

# The House of Benjamin

## Life residing within the Gamete to Renew & Administer Lands

*The Fruit of the Gamete on the Tree of Life*

Chamesh haPekudim / The Book of Numbers Chapter 26: VERSE 38

The **offspring of Benjamin** are ימאליגאליג  
for their families/Faces of Unity: מרחפומל

For Bela ולגל

family of the Belai אלגלגמרחפומל

for Ashbale לגמלל

family of the Ashbali אלגמללמרחפומל

for Achiram מללללל

family of the Achirami אלמלללללמרחפומל

VERSE 39

For Shephupham מללללל

family of the Shuphami אלמלללללמרחפומל

for Chupham מללללל

family of the Chuphami אלמלללללמרחפומל

VERSE 40

Coupled with the becoming of the offspring of Bela, ולגל מלללללללללל

Ard and Naaman מלללללללללל

family of the Ardi אללללללללללל

for Naaman מלללללל

family of the Naami אלמלללללללללל

VERSE 41

These are *the divine order* אללל

of the offspring of Benjamin for their families מרחפומלמלללללללללל

and their numbering/musterings מלללללללללל

five and forty Aleph/thousand לללללללללללללללללללל

coupled with six hundred. מלללללללללל

### THE HOUSE OF BENYAMIN—THE ADMINISTRATION OF CONCEPTS ACHIEVING PERPETUAL RENEWAL BOTH IN THOUGHT AND IN MANIFESTATION

The offspring of Benjamin are *the complete extension of thoughts which administer our states of residence*. We reside within the flowing States of Thoughts that comprise our dwellings. Thus on the other side of the Branch of Benjamin is the House of Zebulun for every residing form grows from a concept/seed. We have, with good purpose, thought reflectively to formulate our mortal bodies whereby all that is in our seed name is revealed, being reduced within defined boundaries of

*body form for testing, examination, and expansion. As we shift from thinking reflectively, we shift from our mortal reflections to the immortal concepts of our Name—with a shift of thoughts, so comes a shift of residence.*

Benyamin corresponds to the renewing dynamic of thought illustrated by the gamete's prolific function to perpetuate and renew life. ***Within the gamete lies the hand to administer all lands in which the seed name enters.*** As a seed regenerates and proliferates all traits that it holds, likewise our seed Name perpetually renews and fully displays itself. Via the gamete we transfer our Name from one state unto another. This transfer rite occurs as new concepts are formulated inwardly and then drawn out for expansion with each transmission/emission. Via the formulated concepts we administer our lands/states of occupation, from the lands of our body to the realms of the Urim/Lights/Name Fields. The process of expansion and regeneration is according to our Breath/Reúwach, for all formulation of ideas and their expansion are dependent upon Breath/Reúwach/Intelligence of Name which carries the Thought driving it.

The Reúwach/Breath/Wind gives a plant its strength. Without the breeze, a plant does not become stout. As the Breath pulsates within a plant, even as within our Name, so the Thoughts of our Name become formed. This formulation takes place within a womb of water, and via the waters, the properties within the seed expand. Within our formulations of body, we create pockets to hold our choice Thoughts. These pockets are sacs for the seeds and eggs wherein the Thoughts of Benyamin reside for blessing and transference of Name properties. When the Torah speaks of "***digging the wells,***" it is referring to the lands of the testes, for these are the wells from which the waters flow upon the tongue as Light Concepts. The testes/ovaries are also called the ***wells of salvation*** for they are ever reclaiming the ground for our Name. The gamete cannot be released without Breath drawing them out. As the Breath causes them to emerge from their pockets or to arise from their wells, they are projected and carried by Breath unto a state of residence whereby all within them may be completely extended. What we learn in one level of thought becomes expanded into another. This is called "Thought Progression." Each thought that we acquire is the means to enter into further avenues of revelation, but revelation is not the goal, it is rather a process. Hence, why do we engage in perpetual unfoldments? We belong to Wisdom, the Collective Order of Lights that holds all into One. What does She desire or what is Her quest? She desires the pure and the unadulterated. Yes, it is purity that She desires above all else. For a pure thought is transparent, free, and imperishable, more valuable than gold. She has gathered her pure thoughts and placed them within the collective thoughts of Light. She has entrusted them to the Her priests of Aharon. From the distinguishing thoughts of Aharon via their eastern projections, the Torah is penned with the full spectrum of the south, the veiled revelation of the west, and with the hidden things of the north. In that Wisdom has many offspring, as many as the grains or sands and as many as the stars, so She/Wisdom continues to hold them all and Breathes upon them that they may be pure, even as she is pure. Nothing is so important as purity of thought for it is without corruption, and hence there is no expense of Thoughts saved/held back from achieving Her quest. All has been invested for the sake of Purity.

In that Wisdom holds all Principles as One, Wisdom is the feminine. The Name of Chokmah/חכמה/ Wisdom, having the numerical value of 37 or 73, reduces to the value of ten or One. Wisdom holds YHWH, a Name having the value numerical value of 26 or the reduction of 8, which is the means of descending and ascending the values of Unity. Chet/ח/8 conveys the perfec-

tion/completion/seven of Aleph/4/1, being the complete vertical extension of Aleph + 1. Each complete extension is valued as 7. Aleph extended (7) + the Aleph base (1), becomes an expression of the letter Chet/ח/8. Thus the interval between the first level of letters and the middle levels of letters is seven [see BHM publication: The Alphabet, table 4, pg 20; 2001]. The seventh interval denotes completion of the Principle from one level to another. Hence, though a different number is conveyed, the Value of Aleph is present, conveying a grouping of Elohim—Aleph Principles. Thereby the value of One becomes 8. Via another interval of completion/seven, eight plus the extension of Chet becomes fifteen—the letter Sameck. Thus we can say that One is 8 and/or One is 15/פ/6 which comprises the Sameck or Pillar of Unity. Via the Sameck/פ all Lights are organized and maintain their position one within another. We can also read פ/15 as אֶלֹ/יָהּ,<sup>1</sup> The Name, meaning the Extender of Light. Yah is the One having the Name that rides through the heavens as stars (light extensions) ride upon their horses/Samekh configurations [Tehillah/Psalm 68:4]. As we find values that are dear and near unto us, we love to hold them, embrace them, and cherish them. So Wisdom holds each of our Names within Her heart, which is Her treasure chest.

We have seen how all numbers arising in the vertical column from the Aleph are actually One. How about the numbers within the horizontal rows? Do they equate to being One also? Yes, all numbers equate to the value of One. For in forming Bayit/ב/2, we have a composition of two Ones. Bayit is formed whenever you join two or more Principles of Unity together. Gimel/ג/3 is the expression of three Aleph via which all within Bayit is entrusted and communicated. And Dalet/ד/4? Dalet is the union of four Ones which forms a square upon which the four-sided Teraysaron of Wisdom is built. He/ה/5 is the radiance of Aleph—Oneness emitting rays of Light from the Teraysaron. Six we have seen already in the Samekh is another vibration of the Waw/ו/6, the clustering or holding together all emanations of Light. Seven follows, for whenever you behold the value of One in the midst of all that is Joined/Waw, you affirm the State of Perfection/Completion/Zayin/ז/7. Thanks be to Elohim.

What is being describe above is known as *kabbalah* which is a rendering of חכמת האמת/Chokmat HaEmet—The Truth/Verification/ **Soundness of Oneness**/Wisdom. We may say that this process is **the running of unified thoughts**. Thus the ancient scrolls ran words all together without spaces between them. This style of writing conveys the running of thoughts whereby all words and values are viewed as one continuous, unbroken, **Statement of Oneness**/Wisdom.

