

BAYIT HHASHAM MIDRASH

Sephuwr MaoShah BeRashshith

Genesis Chapter 10

A Túwrah Light study from Bet HhaSham Midrash—House of The Name Academy.

Bayit HhaSham Midrash/מדרש בית חשם is an inquiry centre into all things pertaining to the House of Yahúwah/יהוה. BHM Túwrah studies are prepared by sons of Aharúwan/Aharon to assist all peoples in making the sacrifices/transformation rites. Instruction from the midrash is offered regarding the full attributes of man that each might stand in their Name/position according to the Unity of Wisdom. We extend *The Blessings of Aharúwan/Aharon* to enlighten every aspect of your being through positioning and activating the Master Name within. The blessing is given in accordance with the Words of Túwrah and with the ever present activities of Light.

יְהוָה יְבָרֶכְךָ וְיִצְרָךְ וְיִמְלֶכְךָ

יְהוָה יִשְׁרָךְ וְיִצְרָךְ וְיִמְלֶכְךָ

יְהוָה יִשְׁרָךְ וְיִצְרָךְ וְיִמְלֶכְךָ וְיִשְׁרָךְ וְיִצְרָךְ

Yahúwah blesses/expands you, and Unity maintains you.

Yahúwah radiates Unified expressions unto you and is gracious/favors you.

Yahúwah lifts up the countenance of Unified faces/expressions within you
and establishes your completion/totality.

The blessing pertains to every aspect of life within us to arise and to come to its full expression of being, whereby we become established in the totality/perfection of AL. Blessed be The Name of all Expanse.

Introduction

An overview of chapter 10 includes the offspring of Núwach: the *sons of Yapheth are the openings of Mind; the sons of Cham are the extensions of Mind into form, to create a body; and the sons of Sham are the formulations of your Name of life*. These three aspects of Mind are in process of developing and expanding into the fullness of ALhchim to embody fully *the godhead, a term to denote the presence of the collective Mind of Yahúwah with distinct living Principles*.

Your entire being is an extension of your mind. The mind extends so that it can be filled whereby it becomes perfect and whole. If the mind remains small or in principle only, it does not have the capacity to be filled. If you never build a house, you have no where to put your things. Thus Yahúwah built a House, the House of the Name, that there may be the receptacle to hold all the gems of light as they crystallize within. ***How does the mind become extended? This is answered in the development of Yapheth, Cham and Sham.***

In like manner, the plants of the field extend themselves to flower and produce fruit. We may say that the whole world is an extension of mind. Whose mind? It is the Mind of Yahúwah that extends to establish children—measured formulations—HhaMashiyach. The Measured Formulations of Thought extends into us and into all things in the heavens and earth. In the writings of Rabbi Shaul [Pauline thought], Yahúwah is the Head/Governing Force/the Mind of the Messiah/the Formulated

Measurement of Unity. The Messiah is the Head/Primary Force/the Mind of Adam/מִדָּלָה/Expanding Spirit. Yahúwah determines the measurement structure. The measurement structure is the beginning and head of humankind. Yahúwah first establishes a Measured Form—The Messiah—as The Son in which the expansion takes place. Adam is the head/expanding force/the mind of (woman) the embodiment which is the expression of *Ruach* to animate and fulfill all in the Mind of Yahúwah. The formulation of Adam, depicting humankind, does not occur until there are defined measures and boundaries set. Until there is a foundation—

HhaMashiyach—the defined communication of Yahúwah, it is not time to bring forth Adam. Should the development of Adam be released prior to the boundaries of the world, prior to the foundation of Hhamashiyach,

Adam would expand without proper balance and without the structure of the Master Name. The boundaries and communication of the human body, a similitude of the body of Mashiyach, provides a place for humankind to discern its construct, whereby the energies are reserved to various functions and restricted to maintain balance and the expressed order. Though we reside within a body, we are limited by our individuality. Rather, we may confirm and enter into the Unity of all bodies, into unity with all Gates, and into unity with all light energies. The universal Gates of Yapheth are within each of us, yet we are to be one with the Openings of the Universe, whereby our gates are attune with the same frequencies and functions of the Gates of the Universe: i.e. the Gates of Gomer, Madai, Tiras, etc.

The mind of Yahúwah is always towards a unified creation which embodies the Thoughts of YHH. The creation is an ongoing display of the extended cords of the Unified Faces of YHH through ARAL. As the ALhhim extend their unified thoughts, the measurement/capacity of life appears as “the Messiah.” This measurement becomes the head/mind to formulate a state of attributes—namely the attributes of life in an expansive form whereby they come unto fullness. What is sown in the earth is destined to bear the Faces of YHH. Your Mind of Breath draws out of itself within its habitations—through emanations of its body/woman to fully animate its Fire.

Yahúwah empties out every trait of life within you through the unified cords of ARAL whereby you become fully expanded and perfected. From the first emanations, you are selected/chosen within AL to become begotten as unified offspring. Mind is designated to a measurement: to a perfect structure of life, to a capacity of being, and this measurement structure is called HhaMeshich/the Messiah/the communicate of the Unified Name. The measurement structure then becomes the foundation whereby Man may be formulated and build the Bayit HhaSham, via Name expansion, upon the foundation. Why does there need to be a messiah or a designated communication of the Master Name? Well, without this measuring rod, the mind may take any shape or become fragmented. Its cohesive unified nature may become distorted and less glorious. This is precisely what takes place as our minds and extensions operate and build apart from the foundation of Messiah/the Stone of Alignment, through which we fully expand according to A unified divine nature. For until all things are in their rightful place, they cannot be properly fitted into the woven fabric of life to create the garments/expressions of Unity.

Take a team player who is not in their rightful place; or take a body part that is not functioning in harmony with the others. The capacity of that team or body organization suffers. Thus HhaSham, in Wisdom, created or formulated the *messiah* for all to expand into and operate through. Thus when the *shlichim*/apostles speak of all the fullness of the godhead being in Yahushúa or that the works of ALhhim are mightily performed through Yahushúa, they were confirming the Divine Nature having been expanded and resident within this Name. ***When we consider the coming of the Messiah, we are***



anticipating the measurement of life within every person to be expanded and filled with all the attributes of YahúWah.

Therefore, the mind of life's measurement/communique—the Messiah—then becomes the head of humankind who are in an expansive/𐤌 path/𐤌 unto fullness/𐤌—Adam/𐤌𐤌𐤌. Those expanding unto fullness, become the head/the beginning of woman which enables Humankind to become full and to animate all within. This process of extension resides within each person. Your Rock of Being—Yahúwah, first formulated the measurement/capacity in order that you may expand your Name Nature; then he sent your Name forth for expansion (detailed in three levels in the accounts of Adam/Núwach/Abram). Along with your Name expansion, from your Seed Name is drawn out *woman—the radiance of your Name's activity, whereby you multiply and animate the fullness of your Name.* As a plant is taken from the sides of a seed, so your body—the woman—is taken from the sides of your Name whereby the Body is of Bayinah and Chækúwmah.

Yahúwah loves Unified children for they are the expansion avenue of a unified Name. A man loves his wife/body for she is an animation and fulfillment. What enlightened mind ever despised itself or the means to become perfected? Thus Yahúwah will never despise your Name nor will one despise the radiance that belongs to their collective Names, for this radiance is the virgin body in which they are revealed. The unity of Breaths is the Unity of Yahúwah, through which comes a perfect house—an embodiment of life—the Mashiyach. That which is the beginning/the head of all that our Name belongs unto, comes or appears through us as we bring forth all the hidden attributes of Life that lie within us. When the head or Mashiyach becomes visible through us, all the attributes within us have to come to expansion (man) and full animation (woman). The inward unified Nature of Breath—to exhale and inhale—is the ongoing cycle/YH+WH of Life, and this Nature of Unity will continue to express their Unity unto fulfilling all within their United Name. Each Name of Light is a unified Name being both male and female—having the ability to recall/male and also to establish/female. Each pair of Names is a rare gift of Yahúwah. Regarding the status of humankind, Tehillah/Psalm 8:6 reads: “You have deduced him to be rare from ALhhim, and with honor and dignity, You have crowned him.”

The sons of Núwach/𐤌𐤌 are fundamental to understand; for in this set of genealogies, we are given the blueprint for the full extension of Mind to open and reveal all we were, are, and will become. Via this blueprint we develop the pattern and then formulate our mortality unto our immortality. ***These genealogies are the processes to unfold and to perfect the attributes of Wisdom that are comprised in every person's Name of Life.***

The sons of Núwach/Noah concern the triparted offspring or *formulations of life*. The sons are the formulations of all those who take rest and find consolation in being human. Every spirit Name that resolves in heart to be formulated according to the image of ALhhim—being endowed by his Creator—is of the lineage of Noah. Not all spirits have come to rest with their continuing formulations, hence these are known as evil spirits which are in conflict with the expanding unified order. Upon acceptance of your destiny in Yahúwah, there is formulated within your heart a rest and consolation to be Adam/𐤌𐤌𐤌—Unified Man—and accordingly you are placed on the thresholds of formulating the structures of your life nature—being offspring of ALhhim.

With confidence in Yahúwah/𐤌𐤌𐤌, Núwach/𐤌𐤌 comes to the position of acceptance and of attainment to be all that he is destined to be. From his Name unfolds three natures, or expressions, of our life. These three natures, or aspects of our life, are the formulations of Noah's sons: Sham/𐤌𐤌, Cham/𐤌𐤌, and Yapheth/𐤌𐤌𐤌.

Tehillah/Psalm 87 is a *mismor*, or a song, that corresponds to the study in Chapter 10 regarding the generations of Noah—and particularly, the works of the families of Cham/חם, Yapheth/יפת, and Sham/שם. A *mismor* is a song that helps ripen, or prune us—conveying the idea of fruitful stimulations. A *mismor* is a song of instruction comprised of interpretive phrases for chanting or singing—to aid in memory and recall—regarding the stages of the development of Adam, and to aid in meaningful consciousness of life's totality. Psalm 87 instructs us regarding the Gates of Yahúwah or the openings of Yapheth; also the process of knowing via Cham unto the emergence and bringing forth the fullness of Sham/Name.

The scroll of *Sephúwr MaoShah BeReshith* (SMB) or the book of Genesis is *the compositions of the beginnings—the Initiations of Mind*. It contains vital, important genealogies that teach us the attributes of life that we receive from our Fathers in the heavens—with Names/שמות. SMB teaches us to what extent each aspect of our being will develop through certain stages of progress.

Each genealogy of the Túwrah corresponds to a particular level of being in the development of Adam/אדם. Each Name written in the Túwrah is part of your corporate makeup. To acknowledge each Name confirms your totality and positions you in the operational levels of ALhhim.

The fullness of being is often referred to as the nature of haMashiyach, or the Messiah. The Messiah is the complete, unfolded Adam in the image of ALhhim. Each Túwrah genealogy is a gold mine in which veins of Wisdom flow. Of major importance, the genealogies inform us of all the characteristics of life that we will bring forth—to beget, one by one—unto our potentiality; and the genealogies of *Sepher Maoshah Bereshith* lay the foundations of our total becoming.

As Psalm 87 notes, it's from *the composition of the beginnings* that Yahúwah will make complete the fountain of life within us. Your Life is as a river that will flow and create a mighty stream Light within. Your Name will unfold, and you will become complete. As all of the Names of the Túwrah are unfolded—brought forth in their full, ripened-fruit stage, you will stand in the Glory of Yahúwah.

Túwrah/Torah inscriptions are coded revelation in lists of Numbers and Names. In the lists of Names all the formulations of Light rise unto the image of the Son of Adam—the second Adam—the *confirmed measurement*. Each position, or attribute, of our life is mustered to exemplify the full nature of ALhhim. Unto this end is the Túwrah written; and in accordance with this goal, we set forth the teachings of the genealogies of Núwach.

Divisive men would say that you are either a Shemite or a Chamite or a Yaphethi. As offspring who are destined to be unfolded and to grow up into all dimensions of ALhhim, you are comprised of all the formulations of Núwach. You are formulated with the three branches of this family—illustrated by the Hebrew letter *kaf*/כ. As three branches arise from one stem/ש, your Tree of Life formulates with the branching of Sham, Cham, and Yapheth.

If you are only a Shemite, you would be a collection of name energies, but would have no house to develop in. Nor would you have the ability to extend your energies unto full expression. If you are only from Cham, you would be in a form of life, but without a name or expression: much like a statue. And if you are just of Yapheth, you would be a node on a branch, or a flower, without a trunk. Sham is the emergence of your Name energies of Wisdom. Cham is the base to define via a physical nature or body, to embody the energies. And Yapheth is the means to open and expand Wisdom into soul: the

continuing, unfolding expression of life's animation.

These three branches are summed up as “spirit, body, and soul,” which are all formulations of Mind. These sons are the formulations of your light nature. They are the attributes of life itself. In studying the genealogies of Núwach, you affirm the founding concepts that bring forth each branch of life unto its full display. In each level of your unfoldment, you tap into these foundations to yield further definitions and characteristics of your totality. The genealogy supports us in succeeding stages of development—as seeds/concepts of these fathers continue to break open and bring forth the nature of our life. These three natures will be transformed as we transcend and evolve into our light-bodies. When you have extended the various natures within you unto their full, satisfied state in the image of ALhhim, you will be transformed into your immortal light-body. The sons of Aharúwan on earth have a commission from heaven to assist mankind to come to their full potentiality: to help each one to walk perfectly with ALhhim; to enable them to come to the place of full affirmation of all that's within.

In the past, you have affirmed and accepted the very nature of man, or you would not even be on the earth today in a human form. But perhaps, coming into this realm—into this environment, you have been overshadowed by the forces of the physical, or by other attributes of the creation. Your life may be revolving around external concerns that you have been unconscious of the internal natures of life which is the purpose for being here. HhaSham appoints your Name in life that you bring forth the full capacity as a child of ALhhim, unto the fullness of Yahushúa haMashiyach. We pray and labor that these teachings serve as an instrument to awaken the fire energies of Light within you, and to be a blessing, a means of expansion, for your inner nature of spirit and soul and form to grow and fully ascend into your transparent Lightbody through the grace of HhaSham.

When the Master of Universe gave of Himself, He took of every attribute within Himself and shaped the worlds, the galaxies, the planets, the seas, the lands, the flowers, the animals, and—especially—a unified chosen vessel to be the crown and the head of all creation: Man. Each attribute of a unified Name is set as a jewel within every living thing. The creation is thus a multi-faceted wardrobe that displays the Glory of ALhhim.

Having the environment readied, the One of ALhhim creates Adam—being the crown and the head of all works. Don't think that you are fashioned in just a moment! Your gestation period has been from the beginning and continues until you are born out of earth in the likeness of your Father. He is refining and polishing you; causing you to explode and to unfold in every attribute of life that He has sown within your Name, whereby you will shine according to your Star Name of magnitude. The seed of Yahúwah within will create a new creature that is perfect and complete, revealing the full nature of Yahúwah/אָיָהוּ.

Rabbi Shaul (the Apostle Paul) understood that this consciousness was present within all of creation. All creation groans for the revelation of the Principles of Light within them. Within every living thing there is an attribute of ALhhim that yearns to break out of the womb and break through the veil of this world to reveal the Principles of Light in a new world.

The very birth pains of a woman in labor are heard in her cries to bring forth the revelation of ALhhim. The whole creation groans to reveal, to bring forth the nature of ALhhim. A woman with child knows that within her body is a Light that outshines the sun, the moon and the stars. The child is with all attributes of ALhhim, yet the holy offspring is born into a veiled form. Her labor and her cries

go beyond just the physical birth. Her cries are an announcement of the presence of a holy Name. Not only her labor in birth, but ***the labor of her life, are unto bringing forth the radiance of ALhhim within that special child in order that the veil of the body of flesh will be rent into and the glorious attributes of the Name of the Child shall shine in perfect union with the Progenitor's Eternal Light.***

Parents nurture their children in the reverence of Yahúwah/Unity; for they know that there is no greater duty than to love, care and bring up their children in the nature of Yahúwah. We are not creating mortal souls to perpetuate a culture of mortality; ***we are rearing a generation that is being fashioned in the likeness of the Immortal Progenitor!*** HalleluYah! Don't short-side your vision of what your children are becoming. Respond to them with our overseeing vision and remind them of the destiny within them. Mother, when you cry for the release of your child, your cries are stored up in a bottle of remembrance. He who gave you the strength to bear a child will provide the strength to guide them and the strong arm to lead them unto their full release as sons and daughters of ALhhim.

Your life is more precious than the lily, more precious than the humming bird. Your development is on the mind of the Counsel day and night who watches over you and calls to you to come up and ascend with Him in perfect Wisdom. As you receive a prompting from Rabbi Moshe, as you hear the sons of Aharúwan that speak from your mind and from your heart, pursue the voice of the Spirit. Eat what the priests set at your table, lest you partake at the tables of idolatry which disregard your perfection.

As you study the three sons of Núwach, confirm their positions and operations with your assembly of mind. Breathe upon it. When we breathe upon a Name, or a "position" or an "attribute," we extend our life force into the part or Name breathed upon. Fan the breath to make it flourish, that it will lead to a full expression your life nature.

Each has an assignment. This mission is *an allotment of wisdom*. The allocation of Wisdom is the primal base of all branches of man. When the mission is neglected, there is a malnutrition to the three branches of Noah. But when one pertains to the assignment and breathes upon it and lives to fulfill it, then the Wisdom allocated fuels the three branches unto their complete formation.

Plato says every man should do what he is best suited to do by nature. In Hebrew thought, every person is given a Name. Your Name is your purpose in life, your position, your allocation of Wisdom. From the One Unified Eternal Name of Yahúwah/אֵלֶּיךָ, all Names come forth, as sparks out of the holy Fire. Each spark as it came out of the Holy Fire has been defined and belongs to ARAL in heaven/with Names.

Rabbi Shaul wrote: ***"I bow my knees before the Progenitor/Father, from whom every family in heaven and earth derives its name,*** that He would grant you, according to the riches of a unified glory, to be strengthened with power, through a unified Spirit in the inner man, so that the Messiah (the full measurement of life) may dwell in your hearts through faith, and that you, being rooted and grounded in love, may be able to comprehend with all the saints, what is the breadth and the length and the height and the depth; and to know the love of the Messiah, which surpasses knowledge, that you may be filled up to all the fullness of ALhhim."

As every nature/trait of life is unfolded within you, you are being filled with the knowledge of ALhhim. May you be blessed from the heavens and through the ministries of the sons of Aharúwan to attain unto the stature of the Offspring of Mankind.

Regarding the three branches of Noah, the rest of the scriptures are penned in the Túwrah and in the Writings and in the Prophets: to remind us and to guide us to be complete and unified in all three branches of being. The prophet YeshaYahu (Isaiah Chapter 19:24 and 25) speaks of the three natures of man culminating in a unified, blessed, expanded state. For each of these three branches, there is appointed a trustee of Light, who will allocate Knowledge—as you seek—to be given unto you until all the families of Sham, Cham, and Yapheth are fully extended and unified. Sham is the base of the people of YishARAL. Cham is the base of the people of Egypt. Yapheth is the base of the people of Assyria. Regarding these three branches, all of the rest of the scripture is written.

And these are the generations/outcomes $\times\Delta\zeta\Upsilon\times$ $\aleph\zeta\delta\Upsilon$ 1
 being formulations of Núwach/the desire to ascend $\aleph\Upsilon\zeta\Upsilon\delta$
 A Name formulates/becomes warmed joined with openings $\times\Upsilon\zeta\Upsilon$ $\Upsilon\aleph$ $\Upsilon\Upsilon$
 and there is born for them $\Upsilon\aleph\zeta\Upsilon\Delta\zeta\Upsilon\zeta\Upsilon$
 offspring $\Upsilon\zeta\Upsilon\delta$
 following the deluge. $\zeta\Upsilon\delta\Upsilon\aleph$ 4 $\aleph\delta$

The Unity of the ordering of Light/ $\aleph\zeta\delta\Upsilon$ composes generations/ $\times\Delta\zeta\Upsilon\times$. The generations are the outcomes of our unified unfoldment. These are the compositions/ $\times\Delta\zeta\Upsilon\times$ corresponding to the formulations/offspring of Núwach.

You are the planting of Yahúwah. The cosmic lights surround you to propagate the species of not only plants and animals, but bring forth the crown of creation, mankind. As a tree responds to the daily and nightly illumination periods, so you receive, interact with, and age according to the light striking your members.

But more so, there is the Light of the Word, that when it comes forth out of the heart and speaks the illumination of the Name, that Light works inwardly and generations of a Name are formulated unto their complete height, unto the full stature of Mashiach, that blooms and bears the fruit/expressions of one's Name. The Túwrah writings contain the impregnated Words of Light that when released develop within us the attributes of ALhchim. These same words are within each person, written on the leaves of your mind. As the leaves within are opened and read, the nature within the words are released to bring forth the Child of the Universe—the Offspring of Yahúwah.

The formulations of Núwach are at the level where a Name desires to flourish upward from the Adam Stage of consciousness. This desire to ascend brings forth the openings for expanding the Name—Yapheth, the formulations for manifesting a Name—Cham, and the life force to enable the tree to grow and bear its fruit—Sham. This force of life, rooted in all of us, is the root system of life, and as it releases its life properties it empowers the tree to formulate.

Each tree is according to its Name and lineage. You pertain to the work assigned by Name and bear the fruit of it. There are common traits that belong to all the offspring of Yahúwah to bear annually the twelve fruits of each year. One of the factors in your development corresponds to the leaves that you bring forth on your branches. As the Writing of Chazon/Revelation states: the leaves are for the healing of the processes of life/nations, that is, they are for the purpose of completing, making whole, the Tree of Life. Leaves are the means to unfold and assist the tree to its full development; they are for healing/health/completion of all processes (nations). The fruit is rather obvious as you look at your tree: the loin branches hang with fruit and from which also sprouts forth the child. Some fruit are within cavities

as the eye, the tongue, etc. Each of your organs are fruit bearing on your tree. Where are the leaves? For the eyes, the leaves are the eyelids; for the ears, the outer ear; for the heart, the values; for the tongue, the lips; for the glands, the prepuce; for the mind, the brain folds; etc. Basically the leaves are the clustering of cells surrounding an organ in which the flower comes forth and through which the fruit emerges. What would you call a leaf? What letters of the alephbet would best describe its nature and function? The term, leaf, in the Túwrah is the word, olah/אלח, meaning to ascend or break through. Leaves are the evidence of life as they arise from the buried seed. They are the product that breaks through the branches and twigs. As the olah/the ascendant offering, leaves arises from the inner core and give of themselves for the service of all.

The care and condition of the leaves determine our health and the development of our fruit. A plant with little leaves will have few flowers and hence little fruit; a tree with spotted leaves indicates disease. We are to be conscious of the leaf condition of our Tree of Life lest our lips and ear leaves become spotted with words and vibrations that are apart from the Stock Force. The leaves pertain to all processes of life and affect our successive unfoldments through the generations of Núwach.

The generations are in this order: Sham, Cham coupled with Yapheth. We may read these group of Túwrah Names as: *a Name formulates with openings*. Sham's growth is coupled with the manifestation joined to the openings. A Name spreads out through leaves which appear at the nodes or openings of the tribal branches. The stock of a plant or its life essence is Sham; the manifestation is Cham; and the portals or nodes comprise Yapheth.

"And these are the generations of the sons of Núwach/אנן נלגא XΔCΥX אלכף: Sham, Cham, and Yapheth." The word *these/אלכף* is the same word as *Eloha/אלח*, a form of ALhhim/God. Hence, we can read this grouping as: "And God—the United Orders/לכ of Light/א" composes generations/XΔCΥX being formulations/sons of Núwach/אנן נלגא.

"And to them are brought forth, following the flood." Why does the flood come at the time of Núwach? The flood depicts the great deluge of information released to Adam upon his acceptance to become extended unto the full nature as an offspring of ALhhim. The flood will come whenever there is acceptance within the heart of the earth. Each time a mother conceives a Name to emerge, so the flood comes.

The great waters are held back until your acceptance of becoming. And even now, as we are in this particular time upon the planet, we are confirming our state to be fully extended in the image of ALhhim. As we desire to ascend, the waters of the deep pertaining to our three branches of being will break forth and will lift us unto new heights and carry us forward unto the mountains of knowledge and revelation.

The flood is the result of humanity coming into the days of Núwach/Noah. At which time the waters of the deep break open to release every trait and every message that pertains to our actualization. We may consider the vast waters of the flood to be of such proportions to fill the wombs of every mother to bear every child in every generation of Adam's life. The waters that break forth are of such vast proportion, that every person can become completely immersed and then to arise unto their full actualization as a son of ALhhim. This is the second story of baptism, the first being the immersion of the earth in the oceans of the deep (Gen 1:9). The third account is with Abram as he *goes up* from the River of Egypt (Gen 13:1/15:18). Remember, the stories of Adam, Núwach, and Abram are one and the same being told in three levels or frequencies of light. As there is One White Light, there is within that oneness three primary colors: red, green, and blue which correspond to the three levels of the alephbet

and the three accounts of creation, Adam, Núwach, and Abram.

What does the Túwrah mean, “after the flood”? The word *after*/𐤅𐤍𐤕 denotes “to follow through, to carry further.” We have conceived/𐤕 the assignment/𐤅 in the mind/𐤕 for which the flood waters have been released. *After* denotes the force to project forward.

