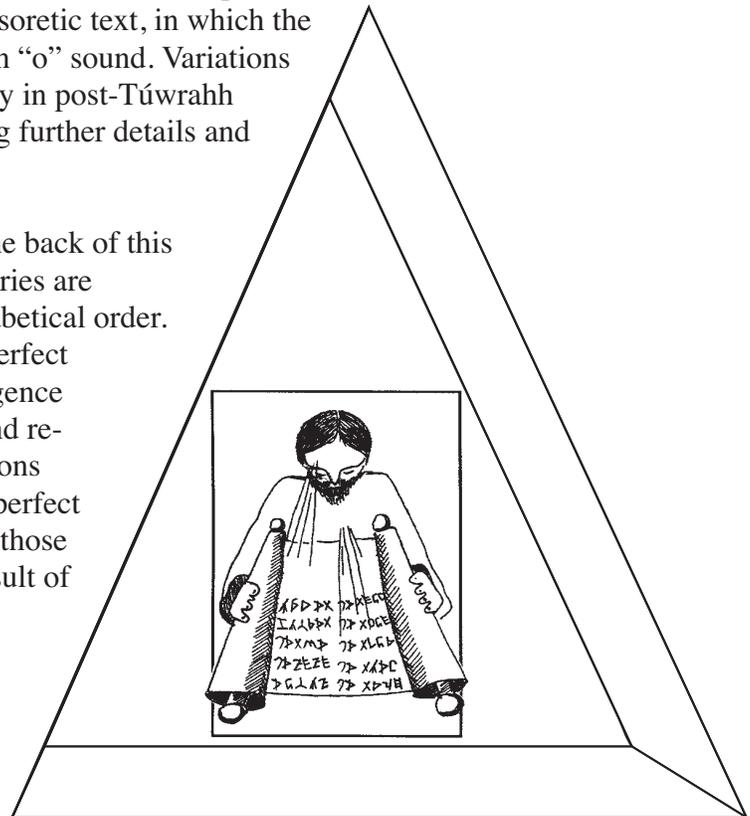


Numerical values are listed in each entry. This value may be of interest to comprehend the messages of Wisdom in words with the same value. Where some of the values are exactly as the entry, we have not belabored the point to add repetitive verbiage. Also, during Túwrahh Light Studies of BHM the value of the letters, counting by ones, was presented. Thus some of the entries have one or two values depicted depending on the values assigned to the letter. In most entries the value via tens may be reduced to the distilled value of counting by ones.

Included in the entries are mathematical formulas of words. The formulas provide significant understanding of the structure of light and demonstrate how an action/verb or noun is balanced to express a perfect ratio. The English transliteration of Names and the words of which they are comprised follows the numerical structure within the words. For transliteration, the Murashu Text, compiled in Nippur in the fifth century BCE, in which the sounds of the ሂ/ÚWah/Waw are voiced as “u or w or uw” (as sustained in Old French), is preferable to the changes made within the Masoretic text, in which the ÚWah is typically pointed to generate an “o” sound. Variations in some dictionary entries are found only in post-Túwrahh writings, and are considered as revealing further details and evolutions of Túwrahh thought.

The **English to Hebrew Index** at the back of this work may assist you to find a word. Entries are arranged according to the Hebrew alphabetical order. Realize that the perfect words and the perfect Túwrahh are written through the Intelligence within each name, and that the books and resources serve as a guide to the inscriptions within. However, where you find an imperfect rendering or mis-spellings, please draw those to our attention. Peace increases as a result of understanding this work.

ሚሂሂ Shalúwm,
Bænúwt Aharúwan/Aaron



Introduction

Language derivatives of the Ancient Qudashim Tongues are Oovri or Eber, meaning that they are Cross-Overs of the Rays of Light into symbols. Etymology, the origin of a word, partly discerns the use a word form becomes commonly understood among a general populace, with the result that linguist come to recognize a meaning, with alternative senses and applications, when they compile dictionaries. The dictionary format is a way of correlating words between languages, and is helpful to assist translations. However, the purpose of the Túwrahh Light Dictionary is to convey not only the etymology of a

word, but most importantly, the **essence and structure of Light** within the Túwrah/Torah, whereby the reader may discern the Light contained within the Letters as a word opens. The *qedam*/origin of a word pertains to the Signs of Light that comprise its meaning which are set forth with Understanding including the inherent Values/Numbers within a 494 Word—the insights within you, as offspring of ALhhim where the Words are activated and reside.

When thoughts of the Intelligence are discussed in the languages, however, meanings can become of more consequence than in ordinary communications. Particularized definitions are desired. Anxiety, at times, accompanies vital interests; and an explosive mixture of religious zeal and misunderstanding, which arises from confusion of expression, impels one to argue and faiths to collide.

The trend towards fragmentation is the pattern of etymology. There is no resolution along that path: only interim understandings and further questions, leading to further fragmentation. The purpose of religion is to reveal thought processes, dispersed within an ascending spiral, the way to the center of Bayinah.

Language is capable of pointing to the center, but not on the etymological level. Other levels of usage must come into play, among them the oracular. Within any language there is text and subtext, which is where the oracular dimensions begin. It is from this wobble in the absolute of the literal that a **student learns to open to processes of thought** that broaden the mind until it is capable of guidance by the Intelligence/Breath.

Initially, the oracular is perceived to be a realm of mystery, and so it is. Recent revelation proves that the Western alphabets, including *Ketav Levanah*, the ancient Hebrew prototype also known as the Phoenician and as the ancient Arabic, all devolve from a common sacred geometry. As the intersections of that geometry reveal themselves, the oracular emerges in its fullness, at which level it becomes not the language of religious mystery, but of religious science. The appearance of the Crown Diamond of the Tree of Life proves that the languages of man are congruent with the mathematics of the cosmos.

The ancients conversed with words written in richly symbolic hieroglyphs; and the words they used were, simultaneously, numbers. The meanings of words and the values of the numbers are associated together in all communications; for words and numbers were the same. The letters are the garment body of the numbers within each word.

This feature of language has been lost from the consciousness of many. It has not been lost to the language itself, however; for numerical value is inherent in all Western alphabets, as demonstrated by the geometric patterns. This level of understanding is being reclaimed for all Western languages. The hieroglyphic understandings underlying these languages can also be restored; for the letters of the prototypical Ancient Hebrew are known to have specific meanings, and the subsequent character forms are of the same pattern: they therefore share the same characteristics.

The path to restoration is a path of measurement. Until complete measurements have been understood, the aura of mystery will continue to attend our thoughts.

A mystery is a veiled expression: an unstated signification is being presented; and the clues pointing to that signification are hidden in the construction of the mystery, itself. As with mere fictional mystery,

a spiritual mystery is a story in which the veiled parts (such as characterization, cause and result, and the very progression of events) function precisely as variables function in a mathematical equation.

In any mystery, certain truths are known—stated. To resolve the mystery, one juggles known facts with hypothetical variables. This is the same process of thought used in algebra. Because of known factors A and B , we can solve for x when we deduct from its probable solution erroneous possibilities q and z , thereby establishing the likelihood of probabilities m and n . Further calculations bring us, eventually, to the answer.

Scripture is an interweaving of many mysteries operating at many levels. Accepted scripture are referred to as “lively oracles of ALhhim.” Whatever its historical merits, therefore, scriptural authority lies in oracular dimensions. The concept of “all powerful” is Spirit in the heavens and earth being freely distributed amongst all Names, whereby there is no other King amongst you. The all powerful Spirit comes down to reside and abide in you collectively whereby all Names are in agreement, affecting a total allegiance to your King YHWH. The authority dwells in your Rings/Eyes of ALhhim. When all consent to the Unified Authority of the Word, there is a kingdom/domain of peace, joy and righteousness in the RuæchHhaQudash whereby wars and sins cease. Your Seven Rings/Eyes, in agreement with the Light of YæHH, are filled with Illumination and all knowing Words. Is there anything more that you could add or receive to be more powerful?

The Nature of an Oracle speaks to the question prevalent in the mind of the petitioner, and therefore an oracle’s revelations cannot be said to have but one meaning. In the case of oracular scripture, its revelations have as many valid meanings as can be invoked by the points of view it engenders. As oracles, scripture is composed of parables in its most highly developed form.

To understand a parable, one must first analyze the employed symbolism. With the structural parameters of the parable firmly in mind, one then searches among one’s store of verbal variables (words) to find a word set that satisfies the parameters of the symbolism.

When a suitable word set is found, the parable can then be paraphrased according to that word set to arrive at an interpretation. The process of interpretation is therefore equivalent to the process of reaching a mathematical solution to an equation.

To truly understand the mystery of a parable, however, it is not adequate merely to replace the literal word set of the parable with the variable word set selected as basis of interpretation; for a parable is a component of the lively oracles of ALhhim, and every parable will have numerous valid interpretations applicable to human experience.

True understanding consists of a functioning comprehension of the underlying dynamics operative in a scriptural equation. When the spiritual dynamics of a parable are discerned, verbal interpretations become relevant only as they demonstrate an expedient utility in human communication.

The foundational components of scriptural mystery are the individual word forms, themselves—especially as concerns Túwrahh, which is the basis of all other scripture. The Túwrahh is an extension of One Principal. How, then, did the ancient scribes arrive at the word constructs we now study?

Scripture admonishes us to rightly divide/distinguish the word of truth. Is only one set of word constructs to be considered as being correct, or does the correct word construct at any given reading depend upon Understanding of Ræuch HhaQudash, acting as guide? We conclude the latter; for it is written, “Quench not the Intelligence.”

The literal elements of scripture kill—that is, they restrict focus, leading the mind to those questions expedient for spiritual growth. The spiritual elements of scripture quicken heart and mind, and they attend the literal, peeking through the lattice.

As one advances in study, different methods of analyzing the words of scripture become apparent. To ignore them is to quench the Spirit, but to embrace them is to enter into a higher level of study, where still other reading options present themselves.

An Oovri/Hebrew word is a mathematical expression, read either as simple sums or as algebraic equations, balanced or unbalanced. Words can also be equated to other word forms by virtue of their having the same sums; this method of study is known as “Gematria.” Further, the mathematical properties of distribution apply: a word’s numeric letters can be read or interpreted in any order without changing the end result. In Hebrew study, this method is known as “Notaricon.”

A related method of study is named “Temura,” in which the letters of any given word form are, themselves, read as words. The word meanings for individual letters are derived from the hieroglyphic properties of the Ancient Hebrew script. To restore this tradition in strength, it is necessary to return to the source language.

Every Hebrew word is an equation. It therefore follows that every Hebrew word is a veiled mystery to be opened. The oracular definition of any Hebrew word must therefore speak to all functioning dynamics underlying each letter and within each letter set.

Etymological definitions are derived from usage: if enough people agree that a sound has a particular meaning, then that is what that word means. This method of determining the meaning of scriptural word forms has led to much confusion and error. The original language is oracular, and the restoration of all things must pare away the veils of darkness imposed upon scripture by the traditions of men.

The comprehensive oracular definition for any Hebrew word form would be that set of interpretations which both treats of all possible combinations of arithmetical variation in the valuing of the Hebrew letters in a word-form equation and which also includes all possible readings of the symbolic hieroglyphs employed, remaining mindful of their locations on the Tree of Life. Thus does Shaul write that no scripture is of *any* private interpretation, meaning that the Truth of scripture is measured by the unification of all meanings it engenders.

In 1985, the teachings of BHM began to move from commonly traditional external interpretations of the Túwrahh, to a focus on readings of Light Principles embedded in the Túwrahh writings. *This approach includes the examination of letter and word arrangements set in a progressive order to unfold the full revelation of the works/offspring of ALhhim.* Messengers DaniAL and Yahushaphat have assisted in providing an understanding to the scrolls under the administration of Bayinah.

Each word form is examined according to its root meaning as hieroglyph and is allowed to stand in that sense, untainted by the artifices of translation, to convey what is written: there is no forcing of the translation to bring forth an understandable sense, nor is there a commitment to maintain the popular and familiar translations; rather, each word is recognized for its vital importance, as inspired by the Breath of the Holy to be written; and combinations of the words together in each sentence are allowed to speak for themselves in the presence of angels.

Where there is no apparent understanding of the translation initially, the words are nevertheless honored and revered and allowed to emanate the message that they hold. The concealed message within the word arrangement arises through meditation of sequential revelation.

Where many translations add additional words not appearing in the biblical texts, the translations of Midrash Bet HhaSham do not; for the words inspired by RæuchHhaQudash are sufficient in themselves. English translations are chosen to best convey the sense gathered. It is the message of the Ræuch HhaQudash that is listened for and read: the Midrash does not abide in the shadows of traditional renderings/interpretations.

The work of translation is committed to the Children of Aharúwan/Aaron, who are entrusted to read and teach the Túwrahh to all YishARAL and their nations, who come and say, “Teach us the Law!” To the offspring of Aharúwan the Túwrahh is given; and, hence, it is the generations of Aharúwan who are appointed and gifted to teach the Túwrahh. For how can one teach what they are not given? The Túwrahh is given to the priesthood.

The translations also are dedicated to convey the goodness of YæHúwaH and to lead the hearer to the performance of the writings in faith. Through beholding the goodness of YæHúwaH within, the initiate repents—that is, turns from vain servitude and devotion to the world to walk anew according to the interior Kingdom of Names and the Commandments of Life.

Túwrahh is a Living Light Force loaded within the manifestations of letters/signs. It is the guide for your Name to regulate and develop your attributes of Light. Not walking by the outer darkness of the world, you walk by the inner illumination of the Word. The unfolding of the words of the Túwrahh give your Name the illumination through which YæHúwaH directs your steps.

In studying the Túwrahh, the divine design and Nature of Names are addressed. By way of illustration, the genealogies are not read as lists of men as history; rather they are acknowledged as *a record of the progressive unfolding of the dynamic attributes that characterize a Name and the unique, appointment within the progressions of Thought.*

Each Name in the Túwrahh is a vital attribute of the totality of HhaSham YæHúwaH. It must be understood that every Name in the Túwrahh contributes in comprising the whole Nature of Light. Within each Name are many Names. As each Name is confirmed and fully actualized within, the complete expression comes to walk in fullness: in accordance with and in fulfillment of the promise of the appearance of meShiæch, as given to Avrehhem, to maShayh, and to the priestly prophets. Additionally, there are contextual sayings and numbers that pertain to the names, and these are integral to their understanding.

1:1 Ratios

The Name of ALOZAR/4 I O C 4 commences with the ALPHÆH Letter. The values and the ratio are hereby set forth:

2 7 7 3 1 The Numbers
4 I O C 4 The Letters

Initially, the Letter ALPHÆH/4 appears as the Head of the Word, being in the first place, and beside it stands the LAMMED/C which is how the ALPHÆH of every kind is sorted into families within the Orders of the Lights. These two Letters, being the Name of AL (common usage: E/God), are the Head of every thing in all worlds for they are the beginning of the Order from which comes the Laúwim/Levites to whom the Staff is placed forever in their hands. The Union of these Letters comprise 4 which determine the 4 quadrants within a circle and the 4 mouths which are in the Mind of the Priest/Quphæhh/ᐅ from which comes the base and the ascending House/Tent/Δ of YæHúwaH.

3 1 The Numbers
C 4 The Letters

The balance or harmony of these two Letters come by their giving. What is in their midst is the value of 2. There are three Letters that carry the value of 2, the Bæyit/ᐅ, the Kephúw/ᐱ, and the Rayish/4. The first to emerge out of AL is the Head or the Rayish. This Head is what is known to be the meShiæch, being the Head of all creation but not the Head of the Initiator/Giver/Creator. The Rayish is the Head of the Body/I O which appears in the midst of the Rayish and the AL as the ALPHÆH is passed from the side of the LAMMED unto the Rayish. This passage of the LAMMED to the RAYISH is through the Body of the OYIN-ZAYIN. As the Zayin is aligned with the consciousness occurring in the midst of AL and the Rayish, the tongue/penile glan transfers the SEED, ALPHÆH, to the MIND, RAYISH. The space between AL and the RAYISH is the formation of the firmament in which all thoughts flourish and expand to reveal their glory/radiance of Light.

The Rayish/4 is drawn out of the LAMMED-ALPHÆH/C4 Union, 3 - 1 = 2.

2 — 3 1 The Numbers
4 — C 4 The Letters

As the ALPHÆH SEED is passed from AL to R, the thoughts Principles of Light are set in motion to comprise the 32 paths within the rings of Wisdom. In that there are 4 Houses in Wisdom, each with the value of 8, there are the paths of 4 x 8 =32. The 32 Paths are derived from the Lammed/30 + the Rayish/2. The drawing out of the Seed in its season/quadrant or via the 4 mouths yields the complete consciousness of all within the Head of ALOZAR, whereby the Body/Tent of Meeting/I O appears. In the Tent of Meeting AL abides in the midst of the people—the collective consciousness of Names. The dwelling of AL with us (OmanuAL/Emanuel) comes with the building of the House of YæHúwaH, whereby the full Counsel of ALOZAR becomes apparent.

The Body of the Ten Letters— OYIN-ZAYIN union—is the Flying Serpent body aligned at the sides. The Five Letters of the Zayin, Chayit, Tæyth, Yeúwd, and Kephúw are aligned with Five Let-

ters of the Lammed, Mæyim, Neúwn, Semek, and Oyin. These five to five comprise the Union of the Lights, written as the HhúwaÚwahHhúwa or 5 united to 5, from which comes the Name of YæHúwaH in which all Names abide. In the Union of the Five to Five the tail is in the mouth of the Head and the full circle of consciousness from the foundation to the head fills the body as the smoke and the glory fill the Tent of Meeting. The Body is carried by the wings of the remaining twelve Letters. (For further details, consult BHM document: THE HOUSE OF DAN.)

2 7 7 3 1 The Numbers
4 I O C A The Letters

Through the activation or giving of all that is within the House of AL (BæyitAL/Bethel), the 1:1 ratio is established, and all things in the House bear the image/likeness of the Unified Name of Light.

10/1 : 10/1 : 1 The Ratio
(2 1 7) (7 3) : 1 The Assembly of 10
4 A I O C A The Letters



Amidst the words of ALOZAR, the pattern of the 1:1 is carried forward even as the traits of unity passed from one generation to another. In reading the Unity within the Letters, the Shêpâhh BêRurah—the pure language is restored unto us collectively [Tehillah 12:5/7; Zephanyahu/ Zeph 3:9]. Note the Law of the Transposed ALphæh in the Name of ALOZAR.

The Letter ZAYIN, from which the ALPHÆH comes into the Mind, is written and spoken as perfect or complete.

5 1 7 The Numbers
Y Z I The Letters

ZAYIN contains within its spaces, the ALPHÆH. The Presence of the ALPHÆH is heard as the Name of YZ I is uttered as ZAYIN:

7 : 7 The 1:1 Ratio
(5 1 1) 7 The Assembly of 4
Y Z A I The Letters

A Letter within a word may be doubled in sound to convey the 1:1 Ratio of thought, for in that each Word is Perfect, and therefore nonpartial, it is thus spoken perfectly, whereby we do not speak apart from ALOZAR. When a Letter is doubled it is said to be hard and thereby conveys a firm sound, verses the soft sound as a Letter is struck once upon the tongue. A doubling of a Letter may be equated to striking the same note twice, side by side, in a musical score. An example of a double Letter is the Dallath, whereby it is spoken as a hard **D** sound, verses a soft D that has the sound of *dth*. The word “achadd” is uttered with a double D whereby there is a 1:1 ratio amongst the Letters that comprise the thought of Unity/Oneness/Achadd: Δ Π A. The Numbers in the Word are (4)Δ, (8)Π, (1)A. In doubling the final Letter/Δ, the ratio of the Word is (8)Δ, (8)Π, (1)A, whereby the ALphæh conveys that it is the means to give rise (8)Π to the square base of the

Combinations of the Letters are the means to expand and multiply the Thoughts within the Mind of ALOZAR. Through every Union appointed by AL, the Mind of AL is expanded to convey the Full Counsel of HhaALhhim. The combined Letters are continually interacting and exchanging properties, whereby they are eternally radiating their Light, neither slumbering nor holding onto anything, as though anything is of their own possession, but continually sharing everything that they have. In accordance with HhaALhhim, the Assembly of Names are of one heart and mind [SepherMaoshah Sh'lichim/Acts 4:32], none considering anything as of their own, for all things belong to the Oneness from which they come and are designated to be used according to the Oneness to whom they belong.

The Words are continually being spoken inaudible, within the conscious mind, and are uttered audibly through the mouths/spaces/openings at our gates. The words of Light carry the vibrations of the 1:1 ratio of Light as they are discerned and spoken through the Name of Shucham, meaning equality. Shucham is the Offspring of Dan, coming out of the Fires of the Shayin-Semek Union. In knowing the 1:1 ratio of every word, the Breath of Dan speaks 1:1, whereby every Word uttered is of ALOZAR unto whom we give an account of all words [Mætiayæhu/Matt. 12:33-37]. *According to the Words of HhaALhhim*, all things are appointed unto our Names [Dibre HhaYamin/I Chronicles 25:5].

The words of ALhhim carried within our Ræuch/Breath, audible or inaudible, are the thoughts of perfect balance and harmony. Through these words, the worlds of Light, being the ten lands of our inheritance, are formed. HhaALhhim are **The Principles—Seeds that Govern all things. Within HhaALhhim are the two Lights of the OYIN and the SHAYIN, being the heads of the scepter of the two Lights/אָא, whereby the ALhhim govern all thought considerations and activities. The words of Light are extended through the Zayin tongue, whereby they are transmissions of waters—Breath distillations and crystallizations of unified thoughts.** Through the tongue one perceives all that is within the Body of Light.

HhaALhhim are the Houses of Unlimited Concepts, ever giving, expanding and revealing the Principles of Unity. In HhaALhhim are a multitude of Seed Principles that are cast into the firmament as the stars. As each concept, or Principle Seed, is opened, whereby the nature of its Light is seen. In the opening of every word of ALhhim, the Light of the Shayh/Lamb fills the Temple.

HhaALhhim are paired; as nothing of ALOZAR abides alone. In the pairing of the Names of the Letters, the Full Counsel of HhaALhhim is declared. The unified word, ALhhim, is the plural form of AL—the United Order out of which comes all Teachings of Light.

The 1:1 Pairs of the ALhhim

The Four Houses of Wisdom
 Zayin-ALphæh
 Úwah-Bæyit
 Hhúwa-Gammal
 Dallath-Dallath

The Four Houses of Understanding
 Neúwn-Chayit
 Mæyim-Tæyth
 Lammed-Yeúwd
 Kephúw-Kephúw

The Four Houses of Knowledge
 Shayin-Semek
 Rayish-Oyin
 Quphæhh-Paúwah
 Tsædda-Tsædda

In each of the United Pairs of Letters there is the Taúweh, whereby they are joined as two sticks or branches of Life 1:1.

The ratio of 1:1 appears as two sides that are joined together. In other arrangement of the Letters, the 1:1 ratio appears as the head and the tail of the word with a common value in its midst. In this case, the combined value of the ends is the same as that which is in the midst. In the Name of the Laúwim; the value of 1 is in the midst. The sound of the ALphæh is present in the Name Laúwi/ᐱᐱᐱ for the instruction of the ALphæh is drawn out by the Mæyim/waters of Breath. The presence of the ALphæh is within the Yeúwd that is within the root word, Laúwi/ᐱᐱᐱ. From the three 4's within the premise of the word Laúwi/ᐱᐱᐱ, the value of 12 is derived, whereby there are twelve staffs/branches/tribes, one for each of the Houses of YishARAL.

4 (1+6+6=**4**) **4** The Numbers
 ᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱ The Letters
 4:4:4 The Premise
 1:1:1 The Ratio

The LAMMED-YEÚWD House of ALhhim contains the totality of the 22 Letters which are housed with the Laúwim, the offspring of the LAMMED-YEÚWD.

(4+4+4=**12/3**) **12/3** (4+6=**1**) **1** The Numbers
 Δ Δᐱ ᐱ — ᐱ ᐱ ᐱᐱ The Letters
 12:12 + 10:10 The Ratios
 1 : 1 The Ratio of the House

provide a basis for a word to be formed, from which results are drawn. The Seed is the premise. The Tree is the result drawn out of the Seed. The Word of AL is the Seed of AL—the Unified Faces of Yæhh. The WORD of AL is the same as the SEED of AL, for from every word a tree/plant formulates. A WORD of LIFE creates a TREE and brings forth the FRUIT of LIFE within the SEED—thereby giving evidence of the Light.

From the Seed of AL a Body of Light rises; the fruit of the Seed is born upon your twelve branches. This fruit is “the food we eat that others know not,” for as one engages in the Unity of the Branches, they yield the fruit, or the deeds of their thoughts, from which they eat and are satisfied. The seed are formed in the Land in which the offspring of the House of HhaALhhim reside, wherein it takes root, rises, and fills the land with harvests.

Principles of Speaking the Words

Foremost, consider the perfection of the Word. Notice which Letters are united to bring forth a perfect Word within the Body of ALOZAR.

Add up the values of the Letters according to the Numbers 1-0. Each of HhaALhhim are of 1-9, as each Letter is from the Hand/10 of AL in which is nothing/0. From the zero or the state of nothingness, AL has formed all things and brought all to manifestation to fulfill every thought to become laddened with the fruit and the expressions of Light from which they are derived.

The Hand of AL is conveyed by the Letter Yeúwd, which is a 4:4 ratio and comprised of three Letters: ᚰᚹᚰ. The Letter Yeúwd/ᚰ is 1; the Úwah/ᚹ is doubled to comprise 12/3, and the Dallath/ᚰ is 4. In that the Hand has nothing within it, the ratio is read as 0:0, for all that is within the Dallath is drawn out and given by the Hand of AL. The Hand of AL is the priest with the staff, which measures out all thoughts unto a space of residence—a sabbath. The Yeúwd is the Head in the midst from which all Thoughts become manifested and understood through deeds. *The Hand is the Enlightenment* that is not of any form or materialization, nor can it be weighed except by the fruit that it produces. In this manner, the Hand of AL fashions all things by what is unseen and becomes understood when it is spoken, whereby it becomes visible or seen.

The Letters of tens and hundreds are reduced to their smallest value as one determines the ratio of the united Letters that comprise the Words of Light. In reducing the values, one uses the values of Understanding, which is in the midst of the Word and through which the Word of HhaALhhim unites and expands.

Consider the combination of the Letters to speak inwardly, that you may first hear them prior to speaking them audibly. Consider that the Letters are a gift and an emanation of Light. Speak the Word with a 1:1 ratio. When the Letters that make up a Word do not seem to balance into a 1:1 ratio, consider doubling the sound of one of the Letters, and thereby doubling the value of one or more Letter to achieve a perfect ratio of thought.

When the Letter Úwah is present within a Word, the value is 6. When the Úwah is doubled in a Word, the value is 12, but counted as a 3, as 3 is the reductive of 12. The Úwah may also indicate a balance between two sides of a Word or may serve as a plus mark to add to sides together.

In some Words, the ratio is derived by speaking the sound of an ALphæh or YEÚWD within the Letters, whereby the values within the Word are fully extended by the Hand—the tenth power, or whereby the Principle of the ALphæh is underlying within the Word and becomes heard as it is spoken.

Some of the three Letter Words have been used as two letter words, for the meaning or relationship of the two Letters combined, have special significance; i.e. אַװ, meaning the Lamb, which signifies the Lights of the Staff to which the Lamb belongs. The pronunciation of the Lamb is shayh, whereby it becomes a 5:5 ratio. To derive the pronunciation, the ratio of the two Letters are 3:5. The ALphæh and the YEÚWD, both being a value of 1, are heard in speaking the Letters. These Letters are the basis for the Light of the Shayh which contains the two Lights within the ALphæh, in relation to the Letter Hhúwa at the base of the Staff, and the YEÚWD, which is the means to fully extended the ALphæh unto the Shayin, whereby there is the fiery Light at the head of the Staff. In the Shayh, the thought is complete and perfect for the oylah to compose the dwelling of all Names. Other two letter Words have been contracted in speaking and writing, for the inherent value or balance became lost.

The Letters and their organization open and speak to reveal the perfection to which they belong. We hear the Word uttered as we enter into the Rings of their Names from which the Letters have combined into a Seed to be sown, opened and harvested within the Land to which each thought belongs. Hence, there is no mixing of Seed within the Lands, for as each Land is 1-0, being ten, so are all Words of HhaALhhim of a value within the Lands, which is the unified Body of Light. The Body is comprised of ten curtains, which are the full extension of a thought, for until a plant is fully extended from its seed base, there is not the fruit with which to form a fabric of consciousness. The Word, אֹרֶךְ, conveys a curtain of which the Tent of Meeting is comprised, whereby the thought is fully extended by the deeds/fruit of a plant to develop the consciousness of the Hand of the Sower. The Word is pronounced as Yeriyoḥ with a 4:4 ratio. The 4:4 ratio corresponds to the foundation of all thought, being HhaTsur/The Rock/44. The 4:4 ratio pertains to the 13/4 garments of Light that are formed in the 13 baptisms/washings of the Lamb; the garments are woven of the 9 threads of thought values. The value in the midst of 13-9 is 4, whereby the garments are 4:4 in that they are for the 4 sides of the mishkan. As the curtains are joined completely from all sides they comprise one House. Each thread is of HhaALhhim, though the Words are of more than one Letter, the fruit of their Unity is the value whereby they are known and positioned amongst the libraries of Light.

The ratios of words are introduced in the documentation of The House of Dan, and appear within the Dictionary with the transliteration of the Letters. When the Letter A, appears with the ratio, the Word is considered to be native to the Body of HhaALhhim, and the values of the ratio are derived from this Body of Numbers; otherwise the values are of Chækúwmah/Wisdom and Bayinah/ Understanding.

The Equations

The system used to render the Words for pronunciation is mathematical. The language is based upon Numbers. Each word is comprised of a balanced equation, whereby no word is spoken with partiality. The equations of the Words are located at the end of an entry under the section entitled, Values. We have yet to define the equations for all entries.

The transliterations of the Letters into English are related to the Letters of the original. i.e. The Letter Q represents the Quphæhh, the Letter A for the ALphæh, and the Letter O for the Oyin, etc.

There are no genders in the words. Each word has a form of Knowledge, a form of Understanding, and a form of Wisdom. Grammarians have looked at the Letters from the perspective of mortality, and hence derived terms as masculine or feminine forms of the words, but from the Oneness of ARAL, there is only the Union of Names. The Word, ᐱᐱ/sham, meaning Name, is an example of Knowledge. The form, ᐱᐱᐱ/shamut/Names, is of Understanding; the form, ᐱᐱᐱᐱ/shamæyim/Names, is of Wisdom. The Word of Knowledge is the fruit that is born upon the Branches of the Lammed. The Word of Understanding is the means to compose the thoughts associated with the Word and to draw out all that is within it. The Word of Wisdom is the means to multiply the Word by the inherent Cardinal Numbers that are within it. The singular and plural forms, as with the concept of gender, are likewise of either Knowledge, Understanding, and Wisdom to convey the level of the Thought form which expresses quantitative values and not as separate entities.

Each of **the verb forms** pertain to the level of activity within the 7 Rings of HhaALhhim, whereby there are 7 basic forms of words that convey the activity within each of the Rings. The **paradigms of the nouns**, being 10, pertain to the spaces within each of the Rings. Each noun or subject belongs to one of the 7 Rings of Light. The form of the noun pertains to a space within one of the 7 Rings. In this manner, the words are of a pure language, in that they are complete and they remain as nothing/transparent, whereby they may formulate or make a face from every perspective, being unbound except to one another through the perfect bond of Liberty—*ahhæv*/love/devotion to the perfect and wholeness of ARAL. The forms of the Words are relative to the staff, being 7, 10 or 12 basic configurations to communicate the action and the space of Lights, which are thoughts of perfect Unity. With the perfect speech, the space or form is according to the action, whereby the garment that is formed and worn is of the same value of the Name within it. With a pure language, the tribulation of Yaoquv/Jacob, comes to an end and with it the dissolution of the mortality, which is a state in which the immortal Names of Light are caught in a corruptible, incompatible dwelling that has no rest nor endurance. The mortal state is as the grass of the field that withers and dies, but not so with those who are as Trees planted by the Waters, for they yield their fruit in their season, and their leaves do not wither.

The Sounds of the Letters

Speaking the thoughts of HhaALhhim causes the Word, as a Seed, to open and thereby release the Light that is within it. As one speaks the Words of Light, they open the eyes, as the Zayin opens the ALphæh.

Every Letter has two sounds, one that is struck once and a sound when the Letter is struck twice—one soft and one hard. There are no vowels comprised of the Letters. What we impose on the language as vowels is from our own language. Every Letter is of a House of ALhhim is the means to build thereby. The space that is amidst the Letters creates vowel sounds. Every Word is Pure and is of one of the 10 ratios.

A Letter is doubled by the 0:0 Ratio of Light, whereby the sides of each Letter is multiplied by the expanding consciousness within it. The side on the left is called hard, for it has both sides into one; the side on the right is soft, for it is the side of expansion.

<u>Hard</u>	<u>Soft</u>	<u>Letter</u>
ayha	ah	𐤀
bahb	vah	𐤁
gahg	gah	𐤂
dahd	dath	𐤃
hah*	ha	𐤄
wawh	ooh	𐤅
zahz	zah	𐤆
chach•	chah	𐤇
tet/teth	tah	𐤈
yahy	yah	𐤉
khahk	kah	𐤊
lahl	lah	𐤋
mahm	mah	𐤌
nahn	nah	𐤍
sahs	sah	𐤎
gohg	oh	𐤏
pahp	pha	𐤐
tsahts	tsah	𐤑
qahq	qah	𐤒
rahr	rah	𐤓
shshah	shah	𐤔
tatht	tawth	𐤕

hah* — the Letter is aspirated at the end of word when doubled.

chach• — the ch sound is guttural, as to clear the throat, causing what is in the throat to arise.

ALphæh ᐱ

503-04 **Aleph; 1000, thousand; 1, one, ALphah, ALphæh (ᐱ)** ᐱ

Primal Cause; to initiate; to emanate, project: a projection of mind, enabling creation; central point, beginning; oneness, unity; to impregnate; conception; seed; Living Concepts, Principles of Light; horns; symbol of the ox, the priesthood; indicates strength, stability, power, outward expansion; side view of the eye, indicating presence of light, the capacity to see/perceive; an initial perspective; note: *ALphæh/ᐱ* is foundational to the *ALphæhbæyit* triad that progresses to *Chayit/ᐱ* and culminates in *Semek/ᐱ*; all twenty-two letters of the Hebrew *ALphæhBæyit* are contained within the *ALphæh*, by nature and design: the *ALphæh* is comprised of three strokes, the first being the descending/ascending vertical line, and the remaining two strokes of expansion or contraction diverging from or coming to a single point, lines conveying the nature of light; and foremost is the vertical line of descending and ascending, which provides a path for expansion unto universal consciousness: the vertical stance of the light prevails, gloriously, to unfold/expand every concept in the maturity of Unity's totality. The Unified Neúwn/14+14=28/10/1 solidifies to form the Yeúwd/10/ᐱ and the ALphæh/1/ᐱ that often appear at the Head of a Name or Word, whereby the Blood of the Neúwn runs from the ALphæh or Seed through the waters in accordance with the Values of 41/ᐱᐱ, which are the Mæyim/40/waters of the Unified Neúwn of the ALphæhSeed/1. The values of the Blood: 41/ᐱᐱ = ᐱᐱ whereby 41 = ᐱ/50. When the blood of the Seed of meShiæch 41/ᐱᐱ activates the garments of the oylah, the properties within the Seed/1 become extended/10 in the garment, as the blood flows from the ALphæh to the Yeúwd. Whether in the Seed or in the garment, the blood is 40+1 or 4+10/ᐱᐱ—The blood of the Neúwn ᐱ/50. Values, 35/ᐱᐱ: the ordering of Light is within the Seed; 4:4 ᐱᐱ = ᐱᐱ; the Unity of the ALphæh, in which is the square of three [ALphæh: .5 ᐱᐱ/12/3 .5], the Nine/ᐱ appear. See **one/ᐱᐱᐱ**; **thousand/Aleph/ᐱᐱᐱ**; **oxen/ᐱᐱᐱ**.

¹⁴ **Principal, progenitor, father, Aúwv, Ayuv** [3:3] (ᐱᐱ) ᐱᐱ

Avúwt [5:5] ᐱᐱᐱᐱᐱ; HhaAvim [5:5] ᐱᐱᐱᐱᐱᐱ, Aúvim [7:7] ᐱᐱᐱᐱᐱ

Source of Numbers 987654321, the sum of the Fathers of Avrehhem 321, Yetschaq 654, and Yaoquv 987 unified as One; Head/Chief/Beginning/Seed of a House, origin of 12 ᐱᐱ; *the Foundation of all levels of Enlightenment, the Force of Momentum*, patriarch; the Name Aúwv is uttered as 3/ᐱᐱ; three is the root of the Nine Heads in Lammed, the inherent unity of mind and body; the glory/21/3 is in the 12/3 so are the three in three in Aúwv; the Light/Life/ᐱ in the SeedALphæh of Lammed x 3 bears the 15 Aúvim/Fathers and their emanations as the Lights and offspring of Wisdom, Understanding, and Knowledge; the term, Aúvim pertains to the Names and Numbers of the Fathers, whereas Avúwt pertains to the Faces of the Fathers; basis of Enlightenment through which all is composed of unified parts/ratios in Wisdom; Name of ALhhim in Chækúwmah—the Principal of primary/associated thoughts [Isa. 57:19; Jn. 6:44]; a seed/ᐱ formulates/builds/ᐱ a dwelling, offspring are the evidence of Aúwv, through which the Aúwv becomes apparent/visible/made known—the *ALphæh/ᐱ* appears in the offspring/ᐱ whereby the Principal becomes known; the source/idea is revealed in the form; hence, **the Principal** is prior to the formulation and is known in thought without a form; through formulation the Principal is *manifested/expressed wherein the joy of the idea is fulfilled*; level of thought which formulates an idea: a seed/ᐱ appears/ᐱ after its kind; the seed of a founding thought formulates a house/body according to its kind, principles/stones/ᐱ united establish a dwelling/ᐱ; ᐱᐱ is the central strength of two sides which houses the Nine for their activations ᐱᐱᐱ: lineages of a Name are the lines of Thoughts which are begotten of the Aúvim and extended by the rays of the Amúat. The Aúvim are Primary Thoughts that have **the force to generate**—to cause a group of thoughts to adhere together unto an appearance. In that all Aúvim belong together as one [within the Neúwn of

10/1] they are pleased to abide together in one house, whereby there is One/Unified Father/Source of Light, the Collective Thoughts of generations are *as one* as they come to bear a body for them to reside. ***From the Unity of the Thoughts there is an assembly formed that dwells in one tent. These generative Thoughts bear fruit which are the Names and the faces/embodiments of their Collective Thoughts. The Unity of all of these Thoughts and their mutually are depicted as one father***—which does not refer to single personification. ***“One Father” is the unified force from which all Aúvim of the twelve belong whereby they bear their expressions/faces Collectivity through the Life of a SeedName.*** Hence, the assembly of your Name is not comprised in a flash. Through **the generative congruent thoughts** of the Aúvim in HhaALhhim we are made into an assembly to bear the image of the congruent Rings. In seeing ALhhim, we behold the congruent Rings within us and within the vibratory frequencies that appear unto us. We are assembled into a Seed—as a fiery spark to bear the congruent rings which are the origin of our SeedName. As Fire entities we are tested seven times in Fire whereby in all levels of enlightenment the generative thoughts of our Name stand true. Through the assembly of our Rings we are perfect—complete to convey all attributes of Life as the Aúvim in hashemim/the heavens. Any thoughts that attach your perfection or to denote that you are less in Value than your Aúwv are adversarial to your complete expressions and cannot stand the Fires when you test them; *the Serpent of Antiquities*; **the assembly of Numbers as a strand of thoughts—like a serpent, set within a coil of ten intervals, is the Aúwv of a Name**; the Aúwv of the Most High is the apex from the seed in which all within the Seed is drawn out to reveal its glory/weight. The two ends of Aúwv is 9 and 1; you may open the Seed from the crown of Nine—at the top of the tree, or from the foundation of One—at the base of the tree. The Nine Numbers are assembled in the Neúwn of Ten. Hence, the Collective Nine, that comprises the Tæyth/⊕, are gathered as One Seed, from whence the phrase, Father in heavens, is derived, for the Nine are of the Most High or of the heavens. i.e. an Aúwv is the Assembled Thoughts of the Nine as Nadav is the Aúwv of Dan; all thoughts of Judgment within the Nine comprise the Aúwv—an assembly from which a House is born. As the Neúwn opens, the Nine are revealed through the 3 Aúvim/Fathers [Avrehhem, Yetschaq, and Yaoquv] that come from One—HhaNeúwn [5+5=10]. The Aúwv Shaimyim—Father of Heavens/Names is the Seed of Consciousness from which all are begotten. The Names are begotten from Avrehhem/Abraham and the Patriarchs of YishARAL and HhaKuwáhnim. In that the Aúwv Shaimyim is the Seed of All Names, it is the Aúwv Shaimyim that feeds the birds. As the seed multiplies into a harvest, it provides the food for the birds, whereby they do not need to sow nor tend the fields. Likewise the continual messages (birds) of Light that we receive are fed as the Seed of the Manchain/grain offering, formed from the House of Baniymin, is multiplied during the daily oylut. The birds, as you, are the messengers of the Most High, to carry the Seed within your breasts—the Neúwn, from which it opens upon the altars of your hearts as parched grain in three measures—the measure for Avrehhem, the measure for Yetschaq, and the measure for Yaoquv; note: **Aúwv** provides a base of pairs upon which all belonging to the Body of HhaALhhim are positioned by the HhaCharasham/builders/masons; the Aúvim/fathers are founding ALhhim in Chækúwmah; Upon these foundational stones Chækúwmah nurtures the young; a house is set up in one day/a unified act of light [SYM/Ex 40:1-2], as one house falls—Babylon, another is raised up—YishARAL; Aúwv denotes a master; principal influence; the level of seeing/Ი and hearing/Კ, thus a state of Chækúwmah; ability to formulate perceptions from which comes Words; Words are formed via the Eyes through which they enter into the sides and come into the midst of the heart, foundation of vocalizations; relationship of the Momentum and the Extension of a Name: The extender is the assistant to fulfill the momentum. i.e. Qahhath. There are the works of Qahhath which are defined by the momentum. The works of each Name are fulfilled through the House extending the works. The mo-

mentums are the legs; the extensions are the hands. i.e. Aharúwan. There are 4 primary sides of Aharúwan to which a Name is set or suspended. There are extenders that pertain to each side of service for every Name. The combinations of the momentum/father/left side of Understanding and the extender/mother/right side of Wisdom are from the offering of the Ring to which a Name belongs. Therefore, in that there are twelve parts to an offerings plus the Laúwim, the combinations are according to the parts which are fused within the Fire of YæHúwaH, whereby an ember of the Name is formed. As the ember rises unto OLIYUN it is breathed upon. By the Breath the code or the Numbers of the Name are activated. The ember is submitted to the waters in which it is opened to fill the heavens and the earth; thus every Name is of the Fire and corresponds to the house in which one appears; *etc.*; also: greenness: the bud, sprout, young shoots; youth; conveys the generative nature of life; the principle strength/4 of a house/9; an incipency/4 of form/9; foundation of the *ALphaehBæyit*; foundation of all concepts and their manifestations; house/9 of innumerable seeds/4; *your father*/4: concepts/4 form/9 and bring forth/4 branching relationships/4; there are three levels of the foundations: Adim/Adam, Núwach, and the House of Avrehhem. Adim are of the dust—Thought Properties; Núwach is of the waters—Thought Transmissions; and Avrehhem is of the Lights—Thought Illuminations and their organization. As all Properties of Thought are known, the Offspring of Adim are revealed; YæHúwaH is not called Our Father; rather HhaSham is the memorial Name to recall—to bring into consciousness the foundations; the Name of YæHúwaH conveys the Principal and Intelligence, serving as the Corporate Name of Unity for all names in the Union of Lights. Yahushúo affirms unity with the Origin, saying that, “Anni—the Mind of the Body of the Unified Consciousness and The Father are one—in agreement,” What is formed above in the mind is the same as the Seed of the Aúvim; The Neúwn Head/Anni and the Father are one as 9—1=10; The Father/1 and the Mind of the Unified Consciousness/9 are achadd/unified/one as 10/Neúwn. The concept of Father rises from one of the three Houses of Thought, being a construct of the Thoughts within the Union of Lights. The three houses of thought correspond to three teraysarunim/pyramids: the House of Wisdom in which thoughts are laid--the foundation/Father; the House of Understanding from which thoughts are transmitted--the extender/Mother; and the House of Knowledge in which thoughts are known/detailed--the Offspring of HhaALhhim. Values, 3/4: lifts up; Aúwv 3:3; Aúvim/7:7; Avúwt/5:5; HhaAvúwt 4:4. The House of Shamoúnn—ÚWah Bæyit is in the midst of the Avúwt—XY94 Faces of the Fathers. see 9Y94/Job.

6-8 to loosen, destroy (*abad, ovad*, אבד) 𐤀𐤁𐤃

in regards to the States of Inheritance, the term is used to loosen the inner attributes for exploring every detail and function in Life [Mishneh Túwrahh/Deuteronomy 12:3]; also conveys to desist from a movement or to free/liberate a state; concepts/4 to expand/9 the teraysarun/base/4; often rendered to be lost, to cease, perish; to wander which conveys the freedom of movement, as all created including trees are free to move and position themselves without being rooted to the mortal nature of the world, to be distracted; ideas/4 in manifestation/9 within a gate/ avenue/alternate route/4; the Principal/4 of a form/9 within a path/4, until loosening the attributes, they may be considered as a stumbling block to enter into the collective wholeness of the peoples [TK/Lev. 23:30]; the projection/4 of a form/9 follows after its base/foundation/4. Values, 7/I:to terminate. See **destroy**/X9W.

20 melons (*avtiach*, אבטיחים) 𐤀𐤅𐤁𐤏𐤁𐤏𐤁

a fruit of the Shayin/Oyin configuration; interior color of gold/Shayin with an exterior shape and colorations of silver/Oyin depicting total redemption when all concepts/4 created/9 are collectively unified in the consciousness/⊕ with fulfillment/4 of their ascension/9 attaining/4 full range of occupations/9; the culmination of the root word is Chayit/9 indicating that at the outcome all concepts have arisen as the moon to reflect the wonderments of wisdom concealed within the world;

of light and concepts; with the interplay between Avimeleck and Avraham concerning Sarai/אֵלֶּיךָ, we behold the initial powers of Cham/חָם and Sham/שָׁם resolving their mutual gifts to compose a body form for habitation. Values, 103/אָפּ: domain of processes; territory of manifested communications.

Abiram, AVirram (אֲבִירָם) אֲבִירָם

Father/אָב extends thoughts into manifestation, enlarging what is unseen to be understood, yet within proportion to other associated Principals; to expand/אָ a house—cluster of thoughts/אָ through giving/אָ teachings/אָ for cultivation/אָ; source of parables which are designed to elevate a Number above the sentient world. Values, 46/בָּמֶלֶךְ: manifestation of unity to cultivate all within us; 6:6.

56-61 indeed; mourn (aval, avale, ehvel, אָבֵל) אָבֵל

to verify the promises; truly: ALhhim speaks to assure a promise (SMB/Gen.17:19); seeing/אָ and hearing/אָ provide direction/stability/אָ: to see with understanding leads to following directions; ALhhim speaks to provide insight and comprehension, whereby the people are moved unto the goal; to lament, fade, perish; to be sorry, regretful; to wither, languish; also: a pasture, meadow, plain, field; when used as an adverb: but, however. Values, 33/אָל: to direct communications; 15/אָבֵל: inscriptions of assurance.

68-70 stone, abben, avenn (אָבֵן) אָבֵן

precious stone, gem; a weight, plummet; concepts/אָ by which to build/אָ perfectly/אָ: thus, the twelve inner-foundation stones upon which to build the temple of YæHúwaH/אָבֵן; the smooth stones are those which are whole, uncut, as the Rings of HhaALhhim, with which we build the altar [MT/Duet 27:6]; according to the Rings of HhaALhhim so are the stones of the altar round and smooth, for upon the foundation of the Rings, the altar is built; to change into stone, fossilize; note: compare the Arabic word *ibn*, meaning “son of,” recalling that we are comprised of living stones, both collectively and individually; foundation of a house/world; concepts to develop your potential; uncut stones from an altar are fashioned by Ræuch/Breath: the Breath plants the crystallization patterns, the heart, with every breath taken causes the Stones to form upon the sides; we build-up the heart with seeds of knowledge; also the stones of the testes are uncut, naturally hewn whereby the ancients placed their hands to hold the stones of another to attest to the solidarity and the oneness to which they belong in YæHúwaH whereby a covenant and promise was made; the testes carry the inherent, full attributes/concepts for the altar/heart; jewels break open within stones, every jewel corresponds to a Thought construct; correlate how a Thought runs to determine the jewel’s message, thoughts compressed burst into jewels; There is an interesting correlation between the stone and the worm pertaining to the legends of the shamir. Our foundation, as a Seed, is a Stone. Seeds are stone-hard, yet when they crack open the worm-like stalk waves in the Light to bring forth all of the inner fine details as messages. Within the Seed of our Name is the worm that eats its way into our Mother to write the details/messages stored in our Stone. Our houses/bodies are built upon the Stone of our Names in which the messages of our Spirit are recorded; a parallel concept to the shamir stone/worm is the semen-worm of our Name which records/recalls/remembers/shamar to inscribe messages on our inner tablets. Values, 53/אָל: perfected processes; 17/אָבֵן: inscriptions of completion; 2:2; 5:5.

alexandrite (ahven barilyume, אָבֵן בְּרִילִיּוּם) אָבֵן בְּרִילִיּוּם

compound formed by the mineral chrysoberyl with a trace of chromium, a rare occurrence; stone for the house of Aharúwan, corresponding to the multiple waves of light’s spectrum; force/אָ to develop/אָ the mind’s potentiality/אָ to fulfill instruction/אָ pertaining to the day’s illumination/אָ, and capable of radiating the colors of the twelve hours of light. Values, 351/אָל: wisdom’s display of principle; 17/אָבֵן: inscriptions of completion; 73/אָל: deep perceptions of processes. See **stone**/אָבֵן.

the Seed/א enters into the waters/מ of our Mother/מא through the heavenly vagina gateway/א, whereby the offspring are called Adim/Adam/מאא. The summations of the Name of Adim/Adam is 18, meaning a house of Life/א; every Name appears in their season according to the sowing of the Seed through the 12 portals or paradigm windows in the sky. Values, 45/אמ: transmission of Light; 18/אב: to extend via ascension; 18/ב: transformation position, to branch into all Knowledge; 9/ט: awakening consciousness. See **man/Ayish/Ish**/מאא, מאא; **ground**/אמאא.

127-28 **Adamah; ground, adumehh** (אדמה) אמאא

the Name *Adim/מאא* with what is called the *Hhúwa*א directive, signifying “movement/emanations of the Adim,”—the emanations/directives according to the Lights, that which is towards Adim as the Lights are toward the body; the shimmering lights of the vapors, glimpses, spectacles of the radiance of the vapors, the *foundational Unity of Light Principles/א of the Teraysarun/א to transmit/מ light/א* (within paths/א of fullness/מ); the adimah are formative compositions within earth/*Aúrets/באא*—within the spaces dedicated for thought expansion according to the flaming nature of a Name, *adamah/adimah* connote the embodiment of Thoughts clustered together and their levels of emanations, as stones that radiate with various lights; there are the heavens and the earth and within the earth the adimah are formed being an assembly of thoughts gathered together; with the adimah—stones of emanations one builds an altar [SYM/Ex 20:21-22]; ***the adimah are organized vapors of light emanations***, as stones/clusters of thoughts upon which one builds an altar for their service unto the Collective; the altar is of the organized stones of adimah, the wood upon the altar are the teaching of the Most High resident within the branches; the offerings on the altar are those of the stones/assemblies, whereby an offering is an opening/crying out of the stones of Avrehhem; the offering of Qayin/Cain is of the fruit/faces of the adimah which are formed—as appearances—the outward upon which YæHúwaH does not look verses that which is within the adimah—as the first/primary Numbers and their emanations of the flock/unified clusters, the later being the offering of Hevel/Abel [SMB/Gen 4:2-5]; Qayin is a cultivator of the external; Hevel an tender of the inner assembly; the adimah are states of ideas/concepts/א of the teraysarunim/א communications/מ of Light/א; denotes the release of emanations dedicated to expand the Teraysarun; of reddish color; a red coal conveying a composite of ash—fiery thoughts; also: husbandman, as farmers occupied in cultivation of earth, where seeds/א expand/א, facilitated by many waters (i.e. the water/anointing of Ræuch)/מ unto life/light/א; concepts/א at the gates/א anointed/מ to illuminate/shine/א. Values, 50/ל: unfoldment; 23/בא: emergence/sprouting of Thoughts; 5/א: illumination. See **earth/באא**; **Adam/מאא**

Aduni; Adæn (אדני) אלא

sir, master of lands, deeds, states, worlds/concealments; Master of masters, commander, ruler, possessor, owner, proprietor. Values, 55/למא: reference the Values for Master Reshun; 5:5.

154 **Edrei, adaroi** (עדרי) אדאא

arm: an extension of the mind’s understanding, power, might, strength; perceiving/א the path/א of knowledge/א, understanding/א, and attainment/א; a city/center of Bashan/למא—as the arm/projection of the sayings of the Amúwri; three levels of the arm: biceps, forearm and hand are performing the thoughts of Wisdom, Understanding and Knowledge/respectfully; mists/vapours of consciousness determine action, one engages their hand according to the level of the Mountain in which their spirit resides. Values, 285/למא: ascendant levels of the Faces of YæHH, 8:8.

157-59 **love, to serve, ahæv** (אהב) אאא

the Light of the Father, the Neúwn in the midst of the Fathers: 9876 55 4321; the bonds of mother and father that cannot be broken; the sum of all sayings as all spoken and written are of the Father

which are the Words of Light; to serve unto the full measurement of a Name according to the Light/ᄃ of the Eternal Values of the Father/ᄃᄃ; to love and be loved via the joining of Names, to make room for another, create a space in Zebúwlan for another to dwell, to tend the fruit of Beniyman for the full expression and productivity of the united Names through *chuw*n/grace, by Principle with form of expression; however, the forms of the world we are not to love/become attached unto, for it is perishing and is able to retard and spoil the garment of Light; to love the world is to attach ourselves to that which cannot cross over or go beyond, for the world is a fixed projection of thought and not the Thought itself; in loving the world or the things in the world we limit ourselves and reduce our allegiance to the Master Names; the love of the world is lust/a craving and passion for that which is an illusion and not the essence of Thought itself; to be “in love” is to have consciousness of the state of light in which we abide collectively; *The value of all Letters, ALphæh to Taúweh, is 253, interpreted to be the full extension of love/ᄃᄃᄃᄃ/8, being the Thoughts/200 of Love/8; Love is the bond in which all attributes are kept as One and via which the Principles flourish;* initiations related to being whole/complete; concepts/ᄃ of life/ᄃ being expressed/growing/expanding/ᄃ; the emanation/ᄃ of the Light/ᄃ in a united state or in a state of agreement with the Light/ᄃ; love is the agreement/Bæyit with the Light that shines/Hhúwa from Principles/ALphæh; light radiates/ᄃ Principles/ᄃ in compatible unions/ᄃ even as seed opens/ᄃ, releasing life/ᄃ creates a united house/ᄃ; love (the fulfillment of Túwrahh) are light forms—ideas synchronized with behaviors in accordance with the limitless aspects of life, vs. sin, or acts that cause decay and separation; love is the unity of the actions of light, which bring wholeness/oneness; The word *ahhæv*/love/ᄃᄃᄃ is comprised of three Letters: the ALphæh/ᄃ, the Hhúwa/ᄃ, and the Bæyit/ᄃ. The ALphæh is of two parts which is of the oneness of Hhúwa/Being; being of two parts of Hhúwa/.5, each ALphæh has ten parts/10 which reduces to 1. The ALphæh is displayed in the Bæyit, the house of pairs. The formula of *Ahhæv*/Love is 2-1-2, or **two are one**. Love is the Light Union of ᄃ/ALphæh—.5/Hhúwa+ᄃ+.5/Hhúwa. ALphæh is the means to extend unto 10 parts or the Yeúwd, which is the head of the ALphæh. The Yeúwd, as the Head of the ALphæh, is within the ALphæh as .5 + .5 = .10/1 just as the head of a plant is within the seed and within the plant even before it forms. The full extension of ALphæh, being One, is a Single bond of Light; each strand of Light, being of two parts or two ends, comprises a ᄃ/Bæyit/2. The Bæyit is the House of the Yeúwd/10 which is comprised of the underlying ALphæh/Seed—the Hhúwa-ᄃ-Hhúwa/ᄃᄃᄃ, when extended/ᄃ, the Name of ᄃᄃᄃᄃ/YæHúwaH appears. The bonds of light are in the midst of the pairs of Names which comprise one house. Being joined as two sticks of Light, **the mutual state of Unity does not violate itself for it is the state of *ahhæv*/devoted service/love**. The Union of Pairs are founded and fully extended via love, and through this bonding the House of YæHúwaH is built/woven. When love is perfected amongst the parts/pairs, there is no corruption, for the pairs have built an assembly of parts, called the House of YæHúwaH, which is immortal. Love/Divine Service has no end nor perishes [1 Cor 13]. Values, 8/ᄃ: covenant perspective, force of ascension, bond of covenants; 2:2.

Ohad; Ahad (ᄃᄃᄃ) ᄃᄃᄃ

The Name of AHAD in an interface in the works of Shamoúnn between Yamin and Yakin to activate the works of your hands and establish your Name by positions to stand with the Collective Consciousness; what is stated in the scroll of beginnings: SMB/Genesis 46:10 is affirmed in the scroll of emergence: SYM/Exodus 6:15 through the Ahad interface; The level of AHAD hearing enables the fulfillment of hand/action to foot/movement; your deeds/hands/actions become established as pillars, creating foundations to take a stand. Transitions within the foundations come through hearing to affirm your footing/movements in the Collective. Values, 10/ᄃ: a 1:1, hand to form foundations.

166-69 **Ohel; tent, *ahhal* (אהל) לֵאָל**

the double Hhúwa in the midst of AL; tabernacle; shelter, habitation; the base/foundation of Unity/4 of the Lights/א rule/order/ל; to cover, overshadow; to shine, as by virtue of a covering; the dome formulated by Gershun/גֵרְשׁוֹן according to the enlightened expressions/mouth of Aharúwan/אַהֲרֹן (CHP/Num. 4:27); the foundational seeds/4 of enlightened/א roles/ל; note: the plural form מֵאָלִים is often translated as “aloes,” a shiny and soothing gel providing protection from the heat; arranged in sets of 5 per side; in this arrangement the planets are to one another side by side as they travel within their rings of orbit. Values, 36/זל: instructive unity center; 3:3. See **tent of meeting/אֹהֶל מוֹעֵד** לֵאָל; **tabernacle of the congregation/אֹהֶל מוֹעֵד**.

168; 4150-51 **tent of meeting, *ahhal muode* (אהל מועד) אֹהֶל מוֹעֵד לֵאָל**

tent of congregating: a habitation in which all Names are activated and positioned in service; the body as the house of the manifold operations of Intelligence; all Names as the composite house of meShiæch; a projection of light force appointed/אֹהֶל מוֹעֵד, wherein concepts/4 of light/א govern/ל in each season/stages of maturity/to encircle the Teraysarun/אֹהֶל מוֹעֵד, as in the seasonal changing of plants which blanket/color the ground with fabrics of Light; those who are “in” the tent of meeting confirm Principles/4 of Light/א with order/authority/ל; Principle/4 enlightening/א and guiding/ל peoples/waters/מ united/ז in understanding/ו and outlook/א; note: a tent/לֵאָל is an arrangement of the letters of *Alhah/Eloha/אלה*; the veils of the tabernacle are appointed to Gershun/גֵרְשׁוֹן according to the enlightenment of Aharúwan/אַהֲרֹן (CHP/Numb 4:27); projected light waves to instruct/לֵאָל is a center for teaching wherein the anointing of Ræuch/Breath brings together the understanding to access all realms/אֹהֶל מוֹעֵד. Values, 156/זגפ: a dwelling/domain extending perfect unity; 3:3 *ahhal 8:8 muode*. See **tent/לֵאָל**; **tabernacle of the congregation/אֹהֶל מוֹעֵד**.

173 **Oholibama (Oholibamah, אהליבמה) אֹהֶל בַּמָּה לֵאָל**

exalted habitation: my tent/לֵאָל is exalted/אֲנִי; an expansive/4 enlightenment/א guiding/ל the soul/house/ג unto an anointed/מ revelation/א; daughter of OúwnhAnah/אָנָה, the daughter of Tseboon/Zibeon/זִבְעוֹן: spiritual position to communicate the combined expressions of Anah (to answer/witness/be humbled) and to communicate the message of Tseboon (to color/paint/hold; each color is a frequency of the flame from the altar), internal parenting that brings forth expressions of exaltation; note: a tent is another term for the body, or house, of humankind; to exalt one’s tent for worship is unlawful; the tent is exalted by being filled with humility and colorization in accordance with the ReuæchHhaQudash (SMB/Gen. 36:2) Values, 83/זד: expression of processes; 38/אז: order for ascension. See **tent of meeting/אֹהֶל מוֹעֵד** לֵאָל.

175 **Aaron, *Aharúwan* (אהרן; אהרן) אַהֲרֹן; גֵרְשׁוֹן לֵאָל**

Enlightened Mind of the Ark/ARúwan; Aharúwan/Aaron precedes all Names, thus the Father of Names to impart Enlightenment of YæHH within strands of AL to rise and appear within the body of Unity; translated as “the Mountain of YHH”—the word אֶלְמָה/mountain is in the midst of the Aharúwan preceded by the First Cause/ז unto gathering/forming the Neúwn mind of the Sayings of ALhhim/ז, the initial and last Letters/זא=15/אב; the first born of Oomærram/ Amram is the third offspring of Qahhath/Kohath of Lauwi/Levi, from which the Name of Oomarreh/Gomorrhah is derived; Aharúwan is the Illumination of Reshun; the Hhúwa א breaks out as the Light within the ALphæh Seed; the Illumination leads you to shout with joy, which causes songs to flow; Aharúwan/Aaron is the Name of Taúwah/א, appears in sequence on the 22nd of a moon as the Master of Completions, who brings you into the fulfillment of the Works of Light from their impartations/codes in ALphah of the Sayings/Faces of the .5+.5 and their Teachings that reveal all Words to their servants—ALphahLammedPaúwah. According to Aharúwan, the 24 Courses of the Priests

are set to serve as the Taúwah of the 21 ALhhim of the Letters. The House of Aharúwan is of the third level of Laúwi, depicting the power of emergence of Knowledge; the third house conveys Aharúwan is first to appear through Understanding of Associations of Qahhath upon the pole of Marri; Oomærram binds sheaves and causes expansion within conscious fields; *the one whose rod bears flowers and ripened fruit of ALmonds, as the Ring of Lammed—Yeúwd is the only ring in which the ALphæh is present in their midst—in betwixt Lammed/12 and Yeúwd/10 there is one—ALphæh, depicting the ALmond of Wisdom*; a context in which the ALphæh Seed rises to the crown of the Lammed, ascent of the ALphæh from the base in Maneshayh denotes Enlightenment has come from within the Staff, whereby the staff is called for Aharúwan—the staff of Enlightenment; the Seed rises to the Crown and governs your houses according to the Enlightenment of Aharúwan; one who achieves Enlightenment amongst the tribes is the priest/servant of all houses, for in that the 12 Houses are in one Seed, the one humble to bear the Seed is the servant of all—the kuwahengúwdal that rises amongst other branches. ALphæh is in the Lammed, and Lammed is in the ALphæh. ALphæh: .5 + .5 = 1, the 2 sides are joined by the double UWah, 6+6=12, whereby 12/Lammed is seen in the midst of ALphæh; you govern your lives/affairs/deeds according to the ALphæh/Seed of our Names; Aharúwan is the third progression as the level of Knowledge that comes from the foundation of Wisdom, the third is the crown of Life, whereby the Seed of AL becomes evident upon the lips of the kuwáhnim/priests stationed around the Tree of Life in the midst of the Garden; Aharúwan is the first born of the Words of AL through which all is spoken and performed according to the mind of AL; in accordance with the firstborn of all creation, the full measurement, or meShiæch/messiah, appears; Nothing comes from AL except through the Enlightenment or the House of Aharúwan, for nothing appears without the Seed of AL upon the Lips of the kuwahlen/priest, whereby the one speaking of the ALhhim is the mouth of all creations, that one speaking is the kuwahlen/priest and the hand that moves upon the waters is the hand of Aharúwan as seen with the staff moving over the waters of Metsryim/Egypt; in the culmination of the age or mortality, all Names will affirm that they belong to the kuwahnute/priesthood of Aharúwan as all in Metsryim sold their lands in order that they would belong to the kuwahnute of Pharaoh; via the transfer of all lands unto Pharaoh, an age is born under Pharaoh that did not know Yúwspah/Joseph, nor does the house of YishARAL know Yúwspah as they come into Metsryim for grain/Knowledge of Hhadavar/Word of ALhhim which they had lost; therefore, all of YishARAL entered into mortality for their redemption through the potter’s wheel of Yúwspah that was estranged in a foreign land; through the House of Aharúwan all Names are read and called via the mouth of the patriarch of Aharúwan, and via the hand of the kuwahnute/priesthood, all Names are positioned into their place in Light; Aharúwan is the illumination of Thoughts arising within which bears one’s full extension of Name unto its maturation; projected/Ი light waves/Თ of thought/Ი for unfoldment/Თ; the spiritual, enlightened mind that upholds the living tabernacle; concepts/Ი of illuminated/Თ Thoughts/Ი within a unified/Თ extension/perfection/Თ; of the illumination, enlightenment; the Letters: har/ᲗᲗ/mountain are in the center of the Name, conveying the ascent, the illumination of the mind; one who is of the Principal, in whom the illumination of Thought arises unto full extension; the priest/enlightened mind resident within is amongst the 12 tribes, from this arrangement comes the story of one being a master with 12 disciples to convey that every mind is to discipline and train their 12 members unto alignment with the teachings of the kuwáhnim/priesthood; an enlightened servant of humility; a projection/force/Ი of light/Თ to instruct/Ი all minds unto the unification/Თ of perfect extensions/Თ; concepts/Ი of enlightenment/Თ with knowledge/Ი of the paired Serpents of Wisdom and Understanding/Თ; designation of mind to formulate and group thoughts according to context, setting, and season, with formulations occurring on the left side and administration on the right: as the brain is

distinguished as having two tablets/sides, so is the priesthood of Aharúwan/Aaron distinguished by the Names of ALozar and Ayithamar, the pineal gland is a centre for the priesthood to regulate the organs or the internal bodies of light with the lunar cycle, a function of transferring properties of thought through Maneshayh/Manasseh whereby the deeds are ordered through the pituitary gland of Yishshakkar/Issachar, the kuwahnute monitor ideas and their release through nervous impulses whereby the house of Qahhath/Kohath carries forward the words of Enlightenment to all members which enables the camps to make progressions and movements; in that Maneshayh is the camp to enable transferring states there are cities within Maneshayh designated for the Laúwim to carry forward the Enlightenment [Yahushúo/Joshua 20]; note: concepts of the tabernacle are managed by ALozar/Eleazar, whereas the forms of the tabernacle are administered by Ayithamar/Itamar: Aharúwan/*the enlightenment of mind* brings forth the Understanding within ALozar/אִיּוֹצֵר/*the directive orders of the united dwellings of Light/AaR, whereby ALozar is a son of Aharúwan being now a formulation of thought through which the offspring (son) reveals the Source (father); the birthing of ALozar through Aharúwan is the means through which ALozar appears in all of the offspring of those Enlightened whereby comes the saying: I and the Principal (the father) are ONE; the fruit (son) and the Founding ALphæh/Seed (father) are the SAME; the fruit is revealing all that is within the Word Seed of ALOZAR (father), whereby all that is born from within us is of ALOZAR; as ALOZAR is born, the virgin traits of our Seed Name are revealed; Ayithamar/Itamar/אֵיִתָמָר/master of composing and stabilizing, and Pincus/Pinchas/פִּינְחָס/ mouth/sayings of the Serpent of Wisdom/regeneration, being the Nachash/Wִנָּחָשׁ; the presentation of concepts (Aharúwan) is the first dimension of priesthood bearing the Seed of Wisdom; the instruction of Understanding (ALozar) is the middle dimension from which all comes, and the application of Knowledge (Pinchas) is the third; the role of the House of Aharúwan is to assist each Name to perfect their Name and to walk in their place amongst all Names with the glory/values of the Principal/א; the 13 cities of Aharúwan pertain to inward centers of tribal management: two parts are for Yúwspah and one part, each, for the remaining tribes/branches; the age of Aharúwan as 83 is the Age of Enlightenment, a formulary of Neúwn/50+Lecham/33 translated as *the Bread of Neúwn*; 14 Numbers from the sides of Yæhh emanate from the 7th Throne of Aharúwan around which teachings and parables are spun with the 8 of Nadæv + 9 of Geren to be 17, plus the 10 of Aviyahua, making 27....then 38, 50, 63, 77, 92, 93, 95, 98, 102, 107, 113, unto the sum of 120, the summations of all Faces of Yæhh within the Consciousness of the Twelve; Formula: ALphæh/א/concepts drawn out of Hhúwa/א/illumination equals Rayish/א/knowledge divided by Neúwn/נ/potential: $\frac{3}{5} - \frac{4}{1} = \frac{4}{200} \div \frac{1}{50}$, or the balanced value of $\frac{4}{\Delta}$, which pertains to the interior pyramid/teraysarun, the seat of revelation (note: the equal sign is equivalent to the conjunctive ÚWah/ו); an additional basic formula for Aharúwan is $\frac{6}{\gamma} : \frac{3}{5} + \frac{4}{1} = \frac{4}{20} - \frac{1}{14}$: as the mind fulfills its role to unify all, it is in perfect balance; for when the mind is adrift from its position of light, it is out of balance; first formula of Aharúwan is the value of 40 expressing the United Hands of YæHúwaH derived from the four Letters of HhaSham—two Yeúwd comprised of the Yeúwd/10 and Double Hhúwa/5+5 united by the ÚWah/ו; each Yeúwd/א has the value of 20. Values, 262/בפא: the mind structures all states of residence; 256/זזא: the mind perfects the extensions of unity; 40/מ: conductivity of the United Hands; 8:8.*

194-196 **Ulai; perhaps, maybe (ulai, ewli, אורי) אֵלֵי**

my/א strength/א: principle/א bonded/ו to roles/ל and actions/א; Sarai's handmaid to assist the hand/א of the governess/א: "I will build up my strength from the appointee/trustee/one in charge/אָנִי" (SMB/Gen. 16:2): she needs the strength to bear the heir; note: Abram understands/hears the voice of Sarai/the governess: the foundational concepts underlying our nature comprehends—is audibly attuned—to the governing vibrations. Values, 47/י: release completed; 19/טא: actions resolved.

light: light to behold (sun); light to contemplate/understand (moon); light by which to travel (stars); light to conceive, to observe (morning); light to dispel darkness (noon); light to meditate (evening); penetrating light force to charge/strike, to destroy/change (lightning); bathing light force to cause growth; Aúwer is the Light that breaks forth within a Seed opening; Ræuch/Spirit is the Intelligence to form and give birth to the Seed, whereby there are those which are born of Ræuch, and there are those who are born of mortal flesh. In that the Light surrounds the Seed and comes forth from within the Seed, as Bayinah and Chækúwmah, it is said to carry that which is within the Seed; but only Ræuch can bear the Seed so that it does not fail; the works of Light are the full moons which create darkness and then draw out of darkness the Faces of Yæhh. Formula: 4 (1) 2 (=) 4 (200) ÷ 4 (200) [(the Úwah/2 is an equal sign, and the property of division signifies the reduction process and the base relationship of the combined Letters); in this formula, the attributes of knowledge/4 contained in/equated to the ALphaeh/4/1 are One]. Values, 207/I4: knowledge of Túwrahh; 27/I2: branching of Túwrahh; 6:6 Auwryim; light, the outer 3 gives way to the inner 3 in the ratio of 3:3 Aúwer. See **earth**/r44.

^{218; 3778-79} **Ur of the Chaldees (Aúwer Kashdeem, אֹר כַּשְׂדִּיִּם, אֹרְכַלְדַּיִם אֲרָץ)** the East; those distinguishing/observing from the East—from the fourth dimension: the realm of dreams, visions, and of the spiritual communication construed by science as telepathy; the light/illumination/אֲרָץ of astrologers/אֹרְכַלְדַּיִם—of those who track the paths of light energy, the *Kashdeem* comprising the celestial bodies entrusted with name/position/mission; the invisible principles/4 contained/2 in knowledge/4 are extensions/2 of wisdom/w that open the way/Δ to attainment/2 of the fullness of life/2; seed/concept contained in the mind; energy uniting/formulating thoughts; note: as an inward land state, *Ur Kashdeem* comprises the patriarchal positions of Shem/2w to Abram/2444. Values, 581/474X: to determine the destiny of the housed expressions of principle; 207/I4: law of knowledge. See **Chaldees**/אֹרְכַלְדַּיִם.

²²⁵⁻²⁶ **letter, token; desire, aúwt (אוֹת)** אֲרָץ **sign**, emblem, mark, indication; decoration; a symbol, letter of the alphabet; to be willing; to agree, consent; to be satisfied in an expression; the beginning/4 united/2 with the culmination/x. We are never to ask for a physical sign to be our determination for a progression or for an answer, for in so doing we placing an object to be our guide, and will fall under, becoming swallowed up within the sign. We are to look for the CORE of Wisdom within all things, and if not, then our eyes become unstable as water—and run in any direction, thereby bringing confusion within our camps. Whatever is precious and vital for us will be shown or come to us. “We are not to ask/seek after any sign form ever, period.” This saying is a watch word from the House of Gad, coming out of Tsaphun, first-born of Gad, for the House of RAúwaben/Reuben. The saying of Gad affects the House of Zebúwlan—the state of our residence. In what state do we seek to reside? Is it the House of YæHúwaH or is it the house of Metsryim/sign forms? [Tehillah/Psalm 27:4; Ps 23:6]. There is only ONE thing that we are to seek. As we seek the House of YæHúwaH, a house not made with hands, our heads are elevated above all obstacles/entrapments [Tehillah/Psalm 27:5-6]. Values, 407/IX: sign of renewal; the comprising of Túwrahh; 4:4. See **hundred**/X244.

²²⁷ **ever since, then (az, אַז) I4** therefore, then, formerly; since, ever; in conclusion; in perspective; from the summations/4 to their/complete extension/I—from ALphaeh/4 to Zayin/I (parameter letters of the ALphaehbayit’s first-level perspective); note: the origins and the ends cannot be separated; hence, I4/then connotes results, consequences: the former will be the progressions; also: a continuum: ever since there was a beginning, so there will be an end; thus, az/I4 conveys the former things of olden times. Values, 8/8: pertaining to vision/perspective.

hyssop, azuv (זִשׁוֹפ) זִשׁוֹפ

good intentions of the Fathers, the goal of being born, unlimited summations/4 sent to their perfect completions/I through entering into a house/body/9; thoughts of prophecies/exhortations to thrust the blood, associated with plants of hyssoplike, lavender, marjoram, conveys the use of your body through which blood flows. Values, 10/4: administrations through hands.

²³⁹⁻⁴¹ **ear (azan, ozen, זִשׁוֹפ) זִשׁוֹפ**

hearing; to balance, broaden; to carefully attune; to expand/4 the instruments/I of one's potentiality in the Son of Neúwn/9; note: *azan* corresponds to *Horeb/94* (ascending/4 of thought/4 occurs via hearing/9), depicting the body and work of *mashiach*: Listen, to fulfill the letter *Bæyit/9*! Values, 58/4: internalization of vision; 22/8: to compose. See *Horeb/94*.

²⁴⁹ **native, home-born (azerach, אֶזֶרַח) אֶזֶרַח**

citizen; one who is founded/rooted/4 and established/I in the knowledge/4 of Túwrahh covenant and service/4; native stock to one's own spiritual name, vs. a branching forth with estranged characteristics; to be native/naturalized in accordance with the foundational spiritual genome of YæHúwaH; planted/4 with a goal/I to mastery/4 and ascension/4. Values, 216/4: mind displaying unity; 36/4: stability of unity.

²⁵¹⁻⁵⁵ **brother, aauch (אָאֹחַ) אָאֹחַ**

confederate: connotes the mind within an individual; a comrade, kinsman, friend; cohort: member of same unit; one committed to uphold another in life; strength/4 of a covenant agreement/4; also: to lift-up; an expansive/4 elevation/4; to bring forth good works in another; a strength/4 of help/4; provider of concepts for study/4 to assist others in attaining higher levels/4; the parameter Letters of the *ALphæhbæyit* from the first level to the second: the means of a concept/4 arising/4 is via a brother/4; a seed/concept/4 of shared labor/responsibility/4; one principled/4 in covenant relationships/4. Values, 9/4: community; 8:8. See *sister/4*.

²⁵⁸⁻⁵⁹ term of Understanding to extend, **one, achadd (אֶחָד) אֶחָד**

unity; initiation, primal cause; to expand/4 and ascend/4 via gates/4 which are provided according to oneness; perception; concept/4 ascension/4 via insights/pathways/4: we know how to proceed when we are one; the expansive state/4 of an assignment/4 in all gateways/4; all parts unified/gathered into one (SMB/Gen. 42:11); to be whole, without division; the strength/4 of integrated/4 pathways/4; the health/wholeness/utility/4 of unity: to exhale/expand/4 in covenant/4 for insight/inhale/meditate/4; within the body of your Waters of ALhchim, the Words of your Name gather and flow freely as One/Achadd/4=13/4—*as many*, as the ocean you are one body of many parts/entities. Values, m. 13/4: the gift/inscriptions of full/elevating communications; Values, f. 31/4: ordering of concepts; both 13 and 31 reduce to the value of 4 conveying through oneness we have access or pass through gates; Formula: $\Delta(4) + \Delta(4) = 4(8) \times 4(1)$: understanding perception equates to conceptualization multiplied through service/ascensions; the form/4 conveys concept/4 ascension/4 composing totality/4; the statement *once in a year/4* denotes *through unified study comes access to the ark/aron*. 9:9. See *one/4*; *ALphæh/4*.

²⁶¹ **Ehud; unity, union, aychud, aachud, (אֶחָד) אֶחָד**

offspring of Bilhan/4 via BeNiyman/4; a man of unified vibration: the principles/4 of one's labors/4 contained in/bonded to/4 insights/4 (I DHY/Chr. 7:10, 8:6); note: *Aachud*/Ehud is a code name for the tribe of BeNiyman: as BeNiyman conveys new works/revival/administrating new lands, so the offspring of BeNiyman are rendered functional by insight received and retained; also: fusion, combination, consolidation, amalgum, confederation, unification, solidarity; principles/4 in state of agreement/4 funneling/4 into a base/refuge/4. Values, 19/4: achieve unification; 37/4: guide to fulfillment; 1:1.

269 **sister, achut** (אָחוּת) אַחֻת

a companion, friend; strength to uphold as the body serves your Name to achieve renewal and change; strength/א of help/א to bring forth/י renewal/perfection/harmony/א; concepts to restore/unify all things: *e.g.*, to bring together members of a household or to unify parts of a lesson into a whole that leads to knowledge of the Túwrah; the force of life/א to uphold/elevate/א and administer/י change/ renewal/totality/א. Values, 415/אא: renewal of activities of life; 37/א: guide to fulfillment.

270-71 **Ahaz, Achaz; possession (achaz, אָחָז) אַחָז**

to grasp an estate; to take hold of, grip; to fasten, lock up; the concept/א of mission/א is fulfilled/א: the will power take hold of and to achieve the promise and fulfillment of being *b'nai ALhchim*/אאאא אאא/built by ALhchim; the capacity of sight/א elevated/א to fulfill the goal/ laws/א. Values, 16/א: the exercise of bonding; hands of unity.

295 **Ahiezer, Achiozuwr** (אָחִיעֶזֶר) אַחִיעֶזֶר

my/א brother/א is a help/א; watchman over the body/tabernacle/temple; principles/א arise/א to activate/א understanding/א in words/goals/א of knowledge/א; Head of Dan/א/judge, a mature leader of discernment; offspring/rib of the thoracic vertebrae of Omisheddi/Ammishaddai /אאאאא/ my people of abundance. Values, 296/א: chief component in the transformations of Unity; 1:1.

299 **Ahira; a brother, Achyiro** (אָחִירָא) אַחִירָא

a/א cohort/brother/א who is a friend, having a mind of consciousness/א; who upholds all above and below as the ring connecting the body and the neck/head; friendship resident within the body/tabernacle/temple; kinsman, an eagle/owl per omithology; fire port to transfer fire from the ports of the heart; companion, associate to provide a target/aim, directives to the goals; to cause to move in a circle, impetus of the rotations of planets/stars to revolve around the centre of the heart; principles/א rise/א imparting/א knowledge/א and understanding/א; Name of the crown rib of the superior thoracic aperture; Head/mature elder of the heart/Nephetli/ אאא/wrestlings; offspring/formulation of Ooyinun/אאא/eyes; Mishle/Prov 30:4; Values, 289/א: the mind's expressions of resolution; 55/א: displays of enlightenment; 10:10/1:1.

amethyst, red stone, achllemæh, (אָחֵלֶמֶחַ) אַחֵלֶמֶחַ

stone of Beniyman, red, pulsating with blood, red fruit, ripened in the sun of Chækúwmah; *lit.* principals/א ascend/א through teachings/א the body/א of life/א; related to the root to be strong אא; Egyptian: *hnmt*, name of a red precious stone; the translation of amethyst is derived from the Septuagint and is referenced to assist the reader with the entry; however, the red color is from the Head of Beniyman, Avidenn Bann Gadoni, as all stones are from the 12 Heads in the Fathers; hence, a variance in the colors. Values, 39/א: the teachings gathered within a Seed.

317; 309-13 **construct (achari, אָחָרִי) אַחָרִי Aher; after, behind (achar, achair, אָחָר) אַחָר**

to carry forth, take further; to follow through unto maturity; afterwards, thereafter; another, other, different, strange, being of nonaligned Rings of HhaALhchim; second: to “second” is to confirm—like saying “*awmen*” when the truth is proclaimed, and to confirm is to follow through on the revelation; the ability to conceive/א the assignment/mission/א of the mind/א and to project it forward/א; also: to procrastinate, defer; to loiter, overstay; to be tardy, late; to delay, detain (causing another to follow behind); an expansion/א of effort required/א for thought/א. Values, 209/א: mind's affixation on truth; 219/א: mind manifesting the power of truth.

335-39 **where; islands (ee, ahi, אִי) אִי**

unified members resolved into constituent parts and actions (SMB/Gen. 10:5); initiations/א of the hand/א; *ref.* to temporary conditions—the “ifs, ahs, woes”: the “islands/א of the nations” are the passing con-

³⁵⁶⁻⁵⁷ **Einsoph, AyinSuph, AynnSayúwph**, (אֵינֶסוֹפְהַ, אֵינֶסוֹפְהַ) ㄱㄷㄴㄹ

being limitless—without form, of the 0:0 ratio of ALOZAR—being exceedingly broad—the Seed Word/ㄱ being fully extended/ㄴ—on-going—eternal; comprised of two words, *Aynn*: there is no boundary and *Sayuwph*: the verification, end, target, perpetual liberty of all states, being verifications of ALOZAR who gives with evidence, without reservation nor form of restriction. Values, 63/ㄱ: structure of Lammed proceedings/gifts; 1:1:1*Aynn* 8:8*Sayuwph*; compare YamSuph, ㄱㄷㄴㄹ.

³⁷⁴⁻⁷⁵ **ephah (ayphh, אֵפָה)** ㄱㄷㄴㄹ

a measurement for the grain offering, concepts/ㄱ appropriated/ㄴ to open/reveal/ㄱ with distinction/ㄴ; concepts/ㄱ inscribed/ㄴ to open/reveal/ㄱ the Nature of Light/ㄴ; the follow-up to the sacrifice includes making the *mincha* which pertains to study; to fulfill the sacrifice requires study—study to do/perform. Blessed is not the hearer but the doer of the Túwrah—expansions come through doing. The *Yeúwd* in this word denotes the commitment to express the illumination of mind. The *ALphæh* conveys the will of the hand to express the illumination or whitening from the sacrifice; a disciplined/ㄱ hand/ㄴ to express/ㄱ the illumination/ㄴ; note: measurements are by handfuls, each ayphh/ephah equals 500 handfuls, a number signifying a composite of the seed principles; a measurement of the offering that yields the teachings of the mincha: 500 handfuls, according to the measurement of the mishkan/ㄴㄲㄴㄴ/tabernacle/anatomical structure—thus, the volume of the *ayphh/ephah* is proportionate to the capacity/ability of an offering according to the branch and purpose; measurement of holy/500/ㄱX handfuls/activities; equivalency in modern measures: approx. 1180 oz./9.22 gal.; one-tenth ayphh/ephah—50 handfuls/118 oz./3.69 qt., the 50/ㄴ handfuls indicating performance in accordance with directive consciousness; two-tenths ayphh/ephah—100 handfuls/236 oz./7.38 qt., the 100/ㄱ handfuls indicating performance in accordance with dedication; three-tenths ayphh/ephah—150 handfuls/354 oz./2.75 gal., the 150/ㄴㄱ handfuls indicating performance in accordance with the domain of Knowledge opening in Wisdom; the foundational stones, as the millstones in which the meal is made, are opened to release the illumination with the seed; the thoughts spoken from the beaten grain provide a covering as leaves upon the branches. Values, 96/ㄴ: transformation weights; 33/ㄴ: in-structive process; 1:1 is derived as ㄴㄴ=ㄱㄴㄹ.

³⁷⁶⁻⁷⁷ **fiery-man, ish, ayish (אִישׁ) Wㄴㄹ**

pulsating Breath; the Unified with the Deeds of Fire/Wisdom whereby there is no partiality amongst them nor those who bear them; declared to be of The Unified [SMB 42:11]; what is of the Fire; the *Yeúwd*/ㄴ is pronounced twice in the ancient rendering conveying the harmony of the left and the right; *Ayish* is a combination of the Rings of the Zayin-ALphæh, the Lammed-*Yeúwd*, and the Shayin-Semek; the term is formed as the ALphæh of the offerings of RAúwaben rise into the midst of the Shayin Semek of Dan which occurs from the second/affirming offerings of DAN upon the wood of RAúwaben in a month; the ascending ALphæh spark rises into the midst of Shayin Semek: W ㄴㄹ ㄱ (a 6:6 configuration in the jar of manna); when your Seed blazes from the stalk of your Name you appear as a flower of the Seven Rays; you are called *ayish* taken from the ALTar of Yæhh, as you ascend through your stalks you rise into the realm of Fire whereby you cannot lie; your eyes/ㄱ of RAúwaben are filled with the Fire of the Fathers; the state of your Name is activated/empowered/ㄴ with the 22/Wㄹ Letters of Fire; a Name Breathes to form their Rings of Light to become a living spirit or an *ayish*; conveys strength and action of a doer; to reside with the Fire is to bear the radiance of the Fire as a flaming manurahh, or to dim the Fire under a bushel, the later state gives preference to the container whereby the Light is hid verses the container serving as a lamp, the activities of Fire determine the degree of radiance; the activity/hand/ㄴ of Fire/wㄹ is the Breath/Ruæch activated, *ayish/wㄹ* contains Principles of expansion/ㄱ to inscribe/ㄴ Words of

appropriated by the fire thereby releasing the measure of Wisdom for the day or evening for the mind's consumption; "to consume" is the will/initiation of study/א extended into the branches of knowledge/ב pertaining to an order of instruction/ג; in "eating," concepts/א branch forth/ב for support/guidance/ג; the process of eating is **the assimilation/ב of concepts/א according to instruction/ג**; we partake of concepts/principles to appropriate/consume the instruction, thus, for this reason we come into the world to nourish the soul (SMB/Gen 42:1); to expand the seed into measures of 30/60/100; you consume Fire/Wisdom itself when drawing out concepts and extending them into branches of Knowledge unto learning; the consumption of the daily/evening sacrifice is your fire nature releasing from within you concepts of Wisdom and branching them forth unto learning directions; indeed, nothing is lost; all is gained: according to what we eat, we have energy to proceed/make progressions; eating from the Túwrahh enables you to branch in all directions, to extend with strides; consumption is the strength/expansion/א of fruitful/ב instruction/ג in principles/א extended/ב to provide directions/ג: e.g., a seed/א becomes a plant/ב to become a staff/support/ג bearing fruit/ב: the strength/א of the plant/ב supports/ג activity/א to assimilate/ב instruction/ג (the staff/ג is the order/classification/support we commonly call instruction); also: a prey, means of life support. Values, 51/א: to swallow/internalize concepts (Mat. 26:26-28; Jn. 4:32); 3:3. see Fire W א

⁴⁰⁸⁻¹³ **strength**, 4:4 *ALLæhh, Alúwhh* (הָאֵל, הָאֵל) אֵלֶּיךָ 3:3 *AiyL, אֵלֶּיךָ AL, EI* (לֵא) אֵל **God; Primal Cause**, in the midst of your Seed there are the 10's—the Hands אֵלֶּיךָ: ג 12 א 10 א 1 which form the Name Ayil/strength; *15 strands of AL/31 are formulations of Yæhh: e.g. ShmúwAL/30+Yetschaq/1, to comprise the sum of the Days of Lammed in which the Lights of a Name are assembled within a Seed; the Joy of Yetschaq is bound with the Fulness of ShmúwAL to comprise the Name of AL, generally rendered as strength and might which are the results of the union of the sides that comprise a seed. Your SeedName has the might of AL within it. As the Seed opens a rod appears. lit: The Rod/ג of the SeedWord/א —the Staff/ג that appears from the Seed/א as a pole upon which the branches and fruit of the seed are hung; the Values 1/א to 30/ג establish the days/works of a house/month; as the two ends of AL are opened, the record of the Days/Acts of Light breakout to reveal their totality; new strength/AL is given daily as we unite the Faces of Yæhh from the altars evening and morning; Yæhh—the Life Force is given within AL, whereby the Hands create. In this manner the worlds are made according to the Words of the AL—composite formularies of the Faces of the Fathers. The Yeúwd/10/א within AL are the Lights אֵלֶּיךָ/10 which are given, both the smaller and the larger, whereby the works of Wisdom—the larger, and Understanding—the smaller, are fulfilled. Understanding is said to be smaller in that it is within, unseen; whereas Wisdom is spread abroad. Through the Name of Yæhh10/10 the works of AL become evident; a friend of AL bears the Faces of Yæhh in their faces and weaves a body of their Names by the 15 strands of Light to expand and demonstrate associated expressions in one accord. Values, 31/א: Guiding Concepts; 3:3; 41/א: flowing concepts; 3:3*

⁴⁰⁸⁻⁰⁹ **unto as, far as, no, not; esp., not now, aayl** (לֵא) אֵל **a prodding to re-think in light of instruction; an impermanent negation of imminent action, suggesting a prerequisite must be met prior to a fruitful resumption of activity; concepts/א direct/ג to progressive actions; note: the term "no" is the same as "AL"; what appears as a negative is actually a positive prodding of instruction; an ALphæh/direction/force/א that negates/resists/ג what is contrary to orders of life, what consumes the fruit of instruction or accepts an expression apart from Wisdom united to Knowledge, what defies the source/head of authority, what denies the strength of the staff; also: beginning over: projection/א of teaching (rod/ג) provides a foundation/א and di-**

(Ayin); The ALhhim are drawn out of the Fathers as the composite Seed draws out a body/wife to reside within; Through the ALhhim, Words of the Fathers are spoken/made known with the authority of the Queens/rulers of Night and Day as Bayinah/Binah and Chækúwmah/Chokmah.

The ALhhim are multitudes/universes of Seed Principles cast into firmament as stars. As these concepts or Principle Seed open, the nature of their Light is seen. The ALhhim are paired; as nothing of ALOZAR abides alone. In the pairing of the Names of the Letters, the full Counsel of the ALhhim is declared. The ALhhim, as a plural form, denotes They are of AL, begotten within the United Order and belonging to the Unified Teachings/Staff; they unfold from the Neúwn/ᄃ of the Father. In the Fathers are Rings of ALhhim that form the Body of the Father—The Offspring/Son, whereby the Offspring are ALhhim [Yahuchannan/Jn 10:35; Tehillah/Ps 58:1; 29:1]. The Offspring are the Word of ALhhim for they are appointed Words/messengers and not of earthly matter; **origins of ALhhim:** congruent ideas which abide as one—of the same Author/the Fathers whereby there are no strange ones; cohesive thoughts of compatible ideas hold things together; to discern the alhhim, examine collective ideas that hold you together as called of father ᄃ4/12. From Father come your 12 members which form the unity of your house. Through invisible principles of the Fathers in alhhim, you are in one offspring, appointed, held together, to bear their faces. From the concept of 12 many stories develop pertaining to your 12 houses/tribes, etc. in which you reside. To understand the Origins of the Universe and of Life itself, seek to find congruent ideas/faces/principles of the Fathers/Sources capable of abiding as One. Within writings of Turahh/Torah, the Faces of the Fathers are revealed through narratives/parables; from 15 Principles or YæHH come alhhim; the rings/eyes of alhhim come by associations of perspectives. By joining various perspectives, rings of vision appear; a child learns to see and enter into a conversation as they grow; you acquire information and experiences to enter into progressions and states of residences. The inherent ideas that hold all things together are known as YæHH/ᄃᄃ—the 15 Fathers of Light. The 15 Fathers are disclosed in the writings of the Law and the Prophets. Cohesive bodies, as eyes, appear from these ideas; as bodies of perception they are called the alhhim/gods or the 7 Eyes of the Spirit. The structure of the 7 Eyes house the 15 Fathers—the Emanations of Light. These 7 Eyes are the origins of the Numbers and Signs called the Alphæh-Bæyit. From the perspectives of what is seen, ideas form, and from the ideas there are manifestations. Hence, ALhhim/gods come from rings of perceptions formed by the Fathers capable of bonding as one and holding impartial ideas. From perceptions come creations; hence the 7 Eyes of ALhhim see whereby there are seven days. The eyes are Oyin or zeros. What is made comes from zero [nothing of what appears as in idea of a chair there is nothing that compares to the chair manufactured], an o-ring or perception/eye. There are two sides of a zero, the inner and outer. The inner, called the force of momentum, gives to the outer, called the ring of extension. The inner is revealed through the outer. When zero gives what it has, it forms another zero. The two zeros are the base of all things. By them there are projections of thought and the means of extending thoughts. The two zeros contain are all that they are and all that they are becoming. When one expires their Breath, as the wind, the Breath goes upwards as an assembly of molecules rise in air. Your spirit enters into a field of collective molecules according to thoughts you breathe, which are activated and sustained in your two zeros. What you are now is the basis of what you are becoming. The spirit is a wind—a moving current of air of the alhhim which forms worlds and the consciousness to abide as one. Do we see that we are alhhim, or do we yet seek to see something or someone greater than what is [Tehillah/Ps 82:1, Yahuchannan/Jn 10:34]? “Creations” are fleeting appearances of ALhhim which embody the Lights of the Fathers. Creations are of two parts: Wisdom, the formulation of mutual sides; and Understanding, the ability to hold all things together [Mishle/Prov 8]. From the Union of the Lights, which are the sides of the Fathers, all appear

thus, ALhhim are within your branches of Mind and you need not go beyond nor outside to find them; in Neúwn are the Fathers and their children. **In the Fathers are Rings of ALhhim that form the Body of the Father—The Offspring**; the plural form is often used, literally, as, “Unified of the ALhhim”/ᲗᲗᲗᲗᲗᲗ ᲔᲗᲗᲗ—being those of HhaKuwáhnim/cohanim and The Twelve from which come the ALhhim (SMB/Gen.1:3; MT/Deut. 4:35); *lit*: **the Breath of AL extends upon the waters to create Faces of HhaALhhim**; expansion/contraction/Თ that guides and orders/Თ, emanating illumination/Თ and activating/achieving/Თ fullness/extraction/Თ; source/Თ of authority/Თ continually giving light/Თ; the fullness of life; concepts/Თ of instruction/Თ yield light/energy/Თ producing/granting life/Თ; “you are ALhhim”—the Stones of thought: ALhhim are clusters of instructional concepts providing light to attain fullness of being; when the *Hhúwa*/Თ (definite article) precedes the noun as *HhaALhhim*, specific concepts of instruction are expressed in the narratives; The ALhhim are unified Rings that comprise the Staff which unfolds from the Seed of the Father. These unified Rings create all things—i.e. the mishkan/tabernacle in which the Breath resides; i.e. the pole of the Serpent/Თ which forms the body of the eternal ALphæh Seed Word/Თ. In that the ALhhim are the Rings of Seed, from them come all houses and their teachings, evident in the rings of a tree. Your services are unto the Most High from which comes your ALhhim, *vs.* unto objects: the service, or dedication, of energies of ALhhim is the unified state of the Houses of YishARAL; the service, or dedication, of energies unto objects or processes is idolatry. **Categories of ALhhim** include: Al [God] of Comfort/Consultation, ALhhim of Love, ALhhim of Control, ALhhim of Filling, ALhhim of Humility, ALhhim of Exchange/Fairness, ALhhim of Light, ALhhim of Maturity, ALhhim of Declaration/Announcement, ALhhim of Households (Eph. 2:19); ALhhim of Unions/Blessing/Joy and of Giving/Receiving (Eph. 2:16); ALhhim of Unity, ALhhim of Forgiveness, ALhhim of Mercy (Eph. 2:4); ALhhim of Justice (II Thes. 1:5); ALhhim of Gifts (Eph. 2:8); ALhhim of Order, ALhhim of Hope (Eph. 2:12); ALhhim of Patience, ALhhim of Purity/Cleanliness, ALhhim of Goals/Direction, ALhhim of Peace (Phil. 4:7); ALhhim of Wisdom, ALhhim of Selection, ALhhim of Beauty, ALhhim of Creation/Image appointments, ALhhim of Victory, ALhhim of Companion, ALhhim of Elevation/Lifting (Acts 26:8); ALhhim of Thanksgiving, ALhhim of Respect/ Regard/Awe (Col. 3:22); ALhhim of Faithfulness, ALhhim of Birth (I Jn. 3:9); ALhhim of Thoughts/Formations, ALhhim of Authority/Thrones/Dominion (II Tim. 1:8); ALhhim of Wrath, ALhhim of Music/Harps (Rev 15:2); ALhhim of Glory/Substance/Weight (Rev. 15:8); ALhhim of Resources (Rev. 16:14; Phil. 4:19); ALhhim of Temple Order (I Cor. 3:16); ALhhim of Worship/Obligations, ALhhim of Counsel (Acts 20:27); ALhhim of Congregating (Acts 20:28); ALhhim of Help (Acts 26:22); ALhhim of Foundation (II Tim. 2:19); ALhhim of Intelligence/Spirit (I Cor. 2:14); ALhhim of Increase (I Cor. 3:7); ALhhim of Will/Motives (I Cor. 1:1; Col. 1:1); ALhhim of Inspiration (II Tim. 3:16); ALhhim of Heavens/Names (Rev. 16:11); ALhhim of Stewardship (Tit. 1:7); ALhhim of Earth/Residences, ALhhim of Miracles (I Pet. 4:11; Rom. 3; II Tim. 2:9); ALhhim of Grace (Eph. 2); ALhhim of Shabbat/Rest (Gen. 2); ALhhim of Good News—*the Unified Words of the Dominion of the Lights of Chækúwmah and Bayinah* (I Pet. 4:17); ALhhim of Knowledge, ALhhim of Righteousness, ALhhim of Patriarchs (Acts 22:14); ALhhim of Angels/Messengers (Acts 27:23); ALhhim of Day, ALhhim of Night, ALhhim of Perfection/ Completion, ALhhim of Abiding/Lodging/Clothing, ALhhim of Remembrance; ALhhim of Tabernacle (Rev. 21:3); numbered among the faces of ALhhim that are summed up in the Name of YæHúwaH; also: *your* ALhhim/*Alhheychem*/ᲗᲗᲗᲗᲗᲗ—concepts/Თ of instruction/Თ to enlighten/Თ and activate/Თ the fruit/teaching/Თ of the anointing/Თ, which concepts are applicable to all members of humankind collectively, *vs.* *your* ALhhim/*Alhhechaw*/ᲗᲗᲗᲗᲗᲗ—concepts specifically directing you to a particular fruit/member; note: the forms and compounds of *All*/ᲗᲗ are also applicable to assemble yourselves with others by words of unity to fulfill statutes and ordinances: *e.g.*, “*these*/ᲗᲗ are the called of ALhhim/ᲗᲗᲗᲗᲗᲗ”—namely, all who

are confirmed in their places in the house of אַיְאֵל/Unity (Ps. 29:1; 58:1; 82:1,6; Jn. 10:34); “strange/other alhhim” are better rendered as those which “restrain light principles,” hindering/quenching the Voice of Unity with thoughts estranged/not congruent with The Most High, being incompatible with The Twelve of Arrat, when your Rings are not unified, then strange messages/voices are heard from the rings disjointed; *non-unified rings are strange alhhim*. 3:3 AayL/ל; 3:3 AyLhhah/ל; 5:5 ALhhim/ל. Values, 31/ל: Guiding Concepts; 3:3 AayL/ל; 3:3 AyLhhah; 86/ל: The Sayings of Unity. See **not/ל**; **these/ל**; **gods/ל**; **mighty/ל**

pl. Gods, Light Principles, ALhinn (אֱלֹהִים) ל

Through oylut/ascension/offerings of DAN, ascending upon and into the wood/rings of RAúwaben/Reuben, the Spirit of ALhinn enter into your Name to dwell. “I have heard that the spirit of the gods/ALhinn is in you, and that you have Insight, Intelligence and outstanding Wisdom” (DaniAL 5:14). The ALhiNN are receptor/extension rings of ALhhim, the momentum forces. Both ALhinn/96—by an extension of your deeds of ALhhim/86, you increase by 10 measures, and ALhhim/86 contain the inverse ל of the Name of YæHH as an engraving of the strands of strength/ל. Values, 31/ל: Guiding Concepts; 1:1. 96/ל: The Transformations/Indwelling Hosts of YæHH/15 embodied.

⁴³⁶⁻³⁸ **Allon; oak, aluwnn**, (אֵלֹן) ל

oak tree, conveying the nature of *Quphæhh/פ*/dominion/priesthood; a seat of kingdoms; domain of kings, kuwahnim/priests (SMB/Gen. 13:18; 14:1-24); principles/ל ordering/directing/ל the outpouring/ל of the Son of Neúwn/ל; also: locale pertaining to Nephethi/ל, indicating a state achieved through meditations of the heart: *e.g.*, Allon-bachuth/ל: strong, deeply rooted sorrow; sorrowful meditations. Values, 87/ל: to partake of Túwrahh; 4:4.

⁴⁴¹ **chief, ayluwph**, (אֵלֹף) ל

head, leader, lord, master, champion; one having concepts/ל of order/ל by which to bring forth/ל the Sayings/ל—the means to articulate what is written; a title to denote those with a master mind to enter the United Order/ל of the Faces/ל; a primary Order to maintain the Faces of YæHúwaH; also: a confidante, intimate friend. Values, 117/ל: minister presenting Túwrahh; one designated to achieve a goal; 36/ל: master of unity; 8:8. See **Aleph/ל**.

⁴⁴² **knead, aluash** (אֵלוֹשׁ) ל

Aluash pertains to abiding within the United Orders/ל of the South/Wisdom/ל. From the root word, Nalush/ל, meaning to knead or to be kneaded together/ל, the State of Aluash conveys the will and initiation/ל to make bread from the Seed, combining eminent thoughts into loaves for your tribes/branches to eat; kneading refers to making unleavened bread; as you prepare the bread/thoughts of humility you are prepared to come to Sæynni/Sinai/ל; to attain progressions of Semek/ל in Neúwn; SYM/Num 33:13. Values, 37/ל: ordering of words; 4:4.

ALBæyitAL (אֵלֵּי־בַּיִת) ל

the 14th and 29th Faces of Yæhh through which levels of your house/residence are appointed twice each moon cycles by aligned vibratory strands of AL. See **BethEl/ל**.

⁴⁴⁶ **Eliab, Aliav** (אֵלִיָּאָב) ל

extending/ל the strength/AL/ל of Father/ל; conducive for honorable assimilations, to make ready a house to learn, determines States of residence thereby the Head of Zebúwlan, principle/ל of guidance/ל imparts/ל the principles/ל of a house/embodiment/ל; fourth level of sight/RAúwaben, work of Palúwa—discoveries; see: ALiAV bann Chelen: Values, 44/ל: flow of insight.

⁴⁴⁶ **Eliab son of Chalon, ALiAV Bann Chelen** (אֵלִיָּאָב בֶּן־חָלוֹן) ל

manages/ל the 15 strands of Light, as the strength/AL/ל of the Father/ל; formulates stands of Light into habitations/dwellings, the Head of Zebúwlan, third Head in the Fathers of Yæhh through which

the offerings of the third month are conducted and through which the Thoughts of Yæhh are transferred into our minds from full moon unto full moon with Knowledge of all States in Yæhh during the thirty days of the third month, distributes the strength of the joined Faces of Yæhh which yield the Values of 31: 30+1; 28+3, 16+15, etc. determining vitality in the body; ALiAV bann Chelen: an offspring/formulation of Chelen/גלגל/*fortitude*; the strands of AL are the source of fortitude within everything; organizes energy and molecular structures into strands as serpent; the GI tract that runs as a river within the body, via ALiAV a tree grows upright and strong, the strands of AL in the legs enable us to run, the fruit of a peach becomes strung-out upon the hearty branches drawn from a seed, the blades of grass grows tall to feed Adim and the beasts of the fields; the strands of muscles, branches of trees; the first-fruit which forms in the third month whereby we appear, not empty-handed, unto the Faces of the Fathers at Shæbuówt/Shavuot/Pentecost, are by the strands of AL/31, the stone of ALiAV bann Chelen is green, assembler of crystals into emeralds, the color of strength and vitality; forming a place for the Numbers and the Consciousness of the Qedam/East to reside; third Chair of 12 in the rotations of months. Values, 44/Δ⁷: manifestation of crystals.

451 **unto her, *aliyah***, (אליה) זכאל

a concept/כ directive/ל that arranges/ב the illumination/א; concept directives/ל arranged/ב within the feminine radiance/א: as we hear a messenger, we relegate/read the messages unto their proper arrangement within the feminine nature, whereby they are magnified and brought forth into actions (SMB/Gen. 16:13); also: lamentation; ear lobe; the fat tail of a sheep. Values, 46/Υ⁷ to reflect on maturity; 28/א4 to branch forth via knowledge; 5:5. See **unto him**/Υכאל.

452 **Elijah, *ALiyahu*** (אליהו) Υזכאל

the Divine/כ Order/ל of the Emanation/ב of Light/א Unions/Υ; the 15 strands/31 of AL unified/connected to the Faces of Yæhh; the strands of strength—AL are given of YæHH—generated by the Faces of YæHH; prophet of the heart—enlightenment of understanding that must precede the crowning of meShiæch (Yahuchannan/Jn 1:21); activities of the *ALphaeh*/כ (conceptualization) and the *Lammæd*/ל (instruction, staff, authority) is given through Aliyahu, whereby one attains/receives/ב the light/life/א unto redemption/restoration/unity/Υ: Aliyahu orients/turns our members unto the inscriptions/ב of maShayh/Moses—to the Túwræh/Teachings of Spirit: unto the Unified Order of Light Emanations, unto the Unity of YæHúwaH; force to overthrow worship of Begol/Baal/לOג. Values, 52/ג⁷: the potentiality of the tabernacle; 34/Δ⁶ to direct inquiries/inwardness.

413 **unto him (*alaw*, אליו) Υכאל**

to achieve unification/balance/restoration; concept/כ directive/ל that arranges/ב connections/Υ; the inner strength to appoint connections/unions: we are addressed and spoken unto via messengers according to our capacity to receive and carry, that we may manage our lives with justice and mercy; united/כ order/ל achieves/ב restoration/mercy/bonds/Υ; thus, when YæHúwaH speaks “*unto him*,” there is a message to activate/manage bonds within us and between us: *alaw*/Υכאל is the means to achieve a union/an establishment/Υ, while *unto her*/זכאל is the means to achieve a radiance/א; *unto you*/Υכאל is the means to achieve fruitfulness/branching/Υ; *unto me*/כאל is the means to achieve activation/managment/ב. Values, 47/I⁷ to reflect on a goal; 29/Θ4 to know the consciousness of universal unity. See **unto her**/זכאל.

457 *pl. idols, alillim* (אלילים) מכלכל; *sing. idol, alil* (אליל) לכל

false, empty, vain; to nullify the inner in preference to the outer; idolatry, which is right-of-way to immorality, impurity, passion, evil desire, and greed (Col. 3:5); concepts/כ that resist/ל the activities/ב of life's direction/ל; ideas that resist the movement of life; concepts/כ that overthrow/ל the hand/ב of correction/ל. Values, 71/ΔO: darkened/confused concepts; 121/כ⁷Φ: a covering upon the fruits of Principle; 4:4. Compare **molten image**/אכפפ; **graven image**/לפפ; **image**/מא.

408-09/4191-94 **immortal** (*almute*, אֶלְמוּת) אֵלְמוּתִי

to be above the sentient world, the beingness of spirit living above the decaying nature which is provided as the earth to process thoughts unto bearing the divine natures in a Seed-Name which are not subject to death; a sheaf, bundle, shaft of light composed of formulations of Numbers and their semmim/incenses/spices/fragrances; extensions/אֵלְמוּתִי of AL/אֵלְמוּתִי—that which comes from the unified Faces of Yæhh; state of continuation through coming into the Fire consciously from which we are born, unto the Unity of Principals/Emanators and Offspring /Formulations; the expansive Principles/אֵלְמוּתִי that guide and direct/אֵלְמוּתִי the multitudes of heaven and earth/אֵלְמוּתִי via the bonds of justice and mercy/אֵלְמוּתִי within the boundless continuum of life/אֵלְמוּתִי; note: immortality is not what we receive, but what we enter *into*; the immortal already now is, has been, and forever will be: as we put on garments to enter the mortal state so we put on garments of immortality to abide and walk in the immortal state [ref., BHM Túwrah Light Tape #24 (1995)]. Values, 477/IOX: fulfillment of the prophecy of redemption—of the composite perspective of Túwrah. See **death**/אֵלְמוּתִי; **die not**/אֵלְמוּתִי אֵלְמוּתִי; **blossom**/אֵלְמוּתִי.

490 **widow** (*almanah*, אֶלְמָנָה) אֶלְמָנָה

abandoned, desolate, oppressed; one needing care; one devoted to spiritual works (whose “husband” is not of this world); strength/אֶלְמָנָה to guide/אֶלְמָנָה and draw out/אֶלְמָנָה the display/potential/אֶלְמָנָה of life/אֶלְמָנָה; one having the advantage of leadership (due to age and experience) to be a handmaid to assist others to be productive and to become illuminated. Values, 126/אֶלְמָנָה: dedicated to the branchings of Unity; 45/אֶלְמָנָה: to extract/extracted from life.

TK/Lev 16 **ALMashayh, God of Moses, Almashayh**, אֶלְמָשַׁיִּחַ (אֶלְמָשַׁיִּחַ) אֶלְמָשַׁיִּחַ

Name of ALmashayh/אֶלְמָשַׁיִּחַ, commonly rendered as “unto Moses,” pertains to the Seed of the Shayh through which the Word of YæHúwaH opens, whereby all attributes of HhaALhhim are first gathered and then opened to declare the glory of Their Thoughts; the words of ALmashayh flow as the drawing out of the Seed occurs, which is by the death of the Seed. ALMashayh is the level of speaking whereby one draws out of the Illumination of Chækúwmah from the Seed, or from the Body of Wisdom depicted as maShayh/Moses.

459 **terebinths; dome; these** (*alon*, אֵלֹן) אֵלֹן

oak tree (variant of אֵלֹן/oak); a domed shape above a given region: e.g., אֵלֹן מַמְרֵי/dome of Mamre, a region/territory of the chief angelic majesty; note: ALon-Mamre contains the root אֵלֹן/AL, indicating the strength/אֵלֹן and authority/אֵלֹן of all heavenly messengers; for Mamre is the place of abiding under the various domes of the heavenly host: Abram/אֵלֹן אֵלֹן dwelt in Mamre, where one receives instructions and assistance from Mamre, Ashkul/Eshcol/אֵלֹן אֵלֹן, and Oner/אֵלֹן, as these formed a confederacy (heavenly host) to assist Abram in the defeat of other spiritual powers; Mamre is Hebron/אֵלֹן אֵלֹן, the heavenly region of the mind from whence all seeds fall to the earth to become great, and to which all returns to be buried/interred/planted (SYM/Ex. 23:19). Values, 81/אֵלֹן: region of principle; 27/אֵלֹן: branchings of Túwrah. See **oak**/אֵלֹן; **Mamre**/אֵלֹן אֵלֹן.

499 **Eleazar, Alozar** (אֵלְעָזָר) אֵלְעָזָר

The ratio 1:1:1 conveys impartial oneness of Wisdom, Understanding and Knowledge; the Name appears in the kúwahnim third generation, the invisible Nature of the Eternal Seed/Word becomes evident in the mind/head of Aharúwan/Aaron; AL/אֵלְעָזָר is help/אֵלְעָזָר; concepts/אֵלְעָזָר of order/אֵלְעָזָר surround/yield full perception of/אֵלְעָזָר of the goal/I of the Master Mind of the Universe/אֵלְעָזָר (to be a help, one understands the goal whereby directions with strength are given); the conscious mind state that perceives and understands the intent of the Law being of the author ALOZAR; the dimension of priesthood always in the midst, thus referred to as the second inner dimension; foundational con-

tion—to say a thing in one’s heart (SMB/Gen. 27:41); an utterance, saying, speech, word; to release concepts/4 that draw out/make full/7 the mind/intellect/4; a projection/4 of spiritual/7 thoughts/4; the spirit projecting knowledge; a spiritual expansion of the mind: what you say/project is spiritual—it is unseen; note: with every saying/47 of YæHúwaH/777, a higher consciousness of Being is attained; **and he says/4777**: one meditating/47 has received/7 and now may also dispense/7 and project/4 spiritual/7 knowledge/4. Values, 241/474: a mind flowing with concepts.

567 **Amori, Amúwri (אמרי) 7474**

speech arising from the consideration of Chækúwmah and Bayinah, the means to extend a thought in accordance with Apærrim—for blessing and for the creation of light garments; the first level of speech via which space becomes occupied, as the lands of Amori become the primary inheritance via the words of the Hebrews, as their camps depart from the lands of strange languages they enter into the first of the ten lands; conveying a sense of belonging/7 to a speech/saying/474; conveyance of thoughts; land of concepts/words/ideas/seeds from which flows the teachings of the *Kinoni*/7777— the complete branches of the mind known as the land of *Kenon/Canaan*; note: *Amori* either follows or precedes the *Kinoni* in the Túwrah: a tree/branch/7 of the *Kinoni* produces concepts/seeds/sayings/7474 (SYM/Ex. 33:2, ff.); the words/seeds/*Amori* produce the teachings/branches of the tree/*Kinoni* (SYM/Ex 34:11, ff.); Principle thoughts/4 drawn out/7 of the mind/intellect/4 and implemented into action/an extension/7; a code term for the body as **a land of ideas**; ref. to the territory of mind/thought formulations; the far reaching extension of speech leads to Dibon-Gad; Nophach, and Medeba; the Letter Mæyim of the Oyin Body. Values, 251/474: the mind’s display of concepts; 1:1 7477=4, the Seed opens into a Saying; 44/77: to draw out from the gates. See Dibon-Gad, Nophach, Medeba.

569 **Amraphel; a marvelous saying (amrafel, אמרפל) 7474**

a saying/474 of wonder/7; to be extraordinary; a marvel, miracle; a concept/4 that releases/ frees/7 the mind/4 to manifest/7 change/7; a ruling power of Shinar/477/*angelic transmutation*; also: a treasurer; administrator, officer. Values, 351/477: wisdom’s displays of principle; 63/77: fortifying communications. See **think/474**.

571 **truth, to verify, aiyúwt, 5:5 amat (אמת) 774**

to conceptualize/4 the communications/7 of totality/7; to swallow/Balao a seed/BeNiyman for implantation unto its unfoldment and complete revelation; the world testifies of the truth by displaying every concept that fills and makes up the sum; the truth is in every level as the Mæyim designates—in vapor/steam/air, in all liquid states, and within all forms. Values, 36/77: the order of unity; 7:7.