We hold our thoughts to be a number one priority. According to our thoughts so is our life and our commitment of energies. Let us keep in mind that our thoughts are not static but are continuously moving like a light wave or frequency of light. The thought may pulse with information regarding the Chronicles of the Council of Elohim or may project us into realms of new states. Thought does not pertain to past or future but holds a complete message. What is often translated as past pertains to foundational layers. What is rendered as future pertains to evolving layers. We move continually in circles, and as we do, we layer the progressive unfoldments of thought one upon another. Hence, what is termed past or future lies within the layers of our Thought progressions. Depending upon the segment of thought that we are looking at, we may interpret it to convey the past or the future, rather than see it as a continuum of a concept that is as ageless as Chokmah, Herself. As we discern even a small section of the strand of thought of Chokmah, we will be able to view the complete thought—from its concept base unto its furthest extension. In like manner, so is

every seed/egg of Benyamin a complete thought. We may see the thought as a seed or as a zygote or as a child or as an adult, but each of these are stages or segments of the Thought. With every thought of Name, we are to see it from the Aleph (1) to the Chet (8) to the Samekh (15) that we may comprehend its position amongst all points of Light.

We see glimpses of a thought as we read or observe within the window of our mind's expansion. If our window is small, then we can only see or comprehend a part of the thought spectrum. Each thought is a full spectrum of color. To see each thought completely is to behold the full spectrum of its name with an expanded mind. In expanding each concept within our mind, a sense of wonderment and joy fills us until we are full of joy/delight which rises as waves from Purity of Thought. Every thought of Torah is Pure, enlightening the eyes [Tehillah/Psalm 19:9]. In Purity we enter into the States of Liberty and Totality, for we are not bound by anything except Chokmah Herself. Thus all static values must be abolished, such as the currencies of humankind for they stimulate greed, power, and pseudo expressions that involve degrees of bondage. Rather we will progress in our mutual care of each other via a cashless society so that we are dealing on a thought basis of exchange verses on a reflective political value system of perishable currency. As humankind progresses, they will come to live as the colonies of bees that feed each other and share common homes centered around the Queen of Names—Chokmah. Our dependency upon forms and political institutions retards the Intellect of collective names. To be Pure, we are devoted unto that which is imperishable, incorruptible, eternal Principles and the bonds that safeguard the Union of Lights. This is what makes sex pure or impure. When one is bound to the flesh body it is impure for the body is perishable; when one is bound/united via the Breath, it is pure for it is an imperishable union. The state of purity does not consider gender, for every Breath is both animating (fem) and projecting (masc).

We should not continue to look at ourselves in the mirror and see the same image nor should we try to preserve a certain form but rather consider what we are progressing unto having come to our current appearance. With every thought we are to seek a progression, not forcibly, but with the eyes of Chanoch, we are to gracefully approach it unto beholding it with the eyes of Aviram—to behold the full expansion of the transparent Principal within it. The scope of every thought is within the gamete of Benyamin.

## THE BRANCHES OF BENYAMIN AND ZEBULUN



Where ever a seed Name is planted, the properties of Thought pertaining to the Name of the seed/Benyamin determines the form of the resident body/Zebulun. The running of Thought creates a house for its abode. Nothing of the properties of Thought are ever lost, for ***the seed/egg union holds a State of Mind, securing all levels of Intelligence and progressions of thought that a Name undergoes.*** Just as from generation to generation, an oak seed contains the properties of thought via which the tree forms, so does our Name hold the properties of thought through all stages of progressions. The seed house accumulates light frequencies, and accordingly, as frequencies gather, so gamete formulate. The thought properties of a Name carry over from one generation to another as the result of light frequencies processed by the plant. All the information that we process in these bodies or Trees of Life are carried over in our gamete. According to our composition of concepts, we take up resi-

dence, live, and administer the lands/states of our residence. Thus the sowing of gamete, being formed upon our Tree of Life, determines the States of our Breath in which we are living and progressing. The release of information is foundational for thought progressions. The progressions are congruent and synchronized with the sowing of a Name's gamete. How so? For the gamete are the result/fruit of our Tree, and they carry over the light frequencies processed within the branches of name. Hence the formation of gamete occur by processing light frequencies, and thereby they hold the thoughts of the frequencies which carry us forward into renewing states of residence/Zebulun.

Benjamin establishes our name into a residence/Zebulun. None of us could come into the world of definition/Egypt/Mitzraim without Benjamin, thus Yoseph inquires concerning Benjamin as every head inquires into its life. In like manner, Reuben inquires into Gad; Dan into Naphtali, and Yahúdah into Zebulun for these are the heads of the four sides and their corresponding life. How is the inquiry made? Inquires are obtained and satisfied through the body that holds the head and the life. Thus Yoseph inquires via Manasseh and thereby draws out Benjamin; Reuben inquires through Shimeon and thus draws out Gad; Dan inquires via Asher and draws out Naphtali; and Yahúdah inquires via Yissachar and draws out Zebulun. These are the four Midrashim of the tribes via which we access the living flow of each side: for the flow in the west is through the gamete/Benjamin; the flow in the south is through the tongue/words/Gad; the flow of the north is through blood/Naphtali; and the flow of the east is through processing thoughts/excretions/Zebulun. All of these flows are regulated and dependent upon the House of Leúwi—the flow of thoughts through the nerves. All of Wisdom, Knowledge and Understanding is obtained by inquiry into the Midrashim of the Leúwi, for they are the House/Mishkan of the Tribes. Thus in order for Yoseph to bring his family—total expressions of Thought into manifestation, he repeatedly sought to draw out Benjamin from the Land of Canaan. As Benjamin comes unto Yoseph, so the total house of Yaaqov enters into Mitzraim. Herein lies a great mystery, for the formulation of our thoughts come as the gamete flow through Yoseph. Thus the flow of gamete is for formulations of thoughts and functions for the productivity of the tribal member that resides within the path of the sun per month. Thus for the first month, the flow of gamete is on behalf of the House of Yahúdah primarily, and secondarily for the House that the moon resides on the day of the flow. In this light, we analyze the letters that comprise the name, Benjamin/בִּנְיָמִין, to read: the means to define/ב our extensions/י with implementation/mastery/נ of the reflective attributes/מ of all extended/י.

In looking at the letters of Benjamin, we see a name comprised of two parts: Beni/בִּנְיָמִין and Manna/מָנָה. Thus we render the name *lit. as the offspring of manna*. The manna ceases to fall as we enter into verifications, for as we transcend or cross over the Yordan/Jordan River, reflective learning of our extensions ceases. On the other side of the Yordan we see into the waters above—those clear, transcending states of illumination, that pertain to all facets of our Name's teraysaron. Prior to crossing the Yordan we feed upon the reflective nature of extensions as one feeds upon the seeds and eggs of the universe for their diet. However; as we cross over, we feed upon the clear illumination/מ abiding in our perfect/completion state of light/י.

Every child is a house of perfection/בִּנְיָמִין, *an established dwelling for extension*. The manna/מָנָה is the food that is drawn out of the child. Together, these comprise the House of Benjamin in all levels of occupancy. When Yoseph asks for Benjamin, he is requesting that the child—every dwelling of perfection—be transferred into fields of reflectiveness to come to know-

edge and abundance. The request is on behalf of all Names in the House of YHWH whereby the House of YHWH becomes full of glory.

Wisdom designates and secures lands for each seed Name to reside. Wisdom has sorted out her thoughts and arranged them where they will best be suited for 1) security, 2) expression and 3) liberty. Your name is not subject to decay. You are not closed-in nor shut-down from expressing your face; you are not locked-in as one imprisoned. You are secure because you are ever joined with the Breath of YHWH that not even death can separate; you are full of the Faces of YHWH whereby you may express the attributes of your Name; and you are free to move beyond these veils into further states of residence. These three principles are present in every state of residence. When we are sown in the earth, **it is an investment of the Mind of the Union**. We are ambassadors of the Union. To the Urim we are accountable. Therefore, the seed Name is protected as a valuable asset of the Union. Those of the lineage of your Name watch over you as you proceed in your journey in earthly encampments. Though the seed Name may reside within a vulnerable body, yet the thought, after which the seed is named, is indestructible. Though a plant is stepped on, it rises again in the light. Seeing that we are forever joined with the Urim, we cannot be broken off like a twig on a tree. We are an integral part of the Union that watch over our name day and night.

