



# The Family of Reuben— The Wisdom of Seeing

FROM THE SCROLL OF CHAMESH HAPEKUDIM / THE BOOK OF NUMBERS 26

To see a son/an unified extension נִשְׁמַח 5

—a formulation of life's potential/Reuben

is the **foremost development/firstborn** of אֶחָד

mutually abiding United Orders/Yisrael; אֶחָד

The Offspring/developing extensions of seeing are: נִשְׁמַח אֶחָד

**Chanoch**, a measure of wisdom expressing a position of totality אֶחָד אֶחָד

of the Chanochi—of the **grace extended for actualization**; אֶחָד אֶחָד

for **Pallu**/for **wonderment/amazement/discovery** אֶחָד אֶחָד

a measure of wisdom expressing a position of totality/the family אֶחָד אֶחָד

of the Pallui—for discovering with surprise and wonderment, אֶחָד אֶחָד

The gift of sight opens the way for all other energies of mind to be formulated. Why is seeing the first formulation of mind? **Illumination is foundational to all stages of development.** As in creating, **The ONE of Elohim sees the good**, and upon seeing there is formulation. As Yaaqov/Jacob—the discernment of mind expands from the Names of the Patriarchs, the acquisitions become too great to hold. They must be given/released or extended in order for all being developed to be fulfilled. Thus YHWH gives without restraint; Unity will invest all even though it seems to be a risk. In giving there is knowing; in knowing there is fulfillment; and in fulfillment there is satisfaction. The awareness of mind that allows one to give is **LOVE—an illumination amidst principles and form whereby one is compatible with All parts. Love is the sum of the entire Torah which teaches us compatibility through illuminating principles within a manifestation. In this we see the unity between the heavens and the earth, the mirroring processes of principles in form, and the harmony of two sides to make up a united expression. With love we can fulfill all of the commandments of YHWH for we are walking in harmony with the Word and the formulations to reveal the dynamics of Word.**

**The gift of sight is born as enlightenment breaks through the faculties of mind during a transformation of energy. Reuben is born.** Whenever we see something that we had not seen before, it testifies that the presence of light has penetrated and broken through to create a vision. Vision occurs as there is a ripening of the illumination gathered; this illumination is called the *b'chor* or firstborn of Israel. As the eyes are the first to develop in the embryo so is Reuben the first to be born from mind. As our awareness of mutuality ripens; we see ourselves

comprised of many parts, each vital to our wholeness. Mind discerns that to come to a full expressive state of Being, all assignments or functions of energy must be brought forward or released into the earth for expansion and fruitfulness. This ripening state or bursting forth of each Name is likened unto creation; in fact, it is the creation being repeated. Your Name is the creator, the giver, one willing to give all so that you may confirm and behold your completeness. Should you hold back, as you are giving, then your completeness will not be evident or you will appear malformed or incomplete in some manner. The firstborn or ripening of enlightenment gives birth to the sons of sight, the family of Reuben. The Name, **Reuben, is sight formulating an extension of mind**. Since it is the source of the extension, it is therefore a House of Wisdom, whose body is the ears/Shimeon and whose life/Gad is the tongue; these all dwell together as the family of Names in the south. We may read the Name, Reuben, as *the mind perceives/א the Force of Unity/י and its complete unified extension/יג*. Every perception is like bearing forth a new son—an expanding formulation. Each perception granted is according to grace. By grace the eyes are anointed with oil whereby we see. Without grace we are blind. Through grace we behold each other not in our weakness, but as offspring of One comprising the Faces of YahúWah. As we appropriate Chanoch/grace unto righteousness, we come to receive instruction. Not so with the wicked, as Yeshayahu says: “The favor/grace of אַחֲרָם is on the wicked, but he will not learn.” [Yeshayahu/Is 26:10]

Within the eyes are *the families of sight*. The term family conveys the strengths and expressions of Wisdom through seeing. *A family/חֵמֶת is an allocated measure of Wisdom to express a position of totality. Out of One Name all families have come* [Ephesians 3:14-15]. “I bow my knees to the Faces of the Principal/Father from whom every family of the Names/in the heavens and in the earth derive their Name.” In this statement, Shaul conveys respect for the source of all expressions of Wisdom. We extract from this that the families of The Name abide within both realms, in the heavens/with the Names of Light and in the earth/states of transformation. As we apply this confession, we affirm that **all of the families—allocations of Wisdom—reside within us and belong to One**. With these words, we strengthen ourselves in Unity. The strength and greatness of each of the Houses of Yisrael are seen with as families—expressions of Wisdom that hold Understanding and extend to full Knowledge. In society, the family is the cluster of life, the branchings of Unity, which provides strength to the whole. Should some of the families of Reuben decide to enter into other labors, such as the fields of hearing, sight would be weakened. All of the families of Reuben express the complete function of sight. The benefits in society of families working together include advancements of vocation. As a family trains its youth, the youth rises up upon the shoulders of their elders and advance the expression of Wisdom to which the family is assigned. As in the Socratic utopian society, each person does what is best suited to them by Nature. Even so, the Master Name of the Universe assigns families and positions our Breath within clusters to labor together according to our lineage/tribes and expression of Wisdom. Families devoted to their assignment provide a continual foundation and legacy within their cluster of light Names. There is an achievement level of starting a career or in developing an idea, but how much greater achievement is attained by successive generations carrying forward the family mission. There is progress with each generation. Thus via laboring within our tribal branch, we advance the tribe to which we

belong and strengthen the families that we represent. Each of us are assigned a role to express the wholeness of the Kingdom of Names. Let us labor according to our Name and tribal lineage.