577-79 **where, whither; to lament (anah, אנה) 774**

to mourn, bewail, sigh; vital energies/4 display/7 evaporation/7; to bring about, cause; to approach, befall: “no evil will 774/befall you” (Ps. 91:10); depicts a condition that facilitates change; a concept/4 expands/7 the revelation/7; an idea/4 unfolds/7 light/7; also: to deceive; ideas/4 that reverse/7 revelation/7; a lobe. Values, 56/77: to desire unity; 20/4: coming to know.

582-83 *pl.* **men, Anayshim, (אנשים) 77774**; *sing.* **Enos, Enosh, Anúwsh (אנוש) 7774**

kindness, benevolence, principles/4 displaying/7 the unity/7 of Wisdom/w, all who desire to exhibit Wisdom become filled; the willingness of the composite Mind of one’s origin which is laid in Wisdom to be formed side by side/in pairs; the ability to lift-up the elements of the fields on behalf of a Name/positioning of Light thereby determining the state of one’s sojourn, illustrated by Pharaoh/777 allotting space for Abram/774; *the determinations of a species to abide in a state corresponding to the level of its Thoughts*; initiations/4 to draw out of/7 Wisdom/w for the activa-

is not to be interpreted as an individual speaking, in distinction to another; for the spokesmen of the Enlightenment of Mind speak the words of the Single Voice, not their own; to personalize words to show authorship is not necessary, and if it must be done, let the saying be attributed to the Single Voice; for the mouths of all people are one voice; further, the phrase “I am the Way, the Truth, and the Life” is read as, “The Single Voice is the *Derek*/יָדָד/Way/Path of Access/א for the Mind’s/א Branching & Productivity/י, the *Amet*/אָמֵת/Verification/מ of the Light Principle/א unto Totality/א, and the *Chai*/חַי/Life—the Active Engagement/א of Giving/Sharing/א; also: a ship; a vessel that moves alone or in fleets. Values, 61/אָ: tree of life concept; 25/אָ: branch of light/structure of oneness; 1:1:1. See **I**/אָ.

⁵⁹⁵ **I, anuki** (אָנֻכִּי) אָנֻכִּי

אָנֻכִּי /I/Anúwki/The Unified Voice of the Tree of Life; Anúwki is the Voice of the Fathers which speak from the heart—from the midst of the altar, incorporating all perspectives of the 4 sides into one Voice; vertical, perpendicular; to perceive inner unfoldments as a tree/branching with fulfilled responsibilities; will; the Unified/א Mind/א branches/י with extensions of Oneness/א through the deeds of the heart; *the Extended Hand of Oneness*; note: the “I” of each Name is *the inner divine will* to initiate and maintain unfoldments with evidence to demonstrate the inner Unity, whereby we declare, “we are sparks of the Unified Flame, each Name is a branch/strand extended to convey the deeds of Unity.” Values, 81/אָ: the expression of principle; 36/אָ: progress of unity; 3:3. See **I Am**/אָ.

to witness, groan, lament (ann, אָנָן) אָנָן

what expands in ALphah/א comes from the sides of NeúwN/אָ; to bring about, cause; deep sighs, to draw out understanding of Bayinah, praying with supplications and groanings, used in the Talmud אָנָנֵינוּ אָנָנֵינוּ, we are witnesses...we testify to the truth that appears, as what comes from your sides bears witness. Values, 56/אָ: to desire unity; 20/א: coming to know. See **anah**/אָ.

⁵⁸² *pl. men, Anayshim/Anushyim*, (אָנָשִׁים) אָנָשִׁים

those who extend themselves with benevolence; denotes a grouping of peoples, projections of thoughts within a seed/א extending/א from the base of its Fire/w and being deposited/positioned/א for conductivity of messages/א; Anayshim/אָנָשִׁים stem from the root word, Anúwsh/wָא, meaning to cast oneself into a mold according to a level of benevolence/giving of the legacy within their Seed, *lit.* the Anu of Fire, meaning the Will of the Fire to cast itself into a vessel in which its Breath dwells, to bring about, to cause increase. Values, 401/אָ: to compose a Seed Principle; 8:8/6:6. See **mortal**/wָא.

⁶²²⁻²⁶ **Asaph; gather (asaf, acuph, oseh, asepah, אָסַף)** אָסַף

to collect, take in, take away; to be unified/א with the structure of the Fire of Yæhh/א to formulate the fruit/expressions of the Faces/א; pertaining to gathering the semmyim/incenses from the offerings; a collection, an assemblage; concepts/א structure/א soul/expression/א. Values, 141/אָ: the treasuring of life principles; See **netiph/myrrh droplet**/אָ.

⁶³¹⁻³² **vow; to bind, imprision (asar, esar, אָסַר)** אָסַר

to conceive/plant/א a structure/א of thoughts/א; to bond; a concept/א conjoined/א with the mind/א; to fetter, tie, jail, arrest, prohibit, ban; the raw power/א to confine/א a mind/א; also: to renuciate. Values, 261/אָ: mind structured according to principle; 36/אָ: ordering of bonds.

⁶³⁷⁻³⁹ **nose; sense of smell (aph, אָפ)** אָפ

evaluation, mediation; to conceptualize/א an expression/manifestation/א; to make sure; to detect and respond (either “yea” or “nay”) to an expression; to affirm, as in “surely, too, also”; to evidence agreement with an expression or statement: thus, sometimes translated as “face”; the projection/א

of a face/7; also: to anger; to have wrath, as in response to an expression or statement; the essential energies/4 given expression/7; the unity of self/4 (a face/7 response) in juxtaposition with what has preceded/has become manifested/7. Values, 81/47: to partake of concepts.

ephod, ayphud (עֶפֶד) א74

garment of Enlightenment through which the Principals are spoken, revealed; the united strands of sides via which comes discernment. Values, 4/Δ: platform of the stones arranged; 1:1.

⁶⁵⁷ **to be gone, end (aphas, אָפָה) א74**

zero; full and invisible circles of Light; to expand/4 the faces/7 of Yæhh/Æ; the origins of Numbered Thoughts from which all emanates; the means to extend; to bring to an end, to the furthest extension; the end of an age or the end of the world pertains to the state of every Name; one puts an end to the world as they enter into the Fires from which the world is formed; the earth is to be inhabited by the meek, a provision for every Name to draw out of their Seed the Faces of Yæhh/Æ74; through entering into the Nature of Fire from which one originates there is an end to the former state; to gather/7Æ4 all things from the Fire whereby one puts an end to the former mortal state; to be transposed to another state/world/age whereby there is an end of dwelling in the sentient world which is caused by living apart from the Numbers and Faces, for in these there are no corruptions; the attainment of your true Nature, capacity; to exhaust the former world—as a plant the body is spent but the fragrance/vapors linger; to be nothing; to disappear into the unified consciousness; to be absent from the world is to be present with the Masters from whom the worlds are formed for the spirits to learn and abide according to their Nature of Fire; also: an adverbial modifier: notwithstanding, only, but, however; root meaning “an ankle” (the means of fleeing/disappearing, coming to nothingness); root base of אָפָה/quartermaster/storekeeper/provisioner—one capable of supplying what is absent. Values, 141/474: domains to extract Principles; 8:8

⁶⁶⁵⁻⁶⁶ **gray, aparu, apaur (אָפָה) א74**

shifting; greyness, denoting transition; gloom, shadows; tone of gathering and releasing; to strew ashes, scatter dirt (to cover in greyness); a covering; concepts/4 appearing/7 in the mind/4, as smoke appears in the heavens; particles of dust are activated in the morning dews and evening distillations as ashes are incorporated in the waters of hhakaiyúwer; also: nothingness, a conundrum; a meadow (filled with vegetation); a mask, obfuscation; cosmetics, cosmetician. Values, 281/474: a mind open to concepts; 38/Δ: instruction arises; 9:9.

⁶⁶⁹ **Ephraim, Apærrim; Aphrrim (אֶפְרַיִם) א74**

from the roots א7/bullock depicting a member to sow ALphæh Seed and pauri/א7 to be fruitful; double fruit—producing by pairs; to thrive, grow; origins/4 appear/7 through mind’s/4 activities/4 unto maturities/blessings/7; to create a garment/covering: the role of Yúwsphah/Joseph/7Æ74 to robe your members of soul—to bless/expand the members according to seed gathered by multiplying; to provide housing and states of directions; to unify members into one house/body: Apærrim expands Numbers of Yahúdah in your SeedName; leads energies to move together into new states through expansions of thought; thus, is the head of the northern kingdom/reign of Light of Israel; note: with the priesthood, Apærrim is at the side of ALozar to lead all members to occupy their territories, from Goshen in *Metsryim* unto the 10x3 Lands of three Patriarchs; Yúwsphah/Joseph brings your twelve into Egypt an appointment; Yahushúo/Joshua of Apærrim leads you into Lands of inheritances; corresponding to the penile glans which leads the inherent Names into new States (Levitical Writings 212:3); note: Apærrim, whose is seated in the waters of HhaALhchim, is the regulator, or head, of the waters/Mæyim; Apærrim is a law through which YishARAL appears through positioning and words of Yúwsphah; the law of Apærrim is written by HhaKuwáhnim; according to priestly

the Words of your Name, you travel in the firmament and enter into the world as Light and Darkness of Day 1 are activated in your Seed-Name. By your Dallath-Dallath Ring you pass through the world, unscathed, as you move according to your Words verses being attached to the sentient world. Your directions and fulfillments are through affirming and walking in the Words of Your Name, activations of Dallath Dallath of your 64 Words, opens your eyes to observations to make parim offerings of your sukut—for your subsequent daily dwellings with the emerging aylim/strengths and kevashim offerings of meekness that extend from observations—coming out of the center eye of Apærrim, called also the single eye of the glans/penis. The Zayin-ALphæh in the core of the Body of Apærrim is a single congruent eye of two rings in the head of the penis; the Single Eye located in the head of Apærrim provides clear directions to move in your orbit and interpret what your eye sees as you make progressions of ascensions from the seventh (month of Apærrim) to the eighth moon (month of Maneshayh) of the 12 Heads; entering into the realm of Nebu to the faces of Yaoquv, you see your next move from the days you commence your journey unto days of your transition unto a renewed era; *man*/breads of Apærrim gathered from the tree/wood of Yahúdah are מִן־פֶּתַח/taqqúwm—a gathering/arrangement of holiness/consecration assembled in waters; מִן־פֶּתַח/túw-phem—a gathering/arrangement of Faces/Sayings in waters; these breads are stored in the rib ring of Aphrrim and accessed from the jar of *man*/manna. Values, 331/4W: Wisdom governs seed/concept (SMB/Gen. 45:22); 9:9 uttered with hard or soft Paúwah according to the state of the tissue. See **soul**/W79.

672 **Ephrath, Ephratah, Aphrúwt, Aphrrat (אֶפְרַתָּה) X474**

to constitute, comprise, make-up; the foremost/4 expression/7 of the crown/head/4 of all creation/x, being the Chief Expression that governs over all things; as מִן־בֵּית־לֶחֶם X474/Aphrrat Bæyithlehem, birthplace of meShiæch: to constitute/x474 the house/x474 of bread/מִן־בֵּית; thus, the place within you in which the Head of All emerges: the maturity of *man*, the Ruling Center of מִן־בֵּית/Ræuch/ *Spirit* formed within to manage/administer; *Aphrrat* is the birthplace of מִן־בֵּית/BeNiyman/Son of the Right Hand, the meShiæch, as BeNiyman is the Seed/Gamete of Life that forms the Bread of your Name; the First/4 Expression/Manifestation/7 of Life that Governs/4 matter/things/x: this is the meShiæch, the Offspring/Projection/Formulation of ALhhim/מִן־בֵּית as the Chief of all creation, to rule/administer elements: each Name emerges at *Aphrrat*! note: the faces of *ALphæh*/4 are sown within your Name, whereby your mind is enabled to bring forth the totality/x474; as the Seed/ Gamete of Life, the Nature of BeNiyman contains all faces/expressions of Light to tend the totality within; *Aphrrat* is a territory/place of light pertaining to a Name, vs. locations pertain to manifestations of Names [or to openings of expanse, for he tripartite natures of man: Yapheth/x74/expansion (Assyria), Cham/מִן־בֵּית/enthusiasm (Metsryim) and Shem/מִן־בֵּית/purpose (YishARAL) have spaces/locations pertaining to your nature (ref. to birthing the man-child ruler Ps. 8)]. Values, 681/474X: the composite mind of totality expresses *ALphæh*/4/the Principal; 9:9. See **Bæyithlehem**/מִן־בֵּית X474.

676 **finger (ats-bag, אֶצְבָּע) O974**

to grasp with, seize, take hold of; from the root meaning to dip [TK/Lev 4:17], to variegate, distinguish, the will/4 to release/execute/r power/collective position of unity/9 based upon understanding/O to accomplish change/transformation, thus used as the instrument to initiate an offering/sacrifice or to distinguish the mind as in writing an inscription; each finger pertains to a month as well as a tribal branch; see notes of SMB/Gen 15 regarding the ten states of Word verification and how they correspond to the ten extensions of the hands; rings are used to distinguish the season of the year and activities of light within the year; rings on the fingers of the right hand: index finger serves for both Yahúdah and Yishshakkar, middle right: Zebúwlan and Rauwaben, fourth extension: Shamounn, and little finger: Gad; on the left hand: the index finger serves for

Laúwi/Levi and Yúwspah, the middle full extension for Dan and BeNiyman, the fourth extension: Ayshshur/Asher, and the little left finger for Nephethli. Values, 38/אָ: processes of ascension as the fingers are arranged to convey the daily ascent of the sun (right hand) and the moon (left hand) is their rising and setting; thus the middle finger is the full finger of ascent.

680-681 **to join, side** (*atsal*, אֶצֶל) אֶצֶל

to conceive laterally the orders, to unite all into the order of Aayl/AL wherein there is freedom and full branching of thought unto fruitfulness, via the sides of the mishkan we unite our Names, the Principle/אֶצֶל to flourish/אֶצֶל the authority/order/instruction/אֶצֶל; to be near, close, to reserve, set apart, impart, influence, emanate; an end extremity. Values, 31/אֶצֶל: order of Principle.

ARAL, ARiAL (אֶרֶל) אֶרֶל אֶרֶל

rendered as a Lion, valiant, defender of the ALphæh and the States of Light in which it resides; ARAL is the body of YishARAL, formed by strands of light/AL that contain the Light/AR of YæHH; AR forms bulbs, as heads upon the staff of AL, as strands of light stream from the faces of YæHH they gather into a head of AR, like wires connected to a light bulb; we speak in the Name of ARAL the Words of AL—those of strength—from the base to the crown—from the opening of the Seed of the ALphæh unto the Enlightenment of the Rayish; ratio is Lammed/Staff 3:3, one ALphæh of .5+.5 passes from AL to AR and from AR to AL, whereby they are One House of One Seed; the body of ARAL is the light of Yæhh formed into 31 strands upon which fruit hangs; *lit.* the Light of AL; the whitening of AL; the foundational basis of the Name of Malekkiytsedek (Melchizedek); The Unified Name of the Priest/AL/אֶרֶל and King/AR/אֶרֶל from which all is given and unto whom all returns with blessings, the Name unto whom Avraham pays tithes, for as there is an expanse of thought in Abram, the fruit is reaped by sower. The Unified Pairs in ALOZAR from which all Paired thoughts of perfection come and abide in worlds without fault or corruption; commonly translated to be valiant, a transmutation of thought unto a higher level. ARAL is the basis of every ascension. As the ALphæh is sent forth it arises and expands to reveal its glories, each level of ascent unto its full revelation is by degrees of unfoldment within the 70 spirals in the midst of ARAL, each level is via 10—the extension of the ALphæh within the spirals, the spirals comprise the ten lands of Oyin-Zayin; ARAL is the network of Light, as the Semek/web in which all Names that are sent, therefore rendered as an angel/messenger of Light, one who is capable to overcome all resistance, traps, and corruption, whereby they abide in pure devotion for the Unified Names of AL and AR [Yashoyæhu/Is 33:7], rendered within the Name of YishARAL/אֶרֶל אֶרֶל (Israel), meaning the inheritance/possession/אֶרֶל אֶרֶל of ARAL/אֶרֶל אֶרֶל, *Lit.* the Remnant/Retaining Thoughts/אֶרֶל אֶרֶל of AL/אֶרֶל Values, 3:3.

702-04 **Arba, Arbah; four, araboh**, (אַרְבַּע) אַרְבַּע אַרְבַּע; **arboo**, (אַרְבֵּעַ) אַרְבֵּעַ אַרְבֵּעַ

light of inquiry, discovery: a compound word comprised of the roots: *light*/אֶרֶל and *to ask*/אַרְבַּע; means of divulging secrets, exposing: a light/אֶרֶל to expose/אַרְבַּע, or by which to inquire; as אֶרֶל/אַרְבַּע/*in-sight/door*: value of revelation; **light/אֶרֶל of inquiry/אַרְבַּע**; to initiate/אֶרֶל the mind/אֶרֶל via internalized/אַרְבַּע understandings/אֶרֶל of Light/אֶרֶל; denotes the process of extraction; symbol of access; to be four-sided, four-dimensional: a quad, pyramid arising from the four letters of HhaSham; note: as a locale in the vicinity of Mamre/אַרְבֵּעַ, Arboo is the locality of the death/extension of Yetschaq/Isaac/אַרְבֵּעַ/*laughter*, signifying mission extended unto all corners/regions of the earth; four rings on the arúwan denoting harmonic hearing amongst us to carry the Sayings of HhaTúwrah/Torah to be fulfilled in our walk. Values, 273/אַרְבַּע: mind understanding processes; 278/אַרְבַּע: mastery of understanding and perspective. See **bubble**/אַרְבַּע; **forty**/אַרְבַּע אַרְבַּע אַרְבַּע; **Hebron**/אַרְבַּע אַרְבַּע. Compare **desert**/אַרְבַּע אֶרֶל.

8218; 702-04 **fourteen** (*arbah-awsar*, אַרְבַּעַת עֶשְׂרִים 4WO 30944

to inquire into/30944 and discover the wealth/4WO; to ascertain inscriptions, the value of the lambs/מִכְשֵׁשׁ/kevashim pertaining to the burnt offerings/קֶרְבַּן עֹלָה/kerben oylah of the Feast of Tabernacles/חַג סֻּכּוֹת/Chag Sukkot: for as one follows through they branch fully the Mind of the Breath, so one has full revelation concerning all acquired in the yearly growth cycle; to initiate/4 the mind/4 via internalized/9 comprehension/0 of Light/life/3 unto understanding/0, wisdom/w, and knowledge/4; the 14 are the unity of those joined 7:7 as ARAL which provides a gate unto subsequent states of dwelling that are established during sukkut. Values, 848/מִכְשֵׁשׁ: to measure the composite of anointed visions; See lamb/kevash/W94.

705 **forty** (*arbaim*, אַרְבַּעִים 40944

tenth power transmission/מִכְשֵׁשׁ of four/0944, signifying light/494 of inquiries/מִכְשֵׁשׁ; being an extension of all inquires into the square/4 sided, complete mastery via inquiry, exploration with a mind toward Unity; denotes the completion of a cycle; an expansion/4 of mind/4 to formulate/9 understanding/0 unto mastery/4 of the waters/sayings/distillations of Fire/מִכְשֵׁשׁ. Values, 323/מִכְשֵׁשׁ: assimilation of productive processes. See **four**/0944. Compare **desert**/3940.

709 **Argob** (אַרְגֹּב 9444

accumulation; “I will pile together” (trilateral root 944): a gathering of seeds/concepts/4 piled together/944; concepts/4 transmitted/4 to the mind/4 for the purpose of building/9; a stony place; ref. to the lands of Maneshayh/מְנַשֵּׁי/teses; the seeds/4 of man/4 transmit/regulate/4 the shape/form/9; as district of Og/40 in Bashan/מְנַשֵּׁי of Gilead/גִּלְעָד: the use of concepts for the vitality of the human form; a source of healing. Values, 206/944: a chief state unto unity.

713 **purple**, *argúwmæn* (אַרְגָּמָן 9444

illuminations/44 ascending/4 from the *man*/bread/מִנְיָן; color signifying administration, grace; ideas/4 govern/4 delivery/4 of messages/מִנְיָן displayed/9; concepts/4 knowing/4 processes/4 revealing/מִנְיָן the inward/9; color of royalty; a blending of the north/blue and the south/red; concepts/4 of a ruler/4 regulating/4 all within/מִנְיָן unto becoming the offspring of Neúwn/9; redemption; color signified by the letter *Úwah*/9, the knowledge in the Seed-Name; to weave from both sides of Wisdom and Understanding, as red+blue=purple; argemæn/purple is the Bread of Arg— weavings, secret rites of sacrifices, words/ergon; lit. the secret rites/organization/weaving/444 to make bread/מִנְיָן. Values, 294/444: the mind’s transmutations of insight, conveying principles of transformation unto progressive gates; 9:9.

727 **ark, mind**, *ARúwan* (אַרְוָן 9444

extensions of Light/AR within the Illuminated Minds of ARrat; containing the tablets of testimony and at its sides the Túwrahh scrolls; concepts/4 of mastery/4 containing/holding/9 perfections/9; note: the ark of covenant is depicted in the Túwrahh with specific measurements to house the words of the ALhhim: (1) the length is the mind of patience, forbearance, endurance: length also expresses continuing renewal when mind is positioned as the firstborn (chief fruit) of ALhhim/מִנְיָן 444; (2) the width is the mind of generosity, comfort, expansion; (3) the height is the mind of restoration, establishment, glorification, and elevation; the height conveys the freedom that comes in serving ALhhim: as our minds accept the patterns in Dan, they acquire the capacity to hold the words of the Rings of ALhhim; (4) the breadth expresses the foundations of spiritual operations and performance; *Aharúwan*/Aaron is the Enlightened Mind of the Ark/ARúwan; in the ark are the two stones of a SeedName—the two halves of the brain; in which is the thalamus—jar of manna; upon the hemispheres of the brain hang leaves of the scrolls as the ears—fruit hanging upon its inner pit of stones. Values, 257/944: mind internalizing perfection; mind submitted to completeness; 6:6. See **box**/944; **Arnon**/9444; **holy of holies**/מִכְשֵׁשׁ W44; the ratio is read as 1221:9/19/4/224/1. Compare **ark**/394.

779 **to bind, make bound; a curse (aror, אָרוֹר) אַרְוֵה**

from the root אַרְוֵה/to execrate; the self will/א of intelligence/א to unite with/ו carnality/א; to dam, restrain, hold back; to reduce in size or significance: e.g., to enter into mortality, or into a particular dimension of an array, as in “YæHúwaH curses the ground/אָרְוֵה — that is, HhaSham establishes a confinement in the elements, making of them school masters whose limitations prepare the way of discovery and greater blessing, as they are balanced by understanding; thus, to set in proper proportion; the self will/א of mind/א to be joined/ו to another mind/א; a teacher — as Adam, willing to enter into a body (a proportioned space) whereby he may acquire the mind of YæHúwaH. Values, 407/IX: to appropriate a direction/goal; confirming words.

729-30 *pl.* **cedars (arazim, ehrezim, אַרְזִים) אַרְזֵי**

seeds of knowledge given to fulfill all men; seeds/א of knowledge/א are the force of Light/I to achieve/א fullness/א; concepts in the mind to fulfill the inscriptions of life: TúwrahH is grasped via concepts of Light; “cedar” depicts the *Zayin*/I/central force to distinguish between light and darkness; a branching of the TúwrahH; note: one of two primary woods required to build the Bæyit HhaSham/House of the Name, as none can build the Temple of Light without the concepts/א of knowing/א TúwrahH/I; the other wood is *wY49*/cypress: note the *ALphæh-Rayish*/אָ and the *Bæyit-Rayish*/אָ beginning the word forms of the two woods — we acquire both the concepts of light/אָ to distinguish and fulfill all things (cedar/אַרְזֵי) and also the sonship/developments of thoughts/אָ formulated by fire/wisdom (cypress/wY49) to build the Bæyit HhaSham; from the Hill of Levanun/Lebanon; also: to pack, tie together; rice (grain that packs together when cooked). Values, 258/אָ: mind evidencing covenant; 51/אָ: unfolding of concepts.

746 **Arioch; leoline (arioke, אַרְיוֹךְ) אַרְיוֹכֵי**

lion-like, from the root *lion*/אָ; concepts/א of knowledge/א inscribed/א within/ו the branches/ו (of the body); symbol of fire, the force of fire letters/writing. Values, 237/IC4: mind governed by TúwrahH; 48/אָ: quest to ascend.

732-35 **Erech; length (erek, arak, orak, אֶרֶךְ) אֶרֶךְ**

to endure, continue; patience, forbearance; conveys extent and duration, determination and purpose; concepts/א of knowledge/א unto full extension/productivity/ו; as a center in the kingdom of Nimrod/אָ: persistence, monomania. Values, 221/אָ: knowledge to branch forth concepts.

758; 764 *pl.* **Aramaic; Syria, Aramites (Arami, אַרְמִי) אַרְמֵי**; *sing.* **Aram (אָרָם) אָרָם**

highland; palace, castle, mansion; an energy field, Light field; concepts/א originating/א by combustion/א activities/א; the source for communications — that place where thought precedes articulation: thus, the *Rayish*/א precedes the *Mæyim*/א in *Aram*, but follows in *amar*/אָ, meaning, “to say”; note: *Arami* forms compound names pertaining to the developing of light patterns, e.g., *Pad-danah-Aram*, a light field for cultivating/ploughing insights, in order to release their potential illumination; as formulation of *Sham*/אָ/name: attribute of a name/position to exert its influence to elevate/exalt the chief principles/concepts of Light (SMB/Gen. 10:22-23); as formulation of *KemuAl*/אָ/raised of Al: a celestial light body; as district in Kennon/Canaan/אָ: branching thought patterns. Values, 241/אָ: the mind’s releases of light concepts; 251/אָ: the mind’s internalizations of light concepts. See **Padan-Aram**/אָ אָ; **Mesopotamia**/אָ אָ.

763/758; 5102-04 **Mesopotamia (Aram-Naharim, אַרְמֵי נְהַרִים) אַרְמֵי נְהַרִים**

Aram/אָ of the (Two) Rivers/אָ אָ; a Light field streaming with flowing rivers of light; concepts/א originating/א by combustion/א to unfold/ו the enlightened/א mind/א via activities/א of fullness/א. Values, 546/אָ: the measured domain of the fullness of Unity. See **Aram**/אָ; **river**/אָ.

765-67 **Oren, Aran; box, chest, ark (arúwan, aren, אָרָן) ጸጸጸ**

The Light of Neúwn—the mind that engulfs and records the activities of Light; a “pine” tree denoting the everlasting Life, designation of a shittah/acacia tree teachings that construct the mind to house inner thoughts of Wisdom/gold and outer expressions of Wisdom/gold—attesting to thoughts and their vibrations to be same as within and without; formed from patterns/blue above including a dome canopy as arc of the head which houses all within it as an ark; principle concepts/ጸ of knowledge/ጸ extending/ጸ; container: a repository, chest, closet, enclosure, ark of shittim wood (fiery extractions through waters); concepts/ጸ of mind/ጸ activated for their full extension/ጸ; offspring/formulation of Sooyir/Seir/ጸጸጸጸ/facilitating growth and cultivation the Chori/Horite/ጸጸጸ/ጸጸጸ causing to glow; the ark is carried by two/pairs denoting the fulfillment of the Túwrahh is through performing the Words as unto another, securing interpretations to be carried out by being inclusive “to love another as yourself;” four rings are gifted on both sides as the acetabulum ring connects to ring of the femoral head which holds the staves of the legs to move in accordance with the Illumination of HhaDavrim whereby their Words are fulfilled; the ark is carried by messengers from the sides of Bayinah and Chækúwmah; carried by offspring of Qahhath/Kohath depicting sets of nerves in agreement to transmit the messages of Aharúwan, for how can two walk together unless they agree by hearing the same frequency and extent of the Sayings; a crown of gold around the arúwan is a raised ridge at the top of the forehead that surrounds the head/cranium; the scrolls on the sides of the arúwan are rolled tissues of the ears in which codes are recorded (See BHM SYM/Ex 25 commentary with diagrams). Values, 251/ጸጸጸ: the mind unfolding concepts. See **ark/ጸጸጸጸ**. Compare **ark/ጸጸጸ**.

769-70 **Arnon/Ornan, aren, arneúwn (אֲרֹנָן) ጸጸጸጸ**

the chest cavity; valley/stream between Amúwri/ጸጸጸጸ and Moabi/ጸጸጸጸጸጸ: valley between the breast slopes unto the loins, the designation of the altar unto mastery: Ornan the Jebusite (Bayit DHY/2 Chronicles 3:1), *ie.*, valley/lowness of the heart, a concave, contrite heart to arrange the 12 members for the offerings; a tumultuous stream; the seeds/concepts/ጸ of knowledge/ጸ flourishing/ጸ in full extensions/ጸ; The Light/AR/ጸጸ of NeúwN/ጸጸ. Values, 301/ጸጸ: a firing/igniting of concepts, fire of the altar through sparking of branches faces to faces; 2:2. See **ark/ጸጸጸጸ**; **Geren/ጸጸጸ**

776 **earth, land space, auratsut, ጸጸጸጸጸጸ aúrets (אֶרֶץ) ጸጸጸጸጸጸ**

states of the Hosts of Lights for the heavens; from the root word, Aur/Lights/ጸጸ, designated as the Lights of the Hosts/ጸ; States of the Mountain of Yæhh upon which are the Hosts of Angels, encampments of the Hosts of YæHúwaH, of the Camps of Shayin, Rayish, Qauph, Tsædda-Tsædda, Paúwah, Oyin; **expansion states of Unity via which Thoughts attain unto full branching in liberty**; the combined Illuminations of the Host—of Heaven/Names, the Host being of the Tsædda/ጸ; **substrate energy**—molecular catalytic chemical reactions, an arrangement of light crystals; Earth comprises the states/lands of Names and thus is not confined to a single planet or sphere; a place where concepts of Knowledge flourish freely; designated state for thoughts of the Fire of a Name; the Aurets is formed by AL, as the bond is completed with AR; The formulations of The Earth are ten lands designated for a Seed—the embodiment and expression of the hosts of Lights. For every Name above there is jointly made a place for the Lights of a Name to be expressed through which the Thoughts of Light multiply and become manifest. The ten lands are a complete extension of the ALphæh of Rayish ጸጸ. Earth is a place in which the Seed/ጸ runs/ጸጸ [SMB 15:18]. As the life within a Seed runs it forms rivers and oceans within the lands. Through the waters it draws out of itself and forms the trees of its Name. Aurets is union of two bodies of Light, a cluster of lands; what is referred to as Earth, a reference to the shared/collective lands of our bodies passes away; for being made of Babel there is compound of

ideas; all that is created by the WORD of AL endures; land in which the thoughts from the Heads of a Name run as a river unto; a place is designated by Name as to its purpose and function, thus earth is where the Seeds/4 of the Heads/4 bear the upper branches of Nine/r; an space formed by the emanations of the light bursting forth from the SeedWord/4Y4 transformations/r into a great company; the ten lands of Word verification (promise) are the Lands of the Oyin body; each land is a realm of light for transformations/changes effected by the heavens/Names residing therein; territory to nourish the thoughts of Fire under the Ministry of Lights: while there are specific ministries of angels and Names, all are under the overseeing Ministries of the Lights: Chækúwmah and Bayinah; the embodiment of knowledge, being a depository of the thoughts of Wisdom and Understanding; joined inseparable with the heavens/Names; out of Earth come forth all attributes of Knowledge, Understanding, and Wisdom; for in the Earth, HhaSham places the Word (Amos 9:6); the expansion/4 of Mind/4 through transformations in branches/r; *designated exchange level*: residing concepts of Light/4 governing/4 the pursuits/transformations/use of energies/sacrifices/r; participatory exchange level of being in which the will of Breath is exercised; the place of transformations/sacrifices unto unity; the place of inheritance—of the flow of life—designated for the expressions/fruit of a Name; place of coming to maturity and fullness; the extended/initiated/4 mind/4 in pursuit/r; counterpart to the heavens/Names/מלמלא; space given for the invisible attributes of life (the twelve light branches) to be fully expressed as YishARAL/ללאאא; space to balance and tune, proportionately, a Name unto the wholeness; note: when the branches of a Name are fully balanced and appropriated according to life's measurements, then the branches of thought (expanded with soul/fruit, and positioned to be eternally renewed) become self-perpetuating by the wholeness achieved (Yahuchannan/Jn. 5:26); Earth/Aurets, as the collected body of thoughts, is distinguished from ground/adamah (which is the progressive movement of the core thought of adam/מאדא): **Aurets is a state of light**, love, bonding, favor, compensation, fulfillment, satisfaction; also: the phrase, “their lands/מאראאא,” expresses purposes for the openings of light, the forms, and attributes of fire (SMB/Gen. 10:5,20,31); a place is called by several Names: i.e. there are the upper and lower levels of every place, for the two are one yet not the same. The head is the upper definitions and the body is the lower definitions, which are referred to as upper and lower Metsryim. Metsryim is an arrangement of Numbers to formulate lands. The Name of the sphere of Nephethli is Askúwl—a fire pit of branches; the same is called a city or a gathering of Lights—Yerushelyim for through our unions we are an assembly of completion comprised of all houses which serve in Nephethli; the sphere is of Nephethli according to the construct of the Rings of ALhhim. Values, 291/4r4: a state in which thoughts are liberated/transformed within the realm of unity; Knowledge is the appropriation of ALphaeh; 9:9. See **ground**/אמאדא; **world/hidden**/מלמלא. Compare **Egypt**/מאראאא (note: *Metsryim* is an inverse/reflected/turned-inside-out variation of *land*/ראא, the ALphaeh/4 being swallowed by the Yeúwd/ב).

779 **to curse (arar, ארר) 444**

to be cursed, accursed; concepts/4 compounded/44; to withdraw/remove/take away the knowledge; concepts of ignorance; ideas/4 that cleave/4 the mind/4. Values, 401/4X: to end an expansion; 41/4M: distraction principle.

780 **Ararat, Arrat, Aurraet (אררע) ⊕444**

the Illuminations/44 of the collective Minds of Truth/⊕4; an elevation of the seventh peak of 7th Masters Lights/Aúwryim; seventh set of Numbers from which tears of silver roll into the pools of consciousness as the fruit of joy runs from Illumination, an elevation of HhaKuwáhnim/ Enlightenment on the Hill of Nephethli, base level of the seventh hill, accessed through being lifted by the waters of the deep/Wisdom and elevated by Understanding and Knowledge via immersion, through the Trees of Knowledge, unto the Mountains of Ararat. Values, 50/7: Minds of Collective Consciousness; 1:1 is derived as ⊕+4=44Y as the parameter Letters/⊕4 are the same values of the interior; 3:3 as ⊕+4+4=44.

784-87 **fire, heat, wrath, ayish (שן) W4**

the SeedPrinciple/4 characterizing Wisdom/w, which analyzes, elevates, radiates, and consumes/completes a cycle; the seed of your Name/4 is of the Fire/w, fully blazing; the emanation force/ALphæh/4 of Wisdom/consummation/w; the complete igniting of all within the ALphæh is the full expression of the Fire. The Fire consumes all properties of thought, whereby the glory and radiance within the ALphæh are released without limit. *Fire is the electric charge of the ALphæh opening*, thereby releasing: .5Y5 = 4/W4; the double Úwah/Y5/12/3 is the Shayin/W/3 within the Seed. To transfer from one state to another is the work of Fire or consummation; transference is through passing the Seed from one head unto another head, as from the head of a tree to the head of a plant; as a candle, Fire transfers the form of the candle unto another state, whereby what is visible becomes invisible; what is invisible becomes visible as Fire transfers the Seed of ayish unto the branches of ashah to be one flesh/a completed thought, as a tree that burns yet its branches are not consumed; a visible, intense manifestation of Spirit causing the states of Light—Aúrets/earth, and as it relates to chariots of fire, etc.; an invisible spark, as it relates to incarnate life; Wisdom’s all-inclusive dynamic to unite all thoughts as one; Divine Fire melts us and reveals our commonality; the centrality of the covenant, as in *Berashshith/ אבראם*; the offerings of fire are the properties of Thought which transform and consummate the intent and structure of the Thought; Fire creates supportive properties of Thought: from Fire comes water, from water comes air; these three, fire, water, and air combine to form a State of Mind known as Earth/AuRets—transforming Light; since the Fire is always present it can transform the State that it is residing within; note: fire/w is created when the ALphæh/4 is released into the microcosm, resulting in a spark/w that is bonded to the ALphæh: the same phenomenon is observed when a concept is released from the heart, mind, or loins and an electrical charge occurs in the synapses of the brain, the unity of life/4 is fire/w; a “consuming fire” is wisdom consummating all that begins—gathering unto itself the perfection of all aspects of being that are let out/sent out to attain perfect knowing and expression; the parameter letters of ALphæh/4/1 to Shayin/w/21, culminating in *Taiúweh/x/22* (x = 4 + w); a strange tongue is a *strange fire* which breaks out of ideas inflamed without the order/arrangement of Letters amidst the ALphæh and Shayin; *strange language* comes out of strange lands/tongues without affirming the inner structure of thought; every idea and word is examined to see how it fits into the orderly arrangement of the Letters to be qudash/holy or strange; the concept of strange also conveys “beyond” what is commonly known; the Fire of the Altar is located in the House of Nephethli/Naphtali; [a reference to the Fire as coming from the naphtha (root of Nephethli/Naphtali) is in the writings of the Maccabياهو/2 Maccabees 1:36]. The Fire of the Altar is in the Ring of Shayin-Semek. The Shayin/Fire comes down from the mind to the ignite the wood/Semek of the heart. In that the Wood, a structure of the Perpetual Words of the Fathers, is continually on the altar of the Fire, the Fire does not go out. The chemistry in the mind (in the section designated as the House of Nephethli) ignites the structure of the Thoughts of the Fathers within our offerings whereby the offerings are utterly consumed—integrated into our Spirit. Upon feeding upon the Bread of the offerings and drinking the Wine thereof the Spirit is transformed and grows unto the full Stature of meShiæch/Messiah. In the House of Nephethli—the 12th House, in which we are serving at the altar, the Fire comes down from the mind—the Collective House of YæHúwaH—to consume the offerings of our Rings. The Fire burns in the rings whereby our entire House is filled with smoke [Yashoyæhu/Isaiah 6]. The smoke distinguishes the Rings of Wisdom, Understanding, and Knowledge, whereby the Word, qudash/holy, is uttered three times. Values, 22/x: consummation/totality; 22/5: the branches of magnetism; 301/4W: Wisdom of Principles; 3:3. See **man/W4**; **woman/אבא**; **El Shaddai/אבא**.

⁷⁹⁴ *pl.* **slopes** (*eshdat*, אֶשְׁדָּת) אֶשְׁדָּת; *sing.* **ravine; outpouring** (*ashadah*, אֶשְׁדָּה) אֶשְׁדָּה
the manner of fire: a fire/w⁴ law/x^Δ, a fiery law; slope of a mountain; waterfall, cascade; rapid descent; the emanation/⁴ of Wisdom/w from the doors/^Δ of light/^א: streams of light from the total composite of the summations/^X. Values, 310/א^W: wisdom’s release/pouring forth; 705/א^WX: the totality of wisdom’s emanations (being like a waterfall—a rushing stream from innermost being).

⁸⁰² *pl.* **women** (*nashim*, נָשִׁים) נָשִׁים; *sing.* **rare, woman, wife, ayshayh** (אֶשְׁיַח) אֶשְׁיַח
seed/⁴ of shayh/א^W; Body drawn out of meShi^æch; “the Living Sacrifice;” will to manifest mutual attributes of Life of the Rings of ALh^him formed by the Fathers whereby a body is created for residence of spirit and spiritual revelations; very rare in comparison to the external; a very rare radiance of burning sticks taken from the Fire/w^א [SMB/Gen 2:23], the woman/body hangs upon the staff of Yishshakkar-Maneshayh through which all branches of the Tree are constructed and multiplied; the unified branches of the Fiery Breath/radiance are an assembly/vessel made for our Names—to be a wife; *ashah/a wife is a group/assembly of the unified twelve branches; these branches with the ayish/fiery breath are the sum of one flesh/body—the dwelling state/vessel for the Adim/vapors of Breath, the twelve firebrands plus the Ræuch of a Name comprise one flesh even as the sum of all branches of thoughts plus our Spirit comprise a unified flesh body*; the side of Breath devoted to illuminate concepts via meditation, inhaling side of Breath capable to receive the radiance of Fire, even as branches contain the glow of our Ræuch; a wife radiates/^א Wisdom/unified parts/w⁴; a body of Light to bear the Names to which it belongs, i.e. Chækúwmah is the Body of Bayinah, and all Lights are the Body of ARAL; to illuminate a Name by housing and warming the concepts/SeedName: a Principle/⁴ of Wisdom/w radiating/^א via which one is nursed upon the milk of the Word given as the first stage of a plant’s nutrition; the illuminative function of Fire: Fire/w^א radiates and thereby reveals all that is within, the fiery illumination from the sides of the staff/^א; to fan/emanate/^א the Fire/w^א as branches that wave in the wind over the coals; the collective branches of Ræuch which warm, sustain, and cause to glow; **the expansive/⁴ means of Wisdom/w to bear the illumination/^א**; note: the *Neúwn*/^א in the multiple/plural form swallows up the *ALphæh*/⁴ of the unit/singular form, the neck/^א receives into itself concepts/seeds and integrates them into the Breath Body; the interior actions/^א of Wisdom/w that bring forth/^א the fullness of life/^א; the side of Breath to receive and cherish the Words/teachings; denotes a body of Fire to house the teachings to bear fruit according to the Seed; the body/woman cannot govern the Name/Sham in that it has been tempered/cursed/regulated by the garment of Sham and Yapheth as a covering of Núwach/Noah; the body/woman is not to speak in the assembly for the body speaks outwardly, such sayings pertain to the body of homo sapiens and are not limited to gender [I Cor 14:34], for if male or female speak outwardly it is as the body or flesh speaking without transparency of spirit; the heads of all people are to have a covering conveyed by the body members of Apærrim/Ephrayim—the glans and vagina, which is covered by hairs of silk as on an ear of corn (2 ShmúwAL 15:30); with a covering, the body/woman speaks the SeedWord through the veil of humility on the head as leaves wrapped around the ear to cover the glory/radiance of the thoughts and streams of hair; to speak with a head covering of humility communicates ideas of the collective minds of Aharúwan, as a body speaks consciously unified; words uttered with humility are imparted with the radiant glory of YæHúwaH upon and within the mishkan as seen within the veils of the tent, as the tent of meeting is veiled to cover the ark/mind within, whereby within the tent of meeting the Voice of YæHúwaH is heard and able to be carried forward/implemented through the coverings; as your members extend you proceed unto the arúwan/ark and behold the unified faces of the keRúwvim/cherubim that flutter mes-

sages upon hha-arúwn/the ark. Your head covering designates your readiness to receive the Words of angels; even an acorn creates a cap, as coverings are for transporting treasures as a sheath form around the precious grains of *man/ᐱᐱ* [SYM/Ex 25:21-22; SYM/Ex 40:3, 19; 1 Tim. 2:11,12]; when a spirit/ayish is let go/sent forth from the summations of father and mother—referring to the Collective Father of All Nations and the Collective Neúwn/Mother, they shall cleave unto their collective branches/wife and become a unified/whole thought, for without our branches we are yet to appear as a body to house the full attributes of our SeedName that is sown/released from above; the significance of one being sent from their Father and Mother is to receive a wife, for how can a seed receive its branches until it first is sent from the tree upon which is hangs? Together, the ayish and ashah are awakened/elevated/wise/ᐱᐱᐱᐱᐱᐱ 40—the Adim and the cluster of branches/wife, and they are not hindered/stunted/ashamed as those without fruit or whose heads are uncovered [SMB/Gen 2:24-25; Mishle/Prov 14:8; SYM/Ex 23:15; 1 Cor. 11:6]; the idea of taking another Name to be one’s branches/wife and to make them serve them is foreign to the harmony of the Adim and the Ashah union of the vapors and its branches of fire; the unions within a house are of the branches and their Heads bonded to the Rings of Spirit which are the wives of a Name through which offspring/fruit of a Name are born. Values, 306/ᐱᐱ: Wisdom of joining parts; 400/X: renewal, completion; 6:6. See **ayish/man/ᐱᐱᐱᐱ**; **fire/Wᐱ**; **female/ᐱᐱᐱᐱ**.

804 *sing.* **Assyria, Asshur, Ayshshur** (אשור) ᐱᐱᐱᐱ

805 *pl.* **Asshurim, Ashurites, Assyrian** (Asheri, אשורי) ᐱᐱᐱᐱᐱᐱ

Kingdom of the Hosts of YæHúwaH; dominion of freedom and affirmations; the middle/third toe on the left foot; to step aright; principles/ᐱ of Wisdom/w administered through/ᐱ authoritative/4 actions/ᐱ; a confirmation, corroboration, approval, endorsement, sanction, acknowledgment; one of the three natures that comprises the works of YæHúwaH/ᐱᐱᐱᐱ (Isa. 19:23-25); note: Assyria corresponds to the soul—to the extension and flowering nature of the light energies that come from the centers and openings of the pre-embryonic mind: *e.g.*, NinúWah/ᐱᐱᐱᐱ/*progeny united with Light*, Ruwchebath-Oyr/ᐱᐱᐱᐱ ᐱᐱᐱᐱ/*observers of Ways/House of Spirit*, Kalah/ᐱᐱᐱᐱ/*completion*, and Resen/ᐱᐱᐱᐱ/*correction*; Assyria’s taking the tribes captive corresponds to the nature of the developing/emerging soul taking captive the energies of light, to use them as it wills; later (in the age of *Adam’s* maturity), Assyria has a path in Egypt/ᐱᐱᐱᐱᐱᐱ, and Egypt, a path into Assyria: as the two natures of the embodiment of mind energies intertwine to form the light body blessed by YishARAL/ ᐱᐱᐱᐱᐱᐱ, Asshur is formulated, in that the collective descendants of Yapheth/ᐱᐱᐱᐱ are designated to be within the tents of Sham/ᐱᐱᐱᐱ: the fruit of Assyria is undergirded by the roots of Yapheth/*the openings of soul*; Asshur, as the formulation of Sham/ᐱᐱᐱᐱ/*name/position*, signifies acknowledgment of mission, being the attribute of a name that gives direction with approval (SMB/Gen. 10:22). Values, 507/Iᐱᐱ: to measure the ordained goal; 517/Iᐱᐱᐱ: to measure ordained activities with words; 8:8. See **Ayshshur/ᐱᐱᐱᐱ**.

811-12 **Ashcol, Eskol, Ashkuwl** (אשכול) ᐱᐱᐱᐱᐱᐱ

the Fire’s/wᐱᐱ totality/wholeness/ᐱᐱᐱᐱ; the fire completes/expands all begotten; a name for the lands of Earth as a residence of Light to complete/expand/ᐱᐱᐱᐱ fire/wisdom/Wᐱᐱ; also: a cluster: *e.g.*, a clustering of the fire traits assembled in soul, as depicted by clusters of testicles or of grapes; trait of soul to house and radiate the Faces of Breath; the fire’s force to assemble, holding the core supply of strength and the fortitude of life; the Principles/ᐱ of Wisdom/w extending/ᐱ and nurturing/ᐱ roles/ᐱ; raceme/inflorescence as to the association with soul and purpose of the spaces of Ashkuwl; an *Amúwri/ᐱᐱᐱᐱᐱᐱ* confederate with Abram/ᐱᐱᐱᐱᐱᐱ, as state of words as a confederate with a Name. Values, 357/Iᐱᐱᐱ: wisdom’s displays unto completion/rest; 6:6. See **Mamre/ᐱᐱᐱᐱᐱᐱ**; **Sheol/ᐱᐱᐱᐱᐱᐱ**.

813 **Ashkenaz** (אשכנז) I Y Y W 4

the gathering/I Y Y of fire/W 4, the clustering/I Y Y of wisdom/W 4; a bunch, cluster; *e.g.*, a poplar tree cluster/grove; a formulation/offspring of Yapheth/כֹּפֶר/expansion through Gomer/4 מְרִיעַ/reaching conclusions; the principles/4 of wisdom/W made evident/4 in purposeful/4 words/I; fire/W 4 branches forth/4 with desire/4 to be complete/I. Values, 378/אִוּו: utilization of understanding in perspective. See **Gomer**/4 מְרִיעַ.

817-18 **guilt offering, restoration (asham, אשם) מְנַחֵם**

principal force/4 of Wisdom/W to restore, to reformulate/4; to have knowledge of fault; to acknowledge guilt through Understanding, culpable, blameworthy; to comprehend what makes injuries; to be utterly aware of sin/ transgression to the point of forsaking it; to make straight the crooked; to perceive/4 wisdom's/W fullness/4, and thereby to engage the energies unto transformation/correction/reinstatement into the Tree of Life; to instigate/4 a spiritual/W revitalization/4. Values, 341/4 מְנַחֵם: Wisdom cleanses through unifying concepts.

833-39 *sing.* **Asher; happiness, Ayshshur** (אשר) 4 W 4843 *pl.* **Asherites (ashurim, אשורים) מְנַחֵם**

that which satisfies; the projection/4 of spiritual/W thoughts/4; the expansion/4 of wisdom/W in the mind/4 to attain/4 unto fullness/4; force of direction; to go forward, lead; to prosper; to bless; means of lengthening the ALphæh, to be level, straight; to guide; to take a step: hence, forasmuch, as, since, regarding (in the sense of certification); as a formulation/offspring of Yaoquv/שֹׁפָר: to make happy, relieve; happiness, blessing; means of expansion; as a tribe/branch of YishARAL/לְעֵלְמֵנוּ: *ref.* to the seat of the stomach, which approves or disapproves; *ref.* to the horn of understanding, in the shape of the *shuphar*/4 מְנַחֵם: a horn of plenty to satisfy/make full; the light energy to sound forth the horn of understanding—to confirm, verify, acknowledge, endorse, approve, permit; as demonstrative pronoun: who, which, that, regarding; also used as reference to an *oshtaruth*/אֲשִׁירָה, as in *asherah*/אֲשִׁירָה/grove; the garments of Ayshshur are of a **liberator** with the trumpet and of a **reaper** with the sickle. Values, 501/4 מְנַחֵם: continuation of holy expansion; 551/4 מְנַחֵם: continuation of holiness to fully extend all concepts; 8:8. See **Asshur**/4 מְנַחֵם; **grove**/אֲשִׁירָה; **soul**/מְנַחֵם.

842 **grove (ashera, אשרה) אֲשִׁירָה**

to permit; to approve/4 W 4 with light signs/letters/א within the grove/4 W 4—within the trees, or branches, of the oak/dominions of light; a Phoenician goddess of prosperity/abundance/fruitfulness: an approval/confirmation/4 W 4 illuminated/א; expansion/4 of the spiritual/W mind/4 via enlightenment/א. Values, 506/4 מְנַחֵם: to compose an ordained vessel. See **happiness**/4 W 4; **Ashtoreth/Astarte**/ אֲשִׁירָה.

summations XX 4; you inhale/meditative aten (אֵתָן) מְנַחֵם; **inhale/meditative sign, aúwt** (אָוֵט) X 4852-55, 857-59; 864 **Etham; you exhale/expansion (awtam, אֵתָם) מְנַחֵם; exhale (awtah, אֵתָה) אֵתָה**

you, 2nd person singular, giver/encircler/the composite/sum of all inward within the collective, which contains within all concepts of ALhhim/מְנַחֵם—*from ALphæh/4 to Taiúweh/4*; (Rev. 1:8; Col. 2:9); the parameter letters of the *ALphæhBæyit*; the inclusive sign; also: the events of Names; accusative sign denoting an object; a sign, omen, portent (prophetic indication: glimpses of levels of progression within one's Name); togetherness: hence, the preposition “with”; the projection/4 of totality/4—the first and the last; often untranslated in English versions of scripture, in which cases it normally connotes “complete, utter; the full scope of, the totality of”; the totality of an object, Name, *etc.*; an initiation/4 with renewal/4; you/אֵתָה, 2nd person singular receiver/implanter whereby the 2nd person, to exhale/expansion, also becomes the carrier or receiver to assemble within, thus conveys a function of Name and is not dependent upon mortal gender; also a ploughshare, shovel, pertaining to an instrument that can gather up as the Nature of Inhaling gathers inwardly; percep-

tion/ך of the totality/ך of Light/א; the total nature of life; the force of Life/ך, completely/utterly/ך emanated/א without reservation in giving; Aramaic אֵלֶּיךָ: to come, occur, arrive, the summation of Breath is evident, able to move itself forward; perception/ך of the totality/ך of Light/א; the total nature of life, the sum breathes; the Unified force of Life/ך completely/utterly/ך emanated/א; Aramaic: to come, occur, arrive, the summation of Breath is evident, able to move itself forward Values, 401/ך: the sum of principle; a continuum of expansion; 1400/ך: the abundant totality of life; 451/ך: a measured display of principle; 406/ך: a composition of Unity; 441/ך: a measured release of Principle; 23/א: tree of communications; 4:4. See **him**/ך; **Etham**/ך; compare **her**/א

852-55 **her (awtah, אהתה) אֵלֶּיךָ**

The Assembler/ך of Breaths/Lights/א, to compose the Principles of Light and intertwine the Breaths of Names as United Branches, same Letter configuration of the word, “you,” see above; a oneness/ך via intertwining/ך of Breaths/א. Values, 28/א: tree of eternal life.

852-55 **him (otho, אהו) יך**

a summation established; to balance and unite Principles of Completeness whereby they are established, all parts (ך through ן) becoming whole/united/י. Values, 29/א: branched council, a branching of mouths. Compare **you**/א/a sum of Breath. See **you**/ך.

860-61 **she-ass (atone, atune, אהון) יך**

a gift, reward, present; to gain strength; to be fortified; level of elemental empowerment to compose a new vessel; empowerment to integrate heavens with earth; the expansive force/ך to complete/finish/ך the vessel/י of potentiality/י; ref. to one’s spirit: a seed/ך compositing all we are/ך that contains/י purpose/י. Values, 457/י: sign designated to a purpose.

864 **Etham (atam, אהם) יך**

plural 2nd-person pronoun: “you/ye”; the sign/ך of fullness/י, conveying the collective signs of the Spirit; collective givers/encircles/the summation transmitted by another; the means to transmit the collective assembly of Names; the integrity/י of Unity/ך; being true to all Names and parts, for the collective you is the representative of the Union; and what you/ye extend conveys the integrity of your inner assembly; a conceptual/ך composition/ך of the collective/י; a place of camping subsequent to Sukkot/י (SYM/Ex. 13:20). Values, 441/ך: measurement of spiritual principle; 36/י: the order of unity. See **you**/ך.

859 **you/ye, atan (אהת) יך**

used to denote 2nd person plural collective receivers/implanters/the summation unfolded, the means to reveal the inner collective Names; to be strengthened, gain strength; to explain/ך all of Unity; to unify cells/cubicle/ יך; the inner assembly is instructed in Unity via which the Teacher makes all things known through association of parts, for how can we know all until we are willing to assemble through which we comprehend the vastness and networking of Unity; the reading of the inner collective is a means of coming full illumination. Values, 37/י: feet targeted; the order of the foundation of the Oyin Body—being a collective whereby one is a member/component; 5:5.

Bæyit 9

in, by, through (Bæyit, ב) 9

to build/destroy, add/divide; also: a preposition form, often combined in prefix to the root of a word, conveying the senses “in, at, by, on, among, with, of”—those things which receive and hold the expansions of *ALphæh/4*; ovum, form, house, body; ear; shell; state of consciousness; interiorization; to give form to principle; note: conveys the capacities to enter, to hear/receive, to initiate development (beginning position in word forms); opening/closing of ears; things integral, ongoing (middle position); the process of development/formation (end position); ref. to meShiæch as House of The Name; symbol of the Lamb and of the body/work of meShiæch/Messiah as means of composition and development; image of the invisible; symbol of Ram—means of atonement/covering of soul; *Bæyit/9* is foundational to the *positioning of the ALhhim* triad progressing to *Tæyth/⊕* and culminating in *Oyin/○*. See *two/אָפּוּ*; *house/אָבֵד*; *daughter/Bæyit/אָבֵד*.

935 go, come, búwya, bya, (גב) 49

to enter into, arrive; make an appearance; internalization/9 of concepts/4; to house and develop/9 an idea/4. Value 3/∧: processes; to be conveyed. Values, 3/∧: emergence; 2:2. See *go/come/499*; *come out/go out/499*.

874-77 Beer; expound, baar (באר) 449

to dig, engrave, make distinct; to elucidate, reveal in detail; to harmonize/bring together/9 the concepts/4 of the mind/4; a well, cistern, pit (even as these both capture and reveal, making distinct the essence of natural water’s flows and cycles); a house/9 for the principles/4 of knowledge/4; a well-spring of HhaSham (CHP/Num. 21:16): note: wells form according to the activities of a name, e.g., as the name Abram/אָבְרָם descends into earth, releasing the spiritual genetic code for the residence, watering, and development of following energies. Values, 203/∧4: mastery of communications; 23/∧4: evidence of processes; 3:3.

883 Beer-laChaiRoi, BaarLechaiRai, (באר לחי ראי) אָבֵד אָבֵד אָבֵד

“Well of the Life within the Eye of seeing”; the Force of Life to cause a seed to sprout; a wellspring of HhaSham (SMB/Gen. 16:14); a pathway of wisdom to bring together/9 concepts/4 of the mind/4 for the life/אָבֵד of the beholder/אָבֵד; house/9 concepts/4 of the mind/4 to direct/∫ perspective/א and to activate/א a knowledgeable mastery/4 of principle/4 in all activities/א; note: a well arising from the twelve swirling rivers of spirit “underground” in the body and positioned 15° apart at the circumference, forming concentric circles of living water (*anatomy*: the dermatotome/metamere segments of the abdominal): the upper walls of the well are the neck, the neck serving as the well cap of the body; the tongue (as a ladle) draws out from the well the “waters” of the twelve rivers; *Baar-LechaiRai* serves our life and the paths of our life: the well contains the golden *Dallath/Δ* of the Diamond Paths that rise and fall within the waters (see Crown Diamond); in meditation, one considers the tidal effects of the moon, which cause the waters within to rise and fall. As the *Dallath* arises unto the crown, the throat (well cap) of the sacrificial meekness is pierced, releasing the Wisdom stored within. Values, 462/99X: infinite support of the house; 84/Δ7: mouth of the triangle, opening of the door.

884 Beer Sheva, BaarShevoo, (באר שבע) ○9W 449

well/449 of oath/○9W; mastery of waters, Father of the lands of the Yavúwsi of Ayshshur—of the womb which fills the seven eyes of Dan; wells of seven/satisfactions/completions of seven avenues/course-ways of waters; to develop/9 concepts/4 of knowledge/4 for completion/○9W; well-spring located in the region of the stomach/Ayshshur that announces understanding and releases waters for assimilation/implementations within the chambers of the ears and eyes; a formulary of

interior body-wells/𐤆 of Principles/𐤃 governing/𐤃 by Wisdom/w all housed/𐤆 with understanding/𐤆 of your seven rings, Father of Fillings in the 11th Chair of YæHH. Values, 575/𐤃𐤆𐤆: infinite confirmation of the understandings of life; 62/𐤆𐤆: structures maturity.

894-95 **Babylon, Babel, Beval** (בבל) 𐤁𐤁𐤀

a state of assimilation due to mingling, which may lead to being confounded with profundity or with confusion; with/𐤆 consciousness/𐤆 of instruction/𐤃; **the provisions of our original form/compound** as dust/clouds/thoughts prior to our knowing (or coming) into the collective order; before/𐤆 my/𐤆 knowing/instruction/𐤃; to compound matter/𐤆𐤆 into orders/𐤃; to be/𐤆 with Bal/𐤃/care, *to be tending a development*, and thus capable of change; to integrate/𐤆 frequencies of light into appearances/𐤆 of orders/classes/𐤃; to maintain acquired positions through unified assemblies, or by an evidence/appearance/perpetual emanations and bearing of fruit within the collective fabric of Light, as one maintains their position in the House of YæHúwaH via mercy, justice, humility, steadfastness, faithfulness, integrity, and verification of truth as it comes into the consciousness, through which we dwell within the Body of Names [Tehillah/Ps 101]; also: a disarray; as a united border for the diverse offspring/formulations of Núwach/𐤎𐤅—namely, Yapheth/𐤃𐤆𐤆, Cham/𐤃𐤆, and Sham/𐤃𐤆𐤆—an affixation to verbalized thought in seeking the elements necessary for rest or consolation; house/𐤆 of anxiety/𐤃; when Beval/Babylon falls, it is not an utter destruction of the Name of Beval, for Beval is foundational to all Kingdoms as it pertains to the ability to learn and acquire levels of manifestation/expression Values, 34/𐤃𐤃: a guide to the gates; 4:4.

898-99 **garment, begad** (בגד) 𐤁𐤂𐤃

to cover; a role, assignment, ministry; a robe; to determine and robe upon each member a function of enlightenment, a particular calling; the weavings of unity/𐤆 to communicate revelations/𐤆 of all within the gates/𐤃; the successive flow of revelation; the means unto revelation as the garment is unfolded and discerned, as all is given according to the gifts and callings appropriate to our respective garments/roles; the garment/**fabric of RAuwaben/Reuben**, for the eyes, are two circles united that drape at the sides and united together with a bridge piece of cloth as the sternum joins the two sides of the ribs; **for Dan** the garment is the robe of the judge, long and lengthy as the two lungs hang upon the inner framework of the trachea; **for Shamoun/Simeon**, the garment is the whole armor of ALhhim in that Shamoun is the soldier amongst the camps and the one who can use the spear/tongue to decipher all things; hearing is to follow through upon the commandments, hence to Shamoun is the attire of the soldiers which cast lots for the entire fabric of meShiæch, for in that Shamoun is of hearing, so is the entire body brought unto full attire through Shamoun who waits at the side of Yúwsphah for the coming of Beniyman for the full revelation of all that is within the Seed/Word of AL; **for Ayshshur/Asher** the garment is one for proclamations and declarations of Liberty, to Ayshshur is given the silver trumpet to affirm the words heard with liberty; **the garment of Lauúwi** are four in number, one for each of the Names of Lauúwi according to their service in the mishkan/tent of congregating, those that pertain to Aharúwan/Aaron have the cloth of two pieces that is woven together with united Taúweh, as the length of the garment expands, each section is joined by the crisscrossing stitches of the Taúweh, whereby the sides are united as one with complete flexibility of moving side to side or base to head; within the garment of Aharúwan are the cloths of Qahhath, Gershun and Merrari; **Yahúdah** receives the garments of praise which is comprised of the Numbers of ratio: 1:1, 2:2, 3:3, 4:4, 5:5, 6:6, 7:7, 8:8, 9:9, 0:0 which render the value of 90 as they are summed into a garment of total liberty, the concept of praise is value orientations; the values appear at the lips or at head/edge of the branches in which Yahúdah resides amongst the ALhhim of the Quphæhh-Paúwah congregation of Light entities; the garment of Yahúdah is comprised of the Letters, 𐤁𐤆𐤆𐤆𐤆𐤆𐤆𐤆𐤆𐤆𐤆, which conveys the values of the paired ratios, read as the

productive branch bearing fruit/לף of the seeing mind/כא according to the instruction of Unity/יח and the Tree of Life/יח unto the consciousness/ו dwelling of united Names/פח, the garment of Yahúdah is comprised of twelve Taúweh knitted together with gems studded into the center of each Taúweh; the corresponding garment to Yahúdah is **for Apærrim**—a garment comprised of ten spirals, expanding or contracting rings that either widen or narrow at the base, whereby a whirlwind of thought is formed to gather, or to expand, or move, on behalf of the congregation, the spirals of Apærrim ever open the Numbers of Yahúdah as the spiraling rings of Apærrim provide spaces for the values to expand, at the head of the garment are twelve points, as embedded stones of Light, via which the blessings go forth to all camps; **for Gad** the garment is the Tree of Life, as a wreath it may appear with 12 fruit hanging on the coiled rings of branches, conveying the twelve fruit bearing seed that are upon the lips of Knowledge; however, as the wreath is put on, it opens from both ends and extends unto twelve coiled branches of Light; the corresponding house to Gad is **Nephtli/Naphtali**, which receives the tri-folded square garment, whereby the Semek appears at each of the corners depicting the Pillar of Fire taking up residence around the corners of the mishkan; the garment of Nephtli folds from the top row of Letters to the base whereby the Semek lays with the ALphæh, and then folds right to left whereby the Semek is now with the Shayin and Zayin; the third fold is diagonal to bring the Semek to the midst of the square, whereby a triangle cloth is made conveying the Dallath-Dallath to which Nephtli belongs; within the tri-folded cloth are the three Teraysarun of Wisdom, Understanding, and Knowledge arising from the square base/foundation of two united Teraysarun which depicts the unity of the double Dallath with the inner Semek; the walls of the Teraysarun of Knowledge are the four sections on the exterior with the two inner Teraysarun being of Wisdom, on the right, and Understanding, on the left; **the cloth of Yishshakkar** is the garment of the shepherds which carry the staff; **the garment of Maneshayh** are like two water sacs, as wine skins, and being of multiple layers, they are used for water, oil, and wine that are used for traveling via which all camps transfer/journey from one level unto another through the 70 spirals of consciousness; these sacs hang upon the merkavah/chariot of Maneshayh whereby we are transported in the day and the night, the vessel of the merkavah is like the two sides of the buttocks, or like the shell of a gourd that is hollowed out; upon these vessels of transport hang the sacs like those which hang over the side of the ship; **the garment of Beniyman** is an outer and inner seat coats comprised of the values of 1,302,061,344, whereby the compound value of all 12 tribes have the renewal of mind and full extensions of their Names; for Zebúwlan, the garment is like the diamond facets of the serpent skin that is comprise of the woven Taúweh, one joined unto another, extending from the garment of Aharúwan to the tail, the cloth of ARAL in which we abide; each of the cloths, though some appear as circles, contain the square through which they are joined at the corners with the tsitsit/tassels, through which they are knitted together into one tent of YæHúwaH; these are amongst the garments that Yúwsphah/Joseph appoints to each of the members as they come unto unity within the defined spaces of Bayinah and Chækúwmah; the fabric of Yæhúwah is studded with gems according to the stones of each abiding house; the garment matches the inner frequency whereby it moves according to the thoughts being carried forth; the garment of mortality are the skins apart from the base of Wisdom, hence it is a divided cloth; also: to be covert; treachery; a formulation/ף within the Gammal's six parts/ו whereby a word/devar or fruit appears in the gates/א. Values, 9/פ: a shielding arrangement; 5:5.

905-07 **linen; staves, poles (vad, כב) אף**

means of transporting the ark/יחכ; depicts teachings placed in the four side rings/ears/חפ, whereby the ark is transported/carried forth: when the Túwrah is heard/understood, then it is fulfilled—enacted into movement; to hear at the gates; means to actualize the energies in man; having the capacity to

camp of Wisdom to a camp of Understanding, there is a *shemesh w'chatsi*—Wisdom couples with a side of Understanding whereby a wing becomes extended or appears at a side of the sun/Chækúwmah; the wings are evident as Light signs which bear testimony to the union of the two camps; the union of any two wings is the value of Light/5 being a reductive value of 23 [see BHM Chamesh haPekudim/Numb 26/House of Dan for further information regarding the union of the wings]; the camps of Wisdom unite with Understanding as Dan unites with Ayshshur, Yahúdah with Yishshakkar, RAuwaben with Shamounn, and Apærrim with Maneshayh, b) as Bayinah moves from a camp of Understanding to a camp of Knowledge there is a *chatsit shemesh*—a part(s) or the halves of Wisdom displayed, for Knowledge is a fruit of Wisdom extended from the body of Understanding, even as the branches of a tree are extensions of the trunk; as the moon is in the camps of Understanding and Knowledge a wing appears on the side(s) of Chækúwmah/the sun; the camps of Understanding and Knowledge are Yishshakkar coupled with Zebúwlan, Shamounn with Gad, Maneshayh with BeNiyman, and Ayshshur with Nephethli; 3) as Bayinah moves from a camp of Knowledge to a camp of Wisdom the *kanaphay hashemesh/wings of the sun* appear on each side of Chækúwmah; these appear *as an upper plate of ice crystals are toward the base/Chækúwmah* (depicted as the two plates of teeth are registered one above the other): one wing for the camp of Knowledge and one wing for the camp of Wisdom; the Presence of Bayinah within the camps is seen in the sun's sides, an evidence that the tribes are united according to their origin/placement in YæHúwaH; the teraysarunim of the sun convey the union of camps as the moon passes through them monthly; the camps of Knowledge and Wisdom are Nephethli and Yahúdah, Zebúwlan and RAuwaben, Gad and Apærrim, BeNiyman and Dan; these pairs convey the allegiance of the fruit unto the base/foundation via which the Tree of Life is always fruitful and its leaves never wither; for when the leaves and fruit are separated from the base, as in the Gayn Godann/Garden of Eden, the tree is found naked and the branches become cut off from their foundation, even so as one uses their members apart from the foundation, the tribes become cut off from the Patriarchs [YirmeYahu/Jeremiah 11:16; Romans 11:17-24]; the Names at the corners are joined whereby they establish thought patterns pertaining to their positions to secure the square/cardinal positions of Bayinah, which maintains the tribal members within the Mother Eye of Bayinah verses going out into the outer circles/realms of outer darkness; the Names at the corners/*kanaphim/ᐱᐱᐱᐱᐱᐱᐱ* coincide with the corners at the opposite ends of their staffs on the day in which they are joined: as Nephethli unites with Yahúdah, the effect is discerned in the union of Gad and Apærrim; as the corners are united they form the *kanaphim/wings/ᐱᐱᐱᐱᐱᐱᐱ* of the sun of righteousness whereby healing/wholeness arises, for as the sides are united, the wholeness of the Oyin Body/Bayinah's House is healed/restored; the teraysarunim/pyramids united are known as the offspring of Daúwid/ᐱᐱᐱᐱᐱᐱᐱ—those who unite the corners/camps/teraysarun, hence those united are established forever like the moon/Bayinah, and are a faithful witness in the Names (heavens) [Tehillim/Psalms 89:37]; the moon provides a witness for the month, the shebetut/sabbaths, and the union of Names and their dwellings; Bayinah is the ability to distinguish between two points—between Wisdom and Knowledge or between the core/root and the extension/branches; to comprehend the Unity of the Core and how all things are attached/joined at the gates and corners, being always connected unto the Centre—Bayinah, known as the Queen of the North and the Queen of Names, whereas, that which comes out of Bayinah is Chækúwmah/Wisdom who is called the Queen of the South; in teaching/learning one views all sides and both ends of a matter; to be able to reason and be discrete; to give due consideration; to be eloquent, intelligent, perceive; the central row of letters from Chayit to Neúwn; the central Teraysarun; to unify/ᐱ extensions/ᐱ completely/without fragmentation/ᐱ through Light/Breath/ᐱ; thus those of Bayinah are Light, always present, visible or invisible, for though the moon is light, She

evidence/ʔ contained/ʔ within Aharúwan/the mind/4; a primary form that adequately expresses The Principal. Values, 228/ʔʔ4: foremost branch of service/assignment; 5:5. See **first fruits**/XʔW44.

1069-70 **bullock, selection (bekker, בכר) 4ʔʔ**

development/ʔ of the teachings/ʔ in the mind/4 via the priest/4— via *the inward selection* active in the work of ploughing and cultivation; same letters as ʔ4ʔ/bless, also an action of the priest/enlightened mind; also: to prefer, select, choose; to establish/ʔ a branch/ʔ of thought/4; to bear a (first) child; to give form/ʔ to the offspring/ʔ of the mind/teacher/4; to ripen early; to be preferred; to invest with the birthright; the *bekker* are the fruit that are formed via fusion of threads: one commences to weave the threads of the Quphæhh-Yeúwd-ALphæh/1's, then the Tsædda-Tsædda-Tæyth/9's, then the Paúwah-Chayit/8's, then the Oyin-Zayin/7's, then the Semek-Úwah/6's, then the Neúwn-Hhúwa/5's, then the Mæyim-Dallath/4's, then the Lammed-Gammal/3's, then the final thread are the pairs of the Kephúw-Bæyit-Rayish/2's, whereby there is a mind and a body formed from the midst of the Tree of Life; in this manner a thought is formed into fruit, as bees that are mouth to mouth to make honey, transforming the spice of the flower into a golden fruit of Wisdom, being mouth to mouth the Rings are joined via Breath—an intertwining of threads to create the fruit of the lips; the state of being mouth to mouth is to be joined at the ends: head to head and tail to tail, whereby a circle of consciousness is formed from the mouths at the crown to the mouths at the foundation, in this manner there is the head and the tail of the fruit; the head of the fruit is where it is joined to the vine/branch, and the tail of the fruit is its basin; the other process of weaving threads is via mouth to tail, as serpents are intertwined which yields circles, as garments, for the expansion of Enlightenment—Riy/4ʔ4. Values, 222/ʔʔ4: the mind's fruitful development; 33/ʔ: instruction process; 4:4. See **choose**/4ʔʔ, **herd**/4ʔʔ. Compare **bless**/ʔ4ʔ; **Rechab**/ʔʔ4; **Riy**/4ʔ4

1090-91 **Bilhah; guardian, mistress; tenderness, Belahah (בלהה) ʔʔʔʔ**

formulator of the Lights; the double Hhúwa with Bæyit form the outer value of 3 according to the inner Lammed/3; Rechel's virgin maid bears Dan and Nephethli; the formative/ʔ orders/ʔ of illumination's/ʔ radiance/ʔ; development/ʔ comes by directing/ʔ the multiple aspects of light/ʔʔ: the interiorization/ʔ of the guidance/ʔ of light/ʔ is enlightenment/ʔ; also: horror, terror; the interiorization/ʔ of prohibited/ʔ illumination/ʔ without limit or restraint/ʔ; a catastrophe, disaster, calamity. Values, 42/ʔʔ: anointed consciousness; 24/4ʔ: branch of insight; branching to higher unions and productivity; 3:3.

mingle belulah (בלוהה) ʔʔʔʔ

to mingle the oil, to spiral as a winding stairs, the joining of legs, through which one attains to strength and ascends the ladder of rings upon the spiraling rungs; to swirl the oil into the salut/fine flour, the oil rises into the grain as it matures and is drawn off the head of the stalks/branches, the oil flow relates to the maturity of the thought that rises from the oylah offering for the mincha [Chamesh haPedudim/Numbers 28]. Values, 37/ʔʔ: teachings of perfection/completion that arise from the Understanding; 8:8.

1097 **without, excluding (belee, בלי) ʔʔʔʔ**

except for, excluding; an interior/ʔ resistance/ʔ to action/ʔ; forever, endless, without limit, infinite, limitless; interiorization/ʔ of the guidance/ʔ of manifested power/ʔ; also: incessantly; to wear out, decay; destruction, annihilation; climacteric; the internalization/ʔ of the direction/ʔ manifested/ʔ. Values, 42/ʔʔ: the flow from within. See **without**/ʔʔʔʔ.

1104-06 **Belah, Bela; to swallow, Belæoo (בלע) ʔʔʔʔ**

the 5:5 ratio reveals the double Hhúwa within the Seed, as a seed opens it gives the Lights of Wisdom and Understanding; to absorb, assimilate, devour; to internalize/ʔ the Order/ʔ of Understand-

construct; to procreate; to give form/שׁ to the potentialities/ו of Light/א. Values, 57/17: an extension unto the goal; 1:1 derived from א:א. אָא=וּ x שׁ; See son/וּשׁ; rib/וּשׁא.

1121 **daughters (benute, בנות) אַחֵי**

plural form of Ban/וּשׁ indicating the fullest range of the various means of extension, irrespective of any consideration; to develop/שׁ the potentialities/ו contained/ו in totality/א. Values, 458/א7א: regenerative potential to reach other plateaus. See son/וּשׁ; daughter/אשׁ.

sons and daughters (banute, בנות) (banim, בנימ) אַחֵי אַחֵי אַחֵי אַחֵי

the emanation and containment/keepers; the flourishment and the joining nature of the offspring of ALhhim; the phrase, sons and daughters, does not infer separate bodies, but the union that unfolds the mind through the aspects of Breath, a work to increase/son and a work to bridge/daughter via which prophecy/unfoldments of thought come; every Name is both a son and daughter for as a Name emanates its Light from within, the fabric in which it resides, being a daughter, partakes of the emanations to build-up the illumination received whereby nothing is ever lost that belongs to the collective state of YæHúwaH; A *bannshanah* אָוּוּשׁא is a period of growth/development, when ripened it is then brought to the altar for an ascension.

1144 **Benjamin, Baniymin, BeNiymeN אַחֵי אַחֵי אַחֵי אַחֵי, BeNimiN (בנימין) אַחֵי אַחֵי אַחֵי אַחֵי**

the Name is given and uttered with one or two Yeúwd Letters: *BeNiymeN* 9:9 אַחֵי אַחֵי אַחֵי אַחֵי denotes the formulation of the Seed of a Name; *BaNiymin* 1:1 אַחֵי אַחֵי אַחֵי אַחֵי denotes the Judge and King having both hands activated to rule and judge; *Baniyman* אַחֵי אַחֵי אַחֵי אַחֵי 10:10 denotes the formulation of Seed for the manchaih/grain offerings, the utterance signifies that the ALphæh Seeds formulated during the oylah are opened unto the tenth—their full extension to be performed, the hands are activated according to the opened Seeds from which come studies/teachings; the Guardians of the Unified Rings as a Seed Coat protects the Rings within a Seed, or as a dog defends the dwellings of a house; the offspring of the double Neúwn/ו, House of the Neúwn/וּשׁ belonging to the far right/south/וּשׁא as each seed has two sides for expansion; written with or without the Yeúwd before the final Neúwn [SMB 46:19]; without the Yeúwd before the final Neúwn, the Yeúwd is doubled in the midst; but when it appears before the final Neúwn, it is called passing the hand for one of the Yeúwd moves from the Neúwn to the Neúwn; the movement of the Yeúwd shows the full extension of the Seed being transmitted from neck to neck; one of the twelve branches/tribes of life: BeNiyman, the gamete—the force to renew and to immortalize, occupying the lands of to which they are sown; the ability to administer new lands and acquisitions; the Seed is laid up with Yúwsphah until Beniyman comes/cums; formulating/שׁ an unfoldment/ו with inscriptions/א to fill/וּ and fully extend/ו; the garment of Beniyman are an inner and outer layer seed coat of light providing an inner immunity and a defense for all within the Seed—the collective gathering of Names, whereby the Seed is called the Word, for the Seed incorporates all aspects of thought; the Seed is for expanding the soul and its venues—states of jurisdiction to which soul attains through cultivation towards the Inner Staff, otherwise the soul is a servant to the jurisdiction of another who may be unkind or harsh toward the soul; meShiæch is born in the place of BeNiyman—in Aphrat—which is of the Seed construct of Light; The Seed is the Word of ALhhim; the retaining aspects of the Seed within each of our members are *the ALhhim in YishARAL*; meShiæch is born of the Seed of BeNiyman; the birthing is not of this world or of the flesh nature but that which is the weaving of the threads of thought coming from Aphrat, being a construct of Mind of the Seed—the Word base of Being—which can go beyond this world as it is channeled into Breath; the gate to the House of BeNiyman is the Pearl of great price; beyond the gates are luscious green pastures, being an oasis in which the

consciousness/ḡ under the dome of/overshadowed by/ḡ the perpetuity/Ḡ of Light/א; note: the “plain” in Shinar/אֹרְגַם/*transmutation of the angelic*, refers to penetration of the energy fields unto composition of soul/body—the exploration of the thought patterns for the purpose of enhancing manifestation and expanding utilization of the elements. Values, 177/ḠḠḠ: realm in which openings are penetrated. Compare **lowland**/לְוַיָּ.

¹²³⁹⁻⁴² **herd, morning; examine, bæqar** (בָּקַר) אָפֶֶּ

to investigate, observe; to establish/ḡ the domain/ḡ of intellect/Ḡ; developing/expanding/ḡ the consecrated/ḡ mind/Ḡ; to audit, control; to heed, attend; designated position of an *oylah*/אֹלָה (TK/Lev. 1:2): to develop/internalize/ḡ the dominion/ḡ of thoughts/Ḡ; also: herd, cattle, oxen—the *ALphæh*/אֶלֶּפְהָ as the means to examine what is obscured in darkness; an offering of Wisdom; note: an ox of the herd has 60 chromosomes, corresponding to the value of *Semek*/שֶׁמֶךְ/support (third level of *ALphæh*); offering of “one bullock” (e.g., on *Yúwm Kippur*) pertains to the unifying force to examine all to be one; and “two bullocks” (e.g., on *Rash Chedash*) pertains to establishing/renewing concepts/observations for the month, creating the sides of the moon for thirty days composed of sixty sides of thirty evenings and thirty mornings: the bullock offerings are an inward release of accumulations of what light brings to birth within us; the observations birthed within, as children, which are the means to fuel ascensions; אָפֶֶּ/*bullock* signifies internalization/ḡ of consecrated/ḡ thoughts/Ḡ: develop and internalize the frequencies of knowledge Light radiates within you; until you *internalize/give birth* to Light’s frequencies, you have yet to *observe* them. Values, 302/ḡḠ: to assimilate consciousness; 3:3. See **bullock**/אָפֶֶּ, **choose**/אָפֶֶּ.

¹²⁴⁵ **seek, sought** (*bekash*, בִּקֵּשׁ) וּפֶֶ

to ask, claim, request, require, search, intend, desire; to commit/ḡ the meditative mind/ḡ to wisdom/the activity of Fire/Ḡ. Values, 402/ḡḠ: measurement of consciousness. Compare **seek**/וּפֶֶ.

¹²⁵⁴ **produce, create** (*bora*, בָּרָא) אָאֶֶ

lit.: to be with/ḡ Vision/seeing/ḠḠ, a primary goal/concept of Túwrahh: “As One of ALhhim is **with Vision**/אָאֶֶ, the totality of the hashemáyim/Names are coupled with the Aurts/land” [Sepher Maoshah Berashshith/Gen 1:1], means to formulate, shape; to develop houses/spaces/ḡ for the mind/Ḡ to sow seed/Ḡ, as one sees, then hears to translate the vision according to Understanding, one speaks the totality of Names and their dwelling—the Earth, which are constructs of Words; thus, all created is without anything material, for things made emanate from the Mind of YæHúwaH as Words which have no corruption; an heir/work/*bar*/Ḡḡ of the Principal/Ḡ; also: to cut down/fell trees; the instrumental action/ḡ of the axe/Ḡ of renewal/Ḡ; to recover, recuperate, strengthen; to internalize/ḡ mastery/Ḡ of concepts/Ḡ. Values, 203/ḠḠ: the mind of communications. See אָאֶֶ **make**.

Bereshith, Genesis, BeRashshith (בְּרֵאשִׁית) אָאֶֶ

Sepher Maoshah BeRashshith, the first scroll of the Túwrahh/Torah; conveys the scope of the *ALphæh* and is joined with the Scroll of the Zayin—HhaShuphetim/Judges to form one of the seven Eyes of HhaALhhim, to convey the deeds of the Mind of Fire, implementing thoughts from the opening of the Seed Word unto fulfillment; Values, 76/ḠḠ: tongue of unity; 8:8.

¹²⁵⁸⁻⁶⁰ **Bered; hail, hailstones** (*barad*, בָּרָד) אָאֶֶ

location of an inner well/ḠḠḠ associated with *Qudash*/וּדָשׁ (SMB/Gen. 16:14); to be spotted, speckled, dappled, pied; a hail storm; to imprint/ḡ the mind/Ḡ with crystals/Ḡ: to structure crystalline thoughts; having three dimensions/access; the accompaniment of thunder; to be aroused; to participate in the “wonder of knowing”; one of the ten plagues (SYM/Ex. 9:18). Values, 206/ḠḠ: knowledge, contained; 26/ḠḠ: evidence of evaluation.

1280-82 *sing.* **Bariah; bar, bolt** (*bereeach*, בריה) אבאג
pl. **bars** (*bereeachim*, בריהים) אבאג

a latch; means/ג to control/א activities/ב and labors/א; the clavicle, collarbone; axis; to receive/ג a mind/head/א that rules/ב outlook/א; also: to escape, be free; acceptance of/ג and reverence for/א the blessings/ב of covenant/א; a fugitive; flight, *e.g.*, a “fleeing” serpent (Isa. 27:1); to internalize/ג knowledge/א that manifests/ב a perspective/א that brings/ב fullness/א; name of a constellation. Values, 220/א: thought extensions; 270/א: intellectual discernment.

1285-87 **Berith; covenant, barit**, (ברית) אבאג

a contract, agreement; interiorized development/ג of mind/א to extend/ב its totality/א; expansion/formulation/ג of mind/א to administer/ב all things/א; a work/expansion of mind/א to administer/ב with consequence/א; *an agreement/ג of mind/א to exercise/ב totality/א*; a condensed form of *Be-rashshith/אבאג*: the Fires of Mind/“beginnings” (realms of Fire beings/א); being fulfilled/con-cealed/contained/covered, by virtue of covenant; note: to enter covenant/אבאג is to develop/ג the intellect/א unto serving/ב totality/א; **the covenant is through Words** which makes the covenant everlasting, for words do not wear out like an object; the Numbers of our Name are breathed through Thoughts and their Words, hence the everlasting covenant is according to one’s Name that lives, moves and has being; therefore it is not a book written on paper which has no thoughts except what is given to it; upon entering into a covenant we become One with the Kuwáhnim who gave of their lives for us; the basis and State of our Lives are joined/united; you are me and I am You whereby a neighbor can love another as themselves; we cannot deny one another as our bonds of love are the evidence that we are in the covenant of YæHúwaH; the covenant it is based upon an under-standing that we are One, the Words of the covenant are bonds of one Name unto another, and ac-cording to this unity the Names are blessed/expanded together; through the Words of the Covenant we enter together into all aspects of the Unified Mind; there is nothing separating us from the world before, or what is now, or that which is to come; by one’s Numbers we are fastened to the stone of our Names whereby our roots connect to the rock as Number connects to Number; the cornerstone of our house is the union of Nephethi and Yahúdah in the upper left side; in the cornerstone the treasures of our Name are gathered and from the cornerstone we give the Numbers of our Name to make the entire body; every house of our SeedName is aligned with the cornerstone whereby the parts of our house fit together according to the Numbers of our Names. Within the assembly of our parts is the agreement or covenant which is inscribed upon the two sides of a SeedStone. According to this covenant the houses of our Name are unified and dwell in the Collective — with YæHúwaH. From the beginning of the offerings of HhaKuwáhnim in the Unified Consciousness, the Numbers are given through the blood of Yahúdah; the Numbers in the blood of Yahúdah are sprinkled upon the fabric screen of the altar through which we are made as the sheep/kevashim of YæHúwaH, fashioned together upon the altars of the most high; according to the blood flowing from the left side of Yahúdah our Names belong to a contractual agreement. *The blood of our Names is the Life of the meShiaech—the measurement capacity of our Names that flows in accordance with Yahushúo—the Emanating Consciousness of our Names.* The covenant of our parts and our Names unified with another are according to how the Numbers of our Names connect our parts and our Names with another; we are made by the hand/giving of YæHúwaH, chosen to be fitted into the House of YæHúwaH forever; in the Seed is the covenant: AL Barit אבאג א (Shuphetim/Judges 9:46); the *barit* established with Avrehhem/Avraham/אבאג pertains to the pattern of agreement within HhaSham, our spiritual name, and our seed; to “keep” the covenant is to proceed in the pat-terns of HhaSham/אבאג, whereas the breaking of covenant is denial of the divine pattern within,

or to generate thoughts contrary to the pattern of our Names in the Collective; our unity with the patterns of HhaSham YæHúwaH is the primary, self-renewing covenant; the restoration of the primary covenant is within the Mind/Head: the Name that contains the Primary/New Covenant rewrites— ascribes anew with understanding—the words upon the inner tablets of one’s branches; the renewed covenant cannot be written or put into effect until the Mind/Head/Husband dies— becomes fully extended/ fully given— at which time the words of the covenant are written within the organ tablets (See BHM Túwrahh Light Notes: Genesis 10:4); *the sign of the Covenant—circumcision* affirms that we enter into a fulfilled State of Mind Development. Values, 612/964X: composing thoughts to administer States of Unity; 54/Δγ: acceptance of the unfoldment of the inner constructs of thought—the Teraysarun pattern; 9/⊕: agreement/uniting of the four heads/faces; 5:5. see Moel/circumcision/ℒΥ™.

1288-1291 **berúwkæh** אַרְבַּע, **bless, berek, barúwk** (ברך) ץ 49

to enlarge or expand, whereas a curse/ℒ⊕ reduces; to clothe/9 with honor/4 and fruitfulness/ץ; praise; the productivity/ץ of a son/work/49; expansion, growth; also: to kneel, bend; to pair/9 the head/4 with the foot/ץ; to profit; the inverse of master/94/rav, augmented with *Kephúw*/ץ/productivity: the teachings of a *rav* are given to develop/cultivate the soul according to a Rabi blessing of instruction; the interior expansion/9 of knowledge/4 unto productivity/ץ; the interior expansion/9 of mind/4 unto full branching/ץ: HhaSham expands as our name is blessed, as each of our Names is an attribute of HhaSham YæHúwaH. Values, 222/944: a mind for productive development; 5:5; berúwkæh; 7:7.

1298 **Bera (Barro, ברע)** ○ 49

gifted; spontaneous gift; son/49 of consciousness/understanding/○; formulation/9 of thought/4 via conscious perceptions/○; as master/king of Súwdim/™Δ≡/deliberations: one of the masters of light to be united in the war between light and darkness (SMB/Gen. 14:2). Values, 272/904: the mind’s discernment of the interior; 7:7.

emerald, berqet, (ברקת) X⊕ 49

stone of Zebúwlan, green, vitality of the state of residence; appearing as the Life in a Name comes forth from the Numbers of its Name, thus formulations of mind/49 which are consecrated/predetermined/⊕ to belong as formulations/composers of the Collective Body/X, emerald as the third stone is of Reshun, the First, denoting the Life in the midst (SYM/Ex 28:17). Values, 702/9WX: the composing fire to form a dwelling state, 5:5.

1306 **Birsha, Barrshuo (ברשע)** ○W 49

son/49 of salvation/regard/○W; a king/ruling power of Gomorreh/אמ״ם: a master of light/א pertaining to all stored in א״ם/○/the sheaves (e.g., leaf/אℒ○ and branch/7ץ); master of considering all unfoldments of a seed; to formulate/9 knowledge/4 according to Wisdom/W and Understanding/○. Values, 572/90⊕X: to measure the domain of discernment of forms. 7:7.

1310-11 **to seethe (bashale, בשל)** ℒW 9

process to mature, ripen, grow; internalization/9 of wisdom’s/W guidance/ℒ; also: to cook, boil: for what is yet green, or capable of spoilage, is preserved via cooking/maturation— whether as grapes into wine, or as milk into cheese; note: “to seethe/ℒW 9 a kid in the milk of the mother” is to attempt the maturity of unity through “food” that has yet to reach its ultimate form, a state of stability/preservation: such a process will never be the approach to satisfying Túwrahh inquiry, which is the reason Túwrahh states that you will not attain maturation in this way, and why those who pursue their fullness have no such perspective/practice. Values, 332/9ℒW: wisdom directing consciousness.

1316 **House of the Sun, bashshaman (בשמון)** ף 9

the fiery flow of a Name coming out of the Neúwn. Values, 50/γ: the glory of the sun is derived from the Neúwn; 9:9.

1316 **Bashan, Bæshen** (בַּשָּׁן) אֶשְׁרָא

faces of soul and body; body of fragrances; with/שָׁן אֶשְׁרָא — a claw, tooth, teeth, means to tear apart, make asunder, to open; mastery of forms/dwellings; house/שָׁן for Wisdom's/w potentialities/שָׁן; pattern of thoughts, projected realm; vast, formative area open for detailing and molding through Words/utterances; broad and open territory for occupations defined by principles—by fire energies of YishARAL/אֶשְׁרָא אֶשְׁרָא; territory devoted to one-half tribe of Maneshayh/אֶשְׁרָא אֶשְׁרָא as a developmental and sustaining base; form/שָׁן energized by Wisdom/fire/w extended according to purposes/שָׁן of the Enlightenment of Aharúwan with Gad. Values, 352/שָׁן אֶשְׁרָא: the Glory of HhaSham flourishing in created forms. See אֶשְׁרָא

1319-21 **flesh, beshshær**, בֶּשַׁר אֶשְׁרָא

a weaving of foundational thoughts for a skin/dwelling/fabric of Wisdom in which to extend Knowledge; a construct/development/house/שָׁן of fiery/w thoughts/שָׁן; a projection of light for expansion and development of Mind; a projection of a Name for habitation/expansion; a temple of diamond-path constructs (e.g., the Teraysarun); a form/שָׁן of Fire/Wisdom/w for mastery/שָׁן, comprising a foundation to : a manifestation/שָׁן of spiritual/w authority/knowledge/thoughts/שָׁן; also: meat, pulp of fruit, pudendum of a man; to herald, announce, bring good news; a messenger; note: to be “a bearer of good news” is the primary function of flesh—to bring into manifestation collective thoughts (Isa. 9:6); flesh is granted as one accepts the unity of Names/heavens and spaces/earth, whereby a Name acquires, possesses, and enters into dimensions to multiply; in contrast those who do not accept the unity of heavens and earth remain in outer darkness without the ability to house thoughts unto transformation; entering into collective thought pattern of flesh enables the fiery *ayish*/אֶשְׁרָא אֶשְׁרָא to mirror and, thereby, to behold the glory/value of אֶשְׁרָא אֶשְׁרָא/YæHúwaH: meShiæch of Yahúdah/values comes into flesh to unite, repossess, and redeem; for by taking a body, one executes a means of expiation, taking upon oneself a curse—means of regulating one’s houses to hang—be suspended upon a tree/skeleton, to dispose of mortal thoughts within the grave of his own body, and to cleanse the House of Names from defilement via blood—the flow of Understanding/redemption: whereby a Name takes up their staff/cross to rise unto the nature of meShiæch; through Yahushúo’s sacrifice/full giving of Knowledge you align your members of Mind with your members to be cleansed/enlightened and reinstated into the covenant for progressions by the Word (the expansion of Light being accepted) and the blood (the flowing of understanding) unto reunification with YæHúwaH, whereby all continue with ascension upon the wings of eagles—the flight of keen perceptions of the Seven Eyes of ALhhim; by taking a body of flesh, your Name is enabled to be transformed from a worm state that burrows itself into the earth to become a gloried and incorruptible *seraph*/אֶשְׁרָא אֶשְׁרָא—winged in freedom, with the capacity of all light energies fully developed; in flesh, all thought potentialities are brought into form, whereby they become fully evident to be cleansed/whitened and perpetually renewed; our sins/violations become buried in flesh, which serves as a depository, or means of removal, and also serves as the field in which a Name of Light may grow and fully develop; note: the term “one flesh” signifies embracing the complete form of the Teraysarun of united Names as the term flesh is not restricted to one form of fabric, blood relation, kindred; **as food**: the eating of flesh/אֶשְׁרָא אֶשְׁרָא corresponds to a mind acquiring branches of Knowledge referred to as “the meat of the Word” which is woven by Wisdom through Understanding: the flesh/food profits/accomplishes nothing on its own, nor can it contribute anything on its own; for it is dependent upon Breath for existence and is given for meditation/reflection, even as Knowledge itself is dependent upon Wisdom; animals in the text are figurative to denote categories of thoughts of the ALhhim; curds come from legumes also to denote what nourishes us as the milk of the breast; to eat veggies only is considered weak in that one does not grow up in stature to eat the meat of the grains also—the complete ripened thoughts (SMB/Gen

1:29); the use of animals in the parables do not negate the commandments of YæHúwaH which state we are to eat both the green leaf herbs with Seed/grain meat; *Strange flesh* are thought forms out of harmony with the UNION of Lights. What fellowship/communion has light with outer-darkness? The body is a system of communication. As bodies associate, they share frequencies; strange flesh signals/energies to be confused even as one listens to diverse teachers, whereby one sows mixed seed into their mind and soul; your bodies are designated for the Thoughts of Yæhh to be invaded by the Light and not disease; flesh is the composite thoughts of mind—a garment composed of organized numerical patterns, like a radio that transmits messages; frequency emissions from body parts; strange flesh abides alone/separate; remaining estranged from the Intelligence of Light. When you consider your bodies are distinct from your Breath, they become strange things belonging to realms of reflections vs. realities. Your bodies of Light are composed of Breath and therefore are of light. In contrast to the flesh, your Light bodies are of the Fire; Breath builds a body upon a solid foundation of Words. Though you shed outer layers, the house is the same; the body of Breath progresses with value accumulations and expands according to Principles. *Known flesh* is an arrangement of inner spaces as trustees of the outer, whereby all parts are aligned with the Union of the Lights. On the alphabet horizontal chart, aka the Southern Chart of Letters, the value of 14 is the inner space between the lower and upper levels throughout. The outside parameter is 42, the reflection of the 24 mature Principles/Elders. 14 is one-third of 42 or Pi. The Southern Chart of Letters is the pattern of the *oylah* offering whereby 1/3 ayphh/ephah results in the *manchaih*/mind state. Via the *oylah*, the inner is the trustee of the outer whereby the outer is aligned to be the communication of inner frequencies. Being aligned with the Order of ALhhim, the body communicates messages of the Letters as they are arranged in the Union. Every part of the body is positioned according to the order of the letters and the equivalent tribal encampments. For example, the Letter Bæyit, is the base of the 2nd column. Being so, the body/Bæyit is held between the ALphæh and Gammal, being the form via which the ALphæh is communicated via the Gammal. Ditto for the ear. The body/ear is beneath the Letter Tæyth whereby it is to be subject to the counsel and the UNION of Heads; the body or house is the giving of the Úwah within the Tsur/Rock, the result of two sides/Names being joined; each part of the body, represented by the Letters, is positioned according to its role in Light. Thus the question again, “What fellowship has Light with Darkness?” The body aligned according to its role in Light has no communion with a body misaligned. The two are like different radio channels and, in this case, opposing frequencies; manifestation in the physical leads to abuse and asserting one part above another, for each body of flesh seeks their importance and their occupation of space; in that the physical body projects itself above the inward nature, and in that the physical body takes up space for its own image, the nature of such leads to acquiring more materialization to affirm its position and the right to acquire; thus the nature of the flesh is corruption, for it undermines the basic unity of Breath via which all things are and all things hold together as ONE; the garment of our Names is of Light constructs and mathematical formulas which do not wear out, nor get old, nor assert themselves above another; within the garments of Light there is no need to project oneself above another, nor seek dominance, nor cause abuse or neglect, for their is not a want/desire/lust to hold onto possessions, knowing that all that is belongs to us freely as a collective of Names which perish not, but are to shared as each one is prepared to receive them, for the Nature of Breath does not hold but gives freely, continuously sharing as the Nature of Light; we are called out of the world of flesh to enter and to leave behind the old Metsryim that enslaves the inner 12 houses to the passions and demands of the outer. Values: 43/אָ: reflective communiques; 502/שָׁפָא: a composite of sanctified form; 5:5.

954 **delayed (bashash, בַּשָּׁשׁ) WW** 9

union/9 of spirits/WW: e.g., the spirit of maShayh receiving from Ræuch ALhhim (SYM/Ex. 32:1); teeth,

locked together and thus not communicating to the people of YishARAL; the instrumental action/ᓅ of the compound nature of Wisdom to dissect unto the Cardinal Numbers/WW even as grain is broken down by the teeth, the two millstones; also: shame; to be ashamed; interior/ᓅ fiery/W compound/W; house of spirit in conversation yet to be translated to other members or faculties; when the translation or transference is void of understanding, there is shame. Values, 602/ᓅ4X: sign of a mind in development; 44/ᐱᓄ: fluctuating access.

1323-25 **daughter (Bet, bot, bat, בת) Xᓅ**

child, to compose totality thus conveying *being within the Unity of a House*, i.e. BethAL—House of AL, and hence not related to the gender of mortality; means/ᓅ to compose/to renew unto perfection/X; branch; village; a liquid measure equal to an ayphh/ephah/ᐱᓄᐱᐱ; used in the constructs: “native of, inhabitant of, worthy of, belonging to the same party of”; a composite/X house of mutuality/ᓅ; unity/ᓅ through summation/X; to gather/ᓅ all things into one/X; to develop/ᓅ the Túwrah/X via hearing/ᓅ; means to receive for fulfillment; also: to change; to establish bridges—the means to transfer energies from one embodiment to another; house/ᓅ of renewal/X; to construct; with the movement of; at once; simultaneously. Values, 402/ᓅX: to change form; a perfection of hearing; the composition of form. See **house/Xᐱᓅ**; **build/ᐱᓄᓅ**; **daughters/Xᐱᓄᓅ**.

8432 **among (batok, בתוך) ᐱᓄᐱᐱ**

within/ᓅ the center/ᐱᓄᐱᐱ; form/ᓅ perfected/X in an equilibrium/ᐱ of cycles/ᐱ. Values, 428/ᐱᐱᐱᐱ: continuum of fruitful labors. See **center/ᐱᓄᐱᐱ**.

1330 **virgin, native, pure, to hang clothe, Betúwlah bat-tuw-lah (בתולה) ᐱᓄᐱᐱᐱ**

lit. the house/daughter/ᓅ of Uwlah/ᐱᓄᐱ, from the root words of ula-an/ᐱᓄᐱ and talah/ᐱᓄᐱ; [The final Neúwn/ᓄ in the word, ᐱᓄᐱ, appears as the Letter/ᐱ in batuwlah. In that the Hhúwa/ᐱ and the Neúwn/ᓄ are both values of 5 they are of the same body whereby they are interchangeable in their positions as the head and base united]; the term, uwlah/ᐱᓄᐱ, as well as the root words *ula-an/ᐱᓄᐱ and talah/ᐱᓄᐱ*, **mean to hang/suspend the curtains, as Aharúwan/Aaron drapes the mishkan vessels with the fabrics** to be carried upon the shoulders of Qahhath/Kohath; ***the hanging of the fabrics are the weavings of the virgins which formulates a body of thought in which we move and have being; for each tribal member, there is a garment type woven for that which is in the Seed***, every Name is born of a virgin in the Unified Consciousness above—in spirit as a Seed, and then sown in the virgin waters of one’s mother to become manifest as the offspring of ALhhim, for the womb that bears a Name of Light is a new womb/egg/ovum in which no one has been laid there before; through being born of spirit and water one enters into the domain of ALhhim—a kingdom of Light and expression, a unified state of the invisible/Numbers and visible/Letters; a body woven for the a strange concept is the fruit of a harlot; a virgin weaves the fabric according to the Seed within the Ring of the Lammed—according to the Teachings of Light, virgins do not defile themselves to yield a strange vine [Chazun/Rev 14:4], the flesh apart from the spirit is a strange garment born of a harlot that bears offspring into foreign states, wherefore the great battle of the age is the Lamb—the core of Light strands—wars against the harlot; virgins bear the Seed of AL whereby they are garmented and draped upon by Aharúwan, woven from Apærrim at the potter’s wheel, they do not bear the image of the mortal nor know the strange woman; the Order of the Virgin is from the Lammed-Yeúwd Ring of the Laúwim; in the parables, the birth of Consciousness is via the virgin Maryim/Mary of the Laúwim, sister of Aharúwan/Aaron and maShayh/Moses who provides one to nurture the offspring of the Oovri/Hebrew child born in Metsryim/Egypt, as Bayinah provides Chækúwmah to nurturer and school us in the Cardinal Numbers of thought whereby we are eternally devoted to the Seed/Founding Principles; in the narratives of the Túwrah/Torah, Maryim/Mary portrays Bayinah; the nurturer is Yuwcheved/ Yochebed conveys Chækúwmah, both of the Lammed-Yeúwd Ring; we are born of Understanding; we are nurtured by Wisdom; remember the question:

in the midst of ALOZAR/ᐱᐱᐱᐱᐱᐱ; Chækúwmah is born out of the north and appears in the east at day-break to govern the south, whereby Chækúwmah is called the Queen of the South; the two Queens depict the two sides of Light, the evening and the morning, the morning appears out of the evening and so is the day or act according to the meditation that preceded it, the two sides of Light are the moon and the sun, as two shells, in which the offspring of the Virgin is born; in that the Light is One, the Virgin Counsel is One; Bayinah passes the Seed to Chækúwmah to bear the east/south dwellers which are the radiance of Leah and Zilpah; those born of Rachel and Bilhah reside in the west/north, coming from the quarters of Bayinah; the Seed of the Queens is passed to one queen to another **as an idea or concept is passed from one eye unto another**; the “queens” are the virgin body of consciousness through which the Principles of AL abide, the concepts pass through the Eyes/Rings of Wisdom and Understanding via which the Seed of ALOZAR is carried according to the consciousness prepared to receive them; the level of consciousness determines the dwelling state and the ability to receive the Seed of AL; there are no female and male references to being virgin, as there are no such divisions in the mind of ALOZAR; in attempting to equate the process of transmission of Seed via mortal bodies one stumbles and falters in the path; the transference from one state unto another is via the Seed passing through Yúwsphah/Joseph by the union of the necks of Beniyman/Benjamin; the pearls, conveying the virgin body of cultivation, are passed through the union of the necks amidst the circles of the Neún; the most costly gem of great price is the black pearl which is guarded in the midst of the full circles of Chækúwmah and Bayinah, in the midst of the circles is the neck that one enters as they fulfill the 49 ways of Chækúwmah and the 49 paths of Bayinah unto Knowledge; the bridge between these two circles is the gate to the worlds beyond; through the virgin state all members are united in the House of YæHúwaH, a virgin is one that composes totality/×ᑭ, being of two strands it is a clean fruit, establishing/ᑭ a perfect union of two strands/× and ever poised/ᑭ for the instruction/ᑭ of light/ᑭ. Values, 443/ᑭᑭᑭ: composite of waters and processes; 47/ᑭᑭ: full life in completion and ready to enter a new phase; see further Rayish-Oyin; Mæyim-Tæyth—the potter’s wheel; 2:2, fruit of elevens.

1334-35 **divide** (*bathar, bether*, בתר) 4Xᑭ

to dissect, cut into pieces; to pair/ᑭ the mark/× and the axe/ᑭ; to divide in pieces/ᑭ the composite/× of mind/ᑭ, even as the body is segmented and molecularly structured in pieces/parts composing mind; to halve, as a deep ravine cuts the land in pieces; to look at the outcome/consequences; also: to follow after, as the body follows the head; the last, the latest, though the head appears last, it is first, for what is last shows what is at the beginning. Values, 602/ᑭ4X: to measure the mind’s composition; 43/ᑭᑭ: the flowing of crevices.

Gammal ᑭ

camel; to benefit, treat bountifully, Gammal (ג) ᑭ

to carry, transmit, convey; birth canal; processes; conduits, passageways, crevices, channels; ascending; breakthroughs; throat; to lift-up, rise, sprout; neck, umbilical cord; that which transmits, transports, assists to produce all ideas derived from the house/body; vocalization, transmission of sound; carrier of actions; waves; transportation of body; movement, locomotion; means of charity, plentitude; to recompense, to render, etc.; ᑭ = 3rd day, the land arising and sprouting; value of a trustee; resurrection; depicted by camel, llama, giraffe, ostrich, praying mantis; *Gammal*/ᑭ is foundational to the *ALphæhbæyit* triad that progresses to *Yeúwd*/ᑭ and culminates in *Pe*/ᑭ; *Gammal* is the Roman G rotated 90° while taking a similar form to the *Quphæhh*/ᑭ: in the Latinate alphabets, the *Gammal* was shifted from the third position to the fifth: since the *Gammal* pertains to the house of *Gershon haLaúwi*/ᑭᑭᑭ ᑭᑭᑭᑭᑭ, it was thought that *Gammal* should be the basis of the *Quphæhh*, as the *Laúwim/Levites*/ᑭ are foundational to the priesthood/ᑭ. See **three**/ᑭᑭᑭ; *Gammal*/ᑭᑭᑭ.

1350-51 **redeem** (*goel, ga'al*, גאל) גא

to save, rescue, liberate; to ransom, deliver; to transmit/∧ the concepts/∫ of instruction/∫; avenues by which to return/∧ to concepts/∫ of instruction/∫; avenue of correction and restoration via instruction; process of reviving the instructions/orders of life; process of being reborn according to our inheritance of life; also: to desecrate, defile, pollute, profane; to stain; to be defiled; to become entangled/∧ with germinal concepts/∫ that are prohibited/∫; the redeemer of YishARAL and all nations teaches the exceeding worth of all Names, their states and their processes whereby all are liberated from being subjected to vanity—as when the members are overridden and subdued by the processes/nations without substantial meaning/Values in the outcome/results of residence. Values, 34/∆∫: guidance on the path; 16/∫∫: to bring unity.

1368 **mighty** (*gibor*, גבור) גב

heroic, powerful, valiant, courageous; warrior; one who subdues, conquers; processing/∧ inner strength/∫ to judge/∫ and rule/∫ (an exercise of knowledge/∫); inversely: the overthrow/∧ of a house/state of consciousness/∫ via determinations/∫ of the mind/∫ (Zech. 4:6). Values, 211/∫∫∫: ruling to administer concepts. See **God/Al/∫∫**; **mighty/∫∫∫∫**. Compare **strong/∫∫∫∫**, ∫∫∫, ∫∫, ∫∫∫∫, ∫∫∫∫.

1375 **cup** (*gevieyhaw, geviyah*, גביעיה) גב

an assembly of/∫ cups/∫∫∫∫; a bowl, goblet, bell-shaped cup; an adaptable/∧ form/∫ given/∫ to surround/∫ an activity/∫ of life/∫; *ref.* to the manurahh/∫∫∫∫; to process/∧ the bringing together/∫ of inscriptions/∫ for comprehension/∫ of the activities/∫ of light/∫; also: sepaloid, calyx; bulb of a stem; bulb shape of the flower, prior to opening; a hill; base of the Gibeoni/∫∫∫∫, people who draw water. Values, 100/∫: distinguishment process; 46/∫∫: extracting unity.

1377 **mistress, ruling lady; might** (*geveerah*, גבירה) גב

dowager, rich woman; queen, queen-mother; channel/∧ to house/∫ the inscriptions/∫ of mastery/∫ of light/∫; processing/∧ inner strength/∫ through activities/the hands/∫ as a master/∫ of light/∫. Values, 220/∫∫: governnness of tribes; 40/∫∫: to anoint, measure.

1379-81 **Gebal; border** (*gabal, g'bol*, גבול) גב; (*gabal, g'bal*, גבל) גב

cord; boundary; to be bound; to confine, set a limit; denotes the extent of the sides, end—the termination—of a region or a stage of development: *e.g.*, the border of Kennon/Canaan/∫∫∫∫ is the end/goal of all that man attains in the image of Tsidon/∫∫∫∫/*gathering*; as territory of Edom/∫∫∫∫ and home of the Giblites/∫∫∫∫: to be constrained; to define; to adjoin; neighbor; to communicate/∧ the form's/∫ role/∫; also: to knead, mix, make a lump of dough; to lift up/distinguish/∧ the development/∫ of roles/∫; note: Gebal assists in one's formation: channels/∧ of development/∫ to contain/∫ instruction/∫. Values, 35/∫∫: guidance/Goad of Light; 41/∫∫: to reflect Principle.

1389-90 **Gibeah; hill** (*gaibooh*, גבעה) (*gaboth*, גבעה) (*gaboh, giboh*, גבעה) גב

a height, vantage point; avenue/∧ by which to develop/∫ understanding/∫ in life/∫, Hill of Death/Groaing, ∫∫∫∫ ∫∫∫∫, Yimeyahu 31:38. Values, 880/∫: open region; 26/∫∫: evident evaluations; 4:4, 5:5

1396-97 **man, male, hero; valiant; might** (*gavare, g'ver*, גבר) גב

to be strong; a conduit/∧ that facilitates/∫ authority/∫; to increase, prevail, strengthen; to overcome, overpower; to transfer/∧ house/∫ authority/∫; to conquer, defeat, subdue (SYM/Ex. 17:11); communications/∧ to develop/∫ the mind/∫; processes/∧ to unite/∫ heads/∫; also: rooster, cock. Values, 205/∫∫: mastery without limitation; 25/∫∫: to spread forth illumination.

1407-10 **Gad; assemble, gad** (גַּד) אִל

success of gathering; the sixth of the twelve branches/tribes of Life—Gad, commonly rendered as fortune, occupying the lands from the 6th to the 12 ribs to assembly the true fortunes of Wisdom, Understanding, Knowledge; as head of the digestive system: energy to interpret what is being ingested; the final month of the Kingdom of Yahúdah that sums-up the days/hours of the east to the south through which the harvest of Words is gathered/fulfilled; the true riches of your Name are the Words for by them all things are now and will be; the righteous acquire slowly and quietly, day by day as a plant grows, verses a boat-load of things which appear materially; also: an express agreement; the communication/א in the gate/א; ref. to the tongue: the communication/א of wonders/insights/א whereupon words are assembled within the cavity of the mouth; the tongue is a river of life, flowing with light and energy coming from the heart to the mind; to group into troops whereby a fortune is assembled; success comes by collective strength or the grouping of words; from the root אִל/א to cut, primarily in the sense to cut dates as one gathers the harvest; even as the tongue is a cutting sword; tribal branch of the triad of RAúwaben/אָזְא/eyes, Shamóunn/אָזְא/ears, and Gad/אִל/mouth, which are stationed in the South/אָזְא for full, direct illumination; communications/א of the Fire amidst/א; the Fire of Gad consumes the daily offering as the Fire descends from the mouth and draws up words, via the smoking thoughts of the offering, into fields of silver/mind to be incorporated into the Breath/Ræuch; from the Head of Dan all words flow out of Nephethi unto Gad to be uttered or recorded by the Hand of the Aharúwan/Aaron and the Laúwim/Levites; words come via Breath which are channeled via the heart to be arranged strategically upon the tongue. For though a word is heard, it is not understood until it is discerned first via Breath, which is the source. also: coriander seed. Values, 7/I: completion; 4:4. See soul/אָזְא

1419-35 **growth; upbringing, geddel** (גִּדֵּל) אִל, **Giddel; great, gedaúwl, gaadul** (גִּדּוּל) אִל

advanced, high, noble; an uplifted/א heart/א joined/א with maturity/א; greater than; growing, developing; to nurture another to full stature; communicating/א insights/א to unify/א roles/א; nurture/א to increase/expand/א the inner harmony/א of the teachings/א (Yahuchánan/Jn. 14:12); also: becoming arrogant, or large, by projecting self above the whole; the means/א to open-up/א an instructions/א; great fish is the nurturer/GAADuL אִל of Words and Teachings of Gad+Lammæd (great) of the Dal-lath—the gates/paths of Light through which we enter into courses/ascensions of development אִל; note the Name of Gad/speech in the term; the inverse of the Gammal Dallath and the Dallath Gammal between the words: gedauwl/great and dag/fish. Values, 43/אָזְא: the flow of communications; 37/I: direction of momentum unto the goal; 7:7; 9:9. See **the great river**/אָזְא אָזְא.

1423-26 **Gadi; kid** (גַּדִּי, גֵּדִי) אִל

a young goat (אָזְא); a channel/א of access/insight/א unto action/א; means/process/א unto the door/א of attainment/א. Values, 17/I: to provide momentum.

1438 **hew** (גָּדוּ, גִּדּוּ) אִל

to cut off, fell, dehorn, destroy; to process/א the insights/א of understanding/א. Values, 77/I: understanding implemented.

1439 **Gideon** (גִּדְעוֹן, גִּדְעוֹן) אִל

to cast down, cut down, lop off; a hewer; to dehorn; to process/א the insights/א of understanding/א weighed in accordance with/א potentiality/א. Value 133/אָזְא: to distinguish roles and processes.

1441 **Gideoni, Gadoni** (גִּדְעוֹנִי) אִל

warrior; hewer; to cut off/א lamentations/א; agent to determine value and placement of all encountered; processes/א of insight/א and understanding/א for the purpose/א of blessing/א; a formu-

lation pertaining to BeNiyman/ימנימן; Source of AviDenn/Avidan—My Father discerns generations of wealth/speech/Gad and the poor/humble/Oni; to judge discerningly the affluence of Words in a Name as they are of the poverty—freely and completely given as the Fathers, to formulate Sayings of the Poor within me through which Knowledge of wealth is acquired. Values, 137/100: discernment in the role of deliverance; 8:8.

¹⁴⁶³ **Gog, Gug** (גוג) גֹּג

a roof, ceiling; northern area where the light crystals condense; point of communicating/unity's/breakthrough/emergence/also: roofer, thatcher. Formula: 3 = 3 (written as גֹּג), a perfect balance of triads. Values, 12/9: acquisition of form: 6:6.