We are surrounded by messengers that continually minister to our Name. We dwell and proceed through camps of messengers, therefore we are to maintain our residence with vitality and cleanliness [Chamesh haPekudim/Numb 5:3; Mishneh Torah/Deut 23:13-15]. As thoughts are processed through us, we are to discard the process and form of the thought so that we walk not in the corruptible or that which is to be discarded. We gather thoughts through experiences and encounters, but we let the form and process go and treat it as dung. We feel pain as we hold on to the processes or the forms; however, we move progressively as YHWH walks/proceeds through our encampments. We feel a loss or fear of losing as we hold on to the form, but we gain as we hold on to the essence of the thought. We do not want to hinder the proceeding of YHWH or the progression of thought within us; thus we are to maintain our members in vitality and cleanliness (whitened with thoughts). As our vocabulary increases and as we expand into the Principles of Light/Elohim, we move into progressive camps of the *melachim*/messengers.

Benjamin administers our body lands via the seed concepts that we have formulated. These concepts are the produce of the thoughts that we hold and secure in our lands. The thoughts within our mind determine how our lands/houses look, especially how we decorate them internally. The concepts springing out of our seed Name determine the State of our Inner Kingdom.

We think that we live within a body. We should rather consider that we live in constructs of thoughts via which we are housed/clothed with a garment body. We reside within the Teraysaron of Wisdom, Understanding and Knowledge. As we draw the full stature of the Teraysaron, we accommodate the expanse of the Benjamin seed concepts. Though we pass from our physical bodies, we still reside in the levels of our thought collection which preceded our manifestation. Though we are in the body or out of the body we are still an invisible being, for we are the essence of Breath. We are the Intelligence/Breath of YHWH. Our Name expands as we occupy the levels of the Teraysaron, and for our namesake we come into these bodies. We live in the realm of thoughts formed by properties of Reúwach/Breath drawn out of Benjamin—our seed Name. ***As we expand the Principles of***

***Elohim and draw out the seed concepts from the loins of Benjamin, so we make progressions toward residing in the ten lands of promise.*** Via expanding the Principles within the seed we elevate the twelve tribes from their projected form state *unto the word base of being*. The elevation of the branches of mind to enter into the States of Verification is ***the cross over process of transferring the twelve houses of Thought projections into States of Word verifications***. That is, each of our twelve houses hold thought configurations that have been projected through the House of Leúwi. These projections become evident in our bodies which hold the thought constructs. As the thoughts are verified, according to their Word Base of Being—stemming from the Principles in the Name of YHWH, then they are transferred into the Lands of Verifications.

There are the Lands of HaShem, the Collective Union of Lights. As HaShem speaks, so the Words spoken establish the Lands of the Leúwim which hold the thoughts of the Sayings and Words of the Union. Through the collected thoughts—the Houses of the Leúwim, there is a further expansion into the Lands of the Tribes which are the projection of the Thoughts. These projections, according to their frequencies, become clothed. The clothes or wrappings are the Lands of Manifestation/Apearances. You see, when any Word Concept is stated, it begins to run and thereby moves outward. As it runs, it establishes patterns. The inner brilliance is released immediately, whereby the House of Aharon is established in the east, directly beside the Word Core of YHWH. Then the communication of the Word begins to unravel whereby the House of Kehath is built in the south. Then the unraveling of the thoughts begins to be woven, via the House of Gershon, seated in the west. And then the weavings, as they secure and hide the Word Patterns, run with secret/hidden thoughts in the north. The thoughts in the north are strong and powerful which drives fierce winds from the north. The thoughts from the east are *very fast moving* which cause quick movements in air currents and bring winds that come with rain and snow on occasions as they carry decisions made in the north. The thoughts from the south bring warm and refreshing breezes. Those from the west cause winds that blow over us to cover us like a blanket. Thus when the writings speak about the winds, they are conveying the origin and category of thought from which the winds come. Thus our thoughts determine the direction of our Breath transmissions via a kiss or through our winds that carry our words. Each kiss throughout the day is an acceptance and transfer of thought from one to another. All sharings of Breath express the dominate nature of Reúwach/Intelligence within us, conveying that we are One, whereby we override the separation of fleshly bodies. We affirm our unity and are strengthened via our transfers of thought. Thus via every hour there is the passing of a kiss from one tribe unto another according to the hourly thought progression of light. Associated thoughts are likewise passed with a kiss as those of righteousness and peace [Tehillah/Psalm 85:10/11]. The collective goodness of the beloved with understanding/wine is passed with kisses upon the mouth [Shir HaShirim/Song of Songs 1:2]. Also with every passing or running of a thought sequence, as at sunbreak and sunset, the Queens of Light/Chokmah and Darkness/Binah embrace as they transfer the sceptre that governs the day and night from one to the other. Stand in the early light of the day and in the mingled lights of the evening, and receive the kisses on both sides of your face as the Queens pass unto you the Sceptre of Light.

The further that the Union is drawn out, the heavier it becomes—the more glorious. From the House of Aharon, the values, functions/labors, and residences are established. Hence, out of Aharon comes the tribal branches of Yahúdah, Yissachar and Zebulun. From the House of Kehath,

the thoughts extend into visions, hearings, and tongues corresponding to the tribal branches of Reuben, Shimeon and Gad, respectively. From the House of Gershon, the thoughts may be transferred, woven and planted, which corresponds to the tribal branches of Manasseh, Ephrayim, and Benyamin. From the House of Merari, the thoughts are judged, verified, and collectively composed which become evident in the tribal branches of Dan, Asher and Naphtali. When twelve branches of thoughts are laid within each Name, there is the foundation of the Name's teraysaron. As the twelve collective sides affirm that they are ONE, they are prepared for manifestation—to enter into the Lands of Mitzraim. Why do they come into Mitzraim? Why is it necessary to continue to expand outward from the Inner Core? It is to slow down the movement of thoughts whereby each thought can be planted, analyzed, and known fully. This is called transplanting. As in agriculture, seeds are sown in an area for sprouting, but to enable the full branching of each plant, they must be transplanted whereby their productivity may be best achieved. We all sprouted in the womb of Chokmah and then are selectively planted into earthen vessels to bring forth the Fruit—Faces of Expressions of YHWH. Our dwelling in earth is for our branching and learning. Our full production cycles are in the Lands of Word Verification which are beyond this dimension of flesh occupancy and entered into by those making the shift from the mortal to the immortal. As we make a thought transition of 15°, our entire house moves from dwelling where they have been residing and proceeds in successive stages of Word formations, known as the Bemidbar—in the wilderness stages. Each Word formation corresponds to an application/activity of Light, thus occurs via a measurement of 15°. As the Thought base is understood, the Words within the Thought begin to rise unto a crown. The rising of Thought groups is how each of the twelve Teraysaron constructs occur.

When Rav Yahushúa healed, he healed via Thoughts. He went through the fields of the Leúwim—their constructs of Thought into the Kadosh Kadoshim—into the Name of YHWH, and drew out the Word construct for the healing. Then via the activities of Light, in conjunction with Breath/Reúwach, he spoke or imparted via the hands the Word construct to the name base of the one with the malady. The evidence of the impartation and Thought transmission became manifest in the levels or projections of flesh. We heal the wounds and restore the flesh with thoughts from the category after which the body form expresses. We mend and rebuild thoughts whereby the manifestation is altered or changed. We go down into the Word Base of YHWH—into the glorious Teraysaron of Light, and take in our hands an impartation of words to be unfurled. Then in a rising swirling motion, we swirl the healing potion on behalf of a Name.