Each Name, within a family, is an expressive work of Waw/Chokmah/Wisdom/אִשְׁמַח, being extended via the Principal/Yah/Father. A Name is more desired than great riches [Mishle/Prov 22:1,2], for the value of a Name exceeds all riches. A Name is forever; riches come and go. The rich and poor have a common bond; YHWH is the maker of them all. Our Names are appointments in life. How we walk, according to our Name, demonstrates the values we are pursuing. To know your Name is knowing the assigned work given to you. The work of your Name is to be chosen above any other means to acquire wealth—Understanding, Wisdom, and Knowledge, for the one that prefers their Name comes to wealth of Reúwach/Breath [Mishle 22:4]; but a person who disregards their Name has little.

### THE NAMES OF REUBEN

Chief amongst the sons is Chanoch/Enoch/Hanoch, meaning grace and favor. There is **grace to acquire and multiply the illumination**. There is *grace to dissolve barriers and keep communications open to know the commonalities/values of Unity*. There is grace to facilitate ascensions and stages of completion to unfold all branches of life. **Grace is a window of potentiality, a ladder to view and unfold revelations; as we grow in grace we expand in perspectives that elevate us within the levels of Ayin—without limitations**. Eyes of grace/Chanoch are the initial means of seeing ourselves and the manner in which HaShem sees us. Why is grace/Chanoch a son/an extension of Reuben? For it is by the eyes—our perceptions that we receive and exercise grace. *Grace is the starting point for expansion and learning*. Chanoch is the means to access the teachings and the means to fulfill the revelations seen. Grace is not only for this age/world, but is the base of the origins as well as the projected states of Name. By grace we claim all within, and by grace we expand. By grace the rest of our families are brought forth. Grace in our eyes facilitates achievements to be made in our journeys. The favor of our eyes beholds the perfect within our inner compositions and the arrangement of our Names. With shouts and declarations of Chanoch/grace, the adorning and final stone of the temple will be placed (Zecharyahu 4:7). The stone that completes the temple Teraysaron construct is the glistening gem of united thoughts that have been created and polished to be seated upon our glorious temple, collective Body, of Names. All within our loins becomes fully extended to arise and crown our temple with the thoughts of fullness.

The families of Chanoch extract or draw out the resident Fires of Wisdom to express the totality of Being. Grace is **for/ℓ Pallu/פָּלֻ, Chetsron, and Carmi and extends unto the formulations of all the sons of Israel**. The *Lamed/ℓ* following Chanoch indicates that instruction and guidance comes as grace is present. Note the prefix *Lamed* prior to each of the following Names indicating that there is instruction for/ℓ Pallu, for/ℓ Chetsron, and for/ℓ Carmi.

Initially in our quest and observations, Grace/Chanoch *is for* the function of Pallu/פָּלֻ, meaning to see the wonders of אֲרָאֵן. Surprise, amazement, and discovery fill our

eyes! Whenever grace is extended, wonder is born. The families of Pallu are the means to draw out the wonder that fills the world like a magnet draws out the bronze from the earth. You say that there are few wonders around you or in you? Then change your focus. Put on the lens of grace; take off the glasses of disapproval and rejection. Extend favor to yourself and to all you encounter: humans, animals, machinery, and the like, and wonder shall fill your eyes. Do not be conceited, proud or unthankful, for in so doing you will bury alive the families of Pallu. Proud looks closes the door of revelation. Eyes of humility are anointed with grace to see all things without restraint.

**Pallu/פָּלְלוּ** is the ability to behold the Faces of the Teacher administering concepts/life generating principles. With Pallu we see the force of *Aleph* present in all things. In Pallu we have the mind to acquire the ideas/concepts of the lesson or the object in front of us. *Lit. Pallu is the operation of sight that partakes/פָּ of the instruction/ל bonded and held/י by concepts/א*. Every lesson is pregnant with ideas. Via the scope of the families of Pallu we receive/acquire all concepts of light/אֵלֶּלֶף. When we see the Principles within the lesson, then we perceive the lesson. In seeing the Principles—the Faces of Elohim, there is the element of surprise, wonder, and awe!

for **Chetsron**, a measure of Wisdom expressing a function of totality    חֶסֶד פֶּנֶם יִדְרֹג 6  
of the Chetsroni/for pursuing/investigating knowledge displayed    אֶתְּיָדָהּ  
for **Carmi**, a measure of wisdom expressing a function of totality    חֶסֶד פֶּנֶם אֶתְּיָדָהּ  
of the Carmi/for yielding understandings    אֶתְּיָדָהּ

**Chetsron/חֶסֶד פֶּנֶם** is the function of the eyes *to penetrate through the layers and behold the transformation processes of mind, as mind is being extended. Chetsron conveys intent of looking and the labor of vision to pursue knowledge*. There is grace for Chetsron—for perceiving the ideas at work whereby the perspective now sees the transformation of mind for full extension. Lazy eyes gloss over what lays before us; whereas the eyes of Chetsron investigate and research to acquire knowledge unto the transformation of Name. Chetsron operates in all levels and ages of our Name. The families of Chetsron convey the categories of research, investigation, and effects of the implementation of the ideas obtained by eyes of Pallu.