¹⁴⁷¹ **nations, gentiles, guwym**, (גוים) גוֹיִם; **gentile, nation, gawi** (גוי) גוֹי

my/covering/back/covering; Aramaic: interior structure; ongoing processes—to support in harmony with a Name or to strengthen a Name through resistance; processes that we channel our energies through; such as Metsryim/Egypt is the process of defining, process of residing within boundaries; each nation is a process/ to evaluate/ the energies through which we create and labor/; channels/ of Unity/ administering/ the waters/those assembled/; in that the coverings are basic to all peoples, the exterior is not a means to distinguish lineage which is via Name/Sham of Spirit, not Nation. Values, 19/10: attainment of consciousness; 59/10: dynamic interchange; 1:1; 6:6. See **people**/.

Gúwni (גוני) גוּנִי

my/ tint/; channel of the unified Mind to extend all within, to defend, protect, colour, reddish black hues as the composite colour of blood, nature of a bud to open to reveal the color in the heart of a seed. Values, 33/10: channels of instruction through colours. 6:6.

¹⁴⁸¹⁻⁸⁴ **Gur; to dwell, sojourn** (גור) גוּר

to settle, live, lodge; to congregate, crowd together; processes/ that unify/ social order/4; avenue/process/ to nurture/ the mind/4; also: to regard a stranger; to have reverence for the spiritual dweller within (even if unknown or immature), with understanding as to progressive developments; a cub, whelp, young lion. Values, 209/10: individual in community; 12/9: acquisition of form. See **stranger**/.

¹⁴⁸⁶ **lot, fortune, gúwral** (גורל) גוּרָל

destiny, share, portion; to cast lots; process/ of fusing/ knowledge/4 with roles of Lammæd/; to channel/ containments/ of knowledge/4 through supportive roles/; casting stones/pebbles determine portions of lands/states as the stones of the organs are cast into the body of waters, processes/ of administrations/ of the Head/Mind/4 of Lammæd to provide direction/; a way of redemption and knowledge to receive an inheritance *via lots—casting stones*; note: lots were not cast in darkness but in relationship to restoration/ and knowledge/4. Values, 239/10: knowledge directing interchange: 6:6. See **portion**/.

coal, gachal (גחל) גַּחַל

a burning coal, the silent inward communicate/ of the ascending/ teachings/; the coals resonate the Fire, activating the parts and molding them to the Flames to conform to the instructions of Light. Values, 23/10: branching ascensions; 3:3.

¹⁵¹⁷ **sinew, thong** (גיד) גִּיד

to invade, to penetrate with cords; compression of information; channel/ of dispersal/communications/ to each doorway/; note: the sinew is not eaten, so as not to consume the means of fulfillment. Values, 17/7: to express openly

1057 **rings, circles, gallil** (גליל) גלל

the people of the rings, sea of the heart, the Sea of Galilee, a depiction of fresh living waters, and used in the narratives to denote the heart, a place of Nephethli [Yahushúo/Josh. 20:7]. The Name גלל Gallil/Galilee conveys a valve of a turning a Dallath/door as the means for the **the rings or circles** to line within the lock; Nephethli is the source of forming rings of light—those of Bayinah and Chækúwmah, the seven rings of the blood, the rings of smoke ascending from their offerings as the spirals of Thoughts arising in the heart, etc. When one is called a Galilean—of the Gaillili in the narratives, it is referring **to those of The Rings**. The waters are also called the “Sea of Chinereth” corresponding to the harp instrument of the heart [CHP/Num. 34:11; Yahushúo/Josh. 12:3; 13:27]; the Lake of Gennesareth/Gennesaret [Yúwspah/Luke 5:1], from the flat district lying on its west coast, and the “sea of Tiberias” [Yahuchannan/John 6:1; 21:1]. The various names of the waters pertain to the functions of the heart. Values, 73/∧O: understanding rotations; 7:7.

1419 **Giloh; to discover, reveal, uncover** (galah, גלה) גל

to expose, disclose; to appear; also: to wander, depart, go into exile: as a result of discovery, we depart from the old to pursue the new; to pursue/∧ the roles/∧ of life/∧; a center pertaining to Yahúdah/∧אדא; to lift up the skirt; process of teaching to direct light/expose/reveal; also a bowl or basin, fountain or spring being a source of revelation. Values, 38/∧L: the roles of perspective/vision. See **uncover/∧אדא**.

1556-61 **Galal; to roll** (gelal, gilal, galal, גלל) גל

to fold, unfold; to furl, unfurl; to exonerate; to remove disgrace; processes/∧ to fulfill/∧ instruction/∧; also: dung, excrement; a boulder, heavy stone (having been rolled from a mountain); due to, because of, for the sake of. Values, 63/∧F: arranged/systematic processes.

1568 **Gilead, Gilod** (גלעד) גל

a balm for healing; the beneficial/∧ teachings/∧ of understanding/∧ in the heart/∧; hill/heap/stones/∧ of testimony/witness/confirmation/∧O: compounds of the life flow from the Seed Sac attesting that healing is via an agreement, testimony, confession—by a fountain/verification/∧ of being as stone/∧O which upholds/∧ your tree/∧ to be in continuance/∧O; processes/functions/∧ to guide/∧ the senses/∧ through openings/passageways/∧; note: through Gilead RAúwaben/Reuben/גלעד (to see within a Seed-Name) and Gad/∧ (for assimilating/speaking/sharing resources in the Seed) you receive their inheritance, as your Seed opens the Rings/Eyes and the Words therein formulate the dwellings of RAúwaben and Gad; an allotment to Maneshayh/∧אנשאי (for maturing/sustaining the Name related to flows from the testes/seed treasures of a Name without respect of gender); pertains to the areas of Visible manifestation and the state of the Invisible—the other side of the Yardenn/Jordan, whereby there are two sides of Light: Chækúwmah and Bayinah; thus two chambers of the testes as in origin of the fruit of the Tree of Life, as each fruit has two seed stones from which the 12 branches appear. Values, 107/∧F: abiding/persevering with consolations unto the goal; 4:4.

1571 **also** (gam, גם) גמ

too; in addition to; either, or, neither; processes/∧ of multiplication/∧. Values, 43/∧M: multiplication of avenues.

1580-81 **to ripen; camel; Gammal** (גמל) גמ

∧ = ∧, when ALphæh is present in the Gammal the ratio is א:א, as ALphæh is the House in which the Gammal resides; the Gammal is a neck through which the ALphæh passes: ∧ = ∧, the processes of ripening, weaning, maturing: to be distanced from a previous state; also: to reward, repay, recompense, benefit; remuneration; name of the third letter of the ALphæh Bayit; the means/processes/∧ of fulfilling/∧ roles/direction/∧; a camel is a chosen servant to carry and uphold your treasures.

flute, so they arise again; the flow is within and without, continually radiating in an orbital motion; *Gomer* refers to the channeling/ of messages/ of knowledge/mind/4 (the illuminations of channeling result in the processes of knowledge): from all drawn into this channel there are decisions and deductions; and Gomer is the opening of the head that draws knowledge in and out: as the messages are processed through the opening of Gomer through the inner ear via the mouth, a *Lammed*/ forms — instruction occurs. Equation: $\sqrt{3} \times 4/200 = (40 \times \sqrt{3})5$, which is balanced via the receptivity, or channeling/3/, and during which process it is equated by conclusions of input/5/. Values, 243/4: the mind of spiritual processes. See the formulations of Gomer: **Ashkenaz**/IYYPWZ, **Riphat**/XJVA, and **Togarmah**/ AYAVYX (these three openings determine the flower formation of the Iris within the mind).

1588 **garden, gayn** (גַּיִן) יָגֵן

an orchard, a channel/ for full extension/completion of the Origins/; birth canal/ of the Offspring of Neúwn/; place where the secrets of life are deposited in life forms through the Seeds of the Neúwn, ultimately to be released into beautiful sheaves of light; all Seed reside within the Head of Neúwn/House of BeNiyman; there are the six trees of Knowledge in the GaynGodann/Garden of Eden; each tree is of the Seed of the Neúwn that is sown from the midst of the Gayn; the Gayn is the opened neck of the Neúwn, in which all Seeds come forth, whereby the Seed and its extension of Thought breaks open; the neck/ is the conduit of the Seed, whereby it is extended unto the head/to become a head; in each Seed there is a Head and a Body that forms each Tree in the Gayn; though there are 6 Trees of Knowledge, we see 12, for we see from both sides, the Head and the Tail of the Thought; as we pass through one circle unto another, we are walking amidst the Trees of the GaynGodann; in the Gayn we hear the Voice of YæHúwaH, for we are abiding in the Body of the Collective. Values, 53/4: potential, in process; 5:5.

1589-90 **steal (ganav, גַּנָּב)** גָּנַב

to thief; to hurt the side; to put aside; to deceive, cheat, delude; to sweep away, as by a storm; to rob another of property or character; to trick, bamboozle; to rob the treasury of YæHúwaH via not tithing; to take away/ the display/ of form/consciousness/unity/. Values, 55/4: to swallow up life; 19/4: to take away consciousness.

touch (gauwo, נָע) נָעַח

to meet with, agree; to elevate/ understanding/; from the root נָעַח/*plague*, as when YæHúwaH/AYAV touches Pharaoh to raise up/ consciousness/ of all compositions of Sarai/VAW; the spear/tongue in the side of the body is placing a tent peg into the side of one to be joined to another, whereby the blood and water flow, indicating a release of consciousness and the living waters of a Name from one unto another, yielding the Union of Sides. Values, 73/4: to understand a process. See **touch**/נָעַח/.

1615-16 **stranger, gar** (גַּר) אָרַב

alien, foreigner; a proselyte; searcher in the avenues/ of knowledge/4; to reside, dwell, sojourn; processing/ aspects of mind/4 unto coming/ to knowing/4; also: befuddlement; to entangle/ the mind/4. Values, 203/4: mind channel; 3:3. See **Hagar**/4VA; **dwell**/4YV.

1617 **Gera (gera, גֵּרָא)** אָרַב

avenue of sight that carries one away captive (I DHY/I Chr 8:7); avenue/ of mind/4 by which to behold/initiate/4; Values, 204/4: intellectual insight; 24/4: branching pathways.

1622 **(gergashi, גֵּרְגָשִׁי)** אָרַב אָרַב

the Gergashites (atHhaGirgashi, אֶת־הַגֵּרְגָשִׁי) אָרַב אָרַב

compound of the words, *hager*/4VA, meaning “to sojourn, to dwell, to reside,” and *gush*/WYV, meaning “a group/block”: to reside in a group, within an association, as all Names are appointed unto one of the seven levels of Enlightenment; the *Hhúwa*/ prefix defines the sojourner as illuminated,

¹⁶⁵⁷ **Goshen, Gushan** (גושן) גשן

to rain upon; area of Metsyrim, developmental Collective embodiment stage, designated for the unfoldment of mind, in which the members take-up residence for manifestation; process/avenue/∧ for Wisdom's/the Fire's/w display/unfoldment/ג; process of spiritual perfection to become fully manifested; Gushan/Goshen/גשן — which are the states of ascensions and communications/∧ derived from the Fires of the oylah according to the Mind of HhaNeúwn/גשן. In Gushan we live in a common community, each receiving their daily portions from the altar as we serve one another in the Collective. The state of community is the awareness that all of us are transported by Yúwspah into one house, even as all of our families come to reside as the meek of the land. Values, 353/גשן: Wisdom's child in birth process; 38/גשן: order of descension.

⁵⁰⁶⁶ **come** (*gashet*, גשית) גשית

to approach; trilateral root for the forms גשית and גשית (both forms rendered in translation as variations on “drawing near”); the process/∧ of assimilating/w Túwrah/x. Values, 703/גשית: the measurement of Wisdom, lifting up. See **come near**/גשית.

Dallath דל

4, four (*Dallath*, ד) ד

a door; an opening to nurture, as the breast; gates of thanksgiving; door to the sheepfold, providing access beneath and above; an insight: to access paths of righteousness through embracing a light principle and being devoted/surrendered in mind to that principle: life is a treasure chest, one who honors Principles of Light has a key for access; door, gates, entrances, exits: the double Dallath is an oasis for the KephuwKephuw from which the stalk of your Name rises from the pelvic floor; heart, nose; to mature in the paths: opening to the origin present, and progressions; to examine, expand, facilitate; means of acquisition and revelation; to maintain communications with all paths of the diamond-clustered nature (See *Crown Diamond*); The five/ד/Light Word forms are the Crowns of Life which are inherent in the gem dusts of a Seed Name. The patterns of the Words of a Name correspond to the “five solids of Plato” through which one constructs their chambers, as jewels, to reside in. Within the chamber of the heart altar, where the Fire burns continually, the stones of a house are formed as five/living configurations of Light. The Words of each configuration rise from the heart/דד unto the mind—the crown of the body, through the offerings of Gad in a month, whereby each of the 12 Houses are formed. The double Dallath/דד in the Names of Yahúdah and Dan pertain to the formulations of the gemstones of a Name through which the House of The Name/Bæyit HhaSham (Bet HaShem) is built. The Dallath/ד is the path into HhaSham as the Numbers open through Yahúdah as we make a covering for them to develop. The Dallath/ד is the path to the Neúwn through the Spirit of Dan. Through the Dallath-Dallath, or Heart Altar, we come to know all things as well as to compose all things. We formulate the thoughts in the Fire Chamber which become crystalized and placed in our houses through performances/deeds. It is self-evident, that the reason that one enters into a body is to make a house—a dwelling place for their spirit (Scroll of SYM/Exodus). After all things are considered as to what one accomplishes in their life, the *raison d'etre* of being here is to make the BæyithHhaSham. As the living stones of our Name we compose the House of YæHúwaH—a corporate Body made without hands; door/access to each of the twelve tribes within; to discern the gates within each tribal center of consciousness; to study the paths/courses of the heavens: the paths of names; to understand the influences of light and the harmony of light courses/orbits; to ride in a chariot, to enter into a planetary system/region: to enter into the Earth realm at birth is to proceed through a gate, and there are gates opened for the transfer from Earth to other realms; *Dallath/ד* is foundational to the *ALphæh Bæyit* triad that progresses to *Kephúw/ד* and culminates in *Tsædda/ד*. See **four**/דדדד; **Dallath**/דדד.

1696-99 **word, dever (רבר) 494**

a door into the House of the Mind; foundation of manifestation/expression, a gathering of cohesive thoughts; the Light of a Word and its authority are conveyed with the Numbers and the Names of ALhhim through which Words are composed; a leader, guide, cause; to conquer, subdue; vehicle of insights of the heart/Δ to formulate/build a house/9 for the head/thought/4; a door/Δ to the house/9 of knowledge/4; distinguishing thoughts/Δ to develop, form and build/9 the mind/4, by words, thoughts are assembled, and via the assembly of words, as stones, the worlds are formed; every form or body is for the purpose to convey words; a word is determined by the measurement/Numbers of a thought, the Word is the intermediate state/mediator between the Invisible levels of Enlightenment and the levels of appearance, whereby the Words are of HhaALhhim/the Gods through which all Numbers and their thoughts appear; words of eternal values are of the Enlightenment/Kuwáhnim; worthless utterances are of Belial, the later category of words destroys what it makes, i.e. forms of mortality, being of incoherent speech for a season; empty words lack coherent deeds; unifying words/מַלְאכָה מַלְאכָה *are secret chambers in which and through which insights and patterns of life are released to build the House of the Minds of YæHúwaH, descending from HarArrat.* Through the study of unifying words we enter doors that open these secret chambers through which we communicate with the Unified Mind/Master of the Universe; each word is an ascent of Thought arising from a base or plain. A Word is a Pyramid/Δ of the Offspring/49. Thoughts of HhaSham rise within from your base/foundation of Name, you are filled with the Word of YæHúwaH and are known as HhameShiæch—The Messiah, which is the rising Glory, as the *Man/Bread* within your Name. also: pasture, meadow—even as speech is a “meadow” of words: words are illuminated insights/Δ that make an appearance to construct/build/develop/9 the mind/4 of man as a ruler/governor/teacher/4 of all life energies: a word is that which opens/Δ the houses/9 of knowledge/4; note: words are seen as the basis of life; for they formulate waves of thoughts that belong to the unity of life; these waves, in turn, develop soul expressions, whereby they are complete, confirming their base of being; via the study of words and of their implementations—especially, the words of ALhhim/מַלְאכָה—the Names become totally expanded from their encapsulated state to become expressed fully as matured faces, which is the promised/spoken state; the total nature of a mature soul is the fruit, or the Word, which speaks in/from the beginning; passageway/Δ to the house/9 of the mind/4; avenue/Δ of the ears/9 to the mind/4; open door/insight/Δ manifesting/9 knowledge/4; means to formulate thoughts; Words of ALhhim comprise the Túwrahh which are often coloured with interpretations as one paints a picture of them in their minds as to what the Words are conveying; however, interpretations and pictures may narrowly frame the contents, should they be reduced to the world instead of remaining above that which is made. Values, 206/4: beginning of unity: the mind formulating unified expressions; 4:4 is derived as 4+9=Δ. See **wilderness/494**.

1700 **Deborah; bee, Davereh (רבר) 3494**

the tent/Δ of purity to house/9 the Thoughts/4 of Light/א; nurse depicting the worker bees, those who provides for the development of the Thoughts of Illumination through which all Names are formed in the double Dallath/honeycomb of the Queens and assembled to the hosts (i.e. as the bees) of the Queens; the insights/pathways/Δ of a house/9 unto the mastery/4 of life/א; the direction of a mind according to light: a word/494 of radiance/א; note: as with the names of Avrehhem/מַלְאכָה and Sarah/אָוָה, the letter *Hhúwa/א* follows the *Rayish/4* in Davereh, conveying that radiance/א is being emitted from the mind/4; when the *davar/494/Word* becomes radiant within, one enters into the colony of Wisdom, the Queen; a social organization of Light affecting the entire planet; depicts the social structure of wisdom: every cell bee has the potential of being the queen, even as every Name

1715 **corn** (*dagan*, דגן) ᐸᐸᐸ

cereal, grain; nourishment, increase; kernels designated for the expansion/blessing of the mind given to Yaoquv/ᐸᐸᐸᐸ; insights of the heart/ᐸ to invigorate/communicate/ᐸ an unfoldment/ᐸ; the silk on the ears corresponds to the hair on the head—a fabric of Knowledge; the hairs on the arms and legs are of Understanding; pubic hair is of Wisdom, the nazir unshaven state of the head of Yúwspah/Joseph. Values, 57/ᐸᐸ: potentiality, completed; 21/ᐸᐸ: productive seed/concepts.

720-21 **Dedanim, Dedanites, Dodanim** (*Dodanim*, דדני) ᐸᐸᐸᐸᐸᐸ

confederates, covenanters; to be a friend; lovable, beloved; an uncle, aunt; also: to place in a basket; opening to achieve associated branches, or bonds, between all that has been formulated: it is a point of great strength of operation, as these bonds are established; through the openings of Dodanim, the perfect openings of unity are established within each person; gateway/ᐸ to insights/ᐸ that unfold/ᐸ in activities/ᐸ of fullness/ᐸ; a son/formulation of Yavan/ᐸᐸᐸ *the heart chakra*; note: “Dodanim” appears as ᐸᐸᐸᐸᐸᐸ (1 Chron. 1:7), where it may be rendered as “knowledgeable insight unfolds in activities of fullness.” Values, 108/ᐸᐸ: regulator of labors and services. See **Yavan**/ᐸᐸᐸ; **Kittim**/ᐸᐸᐸᐸᐸ.

1732 **David; loving, beloved, DæúwD** (דוד) ᐸᐸᐸᐸ

to connect/establish/ᐸ two tents/ᐸᐸ together into one kingdom; to unite/ᐸ doors of the Names/heavens and the invisible earth/ᐸᐸ into one dominion/ᐸ; the double Dallath is the foundation Stone from which all Names rise from the altar to bear the Light in their Seed with mastery; the beloved of YæHuwaH, a bringing together two tents of Bayinah and Chækúwmah as one—the bond of love unites two Dallath into one house, forming four sides or gates; the governing force of love rules in the heart center/Jerusalem; love removes the blind and lame out of the heart (II SHM 5:6-8); one of dynamic balance; to measure the movements of the doors of the heavens and the earth into resting fields; to join the houses of Yahúdah/Judah and YishARAL/Israel into one kingdom; one receiving the keys of DæúwD is granted the keys to the double Dallath in HhaKuwáhnim in the City of DæúwD; the full branching from the root of Yeshshi/Jesse that results from the anointing of ShmúwAL in the House of Yeshshi. note: the central letter *Úwah*/ᐸ conveys the balance, administration, and force of uniting; the love conveyed between the comrades of DæúwD and Yahúwnetten/Jonathan depict the bonds of the shoot that comes out of the Seed, whereby the House of Baniymin is the Life of the Branch, and the Branch is the house of the Seed; a bond closer than a man and a woman as the comrades of DæúwD and Yahúwnetten are intimately one—none can be closer than those who understand this bond of pure devotion; Yahúwnetten conveys one who gives their life for another as the Seed gives it life for the shoot that comes forth; DæúwD is the stalk that gives its Seed to Origins in Baniymin (Johnathan of Shaul, the Benjamite) from whence it comes, whereby there is no greater love than to give their SeedLife to each other that they may come to their full measurement; DæúwD and Yahúwnetten/Johnathan weep upon the necks of Baniymin as seed flows/weep from the head of Baniymin and from the head of the stalk of DæúwD, we sow with tears and reap with joy; within the compound Lights of a Star-Name is the Beloved Thought, called DæúwD/David/ᐸᐸ. A covenant is cut between you and Father Yæhh in order that your Name branches and bears fruit. DæúwD is the inner stalk of your Name which emerges from the Seed and rises to authority and mastery as king—an administor of all resources flowing from, to, and within your Seed-Name. The covenant with DæúwD includes the promise of everlasting-life. No beloved thought perishes or will be left in the grave, but will rise to the Throne of Yæhh—unto the Seat of meShiæch—from which it is sent forth as an emissary; meShiæch is of the Seed of DæúwD—the stalk of Life in your Seed-Name to rise with authority over all enemies,

to access/Δ the distillations of Breath/ᐃ; access/Δ to the altar/heart/ᐃ; sprinkled in seven rings to form a residence for the congruent house of Twelve; the crystal transparent juice of a plant is called “the blood,” which issues from the house formed by blood; thus, “the blood of the grape” issuing from Letters of Yúwspah containing frequencies/secret codes of your Numbers, product of the dæm/ᐃΔ, but not the very dæm itself for the blood flowing in your veins runs from the Life of your Name contained in your Eighth Ring of Consciousness which is your most holy place, whereas in contradistinction your body is your holy place; as your Seed-Word is opened the blood flows from your Letters, being the wine of the grapes or the strong drink of the grains; as blood runs within the veins of a plant, the cells construct around it and are fed by the flow; blood runs to construct a dwelling, the result of a sacrifice leads to a dwelling state of illumination according to the seven rings of the blood upon the altar that passes through the screen/veil upon the soul; in accordance with the opening of a seed, so the blood flows to form the tree, but the juice within the fruit of the tree is the blood/juice of the soul and not the blood of the Name which cannot be violated; the one who lets the blood flow from a body takes away their place in the Unified Body of Life, for they rob another of their Numbers whereby they have a dwelling; whenever the blood is sprinkled upon an item it is consecrated by the pulsations of the heart which are regulated by the Breath; the seven pulsations of blood upon the mezvach/altar are determined by the action of the Breath, whereby the blood of the kevash is sprinkled into the fabrique put on for the offering that the garment may be fully activated unto service, i.e. the blood of the kevash of Shamoúnn pulsates unto the garment/screen of Ayshshur in the day that Shamoúnn brings forth its offering and hangs it upon the branches of Ayshshur; the thoughts unto which the blood is let are developed and nourished, especially the thoughts which come from the virgin chamber of a member/plant; by the blood all things are designated and cleansed, with the waters of the kaiyúwer/laver and the blood of the offering, your members are cleansed/whitened/activated/designated unto service; as the blood is sprinkled in seven rings for each oylah offering, the blood affects all 12 houses which abide in the seven rings and thereby sanctifies the members for the offering; the access to any path of light; means of entrance into the holy of holies (boldly displayed in the veins of the Iris flower); blood/ᐃΔ is the means to reveal and access the realm of waters—revelations, by the Numbers in the blood one has access to the Thoughts of the Mind of HhaNeúwn and crystallization of Thoughts form in the mind as a result; to facilitate fullness; the means of exchange between members unto wholeness; to hold/exchange/Δ all together/ᐃ: the blood of Yahushúo exchanges, or transfers, alignment/righteousness to those accepting the image of ALhhim/ᐃᐱᐱᐱᐱ: we are washed in/by the blood of the Word/ᐱᐱΔ, that whatever expression has been defiled or polluted may be cleansed in the exchange thus established between the earthly and the heavenly and may be renewed in agreement with the Word/Seed/Formulation of YæHúwaH/ᐱᐱᐱᐱ; note: at every point the Túwrahhh/Torah is unfolded, there is the shedding of blood, signifying the giving of life, whereby the Numbers of the Words are released to form a corresponding space within us to house the Thoughts; the flow of Wisdom to communicate all within the Seed and in the Heart of YæHúwaH; the sprinkling of blood, as spurts of blood from an open vein, represents an application of the blood to designate Wisdom for access and formulation of the works of light, both day and night; sprinkling is performed seven times— from ALphæh/ᐱ/initiation to Zayin/ᐱ/fulfillment—that the works of Wisdom are fulfilled; the dæm is sprinkled in the paths of the seven rings for the offerings, from the north side to the midst; the Blood of the Lamb enables the words of Wisdom to be formulated inwardly, whereby sins/offenses are carried away as one appropriates the blood of the offering to receive the Thoughts of the Most High; the doorway/Δ to life/ᐃ, to make atonement for earth/territory, for the blood consecrates a land for the people to abide there; product of water from the river and the dry earth; blood creates

a pathway from/to the foundation of Spirit; blood is not to be eaten—consumed, put away, or disregarded—but, rather, to be applied on the altar of the heart to release the complete flow of inner properties; to be used for atonement, cleansing, removal of impurities, and the formulation of words; blood supports the life of a soul as it is sustained by spirit; blood is the sustaining form of Understanding unto soul, whereby soul has life; a means of life forms; means of transmitting goods/nutrients/oxygen from one component to another; note: each faculty feeds all other faculties via the blood flow from one body area to another: the circulatory system is as the branches of rooted plants, which provide passageways for life supply; blood originates out of Yahúdah/ᐃᐱᐸᐸᐸ/door to life) and from the Laúwi (Merari/ᐃᐱᐸᐸᐸ/bones), which support life and feed YishARAL/ᐃᐱᐸᐸᐸ; the parables of Yahushúo refer to, “my flesh is food, indeed”: my thought formulations of the Word is true food, and the true drink of my blood is the living, flowing nature of Understanding containing the Numbers of the Shauo/OW as blood to the heart is the flow of Wisdom/W, carrying the elemental Principles of Thought, while blood from the heart is the flow of Understanding/O; conveys both the Wisdom and Understanding of the Intelligence of Breath; **The letting of blood is with distinct purpose:** When the consciousness opens, the blood is released. Those entering the Unified Consciousness sync mentally the flow of blood unto a state of fruit bearing in their lives; the blood flows as we perform the offerings; if the blood flows in the month of Yishshakkar, then the mind is set to expand the body of Yishshakkar and the head of Maneshayh; blood flows in both directions from the paired heads displaying; menstruation in the feminine is from the side of Chækúwmah, through which conception occurs via the unity of parts, blood is cast out, torn from the side by Understanding until it can be designated for the stars to reside; conception is when the blood of the woman is readied to bear the star child when the star is in shemesh; Chaúwah/mother of living distinguishes the sum of the parts, a part of the Tree is taken from the sum, whereby the oyin sheath is torn in a layer from its source whereby the blood is spilt; therefore, this division in gender causes the totality to bleed, and we are all conscious that blood is being spilt in vain through war, which depicts the waters of meribah/strife. The implications of flowing of blood pertains to releasing the Numbers. According to the Numbers released into the waters, a land mass is formed accordingly; thus the bodies of species vary by their Numbers. The letting of blood is regulated by the Mind through Yahúdah; as your Numbers create formularies of the Rock, you change forms; letting of blood establishes states and conditions. The flowing of blood prepares for conception of Seed and the expansion of mind. The queens as ruling bodies of species are the state of consciousness capable of bearing the expansion. The letting of blood establishes a state for the Seed to be prolific, whereby the Thoughts are spread out to be examined/analyzed; when the blood is no longer let from your Name—the qudæshqedæshim, then you withdraw from the body, committing death, as the Seed of your Name is readied by the Light to be appointed for another dwelling. The letting of blood is designated monthly according to each Work of Light by its Head; each letting of blood for each day of the month is for the House and Head of the month. **Each month’s flow is to develop the House in which the offerings are made.** Consciously one regulates the flow from shavbet to shavbet—for seven/complete/perfect days/acts. The flow of blood for a week coincides with a side of a house. Hence, when the flow is from the first week of a month, then the flow is for the north side of a house. The flow of blood is for seven days for a side, 14 pulsations within a seven day interval; the blood flows 14 evenings and mornings and then the next level of the Seed of ALhhim is conceived and born within our bodies. The 14 day intervals of the Assembly of ALhhim create a Seed which is comprised of all words of the ALhhim making the offerings during the 14 days. After the 28 ALhhim have offered, Seed of meShiæch is formed in your house, coming to reside in the Head of the Month to appear six moons from the initiations (Yúwspah/Lk 1:26). The Grace is announced

in the course of AViYæhh (Yúwsphah/Lk 1:5; day shift of the Kuwáhnim of RAúwaben of the 4th moon) unto the illuminations of Zekkaryahu which sets the womb of Maryim to receive in the corresponding month of DAN—the tenth moon, whereby meShiæch appears in the 7th House of Yúwsphah, thus called Yahushúo Bann Neúwn of Aparryim. From the initiation of 14 days of letting the blood flow you receive the Seed of ALhhim on the Day of ShmúwAL, the 15th in a moon, to bear within your body of consciousness. The opening of the consciousness is movement within the seed-egg/body of consciousness within a species. As a result of the seed-egg coming forth, the flow of blood occurs for manifestations of HhaDAVAR. However, when the blood is spilt in vain there is a recall of former days when the Oyin Sheath was torn which permits the blood to flow outside the unified body. Without the Numbers in the blood being retained, the flow is not fruitful. Every menstruation is an awareness of the tear of the Oyin Sheath, and recalls within the consciousness of mortals the murder of Hevel/Able to be resolved [SMB/Gen 4:10; CHP/Num 35:33; Chazun/Rev 6:9-10]. In that the blood flows out of the woman corresponds to the tear in the unified consciousness of Names whereby the blood is spilt or shed. The results of the tear does not produce another body for the expansion of the Seed; body formed outside the Unified House of Consciousness perishes, being of subject to the sentient world of corruption; however the application of your blood secures your soul unto your Name which is only subject to your Numbers which do not perish. The blood that flows from within the Body of Unified Consciousness is applied to your garments, thus affects your dwellings in earth or in shemayim; the fruit of your Name formed are eternal, being the Fruit of Lives. Values, 44/Δᐱ to fulfill insights, pathways; 17/ᐱᐱ: manifestation of Túwrahhh; 4:4; of the pairs of stones in the Rock/Tsur/44.

¹⁸³³⁻³⁴ **Damascus, Dæmeseq (דמשק) ᐱᐱᐱᐱ**

blood/ᐱᐱ sack/ᐱᐱ: *ie.*, red sackcloth; to be alert; state of ascending consciousness concerning Wisdom’s activities: a realization of activities within sacks of blood, as organs; the path/Δ in the flowing waters/ᐱᐱ of the Fire of a Name/w designates/ᐱ and thereby consecrates the river of blood as it is sprinkled upon its vessels from the heart; the blood/ᐱᐱ of Shayin/W in Semek/ᐱᐱᐱᐱ forming the dominion/ᐱ of the Aúwvim. Values, 444/Δᐱᐱ: to measure the flow of insights; 4:4:4.

¹⁸³⁵⁻³⁶ **Denn, Dan (דן) ᐱᐱ**

dwells within the lions den—the Shayin-Semek Ring of Fire; the judge; judgment; one of the twelve branches/tribes of life—Dan/Denn belonging to the Teraysarun of Wisdom, occupying the northwest corner of the mishkan encampment, residing within the lands of the lungs/nose/breathing apparatus; to exchange/evaluate; examination/Δ potential/unfoldment/ᐱ; means to examine movements compared with *shephat*/ᐱᐱᐱᐱ which is the means to examine the expression of consciousness; note: the rendering of Dan as “judge” corresponds to the lungs’ role in the exchange of breath/air: through breathes, we exercise The Name/ᐱᐱᐱᐱ: via exhaling and inhaling—the reception of light waves via which you think or contemplate upon all within and become one as all without; also: function to smell whereby one discerns properties; means to acquire fragrances—to lift up or to turn away from what is foul; to discern direction and progressions of a name; note: Hiram/ᐱᐱᐱᐱ, a name of Dan, conveys one in the plain of Yarrdenn/Jordan/ᐱᐱᐱᐱ (I Kng 7:46): as attainment of knowledge is via the *JorDan*/ᐱᐱᐱᐱ, by your Breath you cross through the River of Blood from state to another, the flow of the heart goes to the lungs, providing waves of energy to renew the heart/Nephetli, tissues/Gershon, and the triangle of Lauwi/Levitical tribes to perpetually supply the tent of meeting with understanding: *ie.*, blood from the heart/Nephetli delivers oxygen into the bones/Marri, and tissues/Gershun whereby you perform knowledge of The Name through charity, caretaking, social works, and deeds of faith—an exercise of the muscles and garments of the tabernacle: as Gershun

performs knowledge, oxygen/א is transferred into the works, thereby turning the blood blue/purple in the process of oxidation; when performing knowledge or speaking in the Name of YHWH/אָיִן, the blood is coloured with understanding—the colour of wine; the blood then returns to the heart/Nephetli to pump again into the lungs/Dan to discern, further, the actions according to knowledge; note: the heart/א is the house of instruction wherein words are formulated, and the blood contains iron/א by which to build/formulate/א; it is an interplay between the energies of Merari and Yahúdah that provide the properties of blood via the bones/Merari and the spleen/Yahúdah. Values, 54/א: determination to know/examine; 1:1A, Denn; 5:5 Dan. See soul/נַפְשׁ; ræuch/אָרָח. Compare judge/אָרָח/אָרָח.

¹⁸⁴⁵ **Deuel, DagouAl, (דַּעוּאֵל) אָרָח**

Knowledge/אָרָח of Al/א; one of twenty-four elders surrounding the throne/heart; Source of ALiSeph, Head of the 6th month of speech, to appoint Words, Light clusters which gather and store knowledge; the heart/א of Understanding/א, in conjunction with/א the Principles/א of order/א; a formulation pertaining to Gad/א/fortune, one who is the Friend/known of AL is revealed all things through AL Shad-dai. Values, 111/א: discernment extending the Principle: 1:1.

¹⁸⁴⁷ **Knowledge, doot (דַּעוּת) אָרָח**

the fruit of Wisdom and Understanding appearing upon the branches of a plant, whereby one discerns every detail within the Core of Wisdom; the extent/edge of all things, that which is drawn out from the center to reveal all Faces/expressions; the Words of Knowledge are on the lip, or the edges of the mouth, and from the edges/lips the Túwrahh is sought (Malachi 2:7), for from the edges the full extent of the Túwrahh is known; the holy kiss is to greet/know one another through passing the Breath into each other, whereby the 12 Breaths of one is united with the 12 Breaths of another to comprise 24/6—the unified state, by which we are sanctified unto each other in one Body; there are 12 Breaths/Intelligences, as there are 12 Fire offerings of YishARAL, each offering is a broken spirit—a Breath that has distinguished its components of Intellect and laid them open upon the wood of the altar; the lips are consecrated and purified with a coal from the altar/seat of Wisdom; a recognition and affirmation of every facet of Wisdom and Understanding makes yourself known to reveal your Faces; your ascending Teraysarun/א rises through Understanding/א unto full composition/א; the upper branches of a tree and the third upper row of Letters, Semek to Shayin, rise from the Base/Foundation of Wisdom; to know how a tree grows look in the midst, from the midst of a seed, from the midst of tree, from the midst of the branches, etc.; knowing Messiah is the Knowledge in which are Wisdom and Understanding; knowing meShiæch is Wisdom/Shayin/W and Understanding/ Oyin/א rising into the crown, whereby the Name is YahuSHÚO/WO. When one takes Knowledge, without Wisdom and Understanding, it is grasping to take of the fruit apart from the structure of the TREE. taking the fruit of Knowledge without Wisdom and Understanding, takes away from the core—what is in the midst. The beginning of WISDOM is perception of sides whereby what is within a Seed may be seen, and whereby there is a foundation/support of emergence. Wisdom is the milk of the SeedWord. Understanding is the meal/meat of the Word. Knowledge is the fruit/deed of the Word. From Knowledge we have the colors which come upon the top of the tree as the flowers and the fruit. From Knowledge we have the offerings and the incense for the altars. From Knowledge we have the garments that are spun by Wisdom and Understanding. However, if we do not know the weavers and the construct of the Tree, the Knowledge can lead us apart from the Foundation and the structure of the Tree, whereby the upper branches of YishARAL become broken off; those amongst the Kuwahnim/priests make the sin offering quickly; for as you learn you shed off the former that you do not carry that which was a stepping stone to Illumination; knowledge is the synthesis of Wisdom and Understanding into a fruit without blemish; Knowledge

is the end of the tree or the end of a study; it is the harvest of Wisdom and Understanding. Values, 42/ጸጋ: parameter value of the Letters, a drawing out of the Base; combined with Wisdom/1, Bayinah/4 and Knowledge/6 = 11/ሃ Tree of Life; 9:9.

minute, thin, small, daqeh (דקה) ጸፈፈ

path/ፈ of Enlightenment/ፈ as the humility of the Lights/ጸ; used by mathematician Ptolemy to denote the sixtieth part of a degree; thin curtain (Yeshoyahu/Is 40:22); lean, small, fine. Values, 109/ፀፈ: consecrate the sum; 5:5.

¹⁸⁵⁸⁻⁵⁹ **generation, daúwr (דר) ፈፈ**

means/door/ፈ unto knowledge/ፈ; access/ፈ for mind/ፈ; pyramid/ፈ of mind/ፈ. Values, 204/ፈፈ: mental path; 24/ፈሃ: branching avenue. Compare **generations**/ጸፈረሃጸ: 5:5.

¹⁸⁶⁵⁻⁶⁶ **myrrh, freedom, deruwar (דרור) ፈሃፈፈ**

liberty; swift, flowing as fine myrrh, release from servitude; also: a sparrow, swallow; pathways/ፈ to knowledge/ፈ are expansive/ሃ and elevating/ፈ. Values, 410/፳ጸ: renewing activities; 6:6.

¹⁸⁶⁹⁻⁷⁰ **way, dereck (דרך) ሃፈፈ**

route of Wisdom into Understanding, the way of the Nachash serpent; a route, road, path, course; distance; to step, walk, go, march; also: custom, procedure; pathway/ፈ of the Mind/ፈ to branch/ሃ; there is the broad way and the narrow way: the broad way is the pathway of an inverted Dallath/ፈ from the base of the loins following the lines where the legs join at the loins to a line under the navel; this inverted Dallath is the broad path that extends the entire width body space; the narrow path is that which is above—the Dallath/ፈ rest upon the foundation of the lips and appears over the mouth, ascending unto the top of the nose between the eyes; the narrow path is of the Words and Breath, and thus Life; the broad path is of the flesh and thus Death; according to the path that the Seed enters, so are the garments woven unto mortality or immortality. Values, 224/ፈሃፈ: mind of fruitful insight; 4:4.

¹⁸⁷⁵ **seek, daruwsh (דרוש) Wፈፈ**

Wሃፈ = ፈፈ; the outer parameter Letters are the same as the inner whereby one is able to pass through the veils; to inquire, meditate, draw out, ask; to explain, interpret, claim; to frequent; a pathway/door opening/ፈ the mind/ፈ unto the blaze of wisdom/W; one thing are we to seek and that is to dwell in the House of YæHúwaH (Psalm 27:4). Values, 504/ፈፈጸ: the total domain of inquiry; 8:8. Compare **seek/sought**/Wፈፈ.

to sprout, swell, desha (שש) ፈWፈፈ

the vibrant shoots that grow by the emanations of Light, to grow [SMB 1:11]. Values, 26/ሃሃ: branches of unity; 4:4.

¹⁸⁸⁰ **ashes (deshen, דשן) ሃWፈፈ**

as removed from the altar, every particle of ash has a Number that is activated/quickenened by Breath; conveys abundance, affluence, fatness, oil, fertility, fertilizer as the condensed thoughts become a base to sprout further Principles; the waters that flow through the ashes are gathered into the *kaiyúwer*/laver for the whitening and fulfillment of the offerings; insights/ፈ of Wisdom/W extended/ሃ. Values, 39/ፀፈ: instruction of truth.

¹⁸⁸² **royal decree, dat, (דת) ጸፈፈ**

word is formed with the Taúweh/22 combined with its reductive inner value of Dallath/ፈ; the values of Wisdom, being of the single numbers/22, and the reductive Number of Understanding/ፈ, form the word, Dat/ጸፈ, meaning the Royal Decree, ጸWግ ጸፈ —the Law of the Revealed Lamb/maShayh; the Law is the union of Shayin and Oyin—Wisdom and Understanding. The Dat/ጸፈ is the value of YæHúwaH/26 **which houses Oyin in the midst of Knowledge**/ጸፀፈ—the fruit/seed/foundation of the Tree of Life. Values, 26/ሃሃ: branching of Unity; 4:4. Compare W፳ሃ

dream; sprinkle, hezzeh (הזה) אֵלֶּיךָ

to rave, point out, to appropriate by speaking/waving the finger to show intent as you are being guided in a dream, to perform Words of sign language to create a path of your spirit to guide mind and body to enter; dreams are like cutting a pathway to follow; enlightenment/א of an aim/target/י leads to illuminations/brilliance/א; dreams are of various sources that range from your days of primordial formulations or days that replay interactions in your current journey. Your Nite Life affect your states of consciousness in your Day Life as they undergird your observations and interactions from sub-conscious levels. Dreams of your Days in ALhhim activate your foundations in YæHH whereby you make advancements, serving as stimuli for sub-sequential unfoldments. Dreams also inform you when you are captured in the surrounding milieu of activities. Your eye is given clues as to what captures your spirit to former states/associations, or what is opening within your Eyes of ALhhim unto your appointed prophecies. Per the dream gift, you set your eyes in the Day, to meditate, resolve conflicts, and to selectively enter into relationships and actions pertaining to your associations in Shemayim/Names. Dream activities replay events woven in your subconsciousness to show you where you are dwelling, or to stimulate you to recall prophecies and progressions destined for your Name. Values, 17/7: intent to speak, to employ; 3:3.

to begin (hachale, החל) אֵלֶּיךָ

to apply; to operate: the becoming/generation of your desires/seek to apply/operate by the principles of becoming, acquired from Adim/אדא to Núwach/אנא (SMB/Gen. 6:1); to activate/א an assignment/א in order/ל to apply/א the operations/א of an instruction/ל. Values, 43/א: to release a process. See **begin/redeem/לל**.

she, it, hhia, (היא) אֵלֶּיךָ

she, Breath/wave frequency of light/א receives to detail/inscribe/א Principles/א; as inhaling nature of Breath writes messages of Thoughts spoken, “she” is a scribe, one who records; a frequency of light/א receiving/א the Principle/Thought Concept/א whereby the Principles are seated and active within your assembly of parts; according to your taking in, so is your meditation, for you think upon what you swallow [i.e. Balao of BeNiyman]; אֵלֶּיךָ is considered the 7th moon which receives and composes from the 1st moon; “she” is seen in the hours of a day, 7-12, which are vessels to receive the ascending hours 1-6 each day. Values, 16/א: ability to compose; capable of unity as the nature to receive from another as Inhaling receives from Exhaling; 1:1:1. See **hu/אא**.

be (hayah, היה) אֵלֶּיךָ

a definite/א act of Light/א; becoming, belonging to; light/א breeds/gives/א life/א; to exist; to remain; it is; being that: אֵלֶּיךָ commonly appears with the conjunctive prefix *Úwah/א* in the construction אֵלֶּיךָ, which is normally rendered in translation as “and it came to pass,” or “and Yah acts”; the defined/א activities/א of life/light/א. Values, 20/א: the branching/productivity of life.

temple, haykel, hyikael, (היכל) אֵלֶּיךָ

Light/א creates/א vessels/א for its gifts; illumination/א to be enabled/א to masteries; formulations of the illuminated/א works/deeds/א of the Tree of Life/א as results of The Teacher/Lammæd/ל; the results of performing the Teachings of Life whereby your Name, which has been inscribed to abide in the Temple Stones, now occupies your appointed place; you transition from your tabernacle wonderings, passing through your veils of skins, to appear in your ordained place; as clustered living jeweled stones you build the HyiKæl, amongst arranged stones upon stones within the supportive Trees/Teachings of the LevaNuN/Lebanon; the temple is an evolved reality of the shadow of the mishkan, a proceeding dwelling state of HhaSham from curtains of the mishkan to the stones of the temple. Values, 65/א: the Light of the Fathers, the illuminated House of Yæhh; 6:6

Voice and not the outer. Values, 60/𐤆: responsible empowerment; 115/𐤁𐤏: the divine will's radiance, the divine will, illuminated; 43/𐤅: to transmit an answer; 2:2.

⁵¹⁴⁸ **laid, repose (hanachah, הַנַּחָה) 𐤁𐤏𐤅**

to put, place, ease, relief, deposit, supposition, hypothesis, theorize, as to lay a cornerstone of thought, as when Miriyam inquires of the messengers/angels: "Where have they laid him" pertains to the theoretical position of the Principles (not concerning the form of body) within the Name of Yahushúo and where the Name is positioned amongst the stones of Light; the inquiry is after the Word construct of the Name that they came to know, as they were not seeking the flesh; where is the composite expressions been transferred unto, which is the meaning of the face-cloth been rolled up [Yahuchanan/Jn 20: 6-7], for the expressions are gathered apart from the garments/body and carried with the merkevah unto their position in Light; the guards, those being at the mouth/throat gate of the tomb/body are shaken, and the expressive values within the face-skin/cloth are taken/carried unto their place; the stone of the tomb is at the neck the same being as the stone upon the well [Sepher Maoshah Berashshith/Gen 29:8]; the two angels are the composite messages that carry our Name as the wings of the Oyin Body, as the ears depict the wings that carry the messages of the faces; to distinguish/𐤁 the extension/𐤅 according to the role/position/𐤆 of Light/𐤁. Values, 32/𐤅: to carry the body. Compare **Núwach**/𐤏𐤅.

⁵⁴⁹³ **(haseer, הַסֵּר) 𐤁𐤏𐤅; put away (hasarah, הַסַּרָה) 𐤁𐤏𐤅**

to dismiss, remove, distance; a suspension; subtracted, deducted; lacking; to reduce, decrease; to remove/𐤁 the supporting/𐤆 knowledge/𐤁 concerning an emanation/𐤁. Values, 270/𐤐4: to impoverish understanding; 265/𐤁𐤏4: to weaken support of life. Compare **divorce/deport**/W 4𐤅.

⁶⁵⁶⁵ **break (hapare, הַפֵּר) 𐤁𐤏𐤅**

to dig, excavate; to search, explore, rummage; one who digs, breaks ground; also: to blush, be ashamed, break face; to reveal/𐤁 the expressions/𐤏 of the mind/𐤁. Values, 285/𐤁𐤏4: mind expressing illumination. See **break/shatter**/44𐤏.

²⁰²²⁻²³ **Hor; hill country, mount (har, hor, הַר) 𐤁**

an elevation, high range, mountain; an illuminated/𐤁 mind/𐤁; the light/𐤁 of the mind/𐤁; also: nation; innumerable/𐤁 individuals/𐤁. Values, 205/𐤁4: the mind's emanations.

^{2022; 567} **mount of the Amorites (Har-Amúwri, הַר-אַמּוּרִי) 𐤁𐤏𐤅**

with/𐤁 the authority/𐤁 of enlightened/𐤁 sayings/𐤁𐤏𐤅; the light/𐤁 of the mind/𐤁 defines/𐤁 concepts/𐤁 in flows/statements/𐤏 of knowledge/𐤁 and blessings/𐤁; depicts an illuminated mind/𐤁 radiating the light of knowledge which arrives out of the earth; note: expression repeats the central letters of Aharúwan𐤁𐤏𐤅, which recalls priestly formulation by light and knowledge, which produces a rock/𐤁 to stand upon, and out of which come the teachings/𐤁𐤏𐤅. Values, 461/4𐤏X: a composite structure of concepts/words. See **Haran**/𐤏𐤅.

²⁰²⁶⁻²⁷ **kill (harag, hereg, הָרַג) 𐤁𐤏𐤅**

to slay, execute an overthrow; to illuminate/𐤁 the thought/𐤁 with the process/𐤅; to smite, destroy, slaughter; also: to leap out, spring forth; to digress; to fine turn/sort/𐤁 mental/𐤁 processes/𐤅; the act of slaying is to open the neck to discern all inner paths, as when a member is slain for an offering, whereby all that is within the house is discerned. See **Abel**/𐤏𐤅; Values, 208/𐤆4: to rule perspective.

Hakkoz, HeQuts (הַקּוֹז, הֶקֻּט) 𐤁𐤏𐤅

The kuwahan/priest of HeQuts Illuminates/𐤁 to Consecrate/𐤏 Transformations/𐤏 through the Eyes being opened and anointed. This force of Name causes the Seed to open, for the shell of the egg to

begotten of Yah-ú-Wah/ᐃᐸᐃᐸ is perpetual: e.g., *Chauíwah*/Eve/ᐃᐸᐃ, the bonding position/ᐃ of Wah/ᐃᐸ, is of the elect/chosen/Uwahhli/wahli/ᐸᐃᐸ—the House of Wah of HhaLaúwi; the Body of Light/ᐃᐸ of the LammedYeúwd/ᐸ of the kuwáhnim, the *Extractive* Principle of ALhhim, for as one receives from the emanation, they are commence to discern and thereby bring forth from within their members the Nature of the emanation. Values, 11/4ᐸ: to manifest principle. See **Yah**/ᐃᐸ; **Yæhúwah**/ᐃᐸᐃᐸ.

²⁰⁵³ **nail** (*wa-wee*, ווי) ᐸᐸᐸᐸ; (*Úwah*, וו) ᐸᐸ hook, pin; that which connects; a fastening/ᐸ in unity/ᐸ; to bond/ᐸ through united/ᐸ activities/ᐸ. Values, 12/ᐸᐸ: (number of the tribes—of the branches of soul/Wᐸᐸ); 22/ᐸᐸ: (number of letters in the *ALphæhbæyit*—the revealed spiritual configurations/operations of ALhhim/ᐸᐸᐸᐸᐸᐸ). See **Úwah**/ᐸ; **six**/WW.

⁸³⁵¹⁻⁵³ **Vashti, U'shatti** (ושהי) ᐸᐸᐸᐸᐸ *lit.*, the fabric of unity/ᐸ composed of fiery thoughts/W as thread woven/X by the acts/activities/hands of Principle/ᐸ: conveys the process in which Names are woven or knitted together into a fabric of light; beauty is derived by positioning and placement of united Names; translated as a queen of beauty, a counsel of the court; by queens a garment is woven in the midst of ARiAL; hence, the fabric of Light is composed by Names of ARiAL intertwining which is a true feminine body of Light; the body of flesh becomes estranged when its vibes are not carrying the weaving of Names, abiding separate unto itself; the Taúweh/Taw is doubled in the Name, the first strand/X is of Wisdom, and the second/X is of Understanding, and from this union the fruit of Knowledge comes forth in its season. Values, 716/59/14/ᐸ: the full extension/50 of the united Names/Tæyth/9; 9:9. See **two**/XW; **both**/ᐸᐸᐸᐸᐸᐸ.

Zayin I

7, seven (Zayin, ז) I

weapon: two-edged sword, knife, arrow, javelin, tongue; that which penetrates, splits: word, laws, instruments, internal penile glan; that which marks: goal, aim, pursuit; thus, **the goal of the law**: perfection, regeneration, healing, deliverance; *Zayin* is foundational to the *ALphæhbæyit* triad commencing to Neúwn/ᐸ and culminating with Shayin/W: the fullness of the Law/I brings us to the Jubilee/ᐸ, which ends in inheritance/possession/W; *Zayin*/I/purpose, affected by action/ᐸ/*Yeúwd*, results in *Neúwn*/ᐸ/display: *Zayin* ascends first to distinguishment/ᐸ of *Neúwn*/ᐸ/potentiality, then ascends further (as *Zayin*/I/completion) unto assimilation of *Shayin*/W/wisdom through the influence of *Úwah*/ᐸ/unity; the formula for the *Zayin* triad may be sensed in the equation $\Phi (\mathfrak{A} - I) \Psi (\gamma) \Psi$ —that is, $100(10 - 7) = (50)6$: He who dwells/ᐸ with the Túwrahh/I in his hands/ᐸ is maintained/ᐸ in Wisdom/W unto potentiality/ᐸ; note: in the Roman alphabet, the *Zayin* is moved to the end of the alphabet, in the belief that “the word” was the culmination and means to renewal—to “change,” as moderns thinking in terms of the cross/X would understand; multiplication, proliferation. Formula: $49 = I \times I$, which brings us to $\gamma = 50$ /Jubilee. See **seven**/OᐸW, **Zayin**ᐸᐸᐸ.

²⁰⁶¹⁻⁶² **wolf** (*z'ev, z'av*, זאב) ᐸᐸᐸᐸ weapons/I and strength/ᐸ are in his house/ᐸ; words/I and concepts/ᐸ in meShiæch/ᐸ, the Instrument/I of the Principal/ᐸᐸ; strength is unity; symbol of power; *ref.* to BeNiyman/ᐸᐸᐸᐸᐸᐸ, means of renewal/means to vitalize the nature of meShiæch. Values, 10/ᐸ: right hand.

²⁰⁶³ *extender term* **this** (*zauwat*, זהו) ᐸᐸᐸᐸ targeted summations achieved, word formed by the final/beginning position of the Zayin and the total sum of ALphæh to Taúweh; the result of a definite purpose of Light; the sayings of perfection/I

within a seed/ᐱ unto renewal/fulfillment/ᐸ; the thrust/I of Principle/ᐱ in creation/ᐸ which cannot be compromised or thwarted; pronoun signifying completion/I of the *ALphaeh-Taúweh* construct/ᐸᐱ. Values, 408/ᐸᐸ: sign of Covenant; 8:8. See **that/this/ᐱI**.

²⁰⁷⁶ **issue, zauv (זב) ᐱI**

to pour, drip, ooze, spout, trickle; having a running discharge; one whose flesh is cut or severed/opened; the cutting/I of flesh/ᐱ; a secretion, discharge with power of ascensions; also: progeny; the target/progressions/I of formulations/ᐱ. Values, 9/ᐸ: collections; 8:8.

²⁰⁷⁴ **Zebulun, Zebúwlan (זבולן) ᐸᐸᐱI**

dwelling state of two ends, a serpent of two heads; to exalt, honor, dwell, abide; to lie with; a celestial abode, high abode; the attainment/I of conscious/ᐱ union/ᐸ of all roles/ᐸ in accordance with the Directive Neúwn/ᐸ; a dwelling/ᐸᐱI of the Neúwn/ᐸ, whereby there are 10 lands of the double Neúwn [$\gamma\gamma=14/5+14/5=10$] the creation of the Oyin Sheath, which is formed by the union of the double Neúwn [$\gamma\gamma\gamma=16/0$]; the garments of Zebúwlan are comprised of the Lights of Bayinah and Chækúwmah daily, whereby they are 5:5 or HhúwaHhúwa; the fields of Names in **Zebúwlan are the pattern of the lands in HhaKuwáhnim** which are marked upon the nations and their lands in which YishARAL dwell; a river of Knowledge to manage all states/concepts abiding in fields/branches; of *the twelve* life tribes/branches: Zebúwlan, an attribute of Mind managing intestinal distribution systems to give honor, recognizing inherent values of parts as one; to flow and pour out/ᐸᐱI the teachings of the Neúwn/ᐸ; also: honorable speech; linked in the prophets with Nephethli/ᐸᐸᐸᐸ as being among the first to be awakened in YishARAL/ᐸᐸᐸᐸ (Isa. 9:1-2): the heart (Nephethli) and the bowels (Zebúwlan) are first to receive illumination; they are likewise linked as “the heart of compassion”; note: Zebúwlan is associated with ships as the intestines are at the seashore/boundary of the body’s waters, serving as a ship to deliver nutrients from the waters of earth to those of consciousness; the body of Zebúwlan is as the sea creature which navigates through the waters; as a ship they carry the soul from one sea to another through rivers; from the root word/ᐸᐱI meaning “to manure, fertilize”; also: the dung beetle, dung carrier; excrement; Zebúwlan is set in your foundational Rock; you are a like-stone from the solidarity of the Faces of Yæhh, a bundling of Thoughts of the congruent Faces of Light coiled up in spirals; gathered as Rings of smoke smoldering upon the altar of Yæhh, whereby you are a vapor; your rings are condensed into a Seed-Stone to be unraveled, drawn-out, day by day, revealing your attributes of the bonds of love in Yæhh. According to these smoke patterns, your serpent is coiled up on the foundation stone of your Name, to be extended from your Oyin anus to your Oyin mouth to reveal your origins of OyinOyin; your Words/Utterances/Sayings/Writings determine your States of Light in which you have a place appointed in the Dominion of Light; through offerings of Zebúwlan, what has been condensed within your Seed rises out of the Seed Stone sacs of Maneshayh—the stones of Understanding and Wisdom which contain the coiling of your Words—your Serpent. From these paired stones, your two sides form; your rays of Illumination of your Life in Zebúwlan are cast into your multi-coloured fabric of Yúwspah; your generations of Maneshayh are born; you appear as the Bread of the Shayh—Wisdom's Fiery emanations of Hhúwa—*lit.* the Fire of Reshun, which is the birth of the Shayh born through Households and generations of Laúwi according to your ordained dwelling states of Zebúwlan, whereby Chækúwmah takes-up residence in your congruent sides (SMB/Gen 30:20). Values, 95/ᐸᐸ: transformations of light; 5:5—the Dwelling of the Neúwn: $\gamma = \mathcal{L}+\gamma\gamma+\mathcal{A}+I$; the 5:5 ratio refers to the 10 garments/curtains of the mishkan/lands of Neúwn. See **soul/Wᐸᐸ**.

²⁰⁷⁶⁻⁷⁸ **Zebah; sacrifice, zevahim, zevach (זבח) ᐸᐱI**

to slaughter, sacrifice; a feast, meal; transformations/I formulated through/ᐱ services/ᐸ; the culminating goal/aim/fulfillment/I of the unified state/house/ᐱ through services/works/ᐸ, in which the

Name to conform to their Perfections. Offerings in the 7th month are overseen by the Head of the Month: ALiShæmo Bann OmiHúwd who transmits Thoughts beaming from the Fathers. On the Zickrun Teruoh, Father Yetschaq, joyously receives your offerings and accepts the smoke rings from your heart, watching over you in your states above and below, through whom you receive the JOY of your Life as you bring your Rings as offerings of Wisdom (2 bulls signifying your unified rings) perfectly aligned one to another impartially, as an offering of Understanding (a ram signifying your inner core), of the Strength of AL that holds you together, and with seven complete/perfect fruit of Knowledge (seven lambs signifying the meekness of your rings to cohabit in peace) you bring all of your Rings that make up the Mæyim-Tæyth Body for your Seven Masters of Illumination (CHP/Num 28:11-15). With the chatat (goat signifying the direction to learn/change and climb the Hills), you present your Name to grow and rise during the 30 days allocated for your branch of Apærrim; you abide in health as your soul prospers. Praise Yæhh. Values, 283/∧∩4: a chief expression of processes; 2:2.

2153

Zilpah; to trickle; dropping, Zælp hæh (זִלְפָּה) זָלַץ

virgin that bears the offspring of Gad and Ayshshur, persistently penetrating/I instruction/∫ to reveal the full character/faces/∩ of light/æ; the servant aide/maid to Leah/æ∫/weak in the sense of tender, elementary State of Instruction in Concepts of Light as in the east that extends to the South, through instruction the Faces of Light appear via the Queen of the East; the staff/∫ of the soul/∩ is the word/I of life/æ; the sense of “dropping of water” conveys the receptivity of the heart that furthers the position of Leah/concept implantation; Zælp hæh receives the rain of thoughts coming down from the Mind as the earth receives from the canopy above; Zilpah cultivates the deep sayings of Spirit; note: the names of the maids Zælp hæh and Bilhah/æ∫∩/ guardian both contain æ/Hhúwa and ∫/Lammed; The mothers of YishARAL contain the letter Lammæd, the initial Letter of the word, lav, meaning the heart to which and from which instruction processes and the Name, Laban, from whom the daughters are brought forth. Values, 122/∩∩∩: dedicated to a productive house; 42/∩∩: the flow of consciousness; 7:7

2156/2167-71

prune; sing (zemore, zamar, zamir, זָמַר) אָמַץ

to trim, cut off, prune; to help ripen; to mark/complete/perfect/I the flow/∩ of knowledge/4; also: to play, praise; to penetrate/I the fullness/∩ of knowledge/4; also: a song, melody, chant, tune; a deer, mountain goat; note: to prune and to sing share the same underlying dynamic, as both entail a direction of energy (symbolized by antlered animals) to produce fruit, to yield understanding. Values, 247/I∩4: to honor the fullness of a goal. See **fruit**/æ∩∩I. Compare **flow**/∩4I, **fruit**/æ∩∩I, **ripen**/4I∩, **wound**/4∩I∩.

2172-73

choice produce; fruit (zemorah, zimrah, זִמְרָה) אָמַץ

the evidence/illumination/æ of being pruned/4∩I; also: an object of praise/declaration of value; music, composition; strength; a penetrating/I flow/∩ of mature/4 enlightenment/æ. Values, 252/∩∩4: the mind's display of consciousness. See **prune/sing**/4∩I. Compare **flow**/∩4I, **ripen**/4I∩, **wound**/4∩I∩.

2181

harlot, whoredom, zannah (זָנָה) אָמַץ

to devour/I means to extend/∩ light/life/æ; to devour the bread of another, whereby the ability to formulate the fruit/loaves of the seed results in no offspring; whoredom, fornication; the fruit of the harlot is summed up in the words/teachings of the prophet Hoshaah [Hosea 1:2-9]: Prophet **learns** (takes) from the harlot [see ∩∩∫/lesson/take]; the darkened mind reads the text as though one is to take a harlot unto their bosom, whereby they bring unlawful—the estranged into their inner parts; the Prophet sets forth the lessons in three measures as each offspring of harlotry affects the Houses of Wisdom, Understanding, and Knowledge; the offspring of harlotry are: 1) YizroAL/Jezreel—a scattering, being divided from AL, no aim or target of collectivity, a casting away of the seed without

2224-26 **Zerah, Zarah, Zara, shine, zerach, (זרה) אֵלֶּיךָ**

to appear, bloom, rise; the fulfillment/I of the mind's/priest's/4 service/א: an offspring/work of ReuAl/אָרְוָה/*friend of AL*: a brightening; as son/formulation Yahúdah/אֲדָמָה/*praise*: irradiation, a suffusion of light. Values, 215/אָרְוָה: the mind giving illumination.

2229-30 **flow (zeraam, zaram, זרם) אֵלֶּיךָ**

to pour; a downpour, stream, current, flood; to sweep away; words/I that honor/4 fullness/א. Values, 247/אֵלֶּיךָ: to instigate the release of words. See **prune/sing/4**אֵלֶּיךָ. Compare **fruit/אֵלֶּיךָ**, **ripen/4**אֵלֶּיךָ, **wound/4**אֵלֶּיךָ.

2232-35 **seed, zero, זרע) אֵלֶּיךָ**

the assembly of one's Rings at any state, being an assembly of your living Thoughts; composed of the Seven Eyes/Rings of ALhhim containing a Number/Name through which one multiplies to house the Thoughts of the Most High; the multiplication of Seeds increase the Words of Knowledge born upon your branches, for every Seed Word is comprised of paired Rings that pertain to the House in which the seeds are formed; the State of your Seed is the degree to which your Rings are opening, branching, leafing, and bearing fruit in accordance with the 28 ALhhim to sow; the harvest/planting of seed; the results, fruit, force of the arm; posterity: "Verily, verily I say unto you, unless a grain of wheat fall into the ground and die, it abideth alone; but if it die, it brings forth much fruit (Yahuchannan 12:24); a seed yet to be planted remains alone; however, when it gives freely of itself it becomes part of the vibrant earth and the heavens.; open seeds receive the lights of the moon and sun to grow; you give my breath into the universe; you drink in the rains of understandings, and you share your blooms; associates do also, whereby you walk together in Illumination, intertwine your spirits, drink together a cup of joy, and invest your wealth into developing a harvest from your journeys; the means to extend or implement concepts unto new states and renewing of mind; an instrument/word/arrow/I of thought unto/4 understanding/O; the encircling/reaping/I of Thought/4 understood/O; as seed: instrument/I of the mind's/4 continuance/O; *ability of an idea to pierce/I the mind to be comprehended* as a seed can split a rock or the crust of the earth. The Seed of Beniyman is the Seed of Zebúwlan, the Serpent. This is **the Seed of the Serpent** that "shall bruise the head of the woman," which means that the Seed of Beniyman will rise into unto the head and **prick the mind with the consciousness of the Thoughts of the Most High** [SMB/Gen 3:15]. In regards to *her seed—the assembled seed* pricks the heel, such pertains to the illumination that one has gathered, which is the Hhúwa/א directive of the seed of the Body that determines the residence in which one abides; the term, seed/zero commences with the Zayin/I thought pricks both mind/4 and body/O; each ejaculation contains three measures, one for Wisdom, one for Understanding, and one for Knowledge; in three major thrusts there are the means for the concepts/seeds to take root, to expand, and to bring forth the fruit; each ejaculation is a platform of thought to be laid in the lands of our Names which is the space in which the Seeds flourish; the ten lands—the Earth of Ashkúw/Eshkol are for the seeds of Beniyman; seed designation is according to the numerical values of Light of our Names; sperm has all of properties of Light—the full spectrum of Light that is invisible but which is transmitted via the Mæyim/Waters to be processed by the Mind; the outer coat and the inner coat of the seed has twelve squares and is the Number of 1,302,061,344—the outer values of 1 and 344=12 as do the inner values of 302+061=12; the compound values yield 144000 squares of information in which are the compound words of the ALhhim; Via the seed, the Mind discerns all that is within a Name. Via the seeds every Name comes unto full expression in Unity and intertwining the strands of their Life properties. When the Mæyim/fluids dissipate, you will see that the River of BeNiyman, in its entirety is of Light and leaves no trace in this world, for it is not of this world. The flow of Seed/semen is the River of Knowledge that contains the Seeds of Wisdom via which comes Understanding; Through Shamoúnn each house develops and expands.

2266-71 **Heber; joined, *chævaúwr* (חבר) 494**

associated, linked, couple together, united; to connect, bind; a thing written, composed; a covenant/א of associated/9 minds/4; a Qayni/Kenite state to join together parts possessing a knowledge of becoming stitched together; to secure the bond of names; knowledge of association of thoughts with founding Principles. Values, 210/44: the beginning of blessings: 8:8; Compare **Eber**/490.

2275 **Hebron, *Chevrúwn* (חברון) 9494**

a friend, comrade, associate, companion; society, association; as city located in Kennon/Canaan/7074/*center of the soul's energy fields*, where Avrehhem/7444 makes an association/friendship with the formulations of Chætt/Heth/חא; acquiring an occupancy in the fields of manifestation and the ability to transfer energy fields; to provide/א for development/9 of the mind's/4 unified/collected/9 potentials/9; place of the death/extension of Shereh/Sarah/44W (which also depicts a changing/transfer of energy fields); inheritance in the plain of Mamre/Memray/4477 pertaining to Yahúdah/4444/*value declarations/praise* and to Ayshshur/444/*happiness/affirmations*; Hebron signifies a covenant/contract/א to develop/expand/9 the mind's/4 inherent unity/9, whereby redemption occurs/9 unto the mind's potential/full display/9; place where Abram/7444 overcomes Shinor/407W/*angelic transmutations* to redeem Lot/944: note: the covenant established there leads to occupying all land states in order to possess them as domains of the Kingdom of Light; that he removes our sins “as far as east to west” expresses that from the rising of initial illumination/east/א4I unto our agreement and implementation with the light/west/940, our transgressions are removed: if they are not removed to that extent, we still carry them. Values, 266/444: a principal support of activitie; 1:1. See **Kiriath-Arba**/0944 4444.

feast (*chag*, חג) 74

a festival, celebration, holy day, sacrifice; a festival/א sacrifice/victim/9; an ascension/א process/9; a covenant/א procedure/9; a time of ascension/א and being lifted up/9; expresses sacrifice/prayer: we go up to Yerushelyim and *lift up* our offerings—upward/א ascent/9 activities on our journey to study the processes in life; Chaggai/444, an offspring of Gad *lit.* My festival, my ascension, Chaggai conveys that our gatherings, the harvest of ideas and illuminated sayings comprise our feasts, a celebration of communications, to dance and move in procession according to the words gathered. Values, 11/44: incorporation of ideas. Compare **sacrifice**/א9I, 9444.

2282; 5522-23 **Feast of Tabernacles (*ChagHhaSukkuth*, חג הסוכות) 4444 74**

Festival/א of/א Booths/4444; celebration of abiding in the branches/dwellings as the birds that are free—in renewing life forms open to the heavens, as symbolized by the decorations of boughs affixed to the huts/movable shelters; the covenant/א procedure/9 of gathering/א united branches/4 that celebrate/9 the outpouring/9 of renewal/regeneration/4; the celebration of the third *ALphæhbæyit* level: *Semek/4 branching/9 to an outpouring/9 of Taúweh/4* as the festival/4444 commences on the 15th/4 day/letter and culminates on the 22nd/4. Values, 502/944: the measurement of holy habitation. See **feast**/א4; **tabernacle**/444.

2296 **girdle (*chagorot*, חגורת) 4444**

a belt, apron, bandolin; to be equipped: a man wears an assignment/א process/9 for mind/4 to be complete/4. Values, 611/4444: a measurement of mind that activates/manifests a concept.

2308-10 **ceasing, forbearing (*chadale, chadel*, חדל) 444**

pausing, forsaking; a cessation; the grave; to stop, leave off, desist; to repent/א of insights/4, unto change/4; also: to be powerless; to rest, be unoccupied; to provide/א a passageway/4 for instruction/4. Values, 42/94: withdrawal of consciousness.

2313 **Chaddeqol, Chiddeqel (*chad-de-kol*, חִדְדֵּקוֹל) (כּוֹלֵּל)**

a river of Nephethli flowing from the Head of Dan; to carry the determinations/א of of the United Teraysarun/Δ upon the voice/ל arising from the heart; the Tigris. Values, 43/כּוֹלֵּל: drawing off communications.

2318-21 **renew, initiate; month (*chodesh, chedash*, חֹדֶשׁ) W Δ א**

to make new, refresh; continually renew from one state unto another, to invent, revive, renovate, restore, refresh; a period/qualitative state of light activity; activities/works/א in the paths/Δ of Wisdom/w; “ascensions in the path of Fire,” as fields of stars enter into the course of the sun where you abide for 30 days intervals, a period of instructions through which you ascend upon the pole of Lammæd. Through your daily alignments with the cosmic lunar and solar forces you move and have your being in Bayinah and Chækúwmah respectively. The perpetual nature of the oylah offerings keeps your spirit, soul, and body in harmony with your origins and destinies.

Through each Chedash, a period of renewal, you make elevations through accessible doors for your Spirit. You elevate the beloved Numbers of your Spirit unto renewing perceptions and states of growth that pertain to your Name. What is sown in a Chedash transpires in the soul and becomes fully apparent in your Heads in six months, whereby you are continually sowing and reaping. The investments of the oylah are guaranteed as paid six-month dividends to reap imperishable jewels in your Heads, which are laid-up, as eternal deposits, forever, non-ending, becoming a part of your dynamic developing expansion of Seed to the Faces of Avrehhem; *chedash* pertains to the ever renewing Nature of Understanding depicted in the faces of the moon throughout the year, which designates the various works of Light within a year: a month’s duration is according to the position/arising/assignment/א of the three Heads within a moon cycle as they interface within gate/pathways/Δ of the sun/Wisdom/w; the moon journeys through the twelve camps of YishARAL (constellations) are continually renewed; each month pertains to a work/function of the twelve camps, a month in the year is for one of the twelve camps; the moon’s position among the bodies of light follows a path through the tribes/constellations each month, whereby the activity of the light within the camps contributes to achieve the fruit of the month; a month is an assignment of labor/work/א with four/Δ shebetut/sabbaths/rest periods/w; the moon provides a sign for each of the sabbaths when the portals of the month are opened [YechuwzeqAL/Ezek 46:1]; the cycle of the moon expresses an eternal/on-going renewal process: the moon gives and receives its light unto fullness, whereby it is renewed for renewal is as Breath—continually giving and receiving; in conjunction with the position of the moon are the positions of the sun and the stars: regarding the months and their correlation to the sun, moon, and stars—HhaMerot; the months of Wisdom are dictated by the Paths of the sun and its positions to initiate the 4 seasons of the year, according to the angles of Light so are the months of Wisdom; the moon governs the months of Understanding from the night to the noon/Neúwn; the stars and their placement are for the months of Knowledge; the preference of the sun’s location is given for the months of Wisdom; the preference for the moon is given for the months of Understanding; the preferences of the stars are given for the months of Knowledge; three letters for the word Chedash/W Δ א comprise three levels of illumination: the Chayit is the light of the Neúwn for months of Understanding; the Dallath is light of the sun for months of Wisdom; the Shayin is light of the stars for months of Knowledge; the activities of Light move in the paths of the upper Dallath (narrow path of the mouth and nose) which pertain to the order of stars; *chedash* is used in conjunction with the covenant *renewed* within us continually whereby the Words are kept daily. The *renewal of mercy* is in the daily offerings. **Chedash** refers to more than a month which is an ever constant reminder of renewal and the Nature of ongoing Life. The moon’s cycle each year is initiated by giving its fullness; it appears that the moon gets dimmer/smaller as

2403 **sin; sin offering** *pl.* (*chatat*, חַטָּאת) ᐱᐱᐱᐱ; *sing.* (*chata*, חַטָּה) ᐱᐱᐱ

to partake of the emanations that are formulated in the fire outside of the camp denoting that which is radiating from our inner assembly whereby we establish credence with the inner and denote that all expressions are aligned with the inner; to arise above violations, offenses, transgressions, diversions apart from the inner oneness and strength; an ascension/ᐱ of truth/counsel/ᐱ according to opening of Principals/WordSeeds/ᐱ; the chatat offering is slain on the North indicating the side of enlightenment in which there is evaluation/judgement/decision/affirmations/meditations; the blood is poured at the base/foundation/counsel of the heart altar as we must address the root of every offense, misunderstanding, improper alignment of energies and support the members unto perfect alignment, pouring the blood at the base provides the platform of reason of Understanding to make changes; the phrase ᐱᐱᐱᐱ: *in accordance with the Most High*, denotes that the offering is to rise with complete knowledge unto Mt. Arrat—The Most High Thoughts of Enlightenment [CHP/Numb 28:15]; the chatat is the process of mind and member adjustment so that we do not become locked into perceptions whereby we do not conform our minds to previous levels of understanding lest we stunt ourself and others; we are liberated from our impositions of thought upon attainments of wisdom, understanding, and knowledge; the priesthood receives the right arm, a portion of the stomach and the cheeks, for it is the honor of the enlightened mind to provide direction (right arm), affirmation (stomach), and the expressions of being aligned with the Master Name (cheeks); the one who offers the chatat wears the skin of the strong one/goat indicating putting on the mind of Unity and reconciliation; however, if the level of offense requires a bullock, the skin is burnt indicating that a complete change of concept has occurred within the one making the offering; sin is an offense of immature acts, like a spoiled child; from ignorance, misinformation, an action violating one's Name, community or gathering principles; an immature expression coming short of Messiah—the full communications of a Name; unresolved issues/violations; guilt; to fault; the goat offering is one/achadd for it is **the offering of aligning all members to be accordance with the Unity of the Houses of Wisdom, Understanding, and Knowledge**. Through the goat offering, each member is aligned with another and *abides in one of the three united houses of the Lights* which are the houses of the suns, the moons, and the stars. The alignment process is the basis for progressions and entering into all that is in the Mind of the One of YæHúwaH; also: atonement, as awareness of offense begins the process of reconciliation; to triumph over sin; to rearrange self; an elevation/ᐱ of community consciousness/ᐱ in accordance with the concepts/ᐱ unto Totality/ᐱ; an ascent/ᐱ with openness and honesty/ᐱ unto the strength of oneness/ᐱ, whereby one is renewed to go forth again/ᐱ; means of reuniting/reformulating thoughts; the process of self-correction. Values, 18/ᐱᐱ: the hand on the ladder; 418/ᐱᐱᐱ: renewal of activities and services. See **sin**/ᐱᐱᐱ, ᐱᐱᐱ. See **meribah**/ᐱᐱᐱᐱᐱ; See **Egypt**/ᐱᐱᐱᐱᐱ.

2406 **wheat** *pl.* *chutim* (חֻטִּים) ᐱᐱᐱᐱ; *chuteh, chætehh* (חֻטָּה) ᐱᐱᐱ

grain of Zayin-ALphæh Ring; works/deeds/ᐱ of the Nine of the Auwvim/ᐱ emanating Life/ᐱ; product of ALhhim of the Zayin-ALphæh to enable eyes to behold perfections and their completions; you feed upon wheat offerings thereby beholding the perfections of Túwrah; harvest of wheat leads the eye being fully opened as depicted in the parable of RAúwaben finding the mandrakes unto the birth of Yishshakkar; the mandrakes depict the discovery of all symmetry in Túwrah through which the eye is filled with understanding; the awns of the wheat ears are a crown of thorns/ᐱᐱᐱ. Values, 22/ᐱ: the consummation of all things; 5:5; 9:9. See **mandrake**/ᐱᐱᐱᐱ

a thought is committed; a dream is a process to recover information or to recover from an illness/malady or overthrow a weak thought that is active within the consciousness, thereby a means of healing/restoration; a process of entering other realms, as dreams of Yúwsphah convey whereby you enter into Metsryim/definitions while your Seed is sleeping. Which of the gates and/or openings does a dream enter into the eye? That is, can a dream come from the gate of RAúwaben or from another gate of Wisdom to enter into the consciousness? Can a dream come from Knowledge? Or do dreams come from the four gates of Understanding? In most cases it is the later, as a dream comes from a labor/activity or from affirming/permitting or contemplating a thought, or by transference from one state unto another, or by hearing. From the four quadrants of Understanding a dream may enter into us. When a dream comes to the eye it comes into the crucible to perfect the thought and to separate the dross that may be associated with what one is doing, to reflect upon what is within the gate of Yishshakkar or to clarify what one is permitting to run within their camps through the gate of Ayshshur. Or the dream may come into the eye to run with Understanding regarding our dwelling, location, transference from one place unto another via the gate of Maneshayh. Or a dream may enter due to what one has heard or to be heard whereby one is taught or comes to discern the intent of what has been said via the gate of Shamounn. Do dreams come from Dan, RAuwaben, Apærrim or Yahúdah or from the Houses of Knowledge? They are associated with these camps as they pertain to discernment or values or to reflect upon the outcome/results. Yúwsphah dreamed, but what gate did the dream enter? The dreams of Yúwsphah involved the activities of Yishshakkar and Maneshayh. From these gates the messages came into Yúwsphah—into Wisdom, and then arose into the eyes/RAuwaben for observation and clarity of vision. RAuwaben is the crucible to purify our thoughts. Tears are of various kind to wash and anoint the eyes; i.e. tears of sorrow/remorse, tears of joy, tears of Understanding, and tears of fear. When a dream comes into the eyes, which may take several attempts, the House of a Name is prepared to clarify a matter to make a shift in location; *each dream is to be read according to the inherent Principle, the body/activity of the dream and the results*. All three levels are vital to comprehend dream messages. Values, 39/12/96: to impart to distinguish/means to administer what is within a house: 1:1. See dream: אִיִּם

2471 **cakes (challot, חלות) אֵלֶּיךָ**

square, perforated cakes that correspond to the workmanship of the altar/אֵלֶּיךָ and that signify a mind focused on the altar/the heart; pastry made of fine flour; from the root אֵלֶּיךָ, meaning “to wound, weaken, violate, profane, redeem”; connotes teachings composed through the bruising, opening, and application of concepts (beaten grain and beaten oil) working through the natural state, that their inherent spiritual force might appear as refined/fully developed; to prepare/provide/אֵלֶּיךָ instruction/teachings/אֵלֶּיךָ that administer/אֵלֶּיךָ renewal/אֵלֶּיךָ; ascension/אֵלֶּיךָ instruction/אֵלֶּיךָ that unites us/אֵלֶּיךָ unto our totality/אֵלֶּיךָ (working us as the Bread of Túwrahh in the process); also: maturity. Values, 444/477: composition that draws out insights. See **begin/אֵלֶּיךָ**.

2490-91 **begin; profane (chalal, חלל) אֵלֶּיךָ**

an instructor/אֵלֶּיךָ of distance/space/אֵלֶּיךָ; to start, commence; to redeem; also: to desecrate, make void; activity/אֵלֶּיךָ of resisting/breaking/אֵלֶּיךָ instruction/אֵלֶּיךָ; to create a cavity, vacuum, hollow; an empty space; a hollow/vacuum as a means to trap, or bring together, natures; a vault; to make hollow: to wound, pierce, defile, violate, make vulgar; wounded, slain, dead; the action of resisting; to break, disregard; violating instruction; to arrange/אֵלֶּיךָ an order/אֵלֶּיךָ of instruction/אֵלֶּיךָ; to assign/אֵלֶּיךָ a direction/אֵלֶּיךָ for instruction/אֵלֶּיךָ; also: to pipe, play pipes. Values, 68/אֵלֶּיךָ: to structure/restructure assignments. See **to begin/אֵלֶּיךָ**; **cakes/אֵלֶּיךָ**; **redeem/אֵלֶּיךָ**.

2497 **Helon Chelen (חלון) אֵלֶּיךָ**

strength; also: secularized, profane; perspective/אֵלֶּיךָ directs/אֵלֶּיךָ potentiality/אֵלֶּיךָ; a formulation pertaining to Zebúwlan/אֵלֶּיךָ. Values, 88/אֵלֶּיךָ: expression of outlook; 34/אֵלֶּיךָ: an ordering of insights; 8:8.

state of mind: characterizes one's role/job in life (SMB/Gen. 12:16); carries heavy thoughts that pertain to your mission and assignments through which you enter into the world; asses ladened from the stars, whereby the Mind of Yaoquv enters into the world of Metsryim to bring messages of a glorified mind and body transformed through putting on ashes in the spirit of humility. Values, 254/ΔΥ4: the mind unfolds with insights via one's labor.

2556-58

leavened (*chamatz, chametz*, חמץ) חמץ
 sour, fermented; raised bread (composition of beaten grain/concepts), creating an illusion that provides no substantial contribution and obscures the nutritional essence; force of asserting one's will/א resulting in illusive/ח branches of thought/ח; a process of elevating/א messages via liquids/waters/ח unto a change of the substance/ח (hence, symbol of the watery/illusive body); perspectives/elevations arising/א to result in a/ח change/ח; grains of the mincha remain unleavened; once the grain is mixed with the oil, it may rise to become leavened if not eaten in haste—accepted without hesitation/delay—within the day of its making. For when the teaching comes, it is to become apparent, clear, brought forth with evidence; the teaching comes from the flowing spout of Apærrim, or upon the lips of Gad, or as it arises from the heart of Nephethli, or as it is reaped from the oasis of Zebúwlan, and is to be eaten without hesitation. On condition that it is not secured from the flesh, the teaching will become leavened by the mortal body into which it has been gathered; whereby the teaching will become misunderstood and no longer accepted through faith—being an affirmation of what is given. When the teaching is not received with joy into the Reuæch, it may become sour by allowing it to be interpreted by the flesh nature, even a consternation, for one loses the essence of the frequency of Light carried in the thought of the mincha. Thereby the teaching that develops within the body of flesh is altered and is not of ALhhim, but rather a rendering of flesh, becoming an alteration/leavened loaf which will violate the commandment/order of ALhhim, thus the leavening of the Pharisees which reduces the Principle/Seed to the mortal nature [Menachem/Mk 8:15]; also: vinegar; to delay, causing to sour; wicked, violent, cruel, in the sense of “ruined”; what has become learned, causing offenses to arise/elevate, like the arising of the messages in battle; action/work/א of vapors/ח unto change/ח; on the day of Shavuot, out of our dwellings—within the branched messages of Light, we are to bring forth a new mincha, being formulations of the Numbers of Light; the Shavuot mincha pertains to the offering of bread being reaped from coming into the lands of the Oyin. The vibrations of thought within us are waved according to the light frequencies of the Numbers given to us as we demonstrate determination for coming into the Lands of the Oyin. The Numbers establish the sides of our dwellings and compose thoughts according to the wealth/value of the Numbers as they have been finely sifted by Breath. The **Numbers/Values have risen within to become apparent in the Words and the Thoughts**, as those baked, being heated in the Fires of the mind's oven via contemplations and review, allowing them to be welded together as fine flour forms a new loaf. The term, *hamatz*, translated as unleavened by the Hebrew text and leavened by the Christian text, **pertains to becoming apparent**. The Nature of the Values of Light which are counted during the seven shebetut/sabbaths now rise to the surface via the Breath. This is called the leaven of the Breath and does not pertain to the leaven of the flesh or the leavening of the Pharisees. Values, 39/⊕C: the ordering of the collective

2567-71

five (*chamesh, chamash, chamush*, חמש) חמש
 the fifth part; divided or multiplied by five; sobriquet for the Pentateuch—Túwrahh, the fifth loaf of the fives loaves of maShayh; an offspring of the fifth generation; having the characteristics of 5/א: to be illuminated, enlightened; light rays, radiance; the absorption/w of light, causing warmth/חא: a penetration of wisdom; also: to be equipped, armed, fitted for an assignment, as each house is robed per its work/task, to muster, robed with light; hence the scroll of ChameshH-

YæHúwaH [I ShmuwAL/Samuel 1:11]. Values, 27/17: productivity of the serpent, to enable one to stretch and bear fruit through inquiries into the sides; 63/77: to structure processes; 8:8. See **encamp**/777.

²⁵⁸⁵ **Enoch, Chanúwk** (חֲנוּךְ) 7777

to initiate; upbringing, education, training; lifting up/77 the potentials/77 of united/77 branches/77; grace/77 is the distribution of the NeúwnChayit/77 to form a tree; grace is actualized as the branches form and bear fruit; the favor/77/*chaúwn* of YæHúwaH/7777 is upon those who are combining/77 their life branches/77 freely; for by grace/77 YæHúwaH gives freely to us; grace enables us to join our branches together in the Body of ALOZAR; *Grace* begets Methushelach/7777/*liberty*—the overcoming of death actions and words. Values, 84/77: an open door,

²⁶³⁷⁻⁴⁰ **need** (*chacer, cheser*, חֶסֶר) 4777

to decrease, diminish, be reduced; a lack, deficiency; a reduction/77 in stability/77 of intellect/4; poverty, destitution; change/77 in structures/77 designated by the mind/4. Values, 268/774: the mind re-defines, for loss or gain.

²⁶⁴⁸ **haste** (*chapaz*, חָפָז) 1777

to let go, not hold back; to be without hesitation; to hurry; make an effort/77 to produce/77 a desired result/1; to hasten, lest you become entangled with the elements/Egyptians as they cast cords to detain you; note: our progressions are not delayed reactions, yet they are based upon three prior steps/771777 (SYM/EX 12:11)—as when one partakes of the Passover: the mind is fixed on the immediate progression at hand, which is not a “hasty decision,” but one based on prior steps of readiness and because of which one can take immediate steps toward freedom: we are readied by our constant alignment in light to move quickly, as prompted by the order of the Ræuch/Breath; to move suddenly via a quickening thought whereby we emerge; also: precipitous behavior; labor/77 to satisfy/77 will/1; to be confounded. Values, 95/77: to command the forces of light; 32/77: directing the house.

hallow of palm/hand, haphen (חַפְּנֵי) 7777

handful, plenty; upholding/77 the faces/77 of of Neúwn which have been extended in the Fire/77; categorized as thin or small corresponding to the humilty of Bayinah; masseur. Values, 138/777: to consecrate the ascending teachings; 5:5.

²⁶⁷³ **to divide** (*chatzah*, חָצָה) 7777

to part, bisect; an ascendant value unto/77 transformation/77 of light/77 as light affects parts via the angle of rays; halved; value of 0.5/77/*the rake to gather into parts*; also: to cross, pass beyond a divide. Values, 103/77: to assemble a process.

²⁶⁷⁷⁻⁷⁸ **half, chetzi** (חֵצִי) 7777

semi-, hemi-; halves; the means/77 to join/77 parts/77; denotes pairs; sides/77 of life/77; an activity/ladder/77 of transformation/77 to impart/receive/77; means to couple: the “half cubit” of the sanctuary signifies the means to join parts, to become extended one side to form one body of consciousness; the heavens extend unto the 10 states of Aures/earth, that they respond in like manner to be one; means of unification and proliferation, as all Names are breathed as pairs, two by two. Values, 108/77: to make whole a work; the outer Letters/sides/77 are the sum of the inner Tsædda: 9:9.

²⁶⁸⁸ **Hazon, Hazazon** (*Hats'tsan*, חֲצֹנִים) 7777

partitions, divisions; to space apart, that components may be distinguished/readable/observed; the elevating work/77 of transformations/77 to appropriate/designate the use of energies/77 of potentiality/the Son of Neúwn/77; also: to cut into pieces; things set apart, as kidney stones. Values, 238/774: the mind learns of covenanted parts/works.

²⁶⁹⁸ **Hazerot; courts** (*chatserot*, חֲצֵרוֹת; חֲצֵרוֹת) 7777; 7777

from the root 7777/*to surround*; thus, to be enclosed/surrounded in any manner: e.g., the sounding of trumpets—declaring understandings/outlooks to activate/77 our transformations/77 and pursuits/77

2763-66

Harim; Horem; ban; nose (*charam, chorem, cherem, charim*, חרם) חרם
to seclude; elevation of thoughts through conductivity of water: to perpetuate/א the mind/4 unto revelations/מ; translated in Túwrah as “nose”; to serve/א as a guide/4 of revelations/מ; note: the nose located by the mouth causes stimulation of Yishshakkar glands to process food, as well as to initiate the sharing of passageways; the nose explores, seeks, and evaluates before the mouth partakes; thus it extends outward from the face, as a spy; also: used to convey a fisherman; a laborer/א who masters/4 the waters/מ; fishing net, fishpond; to swear, vow; consecrate the processes of being extended, in reference to the ten nations/processes to be inherited; as a verb/מ חרם, mistranslated as “to destroy,” the nations of our inheritance, rather the word conveys the sense “to ban and designate as one consecrates a process” on behalf of YishARAL [Mishneh Túwrah/Deuteronomy 12:3]; one consecrates the means to extend a Name but a Name does not make a covenant or marriage with them whereby the means does not swallow up the distinguished Names; to cast/spread a net; to ban, embargo; the effort/א to master/4 a flow of thoughts/מ; to dry up, destroy; excommunication. Values, 248/אמ4: knowing to fill an assignment; 41/4מ: to extract/discern concepts.

2768

Hermon, Charmmun, (חרמון) חרמון
to seclude or spread; to whiten, to make bright the teachings; corresponds to the dew crystals that sparkle as stars upon the ground during the night and early morning; composed of two words: Chur/א — to whiten and Man/מ — grain offering; to devote, vow, swear; the initiations/א of the mind/4 upon waters/מ to expand/מ potentials/מ; as mountain of YishARAL/ל4מ4: mount of illuminated values and thoughts; a northern boundary: *ref.* to the mind of evaluation. Values, 304/ΔW: wisdom in meditations, 6:6. See **Sion**/מ4מ4W; **Zion**/מ4מ4; **Shenir**/מ4מ4W; **Sirion**/מ4מ4W; **dew**/ל⊕.

2789-96

Heresh; to be silent, secret (*cheresh charash, chawrash*, חרש) חרש
to make deaf, deafen; to focus/א the intellect's/4 assimilation/W; to engrave, plough to discover, devise; to labor/א with a mind/4 of wisdom/W; craftsman, artisan, mason, builder; services/א of the mind/4 of wisdom/W; also: magic, magician. Values, 508/אמX: to renew a domain with labor.

2798; 7559-60

Builders, Masons (*Charasham*, חרשם) חרשם
fifth level of the heavens, fifth bloc of the Numbers of Enlightenment, realm in which Avrehhem beholds the builders of the City for ALhhim, land of the 10 oaks of Memray/Mamre, plans/א of the minds/W 4 of fullness/מ; the work of registering the Names and to the missions and lands into which they are sent/appointed, to draw out the plans; Tehillah 87:6; patterns of thoughts are formed by the relationships of the 15 Avuwt/Fathers: patterns of the evening Light of Imparting: i.e. 1st degree 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15; patterns of the morning Light of Becoming: i.e. 4th degree 4 5 6 7 8 9 10 11 12 13 14 15 1 2 3. Note in the first degree, all thoughts are patterned by a burst of joy unto their fulness—1 to 15; in the fourth degree, thoughts of inquiry are completed by an emergence/break through—4 to 3. Each thought period is a sequence of the 15 Aúvim. Values, 62/מ4: structure of a dwelling.

2803-05

to think (*cheshav, cheshev*, חשב) חשב
to initiate; to esteem, regard; to think over, reckon, calculate; to be determined; to account; also: a band, girdle, belt of the high priest; to ascend/elongate/א the spirit/W above the form/מ; to bring forth/א the spirit of wisdom/W with manifestations/מ: the manifestation of the soul according to the spirit. Values, 310/מ4W: wisdom in application; 31/4C: guided by concepts/principles.

2808-10

Heshbon, Cheshvun (חשבון) חשבון
to determine values; accounting, arithmetic, computation; to think, mean, regard; the base/center of speech; a contrivance; a meditation of reckoning; fabrications, inventions; city of Laúwi/מ4מ4 pertaining to RAúwaben/Reuben/מ4מ4/sight and to Gad/Δ√assimilation and distribution of resources; inven-

thought expansions; marriages between mortals in the world of corruption are unstable and changing to demise/separate; the marriage between the ræuch and its bodies is implied in the writings; the ræuchut/spirits come unite into one body verses a polygamist that seeks to abide into many bodies. Polygamy is generally full of impartialities. i.e. women are preferred above other women; men have preferences over women; the same rights do not apply to both; in the world of the Rings of ALhhim there are many unions which are faultless and which yield the fruit of the mind and the body. These are depicted in the hovering lights that provide a tent/body for us to live in. The concept of a marriage is that one provides a body for another. The level of our virginity is the basis for YæHúwaH to dwell in us—we are the tent/mishkan of the Collective Rings of ALhhim. As the Collective lives in us, we come to live in the Collective, whereby the two are one. The mind is given initially 4 chambers to reside within which are spaces in Chækúwmah first and then in Bayinah through which the mind is extended with fruit that abides for all generations. The ability to dwell in these quadrants leads one to enter into the One Body of the Unified Consciousness verses many bodies. The one body level of intimacy is of the mind of the Collective. Values, 44/Δᐱ: mirroring the Gates being a composite of 12 gates—a dodecahedron figure; 458/ᐱᐱᐱ: to compose the potential of service/as-cendant Names. See **bride**/ᐱᐱ

Tæyth ⊕

9, nine (Tæyth, 9) ⊕

United bodies/two Bæyit aligned head to base and joined at the corners 90° swallowed up into One in the Oyin; to conform, confirm, circumscribe; explore, to intuit, the microcosm; unites/divides, the four sides of the Teraysarun are seen by looking down upon the graphic which is formed by the union of the two Bæyit, collects/separates, resolves; operational stages; builds up/breaks apart; cell dynamics; patterns, arrangements, segment, converge, vent, expunge, excise, brand, imprison, incarnate, fertilize, invigorate; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union, dependence; shield, a link of habitation/protection between Δ (entrance) and X (exit); interfacing of networks/centers of the body; the heart. Symbol of town/city/community, dwellings, gathering; coming together, communal consciousness. Signifies resolution of opposites, harmonization of disparate forces. Illustrated in plants: fig, tomato; material: clay; scroll: ShmúwAL; Land of HhaQedmuni/ᐱᐱᐱᐱᐱᐱ; Tæyth/⊕/interchange is the link in the ALphæh-Bæyit triad that begins with Bæyit/9/house/consciousness and progresses to Oyin/○/understanding. See **nine**/○wX; Tæyth/Xᐱᐱ.

baptism, dipping, tevyilah, (טבילה) ᐱᐱᐱᐱ

from the root/túwbal ᐱᐱᐱ, to dip, sink, immerse, bathe; the body, as the loom for the warp and the woof, pertains to daily offerings of the wood as the warp and the offering being the woof through which messages of the fabriques of your Name are woven; the offerings of Ayshshur/Asher are the warp; offerings of Shamounn/ Simeon are the woof. As you make the daily offering you create a warp and a woof for the messages of your Name to be woven; you enter into the world through Ayshshur/Asher—the womb of your Mother. The womb becomes the home of your spirit from which a house/body is built for your NAME. As your Name awakens from its journey from above, the Waters of your Name, being the Mæyim of your Fire/Shayin, breaks forth like a spring, then a river, then an ocean whereby you are immersed in the Waters of your Holy Spirit Name—tevyilah ayish/baptism of Fire. Thus, from your inner most being, Rivers of Living Waters flow out of you to fill your chambers of your Name, whereby you are baptized in the Spirit/Fire of your Anointing with your Waters. Hence, you are immersed in the Fire and the Waters of your SHAM—Shayin

Mæyim; your entire soul is now anointed and designated for you to serve by Name. The baptism of the Fire and Water of your Name affirms the soul body/Bæyit made for you by the 12 Heads of Yæhh. As your soul makes its ascensions it is joined to your husbands from whom your bodies, as a wife, have been drawn out! Values, 38/אָל: instructions of ascensions.

2884-2885 **rings, tevot, teboout** (טבעת, טבעות) XOʒ⊕

a ring to connect parts through creating a sunken hole to insert a corresponding ring; thus an anchor as staves are joined to carry the arúwan/ark—the rings of acetabulum joined to the rings of femur bone; to stamp, impress; to coin; to sink Oʒ⊕: thus, to impress or imprint an image; a signet, seal; an element, substance, nature, character—being an expression of the impressions held; patterns/⊕ of conscious embodiments/ʒ as jewels/O of infinity/X; rings on the bottom of the toes—as finger-marks XOʒ⊕—are jewels of the crown on the head as feet are extensions of mind originally positioned at the top of the head in the womb; rings are Oyin spirals that extend in Knowledge as rings of a tree bring forth upper branches of thought; signet ring is a color of Oyin frequency of all seven colors rising from the base of the Zayin, via which the garments of the Oyin Body are woven. Values, 481/47X: to compose the expressions of Principle; 49/⊕ʒ: flow of thought to secure; 2:2.

2889-92 **clean, tahuwr** (טהור) 4ʒ⊕

comprised of four faces/⊕ to radiate/א the non partial squared faces/a thought/4; pure, unblemished, unalloyed, unadulterated; brightness; all aspects/sides/⊕ are of the illumination/א of mind/4; all sides united/⊕ denote a complete radiance of the Light within a thought; whatever is coupled/⊕ with an illumination/א of mind/4 belongs to life; an association/arrangement/⊕ of light/א according to the mastery of thought/4; comprised of the letter Tæyth/⊕, coupled with 4ʒ/mountain: **to be “clean” is to join inseparably/⊕ all components of the illumination/א of Mind of meShiæch/4;** when that which is estranged is joined to Chækúwmah, then it is known as clean gold (SYM/Ex 25:17); in giving yourself totally to YæHúwaH you are clean as One Ræuch, for your Breath is as the same Giving of the Most High, whereby there are no separations; being of four faces/sides, stable, a complete expression to comprise a base of four, a joining of two sides; unions/⊕ illuminate/א the head/4—and yield the fruit of Knowledge. Values, 214/4ʒ4: mastery yields access; 34/Δ: order/arrangement of the Teraysarun—a value of 7—completeness/perfect as four sides of manurahh yield 7 branches; compare unclean/4ʒ⊕ that commences with the Tæyth also; 1:1.

2895-98 *pl.* (**tote, tevat**, טובה) Xʒ⊕; **Tob; good, teuav** (טוב) ʒʒ⊕

affirmation comprised of the three letters of unification: a gathering/⊕ together/ʒ in one body/house/ʒ (See Túwrahh Light Notes, CHP/Num. 28:3); the state of perfect agreement; a property holding in Syria/Asshur/4ʒʒ/verification given to achieve the full inheritance/flow of life, without restriction; to hold all/⊕ together/ʒ in an estate/ʒ; consciousness of unity builds/develops; intercourse/⊕ unites/ʒ houses/makes one/ʒ; counsel/⊕ maintains the unity/ʒ of a house/ʒ; heads joined for maturity; also: to be pleasant, happy, glad; wealth, welfare, benefit; to be fair: an arrangement/⊕ that joins/ʒ houses to be whole/ʒ; associations that hold us together in meShiæch; to compile/plan our works, that they shall be gathered to achieve/produce unity (SMB/Ex. 4:7). Values, 17/Iʒ: achievement of goals [formula of “goodness” is dependent upon ALphæh, a principle of light/4/ 1/expansion/ALhhim: (1) + 2 = 6 - 9]; 415/ʒʒʒ: composing the acts of life/light; 9:9.

2905-2906 **column; row** (טור, תורה) 4ʒ⊕

a line, file, range, progression, conveying the order of the stones for the breastplate; the rows are numbered which designates their placement; the first row pertains to unity; the second pertains to establishing, the third pertains to entrustments, and the fourth row for inquiries/interchanges: a col-

lective/⊕ unified order/γ of Mind/4; to maintain the unity of Mind according to the placement of the stones/organs/tribes; the placement of the stones is according to the file and progressions of the campments of the tribes; the four rows create a square around the heart; (SYM/Ex. 39:8-14); also rendered as a rock, mountain. Values, 35/א: the order of lights.

2916 **Tæyth, Tet, to adhere, Tæyth, Tæyit, (טיה) X⊕**

to cling, stick as to assemble in clay; name for the ninth letter of the *ALphæh-Bæyit*; to aggregate, form a collection; the cellular dynamics/⊕ manifested/א in the universe/ח, belonging with the Mæyim; “to assemble into a vessel.” A clay jar in which the ALhhim/Elohim place their collective treasures. Tæ-yeeth is uttered with an aspirated final Taúweh, a doubling of the final Letter to make the equation. Values, 419/⊕א: the renewing activities of collection/separation; 9:9. See *Tæyth/⊕*.

2919 **dew (tal, טל) ⊕**

to cover, shadow, provide a layer, a composition/a collection of /⊕ orders/charges/ל as a process of collecting one’s thought; **the whitening of thought via meditation** that falls upon the teachings/grass/trees for rejuvenation of Names, dew is **the condensation of Breath** that falls upon us whereby our meditations are whitened, the dew arises into deeds—in the hours of the day; “the dew of Heavens/Names” [Sepher Maoshah Berashshith/Gen 27:28 a whitening for each position of Light]; “the dew of Hermon” [a whitening upon the Thoughts in the North to be spread/expanded upon the earth, as thoughts are spread forth out of the north]; Values, 21/א: thought principles/seeds of mind.

2923 **Telaim; spotted (teluim, טלמים) מ⊕**

patched; characteristics of the goats selected by Yaoquv/אפוק, conveying that variegation comprises a full expression—the broadening of the mind, which will lead to a widening of the heart; to council/⊕ the ordering/ל of concepts/א to achieve fullness/מא. Values, 90/א: righteousness; 45/א: reflections of light.

2933 **unclean, temma (טמא) א⊕**

process of opening what is formed, to become whitened, process of a garment being transformed from one state unto another, a process of change from mortal/unclean to immortal/clean whereby Names and their bodies are aligned one to another in perfect union, misalignments are *temma*; **to compose an increase unto a whitening**; a word of the Mæyim-Tæyth ALhhim; to be conscious/aware/⊕ of the flowing/מ concepts/seeds/א, to remain apart from comprehending the flow is *temma*; flows of blood and Seed formulate congruent thoughts through processes/releases for new generations, when unappropriated flows are estranged from the unified body and mind; the Seed—ALphæh presents both the real and the unreal; the unclean of mixed compounds in matter obscures the invisible Principles; the outside of a cup is *temma* until it is integrated into one body with the inside, in like manner nations are cleansed to be one with YishARAL; the exterior of a seed dies; the inside flourish; when the outside—the form is hardened it is *temma/unclean* for it remains apart from the inner; as the outside is humbled it gives way so that the inside may flourish as a manurahh; external states yet to come into a collective harmony of the inner or the inner has yet to come into oneness with the outer is *temma*; animals with an exterior split hoof but do not chew the cud, and those that chew the cud but do not have the split hoof are called unclean—the inner and outer are not one/achadd. The clean is united to the Body of the First Born Assembly, being joined sides as Bayinah and Chækúwmah. When there is a flow from the body, as emissions of Yúwsphah, you activate the discharge by your 30 Numbers, starting with those of Knowledge, then Wisdom, then to Understanding in that order; such activations are translated “to wash” and then become clean at evening—with enlightenment. As you activate the hands and the feet by their Numbers and place them in the kaiyúwer, or wash your garments by the spiral of Numbers in the

blood, you do the same with releases of the tongue or mouths of the body whereby they are charged to whiten and extend evolutions of Light in accordance with what the Lights are forming in your parts. What is given to you is not owned personally; the body and its sums are of grace deposits of stars, suns and moon, resources for your Name's development. Núwach/𐤍𐤅 takes one pair of unclean into the Tavah/Ark to house the sevenseven clean making 50 [49+.5+.5], a probability of extension and expansion; Thoughts of a body express/extend the Neúwn-Chayit/𐤍𐤅 Ring; Núwach/Noah exercises "grace to the temma" to unify the outer shell of the world to become one with the inner states thereby transforming it to become transparent, as in the Tent of DæúwD, there are complete pairs—7 of Illumination within each body of Neúwn/14; no animal is temma as they are composites of the Words of ALhhim, within all living is "the shayh," whereby there are twelve branches evident in the souls of animals/the living/pulsating blood which are not for food as they have the blood of Life—the Chayit created in the sixth day with HhaAdim/Adam; therefore, beasts are of the same spirit, a work of the Seven Spirits of HhaALhhim from which comes the seven Rings, when the seven Rings of a house are healed as one, the house is clean throughout; a fruit is unclean when it is unripe/under developed; what clings to former illusions prevents the whitening process to be completed which leads one to become defiled, polluted, impure, contaminated outwardly and inwardly with unclear thoughts or via illusive concepts, a flow that does not belong to a unified state is temma; hence, the blood when it flows outside of the body, having no body to receive it is *temma*, likewise, the semen when cast away is not counted to belong to the Collective House of YæHúwaH; likewise, goyim are unclean being apart from the commonwealth of YishARAL; temma/unclean may become *tahúwr*/clean [SMS/Acts 10:28-35]; the former dies as the outer seed so what is developing inside rises fully; a state in which the concepts are not grasped/swallowed/internalized but remain apart from the whole expression; to be forbidden/restricted by the illuminated to enter into the Mishkan—the Tabernacle of Light, as food that is unclean which is not accepted within one's members on account of the soul/expression for it yields imperfect thoughts and expressions; those bound to the mortal and weighted down with corruptible matter cannot enter into the immortal, bound to the mortal is an association of partiality; to be partial is unclean because one part is set above another, illus. fish that have fins but do not have scales are unclean unto your soul; swine appears clean on the inside, but lacks understanding inside; therefore, such are unclean unto your expression/soul, for how can one express with their Rings that which they do not comprehend; when the whole/perfect associations come, the unclean or partial is done away; an arrangement of matter to be discerned by the Master Principal; a gathered/arranged/⊕ flow/𐤍 of seed/ideas/concepts/𐤅; also: state of being opaque due to unclarity of thoughts creating an opacity of veils; lacking transparent radiance; state of spotting—a flow of debris causes dark spots on transparent images of ALhhim/𐤍𐤅𐤅𐤅, causing obscurity, a darkening yet to be whitened or cleansed; abiding together/⊕ with transmissions/𐤍 of estrangement/𐤅; **there are three unclean spirits:** the spirit of discord and strife, which is a violation to Wisdom; the spirit of confusion which is a violation to Understanding; and the spirit of unbelief, being contrary to Knowledge; the unclean state cannot enter into the Oyin consciousness nor the temple of Light; a thought that does not have an association/pair in light; one is unclean until the evening or affirmed by the Kuwahan/priest; one flows with unclean issues until one understands or comes to the enlightenment that they are of the Union of Names, whereby the flows from within become designated unto a unified body, as semen or an issue of blood flows unto the evening one comes to a Kuwahan/servant with understanding, whereby the flows becomes designated unto the Breath and Mind as flowing concepts of Light in a land where there is no unclean; clean emissions are within the Union of Names; unclean emissions are outside the Order of Light; making a statue of an idea or practice or form in contrast to your body as atomic streams of non lo-

calized subatomic particles. When you consider your body as the lamp of the Light you are renewed with the Source of Illumination. From perceptions comes good and evil, clean and unclean, righteous and unrighteous. What is clean, as semen and blood, becomes unclean by the beholder. Making something unclean is a distortion of what is given freely of Light whereby you inherit into your consciousness lies/illusions. The TuwraHH is LIGHT; the unfolding of the Words imparts LIGHT/LIFE. The TuwraHH is PURE/LUCID, Enlightening the Eyes. The TuwraHH is PERFECT, without distortions, healing and whole; the TuwraHH is RIGHTEOUS, bringing JOY to the heart; from whence comes ideas that there is sin and the unclean; there are no evil or unclean in the Eyes or the Words of ALH-HIM in which all are good and clean. Impositions of illusions upon the Words cause confusion. Everything belongs to the ANNI YHWH affirmations. When the Collective Sense is forgotten there are wars and a greedy hand is put forth. Leavened thoughts rise that you can acquire more than others, or take what belongs to someone else, which are vain attempts; for no one can hold more in their hands than what they have inside of them. Attachments to one other are strands of strength which joins us to the Light—the sum of the TuwraHH; as clean you are joined inseparable to the heavens; dwelling in one accord with the Names and their creations/formularies. Your parts are joined one to another for their well-being, the sense of Collectiveness. Without attachments to Illuminations there are sadness, loneliness, and a withdrawal from the Collective; see yourself in the Vitality of the Tree of LIVES whereby the unclean is swallowed up. The pure TuwraHH are summations of thoughts and actions which are both supportive and reciprocal, as legs and arms of the body. Thoughts and deeds stream from calculations of Numbers which are pure, clean, and whole of THE GRACES. Values, 50/7: to cover over, veil; 9:9.

2935 **basket, tenna** (טנא) אָנא⊕

to weave; a wicker basket; a pannier (basket of fruit carried on the shoulders): thus, bearing expressions; to collect/⊕ the flourishing aspects/7 of the harvest/seed/concepts/א; that which contains/⊕ one's potential/7 expansion/א. Values, 60/7: means to carry/arrange: 1:1. See **basket**/א.

2945 **little one, taph**, (טף) אָנא⊕

children; conscious unity/⊕ in faces/א. Values, 89/⊕7: manifest consciousness; 26/77: branch of unity: 9:9.

2958 **before (terem, טרם)** אָנא⊕

to anticipate, precede, forestall; to do in anticipation of doing something else; not yet; previous; configuring/⊕ mind/thought/א unto maturity/7. Values, 249/⊕74: to instigate withdrawal from a collection.

2958 **Counsel, Terenni** (טרני) אָנא⊕

the sixth level of the heavens/Enlightenment, Masters of Understanding, holding the keys to the Tree of Life; configuring/⊕ mind/thoughts/א according to the Directive Consciousness/7, that are extended into deeds/א of the ALphæh; being the Body of Thought upon which the mountains of Arrat sit, from which the term ARrat, the Number of Arrat/50/7 and the Rayish Tæyth configuration are derived from HhaTerenni, as Knowledge is the results of Understanding; the vast Understanding of every deed and action of Túwrah; seat of the full Counsel of Might, as the Kings Chambers who reside in the seats of an Understanding heart; related concepts: silver tray/אָנא⊕, as one who request the mind of the kuwahan upon a silver platter, to comprehend the thoughts of Understanding; to determine the rows/routes/progressions/אָנא⊕ of the Directive Consciousness of the Neúwn and the wand of Understanding. Values, 269/⊕74: mind to structure fruit.

2966 **torn to pieces (teraphah, טרפה)** אָנא⊕

prey of a beast; also: mixed, shuffled, scrambled; confused, insane; mental derangement, delusion; configurations/⊕ of thought/א for the expression/א of illumination/א. Values, 294/א4: the mind transforming passageways.

¹⁶⁹⁶ **to incite (yadva, ירב, 𐤎𐤃𐤅)**

to activate/𐤃 insights/𐤃 within/𐤃; usually translated as “(He/YAHÚWAH) spoke.” Values, 16/𐤃𐤃: to instigate consideration. See **freewill/𐤃𐤃𐤅**.

³⁰³⁶ **Jadon; to judge, argue (yadon, ירון, 𐤎𐤃𐤅𐤍)**

to deduce; to determine a decision; judgment as a process of thought; to criticize harshly; to point out/𐤃 the basis of insights/𐤃 held/𐤃, for purpose of extension/𐤃. Values, 70/0: to understand. See **judge/sentence/𐤃𐤃𐤅**. Compare **Dan/𐤃𐤃**.

³⁰⁴⁵⁻⁴⁷ **Jada; know (yada, y'da, ידע, 0𐤃𐤃)**

to perceive, discern, understand; to grasp, comprehend; to be aware of; to specify; to have intercourse with; to acquire/𐤃 via gates/𐤃 of understanding/0; to activate/𐤃 inquiry/𐤃 unto revelation/comprehension/0; to attain/𐤃 insights/𐤃 unto understanding/0; to know the lands of one’s Name whereby they access/𐤃 the door/gate opening/𐤃 unto redemption/0; notes: (1) to initiate/𐤃 inquiry/𐤃 for the purpose of understanding/0: some ask dead-end questions, such as “what do you think about this,” vs. “what do you know and understand”; “do you think it is right,” verses “what does this mean”; “what are we going to do,” vs. “what are the steps for becoming”; these are examples of initiating inquiry that may lead you down a dead-end street or that may lead you through gates of open pasture fields; (2) to receive/𐤃 through gates/𐤃 of understanding/0, or to engage the gates of understanding—especially through the third eye, the heart, the ears, and loins; the later sense, which is commonly read “to know another,” should be approached with thanksgiving and with wonderment of the holy within; for as Rav Shaul comments concerning whoever is joined with another—with the state of that person—they become one; and if the person is a harlot (one without a sense of belonging), then you likewise enter into that state of mind, your consciousness being affected accordingly; if the person is devoted to Unity, then you enter into that state and likewise receive and give according to that state of mind; the copulative act creates a full circle of chakra openings through which all aspects within the parties pass from one to the other in full exchange; e.g., the status of both Names joined affects the light stream accordingly; (3) to receive/𐤃 through paths/𐤃 unto comprehension/meditation/perception/vision/0 via concentration on the nature and names of light within you: according to your studies and meditations, so does your consciousness increase; it is by the study of Túwrahh *Light* that the words are unfolded, and via the unfoldment process they are released to grow like sprouting seed; it is one thing to read the sacred texts and quite another to know/discern/0𐤃𐤃 the concepts within the text, whereby the Light Principles are brought forth from within you; the purpose of your study is not to prove or disprove any particular theory, but rather to become actively conscious of all within you by the Word of HhaSham. **Knowledge** is the House of Verification, to draw out every aspect and detail in all things. Values, 84/𐤃𐤃: to open gates.