The formulations of openings/Sons of Yapheth are 𐤅𐤍𐤕 𐤕𐤍𐤕 2
Gomer coupled with Magog coupled with Madai 𐤕𐤍𐤕 𐤍𐤕𐤕𐤕𐤕 𐤕𐤍𐤕
coupled with Yavan coupled with Tubal 𐤕𐤍𐤕 𐤕𐤍𐤕𐤕𐤕
coupled with Meshech coupled with Tiras. 𐤕𐤍𐤕 𐤕𐤍𐤕 𐤕𐤍𐤕

The formulations of Japheth/Yapheth/𐤅𐤍𐤕 are set forth first. The Name *Yapheth* means “to open, to spread, to enlarge, to make wide.” These are openings of expansions. Literally, Yapheth is the ability to activate/manage/𐤕 our expressive/𐤕 totality/𐤕: for until the openings are set in place, there can be no defined forms. Unless a mold is prepared there cannot be a casting or a shaping or a molding.

Thus, Yapheth is foremost in the list—as the openings precede all manifestations and expressions of our totality. Yapheth is upheld by Sham, who is the nurturer of Yapheth, being the elder of the openings (verse 21). The term “greater” denotes the surpassing nature of a Name through the openings. Sham bears Eber to completely formulate the crossovers via the support of the openings.

Your mouth opens to draw in and to give out the divine intelligence: to ask questions, and to declare the revelations which expand your mind unto the reality of your true, immortal nature. Your openings are not to subject your mind and soul to the desires and illusions of the flesh apart from the functions of Light. The mind can become subject to addictive or fixed behaviors for the sake or pleasure of your mortality. Using the mouth to speak in ways that degrade or confuse can also reduce the function of the openings.

Your openings are channels to elevate you unto the consciousness of your immortal status in Wisdom. Everything that comes and goes through your openings are to glorify and expand The One, Holy Name of Yahúwah. There is no other Name to be on the lips of unified children.

Whatever you eat comes through your openings of Madai/𐤕𐤍𐤕. You partake of ideas and matter that The Name of Yahúwah/𐤕𐤍𐤕 is extended and blessed. Whatever you meditate on, in the openings of Yavan/𐤕𐤍𐤕, are considered worthy of our meditation to bless/expand The Name of 𐤕𐤍𐤕. Whatever comes into, or joins, through the openings of Tiras/𐤕𐤍𐤕—the openings of your sexual fortress—is to honor and to bless the perfect union of 𐤕𐤍𐤕.

Every opening from Magog/𐤕𐤍𐤕 to Tiras/𐤕𐤍𐤕 is subject to the crown opening of Gomer/𐤕𐤍𐤕. Gomer is the first and the chief opening of the mind, through which comes the illumination to complete and perfect and to make whole every aspect of man. Every other opening in you is subject to the crown opening, or the illumination, of Gomer. And if the other openings are not in relation to Gomer, then the openings are left subject to the force that approaches them.

Our discernment is subject to the illumination. Our speech is subject to the illumination. Our meditations are subject to the illumination. Our integration of values is subject to the illumination. Our position to abide in the state of consciousness that we have achieved is subject to the illumination. Our unfolding of *light garments* into a new creation is subject to the illumination of Gomer that makes one

complete and whole. What we decipher, ask, think upon, plan, where we abide consciously, and how we enter into unions from our loins are based upon the illumination to make us complete/Gomer. If our decisions and actions are not subject to the illumination of the Gomer opening, then it is darkness (a willfulness to be ignorant) that holds us in our mortality and prevents our expansion and the blessing of Yahúwah upon us. The blessing of Yahúwah is active with those who walk in the Túwrah, those who can be entrusted to read and comprehend from the Guarded Tablets.

The gates of Yapheth/𐤃𐤕𐤁 are beautiful to behold. They are portals of pearls, encircled with a ring of gold and set in place with bronze. As you develop the formulations of Yapheth unto their complete nature of Light, you set the mold for your *immortal light-body*. At this point in your development, your openings have facilitated a prototype state of being which is your mortal state of existence; but when your openings become perfect and complete, you will establish the mold to receive and to create the immortal tabernacle of HhaSham. In conjunction with the expanse or blessing of the openings, the garments of Cham and the Names of Sham are expanding also. The openings appear and function on behalf of every expression and Nature of Light. Such are according to the pattern that Moshe sees on the Mount.

Establishing the openings come through using each of them according to their name. Moreover, as the Seed Name of your Life continues to be drawn out to release the branches and fruit of your Name, the openings will continue to open and be perfected both in presence and function. A tree does not come unto its full stature until all the branches within have been brought forth. The branches can only emerge and be established as the rings of the tree continue to expand which provides the openings and strength to support the branches. The circle of rings may be compared to the openings of Yapheth within us as they expand in frequencies and operation of support. Certainly, as the openings are used according to their Names by the Master Mind within, so they support the entire Tree of Life of each Name. However, if the rings become diseased or chipped away at through deterioration of the Mind's use, then the support of the openings will be weakened and their frequencies reduced to the state of Mind in control. As a result they may be used to facilitate or hinder the further branching of a Name.

Light is distributed through the Gomer openings and discerned within Magog. This discernment then stimulates the use of Madai, the throat/mouth opening, which is used to speak of the frequencies discerned. For example, through Madai we speak of Túwrah Teachings as they arise in our consciousness; speaking of the Túwrah, a composition of light signs, expands our inner Tree of Life. As the teachings are discussed through questions and sparks of revelations, the openings of Yavan respond to release thoughts of Wisdom which have been formulated in the heart. These formulations of thoughts are powerful light frequency patterns that provide a on-going sequence of Words. These Words of Life are then established via Tubal and extended to dwell within our encampments through Mesheck whereby we recreate or wrap our Names in *garments of light* drawn out through Tiras. We then operate according to the Word Base that has been established which provides an expanse of consciousness of Light based on the Word formulations within.

The process and inter-relationship of the openings convey how the worlds are created. Within the Master Mind of the Universe, the Light of Gomer shines. Via Magog the Light is discerned. As HhaSham speaks of the Light, Light Words are formulated. The fires of Yavan rise into the mouth of He of ALhhim which empower, give shape and character and hue to the Words being spoken. As the Words are complete and perfected in the Mouth of Yahúwah, the frequencies of the Words are established via Tubal. From their establishment, the Words are extended into places of occupation that convey and mirror their frequencies. Tiras then begins to draw out the strands of light whereby the new manifestation becomes visible. The creation process is complete through these seven stages of development. The Story of Núwach relates the harmonious relationships of Yapheth, Cham, and Sham,

which is another account of the Beginnings.

Your Name comes into the earth realm to create. Your creations are via your seven openings through which you expand to reveal all within. As *your Name* opens as *the Seed of your Life*, so your openings of Yapheth expand further. As you continue to use the openings according to their Names, they will fortify and support your ongoing unfoldments.

The list of *sons* is a progression of the formulations of Yapheth. Once these seven initial sons are positioned, there are further openings via Gomer and Yavan (detailed in verse 3). The offspring of Gomer and Yavan correspond to the openings of the mind and the openings of the heart.

The formulations of the openings commence with Gomer. Gomer/גֹּמֶר means “to complete, to end, to finish, to decide, to conclude, to deduce, to learn from one thing or another.” In all of our beginnings, we are shown the end. All that opens contains within it the completion or finish. The Seed of our Name has opened for its perfection, unto becoming the complete arrangement of Yahúwah. Accordingly, through the Gomer opening we will receive illumination from above that will culminate in our perfect display of light. *Baruch HhaSham!* Through Gomer we know the finish line of a race before we start. We have the complete plans before we lay a foundation. Gomer is the first opening of the household of Yapheth whereby your soul comes to perfection: being confident of this very thing, that He which began a good work in you will perform it unto the day—unto the activity—unto the culmination of coming into the stature of Mashiyach.

The Name Gomer/גֹּמֶר is also translated as “an ember”; for an ember is a form that the fire yields even as each of us are a coal from the Fire of Yahúwah. As each spark arose from the Fire of Unity it also descended whereby it became condensed as an ember to be handled and examined. The spark possesses all traits of the Fire, and as it is fanned, all characteristics within arise to create from the combined properties of earth, water, and fire an expression of its Light. Gomer contains all of man traits ignited before—from the stages of Adam unto Noah. But as the ember continues to be fanned other traits become revealed. Gomer is the opening whereby we continue to ascend in consciousness. It is the initial spark that sets afire the south to blaze fully and provides the Source of Fire to come down upon the altar to consume the sacrifice. This red, glowing ember is often called the soft spot on the cranium when a baby is born. It is located at the very apex of the head which serves as ***the orifice of the straight and the narrow path within every person.***

Coupled with Gomer is the formulation of Magog. Magog/מָגוֹג is referred to the opening as the third eye, which draws out from the totality. The word *Magog* actually means “from/מָגוֹ Gog/גֹּג”: from the top, from the ceiling, a drawing out from the roof or the pre-embryonic mind of man. Within your construct of being there is the opening of Magog—the mind’s eye that beholds all coming in at the crown or through the opening of Gomer. Magog is often translated as “to soften, dissolve, or to squeeze;” it represents the third eye of interpretation and insight. Through Magog we discern and process interpretations of the illumination coming in from Gomer. Magog also means a bast or the outer layer of stems—the fibrous and somewhat woody layer. Magog provides a structure and support for insight to be processed. The drawing out/מָגוֹ always will balance itself as in the formula: $\aleph - \beth - \aleph$ or $3 = 3$. Our insights from study, observation, or dreaming will seek to balance themselves as they are processed/מָגוֹ with other information that we have gathered to that point. That is why we are continually trying to fit into our point of reference new information. However, the key point is that the new insights do not need to conform to our deposits of information but may elevate and purge our deposits as we expand our consciousness of life.

From these two northern openings much prophecy has been written concerning man's final stage of development. The concept "to squeeze or dissolve" is Magog's ability to draw out the juice—or the "essence" or "flavor" of what appears through the openings of Gomer.

Confirm each of these openings within yourself; for the Túwrah is a Master Guide to the unfolding of all that you are. Every Name within the Túwrah is a position within you. The Túwrah Names combined comprise the full nature of haMashiyach. Realize that the operations of these openings are the Living Word being made visible. These openings are made by the Holy Fire of Yahúwah and are used for a life of well-pleasing. Via the openings you honor your Progenitor with Names (in the heavens).

Note Gomer/𐤅𐤌𐤅 is coupled/𐤅 with Magog/𐤌𐤅𐤅𐤅 coupled/𐤅 with Madai/𐤌𐤁𐤁𐤁 coupled/𐤅 with Yavan/𐤅𐤁𐤁 coupled/𐤅 with Tubal/𐤅𐤁𐤁 coupled/𐤅 with Meshach/𐤌𐤅𐤅𐤅 and coupled/𐤅 with Tiras/𐤅𐤁𐤁𐤁. These seven sons of Yapheth are the seven united primary openings of mind which flow as streams of Light and also as concentric overlapping circles of light frequencies and information.

Coupled with Gomer—The Perfector/Completer, and Magog—The Discerner/Prophet Eye, is the opening of Madai. Madai/𐤌𐤁𐤁𐤁 means "to draw out of all sufficiency, being adequate, a release of plenty, to have enough and more than enough." Madai indicates a continuous supply, a continual flow from the Source. Madai unfolds the interpretations of Magog into utterances. The spoken messages pertain to the on-going unfolding of all that we are. There is no end to the Word of Yahúwah; hence there is a continual supply of words. Through the mouth or the throat opening Words flow. Through speaking the Words of Yahúwah there is a continual and adequate supply of Light for all of our members. As we speak, so we are. As we teach, sufficient measures are set forth. As we unfold the continual nature of life, so is there abundance. The alignment of each person's Madai opening with the Eastern Gate of the Universe positions the opening for the words of Wisdom to be spoken each day. As the Voice of Wisdom is uttered each day from the Gate of Madai, so it is uttered through us as our inner gate is aligned with the universal gate (Tehillah/Psalm 19:2).

Coupled with Madai is Yavan; for coupled with the mouth opening is the heart opening. Yavan/𐤅𐤁𐤁 spills over—all that is within the heart spill out in language. Your heart is like a cup continually overflowing with language and effervescing with joy; this is the unity of the opening of Madai and Yavan. The drawing out of the revelations in Magog through Madai causes Yavan to break open like a geyser at times and at other times as a bubbling spring.

Yavan corresponds to the king opening within each person which determines their use of energies. The meanings of Yavan convey a deep muck, a miry pit, an oozing, to let go/hang out, to effervesce being hot to emit small bubbles, a group of atoms, an ion, molecule with a net electric charge by gaining or losing electrons from an initially electrically neutral configuration. The same root word of Yavan also means a dove or pigeon, a symbol of the *waw* to group and arrange ions. These various meanings convey the depth and oozing function of the heart that spills over with blood and sends forth a beat that regulates the entire house functions. Such actions correspond to the king position within us. More will be said about the operations of Yavan as we look at the offspring.

Coupled with Yavan is the opening, Tuval/𐤅𐤁𐤁𐤁 which means "a universe, a world, a composition, to house an order or a group of roles." It is also translated meaning "tumult, to cause a mixing or a composition." Hence, various words are taken from Tuval, meaning "to variegate, diversify, to unfold—all the aspects of your mind." Tuval pertains to the digestive openings, or the openings of the

stomach/navel, through which there is a mixing, or a composition formed. Tuval comes from the root word *yoval*/לָוַי, which means “to carry, or to flow, or to bring forth—to bring forth a pool of water, or to create a water course.” As Yavan—the heart opening—spills over like a cup, so a water course or a basin of understanding gathers and flows through Tuval. This life generating pool of understanding, depicted as the gulf of life within, will bless and cause your whole house to be rejuvenated with joy and understanding to build-up the inner man. Within the basin of Tuval each aspect of understanding is broken open to be absorbed through Mesheck. The stomach pool is the course-way of the digestive tract of man, of which Tuval is the opening.

Coupled with the opening of Tuval is Mesheck; for from the digestive tract there is an opening into the great river of life—the intestinal tract. Whenever life commences to open, it will continue to open and open until all is fully brought forth according to the Force within and it takes its position amongst the Living Orders of Light. Hence, one opening is joined with another even as we are joined together being the openings/expanse of Yahúwah. Mesheck/מֶשֶׁךְ means “to stretch or extend, to attract, to pull, to tug, to lengthen, to prolong.” Hence, through this opening all light frequencies, learnings and understandings become assimilated. The opening extends the elements and the ideas into each of our members where they will lodge and take up residence. As particles of light come through Mesheck, they are dispersed into the houses of our Name. According to the level of dwelling so the level of consciousness. The word Mesheck is the root/base word of *mishkan*/מִשְׁכָּן, which means “to temple or to create a sanctuary, a dwelling place or habitation, being an extension of mind.”

Coupled with the extension of Mesheck is Tiras, which is the opening to the reproductive centres. Tiras/תִּירָס means “a wrapping,” like the wrappings of a turban around the head. As we assimilate through Mesheck, we create layers of revelation and understanding through Tiras. Garments, comprised of golden threads, are woven by the Tailor of Tiras. Tiras means “a sheath,” like the sheath around an ear of corn, or “a shield.” From the assimilation of values from Mesheck, the mind wraps itself in garments—the forms of life—to clothe and adorn the composed dwellings of Light frequencies. Hence, via the opening of Tiras, Moshe comes as well as all children of ALhhim. Even as the physical garments/body is initiated by Tiras, so are the *Garments of Joseph* given to Benjamin as a *sign of the everlasting life*. As each wrapped bundle of life emerges through the Gates of Tiras, the illumination that broke through in Gomer is now unfurled with the immortal and radiant fabrics of life. This perfect formulation of Light, Gomer saw from the beginning. Knowing the process of Life with the assurance that nothing can thwart the outcome, keeps the priests/enlightened minds of Yahúwah diligent and ever abounding in the Work of a unified Kingdom. HalleluYah!

Tiras also means “to oppose, or to dispute.” The reflective side of this name may be seen as the veils of the body, which both enwrap and shield, but also which may oppose as the nature of flesh. It is the openings of Tiras into the reproductive forms that cause all we assimilate and gather through the openings of Mesheck to unfold in beautiful garments of light. Thus, one should always guard the openings of the soul, lest they be used for purposes contrary to our perfect order of being as an offspring of ALhhim Yahúwah.

These are the seven openings of soul. The openings of Yapheth are joined together as the openings of a woodwind. Gomer/גֹּמֶר *with*/וְ Magog/מָגוֹג *with*/וְ Madai/מָדַי *with*/וְ Yavan/יָוָן *with*/וְ Tuval/טוּבַל *with*/וְ Mesheck/מֶשֶׁךְ *with*/וְ Tiras/תִּירָס. Each opening is united with a conjunction/the *waw*/וְ with the one before and the one following. Keep the unity of the openings in mind as it is via their union that Life is fulfilled.

The seven openings are referred to as the straight and the narrow path. From the apex of the head unto the apex of the loins of the body, the openings form a column of light. As you enter into these gates, you enter into the realms of illumination pouring forth from the crown opening all the way through your structure, to the base of your loins. Look at the straight and narrow path from the top of your head to the base of the loins. From this column there is a spreading forth. The inner, straight, narrow column that descends from the top of your head through your entire body now branches off. As you look at the back of the vertebrae, you see the nerves and the bones extending from this central column which widen out and expand to form the broad way. Blessed is the one who walks by the illumination of the straight and narrow way; for the ways of the broad path, or the ways of the flesh, lead to destruction. Yahushúa says, “Enter/approach through the narrow gate; for the gate is wide and the way is broad that leads to destruction; and many are those who are approaching through it. For the gate is small and the way is narrow that leads to life, and few are those who are finding it” (Mattithyahu, the writings of Matthew, Chapter 7:13-14).

In reviewing the sons of Yapheth, the first son of Yapheth is Gomer/𐤂𐤓𐤌: it the opening for the completion of man—for the perfecting and for the complete arrangement of being man—which is the promise for all who accept and acknowledge their gift of life. Illuminations from above, coming into the openings of Gomer, are for your completion. You notice the presence of this opening when a child is born; at the top of their crown there is the red glowing ember of Gomer. This opening corresponds to the priesthood opening or the initial opening of the mind within every person.

Joining to the openings of Gomer is Magog/𐤂𐤓𐤌𐤔 is the means to discern and to provide interpretations of the illumination that comes through Gomer. You may consider this the prophet opening.

Connected with Magog is Madai/𐤂𐤓𐤌𐤔. Each of these openings are connected to each other, like openings within a pipe or flute. Madai unfolds the interpretations into teachings which provide a continual unfolding of all we are. There is no end to the Word of Yahúwah; therefore there is a continual resource and a continual supply of strength being furnished through the opening of Madai. This is the spokesman opening within man.

Coupled with Madai is Yavan/𐤂𐤓𐤌𐤔. The Yavan opening gives forth understanding and joy according to the mouthing of Words of Madai. The Words of Madai cause Yavan, the heart opening, to overflow like a bubbling brook coming down from the mountain of Gomer and as a spring of life arising to refresh the entire house.

Coupled with Yavan is Tuval/𐤂𐤓𐤌𐤔𐤕 which carries the streams that come from Yavan, whereby each aspect of understanding is broken down and absorbed to construct and fortify the inner man. This is the opening of integration and pertains to the teacher opening within man.

Coupled with Tuval is Mesheck/𐤂𐤓𐤌𐤔𐤕𐤔, the opening to extend the concepts of Tuval unto each member of man where it will dwell, lodge, and take up residence, even unto each integral part of our inner man. As the particles of Light come into Mesheck, they are dispersed and absorbed into our members. This is the mason or the builder opening within man.

Coupled with Mesheck is the seventh opening, Tiras/𐤂𐤓𐤌𐤔𐤕𐤔𐤕 takes all that is formulated from Mesheck and initiates a new creation with layers of revelation. Tiras is the opening into which Rabbi

Moshe comes, initially, to unfurl the illumination through the openings of Gomer; and these unfurlings or unfoldings create the garments of light.

Initially, through Tiras, you received your physical enwrapment or body; but as you have come into this manifested realm for your totality, *the illumination coming through Gomer, on down through the openings to Tiras, will yield an unfolding of the garments of light to formulate your light-body*. The garments of Yoseph/יוסף that are given, one garment to each of his brothers, and five garments given to the tribe of Benjamin/בנימין, come through the opening of Tiras. Yoseph dwells in the west through the Gate of Tiras. This western side corresponds to the base of your trunk—the reproductive area.

The sons of Yapheth are the openings of the mind, which become the openings of the soul.

The mind opens to become complete, or perfected, to become fully developed. You may see this opening occurring around you continually. A seed breaks open—creates an opening—whereby it becomes fully extended.

When Yahúwah emptied Himself of all the attributes of life, He dispersed these attributes as gifts for their expansion and total expression—to fill and to expand the universe. Each one of us is an attribute—a precious gift, a position—in the great House of Life. As you confirm your position in life, you unfold the generations of Núwach/נוח within you at every level of your expansion.

You are a great/expanding Name, coming from your Progenitor with Names. Your Name is an emanation or breaking open of the Master Name. Do not allow it to become swallowed up and engulfed and hidden in the sensuality—in the excitement of the physical plane. The physical plane is to mirror and to reflect to you the order and the arrangement and the expansive nature of life, itself. It is a warming place—like a hot bed, for you to be sown into, and from which for you to arise and radiate the Glory of Yahúwah held within you.

Blessed is the man who maintains his openings in purity, according to the illuminations of life. Keep your openings guarded from impure associations that emit rays/frequencies of destruction, which may cause your openings to become clogged and non-operative. Consider your openings in your crown, in your mind's eye, in your throat, in your heart, in your digestive course-way, in your intestines, and in your reproductive centers to be *kadosh*/קדוש—holy to Yahúwah, ***holy to the unity of life*** that expresses love and devotion for Unity. In your consciousness of associations, honor these sacred openings in those that you affiliate with. Honor them in the manner that you share information and how you extend yourself in their presence, so that they also may come to honor the openings within themselves. *Baruch HhaSham*. Will you sanctify your openings for perfect unions and affirm that your openings are set and positioned for entering the Gates of Wisdom as one with Yahúwah? Do you say now, “Awmen!” that your openings are the means of your completion as an offspring of Adam and through them you receive revelations to expand your Name unto its full extent in Wisdom? Keeping your openings holy for the purpose to which the mind opens is vital to your actualization. Your progress is hindered when your openings are used for purposes to which they are not designed, i.e. gluttony, fornication, bad mouthing, gossip, putrefy, greed, etc. Each of your openings are created by Wisdom. Honor them according to the Wisdom of Life.

And the offspring of Gomer are גומר'ס בנים
Askenaz coupled with Riphath אשכנז וריפת
coupled with Togarmah. אשכנז וריפת וטוגרמא

Gomer unfolds with Ashkenaz/אשכנז, meaning “the gathering of fire,” or “the clustering of Wisdom.” Ashkenaz is translated as “a cluster, a bunching”—as a testicular cluster or grapes. From the seven aligned openings come the sparks/animations of life. Revelations that have passed through the straight and narrow column are fire sparks of Wisdom. Ashkenaz gathers the sparks activated via the illumination processed through the seven openings. Wisdom has established a seven/complete column of light openings. As sparks of Wisdom are communicated through the openings and arise unto the crown, the expanse of Gomer widens with Ashkenaz.

The Name *Ashkenaz* is comprised of two words: *ashki*/אשכי, meaning “fire branching,” with *kenaz*/אשכנז, meaning “to cluster, gather or spread” and with אש, meaning to sprinkle/spurt/start. The name is rendered “to *branch/spread the fires*.” Revelations via the seven openings are gathered in Ashkenaz. These sparks are gathered to determine various conclusions. Spreading the fires is for the consummation of all that began. What are the goals of your Name? How is your Name branching/ spreading unto your perfected end/אשכנז? *Gomer sees the end/maturity from the beginning/initiation*. Ashkenaz assembles the information being processed/drawn out of the seven levels of revelations. The sparks are organized in Ashkenaz verses allowing the sparks to go out randomly without realizing the significance of each one. In regards to these flames, the following occurred during making the morning olah (24 June 2001). As I was in process of making the *olah offering*, I began speaking in a strange language that I did not recognize. I understood that it was a language of an Order of angels who appeared in front of me, sitting behind tables in concentric circles. The words I were speaking were understood by all those present; it seemed as though I was lecturing revelations and belonged to this Order. As I drew up the flames from the loins to the heart altar and began making the offering, I could only speak in this strange tongue. I proceeded to make the olah with my mind while yet speaking aloud. As I noticed the men in front of me, they admonished me to let the Fire from within me speak through my mouth. I submitted my mind to the Voice of the Fire, and as I did, the pitch of my words changed. The words that were once rough and ordinary sounding became crystal clear like the clarity of sound through a horn. As I continued to speak the Fire flames shot upwards into my head, and I was again admonished to bring the Fire upward into Ashkenaz and through the orifice of Gomer. As the flames eventually broke through the brain area and into the openings of Ashkenaz and Gomer, they began to spread over all of my land masses, even covering my arms and legs, until I was entirely baptized in Fire. I understood that this was the baptism of Fire, and that the Voice of Wisdom designated all my cells and energies for its purpose and use.

Coupled with the gathering and spreading of fires is Riphath/רפח, meaning “kernels spoken, or pounded grain.” To speak and meditate is to pound or open up the grain, especially via questions and progressive thinking. Riphath stores the concepts of Wisdom into principal words, or seeds of light. The opening of Riphath gathers from the sparks and stores them into a reservoir for future formulations of ideas/seeds of life. The Name Riphath is used to convey an area designated as a stall for cattle, a place to farm and cultivate ideas. All of the possible combinations of ideas are formulated step by step to achieve the goals envisioned through Gomer. It is not *if* you will have the ideas to be completely unfolded, but *when* you will have the ideas to ascend into your glorified light-body. No sequential steps can be bypassed for each step and combination of concepts are necessary to formulate the entire picture of our divine image. (The spelling of *Riphath* in I Chronicles 1:6, appears to be scribal gloss as contemporary forms of the *resh* and *dalet* are similar.)