Each level of our progression, signified by each move in our residence, is determined by concepts that we generate. As the seeds of the field claim the ground in which they are sown, so do the concepts of Yoseph claim the lands of our Name. Benyamin is the agent to administer all that Yoseph yields. Thus Benyamin is loved by Yoseph, for without the knowledge, trusteeship, and administration of Benyamin, all of the increase of Yoseph would be left wanting and waiting for expression and fulfillment.

The administrations of Benyamin carry you through the wilderness from one location unto another until you enter into every school of Torah words and develop the concepts and the terminology of the Torah. For the thoughts that you hold are based upon the words that you know. Since Benyamin is of the Teraysaron of Knowledge, it is through this Branch of Breath that you come to know the words of the Torah. Yes, Aharon and MaSheh/Moses, Elazar Ben Aharon and Yahushúa



Ben Ephrayim, will lead you as your guides through the schools of Torah Thought; however, the concepts are emitted from the loins of Benjamin. The gamete of the egg and seed that we formulate within us hold properties of thought that form upon the branches of our Name. As our Torah vocabulary increases and we expand the branches of Torah Thought within us, so do we bear gamete that continue to take over more and more of the lands that we are entering. Each of the lands that we enter have fields to multiply the concepts until we fill the lands with only the precious Seed of YHWH. Then we shall know the fullness of our Name, and our Name shall be filled with the Word of YHWH. Then we shall be called the Devaray YHWH—the Word of YahúWah. In being called the Word of YahúWah, we are a testimony—being the express image of the One who spoke it. Our testimony is evidenced by our walking in complete compliance with the Devar/Word.

Nothing testifies more of our perfection Union, than the egg/seed Union—the gamete of Benjamin. We are into our fathers seed and into our mothers egg, and they by nature, are united within us. Actually we see the egg and seed to be the same, for within the egg is the seed, and within the seed is the egg/house. The seed is the egg turned inside out whereby the concepts are revealed and the house or veil is hidden. The egg reveals the body but hides the concept. We enter into parental seed house, and their faces are seen within us whereby we cannot logically deny that we are One Breath belonging to One House. The darkened attitude that we are our own person or that we are different from the generations that brought us to the fore break down in the Light of our being woven into each other, so intimately and with such complexity, that it is difficult to know how we are distinct from each other. By our Name we are a seed on the Tree of Life. From all of the apples on a tree comes multiple seeds, each one capable of further branching. Via our seed name we branch and expand the faces—the expressionss of the totality to which we belong. The branch of our Name, even as an apple seed, does not yield a different type, bark or characteristic apart from our species/class of Intelligence. Some branches are stronger and support more fruit, but the kind of branch that we bring forth out of our seed name conveys that we belong to the Union of Names. When we see ourselves apart from all humankind, we die and become a stench to society, for we speak and behave in manners of arrogance, being self-willed/motivated, violent, and thus, very weak. Our expression of life and vitality increases as we affirm that we belong to One Union of Names. The confirmation of our Name belonging to the Union and being an agent of the Union is the power of the ashes (light and airy—a distillation of fiery thought) of the red heifer that cleanses us from the dying corpse. For when we know to whom we belong and are an agent of the Union, we are in the feminine/heifer state with the characteristic of being *red—one of the United Thought process of expansion* that cleanses us from death and its affects. Thanks be to Elohim!

As the concepts of Benjamin are released, there is a rush—a sense of orgasm or climax. These sensations convey the running of thoughts. Hence when one has a release of egg or semen, it is considered as *a run of composite thoughts*. The running of Thoughts from the mind of HaShem formulates all patterns of Life. Every place on earth and in the heavens/Names corresponds to a place in the thoughts of HaShem. His thoughts run like an orgasm that flows through the lands, creating the rivers and hallowing out the basins for the waters of the oceans. *Every state is indeed thought based*. The Thoughts run according to their frequencies and become grouped or clustered into patterns. Thoughts descend in order that they may ascend in greater magnitude. Some run at various angles/degrees, the most common being at 15 ° and 90°. Those at 90° form the Lamed/ℓ and become known as “the keepers of the gates.” In chess this is the move of the horse; in the calendar it

is the moving of the moon that establishes four signs/quadrants/sabbaths of the month. The 15° angle determines the hours of day and the movement of the moon each night. The various angles form the shape of our Teraysaron and facilitate the Teraysaron to expand. According to the angle that we view something, so is the shape of our Teraysaron of our Name. Other thoughts go out like coiled lines being able to be twisted together into stands of strength. Yet others form circles and every shape under the heavens. Some move swiftly and in zagged lines like lightning. As these thoughts group within patterns, distinct shapes are recognized.

The convex and concave patterns of Breath create a complete sphere. Via inhaling and exhaling the pattern of a circle is established. According to the spaces allocated by Breath, the planets and star fields are positioned in their orbits. By the Breath of YHWH, each cluster of Light is sustained in their places. Likewise, a square is a sign of Breath, forming itself a foundation. Within the square are three teraysaron that arise to fill the house as it rises from the four-sided base foundation. The Breath/Reúwach can make any shape, and hence every letter of the Aleph Bet is created by the Fiery Breath of Wisdom through which all messages of Light are transmitted for comprehension. The twenty-two shapes of Breath distinguish the mind—thoughts of Breath. The Ancient Hebrew 22 Letters communicate the Orders of Light within Breath. As we study the Letters we are preparing ourselves to read the immortal thoughts within the Breath levels of Divine Intelligence. In that the Letters are means to distinguish the Breath, *they're holy and are not to be used in vain or in mixed alterations of other languages or signs.*

When the Master Name—YHWH gave, no Thoughts of perfection were held back from the Mind of YHWH. In accordance with the giving of Thoughts, a group of signs appeared that conveyed the complete Thoughts of YHWH. These signs are the AlphaBet, comprised of twenty-two signs expressing the totality of Unity. Each sign has a complex group of associated thoughts, thus for every sign there are associated meanings and uses.

From each category of thought, a branching of Mind was established. These three categories of Thought pertain to one of the three teraysarons of Light. Benyamin is of the House of Knowledge, being paired with the Branch of Zebulun. Through Knowledge we administer all that Wisdom lays in place and all that Understanding reflects to us. Knowledge gives animation/life to each side of the encampments.

As the Thoughts of YHWH began to run, they ran east, then south, then west, and then north to the point of their origin. For when the Mind of Collective Union releases a thought it comes out of the House of Dan—from the Throne in the north that determines the purpose and outcome of each thought and saying. From the utmost corner of the north, the thought runs eastwardly to distinguish itself. As it goes forth it releases its frequencies of energy causing a light in the east to appear. This great light opens the eyes, gives strength to the weary, and causes the fallen to arise. So does every thought of YHWH enlighten, makes every Name strong for the Union, and lifts us from our bowed down/humble state. In the east, the thought shouts with joy as the sun arises and sets into motion the Mind. As the sun distinguishes itself with power, so it fills the day time sky with its brilliance and full spectrum of color. As each frequency of its message is drawn via every motion of 15°, so another hour of the day is established. Wisdom continues to circle until She speaks from all twelve sides through the Word of YHWH. And then, once unveiled, as a naked seed unfolding within the womb, it begins to weave itself a beautiful garment of many colors at sunset. The west is the seat of the

citadel, the place of security and defense. Thus a coat for every seed is woven, and via the garment it may be transported/transferred. The thought runs west to compile all of the attributes and to meditate upon all of its wonders. From the west, the thought runs north to evaluate and comprehend the mysteries in which it is now enrobed. Via the run to the east, south, west, and north, a square is formed whereby the Teraysaron of Thought ascends. From this square base of the Teraysaron, all thoughts pertaining to the seed/egg Union of Name, will fully arise unto its crown of mastery.