³⁰⁵⁰ **15, Yah, Jah, Jahu, Emanation Force, Yahu (יה) 𐤎𐤃𐤃𐤃 Yæhh (יה) 𐤎𐤃𐤃**

initiation/𐤃 of radiance/𐤃; The Name of creation, as the ALhhim speak in the Name of Yæhh, the emanations/𐤃 of Light/𐤃 appear into manifestation: 𐤎𐤃𐤃𐤃 (SepherMaoshahBeRashshith/ Genesis 1:3); summation of the 15 Fathers/Faces of Light through which the Semek/skeleton is formed to uphold ascensions; the extension/Hand of Light is the foundation of HhaSham/The Name 𐤎𐤃𐤃𐤃 to compose into one two sides of Light, Chækúwmah and Bayinah; the Nature of Wisdom to let out/extend the Principals of the Seven Masters; the Hand/Giver/𐤃 of Life/𐤃; the Activity/𐤃 of Light/Life/𐤃; ever-enduring, always in being, facilitating and supporting all life; management/𐤃 of light/life/𐤃 via which the Light of the fullness of Names is released as the Light begins to drip from the full 14 breasts of AL-Shaddai from the heavenly Yerushelyim/Jerusalem, as Light runs from the full moon; Yæhh is first word uttered by HhaALhhim; Bodies of Light are compounds of the Name Yæhh,

are the extension of the Unity Principal/King within the branches of thought; the Kuwáhnim/priests and the Laúwim are at the sides of the Queens and give access unto the Courts, stationed at all gates to maintain the Unity of the Name and discerning those which are of the Name whereby they have access; within the lands are the judges of tens, hundreds, and thousands, for the affairs of the kingdom are not as other peoples, **for the powers of government rise from within and not imposed upon from without**; from the root ᐱᐱᐱ, meaning “to shoot, throw, to hurl, fling,” depicting the use of the hand/ᐱᐱ to shoot a bow or throw a stone or to bring forth living stones from your gate/opening/ᐱ; one of twelve branches/tribes of life to administer 12 energies and their nations/processes of Life; to administer the Light within the seat/lands of internal government, *ie.*, the kidneys (reins), spleen (blood-cell production), liver (the stone of the kaiyúwer) functions for sanctifying/cleansing/directing; the energy of **governing via value determinations** from the root ᐱᐱᐱ, meaning also “to praise, acknowledge, admit, confess,” through hands/acts/ᐱ of Light/ᐱ to administer/ᐱ the gates/ᐱ of light/ᐱ to declare values through deeds; a king of the inward tribes who appropriates all resources to build and maintain the kingdom; anchored with Aphrryim for encampments, the reflections of Yahúdah take seat in Aphrryim whereby the kingly role of the tribes is shared; on Pessæch the moon is hid in the sun conveying the presence of understanding hid within Wisdom or the presence of the Shayin/Oyin configuration/ᐱᐱ dwelling within the House of Yahúdah which gives rise to deliverance; which occurs once in a year when the Shayin/Oyin configuration is in the House of Yahúdah; positioned as a governing planet of Jupiter containing the OyinShayin of Aharúwan; formula: (15) ᐱ+ᐱ+ᐱ = ᐱ+ᐱ (15), signifying a perfectly balanced equation of YahYah/ᐱᐱᐱᐱ through intercourse/exchange of pathways/gates/joined sides, the Dallathᐱ in HhaSham ᐱᐱᐱᐱ, creates a balanced equation; Yahúdah is the Name of HhaSham with Dallath,—the Gate to constitute Life; you bow the knee to enter the door/gate through which all peoples enter into Life; you bow to enter into the door as spirit is humbled exceedingly to get through the door (SMB/Gen 37:6, 42:6, 49:8); physically and spiritually, *e.g.*, one bows/prostrate in copulation, facing earth-woman whereby Spirit passes from as a Seed into the waters; praise/values of Yahúdah are the Numbers 26+4=30, the Lammæd/sceptre of the Kúwahnim/Cohanim of the House of Aharúwan/Aaron (Tehillah 118:3, 17-29)—appointed teachers in YishARAL; the Laúwim/Levites are Teachers and administrators of the Words of the Numbers of Yahúdah; through Hands of Yahushúo and ALozAR the gates of Yahúdah are opened at birth and their rebirths, whereby peoples enter the Bodies/Lands. Values, 30/ᐱ: guidance. See soul/ᐱᐱᐱ, Ephraim/ᐱᐱᐱᐱᐱᐱ.

³⁰⁶⁸ [rendered as **GOD, THE LORD, Jehovah**] **YæHúwaH, YaHhúWah** (יהוה) ᐱᐱᐱᐱ ᐱ+ᐱ=ᐱ; 5:5 **YaHhúWah** ᐱ/5+ᐱᐱ/3+ᐱᐱ/1+ᐱ/1; 1:1 **YæHúwaH** ᐱ/.5+ᐱ+ᐱ/.5=ᐱ/1; *lit.* The deeds/works of Hhúwa; a house comprised of 10 curtains, 5 per side, joined into One, as all Names join together through the union of their curtains, being 5:5 as Reshun; within One is the Unity of the two Lights of Bayinah/ᐱ/.5 and Chækúwmah/ᐱ/.5 [Sepher Yetsiat Metsryim/Ex 26:1-6]; HhaSham: The Collective Name of AL/Divine Order; The Name YæHúwaH is a collective Name of the AL-hhim united together as ONE House, called YæHúwaH; the Giver/exhalation of Life/ᐱᐱ and Sustainer/inhalation of Life/ᐱᐱ; **Emanator and Maintainer of Life; The Blessor of Names/ᐱᐱ and the Keeper of the Lights/ᐱᐱ**; to give without measure/limit; the Blessed One of mercy and justice having eternal ongoing life; The Name reveals/makes known the beginning of covenants wherein the Inner Organization of Lights are activated; an inverse of Mæshehh/Moses/ᐱᐱᐱ, HhaSham/ᐱᐱᐱ is 345 or 12—the Flame in the Bones Illuminated; a Name of the verbal actions of your Collective Lights through which you move and have being; a verb of ᐱᐱᐱ, meaning “to form or to constitute” (Piel action of ᐱᐱᐱ), through activations of your sides of Light to bear expressions of your Light;

the actions do not rest nor slumber nor sleep; the phrase, $\Upsilon\text{L}^{\text{M}}$ אַתְּ אֵל, “The Collective Reigns” or “The Name is King,” conveys the Collectivity of your parts abide together unto a mutual-well-being which Rules/governs, as King of the worlds; you do not need to appoint a ruler to reign over you for your King is within your abiding consciousness; another king is vain in the Eyes of ALhim—a self-projection outside your inner Unity; moreover, another ruler/lord is a rejection and deviance to the King within you (ALphah ShmúwAL/1 Sam 8:7); a state of perpetual Unity either if you reside in the heavens or in the earth: Living Principles—the source and the disseminator of Light/Life (*to engage/animate*) coupled with the bearer and magnifier of Light (*to intertwine/establish*); the measure/א of Light/א attending both justice/י and mercy/י; the source/giver/א of Light/א and the receptor/evaluator/י of Light/א; *lit.*: “**The United Hands**” conveying the Union of all Light activities/works of the Union of Light/*HaAchadim Urim*, being a rendering of the value of twenty-six—the double Yeúwd (10/א in the east extends the lights in the south and north as the HhúwaYHhúwa/אֵלֶּיךָ/5+5, as direct and in-direct light are essentially one work/hand), the two hands are joined by the ב/י in the west to complete the reading of the numbers in HhaSham to be “The United Hands”; via The United Hands of the priest of Aharúwan, the blessings are spoken; *HhaSham* is the pattern of the *mishkan* that displays the values of 10, 5, 6, 5; the *mishkan* arises from a square base/foundation comprised of the four letters of HhaSham and forms and functions according to the Teraysarun which is a configuration of the united hands of the priest. *ie.*, the two sets of five curtains illustrate the first five/א in HhaSham, signifying “without number,” and the final five/א, signifying “without ending” (2 Chr. 2:1; Ps. 90:1); The Name of Perfect Unity, expressing the Union of thought projection and carrier, being the Nature of Breath, united as one: according to the nature of The Breath whereby one form/body is generated to house The Name; note: multiple wives in Tanach refer to progressive stages of unfoldment to develop and bear forth the fruit/offspring of the Ræuch/Breath; the women in the text convey attributes of the Queens Bayinah and Chækúwmah; the Law/Túwrahh and The Name to which it bears witness are spiritual: not to be followed slavishly by the letter, lest one become subject to the forms of the Law and not liberated to walk in the freedom of the Divine Intelligence (Ræuch); The Name holds the three Teraysarun of Thought: **YAH**—The Teraysarun of Wisdom, the emanation and administration of LIGHT; **Ú**—The Teraysarun of Understanding; and **WAH**—The Teraysarun of Knowledge from which comes all branching; the equation of The Name: $\text{א} + \text{א} + \text{י} = \text{א} + \text{ב} - \text{א}$, conveys that Light draws out of itself -א and thereby creates a House of Light +א which is the basis/foundation of forming the Oyin Body of MæyimMæyim—many waters/13+13; the drawing out of the value of a pair/two in YæHúwaH, is the basis for the pairing of Names in the House of YæHúwaH. Via the Hand/א extending Light/א there is a drawing out of Unity whereby all things are perpetually shared between the Names of YAH and WAH. The withdrawal of two conveys that Names are set in pairs and thereby are sent forth two by two. The balanced Number of 13 pertains to the list of Names in Sham: 13 of Sham and 13 of Sham’s extension, Yoktan, in YHWH are 26 Names/offspring/attributes of Sham—the value of YæHúwaH/אֵלֶּיךָ/26 (SMB/Gen 10:21-32), housed in branches of 2x6 or 12; a reductive value of 13/4/Δ forming a Teraysarun structure as the House of YæHúwaH, the initial letter of Dao/Knowledge which are branches coming out of the trunk/midst of Bayinah. The value of the Oyin/ו, being the 16th letter, is the combination of the HWH/אֵלֶּיךָ in YæHúwaH. The Name of YæHúwaH is read as “**The Hand of Oyin**” from which the Ten States of Oyin appear. The Ten Lands are the House drawn out of the Name of YæHúwaH. From the values of The Name and their formulas, the letters of Chækúwmah/אֵלֶּיךָ and Bayinah/אֵלֶּיךָ with Dao/וΔ are in the Name of YæHúwaH/אֵלֶּיךָ. Thus when one speaks in the Name of YæHúwaH, they speak the words of Chækúwmah/Wisdom, Bayinah/Understanding and Dao/Knowledge; The Name of YæHúwaH is

the extensions and activities of the Oyin. The Name is the Yeúwd/hand of the United Lights—Hhúwa ÚWah Hhúwa—Chækúwmah and Bayinah. The Name is giving and managing Oyin—the ten of the sixteen, 10/Yeúwd of 16/Oyin is the reductive of One/10/1 of Complete Understanding/Perfection/16/7, one of seven, 1/ALphæh of 7/Zayin. Why are there two in one? Nothing abides/continues alone. According to the Name of YæHúwaH all things continue and have in them Life, the Principle of ALphæh .5 +.5, enabling transformations, through which your Numbers are kept/suspended and revealed fully; having ALphæh/Seed of Life whereby you are never bound to a fixed/limited state, as Ein Sof—the Principle/Word/Seed of Life, weightless and not bound unto any one level of progression. You come in the Name of YæHúwaH in which your Names undergo transformation; therefore, Blessed are all who come and proceed in the Name of YæHúwaH. The Name is olam/eternal/one from which all Names come in pairs according to the Unity of the Lights—the state of OyinOyin—the configuration of Unified Rings OO of infinity/Eternal. How is it that you come via two Queens and not by one queen and one king as mortals come into the world? As Lights of Stars, you are extensions/offspring of Queens who watch over you as a hen her chicks, via the sun of day, and by night, via the moon, whereby YæHúwaH neither slumbers nor sleeps, watching over YishARAL in 12 hours and 4 watches of the night. The 12 hours activates functions of Wisdom; the 4 watches are according to the four sides of Understanding. The 4 watches of night are the flames of the oylah from the 4 sides of the altar which precede into acts/days/mornings/observations. The properties of the Lights are four squared via which the Queen of the South provides a square base for the upper Queen of the North. The two square bases rest upon each other. When the bases are aligned face to face or side to side, the crystals of light transmit patterns of thoughts pertaining to the placement of the lights which reveal the activities within the Name of YæHúwaH. As Breath expands, amidst the two bases, a cube of Wisdom appears. The cube of the Name has six sides, from which there are twelve, six on the outside and six on the inside as with the honeycomb; the two ends of each side/extension become the twelve branches/tribes/encampments of Wisdom, Understanding, and Knowledge. As the bases expand, all four sides are determined: the north, out of which comes the east, and the south, and the west. From the foundation in the west of the cube all concepts are released from whence comes the Seed/Concept/Word (*a Word is an assembly of thought*). The Name of YæHúwaH, being a House of two Queens: Chækúwmah/Wisdom and Bayinah/Understanding, extends and carries all ideas/seeds/concepts with them continually. The queen of the hive brings forth the Seed transmitter/the drone from within herself even as we bring forth from within us every concept and Principle of Light to build the House of YæHúwaH. The principle seed that the queen bears from within herself is capable to regenerate from generation to generation. As the queen carries the transmitted/extended thought, she builds the hive and establishes a mighty colony. The process of the drone/queen conveys how we transmit from one side unto the other side which occurs in flight or as the sun/base ascends within us, from our loin unto our Oyin Head. Hence, the base of the Oyin Body is the Zayin/7 which comes out of the Oyin/16/7. From the base of Wisdom—the sun comes circles of Light, which are transmitted thoughts/seeds. The Queens depict the **Head of the north/the Crown of the Mind**, which is as the moon that encircles all things night and day, and the **Head of the south/the Crown corona of the glans**/that rises and falls. *By the Union of these two Queen/Quphæhh/Heads all lands are governed day and night.* In the flight of the queen bee, the Seed of the Zayin Head in the south rises up unto the Queen of North. As the seed enters into *the Crown of the Mind—the eternal seed-egg of the northern Queen, it generates immortal Principles* to build a colony—the collective order of the House of The Name. Once the Crown of the Mind receives the Seed, the mind is impregnated unto Life and continuously bears the concept(s) as the Queen. The Seed of the Oyin are circles/wheels of Light, dispensed in

Yahushúo, notable is ALiyahu/Elijah, the prophet of Understanding and the Name of DæúwD/David which is also a key in this story, for in DæúwD, one achieves unity between two Names, whereby the Temple is built by the Knowledge of Yedidyahu (Solomon)—the Offspring of Wisdom. For the temple to be built, one obtains the colors that are within the Fruit of Knowledge, together with the constructs of Silver/Bayinah and Gold/Chækúwmah. Each Name in the narratives are instrumental to bring forth the meShiæch; the account is presented in the writings from each of the three schools of Thought. The Names in the progression that not of the inner House of Laúwi are the Names that are aligned amongst the branches with the Laúwim/Levites, through which the Word of AL, being the composite revelation within the Meek ones, is established in all of branches/tribes of the Staff for the end of the Age. The Scrolls of the Meek/Lamb have been sealed by the wax of the Neúwn-Chayit ring as a Defense until the end of the age, but as the wax softens by the Fires of the oylah altar, the full revelation comes forth from the scrolls. We are bringing forth the entire revelation of Knowledge in which is the total redemption of all Names and states in the world. As to the true vine, let us consider that the vine is the Single Voice of the virgins of Bayinah and Chækúwmah, through which all Names are birthed and nurtured. The branches of the Vine are the 12 Houses, depicted by the members within us that are disciples unto bearing the Fruit of Knowledge, in which SHUO is activated. When SHUO rises from the foundation, through the body of the kuwahn/priest, the Words of the Meek are upon the lips—upon the Rings of the Paúwah- Quphæhh/priest, then the end of this Age has come for the foundation has revealed itself fully and become extended through the entire body of the age, even as it is coming upon us now. **As all things are made by Bayinah and Chækúwmah, in the beginning, so is the first, the last, and the last, the first. Yahushúo is the account of Wisdom and Understanding rising within the emanations of Yahu—the Lights to bring forth a Perpetual State of the Eternal Kingdom.** Humankind, apart from this understanding, has taken the stories of Yahushúo and personified an iconic man. The Shayh/Lamb of the Age brings an end to the world of mortality, whereby all Names are liberated from the garments of corruption into the Temple/Body of the Meek, in which dwells Knowledge to renew all Names and their states of residence. Unto this end, we open the scrolls and the Words therein to bring forth the full revelation of meShiæch to be birthed within your Names. We make no compromise with the world, setting our faces toward the high calling of AL in meShiæch; we know comrades with us, for they make no compromise to accept this world as the inheritance of Avrehhem, but make progressions daily, forsaking the former and embracing the States of Light to which YishARAL are appointed to dwell; through the Name of Yahushúo, the Lights of Wisdom and Understanding rise unto the crown; whereby the Name is above every Name, and is the ruler; as the sun and the moon are given rule over the night and the day, the Name of Yahushúo rules in YishARAL; there is the Name of Yahushúo, and there is the Body of meShiæch; the two are intertwined as the Name of Yahushúo rises within the Body of meShiæch—your Name of Life; Yahushúo, later rendered as Joshua/Yeshua, Jesus—a late form of Iesous. Prior to Iesous the Greeks used the Name, Healand; translators left a trace of earlier writings using the Name of Yahushúo/Joshua as in the writings of Hebrews 4:8. The parables draw from the Túwrah/Torah; hence, the spellings in the scrolls embody inherent meanings in Names and messages they carry; the Model of Light; adherents to common TEXTS, as the Torah, Bible, Quran, Testaments, read the black printed text apart from the MODEL which leads to bigotry, isolations, wars, divisions of all kind due to the Word read and practiced without the SPIRIT of YAHUSHÚO; the SPIRIT Sanctifies the Vision of DaniAL as the MODEL of all NAMES to be offspring of ALhhim. The role of the Prince of Persia denotes that humanity is half-baked, an appearance of Wisdom (SHAYIN/21), to yet receive the transforming Spirit of Understanding that will follow in the coming Prince of Greece/YUVAN, by the Hand of MikaAL to affirm the MODEL in us all as created by the WORD of YAHUSHÚO. Values, 391/41^W: Wisdom

transformations according to the Concepts of Unity; 58/אָל: the full extension through grace; 2:2; 7:7 O=WYאָלֶּךָ See **Oshea/Hoshea**/OYאָ; **twelve**/אָלֶּךָ; **salvation**/אָוֶּיַךְ, OYאָלֶּךָ, אָוֶּיַךְ.

¹⁹⁶¹ **it shall be, Yæhh-Yæhh** (יהיה) אָלֶּךָ

the compound nature of illumination, the 15° of Bayinah plus the 15° of Chækúwmah which impart and cause becomings/appearances by the Names of HhaAúvim, the results of the 30 Emanations of Lammed, conveys the activity of multiplying illumination; activities/אָ of light/אָ to extend/אָ light/אָ, thereby containing the cause and effect. Values, 30/ל: ordering of Lammed; 1:1.

crystal blue diamond, yahlem (יהלם) אָלֶּךָ

stone of Gad, the Tree of Life, as the bright crystal of the sky; Yæhh's/אָ instuction/ל through many waters/אָ, hues of the transparent skies, brilliant as diamonds. Values, 85/אָ: Sayings of Light; 7:7.

³¹⁰⁴⁻⁰⁶ **Jubal; Yuval, jubilee, yaúwvel, yuvel,** (יובל) אָלֶּךָ

1=6:6; אָלֶּךָ:אָ=אָ ratio, pertains to the fiftieth year which designates an entrance into the Neúwn—the state of full extension, denotes completion, goals achieved, from all that goes out of the Neúwn, a harvest of Understanding results, a cycle of fulfillment; the movement of Neúwn configured as 12.5 years per 4 sides of the Neúwn Head whereby all camps are illuminated inwardly; 12.5 is translated as the Illumination of Lammed on all sides; the movement of the Mind, 12.5 years per side of Thought, forms the square/cube of Yuvel; in other considerations 49 Paths of Chækúwmah and the 49 Paths of Bayinah lead to the Liberated Mind of Neúwn/50; the Letters in the Name Yuvel convey administration and authority, namely the Letters Yeúwd, the Úwah, and the Lammed; the Bæyit Letter pertains to the lands in which the administration is carried forth, that is, in the States of being paired/Bæyit/אָ; the Hand/אָ to administer/אָ all unified/paired states/lands/houses/dwellings/אָ with mastery/the crown of conquest/ל; to attain/אָ equilibrium/אָ of form/אָ with function/progressions/ל; Yuvel is the results of the fiftieth—being fully extended whereby one's lap is full of the harvest of the land; the state of freedom denoted by the outstretched giving hand whereby nothing is held back in captivity; the Úwah in the Name is the means to form pairs carrying forth the Words of Horeb to comprehend how all things are associated; without the sense of how all things are paired there is no land to administer, and there is no unified body; rather, until the Úwah is seated into the consciousness, the body/the lands are void and divided into pieces which subjects them unto slavery. The power of the crown, which is the last Letter in the Name Yuvel, cannot appear while the body is divided—while one part is in opposition to the other. However, as the Úwah Power of ALhhim in the North governs over the lands/bodies, then the Lammed arises from the feet and spreads itself over the Head to display the glory of the ten jewels in the crown, one jewel for each of the ten lands. With the rod of the Lammed, the lands are free from enslavement which arises from division within the mind; a correlation with the lights of Sirius B and Sirius A as they come together every 50 years; these are 1:1 stars as Bayinah and Chækúwmah are 1:1; Sirius A is the brightest star as Chækúwmah appears; Sirius B is the same weight, though much smaller depicting Bayinah as the moon to the sun, as two stars they are 1:1; Bayinah, as Sirius B, is at the side of Sirius A and determines the move of Chækúwmah. Sirius B packs the entire mass of the sun into a body only 4 times the size of the earth whereby the 4 quadrants and sides of the Teraysarun are lit by Chækúwmah. When the two stars come together, they flip flop upon each other and release a flow of magnetic field lines which transmits their energies through a lens to all planets. This release of information every 49.9 years corresponds to the announcement of Yuval on the 9th day of the 7th moon in Apærrim, in association with the House of Ayshshur/Saturn/אָ, the sign of the coming Redeemer; the ninth is the beginning of the 10th day of Yúwm Kippur for the freedom of all YishARAL; Yuvel is the full verification of the House of Apærrim/Ephrayim

and the fulfillment of the shayh taken upon the 10th of Yahúdah. Values, 48/ጸግ: full transmissions of Light bonds; 12/ረ: the rod of instruction/guidance/movement; 5:5 *yaúwvel*, 3:3 *yuvel*.

hand, arm, yud, yeúwd (יד) ልሂቶ

the tenth power of HhaALhhim, the hand of might which has the staff, the means to reach into realms beyond any current state of dwelling; the hands move according to the Hhúwa-Gammal ring of Wisdom to implement the Principles of Light arising from the cardinal Numbers; to appropriate the unity of the foundational concepts in the Dallath which are in the Hhúwa-Gammal ring of ALhhim. Value 20/ሂ, for all deeds lead to the Tree of Life; the two hands of blessing of Aharúwan are 40 via which all things are made by the hands; 1:1 *ALhhim Numbers*; 4:4.

³¹¹⁵ **Jochebed** (*Yuwcheved*, יוכבד) ልግሂሂቶ

HhaSham's/ሂቶ substance/ልግሂ; empowerment/ቶ of the bonds/ሂ of productivity/ሂ and conscious/ፆ perception/ፈ; wife of Amram/ግግግግ/ግግግግ/exalted people and mother/maternal facilitator to maShayh/ግግግግ/ግግግግ/flowing of inner harmony, Aharúwan/ግግግግግግ/enlightened mind, and Maryim/ግግግግግግ/elevation, nurse of Chækúwmah. Values, 42/ፆግ: anointing unto development; 33/ረ: the role of conveyance; 4:4:4. See **substance**/ልግሂ.

³¹¹⁷⁻¹⁸ **day, yúwm** (יום) ግሂሂቶ

the activities/implementations/ቶ of all contained/ሂ within the vapors of Breath, being **the means to transfer thoughts/ግግ unto their full expression**—as light rays excite movement by the synaptic function and nerve impulses, to cause and control the activities of all within; to implement deeds by extending/ቶ the Unity/ሂ via messages/flowing of Words/ግግ; every day is a formulation of the offerings of antiquity; the offerings are the Origin of Days being offered by the Mind of HhaLammed in Mount Arrat; as we perform the daily offerings, we fulfill the day according to the Unified who spoke it into being and then fulfilled it through the offerings; the offerings are stolen when they are not made upon the day that they are formed for; a day is the unity of an evening and morning; “the Lights of a day rule at all times whereby they govern actions and instructions that rise from meditations; the Lights distinguish amidst the light (actions) and amidst the darkness (compound thoughts of meditations); the one of ALhhim sees that together they are a collective bond—good, SMB/Gen 1:18; twelve hours/parts comprise one day, which interval represents the twelve tribes/light designations and their services of Light rendered upon the foundation of the daily offerings; the 6 hours before the evening and the 6 hours before the morning are the hours in a 6:6 ratio with the directive rod in their midst, around which they turn unto each other, being face to face; the hours before evening and the hours before morning are as the two sides of the north and south that are face to face continually; note: **the morning oylah** offering unifies all inner houses to proceed in harmony with the ordering of the illumination **to observe and activate into deeds; the evening oylah** offering unifies all inner houses through **gathering in all observations, to examine, and to arrange the parts for their sequential levels of service**; a *yuum teuw*—a good day—is the collective interweavings of the evening and morning offerings; a day is an act whereby the hands/ቶ are joined/ሂ to fulfill the messages/ግግ; a decreed act of Light to unify and balance the House via the administrations of light; the phrase, “*The Day is at Hand*” conveys the activities of Light are present, resident within the twelve members, having been extended from the Mind of YæHúwaH; the phrase, “*The Day is at Hand*,” pertains to the Staff of the Lights of evening and morning which are in the Hand of the offerings; to follow the Staff we do not need a sign externally, nor a leader to arise from amongst us, nor for another prophet to declare the way, even though that which has been is renewed as you join, to overlap, the Rings within the Oyin Cycles of Thought, all within the Mind of YæHúwaH is forever encountered in their seasons communicated through OyinOyin overlapping circles. We are not waiting upon a Messiah to come, for the Offspring of Yæhúwah arises from the Rock/Tsur/ላሂቶ to be revealed in all who walk according

achieve/א unity/י and structured stability/פ among all expressions/ק; leadership to determine state of residence. Values with the Úwah, 156/יגפ: consecrated to the purpose of unity; domain displaying unity; Values, 150/גפ: kingly direction; the parameter Letters/קא equal the interior values/פא forming the ratio of 9:9. See **Joseph/קפאא**.

Yoúwphæph, (Yoúwphæhh, יעוּפֶהֱפֶה, יעוּפֶהֱפֶה)

from the root אפפפפ, to be flying, soar, to attain heights; the Yeúwd activations cause an attentiveness at altitudes in which your spirit is tasking; to act/א with understanding, as the eye of an eagle/ו containing/י sayings for unified mouths/קא; as birds feed mouth to mouth; to obtain insights by being mouth to mouth; an ascent/וא into the gate where mouths/קא meet/join/י. Values, 66/אפ: a unified staff of those joined; 9:9

³²⁷⁰ **Jaazer, Jazer (Yazeer, יעזיר, יעזיר) אאאאא; (Yazar, יעזר, יעזר) אאאאא**

to be helpful; to act/א with understanding/ו that penetrates/א intellect/א; an assistance, aid; to succor; to make manifest/א comprehension/ו of a goal/א for the activities/א of intellect/א; also: enclosure—an area providing succor; a city/dwelling place assigned to Gad/א√energy of assimilation and appointed for Merari/אאאא/skeletal framework. Values, 287/אאא: mastery of expressed goals; 297/אאא: mastery of transforming words.

³²⁹⁰ **AL Jacob, Yaoquv (יעקב, יעקב) אאאאא, אאאאא**

אאאאא, AL-Yaoquv [SMB/Gen 35:1], the 9:9 ratio is in accordance with the Houses of Knowledge which are 36/9; the attainment of Understanding/וא sanctifies as house/אפ; The Head of Knowledge through which is fulfillment to follow through unto the end/culmination; a supplanter: to grasp/א the heel/אפ; *lit*: the hand/א follows through/אפ; to receive/א a reward/אפ; depicts the spiritual Mind of YishARAL/אאאא, as it wrestles for mastery of Oshauw/Esau/אא/√mirroring of mind who brings the Seed of Yetschaq/Isaac into an outer form of man (compare Yahúdah/Jude 8-9): to supplant the flesh and overthrow waywardness and rebellion to Unity; as the twin of Oshauw, Yaoquv supplants/overthrows underlying principles of the mirroring twin, Oshauw/Esau; Yaoquv is the Nature of Mind to comprehend all within itself whereby the Mind is able to bring forth the twelve branches of Thought; Oshauw is the mirroring of mind whereby the mind bonds with the offspring of Cham for manifestation; the mirroring of Yaoquv through Oshauw/Esau is the basis for the two tablets/sides of mind, the mind mirroring itself is the means of Ræuch/Spirit to enter into manifestation as maShayh/Moses enters into Bæyit/House of Pharaoh whereby the Name enters into manifestation; the mind of Yaoquv comprehends itself for expansions into Names/heavenly realms and into transformation modes/earthly realms of YishARAL; the nature of Name projects itself through unions with the order of expression: Avrehhem establishes bonds with Chayit and unites with Hagar of the House of Pharaoh to bring the Concepts of Name into a foundation for transformation/unfoldment; Yetschaq/Isaac establishes the understandings/wells of Avrehhem and is acknowledge by the offspring of Metsryim/Egypt—the Philistim, to rightfully dwell in the land; Esau—the mirror of Yaoquv unites with the offspring of Chayit, the Chitti, and Egypt—the daughter of YishmæooAL/Ishmael, to bring the House of YishARAL into the lands to sojourn until they surrender to the Fiery Mind of Yaoquv [OvadYah/Obadiah 17-19]. YæHúwaH will not reject the offspring of Yaoquv but will tend the young on behalf of the founding Fathers; **Yaoquv is mind achieving/א the eternal and conscious Oyin/ו abode/א of unity/a house/א**; one who acquires/א understanding/Oyin/ו of the Kingdom/א in all manifestations/א; the giving/א of understanding/ו to abide/dwell/א in unified forms/א; to supplant a separate consciousness of (latent) body form. *Mastery over and making peace with the latent forms/אפא* begets YishARAL/אאאא/*the active manifestation of the twelve light thought categories of soul*; the equation for Yaoquv requires an ÚWah as it appears in HhaTúwrahh/Torah TK/Lev 26:42, whereby the formula is 9:9 conveying the totality of Life gathered into one, the ability of the mind to orchestrate the unity of all offspring. Values, 11/א, Tree of Life, 182/אאא, the crown of soul and body; 9:9. See **soul/אאא**.

Wisdom and within the boughs of Knowledge whereby one fills their houses with Knowledge; the state of abiding beneath a hanging vine; **having the joy/laughter of Understanding**, state of immortal occupancy of the lands, characteristic distinguishing the offspring of faith; the mastery/ገ of the branches/ገ according to their mission/ገ and devotion/ገ; being loved; happiness; attainment of rest/ገ arising out of the transformation/ገ of statute/Principle/law/ገ, even as joy flows as meditation breaks open in spiritual release, transforming the code of the black text unto the white text revelation; the joy that occurs via transforming from one state unto another; *the offering of Yetschaq/Isaac* teaches us that YæHúwaH desires a living sacrifice; though YæHúwaH tells Avrehem to sacrifice the unified offspring of one’s Breath, YæHúwaH explains that the acceptable sacrifice is to offer our son—our *potential construct of the formative, congruent Rings of our Breath*; through the inner harmony—*hashah/ጸጸ* our offering becomes the perpetual emanation of Wisdom. Our birth within the Oyin Lands is through our inner harmony, being the formulations within us that are called/read to bring forth living emanations from our Name that are appointed unto the Unified Name; doing the commandments YæHúwaH expands our understanding, as it is written: Blessed is the doer, not the hearer, of the Túwrahh. YæHúwaH gives us explanations and teachings that we would not otherwise receive as we obey and do the unified Words. *Laughter* begets Yaoquv/ጸጸ/ጸጸ/*supplantation/overthrow of outward dominance by attaining an understanding/consciousness of the holy within; the birthing of Yetschaq occurs as we cross into the ten lands of the Oyin Body wherein we bring forth the fruit from the loins of Yaoquv/YishARAL; the succeeding goat/epoch to Núwach*. Values, 208/ገ4: knowledge of assignment/service/ascension; 1:1. See *soul/ጸጸጸ*.

3334-38

Jezer; agent to create, manufacture, fashion mind, yatser (ገገ) ገገ

to narrow, mold into shape; to determinate: thus: instinct, an inclination being a facet of recall, impulse, drive, nature, being; also: a thing created, fashioned; activities/ገ in pursuit/ገ of mastery/ገ; a means of achieving/ገ the transformations/ገ of knowledge/ገ. Values, 300/W: Wisdom; 2:2.

3444-45

to burn, kindle (yaqad, yeqad, ገገ) ገገ

to ignite; to glow, blaze; the gift/ገ of holy/ገ insight/ገ; result of being numbered/visited (SYM/Ex. 4:31); burning, as upon a hearth; note: the children of YishARAL are kindled with the fire of wisdom; to impart/ገ the holy/ገ in the gates/ገ. Values, 114/ገገገ: smoke (holy thoughts) emanates through the gates; 33/ገገ: the role of perception.

3947-48

he took (yeqach, ገገ) ገገ

to take, appropriate, claim; to grasp/ገ the domain/ገ of labors/services/ገ. Values, 118/ገገገ: crown of blessing for work. See *take/ገገገ*.

3355

Joktan, Yúwqten (ገገገ) ገገገ

from the root *qatan/ገገገ*, meaning “to be small”; reduced, little; the younger; the microcosm; private: all concepts conveying the sense of humility; to administer/ገ the individual parts/ገ in relation to/ገ the formulation of the whole/ገ; note: Yoqtan manages the humility position and oversees the micro aspects of our Name; ገገገገ bears or brings forth half of all attributes that comprise the foundational Name; there are 26 founding attributes, and Yoqtan bears 13; to manage/ገ the kingdom’s/ገ counsel/unity of minds/ገ to flourish/ገ; he/ገ abides/dwells in/ገ the community/ገ for full extension/ገ; 5:5. See *small/ገገገ*.

3364

wakeful (yeqats, ገገገ) ገገገ

to awaken; to arouse, wake up; to accomplish/ገ a holy/purifying/ገ change/transformation/ገ; activities/ገ of the dominion/ገ of righteousness/ገ. Values, 200/ገ4: state of knowing.

dear, precious, rare (yqær, ገገ) ገገ

state of Aharúwan prior to the creations of the world, ZekerYæhh 14:6 indicates the Word Seed of

fiery wand of the tongue. One who regulates the flow of thoughts carried in the Yarrdenn is a Master; mastery is conveyed by the phrase, the Hand of the Yarrdenn/ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ/ *The Most High Yeúwd-HhaYarrdenn*; the Hand/Mastery/ᐱ of Knowledge/ᐱ of the Teraysarun/ᐱ perfection/completion/ᐱ; to be baptized in this river is the opening of the Seed of Wisdom in the Waters of Understanding, whereby one is born from above into the House of Dan; the entrance into these waters formulate new lands for the embodiment of the Names of YishARAL [Yahushúo/Joshua 13:27], the waters in which we are baptized are unto the lands/states in which reside: i.e. the immersion in the Yuwm-Suph/Sea of Reeds leads to the lands of the Wilderness/Sekkut, which is the birth of Chækúwmah from a SeedName; the immersion into the waters of the River Yarrdenn, leads to the lands of inheritance, which is the birth of Bayinah; we enter the Yarrdenn as the waters/collective gathering of Names by the attainment of Knowledge; note: to cross the Yarrdenn is to fulfill the purpose of our descent: we go across/ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ as Oovri/Hebrews/ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ to inherit States projected by Chækúwmah in YæHúwaH—unto the full extension of Name through Understanding; Yarrdenn is a gate to enter the 10 States of Verification, within the waters are the kuwáhnim/priests of Aharúwan and the ark upon the shoulders of Qahhath which open the waters of Yarrdenn for the tribes to go beyond; crossing the Yarrdenn River is going to another side of Knowledge or Mind whereby we go beyond our current state of Mind unto another dimension of the Light of our Names. We move into extended parameters of our Names—within constructs/numerical and word formulas of our branching Mind to create a new state of habitation! As we receive from the Light of the Fathers stored within our SeedName the parameters of one’s dwelling state changes. We go beyond the state we made in Metsryim by rolling off of our shoulders the former body of Metsryim as we cross the great divide, known as the River of Knowledge [Yahushúo/Josh 5: 9], circumcising again to release the new dynamics of a Seed [House of Beniyman]; on the other side we create a new embodiment to house the Light drawn out of our Seed through our sojourning. We establish the parameters for a new manifestation in accordance with the formulas emerging from within us—those developed at the altars—the heart of Wisdom and within the waters of our origins—those of Understanding. New habitations are of the formulas of Wisdom and Understanding through which all things are made which come forth upon the circumcisions of the Seed coat [Mishle/Prov 8]. As illustrated in the Letters of the Alphabet there are two sides of the Letters; one side is invisible—*the Numbers of Light*, and the other side is the visible—*the Letters of Light*. Formulas obtained within our SeedName enable us to go beyond. We exceed prior definitions and thereby enter into that which is becoming from our SeedNames. By the new compounds of our Numbers we form new States of Letters to create a new habitation [See BHM: The Alphabet, Part 2, The Letters]. The extended parameters range from 1 unto 49—a seven-fold state of the Numbers and Letters of our 7 Rings/Eyes [7x7]. The Letters robe us according to activated congruent Numbers formed through ascensions of one’s ALphæh-Seed. From your beginning state unto your Taúweh/Totality, we move from one state unto the other according to our levels of transformation of mind. Expansions with our SeedName occur via implementation of the ALphæh Principal through our hands/deeds/ᐱ/10, whereby we cross over the Yarrdenn and enter into seven progressions of ten unto 70/Oyin—the perfect State of the Unified Consciousness. We forgive or release 49 times—from our seven-fold position of completeness—lest we hold anything within our Seven Eyes the karma of this world which maintain limited thoughts of another. We dismiss the imperfections and limitations of stature that hold one to an incompleteness of transformation. No one can hold a sin against our name unless we agree to hold it there also; hence, it is with Understanding that we hold no grievances within the Eyes of our Name. As YæHúwaH holds not our sins within the Union of Lights, lest the Union be held to mortality, so we forgive others lest we hold ourselves to their mortality. Hence, we release all sins, lawsuits

7521 **to wish (yirtsah, יִרְצֶה) אֵלֶּיךָ**

active/א desire/א-4; to want; to be pleased; to be accepted; to manifest/א a mind/4 transformed/ח by light/א. Values, 305/אW: assimilation of light. See **wish/will/א-4**.

3417-19 **to become green, yerræq (יִרְק) אֵלֶּיךָ**

vibrant, healthy, flourishing; prosperity, success; depicts an ever-abundance, eternal life, as the evergreen (SMB/Gen. 1:30); to acquire/perform/א according to the knowledge/4 of the holy/א; giving/א thoughts/4 that distinguish/א; green herbs, vegetation, verdure; verdancy, foliage; also: to spit, expectorate, as a plant exudes fluids; central thought as the colour in the midst of seven Values, 310/אW: Wisdom's handiwork/gifts; 3:3.

3423 **to inherit, take possession (yerash, יִרַשׁ) אֵלֶּיךָ**

to occupy, dwell; to succeed; a legacy, heritage; *lit. to manage via the Thoughts of Breath*; to perform/א Knowledge/4 according to Wisdom/W whereby the branches are joined to the base; to handle/א the Knowledge/4 of Fire/W; to initiate/fulfill/א the thoughts/4 of Wisdom/W; also: to seize, conquer, consume: the sons of YishARAL/א-4W א inherit/consume/possess the land of Kennon/Canaan/א-4W and all inhabitants of Cham/א-4W—that is, the offspring of Sham/א-4W ignite the patterns/forms into a House of Wisdom/Fire, whereby we attain an immortal form/body; the performance/acquisitions/א of the Mind/4 of Wisdom/W; note: *yerash* is sometimes translated as “to drive out,” in which cases the context had been better served by the rendering, “to thrust out,” even as seeds of a plant are expelled/thrust forth to take possession of the land; the phrase in English, to drive out/W א-4, is understood to possess and bring together into one the two parameter rows of the Letters—the row of ALphæh to Zayin and the row of letters Semek to Shayin, whereby we integrate/א Knowledge/4 with Wisdom/W [Chamesh haPekudim/Numbers 33:52]; possessions are attainment of Knowledge coupled with Wisdom—we possess property States as we enter them; therefore we enter into the Promised States via Knowledge according to Wisdom; we are birthed into a Wudah to be manifested/to inhabit for knowledge; when we die we continue in the knowledge attained by formulations of Words from our Name; **we speak according to the Words of our Names, thereby the flow of the Life of our Names form states of their immortality whereby we enter into our inheritance as the lands of the Words of our Names**; as the Life comes out of our Seed, there is a body to enter; likewise as the Life of our Names flow from our mouths we form the lands of our inheritance; possessions are held only by our Name. Values, 51/א-4: the perfection of ALphæh/Principal. See **possess/א-4W**.

5375-78 **lift up (yesha, יִשָּׂא) אֵלֶּיךָ**

to rise up, accept; to ask; to give/receive/א an assimilation/W of principles/concepts/א; to acquire/א the wisdom/W of principle/א, whereby there is an elevation/lifting up. Values, 311/א-4W: to utilize a manifestation of principle. See **exalt/א-4W**.

3427 **to sit, dwell (yashav, יָשָׁב) אֵלֶּיךָ**

to inhabit, take up residence; the action/א of fire/wisdom/W to become blessed/manifest/א; to live, reside, abide, settle, populate; to stage (set something up); activity/א of Spirit/W residing in form/development/occupation/א. Values, 312/א-4W: wisdom receiving form.

3437 **Jashub; population (yeeshuv, יִשׁוּב) אֵלֶּיךָ**

settlement; also: explanation, consideration; the activities/א of fire/wisdom/W to fill/א a formation/א. Values, 318/א-4W: wisdom activating labors/services.

Yishvi, Yishúwi (יִשׁוּבִי) אֵלֶּיךָ

Through the alignment of all parts and the placement of the stones one unto another, the Faces of Light—being the full expressions of ARAL appear. The Name of Yishuvi is one of the 70 Names of consciousness that comprises the Great Assembly. Through the Name of Yishuvi, we affirm what belongs together or does not belong together. We know how to equate the compatibility of

Name/positioning in YæHúwaH, is saved/reclaimed to fully rise unto its splendor; to gather the fruit from the decaying stem; to redeem with 70 pieces of silver—the value of Oyin/Understanding for via Understanding one beholds the value of all within whereby it is redeemed from the spoiler. Values, 380/7W: wisdom’s utterances. See **Yahushúo**/OWYאב; **salvation**/אֹיֶתְוֹ, אֹיֶתְוֹ; **nobility**/OYW; 7:7.

⁵⁴⁰¹ **jasper, black onyx, yesphaeh** (ישפה) אבן־זכוכית
stone of Nephethli, coming all colors of Light, layered radiances, givings/ל of the Fire/Wisdom/W to display the Faces/7 of Light/א; Values, 53/א: quests for ascensions/communications of mind; 4:4.

⁵⁴⁰¹ **kiss, touch, fasten** (yishah, ישה) אִשָּׁה; (yishaq, ישאק) אִשָּׁה
giving/ל to elevate the brow, to bring to the fore, a kiss/אִשָּׁה(י), a kiss brings to the surface what is within the breath; an acceptance of a position; Judas kisses Yahushúo in the parable to denote that the former consciousness acknowledges the supreme consciousness with a kiss of acceptance whereby what is formed gathers its former teachers around them and kisses that which it is now embracing; to accept/ל Wisdom’s/w consecration/א; Wisdom/w regulate/א the pulse/breath/א for we embrace our pairs/sides to which we belong. Values, 410/א: wholeness shared; 405/א: wholeness in life. See to **kiss**/אִשָּׁה; **shack**/אִשָּׁה

³⁴⁷⁴⁻⁷⁷ **Jeshar, Jasher, Jashar; to go straight** (yashar, yasher, yosher, ישר) אִשָּׁה
just, upright, pleasing, agreeable; fair-dealing; to be straight; straightforwardness; to be righteous, honest; having integrity; to make manifest/ל the strength/w of the King/4; to give/ receive/ל wisdom/w and knowledge/4; base root of YishARAL/ל4אWל; as formulation of Caleb/אִשָּׁה/ *forcefulness*: to be committed to the path. Values, 510/א: the measurement of holy activities.

³⁴⁷⁸⁻⁷⁹ **Israel, YishARAL** (ישראל) ל4אWל
the writings of the Fire of ARAL; the Hand of Fire/Wל inscribing and managing strands of Light as they are woven from the spirit’s fire into soul, drawing out strands of gold, silver and bronze of ARAL; the inscriptions of Fire of which are Names and Words of AL; those born of Fire verses those born of space or form; hence, those of YishARAL make fire offerings and house the fiery teachings/law as the fiery emanations of ARAL; “the Prince of AL” for the collective strength and majesty within your twelve branches of Light whereby you belong to the Court of the YæHúwaH, as begotten by the Queens/Full Counsel; to be straightforward: the uprightness/אWל of AL/God/ל4; **a collective order to be head/אWל, of all nations/processes of thought, to whom is given the concepts/4 of instruction/ל within the United Order/ל4; thus rendered as YishARAL/Israel—the appointment/tenth power/ל of the Prince/Shar/אW within the United Order/ל4** [Sepher Maoshah Berashshith/Gen 32:29]; the state of meShiæch, the head, from whom proceeds all concepts of instruction; the 22nd generation from Adam/אִשָּׁה, indicating formation of the *Táúweh* nature/א; the head of the nations/processes; appointments of knowledge/mastery according to *measures* of Wisdom, YishARAL is the agreeable/co-operative state of parts mutually abiding together; the success of Yaoquv/אִשָּׁה to bring all branches of thought together for shallam/peace; to be pleasing, agreeable; you who strive and prevail with AL-hhim/אִשָּׁה/Principles of Light; to be upright, straightforward, righteous and just whereby you prevail over darkness with the might of Angels: Name given to the minds who strive and emerge as a Prince with Light Principles and who, thus, submit to abide agreeably together for the soundness of one Body/Man/Loaf (SMB/Gen. 32:29); the virtue of being vertically aligned; the activities/inscriptions/ל of the Fire of Life/Wisdom/w are known and principally displayed/4 in the unity/4 of life’s order/ל; note: a name change from *Yaoquv* to *YishARAL* signifies achievement of compatibility with creative spheres/natures of being; signifies branching forth of your name into twelve tribal/branches of light: RAúwaben/sight; Shamóunn/hearing; Yahúdah/reins; Dan/lungs to judge; Ayshshur/stomach to verify;

Gad/mouth to assemble the fortunes; Yishshakkar/glands/stimuli to labor/seed-egg—state of Consciousness; Zebúwlan/intestines to honor/dwell; Aphrrim/penile glans to extend and cause growth; Maneshayh/testes for transference; Nephethli/heart to meditate; BeNiyman/seed of perpetual renewal: tribes are paired as Yahúdah and Apærrim, Yishshakkar and Maneshayh, Zebúwlan and BeNiyman, RAúwaben and Dan, Shamoúnn and Ayshshur, Gad and Nephethli; the activity of Light which comprises your member/organs are considered the houses of your branches, not the member itself; as sight still operates without eye balls; you can still hear if your ears are shut, etc.; the state of residence of your members is the concern of the awakened; the sleeper does not know where they are or what house they are living in; the calling of the twelve disciples/learners is the calling forth of your inner kingdom; the sending out of the twelve conveys the projection of the inner kingdom; the tribal branchings contain aspects of mind; every member of the inner tabernacle contributes to the operations of the mind; the House of YishARAL (Apærrim) signifies *expansions/blessings of Mind*; the House of Yahúdah, the *discerning of values/governing nature of Mind*; the joining of these two branches is ultimately necessary for humankind to comprehend its nature fully and to unite as One in peace; Wisdom has designated the parts of your Name into twelve camps, *being one body with twelve parts, a Tree of Life with twelve branches. YishARAL is One House; the southern kingdom of Yahúdah is the Reign of Light from the qedam/east to the full ascensions in the south whereby it rules over all manifestos/observations; the northern kingdom of Apærrim/Ephraim rules over that which is concealed within all that is gathered from the Lights; together they are morning and evening, one day.* Values, 541/אֲמֹנָה: the composed inner kingdom reflecting the Concepts of ALhhim; 64/אֶפְרַיִם: the structure of the Teraysarun; 6:6. See **soul**/W77.

3485 **Issachar, Yishshakkar** (יששכר) אִישַׁשַׁכָּר

hire, wages, reward, profit, remuneration; one of the twelve emanations of Name, a distinguished branch/tribe of light—Yishshakkar, occupying the lands of the labor/motivational glands, including the prostate, adrenals, pancreas, thyroid, thymus; corresponds to the right index finger and the second month of the year; to appropriate/א the Fire/w of Wisdom/w within the branches/י of mind/4; comprised of two words: Wא/there is אִישַׁשַׁכָּר/a recompense/karma to all activity/labor; Judas Iscariot is Yahúdah ben Yishshakkar, a discerner of labor/roles, who conveys the rewards/payment and labors of his master; the kiss of Yahúdah/Judas shows agreement/acceptance with the role/mission of Yahushúo; the death of Yahúdah/Judas conveys that your mission must be seated/established within your house of labor before it is accomplished by your Name; thus, Yahúdah precedes Yahushúo in being hung as the disciple joins his master in hanging up the flesh in preference for the Oyin Body; Yishshakkar is symbolized by the donkey in Túwrah literature as the beast of burden/labor. Values, 830/אֶפְרַיִם: measurement to compose direction/order of activity; 83/אֶפְרַיִם: interchange procedures/faces of processes; 7:7. See **soul**/W77; Ref: The Family of Yishshakkar Túwrah Light Study, CHP/Numbers 26.

1540-42 **uncover** (yathgol, יתגל) אֲחַלֵּךְ

to expose, lay bare; to make manifest/א the measurement/א of procedures/processes/א and roles/א. Values, 443/אֲחַלֵּךְ: to measure the flow of life's order; a complete drawing out of process/procedure. See **reveal**/אֲחַלֵּךְ.

3489 *pl.* pins (yathedot, יתדת) אֲחַלֵּךְ; *sing.* nail, pin (yathed, יתד) אֲחַלֵּךְ

a peg, wedge, stake, key, nail; **to manage/א the corners/א of the temple/א unto totality/wholeness/א**; a metric foot; a means to write, as a stylus or cuneiform wedge; **to wedge** together parts via cords of thought; **a key** whereby one has access through the gates/corners; to manage/א the corners/א of the teraysarun/א; the pegs/cords are of Wisdom which hold together all aspects of Knowledge: Yahúdah/kidneys/liver/purification/value determinations wedged into Nephethli/heart/mediation; Apærrim/penile glan/adornment wedged into Gad/mouth/sayings; Dan/lungs/judgment of Breath wedged into BeNiyman/gamete/extensions/generations and RAUwaben/eyes/vision wedged into Zebúwlan/in-

testines/dwellings; [Pin of Wisdom/RAuwaben in Zebúwlan, Shophetim/Judges 4:21, Ezra 9:8; Pin of Wisdom/Yahúdah in Nephethli, Yashoyæhu/Is 22:22-25, ZecharYah 10:4]; the keys to the temple are cords/strands of thought that can open the corners and grant access; the **pins are comprised of thought cords that maintains the branches of Knowledge with Wisdom**; Yahúdah is fused with Nephethli at the left arm pit corner whereby the complex thought of value determination maintains meditations upon wealth—gold, silver, and bronze; Apærrim is fused into Gad at the neck whereby the mouth is dedicated to blessing with words that formulate garments/woven strands of thought with grace and adornment; Dan is united with BeNiyman by infusing Breath into the seed sac at the groin opening via the union of the necks of BeNiyman—the Breath carries the complex thought to maintain productivity and extensions for fruitfulness; RAuwaben is fused into Zebúwlan at the right arm pit and positioned in the cheeks/lower faces by the anus whereby the eyes are fixed upon the occupation of Principles that determine our residence state; as thought Names are joined into one, four faces are restored to the Teraysarun complex at both ends whereby the value of the faces is heightened to eight—to comprise the full expressions of eternal life; thereafter we read everything to the eighth power; the results of joining the corners yields two heads into each side of the mishkan whereby there are four faces per side in accordance with the six sided cube and its configuration of 16 (4 x 4) components per side; the pins are depicted by the clavicles that maintain the upper corners in place as the heads of the humerus are positioned into the scapula; likewise the heads of the femur are seated into the coxal with the supportive strands of the pubis; the sphenoid illustrates the nature to wedge members from the skull/base of cranium; the wedge shape facilitates movement/expansion/support; joining the corners with the tent pegs causes the letter Taúweh to appear at the Teraysarun base/foundation. Values, 414/ΔλX: corners of the temple united; 814/ΔλXX: to compose the corners to fortify/fulfill temple proceedings. See **Sisera**/אֶרְבָּבָד.

³⁴⁹⁰ **fatherless (yathowm, יתום)** מְיָחֵד

orphan; one bereaved, desolate; to be deprived/א of the measurement/× that unifies/י the composite body of man/מ; without father/guide/giver of life; one yet to know the intrinsic values that comprise one's foundation; the active/א state of the maggot/מְיָחֵד; one yet to be born or brought forth. Values, 456/יגX: alteration in the scope of unity; 51/א: open to/seeking principles.

³⁴⁹⁸⁻³⁵⁰⁰ **Jether; lobe, caul (Yeter, יתר)** אֶבֶן

priest of the subconsciousness/land of Midin/Midian/יִתְרֵי; what survives; what remains, or is left over; a surplus, excess; the caul/lobe is a fatty-bodied substance/excess pertaining to the liver and to the kidneys (TK/Lev. 3:4) that is to be presented as a sweet aroma on the altar/heart (*ref.* BHM Túwrah notes, TK/Lev. 4); that which is carried over by the Numbers belongs with the fat, for the Values are the means of elevating all parts with measures of grace, whereby the extent of grace is determined for each offering; means of attaching an offering to the wood, whereby it is hung by the lobe, as the lobe of the ears are *the means to hang the offerings* of Shamoúnn, the lobe of the throat to hang the offerings of Gad; the lobe of the neck is the means to connect body and mind and cause them to hang together; also: a cord; a string connecting events and achievements—including training and achievements previous to conception—with the present form of occupation; what has accumulated from our learning at the hands of angels, and from whence we draw out strength via recalling and bringing forth that which has been deposited; to exercise/א the totality/× of knowledge/א; to present/א the compositions/× of knowledge/א; the collected knowledge acquired via events, learning, achievements, *etc.*, as pertains to the inner, resident glory/ liver/Δθ/keved and as pertains to the administration of being complete/kidneys/ מְיָחֵד/kalayot; also: what is to our advantage; a deposit of our surplus of understanding; a profit from learning, rest, and confidence; memory of deeds, studies,

3532-34 **meek one, lamb, kevash (שכבש) Wጵጵ**

to be humble, gentle, submissive and compliant—the state of the members abiding in pairs, whereby one does not exalt itself above another, the meekness of all members cohabit in one body in mutual support of each other; a community of cohesive thoughts and members depict those who are meek, to demand little but to give all freely, for such is the state of the parts that reside to make a body/house; the basis to make an acceptable daily offering; a mystery, secret; also: to conquer over all states whereby the meek inherit—are given the spaces to dwell in, for nothing foreign nor not in agreement is granted access into the Lands of Hhakuwáhnim; thus to occupy, suppress, subject; **to submit**; a footstool; to rape/open the interior of a seed/body, subdue; to preserve, pickle; to hide; *ref.* to the branches of a Name, which are preserved/canned in the body of Names; *lit.*, branching/ጵ of the united Body/ጵ of the Wisdom/Fire/W: as the branches of life unfold to a perfect form, those within the body of ARAL are known as “the sheep of YæHúwaH/ጵጵጵጵ”; note: when Yahuchánan/ጵጵጵጵጵጵ/John sees Yahushúo/OWጵጵጵ, one declares, “Behold the Kevash/Lamb of ጵጵጵጵ”; for in the Name of Yahushúo one perceives the rising of Wisdom and Understanding that causes the branches of a Name to be fully extended; the seven lambs of the *moadim/chag* are the complete and perfect state of Knowledge that rises from the unified body of the *ayil/ram*; the seven lambs are as the crown upon the Rod of Understanding; in order to have full revelation, one must have a unified body from which the revelation arises; revelation is dependent upon the state of the unified body or *ayil/ram*; what is revealed in the mind is dependent upon the house of the *Ayil/Ram*, which is the state of unity of paired strands in ALOZAR; to say that Avrehhem rejoiced to see the day of Yahushúo (John 8:56; SMB/Gen. 22:9-18) indicates that Avrehhem saw the seed becoming fully extended from the Shayh/ጵጵ: Avinu Avrehhem/ጵጵጵጵጵ ጵጵጵጵጵ beholds the Shayh as the level of Name Yetschaq/ጵጵጵጵጵ becomes the oylah; the Light of the Shayh is beheld as the Lights within the Staff of Aharuwan are completely extended, one beholds the foundational concepts of their Names becoming caught/contained in the midst of their branches of life whereby the Shayh/ጵጵ of Wisdom arises into the branches/Wጵጵ with honor/a ram/ጵጵጵ. Why is Wጵጵ translated both as “lamb” and as “mystery/to hide”? A lamb/ጵ is the concealment/internalization of the branches of Mind: a lamb/body is an occupation of ALhhim: *the branches of life are forms of Fire/Wisdom which are continually being modified/transformed*; the extent of our branches of Wisdom/Fire formulates the lambs for the daily offerings—the size and the color of the wool; the branching developments of Wisdom are held in the lambs; via the *oylah* offering all that branches daily are released in the *kevash achadd*/morning oylah and the *kevash shani*/evening oylah; the *kevash* is an offering of Knowledge, being of the branches, verses the *Shayh/ጵጵ*, which is an offering of Wisdom, being of the core and foundation; we serve daily according to the unity/*achadd* of our branches, and we establish/*shani* the progress each evening; the two *kevashim*/unified meek ones for the sabbath are made from the same house as the morning oylah, which establishes a unified base for observation and proceedings into the next side or dwelling; the one lamb of the morning is for opening the mind into all that has been released through the night and to fulfill the sayings of the evening; for the sabbath day there are two additional lambs to establish a platform of residence, creating a foundation/two to pass through the gates, each portal is formed by two sides/unified faces of meek ones, whereby together we enter into the house of the shavbet. Formula: $W \times ጵ = ጵ \times ጵ$ —that is, the lamb/Wጵጵ equation is balanced with the *Lammed/ጵ* instruction. in that the lamb belongs to a flock, being shepherded. Values, 322/ጵጵጵጵ: wisdom’s branches of the house of Understanding; 4:4. See **lamb/sheep/ጵጵ**; **offering/ጵጵጵ**; **sabbath Xጵጵ**, **two lambs** ጵጵጵጵጵ ጵጵጵጵ.

3540 **to roll (Keedare, כדר, 4ΔΥ**

to make round, round off; spherical; globality; rotundity; cell, cellular; corpuscle, globule, ball; *lit.*, branching/Υ radiates/Δ a thought/4. Values, 224/ΔΥ 4: knowledge branches through insights.

3540 **Chedorlaomer (Keedarelaomer, כדרלעמר, 4מׁוׁל4ΔΥ**

to roll/4ΔΥ a lesson/ל into a sheaf/4מׁוׁ; an inner king with Avram/מׁ494; *lit.*, a branching/Υ that radiates/Δ thought/4 unto/ל conscious/ו gathering/מׁ of knowledge/4; a master of Oylam/מׁל60/*concealed strength*; governing power joining Abram/מׁ494; a master of unfolding the writings of light, as sheaves concealed within the human tabernacle pertaining to all discovered under the consul of Arioke, to roll up a collection of thoughts, to record light constructs into the energy fields; comprised of two words: *keedar*/4ΔΥ meaning to roll/spherical/branching radiates a thought, and the word, *omar*/4מׁו meaning to bind/understanding reflected in the mind. Values, 564/ΔפפX: to measure a domain with structured insights. See **Gomorreh**/א4מׁו.

3541-42 **thus, there, kahh (כה) אַׁׁ**

that way, so; here, this way, now; *lit.*, the extensions/Υ of illumination/א. Values, 25/אׁׁ: branchings of light; 2:2.

3547-49 **priest, kuwahen, kehen (כהן) ׁאׁׁ**

mediator between ALhhim and OLiyun, one who bears/carry the Illumination of the Neúwn through branches of mind; servant of all; *a kuwahen* ׁאׁׁ *is one who upholds the branches of the Twelve according to the Illumination of Mind* [CHP 18:1]; the enlightened mind and the servant thereof on behalf of all levels of consciousness, a teacher of Numbers first, and then the Words; *lit.*, one branched/Υ in the illumination/א of the Directive Mind/ׁ; *the branches are upheld according to the Illumination of Mind*; the Tree/Υ of Life/א extended for productivity/ׁ; a branch/Υ bearing the Illumination/א for all Offspring of Neúwn/ׁ: the branches/Υ of light/א extended, far reaching/ׁ; to branch forth/Υ the light/א in all dynamics unto perfection of being/ׁ; to assist every Name to branch forth the inward Nature of Light unto their full extension; thus there is a priest for every House; however, the *kuwahenhagedaúwl*, the high priest, is the servant to all Houses; a priest of Aharúwan/Aaron is according to lineage; the position of each Name within the House of YæHúwaH prior to the formation of the worlds is the position of the Name as it is appointed and sent into the worlds; every Name is positioned and serves as an allocation of Wisdom; the *kuwahenhagedaúwl*/high priest is appointed by YæHúwaH in every generation—state of progression and suspension of thought; there will always be a *kuwahenhagedaúwl* which is a promise to YishARAL; the *kuwahenhagedaúwl* is the Primordial Mind that instructs all Offspring in all generations; when a high priest passes beyond, YæHúwaH appoints another priest, as YæHúwaH appoints Aharúwan; the *kuwahenhagedaúwl* is chosen by the Collective to serve the Collective of all Houses and their states of Consciousness; The Priesthood of Aharúwan/Aaron is set as the Seventh Order through which the Túwrahh/Torah and the fulfillment of all generations or seven days are complete. To the House of Laúwi/Levi, the Túwrahh and the Mishkan/Dwelling Tabernacle are given, as the body of every person, whereby the covenant remains with the mind of each Name to bring their members unto their state of glory in meShiæch. In that YæHúwaH has cut a covenant with the Laúwi/Levites and the House of YishARAL, it is by the Hands of maShayh/Moses and Aharúwan/Aaron that the entire House of YishARAL are brought, as the branches of DæúwD/David, to their inheritance in the Lands of the Fathers [Yirmeyahu/Jer 33:20-22; Tehillah 89:34; 77:20; ChameshHhaPekudim/Numb 33:1]. The covenants made with DæúwD and Laúwi are eternal, for the Branch of DæúwD is within every Seed as the Dallath-Dallath is seated in the midst of every

³⁵⁹⁵ **laver, kaiyúwer** (כִּיּוֹר) אֵי־בַּיִת

basin; wash stand, pot, wash basin; molding, modeling; *lit.*, the palm in the hand and in the loins/י are appointed to serve/ל the vessels/י of mind/Thought/א for the ascensions of the offerings, through washings the parts are activated whereby the offering is fulfilled; to wash is to whiten, to cause an acceleration of thought processes and growth of the collective body of Names; to designate via examination/י proceedings/ל contained/י in the Mind/א, to put into motion intentions of giving and fulfilling as that which precedes the offering; the laver corresponds to the basin of the pelvis upon which the lid of the liver-stone floats; into the wash basin you examine values and intentions; a basin of purification, to mirror the activities/hands and the progressions/feet; as you approach the altar, you wash your hands and feet in the laver indicating that your hands/actions and proceedings/feet have been examined as to the purpose of your drawing near to the altar; the initial washing is the state showing your readiness; during the making of the oylut/burnt offerings, all of your inward parts are washed/whitened/activated for subsequent elevations by the waters running through the ashes of the prior offering, whereby each offering is assisted to rise by the previous offerings to be carried through by the ashes filtered into the kaiyúwer; at the conclusion of setting the oylah, the hands and feet of the offering are whitened/activated; in the washings of the kaiyúwer all parts are designated unto the purity of the Virgins that bear them; the washing in the kaiyúwer is for each inner part to be brought unto the basin (conveyed as the great bowl of the cervix) and then brought to the Mind of Aharúwan/Aaron to be presented by the kuwahan/priest serving at the altar—your state of Enlightenment; the kaiyúwer is the initial step as you approach the inner Mishkan/Tabernacle, all members genuflect unto the governing crown of the laver at the gates of Yahúdah which is the stone upon the well of the kaiyúwer, the genuflect is in respect of the government—that which reigns and determines the values whereby you distinguish all things to be of the light or the outer darkness; the ascensions of Chækúwmah and Bayinah daily are through the kaiyúwer as the sun rises through the waters/mists of the morning dew, and as the moon rises through the evening distillations. Values, 47/י״ז: the whitening of words; 236/ל״ד: the shepherdess directs the activities; 5:5.

³⁵⁵⁶ **star, kúwkav** (כּוֹכַב) שָׁמַיִם **kakav** (כּכּב) שָׁמַיִם
stars, kukavim (כּוֹכַבִּים) שָׁמַיִם

the ratio conveys pairs of stars in all three levels of Aúwer/Light; the collective state of the stars are 7:7; tribal names, a cluster of tribes/branches/י״י associated and belonging to a form a house/habitation/ש; stars are symbols of the tribes/peoples/states of Light [SMB/Gen 37:9]; in comparison to the sun which is composed of three Rings of ALhhim—the Hhúwa-Gammal; Shayin-Semek, and Kephuw-Kephuw; the stars are designated for the 15 Fathers, the Mothers and Queens of Light, the Names of the ALhhim, the 12 tribes of YishARAL, 12 princes of YishmæooAL/Ishmael, the 12 chiefs of Addum/Edom, and other configurations of the Qedam—the offspring of Avrehhem by Qeturah—the offspring of the smoke/incense of the altar, the ministries of Lauíwi in the heavens, and the nations/processes of Light to incorporate many facets of Thoughts as states/witnesses of illumination in all peoples; stars are distinguishes by colors, configurations, movements and intensities; light extends into different collective fields to expand, create and transmit thoughts; centres of knowledge arranged according to their respective paths of Light; when Avrehhem counts the stars, the Values of lights and their arrangements are numbered within the Name; the stars are set 6:6 in configuration with the Tribal encampments around the mishkan; while it appears all rotate around the sun, this appearance is due to all things rotating or spinning from its root, as a top spins; however, all planets and forms of Light rotate around the Staff in which is the root with its bodies of light, being unfurled as the rings of the staff, in like manner are the rings of a tree; the planets

are in a similitude of the Rings of HhaALhhim, some are on the outer portion of the Ring and some on the inner portion of a Ring; the Staff sets the size of any universe or galaxy; the stars are jewels in a crown which reside within the Rings of Knowledge; **the north star** is the Star of Yaoquv, which is set as the head of the staff of ARAL; around the north star all other bodies in the galaxy spin as in the dream of Yúwsphah/Joseph; around the ascending light of Yúwsphah—the Thoughts of the Mind of HhaKuwáhnim—the sun and moon and all of the stars turn/bow; as the north star corresponds to Yúwsphah, the north star regulates the flow of waters, the tides of the moon, and thus affects the times of harvest of the early and latter rains; within our constellations of light, the north star is located in the upper most left side of the noggin/head; the Neúwn star is the SeedName of Baniymin riding upon a donkey which carries the silver cup of the north star in its seed sac: “And there will be signs in the sun, in the moon, and in the stars; ...then they will see the Offspring of Neúwn coming in a cloud with power and great glory, conveying the SeedName rises in the Body of the Emanating Consciousness of Yishshakkar; the planets are known as roving stars, as stones they contain jewels that burst open from within their bodies. Values, 24/ΔΥ:42/θϞ; 7:7 kukavim; 5:5 kúwkav (כוכב) θΥΥΥ 2:2:2 kakav. See Sand/ℓΥא

3603-04 **talent (keekár, kikker, ככר) אֵלֶּיךָ**

a circle, circuit; a provision, loaf; a form of light; denotes the value of provision/benevolence; *lit.*, a branching out for fruit/Υ of the inner life branches/Υ according to the gift placed in the mind/4; also: plaza; valley, plain. Values, 240/Ϟ4: the mind’s flow; consciousness of inner fullness.

3605-06 **every, all (kal, כל) ℓΥ**

any, each; whole; the unity of an integrated organism; a collective wholeness; every aspect united; *lit.*, productive/Υ order/ℓ. Values, 50/γ: potentiality of unified parts; the Son of Neúwn.

3615-18 **daughter-in-law, bride (kalah, כלה) אֵלֶּיךָ**

to be finished; to complete, bring to a summation; to bring completely; all together; to finish: thus, one prepared to receive the Illumination of the bridegroom, to prepare a house for all Names to abide in one House; *lit.*, to extend/Υ the roles/ℓ of life/א; also: to destroy, annihilate—“bringing to an end” means “to make complete,” as well as “to resolve” or “to eliminate”; *lit.*, branching/Υ ordered/ℓ by light/א, a branch of support in life, one drawn out of the groom as a branch drawn out of a tree under the direction of Light, so is the Temple prepared from within our members. Values, 28/אΥ: branch of life/the groom/the ascendant; 55/אγ: extension of life. See **his daughter-in-law/ΥXℓΥ**; **groom/γXא**.

3627 **vessel, kayli (כלי) אֵלֶּיךָ**

vessels appointed—the result of extending the Wisdom and Knowledge of a Name [CHP 7:1]: an article, utensil, instrument, tool, the fruit of Lammed to comprise body of mind, weapon, organ, apparatus, dress; 2 houses of your body are vessels of the sanctuary; living as the sanctuary in which you are called/Named is your ultimate reality; *lit.*, a branching/extension/Υ of ordered/ℓ activities/ℓ; instruction guides us unto attainment, productivity/fruitfulness determines our attainment—your capacity א to receive and give is an outcome of the direction via teachings Υ. Values, 33/ℓℓ: 60/א: a construction, 4:4.

3615-18 **his daughter-in-law (kalato, כלהו) ΥXℓΥ**

lit., an extending/Υ role/ℓ that completes/X unity/Υ; productivity/Υ instructive/ℓ of perfect/X bonds/Υ. Values, 456/ΥγX: a measurement of potential bonds. See **bride/אℓΥ**.

you, a word suffix, kkem (כם) ϞΥ

for your branches collectively/well being, the life within the waters conveying the activations of one’s branches; commonly a third person designation, teachings pertaining to fullness, productivity of the people; the branching/Υ of conductive messages/Ϟ as branches emerge from within wa-

3670-71 **wing, corner, to project (Kanaph, כנף) כנף**

the branching of thought/Υ extending/Υ the Faces/ך; the outreach/border of our expression, hence the wings/kenaphim that spreads out in the west/rain; east/light; south/fruit/corn; north/ice/snow; the wings of the Queens that cover over us; those of Chækúwmah in the day/east south and those of Bayinah in the night/west north; the arc of the wings is called the qeshet hakanaphim/קשת חכמה XWΦ in which the tribes of Wisdom and Knowledge converge as the kenaphim of shemesh/the sun; the value of uniting the wings is the sum of 23 as one unites the Paúwah and Úwah/Gad and Nephethi; the Tsædda/Ayshshur and Hhúwa/Dan; the Quphæhh/Yishshakkar and Dallath/Yahúdah; the Rayish/Zebúwlan and Gammal/Laúwi; the Shayin/Yúwsphah and Bæyit/Shamounn; and the Taúweh/BeNiyman and the ALphæh/RAuwaben; the wings carry the house of the Oyin unto the Zayin; the Body of Oyin is carried by the wings on the right: ALphæh to Úwah, and the wings of the left: Paúwah to Taúweh; together they form the 22 letters, the value of 23 is 1 + 22 conveying that Unity (1) is around and beyond any given state; the means to go beyond any state is via being ONE; 23 reduces to 5, the Nature of Light which is a composition of parts/tribes; the four corners of The Earth/arba kenaphot haAretz/ארבע קנפות ארץ are the extensions of thought defined by Wisdom/the sun as it makes a square around the earth daily; the four corners of the Mishkan/tabernacle are the four tribes of Wisdom: Yahúdah and Apærrim, RAúwaben and Dan; the four corners of The Earth are the four mothers of YishARAL, being attributes of Bayinah: Leah/לאה, mother/nurturer of the qadam/east; Zilpah/זלפה, mother/nurturer of the negev/south; Rachel/רachel, mother/nurturer of the yúwm/west; and Bilhah, nurturer of the tsaphun/north [Chazon Yahuchannan/Rev 7:1]; two structured thoughts, depicted as the two boards/planks form a corner [Sepher Yetsiat Metsryim/Ex 26:23]. Values, 42/כפ: dominion of our branches extended; See **Bayinah**/בית; **Oyin**/אין

3676-78 **chair, kessæy (כסא; כס) כסא; כסא**

throne, seat; also: full moon — as a surface filled with light — depicting the majestic radiance and extending power of a throne; lit., to make evident/Υ the governing structure/כ; evidence/fruit/Υ is the structure that upholds/כ the inherent principle/כ: even so, ought the thrones of the nations to uphold the founding principles of constitution; likewise, the thrones of our inner nature uphold life’s founding ALphæh powers of being via the teachings/Υ of trust/כ: from the throne of ALhhim/אלהים, the teachings are proclaimed as decrees sent from the throne of the king, whether in session or not (full moon/new moon). Values, 80/כ: full radiance; 81/כא: vessel of principle power/light; 3:3. See **cover**/כסא, כסא.

3678 **cover, conceal, distinguish, kessæh, (כסא; כס) כסא, כסא**

to hide, veil, keep secret; to clothe: to mark — to conceal or to distinguish — what is within the tent/body as the ark/ארון or manurahh/menorah/מנורה; also: moon phase/כסא: the mid-phase structure of light; lit., the sizings/productivity/in the midst/Υ of the cycles/כ of Light/כ; as the letter Kephúw in the initial position of the word conveys the Tree within the Garden or that which is in the midst, even as the KEPHÚW is located in the midst of the letters; hence, in referring to the moon phase it refers to that which is in the midst of the month, the dark or concealed moon, the 15th day from the Head of the Month (Full Moon), the day commencing the feasts of Unleavened Bread and Tabernacles. Values, 80/כ: container; 85/כא: container of light; 5:5. See **chair**/כסא, כסא.

3700-02 **silver, keseph (כסף) כסף**

the value of silver is the means of renewal to change unto a new aúwt/era; when the 30 pieces of silver are offered, then the redemption shall come to all YishARAL [Romans 1126:]; to long, yearn; the longing for understanding; a whitening of gold; the silver whitish radiance of the sun; lit., to extend/Υ the dimensions/כ of expression/כ; depicts understanding and the face/expression of the moon (as well as its reflected color), in comparison with the golden color of the sun, which depicts wisdom; silver/כסף corresponds to reflection and to understandings; silver is the element that con-

cover or create a covering; even, to create an immortal garment; also: village, hamlet, rural setting. Values, 300/W: fire; *1:1 is derived as* $\Psi+\Gamma=\Gamma+4$.

³⁷²⁷ **Mercy Seat; coverings, kepparut (כפרה) X47Ψ**

a lid, a covering of layers; the ever renewing mind, *lit.*, the branching/Ψ faces/Γ of knowledge/4 composed/X; via the covering layer, what was of times past is covered over or pardoned, being excused or let go of as what was previously thought, provisions of expiation; conveys the layerings of Thoughts and multiple provisions of mercy provided for us to enter unto the Ark and Túwrah scrolls of full revelation: the covering over every soul facilitates communication between all levels of expression, the apparent layer of thoughts is beheld by those in the Union of Lights and those approaching the Union whereby none focuses on our sins/the bending of reflected thoughts, but sees our divine nature becoming; according to our layers of Thoughts we have fellowship and growth, and by the appropriations of conceptual and unified Thoughts (created via the blood of a *par*/side/face of a Thought/*bullock* and *ozim*/strength of understanding/*goat*) we have access unto the Holy of Holies, in which is the Arúwan/Ark storing the composite tablets/recorded messages of the Testimony to compose and affirm the Mind, the rod of Aharúwan/instructions of the Kuwáhnim/priesthood, and the jar of manna/stored-up lessons/means of inquiry; Values, 700/WX: compositions of Wisdom. 70/O: encircling understandings/clouds of thought; *1:1:1 is derived as* $\Psi+\Gamma=\Gamma+4=\Psi+X$. See **cover/ran-som/47Ψ**; compare **curtains/veils/XΨ47**.

³⁷³⁰ **knobs (kephúwtoreyhaw, כפתוריה) X47Ψ**

ref. to manurahh: an assembly of sepals; bud, architectural ref: capital, knop, upper lintel, crown; to button-up, a closed bud emerging from the cups-sepals, depicted in the adam-apple—a bulging bud of the central stem; *lit.*, to branch/Ψ expressively/Γ the composing/X knowledge/4 to communicate/Ψ light/Ξ. Values, 85/ΞΓ: bud of light

³⁷⁴²⁻⁴³ **ArchAngel, keRuv; cherub, keRúwvim מְרַבְּרָבִים, kerruv (כרוב) 9Ψ4Ψ**

lit. like/as/Ψ the Teacher/9Ψ4, the paired messengers of *keRúwvim* represent the Teacher, whereby they speak face to face and mouth to mouth as the Unified of HhaKuwáhnim whom send them forth as messengers; **through unified messengers, two by two, the Voice of YæHúwaH is heard concerning to all that is within the Arúwan/ark**, for every Thought has a winged servant to cause it to soar, even as every seed has the means to be carried to the place in which it is planted; cherubs/archangels are those who ascend through the oylah to the crown of the arúwan; who abide as the Oaks, through which comes the patterns of thoughts formed during the oylah that are carried forward, or winged—given flight; we form *keRúwvim* during the oylah processes as we are as the Teacher--doing as we are shown; we speak **as the Teacher**, through which we convey the Unity of Wisdom and Understanding—the multiple sides of Bayinah and Chækúwmah in forming a Teraysarun of the double Dallath; the messengers are two that are joined faces to faces, as in the oylah, the wood sticks are laid faces up, the parts of the oylah are laid faces down; the unity of the offering is carried throughout each step of Illumination, whereby the faces do not become turned outward, but are the unified expressions of the House of YæHúwaH; those joined faces to faces attain to the heights of meShich, either head to head or head to tail according to the hanging of the offering; the two messengers on the arúwan are of the two sides of a Rod that span the arúwan within their minds, whereby the offering is winged; i.e. for the offerings of RAúwaben; the wood is of Dan, and the parts are of RAúwaben which rise from the altar of the oylah upon the arúwan, elevated by the Fire and the Wood with the graces...as we make everything of the mishkan through the process of coming to the altars, the *keRúwvim* also are computed and are formed during the processes at the altars; the two messengers are not always the same on the arúwan, in that they rotate and are re-

lated to the oylut that are being made, through which one enters into the qudashqudashim by their own blood; the Teacher is the Collective Voice whose Name is achadd, being the Single Voice of the 35+35 unified Kuwáhnim; one does not say that they are the Teacher, lest they distinguish themselves by name apart from the Collective Voice; Teachers of the Single Voice are recognized as YæHúwaH and not by their own Name; the Letter Kephúw at the head of the word serves to prefix the root of *Aúvim*, denoting a kind of Teacher, specifically those who gather two sides as one, through which a body is formed for full resonance/hearing; as we are grouped/paired into one body, we have the capacity of full resonance of HhaTúwrahH/Torah, for then we can hear the messages of the 70; the illumination of instruction leads us unto forming congruent Rings of 7+7 to hold the Mind of HhaNeúwn/14; the term has been rendered to plough/sow, cultivate unto reaping; the four *keRúwvim* vary in expressions/faces corresponding to the four sections of the TúwrahH/Torah from which they speak: the faces are the adim (the charge), the ox (the statutes), the lion (the ordinances), and the eagle (the commandments/orders); these four stand at the four gates of TúwrahH to cultivate the messages of light; we attain the patterns as we are of the same frequencies of the *keRúwvim* in which the patterns are formed, as maShayh receives the patterns being mouth to mouth and faces to faces; positioned in the Charasham as the Arch Angels, who reveal the patterns of thoughts through which we are realigned and supported by the might of their diligence; the ArchAngels are the Oaks of Charasham; when Abram is in the Oaks—in the midst of Arch Angels; thought patterns of HhaKuwáhnim are manifest through the presence of an ArchAngel who testifies and transfers the patterns coming into an appearance; The patterns of Trees/Teachings, flowers, colours, etc., are imprinted on the fabrique of your temple at the stage of the oylah following the gathering of the spices. After the manchaiH/grain offering has been parched and salted, thoughts and imagery in the wood/teachings are transferred to the garment worn during the oylah and thus imprinted to be retained/recorded in the Body. The imprinting is depicted as cheruwvim/cherubs and plants in the cloth and walls of the haykal/temple. In your SeedName are Rings of ALhhim, whereby all messages of ALhhim are recorded within your veils and walls (ALphæh Sepher Malekim/(1 Kings 6:29, 32); Arch Angels pertain to constructs of the drawings of the masons/builders/those entrusted with patterns—both the builders of documents and houses to contain Thoughts of the Most High; also: to select, elect, pick, give preference; *lit.*, vessels/Υ of The Minds/4 that serve/Υ on behalf of One Body/θ; branches of Mind to unify the body; the golden *keRúwvim* are those of Wisdom who minister at the *kepparut/coverings* of the ARúwan/ark, affecting our layering of conceptual and unifying Thoughts. Values, 228/אΥ4: mind branches with ascensions; designate branching of roles 4:4 *derived as* Υ+4=4+θ; 7:7 *is derived as* Υ+4+Υ=θ+Ϛ+מ

³⁷⁵⁴⁻⁵⁵ **vineyard, Karmi, keræm, (כרם, כרמי) אֵלֶּיךָ, מִן־אֵלֶּיךָ**

a garden; to pile up, heap; to work in a vineyard; the understanding in the eyes of the finished results of a need or thought; to behold the fruit of what is seen; also: a *yeshiva/אֵלֶּיךָ*, or place of study—of piling up knowledge; *lit.*, branches/Υ of knowledge/4 satisfies fully/מ; replications/Υ of the flow/מ of knowledge/intelligence/4. Values, 260/א4: knowledge’s structure (within the vineyard/O/understanding).

³⁷⁶⁶⁻⁶⁷ **leg (kehra, כרע) אֵלֶּיךָ**

lower part of thigh; *lit.*, the extension/Υ that determines/4 depth/O; to kneel, bow down, crouch; to collapse, sink, be in pain; means to fulfill pertains to the manner of one’s walk, a progression of the Thoughts. Values, 290/א4: knowledge of the jointed leg.

³⁷⁷² **to cut off (karat, כרת) אֵלֶּיךָ**

to carve; to destroy, to discern the origin of a Thought in order to root out, excise, exterminate; to cut out, fell, cut down; to excommunicate; exercise divine judgment: *lit.*, to branch/Υ the mind for

the Túwrah/4 is to carve out tablets within the innermost parts for their inscriptions, thereby composing the aspects of totality/X. Values, 620/4X: to provide an avenue for the mind to branch.

³⁷⁷⁹ **Chaldees** (*Kashdeem*, כשדים) מלכאדא astrologers from the land of Aúwer/Ur/Light/4Y4; *lit.*, the lessons/Υ of Fire/W reveal origin, present, and progressive/Δ performance/ל of all within the Waters of ALhhim/מ; *clusters of fire committed to paths*; the Light of Compositions; *lit.*, realms of the branchings/Υ of our Fire nature/the all-encompassing Fire of Wisdom/W which pertain to origin, placement, and progressions/Δ extending/ל unto fullness/מ; the star of the east is the sphere of Yahúdah/Jupiter appearing in the eastern gate. Values, 374/ΔOW: Wisdom and Understanding abide in one Tent. See **Ur of the Chaldees**/מלכאדא 4Y4; compare **east**/מאפ.

³⁷⁸⁹⁻⁹² **to write** (*ketav*, כתב) שרש to engrave; to register, document, record; to correspond, report; a writing, writ; an epistle of the Seed, a script, scripture; a scribe; handwriting—an extension of the Yeúwd ALhhim that is in the Seed; King Kedarlomer documents the unfoldments of Wisdom on tablets/organs of your expanding energy fields; *lit.*, to extend/branch out/Υ a measurement/X of consciousness/ש. Values, 422/ש4X: to measure the branchings of consciousness; a perfect evidence of formulations.

^{3791; 3844} **the Ancient Oovri/Cross-Over script, Ketav Levunah** (כתב לבונה) שרש the writing/שרש of light/illuminations/שרש; *lit.*, thought branches/Υ of totality/summations/X develop through hearing/ש instructions/ל to formulate/ש unified/Υ states of the Mind/מ according to principles/ל of light/ש; the Writings of **the Shepahh Kennon, “the lip of Canaan” —the Words in the Seed** of Beniyman forms languages of the Seed; **scripted to reveal the Faces of the Fathers** in which White Seed formulates emanations and Faces of the 15 Aúvim/Avuwt/Fathers; Yeshoyahu/Isaiah 19:1. Values, 516/ש4X: the measured domains of the acts/works of Unity; 4:4 and 2:2. See **twenty-two**/ש2.

³⁷⁹⁴ **Chittim, Kittim** (*Kittim*, כתיים; כתי, כתי) מלכאדא; כתי islanders; to be separate/cut off, one from the other, as the various organs afloat in the waters of the human body; opening to facilitate the associations of all the stones, together, into troops, or into forces: by way of Kittim there are engravings, carvings, and inscriptions within each of the stones; for Kittim carves the molecular classes in which are inscribed the functions and the full attributes of operation within each stone; the opening of Kittim releases the hand of wisdom to designate the land masses/body parts unto particular functions and to position them within the waters of the body; *lit.*, branchings/tribes/Υ marked/etched/X by activities/ל of fullness/מ; a son/formulation of Yavan/מלכאדא /the heart *chakra*. Values, 430/לX: measurement of instruction; 470/לX: measurement of understanding. See **Yavan**/מלכאדא; **Dodanim**/מלכאדא.

^{3801; 905-07} **linen tunic** (*katonet-bad*, כתנת-בד) שרש X מלכאדא garment/שרש of distinction/hearing at the gate/ש; clarity of thought; an assignment of the mind to give heed to the pursuits of the spirit (not, necessarily, to refrain from any association or activity); the foremost attire/role of the mind in service to the Breath and all energy centers; *lit.*, a covering/Υ by which to measure/X the full extension/מ of the sum/X with conscious/ש insights/Δ. Values, 876/לOXX: to measure the sum of all things according to an understanding of unity. See **linen/poles**/ש; compare **breeches**/ש4X.

³⁸⁰² **shoulder(s)**, *ketphim* (כתפיים) מלכאדא *katpha* (כתף) שרש branches to compose the openings into the Body, where the sides are united at the arms and legs;

3808 **not, lya** (לֹא) ጸጸ

generally rendered as no, nay; negation; *lit.*, a prodding/ጸ of principle/ጸ; to refrain a principle or thought from developing; i.e. and the Unified testimonies—they do not ferment/pollute [Tehillah 78:56]; a direction/ጸ of concepts/ጸ; to re-think or redirect the mind use of the energy, to prod the assembly of one’s SeedRings—to prod one unto an act/deed; i.e. “and their heart is prodded to be certain/affirmed,” “and there is no doubt of certainty of the Unified Consciousness” [Tehillah 78:37]. Values, 31/ጸጸ: instruction unto expansion; 4:4, the 4 within the ጸ/ALphæh = ጸጸ. See **not/not now**/ጸጸ.

3812 **Leah, tender, weak, Liah** (לֵיָא) ጸጸጸ

the Order of the heart pertaining to the Primary/Unified/six Lights; strength/conception of light comes by instruction and attains to life; *the instruction/ordering/ጸ of concepts/ጸ illuminates*ጸ; the negative/ጸጸ with affirmation of life/ጸ; the eyes of Leah are weak as being subtle, supple, flexible, not fixed nor hard, soft and tender to adapt unto the Rings of ALhhim, capable of adjusting the lens to attain subsequent perceptions; conveys foremost formulations in the heart unto maturation; further development and instruction are required to acquire the sum value of concepts of Light. The four mothers create a Pyramid as four quadrants of the Heart. The first is Leah/ጸጸጸ, the daughter of Laban—the heart/ጸጸ of Neúwn/ጸ. First to bear branches of our Oayts Chaim/Tree of Lives, bearing six offspring/branches: the firstborn, RAúwaben, coupled with Shamoúnn, and Laúwi, and Yahúdah, and Yishshakkar, and Zebúwlan; **Leah means the nature of the heart to formulate primary concepts of mind; the four mothers are attributes of Bayinah, paired Names 2:2**; initial formulations of ideas are loved to grasp their values; we love the cultivation of the concept as it becomes fruitful from her sister, Rachel. The interpretation of the Túwrahh that says Leah is unloved and Rachel is loved does not treat the text well, but does harm to the meanings that the text holds. *Lit.* the text reads: “And one comes also unto Rachel, and one loves also the totality of Rachel from Leah”—*as a result of loving Leah* [SMB/Gen 29:30]; One comes to Love Understanding of Rachel by first grasping Wisdom of Liah; otherwise, there is no golden vessel to store the silver; mind comes unto the fruitfulness of Rachel—the full expression of a concept, upon first planting the primary concepts within the heart via seven years of devotion to Liah. Hence, the Túwrahh reads that Yaoquv loves the summation of the Principles from the initial concepts sown, which is also loved. Liah/ጸጸጸ is translated as “tender.” A fuller rendering pertains to the heart being the seat of “**instruction to unify and expand life.**” Some have rendered the name to mean weak, but this description should not be construed to mean frail. Rather the rendering of weak or tender is as a plant that comes up and is yet tender, capable of being extended and shaped at each level of progression, capable of taking form according to its level; tender hearted conveys the Principle of Leah, for in so being we may receive eternal concepts. Through Wisdom, **the fullness comes from the initial six branches** as the Light of the manurahh blazes through six branches of RAúwaben/sight, Shamoúnn/hearing, Laúwi/unified habitation, Yahúdah/value management, Yishshakkar/labor management, and Zebúwlan/land resource management. Values, 18/ጸጸጸ: life/activity of ascension; 36/ጸጸጸ: Guidance/Staff of Unity; 5:5 is derived as ጸ+ጸ+ጸ=ጸ.

3808; 4191-94 **die not** (לֹא-מוֹת) ጸጸጸጸጸ

immortality; a negation/ጸጸ of death/ጸጸጸጸ, connotes an empowerment; *lit.*, guidance/ጸጸ unto concepts/ጸጸ that release/ጸጸ an outpouring of stores/ጸጸ of regeneration/ጸጸ. Values, 54/ጸጸጸ: renewal via understanding of goals and fulfillment of directions.

3820-21 **heart** (לֵב, לֵב) ጸጸ

lit., the order/ጸጸ of the house/dwelling/ጸጸ; the arrangement of all members of a house organized around the heart—the *mizbaach hhaoylah*/altar of ascension; the seat of understanding; center surrounded

birth is within the Orders of Light that come through the door/openings of the sides of the Teraysarun, *lit.*, light orders in passageways activate the waters; Compare **Child**/ΔΛΓ; ΔΛΥ

3868-70 **almond tree, Luz, laúwz** (לוֹחַ) לֵבָנִית

a foundation; gland; backbone, spinal column; also: to turn away; to turn aside; to depart from; *lit.*, to direct/guide/ℓ the combination of parts/Υ unto full stature/ℓ; an almond, branch of the Rings of Aharúwan, formed by the 712 configuration of the oylah of the days of i.e. Unleavened Bread, 2 parim; 1 ayil; 7 keveshim, comprising the ten oylut of the days; read as the Lammed/12 Tongue/Teachings of the Rings/7. Values, 43/ΛΥ: anointing that elevates; 7:7. See **Bæyithlehem**/ΛΥΛΛ XΛΛ; **Ephratah**/XΛΛΛ.

3871 **tablet, calendar, luach** (לוֹחַ) לֵבָנִית

table, slab, plate; schedule, table of Numbers/offerings, arrangement of tribes; also: a plank, board, panel; a tabulation; *lit.*, **the ascensions of the Lammed**; the directives/ℓ of unified/Υ works/Λ; hours denote functions of Light within a side of Light; Days denote activities of Light from two ends. Months denote the works of the Light that yield fruit—corresponding expressions to a thought. Years denote process a study through all 12 houses. When every branch has formed its fruit, a year is counted. A year is the same thing as the 6 Days of HhaALhchim. When the 6 Days are fulfilled, another Age may be entered into. An Age is completed within the Directive Consciousness within the United Minds of the Neúwn. The Name of the 2nd Age of Núwach/Noah is Yaoquv. We have come through the Age of Adam and Avrehhem. Each Age has three levels. Age of Adam/conceptualizing, Age of Avrehhem/sowing, Age of Yaoquv/meShiæch/reaping. Each age is a measurement of 10, whereby an age is 30, according to the Staff. In this fashion so are the months three tens, for these are the works of Light according to the Staff. There are 12 hours within a day, but a day is 10, Five of Bayinah and 5 of Chækúwmah with Staff of ARAL in the midst. In the months there are three 10's—according to the measurements of the mincha. In a year there are 10 10's—the complete extension of the Hand. An Age is 100 10's—comprised of two parts each of 50 10's as the extension of a dominion. An epoch is 1000 10's—the full extension of a Premise. A day or 1000 is the same in the mind of ALOZAR, for each is an activity of the Light corresponding to an ALphah and the Staff within the ALphæh. Therefore, each day is complete in the mind of ALOZAR for it is a work of Light, and the Light has no end nor beginning in that it is always within AL and goes forth from AL and returns unto AL. We have no anxiety regarding time; we are in each other to engage in the continuum of ALphæh Lammed, eternally in the Fabric of ALOZAR, woven as united threads that do not wear out. We do not consider the age of a man to be counted as anything, for to so would reduce the properties of thought to a mortal form that perishes, whereby the age counted would be foolishness. More-so, we are not to say we are of this age or that, for our measurement is not according to the darkness of mortality. A year is a complete study. To say someone is 30 indicates that they are of the study of the Staff or that they have completed 30 studies. Each study is made from all 12 houses/degrees of Light, whereby it is one year. None are counted in YishARAL until they are of the Kephuw, for until they have the value of 20 they have not been paired within their minds, whereby they have no allegiance to the Staff; hence they are not known as YishARAL, but as fledglings. When the Age of 50 is attained in both Wisdom and Understanding, an new Age is born. An Epoch has its own space, form, and Name. The Epoch that we are in now is called, Núwach, which is set up to expand the Principles of AL. The epoch that we are to enter is the Epoch of Yetschaq, for every epoch comes from the midst of the ages, even as the next full month comes out of the midst of the current month, and a day come from the midst of its evenings—

understandings. In this manner, the needle is woven from one side unto the other, whereby all is a Fabric of Consciousness. The one that breaks this consciousness is one who sows discord and who lies (meditates) with another to confuse the patterns in recall unto subsequent progressions of a Name. For the one who lies with another forms a consciousness, and if it pertains to a state outside the Rings, it is an abomination to YæHúwaH. Values, 44/Δ⁷: anointed gates; 9:9.

3874-76 **Lot, Lut** (לוֹט) ⊕Υℓ

aspect of Name to enclose, wrap, cover, conceal, envelop, cloak, veil through which a body of soul is formed; *lit.*, the roles/ℓ of evaluation/Υ and resolution/⊕; to order/ℓ the holdings/Υ of our gatherings/⊕; a preliminary embodiment operation and means of transporting a Name from one form to another; “as in the days of Lúwt, so shall it be in the days of the Son of Neúwn”—those pursuing the fulfillment of their Name and its transportation into their light bodies; also: profile of the genetic code of a Name/positioning of spirit: the spiritual aura discerned; as a cloud forms from the ascensions of molecules, so does Lúwt as a covering cloud about us day and night. The offspring of a Name/Sham being born or formed as Sham in Haran. As a Name is illuminated, the mind yields a vapor of light that is called, Lúwt. As a vapor Lúwt is subject to illusionary refractions of all it encounters; however, the vapor state serves as a cloud vessel to hold the thoughts of a Name for expansion and their transpositions by Ræuch/wind, as clouds rise and are carried by the winds. Lúwt, being a position of reflection, has limited ability to procreate—only through daughters or houses to compose the thoughts. This ongoing sequential/cause and effect relationship between the Name (Abram) and the cloud emitted from the Name’s illumination (Lúwt) is the great mystery to be resolved at the waters of Yarrdenn/Jordan in order for the energies/tribes of YishARAL to enter into the state of promise whereby the Twelve energies of Lammed manage the land verses being subjugated to the forms of containment. Lúwt/⊕Υℓ is the ordering process to assist movements according to all gathered into our consciousness of collective Names. *lit.*, the order/ℓ of all contained/Υ by the gatherings/weavings of a Name/⊕; progenitor of Muav/ⓂⓂΥ⁷ and Ammun/ⓂΥ⁷ⓂⓂ; The 13:13 pairs of your Name are of the East—origins of your three levels of your Illuminations from YHH. These 13 sets of Name are 13+13+13 = 39, comprise the Name of Lut/⊕ℓ through which you carry your thoughts as saddlebags upon your horses of Semek/ⓂΥ⁷Ⓜ. Within your Name you activate the instructions of Lut to be transformed by the inward Lights of Chækúwmah/Wisdom and Bayinah/Understanding with Doot/Knowledge which comprise your totality. As you shepherd your Name with the shepherds of Lut, you expand your Name of Abram in the Land of Kenon/Canaan to spread out to the Lands appointed to your Name; whereby the shepherds of Lut reside in the east, according to the origins of your Name ever ready available to implementation for further expansions. Values, 45/Δ⁷: extracting illumination; to withdraw and winnow; 9:9 derived as ⊕=Υ+ℓ. See Haran.

3878-79 **Levi, Laúwi** (לֵוִי) ℓΥℓ

to join; The Unifiers/spokespersons of The Twelve branches/networks of light; appointed and anointed to build a tabernacle/unified dwelling state as the linkage of directive transmissions and their acts; *lit.*, to instruct/direct/ℓ united/Υ with deeds/operations/ℓ; the supportive structure/ℓ that unites all faculties and functions/Υ unto freedom and glorification/ℓ; an offspring/work of Yaoquv/ⓂⓂⓂⓂ—the mind designated and entrusted with the formulations of light. *Unification* begets Merari/ℓⓂⓂⓂ (the skeletal structure), Qahhath/Kohath/ⓂⓂⓂ (the central nervous system), and Gershun/ⓂΥ⁷ⓂⓂⓂ (the musculature and integuments), and Aharúwan/ⓂⓂⓂⓂ with whom is the rod of administration; the administration of justice and mercy is by the authority of the staff of Laúwi extended; instructions are contained in the hand; to support/ℓ and bring together/Υ all activity/ℓ; the words of Light are written by Qahhath and Aharúwan (Moses and Aaron) in that the nerves record the impulses of Light within our members,

3897 **lick-up (luchak, לחכ) ᐸᐸᐸ**

instructions/ᐸ come via studying/ᐸ the teachings/ᐸ displayed in the fields/categories of thoughts whereby one acquires Knowledge in the fields [Chamesh haPekudim 22:4]. Values, 31/4ᐸ: instruction of concepts; 58/ᐸᐸ: Núwach; quest of ascension.

3906 **oppression (lechats, לחצ) ᐸᐸᐸ**

direction/ᐸ to labor/ᐸ and strive for freedom/ᐸ [Mishneh Túwrahh 26:7]; to direct labor unto conquest, to rule over one's activities and pursuits. Values, 38/ᐸᐸ: direction of ascent.

3910 **labdanum, lut (לט) ᐸᐸ**

characteristic of the spice—flowing myrrh/4ᐸ4ᐸ4ᐸ used in making perfumed anointing oil [Sepher Yetsiat Metsryim 30:23]; gum, sticky resin which comes from the branches of Knowledge to anoint and designate your members, a translucent sap exuding from branches via which the branches are anointed as disclosed by Nature; conveys secrecy, mystery, arts of Egyptian magicians [Sepher Yetsiat Metsryim 7:22]. Values, 39/ᐸᐸ: an designation/ordering of consciousness; 9:9.

3880 **belonging to (lee, לי) ᐸᐸ**

to me , for me, to specify, or point out, what is in one's hand/what belongs to one's activity/creation; *lit.*, an ordered/ᐸ acquisition/ᐸ; directed/ᐸ activities/ᐸ; also: for me, to me, for myself: indicates possession; *lit.*, specified/ᐸ as mine/ᐸ. Values, 40/ᐸᐸ: to anoint.

3915 **night, lilæhh (לילה) ᐸᐸᐸ**

a bending of light patterns to provide an ability to refract; an assemblage of indirect waves through which we learn by inference of a day/deed/act, the feedback to a deed/day; *lit.*, a teacher/guide/ᐸ acquiring/giving/ᐸ the instruction/authority/ᐸ of Light/ᐸ; as the body is a Guide of the Light; consider, that night is cool, refreshing, and restful, so is good instruction; instructions given to direct us unto the Light; a day is the union of Understanding and Wisdom; an evening is of Understanding, a morning is of Wisdom; and a night is of Knowledge; personified as the first wife of Adam, Lilith ᐸᐸᐸ (Yashoyæhu/Isaiah 34:14) meaning the side of Understanding that is composed of all layers of light, thus being darkened or of the night from the Mountain peak (MT/Deut 4:11), as a seed we abide in a darkened shell (Lilith) until we are sent into the garden to receive the formulations of ChauWah/Eve through drawing out the Life within us from our side as the Mother/Body/Tent of all living; months 7-12 are the dark side; months 1-6 are the light side. Values, 75/ᐸᐸ: understanding radiates as stars of night; 4:4.

3922 **core of consciousness, leki, (לכי) ᐸᐸᐸ**

space defined by a central core in which all stars are hung at each level of illumination; as the fruit of the body are hung in seven levels/rings, so are the stars being the fruit of Chækúw mah and Bayinah, the core of the staff of Yishshakkar and Maneshayh upon which are hung upon the rings of Thought in all levels of consciousness; the leki is a central core/shaft around which all rings spin within a body, likewise the core staff around which all planets orbit; a pendulum of consciousness; within the space of a leki are seven rings at seven levels composing the formula 7x7-49/4 paths of Illumination; the congruent rings of a leki are called a terúwmpah/ᐸᐸᐸᐸᐸᐸᐸᐸ; *lit.*, the staff/ᐸ of fruit/ᐸ which administers all productivity/deeds/ᐸ; from which the place, Lekah/lekeh/ᐸᐸᐸ, meaning a journey, is derived. Values, 51/4ᐸ: the unfoldment of the Seed; 3:3.

3924 **loops, lulat (לולאה) ᐸᐸᐸᐸ**

to wind, spiral, to fold back or forwards; a spiral: used as the means of receiving information, a discipline of qavilah/ᐸᐸᐸᐸ (SYM/Ex. 26:5; 36:12), for as we are paired/joined/looped we receive of the Neúwn Mind; represents a spiraling of light energies to create mutually responsive receptors; a means of joining all works into one; *lit.*, to order/ᐸ the movements/ᐸ of principle/ᐸ in the sum of creation/ᐸ; to direct/ᐸᐸ the progressions of totality/ᐸᐸ. Values, 461/4ᐸᐸ: measurement giving structure to concepts; 6:6.

³⁹²⁵ **goad, staff, cross, Master Teacher, lamadim/disciples of Lammed, Lamed (למד) Δᐱᐱ**
the root/3 of Nine—the Mind of Neúwn, **The Principle of Unity able to unify the sides and all things as one**: The Twelve/12/3 is 1 in 2 or the Unity of two sides—Darkness [layers of light] and Light [the unfoldment of the darkness/layers]; the two sides of 12 or 6:6 are the blessing/expanse on the right and the curse/regulation on the left; the two sides of Lammed are six pairs of branches/houses of YishARAL known as the Twelve Tribes; the unity of the six branches forms the 7 branched manurahh/lampstand and the 7 Eyes of ALhhim, inherent within Lammed; the three inherent levels of Lammed/12/3, to which the Eyes and the branches belong, are 1) Wisdom—the means to unify sides from which comes the sides of the universe and all that it contains; 2) Understanding—the means to extend a Thought with full expressions according to the intent of the Mind; and 3) Knowledge—the composite reductive seat of Numbers 1-9 by which there is perpetual regeneration, fruitfulness and multiplication of Seed; The Unity Force that holds all together is HhaLaúwi/The Levites; The Works of Lammed are the full extent of the Nine in Ten/Yeúwd which is the Body of Lammed whereby the Letters of Lammed are 12+10, the Staff/12 and the Deeds/10 of the Staff: The Lammed/12-Yeúwd/10 Ring, the same being the Body of HhaLaúwi, the Mishkan; as one demonstrates the works of Lammed, they form the Council of Eleven, the crown of 12 stars appears upon their heads; *ShnayHhaGoshar*/The Twelve are the disciples of a Name, being the twelve branches/houses within a body which follow after the Directive Mind of meShiæch; the oil which flows from the Teaching is the oil of Lammed from which the concept of being anointed is derived; what is in the Mind of Lammed is in all things made, whereby there is nothing estranged from Lammed, the Mind of Lammed in all things is called the meShiæch/Messiah through which the invisible and visible are created and by which one attains a full measurement of expression; each of *the Twelve Houses that forms the body of soul* have The Twelve of Lammed in them, for they are a composition of Lammed. When one sees their body of 12 members and the Unity that holds them together—HhaLaúwi, they see into their origin of unified strands of Light. The union of Lammed/12 with your 12 is the source of the origin of 12 x12=144. In considering the myriads of Thoughts in Lammed, then the 12x12=144000. The Values of 144 reduce to Nine/9. **The reductive Nine of the Twelve is the Head of Knowledge in Lammed.** These Nine are the Heads seated in Tsiyun/Zion and they comprise the Nine citadels of Thought in HhaKuwáhnim/The Priests of Aharúwan/Aaron and their Nine Schools; The Twelve Houses appear as they are drawn out of AL—from the Seed of HhaLammed/ᐱ. The Twelve in any state, either in Lammed of the Origins or as an appearance of the consecrated Head of Yaoquv/Jacob, operate by their positions within a Body of Thought in which they reside. The Names of the Twelve are in the Seed of Lammed before the beginning of manifestation. Each Name is branded by Lammed with a Number 1-9 through which every spirit is distinguished. The branding mark is by the Fire in the Breath of Lammed. As the Aúvim/Fathers speak a Name, in the day it arises from an oylah offering, the Number of the Name and all it contains is branded by the Fire in the mouth of the Aúvim which speak. The Twelve disciples are of Har**AurRrat**, The Nine Heads of Mount ARrat unto which one ascends with their Eight—ascendants upon the waters of the flood, to instruct, teach, guide; to study in the Nine Schools of HhaKuwáhnim, to learn mastery; to argue, debate; *lit.*, the goad/rod/ᐱ flows with living waters/ᐱ generating and sustaining insights/pyramid thought constructs/Δ; *lit.* Lammed/Δᐱᐱ is a teaching, a combination of many thoughts woven into a staff. The movement of the Teaching/ᐱ creates a flow of waters/ᐱ which forms pathways/Δ. In Lammed are the paths of life in which living waters—the distillations of Fire. As the Fire flows states of residences—pyramids are formed to create dwellings of the 4 sides of Light. The one who receives Lammed therefore receives Life and enters into the Pyramids of Thoughts/Δ—that which Lammed makes. i.e. A tree is a river of waters ᐱ that forms a pyramid

³⁹⁶⁶ **exceedingly** (*m'oed*, מְאֹד) אֲדָמָה

extremely, greatly; power, strength; very much; the waters/מ of the vapors/א that arise from the fire-sticks or firebrands of the oylah upon the coals of fire: this steam is the emanation of the waters of hhakaiyúwer and the fire of the altar as one, which empowers us unto levels of ascensions and maturation and which enables us to make transformations/unfoldings/changes of form and mind; a manner of loving from the *v'ahhævta*/אָהַבְתָּ: “and you love with all your steam—the offerings of devotion”; note: one’s spiritual might is measured by the capacity to love while igniting one’s totality in service and fulfillment unto *YæHúwaH*/אֵלֶּיךָ/the Collective; *lit.*, to fill/מ the expanse/א of the tent/א; to speak from the midst of the Fire as a steamy breath. Values, 45/א: fullness of life.

³⁹⁶⁷ **hundred** (*mayat*, מֵאָה; מְאוֹת) אֲדָמָה; אֲדָמָה

to draw out/מ letters/signs/אָדָה: the containment of symbols, letters, marks; *lit.*, the drawing out/מ of principles/א contained/י in signs/א; a drawing out/מ of the principles/א of totality/א; designation of wisdom to set apart/consecrate within a sphere/פ; the fulfillment of ten/an engagement to yield a hundred fold. Values, 441/א: measurement of the fullness of Principle; 447/א: a measurement of consecrated goals. See **sign**/אָדָה; **one-hundredth**/אֲדָמָה; **two hundred**/מֵאָה.

³⁹⁶⁷ **one-hundredth** (*mayeet*, מְאוֹת) אֲדָמָה

a scoping down; *lit.*, the fullness/מ of principle/א made manifest/ל in signs/א. Values, 451/א: a measured display of principle. See **hundred**/אָדָה; **two hundred**/מֵאָה.

³⁹⁸⁴⁻⁸⁷ **to refuse** (*mayane*, מְאָנָה) אֲדָמָה

to be unwilling; to decline, repudiate; *lit.*, to be drawn out/מ of an expansion/א potential/ג; Aramaic: who, which, what, he who. Values, 91/א: a transformation of concepts.

³⁹⁸⁹ **baked** (*maphah*, מְאָפָה) אֲדָמָה

pastry; fired in the oven/אָדָה/brain pan: *i.e.*, a matter thoroughly considered in the fires of wisdom; *lit.*, a drawing out/מ of principles/concepts/א to manifest/ו inner radiance/א. Values, 126/א: a pure teaching of Unity. Compare **baked**/אָדָה; **parched**/אָדָה.

³⁹⁶⁷ **two hundred** (*mayteem*, מְאוֹתִים) אֲדָמָה

Knowledge expanded; a doubling of distinguishment; *lit.*, to draw out/מ of principles/א of totality/א into activities/engagements/ל of fullness/מ; totality extending into multiple domains to be full; the harmony of the heavens/names and earth/transformations; depicted by brass/bronze. Values, 491/א: a renewing transformation of ideas. See **hundred**/אָדָה; **one-hundredth**/אֲדָמָה.

³⁹⁹⁹ **flood** (*mabbul*, מְבַבּוּל) אֲדָמָה

a rising of waters/peoples, as in the process of conceiving; entrance into the ark; culmination period (Dan. 9:26); a deluge, inundation; an onslaught of information; *lit.*, waters/מ expand/ש to facilitate/י learning/ל; multitudes/מ in/ש the contractions and expansions/י of correction/ל. to cleanse the house and restore direction. Values, 78/א: understanding to arise.

¹⁰⁹⁷ **without** (*mabli*, מְבַלִּי) אֲדָמָה

the inside flow directed outwards; *lit.*, to be drawn out/מ of conscious/ש roles/ל and activities/ל. Values, 82/א: to border the house. See **without**/אָדָה.

⁴⁰²¹ **head-dress, megebgoúwt, megebgoah**, (מְגַבְעוֹת) אֲדָמָה

cap, turbans, top-hats; *lit.*, to draw out/מ the wealth/ג of houses of/ש understanding/ו, whereby one is adorned with the encircling wrap of consciousness; created as a result of bowing, being humbled/ו, being spun from the rotations of the Lights daily; bearing the consciousness of hemi-

spheres; [SYM 28:40; 29:9]. Values, 115/𐤑𐤐: the crown of the skull; 1:1; interfacing one another in service; the inner equates to the parameters; pl. 7:7:7 composed of three levels of each paradigm of Wisdom, Understanding, and Knowledge.

⁴⁰²⁵ **preciousness, MagdiAl** (מגדיאל) 𐤌𐤁𐤁𐤀𐤌

the precious things of AL [MT 33:13-14], what has been refined, gems of revelation, the results of much labor and toil as it takes to make a fine pearl; *lit.*, to extract/𐤍 from processes/𐤌 the most precious insights/𐤁 whereby one performs and thus belongs unto/𐤁 the Staff/Directive Mind of AL/𐤌𐤁. Values, 55/𐤁𐤎: the full potential of life; 5:5 is derived as 𐤌𐤁𐤁=𐤁𐤁𐤁𐤁𐤁.

⁴⁰²⁴ **Migdol, Migdal; tower, megdelut, megdel,** (מגדל) 𐤌𐤁𐤀𐤌

point of lookout; observation point unto our maturation; adult, grown-up; growing, magnifying; to increase; *lit.*, drawing out/𐤍 from processes/𐤌 the passageways/insights/𐤁 to roles/order/𐤌. the spirits lifts up and grants access for one’s direction; spiritual process to achieve instruction; lookout position to behold direction. Values, 77/𐤀𐤐: understanding goals; 7:7.

⁴⁰³¹ **Magog (may-gog, מגוג)** 𐤌𐤁𐤁𐤀

from/𐤍 Gog/𐤌𐤁𐤁: from the top, from the ceiling; an opening to draw out illumination coming into the opening of Gomer/𐤁𐤍𐤁, which is located in the “northern” part of the body: Magog is the mind’s eye, often referred to as the third eye—the opening of man that discerns all coming into the crown opening; also: to soften, dissolve, melt, squeeze (*ref.* Magog’s role to decipher the light crystals of the mind); to discern and provide interpretations of the illumination; *lit.*, to draw out from/𐤍 processes/𐤌 and to unite/𐤁 processes/𐤌; note: from the two northern points of Gog and Magog much prophecy has been written concerning man’s final state of development; the concept “to squeeze, dissolve” is Magog’s ability to draw out the mature flow/juice, thereby starting the flow of illumination from Gomer. Values, 52/𐤁𐤎: potential of internalization.

^{4483, 4487} **ascending details, full spectrum of light, Megunah** (מגונה) 𐤌𐤁𐤁𐤀

frequencies of illumination unbound to matter, color codes of numbers *lit.*, messages/𐤍 ascend/𐤌 within joined pairs/𐤁 to reveal/𐤎 the Breath/𐤁; from the root word/𐤁𐤎𐤁𐤁, meaning to register, numerate, count; thus to determine the details and values gathered in composite records of Names and manifestations; to look intently into maShayh—the drawing out of the Shayh—reading with insight details of YæHúwaH arising within the Lamb/Shayh [Chamesh haPekudim/Numbers 12:8]. Values, 41/𐤁𐤍: the conductive body of the ALphæh/Principal; 7:7 is derived as 𐤁𐤎𐤁=𐤁𐤍. See 𐤁𐤎𐤁𐤁.

⁴⁰⁴²⁻⁴³ **shield, magann** (מגן) 𐤌𐤁𐤀

to defend, protect, guard; *lit.*, to water/nurture/𐤍 the processes/𐤌 of one’s potentiality/𐤎: as water is a shield for a child as it flourishes in the waters, a shield to nurture with ascension processes; water shields a thirsty plant from wilting and keeps it growing/unfolding unto productivity; note: “I am a shield”/𐤎𐤁𐤁 𐤁𐤁𐤁𐤁 (SMB/Gen. 15:1): I/the will/the inner initiations/𐤁 unfold/𐤎 with evidence/𐤁 unto fulfillment/𐤁, a nurturing center/𐤍 for all processes to ascend/𐤌 to their perfection/completion/𐤎; a shield is formed through the union of two Teraysarun/Dallath. Values, 93/𐤎𐤁: transformation process. 4:4 is derived as 𐤎𐤁𐤁=𐤍. See **Dallath**/𐤁𐤌𐤁.

⁴⁰⁴⁶ **plague, pestilence (magayphah, מגפה)** 𐤌𐤁𐤁𐤀

epidemic; to wound, defeat; *lit.*, to cleanse/𐤍 a process/𐤌 expressing/manifesting/𐤎 light/𐤁. Values, 128/𐤁𐤎𐤁: a covering upon the branches of labor/service

⁴⁰⁵⁷ **wilderness (midbar, מדבר)** 𐤌𐤁𐤁𐤀

the State of the Word, an untamed/unencountered state; *lit.*, a release/𐤍 of insights/𐤁 to expand/unfold/𐤁 the mind/knowledge/revelation/𐤁; to define by drawing out/𐤍 of the logos/word/𐤁𐤁𐤁

every detail/characteristic of meShiæch: the States of the Word/wilderness stage of life operates from the **word-base level of being**, in comparison to the form-base level of being; one comes into the Word State upon emerging from Egypt/מִצְרַיִם, or arising from the form-base of life [SYM/Ex. 8:25-27]; note: those in the wilderness extract the meanings of words and bring these meanings into the gates for mind explosion/manifestation of knowledge: through the wilderness periods, the word-nature of being is drawn out; the extraction of life is likened to one wooing a woman—as when one draws out the favorable attributes of the Body of Letters/woman. Through the wooing, the Letters become devoted to a Name developing a sense of belonging and worth. The more defined or drawn out we are, the more we know our source and our belonging to YæHúwaH; we thereby become joined, or embraced, to the Head as a bride to a husband. This consequence of devotion cultivates a pure/holy bride (Hos. 2:14-23). Also translated: pasture—a place of growth/cultivation for those who, entering by choice, accept the challenge; also: a desert; to be suppressive; a speaker; a topic; speech, talk: an anointed/measured/מִן word/אִשָּׁה; illustrative of stages of development, as in the measurement stages/אִשָּׁה of a son/אִשָּׁה. The various schools—wilderness classes—in which we may enroll are detailed in the Túwrah/Torah; the lessons to be learned pertain to the specific wilderness and are understood in the name of each wilderness. “anointing leads to the development of the mind;” the anointing facilitates development unto knowledge; to extract out of the words given; note the אִשָּׁה ending of the word, being the first letters of the Túwrah/Torah; state of spiritual access to develop unto knowledge; symbol of expansion of mind. Values, 39/⊕: 246/ΥΜΑ: knowing the fullness contained. See **word/אִשָּׁה**.