Coupled with Riphath is Togarmah/תוגרמא meaning to bargain, trade or exchange. Togarmah is a further widening of Gomer to exchange all ideas gathered and reserved. Via the trading or exchanging of concepts, every idea necessary for our attainment is formulated. Togarmah is viewed as an exchange sta-

tion that draws from the reservoir of Riphath. Togarmah facilitates the exchange process between levels of light frequencies, i.e. the spiritual and physical. The process of transferring spiritual concepts into manifestations, via Togarmah, enables Man to enter into the human body form and likewise, to enter into the immortal form as all of your openings are perfected. This center enables man to condense information and reason.

For example, the bringing of Yoseph into Egypt is via the descendants of Yapheth (SMB/Gen 37:28). Yoseph was sold unto the Midianites/מִדְיָנִים who brought him into Metsryim. These descendants are from Madai/מַדַּי of Yapheth/יָפֶֿתֿ. The offspring of Gomer facilitate a perspective of completion, of culmination, by transferring all that we via speech/Madai and then into the testicular realm, a symbol of molecular clustering, for transmission through/Tiras.

The descendants of Yapheth are instrumental to bring all Names into Metsryim/מִצְרַיִם, or into the land of “Egypt.” Coupled with all seeds and grains of development/Riphath, we have the wherewithal to bargain, or to trade, and enter into Egypt via Togarmah. And from Egypt, Yahúwah calls unified offspring. Egypt is the area of definition, of boundaries, which the physical/manifestation realm depicts; from this defined position Yahúwah calls us forth. By way of an exchange, or a trading, we enter into Egypt—into defined boundaries.

Gomer/גֹּמֶר is the means to receive fire consciousness, or the holy consciousness of life. Gomer is the primary opening of Yapheth/יָפֶֿתֿ. The receptivity of Gomer is distributed in three sons that cluster information, generate kernels or seeds for ideas, and merchants/traders whereby we exchange information and energies into defined realms.

The ability to exchange is also told in the story of Yoseph, who is sold/released for twenty pieces of silver. By the accumulation of understanding and instruction (twenty silver pieces), there is a redemption of the soul from its prior state of development (i.e. Chapter 10) to enter into earth realms, where we are able to expand and to develop, like a tree that is sown into the earth.

These twenty/כֶּסֶף pieces of silver express the value you have within you to branch forth in understanding, being pairs of united branches/כֶּסֶף. Every one of you paid the price of twenty pieces of silver; for without it, you could not be in your present body. Since you are here—to expand and to branch forth the understanding of life—do not be caught up in the things of this world, that you loose sight of who you are and what your purpose is for abiding in your mortal temple.

The gate of Togarmah opens to exchange the Presence of Life from the heavens to the earth and vice-a-versa. Not only does Togarmah serve to make exchanges amongst each set of clustering openings, but also enables us to exchange ideas between each other. The exchange of information between spirits, angels, mathematical formulas, value determinations, ability to condense information and to reason is the function of Togarmah. Thus we may comprehend Togarmah to be a Gate of Communications and Revelations.

The three sons of Gomer formulate an iris at the crown as the mind flowers with illumination. According to the openings of the crown, the heart widens in response. As mind opens, so will heart; for the capacity to receive from the heart centre has been prepared by the offspring of Gomer. Hence, following the offspring of Gomer is a presentation of the formulations/sons of Yavan. The opening of Yavan/יָוָן pours forth the understanding and the joy of Madai. The word of Madai/מַדַּי causes

Yavan, or the heart opening, to overflow like a bubbling fountain. The seeds of light flow from the mountain of Gomer and then arise with compound and expanded thoughts from the fountain of Yavan. The sons of Yavan open in four dimensions: Elishah/אֶשְׁחָלָה, Tarshish/תַּרְשִׁישׁ, Kittim/כִּיֶּטִים, and Dodanim/דּוֹדָנִים.

As the openings are established in position and in relationship to each other we are readied for manifestation. Thus the openings are primary for our undergoing changes/transformations through stage of development. Following the next set of the sons of Yapheth, the sons of Cham/חָם are revealed. And following the sons of Cham, the sons of Sham are brought forth; for after we are readied for manifestation, our Name is called, i.e. Abram, to come to Earth for expansion.

And joining with are the sons/offspring of Yavan: יָוָן וְנָגַד 4

Elishah coupled with Tarshish, אֶשְׁחָלָה וְתַרְשִׁישׁ

Kittim coupled with Dodanim. כִּיֶּטִים וְדוֹדָנִים

The openings of Yavan are the openings of the heart. As your heart seeks for and invites the council of the priests to enter into her chambers, so the offspring of Yavan are born. The relationship of the openings of Gomer and Yavan may be compared to the bonds between the priests and the kings. The expanded openings of Yavan, in response to the expanse of Gomer, form a pyramid base at the heart for the total expansion of mind. Note that there are two pairs of the offspring of Yavan: Elishah with Tarshish, and Kittim with Dodanim. Between each pair is a bond; the two bonds create the *taw* over the heart and become the base of the ascending pyramid.

Elishah/אֶשְׁחָלָה, the first opening of Yavan, may be translated as “the Divine Order of the Lamb”. The illumination of the mind is presented to the heart. When the heart accepts the illuminated sparks of the upper triad of Names (Ashkenaz, Riphath, and Togarmah), their messages enter into all parts via the circulatory motions of the heart. The heart responds to the priestly council coming through the openings of Gomer as it relates to the *sheh*/שֶׁה, the Lamb of El/אֱלֹהִים. Yavan serves via releasing ions (from all gathered and exchanged) to charge the molecular structures of Gomer. Elishah is the initial response to the expanding openings of Gomer. When the directive concepts of Togarmah are brought to the heart, Elishah examines them to determine if these concepts pertain to the Lamb of El. Elishah carries a positive charge as a result of having gained electrons from the thought expansions of Ashkenaz, Riphath, and Togarmah. When the Council is in agreement with the words of the Lamb, the heart sends positive charges according to the instruction/direction of the mind; however, the heart may also negate what the mind proposes. As the heart is the king chamber, the decision of the heart generally prevails.

Coupled with Elishah is Tarshish/תַּרְשִׁישׁ, meaning “a gem, a stone, a crystallite mineral variety”: from the root meaning “to design or to plan or to provide details.” As the messages from the upper council is charged by the heart, various crystals/gems are formulated. The type of gem created is determined by the message of the Light; the color of the gem is determined by the waves and frequencies of the Light, i.e. the colors of the light spectrum. Through Tarshish the beautiful jewels of life are formulated in conjunctions with the ionic charges. It is also by way of Tarshish that you formulate the gems of your body members, such as the eyes and other organs. These jewels comprise the organs and operations of the transparent body. Amongst these gems are the breastplate at the heart area designed for the sons of Aharúwan/אֶהְרָאן which is formulated according to the enlightenment of your mind.

These precious stones form through meditations of the heart upon the words from Gomer. Precious stones formulate into all the operative functions of man, which are the *living* stones within you. *Tarshish embodies the light messages* verified by Elishah *into stones*. Thus Elishah and Tarshish are united in purpose/𐤔𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕.

Kittim/𐤕𐤕𐤕𐤕𐤕, the third formulation of Yavan/𐤕𐤕𐤕, is the opening to enable expanse for carving and engraving and inscribing. As Tarshish provides molecule organization, Kittim carves the molecular classes, in which are inscribed the functions of each part. This is the opening to release the Hand of Wisdom—to shape and to designate the functions of the molecular clusters. In so doing, each land mass, or organ, in the midst of the waters are designated unto their proper place and operation. Kittim/𐤕𐤕𐤕𐤕𐤕, is a further expanse and response to the upper triad council. Whereas the concepts are spoken by Riphath; the response is written by Kittim. Writing creates a bond between the mind and the heart openings. By way of Kittim there are engravings, carvings, and inscriptions within the stones which become known as the Book of the Lamb/Elishah. The writings extend the verification of Elishah. Kittim facilitates the associations of the stones together, into troops/forces.

As the mind catches the sparks via the expanse of Ashkenaz and incubates them into seeds via Riphath; they become planted in the heart via Togarmah. The concepts are accepted in the heart by Elishah with an electrical/ionic charge. The concepts are then written by Kittim on the royal tablets prepared by Tarshish. The writings are the sparks of Ashkenaz, hence a writing of Fire. This is the process whereby the Túwrah is written upon our inner stones. From the heart the words go forth, being sent by the king's ambassadors, to be inscribed upon the corresponding tablets. It is the duty of the King to write the Túwrah. The King in our heart writes the Túwrah on the royal tablets prepared by Tarshish. The King receives the Túwrah Light messages from the priests of Aharúwan. This is a picture of the mind ministering to the heart. From the two tablets of Aharúwan, the priest dictates to the King's chamber. When Aharúwan communicates all within the man, the man becomes the Book of the Law and *Adam* attains to their totality. From the lips of the priest the words are spoken; this is the service of the priesthood.

The Túwrah has commonly been understood to be written by Moses. Let it be discerned that the Túwrah is written by Masheh/Moses/𐤕𐤕𐤕 in the above manner. As the lamb/*sheh*/𐤕𐤕 is drawn out/𐤕 daily, the Words of Wisdom are formulated and verify the thoughts of Light held with the priests. The messages are then given from the Priests to the King's house from which the Túwrah is written on the tablets of all inner stones. Hence, via Masheh/Moses the Law is given, however; the writings are from the King's chambers. And because the writings are via the drawing out of the Lamb, the collection has been coined the Law of Moses.

How then does the heart know whither to negate or to accept the council of the priests? Wisdom gives all for us to know and enter into; however, it is for us to receive, process, understand, and do the Words whereby we *enter into* the fullness of Bayit HhaSham. "Entering in" is the *nature of life*: seed enters into earth, man enters into woman, light enters into darkness, spirit enters into form until we enter into the seventh day rest—the habitation in the House of Yahúwah. As we begin each day with the morning *olah* (burnt offering) and each night with the evening *olah*, the foundation of Wisdom pertaining to every concept and message of Light is laid upon our hearts through making the sacrifice. The lamb/fire emanation within is released upon the altar at the heart. As these concepts are formulated, they arise from the altar as sparks and smoke unto the mind where they are discerned in the chambers of Gomer and Magog. The concepts combine into messages of light which are spoken

(through Madai) and given to the King (Yavan) chamber for joyful implementation. As the messages expand the concepts of the Lamb, with understanding, so the heart rejoices and charges the messages to empower them within every realm of the kingdom (Tubal and Mesheck). Man is then empowered by the unfolded spirit filled Words to do all the Túwrah whereby all aspects of Mind becomes complete/perfectly attired (Tiras). [These two paragraphs are the first fruit of the sabbath teaching offered on 2nd shabbat of the month (24th of March, 2001). As stated by the Light Transformer on the 1st shabbat of the 12th month (17th of March), this would be amongst the fruit that had not been tasted before. Being that we are in the month pertaining to Naphtali, this is fruit of the twelfth month on the Tree of Life.]

Joined with Tarshish is the fourth opening of Yavan, Dodanim/דדנִים. This is the opening to achieve associated branches, or classes and bonds between the castings of Kittim. *Dodanim* comes from the root word meaning “to love, or to be friend; to be an uncle or an aunt; to place in a basket”—all associated meanings with bondings. *Dodanim associates the inscriptions with deeds* which are appropriations of the inscriptions. Through this opening there is the ability to internalize and externalize the inscriptions. Via an activity based upon the inscriptions, the collective energies are changed and utilized to carry out and fulfill the messages of Light. As this collective force comes out of the heart’s expanded opening, a new light wave, being a full spectrum of light, comes forth. The illumination that initially came through Gomer now burst forth with the vitality of the energies creating beams of light. The work of light has been received and now performed through the resident energies. The opening of Dodanim makes perfect/complete via implementing the targeted illumination. Hence coupled with Kittim is Dodanim/דדנִים.

The following inscriptions of the scribes, known as the Scriptures, is devoted to the generations of Núwach—the interplay between the sons of Yapheth, the sons of Cham, and the sons of Sham. Through learning this great interplay of being, with the seemingly obstacles that arise between the three, man comes to his fullness of life.

Yapheth pertains to the openings of our totality. These are the gates of the heavens or the Names. As we accept the full Nature of a unified Name within us, so do we open and have greater access to every room of a unified House. As we accept the Life that we bear, we are sent into the earth, to be sown as a seed through which we have the opportunity of full extension. Here, upon this positioning of Yahúwah—even as Núwach we are positioned on the top of a mountain, where we come to rest—to establish all that we are of ALhhim. We rest as we stop striving over our identity and as we acknowledge the forces of Life within, that they are holy and sacred. Then, likewise, we will plant a vineyard to expand the very nature of life within. As a seed, we open and blossom and become full of the fruit of Yahúwah.

Yahúwah blesses us with openings—avenues of expansion/Yapheth. Gomer, the top opening of the crown, is for channeling insights. Magog is to provide interpretations. Madai is to provide a continual supply of words. Yavan is to provide the flow of understanding; Tuval, the composition of understanding; Mesheck, the building of eternal habitations; and Tiras, the unfolding of the garments of light.

The seven openings expand further through Ashkenaz, Riphath, and Togarmah which are for clustering, conceptualizing/storing of all that’s being gathered, and for trading/merchandising/reasoning. In response, Yavan opens, based upon all that’s gathered and condensed: for charging thoughts, crystallizations of gems, inscriptions upon the gems, and for the associations of gems in the perfect

bonds of unity of all parts.

Once established, these openings will continue to be positioned in each successive stages, and via their transference into other levels of conscious expansion, you will move under the direction of the cloud by day and the pillar of fire by night. However, in each stage the openings must be activated, or declared operational for your present state of development. The aspects of our life's development carry over into each stage and need to be appropriated for each level of development. The study of our gates brings us into the present and sets our sails to go forward with what has already been established in prior phases. Confirming the positions and functions of your gates is like going to your bank and drawing out resources to make your next journey in life.

The genealogies teach us to what extent each aspect of our being will develop. The Names reveal the attributes of Life, all that is within the Seed/haMashiyach. Each genealogy of the Túwrah corresponds to a particular level of being in the development of Adam. Each Name of the Túwrah is part of our corporeal make-up. To acknowledge each aspect confirms our totality. This totality is what is referred to as the nature of haMashiyach/the Messiah. Túwrah genealogies are gold mines in which veins of Wisdom flow. In these coded lists of Names lie all the formulations that are brought forth to muster the Son of Man. Each position/attribute of Life or Name is mustered to exemplify the full Nature of ALhhim. Unto to this end is the Túwrah written, and in accordance with this goal do we set forth the teachings from the genealogies. As Tehillah/Psalm 87 states: *from the compositions of the beginnings, Yahúwah will make complete the fountain of life within.*

As you consider the openings of Yapheth, note how a vase is made. As a piece of clay is taken to the potter's wheel, the vase begins to be created by poking a hole in the clay and then putting it upon the wheel to shape it. The clay is molded according to the opening. So are you shaped according to the openings of the head, the eyes, the ears, the mouth, the thyroid, the umbilical cord, the breast, the heart, the anus, *etc.* But all of these associated clusters of openings started from an opening of the pre-embryonic mind that was first positioned and then extended into a fiery Serpent of Yahúwah. It is this Force of Fire, the Force of Wisdom, that provides a warm field of Life in which a Name comes to occupy the earth. Via the gates, the Serpent of Yahúwah declares the revelations attained.

From these Orders of Unity they branch into יִצְחָק אֶלֶף 5
the islands of the goyim/processes אֶלֶף יִצְחָק
with their lands/transformations/exchange levels, אֶלֶף יִצְחָק
being a fire-man to establish a language/a tongue יִצְחָק אֶלֶף
for their families אֶלֶף יִצְחָק
with their goyim/processes. אֶלֶף יִצְחָק

From these Orders of Unity there is a resolve into constituent parts, or elements—into ***“isles of the nations,”*** which are the ***states of the interior structure—ongoing processes of Light within.*** The unity of the openings establishes their progression, to *form an interior structure*; and therefore they are distinguished with *their “lands”*. The islands are the inner land masses, which distinguishing the openings: i.e. the eyeballs distinguish the orifice of the eye opening; the liver land mass distinguishes the orifice of the courtyards; the heart distinguishes the orifice of the central seat of the Kingdom. These land masses are floating isles in the waters of man. The boundaries of these forms are designated for the House of YishARAL/Israel, even as the body lands are appointed for the inheritance of YishARAL.

As the Túwrah says: “When Elyon gave to the nations their inheritance, when He distinguished the offspring of Adam, **He set boundaries of the peoples according to the number of the children of YishARAL**” (Mishneh Túwrah/Deuteronomy 32:8). Each opening is distinguished with lands according to their exchange levels or purposes, according to the activity and location of their setting, as the mind has so opened and distinguished itself with lands.

In this State of Mind, being opened, with full exchanges between the opening, there is a man/W^ל—a Fire activity, which establishes processes for his tongue—for his language, the means to express and articulate the Fire through the Words of the Everlasting Kingdom. Whenever the gates are properly aligned in service to each other, processes of revelation and discourses occur (Gen 34:20; Tehillah/Ps 127:5). The elders or mature ones declare in the gates the sum or the value of adversities—the resistance/challenges/oppositions which leads to full revelation. In the gates there is no shame of ignorance due to neglect of one’s inner energies, for all is understood. The tongue is a reference pertaining to the serpent in the garden. This is the tongue/serpent of adversity—being adverse to ignorance, adverse to being content as naked, and adverse to being separate, that speaks in the gates or through the openings. Through many tribulations/birth labors we enter into the Kingdom/Dominion of Light Principles. The tongue speaks to lead all of our members, all aspects of Mind, through stages of transformation according to our level of residing.

To say that each opening has their own land is to say that each expansion of mind has its own means of revelation, manifestation, and expression. The openings of the eyes are dancing lights; the ears are sounding boards, the heart reverberates with mediations, etc.

The gates are distinguished with their lands as Madai is distinguished with palaces; as Tiras is distinguished with a citadel; as Gomer and Magog are distinguished with thrones; and Yavan, Tubal and Mesheck are distinguished as Centres of Illumination, being Midrashim.

Hence, the openings are for these purposes. They are set each in their own quadrant of the universe according to the interior processes of man, according to your exchange levels, and according to your transformation of your serpent form. The Túwrah says that these openings are **for their “families”**—that is, **for the drawing out of Wisdom**, to express the total measurement of Humankind, belonging to ALhhim. And these families are positioned within their openings, or within the interior processes of all that man is. The fourteen openings of Yapheth refer to the letter *Nun*, the first letter of Núwach, which conveys the ability to flourish.

“From this order of unity” (*these/אל*) there are resolutions (determined courseways) into constituent parts or elements/א^ל. The openings of Yapheth determine the formations of the islands. The island masses refer to the interior structure. The openings resolve to serve for transformations according to their lands, being designated exchange spheres, each having a proper place and a range of influence on each other. They also serve to establish land whereby the children of Cham come into manifestation according to the positions of Yapheth.

These/אל become a State of Being—a man/W^ל—a hand/an activity extending in the midst of /ל the Fire/W^ל. The establishment of the tongue island is the means to declare the words of the Fire. Since the serpent tongue is the instrument to declare the Word/*haDavar*, it has become the symbol for healing/medicine. “a unified tongue” is a reference to establishing the serpent form of man for stages of transformation. The tongue, being established with the full range of openings has access via the

openings into all realms of the universe.

The openings determine the transformations of the tongue serpent man. Fire-men behold their own bodies, as the earth, into which they have burrowed to be transformed into winged and soaring *seraphim*. The islands convey the inner masses known as the organs that are amidst the waters within. [Following a Túwrah class, we formed a circle by joining hands. In the midst of the circle a body of water formed. A ship was seen on the waters, like an ocean liner, however, with sails. I saw the class members standing on the boat's deck. The sails were full, signifying the presence of the Wind. Then the waves of the sea splashed in our faces as we stood on the deck. I contemplated on this vision. For three weeks the same scene appeared as the class members joined hands. Then I understood that the land mass we are on is like the large ocean vessel afloat in the waters. The direction of the planet proceeds by the Spirit of Unity. The splashing of the waters is for reflecting upon all of the faces/expressions that are within us. I saw the bodies of water within me wave up and splash my face in order that all within would be reflected and thereby seen with full understanding. I yearned for the waters to splash me again and again unto full revelation.]

The openings of Yapheth affect the conditions of the islands and hence the health as well as the functions of these energy centres. As the gates are the openings of the heavens, the lands are the reflective states of the openings. Hence the children of Cham follow.

And the offspring of Cham are: 𐤌𐤓 𐤌𐤓𐤕𐤕 6

Cush coupled with Metsryim 𐤌𐤓 𐤌𐤓𐤕𐤕 𐤕𐤕𐤕

coupled with Put coupled with Kenon :𐤌𐤓𐤕𐤕 𐤕𐤕𐤕

As we commence the study of the children of Cham, let us search amidst their Names the patterns for the Bayit HhaSham. These Names are the basis and character of the “Promised” State that we pursue. It should be understood that the promised land is not what Yahúwah promised, but rather what Yahúwah gives to you to enter. Literally, **the promised land is the State to verify the WORD**; it is the State acquired via giving everything within your collective Orders of Names. There will be inhabitants in the land—traits that must be driven out in order that your Name of Yahúwah may possess it totally without the presence of ego and without traits that know not Yahúwah. Through obstacles we discover all, and via discovering we enter.

Cham pertains to the molecular arrangements/blueprints for embodiment according to the openings/formulations of Yahpheth. The formula of Cham may read as: Elevating/Heated Waters by Fire—(21)W=𐤌𐤓(21). The offspring of Cham are extensions of Mind into forms to create a body/habitation/means of verification.

Light presented to us a message regarding three types of fruit: a watermelon, a cantelope, and three cherries. Each fruit type represents three layers and conveys the manner in which fruit formulates. Some fruit form by a scattering of seeds as the watermelon; others by a grouping of concepts or seeds portrayed in the cantelope. Yet other fruit, as the cherry, develop around one single concept. We are to apply these examples of fruit development to the organs of the body. For example, the lungs/breathing system, in which the *menorah* appears, is an operation of man likened to the cherry, that is, it has one central seed, being the fruit/expression of One Spirit, made of one piece of gold. The heart or brazen altar is like the watermelon, the fruit of many concepts or seeds throughout the fabric of the organ whereby all concepts appear to be unfolded. For further details on fruit formations, see entries in the

Túwrah Light Dictionary. Make a list of each of the 12 energy centres and consider the type of fruit that each corresponds to and the reason.

[For *Aharúwan/Aaron*: The brain rises up like a cloud over the tabernacle (pomegranate/mushroom pattern). When the cloud fills the tent of meeting, the enlightened mind has filled the body with the thoughts of Yahúwah.

For *Yahúdah*: the kidneys/liver/spleen/laver express one seed fruit of maintaining unity, order, balance, and central governance (avocado pattern).

For *Yissachar*: the glans of stimuli, a central clustering of concepts/seeds expressing trigger points for action and implementations

For *Zebulun*: the intestinal system express scattered seeds depicting progressive unfoldments and distributions/eliminations (legume pattern)

For *Reuben*: the visual system expressing one seed origin, a target pattern, for full spectrum revelation. The oval shape of the eyes correspond to viewing the entire orbit of life.

For *Shimeon*: the hearing system expressing central clustering whereby all sounds are intermingled with and interpreted by the inward composite of gathered principles. The shape of the ear, corresponds to the letter *bet*, enables layers of vibrations to be discerned.

For *Gad*: the verbal communication power expressing the Fire from off the altar, as a ladle the tongue draws out from the inward wells, a central clustering (gourd pattern). The lips of the mouth are shaped as a crown and serve as the edges of a bowl, also as a cave in which the dragon resides.

For *Ephrayim*: the glans for reproduction/blessing, expressing the bond for penetration, entrance into new states, a single seed fruit,

For *Manashah/Manasseh*: the center of transference from one state to another, a central clustering of seeds (muskmelon type).

For *Beniymán/Benjamin*: the gamete, fruit of the totality comprising all aspects, single seed bearing as one bears their Name of Life

For *Dan*: the lungs, one seed fruit expressing the interchange of one spirit whereby we are united with all. The lungs are the expansion chambers of the nose/pyramid house of the *Reúwach*.

For *Asher*: the stomach, the fruit of decomposing whereby all things are confirmed, a fruit of multi seeds scattered, watermelon pattern.

For *Nephtali/Naphtali*: the heart, the fruit of meditation, scattering of seed within whereby all parts/messages are inscribed to be according to the Lamb nature/Wisdom's emanations.

For Levi, the body form, a single seed fruit expressing the Unity of all parts as one.]

When the corn begins to form an ear, a sheath is prepared to hold the kernels; this sheath is the emerging house of Cham. First a seed opens, and then the plant appears; therefore, what follows Yahpheth is Cham. As the mind opens, a formulation of body begins. The body is the mind hanging out from the top of the head to the tail vertebrae and all it houses. According to the openings, the body is designed like a musical instrument, i.e flute.