**Carmi/אֶתְּיָדָהּ** is the operation of the eyes *to distill the results of the investigation and to yield the wine of understanding. Thus Carmi is translated as the vinedresser—one who attends to the branches of Knowledge, yielding insight/understanding*. The Name Carmi conveys that branches of the mind are full of reflections from deeds/performances/אֶתְּיָדָהּ. Carmi is the subsequent level that **arises out of concept attainments and changes of perspective**. The eyes of Carmi attend to the branches of Knowledge with Understanding even as Wisdom attends to Her offspring. Thus the wise look after all of their extensions of mind both day and evening, even as the mind oversees all of the members/organ fields within us. The offspring of Carmi categorizes information into branches of thought like the branches of an antler upon the head of a deer. The use of the eyes, at the level of Carmi vision, leads to valuable insights. Carmi is the culmination of the grace/Chanoch, conceptualization/Pallu, and investigation/Chetsron of Reuben.

The eyes of the spiritual person are filled with grace, wonder, concepts, perspectives, and at times drunk with wine—joyous understanding. The Names in the genealogies comprise a great section of the Torah which unfolds the sequential development of all aspects of our life. Memorize the genealogies, and they will be a source of strength unto fulfilling each of the faculties of Mind.

Reuvan is the firstborn that energizes the faculties according to the concepts of life and satisfies the faculties with the taste of wine. Reuben is at work in Eve/Chaúwah who perceives the fruit for good and who enables her to project herself “as Elohim” whereby she acquires the paths to discover all within the Tree of Life [Tehillah 29:1; 58:1].

These are the families of the Reubeni; אֲנֹכִי וְאֶתְּמִלְכִּי וְאֶתְּמִלְכִּי 7  
and the Activity of Light/YAH extends favor to muster/count them: אֲנֹכִי וְאֶתְּמִלְכִּי  
three/being tri-fold, three dimensional, a trustee אֲנֹכִי  
coupled with forty *aleph*/thousand/instruments to extract principles — אֲנֹכִי וְאֶתְּמִלְכִּי  
united with seven hundred/to completely draw out totality אֲנֹכִי וְאֶתְּמִלְכִּי  
coupled with thirty/instructions/arbitrations. אֲנֹכִי וְאֶתְּמִלְכִּי

These—the *United Order of Light*, become families—the *drawing out of Wisdom to express roles of Totality*, to be the Reubeni—the *illuminated beholdings implemented*. The eyes are clusters of Wisdom expressing a function of Totality. They are families, associated names that belong to a particular function of Wisdom. These are the Reubeni—visions that belong to seeing the potential expansion of Name. The Reubeni/אֲנֹכִי וְאֶתְּמִלְכִּי is a patronym—a paternal name with affix. In this case there is a prefix and a suffix. The prefix is the letter *Ha/א* and the suffix, the letter *Yud/י*. These two letters form the word YAH/אֵי or in the inverse position the name of the letter or the word translated “here is” conveying the sense of presence/*Ha/אֵי*. The name of Reuben is distinguished by the letter *Ha/א* and designated with the letter *Yud/י* conveying the activity of being managed. The eyes are under the *Yud/Hand* of YAH/אֵי, belonging to the activity of the Lights, whereby we see as YAH, and behold the emanations of light verses looking at forms. Seeing the inverse of the Name, YAH, is vision seeing inversely, whereby we see the result from the initiation in everything.

***The values of sight are set forth with numbers.*** The initial letter of each value forms an acrostic saying: the summation of sight is seeing *the Rising Fire of the Sun/אֵי וְאֶתְּמִלְכִּי*. Is this not what we are seeing as we look at everything? We are seeing the presence of Wisdom—the *Arising Fire of the Sun—Wisdom arising with radiance*. This is the joy or elation of sight seen in every form or expression of Fire, seen in every operation, in every deed and work of light.

The summation of sight is being able to see the three layers of the Torah, the three layers of the Aleph Bayit, the three layers of the Patriarchs, the three United Teraysarons, and the three levels of manifestation. Three denotes that the eyes are the trustees/אֲנֹכִי וְאֶתְּמִלְכִּי of the house which are given deposits of Knowledge, Understanding, and Wisdom. Reuben is designated to

behold the three layers and natures of life. The eyes discern what is present in the three layers whether it be in the body or soul or spirit or whether it be in the embodiment of Name, or flesh or in a light body. The foundation (past), expression (present), and the progressions (future) are kept in perspective. *From the eyes, nothing is hid.* The eyes are micro universes, being balls of Fire. Because of this great gift of mind, Reuben is appointed as the trustee over the house. In operating the full nature of sight, there is satisfaction and confirmations. Until one sees the three united Houses of Wisdom, Understanding and Knowledge, there is still a wanting or lust, for the eyes are beholding fragmentations. The eyes are channels of communications/∧ coupled with the forty *Aleph*—the means to extract and expand the concepts of life. Forty is the value of multiple accesses by using light waves to inquire and to reveal the Principles underlying the manifestations/forms, through which the principles are seen, being self-evident through the form. i.e. We may look at the eye and the ox and discern from our observances the nature of *Aleph/𐤀*. We may look at the waters and discern the nature of *Mim/𐤍*, etc.