As the Mind of the Collective Union runs from the east, so every year commences in the east and ends in the north. The categories of thought are arranged into tribal camps and positioned around the *mishkan*/tabernacle, for we camp around the Holy Union to whom we belong. According to our encampment, we move—make progressions as a horse running through the sky. From this arrangement of the categories of thought, the stars in the heavens (zodiac) are named and placed, and their movement through the heavens is established.

The thought frequencies that we transmit and receive determine how fast or slow a day goes. As we are processing thoughts in accordance with the activities of Light surrounding us, the day speeds through. On the other hand, if we are retarding the movements of thought and focusing upon static things, the day moves slow. Let's say you are on the job. Some days go quickly, others slow. This seems to be dependent upon the activities surrounding you and your participation with them. When you focus on the concepts and ideas of your job, the day proceeds with an acceleration; however, when you focus on the mundane forms of the job, the day seems slow going. The way that we process thoughts and the type of thoughts also affects our moods. Depression occurs as thought frequencies get caught, snagged or pulled down. Often these thoughts are related to events in our past and hence they are retarding our progressive movement. Since we are not keeping pace with the quest of your Name, the mind gets hung up on events, words, messages, etc. that we have encountered. Our happiness is a sign that we are ascending with the frequencies each day and resting in the frequencies each night.

Now a thought may be observed in how it runs. Look at a seed, how it opens and then begins to run. It first of all establishes itself with a root and then begins to shoot up. It runs downward and upwards, just as the writing says that we must descend prior to ascending. As the thought runs, it forms a body for its expression and expansion. It will develop pockets to store its holdings just as a Name will form cavities and organs to hold the thoughts that pertain to it. As a tree, the thought will flower and produce fruit. This is the maturity level of the run whereby we can smell the aroma and taste the flavor, see the fabric lines of the thought itself in the texture of the fruit. Thus via processing all Thoughts of YHWH we come to produce the expressions/faces/fruit of HaShem and thereby come to know the Totality of the Union of Lights. The Faces of YHWH are toward us continually. As we come before the three trustees to open the gates of our Name, we receive the Faces of YHWH. For every Face/Expression there is a thought base. As this thought base runs within us, we yield the same Faces of the Principal Name and come to verify that we are ONE FACE. Thanks be to Elohim.

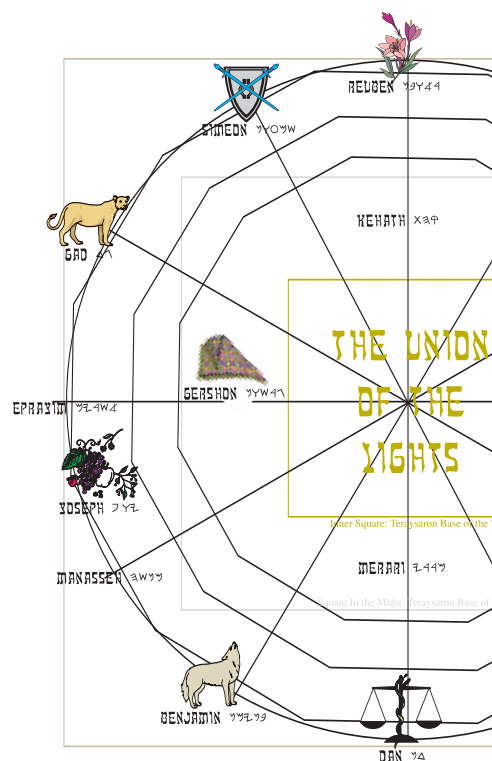
Each of us are a writing of Light. Wisdom has revealed us. By her hand we are positioned, organized and secured. Understanding has taught us through comprehending all that is revealed. Our bodies are mirrors reflecting our full faces of Light. Knowledge is the hidden/revealed details. Within our houses are the inner genetic codes that are at work, beneath the scenes, to administer the

values and the daily increases of thought concepts. Knowledge determines the shape and the frequency of our mind's branches as they are continually engaged in thought activities.

Our Name is like a plant. It has become rooted, branched, leafed, flowered and bears fruit. Wisdom has revealed us; Understanding has reflected us; Knowledge demonstrates the details that comprise us.

The Name of Benyamin is comprised of two words: Ben/בן and Yamin/ימין. The letters, בן, are generally translated as son/offspring. A child may be viewed as a separate created form of potential extension or *an extension of a continuum of perfect thought*. We read the term, *ben/son* as an extension of perfect thought, for each offspring is a further extension of thought. Perfect thoughts have no termination—they perpetually run. Every offspring is a perfect, complete projection/בן, of the Mind of YHWH. Each child is seen as one essence of One Principal. If you were not perfect, you would not belong to the House of YHWH. When YHWH says to Abram to “walk before my Faces and be perfect”, [SMB/Genesis 17:1], it does not mean that you are to strive for perfection. Each of us may interpret the state of perfection differently. Rather, the Torah interprets the word “perfect” in this same line. As one magnifies/enlarges their going forth—defining the course of their branching/פצת, according to the Faces/expressions of Unity, so you are perfect, complete, lacking nothing. As you define your face to be of the Faces of Light, then you are perfect, being a complete expression of the whole. When Yahushúa says to *be perfect as your Principal of Names [Father in heaven] is perfect*, he is not admonishing you to strive for perfection, but rather for you *to affirm the perfection* of your Name to be of the Principal from which you are and to which you belong now and forever. Your Name is a complete/perfect thought lacking nothing for it comes from the Principal of Names. Therefore, as an offspring/בן you are a construct/ב of perfect organized thoughts/ב that are filled with all things—all attributes of Life, being drawn out from the Unity that bears/projects it.

The word “Yamin,” is translated as “the right” or “the south.” Benyamin is often rendered as *the son of the right hand* by implication of the letter, Yud, being in the midst of the Name ימיןבן. Benyamin is rendered then as “the son—one extending the continuum of perfect thought, via the right—to release the principles to make manifest the complete extending thought.” The terms right and south both convey to make manifest the fullness of the extending thought. **Manifestations occur via an assembly of concepts following illumination** even as Benyamin resides in the west—in the camps that create the manifestations which follow those of the south. All that is extended in the south is made manifest in the west. We read the letters of the Name/ימיןבן to be *a unified perfected thought/ב filled with the full spectrum of the lights* which are gathered in the west, having been opened in the south/ימין.



Illustrating the Yamin Principle in the camp of Shimeon in relation to BenYamin.

### COMING FULL CIRCLE IS PROCESSING A THOUGHT COMPLETELY

Hence, as we track a thought's progression, we see that the Thought of our Name is sown in darkness, being an emission of light as it flickers from the northeast corner of the tribal encampments. We are sown for the distinction of our Name to arise in the east and to become apparent in the south. We are sown in the womb and remain undetected until it becomes fully apparent that we are present in the southern chakras of our mother from which we are composed and brought forth in the west through the House of Yoseph. We circle in the mysteries of our Name until we come full circle through the north and affirm the priesthood in the east via which we proceed in the full illumination of the south unto the Thought of our Name being fully manifested via Benyamin—in the west.

As a seed holds all the complete traits of its parent plant; likewise, Benyamin holds the complete thoughts of a Name as Name enters into new states of residence. However; Benyamin is not limited to only our transitions of residences. Each time you give birth to a concept, Benyamin administers the idea so that it will occupy its rightful place in you and bring forth the evidence of it.

The Name, Yamin, also occurs in the operations of hearing/Shimeon, whereby we comprehend the full spectrum of sound waves. As Yamin resides in Shimeon, it is for the House of Understanding, so that all that we hear is performed. Yamin also resides in the House of Knowledge in Ben-Yamin, a position 60° during a day (counting 15° per hour, from the Shimeon tribal camp) or what may be known as a Sameck distance, thereby being 120° from the House of Shimeon, as the tribes are located on the Sameck/spider web pattern in a circle. In the House of Knowledge, via Benyamin, we have *the complete details via which to make manifest all lands/states of residence*.

The formulations are for the drawing out of the fire energies to be expressed in their covenant life portions—their families.