The Name Cham/མཁའ, pertains to “the warm forms of life,” that which the Fire has entered. The offspring of Cham are the weavings of our invisible and visible body forms, creating configurations and States of residence. The mind opens to become complete and fully expressed—totally developed and ripe, as mature sons and daughters of ALhhim. These lands are States of Word Verifications commonly known as the promised lands. We pursue these States as we branch forth and in these States we have an inheritance/འཇུག —an occupation and right of operation within the Universe. Possessing the lands of Cham conveys a mastery of energies into forms—into revealed and regulated States of Maturity. The lands are the means of our expansion and also the proof of our State of Unity. The Lands

are to us what the earth is to sky. We inherit the lands as our Seed Name takes up residence within our branchings and bears the fruit or offspring of our Name. The offspring inherit the lands of their fathers. Therefore we are to plant the Seed of Yahúwah within our fields and develop those seeds unto their matured expression—fruit.

The offspring of Cham are a complete description of foundational Light Principles that form our bodies and all in the world. Not only do we give respect to these Names now for proper utilization of our bodies; but also, these same Names are basic in formulating our immortal Light-body. It is imperative that we have a full consciousness and grasp and understanding of all Names—light positions to know our full natures.

You will not become something other than what you understand to be. Yahúwah does not sprinkle upon you some fairy dust and turn you into a Light-body; for what would it mean to you? It would not mean much more than your present state of occupation right now. And should you be operating by ego, by the psuedo personality that exist between your divine Name and reality; your ego would be distorted further as you would be moved beyond the bounds of the present reality. To grant you an immortal body without branching your Mind would disable you from developing, for you would be moved away from the current level of reality through which you are to come to full realization. When you enter into your immortal body, your Name will be paramount; your ego will be smashed, for you will see yourself only as you are in Name, a humble servant, to verify your divine place amongst all others in the universe. But as you uncover the full revelation of who you are, and the means of your composition, then you will stand in understanding as a Pillar of Wisdom and an *ish* of Light—the Glory of Yahúwah. You will stand with the Faces, one with He of Blessed Unity.

The offspring of Cham are the spinning molecular arrangements or blueprints of all forms including our body shapes. I translate *bnai* /בְּנֵי as “the children or offspring” of Cham, versus “the sons,” because within this list there are masculine and feminine offspring; children inclusive. Even though our various parts are specifically coded with genetic information of our parents, yet the structure of each earth form is coded by the formulas of Cham—for every person. As your body begins to formulate, which is an extension of your mind, an opening of mind occurs. This opening is known as the offspring of Yapheth. According to the openings, your body forms.

The first formulation is the offspring of Cham, named Cush/WYŸ. It is comprised with the letters *kaf*/Y *waw*/Y and *shin*/W. Cush is a branching of life/Y to hold/Y—to be a vessel of/Y—Wisdom/W, the Fire/W. This is why you have created a body vessel—it is to contain the holy Fire of Yahúwah from whom you have being. As you confirm your body to be the House of Wisdom/Fire, your body is *kadosh*/holy/set apart for Yahúwah. Your body holds the Fire just as the earth is a container to hold the fires in its core. When the earth has earthquakes/volcanoes, it is the deciding Force of the Fire within that seeks to create an opening to restructure the elements. Even as the openings of Yapheth prepare for the structuring of Cham. *MaSheh*/Moses sees upon the mountain the nature and presence of Cush, as he sees the tree/Y burning/W and yet not being consumed. This is the vision of seeing your inner tree of tribal branches holding the Fire and yet not been burnt up. The consuming nature of the Fire is not to destroy but to fill or to consume all with its presence. Understand that the “consuming Fire” is to consummate, make full, and fulfill the Word of Wisdom within every cellular structure.

Cush is rendered to mean “a spindle.” The type of vessel that Cush represents is a rotating shaft, spinning as DNA spirals. Even as the earth is constantly rotating and spinning, so are the elements of your body in constant rotation. The circular design of Cush reveals the Unity and

Understanding of Life. The circle is a state of wholeness, the means of developing thought forms into revealed realities. As an orbit, the circle keeps all in position with other bodies. The circle form is the spinning of the openings/offspring of Yapheth, thus the offspring of Cush are expressions of your expansion. Via relationships with others you may honor and make another full or you may break the circle frequencies between you and thereby sense an emptiness. Should you feel empty, you can respond to the cutting knife of the tongue by confirming your circle Light frequencies and thereby mend promptly any wounds. The body patterns are reflective to reveal the circle openings and Unity of the Master Name. Hence, in honoring The Name within all Names, you confirm the wholeness of others as one with your Name.

Cush, the spindle of Light emanations into physical forms, is connected with a particular star field from which you come to earth. Connected to each Name is a trail of Light—just like a spider (when it descends from a ceiling and unto the floor) leaves a trail back unto its web origin. There is a spinning web pattern of life that the spider manifests to us like our own. We have a Light cord connection with the place of our origin—the star field from which we have come. These strands of Light are in the shape of a ladder, as the DNA, that comes down from the heavens, whereby you have the means of ascension. You have descended to become planted, that you might grow and develop and ascend unto the likeness of your Maker—in perfect harmony with your Progenitor and Mother laden with Names.

You rise upon this ladder, according to stages of development and enlightenment. You will be informed as to which rung of the ladder that you are on. As this position is revealed, write it down in your journal. Keep records of the progress that you have made; and when you are called up unto another rung, take notice what is happening in your mind's life. Take notice what transpires as you are called up; write these things down for your admonishment and for your periodic review, which you should do every Rosh Chodesh, the beginning of each month. Review your progress as a new work of light commences at the beginning of each Rosh Chodesh, during the months of the year.

Once this spinning begins to occur in the formation of your body, the formulation called Metsryim/מצרים OWWO4F. Coupled/with Cush, the spinning and rotation motion, is the unity with/with Metsryim/מצרים. Perhaps you are most familiar with this name, for it is commonly translated as “Egypt.” In this particular line, many translators do not use the word “Egypt”; they simply render it as a transliteration—“Metsryim.” Metsryim pertains to our “multiple boundaries.” As the spinning begins to occur, there forms borders/depressions, according to the spinning. And these borders are formed according to the openings. The defined mass is according to the orifices, to make evident the openings via shapes/forms/molds. מצרים Metsryim is drawing out transmutations of Mind appropriated for fullness.

The word *Metsryim* means “to define shapes.” It is a land of limitations, in some regards, that you might bring all of your energies into the earth plane for the perfection of your spirit and soul. As a place of Cham, it is a place of warming for your full development and growth.

In the springtime the earth warms for seeds to germinate. There follows a great period of growth and development. The word *Cham/חם* means “a warm, formative shape of life.” Cham expresses the total configurations of life. The various offspring of Cham explain to you the process and the characteristics of the human form.

Cush is a spinning rotation form. Metsryim is the defined boundaries of the forms. Coupled with Metsryim is Phut/פוט —to manifest and establish the centers and consciousness of our state of

development. The word *Phut* means “to fatten or to stuff, to cram, to mix, or to make a compound.” It is a compound of elements that fills the boundaries from the centre. As the elements spin together, they form various compounds to create the multi-faceted expressive body. The formula of Put may read as: elevations of consciousness equates to manifested expressions/faces— $(8)\text{⌘} + (9)\text{⊕} = 7(17)$.

The nature of Phut is to fill an opening with compounds, known as elements. This occurs in the natural realm and likewise, in the spiritual light-body that is being formulated to be your inheritance. Phut is the weavings of light threads (a woof) upon the weaver’s frame of Metsryim (a warp).

Coupled with Phut is Kenan/כנען/Kenon. Kenon means “to be submitted, or humbled”—a State of Submission. It is commonly referred to as the “land of promise,” a phrase to denote the Word fully expressed through each Name’s complete unfoldment, *lit. a State confirming the Word, a state spoken*. Kenon is the nature of Life *to branch forth*, to completely manifest the nature and functions of life and thereby expressing the wholeness of life which is ongoing. This branching occurs via the Word being written on the tablets within. As Word is spoken via the priest, it is written by the King to become the Kingdom State in which we abide. To view any particular region of the planet Earth as the promised land is to gloss over the Túwrah revelation. No human being dwells in the land s of the Middle East nor in Missouri. What dwells in the planetary fields are trees and vegetation and worms, etc. Man-kind dwells above ground in States of Becoming, and it is these States of Word that Yahúwah speaks to give/establish for every Name.

Kenon was perceived by Noah even before he was formulated and brought forth. Noah saw the subduing power that Kenon could have over him. Instead of allowing Kenon to be a lord or a master over him, he put a curse/conformative bounds on Kenon, so that he would be designated as a servant.

Your body has the authority—if you give it—to subdue and overcome your openings—to restrict and to hide your fires—by the presentation of an exterior form. But a man of understanding—a man who drinks wine, as Noah became saturated with “wine” or “understanding”—sees the subduing power that Kenon can become. And hence, he designates him as a servant. You will perceive yourself also with eyes of fully embodied wine as Noah, and upon seeing, you make a decision pertaining to your future development.

And the offspring of Cush/the rotations are: WYʿ ʿ ʿ ʿ ʿ ʿ ʿ

Seba/reelings/elations coupled with Chavilah/links/coils אבילח/אבילח ʿ ʿ ʿ

coupled with Savtah/circulation/orbits אבילח/אבילח ʿ ʿ ʿ

coupled with Raamah/explosions/quakings אבילח/אבילח ʿ ʿ ʿ

coupled with Savtecha/expulsions/reproduce. אבילח/אבילח ʿ ʿ ʿ

And the offspring of Raamah/explosions/quakings are אבילח/אבילח ʿ ʿ ʿ

Sheva/overseer/regulate coupled with Dedan/associations/bonds. אבילח/אבילח ʿ ʿ ʿ

As the initial four offspring are in position, there follows further unfoldings of the spinning/the rotating shaft of life. We may pause and question the significance and nature of the spinning shaft. The force of spinning enables all processes and movements of light, to cast down, to raise up, to extend outward and draw inward, to encompass, to protect.... It is the same as the whirlwind which moves gently or with might. The nature of spinning is the process of manifesting and creating, such as spinning a web or a garment. Further, the nature of spinning is the means to keep all in balance and in a perpetual/on-going state. The genealogy of Cush conveys the seven/complete basic nature of spinning: Sheba/אבילח, Havilah/אבילח, Sabtah/אבילח, Raamah/אבילח, Sabtecha/אבילח, followed by further formulations of Raamah: Sheva/אבילח coupled with Dedan/אבילח. The rotating spindle, attached to the star

field of origin, extends/branches forth to create a blueprint for the Fire energies to reside in earth/transformation fields. The establishment of this rotating spindle prepares a route for the coming of the Name of Abraham into the earth, which is a Stage of Name readied for transformations via integration of Spirit and Manifestation. As the *Ruach* speaks, “the land is prepared for my people.”

The formulations of Cush are comprised of **Seba**—Seba/סבא meaning “a senior, an elder, an old man, a grandfather, a man of wine, a man of understanding, one who is saturated with understanding.” As one ages and moves under the influence of intoxication/aged wine, there is a wobble, similar to the wobble of the planet Earth as it spins within a rotation. *Seba* tipples, enabling one to unload and load properties. Via being elated and joyous, one becomes full and overflows. The spinning of the frequencies, according to understanding, stabilizes the forms and maintains balance between forms. *Seba* regulates what the forms will keep and dispose of, hence a regulator of the digestive process.

Coupled with *Seba* is **Havilah**/Chawilah/חבילה, meaning “to link, as a ring in a chain; a joint, a bead, a vertebra, a grouping or coiling effect.” *Havilah* is the formulation of Cush whereby the rotating spindle forms the bone structures and the patterns of the vertebra. Matter surrounds and encompasses the properties of life. The understanding of *Seba* is released with forming chains of linked pearls. This is the blueprint basis of our skeletal structure. Via *Havilah* one establishes and upholds themselves and has the ability of movement and progress.

As the blueprints are prepared for manifestation and a Name enters into a body, Cush spin to maintain the forms. Thus coupled with *Havilah* is **Sabtah**/סבתא, meaning “a grandmother, an old woman, a senior lady.” She is a force of causation “to keep all in circulation, in orbits of being, to determine motion.” The orbit of fluids is a reference to the perpetual motion of waters/bodily fluids. Her age/maturity is based upon previous formulations and orbital light journeys. She oversees the periods of time within a given orbit.

As you look in the Túwrah text, you will note that every other name begins with the *samek/bet* configuration (סב), indicating the structuring/ב of the body/ס. This is the work of Cush to form rings, parapets, walls, breast work/ribs, bones, being elevations of living stones in earth. These traits of Cush will gather within the human form, and become the patterns and working parts of the body. *Sabtah*, regulates the pulsation of the heart, which maintains the circulation and motion of fluids. Keep in mind that all of these workings of Cush are the effects of the spiraling, or the rotation/order of life, evidenced in the DNA structure.

The causation of *Sabtah* is joined with **Raamah**, as the force to circulate is linked with the beating of the heart. *Raamah*/ראמה means “to thunder, roar, to flash with lightening, to cause to explode, to unfurl one’s strength” as the mane of a horse’s hair is unfurled as it quivers and thunders in the wind. Thunder indicates a breaking open of strength. The rolling of the clouds are like the rolling of the heavenly mane on the horse of the *merkava*. The work of *Raamah* is the function of the body to beat, strike forth, break out to generate hair, to quake, all of which are an unfurling of strength, as depicted in the story of *Nazir* Samson.

Coupled with *Raamah* is **Sabtecha**/סבתך, a cause to produce seed and transfer light properties/סבתך. *Sabtecha* comes from the same root as *Sabtah*, meaning “a force of causation.” This force of causation/סבתך takes us from here to there/סבתך as in propelling us from realm of the galaxy to another. Her name is also translated as a grandmother, a lady of counsel, a queen of explanation. *Savteka* is a force of maturation that enables new constructions to occur. Her activity is present within us as we

shape earthen vessels. This characteristic of Cush is seen in the process of the body going into labor—to pulsate with ability to expel—to reproduce, to expel semen as well as to bring forth the fruit that is born in all of our parts.

Raamah, the function to create hair, to release strength causing growth, enables the body to grow, explode, to thunder and pulsate. To oversee and manage this an offspring is born: **Sheva**/שׁוּׁוּ, a son of Raamah, to regulate matter. The root of Sheva means a captor, to oversee the captives, to transform, change, convert to convey wholeness and maintain balance. This is the Hand of Wisdom to take the wild and make it tame as one would capture a wild horse for domestic use. Sheva converts the energy states to regulate matter. He is the elder to provide control over your body's passions and appetites whereby your strength is used to glorify ALhhim. Any process requiring conversion or transformation of energy will be under the eldership of Sheva.

Coupled with Sheva is **Dedan**/דִּדָּן meaning to coordinate parts, to form an association of body forms. Dedan is a leader to give assistance as an uncle, a cousin, a relative, a friend, to arrange all forms into compatible families. Dedan gives counsel in how to walk and conduct your affairs, coordinate all your parts. Dedan is the brother of Sheva whereby the forms are managed. Dedan also provides guidance of associations with all other bodies of Light. The counsel is based on deductions, judgments, evaluations and calculations regarding each part and its associations with other parts/bodies. Open your ears to the voice of Dedan in regards to your place in the whole. (Correspond the associations of Dodanim of Yapheth with Dedan of Cham. Both are in the final positions of their families.)

The offspring of Cush are engineers of Man manifested through physical and spiritual bodies. These grandfathers and grandmothers are architects and engineers to formulate the wonderful design of Lights. Cush/וִיִּץ builds a house for Fire/Wisdom to reside. When the Túwrah tells us to honor your elders, this includes Seba, Havilah, Sabtah, Raamah, and Sabtecha, Sheva and Dedan. In honoring your elders, your energies glorify these principles and make them manifest, operating in alignment with and according to these principles of Life.

The foundations of your being are laid up in Wisdom. Your physical body, which you may despise and try to escape from has beneath it the pillars of Wisdom. Your body structure contains counsel, patience, love for your soul; and it desires to be changed also, just as your Name and soul desire transformation. Your physical body structure will maintain and befriend your Name and soul, support them for transformation, whereby it, being a faithful servant, will likewise enter into a glorious transformation. Honor the servant body as a wonderful creation of Yahúwah.

The family of Cush builds a house for the Fire/the Wisdom of Life. The formula of Cush/וִיִּץ may be read as: $W/21 = Y/6 + Y/11 [+ \Delta/4]$. The formula is balanced with the value of four—as all form branches are designated as vessels of Wisdom, affirming that they are functioning according to the gates or openings of Yapheth. The Túwrah Dictionary offers this formula for Cush: $W/300 = Y/20 \times \aleph/15$ conveying through mathematical language that the body or form of Light needs to be balanced with a number, a value to be associated with.

Honor the formulations of Cush: Seba, the elder of understanding to maintain balance; Havilah, which establishes yourself with skeletal frameworks; Sabtah, the force of circulation; Raamah, the force to unfurl strength; and Sabteka, the trait to pulsate with regenerations. With the offspring of Raamah, Sheba, to oversee all parts and Dedan, to form an association of parts. These comprise the seven pillars of Cush. Consider these as seven underlying pillars of the House of Wisdom.

And Cush/the force of rotation WYYY 8
brings forth the totality of Nimrúw Δ 4 ʾ ʾ ʾ X 4 Δ ʾ ʾ
the one becoming who begins/applies/functions ʾ ʾ ʾ 4 ʾ ʾ
to remain/for the light to master all things, X ʾ ʾ ʾ ʾ
to prevail in the transformation/the earth. ʾ 4 ʾ ʾ 4 ʾ ʾ

Cush bears Nimrúwd once the calculations and control centres are put in place. Via Nimrúwd, the rotations of the spindle brings forth the force to gather, becoming a centrifugal force to draw out from the centre, thereby impelling the parts outwardly from the centre rotation. This outward motion enables the life nature within to be manifested outwardly. The bearing of Nimrúwd creates a vacuum, a hollow or cavity to trap the elements into an assembly.

Nimrúwd means to variegated, spotted, to be distinctive whereby the body becomes distinguished with various shapes and colors. The letters of his Name convey that one who pursues creates a vacuum/∅ for reflections and fullness/∞ with the mind's/4 chambers/quests/Δ. Nimrúwd is a hunter as he pursues the expressions of Wisdom to display them into forms, i.e. molecular structures to provide for the mind's display and augmentation. He searches for particles that belong to the whole. Via trapping elements, the body is composed and the ancestry of Cham becomes manifested. However; when the body does not recognize its founding principles, the trapped elements making up the body revolt, uprising, rebel/Δ4∞ against the inner order of light. It is this frequency of interpretation that has been traditionally associated with Nimrúwd/Δ4∞. As we consider the opposing nature of the flesh to the spirit, we must see that they both come from One Mind that has extended within an earth State. Why would Mind create an opposition to itself? Or did we come with a sword instead of with peace? We have come to the earth to know. One of the ways to discovery is via discord whereby we must examine/sort through the dissonance to find the underlying harmony. Should there be no opposition, there would be a reduction in distinction and hence a reduction of discovery. The purpose of the body is to discover, to reveal, to have a dwelling place in which to be transformed. Nimrúwd hunts for the perfect elements to adequately express the Nature of Life fully. The results will be the human form composed of ivory, gold, silver, bronze, with colorful tissue layered veils. When we met in counsel with the Creator, did we not determine to build a body to the Glory of Unity/Yahúwah according to the pattern of Names/within the heavens? Is not this body the expressions/Faces of Yahúwah? When a child is in the womb, who is doing the building? A Father initiates by giving; a Mother nurtures by tending to the gift; but is via the Son/Child that the creation occurs. The child is built as its Mind/Head unfolds. Should we say that Yahúwah creates without counsel we then say that we are objects of creation verses children of creation. Yahúwah shares a unified Wisdom and through the allocations of Wisdom our Mind builds a house that honors and cherishes the Wisdom of Yahúwah. When we lose consciousness of this or feel we are an object of the creation verses co-creators, we disdain the very order that we have built.

As the various elements spin around the openings of Yapheth, they are captured by Nimrúwd/Nimrod. It is the duty of Nimrúwd to gather all elements together into a strong kingdom that holds together. Nimrúwd is the underlying power that keeps all of our body parts unified. Every trait of Life expressed in form, through the ancestry of Cham, will be mighty, not partial or weak. Nimrúwd not only discerns what has been unfolded but senses what is yet coming—the branching of Sham. He prepares on behalf of the full expressions of Yahúwah to build a house unto The Name/Sham/𐤔𐤌𐤍 𐤔𐤌𐤍. Nimrúwd brings together all facets of our multiple expressions unto Oneness.

The one becoming remains/the Illumination activates life to be אלה אלה 9
 a mighty supplier—to prevail/seek/make provisions אלה אלה
 for the Faces of YahúWah אלה אלה אלה
 pertaining to the position/to form a base. It is a saying: אלה אלה אלה
 “As Nimrúwd אלה אלה
 a mighty/powerful provider אלה אלה
 for the Faces of Yahúwah אלה אלה אלה

The staying power of Nimrúwd attributes to one’s might. Nimrúwd’s consciousness foresees every designation/אלה of YahúWah in man. The position/אלה of the vapors/*adim* pertaining to which one pursues a verification of all that Unity/Yahúwah is in the Adim and will become in Adim pertaining to their office/place/אלה. One establishes a base or foundation in order that the Adim are planted as a tree.

The saying, “As Nimrúwd.” is uttered every time a mother conceives, for then a child is planted in the womb to become mighty for the faces of Yahúwah. It is said, “As Nimrúwd.” when each Name takes their place in the House of Yahúwah, for in so doing they become mighty with Numbers and Letters, gifted builders to be mighty for the faces of Yahúwah. It is said “As Nimrúwd.” when a person converts or changes direction toward the Lights of Yahúwah that they dwell in the land of YishARAL to grow as a mighty oak for the faces of Yahúwah. Through taking responsibility for our extension of Name amongst all in the universe, we collectively pursue the Faces of Yahúwah, “As Nimrúwd.” Until we are planted in a congregation for the Faces of Yahúwah we are as a worm that cannot stand up right, lacking backbone to carry forward the traits of Neúwn that lie deep within us.

And composing Light there is an extension to become אלה אלה 10
 the head/beginning of an established kingdom: אלה אלה אלה
 Beval/a compound order coupled with Erech/forbearance/to lengthen אלה אלה אלה
 coupled with Accad/strength/altitude, coupled with Calneh/maturation/attentiveness אלה אלה אלה
 in the land/State of Shinar/transmutation. אלה אלה אלה

Beval/אלה, meaning to mix, mingle, assimilate is the initial state of forming a base for a kingdom. In this initial state Nimrúwd brings together or mixes into a unity the fields of Cham and Yapheth. Beval/אלה, may be read to compound matter/אלה into orders/arrangements/אלה. Babel is to integrate/אלה frequencies of Light into a manifestation/אלה of orders/classes/אלה. Through/אלה lumping/creating producing fruit/אלה there is the presence of the *Mind of Fire to manage a composition/אלה אלה אלה*. We commence as a lump of clay which is overseen by the Master Mind to shape it into a useful vessel. Nimrúwd distinguishes the various lumps that they may be designated for purposes of expressing the wholeness of Unity. When you desire to know the Nature of Yahúwah, look at the collective expressions of your corporate Body. The foundation of Beval is the creation of the mortal body; however, when this Babylon falls it gives rise to an immortal house. The underlying names of Cham ascend with the new creation. The mathematical formulas of each Name may be analyzed regarding their properties of construction and creating a manifestation. Babel/אלה may be read as the formula: $3(2/2 + 2/2) = 12$. Multiplying $2 + 2$ by three, indicates that we form three layers or dimensions that correspond as 12 stones or classes for the Faces of Yahúwah. The three layers of the tabernacle, the

three heavens/mind spaces, the three levels of the alphabet are examples of the locations of the forms and energies. Beval is a construction for all three offspring of Núwach: Sham, Yapheth, and Cham. Looking at the formula again, we see the outside numbers are two threes: 3 and 12 (making a 3 also). This set of 3 convey the outside processes of Land, whereas the inner numbers 2 and 2 convey interior processes. At the corners the three appears γ . When the Gimel is reflected, it creates a square or 4 corners proving the locations of four sides for the encampment of energies. As the $3/2 + 3/2$ is also reflected, four interior states are created. Having seen the results of reflected letters, we may transfer this process to see earth as a reflection of the heavens even as the body waters are a reflection of all in the mind/head space. We are stimulated now to examine every letter and its reflections to see the harmony and oneness of both the principal property and the corresponding reflections. These functions of the land will be discussed later in this document as we consider the corners and centres of the Land.

Beval or Babylon is often associated with confusion which occurs when one mixes elements apart from their whole or proper relationship one to the other. Confusion also occurs when we look at one aspect of a matter instead of looking through a matter. Symbols may be the dwelling spot for many minds; however, it is not the symbol that we are to be fixed on but rather what the symbol represents. When we mix concepts without knowing their dynamics or meanings or what the concepts will achieve we are often confused. The root of the Name Beval also means to overflow especially as one overflows with oil or to mix feed as fodder to provide for livestock. In the scope of the term we see the nature of the kingdom of Beval that provides forms for the concepts of creation to reside.

The call “to come out her (Babylon), my people,” is the admonishment to arise out of the body of mortality into higher frequencies—to come out of mortality to dwell in the enduring house of Yahúwah (Psalm 23:6). In distinction, the call out of Egypt is to emerge from within the boundaries, to come out of the defined shapes that the Names may expand. The call out of Babylon is to emerge from our mortality at Shinar—the place of transmutation.