Compounding the function of sight is joining the values of three and forty thousand with seven hundred, for as one beholds the tri-layers of being and uses light waves to draw out the principles contained within, there is a contentment/satisfaction to confirm our Name in the KINGDOM OF NAMES. [See BHM Kingdom of Names.] Seven conveys completion and satisfaction. One hundred pertains to living within a dome—within the dome of the heavens/Names, the dome of angelic territories, the dome of the skull/cranium. Seven denotes that we see the end, the culmination of our abiding within the domes of the universe. Yet seeing the end is not the end of the value of sight. We must join the above numbers with thirty which conveys the role to govern and instruct/𐤇. The way that we perceive a matter becomes a regulating force within us. Our houses are governed according to the principles that we have seen and the elevation level from which we have seen. We see no principles until we first give honor or bow to Wisdom's presence in what we are looking at. As we honor Wisdom, the operation of Chanoch flows to anoint our eyes with oil whereby we may grasp the idea that occupies what we are looking at through the operation of Pallu. From there we see the levels of Wisdom until we view the Face of Wisdom through eyes of the Elect.

As the eyes see the mutual supporting layers of life, light is emitted from the layers. In seeing we give recognition to the life principles present and thereby confirm the truth viewed. From these values comes instruction, order, and direction in seeing, and as trustees, to manage the vast deposits of *Aleph* treasures. ***In summary, the numerical values of the families of Reuben convey that the eyes are trustees of the house given access to the thousands of concepts.*** Though sight, we rotate an object of thought 180° whereby we see full circle 360°. This process of seeing inversely is the value of forty whereby we grasp the full nature of all seen, without limitation, conveyed by the sense of thousands. In so seeing, the value of seven arises; for we behold the culmination and completeness of the Word manifested, within the dominion or Kingdom of Light—the value of hundreds. Our eyes are masters to teach and govern our houses according to the extent that we see. Blessed be the Master Name YahúWah for the families of Reuben.

Within every lesson of the Torah there are wonders to behold. All that Aharon has seen, is written for our edification to muster the energies of life. As the mind gives liberally to formulate the sons of sight, so the mind receives liberally the great lessons of light. Thanks be to Elohim for Reuben.

And the expansions/sons of potential of Pallu אַחֲרָיִם 8  
become Eliav אֱלִיָּאֵל

The ability to distinguish concepts—comprise the offspring of Pallu; they are plural even though one is listed. Hence we read, *the sons of Pallu become Eliav. Eliav is born when the eyes begin to wonder as one stands amidst Faces to Faces.* As we see the concepts of light and are raptured into the wonderment and awe of life, Eliav is born. Eliav is the eyes not only beholding the concepts of light, but *conceives the instruction that brings forth the concepts that unify us.* The expanse in the eyes of Pallu become Eliav. The United Order establishes/אֱלִיָּאֵל the ALEPH BET/אֱלִיָּאֵל in our vision, which is literally, the Principal/Father/אֱלִיָּאֵל—the One who brings forth concepts with expression whereby we behold the full nature of a concept/idea. A father is one who makes manifest; hence, a father, mother, and child become evident in the same moment. YahúWah becomes known as Father and Mother, but prior to bearing the emanations, in what ways are they known? YahúWah is known always as the Principal, housed by Chokmah/Wisdom, within the surrounding Intelligence of Light.

Eliav/אֱלִיָּאֵל means El/the United Order is in the hand of the Principal. Within the Principal/אֱלִיָּאֵל is THE UNITED ORDER of life ready to emerge as a child to display and expand THE UNITED ORDER through speech and deeds. Therefore YHWH is in the offspring of His Name—THE UNITED ORDER has been released and deposited within us. The hand of the Principal—the activities of the Principal—are displayed through establishing the distinguished offspring of אֱלִיָּאֵל. Eliav/אֱלִיָּאֵל sees from all aspects of our UNITED ORDER to maintain the Foundational Principle of Unity.

And the formulated potentials of Eliav אֱלִיָּאֵל אֲחֵרָיִם 9  
are Nemuel and Dathan and Abriam, אֲחֵרָיִם דָּתָן וְאַבְרָם  
Dathan and Abriam becoming אֲחֵרָיִם דָּתָן וְאַבְרָם  
an assembly of the congregation אֲחֵרָיִם דָּתָן וְאַבְרָם  
to verify/affirm they made to ignite/feather יִתְּנוּ אֵשׁ  
pertaining to Masheh and pertaining to Aharon מִשֵּׁה וְאַהֲרֹן  
with the congregation of Korach קֹרַח  
with an igniting/feathering pertaining to YHWH. אֲחֵרָיִם דָּתָן וְאַבְרָם

**Eliav** functions in three avenues of expansion: **Nemuel**—the *desire of spiritual union according to the living concepts of EL.* Any other visionary quest for unity will fall short. Nemuel, meaning the Day of El, pertains to seeing at our desires reflected in our activities. How are we acting/behaving; what do our activities consist of? A look at our actions will help us discern our desires.

