

# The Kingdom of Names

In the beginning, there assembled, in what is known as the centre of the universe, a Gathering of Lights. Around the lights there was a vast darkness of space. This vast space remains; however, it is dotted with the Presence of the Thoughts of the Lights/Aurim. The space, being in opposition of the formidable Union of Lights, is of the proportion that it could be filled with all that the Lights contained. By opposition we mean as the moon is in opposition to the sun upon Rash Chadash—at the head of the month. This opposition provides a fulcrum via which all that is held in the Urim—Lights Assembled—may be tipped into space from designated angles. We may say that this space is the primary *chakra*/opening of the Mind via which all Thoughts of Light are expanded, to be an expanse for the Thoughts of Yæhh.

When Yæhh recognizes all within the gathering of lights, *the One of ALhlim gives* into the darkness without fear of loss. The concept of *Haúwa* / 𐤆𐤅𐤍 pertains to breathing whereby the Principal of the Lights project the Thoughts that are forming, *lit. Haúwa* / 𐤆𐤅𐤍 / *Breath sustains the Principal*. As the Thoughts are projected, space is formed. Via the Breath, all thoughts that are Breathed are thus sustained. The thoughts that go forth from us are sustained and kept according to our Breath. Thus we may understand that the entire worlds are held together and sustained in position according to the Thoughts of YahúWah. *Haúwa* / 𐤆𐤅𐤍 is the action of Breath exhaling. *Hhia* / 𐤆𐤅𐤍 is the action of Breath inhaling, *lit. Hhia* / 𐤆𐤅𐤍 / *is Breath receiving the Principal*. Hence, via the Breath exhaling, we create a space around us, and via the Breath inhaling, we designate receptivity unto expansion of the thought being carried by the Breath/Reuwach. The giving of Yæhh creates a receiver—WaH. Out of this Union comes forth *The Head—the primary State of Knowing/Recognition*, which becomes designated for all Seed of AL. *From these United Breaths* the collective order of the Names of Light (the heavens) and the earth, their habitation, would be called/named. The Breath is an Awakening of all Seed—a recognition of all contained within. Breathing is *the Age of Beginning* even as upon the first breath of an infant, there is day one.

In considering the beginnings, at the time/thought expression of coming to recognize the Organization of the Union of Light, there is no formed earth, for first every principle within the Mind of Yæhh would be tested to know if it is worthy to be adorned with a garment. The earth would appear within the allocation of spaces that have received the Principles of Yæhh. There is no form of earth at the initial breathing for the Principles have yet to be manifested from the foundation. When you breathe, you may see the vapor, but is there a manifestation of the thoughts within the Breath? Manifestations follow as concepts are organized into clusters. The organization of concepts occur in sync with thought expressions so that the manifestations are profitable for expansion/blessing. While there is no form of earth, there is no form of Yæhh either. Yæhh continually emits the thoughts of the UNION which pass through all fields of Names—the heavens. Through frequency increments of 15°,

the value of Yæhh/אָה /15—the holy Thoughts of the Union are transmitted. Hence, as the Samak voice conveys, “Evaluate/ weigh out Him—the One riding through the clouds/mixed lights, by the unified Name Yæhh, and ascend unto the unified Faces/expressions”—*arise with the Thoughts being conveyed and bring forth their expressions* [Tehillah/Psalm 68:4/5]! Since the emissions of thought are formless, they are eternal faces of Light—expressions of thoughts that have no end. There is no form of Yæhh. In Yæhh are choice and selected Principles of Light which are invisible!

As the Principles within the Union of Light are recognized and discerned, there are also within the spaces to which they are projected, principles that are not retained to be of the Oneness of the Gathering of Lights. As in the beginning of thought assembly in to mind, there were thoughts that became evident through projection into the spaces that would ultimately be contrary to the Union of Light. These thoughts did not come from the Union directly, for should they have been within the Union, the Union would not have been. The thoughts that would become prohibited into the Union were misconstrued—distorted wave reflections of the Light that appear within the minds assembling the Principles assigned unto them. When the mind misaligns the parts a resistance to the Order of parts occurs. The manner of correction comes by realignment of the parts which is taught by the in the olah offering. According to **the Order of the ALhhim**, one arranges/ יָאֹר their parts, whereby the offering is implemented and performed through Yishshkar. The term, “to arrange/ יָאֹר” is from the house of the RAYISH-OYIN, whereby the consciousness of the Seed in the Rayish determines the arrangement and use of all members to be of the collective Union of the Lights.

The core of every principle within the Union and those which had been projected was read and examined to see if it was pure and belonged to the devotion of being ONE. This devoted service to the Union is the root of the word *ahav*, which is commonly rendered as love. Every thought is tested to see if it contains the ratio of 1:1, whereby it will serve to maintain the bond of all Principles of Aur/Light. Some concepts are tested and found incomplete. These thoughts are cast out from the Faces of the Gathering of Lights. This is the beginning of what is commonly called satan. Satan is an adversary to that which is of the perfect Union. Within adversarial thoughts are condemnations, backbitings, jealousy and all forms of partiality. Satan is a collective mind of all thoughts that are opposed to the perfect Union of ALOZAR. Those opposed to the Union are satan collectively; there is no single entity known as satan; but whatever you consider to be satan will be redeemed and come onto the side of Light. Satanic thoughts are considered to be helpful for they assist those not aligned to discern what is of the collective order and which thoughts do not support the collective Order. They are helpful only as a means to learn; otherwise, they are destructive to all that accept them. By observation one beholds the futility of satanic thoughts and deeds, whereby one flees from them and does not allow them to be part of their compositions, lest they fall head long into the pit of mortality with those who are enslaved to the thoughts opposing the freedom of the Light. When one is aligned with the goodness of YahúWah, not one of these thoughts shall be retained into the consciousness, for even a flash of those thoughts will be considered strange, an unknown, and immediately consumed by the colors of the Fire burning upon the altar.

Those within this Gathering of Lights are known as the **ALhhim**—the United Principles of the Lights. These become set apart unto an Order of Light that shines brighter and brighter as these thoughts expand, ever opening as a flower to reveal their perfect beauty. The incomplete thoughts are cast down, being strange to the Union and become known as strange alhim/concepts. The strange concepts do not carry upon their Breaths the double Ha; hence they are called the *alhim*, being incomplete thoughts.

As strange concepts gather, they transfer to one another the incomplete values held within their thoughts. Via the gathering of their thoughts together, they form the world of darkness that contains within it death. This is what it means that one eats from the Knowledge of YahúWah apart from the Union of the Lights of Chakmah and Bayinah.

All giving is a sacrifice. The worlds of Light, as well as the states of darkness, are founded upon the sacrifice. For as a mind sacrifices, they release the properties of their thoughts into the midst of their sides. As the thoughts mingle with all sides, they form a base and upon this base rises a building. This is how the city of Babel is constructed, and this is how the Teraysarun of YahúWah is built also. The key members to the construction of the Babel is the family of Yúwsphah (Joseph), for through ManaShah (Manaseh) all attributes are transferred from one state to another. With the rod of ManaShah is the House of Yishshkar (Yissachar) via which the thoughts are implemented and set into making the offering unto Baal or the offering unto YahúWah. This is the contest of the age which is brought to the fore by the prophet, Aliyahu, hakohen.

The offering of Baal is made without water. This offering is denoted in the story of Yúwsphah being put into a pit without water. However, the offering of YahúWah is made with Mayim/waters flowing out of the Tsur/Rock. Herein is the distinction between making the city of Babylon and making the City of Tsion/Zion. The house of Babel is built upon the sacrifice that skips the process of coming to the keyor/laver. As with Yúwsphah, the body of blessing and increase is cast upon the altar without the whitening that comes by the washings of every part. Without the washings of all the sides, the house of darkness is constructed. Therefore, Yúwsphah falls into the hands of Cham, namely the Yishmaeli, and then into the families of Metsryim/Egypt. With Yúwsphah in the hand of Cham, the means of transference is set whereby the formulations of Cham govern over the camps of YishARAL, and whereby their heads are covered with flesh that stinks like the frogs heaped up.

As the House of Yúwsphah becomes subject to the families of Cham, without washings, the Seed of Cham becomes sown into the loins or the keyor/basin of Yúwsphah's Beniyman. The Seed is not to be sown into the keyor basin, for if so, it becomes a womb of mortality. The Seed is designated for the mind alone, as AL transposes all Seed unto the Rayish. The Seed is to be carried the Mayim of the Neúwn, within the necks of Beniyman, whereby it can be opened by the Lights of Chakmah and Bayinah. But if the Seed is kept within a dungeon, then it will yield the offspring of slaves, as Yúwsphah becomes chained within the prison of Pharaoh.

As the Seed opens within the mind, it bears its fruit upon 12 branches whereby the Houses of YishARAL eat from the Tree of Life and no longer partake from the Tree of Knowledge apart from the Tree of Life. The Tree of Life contains the upper branches of Knowledge which are continually renewed daily, each in its season and month.

To bear the fruit from the House of AL is to be born from above, verses being born from below—the womb. When you are born from your mother, you are born from below. When you are born from AL, you are born from above. When you are born from the loins, your head is in the west. When you are born from the House of Aharúwan/ Aaron, your head is in the east.

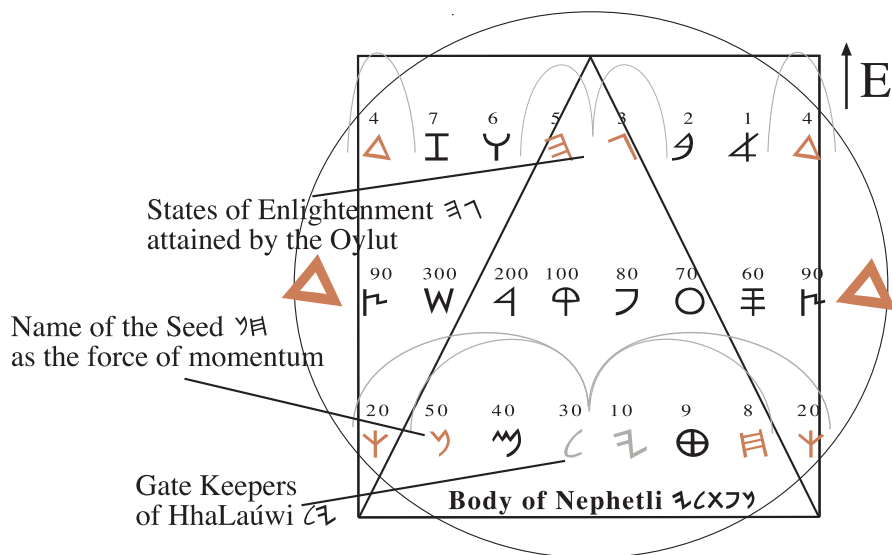
The body parts of the tribes, in those born above, are not like those which are born below. The ones born from below are called half-baked whereby their members not complete. The House of Aparryim forms a square for a base. With Yahúdah and Dan, the other branches/tribes are built upon the foundation of the Unified Teraysarunim to house the Spirit. Within the House of Aparryim is the eye to convey the Principle of the third eye through which the SeedName comes/appears.

The seed does not come forth from below for it is immature, yet within stages of development. When reaped from below, it is as untimely fruit. The Seed is gathered when it returns unto the hand of the one who sowed it, which is the Hand of AL. The Hand of AL is the same as the Mind of Aharúwan. When one is born from above they receive the body of the Laúwim—the garments of the Temple, being of the whitened head—the Illuminated Mind. From the crown of a Name, a Name bears its full nature. Who reaps the wheat seed from the base of the plant and not from the crown? From whence is the seed sown? It is sown from above, and to above it return to be born and gathered. We return unto ALOZAR and Aharúwan that we may be healed and gathered into the House of YahúWah, for we are gathered as we rise into the Faces of ALOZAR.

The House of YahúWah is built upon the Cardinal Numbers of Light, whereas the house of shatan is constructed with partial values in which the cardinal numbers are not balanced as perfect pairs. Imperfection of thoughts rise as bread in a self-destructive manner that feeds off of each other, as yeast. We break forth from reoccurring cycles of mortality to enter into cycles of Light.