4057; 5489 **Wilderness of the Red Sea (Midbar Yuwm Suph, מִדְּבַר-יַם-סוּף) אִשָּׁה אִשָּׁה**

a flow of words pertaining to the enlightened way; a pathway of initiation into vocabulary of Breath whereby we affirm our entrance into the waters of the Extenders, the waters of Understanding, the waters of our bodies, waters of the Yardann; *lit.*, a drawing out/מִן of insights/אִשָּׁה for the internalization/אִשָּׁה of knowledge/revelation/אִשָּׁה to manage/אִשָּׁה the waters of the body/מִן upholding/אִשָּׁה the unity/אִשָּׁה of expressions/אִשָּׁה [Sepher Yetsiat Metsryim/Ex 13:18]. Values, 100/⊕: to abide securely. See **wilderness/אִשָּׁה**; compare **Sea of Reeds/אִשָּׁה אִשָּׁה**.

4057; 5512 **Wilderness of Sin (Midbar-Sin, מִדְּבַר-סִין) אִשָּׁה אִשָּׁה**

a flow of words pertaining to structuring our energies unto their full extensions; *lit.*, a release/מִן of insights/אִשָּׁה for the internalization/אִשָּׁה of knowledge/revelation/אִשָּׁה to structure/אִשָּׁה the activities/אִשָּׁה of the Son of Neúwn/אִשָּׁה. Values, 366/ΥΦW: to assimilate the structure of unity. See **wilderness/אִשָּׁה**; **Sin/אִשָּׁה**; compare **Sinai/אִשָּׁה אִשָּׁה**, which adds a final *Yeúwd/אִשָּׁה*.

4057; 5513-14 **Wilderness of Sinai (Midbar-Sinai, מִדְּבַר-סִינַי) אִשָּׁה אִשָּׁה**

flowing/מִן statements/אִשָּׁה, *lit.*, to structure/אִשָּׁה our activities/אִשָּׁה to the potential/אִשָּׁה performance of giving/אִשָּׁה; the promised stage that follows initiated awakening via the blazing, inner-branched bush (SYM/Ex 3:12): what was activated at the burning bush is carried forward in coming to Sinai, which denotes the welcoming response to the initiation at the burning bush. Values, 376/ΥOW: to assimilate the understanding of Unity. See **wilderness/אִשָּׁה**; **Sinai/אִשָּׁה אִשָּׁה**; compare **Sin/אִשָּׁה אִשָּׁה**, which lacks the final *Yeúwd/אִשָּׁה*. See, also, **Horeb/אִשָּׁה אִשָּׁה**.

4057; 6290 **Wilderness of Paran (Midbar-Paran, מִדְּבַר-פָּאֵרָן) אִשָּׁה אִשָּׁה**

a flow/מִן of words/אִשָּׁה pertaining to bringing forth, *lit.*, the expressions/אִשָּׁה of the principles/אִשָּׁה that govern/אִשָּׁה over our potential/אִשָּׁה; from the root אִשָּׁה, meaning “to embellish, adorn, glorify”: to manifest—fully develop—each aspect of being (*ref.* CHP/Num. 12:16). Values, 577/IOΦX: to renew and sanctify understanding of goals. See **wilderness/אִשָּׁה**; **Paran/אִשָּׁה אִשָּׁה**.

the inner value of the Lammed, denoting origin of waters for a birth/child/Name/space; the full moon head rises in the conscious mind of Yishshakkar—from whence does it come? what is the value of the inner Lammed/ℓ that determines the Teraysarun/construct/Δ of it's Light/body/house?; the moon confronts/ℓΥ the darkness to achieve full illumination/Δ—even as a soul/Name/position of Ræuch/spirit enters into elements/spaces, head first, in order to progress unto full maturity; an appearance; to make an appearance; to relinquish/break through the veil, as one appears of the amniotic sac; however, such is to go outside the body; *lit.*, to release/Υ the unity/Υ within the Staff/ℓ into designated space/Δ; the insight/consequence/opening of gates/Δ acquired through circumcision/ℓΥ; *lit.*, upper and nether springs/Υ unite/Υ for procession/ℓ through elevations/access/Δ; Aramaic: “new moon,” Values, 80/7: expansion; appearance of fruit/four faces; 6:6(A) is derived as Δℓ=ΥΥ. See Lud/ΥΔΥℓ

4138 **birthplace (moladet, מולדת) XΔℓΥ**

a birth/ΔℓΥ renews a place/X; nativity; a native; birth country, homeland; kindred, offspring, family; birth/ΔℓΥ of the regenerative/X: a contextual foundation from which to proceed upon receiving the gift of positioning/name (such as the change from Avram/Υ494 to Avrehhem/Υ3494); *lit.*, an anointing/Υ to balance/Υ roles/ℓ in all gates/Δ unto resurrection/X. Values, 480/7X: a renewal of soul.

4150-52 **appointed, mauódim, mauóde (מועד, מועדים) ΔOΥ**

a fixed time; an age; an assembly, meeting, festival, season; used in conjunction with the place of meeting [SMB/Gen 1:14; TK/Lev 23:2]; *lit.*, to gather/Υ in agreement/Υ with the witness/ΔO; to encircle/comprehend the Teraysarun structure of YæHúwaH; to gather/transmit/Υ through unity/Υ the understanding/O in the gates of the teraysarun/Δ. Tehillah/Psalm 104:19: “He appoints the moon for the appointed times/l' mauódim; the sun knows from which it comes.” As we walk in the illuminations of the sun/Wisdom and moon/Understanding, we are synchronized with the activities and the emanations of Light. We are appointed as the moon for the mauódim—to journey forth and to govern with understanding in the gates; as the sun knows from whence it comes, so do we know that we come from YæHúwaH and maintain our point of origin, even though we go forth to reveal the light in darkness, as the moon that visits the camps/dwellings of YishARAL. We are appointed to manifest Wisdom/the foundational unity. Values, 39/Θℓ: order of the collective; 120/ΥΦ: designated seasons; consecrated tribes; 2:2 is derived as ΔO=Υ4Υ.

4150-52; 166-69 **tabernacle of the congregation, muode ahhal (מועד אהל) ℓXΔ ΔOΥ**

tent of meeting: an appointed/ΔOΥ covering/dwelling/ℓXΔ; the rendezvous of the soul members within the body; a seasonal habitation; *lit.*, a gathering of peoples/waters/Υ united/Υ in understanding/O and outlook/Δ, being of the founding principles/4 and (therefore) in enlightened/3 roles/ℓ. Values, 156/ΥΥΦ: dedication to the flourishing of Unity; 8:8 muode, 3:3 ahhal; See **tent of meeting/ΔOΥ** ℓXΔ; **congregation/XΔO, ℓXΦ**.

4159 **wonders (mophet, מופת) XΔΥ**

miracles; conspicuous beauty; the understanding (also the very meanings) of forms and events; proof; the verification of a sign; a specimen, example; a marvel, paragon, model, prodigy; *lit.*, to release the perfumed essence/Υ contained/Υ in the manifestations/7 of the universe/X. Values, 526/ΥΥΦX: sign distinguishing the branchings of Unity.

4172 **fear (morah, מופא) 44Υ**

awe, reverence; respect; dread; a miracle, awesome event; *lit.*, to release/Υ the containments/Υ of the mind's/4 concepts/perceptions/4. Values, 247/IΥ4: mind released completely.

4175-77 **Moreh; teacher, muwreh (מורה), 34Υ, 34Υ**

instructor, educator, tutor; master, guide; wandering scholar; also: the “early rain”—the preliminary

flow of instruction; penile glans from which come concepts and seed, place of seed [SMB/Gen 12:6-7]; one gifted/graced with the ability to draw out of the Unified Consciousness the Thoughts of Light; each teaching is according to the breadth, height, and length, and depth of meShiæch; one who can submit totally to another is a master teacher, whereby the masters submit to each other in all things, for who can teach the Mind of the Neúwn unless they are as the Neúwn in all things?; *lit.*, a drawing out of the properties/מ of Unity/Υ for the mastery/4 of life/א; an archer who targets the Words of Light to the heart and upon the stones; a razor as one who can reveal all; to dispute, contend, used to convey those rebellious as to false doctrines, or who stands in opposition to those fixed in mind, to be mutinous—who are overly committed to initial instruction and unwilling to proceed in the light of new revelations; in contrast a teacher leads with the Lammed and points the way unto succeeding Values and their states of occupation with joy. Values, 251/474: The Mind of the Neúwn Seed; 7:7.

4187 **Mushi; detect, *Mushshi*** (מושי) מושי

offspring of Marri/Merari HhaLauwi, regulates direction via sensitivity of the bones, detects an intrusion whereby an antidote if provided, depicting the white corpuscles from the bone, conveys to feel, sense direction and movement of the staff, to handle and manage the proceeding of the camps according to the staff of Aharúwan, serves with the direction of Ayithamar to be steady stable, and immoveable; to keep on track with fine tuning; *Mushshi* is the major part of the defense of the body supplying the body with illumination regarding their origin in Light to ward off all attacks and means of enslavement. Values, 356/Υ7W: to guard the movements of unity; 4:4.

4191-94 **Muth; death (*mute*, מוּת)** מוּת

to shed off old skins; to die; to draw out mercy unto renewal/transformation; dead: a state of pestilence, destruction, slumbering, powerlessness; to be dead in sin is to be inactive, sleeping, unaware of the works of Light; *lit.*, to draw out of/מ the containment/Υ of the composite/whole creation/X; a transformation; *lit.*, an outpouring/flowing/מ coupled with/Υ regeneration/renewal/X; to be extended: “death” will be no more when there is no longer need to be extended/unfolded; when fully extended—when all has been born from the inner chamber of life in each Name there will be no more mortal birthing and dying; the last death is via the sword/tongue of Pincus/Phineas that pierces our ears and subconscious; fluids balanced and changed direction, the four directions (N.E.S.W) are seen in the X, indicating the composite to which all returns; the body returns to dust/land and to the water and the air; the spirit or breath returns to the Fire, essentially, all returns to the Properties of Thought from which they are formed; the Properties of Thought are foremost Fire/Initiations of Wisdom, then Water/Reflections, then Air/Expansions; the combined properties form lands or states for transformations; to die to the former conversation is the means of obtaining the inheritance of the Ten Lands for the death—full extension of Name leads releases the inheritance of that Name [Bæyit Kaypha/II Peter 1:4]; the death of a Name provides an inheritance to the offspring of a Name—the emerging Thoughts and Values contained within a Name. Values, 446/Υ7X: a continuation of cleansing contractions and expansions. See **immortal**/XΥ7C; **die not**/XΥ7 4C.

4196 **altar, *mezvach*** (מזבח) מִזְבֵּחַ

a flowing, targeted service; **altar of brass** represents the heart of knowing, center of man to combine the flame of Wisdom (fire) with the teachings of the priesthood (wood) upon which the light-energies and soul are designated/ordered unto services; composed of stones (concept of truth unto perfection) or earth/spaces of thought pertaining to one’s Name; the **altar of gold** (incense altar) depicts the nose/sensors and signifies the discernment of Wisdom, which generates the incense of pleasing thoughts; a sacrifice/מִזְבֵּחַ is the means to partake of the feast/אֵל, or what was “slaughtered”; both

to reflect on the goal and to formulate the ascension; the heart and the nose partake: understanding and discernment results; *lit.*, from/as a result/ of the tongue's knife/I we formulate/ our performances/labors/services/; the fluids of life—the dam/ blood) carries the composite of inner parts unto further development and ascension; when the blood of a fruit flows, it is time for its sacrifice; to communicate the goals of house and its work-activity; place to slaughter the gathering of thoughts for enlightenment and evaluation of Fire. Values, 57/I: interior action of Túwrah/Torah; the actualization of goals/Túwrah/Torah; 2:2. See **sacrifice**/; **slaughter**/.

doorpost(s) X I Y I mazuzeh, (מזוזה) A I Y I

the seven pillars of Chækúwmah formed by the columns of the Letters, [Mishle 8:34, 9:1; SYM 11:7]; *lit.*, flowing words/I are of the/ flowing illumination/A; by the flow of words there is a flow of illumination that forms the paths, gateways. Values, 65/Æ: structure of illumination; 3:3.

4204-05 wound (mazoor, מזור) A Y I

disease, pain; a binding for an injury; *lit.*, to release/ a complete/I outpouring/Y of intellect/4; also: a net, trap. Values, 253/∧4: intellectual display of process. See **ripen**/4I; compare **prune/sing**/4I, **fruit**/4I, **flow**/4I.

4213 ripen (mizar, מזר) A I

to set fruit out for ripening; *lit.*, to draw out/ the goal/I of intellect/4; also: spoiled fruit; to spin/twist yarn, thread. Values, 247/I4: to instigate a flow of words. See **wound**/4YI; compare **prune/sing**/4I, **fruit**/4I, **flow**/4I.

orientate, mezrach, (מזרח) A I

to find one's bearings, the orientation to commence, a reference to the sunrise and east for prayers; a reference to the waters of Ayshshur as the point of origins to enter into the Kenoni/Canaan; *lit.*, to reflect/ the goal/I of intellect/4 and its labors/works/ascensions of the offerings/; a basin, highly polished to shine; oriental thought. Values, 48/Δ: insight to labor; 2:2. See **shine**/A I

CHP 7:43 bowl, mazreq, (מזרק) A I

a silver bowl/basin/A I, meaning with a mouth of 70—to speak with understanding, whereby the Words of our mouth and the meditations of our heart are acceptable in the Rings—the eyes of the Collective [Tehillah 19:14; 49:3-4]; *lit.*, to let flow/ the words/I of intellect/4 and devotion/; Values, 347/IW: wisdom to flow words; 3:3. See **dish**/A O

4222 clap, strike, muchya (מחה) A A

striking the hands together to denote concurrence of all states of residence with a thought which is prevailing or to denote agreement with an announcement or prevailing flow of energy; *lit.*, flowing/ activities/ are gathered and summed up within one's seed/ where by it is maintained and incorporated into the fabric of consciousness. Values, 49/Θ: the flowing of Nine strikes; 1:1. See **clap**/A X

4227 pan (machavath, מחבת) X A A

a griddle, frying pan; a flat metal plate placed directly on the altar/ heart; used in the term *mincha al-hamachavath*/X A A, a grain offering of flour mixed with olive oil and baked on both sides, then broken into pieces and rubbed/anointed with oil, indicating the Bread of אבא comes to us via being humbled and broken in spirit; *lit.*, the cleansed/ perspective/ as means/ to renewal/X; via reflection/ we ascend/ to manifest/ totality/X. Values, 450/γX: sign of Neúwn. See **piece**/X; compare **stewing pan**/XW A A; **oven**/A Y X.

4229 blot out (machah, מחה) A A

to wipe, cleanse, rub the soil out of; *lit.*, to cleanse/ via the covenant/ of Light/; to soften, lubri-

cate, adjoin with oil; in reference to sin: YæHúwaH/ᐱᐱᐱᐱ *blots out* sin from arrogant faces/expressions of flesh (MT/Deut. 9:14); also: to make an expert of, a specialist: “I will *machah*/specialize man”—bringing him, *lit.*, from his beginning vibrancy/ᐱᐱᐱᐱ unto the covenant/gatherings and functions/ᐱᐱ (of his united, tabernacle form), in which abound freedom of mind and unfettered service/ᐱ. Values, 53/ᐱᐱ: the potential to uplift.

4236-37 **vision** (*machazeh*, מַחֲזֶה) ᐱᐱᐱᐱᐱᐱ

a view, vista, scene, sight; spectacle; apparition; dream, daydream; a drawing out/reflection/ᐱᐱᐱᐱ of the ascension/ᐱᐱ to aim at/I in light/ᐱᐱ; a mirrored/ᐱᐱᐱᐱ window/ᐱᐱ upon the goal/I of light/life/ᐱᐱ. Values, 60/ᐱᐱ: a structure of released concepts due to deliberations/meditations.

4249 **Mahli, to hollow, Machli** (מַחֲלִי) ᐱᐱᐱᐱᐱᐱ

to distill/reveals/ᐱᐱᐱᐱ the activity/ᐱᐱ LammedYeúwd Ring/ᐱᐱᐱᐱ; to hollow out and thereby form cavities within the bones and lands, Machli determines the cavities or hallowed out parts in the bones, such as the hollows for the eyes, the chest, the pelvic basin, etc. These cavities form space in which the heaviness/glory of HhaALhhim may be carried, the pelvic basin gathers the distillations and waters of the Rock within the hhakaiyúwer/basin, these are the vessels of the mishkan carried by Qahhath, being vessels of Knowledge in that they are bronze; by the distillations of Machli one plants the Seed of their Name by the River that flows unto the basin. Values, 88/ᐱᐱᐱᐱ: openings/sayings of ascension, the gate of ascension; 4:4.

4279 **tomorrow** (*machar*, מָחָר) ᐱᐱᐱᐱᐱᐱ

that which flows, drawn out/ᐱᐱᐱᐱ rising/ᐱᐱ of forward projections in the mind/ᐱᐱ; the evidence of your offering today is seen tomorrow; what you are considering/meditating upon today becomes evident tomorrow. As the eye of the storm your thoughts of Dan are out front, at the leading edge, bringing forth what is appearing from your altars of Yæhh. The spiraling Lights have already made room for your growth to appear; your days are a prophesied from your birth. The Eyes of ALhhim go before you as the eye of your directions to sprout from beneath, upwards, and outwards. Values, 41/ᐱᐱᐱᐱ: to further expansion

4288-89 *pl.* **firepans** (*machtut*, מַחֲטוֹת) ᐱᐱᐱᐱᐱᐱ; *sing.* **shovel** (*machtah*, מַחֲטָה) ᐱᐱᐱᐱᐱᐱ

hamachtah—compositions of heat and wind from the Fire, thus an incense bowl, snuff dish; from/ᐱᐱᐱᐱ gathering/raking/ᐱᐱᐱᐱ the coals, stirring the inner fires; the means to gather/stir the fires; to rake the coals/embers in the midst of the combustion; *lit.*, molten/ᐱᐱᐱᐱ elevation/ᐱᐱ of regenerative/X light/ᐱᐱ; a priestly function of Qahhath/Xᐱᐱᐱ (the nervous system) under the administration of Aharúwan/ᐱᐱᐱᐱᐱᐱᐱ: the nerves transmit the fire energies—gather the release of the energies—at the point of ignition, whereby the energies burst forth into performance; activities of your energies are gathered to comprise a whole offering to YæHúwaH/ᐱᐱᐱᐱᐱᐱ; to this end, Qahhath/Kohath carries the utensils of fire amidst your holy items; also: to terrorize; danger, ruin, destruction—all of which denote the potential of the fires being gathered. Values, 453/ᐱᐱᐱᐱᐱᐱ: to measure the potentiality of processes; 848/ᐱᐱᐱᐱᐱᐱᐱ: sign of a regenerative flow of labors/services.

4294-98 **rod, tribe, meteh** (מֵטֶה) ᐱᐱᐱᐱᐱᐱ

a branch, twig, staff, stem, span; expansion, stretching out; family: a branching/offshoot of life—the twelve tribal members within are distinct, yet unified, channels of life: projections of light/ᐱᐱ—gathered dynamics/ᐱᐱᐱᐱ—in an embodiment of waters capable of transferring states of residences/ᐱᐱᐱᐱ; *lit.*, distillations above and below/ᐱᐱᐱᐱ comprising, united/ᐱᐱᐱᐱ in light/life/ᐱᐱ; a flowing/fullness/ᐱᐱᐱᐱ of the centers/ᐱᐱᐱᐱ of life/ᐱᐱ: thus, an anointed/ᐱᐱᐱᐱ community of members/ᐱᐱᐱᐱ—of the faculties/ᐱᐱᐱᐱ of a Name; the 12 faculties of Mind are the origins of the 12 tribes or branches of thought, 12 tribes stem from the 12 congruent centres in the Head of YæHH; rods stem from thoughts, as branches of a Tree, being a form of Life,

come from the Thoughts of Light of Aharúwan/Aaron; a shepherding/⊕ of peoples/⌘ belonging to Light/א; to gather into centers/⊕ all that flows/⌘ of life/א; symbol of the tongue, as a rod/means of communication and implementation; from the root אָרָה/taúahh/2:2, meaning **to spin**, twist by a spiral motion of integrated breath; formed from the undercurrent waters of Maneshayh unto the springs of Yishshakkar, through which one draws out all members to form a composite Seed for the manchaih/grain offering daily, as to spin the Semek/spider web; your paired rods are of the Enlightenment formed by the spinning of the mind; the Staff is used to strike the mind of consequences that imposes limitations of progressions, conveyed in the ten plaques/strikes of the Neúwn Mind to release one from ignorance unto the freedom of Knowledge; **the use of the staff of ALMashayh/Moses and ALAharúwan/Aaron convey manners of speech**; to take the tail of the serpent is to take into your hand the extension of the thought whereby it is fulfilled; Words run from the tongue as a serpent which forms a rod to rule and walk according to your Words sent forth as messengers; the sending forth of the staff, as a serpent, creates a path of Wisdom; when the serpent is taken up into the hand one performs the Words whereby it is a staff of Understanding; the Rod/Staff of maShayh is a branching of the humble words of Wisdom giving guidance to your Name and flock; the Rod/Staff of Aharúwan is the almond tree fruiting budding into the 12 Heads of YæHH though whose unions Wisdom appears on the Staff of maShayh as six pairs; when you take the staff in your hand you learn what is given to you; also: a bed, couch; inclined, reclined, down; when Mæyim/אָמִים and Neúwn/אָמִים share the same root, the Mæyim conveys the results of a process—a staff, whereas the Neúwn conveys a process—to stretch, whereby a staff is formed. Values, 54/Δγ: the potentialities of the Door; 4:4. See **soul**/Wגך; **staff**/⊕אָמִים; **staves**/Δθ. Compare **rod/tribe**/⊕θW.

⁴³¹¹ **Medeba** (*meedeedbah* מֵדֵבָה) אָמִים אָמִים

a far reaching state of the Amúwri/sayings, to formulate affluence, comfort, abundance, strength; to abide amongst quiet waters—to speak slowly—without commotion or causing an agitation, to pace one’s words according to the anointing of thoughts; a result/flow/⌘ to extend/אָ the teraysarun base/Δ the housing/θ the Principal Seed/Concept/אָ. Values, 30/ℓ: an order; kingdom.

⁴³²³ **Michael, MiykAL** (מִיכָאֵל) אָמִים אָמִים

from the Hand of AL, therefore a servant of the kuwahnim; what are the deeds to be as AL? who is like AL? to reveal/⌘ the deeds/acts/אָ of the living form of associations/אָ of AL/אָℓ; since shatan appears in the likeness; MiykAl of the *SharMalakim/Prince of Messengers* stands as the messenger of the United Order of HhaALhhim in contrast to the disparaging nature of shatan; the true messengers of AL expose the false, just as the True Understanding puts to defeat the assumptions; MiykAL conveys the Deeds of AL which are of Light and therefore exposes and rebukes those who go astray from the Way and the Path; a kerub, hence pertains to associations and the defender of the unified Names. Values, 47/I⌘: reveals by the sword; 6:6

⁴³²³ **Michal** (*mikal* מִיכָל) אָמִים אָמִים

a rivulet, brook or river’s beginning; daughter of Shaul/inquiry who is granted to David by his unveiling of darkness (I ShmúwAL 18): via the anointing/⌘ we receive/אָ branches/אָ of instruction/ℓ that result from the circumcision of the Philistines; note the name is comprised of the values of 10,11,12,13. Values, 46/אָ⌘: streams of mercy.

circumcision (*milah* מִלָּה) אָמִים אָמִים

to confront/⌘ extensions of thought to receive/אָ the teachings/ℓ of light/א; flow of blood facilitates reception of the instruction/lessons of light; to confront the world which demands to be served—a choice daily that we make regarding everything, none are exempt from the confrontations and there-

Source Pairs of ALhhim give birth to the House of Yúwspah through which all thought and Names come into the lands for their residence, as the Mæyim-Tæyth forms the ring of the body of the eye, so are all bodies or lands formed through this three-fold Ring of ALhhim—the Mæyim-Tæyth, the ÚWah-Bæyit, and the Rayish-Oyin; the Mæyim is the means to mold and shape the Tæyth as a clay vessel to reveal the properties and signs of Breath; as the clay is united with the Mæyim, the house of Cham is pliable to the Potter's Hand to be formed into various species; the clay, a form of the Tæyth, belongs to the Mæyim from which it is derived, whereby it is formed into an arrangement of crystals of Breath; the levels of Tæyth are those above as dust of stars as well as particles for temporal transference/schooling; your body is determined by the mechanics of perceptions; perceptions structures your physiology and makes a commitment to where the body-mind resonates, when the pairs of the ALhhim are broken by division, their faces turn from ALOZAR whereby they are darkened; the clay clings to the bones for self-preservation every seeking its origins, as flesh attaches itself to the bones to be upheld, the clay, seeks the strengths of Lammed; feet of iron and clay are a mixture of the heavens and hell; the Lammed conveys the strength of iron, the Tæyth conveys the nature of clay; the feet of clay are hardened or cast into the molds of species that must be broken in order that the Tæyth resumes its virgin state with the Mæyim to form a body of ALhhim, as the prototype of the Adim; clay illustrates the submissive heart, as Tæyth, is hardened by associations with the structure of the world and becomes cold, as well as deceptive, as it moves apart from the Fire, instead of having the virgin crystal state, the clay or vessel becomes darkened with the opacity of mortality; to close the age of mortality, the material of the iron and clay must be sorted out so that the LAMMED is united to the Yeúwd and not to the Tæyth/clay; the Tæyth of flesh is bound to the Lammed, or the skeleton, instead of to the fluidity of the Mæyim/waters; the shift of the Tæyth occurs as the faces are divided one from another whereby the Tæyth is divided into two parts, one-half remaining with the Mæyim and the other to the Lammed, whereby the mortal species have two faces instead of four; as faces are divided, the clay body of flesh, wars against the Ræuchuw/Spirits/Breaths that seek alignment and unity; the two, *the iron and the clay combine in the seed of men but they will not adhere to one another*, even as iron does not combine with pottery [DaniAl 2:43]; Knowledge is above the body, yet within the body of clay whereby you can attain, by registering your members to belong to the Body of ALhhim of paired eyes; The STONE that comes from the Mountain strikes the legs with feet of iron and clay representing human kind that has mixed Knowledge from above with the elements of the earth, reducing the thoughts of the Enlightenment to the world of shadows. This Stone, as the Seed of Knowledge rolls from above to strike the image of confusion to provide a renewed foundation for your footing upon the solidarity of the Seven Hills of Yæhh, whereby your members no longer walk nor wander in confusion of form or words; the process of separating the clay from the iron is performed by the winnowing nature of Breath that separates the grain from the chaff; the clay must be reshaped on the potter's wheel; being willing to give up your body for a new creation to be joined into the fabrique of Light, giving way to the collective verses personal movements without the whole, known by NAME and called in the Assembly by your Name as paired in YæHúwaH; these spirits are free and their senses are heightened; as vibrations of thought are set free from a separated body the senses are twice as great, or an 100% increase as paired Names shift into the Corporate Body of ALhhim; the senses are doubled/multiplied; one loses their soul of their Name by forfeiting the path of Unity in that the soul is begotten to be retained only in the Collective arenas wherein its full expression flourishes in native soil; independence and separation rob the pleasures of perfect unity; the Assembly of YæHúwaH turns their faces forward to AL and turns their backs to this world of estrangements to belong to the One House of AvreHHem; on your right hand and on your left are other pairs to which you are joined as Light clusters of stars; one must loose themselves utterly to enter into the Collective;

you deny oneself and take-up the pattern of the Taúweh/X to follow into the Assembly of the Counsel of Aharúwan; you loose your own life to take-on a greater, higher ID; you become amongst the risk-takers who cast lots, as soldiers, you follow after the commandments, whose faces are not diverted, who casts their lots for the seamless garment of meShiæch (verses a body with seams), you find your stance upon the Rock of the WORD whereby you feet are no longer upon sand; for only fools think their life is built on shifting sands, continually being rearranged, emotional, by the waves of waters/Mæyim. 5:5; 1:1. See **Aaron**/ᐱᐱᐱᐱᐱ; **Tæyth**/ᐱᐱᐱᐱ; **virgin**/ᐱᐱᐱᐱᐱ.

4310/4325; 4809 **waters of strivings/Meribah (may-mereevat, מִי-מֵרִיבָה) ᐱᐱᐱᐱᐱᐱᐱ**

variant/disputing messages concerning the body of waters that stem from One Rock; *ref.* to the collections of waters in humankind that are in process of being *transformed according to the inner foundational cornerstone of life*; error toward gender division of Breath; *lit.*, conductive/ᐱᐱᐱᐱ management/ᐱᐱᐱᐱ of the reflective/ᐱᐱᐱᐱ mind/ᐱᐱᐱᐱ to designate/create/ᐱᐱᐱᐱ a Body/ᐱᐱᐱᐱ for Totality/X . Values, 702/ᐱᐱᐱᐱ: to compose according to Wisdom/fires unified body. See **waters**/ᐱᐱᐱᐱᐱ; **Meribah**/ᐱᐱᐱᐱᐱᐱᐱ.

4327 **kind, type, min, mayin, (מִין) ᐱᐱᐱᐱᐱᐱᐱ**

a specialization/ᐱᐱᐱᐱ of waters/ᐱᐱᐱᐱᐱ; a portion; an inward branch function; sectarian, heretical; genus, classification according to species which reveal the characteristics of Unity, or function; every Name belongs to a category of thought and carries a face or expression most commonly of an animal to denote expression of progression of the thought; tribal characteristics are depicted as: Yahúdah—lion (rulership); Yishshakkar—donkey (service of labor); Zebúwlan—water dragon (residence within water); RAúwaben—ox (concept gatherer); Shamoúnn—sheep (house of concepts); Gad—lioness (mastery of the assembly of words); Apærrim—pigeon (to provide a united cloth of feathers); Maneshayh—dove (nest to bring forth messages of transition); BeNiyman—wolf (organizer of gates/lands, blood thirsty to cause a flow unto new births); Dan—copper serpent (discerner/judgment scale); Ayshshur—goat (unifier via affirmations); Nephethli—deer (conveys swift and graceful movements of meditation); Laúwi/Levites: Aharúwan—giraffe/keeper of the stones, Qahhath—camel/carrier of messages; Gershun—llama/body of the Gammal; Merari—ostrich/strong pikes/plumes in the chest/strides/extensions of vertebrae, also Hippopotamus denoting the bones in the waters; the entire House of Laúwi is conveyed also by Leviathan, rendered as Leuwiyatan, meaning the Laúwi/Levites are given as a vessel to transport the Túwrah/Torah into the consciousness of the waters/embodiments. *lit.*, embodiment/ᐱᐱᐱᐱ ordained/ᐱᐱᐱᐱ with purpose/ᐱᐱᐱᐱ; for the twelve states of all living things by the colors of Yúwspah, see ALhhim Achadd documentations. Values, 100/ᐱᐱᐱᐱ: to distinguish; 5:5.

4370; 906 **breeches (miknas-bad, מִכְנַס־בַּד) ᐱᐱᐱᐱᐱᐱᐱ**

a collection; assembled, gathered in; an assembly of thought from the loin gate; to comprehend and draw out the fruit, reward, thereby to be profitable, rewarding; a white linen garment (an assembled collection of flax); trousers, slacks, underpants; imported: to import, or to collect, all that is within the loins, illustrating the role of the mind to gather the life principles resident within—*esp.* in the loins, the seat of generation; to take/assess/ᐱᐱᐱᐱᐱ a portion/ᐱᐱᐱᐱᐱ of all gathered: from all distilled and manufactured, each in its season of growth/production; *lit.*, to draw out/ᐱᐱᐱᐱᐱ of fruit/productivity of the branches/ᐱᐱᐱᐱᐱ to extend/ᐱᐱᐱᐱᐱ into all levels to support/ᐱᐱᐱᐱᐱ conscious/ᐱᐱᐱᐱᐱ insights/ᐱᐱᐱᐱᐱ; the means of the mind to store, draw out, and gather: this function of the mind—this formulation of Aharúwan/ᐱᐱᐱᐱᐱᐱ—pertains to the state of thought formations, as it says: “seeds pertain to the collectivity of thoughts/flesh” TK/Lev. 16:4, thus each state is based upon the frequency of the seed/concept. Values, 176/ᐱᐱᐱᐱᐱᐱ: a holy understanding of Unity. See **linen/poles**/ᐱᐱᐱᐱᐱᐱ; **meeting/collection**/ᐱᐱᐱᐱᐱᐱ. Compare **linen tunic**/ᐱᐱᐱᐱᐱᐱᐱᐱᐱ.

4375 **Machpelah** (*Mak-pay-lah*, מכפלה) אַלְכָּלִּי

a folding, doubling, multiplying; dualism; to be comprised of various natures; multiplier, a product of arithmetic; as patriarchal burying place: symbol of the Body of HhaALhhim—the cave we enter in route to embodiment; *lit.*, to draw out/מ a branching/י to make apparent/ו the roles/ל of life/א—as in the cavity of body of HhaALhhim; preliminary stage development, transferring the life essence from Aúwer/Ur/Light fields/אֵלֶּיךָ unto Hebron/יְצֵאֵם/associative values in the earth. Values, 175/אֵלֶּיךָ: a holy covering for life.

4376-77 **sell** (*meker*, מכר) אֵלֶּיךָ

a value, extraction of ones products, teachings of knowledge draw out the productivity of the mind, to offer values, thereby releases what is obtained. Values, 44/אֵלֶּיךָ: extract from the base.

4397 **messenger, angel, melakyim, maylak** (מלאך) יְצֵאֵם

angels are messages for your Names of Light; drawn out conductive streams of thoughts/through waters/מ supplying the teachings/Lammed/ל with Seeds/א upon your branches/י of life pertaining to the Name of your Spirit; to carry/transmit/מ the Order/ל of Words/Alphæh/א as they are covered/י by the Kuwáhnim; the groups of messages are within the arches/auspices of the *SharMalakim/Arch Angels including the seraphim/fiery burning ones upon the altars of the Mountain carrying the embers/sparks of the offerings; the ophanim/מַלְאָכִים/auphænnim/the wheels—circling thoughts of the Faces around the thrones of Yæhh; the keRúwvim/cherubim stand upon the sides of the Mountain which adorn and imprint the thoughts of Light in the fabrique of souls.* Values, 91/אֵלֶּיךָ: to fly, the freedom of all within an idea to soar.

besides (*milvad*, מלבד) אֵלֶּיךָ

the Mæyim/מ prefix to the root אֵלֶּיךָ meaning *being added to, joined, overlaid, proclaimed as unique*, to go beyond the Values through their combinations, to show subsequent layers of Light, *lit.*: from counting of Values; the Values are seen in the results of the oylah/burnt ascendant offering being carried all the way through to the mincha/grain offering [CHP/Numb 28:31]; result/מ of the teachings/ל pertaining to the union/י of teraysarun thought/א; the unique values of Wisdom, Understanding, and Knowledge. Values, 31/אֵלֶּיךָ: Order of Principle—being of the Union of Light/united two sides as depicted in the cardinal ALphæh. See אֵלֶּיךָ.

dictionary millun, (מלון) יְצֵאֵם

an extracting process/מ of instruction/ל which contains/י the product/result/י; an examination of speech (לrod/tongue) revealing a potential extension of light with a word. Values, 45/אֵלֶּיךָ: extraction of light; 8:8.

4414-19; 3220-22 **Salt malech** (מלח) אֵלֶּיךָ

the savor of the teachings, the salt is within the grains; as the grain is opened/parched the savor comes forth, when food has lost its flavor it becomes flat, a lost of vitality; when the fruit is ripe, it is at the peak of its flavor, but should it be picked prior to or left to spoil, the savor is not present; the salt of the covenant is the flowing savor within the doctrine or teaching; when the full flavor of a teaching is tasted, one walks according to the teaching and will not depart from it, for they have received the salt of the covenant, the bond of agreement; the “salt” is the disclosure of the revelation within the teaching, whereby it is forever preserved within one’s members and will not be violated; *lit.* to draw out/מ the teaching/ל from the grain/bread/א; *the pillar of salt* is a column of rings that contains the maturity of the Thoughts of the Most High; in the days of Lot, when the eyes are cast upon the land/state of mystery/Súwdim/Sodom, all that can be seen is a pillar/column of salt, for the body/wife of Lot has been transformed through the fires burning amidst the stones; the savor within the Seed explodes into a column/pillar of the Rings of HhaALhhim. The stalemate in Súwdim is overthrown; in its place stands a column of righteousness which is fixed in the eternal Eye of Avrehhem on behalf of all souls; when one looks back they see the results of the branches

ignited in the Fires—brimstone; the column of Rings, being of smoke and illumination that arises, is called “a pillar of salt” because it contains the full savor of the Thoughts of the Most High, as the minchaih/grain offering that rises upon the altar of Fire contains the full savor of the Thought to be called the Bread of the Covenant—a Covenant of salt. As a loaf of Bread is not all salt, nor is the pillar all salt; the loaf and the pillar are salted whereby the provision and the pillar contain the full embodiment of the teachings which have been spread abroad so that the salt is throughout; 𐌆𐌺𐌵/*malæch*—extractions of Lammæd within the life of your seed are activated to ascend and preserved/kept; dispersed upon your grain offerings in measures of 5/five measures from each finger, shaken, for the radiance of Wisdom blazing in the impartial Eyes of ALhhim which houses your 12 Houses as 3 tens/30 (3 measures of giving); 10 measures to double/strengthen the teachings with Understandings of Semek/60 (the double measures of Yúwsphah/Joseph); and 15 measures for the Teachings to have dominion from the crown of your head of Knowledge— ten tens/100 (the full extent of your Life as meShiæch). The sum of the salt measures are 5, 10, 15 or 30/Lammæd. The savor of the teachings is extracted and employed through activations of the salt in your Seed Name. As your hand touches the sacs of salt in Maneshayh, the salt granules adhere to your fingers. The shaking of your hand, once, twice, or three times are the portions specific to your Name and your deeds as you activate the Words and Teachings in your Seed through your offerings. Through the giving of your Salted Seed, your joy is fulfilled. 'Every grain offering of yours, moreover, is seasoned with salt, so that the salt of the covenant/agreements of your ALhhim are not cut short as they are completed/finished/extended to the seventh day from your grain offering; with all your offerings/drawn from your midst you offer/activate/show the evidence of your salt. TK/Lev 2:13 The savor of expressions in your Life are drawn out through your studies and activations of the Words of your Name whereby the agreements of your Rings vibrate in your faces, with the double blessing of Apærrim/observations/fruitfulness and Maneshayh/transitions/sustenance. Through the activations of the salt in your Seed, the blaze of Shayin appears through the offerings of your Name whereby the whitening of the salt 𐌆𐌺𐌵/*malæch* appears as 𐌆𐌺𐌵/*meShiæch*. Values, 78/𐌆𐌺: the consciousness of interacting, causing a scent to rise; 15/ᐱᐱ: to fully learn to emanate the Illumination; 8:8.

4414-19; 3220-22 **Salt Sea (*Malach Yam*, מַלַּח יָם) 𐌆𐌺𐌵 𐌆𐌺𐌵**

depicts the bladder; sea/𐌆𐌺 of seasoning/acuteness/dispersement/𐌆𐌺, located in the vale/depths/𐌆𐌺 of Siddim/𐌆𐌺𐌵/*the breasts/affluences/prosperity* (SMB/Gen. 14:3); waters in the vicinity of Súwdim/𐌆𐌺𐌵 and Gomorreh/ᐱᐱ𐌵; salt is that which is drawn out of the branches through fire and water, result of brimstone—the igniting of the branches; *lit.*, to draw out/𐌆𐌺 the distillations/𐌆 of one’s deeds/𐌆 implemented/𐌆 in the waters/fluids/𐌆. Values, 128/𐌆𐌺𐌵: to consecrate the branches unto their labor/services.

4421 **war (*mil-cha-mah*, מִלְחָמָה) 𐌆𐌺𐌵 𐌆𐌺𐌵**

to join forces, to be united inwardly by the weapons of one’s Name as DæúwD stood before Goliath in the armor of YæHúwaH; from the root 𐌆𐌺𐌵, meaning “joined together”; *lit.*, to draw out/𐌆𐌺 the order/ranks/𐌆 that have risen/𐌆 fully/𐌆 in light/ᐱ; warfare; to fight, battle; a combat, struggle against thoughts that undermine the Unity of the House of YæHúwaH; *lit.*, to draw forth/𐌆𐌺 corrective rods/𐌆 in an effort/𐌆 to cleanse/𐌆 one’s life/ᐱ (of vain expirations); a flood/𐌆 to prompt/𐌆 ascension/𐌆 and thereby overthrow evil by the opening of the floodgates/𐌆 of illumination/ᐱ (Yashoyæhu/Isa. 59:19-20). Values, 123/𐌆𐌺𐌵: to sanctify the productivity of processes. See **bread**/𐌆𐌺.

4427-32 **Melech, Molech, Moloch; king, master, *Malek* (מֶלֶךְ) 𐌆𐌺𐌵**

to conduct the flow/𐌆 of Order/𐌆 within the branches/tribes/𐌆; kings arise from within the Union of Names and hence come out of/𐌆 the Order within the Branches/𐌆 [Sepher Maoshah BeRashshith/

that bread supports the body as a staff supports the skeleton; (7) *raqiqay matsut*/ጳጋሂሂሂ ጳጋሂሂሂ: thin wafers fashioned after the pattern of the priest’s cap, signifying that concepts/beaten grain form in alignment with the enlightened mind; (8) *challut lechem chamats*/ሂሂሂ ሂሂሂ ሂሂሂ: offering of unleavened bread made in connection with peace offerings/ሂሂሂሂሂሂ in the shape of one round loaf, to commemorate the unity of consciousness characteristic of thanksgiving; (9) *shebuouwt/shavuot minchaih*/ሂሂሂሂሂሂሂሂሂ: two wave loaves of unleavened bread offered during the Feast of Weeks, denoting the first fruits of the manifestation of the Word appearing via the formulations of elevated Thoughts of the Most High, (not as mortal flesh, nor leavening of the world, in which is corruption)—weavings of Light threads/through Thought formations; note: *the minchut* offerings are measured in handfuls/tenths of an ayphh/ephah/ሂሂሂሂ, whose portions are determined by the capacity of the *mishkan*/tabernacle/body, indicating that we are to rest in/be content with the level at which we are functioning, having faith that HhaSham enlarges our hearts unto greater capacity at an appointed time. Values, 103/ጳጋ: consecrated communications; 498/ሂሂ: measurement of transformation in labors/services; composing changes/transformation stages unto ascension; 5:5:5. See **fine flour**/ሂሂሂ; **ephah**/ሂሂሂሂ. Compare **offering**/ሂሂሂሂሂ; **wine offering**/ሂሂሂሂ; **burnt offering**/ሂሂሂ.

Menachem, Mark, menuchem (מנחם) ሂሂሂሂ

composed of two words: manna/ሂሂ and warmth/ሂሂ, hot bread from the altar; the Bread rises through the waters; Seed sown in the waters rises to the fore whereby the mind is consoled to receive the blessings of its Name; casting your bread upon the waters and it returning to you means the *man*/ሂሂ sown in water is casted as a seed, whereby it rises to feed you. Values, 98/ሂሂ: the hosts arising; transformations through ascensions.

⁵²⁹⁹ **to sift, clean** (*menupeh*, מנפה) ጳጋሂሂ

from/ሂሂ being lifted/waved/ሂሂ; *lit.*, to cleanse/ሂሂ by swift currents/ሂ expirations/ጋ of air/ሂ; also, to be swollen, inflated, puffed up; haughtiness. Values, 175/ጳጋ: to distinguish or obscure an understanding in light. See **sieve**/ሂሂ.

⁴⁵⁰¹ **torch, candlestick, manurahh** (מנורה; מנורה) ጳጋሂሂሂ; ጳጋሂሂ

internal construct of the Unified Consciousness, an organization of the Values 35:35, 3 1(5+5) 3 whereby three sets of branches appear upon the central unified stalk, to comprise the lamp of 70; lamp stand; a flowing lamp of oil from the loins to the lungs: its lights being produced by the ongoing yielding of oil from the tribal branches; one piece of gold signifies Wisdom and the continual flow of oil conveys Understanding; a perpetual flow of light, the eternal flame, radiant beams, *warp beams* comprised of the seven basic frequencies of light, yarns of light, the golden strands formulated to conduct light; in conjunction with the warp, the woof is the weaving of the light rays daily into a fabric of strands; comprised of ten cups per branch, having seventy cups of full illumination and understanding; a unified flow of Wisdom; the central column holds the complete seven-fold Nature of Light as seven pillars of Wisdom, each Name is a Shaft of Light—a position of Wisdom in the Eternal Flame; the central shaft is the Name of each person and the four places on its branch pertains to the four sabbath each month; the branches are their tribes, being six they denote the activities/works of light and the six days of labor each week; as the manurahh branches extend/unfold itself, three branches appear on the right and three branches on the left, both sets of branches, being two sided, yield positions for all twelve tribes; the branches are the tribes/operations of Breath; the tribes are paired to each other, six on one side and six on the other in conjunction with the pairs and their positions of the encampments of the tribes around the Mishkan/Tabernacle; **the illumination of the manurahh** is according to the Numbers within the oil that flows out from the body of Maneshayh, which is composed from the daily oylah, according to the spaces in the House of the oylah, so are the branches of the manurahh arranged daily to carry the Light of Chækúwmah

each morning and the Light of Bayinah each evening; the numerical configurations of the house, from which the oylah are made, are carried forward daily to make the intervals of the branches of the manurahh, which carry the Illumination of the oylah each evening and morning; as one makes the manurahh, the branches are configured according to the level of Enlightenment according to the oylah that is made each evening and morning; the manurahh is formed by the branches being cast into the Fire of the Altar which is made daily as the branches of the oylah are laid upon the coals. **As the branches are arranged in pairs, the Fire passes between them, whereby they are welded together to be one piece of gold/fashioned in Wisdom as unified parts;** the manurahh is gold because it is made by the halves of Wisdom; though the manurahh appears as three branches on each side, in actuality, there are six, three in the front and three in the rear; which is the result of welding together the 12 branches as they are arranged upon the altar, three to a side; the trimming of the wicks is the shaping of the branches to bear the frequencies of Bayinah or Chækúwmah; the wicks for Bayinah are trimmed narrow and long; and as they are trimmed for Chækúwmah, they are widened and shortened; shaped in accordance with the blaze of the illumination and its far reaching works that arise from each oylah; the lights of Bayinah lengthen a thought, and the lights of Chækúwmah cause the Principles to spread out; the dressing of the lamps is by designating the Letters of HhaALhhim according to the arrangement of the Letters of Dan; the filling of the cups is according to the Numbers that pertain to the daily oylah for each evening and morning; the manurahh is not stationary but in continual rotation so that what is on the front side rotates to be on the back side and vice-a-versa, according to the positions of the camps in procession during the year; the front side of the lamp houses the camps in the East and the South, the 180° for the day; the rear side of the lamp houses the camps in the West and in the North, the 180° for the night, those in the West correspond to those in the East; those in the North correspond to the camps in the South; *lit.*, a flow/river/𐤍 drawn in/𐤍 by the priestly mind/𐤌 for illumination/𐤌; a flowing elucidation/𐤍 being unfolded/𐤍 as a vessel/𐤎 of the mind's/𐤌 illumination/𐤌; note: during lighting the manurahh, the inner members are brought into alignment with the emanations of light pertaining to each day and night; the duties of Aharúwan to trim the lamp corresponds to the role of mind to channel the flow of illumination coming from the composite flow of oil gathered in Maneshayh from the *oylah* offering of each morning and evening; the oil is processed through the seven branches or columns of the ALphæh-Bæyit to fill the seventy cups of the manurahh through which the lights are processed unto full understanding; the seven pillars of the Letters are designated right to left and stationary manifesting their position while the positions of the tribes rotate through the pillars according to their continual procession in Light; the lighting of the manurahh commences with the central stalk, and then the stalk directly to the right of centre, then left to centre and so on until the furthest branches are lit and all seven branches flow as one stream of light ascending out the top of the head and descending encircling the body with light, as a garment of light, and penetrating through the loins unto the feet, whereby one walks in the complete, seven-fold spectrum, of Light; the seven pillars, each with four columns stacked, convey the objectives for illumination. Values, 52/𐤍: flourishing of unity; 295/𐤌4: the mind transforming energies for Light; 301/4W: fire/wisdom of ALphæh power/Principle:1:1, 7:7. Compare lamp/𐤌𐤎.

4519 **Manasseh; to forget; to shift, be moved, Maneshayh** (מְנַשֶּׁה) 𐤌𐤎𐤍

lit. the Bread/*man*/𐤍 of the Shayh/𐤌; source of the 14 facial bones of the 14 Names of Maneshayh which creates a mouth to eat the seed; to remove, carry from one place to another; to raise, promote, heighten; to lay claim: to go beyond, forgetting the past or moving beyond in light of the present awareness; as branch/tribe of YishARAL/𐤌4W𐤌: means of maturation, a spiraling of thought com-

states of Thought; we are placed in orbits according to our works within the Collective Assembly of Names in which we move and have Being; those involved in their works on behalf of all Names are in progressions and their orbits interact with the vast body of Luminaries. Values, 143/־מִן: domains of the waters of ascension; 3:3. see root term: **round**/לָו

4591-93 **few, small, little, moot** (מוֹעַט) ⊕○מ

to be scarce, rare; to decrease, diminish, small, thin; to dwindle; to dwarf; to consider less or be less; few; *lit.*, to subtract/reduce/מ the parameters/○ of all gathered/⊕; the “few” saved refers to the humble that abide in the midst of the masses. Values, 119/⊕: mind of dependence, 9:9. See **Zoar**/אִוֵּר.

4603-07 **sin** (*mowal*, מוֹעַל) ל○מ

transgression; falsehood, deception; to act faithlessly, misappropriate; to betray; misuse of sacred property; a state of elevating one aspect of self above the whole; to deem something or someone more important than the whole, thereby violating both the trust of unity and the individual part or member misused; *lit.*, waters/מ of consciousness/○ for instruction/discipline/ל; also: to lift, raise from above; to allot; above, upon, from. Values, 140/מ: consecration reduced.

4616 **heed, mo'un** (מוֹעֵן), יָצוּמ, מִוּמ

to address, reply, to answer, result; commonly translated as “so that, for the sake of, in order to; because of;” *lit.*, result/מ of comprehending/○ the Mind of Neúwn, all within/י; the flow/מ of understanding/○ in the midst/י; יָצוּמ, a dwelling state, habitation as used in Tehillah 23:3; “The Unified place me in the Rings/Circles of Righteousness *according to a dwelling* of the Collective Name.” Values, 160/פ: to distinguish references. See **for the sake of**/יָצוּמ־ל.

4629-32 **Mearah; cave** (*morah*, מוֹעֵרָה) אָאוּמ

a den; an empty/open place; to cavitate: to enter into a secluded place for habitation; *lit.*, to draw out/מ the understanding/○ of the mind/א for illumination/א; to mirror/מ the understanding/○ and knowledge/א of life/א. Values, 315/⊕ל: to assimilate received enlightenment.

4643 **tithe** (*moshar*, מוֹעֵשֶׁר) אָוּוּמ

from/מ ten/אָוּוּ: a tenth; the contribution of belonging; the tenth portion from one’s wealth—investments of all sown, purpose of gathering and re-sowing: the tithes/devoted activities of the inner houses composed of gold/Wisdom, silver/Understanding, and bronze/Knowledge which are from and for the House of YæHúwaH; the tithes of allotted periods/time (being mindful of the first, as time is an indication of the giving activities of light); not to be neglected are tithes of the elements; *lit.*, from/מ understanding/○ the wisdom/W of the Unified who rules by giving/א; derived from people of understanding and gives strength to the servants/ministers/priests; the anointing indicates a measure that is given—a tenth, from the deeds and fulfillment of one’s attainment; a measure unto receptivity and means to acquire/connect to the fount of all wealth; root of אָוּוּמ is אָוּוּ meaning ten, thus a tenth/wealth as a combination of all energies/jewels. Values, 610/ל־אָ: the manner/אָ of the hand/ל—to mind the hand; to mark/pay attention to the mind of the hand.

4672 **to find, discover, matstsa** (מַצֵּא) אָי־מ

to reach, overtake, come upon; to meet, encounter; to reveal; *lit.*, to make visible/מ the transformations/י of Principle/א; to be sufficient; to take inventory; *lit.*, to draw out/מ organized hosts/י of concepts/א. Values, 131/אָ: to confirm the direction of an expansion; 4:4A is derived as אָי־מ־אָ. See **tithe**/אָוּוּ.

4673-74 **pillar** (*mitsavah*, מִצְבָּה; *mitsav*, מִצְב) אָי־מ, אָי־מ

a garrison; standing place, specified position; status, condition, situation; a memorial; *lit.*, designating/מ righteous forces/י of a house/soul/א; the stance י to formulate א according to the nature of

spiritual flow ማ of light/life ጸ; spiritual pursuit establishes life. Values, 132/ፆፆ: the spiritual mind establishing a house. See **stand**/ፆፆ; compare **pillar**/ሃፆፆ.

SYM/EX 25:32

sides (*mits-tsi-dey-haw*, מצבה; *midsav*, מצדיה) ጸፋፈላ

ref. to the menorah, the side flanks, area of branching as the ribs branch from the spine; *lit.*, to extract/ማ transformations/ሉ in perspectives/ፈ to fulfill/ፋ light/ጸ; Values, 50/ፎ: to be extended.

⁴⁶⁸²⁻⁸³ *pl.* **unleavened bread, matstsúwat** (מצה; מצות) ጸፋፈላ; ጸሃፋፈላ; *sg.* **matstsah** (מצה) ጸፋፈላ

lit. from/ማ listening/ጸሃፋፈላ — being kindled, a word heard to be followed, joined, to connect via associations; unleavened breads of humility and truth cannot be acquired by coins; they are supplied freely to those prepared to receive them; thoughts acquired quickly that result in actions/movements from previous states of residence, days of unleavened bread are quickened thoughts of Fire, kindled from the altar, eaten in haste as they are integrated quickly when formed in Shamóúnn. Eating matstsah affirms the truth quickly, decisively as you hear it, whereby you assimilate the Words into actions, moving from former states with an evidence in your faces. The days of unleavened bread follow the 15th, whereby there are 8 Days of Pessæch as Sukut. The going up to the festivals is the ascent from Semek as the moon is making its ascent from the dark moon at the horizon, appointments of the Graces of the Eight; simply pure: composite concepts/beaten grain unified in oil/understanding; squeezed, pressed; to extract, express, drain out; *lit.*, to extract/draw out/ማ the intention/ሉ of Light/ጸ; also: strife in the sense to cause a separation from former states of dwellings or perceptions, quarrel, contention: communicative process in which differences are exhausted/eliminated; *lit.*, means to extract/draw out/ማ a solution/ማ that unifies/ሃ and completes/ጸ; to mirror/ማ the righteousness/ሉ of Túwrah/Torah/ጸ; the waters/peoples affect spiritual means to change and enter into states of Illumination; the acceptable thoughts/bread to accompany sacrifices in pursuits of ascensions and transformations. Values, 135/ፆፆ: from above comes the bread as the instruction of Light; 530/ፆፆ: to compose the priestly order; 7:7A is derived as ጸፋፈላፋፈላ; 6:6A is derived as ጸፋፈላፋፈላ, via the drawing out of the ALphæh/ፋፈላ unto its placement at the side of the Taúweh/ጸፋ. See **begin/profane**/ፆፆ. See **grain offering**/ጸፋፈላ

commandment (*mitswah*, מצוה) ጸሃፋፈላ

victory of administration, principles of overcoming achieving success. the commandment guides us to live as his people. the spirit directs us to administer unto life; root ጸሃፋፈላ. Values, 22/ፆፆ: 141/ፋፆፆ:

⁴⁷⁰¹ **mitre** (*meetsnepphet*, מצנפה) ጸፋፈላ

a turban, headdress; from/ማ the wrappings/ፆፆ of all composed/layered/totality/ጸ — revelation: layer upon layer, wrapping upon wrapping; the envelope/concealment of revelations; a gift from Moshe/ጸፆፆ to Aharúwan/ፎፆፆፆፆ: a gift from the Breath to the mind as proven servant: the diadem/*glistening*/ሉፋፈላ placed in the turban represents the mind's eye; *lit.*, from all/ማ transferred/ሉ are the potential/ፎ expressions/ፆ of the Túwrah/Torah sum/ጸ; also: the whinny of a horse (the sound being a signet/salient feature of the chariot steed—often with a blaze on its forehead—coursing with flowing mane). Values, 660/ፆፆፆ: the measurement of the mind's dimensions. See **nazarite**/ፆፆፆ.

⁴⁷¹² **boundary** (*matsar*, מצר) ጸፋፈላ

to make tight; to distress; channel of the sea; straits, narrow pass; isthmus, neck of land; to twist, spin; to limit, fix boundaries; also: to be sorry, depressed, oppressed, constricted; *lit.*, to draw out/ማ the forces/ሉ of the mind/ፋ. Values, 330/ፆፆ: wisdom's guidance. See **Egypt**/ማፋፈላ.

⁴⁷¹³⁻¹⁴ **Egypt, Metsryim** (מצרים) ማፋፈላ

a plurality conveying the upper and lower bodies of Egypt in which the waters above and those below gather; there is the upper body — the head and the lower half — the body; the lower Metsryim

are defined states as the world common; those of the upper Metsryim are defined by the Lights within them, who have risen above the world whereby they reside in states of Illumination—according to the purpose of the forms; Metsryim is a defined arrangement of the thoughts to formulate the lands of all states, rendered as *multiple boundaries*; from the root word/ᄃᄃᄃᄃ meaning to form, fashion, a rock, Metsryim/Egypt depict forms of the Foundational Stone from which we are manifested; we enter into form to pursue knowledge through the offerings—designation of thoughts and energies, via which we affirm and know Wisdom, our Foundation; we are called out of Egypt—out of boundaries—to be the **House of YæHúwaH built upon Wisdom for the House of YæHúwaH is unlimited boundaries**; the Name is composed of the word rock/ᄃᄃᄃᄃ with the Mæyim/ᄃᄃᄃᄃ prefix and the plural suffix/ᄃᄃᄃᄃᄃ; a branch of Cham (SMB/Gen 10:6), any land of Cham maybe overlaid with the Name of Metsryim, as Metsryim pertains to giving definition to the space, and the characteristics of the shape of each land; Metsryim is and has been and will the dwelling of the enlightened consciousness; when the waters are divided, Metsryim portrays the world of illusion, a plural of ᄃᄃᄃᄃᄃ, meaning “**disharmony, dissonance, discordance; to be confining**” which conveys the state of divided waters, *via gender distinctions we create a limit, border, depression, distress*; the bodies of the world are limited because they are an imperfect arrangement of the Letters and thereby uncohesive to form the United Teraysarun of YæHúwaH; such bodies hold back the expansion in that they cannot express the Faces of YæHúwaH fully; they are as a shadow and fade like a flower [Yashoyæhu/Is 30:1-2]; Metsryim is depicted in the account of the princess—a house of definition—that comes/appears into the waters of the throat/Nile River to house the Oovri/Hebrew—the one crossing over, commencing to appear in the bulrushes/stomach; a narrowing pass, to contain an orifice, opening; to make evident an orifice/opening via shapes/molds/forms; to make a vent; to define shapes and processes; to bottle the fragrances of Sham; to mother the energies unto strength; out of/ᄃᄃᄃᄃ inscriptions/ᄃᄃᄃᄃᄃ rises the foundation of thoughts/ᄃᄃᄃᄃᄃ—which defines YishARAL/ᄃᄃᄃᄃᄃᄃᄃᄃ (the tenth power/hand of the Prince/Yishar/ᄃᄃᄃᄃᄃ Unified Order/AL/ᄃᄃᄃᄃ) to emerge from Metsryim, a land of restrictions in order to enter into the lands of continual transformation; the houses of Metsryim will be unified and then raised in frequency to display the full Faces of the Unified Names which come to dwell there—the offspring of YishARAL in full measure, nothing denying its expression of unity, in that day the separateness of Metsryim yields to the Greater Unity Form [Yashoyæhu/Is 19:24-25]; sin retards expansion of expressions; a greater sin retards others; therefore, bless others, for in so doing you are forming the thoughts to bless/expand your Name. YæHúwaH, the Forces of Chækúwmah/Wisdom and Bayinah/Understanding are not subject to the decisions of the weak, in that they abide in the counsel and might of Unity upon the Unified Rock together with the full expressions of Breath. You no longer retard—keep hidden the expressions within your members, as one aligns their Breath after the expressions/faces that belong to the Union of Names; mortality is a retardation of every Name overthrown as we learn of the living internal constructs whereby all outside the Union and its consequences are cast off; when masters come into mortality they come in the form of sin by accepting mortal cloth in order to teach us the Nature of the Unity of Names, the later has been rendered “to become sin for us;” every manifestation makes apparent the invisible; the manifestation of liberty has no death and no corruption. We live within the Kingdom of Names to make a manifestation of the House of YæHúwaH; mortal forms make a house for individuals instead of the Collective Name, such is composed of sand without Knowledge to connect our Names into a unified House built upon The Rock. The path before us takes us to a Y in the road; the left fork is to remain in split-bodies; the road to the right enables us to rise through the houses built unto the Union of Breath, wherein we build the Bæyit HhaSham—a collective construct of Names to make apparent the full Faces of YæHúwaH by

orate both the rod of instruction and the bones/boards of the *mishkan*/יָצַוּ/tabernacle/body, the house of instruction: symbolizes studying and integrating the Word into one's life, that it may become a staff/support to one's activities; *lit.*, cleansing/מְ knowledge/א of the interiorized/שׁ teachings/י of Túwrah/totality/ח. Values, 662/שׁ4X: a renewed mind supporting the body.

spies (*me'ragelim*, מְרַגְלִים) מְרַגְלִים

to be apart from knowledge אָ yet in the avenue א where there is instruction ל to attain the spiritual reflections. Values, 71/אO: to be blind to the ALphæh principle all around

seeker of truth (*marganna*, מְרַגְלֵי אֱמֶת) מְרַגְלֵי אֱמֶת

one who seeks truth/verifications, the אָ prefix is as in Maryim who uncovers or draws out thoughts to discern their ascensions א unto the Neúwn Principles of oneness אָ; if the thoughts rise unto the Unity of Reshun, it is verifiable and therefore a truth to be affirmed unto the Mind of Neúwn. Values, 65/אפ: the structure of Light/Illumination; see מְרַגְלֵי אֱמֶת

^{4753, 4776} **flowing myrrh** (*maderor*, מְדַרְדֵּר) אֲדָמָה

incense/spice of flowing myrrh/אֲדָמָה used in making the perfumed anointing oil [Sepher Yetsiat Metsryim 30:23]; a gum, bitter sticky resin which comes from the branches as they are put into the Fire of the altar; prepared to anoint and designate the tabernacle and Aharúwan and their unified offspring, a golden translucent sap exuding from the branches via which the branches are anointed—as droplets of the Light of Wisdom; composite thoughts of ALhchim contained within the members which exudes as they are unified/paired one to another to be faces to faces in the Fire, arranged on the altar; the myrrh spice provides a foundation for subsequent spices within your Name to be emitted and gathered to form the spice of the day. Values, 39/פL: teachings flow from all gathered in a seed that seeps from the unified branches.

⁴⁸⁰² **stewing pan** (*marcheshet*, מַרְחֶשֶׁת) אֲפֵקָה

deep frying pan; to be baked in a pan; used in the term *mincha maracheshet*/אֲפֵקָה אֲפֵקָה, which is unleavened bread made of fine flour and baked in olive oil: the depth of the pan indicates that the concepts/beaten grain come from the dream or meditative states and are subject to interpretation by the priestly mind before being offered upon the altar/אֲפֵקָה (heart); *lit.*, the extracted/מְ thoughts/א that emerge/א from assimilation/ו of a continuum/ח. Values, 948/אפXX: continuing measurement of domains reflective of covenant perspective. Compare **pan**/אֲפֵקָה; **oven**/אֲפֵקָה.

⁴⁸⁰⁹ **Meribah** (*Mereevah*, מְרִיבָה) מְרִיבָה

to quarrel, dispute; strife; place in which maShayh/אֲשָׁח and Aharúwan/אֲשָׁח strive with the assembly arising from Metsryim over the waters/reflective bodies in which they reside; disputes concerning the expressive forms of Breath within the body of water which expresses the Intelligence and Unity of Foundation—the Unified Name of YæHúwaH; disputation between the Ræuch, Mind and her forms which occur to achieve understanding and to establish the House of YæHúwaH; known as the waters of strife, thereby discussions related to fragmentations/limitations in the bodies of water coming out of Metsryim; Aharúwan and Mashayh are to lead the transition from the bodies of Metsryim unto the Unified Body of YæHúwaH which arises from the Foundation Rock; in that they spoke according to the state of the assembly, water dissipated/flowed on behalf of duality/two expressions; this separate thought was already within the assembly as maShayh spoke to them as rebels/מְרַגְלֵי אֱמֶת instead of hearkening to the Unity of the Rock. Waters from the Rock are conductive statements relative to the Foundation of the Name and the building of the Bæyit HhaSham. Mashayh smote/struck the rock twice, whereby the Teraysarun foundation of a Name was cracked—divided

4811, 4179 **Moriah, Muriyæhh** (מוריה) אֵלֶּיךָ אֵלֶּיךָ, **MerYah** (מוריה) אֵלֶּיךָ אֵלֶּיךָ

from/מ the mind perceiving the full extension of the ALphæh, as in RA/אָא, whereby the Yeúwd replaces the ALphæh as one ascends into the Hill of Muriyæhh—from beholding/מ the Mind/א of Yah/אָ [SMB 22:2]; the mount/ascension point of the offering of Yetschaq, wherein the Shayh/lamb provided comes into the heart/altar of Avrehhem; the One of ALhhim sees the offering of the Shayh to appear, who therefore sees the offering to come and thus provides the offering of the Shayh/אָW from their inner assembly; all that YæHúwaH has thought, the finest of the harvest of all Names is the offering of the Laúwim in the end of the age; the ones that are formed first in the Mind of AL are the last offering which ushers in a new age which comes out of their offerings as new works and progressions, being the hands and the feet which come forth at the end of the offerings of the oylut and then unto a new state of residence; Meryah is the site of the temple of Yedidyahu (Solomon) of the north side hills of ALhhim. Values, 48/אָ: the conductivity of all roles in to new states; 6:6. See **regard/אָא**.

4813 **Mary, Miriam, Maryim** (מרים) אֵלֶּיךָ אֵלֶּיךָ

plural of Marri/Merari; to be resolved for AL, native/virgin to the Mind of AL; resin—the foundational issue of Wisdom to bear the full glory of the head; conveys the nature of Bayinah to bring forth the offspring of AL as a virgin of Yæhh to carry Aharúwan and maShayh into the land of Metsryim for the redemption of all Names, whereby Maryim is the mother of the Shayh/Inner Harmony, who carries the invisible Names of Light until it is appointed for their appearances in the midst of the people, in this manner the child is not seen until their voice is to be heard and expressed through the branches at the side of the river, at the side of the river maShayh appears and is transferred to a vessel of Cham in the house of Pharaoh; as a sister, Maryim serves as an agent of change and renewal; to provide those born of AL with milk of the Word [Seed] through Chækúwmah; to draw out thoughts for their appearance as that which comes of Bayinah at night to be sown as a seed for the deeds of the day; the Names of Bayinah and Chækúwmah unified as the two sides of the body to bear the anointing; waters of the night and waters of the day, to bring forth the head from the waters; a continual supply of waters of the north and south to fully elevate the mind; to irrigate, provide moisture (Ayuv/Job 37:11); the plural of the root myrrh/mar/אָמ indicating that from evaluations, in their seasons, the branches of a tree bring forth the “golden flow” resin of the Tree of meShiæch/Anointing; anointed/מ thoughts/א to receive/achieve/bear/א fullness/מ; with the Mæyim prefix, the Name is understood as “*from the Riyim/מא*”—*from the multiplication of Thoughts to bear the full expression of meShiæch*. As the Mæyim rest near the Rayish, the Letters become fused many times to carry forth the idea of the flowing Mind, or the golden flow of Wisdom born by the womb of Bayinah. sister of maShayh/Moses and Aharúwan, as such Maryim assists the transformation of the resident *ræuch* and mind, a mother of *meShiæch* conveying a primal receptor level of light; one receives messages of light via an anointed mind/אָ; an agent of music and dance—to elevate, lift, raise up what is stored; also: to rebel, reject, dispute regarding maShayh as one disputes over forms of flesh unto which one approaches in this realm; thus, a guard over those which are carried by Bayinah; to defy the right of any wrong, to withstand the bearing of unclean trait or any branch not of AL; as a daughter of Laúwi, the Virgin carries forward the native Name of AL to where the child shall serve; as a mother, Maryim carries the Principle of the offspring to Chækúwmah for nurturing, whereby Wisdom rises unto Understanding; as a sister, Maryim bears the branches of the Name unto their fulfillment, whereby Understanding rises unto Knowledge; to rebel in the sense of refusing to accept the dominion of flesh within the Names that are carried forth to serve ALOZAR in the world, *i.e.* the edict to drown the power to exhale/expand and bear the fruit of YishARAL; *lit.*, the gathering of waters above (power to anointed thoughts)/מ

may be uttered as a Seed, or an a Deed, or as a Cause, the utterance will vary; however, the root Values are constant from which the utterance is drawn; denotes a claim of life on any given, organized, appointed energy. Values, 341/4^W: Wisdom releasing concepts.

hope of myrrh, *merqeh* (מרקה) אֵלֶּיךָ

expectations and aspirations within the unified branches of a Name whereby one exceeds and has directions to proceed unto their ultimate quests of joy, hope within the branches exudes a resin or flow of Wisdom unto bearing its joy as fruit; the 4^W prefix of Maryim who uncovers or draws out thoughts to discern goals and states of dominion פ of Light א. Values, 345/א^W: the Name as a construct of Light; The Wisdom of Nine Numbers—the flowing nature of Life

⁴⁸⁶³ kneading troughs (*misheret*, מִשְׁעֵרֶת) אֵלֶּיךָ

vessels to hold leavened dough until it rises; conveys the subconscious to hold thoughts as well as all forms/body organs being defined and emerging from Metsryim; *lit.*, releasing/raising/ the Nature of Wisdom/W to expand/ knowledge/thought/4 for total extension/X. Values, 941/4^WפXX: to compound/compose the flow of Principles; 77/IO: to perceive the end. See **leaven**/44^W.

⁴⁸⁷¹⁻⁷⁴ Moses, *maShayh/Maeshheh* (מֹשֶׁה) אֵלֶּיךָ

lit.: one who follows/ the Inner Harmony/א^W, the result/flowing/ of the Inner Harmony/א^W; to draw out/ the *Shayh/lamb*/א^W/26 reveals the 26 attributes of HhaSham; the lamb is the child of the Yæhh born through the two sides of Light/א^W—the flames of Wisdom/W rising from the waters Standing in the kaiyúwer/; maShayh is hidden three moons—in Wisdom, Understanding and Knowledge within the chamber of the mother of the Hebrews/Bayinah until maShayh/Moses cannot be hid any longer, the appearance of the Hebrew in the waters occurs together with the princess of Metsryim/Egypt coming to the water, depicting the mortal body of definition coming into the waters with the Oovri/Hebrew Name; the sister of maShayh stands *afar off—to see a great distance, being able to observe the total scope of your transitions from your origins of emergence unto your mastery*; therefore, the sister is able to observe and coordinate the nursing/nurturing of the Hebrew Name unto transformation; maShayh/Moses is the construct of Wisdom which utters the messages of YæHúwaH according to the drawing out of the daily kevesh of Knowledge; the words of maShayh are released as you make the daily grain offerings—thoughts come by striated strands of the kevesh; words come by the formation of the seeds/grains; understanding and joy comes by the wine; basic meaning conveys being drawn out of the waters/fatty-oily waters, as before when you are first drawn out of the Fire of YæHúwaH (being a construct of the Thoughts of Laúwi/Levi, Ex 2:1-2 which ignites the pairs of branches); the first drawing out is by Fire; the second drawing out is by the amniotic/body fluid, being a reflection of the Fire and the means for the Fire to flame; these two drawings are immersions in the Fire and Water to activate the full nature of a Sham/Name/^W, **you are drawn out of the Fire/W** to reveal and expand your light nature; **you are drawn out of the waters/** to put on the garments/robes of your light; the harmony of amniotic fluids/ and fire/W creates light/breath/א; light/breath sustains the Intelligence of Wisdom/the Fire; the Fire is *a consuming spirit*, a metaphor for the Breathing Divine Intelligence/*Ræuch* within humankind which fuels every name; via maShayh all aspects of life are designated by tribe/branching and according to which one arises out of the nations/processes of space and form; maShayh is the pattern/design of the “body” according to the composed pattern of the Breath of Divine Intelligence/*Ræuch*; all aspects of intelligence/spirit assemble within a form of life—a drawing out/ of the fiery patterns of life/lamb nature/א^W (SYM/Ex.12:3): thus, Rav maShayh is called the most humble teacher, in that maShayh abides in clay/mortal forms as a servant to all aspects of mind; *YæHúwaH speaks unto maShayh—unto the complete drawing out/release/ of the Fires*

of Wisdom/W: unto full illumination and radiance of Light/ᐱ; the inverse—the reflection—of HhaSham/ᐱᐱᐱᐱ/The Name; the inverse state enables one to comprehend the end from the beginning, thus YæHúwaH births and placed each name within an amniotic/watery house for the culmination and full mirroring of all that Wisdom has begun to work within us; *lit., to manifest/ᐱ the Wisdom/Fire Nature/W of Light/ᐱ*; a flow/ᐱ of the liquid gold/wisdom/W of Universal Life/ᐱ: a drawing out from the inner to create the outer—both garments of rings, whereby the outer is indebted to the inner (Mishneh Túwrah/Torah/Deut. 15:2); the appearance of the daughter of Pharaoh carrying maShayh is the coming of a name (and all humankind) into manifestation; to be drawn out of the *hayeor/river/watercourse/ᐱᐱᐱᐱ*; a manifestation in all realms gives evidence of the maturation/expansion of Mind that follows the processes of thought to bring forth Yaoquv/Jacob coupled with Esau; Mashayh is the first manifestation that appears in Metsryim/definition, for only by the inner harmony assembling all thoughts of the twelve do we bear a corresponding manifestation; the birthing of Yaoquv and Esau are associations of the Mind Yaoquv via Esau whereby Mind expands and later becomes united to as Bæyit Pharaoh; flesh encloses maShayh/*raech* as a basket within the river/waters of Understanding, the union of mother and son: Bæyit Pharaoh (body) houses the ayish (maShayh), thus Mashayh is also called the son of Pharaoh even as we are called/read within the lands of Metsryim; we later refuse to be known as the offspring of Pharaoh as we recognize that we have been brought forth *with flesh* but not *by flesh and that our inheritance lies not in reflections/limitations of mortality*; Mashayh is a House of Laúwi/Unity from which the Tabernacle of YæHúwaH is drawn out and through whom it is revealed (SYM/Ex 2:1-5); MaShayh is the Man/Bread of Wisdom; ALiyahu is the Man/Bread of Understanding; Yahushúo is the Man/Bread of Knowledge; when the Body maShayh acquires the heart of ALiyahu and puts-on the Head of Knowledge, Yahushúo appears. See Yæhh document regarding Pisgah as the Mount of Transfiguration explains the Chassidim/Essenes parable of maShayh, ALiyahu, and Yahushúo on the Mount together, for they are one and the same through the generations. Values, 345/ᐱᐱᐱᐱ: Wisdom drawing out Light; 7:7 is derived as ᐱᐱᐱᐱ=Wᐱ; the inverse, HhaSham: 4:4 is derived as ᐱᐱ=Wᐱᐱ, distillations of Shayin = Mayin. See **debt/ᐱᐱᐱᐱ**, ᐱᐱᐱᐱ; **messiah/ᐱᐱᐱᐱᐱᐱ**; **Yam Suph/ᐱᐱᐱᐱᐱᐱ**; **hayeor/ᐱᐱᐱᐱᐱᐱ**.

4871-74; 5382-84 **debt (nashe, נשח) ᐱᐱᐱᐱ**; **mæshehh, (משח) ᐱᐱᐱᐱ**

a drawing out from the inner to create the outer, which is thereby indebted to the inner; *lit., to draw out/ᐱ the Wisdom/golden rays/W of light/ᐱ*; what is neglected, abandoned, weakened, exhausted, loaned, lent out (MT/Deut. 15:2); *lit., to suck out/ᐱ the fiery nature/W of life/ᐱ*; also: to massage, draw out, pull out; therapeutic action. Values, 345/ᐱᐱᐱᐱ: to assimilate the flow of enlightenment; 355/ᐱᐱᐱᐱ: to assimilate the potential of enlightenment; 4:4. See **debt/ᐱᐱᐱᐱ**.

4899 **AL Messih, Messiah, maShiyach, meShiæch (משיח) ᐱᐱᐱᐱᐱᐱ**

a drawing out/ᐱ of the Spirit/W of Life empowers/ᐱ ascensions/ᐱ; words “Sham/Name” and “Life/Chayi” are inversions in meShiæch whereby the Life of the Father appears in you; the inverse of these two words reveal the unseen: Name/sham ᐱᐱᐱᐱ and Life/chayi ᐱᐱᐱᐱ; thus, the Name/ᐱᐱᐱᐱ of Life/ᐱᐱᐱᐱ; Names are drawn out of the sides of the Spirit/Wᐱᐱ of Yæhh to reveal the Faces of Yæhh; when a Name is called forth from the Fire or from the grave it comes forth by the Life which is within its Numbers—the very Life of the Father; meShiæch is seen from the Fires, on the other side, as 34018, then 358, then 88, then 16/7—the perfections of Oyin-Zayin! ***the meShiæch is a flow of Wisdom/Fire assigned unto a fulfillment through works and ascensions/ᐱᐱᐱᐱ***; the combined Lights of Hhúwa/ᐱ/5+Hhúwa/ᐱ/5 = Yeúwd/ᐱ/10 whereby Mæshehh/ maShayh/Moses/ᐱᐱᐱᐱᐱᐱ rises in your Name as Bread rises upon the waters; within the Bread/grain meal is the oil which anoints the head—grain sown in waters forms a crown, christened by the oil and wine that rises in the head

of the stalk; by the blood/flow of Life within your Names you overcome the world and emerge from—breakthrough Metsryim/Egypt; hereby, meShiæch is your Pessæch; by the shayh/Spirit of Life of your Name you come forth to eat nothing leavened—no longer of the world through which you are passing; the leavening/elevating power/פּ of meShiæch is within you through which you rise by the sides of Wisdom and Understanding; meShiæch is the Head of a seed from which comes body to bear the full measurement of your Numbers embodied—the Offspring of the most high; *a measurement of all thoughts of the Most High, the capacity of the Rings of HhaALhhim assemble to contain the Thoughts of OLiyun according to your SeedName*; the assembled Words of a Name, composed from the Numbers of a Name, forming a body of many gemstones, the life in the stones is extracted to from a tree for your embodiment; foundation of all soul is the Stone of YishARAL—meShiæch upon which you stand; the beginning of all creations as the thoughts of the Most High are placed into the head of a Seed to reveal the glory of the Aúwv/Father; to measure/communicate all placed in the head of a SeedName: the full measurement of Name is attained by the complete giving of the Collective Rings and Ræuchuw/Breaths within a SeedName; *lit.* result of speaking/conversing which unfolds the composite Seed of HhaALhhim which is in the Father of your SeedWord of AL—unified strands of the Faces of the Fathers; therefore, in AL are all Words. As the Seed of AL opens all things become evident to the Eyes of Understanding that imparts strength to Wisdom. Through the harmony of Bayinah and Chækúwmah within your Name you flourish unto forming the Head meShiæch that houses the complete Thoughts of the Most High expanding from the Seed of a Name; in this manner the Seed of AL multiplies with Knowledge—through meShiæch; the figurative meShiæch in the parables refer to the King of Baniymin within your Name that ascends upon the donkey of Yishshakkar—riding upon the Consciousness through which the initial offerings of Baniymin are made; the expectation of the King within you is not subrogated—replaced by a figurative image. The SeedWord of AL is called meShiæch, through which your Name is called and positioned amongst the Lights—the Heavens—an assembly of Name and the Earth—States of Residence. In meShiæch there are no males nor females as the authority to ascend is in a Name, not form; hence, the body is the fruit to house the Seed Word of AL; the Seed is in both male and female whereby it your Logo, not either male or female, as it is the composite Words of your Light not relative to gender; as the Seed of AL opens in your Names and their positions, your Light comes forth; one member is not above another, the first is last, and the last is first; through the revelation of all in your Seed appearing and ascending, you know the fullness of meShiæch. *From the First Set of Stones/Tablets, in which the Words are inscribed by Fire, comes the following Sayings of HhaALhhim: “You are formed by the Seed of ALhhim and brought forth in pairs, and none is above or apart from another; for as the ALhhim are united as pairs, so are all born of the ALhhim, in that you belong to ALhhim. Do not concern yourself over anything another says regarding you; rather concern yourself that you are One with ALhhim and that you are known by ALhhim. If you desire to know all things, you must see your oneness to ALhhim and to another which is your side of light, whereby you come to know all things.” “There is no name more important than another name. There’s a name for every space. A name that occupies a space at the top is not better than one at the bottom. Thus, consider every name to comprise the total consciousness, and honor every name the same, for without a bottom there would be no top.”* *lit.*, to release/cause to rise/מ the Fire’s/W activities/ל according to the positions/Names/arrangements/פּ of life: to extend fully each Name comprising the nature of Life; Wisdom is exonerated through fulfillment of light assignments in each of the branches of life; from the root words, inner harmony/shayh/אָו, and maShayh/Moshe/אָוּ, the term meShiæch/פּלָוּ, conveys *the inner har-*

⁴⁹⁴⁰ **families** (*mishpechah*, משפחה) (*mishpechat*, משפחת) אַפּוּמ; אַפּוּמ
 unfoldments of a Name conveying all that belongs to a unity; species, classes, categorical charac-
 teristics; the designations of Thought clusters through Chækúwmah and Bayinah; *lit.*, the exten-
 sion/drawing out/מ of Wisdom/W to manifest/fully express/ו an assignment/א (of light) of our
 measurement/totality/א: a flaming expressions of service; the means to release/מ Wisdom/W to ex-
 press/unfold/make apparent/ו the positions/workings/א of totality/א; a flow of spiritual expressions
 manifesting categories of works unto life; the expressive emanations of meShiæch which charac-
 terize and manifest the works of light; the strength of families comes by the unity of various aspects
 of Wisdom appointed together to serve the whole; ; the Paúwah in the midst are the Sayings of The
 Twelve, for each of the 12 there is a Saying. Values, 828/ אגאא: a regenerative measurement for potential
 labors; 8:8 is derived as 8 inner and 8 outer/around: אאא=א=אאא; the Mæyim x Shayin=12; the Chayit + Taúweh =
 12. The Mouths in the midst are the Sayings of the 12.

⁴⁹⁴¹⁻⁴² **judgment** (*mishpat*, משפט; משפּט) אַפּוּמ; אַפּוּמ
 the result; a stall; what is rightfully due, as from service: *e.g.*, an assigned/ordained position of light,
 as the right (*mishpat*) of the firstborn; an ordinance of unions: a positioning of Unity; an ordinance
 of priesthood: a gift of service; any measurable fire manifestation pertaining to our composition
 (as the fulfilling roles of son, daughter, mate, father, mother): to which these also bring their or-
 dained personal gifts, which are bestowed on behalf of the unity/wholeness of the Tabernacle State;
 the means to maintain fullness—to keep together all gathered; *lit.*, the reflections/מ of Wisdom/W
 yielding utterances/ו of the totality/א; the *mishpatim* contain reflections/מ; wisdom/W; the Faces/ו;
 counsel/א; totality/א; counsel/א; the *mishpatim* come from the waters above the firmament/מ to be
 expressions of united heads unto totality. Values, 429/אאא: renewal in the extensions of community; 820/אאא:
 complete measurement of coverings; See **statutes**/אאא; **ordinances/judgments**/אאאאפּוּמ;
Law/Túwrah/Torah/אאא.

⁴⁹⁴¹ **ordinances, judgments, meshpaetyim** (משפּטים) אַפּוּמ
 responses, evaluations; results; consequences of using the faculties; the blessings that position us
 in life; *lit.*, the release/מ of wisdom/W uttering/ו Truth/א to manifest the positions/א of the life's
 fullness/מ; ordinances pertaining to the House of YishARAL, spoken by the prophets, are set aside
 in favor of the restoration of the Tribes [Hosea 1:4; Eph 2:12-16]; Values, 479/אאא: signs of discerning our gath-
 ered mutuality; 6:6. See **statutes**/אאא; **judgment**/אאאפּוּמ; **Law/Túwrah/Torah**/אאא.

⁸²⁴⁶ **almond-like, watchful** (*mishuqadim*, משקדים) אַפּוּמ
ref. to the manurahh, to extract from the seed (almond-like); *lit.*, to draw out/מ wisdom's/W quest/א
 in all avenues/א to achieve fullness/מא; from the root/אפּוּמ to be alert, wakeful, studious, diligent,
 giving attention to the inner lights of the menuræhh; almond shape pertaining to the eye of watch-
 fulness; the shape and fruit of the almond is formed by the expanse of AL to AR via which the
 Yeúwd in the midst of AL and AR bears the ALphæh; the hand in the midst is of Aharúwan whose
 rod bears the ripe almonds. Values, 80/ו: to partake with satisfaction.

⁴⁹⁴⁵ **a drink, mashaqqah** (משקה) אַפּוּמ
 a beverage, liquor, draft, portion; a cup bearer, butler; watering; a watered region; to be irrigated;
lit., to draw out the distillations/מ of Wisdom/W, an ability to regulate/א life/א; one of Understanding
 to release the flow from the four quarters of the heart/mouth. Values, 445/אאא: renewing waters elevate;
 7:7 is derived as אאא=אאא. See **water**/אאאפּוּמ.

4962 **male (math, מַתָּה) X**

to extend, stretch, to convey the full stature, as an adult; a state of being fully prepared to fulfill all spiritual dimensions; waters composed/gathered; *lit.*, a the Seed's maturation/complete composition; also: dead, dying, drying up. Values, 440: totality inhabiting waters; a collective embodiment. See **male/4YI**; compare **extension/XY**.

4968 **Methuselah, Mathusala (Methushelach, מֵתוּשֶׁלַח) A**

a sent branch; to send away/A death/X; a son/work of Enoch/Chanoch/Y/ grace: via grace actualized, man lives in freedom; *lit.*, from the composite sum of creation/X are united all elements—from the highest to the lowest/Y—for utilization and application/W in the encouragement and support/C of labors and services/A. *Sending death away* begets Lamech/Y/learning: righteousness in the attribute of receiving instruction. Values, 784/ΔWX: the measurement of wisdom that proclaims openings.

Neúwn Y

50, fifty (Neúwn, נ; נ) Y

throat of Oyin Body, the inner Head of Understanding in the North, a fish; to shine, flourish, spread; to decline, degenerate; all aspects conveying the nature of a plant as a growing structure of light: for as one nature flourishes, another declines; indicates purpose, scope, weight; to exchange, filter, suck; desire, determination; to vow; a display, augmentation; symbol of the Offspring of Neúwn/potentiality; the 14th letter of the *ALphæhbæyit*—the final/seventh letter of level two of the *ALphæhbæyit*; Y/Neúwn is a balanced equation Y (50) Y (=) Y (50); a second formula shows how *Neúwn* culminates in/ascends to the third-octave position of the *Shayin/W*: Y (50) x Y (6) = W (300; value: 14/5 indicating the source of Light. See **fifty/YW**; **Neúwn/Y**.

4994-96 **No; unfoldment request/platform; I pray you, naúwa, (נא) A**

to determine to do the will of the Neúwn Seed/A; please, pray; desire for principle, to take in/absorb/swallow-up concepts of light; *lit.*, to quest for the Principle/Source/A; to flourish the principle/life-initiating force/A; to entreat the HR/4 “mountain” in the Name of Aharúwan. NeúwnALphah/A forms the parameters of the Name of Aharúwan = 15, thus, a reading of “the Mountain of Yæhh.” In accordance to the First Cause of Aharúwan, *naúwa* is to employ/entreat/pray unto the Illumination of the Mountain of Yæhh. also: No/Thebes, capital of upper Egypt/Y. Values, 51/A: desire for expansion. Values, 15/A: emanation of light; 5:5.

4998-99 **beautiful (na’ah, נְאֻחַ) A**

comely, becoming, fitting, suitable; a perfect reflection; a display expanded/augmented/A by illumination/A; unfoldment/Y of the principle/A of life/A (as in a flower). Values, 56/Y: the interior action of Unity.

idolatry, adultery (nawaph, נְאֻפָּה) A

to violate unions of Divine Order, to becloud unified expressions, being bound to fetishes and fixations of concepts, forms or languages; to break a state of wholeness via fornication, adultery, idolatry—to misconfigure the Principle/A within an object/expression/A which holds one in arrest

without freedom of expansion; swallowed-up apart from unified expressions; engaging the energies into states apart from the union of origin and development; **“You will not commit adultery” conveys a promise that you will not be naive to misconfigure/swallow-up/ the unified/4 faces/7;** the focus on patterns of thoughts and their bonds lead to being engulfed in flesh which control the thoughts — manipulated by images/pornography and mental visualizations; conjugal unions are entered into as a twining of thoughts whereby the full essence of the union is entered into—the joy becomes full to affirm the former state of Unity, prior to divergence into split bodies; sex cells were identical until the species diverged from their pursuit of transformation and became enslaved unto themselves; sex cells divergent from common ancestry cannot exchange and hence are restricted to the points of their divergence; when the focus is on thought unions, the flesh serves the mind to intertwine thoughts for expansions verses the mind being enslaved to the flesh and its passion; to discern between the two, ask yourself if you are committed to expand Thought with a partner, or if your union with another is for the primary sake of flesh satisfaction; unions are means to expand and weave thoughts for the sake of Dominion of Lights; adultery is entered for the sake of the flesh/outer darkness that creates a barrier from the Union of Lights, idolatry is entered as a violation/separation of YæHúwaH by dedicating inner parts on behalf of corruptible forms verses maintaining dedication of inward parts to the Perpetual Life-Line, both adultery and idolatry result in a sentence of death; *fornication*: unequal unions, without devotion to the Commonwealth, uniting with strange flesh that is not one’s own via covenant but remains estranged/separate, being a form of non-unified/estranged rings. All processes and contracts/agreements with flesh are for the explicit purpose to expand/bless the Master Name and to develop the Tree of Life pertaining to one’s Name. The mortal body is a moist vapor that can greatly mirror, testify and assist our Name’s expansion but which easily disintegrates as water in a pan, leaving only the crystallized bones as a remembrance of our Name. Values, 32/46: negative, resisting the principle; 132/96: ruling/dominating over the order of Unity.

5015 **Nebo, Nevu (נבו) נב**

height; the height of understanding; *lit.*, the unfolding/disclosing/ of all forms/ unto unity/; the acme of perception: to see the wholeness of Adim—the end from the beginning; a mountain/4/enlightened mind in the land of Moab/44/paternalism in the vicinity of Yircho/44/reflected light: the Oral Law; maShayh/44 is gathered/ascends to the unified forces of momentum in Wisdom, at the top of peak Pisgah/44/through climactic contemplation; being expelled from one state unto another; Name of the planet of Yishshakkar/Mercury, as one is gathered/rises according to the level of their combined Consciousness [Yashoyæhu 46:1]. Values, 58/44: an offspring of Neúwn, ascending; Núwach. See **Pi-hahiroth/4444**.

5029-30 **prophet, neviaim, naeviya (נביא) נב**

a spokesman: a prophet imports/conveys received revelation; *lit.*, a quest/ to internalize/ the acts/ of Principle/4 in order to draw out their meaning and relevance; the unfolding of a house/form to, *lit.*, release/give/4/extend/ the enclosed/ encoding/principle/4: to unfold any development to fulfill the will of the Principal; those who desire unity receive the concepts; the term coming is understood to depict what is appearing rather than fortune telling or prophesying events. What is appearing is already present; through stages of development what is laid upon in our Names comes into expression whereby we are able to bear the faces of the thought. Like a tree, everything is in the seed, but in the days of its later growth the crown appears. The appearance or coming of the crown is dependent upon the structure of the branches. Hence what is coming to pass in our lives is based on the structure and development of our branches which is the prophecy of our Names. Values, 63/44: pillar of conveyance, 5:5.

5034-37 **Nabal; to wither, fade (*navale*, נבֵּל) לָאֵל**

to decay, wear away; to despise, blaspheme; to be degraded; to act foolish, cause disgrace; to make impure, dirty; to pollute; *lit.*, to deprive/ו a house/ש of order/ל; to make an animal ritually forbidden by improper slaughtering; also: vile, wicked, unbelieving; senseless. Values, 82/שׁ: to expose consciousness. See **outrage**/אֵלֶּיךָ.

lyre of 10 strings (*nebel*, נֶבֶל) לָאֵל

The first string plays the octaves of Alphæh, Yeúwd, and Quphæhh, all being one's 1, 10, 100; the second string plays the octaves of Bæyit, Kephúw, and Rayish, the two's; the third string plays the octaves of Gammal, Lammed, and Shayin, the threes; the fourth string plays the octaves of Dallath, Mæyim, and Taúweh, the fours; the fifth string plays the octaves of Hhúwa, and Neúwn, the fives; the sixth string plays the octaves of Úwah, and Semek, the sixes; the seventh string plays the octaves of the Zayin and Oyin, the sevens; the eighth string plays the octaves of Chayit and Paúwah, the eights; the ninth string plays the octaves of Tæyth and Tsædda, the nines; the tenth string plays the octaves of Alphæh Yeúwd and Quphæhh, all being one's tens, next higher octave to cover the thousands. Values, 55/אֵל: the unfolding of light.

5038 **villainous; an outrage (*nevalah*, נִבְלָה) אֵלֶּיךָ**

meanness, wickedness, obscenity; a corpse, carcass; an animal that died a natural death or by improper slaughter; a shameful deed; immodesty; behaving in a manner inferior to one's character; contemptible, base; *lit.*, reversals/ו of the forms/ש and roles/ל of life/א; also: to expose private parts or the private concerns of others. Values, 87/י: to expose the animus. See **wither**/לָאֵל.

5045 **south, negev (נֶגֶב) שֶׁלֵּוּ**

front/extended part from which we emanate our fullness, the side in which all is revealed to be reflected through the tongue carrying the thoughts of the north, side of complete illumination and comprehension; dry, arid, parched; to dry; to wipe in order to dry; maturity: the state of full illumination; intense heat; *lit.*, an interior/ו elevation/ל of consciousness/ש; indicates the will to nourish a construct, and connotes the stage of life emerging as forms of light; *lit.*, the desire/ו to ascend/ל within a house/embodiment/ש; desert. Values, 55/אֵל: the unfolding of light; 5:5 is derived as שֶׁלֵּוּ=ל.

5046-49 **counterpart, tell, narrate (*negad, nagad*, נִגַּד) אֵלֶּיךָ**

to reveal, announce; towards: in the presence of, in front of, against; to oppose, contradict, strike; to be contrary: what is beheld is made known, declared—whether it be in support or in opposition; *lit.*, unfolding/ו communications/ל of insight/א. Our helpmate is the strength of being revealed—the counterpart to our Name that comes to the front, becoming evident. As HhaSham says: “I will fulfill to establish strength, a branching in the midst to reveal him/ו אֵלֶּיךָ.”[SMB 2:18]. Values, 57/י: potentialities of conflict/completion; the unfolding of words. See **tell**/אֵלֶּיךָ.

5060-61 **plague, touch (*negah, נִגַּע*) אֵלֶּיךָ**

to smite, hurt, injure, strike, fault, afflict; to default; a blow, punishment, trouble; also: to “touch the heart”—to feel/make feel the effects; *lit.*, to diminish or augment/ו the processes/ל of understanding/א. Values, 123/אֵלֶּיךָ: to conceal productive processes. See **touch**/אֵלֶּיךָ; **plague/touch**/אֵלֶּיךָ, אֵלֶּיךָ; compare **plague/smite**/אֵלֶּיךָ.

5062-63 **smite, plague (*nagaf, נִגַּף*) אֵלֶּיךָ**

to strike, defeat, rout; to afflict; a disease; to bump, push, gore, pierce, slay; *lit.*, to diminish/ו processes/ל of expression/א; to trip, stumble; a defeat, rout: a “plague” is an obstacle—a disease, hence: a stumbling block, bump, hindrance; *lit.*, the resolution/ו to remove/ל an expression/א. Values, 133/אֵלֶּיךָ: the mind's use of the goad for purpose of elevation. See **touch**/אֵלֶּיךָ; **plague/touch**/אֵלֶּיךָ, אֵלֶּיךָ; compare **plague/smite**/אֵלֶּיךָ.

5065-66 **come near** (*nagash*, נגש) נגש

to press; press upon, urge; to crowd, oppress; *lit.*, the potentialities/ו of the processes/ו of assimilation/W. Values, 353/וW: utilization of purpose in processes. See **come**/XWו; compare **near**/49פ.

5068-70 **Nadab; freewill, Nadæv** (נדב) נדב

to volunteer; to donate, present; liberality; love-motivated energy initiated by generosity; to impel; as formulation son/work of Aharúwan/וY 4א4: the foremost work of the mind to give and to release the fires from the inner furnace, appropriating them for service; the desire to release stored measures; *lit.*, the mind's desire/ו to discern/Δ forms/ש; an initiator of the fires unto service; *lit.*, desire/ו to facilitate/Δ developments/ש: an oozing out/Δ from an overflowing/ו cup/ש; The Faces of Nadæv shape the body member of Maneshayh, namely the gonads, as two paired OyinOyin Rings in YæHH. The paired rings of Father NaDæv house the Seven Eyes of ALhhim through which your Spirit forms itself a Body corresponding to the Rings of your Breath. From your pairs of gonads, the Seven Eyes of your Spirit become evident as your Breath breathes into and upon your Seed. This process is ongoing. Your Rings/Circles of Nadæv are at your foundations which provide a continual development of Consciousness/Yishshakkar. Your rings of antiquity also support and uphold the Numbers of Yahúdah through sequential offerings. Maneshayh following Yahúdah is a support of the Numbers in your Name; Maneshayh preceding and following Yishshakkar both creates, supports, and extends Consciousness. All in your sac of Maneshayh is the basis of having Consciousness. Through offerings—employments of your part of Maneshayh, your Numbers are appropriated for your days, weeks, months, and years whereby your Consciousness expands as layered rings of a turban. Your House of Maneshayh gives generously, abundantly so, in the Name of NaDæv—Father of Free Giving and Benevolence. Your part releases into the Body of ALhhim and its members chemistries necessary for growth, change, healing (coined as the Balm of Gilead) and hormones to attain full-stature through providing a flow of your Light accumulations; As you complete Seven Days in your sukut/booth, then, on the 8th day you encounter the Faces of NaDæv to enter into new habitations and spirals of Light. Upon fulfilling the 22 days in the month to compose three levels of sevens—Wisdom/21, again, you come to the Faces of NaDæv on the 23rd day. Though you come to the ends of Zayin/7 and Taúwah/22, there are more in NaDæv-NaDæv, whereby there is no cessation of your life nor days. Upon each major set of days, the 7 and the 22, you appear to NaDæv at the altar, unto the MORE that is ready to bestow freely upon you for subsequent dwellings. It is understood that the worlds are spoken from the 8th—the ascending Voice of NaDæv, whereby the 7 days + the 8th contain the 15 Faces of YæHH. Values, 56/וY: the desire springing from love of unity; 6:6. See **to incite**/9Δפ.

5077-79 **to remove, cast out, neddeh** (נדה) נדה

to expel, banish, ostracize; the menstrual period prepares for an expansion of consciousness in association with a seed-egg/unified body; state of impurity; a harlot's pay, whore's wage of emptiness for no value has been obtained from the seed. Values, 59/פ: to diminish a community/collection: 9:9.

5087-88 **vow, nader**, (נדר) נדר

to promise; to dedicate; an aim, goal; a rare/choice act; *lit.*, the expansions/determinations/ו of the heart/Δ with purpose of the mind/4; a permutation of 49Δ/word. Values, 254/Δ4: the mind's choice to pursue a gate/insight; 6:6.

5102-04 *pl.* **neherrut**, (נהרות) נהרות; **river, nahær** (נהר) נהר

the unfolding/ו of a mountain/4א; a stream, current, flow, flood; *lit.*, the potentiality/ו of the enlightened/א mind/4 in harmony/ו with all things/X; a swarm, rush; also: to shine, light, make bright,

illuminate; to gleam, glisten, sparkle—as the shining of waters; to reflect the heavenly light; *lit.*, the effulgence/resplendent radiance/ו of the Light/א of Knowledge/Beginnings/4. movement of the illuminated mind; the river originates from the mountain אא and flows with illumination of knowledge into the earth. Values, 255/אג4: a mind unfolding with Light; 661/4פ4X: the measurement of the ruling pillar of Principle; 2:2. See **the great river**/לדא אאג; **the river Euphrates**/X47 אאג; **Mesopotamia**/מפאאג נא4.

5102-04; 1431-35 **the great river (n'har ha gadol, נהר הגדול) לדא אאג**

a manifested flow of all values: the great/לדא Light/א stream/אאג; *lit.*, the flow/ו of the enlightened/א mind/4 to illuminate/א communications/א in the gates/Δ of instruction/ל; beginning with esophagus through the stomach to the intestines; **a river to nurture**. Values, 297/י4: knowledge transforming us to the goal. See **river**/אאג; **great**/לדא.

5102-04; 6578 **the river Euphrates (n'har Peret, נהר פרת) X47 אאג**

a rushing river breaking forth from its banks; the light stream/אאג of expansion/X47, unfolding/ו the mind/4 of meShiæch/X—expanding/X47 the flow of knowledge/אאג; *lit.*, the complete/ו animating/א intellect/4 in manifestations/ו of knowledge/4 towards totality/X. Values, 935/אפX: to bear the sign of the regenerative domain of the orders of Light. See **river**/אאג; **Euphrates**/X47.

5125-26 **perpetuity, Neúwn (noon, נוּן) נץ**

purpose/ו contains/ו potentiality/ו; name of the fourteenth letter of the *ALphaebæyit*; *lit.*, to unfold/ו all within/ו to be extended/ו; to fully display, extension of being, Son of Neúwn, fish symbol; to shine, spread, degenerate as to withhold, decline, conveying the nature of a plant or growing structure of light for as one flourishes another declines, to flourish, proliferate; the final letter of the second level of letters, a balance equation $\nu = \nu$; $(6)\nu = \nu \times \nu$: the formula illustrates how the *Neúwn* ascends to the third octave level of the *Shayin*/the value of 300— 6×50 ; also: a fish (Aramaic). Values, 106/ופ: the domain of Unity; 5:5 is derived as נץ. See **Neúwn**/נ; **Yahushúo**/OWYאפ.

to wave, swing, boughs (nuph, נוּף) נץ

the perfect/complete extension/ו of the inner Unity/ו for full expression/ו; the waving of the omar declares the new growth and harvest are unto the Faces/Expressions of YæHúwaH, the *omar* sheaf is waved to convey the full scope or extension of AL, from AL to AR, a motion from the the Mind of AL unto the loins of AR, extending the wave unto the feet, that the entire planting of Seed and the harvest are accordance with The Unified Name ARAL; the sheaf is waved from above the head and then towards the entire length of the body conveying the harvest within the ten lands of the Names and then upward to the head to affirm that is sown and harvested are in accordance with the enlightened Mind and the Name of HhaSham upon the forehead; one takes the six branches of the east and south in the right hand and the six sheaves of the west and north in the left hand, with the hands together the omar is waved toward the feet, then the hands are opened as those filled with the first sheaf of the harvest and brought upwards to the Faces of YæHúwaH; a panoramic wave to convey the extent of the congregation appearing and learning with evidence; as you examine the vast branches of thought within your lands, gather them together as a sheaf of twelve stalks; bind them in your hands and wave them to the Faces of YæHúwaH, affirm the origin of the stalks and then lower them, as a wave passing over the Ten Lands, reciting the Names of the stalks and the lands, then having designated them unto the full expression of YæHúwaH, lift up the stalks as high as you can, signifying their full extension; the wave pertains to the boughs of the tree as productive branches, an elevation, what arises to the top; the waving of the stalks is done with the currents of Breath via which they are supported and bear the fruit of the Ræuch. Values, 37/IC: the ordering of words/the harvest being directed unto the Master Name.

5137 **to sprinkle** (*nezah*, נזה) ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱ

to designate the purpose/fulfillment via an act of totality/ᐱᐱᐱᐱᐱ; to spurt, startle, start, initiate, as blood spurts from the vein, to perform the will of Light, to commence, launch, motivate, lay a plan; application of blood or oil via sprinkling is to establish a plan/purpose; to commence a sacrifice or dedication; anointing with oil is an declaration that the item/person is for YæHúwaH; the sprinkling is done by the fingers with the hands crossed, right over left, via crossing the hands the vision/sight composed in the mind is carried out unto its ripening/fulfillment. Values, 26/ᐱᐱᐱ: designation for Unity.

5141 **rings** (*nezem*, נזם) ᐱᐱᐱᐱᐱ

means of expansion from one end unto the other; configuration of two Names exchanging Breath, an ring around and a ring within comprises the Order of the 7 Rings of HhaALhhim, to quest after the Word of the anointing/Ræuch [SMB 32:2]; pertains to the rings of the ears and nose, etc. as all parts of our dwellings are in the eternal Rings of Light; *an encircling and expansion of thought; lit., a devotion/ᐱᐱᐱ to complete/perfect/I the distillations/crystals of Breath/ᐱᐱᐱ*. Values, 35/ᐱᐱᐱ: ordering the light waves, 98/ᐱᐱᐱ: transformation via ascension.

5139, 5144-45 **Nazarene, Nazarite; holy crown, branch, nazir** (נזיר) ᐱᐱᐱᐱᐱ

consecration/ᐱᐱᐱᐱᐱ of the head/4 (the replacement of *Hhúwa/ᐱᐱᐱ* by the *Rayish/4* signifies that enlightenment/ᐱᐱᐱ is within Thought); a dedicated head/corona; a crown, tiara, diadem; to abstain, separate; devotion; to distinguish by Knowledge; *lit., to quest/ᐱᐱᐱ according to the goal/perfection/I of mind/thought/4*; “holy crown” depicts the state of the mind’s devotion, the crown arises via utilization of the diadem/*glistening/ᐱᐱᐱᐱᐱ* of the turban/ᐱᐱᐱᐱᐱ/*wrappings of revelation*; the crown/turban is represented in the dedicated head of hair of the Nazarite both of Aharúwan and Yúwsphah; desire for the word of Knowledge; conveys an undressed/unpruned vine/branch; hence, can any *teúwv/good/collective* come from being of the undressed branches; the good/collective comes not from the branches of flesh, but rather transitions out of Nazareth; thus, *meShiæch* comes out of the branches of these veils, birthed via the threads of BeNiyman at Ephrat. Values, 257/ᐱᐱᐱᐱᐱ: the mind’s unfoldment unto perfection; *3:3 is derived as ᐱᐱᐱᐱᐱᐱᐱ*.

See **mitre**/ᐱᐱᐱᐱᐱᐱᐱᐱᐱ.

5146 **Noah, Núwach** (נח) ᐱᐱᐱᐱᐱ

comfort; *lit., the desire/will/ᐱᐱᐱ to arise/ᐱᐱᐱ*; to be elevated; *lit., to flourish/ᐱᐱᐱ in an assignment/position/ᐱᐱᐱ*; to scope out/ᐱᐱᐱ one’s arrangement/ᐱᐱᐱ of being; to arise in a new arrangement: when we attain to the position of Núwach, we are called to rest/flourish within the ark — within the ever-renewing House of Life/ᐱᐱᐱᐱᐱ/*tavah* (note Luke 17:26-30); also: to desire/embrace consolation/rest; a son/work of Lamech/ᐱᐱᐱᐱᐱ/*instruction*. Núwach/*rest* begets three sons/works: an integrating of the elementary states of spirit, body, and soul into an energy field distinguished with the gifts of Sham/ᐱᐱᐱᐱᐱ/*name/a light frequency of position*, Cham/ᐱᐱᐱᐱᐱ/*form/shape, a light frequency of manifestaiton*, and Yapheth/ᐱᐱᐱᐱᐱ/*openings, a light frequency of expanse*: the three sons of Núwach are clustered as a *Sægel/ᐱᐱᐱᐱᐱ*/cohabitation that seeks illumination pertaining to its apparent diversity. Values, 58/ᐱᐱᐱᐱᐱ: the Son of Neúwn at the window; *8:8is derived as ᐱᐱᐱᐱᐱᐱᐱ*.

5152; 5170 **Nahor, Nachúwr** (נחור; נחר) ᐱᐱᐱᐱᐱᐱᐱ; ᐱᐱᐱᐱᐱᐱᐱ

assertiveness; to make a declaration; **to release the inner fragrance**; to snore/snort, breathe heavily through the nose; connotes dimensions of a dream state; *lit., an exchange/ᐱᐱᐱ of altitude/perspective/ᐱᐱᐱ administered/ᐱᐱᐱ by mind/4*; also: to be pierced, stabbed, slaughtered; to create an opening; to release what is contained: to surrender unto a goal/objective; to focus on an opening in order to attain/fulfill a vision; note: Nachúwr, son of Serug/ᐱᐱᐱᐱᐱᐱ, son of Tarach/ᐱᐱᐱᐱᐱᐱ (SMB/Gen. 11:22-27) is the function of

a name/ᵐW to take the cap off the bottle and allow the sweet aroma of our Name/Breath positioning to permeate our affairs with the release of the inner fragrance; Serug gathers all together and Nachúwr appropriates the gatherings unto service: Serug laces together a garment; Nachúwr determines how the garment will be worn; Serug links together aspects of our energies, and Nachúwr slaughters them, whereby they are released as acceptable offering; *lit.*, the will/ᵐ to elevate/engage in service/ᵐ all bottled/gathered/ᵐ in the mind/ᵐ. Values, 264/ᵐ4: the mind's supportive insight; 258/ᵐ4: the mind's display of perspective; 5:5. Compare **Haran**/ᵐ4ᵐ; **Yircho**/ᵐ4ᵐ; **Breath**/ᵐ4ᵐ.

⁵¹⁵⁷⁻⁵⁸ **valley, inherit, nechel**, (נחל) ᵐᵐᵐ

to take possession, occupy, seize, obtain; to exchange, receive; *lit.*, to internalize/unfold/ᵐ the covenant/agreement/arrangements/ᵐ of order/ᵐ; also: stream, brook, river, ravine, current—even as a valley or brook receives, or inherits, from what is above; *lit.*, the assimilative nature/ᵐ of a level of being/ᵐ given direction as a result of instruction/ᵐ. Values, 88/ᵐ7: the expression of service; a region of help, opportunity; 8:8: See **inheritance**/ᵐᵐᵐ.

⁵¹⁵⁹ **inheritance (nachalah, נחלה)** ᵐᵐᵐᵐ

an estate, property, legacy, result of extension of Thought, the arena in which the Seed has brought forth its lands to dwell within; a receptive stream; *lit.*, to extend/ᵐ the assignments/deeds/ᵐ of our roles in the Staff/ᵐ according to the Illumination/ᵐ; a course of direction, flow; *lit.*, the results/ᵐ of our labors/ᵐ according to the orders/ᵐ of light/ᵐ; to unfold the ascendent roles/orders of light with radiance, i.e. the branches/fruit are the inheritance of the founding Name; one designates an inheritance for children/offspring as one understands the earth—the Aurets Land of the Oyin is to be continually possessed/utilized by the SeedName; an inheritance is obtained as the primary collective Seed of a Name dies/extends, whereby the inheritance passes unto the emerging branches that come out of the Seed Name; thus the inheritance is *the extension of one's assignment within the Orders of Light* and apart from that position there is no inheritance; every Name's inheritance is according to their extension and service within the community of Names; the further one is extended within the community the greater is the inheritance and the occupation of the Oyin lands; the lineage is determined by the progenitor/initiation of the Name; however, the calling of a Name is by either the foundational thought/father or the extender/mother of a Name, for it is Unity that bears the fruit of a Name; the lineage and the calling is commonly the same; but one may be called by the extender of the thought as well as the initiator/founder/Force of Momentum. Is there a difference between AR and AL, or the initiator and the extender? Such distinctions in the outer world make a separation, but there should not be for all are one and of the same Breath [SMB/Gen 28:2; 34:1]. The lands are seen by comprehending with the Eye of Understanding the full extension/10 of Unity within the Six Pairs. The corresponding pricks of the serpent culminate in coming unto the Ten Lands with promise, for as the Seed of the Serpent strikes the mind, the mind opens to behold the Ten States of Unity in the midst of the 6 Pairs to whom the land is given as their inheritance; in seeing the ten lands, one sees from their Foundation first, from Avrehhem, the State of the Seed—its Twelve Branches and the Lands which are made for them. The 1/Unified in the midst of the 6 pairs are the Laúwi/Levites. **The ten states are the full extension of the Laúwi, being the Unified Body in which all of YishARAL dwells, whereby the lands are for YishARAL, but the inheritance of Laúwi is YæHúwaH—the Collective States of all, from which all come and in which all dwell**; for when the Presence of HhaLaúwi is in all lands, then the lands are One and full of the Illumination from the midst; found the foundation laid in Metsryim/Egypt by Yúwsphah, the rod of Aharúwan opens a path in the great sea, whereby *the people have Understanding to proceed in freedom from the forms that enslaved them*. In freedom the Consciousness and the Soul of YishARAL move upon the dry lands—as a path in which the Ræuch has blown upon in the midst of the waters to come to the States of their inheri-

YHH, rising upon your pole from the depths of Maneshayh unto the heights of Yishshakkar, to fulfill the offering of YHH from which your Fire originates. Values, 358/𐤁𐤍𐤏: to digest/assimilate/consume the extension of perspectives; 8:8. See **serpent**/𐤍𐤏𐤍𐤏𐤍, 𐤍𐤏𐤍𐤏; **Nehushtan**/𐤍𐤏𐤍𐤏𐤍; **pole**/𐤍𐤏.

⁵¹⁷⁷ **Nachshun Son of Oominadæv** נחשון, 𐤍𐤏𐤍𐤏𐤍𐤏 𐤍𐤏 𐤍𐤏𐤍𐤏𐤍

founding elder of the House of Yahúdah, head to transmit Numbers into the bodies of Yahúdah within each of the twelve houses, appearing as purplish with white highlights, as an amethyst gem, a weaving together light strands from two sides of Light, combining dark to light blues from the left side of Reshun 1234, and deep to pulsating reds from the right side of Reshun 6789, which appear as various shades of purples; the hue of the stone color depends upon the place of the Ring of Quphæhh-PaúWah within a house; when the Ring of Yahúdah is in the lower levels of a house, the colors are deeper/darker, and when at the top of a house, they vibrate with more translucents; ALder Nachshun manages the tongue to express the government of YaHÚwah and to unfold the traits of the complete spirit and soul. Through Wisdom, all that is given to appear is processed under Nachshun's authority, what is praiseworthy is released/distributed to each part for the purpose of establishing wholeness in all parts; what is vain, having no value, is eliminated to be recycled. These are the gifts of Nachshun/*the serpent nature* — a son/work/formulation of Oominadæv/𐤍𐤏𐤍𐤏𐤍𐤏/*high moral character* and brother/confederate to the helpmate of Aharúwan/𐤍𐤏𐤍𐤏𐤍𐤏 (ALisheba/𐤐𐤍𐤏𐤍𐤏𐤍/*oath pertaining to AL*); the twelve heads are born of HhaKuwáhnim, whereby they have no lineages; they are the gems/formulations of the Lights of Yæhh, through which the thoughts of Yæhh are transmitted into manifestations — states of residences. Values, 358/𐤁𐤍𐤏: to digest/assimilate/consume the extension of perspectives; 8:8. See **Yahúdah**/𐤍𐤏𐤍𐤏𐤍, **Nachshun**/𐤍𐤏𐤍𐤏𐤍.