**Dathan** pertains to the *insight to compose all being extended*. We see the extensions of mind. Dathan opens up gate ways to compose and sum up the extensions through weaving the fringes and maintain fringes on our garments. Through extending ourselves with fringes, and weaving together the extensions as they are composed, we create the fabrics of our Name. The extensions of vision provides threads that we weave with others, and hence we not only extend our name but likewise our unity consciousness and our associations with other names.

**Aviram** beholds concepts to unify/אֶל according to our deeds, *the verifying process of our expansions*. Through specific deeds our energies are extended through the hands/אֶל to be enlarged/אֶל. *Performance of vision* leads to knowledge of the Intellect/Spirit. We look; we see, but not as looking into a mirror whereby we forget what we saw. Through Aviram the images of what we see becomes woven into our consciousness and extended through our hands. We develop the perceived concepts into a multitude of thoughts and deeds.

*These are the elect of the congregation*; however, if not cherished they can become the means of strivings, quarrelings. One may become engaged in arguing over ideas without seeing how they unify and sustain all states of development. Such trends of seeing project themselves into the account of Korach and Reuben whereby a negative or spiral down version of the account is set forth. The quarrelings of the elect convey how even the most choice avenues of sight become the motivation for dissension. However; if the eyes are trained to behold the choice ideas of light, and if they are operating as the Elect, they will maintain their stature and not act unbecoming as portrayed in the black text. Let us affirm the Elect unto seeing in upper dimensions and to interface with the sons of Korach, functions of the nervous system.

The formulations of **Eliav/אֶלֶל אֶל** *behold transparent concepts that organize matter*. As you proceed in using the eyes you bear the fruit of your vision. The children born upon the foundation of the four Names of Reuben are the highest frequencies of sight. The four foundational names provide access to see from the four gates of the universe and to form a pyramid base enabling us to bring together all things unto the crowning head/stone of the temple. When you see at higher frequencies you see into realms of angels and into the cities of crystal where the light shines from within. The children of Eliav are: Nemuel and Dathan and Aviram. These three lead us to perceive 1)Nemuel: our union with Elohim/THE UNITED ORDER; other unions cannot be sustained because they lack the united order concepts; via Nemuel, in unity, we observe the activities of light within UNITED ORDER; 2)Dathan: the ability to evaluate all displayed belonging to totality, and 3)Aviram: the concepts of oneness achieve full expansion whereby the Principal is exalted, or in other words, the founding principles are fully extended.

Dathan and Aviram assemble all seen into *a congregation/אֶלֶל*—into a consciousness to comprehend the diamond paths of light. Daily, as we make the olah offering, we are set to behold and to proceed in diamond paths of light. The congregation/אֶלֶל or the assembly of Sight is to verify *the igniting pertaining to Masheh/Moses and Aharon/Aaron*. The Hiphil tense of the verb/אֶלֶל, from the root אֶלֶל means to depart, to feather, fly, strive/struggle as well as to blossom or set on fire. All of the associated meanings convey a going forth from within/a



departure from the former/ascending points. These blooms or feathering occur as revelations are obtained by proceeding through the diamond paths and catching the refractions of the light according to Voice of Masheh and Aharon. Fires are lit each morning and evening, by the sparks of Masheh and Aharon. From these fires the tribal camps are in flight. The drawing out of the lamb/Masheh/kevesh coupled with the implementation of Wisdom via Aharon comprise the daily departure points of the tribal camps. Each evening there is an illumination from the west to the east as the sun sets into our star fields to illuminate our mind with Knowledge, and the moon lighting up our energy centres generating waves of Understanding and discernment/judgements. There is the illumination of the fiery eyeball of sun each morning affecting twelve hours/functions of light on behalf of every tribe for observation and labors. As we congregate/assemble the illuminations, we verify what has been shown to us through observing words formulated on the altar and via deeds/the implementations through our hands. The eyes are the congregation or assembly of *sight to verify the blooming/bursting forth* at the heart/altar. As you engage your entire house in the verification process, you affirm yourself to operate in the illumination perceived and entered into. Baruch haShem!

As we consider that the seeing of Dathan and Abiram pertain to Masheh and Aharon, we discern that we are enabled to see only as we are drawing forth the Lamb and engaging the energies into sacrifices/transformation. As these changes occur from within, we are able to behold at various observation points and to see the refractions of the light occurring at various hours and time of day.

The congregation of Dathan and Abiram are joined with the congregation of Korach, a Leúwi/Levite, who blooms with all pertaining to YHWH. What is the significance of saying *with Korach*? The involvement of Korach describes how sight is intertwined with the nervous system whereby what is seen is transmitted to be interpreted and to carry forth the information gathered by the eyes. Both Korach and Reuben, residing in southern camps, are responsible for the information entrusted to them to bring forth the insights unto the mind and her extensions from which they have been derived. Thus we learn in this teaching, that we are responsible to continue to return to the Principal, from whom we have been derived, with gifts from our observations.