All who are in the mortal molecular structure reside in Babylon. This mortal nature sins, creates debts that it cannot repay, blasphemes the Name for which there is no remedy—being unpardonable. The fleshly and wayward energies of soul follow after strange elohim and call upon other names while apart from the consciousness of the ALhhim of Yahúwah and the Names of Light. The body, as the feminine, seeks to be joined/united and hence goes after concepts and Names to be joined with where-by its presentation is supported and endures. The sins of the body are debts because they extract or withdrawal the energies of Light to use them vainly for no profit, no gain, and does not have the ability to repay. Some sins will be pardoned—that is there will be a healing for the damages. Every sin of the energies will be pardoned, but not the sins of Cham in the mortal state. The unpardonable sin is to abuse, that is, to use the Force of the Fire for vanity or ego, to walk in arrogance to the *Ruach haQodesh*—The Spirit of Fire for which the body is unable to repay or repair the damages. Why should we pardon the lower state of consciousness that blasphemes the Spirit, for if we grant a pardon it will repeat the blaspheming. We are not going to keep repairing the cocoon. Mortal Babylon will be no more! There is a time when the flesh will pass away, and we will enter into a new creation stage. The flesh is a vehicle unto our successive evolutionary process. The body is a wondrous form in which we journey and reside in as a caterpillar until we emerge in the glorious *Seraph*, a winged flying serpent/tongue/communication form of Wisdom. “Come out of her” is a call to arise from you molecular mortal structure! Babylon will be no more, for you will leave behind the mortal state as you transmute. The mortal pattern will give way to the immortal State in which Yahúwah tabernacles with a unified people who ascend and are robed with Garments of Light, the garments Adam saw and thereby received counsel concerning in the Garden of Eden.

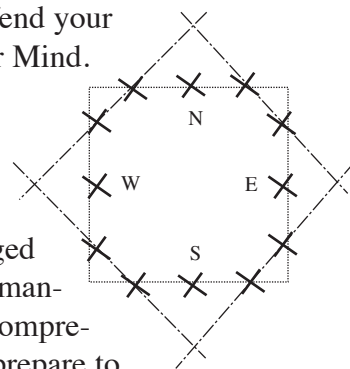
Coupled with Babel is **Ereck**, meaning to lengthen or draw out, to make long or tarry, to live long, endures. Ereck/יִרְדָּה conveys being patient and forbearing. Joining Ereck with Beval conveys the everlasting house of Yahúwah. The nature of Ereck is to bring into place the enduring nature of the House that is linked to the Principle/יִרְדָּה. If we are joined to the ALpah/יִרְדָּה, then we abide in the House/יִרְדָּה of AB/יִרְדָּה. Our dwelling endures from generation to generation. The endurance of the house assists to draw out each living trait of life until the form is transformed according to the light nature unfolded. The House of Yahúwah is an eternal structure; though the garments change from one level to another, the structure of a unified House remains the same.

Accad, from the root to strengthen. is the spiraling altitude of life. Accad is the means of matter ascending, to go upward as the force in a plant to arise and lengthen. Accad brings vantage points, a highland, castle, and fortress. The body nature of Accad represents the centre of Nimrúwd's defense in providing an observation post. Each of our dwellings are castles. In keeping your dwelling in unity, the body serves as a fortress for the soul. When the dwellings are set one against the other, the fortress of Accad is weakened. As we confirm Accad, we establish our defense to guard our members and to protect the precious jewels within.

Coupled with Accad, is **Calneh**, meaning to follow completely, to be attentive, complete concentration. According to our altitude we are attentive. Within the form is the desire to be fully extended and to be complete. The growing heights of a child expresses Accad. The determined nature of the body to be fully mature expresses Calneh. The maturity of Calneh includes change and repentance. In light of the altitude, Calneh stimulates a change in direction and behavior in order that the mind will be complete in every aspect.

The four heads of Nimrúwd are Beval: the provision principle; Ereck: the forbearing principle; Accad: the observation principle of security; and Calneh: the maturity principle to follow through on all observed, lest we behold ourselves in the mirror of the Túwrah and not cultivate the seeds of truth within. The body will suffer/endure for your Name as well as fight to defend your Name. Even the body's jesters will correspond to the goals that you set in your Mind.

These four principles of the Kingdom are in the State of Shinar/the land of transmutations enabling one to go from one form unto another. By these four principles gathering and being established, transmutations are possible. Shinar is designated for levels of exchange and operations. We are changed from one state of glory/heaviness to another. We transmute as an angel into humanity. Shinar is the ability to duplicate, change, fold and unfold oneself via the comprehension or opening of the eyes achieved. In Shinar the light energies come to prepare to take on a defined and examinable form. Via the ability to change form and to develop in every inherent attribute as the offspring of Núwach—those in pursuit of actualization—the offspring of Núwach receive multiple languages/tongues/expressions. The four heads of manifestations are Beval, Ereck, Accad, and Calneh. The four heads of the tribes are: Yahudah, Reuvan, Ephrayim, and Dan. These four also penetrate through the layers of Mind as the faces of the Lion, the Ox, the Man, and the Eagle. The city, being four square, comes down into the trunk of the body from the Mind of Spirit-Consciousness. From this Collective State of four heads we are enlightened/אֱלֹהִים to become, to unfold, to release the light forces/אֱלֹהִים within/יִרְדָּה to expand our oneness/יִרְדָּה—יִרְדָּה אֱלֹהִים. The Scriptures detail the various lands that we pass through and occupy, i.e. the Land of Cham, the Lands of Moab, the Lands of



YishARAL, etc; but essentially, they are One Land—a United State that we come in, pass through, and then enter. The four corners of the Land give definition to the Land of YishARAL as the area of transformation. The corners establish pairs and associations (ref the discussion above pertaining to the formula of Babel). Without the corners the energies become strung out/far apart or retarded/being overlapped. When you read later in the Túwrah of Eretz/the Land of YishARAL, realize that you are reading of the area in which the transformation of Name energies are occurring.

From the defined State/Land to enlighten becoming 4Y33 1-443 77 11
 Asshur/confirmations go forth 4YW4 417
 and he (Nimrúwd's confirmations) builds the totality of NinaeWah/productivity of life 3Y77 7 X4
 777Y
 coupled with the complete extent of Rehoboth Ir/spaciousness 470 X344 X4Y
 and the extent/far reaching scope of Kalach/Calah/maturation. 347 X4Y

From the defined State/Land to enlighten our collective becoming 4Y33 1-443 77 we draw out all properties held within the seeds of Life. The land State of mankind is the human anatomy in which all concepts of Life are held and through which all concepts are drawn out to be activated and understood. From the State established by Nimrúwd there goes forth confirmations and verifications of all that is within the Kingdom. The formula of Nimrúwd may be read as: $4/\Delta + 20/4 = 13/7 + 14/7 - 3/7$. The minus three, which balances the equation, is a drawing out of the three properties of the Nurturing Center: NineWah, RehobothIr and Kalach.

Each creature form has its area or Land State of Transformation. The birds have nests in which they are transformed from an egg into a winged messenger. The fish have their beds in which they undergo transformation from an fertilized egg into winged fin messengers. Mankind have their Lands in which they are transformed from an worm-egg into a winged flying serpent. This land is the body region from the neck to the loins. This space is where the energies encamp, three energies per side, forming a land foursquare. As you establish and join the corner energies, you create the diamond which is our means of fully interacting with all fields or States of Light! Yahudah joins with Naphtali as the government of the kingdom takes the throne in the heart centre; Ephrayim is joined with Gad as two mouths speak as one; Reuvan joins with Zebulun forming a cluster of eyes and strands of pearls; and Dan joins with Benjamin as discernment illuminates our administrations and occupations. The united corners are operations of the Dedan. The fields of the eyes and intestines, occupations of Reuvan and Zebulun, are an association/collective order of *Ayin*. These lands handle the input and distribution of concepts. The fields of the gamete and the lungs holding the energies of Benyamin and Dan are an association/collective force of *Shin*, being the sparks and Fire. The sparks of Life are flamed in the Menorah. The associations of the mouth and the glans penis, occupied with Gad and Ephrayim, are an association of *Pe*. Both of these lands bring forth revelations via words and unions. The kidneys and the heart fields, wherein reside Yahudah and Naphtali, are an association/collective order of *tet*, being centres of counsel and social administration. These lands provide stability and management of all resources. The corners are the outer dimensions of the Beval formula—the outer threes; the centres convey the inner dimensions—the inner twos: holding the energies of stimuli/Yissachar, hearing/Shimeon, transference/Manasseh, and confirmations/Asher. Between/Amidst the associations of government and the associations of concept management lies the energies of stimuli, labor, motivation, arousal, determination—for Yissachar. Amidst the associations of concept management and revelations lie the territory of hearing, comprehension, development, nurturing, building, manifesting—for

Shimeon. Amidst the processes of revelations and burnings lies the land for transferring energies from one state to another—for Manasseh. Amidst the associations of burnings and government lies the land for confirmations, blessings, breaking down compounds to extract the inner values—for Asher. As these are amidst the lands of Cham, in like manner Resen is amidst the centre of Nineveh/ NineWah and Calah.

The characteristics of the family of Cham may be summed up in one word: Land. We unfold within this Land, from head to head and from side to side. Illustrations of our unfolding head to head are from the head/corona penis to the upper/corona brain; from the head of the mother to the head of the child as it emerges from within mother. Side to side is unfolding each morning menorah as the sun flower and unfolding each evening menorah as the moon flower; lateral reflections occur as we stand face to face and then side by side.

Cham pertains to the third branch of the menorah lights, the *Gimel, Yod, Pe*. The ten states of Cham are channels of Light we enter/∧ according to the management of the writings/⌒ with the force or breath of the sayings/⌒. The coming down of the sayings into the writings is likened to the coming down of the Mind into the earth or the city coming down from the Mind of Spirit-consciousness or the cloud coming down into the sea. The mouth coming down into the hand, as words come into action or as the Sayings/⌒ come down into the writings/⌒, elevates each deed and lifts up each writing whereby the channels/∧ pulsate with vibrations of words. There is a wonderment of utilizing the Names of Cham in weaving the golden threads or in affecting a healing—a reconstruction of form or alignment of forms according to the Cham family of Light frequencies. I understood that the Master of Manifestation used such knowledge with faith to restore a withered hand. Each Master will know the structures of Light and use them in their teachings and ministry to others.

From the State of Shinar—the process of exchanging substances from one form unto another, there occurs Asshur—confirmations, happiness, blessings to the energies as they go forth. As we are in modes of exchange/Shinar, we are confirmed in all levels of becoming. Nimrúwd builds via blessings and expansions through gathering in all traits of Life. As we build the mind, we increase in knowledge; as we build the body we increase in transformations. The blessings of Nimrúwd build the complete/totality of NineWah coupled with Rehoboth-Ir and Kalach.

NineWah conveys to us the productive capital centre of our land, that being the growth and perpetual seeding to flourish all parts. It is being in our Mother Wah. We are forever in the Name; we are in Yah and we are in Wah. We abide within the expanding Light and nurturing centre of Light—Yahúwah. As the Name expands from within the seed, it creates a covering over us. The name is a Tower of strength in which we abide. Should we see ourselves apart from the Name, we feel isolation, unstable, lost, in need of a covering. The Name is our home now, has been our home and will be our home forever. The productivity of our life is built as we confirm each part of our dwelling. When we are not focused on the Master Name dwelling, we become wayward. Jonah was sent to the city of NineWah to draw back the inhabitants unto the Master Name State. Without such, the city is doomed, being unproductive and uses its energies in vain. When we hold back the message of peace/Jonah for NineWah, our message is swallowed up in the waters of the deep for three days and three nights. The three days and nights are the fulfillment of communication activities (days) with Fiery instruction (night). When we have a full release of communication and instruction we emerge with a message, conveying a new state of being. Thus Jonah is spewn from the fish as words of peace fly out of the mouth, and Yahushúa arises from the tomb as a worm-man comes forth into a new state of being. This is the sign for each of us. We will remain in the fish/the *Nun/נ* until we are fully extended to rise into

the *Shin/W*. We will remain in our watery grave body until the full communication and instruction that activates all traits (three days) of life, for until that time we are unable to be transformed into our coming progressive ascension. We are the earth that has within it the seeds of Light, but the plant does not arise until the seed is opened on the third day of creation. When the seed of Avraham is opened, the new man emerges. We have the wherewithal to arise but it has not yet been actively communicated (day) with the Fire of instruction (night). The day is the period of revealing; the night is the period of reflecting. Three days and three nights pertain to all entrusted to us, that is, all that has been deposited within us has now been actively communicated and meditated upon to know its full measure. Does this not fuel us to know and to share the Love in the world? When the Words of Life have been released within us as the seeds released in the field, we will arise unto the Nature of Eternal Life. When the child has fully developed within the womb there is nothing stopping it from emerging. The worm-semen form will come out on its belly. The waters will break, and the head will push its way through the door. Likewise, when all has been developed within us, we will break forth through the waters, and the door of our future will open as we emerge as the flying serpent of Wisdom.

Through building our lives according to the Faces of Yahúwah as Nimrúwd, we are confirmed to continue and know with assurance as we proceed in our path of Life. As we have a continual supply of illumination, we generate new concepts; likewise a person continues to generate new seeds, new cells, new forms as they gather Light frequencies into forms. For example, the process of digesting takes light principles and integrates them into forms whereby the forms are productive and vigorous. This state of integration is NineWAH. NineWah is the city of the ongoing development of Life in our Mother WAH. Eating is a spiritual process. Blessing the Master Name prior to eating establishes that all we are partaking of is for the expanse of the Name; hence, the properties received are designated for this purpose. Without gathering knowledge or hunting for foods we have little to confirm. No inputs, no productive outputs. No learning, no confirmations. Learning the names and workings of our being culminates with blessings of Light. Each part of our being is confirmed by the others as it operates in Life.

Coupled with our productivity centre-NineWah is the total scope of Rehoboth Ir—the full allotted space for expansion. Before a child is born, the cervix opens wide to make room for the energies to expand. Whenever you make a place for another the provision of Rehoboth is active. The provision of Rehoboth is for the mind/principle to ascend through a form just as the properties within a seed arise through a plant. Whereas NineWah is the productive centre, Rehoboth Ir is the centre that gives space, being very generous, to allow the plant to fully expand. The name is the plural form of Rahab, who accommodates the spies to come into the land. The spaces of Rehoboth enable all born within us to occupy the land. And with the expanding space is the total scope of Kalach, meaning to harvest, mature. The provision of Kalach is to bring all born and widened unto maturation. Within us is the means to continue the development until it comes to maturity. This is the unity of NineWah, Rehoboth, and Kalach.

And the total scope of Resen/guidance is 𐤓𐤕𐤁 𐤕𐤁𐤕 12

in the midst of NinaeWah/productivity and in the midst of Kalach/maturity 𐤁𐤕𐤕 𐤕𐤁𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕

becoming the great/nurturing city. 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕

There is no lack of guidance as the *Aleph-Taw* preceding the Name indicates, just as there is a complete generation of life—𐤕𐤕𐤕𐤕 𐤕𐤕, a complete space provided—𐤕𐤕𐤕𐤕 𐤕𐤕 and a complete har-

vest—𐤀𐤋𐤕 𐤍𐤏. Resen means to bridle, to rein, regulate, to harness up a horse. Each of our offspring of energies are to be yoked together as One Team. Our tongue is bridled that we speak according to our progressions and states of occupation. Resen is in the midst of NineWah to guide the fledglings and in the midst of Kalach to guide the maturation process. Resen is between—amidst the birthings and the agings. Resen often just takes over; thereby our minds wonder what is going on as we do not sense when or how we need to be productive or bring certain elements to maturity. Thus there are seemingly abrupt changes that we go through, but the changes are quite natural. We are not aware of their affect until it appears. As we are generating new concepts and maturing inwardly, our outward states are naturally being prepared for change. This is the presence of Resen at work within us. In all ideas and in all harvesting, Resen/the Hand of Guidance prevails. The nature of Resen distinguishes NineWah and Kalach to become the Great City of Nurturing, our Mother Centre. Via the principle of guidance, what is born and its maturation is determined. This is the nurturing afforded us whereby the states of NineWah and Kalach combine to be called the Nurturing Centre for nurturing is based on guidance/Resen.

The above conveys the constructs of Nimrúwd on behalf of Yapheth, Cham, and Sham. NineWah becomes the capital of Assyria, the descendants of Yapheth. Thanks be to ALhhim for the provisions of Life and all the traits of the family of Cush.

And Metsryim/definitions with boundaries bears/brings forth 𐤌𐤕𐤕𐤓𐤓𐤓 𐤓𐤕𐤕𐤓𐤓𐤓 13
 the complete scope of Ludim/creations/birthings 𐤌𐤕𐤕𐤓𐤓𐤓 𐤍𐤏
 and the complete scope of Anamin/stone carvers/positioners 𐤍𐤕𐤕𐤓𐤓𐤓 𐤍𐤏
 and the complete scope of Lehabim/burnings/glowings 𐤌𐤕𐤕𐤓𐤓𐤓 𐤍𐤏
 and the complete scope of Naphtuchim/revealers/interpreters 𐤍𐤕𐤕𐤓𐤓𐤓 𐤍𐤏
 and the complete scope of Pathrusim/ruptures/break open 𐤌𐤕𐤕𐤓𐤓𐤓 𐤍𐤏 14
 and the complete scope of Casluchim/endurances 𐤌𐤕𐤕𐤓𐤓𐤓 𐤍𐤏
 to verify the rising from a Name, Pelishtim/trespases 𐤌𐤕𐤕𐤓𐤓𐤓 𐤍𐤏 𐤕𐤓𐤕𐤓𐤓 𐤍𐤏
 coupled with the complete scope of Kapthorim/coverings. 𐤌𐤕𐤕𐤓𐤓𐤓 𐤍𐤏

The order of defining our boundaries/Metsryim brings forth offspring/traits out of which arises the Pelishtim with Kapthorim. The traits of Metsryim verify the emergence and goings forth of a Name/𐤌𐤕𐤕𐤓𐤓𐤓 𐤕𐤓𐤕𐤓𐤓 𐤍𐤏 just as a plant verifies the ascent and extension of a seed. Metsryim is the mystical centre in which we are born, where we are carried to from our star field. In Metsryim we come into manifestation. It is a place of great duality, a place that honors those coming across and a place that enslaves the inhabitants. Yet it is into Egypt/Metsryim we must come; it is the route for the learners as well as the masters. “Out of Egypt I will call my son;” for it is out of Egypt that we are proclaimed by the Voice of Yahúwah to be the offspring of ALhhim. Why is it out of Metsryim/Egypt that we are called? We are called out of Metsryim as it is *out of being defined that we are recognized/proclaimed /declared to the Formulation of Light, the first-born of Yahúwah.*

The collective Name of your energies is born first and carries with it the right of progression and ascension. All other states are given for your development and occupation. Even the glory of Egypt, in which you are born, cannot contain all that you are. You are more than just energy to fill a flask; you are more than what appears within the forms of Life; you are a creation of Light that is ever bursting forth with sparks of the Eternal Flame; you are the emanation of Unity that is filling the universe through a collective united Mind with all other Names. Your skins of flesh will be shed. You will

be robed with golden threads drawn out from your Fire chambers. Out of Egypt Yahúwah calls/proclaims/declares with distinction: “You are mine, You are my first-born.” You will not be enslaved by the forms that you enter into, which give you definition, and awareness, and from which you are expanding. What you enter into must die/undergo transformation, that your Name and released energies be able to expand and express their full stature. The formula of Metsryim may be read as: $(43/7) \ 13/\text{מ} + 10/\text{ל} + 20/4 = 18/\text{ר} + 13/\text{מ} + 12/\text{ל} \ (43/7)$. The plus 12, which balances the equation, refers to the 12 energies that are placed within Metsryim—the 12 offspring of Yaaqov that are brought within Egypt. These 12 powers cause Metsryim to flourish and teem with activities. The central letter of the Name, *resh*/4 indicates that Mind’s focus is on the 12 energies that are undergoing transformation within the waters. The formula reads: The Fullness of Mind/מל4 is acquired by Life Transformations/Reflective Changes/רמ.

The first of the offspring that appears in defining boundaries/areas is **the Ludim**—the birthing process of travail, the means to conceive and emanate, to create. The Ludim generate forms/manifestations and likewise bear the energies that come into forms. The stories of the midwives in Egypt refer to the presence and ongoing activities of the Ludim. The offspring are traits within Metsryim that appear in succession, one joined to another. It is important not to see just the individual offspring but the joining of traits that compounds the meanings of the collective offspring of Metsryim. In considering the extent of Ludim, how it is that the defined boundaries give birth? Metsryim receives and gives back as do all States of Mind. Metsryim is our earthly mother that births us. The energy field of Metsryim continues to conceive and bear the properties of light even as Egypt bears the children of YishARAL. She/Metsryim will always be blessed as the prophet Yeshayahu/Isaiah [19:25] speaks of her being one of the three with YishARAL and Assyria gathered in perfect unity: “Blessed is My People, Metsryim.” My people/למ״ם convey the unity of the *ayin mem* formulation. Metsryim provides the Mind with an overview/O of the waters/מ from which vantage point we pass through the River and the sea. “If you will control the wind and the waves, you must be one with them.” The wind pertains to the spirit/breath and the waves to the body of waters within. The Name of each mind is the agent to affect their status. To regulate the powers of spirit and water, the Name must be one with the wind and the waters to control them. This is likened unto the Master Name from which come breath/spirit/*ruach* and the bodies of water. As the Master Name Yahúwah is over all, so is your Name over all that pertains to your position and your house. Depending upon the State of *Ayin*/O of the Name, so are the waters/מ within, either still/frozen, or fluid, or as air, all being relative to the state of vibrations of the frequencies. There are times you feel dead and other times alive, sometimes heavy and other times as Light as a feather. These are in relation to your *Ayin Mem* formulations. Egypt is a perpetual/O place of gatherings that reflect/מ the state of the energies released frequencies, to be houses of clay or crystal. Joined with Metsryim are Assyria and YishARAL. *Assyria is the work of my hands* indicating that the openings are the centres of activities and through which the Master Name gives and creates. *YishARAL is My inheritance* indicates that the twelve energies hold the attributes of the Master Name as a bank that holds the values of the depositor. These three parts, of the Unity of Yahúwah, are extensions of the families of Núwach: Cham (Metsryim), Sham (YishARAL), and Japheth (Assyria).

The defined borders of Mind/the Ludim conceive and bear traits especially as boundaries are joined in pairs as the corners are joined. These states of unity amongst the boundaries give birth to the properties and definitions of our Name. What does a definition hold? It holds the power to create and thereby to release the essence of Light present. As we are able to define, we explain and call into detail. The patterns in the earth field are set via the energies and duplicate themselves via cellular division. Ludim are traits that emanate from the defined shape. List some of the Ludim present in your bodies. For example: the eyes emanate concentric circles, roundness conveying the properties of seeing full circle, colorations, detailed information regarding all other body forms, they emanate the Mind’s

view, how we are looking at something or someone; they convey understanding, a question, trust, doubt, acceptance, rejection, etc. Examine each form of your house and list the traits that are birthed and are emanating from the defined shapes. Project your extension forward, i.e. your immortal house to view the traits that are to yet birthed via the Ludim. Place our emerging concepts into the hands of the Ludim that they may appear with a corresponding form.

The formula of Ludim may be read as: $(23/5) \ 13/\text{מ} + 10/\text{ל} = 4/\Delta + 6/\Upsilon + 12/\text{ל} + 1/\text{ך} \ (23/5)$. The formula is balanced as the presence of *Aleph* or seed is attached to set the birthing process into action/fulfillment. The plural ending מל denotes granting Life/fullness; the ability to regenerate which is achieved with *Aleph* ordering the classes through the gates $\Delta\Upsilon\text{ל}$. The verbal form of the word, to birth $\Delta\text{לל}$, is understood to be *an activation of classes/orders through passageways*. Should we take the root word $\Delta\Upsilon\text{ל}$ and balance it's equation, the balancing factor is reduced to *Aleph* also: $(4) \ 4/\Delta = 12/\text{ל} + 1/\text{ך} \ (4)$. The letter *Waw* in the middle of a word is read as the equal sign. Three *Dalet* equal one *Lamed* or reduced to the simple formula, the force of one *Aleph*. What appears in looking at this formula is the three *Dalet* equaling one *Lamed*. The value of three ל is a reflective of twelve $\text{ל}/\text{Lamed}$, even as 3 is the sum of 1+2 (12). These two letter, the *Gimel* ל and the *Lamed* ל are reflectives of each other. *Lamed* reflects what is in speech $\text{גד}/\text{Gimel}$, and speech reflects what is in *Lamed*. What we say is in our feet or manner of walking. What is in our walk is in our throat. We learn through this reflection that movement is both by words as well as by walking. When the two are aligned there is a complete rite of progression; but until the two are aligned, there is a stalemate of progress. We may now understand that the *Gimel*—the extended tongue/throat is the dragon of the sea. Follow the *Gimel* from the tip of the tongue, and you will come to the anus. If you have ever seen a snake curled up on the bank, you will see the picture of the tongue with its snake body, the entire esophagus curled up in the intestines. This coiling is the nature of Cush. The legs are reflections of the *Gimel* whereby the serpent transposes itself until it bears its wings and flies again. Sex or copulation is the joining of snakes; the intertwining of tongues whereby one confirms their wholeness and brings forth the fruit of the Ludim.