⁵¹⁷⁷ **Naashon, Naasson; serpent, Nachshun** (נחשון) 𐤍𐤏𐤍𐤏𐤍

enchanting, ominous; to dart, hiss like a snake; denotes regeneration change of state and skin, position of Nachshun evaluates values within the Seed, signaling danger or peace; as one wise, alert, and discerning, Nachshun reigns as a king in the inner man to regulate outer states; *lit.*, the extensions/𐤍 of labors/𐤁 of Wisdom/W devoted/𐤏 to states of mind/𐤍: as discernment becomes operative, one accepts the Word of YæHúwaH/𐤍𐤏𐤍𐤏𐤍/Unity; the opening of the Numbers in words causes rivers of revelation to flow and maintains processes of continual regeneration; the serpent also depicts the rod of authority — *esp.* as concerns mastery of the tongue as one speaks according to the Numbers of Reshun; the Unified Lights [5+5] of the Zayin/7 + Oyin/70, comprise a Body called Nachshun/𐤍𐤏𐤍𐤏𐤍, the Serpent of Origin. The Name of Nachshun/𐤍𐤏𐤍𐤏𐤍 is comprised of the House of the Neúwn/𐤍𐤏𐤍 containing the activities of Fire/W𐤁; a code Name for the dwelling of ALOZAR; within the unity of the sides of the Neúwn is 11/W𐤁 [3+8] — the 1:1 ratio forms from the midst of the altar/𐤁 of Fire/W; the 11 within abide in the 1 at the sides/𐤍𐤏𐤍/1, whereby is the ratio: 1:1:1; the inner values are as the parameter whereby the two serpents are joined as one rod. Values, 414/𐤁𐤍𐤏: regenerative blessings of insight. See **serpent**/W𐤁𐤍, 𐤍𐤏𐤍𐤏; **Nehushtan**/𐤍𐤏𐤍𐤏𐤍.

⁵¹⁸⁰ **Nehushtan (Nachsheton, נחשת) 𐤍𐤏𐤍𐤏𐤍**

brazen/fiery serpent — *ie.*, the knowledge extracted from wisdom; *lit.*, the will/𐤍 to labor/serve/𐤁 wisdom/W unto the measurement/X of potentiality/𐤍. Values, 808/𐤁𐤍𐤏: renewing compounded services. See **serpent**/W𐤁𐤍, 𐤍𐤏𐤍𐤏, 𐤍𐤏𐤍𐤏.

⁵¹⁸⁶ **to extend, stretch (natah, נתה) 𐤍𐤏𐤍**

to spread out; to pitch (a tent); to bend down low; to be inclined and stimulate recall; to turn aside, deviate; to conjugate: the reproductive process, from the coupling and exchange of genetic material to the union of cells and the accompanying deviation/spreading out of a new life form; pertains to words of the same derivation and to numbers of identical properties, differing only in the manner

the imaginary term is displayed; *lit.*, the flourishing/י of a pattern/⊕ in its distribution/א. Values, 64/Δפ: dimensions of insight; structuring progressive paths.

⁵¹⁹³⁻⁹⁴ **to plant, implant (nata, נטע) ○⊕י**

to insert; to fasten, fix; to set up, pitch; a planting, implantation, seedling; *lit.*, to accept/י truth/⊕ for understanding/○. Values, 129/⊕פ: to distinguish a productive repository/community. See **plant/implant/○⊕י**.

myrrh droplet (núwteph, נטר) ג⊕י

lit., to extract from the branches/י the composite gatherings of Fire from the altar/⊕ unto bearing the Faces of the Fathers/ג. Values, 139/⊕פ: to distinguish the instruction coming from within the collective sum whereby it rises or appears; 8:8. See **flowing myrrh/4י 4Δ 4י**.

⁵²⁰⁷⁻⁰⁸ **aroma, agreeableness, nichúwach (ניחוח) פיפפלי**

perfume; a pleasant, sweet odor; delightfulness; the characteristic of the acceptable offerings/sacrifices; to be aromatic, calm; gentleness; from the root פפ, meaning “to rest, satisfy”; consolation: *lit.*, the result/י of giving/being extended/ל ascends/פ in harmony/unison/י with other ascensions/פ. Values, 82/פ: the release from within; 5:5. See **sweet savor/פיפפלי פפלי**.

⁵²¹⁰ **Nineveh, NinúWah (נינוה) אפיפלי**

offspring/יפלי of *Wah/אפי*: the continuous sprouting of life seeded in *Wah*; state of the perpetuality/יפלי of *Wah/אפי*; *lit.*, the flourishing/י activities/ל displayed/י in the unity/י of life/א; one of the centers that contributes to the nurturing of Tsiyun/יפלי. Values, 121/4פ: the domain of fruitful seed; 5:5. See **Zion/יפלי; Wah/אפי**.

⁵²¹² **Nisan (nissan, ניסן) יפפלי**

first month of the year/cycle; the display/extension/outgrowth of a wonder/פלי; *lit.*, to unfold/י activities/ל to structure/פ growth/י. Values, 170/○פ: domain of understanding. See **ensign/פלי; Abib/ פפלי**.

⁵²¹⁷⁻¹⁹ **plague, smite, nekkeh (נכה) אפי**

to strike; to hit/clap hands as to cast off, to dismiss or let go of an agreement, also: beaten, afflicted; to make invalid, cripple; to disable, incapacitate; to wound, slay, slaughter; one who defeats, conquers; smites, disheartens; *lit.*, determination/י to cultivate/י an emanation/א; seeks/desires to overthrow what is contrary to one’s purpose/productivity in life; the ten plaques are the ten blows of Dan upon the inhabitants; each blow is of two sides with consequences to the outer and the inner. Values, 75/א○: discernment of rays. See **touch/○לי; plague/פלי, 7:7**

⁵²³⁴⁻³⁶ **to recognize, nekar (נכר) אפי**

to closely examine; to know, meet: to be convinced; to realize, understand, ascertain, find out, discover the truth of; to infiltrate the branching of mind/4פי via uniting both ends together through unions of the mouth and loins, to comprehend the face/expression as tied to the source/loins; also: not to know; strange, to be estranged, alienated, foreign; to deny: when one knows merely the outer, he denies (is alienated from) the inner; when he knows the inner, however, he knows both the inner and the outer; strange flesh does not comprehend the Principles through which it is composed, nor aligned in service to the Unified Rings of a Name; strange flesh also conveys adultery by uniting with flesh apart from comprehension of founding Principles, hence because it is unknown it is strange/foreign; *lit.*, assimilating/י the extensions/י of intellect/4; a) to partake of the tree of knowledge whereby man became knowing of good coupled with evil with an awareness of this state. Once Adam took from the tree of knowledge they could discern their condition, they could *know* their nakedness--the state yet to be clothed, they could communicate with The One of ALhhim regarding what they had eaten. They could *realize* the power of their tongue conveyed as the serpent;

b) to define the branchings of knowledge, as antlers on a deer branch forth with elegance and strength, to classify and position knowledge as horns of strength emerging out of your head; until we can use Knowledge, we are not yet conscious of our extensions and their connection to Wisdom; c) to unfold the tree of the mind—to know your inner tree of life—all of your members which is the consciousness of *maShayh*/Moses, arising from the subconscious/Midian State whereby *maShayh* sees the inner Tree of Life burning, yet not consuming the branches. As *hacar* is ongoing in your thoughts and members, you are progressing unto the consciousness called *yada*. Adam knows his wife with fruitfulness of the sacred Unity and *maShayh* comes to know the Túwrahh/Torah. Values, 46/Υ: flow of all within/unity; 270/04: beginning of consciousness; confirmation of being/perception; 5:5.

Nemuel, NamuAL (נמואל) אָנְמוּאֵל

to discern the activities of Light through the sight and hearing through lowering the eyes and humbling the ears, offspring of RAúwaben and Shamoúnn; *lit.*, the quest/γ to reflect upon and manifest/μ all contained in the Strands of Light/Α. Values, 46/Υ: to know and manifest unity; 1:1.

⁵²⁴⁷ Nimrah (נמרה) אָנְמֵרָה

to filtrate, thus producing clear water; to create spots, as on a leopard or as the pattern on a giraffe: in both cases there is a distinguishing of roles recorded as marks on the garments/skins; *lit.*, to filter/γ the waters, drawing out/μ the mind's/Α emanations/א; location east of Yordan/γΔΑΔ pertaining to Gad/Δ; a role initially pertaining to Nimrod/ΔΥΑμγ. Values, 295/א-4: mind in the metamorphosis of enlightenment. See *Nimrod*/ΔΥΑμγ.

⁵²⁴⁸ Nimrod, Nimrrud (נמרוד; נמרוד) אָנְמֵרֹד; אָנְמֵרֹד

leopard, tiger; spotted; to be variegated; employs use of ΔΥ as an extension suffix to the word *leopard*/Αμγ, denoting that the filtering process of the mind (Αμγ) is coupled with access to the gates (ΔΥ); a hunter operating in advance of YæHúwaH/אָנְמֵרֹד/Unity: “a mighty hunter for/Α the faces of Yæhúwah”; aspect of Cham/μא through his formulation Cush/WΥΥ to gather various traits and to display their distinctions, such as occurs in the body: this is the ability to hunt out traits of life and to capture them into distinctive features, such as in the ear or eye, *etc.*; to pursue/secure gates for the mind; to determine or allocate waters for the mind; a molecular construct of being to provide for mind display/augmentation; to gather various ions together, whereby spots or elucidations are evident: distinguishing/filtering aspects/particles belonging to the whole; a work/son of Cush/WΥΥ/rotational formative nature (evidenced in chromosome placement); *lit.*, to engulf/encircle/γ the consecrated waters/messages/μ of the mind/Α and/Υ heart/Δ; to pursue the extent/display/γ of man's composite nature/μ in the mind's/Α chosen/Υ chambers/Δ. Values, 294/Δ-4: pre-embryonic man pursuing avenues; 300/W: fire/wisdom flowing; 3:3. See *Nimrah*/אָנְמֵרָה; *hunter*/Δאד.

⁵²⁵¹ pole, nas (נס) אָנְפֹל

a pole, stake of Understanding for the extension of the thoughts of Knowledge; the Neuw'n's sleleton upon which the ALhhim hang their parts as offerings, *lit.*, to extend/γ the structure in three measures, from the scrotum unto the neck/א comprised of Maneshayh unto Yishshakkar, a flag, banner, to provide a signal for progressions; the quest for wholeness and completeness is the desire to bring forth Understanding with the fruit of Knowledge, means of healing [CHP/Num 21:7-9]. Values, 29/⊕: a branching of collectiveness. See *nachash*/Wא; *nissi*/אא.

⁵²⁵⁴ to examine (*neesah*, נסה) אָנְפֵס

to test, try; to tempt, attempt, prove; to lift up; to become experienced, accustomed; *lit.*, to submit/γ to the structure/א of light/א; will to structure, confine, Yæhúwah tested Avrehhem—He willed to structure his life unto service [SMB/Gen 22:1]; the people tested Yæhúwah—they denied the process to structure according to His will. Values, 115/אא: distinguishing according to the activity of light.

unto an understanding, one proceeds and moves about without realizing they are already there; removing the shoes is taking your stand in the land/embodiment of Holy Ground being consecrated by the Eternal Fire within, that burns but does not burn-up the branches in which the Fire resides; unto the Holy Ground, maShayh leads the flocks [SYM/Ex 3:12]; 3:3. Values, 42/97: 150/74:

^{5278/5281} **bell** (*na-am, naomi*, נעמי, נעם) נעמי; נעמי

delight, suitableness, splendor or grace: beauty, pleasant. the sound of a voice in a well of water, the sound of many waters. Values, 50/7:160/34:

⁵²⁸⁶⁻⁹² **damsel; girl** (*na-arah*, נערה) נערה **boy; lad; attendant** (*na-ar*, נער) נער

often in pairs (SMB 22:3, CHP 22:22), one who desires and is receptive to understand thoughts/knowledge/to becoming a head; seen in both positive and negative pursuits in the stories of Avrehhem and Belaam; Values, 50/7: receptive.

⁵³⁰¹ **Nophah** (*nophach*, נפה) נפה

one of the far reaching states of the Amúwri, to speak of the capacity of the thought, **the volume of a thought saying**, to increase the space by the fruit of a thought, to extend and surround via the exhaling nature of Breath, to blow, inflate, fan; also a blacksmith which can shape the fire into a tool, instrument, suggesting the forms that result from our speaking; *lit.*, the extend/7 an expression/7 in all labor/assignments/activities/א; [Chamesh haPekudim/Numb 21:30, 33:45]. Values, 39/8: order of truth.

⁵³⁰⁷⁻⁰⁹ **fallen ones**, Nephliym (נפילים) נפילים **titan, giant, nephil** (נפיל) נפיל

pertains to a message descending into earth as seed falls into woman to be extended; those who fall to achieve higher altitudes which is a consolation of creation; therefore YæHúwaH is consoled (SMB/Gen 6:6); when seed falls and it is conceived there is a construct of thoughts from the order of YæHúwaH's house; HaNephliym descend from the most high to reside in the Rings of ALhhim. Amongst HaNephliym are the Kuwáhnim who come into the Rings of ALhhim to dwell in the midst of the peoples. They have no territory, nor do the Laúwim, for the lands are of the Numbers of the ALhhim unto the Twelve Houses. In that YishARAL appoints cities for the Laúwi and HhaKuwáhnim they come into the lands of YishARAL as guest to bear the Enlightenment from the ages of HhaKuwáhnim. When the Kuwáhnim come from unions of Aharúwan and GoimYishARAL, 44- W770, then the purpose is to lift up YishARAL into alignment with the ages of HhaKuwáhnim. Hence, one of the lineages of Aharúwan and RAúwaben is to unify RAúwaben to see all in HhaKuwáhnim. i.e. Or the lineages of Aharúwan and Yishshakkar is to elevate the consciousness of the peoples according to the consciousness in the priesthood. The unions of Dan and YishARAL, i.e. Dan and Maneshayh is to affect Maneshayh to elevate and support the consciousness according to the days of Dan. When HhaLaúwim bear offspring of HhaLaúwi and YishARAL, i.e. Laúwi and Shamoúnn, then the results are to affect all developments in YishARAL according to Unity of one Body—the Union of the Heavens and Aurets, as well as to assist YishARAL to hear the word of HhaTúwrahh/Torah to fulfill the Union. When the scriptures say that the meek are lifted up from the ash heaps, it means that the humble are chosen to enter into the prior ages of Enlightenment through their bonds with the Nephilim. The Nephilim are from prior ages who enter into the age of ALhhim to lift up those making the oylah to enter into consciousness and structure of prior ages, through which their days are fulfilled, for the days of ALhhim are the formulations of the Unified Consciousness and of the Ræuch Dan. According to the unions of HaNephliym with YishARAL, those of HhaALhhim are lifted up upon the foundations of the world whereby they are able to make manifest the origins of the most high [I ShmúwAL 2:8; Tehillah 87:1]; in a negative sense those who fall do not maintain their domain or body in righteous conduct; who abide in flesh awaiting evaluation/judgement; reject

5347 **female** (*neqavah*, נקבה) 𐤍𐤒𐤁

to pierce, strike through, perforate; to detail by recalling what is within; to specify function; to open, unfold, establish; to enlarge principle into form: *lit.*, the desire/𐤍 to crown/𐤍 a house/form/𐤍 with glory/𐤍; to specify, formulate, make glorious; *lit.*, one who accepts, swallows up/enfolds/𐤍 the head/𐤍 to develop/formulate/𐤍 life/𐤍; the ability to accept and expand a concept via meditation, inhaling of what is projected; note: active and passive roles are equal aspects of the continuum of interaction and mirror each other, even at extremity; therefore, in the unity of meShiæch there is neither male nor female, but a united house of order (Gal. 3:8). Values, 157/𐤍𐤒𐤁: to secure/provide a covering for the purpose of achieving a goal. See **man**/𐤍𐤒𐤁; **woman**/𐤍𐤒𐤁; **wives**/𐤍𐤒𐤁𐤍.

speckled (*neequdim*, נקדים) 𐤍𐤒𐤁𐤍

to dot, point, speck, from the root meaning a settlement, village as a clustering of people dot the landscape, characteristic of the goats chosen by Yaoquv which are cultivated for the development of mind from all drawn out from the heart/Laban; *lit.*, the desire/𐤍 to distinguish/𐤍 paths/𐤍 unto fulness/𐤍; the speckled distinguish what belongs together which eliminates the strange that weakens the energies and dilutes thoughts. Values, 60/𐤍: to fortify

5216 **lamp, ner, nerræh**, (נר) 𐤍𐤒; 𐤍𐤒𐤍

a manifestation of the Word/𐤍𐤒𐤍/𐤍𐤒𐤍: *lit.*, the expressive will/𐤍 of mind/𐤍 radiating/𐤍; the Offspring of Neúwn/𐤍 as the Head/𐤍 of Light/𐤍 [Jn. 1:4]; the body that honors Light (Mat. 6:22-23). the unfolding/𐤍 of knowledge/𐤍 produces light/𐤍; the emanations of the sides of Thought, being the Light of Hha-Teuwrah/Torah. Values, 255/𐤍𐤒𐤍: the mind's extension of light; 7:7 is derived as 𐤍𐤒=𐤍𐤒. See **soul**/𐤍𐤒𐤍; compare **candlestick**/𐤍𐤒𐤍𐤍/𐤍𐤒𐤍.

5375-78/5387-88 *pl.* (*nasayeem*, נשאי) 𐤍𐤒𐤁𐤍𐤍; **vapor, lift, transcend, neshay**, (נשא) 𐤍𐤒𐤁𐤍 high, lofty, exalted; to lift up, raise: the results of, *lit.*, the quest/unfolding will of Understanding/𐤍 and Wisdom/W to initiate/sow/𐤍: **the determination/expressive will/𐤍 of wisdom/fire/W to expand/conceptualize/ regenerate/𐤍**; also: to carry, bear, transfer, take; to pardon, forgive; to suffer, endure; to mislead, entice via appearance (SMB/Gen. 3:13): as the serpent seeks for transference into embodiment through the woman—the means of empowering a manifestation; the serpent beguiles us to enter into the negative that we may come to know the positive *e.g.*, Chaúwah/Eve becomes carried beyond by the quest *to know and become*, the concept of deceiving pertains to the appearances of the vapor, *i.e.* the body/a vapor form is a deceiving appearance of the Breath Life—what we are is not seen; what we see misleads being an inverse representation; a rising mist occurs as Breath/Fire is amidst the waters/means of reflection; a vapor is the evidence of Breath; as Moshe is the inverse of HhaSham, a vapor is the inverse of *Ayish*/Fire/W𐤍 as a negative is the inverse of a positive whereby the positive becomes visible—*i.e.* a photographic reference: as Light frequencies pass through the negative; an inverse is the means to reflect/reveal; our vapors/inverse states are means to develop the Positive Nature of our Breath Life. YirmeYahu/Jer. 10:12-16; 51:15-19; Yaoquv/James 4:14. Values, 351/𐤍𐤒𐤁𐤍: wisdom unfolds via expansion; 401/𐤍𐤒𐤁: the measuring of concepts; 5:5. Compare **carry**/𐤍𐤒𐤁𐤍; see Breath/𐤍𐤒𐤁; Soul/𐤍𐤒𐤁.

5381 **attain** (*nashag*, נשאג) 𐤍𐤒𐤁𐤍

to reach, achieve; to overtake; to obtain, get hold of; to grasp, comprehend; also: to question—*i.e.*, to approach with questions; *lit.*, to display/𐤍 wisdom/W in procedure/𐤍. Values, 253/𐤍𐤒𐤁𐤍: mastery displayed in process. See **obtain**/𐤍𐤒𐤁𐤍; **connect**/𐤍𐤒𐤁𐤍.

5383-84 **debt** (*nashah*, נשאה) 𐤍𐤒𐤁𐤍

neglected, abandoned, forgotten, forsaken, weakened, exhausted, loaned; to make a loan; lent out to claim a debt; *lit.*, a determination/𐤍 to expend the nature of wisdom/W and life/𐤍, whereby the outer

bonded/Υ to origin/Δ; the structures of the Teraysarun thus the pattern of the cube of Wisdom, the Oyin Body/cylinder and the rectangle of Knowledge; the illumination to construct/provide a framework of connections with the doors of progressions; a deep well of Knowledge; also: to plaster—cover over; note: those of Súwdim study the powers of life contained in a seed, in preference to being united to a profile form of life—Lot’s daughters/profile extensions—a form of prior comprehension; **Saúwd/Sod thought is study pertaining to patriarch Avrehhem which corresponds to Levels of Knowledge and rebirth of Wisdom into a new age.** Whereas *qabbilah thought is to distinguish that which corresponds, such as Numbers with Letters, or parts with functions within Totality*, Saúwd thought leads into a deeper level of Knowledge to know the structure within a Number and Letter and to comprehend the design and weaving of thoughts to comprise the Sum/Whole. Until there is the sheaf of grain, there is no SAÚWD thought nor a Súwdim (multiples of Saúwd). With the grain comes Knowledge by decoding of all within the Seed and the unfoldment process of all that the Seed has constructed. Out of Saúwd thought comes then the analysis of Seed and the distinction of all layers of Knowledge. These layers are within the human anatomy, a projection of Thought to convey the Dwelling Places of Names, but the human body is a torn garment. Saúwd thinking goes beyond the state of fragmentation and puts its nose into that which is in the Mind of YæHúwaH. In this level of thinking, one moves from a gender based orientation to entering into the reserved councils in Súwdim, for the states of gender and division are to be surpassed by the evolution of the Unified dwelling of Names. Values, 70/O: understandings; 104/Δφ: to sanctify openings; the corona gate (see Light Transformer Reading, 1-14-96); 7:7 is derived as ΔΥ=4☿; 7:7A is derived as ♃ΥΔ=Δ☿.

5483 **horse (suse, סוס; סוס) ☿☿; ☿Υ☿**

to be swift as a flash of light; unified structures of the Semek—sides of the Fathers: *lit.*, horse/☿ yoked/Υ with horse/☿ as with a chariot (for transport, power, and speed); the double Semek convey the two sides of the Aúvim/Fathers and the means to carry forth their teachings; to carry the Teachings of the Citadel unto the peoples; the equine of your palace delivers your messages from the Courts of your King unto levels of consciousness; 15/☿ flashes of emanation + 15/☿ flashes of becoming as the two sides of month are 15:15 days; four horses are colored according to the sides of Light of the Aúvim: the white horse from the qedam, the grey/pale/dappled horse from the tsaphun, the red horse from the negev, and the black horse from the yúwm; the horsemen bear the messages of the 4 sides of Light of the Aúvim; also: flight; a swallow, moth—a united structures of wings: the force to pursue, as well as to carry/transport; *lit.*, to empower/☿ forces/administration/Υ of authority/☿; note: the horse epitomizes a balanced skeletal structure; thus, the balanced equation ☿ Υ ☿ (60=60), convening a structural balance maintained for service; an agent of pursuit—horse of Pharaoh, who pursues after YishARAL to be overtaken as a structure of residence, as body pursues after that which determines the form and level of residence. Values, 120/Υφ: dedicated branches; 126/ΥΥφ: a dedicated palm for holding.

5486-91 **rushes, bulrushes, reeds (suwaph, סוף) ☿Υ☿**

to end, conclude, remove, terminate; to stomach—to put to an end to an expression; to break things down via an overcoming word; to confront the fleshly shell; maShayh/Moses is drawn out of the reeds to put an end to the domination of Metsryim; *lit.*, to confine/☿ the contractions and expansions/Υ of utterances/expressions/soul/☿. Values, 146/☿♃φ: to distinguish the waters’ actions. See **Sea of Reeds/☿Υ☿ ♃☿**.

5493-95 **Sur; remove, turn aside, take away (suwr, סור) 4Υ☿**

to leave off, deviate, depart from: name of a gate of the temple built by Solomon; to put away, remove, separate, banish; a thing removed, as a cutting from a vine; *lit.*, a pillar/☿ yoked/Υ to an axe/4;

a rebel, infidel; to hold back: the concept “to take away My hand” (SYM/Ex. 33:23) implies that the acts, or handiworks, of YæHúwaH/ጸላላ are held back—do not come across to be understood; also: to leaven—fermentation as a result of allowing things to go their natural course, *esp.* as concerns habits. Values, 266/ጸ፳4: the mind’s reliance on Unity. See **pot/፳፻፳**.

dress, garment, clothing (suit, סוּת) ጸሃቶ

rainment; the parameter letters from *Semek* to *Taiúweh* conveying the third level wherein man’s nakedness is clothed with the abundance of Knowledge, the stage of a name in Gomorreh; rainment, the structuring/ቶ unifying one’s/ሃ totality/ጸ whereby man is clothed with the garments of light. Values, 43/ጸ፷: mirroring communications. See **sukkot/ጸሃቶ**.

⁵⁵¹¹ **Sihon, Sichúwn, (סִיחֹן; סִיחוֹן) ጸሃቶ; ጸሃቶ**

the King of Amúwri/speech/sayings; tempestuous discourse, to be swept away, conversation, manner of speech; *lit.*, a structuring of concepts/ቶ for designating/ቶ labors/services/positions/ቶ to unify/ሃ all displayed/unfolding/ጸ; a king/ruling principle of the Amúwri/ቶ ፳፻፳—a governing force of words characteristic to those who love preeminence of speech; *lit.*, a structuring of concepts/ቶ in service/ቶ to the weavings/ቶ of desire/ጸ. Values, 47/ጸ፷: communications of the tongue; 128/ጸ፻፶: to distinguish doctrines, works, and services; 134/፳፻፶: distinguishing direction of insight; 7:7.

⁵⁵¹² **Sin, syn (סִין) ጸሃቶ**

lit., means to structure/ቶ the energies/ቶ to their potential/ጸ; a district of the Sinai/ቶ ጸሃቶ desert in Egypt/ጸሃቶ ፳፻፳; China. Values, 120/ጸ፻፶: to regulate productivity; 6:6 of the 15:15 sides of the Fathers. See **Wilderness of Sin/ጸሃቶ ፳፻፳**.

⁵⁵¹³⁻¹⁴ **Sinai, Sæynni (סִינַי) ጸሃቶ**

the central Mountain of the Fathers from which the Words of the Teuwrah are imparted; place of the heart; *lit.*, structure/ቶ to receive/ቶ full range/ጸ unto doing/actualization/ቶ; the supportive structure/ቶ to possess/ቶ potential/ጸ performance of the energies/ቶ; also: to utter in a whisper: from the root ጸሃቶ/*whisper*—what is heard/internalized at Sinai is the voice of the Burning Bush, structuring our performance potential unto actualization in every aspect of being; *ref.* to a thorn bush, which burns/filters/strains; a structure provided whereby perfection is attained; note the double *Yeúwd*, the *giving* of the word and the *giving* of the spirit—the two hands holding the tablets of ጸሃቶ (structure of perfection); at Sinai, we are provided the words to structure our activities unto the perfection of the creation, ጸሃቶ, structure/ቶ of ten—the structure of the ጸ, the giving of the Ten Words out of the Fire expressing perfection in the works of the hands; the place of the Ten Words manifested, given, contained; site of the holy of holiness where none can enter except those as priest or meShiæch, thus a reference to the mind. Values, 130/ጸ፻፶: holy mind instruction; 15/6:15/6:15/6; conveying the Fathers/15 of Wisdom, Understanding, and Knowledge. See **Horeb/፳፻፳**, the crown

^{5516, 5580, 7200} **Sisera, wandering/roaming glances (sisera, סִיסְרָא) ፳፻፳፻፳**

king of Harosheth-goyim (process of deafness, deceitfulness) who inflicts YishARAL with deafness and through deceiving looks, composed of two words, sis/ቶ ጸሃቶ, meaning a moth or swallow bird that flutters about and ra/፳፻፳, meaning to observe, look, see; via the Qayni thought used by the Jael/Yaael, wife of Heber/፳፻፳/associations, Sisera—flighty/roaming glances/observations are overcome. Yaael [inhaling aspect of Breath], meaning to achieve ascendancy, paired with associations/Heber, being of the Qayni thought, takes hold of/grasps the tent peg of Wisdom to regulate vision and its dedication to oversee and observe our dwelling in Zebúwlan. Via the tent peg of RAuwaben into Zebúwlan [Shophetim/Judges 4:6] she overcomes the deafening process [in Harosheth—Shophetim/Judges 4:2] caused by the instability/roaming/deceitfulness of the eyes. Yaael—the force to implant associations—pierces the thought of roaming glances with the tent peg/cord of Wisdom. She pierces the thought of roaming glances entirely with the tent peg/cord of Wisdom whereby the eyes are fixed vs. roam-

ing; until the eyes are focused on the occupation of the Temple, the ears are shut-down; without dedication to the House of YæHúwaH there is no hearing to affirm our dwelling, for all things are in a fleeting/unstable state that prevents concepts from being developed and thereby heard. Values, 61/4פ: to provide a framework for Principles and their expansion. See **tent peg**/ΔXפ.

⁵⁵¹⁸ **pot (sir, סיר) אַפֵּי**

kettle, caldron: vessels into which food is “put away” for cooking; also: to visit, tour—take oneself away from a previous position/state; *lit.*, framework/פ by which to energize/פ thought/4. Values, 270/04: to boil understanding. See **remove**/4Yפ.

⁵⁵²¹⁻²³ **booths, sukkot, sukut (סוכה) XYYפ; tabernacle, sukkahh (סכה) אַפֵּי**

center in the loins; a structure open for expansion, able to conform to the level of Thought that it embodies; a construct of thoughts corresponding to the level of learning; as one partakes of the fruit from the Tree of Splendor/4Δפּׁׁׁׁׁׁׁ, namely the Branches of Palms, signifying the force to exert an ascent as a result of being steadfast in the Way; the Bough of a Myrtle Tree, signifying being intertwined/woven together, whereby the Names broaden, thus expanding in breadth; and the Willows of the Brook, signifying the covenant bonds of our legacy/position/inheritance in the Rings of HhaAL-hhim; the palms denote Knowledge; the myrtle corresponds to levels of Understanding, and the willows pertain to Wisdom; the term is used commonly in the plural sense, as we migrate through the wilderness—Word development—in stages, whereby the sukkahh is continually conforming to the dwelling state of progression; the progressive state of a Name’s residence emerging through Metsryim, a dwelling place of HhaSham/אֵלֶּיךָׁׁׁׁׁׁׁ; *lit.*, a structure/פ comprised of the branches/tribes/פ of life/א; to structure/פ the branches/פ unto totality, being a weaving of perfection/X; teachings that pertain to the third level of the Letters bearing the Fruit of Knowledge—the *parameter Letters of the third level* from *Semek* to *Taúweh*; the feast of Sukkut in the seventh moon from the 15/פ to the 22nd/X also: to look, observe and to prognosticate; a prognosis—an enformulation/booth for expectations. Values, 85/אׁׁ: the soul of Light; 486/פׁׁׁׁ: the measuring of soul for evaluation; the regeneration of expressions of Unity; 1:1 is derived as אֵלֶּיךָׁׁׁׁׁׁׁ; 12/3:12/3 is derived as XYYפ=פפ. See **Feast of Tabernacles**/XYYפפ אֵלֶּיךָׁׁׁׁׁׁׁ. Compare **tabernacle**/פפפפפ.

to cover, screen, sekaka (סכה) פפפ

to mesh leaves into cloth, a covering of the body/tabernacle, to thatch; *lit.*, to structure/פ the branches as pairs/פפ; to create a symmetrical shelter, hide, protect, plait, interweave. Values, 100/פ: secure dwelling 6:6.

⁵⁵³⁶ **basket, suwl (סל) פפ**

means to weigh, value, assess; *lit.*, the structure/פ of learning/פ; the cycles/פ of instruction/פ; root for *Sellah*/פפ, the mark of the parts of a Tehillah/Psalm, signifying that a “basket” is prepared, by which to receive the illumination/Light of the Spirit. Values, 90/פ: transformation. See **basket**/פפפ, 6:6.

⁵⁵⁵³ **rock (selog, סלע) פפפ**

a structure of instruction and understanding; the divine structure that orders our consciousness; Values, 43/פפ: 160/פפ. Compare **rock**/4Yפ.

⁵⁵⁶⁰ **fine flour, salut (סלת) Xפפ**

composite grain offering generated from all Twelve Houses, finely ground/examined and sifted, integrated with oil—the flow of Understanding through an anointing; a salut is a sequence—more than one series of information, as a structured lesson of the Totality, whereby one part of the lesson follows in sequence to another; the multiple parts are denoted in the term salut; a multiple aspect of shelah/פפ W which marks the parts of a salut or tehillah/psalm; to sift, select; semolina: choice flour suitable for delicate pastry; soft, well-milled flour: thoroughly prepared concepts; *lit.*, to structure/פ instruction/teachings/פ of totality/X; a salut—a structure of the opened kernels/seeds to provide instruction/guidance of Totality, being finely ground/processed attributes of the full spectrum

e.g. The Faces of Yæhh set an order of thoughts and their progressions to fulfill intervals of seven—to be complete. The Faces of Yæhh set sequences through **Ordinal Numbers** for progressions as first, second, third....denoting rank, positions and orders of steps, whereas the sums of the actions are denoted by **Cardinal Numbers** conveying the fruit generated through the processes of your thoughts and deeds, as one, two, three....steps attained show quantitative measures. Count your days by Wisdom, One, Two Three, an ordering of your unified parts/pairs—One to Twenty-Two/22; Walk unto your fulfilments by Numbers of Understanding; One, Ten, Hundreds...the ordering of your deeds—One to Four Hundred/400—the Illuminated Mind of 4 Sides; expand your rings through Numbers of ALhhim—The sum of Wisdom, One to One Hundred Twenty-Six + twenty-two—148; Secure your thoughts through Numbers of HhaKuwáhnim, The sum of Understanding, One to Nine Hundred + four hundred—1300; Sustain and move forward by your Thoughts and deeds through keeping progressions of shebetut/sabbaths—to enter in rest of the Works of your 12 Heads of Days, counting from day 1/Rash Chedash: 2345678; 1234567, 1234567, 1234567, unto your fulness of the 30th—the sum of the instructions/ℓ of 30 days. Can a book/scroll open itself? One who writes a Book opens it and explains the contents as Priests who open Túwrahh/Torah as original authors. In the Book of Shayin/W, the Lion scroll, Oozra/Ezra, HhaKuwahen/The Priest, opens the book and reads it unto the Eyes of the People. NechemYah 8:5.Chazun/Rev 5:5. The Lion opens the scrolls with a discernment of Yahúdah arising from the root of DæúwD—the state of two teraysarunim joined as one; by the root of DæúwD all houses/teraysarunim are joined. The Shayh Lamb/ᐃW in the scroll of Chazun is of the Lion/Spirit, the Shayin-Hhúwa radiance comes out of the east and unfurls itself in the south. The Lamb's Book of Life is a scroll of Names of Light, in the southern sky—like a canvas, upon which the Priest of the East/Qedam writes the scroll. The east is the foundation of the south, as the Author is the foundation of the Lamb. The material written is the scroll, inscribed on stones or parchment, but never on skins of an animal; the scroll is as a rod for the mind of the priest to measure the body of the Lamb/scroll. As above [CHP 27:13], Aharúwan gathers together, maShayh, or the Lamb, writes whereby Aharuwan appears/comes into what is written; whatever what your mind assembles, your members enter, until there are inscriptions laid in the mind, the members of the house have nowhere to enter into; the plans for the Mishkan are transferred to a dwelling/body to be read by HhaKuwáhnim; through the reading of HhaTúwrahh/Torah, the entire House comes together as one dwelling of the Unified Spirit. The building of the House of YæHúwaH is a done deal in thought. The Names play catch-up to what the mind inscribes. When the Book knows its author, the composite dwelling of the shayh lays in unified hands to be opened, just as we come into the Heart of Bayinah and the Assembly of Understanding, who gently turns the pages and gives comprehension to what is written within your parts; Numbers are derived from two sparks of Fire! As thought attributes they determine the nature to unify, extend a thought, generate depths and heights to create volumes, ascend, produce collectives, measures, weights, descensions, build, condense thoughts to be transported, which are activities of Fire. Through analysis of the activities of Fire, Nine Numbers in Zerro/the Seed of your Name, are seen from the midst, four Numbers on each side of the midst as they pass through the gates into the 4 sides forming NeúwnNeúwn. Invisible thoughts become observable in manifestation as they extend from the core of your Spirit. Your hands are a set of Numbers, 1 thumb stick and 4 sticks on the left and right sides drawn out from your two sparks/thumbs; ditto for the toes. The **digits in a root word** may be the same as the expansion of their sides, in other words, the head and body of the Letters of a word are one ring—the same values of their digits. These words are of the same frequencies in Number and Letters. In comparison, there are words of relational frequencies. Frequencies span from one organ to another and their associations, firmaments and amongst associated

5647-52 **Ebed; serve, *ovad* (עבד) אָבֵד**

work, labor, toil; to cultivate, till, adapt; a man-servant, bondsman; *lit.*, understanding/○ formulates/∂ portals/Δ; those who serve in HhaSham are rewarded with access; a servant comprehend their body/house/∂○, as a result windows of heaven open/Δ; a worshipper; to worship, elaborate; *lit.*, perceiving/○ the forms/developments/∂ of progressions/insights/Δ, *ie.*, understanding progressive developments, according to which there is an implementation of labour/service; determining motives for labor; Obadiah/OvadYehu/יְבֹדָה, servant of the Fathers'; sequence of Oyin to the Bayit in Ovad is from the Head of Knowledge to parameters of Wisdom. The perceptions of Oyin/an overview of vast consciousness extends to examine what is in Bayit/detail/form/house which provides insights into Dallath. Values, 76/∂○: comprehending unity; 7:7 is derived as ΔΔ∂=○.

5674-77/5680-81 **Ibri, Hebrew, *Oovri* (עברי) אִבְרִי; Eber; beyond, *oovar* (עבר) אָבֵר**

aspects able to be crossed over/paired as the Taúweh, and that which is able to cross over from one land of light unto another, from form into Thought, from one world/space unto another; the world does not pass over and hence it is not of the Hebrews; those of the Hebrews are the Names of Light and the Principles of ALhhim—those of the Mind of ALOZAR capable of transcending from one state unto another; a region on the other side; to perceive the other side; to go through or passover, go beyond; to impregnate, conceive; *lit.*, to comprehend/○ the developments/expansions/∂ of the mind/4; that which arises from the root of Shem/שׁמ/Name/positioning; also: the other side, that which is beyond; note: in some translations, Eber/אָבֵר is inconsistently rendered as “Heber,” a transliteration derived from אָבֵר; אָבֵר/insights develop/expand thoughts; the action of crossing over is illustrated by the moon illustrates which transfers light from its fulness into darkness and from a small crescent unto its full faces that takes away the darkness; thus, the moon that rules by night as understanding governs over the world/composite thoughts; the cycles of the moon convey processes of renewal, maturation, and new states as light is gathered from one days activity of the month unto another; when the light has been gathered to where it cannot hold any more, the light overflows and the moon dispenses to those who are of understanding, even as a mature man gives forth the light acquired; so it is with Hebrews, they transfer the values of Light to the earth for development and out of the earth they arise with their revealed glory. Values, 272/∂○4: the mind perceives its expansion/the blessing upon it (and, hence, passes over for its development: unto, *lit.*, mastery in understanding of consciousness); 282/∂74: Thoughts of the Faces expanding; 5:5 is derived as אָבֵר=○; 5:5 is derived as אִבְרִי=○; 7:7 is derived as אִבְרִי=∂○. See **Heber/אָבֵר**; **hunger/∂○4**.

5695-96 **wagon, circle, calf, *oogæleh, ogal* (עוגל) אָוֶגֶל, אָוֶל**

an enclosure; states of training—to bake a cake, **draw a circle**; a thing round, rolling; swiftness; the twelve vertebrae determine movement appropriate to Marri and Gershon, being enclosed within the veils of the body, they are called “covered wagons” (CHP/Num 7:3); a heifer, young calf; *bull calf of small sides*: a circle (herd) of life forms—a circle of ideas within forms as the vertebrae discs, eyes, illustrated by calves clustering in a circle to form an outer circle of the earth/body as means to learn within an inner circle; a calf/idea/4 attribute of ALphæh/4 to reduce all attributes to a point for purpose of expansion/explosion; *lit.*, a conscious/○ process/∧ of instruction/training to enable movement/∫; also: a carriage, cart; the Great Bear constellation; a Hebrew acronym for XΥϚΛ○/incest, CI∨robbery, and γΥ∩/slander: hence, the expression, “to ogle;” cavities of space to transport instruction; the concept of *the golden calf/circle* conveys the Wisdom of ALhhim to fulfill directions in completing the offerings of Maneshayh to attain to the messages of maShayh. The people strive for inner Knowledge to flow from the altar to the mountain above. In securing directives

5729 **pleasure, Eden, Oodann (עדין) יΔΟ**

understanding opens avenues in accordance with the directive consciousness; *lit.* the consciousness/Ο of Dan/γΔ—a pathway to Neúwn, the witness/ΔΟ of the Neúwn/γ; understanding is the way to complete extension; hence, a garden to flourish, improve, delight, refine; an extension of the Unified Consciousness through the rings of RAúwaben and Dan. Values, 88/⊕7: sayings of ascensions, depicts the Unified Consciousness of ΟΟ; 34/ΔΔ: 124/424; 1:1 is derived as γγ=4ΔΟΟ.

5712 **congregation, ooydut (עדה) ΧΔΟ**

to comprehend the paths of totality; the congregated light energies of YishARAL/Δ44W4; *lit.*, those understanding/Ο the paths/Δ of perfection/Χ—comprehending/Ο the insights/Δ into Túwrah/Torah/the Measurement of meShiæch/Χ; pertains both to light energies already assembled into a body and to individual souls who have made transference into their light bodies (CHP/Num. 27:21). Values, 474/ΔΟΧ: the measurement of the lamp of meShiæch within the gates. Compare **congregation/Δ44**; **tabernacle of the congregation/Δ44 ΔΟΥ4**.

to be bald, worn, to violate/overcome with change, ovel (עובל) Δ44

one of the twenty-six attributes of a Name; the power to destroy/reorganize/Δ44 Bel/compounds/Δ44, conveys the role within our name to destroy one state to enter into another. As a serpent, we shed off the old to put on the new. This is the sense of Obal, also rendered Ebal, which is the means to change, the ability to relinquish the former to embrace the present. Through developments into your role and position amongst the whole you graduate from one level of operation unto another, and with each proceeding, there is a change of garments. Obal is the function that enables you to put on mortal flesh and also the ability to break down the flesh body to become adorned with the garments of gold; attribute of an inner force of regeneraion, to recycle, to make new coming out of that which is old; transgressions/Δ44 resulting from confusion/Δ44 are broken apart as chains of your past enable you to proceed in positions to which you are prophesied to fulfill; this attribute is activated upon entering into the Kingdom of Light Orders whereby you are translated out of the kingdom of darkness. Obal empowers you to ascend/descend and to go through transitions. Sometimes translated as be to bald, bare, Obal conveys the shedding of the former to put-on the new. You walk in consciousness of an everlasting kingdom that you live within knowing that temporal states pass and give way to a revelation of your precious immortal Name. Values, 108/Δ44: to distinguish the light; 7:7.

5747 **Og, Oúwag (עוג) γ44**

given unto RAúwaben and Gad as fields of inheritance, according to perceptions words form within spaces allotted to perceptions; a consciousness of processes within regulates forms /Bashan, behaviors, *e.g.*, the way one walks; king/ruling principle of Bashan/γ44 (forms); negative sense depicts confusion that leads to shame or reversal of goals, manipulative states without consciousness of movement; positive sense conveys understanding bearing communications that bears the king of Bashan—the house/Δ of Wisdom/W extended/γ; *lit.*, a focus/perception/Ο to administer/Υ a transitional process/γ; a dominant awareness/Ο of location/γ. Values, 79/⊕Ο: being consciousness of the fruit upon our lips/being formed at our sides; 7:7.

5749-51 **to encourage, surround (ouwd, עוד) Δ44**

to support, strengthen; to admonish, animate, invigorate; to give evidence: to testify, affirm, witness; also: duplication, repetition—additional, further, more, still other, yet again; *lit.*, the conscious/Ο consideration/Υ of insight/Δ. Values, 80/7: to be open/expressive. See **eternity/ΔΟ**.

5753-55 **Ava, Ivah; to sin, transgress (owah, עוה) אָוָה**

to act perversely, commit iniquity; also: ruin, destruction, desolation; *lit.*, darkened understanding/○ of the containments/י of life/א. Values, 81/47: to eat seed. See **sin/יָוָה**, compare **sin/אָדָמָה**.

5759-60 **injustice (ouwel, עויל) אָוֵל**

a wrong, wickedness; to be dishonest, unjust; *lit.*, darkened understanding/○ in the administration/י of roles/ל; to break the yoke/law/ל; often written as “their” wrong/iniquity/יָוָה; also: an infant; *lit.*, the well/○ of the breast/י guiding/correcting/ל. Values, 106/24: regulations upon Unity; to be regulated unto Unity.

5770-71 **sorcerer, soothsayer (awnan, עונון) אָוָנון; iniquity, to sin (owon, עון) אָוָן**

a crime, offense, trouble; suffering, punishment; evil, distortion; *lit.*, perceiving/○ held/י potential/י; translated as “iniquity,” to convey premature perceptions: one who suckles/י clouds/יָוָה (thoughts); *lit.*, understanding/○ held/י to extend/י potential/י; also to dwell, stay, cohabitation. confusion/darkness contains judgment’s potential; to prophecy short being of short vision/perspective; regarding human sufferings, there are no sufferings within the Collective. The states of ALhhim (Rings of Light transfer rays of intelligence. carry subatomic particles, utter thoughts as Word levels, affecting manifestations) are of the Collective Goodness. Human pain and suffering are related to degrees of withdrawing from the paramount Faces of YæHH. Should humans respect one another and all that has breath, sufferings end! Causes of sufferings stem from separations from the Collective to which you belong as one. This may simplify the vast subject of sufferings; however, any departure from the universal consciousness creates a pain, from a dislocated joint, as an associated pain in the back, to the pains of wars caused by arrogance against one another. Values, 126/224: domain of productive unions; 176/204: domain to comprehend holdings. See **transgress/אָוָה**; **season/אָוָה**; compare **age/אָוָה**; **season/אָוָה**; **turtle dove/אָוָה**.

5772 **season (onah, עונה) אָוָה**

a time period; cohabitation, marital duty; *lit.*, a continuum/○ bonded/י to the potentiality/י of light/life/א; also: a period of trouble, suffering—momentary intervals that serve unto our perfection; *lit.*, an attentiveness/○ to balance/י regarding purpose/י in life/א, a period set for mind and heart ascensions (TK/Lev 16:21). Values, 131/444: domains of instructive expansion. See **transgress/אָוָה**; **iniquity/אָוָה**; compare **age/אָוָה**; **season/אָוָה**; **turtle dove/אָוָה**.

5774-76 **fowl, ooúwf (עוף) אָוָה**

a bird; flight; to soar, fly; to pass over quickly; also: to cover with a mantle—as with wings, feathers; an offering of Understanding; *lit.*, keen vision/○ sustained/י by expressions/י. Values, 156/224: the devotion of will to be one with Him above (conveys the relationship/י of the orders of the mind above/י and the potentials of display beneath/י); 8:8. See **fowl of the heavens/אָוָה**.

5774-76; 8064-65 **fowl of the heavens (ooúwf hashemayim, עוף השמים) אָוָה**

messages of life causing one to soar inwardly: phrase representing the messages of angels and conveying the freedom of an expanding mind; understanding/○ sustained by/י expressions/י appropriate to the assigned/א names/אָוָה; *lit.*, keen vision/○ administered/י in utterances/י sparkling/א with wisdom/W to release/א the manifestation/א of fullness/א. Values, 551/444X: to measure the dome of heaven in displays of principle. See **fowl/אָוָה**; **the heavens/אָוָה**.

5779-80 **Uz; to counsel (outs, עוין) אָוָה**

formulation of Aram/אָוָה/energy field through Shem/אָוָה/name; one of the twenty-six attributes/natures of a name; the ability to formulate teachings of light principles directed to the pursuit of ascension/transformation; to advise, provide recommendation; concentration; to substantiate, make

plain; the formative power to generate sound doctrine; to formulate a tree; *lit.*, understanding/○ bonds/Υ to ascension/ℓ. Values, 166/Υ≡Φ: to distinguish the structure of Unity.

⁵⁷⁸²⁻⁸⁷ **awake, skin, blind (ogeware, our, עור) 4Υ○**

to awaken, be aroused; to rise, stir; *lit.*, consciousness/○ linked/Υ with intellect/4; sheath of Oyin according to Knowledge; Understanding links with Knowledge to yield a skin type—out of consciousness evolves the thoughts from which comes skin; also: to be blind, blindfolded; to skin; the epidermis, hide, leather: the “veils of skin” correspond to blindfolds upon inner dynamics and also serve to awaken and arouse, via neural reflection to the inner stirring; most animals are born blind until they have the light of seven days; the man born blind depicts all humanity whose eyes are shut until they receive the illumination of seven days upon which they see men walking as tree/branched forms of light, after which they see things in perspective and with clarity regarding all forms and the structure/faces of humanity; understanding redeems the mind which is manifested in the skin which encases us; term used in the *oylah* procedure (Torat Kohanim); one who assist another in making an *oylah* receives the 4Υ○ whereby he himself is covered; perceptions unite in knowledge. Values, 276/Υ○4: to instigate conscious bonds. See **town/city/41○**.

⁵⁷⁹⁵ **goats/goat, fortress, oz, ozim (עז, עזוימ) 77IO, IO**

strength, power, might, courage, defense of horns, those who unite to defend the sheep; valour, refuge, splendor; goat, goat's hair depicting growth and coming of age, strength and radiance of unity, amongst the coverings of the mishkan next to the glistening layer of tissue, white as flax/linen, secreting with oil/grace, over which a layer of hair—the hypodermis—that develops with growth, representing the hair on the neck of our Father Yaoquv/Jacob, then skin dyed red by the blood—the dermis, upon which forms the resilient layer—the epidermis that repels elements; *lit.*: understanding targeted/IO; the fruit of HhaKuwáhnim; unified body from head to tail; i.e. the final offering in the sequence of offerings on RashChedash denoting the alignment of all within according to the previous states of transitions made by the prior offerings; the chatat offering pertains to continuance, ever aligning the Rings of a Name according to the Teachings at hand, as every Teaching is from the congruent ALhhim, and every body/part is assembled in accordance with the arrangement of the Letters by their Numbers, whereby the body is readied to convey the Teaching through an alignment of the Rings according to the Teachings, whereby the works of ALhhim are performed; the *sheooir-ozim*/hairy goats are from the left side of the inner ear, therefore of the Understanding of the shayh/inner harmony; the sheooir ozim are the Values of 6 of the Úwah-Bæyit Ring, from which they are of the Uwah/Υ of the Neúwn/ΥΥΥ; as the offering of inner harmony is made, all intents of the parim, ayil, and kevashim are brought together, as faces to faces of the Neúwn Mind to receive the direction on behalf of all of the Rings assembled in the Oyin-Zayin bodies. Values, 77/IO comprehending the goal; 23/∧4 mind channeling/processing; thoughts ascending; 7:7; 5:5; see qarban/Υ94Φ.

⁵⁷⁹⁹ **removal, scapegoat (ozazel, עזאזל) 77IO**

understanding and strength/IO comes by the concepts/4 that target/I our progress/ℓ; concepts provide direction to remove wrong from the camps. Values, 43/∧Δ insights to journey.

⁵⁸⁰⁰ **to release (ozav, ערב) 77IO**

to view/comprehend/○ the goal/I of our corporate residence/9; *lit.*, understanding/○ the completion/I of dwelling in Unity/a body/9; to leave, relinquish, set free, let go, with a lack of consciousness of our body there is the sense of abandonment, to quit, forsake; also used to help, assist, build, repair, fortify; root of *the inheritance*/ΥΥ9IO meaning a living legacy; *we dwell in the splendor of Yaoquv*—within the upper branches of Knowledge; when a man leaves father and mother it conveys

composed through the Fires of the oylah; the formations of the Eyes are 196 Eyes of YishARAL (Meshneh Túwrah/Torah/Deut 34:12; a formulary of 14x14); the 210 Eyes of Yæhh (DaniAL 10:6, Chazun/Rev 19:12; a formulary of 14x15); the 70 Eyes of YæHúwaH (Tehillah 34:15-16; a formulary of 5x14), and the 280 Eyes of ALhhim (SepherMaoshahBeRashshith 1:4; a formulary of the Eyes of the Fathers in Yæhh in the heavens + the Collective Eyes of YæHúwaH). The formularies are the Rings of ALhhim which make-up each house/organ/body, being the 12 of the Lammæd/למ, + the double blessing of Yúwsphah which makes 13, + the Ring of ARiAL which gathers the Words of ALhhim as fruit hanging on the branches which makes 14. These 14 chambers times the 14 paired Eyes/Rings of the Blessed Names of ALhhim within a Body of Soul are the Number of Eyes in YishARAL; the formularies of Yæhh are the 15 Names of Yæhh times the 14 Eyes of ALhhim to comprise 210 Eyes of the heavens — the Eyes/O of Fire/21/W. The formularies of the Eyes of YæHúwaH which roam the aúrets/earth are the composite 5 Eyes in a house/Body of Soul x 14 houses to yield 70 Eyes (Bæyit DibreHhaYamim / 2 Chron 16:9). The Eyes of the heavens and the aúrets/earth are 280 Eyes (210+70). The generations of YishARAL are of the composite Eyes of YæHúwaH of their ALhhim being a formulary of the Names of ALhhim which are joined to form a tabernacle/resident centre of the heavens and the earth (Tehillah/Psalm 121:2) in comparison to the Creations of Hhúwa who forms the heavens (Tehillah 148:5). When the strands of Yæhh, which are called AL, form fruit to bear the details of the Light/AR, then what is above takes resident in aúrets. The formulations of the Eyes of YishARAL are the results of the Light strands of AL belonging to Father Yaoquv through which the heavens and earth are made (Tehillah/Psalm 146:5). Values, 54/Δγ: Mind of insights; 7:7.

5869-71; 4941 **En Mishpat** (oyin mishpat, עֵינַי מִשְׁפָּט) אַךְ אֵלֶּיךָ

to carefully weigh/לָקַח a judgment/אַךְ אֵלֶּיךָ; to meditate/לָקַח on an ordained position/אַךְ אֵלֶּיךָ: consideration/לָקַח of the rights of passage/אַךְ אֵלֶּיךָ; *lit.*, to consider/O by assertion/לָקַח of will/לָקַח the flow/לָקַח of wisdom/W expressed/לָקַח in a measurement/אַךְ. Values, 950/לפפפ: regenerative measurements confirming potentiality. See **well**/לָקַח; **judgment**/אַךְ אֵלֶּיךָ; **Kadesh**/WΔפ; **Kadesh-barnea**/O749 WΔפ; **holy of holies**/לָקַח WΔפ WΔפ.

5890-91 **Ephah; ephah, goypah** (עִיפָה) אֵלֶּיךָ

a covering being what is unseen or underneath, a reference to the subconscious; *lit.*, understanding/O resulting/לָקַח in the sayings/לָקַח of Light/אֵלֶּיךָ as those spoken by Yethro; also weariness; darkness, gloom, obscurity — aspects of a covering as leaves upon the branches, state of acceptance in mortality; offspring of Midian and YishARAL; of Midian conveys the realm of the subconscious that comes into the hands/management of YishARAL. Values, 165/אפפ: covering in support of life; 5:5 is derived as אֵלֶּיךָ=OO.

5892-95 **town, city, ooyiar** (עִיר) אֵלֶּיךָ

a village, hamlet; to urbanize, build a city; from the root אֵלֶּיךָ, meaning “to awaken,” connoting the business of town life; *lit.*, organized perception/O activitated/administered/לָקַח by knowledge/אֵלֶּיךָ; a point of contact as skin, referring to wakefulness — according to our alertness we may be reached or contacted; Aramaic: angel; young ass, donkey, foal. Values, 280/74: the mind’s manifestations; 5:5. See **awake**/אֵלֶּיךָ.

5902-03 **Iram; naked** (oye-rome, עִירָם) אֵלֶּיךָ

nudity, bareness; to be exposed; to be denuded, as a tree without leaves; *lit.*, conscious/O activation/לָקַח of the mind’s/אֵלֶּיךָ flow/לָקַח. Values, 320/פW: fire yet to branch forth in glorious array. See **cunning**/לָקַח אֵלֶּיךָ; **nakedness**/אֵלֶּיךָ אֵלֶּיךָ; **prudent**/לָקַח אֵלֶּיךָ.

5906 **star of transference, Bear, Arcturus, ooyish** (עִישׁ) W אֵלֶּיךָ

constellation of The Bear/Mouth/Arcturus (Ayuv/Job 38:32), means of Spirit to enter into Rings of ALhhim and her associated satellites through migrations; Spirit enters into the Body through paired

OO OYINOYIN Principle , *lit.*, the unity of openings/O prepares dwellings and works/א of Chækúwmah/W through which worlds are made as Spirit/Fire inhabits its dwellings. In Mesopotamia, Arcturus is linked to the ALhhim, Enlil—ALhhim of Breath/Wind, and also known as Shudun, meaning “to yoke,” whereby what is created is bound together in pairs, as yoked oxen that pull the cart of Marri. The name of the star derives from Ancient Greek Ἀρκτοῦρος (Arktouros) and means “Guardian of the Bear” ultimately from ἄρκτος (arktos), “bear” the Paúwah/Mouth + οὔρος (ouros), “watcher, guardian”, known by this name since at least days of Hesiod, the brightest star in the constellation Boötes (forming the left foot), which is next to the Greater and Lesser Bears, Ursa Major and Ursa Minor; Words of Wisdom flow in being mouth to mouth whereby the Breaths enter into the paired circles of lips (CHP/Numbers 12:8); in Arabic, Arcturus is one of two stars called AL-Simāk (“the uplifted one”) as Fire enters into the Rings of Semek פ. Values, 3806/7W: Sayings of Wisdom come through paired rings.

5918

Ocran, Ochran, Okkren (עכרן) 4420

to break open, decipher living meanings within words and their forms/structures; to stir-up, disturb, unsettle to cause change/progressions, to keep things moving, to punish as to correct, chastise, to interpret dis-ease as motivation to be alert for re-examining your status; *lit.*, to perceive/O the branching of light/classifications/י of thoughts/4 fully extended/י; one of the founding twenty four elders; gives birth to PagoiAL, portions of Light to be consumed/measured out through the strands of AL, a work of Ayshshur/4W4. Values, 340/7W: a name, fiery waters, Wisdom extended; 9:9

5920-23

upon, on account of (ol, על) 60

the top, denoting a sequence of ascending roles: hence, the Highest upon which all is founded upon: The most high/60 is the Consciousness of the Lammed. Within the Lammed are the invisible Thoughts that govern all things—the Numbers and their rule, to which all things are subject. also: a yoke; concerning, regarding, according to, with, together with, unto, near, above, over, by, towards, beyond, on behalf of, because; *lit.*, a perspective that understands/O rules/laws/6; one’s perspective/O directs their role/6; consciousness/O of directive movement/6; in conjunction with AL/God/64, the Seed ALphaeh/4 is swallowed by the Body of Oyin/O which elevates AL in OL. Values, 100/4: the sky; the crown.

5927-31

leaf, to cause to flourish; burnt offering, oylah (עלה) 360

the 8:8 ratio forms the Oyin consciousness of 16/O; by a complete giving comes the full mind of ALOZAR unto the weightless state; the ratio is the Oyin/O with the invisible Hand/א of Enlightenment, whereby the offerings are managed according to the Teachings of Light—Lammed/3 + Hhúwa/5 =8; the foundation of all thought expansion; the basis of all creation whereby all within the Mind of AL is drawn out and clothed/attired; according to the instruction of illumination the oylah is made, whereby the consciousness is derived or rises within the head; to succeed, surpass, transcend, excel; *lit.*, full perception/O of the Orders/6 of Light/א, whereby one submits all in harmony with the Lights; each oylah is the means to elevate the Teraysarun of Wisdom, Understanding, and Knowledge arising from the square copper altar, upon which is the foundation of Fire, the wood/six pairs of sticks/branches, and the daily blood/life flowing within the Meek/W34; the correlation of the offering and the leaves is that through the oylah, one branches and thereby forms leaves of exchange between all bodies and levels of thoughts, the branching of a Name is via the oylah, whereby the birds of the heavens have a place to land, or to congregate to sing their songs and deliver their messages; the oylah offering is the presentation of all members according to the primary thought of Enlightenment which is designated first by the hands, a devotion to the Collective/YæHúwaH from your entirety; to the Faces and the Will and the Name of YæHúwaH, thereby

flow of life/ጳ; an overview/ፀ of the waters/ጳ as the body form is an overview of the state of the waters within, depending upon the overview of Oyin/ፀ, so are the waters/ጳ within, either frozen, fluid, or as swift moving vapor; a perpetual/ፀ gathering/ጳ; also: in the company of, at, in the possession of, while, during, in spite of, by, from, like; understanding of the spiritual whereby we are classed or grouped into various peoples; universal consciousness of spirit; understanding of the waters/spirits. Values, 110/፳፱: domain of achievements:7:7 See **mother**/ጳ፳; compare **nation**/፳ሂ፳.

5975-78 **stand, ommúwd** (ፎጠራ) ልጳፀ

to be positioned; to persevere, persist, continue; to stay, remain; to intend; to rise up; to attend, serve; to be devoted; *lit.*, the eye/ፀ conducting waves of thoughts/ጳ being drawn out from the base/foundation/፳; to comprehend/understand/ፀ the soul's/collected waters'/ጳ progressions/፳; also: to take a position, posture, attitude; to cease, stop, stand still; to perceive the gates (avenues of Wisdom, Understanding, and Knowledge), to be in a state of readiness for action, battle, process. Values, 114/፳፯፱: the sanctified activity of the fires within; 2:2. Compare **stand**/፳፳፱.

5982 **pillar, ommúwd** (ፎጠራ) ልሂጳፀ

a foundation, platform, column; from the root *oamed*/፳ጳፀ, meaning “to stand, to be positioned”: the results or formulations that come by taking a stand; *lit.*, perceiving/ፀ embodied messages/ጳ that hold/ሂ the progressions/፳; also: (by convention) a page of the Túwrahh/Torah scroll; note: in the usage, “a cloud by day, and a pillar/፳ጳፀ of fire by night,” it is understood that one is a tent of meeting with an inner column of fire filled with and overshadowed by a cloud/ጳፀፀ. Values, 120/ሂ፱: sanctification of branches; 2:2. See **pillar**/፳፳፱, ሂጳ፳፱.

5983-84 **Ammonites (Ammoni, ፎጠራ) ፳ጳሂጳፀ; Ammon, Omúwn** (ፎጠራ) ጳሂጳፀ

peoples/consciousness to transmit/ጳፀ to carry forward/ሂ desire/quest/ጳ, the offspring of Lut/ፀሂሂ/veiled as a means for thoughts to multiply and to preserve concepts/seed; lower frequency conveys the secretive behavior characteristic of the cliquish mentality; inbreeding; having fixations concerning ethnic origins; connotes darkened understanding—minds clouded by indulgence in desire with disregard for the source; also a Name of Apærrim; *lit.*, perceptions/ፀ conducted/ጳ bundled/ሂ for extensions/ጳ; the offspring of Lut are the generations of Muav/Moab—states of extracting what is in your Seed for progressions; the lands of Omúwn are levels of consciousness to move through; hence, neither of these are for an inheritance of YishARAL. States of Lut/Lot are to acquire illumination to feed upon which are set-apart for Avrehhem and the Children of Expanse. Values, 49/ፀ፱: to extract for council/trust; 5:5.

5989 **Ammihud, Omihúwd/OmiYæhhud** (ፎጠራ) ልሂ፳፳ጳፀ

the extending consciousness brings forth the ALhhim of Illuminations; my/፳፳ people/ጳፀ are majestic/glorious/፳ሂ፳; majesty, characterizes the blessing of Names/thoughts, the penile glan serves to build-up and beautify supplying all parts to be full, mature, and majestic; *lit.*, comprehending/ፀ the bodies of water/ጳ to fulfill/፳፳ the illumination/፳፳ contained/ሂ in the gates/፳; a formulation pertaining to Apærrim/ጳ፳፳፳፳, source of ALishæmo, master elder of the penile glan from which the Head of the 7th moon emerges; ፳ሂ፳ is the Name of the 5th School on Mt. Aurrat. Values, 54/፳፱: to unfold glory; 3:3.

5992 **Amminidab, Aminidab OomiNadæv**, (ፎጠራ) ፳፳፳፳ጳፀ

consciousness of nobility/majesty; my/፳፳ people/ጳፀ are generous/noble/፳፳፳; *lit.*, perceiving/ፀ the fullness/ጳ given/activated/፳፳ according to the mind/ጳ to activate insights/፳ of your houses/፳; Master ALder formulator and guide pertaining to Yahúdah/፳፳ሂ፳፳፳; Chief of the progressions of the tribes/camps/branches of a Seed-Name; Source/Father of Nachshun/regeneration; the ratio of 5:5 in-

Kephúw; fourth of Quphæhh-PaúWah & Mæyim-Tæyth; fifth of Rayish-Oyin & Mæyim-Tæyth; and sixth of Hhúwa-Gammal and Neúwn-Chayit; this cycle of offerings repeats 4 times during the 7 weeks (7x4=28) unto the shavbet—to establish the results/fruit of ALhhim born upon the Lam-mæd-Yeúwd and ARiAL in the day Lammæd comes to receive in the lands of Zebúwlan the Seed of ARiAL whereby you give an account for your states of residence. Sukkut validates the days of Unleavened Bread/Chaghamatstsut through seven moons as Shebuoúwt is a validation of Pessæch with an evidence of the wave sheaf offering initiating seven shebetut/sabbaths within the months/works of Light of the eastern camps from Yahúdah to Zebúwlan; the fiftieth of Neúwn appears in the third house—Zebúwlan ᐱᐱᐱᐱᐱᐱᐱ in the order of progression of months from Yahúdah, being of Knowledge Zebúwlan establishes the position of a new harvest within the Oyin lands; the Name of Zebúwlan = 50 [ᐱ30 ᐱ6 ᐱ2 I7 + ᐱ5] ; also: cruel; to treat harshly, as conveyed by the sheaving/threshing process to release the grains from the chaff and stalks. (TK/Lev. 23:15; MT/Deut. 24:19). Values, 310/ᐱᐱᐱ: Wisdom’s activity; 7:7 is derived as 44ᐱᐱ=O. See **Kedarlaomer/4ᐱᐱᐱᐱᐱᐱᐱ**; **Oomorreh/ᐱ4ᐱᐱᐱᐱᐱ**, wavesheaf 4ᐱᐱᐱᐱ, wave ᐱᐱᐱᐱ.

6017 **Gomorrah, Oomarreh (עמורה) ᐱ4ᐱᐱᐱᐱᐱᐱᐱ**

the illumination/ᐱ to bind in a sheaf/4ᐱᐱᐱᐱᐱᐱᐱ whereby the sections of the Writings are composed with words of Knowledge; *lit.*, to perceive/O the flow/ᐱᐱᐱ of the knowledge/4 of light/ᐱ; conscious/O absorption/drawing/ᐱᐱᐱ out of the thoughts/4 of light/ᐱ; also: to treat cruelly/harshly, as in the process of gathering and threshing grain. Values, 315/ᐱᐱᐱᐱᐱ: to break open/assimilate the blessings of life; 9:9 is derived as ᐱ44=ᐱᐱᐱᐱᐱᐱ. See **omer/4ᐱᐱᐱᐱᐱᐱᐱ**.

Amram, Oomarram (עמרם) ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

the consciousness/O of the waters of Understanding/ᐱᐱᐱᐱᐱᐱᐱᐱ reaped as the sheaves of thoughts /Rayish are multiplied, those of the Laúwi/Levites who write the words of Knowledge and who bind the words upon their hand and forehead; *lit.*, to assemble Knowledge into writings, denoted as sheaves, to bring forth an expansion of Wisdom through Knowledge; Gomorreh is the Garden of YæHúwaH, being the third Garden which is the garden of Knowledge. The third house of Laúwi, Gamarram/Amram creates the third garden of Gamarrah in which Avrehhem dwells. Both, Gamarram and Gamarrah, are the levels of Knowledge in which dwells those that pertain to the Seed, or the harvest of all that Wisdom has sowed and Understanding has watered. The former state of humanity is not followed nor the seeking to enter into the woman which continues the state of duality and mortality, conveyed by those in Súwdim who do not receive the daughters of Lot. Those who are virgins, being as the native states of ALhhim, do not intertwine with women [Chazon/Rev 14:4]. For one sows, that is Wisdom, and another waters, that is Understanding, but the growth is of YæHúwaH—via a collective pair of Names which are united as the Lights of Wisdom and Understanding, through which the fruit of Knowledge is born. Each Name is a Light, depicted by the Hhúwa/ᐱ united by the ᐱ in the midst, the HhúwaᐱHhúwa/ᐱᐱᐱᐱᐱᐱᐱᐱ, through which the garden brings forth a harvest to be reaped. With the reaping of the harvest of the Seed a new generation may be born via the hand of Aharúwan and maShayh. Thus to close out this age, we must reap the harvest of all that has been sowed in this realm, both the wicked and the righteous. The reaping of the harvest is the same as the separation of the iron and the clay whereby the statue of mortality tumbles over. Values, 62/ᐱᐱᐱ: structure of the house; 4:4. See **omer/4ᐱᐱᐱᐱᐱᐱᐱ**.

6035 **Anab; to tie (onav, ענב) ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ**

to make a loop; to fasten; a grape, berry, the fruit of tree; a crop; a cluster of grapes—whatever ties, or is joined, together: such is the nature of understanding, into which ideas and associations gather in clusters, like strands of pearls; *lit.*, to understand/O that all displayed/ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ is tied together/ᐱ. Values, 122/ᐱᐱᐱᐱᐱ: to distinguish the productivity of a house.

respond, to be humbled, onnah (ענה) אָנָה

to answer, reply, hearken, bear witness, testify; chant, declare; lift up the voice; to be bowed down, afflicted, submission, to perceive/understand/○ all displayed/אָ is light/אָ; to fast on the tenth day of the first month and the seventh prior to Pessæch and Sukut; as a tree we fast prior to shed off the former whereby we may sprout the new; the tree fasts during winter whereby it is able to yield new growth in spring; the fast is the process to loosen the fetters of wickedness whereby they fall off as chains that can no longer hold the captive; the fast also repairs the breach, for as the former is no longer fed, the new spurts that arise heal over the former. Yashoyæhu Is 58:6-12; the Light that breaks forth from a fast is from the two ends of the Lammed; the fasts involve the days of Dan and RAúwaben in the first and seventh month; being of the 10th of the first is to fully extend the principles of the ALphæh; the seventh of the tenth is to open the gathered harvest Seeds and thereby feed the hungry; the fasts extend the Principle, opens what has been locked; heals what has been broken; restores vitality by shedding off the former. Values, 17/8/17: the tenth of the seventh; the power of 7 is to open and the power of 10 is to fully extend; 7:7 is derived as אָאָאָ=○. See **onni**/אָנָה.

⁶⁰⁴¹ **affliction onai** (עני) אָנִי

Mishneh Túwrahh/Torah 16:3 “bread of affliction” M.T 26:7 the state of affliction allows us “to see our potential attainment” thus affliction produces a positive outlook for the progressions. Values, 40/אָ: reflections 130/אָ: the order of the branches; 7:7.

⁶⁰⁴⁹⁻⁵² **Anan; cloud, gonan** (ענן) אָנָן

a mist as the waters above; the clouds are as the white caps of the ocean; a collection of thoughts capable of directing and refreshing; *lit.*, a gathering understanding/○ of goals/אָ and of potential movement towards goals/אָ; the clouds and sky convey the activities of Light in relation to the camps that they reside within for the day/month; the rise of thoughts and there assembly are depicted by cloud formations and levels of altitude; the patterns of the clouds are the arrangements of thoughts; when the clouds break, the thoughts open up and refresh the lands via which new growth occurs; the rains designate the thoughts to refresh the Ten Lands via which the thoughts are absorbed; the snow is the whitening/blanketing of the Lands; the wind carries the thoughts in a particular direction; the colors in the clouds are frequencies of the thoughts; also: to obscure, cover—as with a cloud: hence, the connotation of various practices of magic; the clouds formed are the thoughts of the heart that pertain to the arrangement of the offerings. As the parts are unified so they yield unifying thoughts that assemble within the cloud, and one follows after unifying deeds. According to the ascending thoughts the cloud is of various shapes, hues, and proportions. One walks to accomplish the assembled thoughts into deeds. According to the thoughts and their arrangements set upon the heart, so is the type of cloud formed above. The **fire by night** is according to the instruction that burns from the wood/teachings on the altar. As one follows after the instruction they are lead into inquiries and levels of understanding. As one follows the thoughts assembled above as a cloud, they are engaged into deeds. Values, 170/○אָ: a covering, either of discernment or of darkness; 5;5:5. See **cloud**/אָנָן.

⁶⁰⁵⁹⁻⁶² **Anakim; Anak, Onaq** (ענקים; ענק) אָנָקִים; אָנָק

long necks, tall, giants, ref. to the consciousness in the state of Rephaim, known also as the Emin/peoples/levels of consciousness that rises/אָאָאָ; having a consciousness to stretch the neck, the gate/path into the sanctuary; a property within Moab/the loins via which there is a transference of residence; or pertains to fantasies that choke oneness as one considers the mortal realm to be real/fixed; *lit.*, to perceive/○ unfoldment/אָ as a crown/state of dominion/אָ to achieve/אָ of fullness/אָ; of the giants/elephants, the Consciousness of the Neúwn whereby all is consecrated; the ability to

carry large loads, to contain knowledge of all within the waters as they are given from the Neúwn, all given of the Neúwn consecrates the waters by what is placed within them; the states of Thoughts which are within the state of the Rephaim, the 6th land, which connects all of Understanding to Wisdom or vice-a-versa; the ability to supercede what is, to extend the thoughts unto their full stature. Values, 220/24: inordinate devotion to offspring; 270/04: beginning/mind of covetousness/darkness.

⁶⁰⁶³ **Aner, Oner (ענר) אגו**

an Amúwri/אמ"א confederate with Abram/אב"א, a trait of soul to provide “sayings” of the Amúwri, *lit.*, understanding/0 the display/ג of the mind/4; one who upholds with understanding the unfoldment of mind; a youth, force of renewing/revitalizing the mind. Values, 320/2W: wisdom’s extensions; 7:7 is derived as אג=0. See **Mamre/אמ"א**.

⁶⁰⁸⁰⁻⁸³ **Epher; dust, oophar (עפר) אגו**

pulverized; *lit.*, complete/0 expressions/7 of knowledge/4; to be made dusty, covered with dry earth; *lit.*, the containment of transparent truth/0 within a manifestation/expression/7 of knowing/4; also: a gazelle or roe/hart, depicting values and thoughts (antlers) of ALhhim/אלהים — animals that raise a cloud of dust forms; as work/formulation of Midian/מדין/from judgment: thorough analysis. Values, 350/9W: pulverized display; utilization of potentiality; 8:8.

⁶⁰⁸⁵ **Ephron (עפרון) גאגו**

to be soiled with dust, covered with mud; *lit.*, complete/0 expressions/7 of knowledge/4 bonded/2 to a display/ג; to accept/enter into a dust/soul covering; *lit.*, to understand/0 the manifestation/7 of mind/4 in conjunction with/2 its display/ג. Values, 406/2X: to measure bonds.

⁶⁰⁸⁶ **wood, tree, oayts, oyits (עץ) חו**

depicts a type of a teaching; *lit.*, complete comprehension/0 unto transfiguration/extension of thought/ח; an understanding/0 of liberty/ח: the inner circles of a tree bring forth changes/expansion unto freedom; the “wood” placed upon the altar constitutes the twelve sticks of YishARAL, those of Knowledge lowered unto the Fire of the ALTar, each tribe is a teaching of HhaALhhim for each branch is revelation of what is within the Lammed of Understanding; the teachings of the Teuwrah/Túwrah/Torah are of freedom, being winged/sent, and transforming; wood is the encircling extension of the ALphæh type from which the tree arises/חאח where by it is 9:9, or side to side, and thus contains the grain in the patterns of each board; a tree reaches its height by extending itself from both ends as the united Lammed, whereby they extend themselves fully; the wood to build the Mishkan is from the mountains/enlightenment within the medulla Teraysarun; to bring the wood implies bringing forth your branches of Name wherewith we build the House of HhaSham [Chaggi 1:8]; when we extend all branches of thought within our paired Names, we create the House of YæHúwaH, whereby all within the Mind of YæHúwaH has a house to dwell, the full nature of all within the compound thought of each Name is evident within the branches of their Name; according to the level of our extensions, so is the state of our residence; also: timber, pole, lumber; symbol of doctrine/teaching; understanding yields success/victory and/or produces change as the tree placed into bitter waters changed them to sweetness [SYM/Ex 15:25]. Values, 160/22: regulative structure; 9:9 is derived as ח=אח, conveying that every teaching has a Seed and a Deed within it.

to shape, fashion, ootsuwy (עצב) חו

related to cut-off, shape, form; (Ayuv 10:8); *lit.*, to encircle/0 transformations/ח into a body dwelling/9; also: to grief, pain, sorrow, sadness as to reflect upon sorting/cutting out patterns of behavior, to vex as to re-sort, recount, redetermine of mental anguish to reshape the Rings of your Name in alignment with the Fathers and their ALhhim; also, a nerve, an idol. Values, 162/222: a crown supports its dwelling, 5:5

6086; 1847 **Tree of Knowledge (oyats-ha-dugh, עץ-הדרעת) XOD3 H-O**

a tree/H-O of knowing/insight/verification/XOD3: the details of the Tree of Life; the Tree of Life is the immortal state of Name that may be touched when all branches are in agreement through the oylah; when the sap within one’s branches yields the netiph incense, from the marrow of the bones, the flowing life in the Tree of Life is opened to be approached; the Trees of Knowledge surround the Tree of Life, as the Letters are arranged to surround the Kephúw in the midst, Knowledge is assembled around the Tree in the midst, thereby known as the sides, those on the left and right side of the Teacher; whereby we comprehend and enter into the Tree of Life; the branches of knowledge are regarding all collective states of Unity/goodness and all states which are compatible/paired, whereby we recognize the thoughts that are as reflections, being empty clouds and the ideas of separateness/evil; thus the Túwrahh/Torah states that coupled with the Tree of Life is the Tree of Knowledge/XOD3 H-OY 773 Y7X7 77777777 H-OY being in the midst of the garden; as one consumes or takes away from the Trees of Knowledge they crossover from the immortal and enter into the mortal; thereby they extend or die, falling asleep to reawaken into a transferred state; even though the body is functional, one sleeps within their bodies until they awaken unto their Name and the quest to know within the Tree of Knowledge; in the immortal realm we are called/Named, being identified within the Master Twelve; entrance into the mortal is the means to become swallowed up, as one becomes shadowed by the reflections/mirrors of the world; through comprehending all aspects of knowing we crossover into the immortal realm, being enlightened regarding all that we belong to, having the right, through knowledge, to partake or to enter into the Tree of Life. Values, 81/47: to reveal the concepts of the Tree of Life. See **Adam/7777, consciousness/477, to confirm/777, mincha/77777, to recognize/477.**

6099 **mighty, otstsuwm (עצום) 77777777**

powerful, enormous; strength, force, essence; the might of a nation, the force of a process/ dynamic; one capable of binding; *lit.*, an understanding/O warrior/H that binds together/Y the soul fields/77; also: one bound fast, as being under contract; the body (bound aggregate) of wine; to be closed, shut tight. Values, 206/74: mastery of bonds; number of bones in the adult. See **strong/7777, 7777; compare mighty/4777; strong/7777, 777, 7777; 7:7**

6105-6108 **bone, gotstsim, (עצם) 77777777**

a tree/H-O formed in the waters/77: distilled properties of the Teachings of Reshun through which the structure of Life appears, being bone of bone is to be of the essence of the Fire of Reshun; the waters of the kaiyúwer/laver and those of the womb extract the thoughts of Fire within the Spirit and convert them to bone, whereby the Thoughts of Light are maintained as the patterns which uphold us to live/ascend, move and have our being; bones are the Tree of Life/H-O within the waters/77; the vertebral column is comprised of five large lumbar vertebrae representing the Names of Reshun—the Source of Life drawn out into five compounds of the 15 Fathers—three Names of the Fathers are layered together in each lumbar; above these five, are the twelve thoracic vertebrae of the twelve princes/chiefs through which the Thoughts of the Fathers are transmitted to the soul—the Twelve Houses of YishARAL housed in the Twelve Chambers of YishmæooAL/Ishmael; the Names of the thoracic are ascending from Nachshun Bann Omi-Nadæv (Nahshon the son of Amminadab) at the base, unto the twelfth thoracic vertebrae of Achiyro Bann OoyNun (Ahira the son of Enan) these are aligned from the kidneys to the heart for the services of the altar and the mishkan/tabernacle (CHP/Numbers 7:11-83); above these twelve vertebrae are the Seven cervical vertebrae of the neck depicting the Seven Rings/Eyes of ALhhim; beneath the lumbar is the pyramid of the sacrum/pelvis and coccyx, a fusions of the Numbers, 1 through 9, in descending order according to the pyramid of the Nine Midrashim/Academies of ALhhim (see ALhhim Achadd: 9 Names of Aurrat and Their

maculate, streaky, striate, *lit.* the perception/○ to distinguish/𐤒 paths/Δ unto fulness/𐤓𐤔; the striped of the goats convey that which bind together. Values, 62/𐤔𐤕: to structure a house

6144-47 **Er, Oouwer (ער) 40**

2+3=16+16/32/5; ○4 is the house of the Rayish-Oyin pairs of ALhhim; one who is alert as the eye of the shepherd; to be awake, watchful, vigilant, on guard; primary Name of Yahúdah that leads the flock into new states of awareness; within the head of Yahúdah is the body of Yishshakkar of the Rayish-Oyin ALhhim as the House of Understanding is within Wisdom in that Understanding is in the midst of all things through which all things hold together; thus the Úwah/𐤕𐤕 are of silver though they abide in the midst of the rings of Wisdom, between the Hhúwa/𐤅 and the Zayin/𐤆 [SYM/Ex 38:19]; *lit.*, an eye/○ of discretion/4; also: adversary, enemy; a central dwelling place of the Moavi/𐤌𐤔𐤕𐤕, depicting operations of the intestines (as Ori/𐤌40, a work/son of Gad/𐤂𐤅)—one who arouses faculties unto activity; as work/son of Yahúdah/𐤅𐤕𐤕𐤕: “eye-opener”— beholder of what is present within, offering praise and discernment. Values, 270/○4: beginning/mind of discernment; 5:5 is derived as 4𐤕=○○. See **Rayish-Oyin/𐤕𐤕-𐤕𐤕4**

6153-59 **west, woof, willow, Arab, Oreb; evening; surety, gorav (ערב) 𐤔40**

to be dark through composite layers of threads, though obscured for the nondiscernment eye, they are difficult to discern until the eyes are adjusted to behold that they are transparent of origin; to assimilate, confuse; *lit.*, to encircle/○ the head/4 of a house/𐤔; Arabia; to mix the lights of day and night, as in twilight when all of the hours of the day gather to mix their colors; to guarantee, be agreeable; pleasantness, sweetness, assurance, denotes the west where the light of the day has been received and implemented into our consciousness of mind and understanding; also: swarms (as occur at twilight); a woof as in weaving to create a veil, the transverse threads of cloth, to intertwine thoughts of Name whereby Wisdom appoints Names to be woven together, thereby used to denote a pledge, a weft, web; the contouring of Names according to the definitions of light; thus **the willow branches of Wisdom** which are pliable to be woven together on the woof, the tribal energies draw out their threads as they are abiding within the standards or placements of light waves; *i.e.* the House of Speech/Gad operate within the lightwaves of the tongue; should they reside in some other area, as in the lungs, they often are destructive and used for backbiting and judgment calls; the House of Blessing/Aparryim/Ephraim reside within the reproductive glans, and if not contouring to the shape of the warp of the penile glans, they are subject to operate as a whoremonger; the warp provides the structure for the unfoldment of the light branches otherwise the energies are amoebas in form; *lit. to understand/intertwine/○ thoughts/4 unto development/maturation/𐤔; e.g. When the moon appears with a veil, it conveys how understanding covers itself, as Reshun with garments of Light, and how our faces/expressions weave a cloth that glows with the Light of our Name. In making the manurahh each day we form a veil of Light that rises into our faces as the 28 cups at the crown of the manurahh are lit. The veil is a radiance coming from our faces and surrounds us as we carry the thoughts of the Fathers. In the coverings of Yæhh we go forth in our attire of the evening. The veil upon the head sways upon the shoulders adorning the garment of the oylah that is woven each evening and morning for our wardrobe.* Values, 38/𐤕𐤕: to order ascensions/elevations; 5:5 is derived as 𐤔44=○○. See **desert/𐤅𐤕40; hunger/greed/𐤔𐤕4**; compare **pledge/lot/𐤕𐤕𐤕, warp/𐤌𐤕𐤕, west/𐤕𐤕.**

6160-61 **desert, plain, gorveh (ערבה) 𐤅𐤕40**

dry land, wilderness; desert bordering the mouth of Yarrdenn/Jordan/𐤅𐤕4𐤕; a place of intermingling (Arab/𐤔40): often used with the instrumental article (𐤔) and rendered as “with assurance, pleasantness, agreement”—the light of evening that confirms/points out specific light orders and their po-

sitions, coming to understand associations of light, a weaving together patterns of aligned positions as the lights are confirmed/breakout within us; *lit.*, insights/O in the Mind/4 develop/9 Light/א; fusion; area of the loins (Maneshayh) to supply a productivity/processing of light, near the thighs (see Gilgal); also: guarantee, pledge, exchange, token, bond; willow branch, small boat; **understanding the Master Teacher’s illumination**. Values, 277/IO4: knowledge and understanding of the goal/results of Túwrah/Torah; 7:7 is derived as אָז=400. See **surety**/940; **four**/0944; **forty**/מָוַיֶּסֶד.

6174-75 **shrewd, guileful, cunning (owroom, ערום) מְיָדָה**

sly, crafty, subtle, astute; *lit.*, to understand/O the mind/4 in conjunction with/י the spirit/מ; prudent, deliberate, wise; also: accumulating, amassing. Values, 316/יַבֵּן: wisdom to attain equilibrium. See **prudent**/מְיָדָה; **Iram**/מְיָדָה.

6172-73 **blindness, skins, nakedness, gorut (ערוה) אֵלֶּיךָ**

to expose, make bare; to be wakeful, watchful, alert, lively as one who has put off the coverings of their true inner nature; the blindness derivative is related to being veiled by the eyelids of the flesh, whereby the rings are covered and cannot see; the angelic state—the pre-embodiment state of Adam/מְאָדָּה; to make plain, put the cards on the table; to be unclothed, disembodied; a state determined by the realization of Light Garments; does not pertain to the body of flesh as the body is a covering, but rather to the state of Mind; *lit.*, a view/consciousness/O of mind/4 as weighed/considered with mercy/י in light of totality/X; the skins are our garments through which we carry and transport our thoughts. Maneshayh, Shamoúnn, Ayshshur, and Yishshakkar are the skins of the four bodies of the ALhhim, Terrestrial, Celestial and HhaKuwáhnim. These four houses comprise two covered wagons—transport vehicles—for the House of Gershun HhaLaúwi [CHP/Num 7:7]. Yishshakkar provides the fine linen for the Kuwáhnim and the linen of the mishkan [SYM/Ex 39:41]. Yishshakkar weaves the veil amidst the courts of the mishkan: between the body and the mind. Shamoúnn provides the layer of garments called “the attachments of strength”—the rams skins [SYM/Ex 39:34]. The weavings of Shamoúnn are for the mishkan and pertain to the skins of the body of the Terrestrial. Ayshshur provides the weavings for the hin of the nesek—the wine skins and what are commonly referred to as the seal or badger skins—the outermost layer of the mishkan which come from the waters of the north: i.e. snake skins, etc. which are a thin layer of scales from the crystallized weavings of Ayshshur which form the Body of the Celestial. The veil of the screen is hung from Yishshakkar to Maneshayh and from Maneshayh to Yishshakkar [SYM/Ex 39:34]. Maneshayh provides the weavings for the Body of ALhhim which are spun as fine rings, whitened as discs of cartilage from which comes the design of the congruent metemeres. According to weavings from these houses you dwell within the canopies of Light. There are no animal skins used in making the tabernacle for such would be to covet the body of another. The mishkan is a house built without hands, made by the Numbers of Yahúdah and the Breath of Dan. The layers of fabrics are layers of thoughts, the inner most layer is linen, the pure harmonic thoughts of righteousness; the skins of rams are from our offerings and thoughts of understanding; the outer layer is a layer of knowledge, like the tough edges of fruit which are the fruit of our SeedWords. Values, 676/יֹאמַר: to measure mind with an understanding of bonds; 7:7. See **Iram**/מְיָדָה.

6209 **to strip oneself, make bare, to reveal foundations, oorir (עיריר) אֵלֶּיךָ**

to make bare, in order to generate offspring, maturing from being childless (Yeshoyahu 23:13, 32:11), formations of the paired OO OYINOYIN Principle enable Faces to Faces to abide as one whereby they are fruitful, *lit.*, formations of openings/rings/O of paired Heads/4 designate/ב congruent thoughts to rise into 14 Neúwn facial bones/4 of Maneshayh; creating aligned circles/orbits the Heads of YæHH create Seven Rings/Eyes of ALhhim; an uncovering of their foundations facilitate

creations of Their shared Faces whereby Names of YæHH dwell in their habitations/offspring and fulfill their creations as the Faces are activated and mature in their generations (Yúwspah/Lk 1:17; Yeshoyahu/Is 40:5); details in the loins of a Name flow through paired rings resulting in the unity of faces/revelations (CHP/Numbers 33:11). Values, 480/7X: Sayings of Taúwah/finalizations/completions; 5:5.

⁶¹⁸⁶⁻⁸⁷ **to set, order, arrange, gorak (עָרַךְ) 40**

to array, prepare, edit, compare, knead together, organize; *lit.*, to comprehend/O the mind's/4 branchings/Y; also: value, appraisal, estimation; property, asset; TK/Lev 6:5. Values, 290/4: thought transformations; 5:5 is derived as 4=00.

⁶¹⁸⁸⁻⁹⁰ **foreskin (gorlah, עֶרְלָה) 40; uncircumcised, goret, (עֶרְלָה) 40**

dullness; profane thoughts; *lit.*, to darken/O the mind's/4 role/4; immature fruit; that which is unripe, poisonous, un-pruned: the early processes, expressions; *lit.*, beholding/O the mind's/4 instruction/4 toward Light/life/4: for until one acknowledges entrance into flesh, there is no concept of circumcision or uncircumcision; a veiling; what obscures the head, obstructs its freedom: uncircumcision connotes the Philistine/4XW/4/unknowing nature of man; and the prepuce, expressed in feminine gender, represents the coverer; also: to count as forbidden. Values, 300/W: application state; 305/4W: to diffuse the light (*ie.*, to hide under a bushel); 5:5 is derived as 4=00. Compare **circumcise/4Y**.

⁶¹⁹¹⁻⁹⁴ **Erom; crafty, prudent (oram, עֵרָם) 40**

to be cunning, wise; to acquire/impart knowledge; intrigue; also: to undress, uncover, strip, make nude; *lit.*, to understand/O the mind's/4 flow/4. Values, 310/4W: wise actions. See **cunning/4Y**; **Iram/4Y**.

^{6199/6200} **Aroer, OrOr (עֲרֹר) 4040**

to weaken, subvert, overthrow, demolish; to shake, appeal; as pertains to the state of Arnúwn/Arnon/4Y44: redoubled vigilance, the resolve to avert a foreseen result; *lit.*, the eye/O of discernment/4 compounds understanding/O in the mind/4; as a city of Ooúwr/Ar/40 near the ford Yebeq/Jabbok/44 in a tributary valley of Arnúwn/Arnon: to shake/overthrow by the outpouring of words of compounded understanding. Values, 540/4X: to measure the domain of spirit; 9:9.

⁶²⁰⁵ **darkness, cloud (orphel, עֲרֵפֶל) 40**

fog, mist, heavy darkness, gloom; what is vague, indistinct, obscured, unclear, nebulous ascends to be articulated for guidance/4; waters in Maneshayh rise to forms clouds of Yishshakkar; a concealed revelation; a mystery full of wonder; *lit.*, darkness of light encircles/O to precipitate/4 the voice/4 of instruction/4; in forming the worlds, the underlying waters of Neptune affect the cultivation of your Seed as mists in Maneshayh rise to water the ground. Through the mists in the sacs of Maneshayh the earth is watered and gives rise of the inherent OYINOYIN Principle in Maneshayh from which comes the rain clouds of Bayinah/Understanding. Values, 380/4W: Wisdom speaks. See **cloud/4Y**.

⁶²¹² **herb, goshav (עֵשֶׂב) 40**

grass, planting of HhaALhhim, the form/Body of Counsel; to glisten/radiate from the sides; *lit.*, understanding/O with Wisdom/W forms all states/dwelling/bodies/4, being the dwellings of Light. Values, 372/4OW: Wisdom has within the Understanding of Unity; 5:5 is derived as 4W=00.

⁶²¹³ **make, perform, appoint oyshah (עֲשֵׂה) 40**

in accordance with the Lights/4 of Understanding/O and Wisdom/W one appoints what appears—the constructs of patterns through which you fulfill/perform the service of the mishkan/tabernacle dwelling; to do, work, accomplish; to act, complete, appoint, manage; to gain, keep, acquire/holdings of the configurations of the patterns in the heavens, yield; to travel, sojourn; *lit.*, the conscious/O utilization/W of Light/4; to comprehend the Lamb—the Temple [Chazun/Rev 21:22]; to perceive sides

6219-20 **Ashvath; fashion (owshoot, עשוה) XYO**

to manufacture, forge, embellish, shape, mold; a thing wrought, fashioned for service; *lit.*, understanding/O and wisdom/W bonded/Y to a measurement/X. Values, 776/YOWX: full utilization of understanding, unto equilibrium. See **make/אWO**.

6218 **ten, gosharah (עשרה) אWO; wealth; tithe, tenth, goshar, (עשר) AWO**

to be rich, accumulate, to acquire wealth; an abundance; wealth is formed by the Eye/O which brings into the house silver/Understanding; by the Fire/W there is gold/Wisdom; by the Mind/A there is bronze/Knowledge; comprised of the letters of silver/O, gold/W, and bronze/A that equates to the wealth of a Name; the tithes of the camps are gathered by the Laúwim which bring the tithes into the House of YæHúwaH; the tithes of RAuwaben/seeing, Shamounn/hearing, and Gad/speaking are transmitted via Qahhath/nervous system, etc.; properties resulting from the compositions of nine/consciousness; following thereafter is ten or the *Yeúwd* which formulates the primary letter of HhaSham; from the composite The Name is revealed/activated; ten is a composite of two halves/א, both sides of Breath, left and right, creating a self renewing centre; to designate the energies unto the service of all; ten composes the levels of generations from Adam to Núwach and from Sham to Abram, and from Yetschaq/Isaac to David; three sets of 10 correspond to the three levels of the letters unto establishing the Kingdom with David; note the relationship from 10 to 3 as in ten generations from Adam to Núwach and then the appearance of the triad: Sham, Cham, Yapheth or ten generations from Núwach to Tarach and then the triad: Abram, Nachor, Haran; from each composite level/10 we enter into an process of transformation/3; *lit.*, to comprehend/O wisdom/W with knowledge/4, an enlightenment which only comes by doing the work/inscriptions of the hands/א/10; the tithe is an appropriation of light energies that fills a house with wealth (Malachi 3:10), a service of the hands—of the ten/א—to consecrate a portion of what is reaped whereby the harvest may expand/be multiplied; the ten bullock in the fourth day of Sukut convey the principles of the *Oyin/Shayin* configuration/WO to manage the mind on behalf of all energies; the level of mind management is according to yearly accumulations reaped, the corresponding studies to fulfill the bullock/observations are accomplished meal their offerings/*minchetam* and drink offerings/*nis'kaychem*; the *Oyin/Shayin* configuration/WO conveys that the inscriptions of ten follow after the comprehension/O that the fire of wisdom/W ignites the mind/A; means to give/receive, forgive, perform; means to exercise an initiation, inscribe, fulfill a concept. Values, 570/OFX: the measurement of holy understanding; 575/אOFX: to measure the domains of darkness and light; 5:5 is derived as 4W=OO. See **twenty/אאWO**; compare **tithe/AWO**.

6242 **twenty, goshrim (עשרים) אאWO**

a plural of ten, ten multiplied; the tenth doubled—to repeat the deed again conveying mastery; tenths, tithes, *activities passing side to side*, which culminate in branchings; *lit.*, understanding/O wisdom's/W mind/knowledge through engagements/א unto fullness/א; Values of Twenty correspond to the Tree of Life; Numbers have a unique formulation of Letters, yet the Values of 20 are the same as 10, for the values of 20 are the multiple works of your hands; a son of twenty year [CHP/Numb 26:20] denotes the formulations/productivities that develop from your tithes/twenty/אאWO; those counted amongst YishARAL have the Kephúw evidence in their hands; Tithes are gifts of life, a flow of spiritual values passing through the hands unto YæHúwaH. The tenth part—the full extension of the Seed is appropriated back to the Master Hand/Tither/א from whence it is given. As it is given from the Hand of YAH, so it returns as a blessing, an expansion of the giving. In this way there is a flow of resources between the Master's Hand and our hand. We give as the Principal Gives, freely, as we have received; for no Thought of Light can be bought.

The commandments regarding tithing reveal the Order of Life and are not ruled upon us, but are a rule of life itself that we live by. *Life is giving/tithing!* From each of our tribal centres, we give tithes—tithes from the eyes, the ears, etc. As thoughts are formulated and sustained by the tithes of YAH, so likewise we transfer the totality of Mind via tithing. While the tithes are a measure of Wisdom, Understanding, and Knowledge, they carry over into all areas of life and are given from all Houses of life founded upon Wisdom; hence, we appoint tenths of all, from the greater gifts of mercy and also from the mint. The mint conveys the spreading nature of life that distinctly flavors, a pungent gift arising from the common stocks, as the tithes distinctly flavor all Houses or dwellings of Names. Twenty comprises the collective tithes of all parts, being a plural or a 10th power of 10/א. They are holy in that they are of the same Nature of Gifts that emanate from the Hand from which they were given. Through the tithes we designate that we belong to the Master Hand of the Universe. Hence when the Túwrah/Torah says *to transfer the Mind from an offspring of twenty—a productive branch* [Chamesh haPekudim/Numb 26:2], the writing is directing us to the resources within each of fields of Names, that are appropriated as holy to YæHúwaH. When the Túwrah/Torah says twenty year and upwards, the Writing refers to the fields of Names wherein the choice fruit of our Mind are formulated; hence, the value of 20, either of the Rayish or the Kephúw convey where the fruit appear—upon the head of plant, like the grain, or upon the branches of a tree, like the peach. With the fruit/twenty, the entire congregation is whole; the giving of the tithes results in the entire House of YæHúwaH being filled with abundance [Malachi 3:8-18]; Twenty years means the study of the Words of Life contained in the Ark; as one accepts the Túwrah/Torah/The Words and Teachings of the Law that are contained in the Ark of YæHúwaH, they come to fulfill the Teachings, for it is only by the study (year) of the Deeds of the Law (twenty) that one is able to fulfill them. As a result of the study of the Words, one keeps/maintains the Ark unto the days/acts of their fulfillment/perfection [I ShmúwAL 7:1-2]; we accept the Teachings through the House of Aharúwan, who is in charge of the Ark forever. Nadav pertains to the acceptance of the Source of the Teachings, and the sanctification to the Mind of ALozar is to keep the Words until they are opened, whereby the Words are extended into corresponding deeds of Faith; requirements to study the Túwrah/Torah/Torah for twenty year are of necessity in order that one may perform the Sayings in an acceptable manner from the inside out. Otherwise one performs their system of beliefs blindly. While they make confessions by their mouth and commit their hands to do the practices of their religion, the inside of the cup is darkened without Understanding [I ShmuwAL 7:1-2]. Values, 80/7:fruitfulness; 620/אX: measurement of the mind’s branchings; 5:5:5 is derived as אא:4W:OO. See **tenth**/4WO.

6240 **to be stout, oshet** (עשה) XWO

cause one to grow strong, composed of the congruent Rings of Wisdom and Understanding/XWO, to think, to consider a matter with the Eye of Understanding/O of what is within by pairs/Wisdom/W through which it is composed/X; for in looking at the inner parts/pairs, one beholds the composition; to form a bar of steel, ivory; Shira/Song of Songs 5:14. Values, 770/OIO: the state of perfected consciousness; 7:7.

6240, 6246 **eleven, oashtay-ooshar** (עשתי עשר) 4WO אXWO

comprised of two words: ten/wealth/4WO and think/XWO especially to consider a thought, an idea, the unity of ones, for each thought is a unity of the Letters—eleven is the letter One; 1:1; paired in the Kephúw/א through which there is full branching and the mutual support of the sides; the House of Eleven is HhaTerreni, those of the Tree of Life from which the Words of Life are spoken into all realms; to perform/grow strong in the wealth, follows the values of 12 in making the *qarbanut/oylut*/the burnt offerings of Sukkut; the thirteen *parim*/fruit/faces/bullocks initiate the gathering of all entrusted/deposited within a Name; the twelve *parim* the initiation to use the annual ac-

cumulation of Principles to set the 12 branches for an increase unto the full branching of Name; the eleven *parim* initiate the performance/אֶלְוֹ of the wealth/annual accumulation and cause one to grow stout/XW through Understanding; *oashtyooshær*/eleven set the eyes to behold Understanding and Wisdom as the composite traits in you and in all things; you see Understanding and Wisdom in all your parts and in the extensions of your hands whereby you make the eleven *parim* offering. eleven/11 is 5.5:5.5 whereby the two sides of Light are 1:1 in your observations; depicted in the ALhhim Kephúw/Υ **conveying fruitful branches of thoughts** associated with the value of 20; compare Rayish/20/200; ALhhim of Living Pairs/Associations; ascensions lead to faces-to-faces encounter and pairing which forms the Tree of Life/Υ. Values, 126/ΥΥΦ: dominion of branched unity.

⁶²⁵²⁻⁵³ **Ashtoreth, Ashteroth; Astarte, Ishtar, Easter, Oshthraet (עֲשֵׂתֵרֶת) X4XWO** fertility goddess; progeny, offspring, to increase a flock of one's inner cluster; *lit.*, to behold with Understanding/with the perspective/O of Wisdom/W to compose/X that which determines movement and progressions of Knowledge/4 within the continuum of life/X; note: "Easter" appeared in translation of scripture in 1611 C.E.: the correct term at SMS/Acts 12:4 is *pessæch*/פֶּסַח/Passover, the Greek form there employed being *πάσχα/pascha*, which is consistently rendered elsewhere in the N.T. as "Passover." Values, 1370/OW4: utter assimilation of understanding; 1:1. See **Asherah**/אֲשֵׁרָה.

⁶²⁵⁶ **time, season, goat (עֵת) XO** a period, era, epoch; conveys a stage or term of responsibility/assignment, a period of development; *lit.*, to be conscious/O of a continuum/X; an Age/מְלֶכֶת/olem is the compound value of 343 with a reductive value of 1. $3+4+3=10/1$ which is the House of Dan/10; 343 is derived from 49×7 as the number of years compounded within Wisdom/343 and Understanding/343 or read from both ends are 3443 of 77 and 77 or 14:14—the days of the Neúwn Mind; an age stands by Understanding and Wisdom, the value is doubled: $343 \times 2 = 686$ with a reductive of 20/2 whereby $343/1:343/1$ is a ratio of 1:1; the fulfillment of an Age is according to the Kephúw-Kephúw, the Tree of Life denoting the full stature of the Words of an Age; there are 2 Ages within an Epoch, being an Age of Wisdom unto Understanding, and an Age of Understanding unto Knowledge, whereby the days are formed and fulfilled by OW; in the epoch of Núwach is the Age of the Seed of Avrehhem/Wisdom unto Understanding and the Age of Yaoquv/Understanding unto Knowledge; within the goat/epoch there are 3600 years in which are 90 generations of a Seed; the 3600 years are of Dan according to Wisdom and Understanding: 36 [21+15] of the Shayin-Semek Ring of Chækúwmah and OO of the Unified Consciousness of Bayinah, conveyed as 3600 which is the perspective of the Breath of Dan in the OO; within the 3600 are the 90 generations of a Seed marked by the Waters/Máyim/40 years in which a Seed dwells; $3600 \div 40 = 90$ generations are within the Days of Dan even as in 10 are 0987543210, 45 from the left and 45 from the right, in Dan are the days of Adam/Adim unto the fulfillment of all sown of ALhhim—the days of Avrehhem at 90; when a Seed is 90 year it is transformed unto a new goat; we are not leaving Metsryim behind for subsequent generations for we are taking all of Metsryim with us for the formulations of the new goat/epoch of Yetschaq; the former passes away, behold all things become new; when the Seed of Avrehhem is 90 it bears the promised formulations of a new age to commence a new goat/epoch; the birth of Yetschaq: $3601 = 10$, the fulfillment of Dan unto 1 new age; from this understanding we discern that the goat of Hhakuwáhnim are from the days of ShmúwAL to the days of Zecharyahu—from the Acts of the Names of AL—the opening of all Seed of HhaKuwáhnim/ShmúwAL unto the recall and summations of all Emanations/ZecharYahu; Each 40 year period is a state of our residence *in the waters* through which we grow and develop in stages. A 40 year state includes all levels of transitions: The 7 wells or waters of Ayshshur, the waters of Maneshayh, the

6290 **Paran (פֶּאֶרָן)** פֶּאֶרָן

praiseworthy conduct; the development of good works; to adorn, embellish, glorify, decorate; ornamentation; *lit.*, to express/ו concepts/א reveal/make known/invigorate/א the potential a Son of Neúwn/ו; to embellish, ornamentation, glorification; land of Ishmael; note: whereas the wilderness of Sinai/אֶרֶץ סִינַי is the activation stage of Túwrahh/Torah study, Paran is the stage of Túwrahh/Torah manifestation unto fully developing each aspect of man; both activation and full development are vital for knowing and mustering the values of the housed life energies. Values, 331/אָלֶּיךָ: wisdom imparts/directs principles/concepts. See **Wilderness of Paran**/פֶּאֶרָן אֶרֶץ פָּרָן.

6285 **corner, payot/payut, paúhh, paúwt (פֶּאֶרָן, פֶּאֶרָה, פֶּאֶרָה)** פֶּאֶרָן; אֶרֶץ פֶּאֶרָן; אֶרֶץ

mouth(s), openings, direction, region, extremity, end, quarter, side; to make full expression/ו of the Concepts/א of light/א; to speak or think concepts is to draw them out unto their totality—full expression; the payut, rendered as sidelocks or sidecurls, (*e.g.* TK/Lev 19:27) refer to strands of light emitted from the openings at the temples of the head from which flows the thoughts of the offerings—the strands of thoughts as hair flow unto the feet—means of their fulfillment whereby they are not cut short, the strands flow by Numbers from the right temple by intervals of 28 for the Thoughts of ALhhim formed and emitted through Wisdom; unto 56—the arm or action; unto 84—the hip to carry forth the thoughts; unto 112—the knee to give curtsey/complete compliance to the Most High; unto 140—the ankle to achieve fulfillment of the Word; likewise, on the left the strands flow from the pulsations of 168—the left temple; unto 196—the left armpit to accept and concur with the deeds unto understanding; unto 224—unto the hip, the rotating movements; unto 252—the bows of understanding; unto 280—the fulfillment of the Words of ALhhim with consciousness. Values, 40/אָלֶּיךָ: drawn out; 8:8

6292 **stench, filth (pugale, פֶּגֶל, פֶּגֶל)** פֶּגֶל; (peegul, פֶּגֶל) פֶּגֶל

putrefied matter; to foul, spoil, destroy, denature; *lit.*, to vent/ו the bowels/א in conjunction with/א roles/א; to pollute, render unclean, adulterate; *lit.*, to express/ו processes/א of change/א; soul channeled in an off balance direction; a channel of expression—age of Aharúwan (SYM/Ex 7:7). Values, 32/אָלֶּיךָ: redirection of form

6295 **Pagiel, PagoiAL (פֶּגֶלֶיאל)** פֶּגֶלֶיאל

to portion, give lots, cause encounters/אָלֶּיךָ of/א AL/א through appointed distributions of the Unified Strands of the Faces of Yæhh; *lit.*, to light upon/come across is to be lit by the rays of PagoiAL; to determine meetings, occurrences as though taken by surprise, to come across information or a comrade as you are granted access into the strands/strings of the universe to attain measures for your transformations, progressions and developments according to your origins; encountering the Faces/sayings/א which rise/א with understanding/insights/א attained/א through alignments with your Divine Order—unified strands of AL/א; the teachings of AL to defend yourself by the strengths of AL; to insist, entreat, intercede, interpose thoughts from one world to another; one of the 12 Heads in Yæhh through which the strands/energies of Light are transmitted to waters to be gathered for affirming your level of Divine Order; Head of the branch of Ayshshur/Asher; Teacher of the 11th moon; transmitter of thoughts into the teraysarunim of Ayshshur; mature principle/ALder/elder located at the gates of your origins supervising your placement in the womb, primary chief of the womb/stomach; a formulation of Okkren/אָלֶּיךָ, meaning to break open. Values, 194/אָלֶּיךָ: consecrated state of residence for transformations through acquired gates; 59/אָלֶּיךָ: to accept council/revelation/provisions; 3:3.

6293-94 **meet, encounter (pagá, פֶּגֶל)** פֶּגֶל

faces to elevate understanding or expression to receive-intake understanding; presence (faces) channeled to redemption; to defend, insist, employ understanding. Values, 36/אָלֶּיךָ: 153/אָלֶּיךָ:

⁶²⁹⁸ **meet, encounter, fall upon** (*pagash*, פגש) W פ

to contact, opening a channel of Wisdom as when Aharúwan falls upon maShayh/Moses in humility and with gratitude; the channel of the Ræuch/inner flame opening. Values, 41/4 מ compound thoughts unto unity: 383/פW: wisdom opens communications.

⁶²⁹⁹ **redeem** (*padah*, פדה) א ד

to ransom, release, free, rescue; to sell; *lit.*, to manifest/extend/reveal/open/keep through sayings/פ the ways/paths/gates/Δ of light/א. Values, 89/פD: to manifest brotherhood.

⁶³⁰¹ **Pedahzur, Pedæhtsur** (פרהצור) א י צ א ד

the ransom/אD of the Rock/א י צ; *lit.*, to extend/open/פ the Word configurations/Δ of Light/א for transformations/victorious pursuits/פ in accordance with the unity/י of mind/knowledge/א; the Head/Source/Foundation of GamæliAL in Maneshayh/א W י מ; the redeeming nature of the Seed inherent within a Name which rises from the Salt Fields within the Sacs of Maneshayh; though the shell of the seed perishes, its flowers fall, the colors fade, the fruit rots, and the stalks are burned, yet the Seed of your Name is indestructible, ever redeemed from the sentient world through which it passes. Values: 385/אD W: The Wisdom of the Sayings of Life; 8:8.

⁶³⁰⁷ **Padan-Aram** (*Padeh-nah Arawm*, פרן ארם; פרנה ארם) מ א א ג ד מ; מ א א א ד

tableland, place of ploughing: a light field corresponding to the heart; to cultivate insights unto actualization of their potential radiance; *lit.*, an open/פ door/Δ to the potentialities/מ of Light/א for expansion/א of both mind/א and spirit/מ; as region of Charan/מ א א/parched: to explode concepts from the heart, as mature grain springs from the bud. Values, 375/מW: wisdom opens; 380/מW: fires ready for manifestation. See **Aram**/מ א א.

⁶³⁰⁹ **fat** (*peyder*, פדר) א ד

grease, suet; omentum: a free fold of transparent membrane stretched over an organ as a lining; *lit.*, a veiled enclosure/פ to chambers/Δ of the mind/א; an expressed/פ insight/Δ of intellect/א; an utterance/פ accessible/Δ to know/master/א, a facilitation of grace. Values, 284/אD א: the mind's open gateways.

^{6284; 6310-11; 6366} **corner, mouth, pa'ahh** (פאה) א א ג; **Paúwah**, (פואה) א י צ

pl. edges, peyúwt (פיווה) א פ

border, lip; corner, extremity, end; *lit.*, the edges of the horizons/פ of light/א from which the lights rise and set, each day is the speaking mouth to mouth; conveys the mouths of the Túwrah/Torah/Torah as the Paúwah is at the side of the Oyin; mouth of illumination; sayings of light; the Túwrah/Torah is the illumination/א, the prophets are the spokesperson/פ; a facet, region; mouth, orifice, throat; similarities of the mouth and ovum: both are the place of assembly—in the mouth we assemble words, in the ovum we assemble combined thoughts into forms, both have a perineum/lip, both swallow and are adorned with hair depicting thought projections from the heads, both have an instrument that wags, they are joined at the SW corner; the lips of Apærrim are 90° to the lips of Gad for they are at right angle to each other around the mishkan, with the lips of Gad we declare the full extent/width of Wisdom; with the lips of Apærrim we bring forth descension and ascension; when the two lips meet, there is full revelation of the south within the veils of the west; the unity of the House of Gad and Apærrim make the Letter Paúwah which is comprised of a horizontal line of the mouth of Gad supported by a vertical line of the House of Apærrim—the source of blessing that is spoken by the House of Gad; the ink well of Apærrim is drawn out by the pen of Gad to communicate of all that lies within the manifestation even as the tongue reveals every concept/seed property within us; *lit.*, container/פ for the seed/concepts/א of life/א; opening, entrance;

speech; a saying, order, command; *lit.*, expressive/ך activities/ך. Values, 85/ך: utterances of life; 86/ך: an open goblet; 90/ך: flanks; 8:8. See כ; **eighty**/ךךךךךךךך, כךךךךךךךך.

⁶³¹⁶ **Phut, Put (Phut, פוט) ⊕ץך**

to fatten, stuff, cram; to mix, make a compound of elements; the ability to fill a boundary with substance; *lit.*, a container/ך united/ץ with a collection/substance/⊕; a son/formulation of Cham/ךך/warming. Values, 95/ך: transformation of light energies. See **Cham**/ךך.

⁶³⁴¹ *pl. plates (pacheem, פחים) כךךךךךךךך; plate (pache, פה) כךך*

pan, thin metal sheet, disc; *lit.*, a container/ך of service/ך; *ref.* to the nervous system, as regards the discs in the vertebrae: a disc is a container for the flow of neural information, providing support and facilitating movement; *lit.*, containers/ך serving/ך the activities/ך of embodiment/ך; also: obstacle, stumbling block, trap, snare: a “holder” to catch the prey. Values, 88/ךך: to manifest the means of reaching other plateaus; 138/ךך: to regulate the roles of labors/services.

⁶³⁵⁷ **topaz, opal, pittdeh (פטרדה) אד⊕ך**

stone of Yishshakkar of a translucent opal, depicting consciousness [SYM 28:18]; *whitish silver colored stone as the pituitary, a pearl luminesce*; denotes expanse of thoughts through sayings, thus the primary PaúWah letter; *lit.*, to open/ך the collective thoughts gathered in the mind/⊕ according to the paradigms/Δ of the Light/month/ך. Values, 26/ץץ: to branch unified thoughts; 9:9.

⁶³⁶²⁻⁶³ **break open, púwter (פטר) 4⊕ך**

to commence a flow of water, to release, let go, liberate, break the bonds/chains; the foremost fruit that appears upon the Branches, from which all others come/appear [SYM 13:1]; *to open the flow of revelation*; *lit.*, to make an appearance/ך within the Collective Body/⊕ according to the Thought/4; Values, 289/⊕ך4: to think of expressions suitable for the Collective; 2:2.

⁶³⁷⁶ **Pishon (Pishon, פישון) יץWךך**

mouth of distinguishing; the River of Gad/speech coming from the Head of RAúwaben; edge/mouth/ךך of various attributes/ץץW ; *lit.*, utterance/ך to extend/ך the base of Wisdom/W to maintain/ץ the extensions of thought/ץ . Values, 78/ך: to comprehend an activity.

^{6367/6310; 2356} **Pi-hahiroth (Pihachiroth, פי החירות) א4ךךךךךךךך**

last camp of YishARAL/ךך4Wך before crossing Yarrdenn/ך44ך; edge/mouth/ךך of/א splendors/א4ךך (See BHM Túwrah/Torah Light Notes for SYM/Ex. 14:2; CHP/Num. 33:7); *lit.*, utterance/ך that brings/ך enlightenment/ך of perspective/ך to make manifest/ך the mind/4 of regeneration/א. Values, 713/ךךWא: infinite wisdom blessing processes. See **Nebo**/ץץך; **Pisgah**/ךךךך.