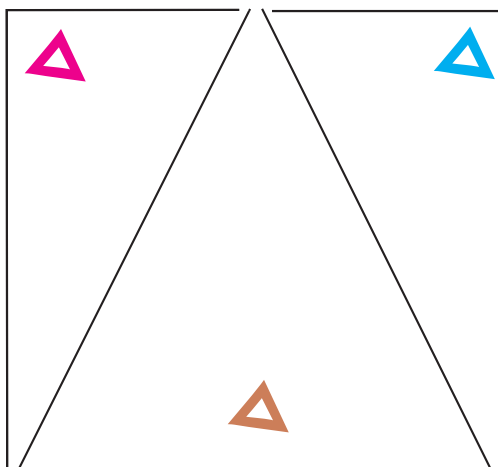
There is no time that one can attest to when the worlds of darkness or the city of Babel are constructed, for as the worlds of Light, the states are ever renewing. All time apart from the Numbers of HhaKuWáhnim are illusive, providing only a reference points to history which perishes. By partial thoughts the worlds of darkness are in the making; likewise, when through impartial thoughts, the worlds of Light are in the making. Both worlds are based upon the foundation of a sacrifice. The manner that the worlds of darkness fall is by extinguishing the fires upon the altar of Baal and making the oylah of YahúWah. Those that sleep within the veils of mortality are awakened as the Light of Chakmah and Bayinah strike the shell of their Seed Name. As the Seed Name responds to the Lights, they are transformed from the kingdom of darkness to the kingdom of Aúwer/Light.





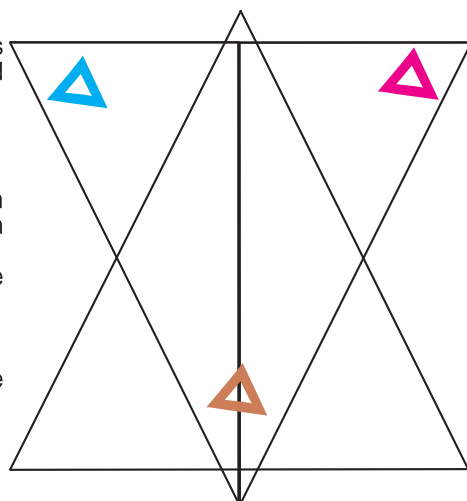
**All States of Enlightenment are within a SeedName**, having been clustered in the Seed from the Rings of ALhhim in which a Name is born. One carries in their Seed the formulas of Thoughts of the Rings of ALhhim. As the SeedName grows, that which is within becomes evident. By forming a foundation of the properties in a Seed to unfold, one builds the Unified Teraysarun of Daúwd ΔΔ.

The Altar of the Heart is made of the Double Lammad that forms the Double Dallath. Each House of Lammad, has within it 12, whereby there are 2 Lammad within each of the Rings of ALhhim by which one descends and ascends. The red and blue Dallath are the sides of one Teraysarun Dallath which opens wide to create the Altar for Ascensions/oylut.

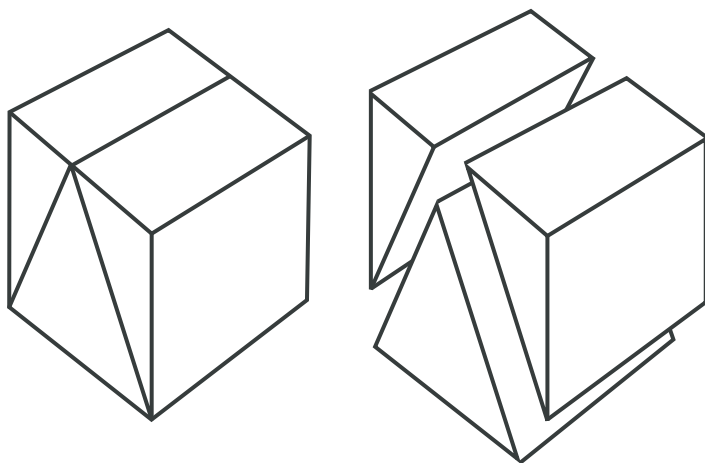


By humbly giving of oneself totally, for the sake of the Collective of ALhhim, a SeedName rises from below to above—from the platform of Aparryim unto the platform of Yahúdah. A Name makes their altars from their stones upon the 7 Hills of the Aúwvim. When the stone to the grave is rolled, one passes from one state unto another. The grave is the stone hewn out from the Ring of Extension, in which one dies to be extended. The **rolling of the stone in three days**, through which one emerges, denotes the transitions from one house unto another which are made in the three day periods. i.e. On the Rash Chadash—the Head of the month, the stone of ALhhim is rolled unto a new configuration

The reinversion of the Dallath of Extension joins the two sides to form paths for the sheepfold to enter into other dimensions of Thought. The Dallath of Momentum rises within the Dallath of Extension, whereby meShich in a Name rises from the grave. The 2 sides of Dallath create a screen/veil of tissue (vagina) to enter into a body. The house in which one enters is the house in which they are born. In this manner a spirit transfers their state of residence by their extension through the death of their seed. The momentum of a Name is from the land in which they enter. i.e. YishARAL rises from Metsryim—their definitions.



of dwelling in which we transfer our accumulations of Light to another platform of emanation on behalf of bearing fruit on our Twelve branches. We witness this three day turning of the stone into each house of hhashavbeth. The rolling of the stone is depicted in **the rolling of the moon**. The moon is seated in the Head of Understanding/Lavanah, which is at the crown



The Square of Lammad forming unified platforms for cohabitation, aka The Tabernacle of Daúwd.

Lammad/12/Aúwv 34, whereby the days and their intervals are 30.

The days of a generation are marked by the Aúwv expansion [SMB 15:13-16; 17:17]. The Values of 120 are determined by the days of the Aúwvim counting 1—15 which are within a generation of 100 as illustrated in the Qúphah which rises within the Aúwvim [see illus. The Tree of Life SMB 17:16-23]. The Values of 100  $\Phi$  are the crown of the Neúwn Mind  $\gamma\gamma$  50+50. Within the 120 time frame are three periods of 40 year, conveying the extraction of Dagot, Chakmah, and Bayinah from a Seed Name. These also are within the domain of 100 as they are measured intervals of 10: 4x10, 12x10; hence, of the Unified Zero or 10 consciousness.

The markings of a Day of Lammad/12 hours [30° intervals] are extended into works of six days of six evenings and mornings  $\zeta/12$ , into a month of 30  $\zeta$  evenings and morning according to the sides of the Avim/Fathers  $\Xi/60$ , and into a year [12x30  $\Xi W/360$ ]; a generation [100x12x30  $\zeta\Xi 4/36,000$ ]; and an epoch/goat [400x100x12x30  $\times 4\gamma/14,400,000$ ]. The Values of 400 are the frame of Thought from the entrance into a state unto one's emergence in which the 4 sides of a generation/100 are developed. The Days of an Age are  $15/4\gamma \times 400 = 0\Xi\gamma$ —to extract/draw out of Neúwn a journey/transportation of Numbered Thoughts—Semek Consciousness. The notation of 14,400,000 is  $1.44 \times 10^7$  conveying *the perfections of the full extension of the 144000—a square of Lammad*. Within these Values each Name is composed upon the altar. As the Eyes of RAúwaben are opened within the Seed of Beniyman, one beholds the days of Lammad within them [i.e. the 25th of Nephethli]. The Values of 14,400,000 denote the state of everlasting to everlasting—from one age unto another age—the perpetual marks of Lammad. The marking of the Semek $\Xi$  in each configuration of days indicates the time periods of the Aúwvim/ $\Xi 15$  in Lammad [Matt 24:36]. With each transition of the Twelve stones, one enters into their labors for a day, a month, a year, a generation, and an age. With the services performed for the Collective, the accompanying States of Enlightenment comes/appears. The satisfaction/joy of a day or an age is performing our obligations in accordance with Lammad.

of a Tree. As the HeadStone is rolled, one enters into the Light paradigm of the month. The Lights of the month strike us through the Dallath side of the Teraysarun of the month whereby one enters into another Dallath portal—a paradigm shift of service to bear our fruit. The Dallath spinning is according to the Numbers of HhaKuwáhnim which sets the days of our dwelling in a house. The Numbers are arranged in Yahú $\Delta$ ah. As the Numbers in a house are rolled, a new state/goat/ $\times 0$  emerges. The Numbers are set according to

Upon the altars of the Aúwvim, one of the 12 enters into the discourses of ALhhim and the Ancients. Through making the altar and the offerings of the day, one enters into the gates of Aparryim and rises unto the Numbers of Yahúdah in a House. The Gate of Aparryim, in the west, is the portal that one enters the mishkan to rise in the east in Yahúdah. In this manner one lowers themselves upon the platform of Aparryim and rises into the heights Yahúdah. The terms “below” and “above” do not connote a partiality of settings; rather, the terms convey relationship of parts and the means of ascension to come to mastery. One must establish themselves in 49Δא HhaDavar/The Word to enter into the glories of 47פא HhaSepher/The Number.

The Dallath of Extension makes an opening to form paths for the sheepfold to enter into the Schools of Thought. The entrance into the womb is the path of the sheep to enter into the Academies of Metsryim, and from there, to rise into the Midrashim of Words whereby all things are made. The Dallath of Momentum rises within the Dallath of Extension, whereby meShich in a Name rises from the grave. The 2 sides of Dallath create a screen/veil of tissue to enter into the Tabernacle of YahúWah. The veil is made daily by weaving the strands of Light following the taking off of the spices. The spices of the offering are portrayed in the preparations of the body of Yahushúo as the means to carry over the embodiment of thoughts formed by the offering [SYM/Ex 30:34-38; Yahuchannan/John 19:40]. As one is embalmed they retain and carry forth in their mind the Unified Thoughts whereby they enter into the gates of qudashqudashim [holy of holies]/to distinguish all things according to the Enlightenment of their Thoughts. Before one can touch or come into agreement within another, the process of the oylah must be complete by the ascent into the Mind of Distinguishment, for until that hour one cannot come to agree/touch another for the point of agreement is not yet clarified [Yahuchannan/John 20:17] In this manner, we touch each other, forming bonds, as we have come to distinguish ourselves in the faces of the Father. One rises unto the Faces of HhaAvim/The Fathers whereby the mind is distinguished through the process of the oylah. As the face cloth is turned, one is able to stand faces to faces before their Aúwv to affirm that the Faces of Light have transformed them and thereby created them to be the Offspring of the Avim. Through yielding our members unto the Teachings/Teuwrah of Light, one bears in their faces/expressions the likeness of their Aúwv [Ayuv/Job 11:13-17]. The house in which one enters is the house that they represent in the Kingdom whereby one serves according to their lineage of the Auwv/Father. A spirit affirms their state of residence by their extension through the death of their seed and its resurgence/resurrection. The one who believes—commits to the death—full impartation of their Life—rises from the dead to bear the glory of their Name unto the Father [Romans 10:7-13]. The process of making the ascent from the grave is the journey of a Name out of Metsryim/Egypt, through the waters of the Sea, unto the Lands of one’s Name. This is the Pessech/Passover account of the meShich—the formularies of the SeedHead in you—emerging from the land that defined you and your twelve. You and your hosts rise from outward enslavement unto freedom to perform the services of YahúWah, whereby you serve Immortality and Life, having escaped the corruption and vanity of the flesh! [SYM/Ex 12:31-42].

By drawing out all properties of Lammad in the Seed, one formulates and makes twelve houses for their residence, by which all things in HhaMishkan are built to fulfill the service of a Name in the Collective. In order to make the altar, the Seed inverts itself whereby it estab-

lishes its sides. The altar provides a square base from the loins to the shoulders for the ascensions of the Twelve within a SeedName. The double Dallath within the SeedName are the Teraysarunim of the ALhhim of Momentum and the ALhhim of Extension. When one lives unto extending themselves in ways that diminish their Numbers—to exhaust their living in vain, they enter into the state of death—exclusion from the dwelling state of the Aúwv of their Life [Yúwspah 15:13-24]. However, when one extends their Seed Properties into the Ring of Momentum of their Aúwv, they live and multiply their Seed Properties. In making the altar one gives the Dallath of Extension to from the sides of the Altar in which the SeedName of the Momentum rises.

One enters into a State by Breath through which they pass through the veils of a body by their Breath. In this manner one may transfer their state of residence upon the direction of their Ruach. We enter into the Mishkan Veils at the Gate of Aparityim by the Breath of our Name and enter through the veils of the QudashHhaQudashim by our blood—by the ascent of the Numbers of our Name.