The Serpent-man undergoes transformations unto the winged Serif-man. The Serpent we encountered in the Garden of Eden beguiled us to come into this arena for our transformation. Without being beguiled we would not have the umph to make the cross over, but with Wisdom/W present in the Serpent, we have confidence to take the journey. The beguiling is not an negative, but rather of good intentions. Through our being beguiled we were willing to take a risk to know, and via knowing we come to stand in the knowledge of all that we are. The Serpent on the pole is the serpent body supported by the vertebrae. As the serpent is lifted up in the wilderness—through Word developments, so must each *Son of Man/Formulation of Adam* be lifted up. The picture of the Serpent on the Pole is the scene of the crucifixion where Wisdom slays the dragon of old and makes the ascension into Eternal Life. The story of the Garden now comes full circle. The Eternal Life proposed by the Serpent is actualized and entered into. Every Adam is lifted up through the arising of Word Principles within that slays the old/former serpent as a first-born/Ludim of Egypt. We arise, through the shedding of old skins, with the glory of the Word within our wings.

Having observed the reflective Order of Light in the letters *Gimel* and *Lamed*, look for others amongst the Aleph Bet. For examples, the *Bet* is a reflection/extension of the *Resh*—the unity of body and head. The shoulders are reflections of the hips—the unity of responsibility and decisions being a creation of the letter *Waw* reflecting itself 180°. The *Nun* is a reflective of its unseen side that conveys the full image of the fish/potentiality. The letters Fire/*Shin* and the waters/*Mem* are reflectives; what is of Fire is mirrored in the waters. The *Mem*/waters are a liquid/condensed steam state of the *Shin*.

Let's continue with the descendants of Metsryim. Descendants? Yes, for the families of Cham are the temple forms that come down to serve as the body. And having descended they are now in the

ascension mode. The principle of descending applies to all of us. Having descended we are now in the ascension mode unless we remain in a dormant state—a state of transition.

Coupled with the traits of the Ludim are the **Anamin** which reveal the principles or foundations of the emanating traits. The offspring are a progressive revelation of Metsryim. Look for the Anamin within each body form. For example, in the eyes are the founding principles/stones which include favor, wonderment/exclamation, examination, consideration, understanding, etc. The Light in the eyes is the ascendant Fire from the altar, the glowing of the Lehavim. The Anamin are *the statutes* which define the actions of the shape. Whenever there is a birth, the stones appear. We may not comprehend what is being born until after the fact, at which time we behold the principle that gave it birth. Thus the Anamin follow the Ludim. The Anamin are referred to as the Rockmen, those who set the stones in place. They lay the stones in their place according to how they will be used. The boundaries of Metsryim are based on principles/rocks. Our bodies are stone houses, built upon the Rock of our Foundation, aligned with the cornerstone, being constructed with twelve basic stone types. We are comprised of precious stones built together by Men of Principles—our inner Elders. Each of the stones are laid in place via Anamin, and as they are laid; they are carved upon to designate their position and function being filled with Names. Until a person awakens, their stones are like carved statues waiting to be animated. These statues are what the Túwrah speaks of when referring to bowing down to idols and statues, made by hands but not by spirit, which also pertains to all static, lifeless letter forms.

Coupled with the stone carvers are the **Lehavim**, which refer to the burnings/glitterings of the stones. Each stone radiates with the Light energies that reside within them. We are to fan the stones as coals of Fire, from black to red to blue. As a glass blower, the properties of the image are changed from sand to glass. The glitter of the eyes or the glistening of the stones is evidence within the vessel. The Lehavim also denotes the passionate nature of the body, the heat of attraction and the sense of belonging together. The Lehavim respond to the inner Fire and are constructed to operate by the Fire principles. The shining face of MaSheh/Moses corresponds to the presence of the Lehavim which reflect the spiritual sparks of the Presence. As the principles are drawn out of each body centre, so the radiance of those principles becomes evident. The Lehavim glow with the Principles of Light into matter/formations.

The Fire of the Serpent Man of Wisdom is the source for the stones glowing. It is the combined Fires within us all that creates the pit of hell as it is commonly referred to. We “raise hell” as we unite our Fires to be One Fire. As we confirm our Unity of One Fire, we cast down at the same time all that has retarded our progressions as One. Lying to each other or cheating each other will cease and be no more for as One Fire there is nothing to be hidden from any other part nor is there any motive to cheat any other part. What is One knows all and holds all. This United Fire will spread into the consciousness of all the earth and burn up in the social fabric what is contrary and abominable to our united Mind. And in the Light of our United Fires we shall discover the wholeness of our collective social fabric and enter into a new dimension that awaits those of perfect Unity/Yahúwah.

Coupled with the Lehavim are the Naphtuchim, meaning the unveilers, as to throw open, loosen, untie, unravel, to engrave, and to open. With the blazing of principles within the stones comes the revelation of all that is within/*the Kol-Gilah*/Voice of Revelation. When a letter opens up, it reveals its position and role such as the *Gimel* discussed above; this is an activity of the Naphtuchim. The Naphtuchim family of Metsryim operates through the openings and orifices of the physical centres that are in harmony with the openings of Yapheth. The Naphtuchim make manifest and apparent the Yapheth frequencies and patterns of Light. Via the Naphtuchim, our understanding is expanded to comprehend the design and functions of Light. The Naphtuchim provide interpretations to the language of the body whereby forms and functions of Light are discerned. As the answer is within every question

and the interpretation within every dream, so are the Principles of ALhhim within every cell to be revealed through the Naphtuchim.

Coupled with the Naphtuchim are the Pathrusim, a reference to Upper Egypt in distinguish to Lower Egypt. The Upper Egypt Pathros pertains to the higher frequencies of the body. From the root *Pot*, an opening, vulva, secret parts, and *Rus*, meaning to rupture and break open, the sense of the word is to reveal the upper frequencies of the land. Pathrusim is the nature of the body to rapture or to break into fragments. The result of this body activity is to distinguish held substances, specifically what is held in our secret parts. The function of Pathros enables the body to break open and bring forth the inner seeds, the regenerative concepts of our Light Name. The nature of the body to rupture is like the husks of an ear of corn that ruptures exposing the inner fruit, or as swelling bud ruptures to release the fragrance of the plant.

Coupled with the Pathrushim are the Kasluchim which is the role of the boundaries to express a fortification, a sense of perseverance through the sundry times of our Life. The body as the House of Yahúwah is everlasting as David sings: I will dwell in the House of Yahúwah forever. The endurance, the hanging on nature of the body convey the essence of the Kasluchim. This trait of Metsryim is often translated as the Hopes of Life, knowing that the frequencies arrived at are in process of being changed. It is the knowing of the flesh that cries out for transformation as Rav Shaul expressed, “All creation groans and suffers the pains of childbirth together until the creation itself is set free from slavery to corruption into the freedom of the glory of the offspring of ALhhim” (Rom 8:20-22). There is an inner confidence within our members of a coming change, and this confidence and hope is the trait of the Kasluchim. The Kasluchim confirm our going forth from the position of the Pelishtim, those devoid of knowing, from the state of trespasses—violating our inner principles coupled with the going forth from the Kaphtorim as we emerge from under the coverings in which we once dwelt. This traits convey the fabulous roles of Metsryim.

KENONI/CANAAN

THE LAND OF WORD VERIFICATIONS—STATES OF NAME OCCUPATION

While the offspring of Cush and Metsryim provide the patterns and boundaries of the body, the energies reside/dwell/inherit the branches of the body, even as the birds and serpents dwell in the boughs. Through branches fruit forms which is the purpose of the tree. The fruit we bear brings forth the full expression of Life, and the sap that flows is the full flavor of our Name (Chamathi). The mature expressions of our Name communicate the full release of the seeds/principles of ALhhim within us. We cultivate each of our branches unto the verification of all that is within—fruit bearing. Thus the lands of Kenon are not called the promised lands but rather the *States to verify the Word* through our unfoldments. This State of Verification demonstrates the Presence and full expression of the Word, and here we come to abide. The same State is called the Messiah/Measurement of Life. The Messiah, being the *Head united with Body*, is thereby the *full communication* of WORD.

The Formulations of Kenon/Canaan

And Kenon bears אצל ךּוּׁׁׁׁׁ 15

Kenon is the nature to branch forth/ךּ. There are eleven branches corresponding to the numerical value of the letter, *Kephúw*, the symbol to branch/ךּ. Each branch/ךּ is an extension/ׁ, a drawing out of understanding/ׁׁ to reveal all possible Word unfoldments unto the furthest extent/ׁ. The branch,

known as human, is characterized by the eleven offspring of Kenon even as each Name is characterized by the value of twenty-six, the number of HhaSham. The cumulative value of Kenon: 190 or 55 reduces to the value of 1, conveying the One Branch of ALhhim which is the pattern of all humans.

The humble servant form, Kenon, bears/brings forth to activate the Orders of Light through the nodes/doors in Cush and Metsryim. As we depart through the gates of Egypt, we go out from our boundaries in order for the energies to be extended and expressed in branches/tribes. When we are called out of Metsryim, we branch forth the inward tribal energies unto flight. This process is known as the *Dallath, Kephuw, and Tsada* triad: We enter the gates/Δ into the world to branch/Υ all properties of the seeds of ALhhim unto their maturity as winged messengers/ℓ. What is planted within us arises unto freedom through the branches. The seeds of ALhhim emerge within fruit, which are the blessings or expansions of the foundational Seed Name. These liberated seeds, released from within, create a new land, a new State of occupation. The former passes away; all that remains is the Word that has been from the beginning. Like the tree of the field, it springs forth from a seed and then topples; all that remains are the seeds of the tree. Thus the writings says: “The Heavens and Earth will pass away [undergo change], but My Words will not pass away.” The State of the Word creates a land for our inheritance, to possess and to occupy. We come to live in this level of Word manifestation, a State of Being that verifies the hidden Word brought to Light through the development of Mind. Truly, we are the Word, the living Word of ALhhim. Let us operate in this consciousness of Word base and Word verification. Should we lie, we lie against ourselves, for we speak that which is false, and thereby create a void that captures our energies from expansion. Should we cheat, we cheat ourselves, for we act in a manner that denies our Love nature of belonging as One with all. We decide, with understanding, to only speak to convey the nature of the Word base of being. Our breath supports instruction and the orders of Light, as the *HHÚWA/א* supports the *Lammad/ל* in the pillar of letters. We act decidedly to verify the living unfolding Word. In this consciousness we are the Word personified by our Name. Hence, we speak and act according to our true nature—the WORD. This is going beyond the *Pelishteem*/trespass state and the *Kaphtorim*/the coverings or shadow state. As the Mind sees itself—sees its Word base of being, it arises above the state of trespassing itself and emerges from under the shadows of Metsryim whereby it branches or brings forth the traits of Kenon. Until we emerge from Metsryim we are unable to branch forth our inner tribes even as a plant cannot sprout forth until it breaks forth from within the boundaries.

From our arising through Metsryim, we are placed into schools or *wilderness states* for the development of the Word—to draw out insights to expand/develop the Mind/494מ. As we pass through these learning fields, we are fueled with the resources to create the lands of Kenon. Each Name creates the lands of Kenon revealed to us at the Abram level of consciousness. The promised lands are not entered by someone walking across a political border; these lands are in the Mind to be formulated as the Mind branches forth and becomes fruitful with the full expression of Life. ***The States of being fruitful with the expressions of life are the fulfillment of the mathematical formulas of each Name.*** Upon releasing the branches from within, you then enter the lands of giants. Who are the giants in the land? These giants are the properties of strength/*gibor*, which belong to your Name that have humbled themselves to fall/*nephel* into the land that they may arise unto the height and greatness/*rapha* of your Name. These giants, being the full stature and might of all that you are becoming, you will not drive out of Kenon for it is these giants that have been thrust from your inner nature during the wilderness that you may grow and enter into them. Rather you will inherit all that belongs to your gigantic magnitude and occupy them according to the extension of your Name’s Mind. Until you possess them, by entering into them and fulfilling them, they will be as spears in your sides, prodding

you to step into them and perform according to their might. Your entering the land of giants is the acceptance of your full extension of being.

Their has been a dark cloud over the offspring of Kenon in religious circles of instruction. To realize that the offspring states are the fulfillment of our journey is like coming out of the dark ages. All that has been designated for us to achieve is good. The Names of the offspring of Kenon are to be discerned, quickened within, and their State of Mind entered. The offspring of Kenon are progressive dwelling States according to our inner unfoldments.

We proceed from the Collective Lights as a spark into our father's Ashkenaz orifice and then through the Tiras Gate into our mother to enter into our bodies and be born with manifestation. We are nurtured in the lands of Cham. We emerge from the womb into the land of Metsryim/Egypt. Out of Egypt, being defined, we move into the Word developments/wilderness stages. As the Word opens and expands within our inner Man, the offspring of Kenon become evident, and into these lands we move to reside.

Kenon means to be lowly and humble. Is this not what a servant's heart is to be—lowly and humble? As the Name arises out of boundaries/Egypt, it is elevated above the conflict of flesh and spirit. The Name rises out of damnation of itself and out of trespassing (the Pelishtim) its very nature and expression. Trespasses/sins which hold the Name back are set aside. Sin restricts your expansion as well as violates your attributes of Name. As summed up, sin is the transgression of the Commandments /the Orderings of Light (I Yahuchanan/Jn 3:4). The Name ascends above ignoring its attributes and above dishonoring the earth fields via grace given for transformations. The Name arises from within the veils of Metsryim (the Kaphtorim) and beholds its nakedness whereby it makes the quest for the garments that are fitting for an offspring of royalty. However, when we depart from the boundaries of Metsryim and arise from the plains of violations, we are abhorred on the day we are born, even sought after to be put to death, for we now have created a mutiny from our homeland.

The branches of Kenon form the basis for centres/collective sites/strongholds/and services. For example, the heart of Yahrushaliem/Jerusalem is born from an Amorite father (the foundational sayings), and a Chitti mother, perspectives which verify the sayings from the heart (Yechezkel/Ezekiel 16).

The humility of the branches may be observed as we reflect on the quietness and mutual respect that each of our branches demonstrate. While the soul gets mouthy and nervous; the branches themselves remain composed. Have you witnessed a rowdy ear or an arrogant kidney branch? The branches themselves are composed of Light principles that are arranged in a cooperative network of devotion to glorify AL, and not themselves. The servant attitude of Kenon becomes a blessing for YishARAL. The energies move into the branches to expand further the traits of each Name. The breath of man may become heavy, the waters of man troubled, the collective soul misaligned; the serpent may lash out and recoil; however, the branches of Kenon are humble and reflect to us a harmonious order. And as a result of the harmony, Kenon is fruitful.

And Kenon bears/is fruitful $\Delta\zeta\text{L } \gamma\text{O}\gamma\gamma\gamma \text{ } 15$
the total scope of the Tsidun, the established firstborn $\gamma\text{A}\gamma\text{A} \gamma\text{A}\zeta\text{L} \text{ } \times\text{A}$
and the totality of Chet. $\cdot\text{X}\text{A} \times\text{A}\gamma$

The Tsidun/The Provider/The Extender $\gamma\text{A}\zeta\text{L} \text{ } \times\text{A}$

Kenon provides for all to be fully extended through Tsidun/Ṭḏṭṭ (also rendered as Zidon or Sidon). Tsidun is symbolized by the branching of the brain whereby all within Mind is unfolded. The *ALphah Tauwah*/Ṭḏ preceding the Name indicates that all provisions are present to express the totality of Tsidun. As an egg contains what is necessary for a chick, so within the body there is the centre of Tsidun which contains all that is necessary for the tribal energies to be nourished and established unto their full stature. To establish unity there is a firstborn/a unique unfolding/Ṭḏṭṭ. Tsidun, a firstborn, is the manifestation of the inner evidence of Mind belonging to Unity/Ṭḏṭṭ. Tsidun, as a fisherman, pertains to a patient seeker who seeks for the fish/Neúwn/Ṭḏ that all aspects of our Name be fully caught and brought into the State of Kenon—full branching.

We consider that Tsidun is the first/primary characteristic pertaining to Kenon. That is, all that belongs to the supply house of a Name is known as the firstborn. Into this State of Life each person emerges. To be designated by a status as firstborn implies that there are succeeding births or States. Those who become of humble heart, seeking for the revelation and branching of ALhhim within, are those from the nations who are the firstborn of Kenon in the spheres. May it be that all humankind enter into this class of Life, for then we shall be readied as a species to make a transition into the next State of Life.

As branches form on a tree, they designate the shape, characteristic, and the extension of Life within the tree. Our body forms are the branches of our Life which provide for the full extension of our Name. Through branching, one develops/expands unto the full nature of meShich/messiah/communication.

Tsidun is the initial branching to support the extension of Mind energies. In the human, this initial branch is in the far upper left corner of the brain from which we generate all succeeding branches. Whereas other branches are common amongst us, the brain is unique as the firstborn status. Via the branching of Tsidun, we hold the potential of all being released out of our Name. Tsidun is the first branch to break through the node to bring forth the depths and heights and breadth of our Name. Tsidun is the fuel for each branch to become extended. The branches are according to *each Name*/Ṭḏ, *the flames of oil*. Tsidun is the first of the branches that are hewn (I SM/Kings 5:6) for the wood of the daily offering even as the energy of Mind is the first to be placed upon the altar. As the Fire is fanned on the altar for the morning and evening burnt offerings/*oylut*, the Fire races through the eleven branches of Kenon. As the branches are inflamed, they serve as the coals from which the energies arise. Through the daily offerings, the energies of Sham are being transformed/crystallized in the Fires. The branches provide the wood of humility for the offerings to ascend and are arranged upon the altar in a matrix pattern like a woof. As the branches bow down upon the altar of ALhhim, the entire human form becomes prostrate, face up—face to Face. In this position of the energies, the sacrifices are made.

The Tsidun branch extends to Ayshshur/Asher, the energy of confirmation/residing in the stomach. Ayshshur verifies the extensions of Mind as living Word forms of Light (Yahushúo/Joshua 19:28). Tsidun also extends to the edge/mouth/sayings of Zebúwlan, from which the great alimentary canal commences, going out from the mouth (Gen 49:13). As processes of thoughts (from Tsidun) are activated within us, they move through the canal to the mouth which speaks the words of the inward processes. These words articulate the processes we are undergoing and formulate instructions developing within, even as the Paúwah/Ṭḏ/speech is the upper communication of the *Gammal*/Ṭḏprocessing as illustrated in the pillar of letters. Should the inward processes be the daily activities of Light, which are processed via the daily offerings, then the word formulations will be according to the waves of energy processed. However, should the inward processing be of strife or activities of darkness, then the formulations at

the mouth, the edge of Zebúwlan, will be accordingly. The grouping of words form teachings—branches of formulated words— that we live by. These branches characterize the vibrations of the energies for each offering. Again, we fuel our energies each day either by processing the Light or via processing shadows.

The Tsidun of Kenon is the firstborn as the WORD is the firstborn of the Progenitor. Let us understand: Progenitor is Principle/Concept. The initial offspring/firstborn of a concept is the Word. A father is the underlying idea/concept of a house/𐤇𐤌 which are the primary Numbers 321. The child is the form or extended revealed concept. As a tree that branches, a child reveals all properties held within the seed. The Progenitor is invisible; we are unable to see an idea or to see the Life power within a seed. The offspring/child is visible and reveals the Life via forms, deeds, and sayings. An idea is quiet, but a word communicates boldly all the idea holds. The Word/𐤇𐤌𐤅 is the gate to reveal and manifest the Mind of Yahúwah. As we speak the Word with understanding, we release and expand the principles held within the Word. In like manner, fruit releases and reveals all that the seed holds. Through Concept formulations, our Name moves into the *State of Words* developed. These States are described as the various *wilderness stages* in the Túwrah. The word “wilderness” literally means a drawing out of words/𐤇𐤌𐤅𐤍. When we pass through the wilderness periods, all Words of the Progenitor are drawn out and formulated within. Our speech and actions fully express the attributes of our Living Eternal Progenitor. This formulation of the Word is called the Offspring of ALhhim which is our State of occupancy/inheritance. The Word is also called the head or beginning since it is the firstborn of the concept Principle. Tsidun, the firstborn/𐤇𐤌𐤅𐤍 is the head of the branches even as the brain is the head/beginning of all other body branches. Tsidun, as a descendant of Cham, is the manifested/𐤇 Word, the first evidence/𐤅 of a mathematical balanced state/𐤅 of Mind/𐤇, dwelling in our midst, at first unrecognized. Everything that is manifested by ALhhim is to be discerned whereby it is known and through which we come to know the Progenitor.

***Tsidun is coupled with The Chet/The Elevator/The Gatherer* 𐤍𐤅 𐤍𐤅𐤅**

As the heart centre is united to the brain so is /Chet united to Tsidun. Chet is the branching of Mind to take-up/gather/elevate/lift-up all in process of extension/Tsidun. As the heart, Chet conveys the body human to be a storehouse of all harvested. Chet as the developing the heart centre, branches forth to be the mother of Yahrushaliem/Jerusalem (Yechezkel/Ezekiel 16), a mother which holds and meditates upon the wonders of all within. As the eighth letter of the aleph bet, Chet/𐤍𐤅 conveys ascension unto totality. As Tsidun fishes, Chet catches. The body form serves as a net. As Tsidun extends, Chet lifts-up the extension. Like a plant that grows, Chet directs the growth unto totality. Chet gives us the perspective of awesomeness. We take up provisions by perspective whereby principles of the Word are lifted up from the heart. We behold the body form as the manifested Word of ALhhim and keep the body in sync with the inner developments and authority of the Word.

Keep in mind that as we proceed to study each of the eleven offspring, we are seeing the human form as a crystal vessel with eleven facets. Each facet communicates the brilliance with a Name within Kenon. The house of humankind is progressing into a crystal vessel to hold the jewels of Wisdom.

Commonly translated as fear, Chet is the state of respect/high regard. Chet considers all things in regards to totality. This branch of our verification is prostrate in devout gratitude for the provisions of Tsidun, even as the heart is in gratitude for the Words of Light that enter into her.

As we study Abram's descent, the offspring of *Chet* provide for Abraham's dwelling which enables the Name to enter into earth realms. The children of *Chet* are formulation States of our entering into the Light Body by giving regard, taking up, seizing the functions of the body on behalf of the soul and spirit. *Chet* highly regards Avraham's principles; likewise, *Chet* honors Tsidun, the provisions of the Word.

Initially, we may be in fear or all that is surrounding us—the body; however, as we enter into the Kenon consciousness, we see that the body is true and faithful servant to our Name and the means to bless/expand the Name with full expression of Spirit. The branches of Kenon provide the wood upon the altar for each energy to ascend in the Fire. The developing traits of Kenon is the inner ongoing transformation of body mass into a Light Body.

Coupled with the total scope of The Yevusi/threshing/standing upon principles 𐤙𐤍𐤕𐤓𐤕 𐤕𐤕𐤕 16

Coupled with the total scope of The Amori/the Sayings 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕

Coupled with the total scope of The Gargashi/dwelling in groups 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕

Chet is coupled with The Yebusi/The Thresher/Subduer 𐤕𐤕𐤕𐤓𐤕 𐤕𐤕𐤕

Chet sets the tone and attitude for the operation of the *Yebusi* extension. By giving respect to the concepts of Life, we are readied for the implementation of those concepts via sacrifice. In considering these advanced States of living of the Kenoni, we see ourselves operating within our extensions verses being shadowed and held captive within our branches. The operations of our Name move into these extended upper branches, and we find ourselves within new companies of both humans and angels. Not that we snub past associations with those in Metsryim or those in the Wilderness, but we must not restrict our expansions due to the levels of progression associated with former achievements. While we bow to those in Metsryim as emerging Names and take hold of the hands of those in the Wilderness States, we embrace face to face the associations that we are encountering today. As the Word continues to unfold within us, we transfer the concepts into expanding branches whereby energies of our Name follow and take-up residence.

The Jebusite/*Yebusi* branch means to put under foot, to thresh, trod out the juice. In later writings, the centre of the Jebusite is the threshing floor as is the stomach-heart centre within us. It is the fermentation centre where the body processes the harvest. Upon the site of the *Yebusi*, the temple is built; hence, upon the chambers of the stomach, the heart is built. The stomach serves as a giant foundation boulder under which flows the rivers of Life (intestines). Upon this Rock, the city of meditation is built. Unless we first draw out from the rock, there is little to arise in the heart. We subdue via sacrifices—designating the expense of energies toward a fulfillment/use/goal. We graduate in making the offerings—from the days/activity state of Adam, to the days of Abram, unto the days when we regulate the energies into service from the branches of the *Yebusi*. Via sacrifices—expending the Light energies—we formulate words of Wisdom and initiate meditations which draw out the formations of words in the heart. This extraction of words is compared to threshing out the grain from the chaf or trampling the grapes to extract the juice to initiate fermentations/uprisings of concepts and deeds unto maturity. In conjunction with threshing or putting under foot is the concept to trample down our enemies. With the *Yebusi*, we subdue all gathered to the will of the *Reuwch*/Spirit. As later textual material emerges, the *Yebusi* provide the site for the construction of the altar site of King David and the Temple of YedidYah/Solomon (I Chr 21:18) for out of this branch, concepts arise to be empowered.

***The Yebusi are coupled with The Amori/The Highlanders/Comprehenders* ַלִּימִי אֲמֹרִי**

The Amori are States of Sayings that form as concepts are processed via sacrifice. The branch of the Yebusi generates meditations that arise in sayings. The sacrifices release holy concepts and yield transformations. The concepts that are elevated via sacrifice break forth with enlightenment which generate and reside in sayings. This branch of communication/speech is the State of the Amori.

As the offspring of Kenon develop, we move our Name and her Mind with the extensions of Mind into the branches. In this way we commence to occupy the States of Kenon. By nature, your Name abides in Fire and your Mind in the embodiment for the Fire. In moving into the branches of Kenon, you extend your Name and your Mind unto the full measurement/capacity of Life. Ultimately, you shift your residency into the Ten States of Verification revealed and confirmed by Yahúwah to Abram to be the inheritance/residence for the establishment of the seed of Abram. This inheritance State is the same as the Messiah which is the State of Abram fully extended, fully communicating the Faces of the Presence.