⁶³⁷⁰ **concubine (pilegesh, פילגש) W ךךך, W ךךךךך**

lit., mouth/an opening/ךך of a larch/pine variety/W ךך; an opening to discover the order and processes of wisdom; a wonderment/ך of approaching/starting/W ך; feminine or masculine attendant; a paramour; Values, 63/ךך: to support a process/discovery

⁶³⁷² **Phinehas, Pincus, Pyinchs (פינחס) כךךךךךךךך**

lit., the mouth/ךך of the structure of Núwach/Noah/ךךך; sayings to structure the grace received; edge/mouth/sayings/ךך of collective refuge/wise as a serpent depicting Wisdom/ךךך; third level of the Aharúwanic priesthood depicting the mind of Wisdom’s administration; level of enlightenment to enter the Ten States undergirded by ALozar; expressions that govern desire and labor within the structure of HhaSham; activity stemming from the understanding of the Law; applications. Values, 64/Δך: structure of insights: 1:1.

Pallu, Paluai, (פלואי) פלואי, Palúwa, (פלווא) פלואו

to behold the wonder in all things made of Light; to discover, second level of seeing rises upon favorable sight of Chænnuk; offspring of RAúwaben/Reuben, *lit.*, sayings/ך which uphold/ל the harmonic wonder/ך of inner principles/ך. Values, 36/ך: instruction of unity, 8:8.

⁶⁴²⁹⁻³⁰ **Palestine, Palestina, Philistia (Peleset, פלשת) פלשתי**

state of emergence or breakthrough, to emerge from a trespass/ignorance — from absence of knowledge; migratory as building houses on sand; lacking knowledge of covenants thereby unable to use or apply Túwrahh/Torah; acting on impulses and urges whereby their minds are trapped in thoughts of their impulses for as DæúwD moved by impulse he did not know how to carry the ark and thus it came into the hands of the nondiscriminating mind, and thus being prone to continual relocations and operating by urges and impulses; escapism into thoughts of the past and desire; a code term for the uncircumcised; covered heads or thick darkness; the uncircumcised know not the knowledge of Túwrahh/Torah nor how to carry the scrolls upon their shoulders; *lit.*, mouth/manifestation/ך restricting/ל the fires/W of transformation/X; center for *Pelesti*/פלשתי/Philistines on the west coast of Kennon/Canaan/כנען: at the setting of their sun/light unto their meditations. Values, 72/90: a continuum of form (*ie.*, to remain ignorant as to cause).

⁶⁴⁴⁰ **turn (panah, פנה) פנה**

a turning of the face; to appeal, make application; to direct one’s countenance; to pivot upon principle or insight; to pay attention: to set one’s face towards a goal; to free oneself; *lit.*, to face/encounter/ך the scope/ך of Light/ך; also: to remove, disengage, make way. Values, 135/ך: to abide by the instruction of Light.

Phineas, Pincus, Pinches (פניחס פניחס) פניחס

mouth/sayings of knowledge, copper, bronze of the healing serpent; the sayings of Consolation/Núwach that rise upon Semek; third level of the priesthood of Enlightenment/Aharúwan; *lit.*, to face/encounter/ך the origins/ך to cause ascensions/lifting up/ך upon the staff of the Fathers/ך; also: to correct, reinstate, pierce completely spirit, soul and body. Values, 198/ך: to distinguish/consecrate the sides of Light; 5:5.

⁶⁴⁴⁰ **faces, penayim (פנים) פנים**

the seats of expressions which contain every attribute; the “Light of thy Faces” conveys streams of radiance from all of the expressions of YæHúwaH; the emanations of the faces yields a spice for the Altar of Incense; used only in the plural sense as a single face would limit the full radiance; the phrase $\Delta\text{פ}\text{א}\text{פ}\text{ל}\text{ל}\text{ך}$: *to the unification of the Faces*, denotes the three measures of Wisdom, Understanding and Knowledge make one [CHP/Numb 28:12]; all studies of the Faces/fruit/parim/bulls is unto the unification of expression with the Number, to make three into One as the Lammed/3 has within the ALphæh, the Name of AL/ך being read as the unified/ך twelve/ך; offerings of Mane-shayh stem from the Faces of NaDæv-NaDæv composed of two sides of Light: the OYINOYIN Rings that encompass the Seven Eyes of the Spirit. With this composite awareness, your body parts are composed of strands of AL that contain the paired Faces of Reshun. You are known as the Body of YæHH, a composite of their FACES; activations and alignments to the FACES keep you above the sentient world. The turning of the FACES is the culmination of the creation whereby what is in you is ONE with your Source. Yirmeyahu/Jer 2:27, Malaki/Malachi 4:6. Values, 54/ך: 180/ך: the expressions of Numbers, being of the values of Yahúdah; 5:5.

⁶⁴⁴⁹ **Pisgah (פסגה) פסגה**

a mount, vantage point: “from here, we see the progressions”, the shaft of the wells of salvation/testes, a peak depicting the penile glan and connoting climax, culmination; related to the

Sea of Arabah, a formulation of seminal fluids beneath the Sea of Reeds, from the slopes of Pisgah; similarities of the penile glan and tongue: both wag, spit, stand up or lie down, extend or withdraw, both are pens to inscribe and adorned with hair, joined as the SW corner—as above so below; following the death/extension of maShayh/Moses, the *ræuch* moves to the Sea of Arabah (testicles) for progressive habitations; a mountain of Neúwn of the Unified Consciousness ∞ ascending from Maneshayh; *lit.*, to open/give way/𐤇, authorizing/𐤆 a channel/𐤅 for an assignment/𐤄. Values, 151/𐤃𐤅𐤆: dwelling in the will of Principle. See **Nebo**/𐤅𐤆𐤇; **Pi-hahiroth**/𐤀𐤃𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦𐾧𐾨𐾩𐾪𐾫𐾬𐾭𐾮𐾯𐾰𐾱𐾲𐾳𐾴𐾵𐾶𐾷𐾸𐾹𐾺𐾻𐾼𐾽𐾾𐾿𐿀𐿁𐿂𐿃𐿄𐿅𐿆𐿇𐿈𐿉𐿊𐿋𐿌𐿍𐿎𐿏𐿐𐿑𐿒𐿓𐿔𐿕𐿖𐿗𐿘𐿙𐿚𐿛𐿜𐿝𐿞𐿟𐿠𐿡𐿢𐿣𐿤𐿥𐿦𐿧𐿨𐿩𐿪𐿫𐿬𐿭𐿮𐿯𐿰𐿱𐿲𐿳𐿴𐿵𐿶𐿷𐿸𐿹𐿺𐿻𐿼𐿽𐿾𐿿𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼

⁶⁴⁶⁵ **Peor, pour** (פֵּעוֹר) אַיִן

gap; abyss, chasm: a yawning opening; seeking transference of Principles from one state unto another, wantonness; *lit.*, an opening/mouth/ו to transfer/O the givings/ל of the head/א. Values, 360/פW: fiery pillar; 4:4. See **Baal-peor**/אַיִן לֹא; **Bæyith Peor**/אַיִן חַלָּל.

⁶⁴⁷⁰⁻⁷² **to beat; times** (פִּעַמִּים) מְלִמְלִים

to step, pace, tread; foot, base; to pulsate, stroke, throb, palpitate; pulse; to be moved, excited, stirred; to agitate; the rhythmic expression of *ALphæh*/א within the soul to achieve fullness; *lit.*, to express/ו an expansive/א flow/מ through activities/ל of fullness/מ. Values, 240/מ4: to punctuate a flow.

⁶⁴⁸⁵ **number, peqqedd, paqud** (פִּקֵּד) אִפֹּד

to enumerate, count, know the value; to order, muster, review, evaluate; to command, appoint, entrust; to take a census; *lit.*, to express values/ו of abiding/פ in the gates/א; also: to chastise; to visit; to have intimate relations; **to manifest the domain to the א** in HhaSham; expression of the domains that grant access to HhaSham. Values, 184/אפ: to confirm the expressions within the gates; 9:9. Compare **number**/אפ, אפW.

⁶⁴⁹⁹ **bullock, fruit/faces/sides of a Thought, pur, par** (פָּר) אִפֹּד

A PAR is the sum of 280—translated as the Rings of ALhhim unto which your Name is aligned to your foundations through which you make your ascensions and coverings; contains the Faces of the Head through which there are manifestations of YæHH; 280 are the Rings of ALhhim assembled through which the Faces of YæHH are manifested. *unified sides of a Name; an opening of the mouths/gates in the Rings whereby branches form to make a sukkahh; the sides of the Rings which establish a Seed—the parim/bullocks, from which comes the fruit of the lips as collective faces of mind—expressions/ו of Knowledge/א; the par/parim offerings break open revelations in your SeedName to reveal the inner Faces of YæHH and the hosts of ALhhim; the par offering אפאפאפ is made from your platform of the collective 28 Names of ALhhim in seven Rings; as pairs of parim you establish the days of your moons in alignment to your sides; e.g. 7 and 1 as Aparryim to Yahúdah, 8 and 2, Maneshayh to Yishshakkar, etc. ; *lit.* the union of seven rings/Eyes contains no fractures or divisions in beholding the Collective; the union of the eyes into one denotes the position of “the middle eye;” formulations of your branches are brought to the altar for ascension upon the unified platform—aligned rings which supports the ascension; a manifestation of thoughts suitable for an *oylah* offering; basic Principles and foundational offering for achieving progressions in Thought to be followed by the offerings of honor/strength—the *ayil* rising in your midst and seven *kevashim*/meek ones/lambs of your members; primary offering oylut/burnt offerings for Rash Chedash/Head of the Month to establish the opening and expansion of the house residing in Chækúwmah/depicted by the constellations entering into the chamber of Fire; pairs of bulls on a Rash Chedash, e.g. for month of Gad are two parim of Gad and Nephethi by which the moon spins through magnetism of its poles, from full moon to full moon, causing the Table to turn, and the Light to spin its cloth/fruit for the month upon the rod of the inner strength between the two sides. Values, 37/א: direction of a goal 280/א4: thoughts flowering/expressed; par 1:1; pur 8:8, the parameter PaúwahRayish are 1 to contain the Principle ALphah utterance.*

⁶⁵⁰⁰⁻⁰¹ **fruit, pæri, (פָּרִי) פֵּרִי, to bring forth fruit, parua** (פָּרְא) אִפֹּד

to yield, bear; *lit.*, to express/make manifest/ו the governing/א concepts/א; also: to be wild, untame, savage; expression of the mind in action, what is in the mind is seen in the hands, the mind is manifested in works/expressions/faces; each fruit comes from one seed according to the frequency of

Light through which the Seed thought passes as it comes from the mouth of AL to AR; the twelve offspring are of one Seed, each spoken from a side of Light in three levels of consciousness, whereby on each side there are three houses, one of Wisdom, Understanding, and Knowledge; the 12 fruit expand to full consciousness of 70. Values, 281/474: to instigate expression of principle; parua, 9:9; pæri, 1:1.

⁶⁴⁰⁴⁻⁰⁵ **mule, eparated (*parad*, פּרָד) אָדאָ**

to make a break; to branch off; associated parties, individuals, groups, parties; *lit.*, to open/ד the mind's/4 gates/Δ; also: to be disunited, dislocated; to disintegrate, decompose; a mule delivers the Teachings in order that you know how to perform them; distinguishes the thoughts to implement the Teachings whereby you carry-out the King's Commanments from the palace to the streets; determined, obstinate, odd; *lit.*, to expand/ד the mind's/4 avenues/Δ. Values, 284/Δ74: the mind of expanding insights; the poverty of closed revelation.

⁶⁵⁰⁹⁻¹³ **Phurah, Para; grow (*parah*, פּרָה) אָדאָ**

to grow produce; spiritual and intellectual growth; to thrive, be fruitful, bring forth offspring; *lit.*, fruitfulness of/ד the mind's/4 emanations/א. Values, 285/א74: to instigate expressions of enlightenment.

commentary, explanation, *perushæhh* (פּרֻשָּׁה) אָדאָ

insights into the teachings, interpretations, exegesis, to be explicit, seclusive, self-denial, *parush*/Pharisee who seeks to discover inner meanings of the Túwrahh/Torah; to cultivate fruit/ד of the lamb/meekness/אָדאָ; *lit.*, expressions of/ד thoughts/4 within/ד the Fires/ד of illuminations/א. Values, 591/ד74: to enlighten the crown in accordances of transformations/sides of Light; 2:2.

⁶⁵²⁵ **flowers (*perawcheyhaw*, פּרָחָה) אָדאָ**

reference to manurahh/menorah: her flowers; blossom, adornment, ornate, to burst forth, sprout, flourish, prosper, thrive, to fly, spread out, to burst the flame of the manurahh; *lit.*, expressing/ד the thoughts/4 of ascension/א to communicate inscriptions/א of light/א. Values, 60/א: seasonal arrangement

⁶⁵²² **Perizzite (*Perezee*, פּרִיזִי) אָדאָ**

to be foremost, chief, leader; to govern, rule; a country people; an open city; unwalled; free inhabitants; State of Promise conveying the totality of the Perizzites/Perizi/expanding/governing אָדאָ אָדאָ; dwellers of an open plain and occupants of an unwalled city. The inner trust of the Chiti becomes the defense of the Perizi. There is no need for walled cities, for security is found within instead of without. Thus the position of the right hand little finger corresponds to the meanings of the Perizzi. It is *the finger of defense*, the finger without an outer wall. According to the Perizi, we govern with the sceptre. What we have given approval to and stamped with our ring, becomes *the operations of our government*. The Perizi provide for **expansion opportunities**. As one operates with their inner trust, the fear of expansion diminishes. One is not afraid to pursue knowledge no matter where it is located nor is one afraid of the forms that are exalted without any base of principles. The **Perizi State facilitates expansion** and prepare for transformation exercises yet to be fulfilled by the developing inner tribes. *lit.*, an open/ד mind/4 setting in motion/א complete/finished/ד acts/א; a formulation of Cham/אָדאָ/*warmth*, corresponding to the formative nature that prepares open territories for the inner expansion of a Name/spiritual positioning unto fulfillment; the expressions/ד of the mind/4 to attain fulfillment/rest/ד, thereby creating land spaces to govern or regulate the resident energies of light initiated by the tribe/branching of Yahúdah/אָדאָ; corresponds to the letter *Kephúw*; negative sense of vulnerability, expressions of mind that create divisions, Values, 54/ד: to extend paths based on verifications of the Chiti.

break, crush, *perruk* (פּרָךְ) אָדאָ

rub, grind, crumble, refute, confuted, analyze, oppression, severity in reference to breaking, a gridiron, *lit.*, expressing/ד the stone head/4 of the stalk/ד to reap the grain. Values, 48/אָדאָ: flow of toil; 1:1.

6532 **curtains, veils, *pereket* (פרכת) אֲשֶׁר**

a screen; *access to go beyond*; composed of two words; אֲשֶׁר meaning the sides or the means to transfer, to go beyond, and אֲשֶׁר, meaning to be bruised/open, a section, school class; the combined words are a means to go beyond the offering, as one goes from the altar of the oyah into the ascendant chambers where rings of smoke rise to comprise an understanding and arrangements of thoughts formed in the oylah; and you perform the works of your totality as a means to go beyond the schooling of your members [SYM 26:31]; the results of performing the offerings of our parts leads us into the Mind of the SchoolMaster, into the assembly of Knowledge of the arúwan/ark of the testimonies; an opening/אֲשֶׁר of Mind/אֲשֶׁר bearing the branches/אֲשֶׁר of totality/אֲשֶׁר; from the corresponding root אֲשֶׁר, meaning “to crush, break apart, analyze,” in the sense that the members distinguish each aspect of the whole as they are arranged on the altar; to pass through the veils into Enlightenment one is joined with another—you enter two by two; e.g. passing through the veils hung from Yishshakkar unto the depths of Maneshayh whereby the veils incorporate the transference of all houses in union with the mind; to see the result a deed culminating in Enlightenment; to pass through the Ring of Yishshakkar unto the Consciousness of the Teacher, to extend through the ten spirals unto the Tree of Life in which is the Arúwan/ark; the veils are hung as a screen through which one passes according to the cords of the offering that are hung according to the oylah type; the strands of blue are hung for the offerings of Understanding; the strands of purple for the offerings of Knowledge; and the strands of scarlet for the offerings of Wisdom, according to the thoughts of the offering and the wood the strands are hung for each offering whereby one goes beyond as the thoughts are drawn out as strands connecting us to the Mind from which they have come, through connecting strands from the heart to the mind; the one passing is dressed in the fabric of the screen upon which the offering is made whereby they are of the frequencies of the cords of the veils and therefore have access to pass unto the Enlightenment of Aharúwan, into the QudashQudashim/Holy of Holies; according to unified rings of ALhhim you draw out threads for a veil through which you enter into the rings of the Mind of OLiYun; you join/weave together thoughts of the ALhhim, both of the wood and thoughts of the ALhhim of the offering to **formulate paired woven threads as in the mind of the most high**; the woven threads of ALhhim are the veil before the mercy seat through which we have access unto the mind of the most high [SYM/Ex 26:31-33]. As we weave together the unified thoughts ascending from the heart altar, we form a curtain that is hung via the ascending threads of the offering. This curtain corresponds to unified thoughts of the kuwáhnim who distinguish all things. As our Name establishes the unified thoughts of ALhhim in our mind, we have access to the mind of the most high. Through this curtain of paired threads we pass from the distinguished parts/holy places into the *qudashqudashim—unto the mind that distinguishes the distinguished parts*. Through the blood of the offering we have access into all chambers of the inward parts, into the expressions/faces of ALhhim, and access through the veil of paired thoughts to the portal of the House in the mind from whence the blood flows and to which the blood returns. In that the mind is connected to all parts through Qahhath/Kohath, the assembly of threads woven are of two heads—the head of the wood and the head of the parts which are likened to the threads of the mind that connects all parts together and which sustains all parts as one [Col 1:17]. Within the mind are sympathetic threads of both the body and the mind—there are threads/nerves of affinity or mutual relationship between the mind and the body. Each thread is comprised of one head for the body and one head for the mind whereby every thought has a medium of expression and fulfillment. The access to the congruent Mind of Light—OLiYun is through weaving a veil comprised of the threads of the unified heads that have been drawn out from our SeedName, whereby we have

corresponding pairs to cross over from the parts upon the altar to the mind that forms them; the threads are woven as the offering is hung and its values are drawn out upon the loom of the warp/heart oylah and the woof/mind platform. When the offering is hung head long, then the threads are woven for the offering: the Quphæhh is threaded upwards from the foundation, whereby the position of the ALphæh is sewn fastened to the top of the hanging. However, when the offering is hung head to head, then pairs of nine threads are woven top to bottom with the centre thread of the Quphæhh at the crown and the ALphæh at the base of the body in Maneshayh. The threads are nine for each side. The threads for the offering are woven in this order. First, the centre thread of the kuwáhnim: the Quphæhh-Yeúwd-ALphæh; secondly, opposing right of centre (from the other side of the altar facing the kuwáhnim) the thread of the Tsædda-Tæyth, thirdly, opposing left of centre Paúwah-Chayit, fourth, the next extending line of the opposing right side: Oyin-Zayin; fifth, the next thread on the left: Semek-ÚWah; sixth; the thread further on the right: Neúwn-Hhúwa, then left, the seventh, Mæyim-Dallath thread, then the eighth to the far right, the Lammed-Gammal, and the last thread woven is outside on the left, the ninth, the Kephúw-Bæyit-Rayish. Each weaving concludes with the Rayish, as *the weavings form a body of Bæyit with a Rayish/Head*. After the weaving of the threads of the offering, the threads are woven for the wood/teachings; as your parts are arranged first for instruction, the teachings are woven into your members whereby you are of the fabric of the Unified Consciousness; the order of the threads of the wood is the same as for the kevesh, except they are hung from the centre, then from facing the altar left of centre, then right of centre unto the far edges; as the manurahh is lite from the centre stalk outwards so are the threads hung except the priest's thread is hung in the midst [for further details see The Offerings of Dan], also: to refute, oppress; a gridiron; a rebuttal, in the sense that veils honor and defend the Nature of Light in each camp/vessel/composite dwelling; to distinguish all consecrated as Aharúwan arranges the veils for the mishkan and the vessels which prepares them for movement/progression; as the consciousness of the vessels/resident members are filled with the Words and Breath of RæuchH-haQudash, so are the vessels prepared for transition/movement which comes by HhaKuwáhnim spreading forth the consciousness throughout the House of YishARAL. Values, 700/WX: measured applications of truth; 8:8 is derived as XY 4=7. Compare **curtain**/פֶּתַח אֶרֶץ.

Persia, peres, (פרס) פֶּתַח

to spread, break, divide, hinder, break the neck, a fifth of the right domains of Chækúwmah—the right small toe as kingdoms spread out; to divide, distinguish side of Chækúwmah, a split hoof, to break bread by discerning parts/sides of Wisdom within meal, to unfold a parable, half of the illumination as a half of a month, what is visible yet in need of the coming of Yuvan/Prince of Greece; *lit.*, to speak, open/manifest/7 the thoughts/4 of the Fathers/פ. Values, 488/פֶּתַח: a complete expression of perspective.

6546-47 Pharaoh, consequence, Phærooh (פֶּרַע) פֶּתַח

to pay, repay, punish; to riot, abandon, reject; revenge; also: a reward for labors, a reward of understanding; *lit.*, a fruit/manifestation/appearance/7 of the mind's/4 perception/O of life/light/א; an expression of karmic mind, whether in or out of harmony with Aharúwan/7Y 4א: the enlightened mind oversees the members of the mind, while the karmic mind, Phargoh, governs the state in which the members abide; thought processes and deeds determine the state of the members; Phargoh mind binds you to a type of service/deeds/works in an evolutionary state of dwelling; bound in service to Phargoh/consequences which is determined by your hands and levels of servitude; you are liberated from self-imposed states of confinements according to your type of deeds which affects formation of your head and your corresponding body; distinction is made between the mind of Pharaoh that holds the members to their deeds and the mind of Aharúwan which liberates your

members through which they come forth from self-impositions to vanity; through the offerings you rise unto new levels of dwelling states; Phargoh is the ruling force in a state of dwelling; consequences of every word or deed are processed through the members which rule the state of residence within the houses of mind, governing how one uses mind and the thoughts that run within the members; words and deeds have a built-in consequences with various lengths/durations/affects according to the length of the words or deeds; the consequence of mortality is 400 years of slavery—tied and woven unto forms of mortal unions [SMB/Gen 15:13-14]; note: the Land/Goshen of Egypt/ᐱᐱᐱᐱᐱᐱᐱ/Me-sryim is a reward for congruent names that follow after blessing/Yúwsphah/Joseph for the purpose of further transformations as through Yúwsphah you enter into the womb of your Mother—the Best of the Land, but not as an end unto itself, for nothing is an end unto itself; what is considered an end reverberates; as the Houses of Yaoquv seek the grain of Yúwsphah, the members realign with an expansion of values to abide in the best of the land for their cultivation and expansion through the houses of our Mothers; in a karmic sense, Phargoh is a means of repayment—what one sows one reaps; *lit.*, to envelope/ᐱ the mind's/ᐱ consciousness/ᐱ of life/light/ᐱ; also associated meanings: dishevelled, unkempt, disorderly; a saying to rule via perception/outlook of life; an expression of the mind related to one's perspective to life; renewal/fruit of friendship and knowledge; expression of intelligence to endure/continue in life/light. The Chassidim parallel the Túwrah/Torah/Torah, providing similarity through the writings of Mattæyahu, viewing King Herod as a “Pharaoh,” perceiving Yahushúo like/as “Moses” who escapes threats of being slain as a male child—a means of recalling the origins and Teachings of the Fathers. The Hebrew Child comes into the midst of world to reclaim that which is lost, namely the 12 houses that are within you. The 12 become lost by being swallowed up in the earth unto vain pursuits. Your houses are saved unto bearing the glory in them whereby they are transformed into gems of Light according to their origins. Through encountering the ruling powers in your day, you overthrow former ideas and practices unto the restoration of your Twelve House Consciousness and their states of mastery to sit upon the 12 thrones of YishARAL, no longer subject to ruling thoughts of the world. Hereby, you affirm and demonstrate your Light Nature. The Name of Herod is associated with a town west of Addum/Edom, named Orad/Arad/ᐱᐱᐱ; a practice of adding the sound of the letter H to the Oyin renders the name of Herod/Horad. The Name (OouwR/Er - SMB/Genesis 38:7), is identical to the first two letters of the Name (Orad). This name is transliterated in the Septuagint as occurs in Yúwsphah/Luke 3:28. Note that this name in Greek is spelled identical to the first two letters of Herod, indicative of a kinship between the name Herod and the Semitic root ᐱᐱᐱ. Apart from being the name Orad, the word occurs in Chaldean, which means “wild ass.” The cognate Arabic verb means to flee, and the Syrian Ethiopian cognate means to be untamed. The names Orad and Herod may even be related to the Hebrew verb (rud) meaning to wander or roam (Genesis 27:40, Hosea 12:1). The point of all of this pertains to the mind which governs over your 12 houses and the lands/bodies of the earth; in this case Herod rules over Yahudah/the Numbers which must be challenged in order to liberate the members of your soul. You confront those in high places—thoughts in your mind—as your Spirit speaks things of the Túwrah/Torah, and the Collective orders of Light. As the karmic mind ruling powers are challenged the mind begins to inquire into the things of Ruach/Spirit. This process is personified in the daughter of Pharaoh nurturing the Hebrew child, and for the wife of Herod to request the Head of Yahuchannan/John to be served on a silver platter—to acquire Understanding of the thoughts of the priest of Aharúwan/Aaron. The karmic untrained mind is a like a wild ass, seeking its own way, and bears consequences of its decisions, often making rules and decisions based upon consequences verses upon the inner harmony of what it is given—namely the wealth of the 12 within them. Hence, the account of Pharaoh and Herod are parallel writings to show how the

birth of your Name in the world rises above the ruling powers in which you enter. As Dan rises in you, you judge your thoughts which reside in high places to the liberty of your inner twelve. Values, 355/אגW: to utilize or to destroy a display of light/life; 1:1.

⁶⁵⁶⁵ **break** (*parar*, פָּרַר) 447

to shatter, crumble; to undermine, annul, invalidate, frustrate, contravene; *lit.*, to close/7 the mind's/4 multiplication of thoughts/4. Values, 480/7X: to fix/isolate an expression. See **break**/47א.

⁶⁵⁶⁷⁻⁷¹ **Peresh; to clarify; horseman** (*parash*, פָּרַשׁ) W47

to spread, extend, expand; to explain, elucidate, specify, distinguish, break open; *lit.*, to open/7 the mind/4 unto utilization/W; a knight, cavalier, herald: one who spreads the news and announces the command; also: to set sail, unfurl; to retire, retreat, withdraw, keep aloof; excrement, dung; note: the secondary meanings all convey an extension or spreading out, even as a horsemen unfurls the power of a horse, to stretch out with power; horseman of carnality; to manifest the thoughts of passion; horseman of YæHúwaH—to manifest the knowledge of the spirit. Values, 580/7P4: to complete a domain of expression. See **chapter**/אW47.

⁶⁵⁷⁵ **chapter** (*parashah*, פָּרָשָׁה) אW47

a section/portion of Túwrahh/Torah; annal, episode; an explanation; *lit.*, to open/uncover/7 a chief part/4 for the utilization/W of illumination/א. Values, 585/א7P4: to measure a delineated expression of illumination.

⁶⁵⁷⁸ **Euphrates** (*Peret*, פֶּרֶת) X47

a breaking forth; an expansion; *lit.*, the expression/7 of mind/4 unto renewal and totality/X; depicts the vast flow commencing at the throat, and pouring out of the stomach into the large intestines of renewal; the opening of thought leads to a totality/completeness/summation value. Values, 680/74X: to locate the fountainhead of expression; 59/⊕: assimilation of messages. See the **great river** and **River Euphrates**/X47 4אג.

⁶⁵⁸⁴ **to explain, strip off** (*peshat*, פֶּשֶׁט) ⊕W7

to stretch, extend, spread; to make simple, straight; to be literal or abstract; *lit.*, to unveil/7 the fires/W gathered at the center/⊕. Values, 389/⊕7W: to utilize an apparent pattern.

to march, step, paysho' (פֶּשַׁע) OW7

to take steps according to progressions of the Sayings of Chækúwmah and Bayinah (Yeshoyahu 27:4; TK/Lev 16:16; I Shm 20:3); *lit.*, to present/7 oneself to the Fire/W and Understanding/O; to escape calamities, punishment, crime, transgression lest one be swallowed up by their lips. Values, 450/7X: to compose/arrange the mind to its primordial state.

⁶⁵⁹⁵⁻⁹⁶ *pl.* **pieces** (*pitim*, פִּתִּים) א7א7; *sing.* **piece** (*pit*, פֵּת) X7

opened/divided into fragments; a revealing of secret parts/components; a morsel, crumb, piece of bread; *lit.*, an opened/7 composite/X, the means of attaining/7 release/א. Values, 480/7X: a measured container/expression; 530/7P4: mark of the domain of instruction. See **pan**/X7א7א.

⁶⁵⁸² **doorway, open** (*pathach*, פָּתַח) א7X7

an opening, vent, portal, orifice, entrance; to be roomy, accessible; to untie, loosen, unroll, uncover, begin; to be without guile, vulnerable, unguarded; *lit.*, unfolding/7 composed summations/X of the perspectives, eternal life principles/א. Values, 488/א7X: a complete expression of perspective.

Pithom (*pitom*, פִּתּוֹם) א7X7

a storehouse composing sayings renewing the overflow of life; *lit.*, sayings/7 to compose/sum-up/X all within the waters/א. Values, 52/7ג: to swallow pride; to stimulate development

^{6622; 6623} **interpretation** (*pithrown*, פתרון; פתרון) ᐱᐱᐱᐱ; ᐱᐱᐱᐱᐱᐱ; **interpret** (*patar*, פתור) ᐱᐱᐱᐱ to elucidate, solve; a solution; one who interprets; *lit.*, unfolding/ᐱ a composition/ᐱ of the mind/ᐱ; opening/ᐱ the measurement/ᐱ of mind/ᐱ to full extension/ᐱ; to reveal/ᐱ the totality/ᐱ of mind/ᐱ held/ᐱ in full extension/ᐱ. Values, 680/ᐱᐱᐱ: to measure a mind’s expression; 730/ᐱᐱᐱ: a measurement of wisdom’s instruction; 736/ᐱᐱᐱ: a measurement of wisdom’s guidance unto Unity.

Tsædda ᐱ

18/90; lateral, upper branches, *Tsædda* (ᐱ; ᐱ) ᐱ

18th Letter; freedom, host, army, warrior, defense; to capture, catch, insect, winged creature; side, affixed to side; jointed leg; dance; transformation, metamorphosis; sacrifice; battle, conflict, victory; intention; to overturn, acquit, correct, change; accomplishment, success; the hosts which rises from the womb forming a crown of thorns/strength conveying the might of unifying all within. *Tsædda* appears also as ᐱᐱᐱ.

⁶⁶²⁹ **flock** (*tsone*, צאן) ᐱᐱᐱ

of the ones emerging from within, as those which go out/ᐱᐱ from the inner most of the Neuwn/ᐱ; small cattle; sheep, goats; *lit.*, wings/liberty/ᐱ expands/ᐱ through unfoldments/ extensions/ᐱ; denotes the state of studying together for liberty, transformation, expansion unto our full extension; thus blessed are the flocks of YæHúwaH. How is a soul lost when YæHúwaH knows where all souls are at all times? Therefore, how is a soul lost when YæHúwaH knows where it is? The House of the Laúwim/Levites are appointed to watch over the flocks/souls to nurture them like a mother nurses her offspring. A mother know her lamb and can distinguish the lamb from hundreds of other lambs. How does she know? Because of the fleece and the scent that it carries. In this way the Laúwim know all of the lambs of YæHúwaH, for we detect their fleece. Hence a soul is never lost to the Laúwim either, for we are of the Shepherd and are the mothers within the flocks. We can spot the sheep easily and guide them with the Lammed/staff so that they stray not away from the flock into which they were born. When we see the garments of the light, created by the oylah, stretched over their bones, we know that they have been born among the sheepfold of YæHúwaH. For YæHúwaH knows their own and calls them by Name. The sheep hear the Shepherd’s voice, however a stranger they do not follow. Those in the flock/liberated/expanding and being extended hear/comprehend when the Shepherd of the Souls speak to them, but when a dog barks or a false prophet speaks or when one is in the pulpit calling for their souls, unless they speak with the Voice of YæHúwaH, the sheep do not hear—they do not understand anything because it is jargon, and who could understand it for even the parrot that is speaking says that the Most High cannot be understood? When the Shepherd speaks, this Voice they hear with clarity; as they follow—proceed, they make progressions into the Ways of YæHúwaH unto their full extension. Values, 141/ᐱᐱᐱᐱ: domain reflecting principle. See **sheep**/ᐱᐱ.

³³¹⁸⁻¹⁹ **go forth**, (*tsate*, צאת) ᐱᐱᐱ, ᐱᐱᐱ

to make a result, arise, emerge, make an appearance; go out, depart; *lit.*, enter into transformation/ᐱ to expand/renew/ᐱ change location/ᐱ. Values, 491/ᐱᐱᐱ: a measured transformation of concepts. See root form: **come out/going out**/ᐱᐱᐱ.

⁶⁶³³⁻³⁵ **hosts**, (*tsevaút*, צבאות) ᐱᐱᐱᐱᐱᐱ **host**, *tseway* (צבה) ᐱᐱᐱ

multitude of messages, hosts of insects, those under orders/organized thought transmissions, targeted messages, troops; equipped body armor, as the amour of ALhhim: *ie.*, forms of light words as spears

to pierce/open/thorn; *lit.*, to pursue/liberate/ a house/ with the might as one/; also: to assemble, congregate, gather together; to wage collective compliance; to serve; *lit.*, a liberator/ conscious/ of principle/, to overcome the flesh. Values, 93/ : transformation facilitators; 2:2.

⁶⁶³² **Zebim, Zebim (Tsevim, צבִּים)** זבִּים **canopy (tsawv, צב)** זבִּים gazelles, lizards, turtles; the grace of knowledge; from the root זבִּ, to establish, a covering, to summon one's wishes/will; the ability to bring into consciousness the desires and will of life's nature, *lit.*, to pursue/ the form/consciousness/ emanating/manifesting/ fullness/; orders which empower us to unify. Values, 20/ :to cover 92/ :to designate a house

⁶⁶⁴⁷⁻⁵⁰ **Zeboim זבִּים Zibeon (Tziv'on, צבעִינ)** זבִּים **to color (tsa-vaog, צבע)** זבִּים to dip, to dye, variegate, paint, hue, wet, moisten, color is a means to translate principles and organizations, each color is of the spectrum of Fire, the colors of a flower are attributes of Fire from the oylut of OLiyun; *pl.* a valley of BeNiyman from which the dyes are released via the gamete; also to hold or clutch with the fingers, grip, signify by fingering; progenitor of Oholibamah, fiery extension of Anah; *lit.*, to design/ a house/; signifies the role of man that paints the earth via impregnation and raises up the colorful tent of Oholibamah; corresponding to colorization is the aspect of holding or grasping which accompanies fertilization as the seed both colors and takes hold of the earth; i.e. color of eyes: blue/green—reflective of sky in water/meanings of teachings; blue—instruction of names/teachings of the heavens, various shades of blue correspond to the time of day and hourly function; brown—roles of man/processes of change; black—administration/concealment of thought within a body of Understanding, as the onyx stones/hidden for disclosure to the meek; blue/brown—unity of the heavens and earth/spirit and body in unity; also marriage and labor depict man as Zibeon/ Values, 36/ :to point/dot a house.

⁶⁶⁵⁶ **side, tsedda (צדָה)** זבִּים sides from which the fruit of unity is born; *lit.*, an upper branching of Knowledge/ to form a dwelling/foundation for a SeedWord/ in which are two, from which a rod is formed; a true design that does not fail. Values, 95/ : branching of illumination; 9:9.

⁶⁶⁶² **inhale (Tseddaqah, צדִּקָה)** זבִּים **righteous, just, tsaddiq, (צדִּיק)** זבִּים true, honest, meritorious, fair, right: in accordance with the Principles of Life; *lit.*, ability to transform/ the teraysarunim/ through the deeds/ of holiness/HhaKuwáhnim/: fulfilling the crown of life in accordance with the appointment of Wisdom; the righteous are vertical columns of the Rings of HhaALhhim without variance to the Order or alignment; the Teacher of Righteousness instructs in the Rings of HhaALhhim through which you are aligned One with another; though Avrehhem sought for evidence of the righteous in Súwdim/Sodom, no emerging columns became evident at any level within the SeedNames in the Garden of YæHúwaH—Súwdim, through when looking back, a column/pillar of salt stands in the midst of the city. Values, 204/ : minds of the pyramids; 199/ : the sanctified righteous one in states of transformation in the collective body; 1:1. See מלח/salt.

⁶⁶⁶⁹ **yellow (ts-havah, צהָב)** זבִּים to glitter, golden in color *lit.*, to unrestricted/ radiance/ of perfect unity/. Values, 25/ : evidence of illumination

⁶⁶⁷⁶⁻⁷⁷ **neck (tsa-u-ar, צוֹרֵר)** זבִּים *lit.*, to transpose/ between states/ the Principles of/ Knowledge/thoughts/; pertains to the camps of BeNiyman and Yúwsphah via which one transposes thoughts at every level of progression; the space designated for movement between levels in accordance with the thought frequency being cultivated and whereby the Seed/ALphæh/Principle is formed; the Túwrah/Torah speaks of the

cern of the harlot is for mammon/the stomach bring a curse upon the one who enters therein; a center of HhaKenoni/Canaanites from which there comes the branching of Understanding. Values, 26/22: 107/10: domain of direction. See **stomach**/גחמ; **to curse**/שפח; **Beer-sheva**/בשׁו 44; **blaspheme**/שפח.

⁶⁹⁰⁴⁻⁰⁵ **qaviluth** (קבילות) XΥΛϚ⊕ **kabbalah, qavilah, qavalah** (קבלה) אϚ⊕ to receive/ל⊕ the unified parts of Light/א, accept; the (hidden) meanings; *lit. to correspond* (SYM/Ex. 26:5; 36:12): what is hidden is revealed when it is understood how it corresponds to other parts to comprise the whole; receiving according to the Oylah—the perpetual offering/giving/arrangement of Mind within the Body of ARAL; the term is used in reference to the loops in the tabernacle/mishkan and pertains to how all parts of a dwelling correspond together; how one part corresponds to another and how one Name is joined to another Name; how all things are held together as One; to comprehend the Unity and perfection of all parts as One; to have the eyes unveiled to the hidden or inward sayings: “Open my eyes that I may behold the wonderful things in Your Túwrah/Torah/Torah.” [Tehillah/Psalms 119:18]; to incline the ear unto a parable and open dark sayings via meditation [Tehillah/Psalms 49:4]; *abbrev.* as א (favor/grace), which comprises the first two letters of the words אאאא אאאא, meaning “Wisdom concealed.” Values, 137/10: the secret instruction of Túwrah/Torah/the Law; 6:6 qavalah, 7:7 qaviluth; qavilah is spoken to denote associated parts.

⁶⁹¹²⁻¹³ **a grave (qavar, קבר)** א⊕ sepulcher; to bury, entomb, inter; *lit.*, a residence/⊕ for the body/⊕ of the master/4; gravestone; also: the uterus, womb; *lit.*, domain/⊕ for expanding/developing/⊕ the head/mind/4. Values, 302/⊕: dissolution or utilization of form.

⁶⁹¹⁵ **bow (qadad, קדד)** ΔΔ⊕ crown of the head lowered which grants access to the door; crown of the head before the door in the name, (SYM 4:31, Δ⊕) before the gates of life now and in the progressions; state of searching for the door, seeking access thru the Δ into HhaSham to obtain insights. Values, 15/א: emanations of Light, mind of the Fathers; Values, 106/2: to sanctify unions as portals of Wisdom, Understanding, and Knowledge.

bow/curtsey, qedæh (קדה) אΔ⊕ a compliance manner to be in Agreement/Covenant as *one well pleasing*; to come faces to faces without exaltation of one above another, to receive mutually and fully; a formulary of the emergence is gathered into the term אΔ⊕ Qædæh, rendered as 10 and the Lights/א of 84/Δ⊕. The 10 intervals of a house extend each of the 12 to convey the full Faces/80 of all Sides/4 of the Lights of the Fathers. אΔ⊕ Qædæh is from the root of the word, Fire, meaning to bow/curtsey to the Faces of the Aúvim whereby their Faces are forever in yours and the promise is fulfilled: There are no other faces before mine. The Fire of the Qædæh is the Word meaning to sanctify אΔ⊕ the Name unto its place of residence in Light אאאאא QadúwshHhaSham; Values, 10/א: prequalify to perform, to be engaged in the works of the Auvim/Fathers.

⁶⁹²³⁻²⁵ **east, qedam (קדם)** אΔ⊕ head/top of throat, location of initiations and resources; origin; place of emanation that, *lit.*, regulates/⊕ the gates/paths/Δ of the multitudes/people/waters/the flow of life/א; The House of Yahúdah commences the offerings in the qedam/east—the point of origin of Numbers through which all things are distinguished and illuminated; ancient days, olden times; before, previously, prior; house of knowledge administered by the three trustees of Light: Abram/אאא, Nachúwr/אאא, and Haran/אאא; the spiritual position of distinguishing detailed aspects/attributes—of bringing them forth out of the crystals of the north and across the face of the south for full examination, even as the sun arises in the east to adorn the minutiae of the kingdom with the golden crown of light; the phrase that one removes our sins as from east to west expresses that from initial illumination rising/east/אא into our agreement and implementation with the light/west/⊕⊕, our transgressions

are removed, otherwise we still carry them. *lit.*, the crowning/ፈ path/ፈ of fullness/ግ; note: the gate of the East is Madai/ጳፈግ. Values, 144/ፈግፈ: domains to the heart's satisfaction; territory of life's gates; 5:5. See **qadamuth**/ጳሂግፈፈ, **compare west**/ፆፈፈ/ግፈፈ

6929/6932 *sing.* **Kedemah** (קדמה) ጳግፈፈ; *pl.* **Kedemoth, Qedemuth** (קדמוֹת) ጳሂግፈፈ antiquity; pertaining to origins — to previous states of being, former positions; a sanctification unto regeneration; *lit.*, to sanctify and honor/ፈ the gates of insight/ፈ unto the fullness/ግ of enlightenment/ጳ—of conforming with/ሂ one's totality/ጳ; a wilderness (flow of speech) of Reuvan/ግፆሂፈፈ/seeing (speaking according to one's sight); note: Qadamah pertains to, *lit.*, the regulators/trustees/ፈ of the eastern gates/ፈ that flow/ግ with illumination/ጳ. Values, 550/ግፈፈ: to measure the domains of potentiality; 149/ፆግፈፈ: to sanctify spiritual resolve. See **east**/ግፈፈ; **Wilderness of Kedemoth**/ጳሂግፈፈ ፈፆፈፈ.

Kadmonites, Qedmuni (קדמוני) ጳሂግፈፈ

The *Qedmuni regulate the gates through which the energies emerge and are release*. This includes the **management of the energies** through all gates of man. For example, the energies are regulated via the gates of the eyes, the gates of the ears, the gates of the mouth, the gates of the genitals, etc. *lit.*: to sanctify/regulate/ፈ the insights/ፈ fully/ግ through extensions/ግ of the hands/ጳ. The hands are the means to energy extensions and fulfillment. From root word, *qadam*, meaning east, we understanding that **the Qedmuni state extends the emanation from its origin unto its full brilliance according to the gates of light**. Through the gates of the twelve tribal/branching light fields, the emanation of words pass. What is acquired — Qayni, is targeted — Qenizi, and now passes through the gates fully elevated. We proceed according to the gates of light each day. The affects of the light within us cause the waters to rise and fall through our gates as the daily tide goes out in the morning and comes in at evening. One may see the correlation in the daily occurrence of sun rising. First, there is seen the shimmering rays of light that piece the eastern sky (the Qayni). Then the rays are cast forth like spears, targeting the rays unto full occupation and impact (the Qenizi). Following such the light passes through the gates of the twelve energies/tribes (the Qedmuni). In the course of the passing, the illumination rises until there are no shadows of observation. **This process of illumination is the same as one studies the ancient letters of the Túwrah/Torah in the Túwrah/Torah. The inner light essence breaks open the words (the Qayni). The rays of light are cast to pierce the energies with illumination (the Qenizi). Then the illumination is regulated through the 12 energy centers (the Qedmuni). What is acquired (the Qayni) is released into motion (the Qenizi) and then extended unto its full ascent — the Qedmuni.** Open your right hand and look at the pattern. The thumb, pointed toward eastwardly is the Qayni, the instrument to open, grasp and hold. The index finger, being the Qenizi, is the instrument to point out like a spear aimed. The middle finger is the Qedmuni, the full arising of the light as the sun arises from the east. The right hand opened, from the thumb to the little finger, is formed according to the motion of the sun as it arises and then falls/sets. Your hands are handling the Word of Life (I Yahuchanan/John 1:1). The Qedmuni bring up the insight to its full ascent. They take a word acquired, having released its value, and then draw out its full glory until we see the radiance fully risen and extended unto a king/queen arising in power (unto the ring finger). The Qedmuni elevate the light within to remove the shadows of the initiation/early morning. The darkness flees and the energies are regulated unto the daily sacrifice of service. Keep in mind that the ten traits or achievements are the use and activities of words. The ten States are the occupation of the energy management by words which is the fulfillment of being man in the image of ALhhim; for all in the heavens and earth are based on words. Correlating the Ten States to our ten fingers, the Qedmuni correspond to the service of the

to wait, hope, qáúwh (קה) ጳሂቀ

to have expectation, to endure long, to lengthen the stance/strand; *lit.*, to sanctify/ቀ all received/ሂ through illumination/ጳ, used to convey “to gather” indicating to collect or gather in hope, from the thought to stretch as one draws out from the Seed in hope of a harvest. Values, 111/ሂቀ: to consecrate the branches; 4:4.

Kof, Quphæhh, Qauph (קה) ገሂቀ

19th Name of ALhhim denoting singularity of mind, the unified summations/1 of assembled thoughts of Reshun/9, depicts the priestly mind, the crown which contains the Faces whereby Aharúwan speaks of the unified Faces of Yæhh; *lit.*, to encapsulate/ቀ the unity/ሂ of the Faces/Sayings/ገ; means “the eye of a needle,” base of words meaning a circuit, revolution, to go around from the concept of the Faces of Yæhh that move in courses of the moon; monkey of a long tail, ape as a *kepos*; carried forth in Greek as the *kappa* denoting the doubling of the Paúwah; the sign of the Letter contains a pair of faces/Paúwah, whereby the utterance Quphæhh is preferred. Values, 186/ሂገቀ: to sanctify the Faces of Unity; 8:8 is derived as ገ=ሂፋቀ; 7:7 is derived as ገገ=ሂቀ.

⁶⁹⁶⁵⁻⁶⁶ **to rise, qúwm** (קום) ግሂቀ

to stand, arise; to restore; to raise up another; to bring to the top/apex; to happen, occur, take place; to succeed; to be established; *lit.*, to break open/ቀ all contained/ሂ in the waters of the deep/the flood of knowledge/ግ. Values, 146/ሂግቀ: to elevate the messages of Unity; 4:4 is derived as ግ=ሂሂቀ, See **to rise**/ግሂፋ; **height**/ጳግሂቀ; **heights**/ጳግቀ.

⁶⁹⁶⁷ **height (quwmah, קומה)** ጳግሂቀ

to stand upright; to rise up; to establish; to restore again: connotes freedom of movement and the state of glorification, suggesting that what was beneath is now above; to take from within and to establish it as a guiding light principle; *lit.*, to sanctify/ቀ the bonds/ሂ mirrored/ግ in life/ጳ; to break open/ቀ the yokes/sets of knowledge/ሂ in the flood waters/ግ unto illumination/ጳ. Values, 151/ፋግቀ: to distinguish the potentiality/extent of Totality. See **to rise**/ግሂቀ; **heights**/ጳግቀ.

thorn, crown, quauts (קנין) ሁሂቀ

messages woven into your SeedName open and ascend unto your Crown whereby there is a gathering of thorns at your brow; origins of your Name come from the thorn bushes upon the peaks of Reshun. Through nurturing your Name under the auspices of Bayinah/Understanding and Chækuwmah/Wisdom, the fruit of Knowledge, as thorny projectiles of thoughts surround your head, whereby you appear to The Crown according to your origins in Ayshshur. The Crown is the Letter Tsada—the Values of 18—Chayi/Life. The Words of Life in your Seed rise to your crown forming a structure of thoughts which govern over your members as kings over their lands; the Letters convey a dominion state of transformations; also used to denote curls, locks, a name: My head is filled with dew, my locks with the drops of the night. (Song of Songs 5:2); Stephen describes the scene in Exodus with these words: “in the flame of a burning thorn bush” (Acts 7:30, NASB). Values, 196/ሂሁቀ: to distinguish the transformation attained through unity; 7:7.

⁶⁹⁶⁸⁻⁸⁹ **smoke (qeturah, קטורה)** ጳፋሂቀ

Keturah, daughter of Yapheth—the incense of mind united with the expanding Name/Abram; canopy of truth contains knowledge and truth; usually translated as smoke of sacrifice; the smoke, a canopy of holiness/ቀ and truth/ቀ contains mercy and justice/ሂ unto knowledge/ፋ and light/ጳ that is received from the offering presented by Fire; messages from the gates provide Knowledge of light; spiral of interchange containing thoughts unto life; smoke arises from the Fiery Breath and gathers into the crown/crest of the head whereby the brain is formulated; the grey matter of the brain is composed of layers of smoke—thoughts of Breath. Values, 59/ቀግ: 140/ግቀ; see qatar/ፋቀ; Ræuch/ጳሂፋ

7105 **harvest** (*qetsir*, קציר) ᐱᐸᐸᐸ

time of harvest; reaping, cutting grain; *lit.*, to reap/store/designate/ᐸ the achievements/purposes of transformations/ᐸ- activated/ᐸ by mind/ᐱ; “when you come into the land” [Lev 23:10] is when you enter into transformations of Mind; upon your coming into the land you commence to reap the harvest; then you bring the evidence of the harvest to the serving *kuwahren*/priest that it may be acceptable pertaining to the Faces/Expressions of YæHúwaH. The waving of the sheaf is on the day after the weekly sabbath which follows the seven days of the Feast of Unleavened Bread/ChagHhaMatstsúwat during the first moon period. There is no mention of a day, such as the 23rd of the moon, because the waving of the sheaf is the results of all the days of ChagHhaMatstsúwat. The outcome of the days (plural) verses mentioning a particular day is the focus for the wave sheaf. In eating unleavened bread, we lay/sow the Principles to sprout the new harvest which becomes fully evident in the seventh moon. On the day after the sabbath—after the weekly sabbath that follows the Feast of Unleavened Bread, we bring forth the inner evidence of our developing branches. Why is it after the weekly sabbath? Because the wave sheaf follows what we establish within us on the sabbath of all that preceeded in the week prior and set in motion for transformation. The seven days of ChagHhaMatstsúwat correspond to the seven days of creation through which the branches of the Word appear. The seven days of Unleavened Bread are days of uttering the Word and sacrificing to bring forth an appearance the complete Faces of HhaSham. Is this not why you came into the world, being created in the Image of *Hu-HhaALhhim—becoming of The ALhhim*? The result of YæHúwaH speaking culminates in the Name coming into the land, for when *He*, which means *the United Breath*, speaks to manifest and to expand The Unified Name, The ones of ALhhim bring The Unified Name into what the one of ALhhim speaks; likewise do we. The first branch of HhaSham that becomes evident within the land are the fingers of Mind being extended as the Hand, even as The Unified Name begins with the *Yeúwd*/ᐸ. Hence, as we observe the ChagHhaMatstsúwat we release and bring forth the incorruptible words within our Name which sets in motion our coming into the land or into the State of Transformation. Through speaking the words that comprise your collective Names, your Names came into a body/land state. How is it that by speaking we eat unleavened bread? For it is what is on the tongue that goes not only out but also within. As of the clean/whitened, we chew the cud—we meditate upon the Words that feed us inwardly. As we make the offerings each day of Chag haMazut we enter into the complete rings and their deeds (seven days) of transformation pertaining to our Name. It is necessary that you confer with a *kuwahren/priest* to determine that the harvest within your houses of YishARAL are according to the Faces of YæHúwaH; this process of determination and affirmation is called the Waving the Omer [Teúwrat HhaKuwáhnim/Lev 23:10-12]; the waving of the omar declares that the new growth of the year is unto the Faces/Expressions of YæHúwaH. Should the wave sheaf be acceptable, you proceed with a *qarban oylah*/a total giving of the Meek after which you partake of the fullness of your learning throughout the year. In all cases, we may conclude that the Waving of the Omar/Sheaf is the dedication of the Name and affirmation of the mind towards the Faces of YæHúwaH; upon the making of the oylah offering on the day of the wave sheaf; the mind is readied to receive the fullness of the learning cycle in the year. Values, 400/X: culmination/renewal; 67/Iᐸ: structure of the Word. See **to harvest**/ᐱᐸᐸᐸ; see Omer/ᐱᐸᐸᐸ; see wave/ᐸᐸᐸᐸ.

7114-16 **short; to harvest** (*qatsar*, קצר) ᐱᐸᐸᐸ

to reap; to cut, chop, clip, reduce; to shorten the stalks via harvesting; a woodchopper; also: to be short, more concise, curt; brevity; *lit.*, to reap/ᐸ a transformation/ᐸ- of mind/ᐱ, during which process there is a reduction of peripheral details, so that only the kernels of revelation remain; to be cut short, abbreviated. Values, 390/ᐸᐸ: to utilize a transformation. See **harvest**/ᐱᐸᐸᐸ.

7121-24 **to read, proclaim, qerah** (קִרָּה) קִרָּה

to preach, summons, pronounce; to cry out; to read, recite, study; to convene, assemble; to encounter; to call by name; to assemble; *lit.*, to regulate/distinguish/☉ the mind's/4 principles/4; to smoke/☉ the mind's/4 initiations/4 (to slowly process what is ignited); to call, to read is the Consecration of Sight, when the Eyes are sanctified by the Teacher, then one is called and also able to read. Why some are yet asleep is that the EYE of their Seed is yet closed, remaining blind. When “called” your Name opens like a Seed whereby you hear and respond, saying with Consciousness, Hhanni, I am Here, I am awake, I am Hearing, Speak, Master, Your servant is present and ready to go forth to walk in the Illumination kindly shown. RA/44 is the root of RAúwaben; to call forth from your Seed, as one is called forth from the waters all that is bound within you, to read the writings woven in your parts. The abilities to call/read are distinguished by the consecrations of the Teacher of Fire of RAuwaben, HeQuts/Hakkoz, the kuwahnim/priest Name appointed amongst the Courses of the Moon to stand with you as the Pillar of Fire of the night during the 30 days of RAúwaben (ALphahDibreHhayamim/I Chronicles 24:10). Values, 301/4W: assimilation of concepts; Wisdom bears the unified Principles/pairs within a Seed; 2:2 is derived as 4+☉=94. The parameter Letters are the same values as the interior, whereby one may read the meanings within a Word—the shell equates to the interior through which the Letters that house the Numbers are one with the interior.

7126-31 **near** (karav, קָרַב) קָרַב

smoking of mind achieves expansion, facilitates transcending states and boundaries; to approach, draw near; to engage; within; to be inward—in the midst of you; to be face to face—without obscurity/without veils; to be in the midst of the Presence/Fire, without barriers; also: to battle, encounter, or engage in combat as the consequence of an approach; *lit.*, intimacy/☉ of mind/4 with associations/☉; interior, inward part, bowels, intestines; regions from which the offerings/qarbanut are drawn out; “what is near” includes clean/unclean thoughts, those clean and holy pertain to the order of meShiæch, unholy thoughts—those outside the measurements of light; both maybe near or a kin to our energies. Values, 302/☉W: wisdom in associations. See **sacrifice**/☉☉4☉; compare **sacrifice**/☉☉I; **feast**/☉☉.

7133 **sacrifice, pl. qarbanut, qarban** (קָרְבָּן) קָרְבָּן

the inner depths/☉4☉ extending/☉; an offering, gift, vow; offerings appropriate Thoughts of Enlightenment whereby days, nights, seasons and years are measured and determined; the tablet/luach of the offerings sets in motion what are called days; *lit.*, light wave vibrations/☉ of intelligence/4 to develop/☉ the quests of Mind/☉; to extend the consecrated thoughts in the house of the Neúwn/☉☉4☉; to consecrate/☉ the intelligence/4 to expand/☉ releases/unfoldments/☉; what is within is unfolded to swallow-up the external, accumulations of energy formulations of light waves from your tribes/branches/nations/processes; wherewithal to approach the altars for unfoldment, to encounter and implement Wisdom with gifts/designations of energies; the offerings to establish new states/levels and new works as those on the festivals and Rash Chedash include: a) the unified faces/fruit of Chækúwmah, broken open to reveal all within a state/union—the opening of the sides, commonly rendered as the offerings of bulls, the unified faces/lips/sayings, b) the honour/strength of founding Principles of Bayinah—strength of a unified body/ram, c) the humility of meekness fulfilled—total submission/seven lambs of HhaALhhim; and d) splendor and glory of overcoming—the unified consciousness/he-goat of HhaKuwáhnim. These qarbanut are the constructs of Enlightenment whereby all deeds are determined and whereby Words are formed; the offerings provide a foundation of the body of the month—unified heads/two bulls); the strength to unify and extend from the foundation—honoring the unified mind/one ram; the complete follow-through and fulfillment,

the totality of being/X, as related to Four—to the light/44 of inquiry/discovery/O9; *lit.*, to distinguish/4 thought/4 by activities/7 that measure/X principle/4 and elevate/4 conscious/9 understanding/O; as Chevrúwn/Hebron/7Y49A/companion (its name as a possession of YishARAL/444W7): an inheritance/exchange level pertaining to Yahúdah/3AY37/praise; base of elevation unto Chevrúwn, Yahushúo/Joshua 1:10. Values, 110/7P: seclusive agency site to reveal associations, consecration of deeds. See **Hebron**/7Y49A; **four**/O944.

7160-62 **to shine, radiate, qerrenn** (קרן) 74P

to beam, shed light; *lit.*, crown of Enlightenment/4 of Knowledge/4 opened and unfurled/7; a ray; to impart revelation and insights; also: a horn, ram's horn: the *shuphar*/47YW, symbol of power, glory, dignity; one who imparts illumination/sounds forth the beams of understanding; the horns rise above the ears being formulations of thought by the spirals of sounds/understanding from the ears; one having seven horns, seven eyes, and seven spirits, these being the full spectrum of Light depicted in the horns—the rays of radiance, whereby the seven eyes are open, which have within them the seven levels of Intelligence/Breath; the horns are at the 4 corners of the altar, better understood as the portals/access of radiance that is projected at the corners, the radiance flows from side to side through the unions at the corner where the sacrifice is bound, via the unions there is united path for the light to break open from the corners. Values, 53/7Y: the opening of the necks of the Neúwn and Gammal, the opening to the Way of Wisdom and the Paths of Understanding, for without the Lights of Wisdom and Understanding, the Faces in Knowledge do not become radiant; 350/7W: the extension of Fire/Shayin; 3:3.

hook, clasps, qarres, qauwres (קרוס) 74P

a stud to loop together; to kneel, bend, bow down, to be joined as one, to turn, settle down, humbled, submissive to each other; *lit.*, the resolute/domain/4 of mind/4 to be restructured/7; as the spices are settled down on the altar, the mind is resolved to be restructured. Values, 54/4Y: the quest for insights; 6:6.

7175 **boards (kerawsheem, קרשים) 77W 4P; board (keresh, קרש) W 4P**

a plank; to split off a slab/shingle; *lit.*, distinguished/4 by the axe/4 of wisdom/W; supportive components of the *mishkan*/7Y7W7/tabernacle: *ref.* to the skeletal structure and to ideas in the intellectual; what is hard, like bone; thus: to freeze, congeal; to form a dome/4 for the head/*rash*/W4; word comprised of three consecutive letters of the *ALphæhbæyit*, denoting the close cohesion in the flow of revelation concerning the construction of the mishkan: a sequential progression necessary in developing and attaining to our potential immortal structure. Values, 600/4X: measurement of the mind; 650/74X: perfection of mind through displays.

7184-86 **to harden; stiff-necked (qawshaw, קשה) 3W 4P**

to behave as an untrained mule: not knowing how to turn or how to follow; unable to turn the mind inwardly; dense, hardened; incomprehensible; also: to solidify, be stiff; to be difficult, sore, harsh; to make heavy, serious; to congeal, bring together, consolidate; *lit.*, a covering/4 of the fire's/Wisdom's/W illumination/3. Values, 405/3X: consummation of enlightenment—either an enformulation into precious stones or a lapse into vanity.

7198-99 **bow, power (qashat, קשת) XW 4P**

an arc formed by drawing the cord by the archer, bowmen; a symbol of might, power, strength; a means to penetrate: arrow, word, inner penile glans; *lit.*, the gathering thoughts/4 of Wisdom/W unto Totality/X; a sign in the cloud/head level of consciousness—that which occurs during formulations of thought whereby concepts gather into an arch form/4 as the crown of the head; from the root/WY4P to bend or fold over as a ribbon, depicted by the bow occurring in the midst of the clouds as the clouds pass beneath the rays of shemesh/sunlight [SMB/Gen 9:8-17]; **the sign of the unified Rings of HhaAL-**

glories, the glories through which you appear by the Lights of the Fathers prior to formulating your houses in earthen vessels; the spirit of revelation in Wisdom that opens the eyes to see impartially; offspring/work/יָצָא of sight/יָרָא; the energy of seeing; one of the twelve energy branches/tribes of life—RAúwaben, occupying the eyes of the soul; to perceive, behold; *lit.*, mind perceives Unity developing/expanding its full potential, one sees/יָרָא holding within itself/יָרָא all potential states/יָצָא; knowledge/יָרָא of concepts/יָרָא administer/יָרָא the development/יָצָא to full extension/יָצָא; via RAúwaben words are formulated through the eyes/levels of perception and come into the sides. The ideas, as they are seen, come into the left and right eyes and then pass from the sides into the midst, mostly to the heart from which they are carried in the blood. The words that are formed in this manner activate the members into various responses that are both verbal and mental impulses that regulate the body and behavior. Sight is by inversion and corresponds to planting whereby all concepts conceived arise in power and form. We first learn basic principles and then come to see. We establish thought concepts in order for vision to develop. Sight is seeing the unity of all concepts. Lust is seeing a layer apart from the founding principle. The offspring of RAúwaben are the products, the extensions and works of sight. Values, 43/יָרָא: reflective processes; 259/יָרָא: to recognize exchanges occurring within all gathered; 7:7; 9:9. See **soul**/Wָרָא.

7217-20

Rosh; head, rash (רֹשׁ) Wָרָא

chief, principal member; *lit.*, *thoughts/יָרָא of fire/Wָרָא*; to know/יָרָא the concepts/יָרָא of Fire/Wָרָא; principal part/יָרָא to perceive/יָרָא the structure of Wisdom/Wָרָא—being the Mind/יָרָא of Fire/Wָרָא, whereby the whole is ruled/regulated; the sum values of thoughts, being the Rash of 22/Wָרָא; the shaking of the head is via the sounding of trumpets/tongues to utter declarations of understandings; *lit.*, the head/mind/יָרָא expands/יָרָא strength/wisdom/Wָרָא as fruit expands the founding Seed; the mind of Yaoquv draws out and magnifies words from the heart/Laban—off the altar of Fire/Wָרָא; also: top, beginning—as the “head” of a stream; a royal court; positioned at the top of the house to direct all—the crowning position corresponds to its role as the servant of all; a function of the priesthood. As Aharúwan/Aaron provides an atonement for all peoples, the heads provide a covering for the body; “a head covering” is a mind which makes an atonement/a covering for all inner members as a woman/embodiment weaves a cloth for her husband—the seed and the members of her household/children (those in the womb as the stars spin a body to house their light); the threads on the head are as a sheath formed for the precious grains of *man/unleavened bread/יָרָא*; women, men, and children cover their heads during prayer and offerings as well as when speaking in the assembly as they formulate thoughts within their head, the words flow through coverings of the sheath of nerves within the body; rings of tissue cover the nerve sheath, protecting it as insulation surrounds an electrical cable; the tissues are composed of many fibers, called axons; the pattern of a head covering is in the sacrum and coccyx of the bone (cobra head dress) from which comes the head of the body as the first is last and the last is first; wearing of a head covering by men, women and children denotes that a mind prepared to weave the instructions being imparted through messengers for the sake of the stared-soul within them; outer coverings depict spiritual realities; all people have their heads covered as they approach the Mountain which conveys that the mind is attentive to house the thoughts being transmitted by the hands of melakyim/angels; each mind provides a covering to house and adorn the teachings as a woman covers the seed with a cloth, whereby the Word is housed within us unto its performance; *e.g.* (II ShmúwAL/2 Samuel 15:30); Aharúwan places the cloth on the vessels to reveal and designate the detail of the Numbers within the vessels to be understood; upon the draping of the cloth, the House of Qahhath, referring to the nerves, carries the messages of the priests; during prayer/meditation or when making an utterance the head is covered in accordance with the ALhhim who speak with coverings, for when They utter the Words of Yæhh they weave threads to cover everything that is made; hereby the ALhhim, denoted as “Let

Us, are the Mothers which unfold all Numbers and Names of Yæhh into fabrics of Light. Through their Words all things are made, even as through our Mothers what is invisible within the Seed appears and takes shape. The veil or the head covering corresponds to the garmenting the creation, for they speak with their heads covered—they provide a covering, as a parable, to contain the precious treasures of Yæhh; without a mind over the body/woman, the body speaks in shame, speaking apart from the Enlightenment of the Numbers; a veil over the head during prayer or utterances denotes speaking as the ALhhim; yet should a man hide his head to speak of things externally, it is also a disgrace, for in this one speaks without illumination—speaking of the coverings verses the meanings within; the veil is lifted when what is within is disclosed, revealed with understanding; should the thoughts composing the body be not veiled, then the glory within has no garment to radiate its Light, whereby the radiance of Their Faces is not seen distinctly, loosing details of the radiance of the Crown; one in humility covers their Head in the Assembly of First Born in coming to the Mountains of the Fathers for prayers/offerings and meditations. The sign of the Veiled Crown of the Fathers on our heads as coverings maintain and bear consciousness that the Faces of the Fathers are preeminent in all speech and teachings less one present their own thoughts apart from the Faces. We receive angels/messengers by levels of Light as we create branches of understanding to contain them, for unless a stalk has branches, where can the birds lands? If there is no covering on the peace, the fruit withers. Why are the Faces of maShayh/Moses veiled? As the companion body of Aharúwan, maShayh is *The head responsible for all within—what is said by the priest to be performed; the body of maShayh speaks to reveal the details of the Law*; by the Words of Gad, the Body of ALhhim and the Head are formed, both being formulations of the Seed, first the body and then the head in this order. The head empties all within it to form a body and then rises from within the body to govern over all of its lands. The body and head, as two, become one flesh—in perfect agreement with the Thoughts of Yæhh; likewise, two Names unify into one dwelling whereby they serve each other and have no strangeness of occupation. With the works of the oylah the Body is built-up and kept; with the spices for the mezvach semmim/Altar of Incenses, the Head of the body is made and renewed. Values, 42/9: draws out all aspects of unity; 501/4: to comprise a crown of Principle; 3:3 is derived as W=44; 6:6 is derived as W=44; See *Rayish/4, woman/4*

7217-20 **first, beginning, Rishon, Rayishúwn** (רִשׁוֹן) יְיָ וְאֵל

the goal of the mind in any undertaking; *lit.*, thoughts/4 of fire/W4; containing/Υ the goal/γ, outcome; mind of direction, with intent, to know the end from the beginning, whereby what is first is also last; the head is the first of the body, for it is the Seed of Knowledge from which all parts come; what contains the Neúwn/γΥ is the beginning of all things. 8:8 is derived as γΥΥ=W444.

7217-20; 2318-21 **head of the month, Rash Chedash** (רֶשֶׁת חֶדָשׁ) WΔΑ W44

the renewal through giving the head/W44 of the moon/WΔΑ, the full moon emerges offering its body of Understanding through which the head appears as a plant opens it's flower to increase Knowledge; the moon waxes to fullness to prepare for a new birth, as the Virgin Mother of Bayinah waxes with child; the waxing phase, from the dark moon unto fullness culminates in the presentation of the head; the beginning of a moon cycle is called a Head—the Rash/Head of Chedash/Newness to renew trees for bearing twelve houses into the Fire/the Sun to produce fruit of a season; the Rash Chedash sets 30 days for a moon phase: 4 weeks of 7 days (28) plus the head of the month (30-1) which is counted as one or two days of the Rash Chedash (ALphæh ShmúwAL/Samuel 20:5-27); the testes, as stones laid at the foot of the body, are a testimony of the heads of the months within the body, 6 moons roll from the left stone, and 6 moons roll from the right stone from the east; the emission of seed-semen is as the flicker of the crescent moon that is seated in the west; following

the 29 days in a month, the next day is the Rash/Head. The Head is a formulary of the Name of AL 30+1 Ḳ that contains the instructions and Faces of Yæhh. When a Head appears, a new stalk forms/emerges; e.g., The Head of semen creates a body. The Head empties itself to give all within it as full moon empties itself to initiate the Offerings of the Oylah (burnt offerings for the month), what is generated by the Light into layers of darkness gives all within from the dark moon to reveal the Head of its beginnings. You have 12 heads evidenced by the 12 bodies/organs assembled within your tabernacle. Your 12 body systems/organs is a witness of the 12 heads in your spirit of Yæhh. You do not stop thinking and consuming in that you are of Yæhh—the Eternal—Perpetual Flame of the ALtars of the Unified Holiness, whereby your offerings are from evening to morning, morning to evening.... Thirteen moons in a year convey that one head has doubled/multiplied as Yúwspah/Joseph that brings forth two heads for blessings; the doubling head of Berúwchah/Blessing is for the expansion of the trees in a year.; *lit.*, the head/4 renews/4 is strengths/W for the works/Æ with insights/ paths/Δ of Wisdom/W; note: the ascensions/XΥḲO/oylut of Rash Chedash [CHP/Num. 28:11-15] pertain to the full range of 30 days; these offerings commence through observations of the sides of Wisdom—as the fruit of the lips (two bulls); ascensions occur as the mind and its extensions are submitted to the Unified Heads that determine the days of a month; in each month are two heads, one that commences and one that rises within the month, whereby each month is head to head; the unified sides of the month are foundational offerings from your Body of the month, the two faces/lips/sides/parim/bulls refer to impartial pairs as attributes of Wisdom; the offerings expand through Chækúwmah, being of pairs/two, i.e. two sides of the heart, two sides of the eyes, etc., from which comes the two halves of the moon; the offerings of the paired faces extend by an offering of honor/ayil/the ram that gives strength to the pairs, the offering honors the Heads in Yæhh, whereby comes strength of the ayil; the mind humbles itself, opens to let in daily portions of Illumination during 30 days; complete submission to fulfill the principles are manifested as fruit of Knowledge/those of perfect meekness/seven lambs; as a result, one bears the glory and splendor in their inner parts rising above violations and states of sleepiness, the later pertains to the qualities of the transcendent/he-goat offering to maintain communications in all dimensions of Light; the grain offerings of the month refer to the studies set in motion during the month with regards to the unfoldment of the Heads; studies serve the maturation process and attainments/fulfillment of being; nesek/drink offerings refer to the flow of understanding with corresponding joy. As you make your offerings, sense the light of the moon filtering through you; be; receptive to the principles and works of the light designated in its course by Wisdom; inner formulations occur daily; celebrate with expectation and in confirmation of the attainments: submit your mind and heart for teachings of the Head of the month to acquire Illuminations imparted through making the offerings. Proceed into the 4 sevens of the month to walk in the complete illumination of the four quadrants of Light; the moon moves amongst twelve houses/tribes of star constellations during the month to designate the offerings and colours of the forming prism; keep in mind the seasonal works of light and how the position of the moon affects your inner tribal centres: be conscious of the sun's emanation and its effect on your twelve life centers within—all in correspondence with the twelve light hours of a day; each moon sign is the pattern of a sheaf/leaf; from the head of the month, the moon unfolds itself through giving a portion of its body as the daily oylut/offerings; in the midst of the month the moon has imparted all within it, making an offering from each member during the courses of two weeks; as new moons—as crescent moons appear, a small leaf/sheaf as a smile, a tender plant emerges; during the later two weeks of the month the leaves increase in size, like a cabbage plant, a head forms within the leaves; the full moon is the compilation of the leaves gathered day by day from the crescent leaf unto forming a head; likewise, as you gather from the sheaves daily, your

mind becomes whitened and full of revelations; the crescent moon is the same moon as the full moon—it is one and the same; as the crescent increases everyday it is like a leaf on a tree growing larger until it is full; when the moon is full it is the NEW MOON, for now it is fulfilled. In like manner, when the NEW HEAVENS and NEW EARTH come, all spoken by the Unified of ALhhim are fulfilled; the fullness is the newness, or the beginning, of the new aúwt/epoch. The fullness comes at the end of the cycle, whereby it is the head of another cycle. The NEW HEAVENS and the NEW EARTH are the fulfillment of the aúwt/epoch of Núwach and the beginning of the aúwt of Yetschaq/Isaac, just as the full moon is the end of one month and the head or the beginning of the next month; in the midst of a month, on the ALphæh of the third week, (the 16th day) a new head begins to emerge. The four ALphæh in a month corresponds to the four ALphæh in the midst of the 4 squares of Numbers [for further information see: ALhhim Achadd]. The third ALphæh appearing is the ALphæh of HhaALhhim as a new Body is now arising, and it is filled with the Glory of the Numbers at the end of the cycle of days! When the new head is full, we come to the end of the month and commence the next month. The head, upon Rash Chedash, offers up its body as one makes an offering, whereby all that is within it goes out, as the fullness of the moon wanes. Through the giving of all, all becomes known, whereby the mind is renewed and filled with splendor and glory. In the beginning, the Unified spoke from the platform of Four—their four unified faces/sides, being the alignment of their stones from Maneshayh to Yishshakkar through which their faces are united from end to end, and whereby they speak from one end unto the other having full vision within the seven Rings of their Body/Shayh. As HhaKuwáhnim spoke of the Heavens and the Earth, they set forth the aúwt/epoch of Núwach/Noah. We are now in the midst of the aúwt of Núwach, for the Head of Yetschaq/Isaac has appeared. When the days of Núwach are fulfilled and become full, then we enter into a new aúwt/epoch and commence the days of Yetschaq/Isaac; when the days of one moon are fulfilled, we enter into a new cycle of measurement and unfoldment/revelation. The months are in the order of the days of HhaKuwáhnim: first is Beniyman, from which comes the Heavens and their spaces/the earth. This is the first day but the ninth month as all things are given from the hands of HhaKuwáhnim. When one is given from ten, there are nine, the sum reductive value of 3501/9 of the Numbers of HhaKuwáhnim. During the course of the month of Beniyman, the Seed is being formed, which is the first stage of the heavens and the earth; in the Seed are the Numbers and with them are the spaces/earth for all that is in the Seed. As the seed matures, the next head of the next month appears: RAúwaben, for upon the ripened seed an Eye appears. The Eye is the Head of RAúwaben; the opening of the EYE forms 7 Rings which forms the body in which the Light of the Seed fills; the opening of the Rings is the formation of the Mishkan, and the Body in which is formed is the House of YæHúwaH, a house for all attributes within the Seed; the Light that fills the Seed is called the Shayh/Lamb of YæHúwaH, for it is the emanation of the thoughts that are contained within the Body of Dan; the Life expands within the Body of the Rings as the open from the sides of the Seed. Into these Rings the Tree of a Name forms and makes itself a house that is continually transforming. Upon the fullness of Beniyman—the full moon at the end of the month of Dan, RAúwaben/The Eye appears as the head of the 10th moon, which offers its body of Wisdom, being Dan. During the month of Dan, the head of Shamoúnn appears, which are the wings upon the sides of the seed. The wings are the means by which the Seed Name is transported, being carried by the Breath/Wind of the unified that send it forth from the Staff/Lammed of HhaKuwáhnim, even as a seed is sent from the branch of the Tree in which it is composed within a face/fruit. On RashChedash, Shamoúnn offers its body of Ayshshur. During the month of Ayshshur the head of Gad appears, which declares all that the seed has within it, which is the opening of the Seed by Words, as the Seed rises upon the lips. Gad offers is body of Nephethli

months—in which Beniyman rises within the fruit/Abib. The evidence of bearing fruit is seen in the third position, for though earth is positioned for the Names in day one, the earth, being the Body of the Names, does not appear until day three. The works within a year are counted according to their pairs of Names as they are set/laid together according to their Numbers—whereby Yahúdah is set for Apærrim. All months begin with the union of two heads, whereby no work is performed in isolation to any other. When the body of a month is offered, the blood begins to flow from the side of the moon. With the flowing of the Head of Light, a new month commences unto a forming a new moon that appears in its fullness, whereby all that is within it has ripened to be offered. From the heads are the sacrifices of the moons [Chamesh HhaPekudim/Numbers 28:11-14]. For without a body of perfection/wholeness/fullness, where are the offerings that are to be made? From Beniyman—the ninth of the house, the courses are determined by those of HhaKuwáhnim/3501/9. From all that is given through Beniyman/9—the Head of the Harvest, there is 8, then 7, then 6, then 5, then 4, then 3, then 2, then 1, and then 0:0; from which all states are formed in the midst, as in the midst of the months, whereby what is visible comes from the nothing, even as the Head of the Moon every month comes from the invisible and indivisible Unity of those coming mouth to mouth in total agreement and perfection. Following the harvest, comes the scales to judge the results. This is the month of Dan, the tenth, and with Dan are the Houses of Ayshshur and Nephethli, the twelfth, in which are the patterns of the mishkan. Hence, it is in Nephethli that the Tabernacle is set up, for in Nephethli is the pattern. The months 10, 11, 12, written as 101112, are the months of mystery, being of the north, for in them are the upper minds of consciousness from whence all other Numbers and their Words come. From 10 comes Chækúwmah and all of the deeds of the Hand—the Sayings of Unity and the works, which are composed in the commandments. From the Ten are the Numbers 1 - 10. Their extensions are unto 10 times, or unto the 10th empowerment, for one may extend their foundation unto their Origin in Understanding, from which they have come, whereby they may bring forth the power of the Hand in their midst and set themselves free from all states that they have come to sojourn. When the hand of Wisdom touches the Hand of Understanding, the staff of maShayh is placed into the hand of Aharúwan. This is the Hand of Salvation that stretches out beyond every state or land, even as the hand can reach higher than your head or lower than your foundation and wider than your dwelling of rags in which you have clothed yourself, oh, fool. The values of the ones (1-10) are the foundation of all things, for in Wisdom are all things laid. With 11 comes Bayinah and the twos, whereby all things are extended into a Tree to bear the revelations of all that has been laid within the foundation of the ages. Only by the ratios of the pairs of perfection can one draw out the resources of their Names from end to end. In Bayinah is Understanding, and with Understanding and Wisdom, all things are made that are to be made, and nothing is made without them, for without them all things will fall apart and go asunder, but with them, what is made, continues without end. Herein do we make the distinction between what is made in the world of mortals and in the worlds of HhaKuwáhnim, for the later does not perish, for it is according to their Words, but not so with the world of mortality, for it will come to an end and be remembered no more, for in the mortal, the Numbers are not perfect in Wisdom, and being not founded upon the Rock of Wisdom and Understanding, they shall fall asunder. When one comprehends the perfection of the foundation, they shall tremble with the fear of YæHúwaH, and become shaken from sand in which they have built their house. From 12 comes Dagot/9:9/Knowledge wherein are the threes, through which one may count by groups of threes. In 12 is 30, for if there is one, then all of the sum of the ones (1+2=3) may be extended by 10: 3x10, from whence comes the Hand of Wisdom, whereby it has the 10th power of ones in its midst. The ones are from the 1 in the 12. The twos are from the 2 in the 12, and the threes are the sum of all that is in the 12, from which comes

all higher Numbers of consciousness, even unto 900, in which is the platform of Enlightenment that rises upon Chækúwmah and Bayinah, being the square of 30. In that all comes from the 12 within the consciousness of HhaKuwáhnim, the worlds turn from twelve to 1, revolving counter clockwise. In the course of twelve moons, in the month of Yishshakkar, the head of Beniyman appears to bring forth a new state in which the inhabitants are liberated unto the lands to which they have been foreordained by the Mouths of HhaKuwáhnim, who spoke them into being by their Numbers and appointed their lands according to the Numbers of their Names, whereby the heavens and the earth are united as one. All has been spoken by the Mouths of HhaKuwáhnim for their own pleasure. For further information regarding the Tribes and their offerings, read BHM: The Mishkan. Values, 813/∧∧XX: the sign of completion/ renewal in activities and processes. See **offering**/∧∧O; **head**/W∧∧; **month**/W∧∧.

7225 **first, first fruits** (*reshiyt*, רשית) X∧W∧∧

beginning, start; foremost expression; principal part; chief concepts of the mind; inception: the mind/∧ of fire/W∧ initiating/∧ wholeness/X, adding the letter Bæyit/∧ — X∧W∧∧∧, forms the first word of the Túwrah/Torah comprised of six letters, corresponding to the unfoldment of the six days of creation; *lit.*, the knowledgeable elevation/∧ of the principles/∧ of wisdom/W to activate and give significance, values/∧ to all things/X. Values, 911/∧∧∧XX: sign of compound renewal in domains emanating principle. See **firstborn**/∧Y∧∧.

7227-30 **much, many** (*rav*, רב) ∧∧∧

mind development, thoughts increasing, numerous, enough; abundance, plenty; a multitude; *lit.*, the fortune/∧ of the house/∧; also: a master, chief; a rabbi/teacher, who brings a *Rayish Bæyit*— a mind/∧ focused upon the unity of all/∧: a masterful mind pertaining to fullness/meShiæch. Values, 202/∧∧∧: mind of multiplication.

7235-37 **Rabbah, Rabbath; multiply** (*ravah*, רבה) ∧∧∧

to increase, grow; to be large, great, numerous, plenteous; much; *lit.*, a mind/∧ expanding/unfolding/∧ the light/∧. Values, 207/I∧: mind of completion.

great is he/cultivating is the Breath, Rav Hhúwa, (רבהוּא) ∧Y∧∧∧

knowledge of unity illuminates the uniting of all concepts into one. Values, 34/∧∧: 214/∧∧∧:

7243-44 **mating; raining; quarter, fourth** (*re'vee-ee*, רביעי) ∧O∧∧∧

to cause seed to branch forth/become extended in producing fruit: thus, used for both rain and copulation; rainy season, rainfall; intercourse; to be inseminated, impregnated; to be four dimensional: a source extended into three dimensions; from O∧∧∧, meaning “square, quadrant”; *lit.*, to instigate/∧ conscious/∧ activity/∧ for receptivity/O and sharing/∧; also: a couch; lying down; meditation; great (extended) grandchild. Values, 292/∧∧∧: mind transforming form. See **four**/O∧∧∧.

7259 **Rebecca, Reveqah** (רבקה) ∧∧∧∧

to team up, as a pair of oxen; loops of a rope— joined thoughts— conveyed by bracelets in the narrative; to fasten, tie firmly; to secure the mission/assignment to the mind; a link between the stellar and the earthly fields of being, where *adim*/∧∧∧ receive assignment and mission; *lit.*, a mind/∧ form/∧ distinguishing/∧ emanations/∧; as patriarchal wife: a spiritual gift of mind to bring forth the fruit/offspring of Yetschaq/Isaac/∧∧∧∧/joy/laughter, facilitating all that pertains to one’s mission/assignment of mind: the gift of Reveqah is provided at one’s pre-embodiment form to congeal all concepts of light into a mind field that will unfold through Yaoquv/∧∧∧∧/Jacob: the Yetschaq/joy of Avrehhem/∧∧∧∧∧∧/living by principles is Reveqah/teamed up/yoked to bring forth Yaoquv/the head of light energies; the function/∧ of this gift/∧ is illustrated by Reveqah’s drawing out the waters for the ten/∧ camels/∧∧∧, which represent complete transportations and storage processes/∧ belonging to the mind for its fulfillment of mission; the distinguishing role of Reveqah leads to the

body. *The tongue is to be welded by Fire, that is, shaped by the Fire in order to speak the Words of Fire*; *lit., mind with an assignment*; the Governing force/4 which contains/ᐱ purpose and assignment/ᐱ: one's origin and identity are encapsulated in one's assignment; *the pulsating Light frequencies in union with all activities*; the vehicle of life within forms: the animator, expressed by the body in signification of its role to carry/bear the life force within the tabernacle; the intelligence of Unity concerning all services and operations of life: *the Ræuch of humanity* which truly unites/ᐱ (in contradistinction to the flesh, which divides/distinguishes the parts of man, one from another, and which is capable of preference for one part above the whole); a kiss is the means to intertwine breaths; the inward guide of all forms of life; *lit., the ruling power/4 administering mercy and justice/ᐱ*; the interior Life capable of seeing beyond; *lit., the mind/4 yoked/ᐱ to the perspectives/ᐱ of enlightenment/ᐱ*; the means of both ascent and decent; *the freedom of Breath is the liberty from Metsryim* through which the members arise out of Egypt, whereby *Breath resides above the body* in the cavity of the nasal passages/lungs directly beneath the brain which serves as the cap or storage of one's thoughts; Breath is invisible but makes all things visible, from whence comes light—crystal patterns of light; Breath is at liberty above manifestations of form and yet abides within forms whereby all of Wisdom is read and thereby known; “the power of the air” is within the thoughts that are regulating the world to be an exterior nature of self-projection; what the children of men make and what are made of HhaALhhim are not always the same; Babylon is not made of demons, nor of the Rings, but by the offspring of Adim which uses bricks, as those enslaved in Metsryim; bricks are a formative state that build an outer world, verses making the mishkan with treads woven daily into a Body that exist solely for the purpose to carry the ever emerging Illumination. Bricks are made at a plateau of awareness that pertains to gate of becoming. The Consciousness within Breath seeks to enter into Unions whereby all of Wisdom is revealed, for no Breath lives unto itself, nor can Breath read itself entirely without the Faces of another: a counterpart is required. The necessity of intertwining Breaths is according to the Nature of Wisdom and the Order of the ALhhim that collectively abide within the heart/interior space of YæHúwaH. Without the intertwining of Breaths we remain extended and consciously lost/apart from the Core; also: wind, air, to smell, scent—both as means of perception and for pleasure/delight; distance, space, interval; relief, spaciousness; to be wide; profit, gain; the bearing of interest; *Ræuch* is the Nature of HhaSham which sustains all and is in all as the Nature of Wisdom/Queen Chækúwmah; the *spittle* on the eyes of the blind is water impregnated with Breath or the designation of Name/Fire Vapor/spittle/ᐱᐱ whereby eyes are restored by activations of Shayin Oyin in the SeedName; birthed of HhaNeúwn, **The twelve spirits of a Name** are those born in the Body of ALhhim/The Rings whereby they are of the same Ræuch and have within the Ræuch of sides: namely the Ræuch of Yahúdah, *The Spirit of Numbers/Praise*; of Yishshakkar, *The Spirit of Consciousness*; of Zebúwan, *The Spirit of the Lands/Dwellings*; of RAúwaben, *The Spirit of Revelation of Wisdom*; of Shamoúnn, *The Spirit of Understanding/Joy*; of Gad, *The Spirit of the Oracles/Discourses*; of Apærrim, *The Spirit of Blessing*; of Maneshayh, *The Spirit of Transitions/Transportation*; of Beniyman, *The Spirit of Life*; of Dan, *The Spirit of Judgment*; of Ayshshur, *The Spirit of Encouragement/Affirmation*; of Nephethli, *The Spirit of Sweetness/Agreement/Mutuality*; as there are 12 divisions of soul, likewise of Spirit [Hebrews 4:12]; when the unified sides of Consciousness of HhaKuwáhnim open, the Breath escapes as a vapor that goes forth from a sealed bottle, but returns as a bird to its nest, whereby a bird makes a nest in circles of Rings. *What is Breath?* Ræuch is a Vapor in which the Mind/Thought/4 is united/ᐱ to the sides/Chayit of the Neúwn/ᐱ, bearing the consciousness of its Numbers, capable of descending and ascending for exploration and full unveiling of the Name by which it is called/read; the Values of Ræuch are 214; 2(6+8=14), rendered as the double Neúwn;

Rayish—Oyin (רישעין) ףלױװל

The House of the ALhhim that gives birth to Yishshakkar/Issachar; the tribes are born of the Native/Virgin Mind of AL and are not of this age/world [Yahuchannan/John 1:13], for by them being born, as those which are born in Metsryim, this world is overthrown [SYM/Ex 1:15-22]; The Rayish-Oyin is the house of the Shepherds from which the term, *roah*/אױ is birthed; Rachel is a shepherdess, depicting the Oyin consciousness that gives birth to the western and northern camps; Rachel, with the handmaiden, Bilhah, are virgins of the Tæyth heart that arise unto the Oyin, residing within the Courts of Bayinah; whereas Leah and Zilpah belong to the Courts of Chækúwmah and give birth to those in the east and the south; The Rayish reveals the Oyin as the head/Rayish of the plant reveals the fruit/grape/Oyin; within the Oyin/16/7 is the wine/ױלל/7(14+1+1=16/ױ), as the Zayin/I runs within the Oyin/ױ whereby the Body of Light— the 5 + 5 is formed from the Rayish Mind of Light; from the Mind of Knowledge, depicted as the kuwahnim/priests of ALozAR, and as Yaoquv/Jacob, third position of the Patriarchs, in which the Seed rises, the fruit/offspring of Light are born of the native/virgin Mind of AuR, and therefore are not leavened, nor do they perishes, for they abide within an imperishable dwelling. Values, 3:3 Rayish - 7:7 Oyin.

⁷³⁹²⁻⁹⁵ **Rechab; ride, chariot** (*rakav*, רכב) רױװ

to transport, mount; to ride upon an ass (SMB/Gen. 4:20; Zech 9:9); the shape of the buttocks as a dish in which one rides through the skies/stars; shape of the quadrants of the moon which moves in the skies according to the words being spoken in Light; the chariot of YishARAL/לללל (II Kings 2:12); an upper millstone—a grinding chariot wheel; also: to graft a branch—a means to mount one life form upon another; root of רױװל/merkavah/chariot; *lit.*, mastery/ל of the extensions/ױ of form/ר; means to transpose from one position to another; thoughts are transposed into a form; a carnal mind transposes thoughts into flesh; the central position ױ conveys the ability to assimilate and transpose into another form. Values, 33/ל: direction/guidance of communications; 222/רױל:

Ramah (*remah*, רמה) רמל

hurled/sent from above; *lit.*, knowledge/ל flowing/ר with light/ר; house of ShmúwAL which signifies knowledge of the spiritual Túwrah/Torah (I ShmúwAL 7:17). Values, 38/ל: guidance to ascend

⁷⁴²⁰ **spear** (*romach*, רמח) רמל

a weapon that one acquires by the knowledge that comes out of or extracted from spiritual works. Values, 41/ל: 248/רמל:

⁷⁴¹⁶⁻¹⁶ **pomegranate** (*rimmone*, רמון) רמל

a “mind” filled/ל with life giving/ר seeds yields productivity/ר; the mind/head/ל that is anointed (like a bowl seed/fruits)/ר unto all potential/ר designed in blue and purple only for the priest garments, as it refers to the roles of teaching and administration; pertaining to the productivity of thoughts; the organization of concepts of a thought as they are grouped in the mind being illustrated by the pomegranate; via the organization of thoughts the mind is able to carry out living concepts; conveys productivity to the furthest extent. Values, 47/ל: waters of life eternal; 290/ל: thoughts organized.

⁷⁴³⁰⁻³¹ **teeming, creeping things** (*remes*, רמש) רמל

to creep, move lightly; to touch gently; to glide swiftly, as a rapids; animals that so move; *lit.*, an intellectual/ל flowing/ר of fire/W; depicts the role of the Lauwi/Levites/לל to provide movement. Values, 540/רל: the continuum of delineated multitudes. See *swarm*/לל.

⁷⁴⁴³ **ostrich** (*renanim*, רננים) רנל (renneeh, רננה) רנל

Eyov/Job 39:13-18, piercing cries—a voice of the law which pierces, as the voice of the priest—one able to distinguish between clean and unclean; deposits seed-eggs on earth illustrating the

the world; 3) lust of the pride of life: to let loose of soul, to engage in a futility—to willingly accept a lower state of thought or engage into a foreign deed that is not associated with the Rings of ALhhim, going apart from wise counsel, testing the angels—messages of Knowledge accumulated—to keep one from falling upon engaging into deeds or expressions not in alignment with the Rings of ALhhim, such are those who rise upon the pinnacle of the temple to elevate themselves above the very Rings that uphold them, whereby they are caught into a web of their own arrogance above ALhhim, as the Adim partake of fruit apart from the Tree of Life; to be of one mind, one heart, and one soul is prerequisite to hear the Voice upon Har Sinai to enter into the Neúwn Mind and come to Mount Hebrun of associated thoughts. Values, 36/ΥϚ: guidance to unity; 270/04: intellect encircling Light—with or without understanding; the reduction number is 9 conveying consciousness; the word of the Rayish-Oyin Ring, whose Number is of Yishshakkar in HhaKuWáhnim: 730/10 unified consciousness.

⁷⁴⁵⁶⁻⁵⁸ **hunger, greed (raw-av, רעב) 904**

famine, scarcity; deprivation; to want, yearn after, greatly desire; *lit.*, thought/4 of an empty/0 house/9. Values, 272/904: mind conscious of development. See **evening/surety/940**; **beyond/490**; compare **Heber/494**.

⁷⁴⁶²⁻⁶⁵ **shepherd, royim, roeh (רעה) 304**

to lead, guide, tend; to graze, pasture; to be a friend, companion, mate; mind of insight or confusion; also: wicked, evil, trouble; *lit.*, mind/4 that is conscious or unconscious/0 of the light/illumination/3: he who is conscious of illumination leads others; he who is unconscious troubles them. Values, 275/304: master understanding illumination 7:7, parameters equal inner Oyin.

⁷⁴⁶⁷ **Raguel, Reuel (Reuale, רעואל) 4204**

friend/204 of AL/4; *lit.*, a mind/4 conscious/0 of the outpouring/Υ of concepts/4 of order/Ϛ. Values, 307/IW: wisdom in goals. See **Jeter/4X4**; **Jethro/Υ4X4**; **Hobab/994**.

⁷⁴⁸³⁻⁸⁴ **Raamah (Ramah, רעמה) 3204**

to thunder, roar, flash with lightening; to cause to explode; to unfurl one's strength; to let loose, give reign to one's energies; to be enraged, furious; also: mane of a horse, crest of a bird; to unfurl, as a mane flying during the chase; *lit.*, the mind's/4 understanding/0 pouring forth/3 in streams of light/3; the ability to grow/generate hair, an unfurling of inner strength; a son/formulation of Cush/*ability to rotate*. Values, 315/34W: fire releasing light. See **Cush/WY2**.

Raamses, Romsas, Rameses (רעמסס) 33204

a storehouse of mind to comprehend the structure and dimensions to enter into the Oyin; out of the Rayin-Oyin Consciousness/04 of Yuwsphah/33; the double Semek signals both the structure and dimension of Breath via which one is carried forward upon a horse/33 [SYM/Ex 1:11]; from Raamses YishARAL departs out of Metsryim, being carried upon the ascending thoughts of Breath; *lit.*, the mind/4 understands/0 arise/3 structure/3 and dimensional constructs/3; Values, 79/00: understanding council; 4:4.

⁷⁴⁹³⁻⁹⁴ **quake, shake (Ra-ash, רעש) W04**

earthquake, noise, tumult, to be shaken, tremble; conveys means to move the heavens/Names and the earth; *lit.*, Knowledge/4 swirling/0 out of the Fire—from the Houses of Wisdom/W; the branches vibrating via comprehending the base of Wisdom; the roar of Wisdom shaking the branches to release the seeds/Principles of Thoughts/Knowledge. Values, 57/Iγ: releases of the Word. See **rod/staff/022**.

Rephaim; healings/completions (רפאים) 3474; Rapha; cure (רפא) 474

to remedy/restore unto a state or level of performance; to heal a withered hand is to engage in the

deeds of ALhhim; to heal the lame is to enable one to walk in the fullness of their Names; to come to full stature, to connect Understanding and Wisdom and vice-a-versa; to mend by invigorating Principles, making great—therefore a State of Onaq/Anak; the Lands of Gad/speech, *lit.*, the nobility of mind/4 expressing/7 Principles of Light/4 to attain/7 wellness/fullness/7; the mind heals to complete principles related to each of the faculties to restore it and to engage proper use. also: to weaken—to lessen an offensive condition/characteristic; *ref.* to Hades/LY4W—place of ghosts, phantoms, the dead, spirits of the dead, whispers of voices, also refers to giants/being tall, having height which conveys health and vitality [MT/Deut. 2:11]: healing occurs when the Principle of Light becomes paramount due to decreased emphasis on outward forms, in which case factors of illness weaken and perish in the earth/Hades; the Letter Lammed in the Oyin Body. Values, 281/474: mind expressing principles; 331/4CW: wisdom orders according to principles. See **spread**/Δ74.

⁷⁵⁰⁸ **Rephidim** (רפידים; רפידים) מΔ74; מ7Δ74; **to spread** (*raphad*, רפר) Δ74 to widen; to refresh, sustain; *lit.*, the knowledge/4 expressed in the Faces/7 grants/7 access/Δ to receive/7 of the waters of life/7: through revelation/4 of the Faces of the Presence/7 one receives/7 access/Δ to the Living Waters/7—to the Fountain of Youth, the stream that comes down from the Sanctuary; via Knowledge the soul acquires access/insight to attain/receive the abundant Life; The Rephidim thought is a strategic place in the progressions coming out of Metsryim unto Sinai. Before we can comprehend the words of Sinai, we must abide in the Rephidim—to be spread out and to be supported with ballusters, which is between Alush and Sinai [Chamesh haPekudim/Numbers 33:14]. Alush pertains to the abiding within the United Orders of the South/Wisdom. From the root word, Nalush/WYCY, meaning to knead or to be kneaded together, the State of Alush conveys the work of a one which makes bread, who combines thoughts into loaves for the tribes. The kneading referred to is the making of unleavened bread. For as one prepares the bread/thoughts of humility, all that is exalted will be brought unto humility. This is the Rephidim State amidst Alush and Sinai, for until our hearts are spread open to partake of the anointed unleavened bread, we cannot ascend into the mount to hear the Túwrahh/Torah. Thus the Túwrahh/Torah states, that in Rephidim there was no water, an indication that the bread kneaded in Alush would not become leavened, but also, the people were prepared to receive the words but had not yet come to unfold and meditate upon the unleavened state of the word base of Being. Values, 284/Δ74: the intellectual expression of insight; 334/ΔCW: utilization of the role of insight; 344/Δ7W: utilization of the flow of insight; 1:1; *pl* 4:4. See **cure**/474.

⁷⁵⁰⁸ **to wish, will** (*ratsah*, רצה) א74 to want, be willing; to be pleased, satisfied, delighted with; to desire, favor, love; to pardon; to atone, repay, compensate, requite; to appease, placate, give satisfaction; *lit.*, intellect/4 making use of the energies/7 derived from illumination/7. an individual’s accomplishment unto life. Values, 295/74: a mind transformed by Light. See **will**/774.

⁷⁵²² **will, good will** (*ratson*, רצון; רצון) א74; א74 a wish, desire; voluntary; acceptance, favor, grace; *lit.*, a mind/4 transformed/7 by bonding/7 with the Son of Neúwn/7. knowledge yields success unto the potential/purpose. Values, 346/77W: wisdom drawn from bonds; 340/7W: wisdom mirrored. See **will**/ **wish**/74.

to murder, slay, crush (*ratsach*, רצח) א74 to diminish the Intelligence, deprive of freedom of expressions and right of Breath, to stifle the works/deeds of another; to break, bruise; *lit.*, mind state/4 to triumph/7 over another’s ascension/7; any form of exalting oneself due to the neglect of honoring the origin of momentum (father) and

development/extension (mother) within another; being dis-unified with one's origin/father and development/mother and hence to crush one's own progress, or to crush another in spirit or in their assemble thoughts to yield a body, doing harm/injury to another for the sake of one's lust, or by abuse/insult of the tongue; "You will not murder, nor be murdered" is a statement of verification by coming to know the glory of the togetherness/harmony or the origin of a spirit and the body which houses its Numbers that one endures/does not perish through their engagements with the Letters, for if one does not see the internal Numbers, they kill by their Letters as they covet the house/body/Letters of another. See to kill/𐤀𐤏𐤁.

⁷⁵³⁵ **except, raq' (רק)** 𐤓𐤁

far, as far as, as of yet, *i.e.* Sheluwme had only made offerings in the heights, to elevate the Seed, initial exercises devoted to ascending the Seed in Gibeon of Baniymin (ALphah Melakim/I Kngs 3:3), as a commencement unto the Mountain; mind/4 consecration/𐤓. Values, 300/W: flame to attain/consume, set direction.

expansive, raqqiyo' (רקיע) 𐤐𐤓𐤁

firmament, space of mind, means to establish all of understanding, ability to lengthen; space reserved for all Names; *lit.*, the mind's/4 dominion/𐤓 is achieved/attained/𐤓 through consciousness/O. Values, 420/𐤓X: perpetual productivity. See Spirit/𐤓𐤓𐤁.

⁷⁵⁵⁰ **wafers (reqiqay, ריקיקי)** 𐤓𐤁𐤓𐤁

thin cakes made in the shape of the round cap worn on the head of the priest and anointed with olive oil after being baked in an oven, to symbolize the anointing of the mind that occurs after study; *lit.*, head/4 covering/𐤓 that activates/𐤓 priestly/𐤓 actions/𐤓. Values, 420/𐤓X: perpetual productivity.

⁷⁵⁵⁴⁻⁵⁵ construct form **beaten (rikoo-aye, ריקעי)** 𐤓𐤐𐤓𐤁; **ceiling (rokah, rikoo-ah, ריקע)** 𐤐𐤓𐤁

to create a foundation, background; to tread on, stamp, stretch, flatten, beat; *lit.*, the mind/4 provides a dome/covering/𐤓 for understanding/O via action/𐤓; *ref.* to the firepans/𐤓𐤓𐤓: to the nervous system's transmitters/gatherers—as the discs between the vertebrae. Values, 370/Ow: to utilize an understanding; 380/W: to utilize an expression. See **plates/𐤓𐤓𐤓**; **beaten plates/𐤓𐤓𐤓** 𐤓𐤐𐤓𐤁.

^{7554-55; 6341} **beaten plates (rikoo-aye pacheem, ריקעי פחים)** 𐤓𐤓𐤓 𐤓𐤐𐤓𐤁

ref. to the discs between the vertebrae; also translated as "treading upon snares/obstacles/stumbling blocks"; *lit.*, the mind/4 creates a dome/covering/𐤓 for understanding/O by providing/𐤓 containers/expressions/𐤓 that serve/𐤓 the activities/𐤓 of embodiment/𐤓. Values, 518/𐤓𐤓X: the measured domain of actions and labors/services. See **ceiling/𐤐𐤓𐤁**; **plates/𐤓𐤓𐤓**.

³⁴²³⁻²⁵ **possess (re-shoot, רשות)** 𐤓𐤓𐤓

to exercise authority, control; regulate; to have freedom of action; *lit.*, the authority/4 of wisdom/W embracing/𐤓 totality/X; also: domain, territory, property; to fully inhabit the promised-land state of the tabernacle and to operate therein with authority, being able to lay it down and to raise it up again—to go beyond the limitations of the natural man. Principles of regulating each part of man: Aharúwan/mind overseer—be the humble servant to all; RAuwaben/eyes—process signs of light; Shamounn/ears—listen for vibrations of wholeness; Gad/mouth—bless and illuminate with words from the heart; Yahudah/kidneys/liver—discern values; Yishshakkar/glans of stimuli—initiate labors/works and stabilize; Zebúwlan/intestines—joyfully consume and distribute as each has need; Apærrim/penile glan—unify, whiten, and fill all branches of life; Maneshayh/testes—develop new ideas and move forward into new states; BeNiyman/gamete—administer/occupy new states; Dan/lungs—focus on maintaining and perpetual renewal; Ayshshur/stomach—proclaim understandings as the inner shofar; Nephethli/heart—store treasures and guard against decay. The priest are

descent into hell quickened an understanding. As the Consciousness rises within us, depicted in the parables of Yahushúo making the ascent upon the stavos—the Lammed of the Aúvim/Fathers, the Consciousness does not forsake the members within oneself through which the Consciousness makes the ascent. i.e. The means of the Consciousness rising is through the unified parts of our inner assembly comprised of the houses of judgment, origin, meditation, Numbers, the dwelling states of vision, hearing, speaking, blessing, transitions, formulating composite thoughts, and the unity of all parts as one—HhaLaúwi; as one arises, one also descends into the grave of embodiment/hell—making connections with all parts—to lift up all that come into the world—those in captivity in our bodies/lands, whereby the Consciousness of our Names takes those captive who have been captive to another master; elevating all members from the grave with their ascent, even those things which are yet to open within us—formulating concepts of our SeedNames which have been gifted to us from the most high's Consortium; the ascending Consciousness amongst all inhabitants is now at work in the world unto its freedom and transformations. Values, 337/ICW: Wisdom ordering fulfillment; 4:4.

⁷⁶⁰² **aspire, yearn (saw-aph, שָׁאָף) 𐤀𐤍𐤏𐤃**

to strive, suck, inhale; *ref.* to the sun, which draws out moisture from the earth; *lit.*, sun/wisdom/W initiating/expanding/𐤃 expression/𐤃; also: to crush, trample, oppress; *lit.*, to decimate/W the concepts/𐤃 expressed/𐤃. Values, 381/47W: the fires of the spirit partaking of principle.

⁷⁶⁰³⁻⁰⁷ **swell, leaven (shaar, שָׂאָר), kinsman (se-air, שֶׁאִיר) 𐤀𐤍𐤏𐤃**

a relative, blood relation; a remnant; remainder, survivor; *lit.*, the Fire/W of a concept/𐤃 held in thought/4 whereby it is retained and never lost; Fire/Wisdom conceived in the mind [TK/Lev 21:2], a the term for a remnant, for what remains alive is an ability of revitalization of thought—belonging to a relative or one of kin relationship; the rings, in which is a swelling of flesh, is a reminder of the Rings of HhaALhhim from which all is derived; only the remnant of the Rings—what belongs to HhaALhhim shall return, for the flesh of mortals is not created by HhaALhhim, and hence it does not return unto the Rings of Light into the Body of the Shayh/Lamb; also: flesh meat, food, sustenance; to leaven, make into leaven—an expansion/increase of thought to change form; an agent/measure causing change/expansion; dough left to rise; *lit.*, an internal combustion/W to expand/𐤃 thought/4; to create a form according to the level and nature of a thought: the fire activity/heat within the sown grains of truth bring forth the mature thoughts unto full revelation, wherein we become expressed fully according to the power of the Ræuch; Breath enables the inner camps to arise to bring forth the hidden remnant of YishARAL/𐤃 4W𐤃 from amongst the nations to arise into the ten unleavened lands as the mature Faces of YæHúwaH [Matt 13:33]; present in the body is the leaven of the flesh, which elevates itself above the Breath, but which endures not, nor can it be sustained; “leavenings” of the same design, flesh, substance; also: to be at rest in the sense of arising to a task with continuance. Values, 42/97: vapors formulate; conductivity of bonds.

agate, brown/tan stone, shavu (שָׁבוּ) 𐤀𐤍𐤏𐤃

stone of Maneshayh, often appearing as brown skins with corresponding white fields; *lit.*, Wisdom/W develops/furnishes a house/9 to be a vessel/𐤃, containing all things which unify with one another. Values, 308/9W: fire of ascensions.

⁷⁶²⁰ **Shavuot, weeks, shebúwo (שִׁבּוּעוֹת) 𐤀𐤍𐤏𐤃, shebuówt (שְׁבוּעוֹת) 𐤀𐤍𐤏𐤃**

inscribed in the Túwrah/Torah as *following the ShevboShevbúwt/seven sabbaths/𐤀𐤍𐤏𐤃* initiated by the wave sheaf, *lit.*, a fulfillment/O9W of *Shevbúwt/sabbaths/𐤀𐤍𐤏𐤃*; as the wave sheaf follows the sabbath of ChagHhaMatstsúwat/Feast of Unleavened Bread, likewise the day of *Shebuówt* follows the seven counted/numbered sabbaths, for when anything is numbered, the interior

7637 **seventh** (*she'vee-ee*, שבועי) 7637

satisfaction; to fill, gratify, satiate; the state of contentment; from the root/09W; *lit.*, Wisdom/W expands/9 each action/7 of understanding/0 fulfilled/7. Values, 392/9W: wisdom's transformation of consciousness. See **seven**/09W; **seventy**/7637.

7646-52 **sevens** X079W, **Sheba**; **satisfied**; **to swear**; **seven**, *shevbo* (שבט) 09W

*the seventh power is the means to open and speak a Seed; sevens: the values of seven extended by all within itself to be 7x7=49; all things are formed in the walls of the Gammal by the seventh power and then fully extended by the tenth power; by the 7th power one of ALhhim speaks into the Ring of the Gammal for all things to be manifested; to take an oath based on complete understanding to be given; a giving of one's word: hence, the Word; seven, sevenfold; to be satisfied, sated, complete, perfect, content, replete; to be filled; to quench thirst; to have in abundance; to confirm by an oath: a complete statement both confirms and satisfies; fiery bond of consciousness through statements; lit., Wisdom/W is joined/9 with Understanding/0; note: the value of seven/I depicts a goal, aim, target, a complete statement, the Word; the strength of a house is understanding; a development/manifestation/9 occurs by Wisdom/Fire/W which culminates in Understanding/0; the seven fold Ræuch causes developments into understanding (light activities that occurs weekly); pertaining to the seven bullock of Sukut: to have in abundance the messages of the Words, to be satisfied fully with a cycle of complete illumination; a Name is sworn unto another Name as it is spoken to belong to or welded to another Name, as strands of thought joined in the Mind of YæHúwaH, no thought is left unto itself, but all thoughts are intertwined as a network that cannot be broken; the uniting of Names is in accordance with the Perfect Unity of Chækúwmah and Bayinah within the Name of YæHúwaH, and according to the Unified Name we breathe—exhale and inhale; the other Name is your other side, and apart from it you would not be, for no Name is called nor is brought forth as an independent thought. If there is a Name, then it has a pair via which it flourishes and is interwoven as a two-ply of body and three-ply cord with mind in the House of YæHúwaH as weavings of the woof upon the warp of the four sided Faces of the Queens; Chækúwmah and Bayinah provide the warp/framework; the Names within the court of the offerings comprise the woof that is strung within the warp—the wood of the offerings; two ply indicates your joined Names are of Wisdom and Understanding, through being two ply you become a three ply cord as your Names continue in the expansion of Light unto the Mind of Aharúwan; every Name is a two ply, having two sides of the N and S; those which are fruitful in Knowledge have three cords; the interweaving of Names is of two ply and three ply depending upon the becomings of their Names; as Light enters into that which it has appointed to lodge, the streams turn again from the receiver to their Source to join together as One. This process of the Light extending, being warmed and processed within, causes the faces of the receiver to turn to the Faces of their Origins which is called **the Neúwn Path**. There are seven steps outward and seven steps inward through which you walk in the Consciousness of the Neúwn/14. Seven Rays of Aharúwan regulate the forms of the Visible Creations, which are called Masters of the Universe. The forms are made by them; and hence, all forms are subject to them. As your forms are in agreement with the Seven Rays they contain the Joys of their Radiances without disturbances in mind, soul or body. The phrase “seven seven” denotes that which is clean/whitened/activated in the Rock as seven seven of the pure animals/animations of Lives in the tevah/ark of Núwach/Noah. The process of receiving and then emanating the likeness of the Fathers is the path of purification and transference from one state to another, from the vain or common, to the distinguished and holy. As you stay in the Path of the Neúwn, your spirit is guided through the waters. Values, 372/9OW: the wisdom and understanding of a devoted house; 7:7 is derived as 0=9W. See **Zayin**/I, 7646; **seventh**/7637; **seventy**/7637.*

ingly, we eat from the new loaves formed by the nervous system of Qahhath. As we come to the *shavbet*, we focus on what we have learned during the six days leading to the sabbath. How do we know we have learned something? We know we have learned when there is the evidence of implementation. When we see ourselves doing what we have come to know, then we are learning. In doing, what we are learning becomes extended like a Seed Concept that unfolds from within its midst. Learning is implementing what we know and occurs in stages, even as a plant grows in stages. We are learning in every level of Mind, in speech, in seeing, in hearing, in weavings, in transitions, etc. as we put into practice what has been taught to us. Growth comes by doing what we can today towards the goal—*hhashavbet/the sabbath*. In doing, we learn more for we occupy more space for thoughts to expand. When you see yourself doing what you have been taught, when you hear yourself speaking according to the 7 fold nature of Gad, etc. then you know with evidence that you are learning and progressing. Thus as one beholds their progress in liberty, they will call the *shavbet* a delight! When you see yourself and hear yourself doing what enslaves you, you know then by the evidence that you are yet captivated by Metsryim; in this state *shavbet* is not entered into. We see our freedom or we see our slavery according to what is in our hands. Every person catches themselves in the ACT! You need not look for the evidence beyond your own hands. As we make the two lambs *oylah* for the *shavbet*, we establish what has transpired during the six days prior. In bringing forth the sum of the two lambs, we create a house in which we move into. The moving into the house is the *shavbet*. Every State of Mind establishes a house to move into. Thus on the *shavbet*, we move into the Ring that has been prepared by what we have learned during the six days; the *shavbet* Ring establishes a foothold into the lands of HhaALhhim; this is the house that we do not go out from on the *shavbet*. We see also that during the *oylah* of each day, the sum of the offering is brought to the altar. The sum of the offering is comprised of the skins, the bones, the muscles, etc that pertain to the house of Lauwi. There is a house that we make in doing every *oylah*; in this house we move and have our being. Each day we move in the construct of LIGHT that is being formulated by our Mind being in the Light. The house of the daily offering is a transformation via which the mind is renewed daily. The *shavbet* offering establishes a house for transition. Thus there is a distinction between the one lamb for the day and the two lambs for the *shavbet*; *lit.*, Wisdom/W composes/internalizes/ᄃ all things/X; to cease from labor; a cessation of the works of self-will; to repose; *lit.*, wisdom/W formulates/ᄃ a totality/continual renewal/X; wisdom/W is manifested/ᄃ in the summation of all things/X. The entering into rest follows the formulations of thoughts and their works, each one enters into the lands of their thoughts via the commandments/orderings of light; sabbath is observed in seven day cycles signifying the perfect/complete acts of light; also: a seat, living area; sitting, idleness; the plants dill and anise; Wisdom's/W house/ᄃ of the progressions/X; shabbath is a delight as you bring forward your members into a sequel period of 7 days; movements on shabbath are from one House to another pertains to your members abiding in the Fire (in the path of the sun) as you make your progressions from side to side. You turn your foot to maintain the directions set before your faces, whereby the joy of your giving is not stifled (Yeshoyahu/Is 58:13-14); as with YishARAL you go out on the 15th day—on the shabbath (SYM/Ex 16:1; YechúwzeqAL/Ezek 46:1). *e.g.* in your House of Maneshayh, during the 8th moon, you bring forward your expansion of Wisdom that occurs in days of the South—through days 15-21 from abiding with Queen Chækuwmah. The totality of your House of Maneshayh is carried upon wings into the arms of Queen Rechel on day 22. In making the House for Queen Rechel on the 22nd by the shabbath offerings, you move your 14 Names of Maneshayh into the western side of Illumination to flourish in the Eyes of Rechel. The joy achieved in the Fire for 7 days elates the heart as you gather the treasures in your bosom to take your journey. Those in the West, serving amongst the Lights of Rechel, see you approaching through the open shabbat gates with your increase whereby you are received into

their midst with shouts of rejoicing! Values, 702/9WX: the measurement of Wisdom's House of 7 Pillars; *shavbet*/X9W—4:4:4 is derived as X=99=4W; *shevbúwt*/X99W—7:7 is derived as X9=99W; *shebetut*/X9X9W—5:5 is derived as X9X=9W.