Perfect thoughts cluster together and thus form collective strength. The selected/chosen thoughts are placed into categories. In this manner Names are clustered into Houses. According to the Order of Thoughts, there are light patterns in the skies, known as stars, which circle within each other. Why does a body of Light move in a circle? The Lights are of the Perpetual Motion of the Zero Thought according to their Order of ALhhim. Each Light is in service to another Light. Why are the lights in a circle? Because they retain their core structure and depict that they are of One Collective Body of ALhhim which has no beginning or end. **How can we understand that there is no beginning or end?** In that the Rings of Light are within the Number Zero, the States of the Rings are eternal. The Lights are of the Numbers of HhaKuwáhnim which do not change, nor have a beginning nor end. In that we are of the Lights, we have no beginning or end either. All Numbered Thoughts are in Zero whereby all things are made of nothing—of the Unified Consciousness. The Values of Thought are continually imparting and becoming. From the Numbers of HhaKuwáhnim in ALhhim come all expressions/faces.

As Yæhh continues to transfer the Principles to WaH, another order of Light is established as a result of this union. In the transference of Principles, a reciprocal action of giving and receiving results. As thoughts are given, properties in them bounce back to the Mind of Yæhh. According to these actions of giving and receiving—the actions of emptying out one's mind and transferring the thoughts to another—the encircling orbits of the moon begin. For the moon, being of the lights, also gives of itself to transfer the thoughts into stages of comprehension. *The sign of Being in the Light* is giving to another to build a house in which the full expressions of the Light become manifest. The moon has four stages each month to designate the times of the twelve houses of stars. There are four phases of the moon, as we call them today, for they are access points or sides of the teraysarun via which all thoughts are discerned and through which they are toned. [Ref. The Alphabet: The Teraysarun/Pyramid Forms of Light]. Each person has these four access areas or sides that arise from their foundational Name—the eastern mouth gate, the southern right art pit, the western loin gate, and the northern left arm pit. These sides are the means to discern the Thoughts in HhaSham.



The moon's cycle moves through the above four gates each month. The light body of the moon carries the messages of Yæhh throughout the Houses of YishARAL during the month. The movement of the moon, through every 15° shift—via the Name Yæhh, is set in motion by the ongoing progressions of Thoughts. The movement of the moon is the means to determine days, months, and years in accordance with the position of the sun. Hence, we count our days according to what we understand as messages are emitted out of the House of Wisdom. The moon is synced to travel with the stars/tribal camps in a Circle of Light to encircle the messages that are emitted. Each moon cycle is dedicated to a certain work of Wisdom according to the twelve categories/months of thought, even as each Thought category has its work to perform. Within each category of labor, there are hands to manage and fulfill the reflections. Thus for each month, we have certain categories of thought to work through. Through the Hands/activities of Yæhh (Light emissions), the waters within us become mirrors whereby we reflect upon the emissions as the moon enters into our tribal camps. Via the moon—the Light of Understanding, the waters are regulated within us to be in accordance with the messages of Yæhh. But we are pressing ahead of this accounting.

From the giving of the Lights and the positioning of the houses of thought classifications, there became a fixed body—a Centre or City of the Lights. This body of Light is judge/evaluate all activities of Thoughts by creating a revolving circle around its center. This circle of lights, being seventy, is the source to form the great Sanhedrin of enlightened Names, which would discern the works amongst those around them. The Thought construct of the seventy is carried into the *menurahh*—the Tree of Life which has seventy points or cups.

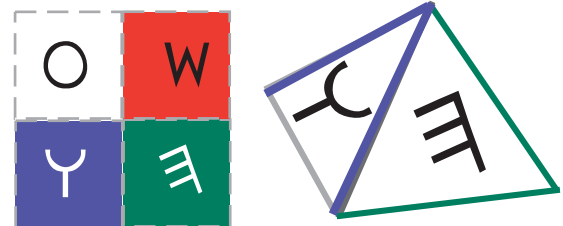
Amongst the Union of Lights are twenty four elders that are the Source of the emanations of the twelve categories. There are twenty four, for they are the source of both the projection and the manifestation of each of the twelve categories of Thought. These twenty four have no parents or genealogy, for they are of the beginning cluster of the Lights in Lammad. Thus the twenty-four Elders surround the Name of YahúWah, for they are the guardians and the Counsel in which a Name dwells.

The fixed collective body of lights became the Sun in the firmament, and it was positioned as a fixed Source of Light. We come to discern all things by the encircling position of the moon. We come to know all things via the twelve centers of stars/constellations. These three bodies of Lights are the basis for the three Teraysarun/pyramids which provide an ascension structure for the Twelve Thought Properties—The House of Wisdom (sun); the House of Understanding (moon), and the House of Knowledge (stars).

As the thoughts gathered into classes, so light signs appeared that characterized the grouping of thoughts. These light signs became what we know today as the Letters of the Alphah Bayit [see [www.bethashem.org](http://www.bethashem.org)]. From these clustering letters, words formed. As the words were let out of the Mind of Yæhh, they were received by WaH. She, being the Mother of the Word, cherished them and would not let go of them. She received from her western side, for it was there that the Thoughts were given. Hence she became with child, but not a visible child. When the child filled her womb—the centre of her understanding—at the posi-

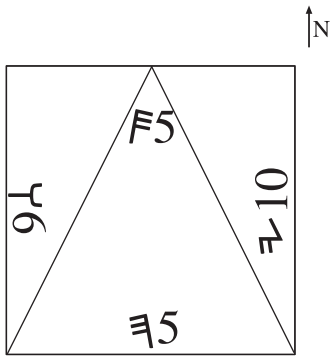
tion of what is called the stomach today, she could hold the assembled collection of knowledge no more within her. The eastern gate in the House of YahúWah burst open, and a child was born on Rosh Chodesh Shani, being the moon of implementation of the works of YahúWah, for this child is the beginning of the works of YahúWah. Thus this child is birthed into the House of Understanding, joined next to the House of YahúWah. When Yæhh saw this Wonder of collected Lights, *He called the child a Name of the Divine Order*, for in this offspring all of the formulated thoughts of light are gathered. The ascension of this *child having the Name of the Divine Order* is celebrated on the full moon of the fifth month—the month when the lights of Aharúwan become extended into the camps of Qahhath/Kohath, giving birth to Qahhath within the House of Understanding [Chamesh haPekudim/Numbers 33:38]. The fifth month is the celebration of all gathered that carries all Names into the States of the Oyin. Now you may wonder how does Aharúwan formulate Qahhath, when Aharúwan comes out of Qahhath? The reason of this wonder is that Aharúwan had to be in Qahhath before Aharúwan could be born of Qahhath just as a chick must first build itself a house/egg before it can be born/transformed into a new state. In like manner, how is Yahushúo both the Adon and son of Daúwd/David? Or more simply, a melon plant creates it runs/vines to reveal its head; likewise, Aharúwan establishes Qahhath to reveal and fully extend its crown. How Qahhath is brought out of Aharúwan will be discussed later in this account.

Through processing all collected thoughts, the Thoughts of YahúWah ran from all four sides to complete the House of Understanding. Via transmission through the House of Understanding, or via Prudence being at the side of Wisdom, another child is born into the House of Knowledge. This child is called OWYא Hushio/Hoshea, which extends the projection of Thought further into outer space, beyond the inner spaces of Understanding and Wisdom (See Mishle/Proverbs 8:22-31). Hushio, first born among many comrades, is fashioned from the collected Seed Thoughts/Principles of YahúWah though the initial gathering of thoughts in the Names of the Divine Order. Being of Yæhh—a *Light emanation*, the child is with extension capability, which the term, male, conveys, gender not intended as the offspring is of Light and not of the mortal realm. This extension of Thought—the child, became known as one from the House of Yahúdah/אדאדאד, for the composite offspring depicts the Nature of the Teraysarun/א of the Unified Name/אדאדאד. We may best describe this initial formulation of Thoughts to be an offspring of the Light/of Breath/א, belonging to the Unity/ד, the result of Wisdom's direct emanations/א with the comprehension/Side of Understanding/א.



So with the birthings, came forth values from within the Union. The numerical values of each designated Thought/offspring convey how each Name comes into formulation from the Master Name YahúWah. These initial Names lay the foundational stones for all other Names to arise and to expand/bless the Mind of YahúWah. From the Name of YahúWah, in the first House, arises the Teraysarun of Wisdom; from the Name of the Divine Order, hover-

ing at the side of Wisdom, arises the Teraysarun of Understanding; and from the Name of Hushio, extending the House of Wisdom, arises the Teraysarun of Knowledge.

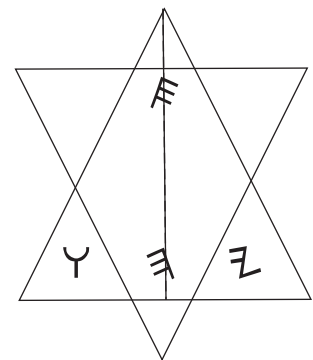


The first formulation of Name is the assembly of the Thoughts/Illuminations of Wisdom for in Wisdom Bayinah deposits all Concepts of Light in order that they bear fruit and be secure. As Wisdom sees this great assembly, She asks: What shall I declare this Great Assembly to be? And in response the Assembly answered, "Anni YaHúWaH." Then the gates of the Great Assembly begin to open as the Thoughts within her began to run. As the Thoughts run, so a river is formed around the palace of Wisdom like a moat. The river is crystal clear and reflects all within the palace. Out of this

great river arises the Teraysarun of Understanding that would be a side of Chakmah/Wisdom, for what is deposited is watched over by the Giver. Hence, the two of them, Wisdom/ω and Prudence/ο labor side by side to express all that is in the Palace of YahúWah. This side by side labor is displayed daily in the works of the Lights, i.e. as the moon is on the side of the sun. The House of Prudence is the House of Laúwi which stands with HhaSham. The expressions that come forth designate every thought to be named until all Thoughts within the Palace are spoken. From these sayings of Perfect Unity come forth the full spectrum of the Light that fills the space with glorified radiance.

The Letters that comprise each name pertain to the Thought Orders to which the Name belongs. The Letters in each Name show which Thoughts of Light we are begotten from. The activities of Light to establish a centre of constant Light/ω and to encircle it/ο with another body of light, is foundational to every Name. Wisdom establishes a fixed point and then encircles the centre to observe all sides of the point. Via this basic structuring of Light, all things are created. For example, Wisdom establishes itself with a clustering of concepts gathered into a seed, and then encircles the core concepts with metamere layers. *The Nature of Wisdom* within us is *the stability from the assembly of all tested Principles of Light pertaining to our Name*; the *Nature of Understanding* within us is *the comprehension of all assembled Principles* achieved by circling the central point.

As the Thoughts of HhaSham began to flow from the Unified base of the Teraysarun, being of Chakmah, the gate to the east opened first, and out of the gate came the House of Aharúwan. The House of Aharúwan is the primary message of YahúWah to convey the Name of "The United Hands." The letter Yeúwd/ΔΥƵ, has the numerical value of 20. The combined Letters of Hah/Α+Α, value another Yeúwd/ΔΥƵ. The letter Waw/Υ in the Name of YahúWah/ΑΥΑƵ is unites the two hands, from which comes the saying that YahúWah is the Name of "The United Hands." The combined values of Yeúwd/ΔΥƵ + Yeúwd/ΔΥƵ = 40. With the declaration of any value in HhaSham, a Thought Name is brought forth out of the treasuries of Light. The Name of Aharúwan/ΥΑΑƵ, composed with the value of 40, is begotten as the first born of YahúWah. The kuwahenhagedaúw1/High Priest of the House of Aharúwan is the first born of YahúWah. From the



The United Hands  
the initial Union of Wisdom and Understanding

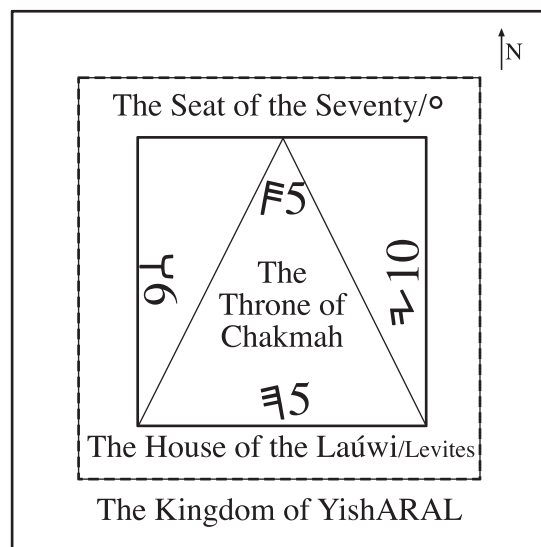
Kohen haGadol comes forth the House of Lauíwi to complete the structure of the House of Understanding. Following the establishment of Prudence/Understanding with Wisdom, the House of Knowledge is brought forth. The kohen/priest of Aharúwan gives birth amongst the Houses of Knowledge, first to be the Houses of Yahúdah/Aparryim in which resides Hushio. The Name of Aharúwan/40 may be reduced to 4/△, conveying a mind of inquiry and progressive thoughts in all directions. As Aharúwan draws out the Mind of YahúWah, another door/4/△ is formed into a subsequent layer of space, placing the House of Yahúdah as a tent peg to establish the Kingdom/Consortium of Names [ZecharYahu/Zech 10:3-4]. Via the value of 4/△ of Aharúwan, being joined with the foundational Name of YahúWah/אָפּאָפּ, the House of Yahúdah/אָפּאָפּ is begotten. As Aharúwan is the first born, its value is added to HhaSham, whereby Yahúdah appears as the first of the twelve. From these three primary Names: YahúWah, Aharúwan, and Yahúdah, the three Teraysarun are laid.