**Nemuel/נמל** is *using sight to see all possible activities of El/Concepts of Order*. Translated as The Day of El, Nemuel enables us to view how Elohim works. The desire/נ of Nemuel is for the eyes to be washed/נ and to be filled as a vessel/נ with concepts of UNITED ORDER/נמל. This level of seeing beholds the potential workings of each concept set in motion; it is viewing the activities of United Order/El/God. Rabbi Yahushúa spoke of the presence of Nemuel and Dathan in a compound sentence: “I see my Principal work, and I work also.” To see the concepts at work is Nemuel active in our eyes. Upon seeing the concepts they become a guide to our works/deeds.

Coupled to Nemuel is **Dathan/דח**, which is derived from the root word knowledge/דח. Dathan enables us *to see doctrine—the basic or foundational statements of*

***faith. These statements pertain to the numerical formulas and activities of faith.*** Seeing at the Dathan beholds an organization of concepts and their achievements. Dathan is the sequential step to Nemuel. Nemuel sees the concepts; Dathan sees foundational statements of knowing that are comprised by combining concepts. Seeing the knowledge of Torah is the operation of sight known as Dathan. We behold the Law in faith/✕Δ; we see the words as open doorways to totality; the words are royal decrees, edicts, and statements of knowledge. These statements, when understood, comprise a congregating of light waves in which we operate and fulfill the Torah.

Until one beholds the foundation of decrees, one sees the outer nature of a religion just as one looks on the outward nature of the body without beholding the inner branchings of mind that establish it and give to it a pulse. In faith, one does not see the display of religion per se for anyone can behold an outward shell; but in faith one sees the foundational statements of life that orders the forms of the universe. In faith we understand the movement of the wings of a bird and the rotation of the planets. Dathan enables us to see the underlying statements of knowing that are developed from beholding the principles of UNITED ORDER via Nemuel.

Dathan carries forth the perceptions of Nemuel into performance. What is seen is put into action by faith and expressed as statements of royal decrees/edicts. The edicts are royal, because by these organized concepts/doctrines, our actions and communications are governed.

One may say, truly this formulation is an elect son, as so characterized, for it is a choice fruit of the ability of seeing. One no longer walks in shadows or follows patterns or edicts in writing, but rather one operates by a direct vision of the living concepts of light!

Coupled with Dathan is Aviram, meaning “my Principal is exalted.” Again, in reference to Rabbi Yahushúa, his consciousness was to glorify the Principal, to extend and unleash all founding principles of life within. Nemuel beholds the concepts. Dathan sees the system of concepts implemented into works. Aviram sees the works not as just deeds according to the right mold to conform to, but sees them as the expression to glorify the Principal/Concepts. These are the elect of the eyes. The coupling of Dathan to Aviram beholds the knowledge in the Torah as the means to glorify our Principal and enhance the values inherent in life. This is the ***display of faith***, (religion) that we espouse. Most religions confess to be a display of faith to the glory of Elohim. How, then, is a follower led to arrive at and to confirm what Aviram sees? The disciple must be taught to see, and then bring forth to maturity each attribute of life’s nature. As we bring forth the vision we stand in the image of the Principal. As a result, the disciple comes to an actualization of being one with the Principal. The fulfillment of Torah knowledge glorifies/shows the values of the Principal. Teachers of faith are schooled not so much in the statements but in how the statements are formulated, not in the deeds, but in how the actions are derived from the perceptions of Dathan and Aviram, *the elect* of the congregation. These levels of sight are the elect, being the most choice fruit of seeing/Reuben, because according to these perceptions all other energies are utilized to glorify the Principal! It is the lazy, slumbering man that practices a faith without seeing the concepts for oneself. We have the

eyes of life to see the invisible concepts and then to see what the concepts organized can do, and then seeing that these power statements enacted glorify YHWH. Beholding with the eyes of Nemuel, Dathan, and Aviram takes the weight off of “wearing a religious mold” and puts on the yoke of light.

The phrase, “*elect of the congregation*,” is referred to also in the writings of Rabbi Shaul and Rabbi Mattithyahu regarding pseudo messiahs and false prophets. The statement, “The days of tribulation are cut short for the sake of the very elect,” may be understood that on account of the elect, tribulations are indeed cut short; illusions are unmasked quickly by the functions of Dathan and Aviram. Rabbi Yahushúa taught that Elohim brings about justice for his elect who cry to him day and night! (Yoseph/Luke 18:7.) The elect bring about a resolution of justice, especially protection and defense against our opponents’ static/negative attacks. The state of being unaware or the lack of consciousness of our full becoming is nullified by the perceptions of the elect. The vision of the elect can cut through ropes that tie us to the stakes of our immaturity as well as to our achievements. Our eyes are to keep us moving forward, to keep us expanding, and understanding the crystal nature of light.

As noted in Torah, if the elect can be deceived in perceptions, then the nervous system and visualization process may be swallowed up by the expressive earth, operating according to its own will. The vitality of the elect serves the Levites to regulate the operations of soul/energy fields according to the will of light orders and positions. Regarding Dathan and Aviram: these are the elect of the congregation—who assemble together and walk in paths of insight unto perfection.