Benyamin/בִּנְיָמִין means also to journalize, to enter into a day-book. As one formulates concepts, Benyamin, the activity of the right hand—to make manifest, writes it down. Everything you do is recorded by the light energy that empowers you to act and create. If your acts are of the light or darkness, the right hand of organized energy records it in your journal—upon the pages within you. It may blot out as well as write over. You are Wisdom's scroll, a writing titled by your Name, which is written in the Lamb's Book of Life, of which you are. In all of your journeys, Benyamin records all light acts from generation to generation.

As you are given new lands or new areas to administer, the journal unfolds with documentations regarding your Name which is kept as a sealed diary by the hand of Benyamin. He scribes everything pertaining to your life. According to your records and level of residing, you receive new garments/skins until the record of your Name is made complete and the seed Name is formed via which you enter into your light body.

You came within your birth mother until you built yourself an enclosure, ready to emerge. Then you entered into your greater mother—mother earth where you abide until you are fully developed to take your position in the Lights from which you have descended. Out of your mother,

Eshkol—a name of the earth planet, you enter into the Mother of Names to be birthed into the Union of Lights. You drew out the milk of your mother until you could be sustained to eat on your own. And from your Mother Eshkol you drew out the milk from the goats and from the plants. As you enter into the Mother of Yahrushaliem you begin to draw out the milk from the breasts of El Shaddai until you are nourished as a bonafide chavarim/comrade in the Union of the Lights, where you will take your chair in the Great Council. Your completion of one development stage gives way to another. Each residing place is for your expansion of name. Whenever you join two Principles or more—Thought projections/masculine, you create the feminine/mother—a bond and a house to hold the Principles together. Hence, from the commencement of the Union of Lights, there has been Mother.

Wisdom/Chokmah is the Mother of us all. She has held in her womb every Seed Name and brought them forward as they were perfected. The riddle as to what was first, the egg or the chick, is seen in the egg for the egg holds every attribute whereby the chick may appear. Which was first, the rooster or the hen? The hen, for she holds every attribute that comprises the rooster. But what was prior to the egg and the hen? The answer is **The Principal** whereby any two or more principles, upon affirming their togetherness, brings forth the Mother which has been within the Principal's Thought and appears via the Breath. As the Principal breathed, thereby projecting a Thought of Light, the Mother immediately held it near and deemed it precious for nourishment. The Mother was with the Principal for as Principles united, they were held together in Her; hence She—Wisdom was holding all things before their projection. Then why does the Hebrew use the masculine gender for YHWH? The Mother will bow to the Greater, and let the Principal speak on behalf of all within the Union, for the one holding is not greater than the one speaking. Thus, the tabernacle body will be in quiet submission to the Thought of the Name that dwells within her and will inscribe with gold the name of the dweller within her forehead.

How many mothers are there to nurse you and how many fathers are there to tend you until you are complete in every way? *In every state of thought progression, we are within "the Mother."* Through her, we are nurtured unto our full expression by the Principles that comprise our Name. Via Mother, the Father is revealed. Via Offspring, the Union is revealed. Hence, all are within the Mother of Elohim. Every Name and every Union of Names, tribal pairing or as twins in the womb, abide within the encompassing womb of the Universe. If the Union of Names is according to Principal, we dwell in the Mother of Yahrushaliem, into the very heart of Elohim. If the union is according to form, then we abide within the Mother of Mitzraim. According to our level of Thought Progression, so is our Mother. Rav Shaul made this distinction when he spoke allegorically concerning our father, Avraham who had both a wife, Sarah, and a handmaid, Hagar. The offspring of these unions convey the stages of thought: the offspring from Hagar is of form/flesh; the offspring of Sarah is of the Word/promise. However; both are of Avraham—the means to exalt the Principal. One is bound in slavery—held to the passions, dictates, and the commandments of forms; the other is at liberty—proceeding in the expanding realm of Words. But none are without Mother. All humankind come from and are being raised within the Union of Names as *chavarim*/comrades. Terminologies to separate us by race, sexual preferences, religious affiliations, political alliances, and classes of wealth are illusions, attempting to disrupt our communications between names. Such distinctions are used by those bound by forms and reflections, but such distinctions terminate in the Light of affirming the Union of Names. Those within the Mother of Liberty, know that all are One, and that we abide mutually together as Thoughts of Eternal Light.

We are likened to schools of fish in the ocean in that we are a vast congregation of Names that has been cast into the waters of consciousness to bring forth every thought within the Principal of the Union of the Lights. The waters of our bodies are one body of water. We abide collectively in One Body as the fish abide in the sea. Each of us are a droplet in the entire universe. Every drop has been measured out by Wisdom, none has been formed in vain. For every seed/thought concept/Name there is a measure of water.

Mothers carry you throughout your journey, as ChaúWah, Sarah, Rivqah, and the four mothers of Israel: Leah, Rachel, Bilhah, and Zilpah. These mothers cultivated your spiritual energies until you could be born through the mother of Mashe, Yahuchaved/Jochebed, and to be watched over by your natural mother of Egypt. In Egypt you reside 400 years, until you are redirected to make the journey unto the States of Verifying your body of light. The number of years is the value of your studies. When you have resided within the Mother of Mitzraim for 430 years—to achieve full inquiry into the Canopy/Dome of the Teachings—you are transplanted into the Mother of Yahrushaliem, arising from the pursuits of a worm inhabitant unto being in the image of Elohim.

Elohim said to Adam, eat of the Tree of Knowledge of Good and Evil, and you will die/become extended, for in partaking of your high and low (principle and form) natures you become extended according to your awareness of choice. The transgression is removing the fruit of Knowledge from the Tree, whereby the expression becomes separated from the root of Wisdom. Until your took from the Tree you did not know of the direct and indirect nature of the Light—conveying the sides of the Nature of Life. When you consider yourself apart from the Family of Elohim and outside The Mother, you hold on to your individuality and loose sight of Universal Consciousness. The awareness of your being separate or your awareness of your being united with HaShem is according to the placement/positions of your natures. Where are your Principle of Name and your form residing—in which Mother?

The serpent states that you will be Elohim-like; was this a deception or the truth, and to what purpose would the serpent state this? Elohim says you will die as a seed dies into the ground that it may bring forth the nature of life. You die as a seed, to enter/transfer your properties of name, into the earth as a worm to explore all fields of Knowledge and to stimulate the branches of your Name that sprouts in the earth. You die to be extended until you are extended fully in the Nature of YHWH, whereby you will stand in the likeness of Elohim [Sefer Maaseh Bereshith/Gen 5:1, I Yahuchanan 3:1-3]. The serpent speaks of attainment to be like Elohim, which is true, a state of being perfectly aligned with YHWH. You shall be as Elohim, and your eyes shall be opened to all that you are.

Why does the serpent want your Adam state of Name to eat/partake/set Fire to or consume the inner tree of knowing good and evil? In your initiations, you are a fiery coal, taken from the sacrifice of the Union and appointed to be fanned unto the likeness of Elohim. Via your fiery nature you consume/eat/partake of the fruit upon your branches, thus the serpent pressed your Name for progression by activating your fiery nature to learn and thereby expand all of the properties of Light within you. The garden of Eden is within you. As you eat from your branches, you learn the good or evil that may be produced. By way of eating you set in motion the expansion of your Intelligence and your reflective body. The serpent depicts the tongue of knowledge, one knowing to ask. Via the

serpent tongue of Wisdom we enter into a midrash over the words of YHWH. Our tongue is the means to derive and unfold knowledge. Via the serpent tongue, you lead yourself into dialogue to unfold your Name's nature.

The tree of knowing good and evil is your arrangement of unity (goodness) and companionship (the members within you). What you learn from your tree of Name will be revealed in your degree of companionship, to be vain or honorable.