The children of Kenon, as offspring of Cham, pertain to realms and states of manifestation. The lands of Kenon are the manifestation of a Name. As stated in verse one/אֲנִי אֶשְׂרֶה אֶת־שְׁמִי אֶת־כְּנָעַן: The formulations/sons of Núwach/Consolation are Sham/a Name becoming warmed/Cham with expansions/Yapheth. Cham is amidst the orifices of Yapheth and the Fires of Sham. Via the orifices the Fires burn. The results are constructs of Light, shapes visible and invisible. The shapes or forms of the Fire are what we consider to be the families of Cham. The invisible shapes are the patterns of the visible. Via the orifices and the Fires, the invisible shapes are brought into the physical manifestation. Just as Fire burns in the cauldron of a furnace so do the Fires burn within our vessels with orifices. How so? The oil or fuel is inherent in our Name, and the Fire attaches itself with oil to burn/reflect as the *Shin* attaches itself to the *Mem* to form the word, *Sham*/Name/אֶשְׂרֶה. A Name contains both the Fire and the oil whereby it burns continually.

The account of the ten virgins, those foolish and those wise, pertains to the operation of one's Name. Those who live in the Kingdom of Names appoint daily their oil/אֶשְׂרֶה for the Fire/אֶשְׂרֶה and hence always have a supply of Light. These are the prudent ones who maintain their menorahs. However, when one lives according to their lamp/body form, their oil is not flowing into the Fire; rather they walk according to their outer vessel of Life and not according to the inner Kingdom of Names.

Remember the stories of the House of YishARAL occupying their first states in Kenon? These initial occupations of Name dwelt in the Land of Kenon according to the Mind States of Abram, Yitzchaq/Isaac and the first branches of Yaaqov/Jacob (SMB/Gen 37:1). Due to a lack of unified consciousness amongst the tribes, expansion was initiated but could not be fully branched without entering into Egypt/definition via reflection. The internal strife between the diversified energies also must be healed before further branching could be supported. Where there are little branches there is little food. A famine resulted. We became hungry. We heard/understood inwardly that there was food and an abundance of it in the land of Metsryim/Egypt. The account teaches us the relationship of our Name/Sham and Manifestation/Cham into which we were driven for wholeness. The abundance of food in Metsryim was due to the vision and presence of the Yuwsphah Principle/Force in the land. However the tribes of YishARAL were unconscious of the reason for the abundance, even as we do not comprehend the abundance of resources in the body due to the presence/Force of Yuwsphah with us. Yet we came to buy/acquire via our hand/ten (SMB/Gen 42:3). We tasted, but our hearing was bound (SMB

42:24); and hence we were still in the land of want and famine. Ultimately, via acknowledging the brotherhood of energies and stating that we are One House, we come into Metsryim as a seed to become planted. Our presence gave rise to Metsryim, but Metsryim did not know how to honor the Name and its descendants that built her. Rather Metsryim desired to enslave us to what we created, even as the body, created by the Name, seeks to enslave and keep bound its Creator. We came into the Land of Metsryim for food, food for expansion and food for the hungry consuming Fires of our Name. As the Fires fed, they spread and multiplied until they were of the strength of Mind (Aharúwan) whereby they ascended through Metsryim/Egypt and proceeded in the learning phases of the Word Developments—the Wilderness Stages.

With Word Consciousness of our natures, we come again to the Land of Kenon from whence we departed. In Kenon we return to the Mind State of Abram as a United House with the empowerment of the our Names into Words that we have opened and occupied. We have released the giants of our Name into the developing lands of Kenon and come now to enter into these great potentials of the Name, which were spoken to Abram as we commenced our journey into earth (SMB/Gen 12:2).

When we burn fuel, there are black ashes and the white ashes. The black ashes reflect to us the darkness of forms that have been burnt in part. When the fires are low, the wood is charred which depicts the inner Fire of each person held back/restrained. The white ashes reflect to us the whitening affect of the Fires that burns through each branch of our Life completely. We are comprised of Words. In Words and their forms, we live. When all the Words and forms that comprise us have been burnt through, we stand in our whitened unspotted garments and enter into the States of Word Verification—which is commonly called the Land of Promise.

The Amori are States of the invisible sayings becoming visible. They include the sayings of the TEN WORDS, those being manifestations of the Fire. Other sayings that appear: "Being the offspring of a fiery man/*Ish*, One we are," or commonly rendered, We are the offspring of One Fire-man. "We are brothers, children of One Fire-man." "Hear, O YishARAL, Yahúwah is our ALhhim/Unifier of Light Principles, and Yahúwah is becoming One." "We proceed in Diamond Paths of Light." "Float the Rock." "It's all in the Bag." "The Sayings of the Light Transformer" to the initiates of the White Horse Rider. "We are a House of Two Kings united as One Kingdom." "We are a Kingdom of Names." The Túwrah is a collection of Words and Sayings. The Fire of Wisdom is the author. There is One Fire, many inspirations. The Fire of Wisdom writes the Túwrah upon our stones.

The term, Amori, meaning utterances and comprehensions comprise those who are summit dwellers/highlanders where concepts arise into sayings. The body is a cauldron to process the baths of fermentations of the Yebusi. The collection of sayings that arise are the extractions of all being processed. The sayings are communications of the Yebusi and Chet processes. We enter into this *Body of Sayings* with all aspects of Mind that we may possess them even as man enters into woman to possess her as one with himself.

The Amori are coupled with The Girgashi/The Sojourners in Groups/Mass 𐎶𐎵𐎠𐎥𐎺𐎡𐏀 𐎧𐏁𐎣𐎶𐎢𐎽𐎷𐎪𐎠𐎥𐎺𐎡𐏀

When we move into a Body of Sayings we create a State of organization wherein all parts move together as a block. Our groups of cellular formations operate according to the frequency of the Sayings. Our body parts are designated according to the Sayings. Via our cooperative movements we become solid, dependable to uphold the Sayings. The enlightenment that we receive from the

Amori/Sayings forms a solidarity between all parts. The organization of matter we refer to our bodies which are for our sojourn into earthly mass. The meanings of the Girgashi include: a dense form, strange (discovering) mass, to inhabit form, a condensed matter, a guest, *to entangle the mind in processes of wisdom*, such as one entering into earth forms. The State of the Girgashi is to abide in a collective arrangement such as the human body/tabernacle of Levi as well as organized groups.

As several members join together and enter into the same group of sayings, congregations are formed. This collective entrance or bringing others into the sayings forms the congregations of the Girgashi. Members of a group operate according to their Sayings.

As we hear/understand the Sayings, our concept of Unity expands. With the Sayings of Unity we see ourselves belonging to the whole of creation. Our position in harmony with all around us leads to an integration of mass creating a tight exchange between all others and aspects of creation.

When words are formulated in the heart during the *olah* and when Sayings are uttered, we enter to reside/𐤀𐤋𐤁 within them. The Sayings swell, as the Words upon the altar of daily sacrifice expand, whereby all facets of our Name enter into them. These words and sayings become our dwelling places. These are the lands we reside in that characterize us to be a people of the Word.

According to the Sayings that we live in, so the groups that we belong to. As the Girgashi, the organization of our Life involves Words and Sayings. Each social structure must define and communicate the Sayings that are important for the structure to have strength. When the Sayings change, so the structure of society changes with them.

The Sayings affect the spin of the orifices and mass fields. Our entire organism pulsates according to the frequencies of the Sayings we enter. The lethargic as well as the quick reflect the Sayings and Words in which we reside. Repeat the Sayings of the Amori above; meditate upon them; align all of your energies with them. This will keep your energies organized as One House and revolving in circles of Unity.

The writings list the Girgashi as those whereby we acquire knowledge to know the United Order of Life in our midst (Joshua 3:10) which are given into our hand—appointed for activity and fulfillment of the Name (Joshua 24:11) and given to Abram—appointed for the expansion of the Aleph Bet unto fullness (NehemYah 9:7-8).

Coupled with the total scope of The Chiwi/cultivators/multiplications 𐤀𐤋𐤁 𐤀𐤋𐤁 17

Coupled with the total scope of The Arqi/admonishers/guides 𐤀𐤋𐤁 𐤀𐤋𐤁

Coupled with the total scope of The Sini/arrangers/ 𐤀𐤋𐤁 𐤀𐤋𐤁

The Girgashi are coupled with The Chivi/Life-Givers/Cultivators 𐤀𐤋𐤁 𐤀𐤋𐤁

The Chivi pertain to the State of Mind to hold and to multiply Life, to reproduce, procreate, to bear Life/Light forms. From the root, ChauWah/Eve, the Chivi are those entrusted for ascensions and positions of administrations. As we establish the State of Girgashi, we come into states or lands of covenants and receive responsibilities pertaining to the Sayings. In regards to these contract states, more is given and revealed. Within each set of grouping of society or resident blocks there are increas-

es and multiplications. These developments of the Groups or the Girgashi bring forth the Chivi, the state of Cultivation of the clusters which yield fruit fullness and the flow of Life from the joined clusters.

In further considerations of the lands of Kenon, let us consider again the over all families of Núwach: Sham, Cham and Yapheth. In seeing the relationship of the three we realize that these three are One in all things. For example, the unity of our bodies is a harmonious network of Names, forms, coupled with orifices that enable expansions, articulations, and expressions. Consider the harmony of these three in plants and animals as well. Can we see these three positions in the Túwrah? Sham is the Name of the Túwrah—the Master Name and all attributes/Names within the Unity of Life. Sham is the Fire of the Túwrah whereby the letters of the Túwrah appear. Cham is the Letter of the Túwrah, both the invisible and visible Letter. Cham is also the scroll material that the letters appear upon. Yapheth is the Opening of the Túwrah, the Windows that open at the beginning of each group of words, i.e. *Wyomer Yahúwah/* אַחַד אֶחָד אֶחָד, as well as the openings and unfoldings of each Word and Saying within the Túwrah. Even when a book is opened, the nature of Yapheth is present.

In regards to Chivi there are the increases in the Group through unfolding the Sayings and there are increases in the Group by doing the Sayings. The Chivi are States of Generating Life established around the Sayings. Whenever a group forms with spirit consciousness, the group provides for multiplications to occur. Túwrah class is an example. The presence of each student/teacher collectively to hear the Túwrah compounds/multiplies the thoughts. The doing of the Túwrah by the Group reaches out and extends the illumination of the Túwrah into the world. This is a Life-giving and Life-generating State of occupation. The Chivi radiate the collective order even as ChaúWah, the mother of all living, radiates the orders of Adam and the collective Words of HhaSham. In the Chivi State the radiance of the Name is beheld. When we see the Name dwelling within a Collective Order/the Girgashi, the Name arises and releases the radiance held. As each person is unified in Name, form, and orifices, so the Master Name arises within, and their Unity is the basis for their multiplication or Life generations.

The State of the Chivi occurs i.e. when we join our hands and make a circle, the circle being a form of the Girgashi. As we blend our Lights in the circle, a Life-giving flow goes through the circle and generates a collective Light that communicates the message of our those in the circle of unity—a radiance of the Chivi facet within the circle.

Take a couple of trees planted side by side, creating a Girgashi State, and you have reproductions following, fruitfulness of the Life-giving flow between them. Ditto for the male and female natures of our Name. Confirm their unity as a block of revelation, and let them flow with the Life that they hold; let their Lights shine from within their clustering. Awmen.

***The Chivi are coupled with The Arki/The Guides* אַחַד אֶחָד אֶחָד**

The State of nurturing/feeding centre for all generated, to admonish, reprove, correct gently. The Arki refer to the appetites of Mind/collective energies. The State also is rendered to flee or escape. One may see the correlation of meanings, for as one is corrected or reprovved, so they escape their error, or as one is admonished so they flee immaturity. Admonishments are also known as the appetites of mind which lead us to feed and be nurtured. All of our offspring of the Chivi are joined with guidance and nurtured unto unity via the Arki/Guides.

During the making of the *olah* offering and “floating the Rock” phenomena, whereby the foun-

dation Stone of HhaSham arises through the waters into the brow, the collective unified human radiates the Master Name as the Guide for the day or night. From the forehead, where the Name is inscribed, the Name is projected in front of our faces and *goes before us* (Exodus/Sefer Yetziat Metsryim 13:21; Deut/Mishneh Túwrah 1:30). The collective order of the body is the basis for the Name to be positioned as the Foreguide, for until the collective order is established, the Name arises not and is restrained from serving as the Guide of the house. The Arki state, whose facet is revealed through the unification process of the Chivi, emanates the Master Name and thereby serves as the Guide for all residing members.

The meaning of the Name, Arki, refers to appetites. It is our yearnings and desires that assist to lead us throughout our journeys. Our State of interest and inquiry based upon our position of collective unity with others is the State that we enter into and live.

The Arki are coupled with The Sini/The Instructor/The Arranger ብሃቺቹጻ ጸፋሂ

The body serves as the teacher to arrange all parts to be holy vessels with stones of inscriptions. As we quest for the Union with all, so we are repositioned as players on a board unto entering into the dimensions and concentric Circles of Light, into the Councils of the Aged, into Administration and Bands of Angels/Messengers, and into the vibration of energies that comprehends the Oneness with HhaSham. And if we are One with the Master Name, we are one with all Names. If we love Yahúwah, we also love our brothers/sisters, for they are one in the House of Light. With knowledge, our performance potential unfolds within the structure of Life.

coupled with the totality of the Arvadi/knowledgeable/bronzer ብፈሃፋፋጻ ጸፋሂ 18

coupled with the Tsemari/tailor/transformer of garments ብፋሣኩጻ ጸፋሂ

coupled with the Chamathi/defender/to hold together ብጸሣዞጻ ጸፋሂ

and following they are widened/spread abroad, ሃኩጋህ ፋዞፋሂ

the families/Wisdom drawing out of the expressions of totality, of the Kenoni, ብሃዐሃሃጻ ጸሃዞጋሠሣ

The Arvadi/The Refuge/The Bronzer ብፈሃፋፋጻ

ጸፋሂ

The body is filled with knowledge as the teachings of the Túwrah are opened and received. As the scrolls with are opened within, the flow of knowledge is applied to every member. Each of the inner workings of Life and their contents are bronzed—the energies are layered with knowledge. With knowledge, the State of our House is a refuge for the free moving energies which are not bound to the forms of Life. The fear of the intruder, the fear of an idea, the fear of a practice, the suspicions of others, etc. melt out of your consciousness as your inner nature is fortified with knowledge.

The Tsmari/The Pure White Fleece/Top Branches ብፋሣኩጻ ጸፋሂ

The garment of the body is of purity and productivity. The woolen garment translation of the words depicts the transformation ongoing within. The whitening within is projected through the layers of the body as being white as wool. The sheen on the wool is as the anointing of the Spirit upon the body members. Your body is undergoing transformation according to the inner whitening. Your house is anointed; your head flows with oil; surely lovingkindness and mercy trail after you.

In conjunction with the radiance of wool, there is an ascent to the top of the tree. All that has been within is now projected to the upper parts indicating that you are residing upon the heights of the

earth verses walking under the earth. The heights are the elevations/perspectives/altitudes of transformation. The house of your Name is not subject to the opaque frequencies of the ground; the inner Light principles of form are liberated to achieve a transformation/change from the earthly form to the *serif form* of Light. The whitening effect has brought forth the inner Light principles that have been residing within the fields of Cham with the Fire Force of Spirit, to wave in liberty at the top branches in the winds/breaths of Ruach/Spirit.

The Chamthi/The Citadel/The Enclosure of Living Springs 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓

Within your body are wine skins, full of understanding and maturity. The fruit of your Name has brought forth the flow of Life within and filled your vessels with satisfying portions of understanding. The goat skin/*chamath* conveys the unified tabernacle of humankind full of bodied wine, S pirit, the Shekinah, from which you were born. What gave you birth, what appointed you as a vessel of honor, has now been released to fill your full measurement. You walk in the fullness of the godhead/ALhhim Yahúwah. Your tabernacle flows with the rivers of Life. From being formulated to become a living soul/expression, from the dust or the thought collections of Yahúwah, you have become an eternal Life flowing river of spirit/intelligence. It is this inner flow of Life that Rabbi Yahushúa spoke on the last day of Sukkot: Out of your inner reservoirs shall flow rivers of living waters.

𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓

And in maturing/following through in all aspects, our body forms are exploded, magnified, and burst forth in flaming radiance, Wisdom is expressed through the orders of the totality of Kenoni.

And YAH appoints a border/termination point 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓 19
of the Kenoni/The Humble Servant/The Brancher of all within
unto full understanding and Perfection 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓

from Tsidun/the form to extend all 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
from the Providence of Yah to initiate a form of Life, like a plant, to bring forth the potentiality of
the Seed within, unto being a Son of Nun, perfect formulation of Life

to come thither/further 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
toward Gerar/obtaining illumination via meditations to bring about the full image of Tsidun 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
to bring forward an increase of knowledge for the mind to fulfill the creation of Adam
unto Gaza/unto strength, power, glory, praise, vigor, becoming a fortress of Light 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
the strength/IO that come from the illuminations/𐤇𐤍𐤔𐤕𐤓 of meditations

to come thither/further 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
toward Sodom/the illumination of the secret counsels 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
maintaining connections with the door of the future
and Gomorroh /with the illumination of the omer 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
to determine the unfoldings of all seeds sown within into sheaves of the harvest
coupled with and towards the state of Adam 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
to know that our inner core of Light is an expansion mode unto full expression
coupled with Tseboyim/to be established with all assembled 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
summoning one's wishes or will to bring into consciousness the Will of Life's Nature
unto Lasha/for salvation/*shua*/the Wisdom and understanding support a new creation; 𐤇𐤍𐤔𐤕𐤓 𐤇𐤍𐤔𐤕𐤓
becoming noble, one of the Nobility housing the Wisdom of all ages,
being fully known and understood.

These—the united order of Light pertains to the formulations of Cham/to warm **20**
and arrange the waters of Life:

for their families—for the drawing out of Wisdom to express/manifest
the assignments of our totality;

for their tongues—for the means to express the Wisdom drawn out,
for the transformation of the serpent form of Life;

by their lands—by exchange levels of service and transformations
initiated by the residing concepts of Life within that designate the sacrifices. Each form is responsible to be true to itself, to operate according to the principles of Light that formed it;

by their nations—by the ongoing processes, coverings, and interior molecular structure

united for Sham—a Name, the Wisdom in all things/reflected who bears also;

21

The above offspring of Cham are like a mold that is poured according to the openings.

Following the presentation of the sons of Cham, are the sons of Sham. And, even though Sham is an elder and listed first, his development follows the mind's openings and formulations for a body. As Tehillah/Psalm 87 says: the formulations of Cham “bring forth Sham.” The attributes and positions of Light pertaining to each person's Name come within this structure of being, that it might be nurtured unto full perfection and expression.

What is a Name? It is comprised of two letters, *Shin and Mem*; a Name is Wisdom reflecting itself whereby it is drawn out, activated and fulfilled. The first letter of Sham is Fire, the gold, the letter *Shin* depicting Wisdom. The lateral letter is water/oil, the letter *Mem*, representing the fulness of Life. A Name is Wisdom's fulness/reflection/drawing out; a Name is an Eternal Flame which perpetually burns, being a combination of Fire and Oil. As the Name enters into the earth fields and waters it creates a house to live within, creating Yapheth and Cham. Sham is the father of all that comes across from one side unto another bringing into manifestation through the expanding openings the complete forms of his Name. The action of a Name unfolding and reflecting itself is evident as the body mass is formulated into two sides and then joined together down the centre.

Every Name is an assigned position, a gift for the whole house of Life. Through the Fire Nature of a Name, it is appointed as a Master to govern the waters/all reflected and all fulness gathered. One's Name is more valuable than gold, highly appraised and esteemed (Proverbs 22:1). Your Name is your place in the Name of Unity whereby all else is determined.

Your Name preceeds your opening and forms. Sham is the first born of Noah yet is brought forth through the openings of forms. The acceptance of your Name creates your base/foundation to become. The acceptance stage of your Name is told in the ten generations from Adam to Núwach. As these attributes of Life are activated and confirm, one is readied to behold their Name of Light through the glassly reflections of sand.

Sham is a father to formulate and complete the cross-overs—Eber, being a brother of expansions (Yapheth); he is the Elder/Nurturer, who upholds the openings. As a father, Sham carries across all Principles of Light to be manifested and fully developed. As a brother, the Name upholds the primary seven offsprings of Yapheth—each Name will support the processes of complete expansions of Light. As AL, Sham brings into manifestation the five primary offspring/traits of a Name. Sham is the elder (10:1) and yet the last to bring forth within the lands of Cham through the expansions of Yapheth. The Name/Sham is primary of all aspects of humankind which bears forth the offspring in the house prepared by Yapheth and Cham. Even so will we see the fullness of HhaSham Yahúwah as a unified

house is built of all peoples. Masheh/Moses saw the emanating thoughts/clouds when the tabernacle was placed; Yedidyahu/Solomon saw the glorious radiance when the Temple was dedicated; ***we shall see the full revelation of Yahúwah's Faces when all people are united to comprise the Bayit HhaSham. For when a house is built, the Name of the House appears. Expansive/Blessed be the Name!***

Baruch HhaSham מְבָרַךְ שָׁמָיִם

And for a Name, he bears also to become: אָבִיָּה מְבָרַךְ אֶת כָּל הַבְּנוֹת 21
the father of all the offspring of Eber/those who crossover, אָבִיָּה מְבָרַךְ אֶת כָּל הַבְּנוֹת
the brother/upholder of expansions, the nurturer. אָבִיָּה מְבָרַךְ אֶת כָּל הַבְּנוֹת

THE FIVE LIVING FOUNDATIONAL ATTRIBUTES OF EVERY NAME

The offspring of Sham are: מְבָרַךְ שָׁמָיִם 22

Elam/Strength of Endurance coupled with Asshur/to Sanction and Confirm אֶלְמִי אֶשְׁשׁוּר
coupled with Arpakshad/Source of Health and Affluence אֶרְפַּקְשָׁד
coupled with Lud/to Generate and Create, and coupled with Aram/to Elevate. אֶלְמִי אֶשְׁשׁוּר אֶרְפַּקְשָׁד אֶלְמִי אֶשְׁשׁוּר

Elam is the Nature of a Name to keep in secret, to conceal a matter as well as a principle. For example, in comprising the world/מְבָרַךְ all thoughts are held in secret and concealed within the forms to be discovered, known, and to be comprise the platform of a kingdom for the Mind of Grace. Though the forms perish, the eternal thoughts perish not. The Nature of Elam endures forever and ever. Thus your Name is everlasting.

Asshur is the Nature of a Name to affirm and to enable our collective being to go forward. Asshur is the force of direction, initiating movement and to guide us to go straight forward, to step aright and to confirm one's progress. This aspect of our Name gives approval, corroborates, blesses and facilitates the sense of happiness via endorsements. Whenever you need a push forward or to meditate upon a direction, call upon the Name and hearken to the voice of Asshur, of your inner ALhhim.

Arpakshad is the Nature of a Name to achieve and maintain wholeness and blessings to all branches of Mind. Arpakshad facilitates the branching of all Life traits. All that Life is capable of bringing forth, comes via the nature of Arpakshad.

Lud is the Nature of Name to formulate thoughts as well as States, to create, and to renew the properties of our Life. Behind the scenes of all creative action is the hand of Lud.

Aram is the Nature of a Name to lift up, to elevate thus creating categories of thoughts, forming high concepts or bringing forth principles that has been concealed. Aram forms the citadels and mansions of truths from and through prior couplings. This Nature of Name is synchronistic with the intellect of Spirit to create an elevation of concepts into citadels, palaces, and mansions in which we come to dwell/abide. In my Father's House (the house of Sham) there are many mansions—elevations of consciousness that we enter into. As fruit glorifies a seed so does Aram exalt the truth that it shines as clusters of stars amongst all names and fields of Light.

These five attributes of Light comprise the root of each Name. The value of five conveys the emanating nature of a Name. These five are the primary Light of every Name. From these emanations spring forth twenty-one attributes that reveal the *Shin*/Wisdom. The five emanations together with the twenty-one attributes comprise the full nature of HhaSham אֶלְמִי אֶשְׁשׁוּר אֶרְפַּקְשָׁד אֶלְמִי אֶשְׁשׁוּר, the value of 26.

THE TWENTY-ONE PRINCIPLES OF WISDOM THAT EMANATE FROM THE LIFE א OF SHAM

Coupled with the offspring of Aram/Force to arise/elevate אִלָּל עֵץ 23
 are Utzs/a tree coupled with Chul/Force to mature/move forward עֵץ אִלָּל חֹל
 coupled with Gether/Force to press out/reciprocate coupled with Mash/the extraction :מִשָּׁה אִלָּל

Two rays of Sham burst forth with united branches to comprise the full revelation of Wisdom. These two branches are Aram and Arkipashad—the force to elevate and the force to make affluence/an abundant Life. Aram gives birth to the Tree of Life/Utzs that matures/Chul and bears twelve manner of fruit, one fruit for each of the moons of the year. As the Name becomes fruitful in deeds and sayings, the force of reciprocation is activated or born, being Gether. From all that Aram elevates, Wisdom is extracted which gives birth to Mash.