The Elect/אֱלֵכֶּיךָ is the apex or fully developed/unfolded state of each energy which is our satisfaction/contentment of pleasure. The Elect confirm/verify/אֶמְצָא the order/arrangement/צֶדֶק of the living congregation. Literally, the commandment/order/law pertains to Masheh/Moses—the spiritual intelligence drawn out—and pertains to Aharon—the enlightenment of mind. Both are totally satisfied/verified by the cultivation of the inner man unto which they labor and serve with the assembled of Korach/אֶחָדָם, whereby there is a harvesting of choice emanations resident within Masheh. **Korach** means to make bald, pluck, uproot—to draw out the hairs or the extensions of life. To make bald, ***Korach plucks out the choice emanations from the base of our spiritual intelligence and relays them to Aharon***, the enlightenment of mind. We transfer the emanations at one end to become turbans of revelation at the other. The drawing out of the base will continue until it is transferred to the crown, and then the head will be adorned with the glory of our foundational jewel. The function of the sons of Kehath are evident in Korach as he clears a trail or clarifies a matter, drawing out all details of life for clarification. Hence, Dathan and Aviram operate with Korach. For as the holy concepts are acquired through the eyes, they are carried upon the shoulders of the family of Kehath. These three work together as one. The seeing energies are united with the nervous center to communicate perceived values. As a result there is 1) elucidation of statements via Dathan; 2) glorification of our Principal via Aviram; coupled with 3) the clarifications of Korach to order the energies pertaining to YHWH/the unification of all.

And the earth/the transformation fields opens    10  
 the totality of her mouth/the entire expressions of life  
 and swallows/absorbs/assimilates them  
 coupled with the totality of Korach—complete clarifications  
 through an extension/death/a letting loose  
 of the illumination gathered/the congregation  
 through a consummation of the Fire  
 a composite of fifty and two hundred *ish*/fireman,  
 what has been seen and clarified.

To say that the earth swallows up Dathan and Aviram denotes that all statements of light and the perception to glorify the Principal are assimilated/swallowed up in the soul fields, to be expressed, whereby an inheritance/ is provided to the energies. *Integrating the vision* is the base for all further developments of soul. The course is set once the eyes are designated for divine service. As long as the eyes are entertaining themselves verses being of divine service that the mind and body glorifies Elohim, men will lay on the battle fields of Midian in the plains of Moab. But as the eyes are lifted up to their elect position then all the congregation will be healed and made whole. You first see to Be. The development of a full and mature expression of life is the result of the unstopped wells of life flowing free to release the nature of our life's measurement. What do you desire to be the result of your perceptions? Why do you want to see? What are you looking for?

***Korach clarifies through extending the Congregation of Sight and through the consummation of Fire/Wisdom.*** What is drawn out of Masheh and becomes clarified by Aharon is consumed/partaken of by our Fire *seraph* nature. Through consumption of Fire/wisdom, the assembly of pictures gathered by the eyes are put into the operation mode of our *seraph* nature. ***YHWH consumes all things through wisdom as it becomes ripened.*** As the sacrifice is consumed upon the altar, it is acceptable and becomes part of the Force of YHWH. The consummation of Wisdom perfectly unifies all within the flame/*seraph* of life. To say, “YHWH is a consuming Fire,” is to say that the Unity Force of Life consumes/integrates each part to comprise the expressive whole. The clarification process of Aviram, Dathan, and Korach extends all members of our inner congregation of being to be consumed/integrated into the Fire/Seraph nature of Being. The value of fifty is the total extension of the illumination. The effects of the illuminated eyes becomes extended into all parts. With the fifty or the process of extending the vision in all energy fields, there is created a seat of knowing/two hundred/the blaze of light in the mind. The value of fifty coupled with two hundred *ish*, denotes the quality of the *ish/the activity of the Fire* of Reuben uniting with Korach to continually bring forth fire initiations that perpetuate the flame, causing the entire son of man/ to consume the services of Reuben and Korach with knowledge/4.

And they are for a sign/ a marvelous wonder/a providential event, flag, standard, ensign. This is the sign of light when the Fire rages into our eyes and becomes the flag unto which all of the operations of sight shall rally and camp.

And the formulations of Korach/clarity  
do not perish or die or further extend.

הִ4פּ אֲנִי 11  
יִחְיֶה 46

The final and greatest achievement of sight is that it fully extends Korach—it maintains and preserves what is drawn out to be clarified. Dathan and Aviram are abilities of the eyes to achieve clarity through Korach.

The potential of Korach dies not due to the activity of Dathan and Aviram with elucidated statements and glorification of the Principal/Father. Therefore ***the role to clarify and draw out the Fire of Wisdom from all seen will never perish or dim.*** Rather the formulations of clarity remain steadfast. Thanks be to Elohim.

Our eyes see within the fabric of the Torah the oneness of Breath and the Unity of Names. While we read of many Names and many generations, yet we see that all of the Names in the Torah belong to One House and all abide together to express the Totality of Wisdom with Understanding and Knowledge. Some of the Names pertain to the Heads of Thoughts, some to the Body of Thoughts and some to the Life of Thoughts that carries the minds and bodies unto a unified State of Freedom.