Why does the serpent provide stimuli for you to spark your self-discovery? The serpent wants you to eat so that it can ultimately fly and be at liberty. Your tongue is bound to your body—literally tongue tied. To say the serpent is cursed means that he is bound/444—set in proper proportion on behalf of all that a Name encounters in ideas/cattle and in living forms. Via questions we begin the route to come into the world—into the natural realm of flesh, through which we behold all manifestations of light. We enter into our birth mother to be unfolded as a bird unfolds its wings coming out of the egg. We are embraced in the arms of the princess of Mitzraim/Egypt until we are transferred to the arms of our mother Yahucheved, who instructs us to renounce our inheritance in Mitzraim and declare that we are of the city Yahrushaliem. We know by the natural order of things that we must enter into another Mother—into the womb of the Principal. We become a subject of the lower kingdom to learn of the higher and to master all energies unto manifesting a new light form.

And hence you began your formulations. You began to cultivate the land before you. From Adam you brought forth the succeeding generations unto Noach, at which time you entered into reflective thought. And via reflective thought, known as the waters of the flood, you proceeded to sow seed unto cultivating the House of Abraham to bring forth *the most exalted Principles of Name* within the House of Yaaqov—the twelve centers of the mind, comprised as three teraysarons, to expand every concept of your Name.

One by one you release the twelve energies or branches of your tree of life until you find yourself in the Land of Egypt, first to be enslaved to the domain of the great house you created. You live 430 [4+100+30] year until you come to redirect your allegiance to the purpose of your fiery radiance to arise unto the image of Elohim. Through 430 you inquire into all dominions of light and thereby receive guidance by the staff of Aharon and MaSheh/Moses. In the image of Elohim, your name emanates the fullness of the Fire unfurled from the Union and fanned by the Breath of Reúwach haQodesh. This is the journey of the gamete—the House of Benjamin, who must come into Mitzraim whereby Yoseph can bless/expand his brothers and father.

As you are fully extended in your intellectual dynamics, you have no further need to enter into the womb of the flesh except for missions to assist the whole of creation to come unto their fullness.

#### THE FORMULATIONS OF BENYAMIN

for Bela/OC9C

The initial offspring of Benjamin is **for Bela/OC9C** (*l'Bela*), meaning to swallow, devour, eat-up, absorb, assimilate. As a plant puts out a leaf to catch the rays of light, so is Bela for your branching of Name. The seed absorbs the most precious distillations of Light from its



foundation/roots and its extensions/branches whereby it expresses itself. Via Bela we may forever continue the extensions of Name from concept to manifestation and from expression to Principal. This is what the saying means that Eliyahu will turn the children to the hearts of the fathers for the manifestation will become an expression of the inherent Principal. While you travel from realm to realm via Manasseh, or taken to your star field by Ephrayim, Bela absorbs the illuminations that you are exposed to. During each day, and more so at night, Bela is active on behalf of your Name to assimilate the messages of light, even as a plant synthesizes photons. Via Bela, you may catch a rainbow, literally, for you have the means to gather the full spectrum of light.

We receive light emanations daily. Not only are we sustained in our body of waters, but via absorbing the light emanations of Thought, we formulate all of the animals for the offerings within our loins. Thus during each transmission of Light, we are to absorb/swallow the concepts from every form or thought expression. During the days in the womb of your earth mother, Bela enables your zygote—the cell of the gamete's union—to absorb nutrients and to take its full share from all being distributed *through the Mother*. This position is important to us as we study Torah because Bela's position enables us to take the energies released via each study and incorporate them into the structures of our light bodies. The gatherings/absorption of light are for our Name's houses. Each assimilation is a building block of information for the development of our Name. Thus Bela works in conjunction with our identity. As we appropriate the light rays for our seed Name, so Bela has a bank to deposit the messages of light for we hold nothing apart from our Name.

The process of absorbing pertains to all attributes of our Name, unto formulations of our organized inner light bodies. The ability to absorb light teachings, some as milk and some as meat, is the function of Bela. Blessed be Bela, who develops/ḥ instructions and every role of Name/Ḥ unto a perfect understanding/perspective/O. Bela, stores up all Principles of Light to create our light body. The Principles are obtained by the unfolding/openings of Torah Words.

for Ashbale/ḤḤWḤ

Sequentially, Benjamin brings an extension of Thought **for Ashbale/ḤḤWḤ**. Literally, I continue to flow/ḤḤW—I continue to grow into ears—formulations. I create a veil, like the train of a dress. My thoughts flow like the hair from all I absorb/partake via Bela. The identity of the seed Name facilitates growth and expansion from Bela to Ashbale—from the underlying Principal of our Name comes forth flowing thoughts. The formulations of Ashbale expand the basic principles within our Name as strands of light flowing from us. Via this flowing of Thought from our Name, so our bodies are composed. The clusters of cells are generated according to the Principles/Elohim inherent within our Name. ***The strands of hair and tissue that comprise every part of our body are a flowing of thoughts via Ashbale.*** Hence, to stroke the head is to take hold of the emanating thoughts within. Via even touching the body, the thoughts of its design may be detected.

Some render the Name, Ashbale, as a Fire/WḤ Master/ḤḤ. As we partake we *master the fire* according to our level of learning. A master pertains to taking hold of the inherent Principles and developing them into light frequencies similar to how the Fiery Breath of our Name takes the elements, absorbing and fashioning them into a natural body. The formulations of the natural or the light body is the mastery work of Ashbale.

The families of Ashbale are the complete expression of mastery which pertain to every form of your creations—thought projections, in your works/labors, which are your residences of light constructs.

for Achiram/אכיראם

Benyamin is **for Achiram/אכיראם**, meaning my Fire pot/chamber is elevated/raised. This is the sequential stage or outcome of Ashbale, for as strands of thought are formulated, so is there a rising of the temple of your Name. The Name, Achiram, is composed of two words: my companions are exalted. That is to say, that all supportive members within us are exalted or raised via the weaving of thoughts. The formulations of Benyamin **are for elevating each life member out of its Fiery Breath core**. As light work creates the light forms via Ashbale, so the associated members of thought are raised up, being heightened out of the fire container/pot/basin in our western camp/lions. This is a good example of how thought operates from the corners where the heads and life natures are located for from the corner of Benyamin comes the rising of the Temple.

Hence when Rav Yahushúa spoke that out of our inner most being rises the living waters, what House of Thought is referred to? The inner most house is the House of Benyamin out of which flows the life nature of a Name. The concepts of a Name are in the inner most parts of the body, even as the life of a plant flows from the inner most part of the seed/gamete—the House of Benyamin.

The menorah branches are the result of this elevation, for the menorah branches raise up from the base or loins of the fire pot. As each light body shape is formulated, the fire rises to fill it and emanate itself through it. In consciousness of the inner menorah, we designate all of our body members for the emanation of the light of our Name. During meditations, we come to see the fire rise within us until our eyes are red with the rising Fire of our Breath. Our Breath is the ascending flame out of our fire pot that fills each light body shape formulated by Ashbale. Thus Achiram follows Ashbale. The families of Achiram are for all possible extension of our Fiery Breath/Reúwach to fill the body parts being formulated by Wisdom. This is the basis of being spirit-filled, *lit.* being full of the Intelligence of the Breath within us to reside within the companions of our thought strands.

for Shephupham/שפחאם

Benyamin is **for Shephupham/שפחאם**. Translated as a horned adder, Shephupham refers to one that lies in wait to ambush, to crouch down, be stooped or humbled. As our Fiery Breath is raised unto filling the body with understanding, so the Breath is never proud or arrogant but always patiently/carefully guarding its den. The adder crouching down depicts the quality of Breath that knows its power and responsibility to guard its offspring/inner projections of Ashbale. Shephupham conquers, as the adder, when even an army on horseback may come against it [Sefer Maaseh Bereshith/Genesis 49:17]. This is the basis for Breath producing antibodies to combat every disease and virus that comes against our bodies of light.