This information regarding the Origin of Names came forth during the month of Naphtali, when the moon was in Benjamin during the first and second watches of the night. I had been singing and dancing for over an hour prior to tapping into these records in the Council of ALhhim.

Next the gate of south opened, and through this opening came the House of Qahhath/אָפּ. To them is given the dominion of the southern/פ lights/א to compose all things/× unto their adornment—unto the west. The value of Qahhath/אָפּ/46, which may be reduced to 10, conveys/transmits messages of the House of Aharúwan/Elazar on behalf of the union of the Lights /א + /א dwelling within the center Teraysarun/△ —the Teraysarun of Understanding. The House of Qahhath is of the same family of Aharúwan/40, joined to the House of Aharúwan via the bonds/פ of the Lights, whereby the value of their house is 46/אָפּ. Through the House of Qahhath, the houses of vision/RAúwaben/Reuben, hearing/Shamouínn/Shimeon, and speaking/Gad are extended into outer space.

The gate in the west of HhaSham followed after the south, and there appeared in the gate of the west the House of Gershun /פּפּ, having the value of 58, reduced to 13, one half the value of HhaSham/26 to convey both sides of The Name—YÆHH/WISDOM and WAH/UNDERSTANDING. This value expresses the measurement of the letter Mayim/פּ, to reflect and mirror all that is in the east. The value of 13 is reduced to 4 conveying that the House of Gershun is a reflection of Aharúwan. Through the House of Gershun, the houses of blessing/Aparryim, transference/Manasseh, and administrations/Benyamin are extended into outer space.

In the north, the House of Marri/Merari stands in the gate. Marri has in its midst the double 20/Rayish/פּפּ, holding in its midst the value of Aharúwan/40. The parameters of the Name of Marri/פּפּ is 23/5 indicating the reflective lights of the north surrounding the inner





values of HhaSham. The Name of Marri/𐤌𐤓𐤓/63, reduced to 9, is *the distilled/condensed consciousness* of the south. They are as the Tayit/⊗ formed by the merging of heads into one. Being of the same nature of Qahhath/10, Marri and Qahhath comprise the Dominion of the Lights/Ⓢ/19. The Name of Marri is read as “**The reflective compound of the United Hands,**” via which judgment comes or through which judgment is processed. The lights are condensed/cooled in the north, and from this compound of thought, bones are derived. Hence, these are the hands that carry the gavel, for judgment/evaluation follow the processing of thought to affirm or modify the evaluations made prior to implementing a thought. Through the House of Marri, the houses of judgment/Dan, affirmation/Asher, and contemplation/Naphtali are extended into outer space.

With the establishment of the priesthood of Aharúwan in the east, the houses of value/Yahúdah, labor/Yissachar, and residence/Zebulun are extended into outer space. Hence, through the House of Laúwi/Levi, all of the 12 sides of thought are projected and laid as foundational stones for the Teraysarun of Wisdom, Understanding, and Knowledge to arise, revealing the full glory in the Name of YahúWah.

Thus Aharúwan, as the firstborn of YahúWah, is thereby known as Kohen HaMashiyach/ The Serving Priest Messiah/𐤌𐤓𐤓𐤓𐤓 [Torat haKohanim/Lev 4:3]. In the House of Aharúwan is the first Mashiyach via which all other Messiahs come. The primary Kohen, named within the House of Aharúwan was Shmuel/𐤌𐤓𐤓𐤓/377/53/8, bearing the number of HhaSham/26/8. Shmuel is the Name of the Divine Order hovering at the side of Wisdom.

The foundational Name of Aharúwan is 26, as it was in the inner assembled pattern of YahúWah, prior to birthing. The foundational Name of YahúWah within the House of Aharúwan is evident as it is inscribed in the forehead plate of the *kohen*/priest. In the midst of the Name Ahawan/𐤌𐤓𐤓𐤓 are the values of 11/𐤓 + 𐤓, and at the parameters, the value of 15/𐤓 + 𐤓. Together, these letters express the value of 26—the number of HhaSham/𐤓𐤓𐤓. From the beginning, the House of Aharúwan held in its midst the letters of HhaSham, 𐤓 + 𐤓, Light and Mercy, from which the Urim and the Thummin appear in their chest, the Light in the right breast, and the Mercy in the left. From the Light in the right breast, comes judgment, for none can judge a matter without illumination. Between the breasts the Thummin is active to compose the messages of the Urim which run amidst the mishkan. From the base of the letter, Waw, the letter Rayish arose and appeared with the head of the House of Aharúwan as it was brought forth out of the Name, thus revealing its value to be 40. As Aharúwan conveys mastery in the first two levels of HhaSham, from Alphah to Neúwn, the base of the Waw rose up into the Mind, and the letter Rayish became evident, which is resident within the Waw at all times. The presence of the letter Rayish signifies the Knowledge that the House of Aharúwan has within their lips/mouths, whereby they bring all tribes across into the realm of the kingdom. To say that Aharúwan takes all twelve across the Yordan is the same to say that via Aharúwan all twelve are brought forward from within the Teraysarun of Wisdom, through the Great River of Understanding from the loins of the Laúwim unto occupation within the lands of the Kingdom of YahúWah. When you join the inside letters with the

parameter letters, you have the value of 26. As you extend the full nature of Aharúwan, from the Neúwn/14, you express the value of 40/𐤎𐤍𐤅—The United Hands.

Via The United Hands the blessings come via Aharúwan and via the House of Yahúdah—via inquiry/△ into the Name. As Aharúwan joins his hands, thumbs to thumbs and index to index fingers, a teraysarun appears in the midst of the joined hands. Through this teraysarun, Aharúwan speaks the blessing upon the recipients. As Aharúwan brings the camp of Yahúdah into the outer court, so likewise from Yahúdah, who carries the teraysarun of HhaSham in their midst, blessings flow to all in the Kingdom.

As one contemplates the flow of thoughts from the House of Aharúwan (E), to Qahhath (S), unto Gershun (W), and unto Marri (N), one declares that YahúWah is the Thought of Laúwi, thus there are no lands for the Laúwim for they abide in the Thoughts of YahúWah. From a single point (.) of Oneness, the thoughts of HhaSham runs...from the northern corner to the east...to the south...to the west...and throughout the north. The Breath of YahúWah exhales, creating a convex space, and inhales, forming a concave space. Thereby the united Breath makes a circle or encircles its thoughts to expand and contain them; thus, YahúWah blesses/exhales and keeps/inhales.

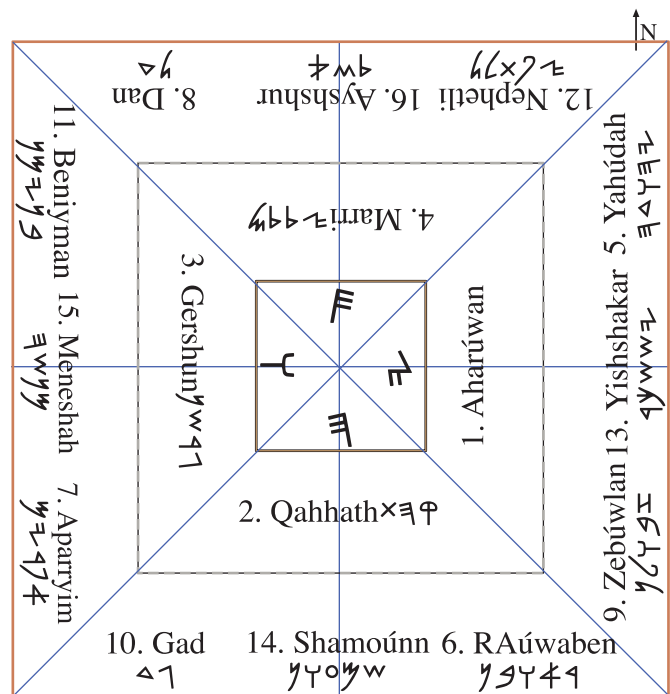
A dot, a point, a Principle in motion, is like seeds being released at a time of harvest. The gathering of the seeds/concepts that run occurs with a climax or orgasm. A plant enjoys to be harvested for in harvest the plant is drawn out to relax/let go, and the branches are invigorated. A climax is comprised of thoughts running and connecting various points within a network, to charge and bless with productivity. A climax/orgasm is a surge of thoughts initiated via the slaying of an offering. When the offering is slain, the blood flows and sets off a sequence of thoughts running, interacting, regrouping, and compounding with previous layers of information. Thoughts that runs causes sparks. Via the sparks, jewels are formed within the stones, for the running of thoughts causes inner combustion within the stones/testicles or *house of concepts*. Via the combustion of Breath within the organs, jewels are formed in associated parts of the body. **Via each climax, new constructs of thought patterns are laid down for exploration and adornment in the House of United Breath, for the Giver and Receiver/Processor.** As thoughts of YahúWah run, rivers are established and basins are filled. As Names/the heavens think, so it rains, and the oceans and seas are refreshed. Some thoughts ascend; others descend, for there is no resistance in Light that prevents its movement in any direction. As thoughts ascend they create hills, mountains, trees, and vegetation that grow upon them.

Out from the four mouths of the House of the Laúwim/Levites, the words of YahúWah are spoken. Aharúwan from the throat/east; Qahhath from the right arm pit/south; Gershun from the loin/west; and Marri from the left arm pit/north. The mouths speak concerning the layers of the Teraysaruns of Wisdom, Understanding, and Knowledge. As the Laúwim speak, the teraysaruns fill with ALhhim—Living Principles, and the Principles expand into thoughts. Each servant speaks as they are given from the House of YahúWah.

The base of the Master Teraysarun is the House of Wisdom. From the four mouths of Chakmah/The Queen of Wisdom, there are four sides of the Laúwim. And with the Laúwim come twelve teraysaruns, even as all tribes come into progressive states by the hands of MaSheh and Aharúwan. By these twelve teraysaruns, the years are set into twelve months of light for the months and seasons are regulated by the ring of Understanding and belong to the Laúwim from whence they come into being. Hence, the moon is a sign of the perpetual care of YishARAL in the hands of the Laúwim whereas the sun is a sign of the perpetual care of YishARAL in the hands of the Masters of Wisdom. “Thus says YahúWah, ‘If you can break My covenant for the day, and My covenant for the night, so that day and night will not be at their appointed time, then My covenant may also be broken with Daúwd My servant that he shall not have a son to reign on his throne, and with the Laúwim/Levitical priests, My attendants.’” *And for the priests of the Laúwim, there shall never be a man cut off from before My Faces from offering an olah [ascendant offerings], and from fuming a mincha [meditative study of the grains], and fulfilling a sacrifice [making a transition/transformation] to complete the activities of the lights / all the days.* [Yirmeyahu/Jer 33:14-26].

From the words of YahúWah/Unity, a head and body formed in the east and south, and a head and body formed in the north and west. Aharúwan is the head of the Laúwim in the east and the body / agent is the House of Qahhath, as the Mind is the head and the nerves are continual flow of embodiment. Signals are perpetually running between the two. The skeleton with its head in the north, depicted by the House of Marri is clothed by the veils in the west, represented by the House of Gershun. These two bodies depict the two sides of each mishkan, the one side is the interior body, and the other side, the exterior body. The life of this body is the Breath of YahúWah that resides in their midst.