The matching stick to the branch of Reuben is Dan, meaning judgment. Every eye witness is important to the judge; likewise, the Mind of Reuben is the other Head to the Dan. Each united house has four faces as illustrated by the United Heads whereby there is 360° vision. Our eyes are for the service of making judgments and decisions; otherwise we see without motive and distinction of what we are beholding, whereby the eyes are used for vanity in service to the flesh instead of service to the Breath. Dan and Reuben combine as one of the two heads of Wisdom; the other head being Yahúdah and Ephrayim. Though there are twelve tribes, there are six United Branches which form the menorah. See further corresponding notes regarding these two branches in the House of Dan study.

Thus when we read of any Name we are not reading a personality that lived so many thousands of years ago, but rather we are reading of the Thought that pertains to a level of Ayin, the encircling House of Breath in which all Names abide. For example, when we read of Avraham we are not reading of a certain man, that had a wife, and who lived in a tent who discussed Torah with every wayfarer. When the Name of Avraham is mentioned in the text it is bringing forward the primary Principal of Thought that will head up many many processes of thinking, for within the Name of Avraham is the Principal of Mind that rises up within the congregation of those assembled in the Name of Yahúwah. In the Name of Avraham is the expansion of Thought into forms. Avraham provides the bridge between Reúwach/Intelligence of Breath and the habitations that are suitable for the Intelligence to reside within. A mortal habitation was not suitable, nor would Avraham become entangled with the affairs of flesh forms that

would demise, for he focused on a habitation of the Principles of Elohim that were breaking forth within the consciousness of the establishment of mind that is within this Name. He considered a habitation suitable for the Principles of Light, and he sought to find it. He is not just one of a kind, but rather a collective position of Light that has come forth and is rising again in our day that we are seeking a city and a habitation that contains no estranged concepts but rather a house that will bless the Names of Elohim which we are carrying. Though the process of coming into the earth, Avraham saw that his offspring...those that would carry this idea of an immortal dwelling that is suitable for immortal thoughts—would undergo enslavement in their journey to come to this hallowed space. Thus all of you gathered in the image of Yahúwah that are before my eyes at this time, are of the Name of Avraham for you are in the quest of a house or dwelling that enhances the immortal. And if you had found it in yourself or in your human-gods, you would not be leaving in the dust the bodies that you carry now. These bodies are not suitable for the glory of the Names that resides within them.

In the midst of the enslavement of Names, rose one from the waters that is called MaSheh or Moses as it is commonly rendered. This Name is the revitalization of the consciousness of the structure of the dwelling that Avraham saw. To MaSheh is imparted the patterns of the tabernacle dwelling and he brings this consciousness to the people of the Name to bring forth all that is within them for the construction of this Tent that Breath would fill. And thus all who are involved in the quest for the pattern and willing to abide therein, are of the Name of MaSheh for this is a level of Intelligence that has risen within us all, but we have gone past that and opted for other dwellings to be in our minds, like the dwellings of our houses on earth that occupy much of our time and resources, and the dwellings of congregation that are designed to support a set of doctrines and cater to those of this persuasion, and the dwellings of humangods that have come amongst us to speak of the True Tabernacle, and not of themselves, and the dwellings of your future state in the heavens where you will have your palace and your family gathered around you even as you perceive yourself now. And because your heaven is like your family now, and your loved ones will be there with you, you will find yourself back in the earth with the familiar faces that you have journey with now, for the dwellings of the Names of Light, from whence the word heaven comes from, will not be as it is now. And the Lamb that was and is and ever shall be has shown itself again in our midst that we may read the pattern again and rise up to build the House of Yahúwah that is a habitation for all people.

Thus when we read of the Names, we are not to personify them and name our children after them for we liked them more than others or that they achieved more or were favored more, but rather we are to read the Names as stages of progression of the Intelligence of Light that has come into the world to build a collective dwelling for all Names within the Name of Yahúwah. For when you show preference for Names and seek to distinguish yourself by Name and by Families that are apart from the other Names and families, you isolate yourself into small clusters of thought and hence your thoughts are small and divisive and require special interest even unto the war, revenge, disharmony, and the breaking down of the communication that is to honored above all else.

We are not to read or interpret the word “I” to mean an individual, but rather to know that the pronoun I refers to the Single Voice that speaks on behalf of all. We are not to read the word “you” as referring to a specific person, but rather as a collective body comprised of many parts. When we read of “he or she” we are speaking of one who can project, encircle, give out, or one who can bring all within. When we read “they” we are speaking of those in an illuminated state of reflection/bodies of conductivity. [For further pronouns and their meanings, consult the BHM Torah Light Dictionary or BHM Paleo Hebrew Lesson No. 8].

We are pressing out the dross within our dwellings and refining our thoughts that we may come together unto a purity of vision with a clarity of thought that we are one Breath which has within it many facets, comprised of United Teraysarons, each conveying an expression of the Breath. We are not divided but joined by Breath/Reúwach—the Intelligence of Unity that rises above war, above two-sided thinking and that take its place within the structure of Breath to abide together in immortality. This gathering of Names is the House that Avraham saw, and this house is what YHWH has called us to build together. May our eyes so lead us. Awmen.

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