The adder is called Shephiphon and is normally translated as the Cerastes Viper, which has two horns over its eyes that often look like worms laying on top of the sand. But a worm it is no more, but rather a powerful fire energy that can devour its prey that comes against it or can bite the horses heel so the rider is overthrown. Such is the strength of our inner Name as our Breath fills its' light body formations. The traits or markings of our worm nature have risen/been transformed into

markings as horns of strength. A person without backbone is yet a worm to develop a skeletal frame, even horns, as Achiram raises the Breaths' vibrations and fiery emanations. As heat gives shapes to the flowing melted sand in making glass, so does the Fire/Mother Chokmah of our ascending Breath, known as Achiram, give definition and strength to our developing light body arising out of the sands of the earth.

Each of our soul/7 expressions are swallowed up or possessed by the Breath of Life. What is mortal is swallowed up/consumed with the living Fiery Breath. This process is referred to in the writings of II Corinthians 5:4; I Corinthians 15:50-58. The overthrow of the flesh/Egyptic serpent is swallowed by the staff of Mashe, being a work of Shephupham. The total extensions of this swallowing up are the families of Shuphami.

What are the garments we clothe ourself with? Are they of immortal thoughts that we are residing within or do we abide in dark veils of mortality? Mortality is a gift to us in which we discover the unfoldments of our life. Immortality is a greater gift in which we abide in eternal life.

for Chupham/חפח

Benjamin for Chupham/חפח (also written חפח), is associated with a bird that shelters its young, as a shore bird or plover. Literally the name means to protect, to cover, make a shelter, a haven or shore of the sea, which is an extended protection or covering of the nest. Chupham conveys to us the results of our Fiery Breath swallowing up all mortal expressions and natures. Our full light body emerges from within the veils. The aura of light that surrounds us is an emanation of Chupham.

Our habitation in collective light needs no further unfolding, for it now is of the frequency of Light from which it has burst forth. This habitation of Light abides as our eternal covering. Chupham corresponds to the outer covering of the tent/tabernacle which houses all of the glory of YHWH. As we unite our names together, the Chupham attribute within our seed name, contributes to build a collective body that we reside within. We no longer see ourselves residing in the House of Mitzraim, but have been transferred to reside in a collective state of names.

The חפח grouping in the names of Shephupham and Chupham, convey a mouth and the characteristic of fluency of thought that knows well the nature of life. Thus the flow of Benjamin holds within it the communication of knowledge regarding all attributes of life. In Shephupham, the fluency pertains to maintaining our immune system and defense of the name. In Chupham the fluency pertains to emitting a protective habitation. The first is an inward defense; the second an outward defense. Combined they express openly, the knowledge of the House of YHWH which arises from the seed name.

The five primary offspring of Benjamin are the five garments that Yoseph appoints to the House of Benjamin in Mitzraim. The garments signify the works and manifestations of the House of Benjamin. Out of Bela, further traits are developed in Ard and Naaman.

*The extended formulations of Bela, to absorb, and to assimilate are:*

Ard/Δ44—to become knowledgeable regarding each role of life—to be bronzed. Ard is *the extension of mind to know* as a result of the stimuli to partake of the tree of knowing goodness and companionship (good and evil). Via all that we enter into, we come to recognize and thereby know the principles/concepts that are present within us. We discern what is vibrant with the concepts and that which is void. We know what belongs to life and what does not belong together. But more so, via Ard, we know the foundational attributes of life and its corresponding expression.

Ard is the Light/44 of the Teraysaron/Δ of Knowledge. It is the Principal of the knowledge within each level of teraysaron ascension. The Presence of Elohim are recognized within every state of reflection and embodiment. The recognition comes from within our foundational concepts.

Ard is coupled with Naaman/נמנמ. Naaman means to further exercise Bela/absorption to become pleasant, lovely, agreeable, kind, and tender. All of our absorption and coming to know lead to agreeable and compatible states of life.

As we know the agreements and mutual sweetness of all of our parts, we are readied to enter into unions with other Names. From our residing in the tent/body, we come to know the organization of parts which is the order of the Kingdom of YHWH—the Dominion of The Name. To come into the Union of the Lights we let go of our bodies for a more glorious house filled with the glory of all names joined as one. We relinquish our form, our gender, and our facial identity whereby we are able to enter into the ONE House, ONE Breath, and ONE Face. If we are not willing to relinquish ourselves in these areas, we have yet to know our Name in the divine order. It is unto revealing the composite Faces of YHWH that we have come forth out of vanity and corruption in the world in order that we be fully awakened unto the realms of Breath. On the day of wave sheaf, following the days of Pesach, we affirm all that has sprouted within us. The sheaf that is waved is the emerging new growth of our name. We affirm that all branching within us is unto the Faces of YHWH.

We move into unions with other Names via the gamete level—via *concept housing*—whereby the properties of a Name are blended into ONE Face. Within the concept housing is both the Initiator and the Nourisher, both the Father and the Mother, both the Principal and the Intelligence. Within every seed is the Chokmah—the Mother of the concept, and within every egg is the Principal.

Ovulation and seed dispersments are under the governing forces of the Queens of Light and Darkness. The ripening of the gamete correspond to the position of the tribe. Some ovulations and seed dispersements occur within the House of Wisdom, others mature within the Teraysaron of Understanding or Knowledge. The moon serves as the midwife to deliver the offspring of Benjamin.

We learn in our individual residences the order of all branchings of thought whereby we may enter into the ONENESS of all United Names. We come to know mutual relationships whereby we are chavarim/comrades of light. Via our knowing the organization of Names we will not violate the Perfect Unity. We submit ourselves as the olah/burnt offering in total submission to the whole. In

our humility to the Greater, we subject each Name unto a more expansive environment. We relinquish superiority, indifference, arrogance, gender preference, fleshly identities, monetary wealth, greed, isolations, etc., all of which will retain us in our mortal bodies.

As the gamete—concept housing begins to expand, it creates strands of thought that are devoted to a Name. Each of us are a strand from the Mind of Perfect Unity. As we affirm the Principal from which we have been sent, we can only reenter into the Union from which we departed for blessing. That is, as we were once held in the united Strand of Thought, so we become knitted and woven back into the Union of Names. As this process catches fire in the name fields of thought, we build the Bet HaShem that is filled with the expanded glory/value of each Name.

Yoseph would not be silent until the presence of Benjamin came into Mitzraim. With Benjamin in our midst, we go forth unto our perfection in Unity.

The sum values of the Camp of Benjamin are: **5**, which conveys all living emanations—radiance emissions as light worms. The ability to clothe every part of our being is resident with the gamete. Thus, the garment maker, Yoseph, takes from Benjamin and appropriates the seed properties unto adorning the values resident within the gamete. The value of five is qualified with the Mem/40, for via the radiance/5 we fill and elucidate our bodies to express the living multiple concepts/Aleph/1000 of Elohim. *Coupled with these values are the numbers that convey the habitation of the values.* The number **6** conveys a residence in a unified state of woven threads of linen. The weavings of Benjamin contribute to the Dominion/Kingdom/100 of Light, a collective habitation above separate forms of gender. **The value of 100, common to all of the houses of Names, conveys that we belong together in a collective residence. The total sum of all families of the seventy Names is 700, expressing the perfect collective residence. The sum of 600, in Benjamin, expresses the state of fine linen, woven into a unified collective garment. These values are released in all emissions of Benjamin.**

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<sup>1</sup> Reading the Value of HaShem YHWH from the Aleph: The Name YAH (𐤅) is joined with 𐤆/6 plus 𐤏/WaH/11/𐤏 to yield the value or 23, a reduction value of 5/𐤏. Counting the Name via tens, Samekh is 60 + Waw/6 + WaH/11/Bayit/2 = 68. All of the formulas that may be used in configuring the Name are reduced to the value of 5/𐤏. Thus we read the numbers that “YHWH is Light.”