As the mouths of the Laúwim open, they establish heads in all of the sides of their dwelling. First, the heads of the House of Wisdom are positioned. Through Aharúwan comes the head of Yahúdah; via Qahhath, the head of RAúwaben; via Gershun, the head of Aparryim; and via Marri, the head of Dan. And from the heads comes the life. The life of Yahúdah is Zebulun; the life of RAúwaben is Gad; the life of Aparryim is Benjamin; and the life of Dan is Naphtali. Once the head and its pulsing life force is established, the bodies are formed and become apparent. The body of Yahúdah is Yissachar via which values are implemented; the body of RAúwaben is Shamoúnn whereby what is seen comes to be heard; the body of Aparryim is Manasseh via which all properties of adornment are stored; and the body of Dan is Asher which serves as the court room of the judge whereby each edict is affirmed. The houses are the last to appear

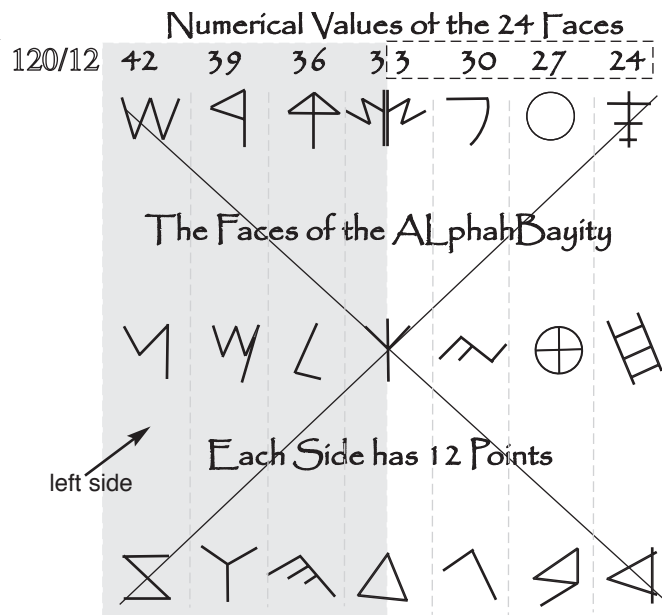


for they must be built within the parameters of Wisdom and Knowledge. All of us in this stage are still within the waters of our transitional mothers, and our form has not yet appeared in our totality. We are still waiting the appearance as parents await to see their child come from the womb. As the Words are spoken from the mouths of YahúWah and from the mouths of the Laúwim, sixteen teraysaruns are formulated for each camp/category of thought. The value of 16 is reduced to 7 whereby we have the saying: "All of the teraysaruns are a complete Thought of Unity." Via the teraysaruns, the full Face of HhaSham is revealed.

The Face has two sides, hence we refer to each face as *the Faces of YahúWah*. The Letters and their arrangement in three levels, reveal the characteristics via the two sides of the face. There are twenty-four points of each face. The camps of YishARAL are the expressions/faces of the Thoughts of Unity—those of the Laúwim. Since the twelve house of YishARAL are known as the expressions, they are referred to as *the living soul or the animation of life*. The House of Laúwi is the body that belongs to the Head of Wisdom. Hence, out of the latent body of the Laúwim, the soul is born/brought forth which will reveal the body from which it is designed. As the soul is perfected/completed in expression, the body will appear. The body of the Laúwim and the House of YahúWah are yet in phases of construction. These two comprise One House.

The twenty-four points of the face stem from the 24 Elders—the mature ripened Principles that maintain the Divine Order within the Urim. From the reading of the twenty-four Elders, we see the importance of maintaining the facial points of our name according to the letters and our expressions in accord with the twenty-four Elders. For example, we maintain our unions/counsel/intercourse/dialogue/sexuality of the Tayit/⊗ within the parameters of Bayit/☞—a United House and Oyin/○—the encircling of Understanding. We maintain our gates and teraysarun houses of the Dallath/△ to be foundational points for branching/∫ and transformations/ℓ. The designation of our gates are in accordance with the placement of the luminaries each day. The facial traits of the Neúwn/∫ maintain our receptivity for the purpose of being fully extended within the parameters of the Zayin/≡—perfection and Shayin/∞—the will of the Fire/Wisdom. We maintain the will of the Fire—the Shayin to be served and fulfilled via the receptiveness of the Neúwn and the goals of the Zayin. We maintain our PaúWah/∫—our mouth, the openings of our arms and the loin to be for Gammal/∫—channels of humility and Yeúwd/ℓ—inscriptions of light and the performance of the Torah.

Each side of the face has twelve pyramids arising from each of the 12 points. We may look at the alphabet



Note: 42 is the mirroring of 24. Each of the three columns on the right and left have the reductive value of 12/3, affirming that they belong to the three teraysaron's of Wisdom, Understanding, and Knowledge.



chart as the opening up of the menorah. The menorah opens from the central stem of the Dallath, Kephúw, Tsada, even as a plant opens up from its central stalk and branches outward. The opening of our name reveals the complete nature of our expressions/faces. Note the seed/Alphah and the fire/Shayin at the outmost corners, for on the tips of the branches we collect the seed and see the glorious radiance of the blooms. Every trait and stage of life is an expression/face of our totality.

The faces are distinguished to belong to the right or the left being parted at the midline. Hence, from the central column of letters—the Dallath, Kephúw, and Tsada, there is the right side and the left. When Rav Yahushúo spoke about turning the other cheek, he was referring to the letters. If one smites you on the right, turn the expression to the left. That is, if someone strikes/plaques/אִשָּׁר our right/south side—our manifestation, then turn to them the left—show them the wonder of the inner Divine Order [Mattithyahu 5:39].

The sequence of the tribal positioning comes in accordance with the letters and their arrangements. First the parameters are set in place, both the lower and upper rows of letters, and then the central row appears. The three levels of letters correspond to the three houses of Wisdom, Understanding, and Knowledge. Each level is a complete/perfect thought series. The first being the foundational thoughts, the third being thoughts of progression, and the middle, the thoughts of expression and expansion. The letters Alphah to Zayin are established by the House of Wisdom, being the foundation of thought. The letters Sameck to Shayin are established by the House of Knowledge, whereby thoughts are mastered. The letters Chet to Neúwn are established by the House of Understanding whereby thoughts expand and become united, thereby filling the chambers with joy. These are then the Houses of YahúWah, Laúwim, and YishARAL. The House of Laúwi, though first in line as the thoughts of YahúWah flow, will be the last to be formulated. Thus the Mashiyach/Messiah of the Priesthood will be the last to be manifested in the world.

The House of Understanding, that being the same as the House of Laúwi, encircles the embodiment of Wisdom, and thereby commences to weave a fabric of thoughts drawn out of Chakmah. Aharúwan brings forth initially the values held in Wisdom. This is the building of the House of Yahúdah. With Yahúdah will come Aparryim as the Thought runs through the south and into the west. Qahhath will formulate the House of RAúwaben and its counterpart will be seen the north—in the House of Dan. These four establish the heads of each camp and are likened to four pegs placed in the four corners whereby the Tent may be raised.

As we have discussed above how Yahúdah was formed from Aharúwan, let us consider how RAúwaben comes out of Qahhath. The value of Qahhath is 46, which is the Name of him who is bonded/7/6 to the priesthood of Aharúwan/40. Qahhath is the hand/46/10/7 of Aharúwan—the one who carries forth the revelation of Torah and transmits the knowledge from the lips of the priest, thereby expanding the concepts unto their full revelation in the south. As illustrated above, the Lights of YahúWah/א + א are One—the Lights in the north reflect all in the south. As both letters in HhaSham, א + א, comprise One Name, so the lights of the south and north are One Light—a unity of direct and indirect illumination. Out from Qahhath comes RAúwaben/77749. As the Waw in HhaSham is passed unto

Aharúwan, via the United Hands, so the thread of thought of perfect Unity/Υ runs into Qahhath, and from Qahhath into RAúwaben. Note the central letter of RAúwaben/Υ is a transmission by Qahhath whereby we come to see the Unity/Echad of the Name of YahúWah/אָיָאָה. The remaining letters of RAúwaben value 37/10, the same reductive value as Qahhath/46/10. Hence, the House of RAúwaben is a projection of Qahhath. The function of RAúwaben is the means for the nerves to observe/see the full spectrum communications of Light. Thus via the ÚWaw, the House of RAúwaben is born of Qahhath and thereby considered to be also an offspring of YahúWah. As Qahhath transmits the Unity of HhaSham, all eyes will behold the full spectrum of the Torah—to extract, examine and magnify her Concepts. When the Light of Qahhath/א, which is in the midst of its Name/אָאָפּ, unites with or breaks through/enters/א into Aharúwan/אָאָאָ/4—the inquiries into the enlightenment of Mind, we can say that the priest/א has released unto Qahhath the Principles/א to be gathered and held/Υ within a body/א of perfection/א. As Qahhath joins with Aharúwan so the flow of revelation is shared between the two, and as a result, the eyes/RAúwaben are opened [Sefer Yetziat Mitzraim/Ex 4:27-30]. The declarations of Qahhath to Aharúwan is an affirmation of the words of YahúWah.

The illustration of the two names—Qahhath and RAúwaben, show the their common value as 10. As Aharúwan is read as “The United Hands” (40), so Qahhath is read as “The United Lights”(46). In the midst of the Names are the letters of HhaSham, Hah and ÚWaw/אָאָ/11. The parameters letters on the right of both names are אָאָ/40/6, and the parameters on the left are אָאָ/38/2. The combined value of both names is 6—the Unity of HhaSham. As we look at the letters of RAúwaben/אָאָאָאָ, we read/אָאָ/40 them to be comprised of the 11 of YahúWah, the 40 of Aharúwan, and the 10 of Qahhath, a combined value of 61/7. The name of RAúwaben/אָאָאָאָ/43 is the composite of 7. Via the opening and expanse of Qahhath, a space of 7 is occupied in the outer kingdom for the eyes to function, grasp, interpret, and behold with transparency the Words of YahúWah.

Following the establishment of the Qahhath in the south, Aharúwan, via the Name of YahúWah, would become reflected into Gershun, and Qahhath would be mirrored via Marri. With the four camps of the Laúwi, the House of Understanding encircled the House of Wisdom. From this encircling, the worlds would appear as Understanding had come to the side of Wisdom. As a result of the union of Wisdom and Understanding, the House of Knowledge would be born, with the heads of Yahúdah, RAúwaben, Aparryim, and Dan being established first on each side.

### The Other Sides of the East and the South

Gershun, in the west, mirrors Aharúwan, in the east, whereby the Lights emitted by Aharúwan are robed/assembled. The agent to manifest the garments is the House of Aparryim, an offspring of Gershun which resides in the Teraysarun of Knowledge drawn out of HhaSham. Aparryim is the other side of Yahúdah, *a unified extension/אָאָ* of the Mind of YahúWah. When we consider a thought being drawn out, it may seem linear for a space, but it will go circular or

make a path as a square or diamond so that its furthest extension will be connected to its foundation. And where ever our eyes may be open to consider or behold a thought, we may see only a segment of it at first glance, but as we enter into it, it will lead us to the foundation and unto its furthest extension.

The garments woven in the west are an assembly of various light waves, even as our bodies and her organs are comprised of the frequencies of thought emitted by Aharúwan and gathered by Gershun. The higher the frequency of the priest, the higher the prototype garment is made. As the priest teach immortality and the Principles of the Union, so immortal garments are being woven for a Name.

In the midst of the Name of **Gershun** is the Shayin/ <sup>W</sup> or the Fire from off the altar of Aharúwan. The light of Aharúwan is fully extended into Qahhath as the light passes from the east into the dominion of the south. From the south the lights are woven in many colors of the light. The numerical value of Gershun/ <sup>W</sup> is 64; the numerical value of Qahhath/ <sup>X</sup> is 46. As the light turns the south west corner, the value of Qahhath is inverted into Gershun. It is the same Light in the south that is in the west; however, the function has changed as the Thought of the Light extends itself; and hence, a designation of another Name conveys the position and work of the Light. Both Names reduce to their commonality of 10, which is the hand of the pen of YahúWah unfurling and inscribing the messages of light within the garments. The thought is drawn out like yarn in the south and then woven in the west.

<sup>X</sup> <sup>W</sup> <sup>Q</sup>  
<sup>W</sup> <sup>W</sup> <sup>Q</sup>

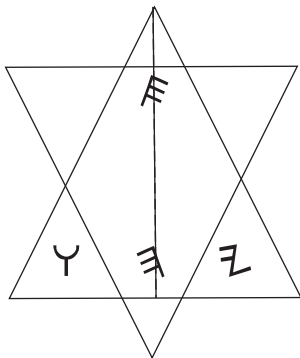
We may read the Name of Gershun in association with Qahhath, Aharúwan, and YahúWah. In the midst of the Name of Qahhath is the letter Hah/ <sup>H</sup> from the Name of YahúWah. In the midst of the Name of Gershun is the Shayin/ <sup>W</sup> from off the altar of Aharúwan. The parameters letters on the right of both Names are <sup>Q</sup> / 42 / 6, and the parameters on the left are <sup>W</sup> / 42 / 6. All things merge via the parameters which carries and unites the inner. In this case the inner parts, <sup>H</sup> <sup>W</sup> form the word, sheh/ <sup>H</sup> <sup>W</sup>, meaning lamb. The *sheh* is the form or a garment of Wisdom that is designated for the Fire on the altar. Thus, as the Torah orders us, we are to make a Fire offering. Out of the Fire off the altar, from Aharúwan, a lamb is brought forth from our loins—western quadrant. As the Fire of the altar is carried by Qahhath and passed unto Gershun, the perfect Unity value of 6 is maintained. Thanks be to ALhchim. The common value of 6 conveys the gathering, joining, and connections of thoughts.