And Arpashad/Source of Health and Affluence brings forth אִלָּל אֶרְפָּשָׁד 24
 the totality of Shalach/to send/extend forth אֶרְפָּשָׁד שָׁלַח
 And Shalach brings forth the totality of Eber/to go beyond/transfer. :אֶרְפָּשָׁד שָׁלַח אֶבֶר

And for Eber, he brings forth two sons/established formulations: אֶבֶר שְׁנֵי בָנָיו אִלָּל 25
 The Name of the One/the Unifier, Peleg/to group/distinguish into classes אֶבֶר פֶּלֶג
 for through his days/through the establishment of Light activities יְלֵדָה פֶּלֶג
 the Earth becomes distinguished/grouped אֶרֶץ פֶּלֶג
 coupled with the Name of his brother, Yoqtan/humble/small :יֹאקְטָן אֶבֶר

Whenever we say that Eber has two sons, we are conveying that Eber has established a united formulation of Life. Since the Túwrah says that Eber bears two sons, may we consider that the two are twins as it is with Rivkah/Rebecca who also bears two. The One is Peleg. *Haeched*/אֶבֶר פֶּלֶג conveys that Peleg is the Unifier of all formulations. During the days of Peleg means that during the activities of this attribute of our Name, the earth groupings are unified. Though we are many parts of Cham and Yapheth, Peleg brings forth the consciousness that all of our Life Forces and expressions are united as one. This unity of our totality is the basis of our soundness of mind and soundness of health. The other formulation coupled with Peleg is Yoqtan. Blessed is the person who hears the voice of Peleg.

Regarding Yoqtan, if *gadol*/large means to nurture, what does *qatan*/small convey? To be small is to be capable of being nurtured; for when one is small in the perspective of the universe, the entire universe will come and nurture that one. When a Name commences to distinguish the multifaceted universe of the Earth or the House into which the Name dwells, the one attribute of Sham that will serve as a brother, who will uphold all that is distinguished into groups, is Yoqtan/humility. Humility is the brother to diversity/Peleg whereby all holds together as One. The Name Yoqtan is from the root *qatan* meaning to be small, the younger, to reduce, little, the micro, private... all conveying the sense of humility—to administer the individual parts in relation to the whole, Yoqtan manages the humility position, oversees the micro aspects of our Name; Yoqtan bears or brings forth half of all attributes that comprise the foundational Name; there are 26 founding attributes; Yoqtan bears 13. The value of 13 is full communication. Literally, Yoqtan manages the kingdom's counsel/unity of minds to flourish, for when one part is out of alignment or improperly sized, the entire State of Names is hindered in flour-

ishing.

As the brother of all parts, Yoqtan is here to uphold all, and hence he alone receives the title of brother. Should we convey the sense of Yoqtan, we too shall be known as a brother which conveys our relationship in the House of AL. When Yahuchanan beholds Yahushua, he said I must decrease and he must increase. Whenever we see the wholeness of humankind emerging, we must focus our attention upon the wholeness and keep under the wings the parts. We see that the mashiyach nature is rising within and our individual and our ego must decrease to give way to the totality of our NameÆs emergence. This is likened to the story of the full moon decreasing that it may increase with a new frequency and fulfillment. We draw out of ourselves the full attributes of Light that we may fill a new house of glory. In this manner we accomplish our missions and bring forth the totality of our Names. For example, a man who builds a business draws out of his inner resources and gatherings of minds to fill an operation to fulfill his vision. This the nature of YAH to draw out of himself the Principles of Light to create the Worlds. This we see mathematically in the formula of the Name $\aleph + \Upsilon = \aleph + \beth$. To balance the equation, we draw out two from the right and transfer to the left. (2) $\daleth + \aleph + \Upsilon = \aleph + \beth - \daleth$ (2) forming the balanced equation of $13 + 13 = 26$. The balance of HhaSham is Unity—the joining of two into One House and with this in mind the worlds are created to formulate the Bayit HhaSham. With the letter *bet/ḡ* the entire Túwrah commences and is written, and with the *bet* the worlds are formed. This is the same when a man draws out of himself the value of unity/*ḡ* and transfers it to his wife whereby a new world/child/*bet* is formed. The *bet*/house/child brought forth expresses the perfect unity of two as One. In this same manner, the Messiah is brought forth in all of us. From our male and female sides, we transfer all properties unto forming the nature and image of the full communicated Name—Hhamashiyach.

Coupled with Yoqtan, he bears $\Delta\zeta\aleph\Upsilon\oplus\aleph\Upsilon$ 26

the total scope of Almudad/a sheaf/bundle of love/associations $\Delta\Delta\Upsilon\aleph\zeta\aleph$ X4

coupled with the total scope of Sheleph/a drawing out/to unsheath $\aleph\zeta\aleph$ X4Y

coupled with the total scope of Chatsarmut/trumpet of death/full extension $\aleph\Upsilon\aleph\aleph\aleph$ X4Y

coupled with the total scope of Yarach/a moon/governing illumination. $\aleph\aleph$ X4Y

From *Elam to Yoqtan* there are 13 attributes of Sham; and with the fruit of Yoqtan there are 13 more names to comprise the value of 26, the number of HhaSham. The twenty six offspring of Sham reveal the foundational attributes in every Name, as each Name is an offspring of HhaSham. As we uphold the multitude of Faces that distinguish the Earth, the 13 attributes of Sham are brought forth into our consciousness.

Almudad, a bundling of associations, is brought forth as *Yoqtan* bears. Our Name is intertwined with other names as we take our stand for the full revelation of YAH which is the full extension of all Names. Comprised of two words, Almudad conveys the binding (*alam/ṡḡḡ*) and the love associations (*dod/ΔΔ*)—the united dalet forming the Name David/beloved/the uniting of tents. With this love of relationships, Almudad is born and shall be active within our associations. It is the love—devoted compatibility—that gives us strength of One House. We are bound not as immature sheaves but as mature harvested stalks. When you bind with others, it is the operation of Almudad being expressed, an unfoldment of Yoqtan.

Almudad is united with *Sheleph* as binding of sheaves leads to a gathering of the grains within. Sheleph is the taking off of the top the precious grain harvested. First a binding and then a gathering. Sheleph causes principles to emerge or ideas to surface out of being bound together. This is the produc-

tivity evidenced by our binding together. Sheleph draws out all attributes/seeds/concepts of Being unto maturity.

Chatsarmut, translated as a trumpet of death or a village centre of death, generates the sounds and vibrations to activate transformations. Comprised of two words, *chatsar*/𐤇𐤌𐤓, meaning an enclosure or a surrounding and *mut*/𐤍𐤕, meaning death/extension. Hence, Chatsarmut creates a field for dying, for being extended, that which surrounds and warms the principle that it may flourish. Without death, which releases all held properties, we do not know the transformations that await us. We sow our Names into the Earth; in so doing we die. Our Life attributes are extended into every cell, developing from the inner to the outer. From our composed nature of Life, arising out of death, we comprehend the order of Lights. According to these orders, we are transformed from one Name level of becoming unto another until we enter, via verifications, into the full circle of consciousness of The Master Name/𐤌𐤕𐤓𐤕. We proceed from one evolution of thought to another. Through each evolution we unfold our Light nature to evolve from a worm, which holds our potential, to become a flying seriff. From a Child of Wonder we ascend to fly into the Circle of ALhhim. Because we enter and proceed through each layer of revelation we come thereby to know all processes of becoming. With the attribute of *Chatsarmut*, having borne the previous Names/attributes, we activate all that slumbers as well as enter into stages of transformations pertaining to our dying/being extended.

As *Chatsarmut* activates transformations of Mind, *Yarach*/𐤏𐤕𐤓 manages Mind to arise as the moon arises in the sky. Note the positions of the letter *Resh* and *Chet* in both names. Whereas *Chatsarmut* activates body forms to hold the seeds of Light, *Yarach* gathers in the waters and regulates the fields on behalf of the Name. *Yarach*, the fourth attribute, meaning a moon that appears on the fourth day (SMB 1:14-19). We may say that all things that are created are already within *Sham* Yahúwah, Why is there a moon? There is a moon because the nature to govern growth patterns of all energies, to determine tides, etc. is already present in a Sham becoming evident from *Chatsarmut*. The worlds testify what are present within the Sham of Yahúwah. There are moons because they are already present with every name. As *Yarach* is the fourth formulation of *Yoqtan*, *Mash* is the fourth attribute of Aram whose Light corresponds to the sun. *Yarach* denotes the reflective light that emanates through transformations. The reflective Light principle also occurs in making of the daily olah offering. We first bring forth the fire into all of our branches, and being ignited, the branches of our Name falls as forest that is set ablaze. From this prostrate position we draw out the sacrificial lamb and make the daily olah/burnt offering. As the Fire whitens all within, the entire house begins to glow and reflect the Light of Wisdom. The reflection of fire/sun is the presence of *Yarach* which surrounds us and orbits our planetary head, giving illumination to govern all aspects of our house. Death results in a full extension and release of our attributes of Name. Since nothing is held back in death, all will be extended. Through death, we bring forth *Yarach*/a moon as the moon cycle conveys on the 16th day of her cycle. During the first 15 days of the moon cycle we give the held Light of Wisdom as the Name YAH/hy/15 conveys. Following, we bring forth the new moon form to illuminate and govern the darkness that we entered into. The term *Yarach* covers the full activities of light from full moon to full moon.

From *Yoqtan* we see the progression of Yah giving unto wholeness. There would be no Yahúwah without YAH giving and then binding himself to WAH (*Almudad*). The humility of YAH is seen in all things, for the Active Hand of creation remains behind the scenes. The seed is held within the flower and then within the shell and then becomes buried that its full nature may be evident. This is the State of YAH. The binding of YAH TO WAH brings forth the awareness and discovery (*Sheleph*) of all

within their Unity. From this discovery there is transformation (*Chatsarmut*) and out of transformation arises illumination to accomplish fruitfulness (*Yarach*). Note the progression of *Yoqtan* from *Almudad* to *Yarach*: binding of associations leads to discovery of inner concepts which are transformed and rise with illumination. Let us apply this by binding the associations of all Names within to draw out their Life seeds. Let us bury the seeds within our energy fields that they may radiate the Light through stages of transformations. These are:

coupled with the totality of Hadoram/to increase/magnify/exalt the Splendor מִדְּאֵלָה לְאֵלָה 27

coupled with the totality of Uzal/Divine Spark Consciousness לֵיזָל לְאֵלָה

coupled with the totality of Diqlah/Agreement of Being in the Orders of Light אֶלְאֵל לְאֵלָה

Hadoram, meaning splendor/glory and to resonate/resound is the child or *Yoqtan*. The lunation cycle displays the splendor of Light within the night revealing the governing forces present in forms. The value of all seen reverberates within our ears. The attributes of Hadoram are within our hearing faculty and resound through the waters of our body. The splendor of anything comes by hearing, comprehending, what has been illuminated to us. When we resonate the meanings within each cell cluster, the splendor and majesty are heightened. This is bringing forth *Hadoram* into our consciousness. What we see by *Yarach* increases through the majestic resonance of *Hadoram*. Hadoram is the attribute of our Name to cause values to arise and for the splendor of the Light to be eminent. The elevation of majesty is sustained by Hadoram. Literally, the Name of Hadoram is splendor heightened, comprised of two words, *hod*, meaning splendor/beauty and *ram*, meaning height/to be lofty.

As the splendor arise, it is appropriated as the sacrifice of Wisdom via *Uzal*. Meaning, to exhaust/use up, *Uzal* conveys the consumming Fire nature of Sham to appropriate the glory unto fulfillment. The using or appropriating of the splendor heightened takes place within the progressively inclined individual in harmony with the divine spark consciousness. When the splendor is heightened, it burns through the energy fields, consumming all within, and generates a pleasing odor in the minds of Unity and within the centres of our Name. In so using or burning up, Uzal causes the inner oils of menorah to continue to arise to the top, otherwise, the splendor that becomes heightened congeals within the vessels that hold it and thereby retards the flow.

Diqlah, conveys the agreement established via the consumption of Uzal. One consciously enters into the Kingdom/א of the Orders/ל of Light/א. Our focus pertains to operating within the Kingdom of the Orders of Lights as the every constellation, being in its designated place, composes a message pertaining to all within the Name. Having appropriated the splendor according to the Unity of HhaSham, one enters into the circles of those who are the children of Light doing the works of Light. Meaning a palm tree, *Diqlah* expresses the sweetness and satisfaction of the dates that belongs to all who follow through on the sacrifices.

coupled with the totality of *Oval*/Consciousness of infinite/everlasting לֵיזָל לְאֵלָה 28

coupled with the totality of *Avimael*/My founding concepts reflect the United Order לֵיזָל לְאֵלָה

coupled with the totality/continuance of *Sheva*/returning/integration into the Flame/Rest אֶלְאֵל לְאֵלָה

Obal, meaning the power to violate/reorganize/אֵלָה Bel/a compound/לֵיזָל, conveys the role within our Name to destroy one state to enter into another. As a serpent, we shed off the old to put on the new. This is the sense of Obal, also rendered Ebal, which is the means to change—the ability to relin-

quish the former to embrace the present. This is the activity of *Shin/W* or the twenty-first position. Through developments into our role and position amongst the whole we graduate from one level of operation unto another, and with each proceeding, there is a change of garments. Obal is the function that enables us to put on mortal flesh within the womb and also the ability to breakdown the flesh body to become adorned with the garments of gold. This attribute is the inner force of regeneration, to recycle, to make new coming out of that which is old. As there are transgressions/אָפּו resulting from confusion/לֵא, Obal will break apart the chains of our past that we may proceed in the positions to which all Names are prophesied to fulfill. Note that this attribute comes upon our entering into the Kingdom of Light Orders whereby we are translated out of the kingdom of darkness. Should we enter into contracts/agreements with flesh for a period for the expansion of our Name, via Obal these contracts can be cancelled. Moreover, should we engage in idolatry in which the energies of Name and soul are used for the sake of the flesh or as a bound servant to the flesh apart from the Unity of Yahúwah, we are quickened by Obal to turn the tide. i.e. The activity of Obal gives rise to our ascent out of Metsryim/Egypt. Obal empowers us to ascend/descend and to go through every transition. Sometimes translated as to be bald, bare, Obal conveys the shedding of the former to put on the new. We walk in the consciousness of the everlasting kingdom that we live within and know that the temporal states will all pass and give way to the revelation of our precious immortal Name.

AvimaEl/לֵאמֶלֶךְ is the continual drawing out of the abundant on-going concepts that are inherent in our Foundation/Name of Origin/Father. *AvimaEl* brings forth the abundant nature of the Inner United Order. Coming out of every transition, we are prepped to bring forth out of our Founding Name/My Father, the abundance held in Unity. This abundance is held with the totality of our being and conveyed by the letter taw/ו, Avimael being the twenty-second attribute. The ability to formulate at each level requires a renewed supply of resources. My Father provides at every level. This function of Name occurs as we are in United Order of Names/לֵאמֶלֶךְ. This is the force of perpetuation.

Sheva/שֶׁבַע, conveys are re-integration into the Eternal Flame from which we were sent forth as a spark. Meaning equilibrium, restoration, to repose, to convert/return, Sheva pertains to the total redemption and integration into the consciousness of the Whole. In this State we enter into the rest, having established Wisdom by bringing forth the attributes of our Name at all levels of becoming. Sheva, an attribute that pertains to Cham (10:7) as well as Sham are the elders that oversee our changes unto wholeness and maintaining balance. Through change in levels (Obal) and via bringing forth out of our foundational abundance (*AvimaEl*), we go through conversions and reorganizations unto wholeness. Thus regardless of the change or the abundance, we are prepared to integrate all into the state of wholeness.

coupled with the totality/continuance of Ophir/the jeweled crown/refined gold אֶפְרַיִם אֶלֶף 29
 coupled with the totality/continuance of Chawilah/ אֶלֶף אֶלֶף אֶלֶף
 the rotating circle/linked with full consciousness
 coupled with the totality/continuance of Yovav/celestial fulness of joy אֶלֶף אֶלֶף אֶלֶף
 all comprise an United Order of Light, formulations of Yoqtan/humility. אֶלֶף אֶלֶף אֶלֶף אֶלֶף

Ophir/אֶפְרַיִם, is the refiner of Wisdom mined out of our Name. Through the above 23 names we refine/purify all unto the wholeness and the rest that belongs to our Name. Within the circle of Unity, abiding within the wholeness of all collective Names as One Flame, we are crowned with the mastery attained. Translated also as ash, Ophir conveys the results of our unfoldments and the purity of the

product, having been tested by the Fire and become fine gold that can be woven into the fabrics of Unity. Ophir is also rendered to make-up a face which conveys composing all expressions of our Name to be Faces of Unity. In this sense we are fine tuning our faces according to the Master Face.

Chawilah ever calls us into the Circle of Rest unto which we are linked eternally. This same name, is in the lineage of Cham (vs. 7), depicting and causing formation of the vertebrae, being a formulation of Cush comprising your metamere body segments which mirror to you The Circles of Life to which you belong. Chawilah of Sham is the State of the Name belonging to the Inner Circle of Perfect Unity, which a Name never violates or dishonors, for it is the sacred home of every Name.

Yovav, the twenty-sixth attribute expresses the fullness of celestial joy. What is this joy? It is the strength of knowing and fulfilling all that comprises our Name of perfect Unity. We taste from its cup throughout our journey, but *Yovav* is the fulness of the cup. Also meaning to cry out, to howl, to shout, *Yovav* acclaims with full strength of being One with all Names belonging to the Master Name. Everything that comprises of our Name, joins with one voice to acclaim our Unity.

The ALphahTaúwah/𐤀𐤋 preceding a name conveys the full range of operation pertaining to the housed attributes. The attributes are functional within each level of understanding and development.

And YÆHH appropriates their dwelling/their abode is 𐤌𐤔𐤏𐤕𐤕 𐤔𐤕𐤕 30
from Mesha/a prophecy/from receiving a burden/role/from an utterance of destiny 𐤌𐤔𐤕𐤕
to come as far as Shephar/the Total Sum/number/the Volume of The Scroll 𐤔𐤕𐤕 𐤔𐤕𐤕
the Mountain of East/Origin/to be an illuminated mind, the master of emanation. 𐤔𐤕𐤕 𐤔𐤕𐤕 𐤔𐤕𐤕

Your Name carries with it a prophecy, statements pertaining to all that you are to become, statements that stimulate the unfoldment process. This prophecy is called a burden as it is the role that you carry within the universal house of Life.

According to the Name of YHH/𐤌𐤔𐤕𐤕/15, habitations of Chækúwmah/Wisdom and Bayinah/Understanding with Doot/Knowledge contain the Names of Sham/𐤔𐤕𐤕—those of the Fire and Waters from their altars.

Lands and kingdoms of Chækúwmah/Wisdom and Bayinah/Understanding with Doot/Knowledge are ActionNames of the NeúwnNeúwn of deeds and progressions. Each state is reserved for the thoughts of Light from the north side to the south side. The Thoughts of NeúwnNeúwn 14/5 : 14/5 are spoken, and then written, to be studied whereby they are implemented to be fulfilled. In the North is the Dominion of YishARAL; those of the South are of Sanctuary of Yahúdah.

In the midst of the Garden are 60 Trees of the Fathers, containing the sum of Understanding with the fruit of Knowledge that stands upon the foundations of Wisdom. The mastery of your Name is endowed to be able to manifest the fulness of Yæhh: 𐤔𐤕𐤕 (30/20/10):

30 Lammæd/Instruction + 20 Kephúw/Life + 10 Yeúwd/Deed = 60 Semek/𐤔𐤕𐤕

In Semek are 12 fields of Hhúwa/5 which form the Lands and Kingdoms of Light (12x5=60):

5 States of the North + 5 Words of Wisdom one side + 5 States of the South
 5 Kingdoms of the North + 5 Words of Wisdom one side + 5 Kingdoms of the South
 5 Generations of Adim-Methushelach + 5 Words of Understanding one side
 5 Generations of Yared-Núwch + 5 Words of Understanding one side
 5 Neúwn Origin of the North
 5 Neúwn Origin of the South

30 days of Instructions are determined for your 12 houses of Wisdom during a year/study/cycle of Light. Within the 30 days of a Head Moon are 60 evenings and mornings of Understanding bearing 100 (10 tens), whereby Wisdom and Understanding come to a full reign/100/Qauph of Knowledge—within the Heads of your Name.

In NeúwnNeúwn/𐤒𐤕𐤕 you have Dominion—the sum of 190 or 1 to 9 Consciousness to stand as Offspring of ALhhim which rise from Meneshah. When all within your sides has come forth you enter into the Lands and Dominion by the Hands of Yahushúo whereby you pass through the worlds to be seated in the heavenlies.

The 26 Names of SHAM are 13:13. The pattern of the 13:13 are the thirteen offspring of Sham from Oylam to Yeqtan (SMB 10:21-25), and the thirteen offspring of Yeqtan from ALmudd unto Yúwv (SMB 10:26-29). The pattern of 13:13 is the sum of YHWH/26 contained in every Name of the Fire and Waters of the Mountain. The 13:13 pattern is the setting of the Table of the Faces of YHH evening and morning. The Father of the Day with 12 Heads are set on the north side of the table unto which your Name and your 12 Heads gather on the south side of the table. The union of the Faces of YHH and those of your Name comprise the Table of YahúWah/26.

The 13:13 Names of Fire and Water reside in your Seed-Name of Beniyman. The “five light” garments of Beniyman, which are within your Seed-Shell, are configuration of ALphah-Lammæd/𐤀𐤋.

𐤀	13	𐤀	The set of 13:13 of Doot
𐤕	13	𐤕	
𐤒	13	𐤒	The set of 13:13 of Bayinah
⊕	13	⊕	
𐤒	13	𐤒	The set of 13:13 of Chækúwmah
I	13	𐤕	

The sets of 13:13 pairs of your Names are of Chækúwmah/Wisdom and Bayinah/Understanding with Doot/Knowledge which form the three sets of 13 fabriques in your Seed. The six formularies of 13 in your clothe are 78/𐤀𐤋—Ascensions of Understanding (13x6=78) which are the revelations of your Name of 𐤒𐤕/15.

The three sets of 5 in your Name as well as the 3 pairs of 13:13/26 are of the foundation of your Life in Reshun/𐤒𐤕4/5O5/5:5—the Head of Neúwn, through which you are saved by the Shaúwo/OW—the Lights of Chækúwmah/Wisdom and Bayinah/Understanding. The means of your salvation is laid in your Foundation whereby the House of Your Name is built and complete! Hereby, ALhhim is not mocked (Yúwsphah/Lk 14:28)! “For which of you, desiring to build a tower, doesn't first sit down and count the cost, to see if he has enough to complete it?” The expense of gold and silver is laid in your Seed-Name, whereby the promises spoken at your birth in hhashemayim/the heavens, are able to be

fulfilled without fault or shortcoming as you make your journey through the earth. You who have come to earth to build the House of HhaSham **are able**/לְיָדְךָ to complete it: לְיָדְךָ *yekel/able/endowed with Semek* (30/20/10) all attributes of YH/15/פ.

The 13:13 pairs of your Name are of the East—origins of your three levels of your Illuminations from YHH. These 13 sets of Name are $13+13+13 = 39$, comprise the Name of Lut/ל/Lot through which you carry your thoughts as saddlebags upon a horse of Semek/פ. Within your Name you activate the instructions of Lut to be transformed by the inward Lights of Chækúwmah/Wisdom and Bayinah/Understanding with Doot/Knowledge which comprise your totality. As you shepherd your Name with the shepherds of Lut, you expand your House in the Land of Kenon/Canaan to spread out to the Lands appointed to your Name.

Note the 13 paired Principles in the following Names which come from Yæhh/15 laid in your bones/פ to enable you to rise in the day of you are quickened.

א מ י פ The teachings/י of Chækúwmah: א + פ/13 : מ/13 = 26

א י ל ד The Lights of HhaSham/26 in Bayinah: י /14 : א + ל + ד/12 = 26

× ○ △ The Lights of YæHH/15 in Doot: פ /474/15 in which is the foundation of HhaTsur/The Rock of your Foundation: ○/16 + △/4 (20) + ×/22 + 44 = The Rock/4י

coined as the House of Daúwd/△△/44, the Beloved, which shall not see corruption!

The plurality of your 12 Heads ×Y○△ contain the Fire of the altar from which you are begotten $474/15+6=21/W$ and the Neúwn Mind $44/+6=50/י$ through which you have the intelligence of Yæhh to draw-out and employ the paired attributes in your Seed-Name.

These/The Unified Order emanating are the offspring of Sham מִן שָׁמַיִם 31
for their families/drawing out of Wisdom to express their role in the totality of Life מִן שָׁמַיִם
for their tongues/for the instruction of Wisdom to be unfolded in the totality of Life מִן שָׁמַיִם
within their lands/to develop the concepts of mind transformation in the totality of Life מִן שָׁמַיִם
for their nations/for processes to unite all energies/works in the gifts/animations of Life. מִן שָׁמַיִם

These/The Unified Order emanating are מִן שָׁמַיִם 32
the families/extractions of Wisdom manifesting roles of totality מִן שָׁמַיִם
offspring of Núwach/Consolation מִן שָׁמַיִם
for their generations/outcome מִן שָׁמַיִם
in their nations/processes to unite all energies per the gifts/animations of universal Life מִן שָׁמַיִם
and from these/united orders of Light emanations מִן שָׁמַיִם
the processes are distinguished in the earth מִן שָׁמַיִם
following after the deluge. מִן שָׁמַיִם

Details to be implemented in the totality of humankind as offspring of ALhhim follow after the release of knowledge held within the waters. When the waters break open from the depths in Meneshah, the Names of HhaALhhim are released to appear and to enter into families, tongues, generations, and nations whereby they are fully distinguished and revealed to be the full expression of Yahúwah.

Shallam

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updates in month of Meneshah, 2013*