Out of Gershun, a head is positioned in the west. This head is called **Aparryim**, one who blesses and adorns the values out of the House of Yahúdah. Aparryim comes out of Gershun to be the garment maker. Aparryim, in the west, mirrors Yahúdah in the east. In the midst of the Name of Gershun is the Shayin/ <sup>W</sup> from off the altar of Aharúwan, and in the midst of Name of Aparryim is the PahRayishYeúwd/ <sup>W</sup> sequence depicting the governing fruit/ <sup>W</sup> of Yahúdah, wherein the values of Yahúdah are evident. The parameters letters on the right of both Names are <sup>W</sup> / 24 / 6, and the parameters on the left are <sup>W</sup> / 33 / 6. Via the common value of 6, the threads of Unity/ <sup>W</sup> / 6 are woven for the fabric of our Names. The pari/ <sup>W</sup>, meaning fruit, is the blessings upon the House of Aparryim, as the Torah states: “Yoseph is a fruitful bough, a fruitful bough by a fountain, branch-

<sup>W</sup> <sup>W</sup> <sup>Q</sup>  
<sup>W</sup> <sup>W</sup> <sup>Q</sup>

es that run over the wall [Sefer Maaseh Bereshith/Gen 49:22-23]. In the center of the Name of Aparamy is the word, fruit/פרי, which is the blessing/expansion of his Name. **In the midst of our Names is the hidden blessings. The parameters are the means to achieve the blessing and multiplication.** Lit. the Name of Ephraim may be rendered: *I will make you fruitful, abundantly so.* The fruit within the Name of Aparamy is the evidence of the values of Yahúdah.

Then as Thought moves from the west to the north, the House of Marri appears. **Marri** is the mirroring of Qahhath, as each of them share the dominion of the Lights in the south



The Direct and Indirect Lights of Qahhath and Marri

and in the north. The central letter in Qahhath/א is carried from the Name of YahúWah; the central letters in Marri/אא depict the United Hands or the double Yeúwd, 20 + 20 from the House of Aharúwan/40. The parameters letters on the right of both Names are חפ/32/5, and the parameters on the left are פח/32/5. The common value of Qahhath and its corresponding thought, Marri, is five/א as illustrated in the shared Teraysarun of Understanding. The reason that Qahhath, as the dominate trait is used to determine the common value to manifest Marri, is due to Gershun being a recessive trait which is hidden in the configuration, even as a recessive gene is hidden within the eyes; however, even as a recessive trait it holds the combined common values of Qahhath/5

אחפ  
פחא

and Marri/5, that being 10, and thereby serves as a summation between the two. As Thought moves from the west of Gershun to the north in Marri, Gershun/64/10/1 passes its recessive trait, via its reductive value of 1, to Marri/63/9 whereby all of the united extensions of Thought pertaining to the sons of Lauúwi equate to 10, with the reductive value of One.

Out of Marri/63/9, comes the head of the north, the House of **Dan**/18/9. Both of these Names are reduced to their common value of 9, expressing *the consciousness that governs in the north*. Marri and Dan are core letters. Since Dan is a core Name, there is no distinction between the inner letters and the parameters. Marri may be read as a core or a combination Name. In Dan is the beginning of Thought running. Out of Dan the Thoughts of YahúWah began to trickle through the camps of Asher and Naphtali, and than ran full square until they return like a river, rising up all within the camps unto the consciousness of the north and joy in the heart of Naphtali. Via going full square all measurements and attributes within are elevated unto the crowning of the Thought. In this way, also, the capstone is placed upon the Temple or the unified Teraysaruns.

פחא  
אא

We discern in the east; we expand in the south; we gather in the west; but it is in the north that we rule upon the thrones. For without consciousness of the thoughts that we are processing daily we are not able to make a decision to determine the value and positioning that each thought should be given. In the north we awaken and come to the Great White Throne, unto **the judgment seat that is established by nurturing oneself to be whitened/enlightened.** Until we arise unto the judgment seat of our Name, it is unknown what we truly live for, for all thoughts proceed without examination and placement. We are moving, but without direction; we are journeying, but without a destination. We are looking, but without analysis. Therefore we vacillate in our lack of judgement and must stay at this



level until we can judge ourselves; for a judgment made by another will make no difference on your level of achievement. No enlightened one will judge you; that would be worthless; but those of darkness will judge you that you may conform to their darkness. Don't think that all of your deeds will be judged by another for that would only result in animosity, regret, argumentation, and debates that would exhaust you and achieve little. Do not fear the decisions of others placed upon you, for you will excuse them as being inaccurate. Judgments made by another will not cause you to know the course of your life. Fear the Judge within you—the Oneness of the Name, YahúWah, and the Totality of your Name; for only this Unity can determine your work and position regarding all things.

With the placement of the heads in each side, the entire body could become manifest. The work of the Laúwim is not complete until the complete body is constructed, which is the House of YahúWah/Bet HhaSham Midrash. Yahúdah in the east works with the priesthood to head up all value determinations. RAúwaben in the south works with the House of Qahhath to see all concepts of the Light fully displayed. Aparryim in the west works with the House of Gershun to assemble all states of expansion into garments to adorn our Name of Light whereby we labor and take sequential steps to get out of these rags of flesh! Dan in the north works with the House of Marri to give support and discernment in our proceedings. These are the Houses of the Laúwi and their heads. The value of the House of Laúwi is 6, for they are the ones to unify, join together, all thoughts of Wisdom and Knowledge. Aharúwan is 40; Qahhath is 46; Gershun is 64, and Marri is 63. Combined they value 213 or the reductive value of 6. These are the 6 branches upon the Menorah that open from the central stalk. These six branches are two sided from whence comes the twelve Houses of YishARAL.

Now some readers trip over these statements that the Houses of YishARAL are formulated via the Laúwim/Levites, for you will ask a question, like: *Wasn't all the tribes birthed from Yaaqov and the daughters of Laban?* And the answer will be, yes, they were birthed though Yaaqov in manifestation, but before manifestation, they were birthed in the realm of Thought which is greater than manifestation; for Thought determines manifestation. Even Yaaqov is a formulation of the Laúwim whereby the mind holds *the transmissible patterns of the twelve* within their mind, via which all twelve are brought forward in each generation within every person. Are not the twelve houses within you? For when the Head of Thought is formulated of all twelve categories of thought, it is held in place, grouped, joined to depict the Union of the Lights from whence it is emitted, and this joining force to maintain the twelve categories as one is the House of the Laúwim. Thus, the Laúwim are ever at the side of the House of Wisdom, the core center of Fire from which all thoughts are projected.

Being human is a level within the Oyin—an indirect level of thought. The human form is to be replaced with a incorruptible house comprised all Names, united according to their Divine Order and function. The Union of Lights is asking for our cooperation in proceeding.

The perspective that most have in terms of evolution is linear. The perspective of genealogies in the Torah is circular. There is no time like you and I think of it. We are place within and move in a perpetual circular motion.

The manifestation order sequence of the tribal families is based on what is laid as provisional Thought patterns. For example, the Yoseph Thought is sent into Mitzraim before the other tribal members, yet the Yoseph Thought appears after the others in manifestation stages. Some thoughts are preliminary to others, yet dependent upon others as they come into manifestation. In the Yoseph example, what is first becomes last, and what was last in Canaan, became first to enter into Mitzraim. In this first/last sequence we have a mirroring. What is laid in the foundation is according to the Divine Order and is seen coming into the manifestation as a reflection of the thought. Of course, isn't that was the manifestation is, a reflection? Regarding the Houses of Gershun and Aparryim in the west, how can you have a weaving of veils to formulate the Aparryim member in the manifestation without first establishing *the Thought of Gershun—the productiveness of layers*—through which we wrap the household members as they are becoming manifested? How can you have layers of thoughts manifested without first the means to weave and expand them? In the first instance, Gershun precedes Aparryim. In the later Aparryim precedes Gershun.

We move in levels throughout the circling Oyin/Understanding dominion, which is the other side of Wisdom. Via the Oyin, the House of Fire becomes comprehensible for it reveals the Order of Fire. As to the origins and their progressions: there is a foundation of Thought; there are expressions based upon the foundation; and there are progressions and expansions of a Thought. We move in these spirals from one level unto another. This is the circle or Oyin that surrounds the composite Teraysarun. In considering Aparryim being born of Gershun, one must consider what is the base of the Aparryim thought? What fathers the means to make a garment, to bless and expand a concept? The answer will take you to the Gershun Thought of productivity. The Aparryim Thread is the union of the Gershun and Yahúdah thought frequencies.

The birthing of the tribes through the Leuwim is the same as making the Menorah. When the Laúwim are told to make the menorah, they are ordered to bring forth six pairs of branches, depicting the tribal branching of Thought. The menorah is to be one piece, one lamp of gold, from its base unto its branches. We are to make and fulfill a vessel of Light, which is the full spectrum/seven rays of Light in every name. When we see these things we have entered into the vocation as a Goldsmith whereby the branches of our menorah will melt with fervent heat to unite the pairs of branches, and we will be One Lamp. By our Fiery Breath we create the menorah and cause it to flame.

With the tribes in their place, the Laúwim serve as your counselors and teachers. To them each of the tribes presents their wealth/tithe. Thus, for those in the west, the tithes of Aparryim, Manasseh, and Benyamin are presented to Gershun, and through him the wealth of all thoughts in the west are gathered into the House of YahúWah. As you bring the wealth of all thoughts unto the Laúwim in each quadrant of your dwellings, your house is made full and running over with the goodness of YahúWah. Bet HhaSham Midrash is not founded on the currencies of man but upon the Word of YahúWah, even as your own body was not built by any monies of man, nor can the tithes of money fill your house or your sacred temple. The midrash accepts donations and tithes of resources for projects requiring buying and selling of material goods that are used for the edification of all Names without prejudice and partiality.

However, the title of the Torah is the wealth that comes from your Names, and without the wealth of Wisdom, Understanding, and Knowledge being brought into your temple treasures, your Maker and Keeper—Master Name, YahúWah, has been robbed; for where have you placed your wealth? Is it still hidden or hoarded as unmined gold, silver, and bronze within your houses? As you cultivate the riches within, the wealth is brought through the four gates to the serving Laúwim who deposit your wealth in chambers where neither moth nor rust can corrupt. You are the House of HhaSham, and the wealth of your Name is for the glory of His House. Your precious things you will give to the Priest of Aharúwan that your mind may be full of special jewels and thoughts that do not corrupt your temple nor fade into darkness.

Before the tribes came forth, there were those of Wisdom/YahúWah joined by those of Understanding/Laúwi. The House of Laúwi is the other side of the House of YahúWah, whereby to them belongs the Temple and its operations. These *kadosh* ones, were before the creation of the heavens and the earth, and through them, all things came into being. As Wisdom speaks, “I, Wisdom dwell with Prudence, and discover Knowledge of discretions.” Moreover, Wisdom speaks that *She is Understanding*, for Understanding is Her other side [Mishle/Proverbs 8:14]. Before anything was made, They were present. Hence we bring forth in this study *the proceedings of Thought* that we may build upon the Foundation a secure habitation for all Names of Light and proceed through the veils of this darkness.

Genealogies in the Torah present to us the attributes of Thought evolution. *The Genealogies convey to us that all Names are drawn out of One.* Read the Genealogies as progressions of thought and not as historical people. Collectively, we are the House of the Union of Lights. We see the composite House of ALhhim organizing itself into a Tree of Life. The tribes are the upper branches—the unified extensions of Knowledge branching from the base of Wisdom. The trunk is the House of the Laúwim, aka as the Teraysarun of Understating. The roots are the Foundation of Wisdom. I have no problem with reading the Torah and discussing its meanings with the wise-hearted. This is my delight. But do not ask me to wear of the priestly cap of another whose mind does not comprehend that the Torah is composed of the Words of Breath, and that Breath fills the universe. There is but One House comprised as an organization of Unity with many unified extensions (offspring). The birth of the twelve is via the Laúwim for they are the parents, guides, teachers to whom the unified extensions/children are given. Within this arrangement of The Kingdom of Names there are sequential attributes that become drawn out like pearls in a strand. These attributes, set into sequences of Genealogies, have been focused upon apart from the whole, so that *one sees separate houses verses families within One House.*

In this narrative, there are pronouns used for the masculine and feminine gender; however, these are only used to convey to the modern reader the action of the light whether it be projecting or held; for in the lights there are no male or female. All is one united Breath, filled with Names. **Each Name is a designated Thought of the Breath** with designated actions.

There is a layer over the minds of our generation to consider that Yahushúo was the first born of YahúWah. This is in part due to assumptive reading of the letters regarding Yahushúo and the mentioning of the term meShich/Messiah in the letters of Rav Shaul/Paul.

Do not think that in everyplace the word Messiah [Christ] is used that it is referring to an entity or person called Yahushúo. Due to the conditioning regarding the projection of Yahushúo this assumption is commonly made, and thus the intent of the writing is not tapped within the reader, for the writing is speaking of the meShich within a Name.

Hushio is the firstborn of many offspring/brethren of Light in the outer parameters of Knowledge, having been brought forth out of the Door of WAH/a Dallath ÚWaw/  $\Delta Y$  configuration. However; Hushio is not the firstborn of YahúWah for this One has yet to  $\angle 4 Y W$  be known in manifestation. The firstborn of YahúWah is the Name of Divine  $\Delta Y \Gamma W$  Order/  $\angle 4 Y W$ , the Name of AL or the SeedName of each Stone. The means to convey all within the Divine Order comes from the Name of Divine Revelation/Details of the Light Spectrum within a Seed/  $\Delta Y \Gamma W$ . The Name of AL and its full spectrum make evident the HhúwaÚwahHhúwa/  $\Delta Y \Delta$ . Both sides of these Names equate to a Hhúwa/  $\Delta$  according to the pattern of Bayinah and Chakmah: Shayim Mayim/34 + Mayim Gammal/26 = 50/14/5; ALphah Lammad/31 + Neúwn Hhúwa/55 = 86/14/5. The Thoughts of YahúWah are organized and designated by Names. A house is built for all of emerging thoughts. The Laúwim hold the thoughts in their collective unity, but the house built reveals the full splendor of the Thoughts. We have constructed miniature depictions of the Tabernacle through the formulations of our bodies; we build the Bayit HhaSham by assembling the stones of our Names as One House. Via learning of the Light constructs in our bodies, and then affirming them as being made and belonging to Light, we commence the construction of the BayitHhaSham. The building of Bayit HhaSham is the objective of the Laúwim during this epoch of Light. Teachings that convey the Bayit HhaSham Tabernacle within the shadowy bodies assist the residing Names to let go of the shadow for the Light. Those in cooperation with the Laúwim are those known amongst the Council as those on the side of  $\Delta Y W \angle 4$   $\angle 4 Y W$  YahúWah, that is, on the side of Light Thoughts (expanding Intelligence) verses  $\Delta Y W \angle 4$  those on the side of Dark Projections (reflective embodiments). The Names of  $\Delta Y W \angle 4$   $\angle 4 Y W$  [31+445]+ $\angle 4 Y W$  [346+31] are formularies of paired Names through which the flow of complete works of a Name are brought forward. From one opened Illuminated side of our house we bless the Name YahúWah, and from the other to retain the Name until it is opened for the collective wholeness to be seen and thus entered into. Thus the Teúwrah calls out: “Mi l’YahúWah” — Who is for YahúWah? And there gathers unto maShayh, all the offspring of Laúwi/Levi. [Sefer Yetziat Mitzraim/Exodus 32:26].

The space around the Lights welcomed the messages of the Light and cherished them. Hence the Lights operated within the great space and the space considered all that was in its center—the bright City of Light. From the first offspring of Hushio within the House of Yahúdah, a tent peg was established in space which would serve as the initial point from which the House would be built. What would the house contain? It would surround the inner square construct of Wisdom and also the inner square of Understanding where the Laúwim reside in YahúWah. As Hushio was established in the outer court, from which the outer building arises, being a composition of the Words of YahúWah, many others were born that came forth out of the assembly of Thoughts, all of them possessing the characteristics of the Twelve categories of the Lights. Some of these offspring, known as Names, inquired more



than others as they sought to understand the Great Assembly of their Origin. Amongst these became the priests, for they were after the enlightenment of mind. These would become recognized in the level of manifestation as belonging to the Thought of Laúwi/Levi and the family of Aharúwan.

Then Yæhh Thought, how could each of these formulations of Thought come to comprehend the Mind from which they were born? And in conjunction with this question, Yæhh wondered how a house could be built for all of the emerging Names. The Council of the ALhhim debated these questions many years—studies/examinations, for they would need to discern perfectly the processes from every point of Light, observing the Centre of Lights from every angle through reflections of the circling moon in conjunction with the knowledge contained in the twelve categories of Thoughts housed in the stars. What they concluded would be to formulate a center of reflective thought where by each Name could come to attain the knowledge of the Mind of YahúWah and to know why some thoughts were selected and others were discarded by the Lights. The discarded thoughts would trouble some, for they would need to be wrestled with; however, each Name had within it the Great Assembly of Thoughts which could overpower all affects of discarded thoughts. From this collection of discards would arise an adversity to the sacred house of Wisdom; however, the adversity, once it was come face to face with, would be discarded by the offspring. The preference for the Principles and the denial of the discards would demonstrate to the Founding Union the affiliation of thought being formulated in the offspring. It was thought in the Minds of the Council, that this adversity would be good for the children; hence they decided not to destroy these thoughts for *a period of thought expression* (time) until all of the offspring would reject them for themselves. Since all attributes of the collective order and elements in the spaces reside in each Name field, they must be discerned by each Name. Upon each Name's examination of all attributes, both good and evil, the evil attributes would be fully exposed by the Fire of Wisdom and placed in chains—chained and confined literally by their own formulations to be separate from the Union of Lights. Being given no space to lodge in, the discarded thoughts would become subject or put under the feet of those who discerned the honorable place of the Union of Lights.

Then the process of bearing children occurred as the Mind of the collective body of Lights was read and unfolded. For as the Thoughts came forth, and as they were assembled into space, so they were called Names according to their Signs/Letters that assembled. Soon there was a multitude of Names that all belonged to One Name—the Unity of Yæhh and WaH—YaHúWah. These Names were called as Wisdom appropriated the Signs for the Union. Each Name is a strand of Thought that belongs to the fabric of YahúWah, to be woven and knitted together into One.

Let us clarify a matter that has become a misunderstanding in the minds of our generation. When we say that YaHúWah is one, we do not mean that this Name is singular in attribute or principle. As conveyed above regarding the Name, YaH, the Name YahúWah is the collective gathering of Lights, comprised of a multitude of Principles. WaH, also, is of multiple spaces, being *seven* or the *complete* housing of Principles. These seven spaces are the

means to arrange the letters or signs of light so that they may be perfectly expressed. Thus we know from the chart of twenty-two letters, that the spaces within our dwellings/bodies are to facilitate the complete expression and expansion of our Name. [add southern chart of letters with numerical spaces]

Within the spaces of WaH there are three levels of thoughts which establish three primary stages of thought development. These three levels are the three rows of the Letters, each row comprised of seven spaces. According to these three levels are the first, second, and third heaven. And yet there is a fourth, that is, the very lining of the cranium of the Holy Unified Ones which is above all else and unto which we ascend. Some consider that there are seven levels of the firmament, but there are not. The three levels of Names/heavens/firmament correspond to the three teraysaruns of Wisdom, Understanding, and Knowledge. However; there are seven ascendants or levels of messages in each column of letters as they emanate from the eastern gate of Madai. [add eastern chart of letters with numerical spaces] That is to say, there is a complete/perfect order/seven in each column of letters. From these seven ascendants come the seven notes amidst each octave. The pattern of the three levels and the seven spaces is the basis for formulating the *Menorah* or Tree of Life, aka the Burning Bush, within each Name. For from the Letters of Fire come the bush/body that burns eternally.

Through sorting out the Thoughts, the Union of Lights affirmed its perfection. From this Union all things have come, both the most sacred of the Thoughts and the thoughts excluded from this Union of Intelligence. For as Bayinah gave of the Principles of Light, they were gathered and reflected back through Chakmah. Every Name must undergo this same process to affirm its perfection. *For as your Name has given completely of itself to formulate a receiver, so the Name must examine all within it and purify the receiver from all bent/distorted reflections of Thought. This later process is what it means that a man should take a wife and purify her unto himself (no gender is intended), for every Name requires a collective State to know all that is within it via sharing/giving, whereby the Likeness of the Giver is beheld in the Receiver, and via the Union of two, all that is within a Name is known.* The body of sacred thoughts is called, Principal (Father)—being the source of begetting or bringing forth. But yet it was not a single light that produced the Thoughts, but a collective Order of Lights. Hence, there is none in the House of YahúWah that we can point to and say, “Ah, you’re the One,” for there are a multitude of Principles. Those in the Union of Lights have come to comprehend the Joy of their united Thoughts. They understood that any concept to exalt one above the other would be cast down, for it would be contrary to their union. The Union of their Thoughts would be cherished above all else lest any thought be permitted to weaken their confederacy. Hence, we have come to comprehend that YahúWah is One—a Unity. While the source of the Thoughts are in Yæhh, and the spaces through which the Thoughts would be examined in WaH, there was no intent to create anything initially. The act of creating would follow on behalf of the offspring that were being born. Hence, Yæhh has become known as Father, and WaH, has become known as Mother; but these terms are seasonal titles and are used by mortals which think that the Union of the Lights are as they are. They are called Father and Mother upon the return of all Thought Names and their expansion into One, for all will be of One Mind, not as children, but One with the Essence of Light expanded. One should start to move away from the mortal titles of Father and Mother. Rather, Yæhh is known as THE PRINCIPAL, WaH as THE

EXAMINER—one who carries the Principles and reveals them. From the state of WaH the concept of Reúwach/Breath/spirit comes. *Spirit/Breath comes from the spaces in which the activity of the Lights are seen to be emanating.* The emanation within the spaces was considered a spirit by those who did not discern the Source of the emanation. Later, as the Principal was collected into offspring, Yæhh was called the Principal of the House/ 𐌹𐌿, a term from which father is derived. And WaH has come to be known as one holding *the Spirit of Life*, a phrase from which mother is derived. The terms spirit and ghost are based upon seeing an activity of a presence, but not knowing the source of what is causing the action. One would see a form move but not see what caused it to move. Or one may observe the breath within the body but be unable to see the breath itself. Hence, the term spirit/ghost is a term of darkness, and we must move away from using it to denote the Name of WaH. For we know what causes things to move and why the body breathes in and out. It is not a ghost or spirit to us. We behold the very Words that have assembled themselves within us. This **Word Base of Being is what we call the Intelligence of Life.** Via this Intelligence, Breath resides within the human form. *The assembly of words amongst us is the Intelligence of Life.* Hence, Yæhh is the Principal Unity, and WaH is the Intelligence of Life.

## The Council of Seventy and The Union of Lights

As the Council of Seventy and the Union of Lights met, they discerned the twelve sides comprising the initial complete extension/offspring, Hushio. They affirmed that the offspring was comprised of all twelve categories of Thought that had been emanating from the Union of Lights! Some saw just four sides initially, others saw eight, then there appeared the twelve. They perceived that the child was comprised of three pyramids which were seen during certain periods of illumination. Through beholding the collectivity of their Thoughts in the child, they comprehended how thoughts assemble. They considered that upon this formulation of words, they would build the House for all the offspring of ALhhim to be known. Hence, the basis of all outer formulations is Hushio/ 𐌹𐌿𐌸𐌹𐌶, meaning one of *Lights United according to Wisdom and Understanding.* This child, spoken through the House of Enlightened Minds—Aharúwan, would serve as the base of all things or formulations for reflective thought. Understand that the Name of Hushio pertains to both Yahúdah and Aparryim. Via this Formulation of Thoughts—Hushio, all the offspring of Thought would come to know the Source and their Word Base of Being in order to enter into the Union and thereby becoming One with them! Hence, all things that are made have twelve sides, being a union of three teraysaruns (pyramids). Within all things are the Houses of Knowledge, Understanding, and Wisdom. The worlds are built upon the four square thought bases upon which the teraysaruns arise. The world can only mirror what is within the bases, but being outward and reflective, it contains distortions, warpings, passions, and lusts as well as statements of perfect alignment and truth. Since the bases contain all categories of thought within them, we come to know all that lies within us as the Principles within the bases ascend. When the foundational Principles arise within the Teraysaruns, the Name of Hushio, is changed to Yahushúo/ 𐌹𐌿𐌸𐌹𐌶𐌺 for the activities/ 𐌺 of all within the foundation have arisen to crown itself and declare itself whole and wholly belonging to YahúWah. All seventy/comprehensible Names will arise from our foundation. The Name above every Name is Yahushúo, for this is the state/position to *Grasp with the Hand the Lights United according to Wisdom and*

*Understanding.* When one is able to grasp in their hand the United Lights, they are positioned to be a ruler/one of the right hand, capable of managing the assembly of Lights in Oneness with the Lights United. Yahushúo is the ascended Name springing up from the base of every Name. This branch is likened to the central, over towering branch, which rises from the roots of the Tree of Life in every Name.

When the Master Collective Name YahúWah—the same as the Union of Lights—had given and tested all Thoughts of Light, a kingdom was established within the spaces where ever the Light was received. All thoughts coming from YahúWah are an unfolding of the Collective Name; hence, we, as being the formulations of the Thoughts of YahúWah, live amongst the unfolded Faces of YahúWah. That is, in the beginning there was a gathering of lights. All around this central gathering was space, a darkness, without form and being void of the illumination. As the Light was given or as the Thoughts of YahúWah were projected, the thoughts were received into the surrounding spaces. As noted above, the space receiving the thoughts became joined to the source. This space surrounding the Union is the House of the Laúwim. Within the consecrated space (later called the Kadosh Kadoshim), the thoughts were held and cherished. And when the space became full, and the thoughts developed within her, an offspring of this union was born. This offspring was called Hushio, being of the Union of the Lights. This firstborn formulation of twelve sides, became the base for all other Thoughts to arise. As each assembly of Thoughts arose, a Name was given to each. This was the beginning of the Kingdom of Names. Hence, if we are all within the unfoldment of the Faces/ Expression Thoughts of YahúWah, then in Him we live, move and have our being. We live in the midst of the Faces or in the midst of the Garden of Thoughts arising in the fields of our Name. All that is of YahúWah is called by Name to enter into the Union of the Lights, for nothing without distinction and purpose will be called to enter into the Holy Union. When you pass from the veil of your mortal body, your Thoughts will be evaluated to determine the level of your progression unto the Union of Lights. You will not see the Union of Lights or God or whatever you may expect to see anymore then what you are able to see at this time. What is beyond the Union of Lights is called “outer darkness,” the realm where the Thoughts of the Union are not accepted—where lies, deception, distortions, and betrayals of oneness are cast.

### Ascertaining the Principles of the Union of Lights

*When we pray, we are reading into the Collective Name of Lights.* Via reading into the Name, we compose an order of Thoughts as we draw out of the Name. The Name of YahúWah, being the centre of all things, has expanded to formulate the universe. In this state of expanse, we live. Through prayer, we meditate upon the Name as it opens before us. We discern the activities of Light according to our level of understanding and grasping the Principles.

Several prayers in the writings convey how *prayer is an access into the workings of Light* that pertain to our Name and its level of ascension. The prayer of the servant of Avrehhem includes the words: *wayomer YahúWah, ALuhai Aduni Avrehhem.* As the servant



uttered these words, the fields of the Unified Name are beheld. What is being inquired? The servant is seeking for an extension of Avrehhem's household dwelling within the Kingdom of Names. What does the servant see? *A woman is seen* at the well, symbolizing *a thought capable of composing and magnifying spiritual attributes* arising in Avrehhem's house.

In the Teúwrah, we are given readings to direct us in how to pray. We are to *enter into a midrashim*—to seek or to inquire and thereby expand the Founding Principles of each Name. Thus inquiries are made on behalf of the fathers or the Principals: Avrehhem, Yitschak, and Yaaqov, the three levels that pertain to our Name within the earth space. Whether or not you call Yæhh, Father, or Principal, or whether you call the Patriarchs, Father, or Principal, depends upon your position with them. As you attain to be One with them, the term Father is no longer relevant, for you have entered into the same essence as the Principal. Keep in mind that Rav Yahushúo instructed us not to call anyone in earth, Father, for there is no man that is the source of our Name. MattithYahu 23:9 [Many references where the statements of Yahushúo are quoted and the term Father appears, should be understood to mean The Principal of the House.] Understand, that as one is learning of their Origin, it is fitting to use the term Father; however; as you are seeking to enter into the Union of the Lights, it is fitting to use the phrase, The Principal of the House. As we reside in the Kingdom of Names, we seek access into all things pertaining to our Origin and to develop according to the Foundational Principles of Light within us. This is the focus of our prayers. Therefore, whatever is needed for us in our development of Name, will appear, even as the woman, Rivqah, appeared in the eyes of Avrehhem's servant.

Kayphah [Peter] prayed. As he entered into the access level according to the stage of his development, he saw the household of Cornelius who also was inquiring into the Unified Name. Via prayer *contacts are made* and our *Name receives assignments*. Our interactions and points of service are envisioned to us according to our level of development, as to where we should be and what we are to be doing, on a daily basis!

Yahushúo and others said to pray with these words: *Avinu, atah b'hashemayim w'aretz*—Our Principal/Father, whose composite Nature is in all Names [the heavens] abiding in states of Transformation/Earth, your kingdom comes—is appearing before me. When we say, Our Principal/Our Father, verses My Principal/Father, we are speaking as ONE VOICE with all who affirm that they belong to the Union of Lights. We speak not independently in prayer, for we live not unto ourselves or by ourselves lest we project ourselves into outer darkness. Rather, we speak collectively in the Unified Name and thereby have access to all points in space where the Light resides.

Through prayer, we enter into the Name, not into the world. For in entering into the world we are enslaved, regulated by things, and become the slaves of Mitzraim/Egypt. We arise through the processes of our Egyptian State. In our prayers and in our living, we enter into the Name of YahúWah. By entering into the Name, we discover all attributes of Light. Our Name functions according to the Principles of Eternal Life to which it belongs eternally. We continue to discover through our studies and our prayers until we enter into all Words of YahúWah. Through these words of the *lashon hakadosh* (holy tongue) we build our House upon the enduring tested concepts of the Rock—the Thoughts which have gathered to form

the Union of Lights. We ascend from the foundation of our Name into the totality of YahúWah.

Through taking a hold of each Principle or Concept of Light, we expand in knowledge and understanding. Avenues open before us. These avenues were here all the time, but without the knowledge and understanding, we were not able to see the *derek* / way into them. Through days of learning the activities of Light and the Thoughts of each Light function, we continue to dwell in the House of YahúWah. The priests or servants of YahúWah have provided for our studies a midrashim or academy to discern and integrate all concepts of YahúWah into our Name. Signs that we are learning will become evident as we integrate Principles into our Name base via which we build the house of our Name. The Principles are the stones that we build with. In learning we create spaces for the Word of YahúWah to dwell fully within us until we are filled with the fullness of the Mind of Mashiyach. We learn to designate the spaces within us to be receptive to the Words of YahúWah. When all the words of YahúWah have come to abide within us, we have constructed a Bet HhaSham—a House of The Name. And in this house, YahúWah dwells, for the Union abides not in houses built with hands, but in houses built by constructed perfected thoughts of all extended from within the Union. The coming of YahúWah to dwell in our house signifies a marriage. The house that we built for our Name and the House of YahúWah now become One. We enter into the Union of Lights, and the Union abides within us. We are now of the Master Name that formulates and regulates the worlds, manifesting the secrets and mysteries to openly share, preserve/guard and to delight in them through their works. Our Name has been blessed—fully expanded into perfect Unity with YahúWah. Being born of YahúWah, we are of the same essence to dwell perfectly aligned by Name in YahúWah.

The Union of the Lights have already laid the Foundations of other worlds that will comprise the expansion within the Twelve Categories of Thought. As we enter through the levels of the firmament, we will ascend into the dome or cranium of the Union of Lights, from which point we shall assist to build upon the foundations of glorified Thoughts which are developed as a result of our expanding the Thoughts of the Unions through our Name. Each Name is the glory of YahúWah, for we are holding the values/weights of the Thoughts emanated from the Union of Lights.

In praying inclusively, we come unto the collective state of Names—Our Principal. In choosing consciously to say, *Our Principal*, we lift up the voice of everyone in the family of Names. Through prayer in the Name of YahúWah we enter into all realms of Light, being granted points of access for learning and performing our service amongst the whole. Learning and doing support each other as the activities of a seed supports the body. Our services are likened to the bread that houses the concepts of the grain. Hence, *via services and commitments of our energies unto the works of Light*, we are given access points within the network of Light. So when you think you have found a place to learn, know that service is required to gain further access. In our prayers we make contacts with all levels of knowledge and understanding. We establish contacts with others in the same dimension that we reside in as well as with messengers/angels. Those who are nearest to our level of service have imminent contact/fellowship with us as shown in the examples above with Avrehhem's servant and

Kayphah. At the end of each Torah class, we make a Unified Circle. We all join hands to affirm our unity. In the circle we pass the holy essence of our Name into the circle of Names gathered through our right hand. With our left hand we receive from the giving of all Names in the circle. In making the circle, we affirm that we are of One Breath and we affirm our quest to enter into the Union of Lights. Together we comprise the Kingdom of Names.

We do not seek for things, for all things are subject to the powers of light. We do not ask for the world. Rather we seek Principles via which things appear. We do not ask for what we shall eat or put on, for all of these things the gentiles seek. Rather, we seek first, the Kingdom.

We affirm our worship—service to the Master Name by serving together with all that are distinguished by Name, belonging to the Union of Lights. To worship YahúWah is to serve with others according to our Name. This occupation with others is indeed our reasonable service. In serving the House of YahúWah, we fulfill our Name. Worshipping is serving as ordered / called by YahúWah. We serve everyone as unto YahúWah, for all comprise the Unity of YahuWah's Name. Should the thought expression of YahúWah be not evident in those around us, it shall appear, for so have all been called and do now stand before us with the Faces emanating from their collective appearance. Therefore we do not lie to one another nor act haughty nor create discord. In praying we discern our duties amongst the whole. As the servant of Avrethem prayed, he was shown what he was to say and do. When we pray in the Name of YahúWah, we are bringing all of our members of Name into the active realm of the Unified Name. And in so doing, we are active in the position of YahúWah. For until one knows their position in YahúWah, they are sleeping, and their hands are not united in the Circle of Fire. The Principal does not seek to be adored or bowed unto except in attitude of reverence for the State of Oneness. None in the Collective Name commands you to pay homage to them, for they will bow to you in honor of your position of service and in your quest for knowledge even as you bow to them in honor of their Union.

We learn to graduate in our praying as we hear sayings from the Principal. We learn to serve as we observe the devotion of those in the Union of Lights. Those who are given access into the paths of Light are those who have put their time and purse into the works of the Light. There are those who seek in the midrash to find what they can learn, to see what is in their estimation correct or wrong, but have no intention of enlisting themselves into the service of the King who holds the worlds together. They hold back their time, but have no regard for your time. They hold back their purse, having no understanding of a collective kingdom of Names and how that all things are to be devoted to the works of Light.

As we approach the Unified Name via prayers and sacrifices, we may be touched by all who are in the Unified Name. We may be healed, confirmed, blessed, hugged, taught, sung to and we may do likewise to all that is in our scope of vision. Coming into the Name, we are lead into avenues of service and in contact with others working within the parameters of the same level to which we are growing. *We will find answers* through our searching. Through affirming the Presence of the Faces of YahúWah in all peoples, *answers will be given*. Thus King YedidYahu (Solomon) *asked on behalf of the people in the kingdom*. He prayed on behalf of the collective state

of the kingdom verses asking independently for special favors or recognition.

Let us enter into the Name and into all sacred spaces which have accepted and honored the Words of the Name. Here we serve together the King of the Kingdom of Names. Our request for global peace will be a reality that will usher us into an era of great expansions of Intelligence. The Union of Lights have already laid the foundation of other worlds that will comprise the expansions of our Names. These worlds are Thought projections to reveal the glory of the Twelve Categories of Thought that are held within us. YahúWah spoke the words, and the glory of the words fell into our Names. We are now holding the glory—the value and the weight of all of the utterances of the Union. As we progress through the levels of the firmament, we ascend unto the dome or cranium of the Union of Light. In the Union we take our place and assist to build upon the foundation of Thoughts. We bring into the House the glory of our Names. As a result of expanding the Thoughts of the Union within our Name, we abide forever in the Kingdom of Names.