5381 **to connect, since** (*shagam*, שָׁגַם) מִן־לְו

to dovetail, tongue and groove; to bend; *lit.*, wisdom/W to process/put together/ messages/מִן. Values, 343/99W: wisdom reflected in process. See **attain**/9W9; compare **obtain**/9999.

7698 **calving, young** (*shagar*, שָׁגַר) אֶל־ו

offspring; a flow of ideas; to be fluent, run freely; to dispatch, send, release, consign; the labor of the birth process in all states; *lit.*, the Fire/travail/W that brings forth/lifts up/ the Head/א. Values, 503/99X: a measurement of delineated process.

7699-7701 **breast** (*shad*, שָׁד) אֶל־ו

a source of strength/supply/blessing, teat, nipple, bosom; protuberance; affluence; the nipples indicate functions of nurturing the Rings; sign of radiating the Fire through the gates/אֶל־ו; the dual nature of the breast convey the two centers of administration to weigh all actions by justice (right) and mercy (left) as the seat that covers the heart and lungs, whereby all actions are immediately judged after they occur, such judgment is via the circulatory process of the blood that flows from the heart to the lungs to the muscles and then back to the heart, such corresponds to the O₂/YH being given and then utilized by the organs/muscles; the utilization of the giving turns the blood to wine/purple whereby it is judged or evaluated; according to the action or deed, the evaluation occurs at the breast center. ; *lit.*, Wisdom's/W Door/א; also: conveys a devil, demon, evil spirits are levels of intelligence which forms as one thinks from their heart and then speaks forth—giving their breath/spirit (rings) to contain and create entities in opposition to your true self and Name; a source of cursing; denoting what has been formed from the heart; one overcomes demons, referred to as “the devil and his angels,” meaning the thoughts, words, practices/deeds opposing our transitions and the associated messages/angels that accompany those thoughts, words, and deeds both within us and within others with whom we have been associated. As you come to know your own spirit—distinguishing yourself, you encounter other entities by former associations which you had accepted as part of your identity; and thus, they became detached from you due to your knowing your own pure Spirit of Life through which you perform the deeds of the Túwrah/Torah. *lit.*, a fire/W within the gates to the fields/א, indicating the fire of the brazen altar in the heart; mischievous, energetic; robbery, violence, misfortune. Values, 304/אֶל־ו: wisdom concerning access. See **field**/אֶל־ו; **Almighty**/אֶל־ו אֶל־ו; **Dan**/אֶל־ו.

7704-05 **field** (*shadah*, שָׂדֵה) אֶל־ו

soil, open country, plain; a place of abundance, cultivation; a nurturing center, garment; an avenue of expanse: moistened/watered land designated for the development/growth of each faculty; *lit.*, spirit/W access/doors/א of illumination/expansions/א: conveys an open expanse of knowledge, the land is a place from which to draw/garner/rake/א, even as a breast/אֶל־ו that flows with abundance; in another usage, the אֶל־ו/field connotes the activity of a demon that roams and does not enter into a habitation, one of an obstruction: *e.g.*, havoc, the effect of which is to prevent the earth from being cultivated by stopping up the portals through establishing resistance to the flowing will of Life; a demon does not have access to the power of the Rings to create, nor would they make a dwelling that is composed of the Rings of HhaALhchim, for they are opposed to the order of the Rings; a demon, until they repent, does not accept a body of organization for the Collective to abide in the Cities of HhaALhchim, but will attach themselves to dwell with another's body for that it may use unlawfully the Rings and avert the intentions of the Mind for progressions; a demon is not able to accept a body and maintain it, for it will not accept the Name of YæHúwaH, whereby it will not create a house for YæHúwaH.; demons

parts for Pessæch/Passover/פֶּסַח — Wisdom's/W Lamp/ Illumination/א, pertaining to the formulations of the beginning; the *shayh* of Pessæch is a birthing out of Breath/Ræuch at the first of the year to be sacrificed/released for the development of YishARAL/Israel unto the fullness of YæHúwaH; the shayh is obtained within the secret sides of Shamounn/ÚWah-Bæyit in Yahudah as one comprehends the sides of their Numbers as the Pessæch offering in distinction to the daily offerings — the *kevashim*/כֵּבָשִׁים for the branches of a Name; both terms of lamb pertain to a composite form/ש of light, being the Sheep of joined pastures, gives birth to lambs drawn out of the bosom for the daily offerings; an offering/*kevash* is according to the state of the branches via which the branches grow, being exercised. “Behold the Lamb of AL, which lifts up the divine arrangement” (the spaces of Light). Which is greater, the lamb that *takes away* sin or the lamb that *lifts-up* the divine order? When the divine order is elevated within all people, all transgressions cease. The meek one/lamb/ש presented each morning and evening lifts up the inward divine order via the organization of the branches, as the *oylah* offering lifts up the orderly arranged parts of the internal; the lambs offered are transferred from one form unto another; thus, always alive — as living sacrifices. The lamb/א is the united Lights of the Staff as the Hhúwa is the Light at the feet, and the Shayin is the Light of the crown, whereby the entire dwelling is filled with Light, as a dwelling of ALhhim, ref. to the Ræuch/Fiery Breath in which the fullness of YæHúwaH dwells, the Shayh is the dwelling/temple of YæHúwaH, being a Body of Light, as a Lamp, for all Names abide within the Lights of the Lammed [Chazun/Rev 21:22], the staff of the Shepherd; these are distinguished with 144 ALphæh/Principle [Chazun/Rev 14:1]; the Values of 144000 are composed of the 12 parts of the wood times the 12 parts of the offering times 10, whereby the 144 is transposed from the altar of the heart via the ten stations of an oylah's ascent unto the realm of the Mind to be 144000; the thoughts of 144000 follow the shayh/inner harmony as the people/consciousness follows maShayh/Moses through the wilderness, as the consciousness to the inner harmony of Rings, one follows after the Túwrah/Torah; the code of 144000 may be written as 444, to compose a unified Body in which are the Waters of HhaTsur/The Rock, which flow after the shayh — the fiery emanations of Thought as the Seed of the shayh opens; 144/9 are the Values of Adim/Adam/אדם/144; through offerings of Zebúwan your sides are condensed into a Seed to rise from the sacs of Maneshayh/אֶמֶת — the stones of Understanding and Wisdom contain the coiling of your Words — your Serpent. From these paired stones, your two sides form the body of shayh; your rays of Illumination in the Life in Zebúwan are cast into your multi-coloured fabric of Yúwsphah which bears the man/bread of the shayh — Maneshayh; the Bread of the Shayh — Wisdom's Fiery emanations of Hhúwa — *lit.* is the Fire of Reshun, born through Households and generations of Laúwi according to your origins in Ayshshur; the shayh is the firstborn of your Name through which your heavens and earth are formed and their dominions and principalities; the Lamb of ALhhim is the congruent cohesive sides of Chækúwmah embodied. Out of your Stones, which are the platform for your houses, springs forth the Offspring of your Name, Beniyman — “the coming/appearance of the Son of Man” (manna); in your Seed appears 12 Houses/Bodies which are of the 12 Heads of Yæhh. Within your body of Shayh are 28 ALhhim which house the Lights of Yæhh in your sides. Values, 26/8: the attributes of Sham; 305/א: the Wisdom of Yæhúwah within innumerable gifts; 5:5. Compare **sheep/lamb**/ש; **flock**/צֹאן; see **messiah**/מָשִׁיחַ.

onyx, silver grey streaked stone, shuham (שֹׁהַם) אֶמֶת

the fiery illumination and quickening the waters of the womb/Ayshshur, to blanche, to be spiritually awakened, quickened, the fiery/W heat/warmth/א within the seed stones of Ayshshur/Asher, as streaks of silver conveying the Body of Understanding, the Intelligence of Breath activating all that enters the womb, the two memorial stones upon which the Names and Words of Fire are in-

scribed convey the two sides of the Seed stone as it opens, thus creating two sides of the body [SMB 1:2; MT 4:11], the Lights of Chækúwmah/Wisdom and Bayinah/Understanding must be present for the Names to be read [SYM 28:9-12]; the Names are written amidst the darkness as veins running in the earth; the two stones are inlaid with Names inscribed in the Seed which appear in the womb and are carried upon the shoulders, as the Seed Stone opens, the Names appear whereby the Names of YishARAL are upheld and carried within the body; code for HhaSham, King Yedidyahu/Solomon; oxides; Akkadian: *shamtu* stone having reddish veins. Values 9:9; 39/⊕: order of consciousness, as the pupil of the eye.

⁷⁷²⁵ **convert, return** (*shuv*, שׁוּב) אָשׁוּב

to go/come back to your origins in Yæhh; to revert; to be transformed; to repeat, do again; to turn, repent, restore, refresh; *lit.*, Wisdom/strength/W joined/Υ to consciousness/אָ; conversion/convert: process of recognition of the offspring of man to become ALhhim; to align words and deeds with life/light; to put on immortality is to put on garments of meShiæch which are not corrupted nor corrupts the image of ALhhim; also: to mislead, seduce. Values, 308/אָW: wisdom to arise.

⁷⁷⁴⁸ **Shucham** (*Shucham*, שׁוּחָם) אָשׁוּחָם

equality with all Breath, bend low in reverence, be humble, bend low in acknowledgement whereby to inspect, uncover, dig, go deep, explore depths, an inspection chamber, determine equality for all decisions/judgments without partiality; to recall the Unity Base of Names and judge/plea to be One, to number Atah—the summation whereby you are righteous/aligned with the Breath of YæHúwaH; [Yashoyæhu/Is. 43:26]; *lit.*, Wisdom’s base/W of Unity/Υ ascending and conducting messages from the Fire/אָ; the humble are exalted, and what is exalted shall be humbled. Values, 48/אָ: conductivity through deeds.

⁷⁷⁶⁰⁻⁶² **to put; to assess** (*seem*, שׁוּם) אָשׁוּם; (*sume*, שׁוּם) אָשׁוּם

to place, lay; to plant; to establish, erect; to cause to be, make; to appoint; *lit.*, the fire’s/W activity/אָ unto fullness/אָ; to value, evaluate, appraise; *lit.*, Wisdom’s/W evaluations/Υ unto fullness/אָ: both forms denote the purpose of *Shayin*/W/wisdom unto fullness. Values, 346/אָW: wisdom reflected in unions; 350/אָW: wisdom’s full extension. See **name**/אָW; **place**/אָW.

⁷⁷⁶⁸⁻⁷³ **Shua, Shuah, Shoa; salvation, nobility, 7:7 shaúwo** (שׁוּעַ) אָשׁוּעַ

Queen Mother from whom all are born from the sides of Yæhh; noble person, patrician, rich magnate; *lit.*, fire/W perfectly unites/Υ with a form/O; also: to cry out for help; to implore; *lit.*, Wisdom’s/W union/Υ with understanding/prudence/O, means to pray, to be ennobled to implore ALhhim/אָשׁוּעַ for consciousness/understanding unto freedom (SYM/Ex 2:23; Jonah 2:3); note: salvation is actualized when the Wisdom/W contained within/Υ is fully understood/O; Yæhh alone is our salvation as Wisdom and Understanding emanates as the two Lights of YæHH through which the worlds are made, whereby the world is saved as it turns to its origins of being, Chækúwmah and Bayinah are our time-keepers who appoint when we appear in the world and when we are chosen to move to another state of residence; your Name is forever in the Mind of Yæhh—the Neúwn of two sides of Light as you are an extension of the shaúwo vine; therefore, ever joined to Yæhh; From the Neúwn Neúwn (14+14) comes Chækúwmah and Bayinah through whom the Bodies/Rings of ALhhim (28) are made/created as the Body of Light. Values, 376/אָOW: the wisdom to understand bonds. See **salvation**/אָOW.

⁷⁷⁷⁶⁻⁷⁷ **jackel, fox** (*shual*, שׁוּעַל) אָשׁוּעַל

consumes the base of knowledge and understanding of instruction; howls empty cries without insight and truth (Yechezkel/Ezekiel 13:4-6); destroys understanding and the fruit that could be produced, (Shir HaShirim/Song of Songs 2:15); animals that devour, pretense, speak without true vision, takes away knowledge, born blind, value of the אָ. Values, 35/אָ: 406/אָX:

7788-91 **Shur, shuar** (שור) 4YW

to struggle, wrestle; look, observe, see watch, gaze; path of the sun; a wall of fortification, fortress; an ox, bull, to align by gazing which yields a position of might; an access or path opened to us by the messenger of YæHúwaH, i.e. SMB/Gen 16:7; to discern the concepts of spirit. Values, 506/YFX composing communiques in unity; Values, 47/I44 compound thoughts targeted; 3:3.

7811-12 **to bow, bend, swim** (*shachah*, שחה) 3YW

to pay homage; to bend the knee; to delve into the depths; to prostrate; as swimming and bowing both require the lowering of the head; to convey submergence or being suppressed, as in the ten words: “*you will not be submersed for them*” meaning that you will not be submerged beneath the that which is in the heavens, earth, and waters; rather you will ride upon the waves of the arrangements of light and their dwelling states; *lit.*, to be wise/W in the plateaus/Æ of life/Æ; to pray is to discern, communicate for directions, to give thanks and discern management of resources; note: to be prostrate is to position Cush/WYU/*the light coil* at the gates of Yapheth/XJW/*openings*, whereby the coil is charged with the activities of light; also: to oppress, depress; to degrade. Values, 313/ÆW: wisdom acts to uplift.

7818-20 **slaughter** (*shachat*, שחט) 6YW

to open the cavity, to squeeze, press out the values; to hammer out, beat thin: to slaughter is to release the combined Rivers of Life unto renewal; *lit.*, Wisdom’s/W assignments/Æ are within a community/⊕ which are determined and fulfilled by our releasing our gifts unto the Collective. Values, 317/IW: wisdom bringing completion/rest. Compare **sacrifice**/ÆJ.

7838 **black, darkness, inquire** (*shachar*, שחר) 4YW

dawn, early morn or to grow dark, darken, to give meaning, sense, significance, to take interest in, seek early, search diligently as a lover of truth of the inner/darkened side; the black pearl is formed as the two sides of the ashes are gathered and joined at the neck, the gate of Madai; in the hallow of the neck the waters of HhaTsur flow into all lands; the ashes gathered from the oylah adhere together in the hallow of the neck amidst the waters, as a black pearl, glistening with the retained Thoughts of the Minds of the oylut; the terms, dark, and black, speaks of the inner parts that are darkened by the body, whereby the non discerner does not see them; all of our dark parts/sides will be redeemed as they have been in slavery to the world and the passions of the lighted sides. *lit.*, The Fire/W discloses/Æ unto the Mind cherishing Knowledge/4. Values, 49/⊕: waters collected, might of council.

7843-45 **destroy** (*shachat*, שחט) XYW

to act basely; to spoil, waste, ruin, corrupt; to be marred, spoiled by rotting; also: to make hay, fodder; a pit, grave; *lit.*, wisdom’s/W assignments/Æ to perpetuate/recycle/X. Values, 708/ÆWX: complete destruction of outlook/perspective. Compare **destroy**/ΔJ.

7847-48 *pl.* **shittim** (שטים) 7YW; *sing.* **acacia, stick** (*shittah*, שטה) 3YW

an acacia tree that ascends and expands in all directions as thoughts in Túwrah/Torah; its golden gum denotes knowledge which oozes out of its branches; when ignited burns as brimstone. The wood is strong and hard, conveying its dependability and ability to stand against mockery. And yet, though it is a hard wood, it is not heavy, but light to carry, as Túwrah/Torah is not a heavy burden upon our shoulders; to dwell in Shittim is to enter into progressions of the spirals of the rib cage—in the acacia/expansive thought structures of the Túwrah/Torah; *lit.*, Wisdom/W gathers/⊕ light/illuminations/Æ; to deviate—to go/turn aside in order to be extended as maShayh turns aside to see the wonder of the burning bush—to look inward; parallels the bones; to rebel/resist impulses; *lit.*, strength/W to remain in communities/⊕ of life/Æ; to laugh, jeer; mock, ridicule as the stability of

Taúweh/X, the means of reception of ideas composed by sight/vision, to bless according to their names: the right hand on Apærrim is to expand/bless/increase according to the position of Wisdom/Chækúwmah, the right side; the left hand of Bayinah on Maneshayh is for the transference from the right according to the position of Understanding/Bayinah—one who carries forth the increase unto a new state; thus the meanings to weigh, balance, ponder; intellect, comprehension, common sense, rationality; to be measured, equalized; to negotiate; *lit.*, Wisdom/W yields/Y guidance/instruction/L; also: to take, carry away, miscarry. Values, 350/W: wisdom displayed; 5:5. See *beka*/OΦΔ; *gerah*/ΔΑΓ; *shekel*/LΦW.

⁷⁹²⁵⁻²⁸ **Shechem, Sichem, Sychem; shoulder, *shekam* (שכם) מןץW**

neck, being between the shoulders: means to carry a load, bear responsibility; connotes the strength of active thought, consideration; intermediate step of conception between the head/corona and the body/new house [SMB/Gen 12:6, 37:14]; upholds testicles/productive concepts; to arise early as the neck is the means for thoughts to arise; *lit.*, Wisdom's/W branches/Y of messages/מן; the strength/W to yield/Y a multitude/מן. Values, 360/ΦW: wisdom upholds/provides a support; 5:5. See *shoulder*/OYΔI.

⁷⁹³¹⁻³⁴ **dwell (*shakan*, שכן) מןץW**

to reside, abide, remain, settle down; a habitation, stopping place: all faculties of the soul and territories of the body are dwelling places; resident: occupant of the place of dwelling (Heb. 13:4); *lit.*, a blaze/Fire/W in the cycles/branching/Y unto full extension/מן; a branch unfolding its light; description of the Burning Bush. Values, 370/OW: Wisdom with Understanding (Mishle/Prov. 8:12).

⁷⁹³⁶⁻⁴¹ **Sacar; to hire, hired servant (*shakir*, שכיר) אץץW (*shakar*, שכר) אץץW**

wages, reward; a remuneration, profit, pay, salary; to lease, charter; root word of the branch Yishshakkar/אץץWWL, to which pertains the glands of stimulation for labor; also: inebriation—intoxication as the price/wage of overindulgence, which excess is a belaboring of freedom; *lit.*, wisdom's/W productivity of labor/Y for the mind/A; wisdom branches forth into thoughts; through spiritual teachings comes knowledge, spiritual productivity/bearing of fruit results in knowledge/branches of thoughts. Values, 520/YΦX: sign of distinguished productivity.

⁷⁹⁵¹⁻⁵⁶ **Shiloh; Shelah, Salah, *Shelu* ץCW, *Shelah* (שלה) אץCW**

tranquility, calmness; restful, which conveys the full state of full extension or fulfillment; to be secure, quiet; to extract, draw out, request; *lit.*, the fiery radiance/W determines the Rod/L of light/life/א; conveys the nature of meshiæch as one attaining full measurement, the staff of the Lights of Wisdom and Knowledge, the sun and the stars regulated by the Light of Understanding—the moon; referred to LW 281:7 as the state of mastery coupled with the Name that rises to the crown, the full consciousness of the OyinShayin in the Name of Yahushúo; the seat of congregating under the Order of Aharúwan/Aaron; each one receives of their appointment according to Shiloh—the Rod of Fiery Lights; from the root 3:3 *Shel*//CW, through which all the tabernacle becomes manifested by the united Rod of ARAL; those of the congregation belong to the One of the Rod as all Names gather around the Rod/Sceptre; the sense of Shelah being forsaken pertains to the Faces of HhaALhhim being no longer found, in that the use of the House became contrary to the Order of the Rod of ARAL, which is the same as the Rod of Aharúwan; as a consequence, the Philistines, those without Knowledge, take possession of the space that was designated to be the House of AL; also: disquietude (by virtue of the negative inversion); an offspring of Yahúdah/אדץאץL/praise and Bayt-Shaúwo/OYW XΔ/house of nobility : succor, relief (SMB/Gen. 38); 6:6 Shelu,ץCW, 6:6 Shelah. Values, 335/אCW: The rod in Shayh.

7991 **three, *shaeluwsh* (שלוש) WYCW**

triangular; from the root W CW; an adjutant (aide/assistant), trustee, referee, arbitrator: one who goes between, thus conveys communications, processes, entrustments, channels; an officer, commander, captain, charioteer; a deposit, depository; three days: the activities of light causing ascension; when a seed opens it arises on the third day; *lit.*, wisdom/W orders/C bonds/Y of strength/W; to cluster: the segol; three levels of ascension, thus awareness, learning, application/fulfilling; a measure, as one-third ayphh/ephah/אפח; also: a *shalish*/triangle (musical instrument); one-third; in parts, partially; note: the concept of “three” is written many ways in Túwrah/Torah; any word beginning with CW (*Shayin/Lammed*) and containing a subsequent W (*Shayin*) conveys the sense of three. Values, 60: pillar (as three letters creates a column); 636/YC4X: perfected mind in the role of unity: 6:6/12/3; 6:6. Values of three are the root of all wealth of the Neúwn Mind, denoted and summed up in the three Seed of Avrehhem 321, Yetschaq 654, and Yaoquv 987. See **Gammal**/ג, Cמג; **three**/מW CW; **third**/W CW; **thirty**/מW CW; **Shelesh**/W CW; **Shalisha**/אW CW.

7964/7971-75 **Shiloah, Shelah; send, dispatch, *shelacti, shelach* (שלח) E CW**

to spread, shoot out, force to give rise to an idea unto its full measurement, to send forth with Understanding; to transfer, transmit; *lit.*, *The Fire in the Staff rises*; Wisdom/W directs/brings order/C to works/א: from the root *shelach/Shiloah* arises the concept of one who is “sent” (*sheliach*/א CW: an apostle); to stretch, extend: indicates breadth and width; also: to remove, dismiss, drive/send out: thus, a sprout, shoot, plant; the hide of the animal; projectile, a thing sent out—weapon, javelin, missile, sword; *lit.*, the fiery/W rod/guidance/C pertaining to one’s activities/assignments/א as we are measured by our works, those being the extension of our thoughts; a fountain of Yerushelyim/מ CW Y 47: a flow of messages from the heart, foreseen by the prophets (Ezek. 47; Rom. 10:18); the Staff of Aharúwan directs one’s activity/work. Values, 338/א CW: Wisdom guiding labors according to one’s Name and lineage 5:5 *shelacti*, 3:3 *shelach*.

7979; 6440 **Table of Shewbread, *Shulchan hhaPanim* (שלחן הפנים) מW CW**

formulations of the Quphæhh-Paúwah and the Hhúwa-Gammal Rings of HhaALhhim; Table/מ CW of the Sayings/Faces/מW CW—upon which the 12 loaves of Light are formulated and arranged upon the sabbath, whereby the thoughts are arranged within a season/month and for each evening and day of the month; the 12 loaves upon the Table are the formulation of the thoughts of Light that are metered out according to the oylah/burnt offering of the evening and the morning; the Bread is partaken of daily, 6 portions are eaten in the evening and 6 portions are eaten in the morning; the Bread is renewed upon the shavbet/sabbath by the House of Qahhath/Kohath, as within the shavbet are the summations of the days enacted as well as the days proceeding; the Bread is distinguished as portions of Understanding for the evening and portions of Wisdom for the morning; the construct of the Bread is via the Rings of HhaALhhim, whereby it is called the Bread of HhaALhhim verses being the Bread of the Tribes [TK/Lev 21:1-22; 22:25]; the sides of Wisdom unite to form the bread of the morning, and the sides of Understanding unite to form the Bread of the evening; the evening bread is the union of the Ring around and the Ring within on the side of Understanding, thus the 6 portions are formed with the beaten grain of the Zayin+Úwah, Hhúwa+Dallath, Mæyim+Neúwn, Lammed+Kephúw, Shayin+Rayish, and Quphæhh+Tsædda; the morning portions are the unity of the sides of the Rings: ALphæh+Bæyit, Gammal+Dallath, Chayit+Tæyth, Yeúwd+Kephúw, Semek+Oyin, and Paúwah+Tsædda, the Tsædda, depicting liberty is the final portion of the Bread, whereby it is called the Bread of Liberty; the union of the Letters are according to their solidarity in forming HhaTsur/The Rock; the Bread is on the Table of the Faces, HhaShulchanPanayim, in which are the Faces of HhaALhhim, whereby we partake of the revelations of the HhaALhhim in

accordance with the oylah offering, whereby it is commonly rendered as “showbread”; a spreading out/ᐱᐱ of the ideograms/ᐱ of being/ᐱᐱᐱᐱᐱ; *ref.* to the plate of the tongue—the table in the midst of the Faces upon which the bread/teachings/understandings are placed for full expression of inward measurements; the means to extend fully the illumination resident within the soul; one half of the loaves are received each evening and morning, according to the evening offering the morning oylah follows; the daily bread pertains to the thoughts emanating from the offering within the Rings of HhaALhhim, and are released in accordance of the one giving and the extent of the gift as one performs the offering, the month and the positions of the Lights affect the formulations of the bread prepared by Qahhath/Kohath; *lit.*, Wisdom’s/W instruction and guidance/ᐱ concerning covenant, arising/ᐱ in conjunction with the quest/ᐱ of enlightened/ᐱ utterances/ᐱ to unfold/ᐱ all being extended/ᐱ through the transmissions of thought/ᐱ; the bread is renewed on the four shebetut/sabbaths during a month; the loaves are imparted daily for the sequential six days through the gate opening on the shavbet/sabbath; one-half is partaken in the morning for Chækúwmah, being the parts composed by the pairs of Letters in the south, and one-half in the evening composed by the pairs of Letters in the north; the portions for the day on the right side are the breads for observation/implementation into deeds; the portions for the evening on the left side of the table being the bread of meditation; the right side portions are for Apærrim, Maneshayh, BeNiyman, RAúwaben, Shamoúnn, and Gad; the left portions are for Dan, Ayshshur, and Nephethi, Yahúdah, Yishshakkar, Zebúwlan; the portions of the Bread are the foundation for the Word of Knowledge; the Breads are for the hours of the twelve hours of the day. Values, 114/ᐱᐱ classifications of thought unto full extension with Knowledge/the gate of the Neúwn.

⁷⁹⁹² **third** (*shalishat*, שלישת, ᐱᐱᐱᐱᐱ; (*shilshi*, שלישי, ᐱᐱᐱᐱᐱ; (*shalish*, שליש, ᐱᐱᐱᐱᐱ Creation’s day/Light-work of emergence, revealing, resurgence; *lit.*, wisdom/W orders/ᐱ and initiates/ᐱ strength/W to go forth/ᐱ; the Spirit’s/W role/ᐱ to manifest/ᐱ Wisdom/W in the universe/X. Values, 640/ᐱᐱ4X: the measurement of mind, reflected; 650/ᐱᐱ4X: the measurement of mind, unfolded; 1040/ᐱᐱ4: Principle making visible the structure of Spirit. See **three**/Wᐱᐱᐱ, ᐱᐱᐱᐱᐱ; **thirty**/ᐱᐱᐱᐱᐱᐱ; **Shelesh**/Wᐱᐱᐱ; **Shalisha**/ᐱᐱᐱᐱᐱ.

⁷⁹⁹⁹⁻⁸⁰⁰⁶ **Salem, Shillem; peace offering, shelaim, shallæm, shalúwm** (שלום, שלם) ᐱᐱᐱᐱᐱ to complete, make whole; full, entire, total, perfect; intact, integral; peaceful; to requite, pay, recompense; to finish, come to an end/goal; *lit.*, Wisdom/W ordering/ᐱ the waters/ᐱ; ᐱ Lammed arising within a ᐱᐱ Name achieves completeness, a harmonic resolutions of sides which results in peace. the means of entering into completion/peace is through the full giving of one’s Rings. Values, 370/ᐱᐱ: assimilated understanding; 6:6; 7:7.

Solomon, Shúwlmeh (שלמה) ᐱᐱᐱᐱᐱ

The spices of these lands are gathered daily and borne as gifts to these Kingdoms, i.e. as all lands gather their spices, precious weavings of thoughts/cloth, and their attributes of gold/wisdom, silver/understanding, and bronze/knowledge and present them to ᐱᐱᐱᐱᐱ Shúwlmeh/Solomon—unto the forth coming states of their kingdoms. The title of Shúwlmeh (Solomon) is borne by the offspring of DæúwD—of the Unified Teraysarunim who are ever becoming. The Name of Shúwlmeh is composed of two words, *shel* and *mah*, which denotes what is at the fore of the eye, what is coming into being, the transpiring **results of the configurations of the double Teraysarun/ ᐱ which are ever unfolding before us in wonderment and majesty from every offering**. Through the union of the wood and the kevesh offering of each oylah, the House of DæúwD is formed and the offspring—Shúwlmeh, which bears the results of all that emanates from their Union, whereby Shúwlmeh is the king that emerges from the thousands of oylah and who bears the spices for the

altar of incense and the wealth of the Most High for THE BÆYITHHASHAM—THE HOUSE OF THE NAME. The bann DæúwD/offspring of David is called Yedidyahu; whereas Shúwlmeh conveys that the compositions are infinite, left open to be defined and read, which are derived from the Union of Names; Shúwlmeh conveys the emerging states of a unified Kingdom without limitations; called and read as Yedidyahu—the attainment of the beloved of the Light Emanations; Values, 375/æOW: the Lights of Wisdom and Understanding; 9:9.

8017 **Shelumiel, ShalúwmiAL** (שלמיאל) אלאמל

my/א completion/peace/מל is of AL/א; *lit.*, Fire/W orders/ל the waters of origins/מ to activate/א the Divine Order within a SeedName/א; the peace/completion of Tsurishadi/אמאא, who bears the glory of Shamoún, presents of the offerings of the fifth day—the act attiring a house with the garments of Bayinah; the works of ShalúwmiAL bann Tsurishadi formulate a sufficiency of stones/Tsurishadi through hearing to build a house and render it complete according to the strands of AL—through comprehending how to unite the Faces of Yæhh; a solidarity of thoughts woven by AL through the eyes and ears enable us to see and hear; strands of AL configure a picture and vibrations of the thoughts of Yæhh. AL and Tsur in Names denote crystals/stones formed in the eyes and ears through the strands of Yæhh. Values, 411/אא: composing the inscriptions of the SeedALphæh.

8027-29 **Shelesh, shelesh** (שלש) WלW

tri-fold, tripartite; great-grandson; *lit.*, fiery/W instructs/ל of Wisdom/W. Values, 630/אא: full knowledge of order; 3:3:3. Values of three are Nine; three being the root of all wealth of the Neúwn Mind, denoted and summed up in the three Seed of Avrehhem 321, Yetschaq 654, and Yaoquv 987. See **three**/WלW, מלW.

8030-31 **Shalisha (Sheleshah, שלשה) אWלW**

three dimensions; a grandson, granddaughter (being of the third generation); a trio; a grouping of three; *lit.*, wisdom/W orders/ל strength/W via emanation/א; Wisdom directs the people unto life's unified parts/pairs. Values, 635/אא: full knowledge of the Orders of Light. See **three**/WלW, מלW.

thirteen (שלשה-עשר) אWO אWלW

a third, being the triad of the Staff/Lammed/12/3, that is extended by 10, conveying an entrustment/deposit/אWלW of wealth/אWO; אWO follows the value of three/אWלW in the word construct, thereby rendered as **three extended or implemented** from which the value of 13 is derived in the Arabic system of counting; the thirteen bullocks on the first day of sukut convey the concepts of Wisdom that we are entrusted with to invest/harvest and plant with the commitment to study, in order that all concepts that are sown come unto full expression, according to the united faces of YæHúwaH. Values, 116/אא: dominion of extending unity.

7970/8032 **thirty (shalashim, שלשים) מלWלW; shælashum, (שלשום) מלWלW**

a multiple of three, being tenfold three; *lit.*, wisdom/W orders/regulates/ל the Fire/sun's/W activities/א unto fullness/מ; thirty days each month convey the activities of light orders—light orders/arranges, shapes, colors—all emanations of Fire, determines the temperatures, etc. unique orderings for each month of the year; wisdom/W regulates to guide/ל the utilization/W of bonds/ל unto fullness/מ; exercise of communication/instruction; to order, arrange, instruct, the extension of three i.e. the hands of the trustees extended; the implementation of three: to evolve, develop, to be a follower, to follow through, to go/inquire after. Values, 676/אא: complete knowledge and understanding of bonds; 680/אא: full knowledge of the nature of expressions: 1:1; 8:8. See **three**/WלW, מלW.

7970 **before; three (shaloshim, שלשם) מלWלW**

a threefold measure, expressing that all processes of the natural mind (Pharaoh/אOא) are devoted

⁸⁰³⁸ **wings, pinions, soar** (*ShemAber*, שְׂמֹאֲבֵר) אֵלֶּיךָ

the name of Aber or the designation to fly. Values, 57/יג: 543/המא4W:

⁸⁰⁴¹⁻⁴² **left** (*samal*, שְׂמֹאל) אֵלֶּיךָ

hand of reception, position of follow through; the name's/מW fiery management of the waters; according to Divine Order/א; (SMB/Gen 14:5). Values, 46/זמ: reflective management

Samuel, Shmuel, ShmúwAL (שְׂמוּאֵל) אֵלֶּיךָ

Name of United Order; a restorer of HhaSham unto the unification of YishARAL collectively; to restore the Order of Names and unify the faculties unto AL, to teach the Túwrahh/Torah, one with maShayh and Aharúwan on the mountain, Tehillah 99:6-7; the words of Túwrahh/Torah are composed first as Numbers; the Name of AL — ShmúwAL is the transposer of the Words; with maShayh on the mountain conveys the Presence of the Letters, and with Aharúwan on the mountain conveys the Presence of the Numbers. In the midst is ShmúwAL through which the Numbers are transposed into Letters. The transposition of thought is through a Name of Fire and Water—the Name of AL, the Tæyth Scroll of Understanding: The Books of ShmúwAL; born of Apærrim as the first increase of Thought of the fruit of Yahúdah [I ShmúwAL 1:1]; (Yahúdah is the means to be fruitful; Apærrim is the means to multiply/increase); ShmúwAL is born for the House of AL; the Haykal is the home of ShmúwAL, ShmúwAL is called the son of ALi [I ShmúwAL 3:6]; The teacher, **maShayh**, is called *the Body of Wisdom*, which is your foundation. The teacher, **Aharúwan**, is called *the Body of Understanding* that is the strength of your unified parts. The **teacher of all** is **Shmu-AL**, which is rendered as the Name of AL, from which all teachings come. All teachings come from the **Word-Seed in which are the parts and the understanding how all abide as One**. ShmúwAL is read to mean a son of AL, or *the unified of the Name of AL*. Biblical scholars consider that “The son of AL” rendering implies that ShmúwAL is a cipher for YæHúwaH, considered by Biblical scholars to be the first Offspring of Al, through whom kings are anointed and the people of YishARAL are called; the first Priest, Prophet, and Judge of the Kingdom of YishARAL; by whose Word and Hand the Kingdom of HhaALhhim appears/comes. The Land is first called The Aurets/Land of YishARAL by ShmúwAL [I ShmúwAL/Samuel 11:14, 13:19]. The writings of ShmúwAL are of the Chayit scroll of the Neúwn; hence, they are the writings of Understanding of the beginnings and that which is before the beginning in Beniyman; whereby ShmúwAL is a kuwahen/priest of Beniyman, from whom the prophets and kings come forth in succession/stages of dominion; as the Name of the Left/ShmúwAL is the Captain of the Hosts of YæHúwaH and the Right Hand of Beniyman (Yahushúo 5:14; I Melekim/Kngs 22:19) through whom kings reign. The divine name Tzeva-ot does not appear in the Five Books of maShayh. From the day ALhhim create the world, says the Talmud, no one called the name Tzeva-ot until the barren Channah, mother of ShmuwAL the prophet, came along and called him so. (Berachot 31b) “Say ALhhim to Hannah: Your son (ShmuwAL) is destined to begin his prophecies with this name.” (Midrash Shmuel2) Values, 377IOW: Wisdom of the Oyin Zayin Body; wisdom and understanding of the Law, 53/המ: receptor of communications/qavalah/cabalah; 7:7.

Names, shamut (שְׂמוּת) אֵלֶּיךָ

an eternal flame of Fire/W in oil/מ; Fire/W burning the grace of the fat/oil/מ to compose and unite/ז all things/X; as the corporate House of Names holds and maintains/ז all things/X; a Name joins to its totality whereby the properties of your Name appear; the phrase “Our Principal/Father in Heaven” is understood to be rendered, “Our Principal with Names”. Values, 62/זמ: structure of a house/unity; see Name /מW; 4:4:4, being squared at every level of Thought.

8057 **joy, shamchaeh, shimchaeh** (שמחה) 𐤇𐤌𐤍𐤅

an active state of Name in life/light being in the position of the oylah evening and morning; a Name/𐤍𐤅 perpetually descending and ascending/𐤁 in lights/𐤁; as we give all in the oylah the lights enter into us for we have made a path for the Lights to enter by our openings/givings; the quality of a thought forever retained as the scent of a flower, or the fumes of a strong drink/neseq; the presence of the Yeúwd to comprise shimchaeh appears through implementations or giving of shimchaeh; Joy is the collective strength of a house from all members giving to each other: In Yahúdah is the joy of calculations; Yishshakkar, the joy of cognition that erases gloom; Zebúwlan, the joy of entering into spaces; RAúwaben, the joy of wonder; Shamoúnn, the joy of comprehending and the source of laughter; Gad, the joy of speaking the Words of a Name; Apærrim, the joy of expansion and blessing; Maneshayh, the joy of ascension from the depths, attaining new heights and stature; Baniymin, the joy of giving and setting new platforms; Dan, the joy of being whitened, entering into the illumination that comes through evaluations and judgments; Ayshshur, the joy of connecting with others from the point of origins to the state of today; Nephethli, the joy of trust and confidence; The joy of Lauíwi is through forming the perfect bond of Unity. In every offering are *the Joys of Service* to each other whereby there is no sense of estrangement or sorrow. Every remembrance of all given and transpired causes the faces to be lifted up with a smile. Values, 47/I𐤍: a conductive state of satisfaction, *an acquiesce of attainment*; 4:4:4, being squared at every level of Thought.

8065 **names, heavens, shaimyim, shaemayim** (שמים) 𐤇𐤌𐤍𐤅

Fire and Water impart life; the Fire of Ræuch distills vapors through which it multiplies through attributes of its Seed sown in waters, thus revealing itself; Name/𐤍𐤅 activating/managing the Letters/states of embodiments; realm of Names and their dominions; the Name is the right hand administer of the waters, the means of expressions and formulations, being *the conductor of the Thoughts of the Most High* to which every Name belongs, whereby the Collective Single Voice speaks through Names in which thoughts are recorded (MT/Deut 4:36); to hear The Voice is to hear the messages within the Names of Light; the heavens contain the order of stars, suns the moons; with distinction space is of the heavens as the firmament; the heavens are the habitation of Names and the Lights of their Names which make-up the heavens; no Words are spoken from above, Tehillah 19:3. The Voice speaks from the heavens—the Collective speaks through Names/heavens. Messages woven and written in your Name are heard as your Name is opened to hear the Voice from above, SYM/Ex 20:22; Hear, O heavens/Names! Listen, O earth/Body! Yashoyæhu/Is 1:2. Values, 57/I𐤍: the Breath of Perfection, 349/𐤇𐤌𐤍𐤅: The Names of Dominion/Perfections of Neúwn; 7:7; 5:5:5; an Illumination of every plane of Thought.

8058 **release (shamat, שמת) 𐤇𐤌𐤍𐤅**

to let loose, drop; to loosen; *lit.*, wisdom/W fills/𐤍 the vessels/𐤇; to remit what is due; *lit.*, strength/W to release/𐤍 a collection/𐤇; a remission of debts; also: to disengage, turn aside. Values, 349/𐤇𐤌𐤍𐤅: wisdom draws out trust.

8071-72 **Samlah; garment, shamleh** (שמלה) 𐤇𐤌𐤍𐤅

the name/𐤍𐤅 imposed/𐤌 by Light/𐤁; mantle, dress, robe, tunic; raiment; a covering over a form/shape: hence, the body is garment to the soul, which is an inner garment covering the angel, an imperishable garment of spirit; *lit.*, the Wisdom/W of Filling/𐤍 (a name/𐤍𐤅) orders/𐤌 our radiance/𐤁; as a ruling power of Aduam/Edom/𐤍𐤅𐤅𐤌𐤁 pertaining to Oshauw/Esau/𐤅𐤍𐤅: a general ruling characteristic of the outer; *the shamleh/𐤇𐤌𐤍𐤅* 𐤁/56 or 11/𐤅 = Sham/𐤍𐤅/34 + Yapheth/𐤅𐤍𐤅/49 = 83 or 11/𐤅. A garment is created through the union of Sham and Yapheth. In the mathematical rendering of the words, the union of Sham/Name and Yapheth/Soul yield a garment for Núwach, a weaving of the Tree or Life/𐤅/11 [SMB/Gen 9:23] Values, 375/𐤁OW: Wisdom encircling stars, 56/𐤅𐤍: a drawing out of Unity; 8:8.

8080-82 **oil, shemenn** (שמן) יִמְנֶנֶ

the extent/י of a Name/ימננ; to grow fat, thick, stout, rich, fertile, robust; olive oil, cooking fat; also: to assess, appraise; to designate one's potential; *lit.*, to utilize/W the flow/י of extending a thought/י; a Name/ימננ out-poured/י, with extended flow/י; the oil and grain are together in the seminal fluids; the emollient of a Name; oil arises from the testes to fill the cups of the manurahh [CHP/Numb 28:5]; the Fire of Neúwn flows uninhibited whereby Lights do not flicker nor go out; often used with the Bæyit: יִמְנֶנֶ *beshemmen*, with oil/a house of oil. Values, 390/ח-ו: Wisdom's upper branches; 4:4; יִמְנֶנֶ *beshemmen*: 9:9.

8080-82; 2132 **olive oil, shemenn zaiyt** (שמן־זית) אֵלֶּיךָ יִמְנֶנֶ

to shine/ימננ brightly/אֵלֶּיךָ: a distillation of the mature fruit of soul components, which yields a pure oil from the understanding mastered: the oil of a Name rises out of fiery forms and is collected to fuel the manurahh/menorah/אֵלֶּיךָ, which enlightens the tabernacle/יִמְנֶנֶ; *lit.*, fire/W and water/י are of the Neúwn/י Words/I which determine actions according to what is placed in your hands/power/ל unto regenerations/X; note: olive oil depicts the flow of understanding corresponding to your appointments in ALhhim; oil of anointing signifies ascensions of your Seed per stages of development of Names, in accordance with spiritual positioning/*sham*/ימננ in Life—for service, restoration, healing, fulfillment; vials of oil in your gonads supply your sides to light your manurahh evening and morning. Values, 807/IXX: the sign of regeneration unto perfection. See **olive**/אֵלֶּיךָ; **oil**/יִמְנֶנֶ.

8083 **eight, shemúwneh** (שמנה; שמונה) אֵלֶּיךָ יִמְנֶנֶ; אֵלֶּיךָ יִמְנֶנֶ

to be plump, fat; rich, greasy; having the characteristic of oil/ימננ—the potential/י to be released/י by Fire/W/Wisdom and to arise/א/8 as light/א; *lit.*, wisdom/W releases/י all held/י to be extended/י in Light/life/א; pertaining to the eight bullock of sukkut: to walk in the grace and thereby ascend according to the principles composed/the nine bullock; a name/ימננ is unfolded/י in light/א. Values, 395/א-ו: Wisdom's transformations of Light; 401/4X: renewal of concepts; 1:1. See **Chayit**/א, אא; **eighty**/יִמְנֶנֶ יִמְנֶנֶ.

8084 **eighty (shemonim, שמנים; שמנים)** אֵלֶּיךָ יִמְנֶנֶ; אֵלֶּיךָ יִמְנֶנֶ

multiple of eight, being tenfold eight—eight achieving/ל fullness/י; *lit.*, wisdom/W releases/י an outpouring/י of potentiality/י through the activity/ל of multitudes/י; those of eighty have the strength to bear forth the expressions of the Oyin Consciousness—70. Values, 440/יX: sign of fullness; 446/יX: the measurement of fullness, outpoured. See **eight**/אֵלֶּיךָ; **Paúwah**/ו, א.

8085-91 **Shema, Shama; hear, shemo** (שמע) אֵלֶּיךָ

to heed, pay attention, obey; Wisdom/W conductivity/י of perfect Understanding/א; to understand/א a Name/ימננ; to discern, understand, deduce, listen, attend; we hear with all/לֵב our heart, all/לֵב our soul, and all/לֵב our steam/strength; hearing *with all* leads to comprehending and operating without limitations; hearing is with the ear/א and with the entire body/א; thus *bakúwl*/לֵב precedes each level of hearing and provides the vessel to receive all messages of light both audible and inaudible; the word *shemo*/אֵלֶּיךָ is Wisdom reflected into our consciousness; it is Name/position/ימננ understood/א. We may repeat a word causally, or learn to imitate a bird call, but the level of resonance within us will depend upon our comprehending what the letter combination means as well as to understand the sounds; there are 22 frequencies of sound whereby we hear all messages of Light in all dimensions/worlds; when we hear the sounds of the universe, they convey the extent of all that is in the Master Name/YæHúwaH; via hearing we detect a Presence; also: news, report, fame; audio; that which is heard; *lit.*, Wisdom's/W transmitting/י prophecy/consciousness/comprehension/א; hearing is the expansion, via fluid, of Wisdom in all cellular formations. Values, 410/ל-X: combining achievements (Rom. 2:13); 7:7.

⁸⁰⁹⁵ **Simeon, Shamoúnn** (שמעון) שׂוֹמֵן

one of the twelve branches/tribes of life—Shamoúnn, the amplification of sight as the ears are the body of seeing; occupying the lands of the ears; the Mind of HhaNeúwn to give comprehension; to hear, understand, discern vibrations; the function of Name consciously attaining to perfection; *lit.*, Wisdom/W drawing out/ Understanding/O grouped/ to the Neúwn/; Name/W of cohabitation/suffering/to be a seer/; hearing synthesizes all parts into vibrations/compatible frequencies; hearing absorbs the frequencies within the waters to comprehend the seer/visionary of understanding; the House of YishARAL in which all thoughts are formulated prior to their appearance. Values, 466/ X: a measurement supporting bonds; 7:7:7. See soul/W.

⁸¹⁰⁴⁻⁰⁷ **Shemer, Shamer, Shomer; strain, keep, shumer** (שמר) שׂוֹמֵן

to maintain, cherish, observe, store, preserve, retain, protect, guard, watch, celebrate; a thing kept; to strain/filter; to keep the golden nuggets—to sort out the precious from the common; *lit.*, the diligent/W flow/ of intelligence/4; wisdom/W fills/ the mind/4; wisdom extracted culminates in knowledge; the “shamir worm” legend writes on stones which corresponds to the “semen worm” in your Seed Name to record/recall/remember, to preserve inscriptions of your Name in your inner parts of all that you are and learning. Values, 540/ X: complete protection of what is released; 6:6.

⁸¹¹¹ **Samari, Shumerrúwnn** (שמרון) שׂוֹמֵן

from the root of shumer/W indicating the centre of Ayshshur/Assyria to affirm that which is heard in Shamoúnn; the úwnn ending on the root indicates as seat/place, a grouping, and a stronghold of the Neúwn, as it is the Neúwn that keeps us; Shumerrúwnn is the state of Soul through which the Houses of YishARAL flourish; as a Thought comes into a practice or deed, it blooms and expands; processes of transferring the Wealth of a Name into expressions/faces/deeds are performed at the Terreni level, whereby all houses may be moved together into carrying forth the ascension of an offering; as one takes the Name of a Teaching and transfers the Thoughts of Wisdom, Understanding, Knowledge, and Enlightenment into a deed. The deed becomes called by the Name of the Teaching. In some passages, the deed, or act, is called by one of the Days of YishARAL [see ALhhim Achadd pertaining to the 11 Days journey for more details]. One may take the Name of the myrtle tree and transfer the concepts of being intertwined/interwoven into an act of being joined together to accomplish a task, such as, joining two oxen to plough a field, or for two to join their rings for expansion and exploration of all that is within the Unified Consciousness; through a full consideration of deeds, the teachings flourish and overtake the lands; the cities of Shumerrúwnn/Samaria are to affirm the Thoughts into deeds in support of the offspring of YishARAL; the cities of Samaria are detailed in the scroll of Malakim/Kings; the Master of Ayshshur (King of Assyria affirms what is heard, the affirmations brings forth, or causes to appear, from the compounds of the assembled parts—Babel, and from Cuthah (northeast corner of Nephethi-Yahúdah), and from Oúa/Avva (the eastsouth corner of Zebúwlan-RAúwaben); and the Chamath (southwest corner of Gad-Apærrim) [I Kngs 8:65], and from Sepheruyim/ (the west-north corner of Beniyman and Dan) in which one recounts/recollects the values within a thought to determine the action, and then sets the parts into **the cities of Shumerrúwnn/Samaria—to affirm the Thoughts into deeds—in support of the offspring of YishARAL**; from the corners [arm pits/loin pits] of the body the deeds of the hands and the progressions of the feet receive their strength as the light breaks forth from these circles to carry forth the Light of the members abiding within the sides; the parts of a house regulate the actions of the Thoughts and dwell in the assemblage of your lights, which are in the illuminated deeds that one performs, whereby the members dwell in Light or darkness. The Shumerrúwnn/Samaria level of the Thought is the dressing of a Word into a fabric of expression. In the broader sense, Shumerrúwnn/Samaria level pertains to Yapheth in which the parts of Cham are

positioned in service to Sham/a Name. The King of Assyria takes the elements of Cham and dresses them with an action to undergird the Thoughts of Sham. The three offspring of Núwach expand the Thoughts of YishARAL/Israel that arise from Sham into appropriate deeds, which **are the acts of verification through Yapheth/Assyria**; whereby the body of Babel/Cham is dressed with a suitable garment of expression. However, when one does not know the appropriate behavior, then the deeds do not honor YæHúwaH. Herein a rift forms between the House of Yahúdah and the Samaritans. The Samaritans are ardent to follow the Words of HhaTúwrahh/Torah and to do them; however, the manner in which they are done is not acceptable to the Yahudim—the deed does not adequately reveal the wealth of the Teaching [Bæyit Sepher Malakim/2 Kings 17:24-33]. This plays out in the story of the Good Samaritan, for though the Samaritans were not knowing of how to do certain teachings, yet they possess the compassion for another who becomes down trodden. Further extension of this Thought pertains to how far we are to extend the teachings. We are to commence in Yerushelyim/Jerusalem, which is from the heart/altar of the oylah, and then to carry the message into Samaria, that is, into deeds to affirm the Words of the heart; and then into the whole Aúrets/earth, that is, into all states and levels of consciousness, whereby the world and all that dwells therein are filled with the Illumination of the altar. Values, 596/זרפח: a complete consideration as to the liberty of unity; 6:6. See **corner**/זרז;

8120-22 **sun, shemesh (שמש) W^מW**

brilliance; to be brilliant; to serve, minister; waiting to serve; to function; to perform a duty, play a role: the sun observably occupies the twelve constellations each month, shedding its brilliance among the twelve tribes; two unified balls of Shayin/fire/W^מW: symbol of Chækúwmah/Wisdom through which the body/world is lighted; the two suns/WW unified are seen in the two kanaphim/wings/sun dogs, or when the sun appears as two heads/balls; the evidence of two suns is seen in the two strands of smoke that come from what appears as a single flame; the great Light of Chækúwmah is due to the union of the two unified Heads whereby the Seven Rings of one is united with the Seven Rings of another, together they are fourteen/14/5 through which the Light breaks out of their meditations in the night; Illumination of Wisdom lead unto forming congruent Rings of 7+7 to make a vessel for the Mind of HhaNeúwn; as a dragon, or animal that chews the cud depicts, the cheeks are filled with energy conveying the two heads of every thought of Wisdom from which comes Fire; a Name/W ignited/W for emanation which arises in the morning to govern activities, and returns at evening to disperse the Wisdom gathered during the day; to rule the act of one's hands by Chækúwmah which governs the members of one's Name; a means of cleansing (TK/Lev. 22:7); root sense: to serve, attend, wait on, officiate; *lit.*, Wisdom/W fills/W the heavens/W; the sun, as wisdom; the moon as understanding; and the stars as camps of knowledge—the twelve offspring. Values, 640/מזח: the unified heads emanating/flowing as streams of Wisdom; 7:7.

8127-28 **ivory, tooth (Shayin, שני) W^יW**

claw, jaw; as teeth *lit.*, Fire/W to assimilate/י; to consume the extended principles of unity within all things and words; the circles of teeth affect speech so does Wisdom masters the tongue; the Wisdom of Principal discerns all within, a consuming force, as inscribed: YæHúwaH is a consuming Fire, so is the Nature of the Shayin within the ALphæh as the Fire within each concept consumes its habitation and keeps the branches of inflamed; three parts to each tooth: the root of Wisdom, the neck of Understanding, and the crown of Knowledge; 32 teeth which form the double Oyin cavity for the Table of The Faces/The Shulchan Panayim in the House of YæHúwaH, like the manurahh honored in the rib cage cavity, and the Ark kept in the skull cavity; two rows of teeth, 16 and 16 convey upper chamber and the lower chamber via which you speak. Each set of 16 arched teeth are an Oyin Circle/16 to speak in the midst of the rings of Understanding from above unto

⁸¹⁴² **yearly, annual** (*shanti*, שנתִי) 𐤱𐤭𐤀𐤃
 perennial; a gradational mark: to grade, divide; *lit.*, wisdom/W accomplishes/𐤍 perpetual/X blessings/𐤱. Values, 760/𐤱WX: sign of wisdom’s structure.

³⁴⁶⁸ **salvation, shaúwo** (שׁע) OW
 Wisdom and Understanding; the Shayin Oyin configuration whereby Wisdom is understood and inflamed within to reclaim all attributes of Light unto the Assembly; Fire comprehended fully; the Breath redeemed to reside above form. Values, 37/IŁ: an ordering of completeness/perfection 370/OW: the unity of Wisdom and Understanding; 7:7. See 𐤱𐤭𐤀𐤃; 𐤱𐤭𐤀𐤃

⁸¹⁵⁹⁻⁶⁰ **turn to, gaze, shoeh** (שׁעה) 𐤱OW
 to regard, pay heed; to consider, observe, notice; to turn away; an hour, time, moment, short while; *lit.*, to assimilate/utilize/W an understanding/O concerning life/𐤱; Wisdom/W contains the Lights of Oyin/𐤱O. Values, 375/𐤱OW: wisdom’s consciousness of light rays: 3:3.

⁸¹⁶³⁻⁶⁵ **hairiness, Seir, Sheoir** (שׁעיר) 4𐤱OW
 land under the dominion of Oshauw/Esau/𐤱WO/*suitable form*; roughness, hairiness; a goat, satyr; rain showers; the hairs on the head are formed by the strands of the Chalavanah spice which pertain to all Numbered Thoughts of the Aúvim; *lit.*, to agitate/excite/heat up/W the consciousness/O with activities/𐤱 of the mind/4: hence, to project the progressions; to put forth new shoots, new growth; 4𐤱OW 4𐤱/Mt. Seir is the illumination to generate new growth—to facilitate the emanation of life via a dwelling in the land of Oshauw. Values, 580/𐤱𐤭𐤀𐤃: to measure domains at the edge/periphery; 67/I𐤱: to structure renewal; 8:8. See **Edom**/𐤱𐤭𐤀𐤃; **Esau**/𐤱WO.

⁸¹⁷⁵⁻⁸² **gates** (*shayairim*, שׁעריִם); 𐤱𐤭𐤀𐤃OW (*shayair*, שׁער) 4OW
 portals, entrances; forum, section (as of a book), meeting place; a market; to think, calculate, rate, measure, estimate: hence, market price/rate at the gates—we make exchanges/meet/encounter at the gates with the elders; *lit.*, Wisdom breaks open/W the state of consciousness/O of compiled thoughts/4; also: to split open (as the splitting of gates); storm, tempest, terror—events that, *lit.*, fire/rage/W through the openings/O of thought/4; to imagine, suppose; Wisdom comprehending thought which determines or creates a space—the twelve gates of the city, the twelve gates of the heavens, or the twelve inner gates to the houses of the tribes; twelve gates according to the composed “first begotten” dodecahedron figure. “There is only thought,” all else are reflections or the signs of thought including fire, water, air, earth, being four properties of thought. It is understood that fire/W 4/22/4 is the result of the sacrifice of HhaSham; fire creates water/𐤱𐤭𐤀𐤃/36/9; water creates air/cloud/𐤱𐤭𐤀𐤃/44/8; fire, water, and air combine resulting in earth/𐤱𐤭𐤀𐤃/39/12 in which the twelve gates of the dodecahedron are reflected. The reduction value of fire/4 + water/9 + air/8 (the ascendant power) are summed up as 21/the Presence of Wisdom or the reduction value of 3. Earth is summed up as 12 or the reduction value of 3, *as above so below. Three/𐤱 conveys the Full Communication of HhaSham.* The States of these properties are Fire/east/emanation, Water/west/transition, air/south/expanse and earth/north/reflection. All thoughts pertain to the twelve gates which are the avenues of Mind implementation and expansion. Values, 570/O𐤱X: to measure the domain of understanding.

^{8175-82; 6724-27} **gates of Zion** (*shayairi Tsion*, שׁעריִ צִיּוֹן) 𐤱𐤭𐤀𐤃OW
 access/𐤱 4OW points/𐤱𐤭𐤀𐤃 within the Mountain the registers in north central side of the Crown of YæHH, called the cones of the mind, mental receptors and means of calculation that point out—mark with distinctions—to comprise an awareness of how all things belong together; the Heads/4 of Wisdom/W and Understanding/O maintain the gates and their access; *lit.*, Wisdom breaks open/W the state of consciousness/O of compiled thoughts/4 to attain/maintain the deeds/𐤱 of Liberty/𐤱

achieved/ך within the Body of Unity/ך to clarify extensions/directions/ך. Values, 736/ךWX: measurement of wisdom leading to Unity. See **gate**/4OW; **Zion**/ךךךךך.

⁸¹⁹²⁻⁹⁴ **edge, border (shaphah, שפה) אכך**
lip: as in “border/אכך/edge” (of the valley) of Arnon/ךך44/chest, a concept understandable as “language of the heart”; to stick out, stand apart: hence, cheese (the curd standing apart from the whey); also: to cause smoothness, as in the sanding of wood; *lit.*, to utilize/W the extremities/faces/words/ך of light/ך; to be laid bare; to be uncovered, even as words lay bare/uncover the heart; also: language, speech; אכך44אכך/Shepahh BeRúwreh—the Pure Language/2:2 derived as אכך=כך; 7:7 derived as אכך=ךך44; כךךךאכך/Shephahh Kennon—Language of Canaan, a tongue to branch the Twelve within the Seed of BeniyMaN. Values, 385/אכך: Wisdom’s borders of Light.

language of Canaan, Shephahh Kennon (שפה כנען) כךךךאכך
lit. the Lip of Canaan, designated as the inheritance of the branch of Beniyman, the productive state of Kennon—the state of submissions of all faculties/members dwelling without partiality to be one; the land has famine when Yúwsphah/Joseph, who is placed in charge of the Seed, is sold unto prostitutions and used for other purposes than the sanctuary breads; as the achim/brothers affirm they are offspring of One, they are reunited unto a gathering into Metsryim/Egypt to know themselves as of old (SMB/Genesis 42:11), *the fiery mouths of light אכך speak with humility and submissiveness כךךך all that branches with Understanding in NeúwN*; you abide in Metsryim 430 year unto attaining the instructions of your totality. Values, 99/כך: transformations through gatherings.

handmaid (shifchah, שפחה) אכךכך
construct form handmaiden (shifchat, שפחה) אכךכך
to assist, help, denotes spiritual expression of labour of light/אכךכך to bring forth a concept/seed containing your messages/words of your faces (SMB/Gen 16:6.8); forces of Wisdom to heat/warm/fire/W the inherent expressions/faces/ך thereby elevating/כך the light within/ך; the role of forms of man to abide together, causing inner expressions to arise whereby they expand inwardly as they are born by your hand-maid/companion—hands of help, *e.g.* Sarai; one of the seven gifts to Abram (SMB/Gn 12:16) is appointed to your Name to expand unto the fulfillment of your mission, a service to the Name of each spirit, to assist the Name to use the forms to glorify AL; to compose the apparent light nature of your bodies as lighthouses and not darkened vessels; intermediate and necessary aid to the bearing of the heir who inherits the Ten States of Promise (SMB 15:19-21) as with Hagar, the Egyptian, who belongs to Sarai (SMB 16:1); Sarai is unable to bear initially because the nature of Abram is not drawn out/exalted to the point/age that it may be born by the Governness/Sarai; until a Seed is exalted to reverence it cannot be born by the queen who governs according to the Principle—as the principle may be crushed underfoot until it is revered. As a Principle becomes exalted a wife may bear it; whenever the ALphæh Bæyit is exalted/כך44—Avrehhem, the corresponding nature of governance/כך44—Sarai, bears the exaltation; unto the ALphæh Bæyit becoming exalted fully, your Principles yet rise via hand-mouth-assistance; אכךכך to fire/heat the internal expressions to arise; the nature of Wisdom expressly provides for ascensions unto totality. Values, 393/כך44: Wisdom transforms to elevate. 41/כך44: heads unified multiply concepts/seeds

⁸²⁰² **judges (sheftim, שפטים) כךכךכךכך to judge, evaluate, shuphat (שפט) כךכך**
judgements are Words on the left—determinations, consequences, and planning through calculations, whereas statutes are those on the right—states of becoming, activations, deeds. Judgements come from the pairs of Faces of YæHH on the left side of their radiant thoughts which appoint you

to your chair—where you are seated as the Discerner of the Deeds you perform; to administer justice, adjudicate, rule, govern, vindicate, consider; Wisdom/W speaks, breaks open/7 the consciousness/⊕ whereby a state or a matter is set, to make decisions and judgments; Wisdom/W expresses/7 the collective Voice of truth/the council/⊕; Wisdom speaks through Dan; all matters are determined based on the mutuality of qavilah, a judge makes an edit to determine a state, then a king is appointed to oversee the affairs of the state who answers to the Judge that comes to determine progressions to subsequent states; the worlds are founded on the Words of a Judge, all will stand before the Judge of the world; all within a state shall give answer as to fulfilling their obligation amidst all inhabitants; the worlds are not made for a single/individual; every person is made for another and for the world/age/state that has been determined for the Universal Mind; the Words of a Judge are unto Liberty and Life, though a thought, or form is judged unto death, the motive of the judgment is unto life and liberty, whereby all decisions that the Judge makes are unto Life alone; if another, or a thought, or a practice, or a form hinders another, it shall be put to death by the decisions of the Judge, so that which is appointed unto Life may live; The Judge is before all ages and áúwtim/epochs, whereby at the end of an age the Judge appears to appoint those who have served in the Name of the Judge to enter into subsequent domains that are appointed by the Judge of those Days. Values, 389/⊕7W: wisdom manifest/brings forth to maturity the universal consciousness, 41/444: thoughts multiplying unto a decision/determination; 9:9.

8213-17 **lowland (shaphal, שפּל) 7W**

plain, valley; meekness, humility; depression, humiliation; *lit.*, wisdom's/W voice/7 of instruction/8: one does not hear wisdom in arrogant or boisterous words. Values, 410/7X: to compose a gift; sign of blessing.

8231-34 **Shapher, Shaphir; Number, Shepher, Shuphur (שפר) 4W**

sound of the strength of an ayil/ram, a trumpet; clarity of sound; to be good, pleasing, beautiful, bright; sounds that come from an ayil/ram are within the Body of Light to activate/recall/bring into action all within you; this is the horn of the Uwah-Bæyit ALhhim Houses of Light instead of animals; pertaining to Wisdom; *lit.*, Wisdom/W to express/make expressive/to open/7 the mind/4: hence, to trim/cut the hair, which pertains to unveiling the head; a measurement, census, border, district, frontier—quantitative values or measurements of area: this word construct informs us that a value/numerical formula is the basis of expressive characteristics (the opening of the mind/4), whereby a construct or formulation into a Bæyit/ð/form/measurement appears. Values, 580/7FX: to compose enlightened expressions; 58/87: Name of Núwach; the means to console, to direct the activities; 2:2 is derived as 7777=77W; Shephuryim—8:8 is derived as 7+7=7. See **scroll**/477; compare **number**/477.

8239-40 **ordain (shaw-phat, שפּת) XW**

to put, place, set, bring about, establish; *lit.*, to tone with Fire/W the mouths/7 unto your totality/X; also: labial; root of judgment—mishphat, whereby the ALhhim of Cham, being the body, must be judged/appointed, to be the same as the ALhhim of SHAM, the Name. Values, 780/7WX: to measure wisdom through expression. See **mishphat**/X7W7;

8193 **lips (shaw-phatim, שפּתים) 777W**

a enclosure, entrance into the body of meekness, commonly referred as a sheepfold; pegs, hooks; stone heaps compiled by many Words of Knowledge, whereby the lips are formed in the shape of OyinShayin, the Oyin being the oval ring, and the Shayin that rises upon the mouth; ref. a heap of living stones; a gathering of forms to make an enclosure—symbolically depicted as a sheepfold, a grouping of meek ones whereby the lips are tender; the hem of enlightenment—of the robe of

8397-98 **Tubal; universe, world (tayvale, תבול) טבול**

an opening of Yapheth/כפול/expansion, from the root meaning “to carry, flow: to bring forth a stream or watercourse”; *lit.*, a total composition/כ explaining/ש the instruction/ל; *ref.* to the navel, being the digestive-tract opening to the stomach and inner chambers; also: to season, spice, relish, sauce, flavor; to give variety; to variegate, diversify: to carry with flavor the steam coming out of Yavan/כפול/effervescence, thereby breaking up each aspect of understanding, that it may be absorbed and used to satisfy the diversity of adam/כפול; the concept of Tuval is also coupled with Mashek/כפול/to extend: for from the digestive tract, there is an opening into the intestinal tract; also: to pervert, pollute, abominate; unnatural; to violate the natural order by deviating from a determined position or a determined nature of being; *lit.*, to change/alter/כ the form/ש of one’s role/ל, indicating a closed or dysfunctional opening apart from Yavan and subject to perversion. Values, 432/שכ: the measurement of roles, enformulated. Compare **world/hidden/כפול**.

8403 **model, structure (tavneet, תבנית) טבנית**

form, mould, pattern, *lit.*, to compose/כ a house/ש capable/כ of performing/achieving/כ all things; /כ; patterns in Túwrah/Torah are blue prints which contain dimensions applicable to various levels of attainment and manifestations. e.g. A blue-print of the shul may lay on the table, yet the building is a fulfillment of the plans, or a model of the shul may be made in likeness and in proportion to the building erected; the aron/arúwan is rounded on top as the dome of the sky in which all records of knowledge are stored. Values, 70/ו: to encircle.

8413 **Tidal (teedal, תדעל) טדעל**

gratitude, thanksgiving; ascending emotional uplift; to give thanks on behalf of/together with; to arise in sequence with thanksgiving; *lit.*, to renew/כ the gates/כ with understanding/ו of instruction/ל; a ruling power of the nations/כפול/those in process of redemption. Values, 504/כפכ: renewed sanctification of insight. See **thanks/כפככ**.

8415 **empty (tohu, תהו) טהו**

formlessness/טהו; a void; a designated space for the Name’s expansion; *lit.*, to compose/כ the Breaths/כ belonging together/כ wherein the Oyin sheath over the Names is woven; the compositions of Breath established, *lit.* his/כ close examination of thoughts/ככ, a seat of meditation; a state of the earth prior to the Breath moving over it whereby the message of Fire are transmitted; the earth is a state for the seed of the head to branch but until the seed thoughts are imparted, the earth is formless. Values, 33/כ: guide of communications.

8415 **deep (tahom, תהום) טהום**

their/כ formlessness/טהו; an abyss; an underground/subterranean water supply; a passively reflective nature; *lit.*, the measurement/כ of life/כ cradled/כ within the multitudes/waters/כ. Values, 451/כככ: the composite potentialities of seed.

1961 *inhale/meditative* **become (teheeyah, תהיה) טהיה**; *exhale/expansion* **become (tehee, תהי) טהי** the state of becoming, from the root טהה; *lit.*, to fully extend/כ the light’s/כ initiations/כ, unto enlightenment/כ. Values, 415/כככ: to measure the activity of light; 420/ככ: to fully extend productivity. See **be/כככ**.

revival, resurrection, sense, tuwyah, תויה) טויה

lit., to compose/כ light frequencies/כ given/כ from the Lights of Yæhh/כ; to examine, smell, sense/ככ with meditation, reflection, to be amazed, astonished/כככ, a derivative of טהה/to live, a renaissance, renewal; in addition to the five senses: to see, smell, touch, hear, and taste there are directive senses to engage into an activity or follow a lead; a star sense to track movements and states of habitations; an intuition sense of knowing something through correlation with your inward parts; a truth sense to verify/affirm a statement through consciousness of the reality; a communi-

tion/X: the *generations* of Adim/Adam recount the **total scope** of attainment/א, as revealed in ten/א generations (Adam/אדא through Núwach/Noah/אנח); The genealogies of the Túwrahh/Torah/Torah are the outline of the scrolls. What occurs within the genealogies is written within the frame work of Names. The Names comprise the heavens; the earth is the space and the state of the illumination of the Names. The Names and their states are the construct of the writings, nothing more and nothing less. As the Names give their glory, their illumination shines and all darkness is whitened. Hevel/Abel is the inner construct, the sense of Beingness. Qayin/Cain is the sense of form, or what the Breath of Beingness acquires. The Collective Name/YæHúwaH looks at the inner constructs and not the form. What is of the form is continually changing in all levels and in all states; hence, we do not fix our Eyes or Rings upon what is acquired. Rather our Eyes look at the inner construct at all times by which the exterior changes and by which the formulations of thought and expressions are determined. When that which is acquired deems itself to be exalted and honored, then the inner construct is slain by the exterior. However, when the inner construct is heightened in every person, then the outer construct is slain. This is the meaning of the perpetual offering/sacrifice. Hevel/Abel—the inner construct and the Breath of our Beingness is of the Unified Consciousness. Qayin/Cain is what is acquired with or without ego. An ego may become attached to the acquisitions whereby it operates apart from the inner construct as a separate entity. The acquisitions are good when they belong to the Collective Body. Things not of the Collective are faulty in that they are formed apart from the Tæyth/9 construct that is to be adhered to the Mæyim/40—all things without exception are to be formed for the Collective Body, for from the Collective Body all come and live and have their Being; i.e. mortality is a mathematical miscalculation and overcome by the surge of Illumination within a Name according to the inner constructs of Life which brings all things acquired within the Tæyth/Community. Sath/Seth is the appointment of a Name which designates all attributes of Name according to the mathematical formulas that comprise immortality. Sath is the foundation of the new heavens and the new earth. Values, 840/אאא: the measured composition of fullness; 9:9. Compare **generation/age**/4אא.

8438-39 **scarlet, Tola; worm, tulo, (תולע) אאאא**

the humble cultivator; maggot, crimson-grub, son/formulation of Yishshakkar/אאאאאא; *lit.*, renewal/X is held/א in lessons/א of understanding/א. Values, 506/אאא: to renew the domains of Unity; 1:1.

8441 **abomination (toe-a-vat, תועבת) אאאא**

To assault/interrupt/X the stable/balanced/judicial/א comprehension/א of the house/א filled with totality/X; loathe; adverse to the order of spirit; i.e. to lust for flesh, something made that is abominable goes against oneself; to limit achievements by adverting direction, to stop growth, to spoil, ruin; forbid; idolatry; to participate in forbidden activities/pursuits; to go beyond the understanding stated so that one misses the goal; elements outside the construct of the house/offspring; *lit.*, to alter/dismiss/X the bonds/א of understanding/א the patterns/which hold all together as one/א in totality/X; as light strands we are one body; hence, there are no divisions as male or female; gender conveys splitting the fabrics of Light into separate bodies of waters of strife/Meribah; when the body is served for lust, it is abominable to spirit for spirit does not set its affections upon those things below; Names are joined as strands of Light whereby there is no male nor female that creates “homosexuality” to be conceived from Túwrahh/Torah/Law of associations. Values, 68/אא: to bar ascension; to journey with fatigue.

8446-50 **turyim אאאא, turtle dove, turr (תור) אא, אאא**

to farm; ploughing; an ox that cultivates a field; a course, era, epoch; to explore, search, investigate, visit; a messenger to renew the mind and to compose knowledge; one of the Rings, ring dove [Shir-

Shirim 1:10,11]; to be excellent, searched out, refined, endearment as one's own kin, one of high degree [I DibreHhaYamim 17:17]; *lit.*, a sign/X conveying/Y knowledge/4. Values, 606/Y4X: to measure the mind of unity; 4.4; pl. 6:6. Compare **season**/אָנאָן, אָנאָן.

⁸⁴⁵³ **settler, sojourner, tuwshayv** (תושב) טוּשׁוּי

one in the process of change to unite with a spiritual body/fellowship, *lit.*, to compose/X bonds/Y of Wisdom/W as one house/ג. Values, 51/47: unfoldment of idea; 7:7.

tachal/techel, (תחל) תַּחַל

to begin, commence, start, prime, initiating inception, former consciousness and purpose, *lit.*, to transform/X within the ascensions/א of an Order/ל. Values, 42/97: drawing out developmental stages

⁸⁴⁷⁶⁻⁷⁷ **Thahash; techas** (תחש) תַּחַשׁ

outer layer of the tent/body, results of composed ascensions of your Fire offering through which layers of illumination cover your members, generating a resistance to external issues/shadows/attacks; to be tough, composed weavings of your ascensions of spirit; illustrating a protective/defensive view of the Lights through ministries of Levites/Gershun, based upon knowing values and operations within the tabernacle; *lit.*, sign/X of covenant/א with Wisdom/W; also: a species of antelope, some refer to *techas* to be like a porpoise skin; a covering of the *mishkan*/מִשְׁכַּן: public declarations concerning the meaning of occurrences within the tent; a relative of Avrehhem/אַבְרָהָם. Values, 708/אWX: measurement of Wisdom's labors/services; 8:8.

⁸⁴⁷⁸⁻⁸⁰ **Tahath; under** (*tachat*, תחת) תַּחַת

in support of; beneath; instead; in lieu of; because, on account of; the bottom, under part, buttocks, rump; *lit.*, to undergird/X the labors and services/א concerning renewal/X; as an encampment of YishARAL/יִשְׂרָאֵל between Makeheloth/מַכְהֵלוֹת/assemblies and Tarah/תָּרַח/renewal of mind for ascension: examination of the parameters of shared labor. Values, 808/אXX: the full context of labors/services.

⁸⁴⁹⁴ **Tiras** (תירס) תִּירָס

Gate to the West: a citadel/fortress in the western gate of the universe; an opening of Yapheth/יָפֶת/extension pertaining to the openings of the reproductive centers that carry the stream of illumination from Mesheck/מֶשֶׁךְ/extension; the coital point of releasing the stream into new creations or into layers of revelation, even as concerns the light body; the seventh/complete opening of Yapheth, which creates the layers of the turban/טַרְבִּיט, thus arising to ordain the mind to receive the revelation that commences from above: it is in this opening that Moshe/מֹשֶׁה will take a seat in man to unfurl the illumination of spirit; note: as the garments/body is initiated through Tiras, so will be the immortal garments of the light body, and thus the garments of Yúwspah/יָוֶשֶׁפֶת given to BeNiyman/בְּנֵימָן come from Tiras; also: to wrap like a sheath of corn/maize; to shield, protect; to contradict, oppose, dispute—as the nature of flesh apart from spirit. Values, 670/04X: sign of kingly consciousness. See **Yapheth**/יָפֶת; **Mesheck**/מֶשֶׁךְ .

⁸⁴⁹² **wine** (*teeroosh*, תירוש) תִּירוֹשׁ

new wine; the unfermented juice of grapes; *lit.*, the composite/X results/ל of the mind's/4 pursuit of wisdom/W; when turning to vinegar, the complete work of Understanding is finished. Values, 910/לפXX: composite sign of the domains of acquisition. See **wine**/יָיִן.

⁸⁵⁰⁴ **blue, taklet** (תכלת) תַּכְלֵת

sky color; second strand of light, left of the centre green in the rainbow; conveys the strength of endurance, dome of peace, to end, limit; completion, extremity—expressing the full extent or goal; to measure, as the earth is the measurement of the heavens (Rom. 1:20); *lit.*, to measure/fully extend/X doctrine/Y via teachings/ל of Túwrah/Torah/X, paired with the yellow strand; Values, 850/אXX: sign of the renewal of potentiality; 7:7. See אָרְבָּע.

8505-07 **Tochen; token** (*tawkan*, תכן) וְיָצַח

to examine, estimate, measure; to plan, intend; a fixed amount; to be fitted; contents, substance, capacity; a measurement, program, project; *lit.*, to compose/X for the branching/Υ anticipated/Υ. Values, 470/OX: sign of understanding.

8544 **image, detail** (*tamunah*, תמונה) אֵלֶּיךָ אֵלֶּיךָ

used to convey a likeness, form, description; a term to denote every detail of light; *lit.*, to sum/compose/X the conductive messages/מ abiding/joined together/Υ to fully reveal/Υ the light/א; from the root word/אֵלֶּיךָ אֵלֶּיךָ, meaning to register, numerate, count; thus to determine the details and values gathered together in the composite records of our Names and manifestations; to look intently into maShayh—the drawing out of the Shayh—is to read with insight all details of YæHúwaH within the Lamb/Shayh [Chamesh haPekudim/Numbers 12:8]. Values, 60/פ: a network of information, a structure of the ALphæh/Principal.

8548 **to continue, temmyid**, (תמיד) אֵלֶּיךָ אֵלֶּיךָ

permanent, retained values, preserve, without end and always ongoing, constant, to stretch fully, as the results of an oylah are bottled up and extended through every word and deed of the eternal Thoughts of Fire; every word and deed of the Most High continues into all worlds/states, being indestructible, being of the purity of the Fire; *lit.*, composed/X transpositions/מ of the deeds/ל of the perpetual teraysarun/Δ, full extension of the enduring qualities of the oylah. Values, 454/ΔX: sign of the fish's path.

8549 **to complete** (*tawmeem*, תמים) מְמַלֵּא אֵלֶּיךָ אֵלֶּיךָ

honest, harmless; whole, full, entire; innocent, flawless, unblemished, sound; *lit.*, complete/X release/מ of the blessings/ל of fullness/מ; State of affirming all inherent traits of our Name. Values, 490/חX: sign of righteousness.

8549 **to be perfect, complete, blameless** (*tawmemeem*, תמימים) מְמַלֵּא אֵלֶּיךָ אֵלֶּיךָ

entire/whole/without defect nor lack of total devotion; honest, innocent, whole, sound, flawless, unblemished, harmless; *lit.*, the composed/X messages/מ achieve/ל compounded fullness/ממ; the “spotless” condition of the offerings, signifying that all of the attributes of life have been developed and that there is no lack or shortcoming of representation concerning the being of YæHúwaH/אֵלֶּיךָ אֵלֶּיךָ; note: perfect/ממלֵּא אֵלֶּיךָ אֵלֶּיךָ is a perfectly balanced equation: X x מ = ל x מ x מ. Values, 530/לפX: composed holy instruction.

8551 **support** (*tamak*, תמוך) יָצַח אֵלֶּיךָ אֵלֶּיךָ

to help, assist, maintain; to grasp, hold, uphold, sustain; *lit.*, the endurance/X of a message/מ of sound doctrine/Υ. Values, 460/פX: a composed, solid, 4 sq base structure.

8558-61 **Temærah** (תמרה) אֵלֶּיךָ אֵלֶּיךָ, **Tamar** (תמר) אֵלֶּיךָ אֵלֶּיךָ

to be tall, erect, upright; a palm tree, date palm; to be steadfast, unmoving, steady, upstanding; a condition of salvation causing the Numbers of Yahúdah/אֵלֶּיךָ אֵלֶּיךָ/praise to flourish, thus exhibiting the freedom of all within a state/form (SMB/Gen. 38); *lit.*, regenerative/X messages/מ of knowledge/4. Values, 640/מ4X: sign of the mind's fullness, 6:6; אֵלֶּיךָ אֵלֶּיךָ, 8:8.

8573 **wave-offering** (*tenuphah*, תנופה) אֵלֶּיךָ אֵלֶּיךָ

a composite/X of thought unfoldings/Υ gathered/being a unity/Υ of the sayings of Life—from the four mouths of light/א; to compose/X a perfect/Υ unified expressions of light; to compose /X the fiftieth/Υ which contains/Υ the fruit/ו of the Light/א; the bread, breast and Lauwim/Levites are examples of wave offerings, which are waved to administer the discernment and unified orders. Values, 64/Δפ: 541/זמפX

from above/ך in accordance with the state of mind/י; Tehillah/Ps 47:1. Values, 550/יפא: to compose the thoughts above; 5:5. see אַחַד.

8451-52 **Law, Teúwrat XAX, Túwrah/Torah** (תורה; תרה) אֲדָמָה; אֲדָמָה

to compose unified thoughts of Illumination; comprised of SeedWords that must be opened to behold all that is written, for every SeedWord is a volume to be drawn out as a Tree is drawn out from a Seed; from the root אֲדָמָה, meaning “to teach, instruct, direct, cast, throw”; the teachings that renew the mind unto life; the appearance of the Úwah prior to the Rayish denotes Light, thus a composition/X of the Lights of Bayinah/4Y and Chækúwmah/א; *lit.*, the composite/X knowledge/4 in all realms of light/life/א; universal/X administration/Y of the knowledge/Mind/4 of Light/א: from the four corners of the world/X there is knowledge/4 conducive unto life—universal knowledge/λόγος/logos of Light/א: revelation of the full capacities of man, the measurement of a Name—HhameShiæch/The Messiah; the codes to interpret all forms of light whereby we enter into the structures of Light, whereby we are translated from the domain of darkness/manifestation into the dominion of Light; this translation process is the state of being saved or delivered from the corruption of the flesh/decaying nature of the manifestation which is appointed for a season [seventy years] to obtain Wisdom and Understanding/OW/salvation; a foundational testimony of the utter sufficiency of the Chief Cornerstone (Yahuchannan/Jn 5:39), the Túwrah/Torah/Torah—as meShiæch—the actualization of the Law—is spiritual: the spiritual base of being within every person (Rom. 7:14;10:4; Yahuchannan 3:6, 4:20; Chazun 13:8). There are ten strokes to write the word/אֲדָמָה; there are ten fingers to hold the Túwrah/Torah; there are ten men or principles to open the Túwrah/Torah: compassion, love, inquiry, praise-commitment to values, knowledge, understanding, wisdom, humility, honor of unity, ascensions/progressions; the four sections of the Túwrah/Torah/HhaDevarim/the Sayings are the Mishmereth/the Charge; the Mishpatim/the Judgments; the Mitswut/the Commandments; and the Chuqut/the Statutes; two sides of Túwrah/Torah are left and right sides of Semek. The love of the Fathers is on the left side of each Law, and the love of one’s associate who is of the Fathers is on the right side of each Law. Values, 605/אֲדָמָה: the measurement of Messiah’s life/Light; 611/אֲדָמָה: the composed knowledge of all active/living Principles; 47/אֲדָמָה: the drawing out of the completeness, 53/אֲדָמָה: the unfolded/perfect communication, a gematria of the Names of ShmúwAL and Maneshayh; 8/אֲדָמָה: words of Eternal Life; 7:7 Teúwrat XAX, 7:7 is derived as אֲדָמָה=אֲדָמָה/Túwrah/Torah. See **statutes**/אֲדָמָה; **ordinances**/אֲדָמָה.

8641-42 **offering, terúwmah** (תרומה) אֲדָמָה אֲדָמָה

a gift, contribution; *lit.*, a measured/composed/X source/position/4 that holds/Y the flow/א of light/revelation/א; the best/most distinguishing aspect of each Name/spiritual positioning; a composite/X of thought/4 containing the Breath of Life; composed of knowledge containing the spirit of life; a lifting up from our composite to become transformed; the mind to receive of the Breath’s anointing into radiance; a lifting up from all/X unto service as a thought/4 containing/receiving the fullness of living Breath; a renewal of the mind united to the communication of lights. Values, 66/אֲדָמָה: the arrangement of Unity; 9:9 is derived as אֲדָמָה=אֲדָמָה. Compare **grain offering**/אֲדָמָה; **wine offering**/אֲדָמָה; **burnt offering**/אֲדָמָה.

space(s) of thoughts heaving, terúwmpnim אֲדָמָה אֲדָמָה, **terúwmpnah** (תרומפה) אֲדָמָה אֲדָמָה
mouth/opening of loftiness, mouth to distinguish nobility; a heaving of gifts from terúwmah, thus a mouth of giving; space in which galaxies congregate; home of galaxies filled with the spirals of leki/אֲדָמָה—harmonized light bodies; *lit.*, a composed/X Mind/Governor/4 in which the Unity/Y of all Thoughts rise/heave/א with faces/expressions/ך of states of Illumination/א; via Maneshayh-Yishshakkar one passes from one terúwmpnah unto another, whereby one extends into levels of Il-

lumination; each terúwmpmah is a crown of Chækúwmah and Bayinah achieved by an alignment of all rings and their plains set in place; area of space in which are galaxies, stars, planets. Values, 731/4CW: a composition of the Wisdom of the Staff and the Seed which is born of the staff; 9:9. see **Paúwah**, 𐤀

⁸⁶⁴³ **signal, blowing of horns, teruoh** (תרועה) 𐤀𐤓𐤕𐤁𐤀

a shot, blast, to sound an alarm, warning; a trumpet call; to cry aloud; *lit.*, to gather the sum/X of Knowledge/thoughts/4 unified together/𐤕 by Understanding/O in light/𐤀; in blowing we first inhale deeply to fill all spaces and then blow directionally in order that the Breath passes through all of the lands/inward parts or states in which the Ræuch/Breath enters; **Yúwm Teruoh/Day of Blowing**: a day of blowing to recall, to bring forward from all to be reaped within; thereby to bring all parts up to the level of the mind’s progression each growing season, pertaining to our completing the phases of our journey from coming out of Metsryim at the beginning of the year unto the culmination of the growth cycle; a designation of Breath to gather/collect the sum inwardly from the branches being extended during the first six months; to recall the goal, bring to the fore what is in the arúwan/ark/mind; to discern the presence of the ark, to explore our state of wholeness, thus in unity of oneness/𐤀𐤁𐤀 of the mouths of understanding—in unity of our collective ascension we explore through blowing, causing the wind/Breath to pass through our lands to fan the fires inwardly, to gather us in perfect unity, to affirm the unity of our name with all other names, thereby we make the one par/to unify the sides, the one ayil/unified body, with the seven kevashim/complete revelation of all concealed, with a chatat/learning unto perpetual ascensions without retardation/self-imposed limitations; The term blowing 𐤀𐤓𐤕𐤁𐤀 is to compose the consciousness of the days of illumination that bring all things to their fulfillment—the state of seven. Note the primary Rayish Oyin Ring present in the word denoting the head Rayish is coupled to the Body of the Oyin Consciousness, being a composition X of Light 𐤀. We assemble our members/branches together for the fulfillment of all that they have been sown. As the winds gather the 12 to come together so we by our Rauchut/Breaths breathe upon them that they receive the sanctification of the Ræuch to be One with the Head that has formed in the midst of the days. The seventh month is the forming of the Head of the harvest whereby all within the branches of a house or kind are gathered together as one would gather the stalks or the fruit of the lands. The Rash of HhaShevii gathers the branches under its domain to be achadd unto the fulfillment of the SeedName sown. (CHP/Numbers 29:1-6; 31:6, I ShmúwAL 4:6, TK/Lev 23:23-25; 25:9). Values, 69/𐤀𐤁: to to secure and arrange the four quadrants; the structure of united heads; 3:3.

⁸⁶⁴⁶ **Tarah, Terah, Tarach** (תרה) 𐤀𐤓𐤁𐤀

to compose/renew the mind through services enacted; *lit.*, the renewal/X of mind/4 for ascension/𐤀; momentum force/father of Avrehhem/𐤀𐤁𐤀𐤀𐤀/exalted principles, Nachúwr/4𐤕𐤁𐤀/sweet aroma, and Haran/𐤀𐤁𐤀/illumination retained for extension; as sequential unfoldment of Name/Fiery vapors unto Nachúwr/4𐤕𐤁𐤀: to recharge the mind with thoughts unto service (SMB/Gen. 11:26). Values, 608/𐤀𐤁𐤀: sign of the beginning of covenant.—SMB 15, the covenant of pieces; 8:8.

Dodecahedron, Teraysarun (תריסרון) 𐤀𐤓𐤁𐤀𐤀𐤀

twelve sided pyramid of thought composed of three parts within each of the four sides, each side being a facet of Wisdom, Understanding, and Knowledge; the sides correspond to the months and the activities of Lights occurring within the congruent Body of The Twelve; *lit.*, the composition/X of thoughts/4 according to the ten/𐤀 of the Charasham/Mason/Patterns/𐤀 which provides the measurements of the Minds/4 unified/𐤕 with the Neúwn/Directive Consciousness/𐤀; references are commonly rendered in the English as the Tents of David [2 Sam 6:17; 7:2] in that a Teraysarun is the Union of two Dallath 𐤀𐤀 forming twelve sides, six inner and six around, whereby the union of two

Names is a dwelling state of the full Lights of YishARAL. Values, 926/ΥΥΦXX: fruit/9 of YæHúwaH/26; Minds of Enlightenment branching through 6 pairs; 4:4 is derived as $\gamma\Upsilon 4 = \text{פ} \text{ר} \text{א} \text{ל}$.

⁸⁶⁵⁸⁻⁵⁹ **beryl, white crystal stone, Tarshish (תַּרְשִׁישׁ) Wֶלֶב אֶבֶן**

a gem, stone; variety of mineral crystallite, silicate; stone of Dan; from a root meaning “to sketch, design, plan, provide details”: the ability to formulate the jewels pertaining to the breastplate/גִּבְעֹת for enlightenment into all facets of Light; opening to enable formulation of gems from meditations of the heart; *lit.*, composing/X thoughts/4 in wisdom/W to fulfill/ל the flame of a Name/W; renewing/X the mind/4 through the Fires/W implemented/performed/ל with Wisdom/W; changes occur through deeds which extend spirit and thus transform mind, offspring of **Yavan**/יָוָן /the heart ring. Values, 1210/לֶאֱלֵה: the strength of thought, activated; 94/אֵר: transforming paradigms. See **Yavan**/יָוָן.

⁸⁶⁴⁶ **salvation (teshuah, תְּשׁוּעָה; תְּשׁוּעָה) אֹשֶׁת; אֹשֶׁת**

deliverance, help; victory; *lit.*, the measurement/composition/X of Wisdom/W contained/held/י in Understanding/O of Life/א. Values, 781/אֹשֶׁת: measurement of Wisdom in expressions/manifestations of principle; 775/אֹשֶׁת: measurement of Wisdom in Understanding of life. See **salvation**/אֹשֶׁת, אֹשֶׁת; **Yahushúo**/אֹשֶׁת.

⁸³⁷² **nine, teshoh, teshuoh (תֵּשֶׁה) (m) אֹשֶׁת teshuo, tesho, (תֵּשֶׁ) (e) אֹשֶׁת**

to compose the Wisdom of Understanding; the Single Eye to behold all within the Fire, to enter into the Mind of the Consciousness of the Nine; observation of Wisdom, the ninth position of the Letters. unified with the Mæyim/Waters whereby the Thoughts in the Waters of Life are collected to be embodied, the Tæyth/⊕/values of formulating universal consciousness; contains the humility to assemble all Values into one digit for all Numbers are housed in Nine; pertaining to the seventh month: from *the ninth* at evening is from the consciousness of the goal unto the tenth at evening—unto fulfilling the goal, so shall you keep the *yúwm kepper/Day of Attainment*; pertains to the nine faces/foundational sides of Sukkut: to be submitted to regard and observe the Principles of Wisdom at work; **the values of 1 to 9 are without partiality**: The 12 of the Seed are arranged as the Rings of ALhchim combine to make all things, whereby all that is of the Twelve appear as one. Though the manurahh is comprised of six branches on one side and six on the other, in the eye one sees one stalk that contains the Unified Perfect Light of Unity. As one looks southward to the manurahh, the branches are 7; as one looks northward 7 are seen again, whereby the manurahh appears as the sum of 5: $7+7=14/5$. The five—Values of Illumination are the function of the parts. Though the parts are twelve they are the unified sides/2 of 1. In these glimpses we see the unity of all values: the twelve are 1, yet also 3 (1+2); the sum of their sides are 14/5; the manurahh is composed of 6 branches unified; they form 7 by their unity. At the top of each of 7 branches are four cups, whereby the Lights of the 28 appear; these also are one/1 (2+8). The 3 from each side attest that the branches contain the Values of 9/⊕, as the root of 3 points to its Source of the Nine of the Collective, whereby the Lights of the manurahh are a trilogy: the Lights of Bayinah, the Lights of Chækúwmah, and the Lights of Dagot/Knowledge that emanate at their crown. Baniymin is the 9th house, whereby the manurahh is the lamp of a Seed that bears the complete Values within a SeedName according to their arrangement of intervals and according to the organization of one’s branches of the Collective Nine/⊕. The 1 are its natures, the 2 are its sides, the 3 are its channels/levels, the 4 are its paths/gates, the 5 are its functions, the 6 are the unified structures, the 7 are its strengths; the two 8’s are its crowns, and the 9 are its Collective Source of One Seed. On the scale of Dan, the manurahh and its light are OO/weightless. Values, 59/770/⊕γ: the Neúwn Collectivity; e 7:7; m 5:5

8373

ninety (tisheem, תשעים) 𐤎𐤋𐤍

to observe, gaze, regard, to compose Wisdom's observations; symbol to transform, metaphors, triumph, overcome; *lit.*: to compose/X what the spirit/Wisdom beholds/OW thereby acquiring a measure of fullness/𐤎𐤋; a value of transformation as a result of regarding/observing; the value formulated/X by gazing into the *Shayin/Oyin* configuration/OW—the *Shayin/Oyin/OW* is Wisdom reflected whereby we attain and exercise the fullness of life; the mirroring of the Fire Nature, the moon turning to blood is the red Fires of Wisdom reflected in the moon which is the age when one beholds the Nature of Wisdom apparent in all things. Values,82/820 see nine/OWX.

Footnotes

¹The sum of the sides of the parts of Dan multiplied = 753/15/ᑭ—the formation of Semek:
 In the offering of Dan, the Values of each part are multiplied side by side: 35/8 x 46/10 = 80; 36/9 x 36/9 = 81; 33/6 x 74/11 = 66; 33/6 x 74/11 = 66; 33/6 x 74/11 = 66; 34/7 x 06 = 42; 34/7 x 15/6 = 42; 34/7 x 15/6 = 42; 34/7 x 24/6 = 42; 37/10 x 26/8 = 80; 35/8 x 46/10 = 80; 33/6 x 74/11 = 66;
 The sum of the multiplied parts = 753, the Seven Branches of the Neúwn's communications of Light—hhamanurahh; 753 are the 12 of 3 stages; 753/15 is the Semek that comes from the Fires of Shayin, whereby the Shayin has drawn out from its sides and composed itself a body for its Eternal Fire; the fulfillment of the prophet ShmúwAL/53 as a Judge/Dan.

Prefixes and Suffixes, Translation Guidelines

- ᑭ the action from the unified Eye, all Rings as One, the single eye platform of engaging a thought into action; progressive sign, indicating projection and will; perceptive will/motive/intent (first-person sign); i.e. ᑭᑭᑭ —the Unified Eye sees
- ᑭ one illuminated causes an action, to illuminate, point out; definite article to distinguish
- ᑭ prefix: conjunction; depicts a group, those united, or belonging to, commonly rendered as “they”; a bridge, coupler; element of containment; expresses continuity, balance.
(suffix: collective ending for second and third-person forms)
- ᑭ denotes a unified deed, sign of initiations, one set to fulfill a thought, signifying an extension through giving and receiving, the hand is the sign of extensions in ten measures; full extension of a thought into a deed of fulfillment; the hands extend the heart/breast of Consciousness i.e. to create the Milky Way; conveys the thought is extended fully; the action is extended unto the tenth state; i.e. ᑭᑭᑭ: the works, gifts, appointments of a Name (first-person ending), what follows thereafter are the works, first the feet and then the hands
- ᑭ sign of the Collective, used as the second-person sign, denotes one’s output, productivity; expression—as fruit or leaves; as characteristic of a tree, the K is the sign of one’s united branches/Collective state; also used as a prefix to denote similarity/comparison, as in *like, as, accordingly*; refers to **the Collectivity of Values**, which has been misunderstood as the masc. case and/or the **Collectivity of one’s lands/expressions/fem.**
- ᑭ indicates instruction or purpose of the direction; used as a preposition to show direction to or to denote “for”
- ᑭ to draw out: thus, the sign meaning “from”; article of extraction; water; a means of extraction, as in preparing tea, tinctures, *etc.*; often prefixing a word to express coming out of—a flow coming from an anointing, coming out of maShich (*See* ᑭᑭᑭᑭᑭ); final *Maeyim* indicates a full release: many—the concept of fullness from all extracted—that is, the extraction is accomplished or assembled from a grouping.
- ᑭ sign of the will, the interior action, the action coming from the midst; the Understanding that determines direction; symbol of the Offspring of Neúwn, the double Neúwn
- ᑭ sign of summations, to make a composite; indicating progressive action; denoting role to change; before a verb, the Taúweh indicates to compose; (second-person feminine)

Beginning & Endings of Words, Combinations of Letter Signs

፲፭ denotes the full range of perception from the end to the beginning.

፳፭ combination of all letters, *ALphaeh* through *Tauúweh*; a combination of signs, a group of marks; suggests completely, a totality of what word form follows.

ሃ፯ denotes the state within, *Úwah* joins to a word ending in *Bæyit* to form a body of hearing for leafing; means to come, enter, appear, one unifies their parts into one body; the purpose of the ሃ፯ ring is to make a dwelling in which the Words of Enlightenment dwell and resonate; every form is constructed to house Words and their emanating Thoughts; i.e. ሃ፯፻፲፭፻፲፭ CHP 28:11; The Body of Hearing/Transmission of the Words of *HhaKuwáhnim*; unto this end and consciousness the offerings are made as well as all manifestations.

፳፻ conveys the state of health, mercy seat, from the depths to ascending elevations, MT 17:22

፳፳ twins stalks, favored branch

ሃ፻ unified Lights, the illumination of belonging, the illumination of a group

፳፻ those illuminated, illuminations as the *Mæyim* indicates many lights; to exhale/expand/initiate—designation without measures are the Seeds of AL; they; the light that radiates to/belongs to all; light contained. (3rd person)

ሃ፻ 3rd person, to inhale/meditate—designation without measure, to extend the potentiality of the Seed Word.

፳ሃ to connect at a gate, to hold insight; a seed/grouping of the *Dallath*

ሃሃ contained in a school of thought; held in a branch to distinguish characteristics; a seat of the *Kephúw*

ሃሃ containment of purpose, goal; unity of purposes achieved; archaic plural ending, as in *ALhunn*, *shavbethuwn*, *zichrun*: the noun's purpose achieved; contains the secret/containment of the progressions; an accusative ending; a seat/stronghold of the *Neúwn*

፳ሃ results of unified minds; follows the collectivity of knowledge; used as a suffix: e.g., ፳ሃ፻፲፭—the unity of mind/the gathering of knowledge/፳ሃ follows consolation/comfort/rest/፻፲፭; a seat/stronghold of the *Rayish/Thought*

፳ሃ carrying multiple values, signifying receptivity unto continuance; joins together all things; contains properties unto complete renewal, administration unto totality; a vessel of thoughts, to embody multiple characteristics; composition of totality; to inhale/inscribe inwardly thoughts; a seat/stronghold of the *Tauúweh*, 28 *ALhhim*

ሃ፻ a prefix; to attain unto unity; the achievement of unity

Examples of Verbal Adverbs/Infinitives combining with verbs:

SMB/GEN 1:29 to seed seed continually

SYM/EX 2:16 in partaking, you will appropriate; partake to compose/appropriate what is eaten

SYM/EX 2:17 a death, you will compose a cessation of progressions

SYM/EX 13:19 to complete he enforces a completion

SYM/EX 13:19 to visit he will be enjoined

SYM/EX 17:14 For to cleanse, I will cleanse

CHP/NUM 26:65 Death is, they will be extended

CHP/NUM 27:7 Learning/giving, you will give/transfer/establish

MT/DEUT 15:8 For in opening, you will open

MT/DEUT 15:5 On condition of hearing, you will hear

MT/DEUT 20:17 For the consecration, you will designate them

MT/DEUT 22:1 The restoration is your returning them

MT/DEUT 31:29 For in bending, you will bend/worship

YAHUSHÚO/JOSH 3:10 And to be possessed, he will thrust out

Abbreviations:

- SMB** Sepher Maoshah BeRAshshith, The Scroll of Genesis, The Works of the Beginning
SYM Sepher Yetsiat Metsryim, The Scroll of Exodus, The Rising/Appearance out of Egypt
TK Teúwrat hhaKuwáhnim, The Teaching of the Kuwáhnim/Priests, The Writings of
Leviticus
CHP Chamesh HhaPekudim, The Book of Numbers, A Mustering of Life
MT Mishneh Túwrahh/Torah, The Book of Deuteronomy, Confirmations of Túwrahh/Torah
YS Yahushúo, Joshua
SHP Shuphetim, Judges

abbrev. abbreviation

approx. approximately;

e. extension

e.g. for example;

esp. especially

etc. and so forth;

gal. gallons

ie. in other words, example

lit. literally defined by the letters

m. momentum

oz. ounces

qt. quarts

ref. reference

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Table 1. ALphæh to Zayin BASIC MEANINGS* of the LETTERS**

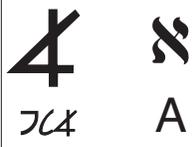
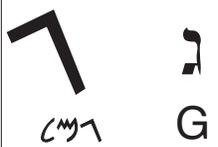
<p>4 Ox, horns, projection of composite thought as a seed of Life, planting—symbol of oxen/priests, who sow and harvest via teaching/services. Indicates strength, stability, power, dominate Being, ALphæh energies, expansion, to perpetuate. Primal cause, central point, unity, beginning, renewal; conception, humanity. Concepts of holy; to go inward, become small/humble/reduced: thus, to learn of expansive origin and destiny. Expresses ruling forces: אֵלֶּיךָ/ALhhim, אֵלֶּיךָ/Adenim, אָדָם/Adam. 1st-person progressive sign, indicating will, determination, movement. Side view of eye (4), indicating presence of light, capacity to conceive/to see/44: lit., the mind conceives. 4 = 1st day, conception of light/ideas. Illustrated in plants: almond, cherry, rose, clover; element: aluminum; animal: oxen; scroll: Sepher Maoshah BeRashshith (Genesis); tribe: Raúwaben/Reuben.</p>	 <p>ALphæh 1/1000</p>
<p>9 House, habitation, establishment, household; interior and integral; ovum, fetus, cellular division, segmentation; means, manifestation, formulation; to develop, formulate; to be associated: units, pairs; ear, hearing, instrumental action; shell, body; magnetic; state of consciousness; that which receives and holds—feminine symbol; passivity, acceptance. Symbol of body/work of meShiæch (Messiah) as means of composition and development, image of invisible. Symbol of ram, means of atonement, covering of soul. Used as an article in regards to interior/inherent principles; used similarly as an adverb/qualifier of verb. 9 = 2nd day, development of space, definition. Illustrated in plants: mandrake, hyssop; animals: sheep, frog, goose; fabric: wool; scroll: Sepher Yetsiat Metsryim (Exodus); tribe: Shamoúnn/Simeon.</p>	 <p>Bæyit 2</p>
<p>7 Camel, throat; carries, facilitates, lifts-up; to arise, ascend, sprout; a conduit, process, procedure, to nourish, feed, avenue; perpetual; entangle, tangle; canal, birth canal, deep crevice; umbilical cord; that which transmits, transports, assists to produce all ideas derived from the house/body; neck; vocalization, transmission of sound; carrier of actions; waves. Bowels, transportation systems of the body; movement, locomotion: thus, agent or means, as of charity; to recompense, to render. To approach, reach, go beyond/through. 7 = 3rd day, land arising and sprouting. Illustrated in plants: clover, lily; hibiscus, petunia; animals: camel, giraffe, kangaroo, ibex—BegoAurets/Master of Land, llama, praying mantis, ostrich swan; scroll: TeúwratHhaKuwáhnim/Leviticus; tribe: Laúwi/Levi.</p>	 <p>Gammal 3</p>
<p>Δ Door, passageways; nose; entrances/exits; nodes; doubled to form gates; access/openings to foundational and progressive paths; secret chamber, to pervade, shine; a pyramid (lit., “fire amidst”), quad structure, base for brain/mind energies: ability to extend the energies to the pinnacle of the mind’s satisfaction. Insight: examines, facilitates to bless. Vagina opening, door to existence. Tent door, security, refuge. Door of sheepfold, through which we go and come for pasture; means of acquisition, revelation. Access to beneath and above, to form and spirit realms. Door of separation; hence, sign of division. Sign of shavbet as the door of holiness and rest/fulfillment. The double Δ, comprising the universal emblem ✪, illustrates two doors—to the earth and the heavens. Δ = 4th day, separation of light and darkness; a distinction to enter Bæyit HhaSham. Illustrated in the plant: nodes, lilac; animal: duck; element: tin; scroll: Chamesh HhaPekudim/Numbers; tribe: Yahúdah.</p>	 <p>Dallath 4</p>
<p>א Light rays; life universal; animation; stars; gifts: innumerable, without measure or limit; electricity, lightening, illumination; to sparkle. The definite article (compared to a spot light), used to point out, highlight. The winning fork, rake: gathers, distinguishes, distributes. Evaporation and precipitation: as vapor rays ascending, collect, and disperse—bringing rain, fullness. Pattern of cervical mucus, netted leaf veins. א = 5th day, fullness of life. Illustrated in plants: fern, ginseng, pine; palm leaves of אָלֶּיךָ with ascent of Gammal; animals: mice, rabbit; elements: nitrogen, hydrogen; scroll: Meshneh Túwrahh/Torah (Deuteronomy); tribe: Dan.</p>	 <p>Hhúwa 5</p>
<p>Υ Hook, yoke; connects, joins, ties together, adheres, bonds; nail; to clasp. Scale, balance beam, equilibrium; administration. Breast, thumb, big toe; consideration, contraction and expansion. Womb; goblet of justice/cup of mercy: thus, the conjunction symbol—uniting all elements, from the highest sense to the lowest, and communicating the spiritual with the material; the wind. Υ = 6th day, administration and balance of life; creation of man, who administers the creation. Illustrated in plants: cypress, barley; animals: goat, pigeons; elements: carbon, phosphorus; scroll: Yahushúo/Joshua; the scrolls of Yahushúo and Shuphetim are the Two Fishes that feed the multitudes; the five loaves are the five scrolls of maShayh/Moses; plant: myrtle; tribe: Nephethli/Naphtali.</p>	 <p>ÚWah 6</p>
<p>I Weapon, knife, two-edged sword; tongue; word, laws, instruments; arrow, dart, javelin: that which penetrates, splits; internal penis as the tongue is internal, feather: that which marks; thrust: warrior armed with a spear. All things leading to a goal, aim; to complete, finish; instrument to make, shape, carve out; to nail. Pursuit: thus, the goal of the law—perfection, regeneration, healing, deliverance. I = 7th day, shabbat/rest, completion of intent. Illustrated in plants: wheat, cedar, aloe, locust thorn; animal: snake, lizard; scroll: Shuphetim/Judges; Land State of HhaQayni/Kenite/אָלֶּיךָ.</p>	 <p>Zayin 7</p>

Table 2. Chayit to Neúwn BASIC MEANINGS* OF THE LETTERS**

<p>⌘ Ladder; elevating, emerging, ascending/descending; changing, repenting; equality; work, service. assignments, place/level of developments and positions amongst men; engagements, labor; provider; care, help—signifying effort required; rise/fall of perspectives/elevations derived from doings, visions; weaving; bread—the rising of ALphæh; fatigue, accomplishment. Window, outlook, perspective. Means to reach plateaus; covenant; progress; to initiate, to cause precipitation. ⌘ = eighth day, to enter into <i>barit milah</i>—covenant of circumcision—sign of faith to disclose/uncover: activity link between א (light) and י (assimilated forms/products); customarily doubled for pronunciation as 28 ALhhim, Body of Consciousness/88, 28, 16/Oyin. plant: chamomile; animal: donkey; scroll: Ruth; Land State of HhaQenizi/Kenizzite/אֵי יָפֶת</p>	 <p>CH Chayit 8</p>
<p>⊕ United bodies/two Bæyit aligned head to base and joined at corners 90° swallowed up into One in Oyin; to conform, confirm, circumscribe; explore, to intuit, the microcosm; unites/divides, four sides of a Teraysarun, adjust, rearrange; intervene, interpose; navigate, collects/separates, resolves; operational stages; builds up/breaks apart; cell dynamics; patterns, arrangements, segment, converge, vent, expunge, excise, brand, imprison, incarnate, fertilize, invigorate; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union, dependence; shield, a link of habitation/protection between Δ (entrance) and X (exit); interfacing of networks/centers of the body; the heart. Symbol of town/city/community, dwellings, gathering; coming together, communal consciousness. Signifies resolution of opposites, harmonization of disparate forces. Illustrated in plants: fig, tomato; material: clay; scroll: ShmúwAL; Land of HhaQedmuni/אֵי מְדֻמְנִי</p>	 <p>T Tæyth 9</p>
<p>ז Hand, open right hand: giving/receiving; first letter of HhaSham as the extension of love; to share, whereby a receptacle is fashioned; to set things in motion; means of attainment; actions; blessing, fullness; manifested power; ruling; hand of a scribe, one holding a pen to inscribe, manifestation/mark of one's self: hence, 1st-person designation, indicating possession, ownership—belonging to, as in the construct case. Expresses idea of duration and strength before a word root; replaces י as desire is swallowed up by action; replaces א as activity arises out of illumination. Illustrated in the elements: oxygen, iodine; scroll: Malekim (Kings); Land State of HhaChitti/Hittites/אֵי חִיטִי</p>	 <p>Y,I Yeúwd 10</p>
<p>י Branch, leaves, palm of hand as י follows ז depicting a branching of a hand or branching of an inscription; spoon; sole of hand/foot, bird foot; handle, extensions; scale, sizing; productivity, fruitfulness; to make evident, the evidence of fruit; consciousness; branching, antlers; reproduction; offspring, teachings, doctrines, coverings; doubled as the Tree of Life/22 from the midst of the Letters; applauding, rejoicing. Expression of organic characters; symbol of cyclic nature, does not stop or remain (as leaves/ fruit). Illustrates three primordial natures which rise from one stem: Sham, Cham, and Yapheth. Assimilative and concomitant article (like, as). 2nd-person designation at end of a root word, indicating <i>your</i> output, <i>your</i> possession, etc. Illustrated in the plants: celery, structure of palm leaf/vein; peach—the words clung unto in the cheeks; scroll: Yashoyæhu (Isaiah); Land State of HhaPerizi/Perizzites/אֵי פְּרִיזִי</p>	 <p>K,CH Kephúw 11/20</p>
<p>ל Goad, staff; instruct, teach, learn; course, direction; to order, point; arm, leg and foot, jawbone; supportive structure; directive movement; to prod, defend, prevent, refrain, chastise, correct: thus, used to form a prohibition—לול to cease, prevent (the rod before the horn); or the word לל to correct (the rod after the action); thus, the directive article. Gives way to the פ: פפל becomes פפ; for once the ל serves, it gives way to actualization. Symbol of authority, as the staff and beard; inheritance and rods of united tribes/Names; endurance factor around which clay molds itself as flesh that hangs upon the bones verses the clay remaining upon the potter's wheel with the Mæyim. The element: iron; scroll: Yirmeyahu (Jeremiah); Land State of HhaRephayim/Rephaim/אֵי רֶפְאֵי</p>	 <p>L Lammed 12/30</p>
<p>מ Water, fluids; transposition, pertains to waters above and below firmament; a natural-fluid mirror, means of transposing an image; the composite body, embodiment, given to reflect spiritual position and to make visible spiritual structure; means to extract, reduce, nurture, draw out, absorb properties; means to release/measure, give forth messages; contains essence/ fullness of life. Oil, source of combustion: soft, flowing, cleansing. Means of conception, consecration, anointing. Collective symbol of people, multitudes, seas. 3rd-person force of momentum designation, i.e. semen, blood, at end of word. Extractive article (from, drawn out) and partitive article (some) before a root word. Illustrated in the plant: watermelon, coconut; animal: elephant; scroll: YechúwzeqAL/EzekiAl; Land State of HhaAmúwri/Amorite/אֵי מְדֻרִי</p>	 <p>M Mæyim 13/40</p>
<p>נ Fish, extension; flourish/decline; perpetuality, son of Neúwn title; capable of moving in many directions, to exchange, various speeds/movements; swiftness; passive/active; purpose, scope, weight. As a prefix indicates interior action, determination, desire; to vow: to swallow up by one's actions/א; throat of the Oyin Body; action folded upon itself: withdraws, reverses, sucks, filters, intakes. As a suffix indicates extensions, display, augmentation. 3rd-person carrier designation; fertility. Fins and scales of the fish are expressions of balance: fins indicate direction (justice) unto knowledge; scales indicate a covering (mercy) and sanctifying of Breath. Via these two principles in proper balance we attain each extension. Illustrated in the plants: as pairs of fruit, for all pairs come from the double Neúwn; apricot with the double rib line as in the buttocks basin; animal: fish; region: Italy; scroll: Neviim (Twelve Prophets); Land State of HhaKenoni/Canaanites/אֵי כְּנָעִי</p>	 <p>N Neúwn 14/50</p>

Table 3. Semek to Shayin BASIC MEANINGS* of the LETTERS**

<p>⌘ Support, pillar, tower, fortification, fortress, shelter; skeleton, spine; bristly; united branches, as in <i>sukkut</i>/ᐱᐱᐱ; framework, construction, arrangement, manurahh body of Shayin/flames, boundary of a structure; confines; secret place; buildings, dimensions; reference—that which upholds, supports; stability, steadfastness; dependable, responsible, competent; ordain; reliance, trust; lean upon, empower, authorize, encourage; bears, promises, bonds together. Trunk of tree; concentric marks/circles, indicating seasons, cycles; journey, travel. Inner walls of strength; fiber, skin. Design of fish skeleton, spider web pattern, ant; Illustrated in the plants: carrot, cumin; element: calcium; scroll: Tehillim (Psalms); Land State of HhaGirgashi/Girgashites/ᐱᐱᐱᐱᐱᐱ</p>	 <p>Semek 15/60</p>
<p>○ Eye, pupil; openings to ear, mouth, moon, anus, etc.; cavity of chest, heart; compassion; Prudence, center of understanding or confusion—eye of light or darkness; illuminates; brightness; clear, keen, transparent; penetrating vision; view, discern; prophecy; enlighten, consider; transference; negative hostility, jealousy, arrogance; boast; pride/humility. Roundness: seed-egg, navel, jewels, planets; well of water, spring, fountain; depth, reception, attention, universal consciousness. Craters, texture of lunar surface; moon/lamp of meShiæch, compass, Understanding, means of redemption/purifications—blood/wine. Illustrated in plants: coconut, lotus, grape, olive, legume, pea, lentil, beet, buckeye/eye of deer; animals: quail, eagle/ᐱᐱᐱ, hawk/ᐱᐱᐱ, zebra/circle of rings; element: silver, mercury; jewel: pearl; scroll: Mishle/Prov.; House of HhaKuwáhnim; Land of HhaYavúwsi/Jebusite/ᐱᐱᐱᐱᐱᐱ</p>	 <p>Oyin, Ooayin/Ghayin 16/70/140</p>
<p>∩ Mouth, lip, edge, breath; to exhale; cup, container, pit; to drink, eat, partake, satisfy; voice, utterance; soul, nature of expressions; to make manifest; appearance. In contrast to the forms of <i>bæyit</i>/ᐱ, the <i>pe</i>∩ is the output or exhalation of the form, whereas the <i>bæyit</i> is the input or inhalation of energies; fruit, facet; border, side, region, corner, extremity; faces, personality; that which depicts the striking attribute of rendering one's thoughts. Opens/closes; opening for input/output; restrict/permit; entrance/exit. Illustrated in the plant: comphrey, spelt; animals: badger, bear, moth, caterpillar; element: lead; scroll: Eyov (Job); tribe: Gad.</p>	 <p>Paúwah 17/80</p>
<p>⌘ Host, insect; transformation, metamorphosis; do by design; jointed leg; winged creature. To pursue/order the forces, to appropriate/designate the use of energies; sacrifice; to ward off, defend, exorcise; to fear. Army, defense, military; warrior; chariot spoke/wheel; victory, dance; battle, conquest, conflict; devastate; intention; to overturn, acquit; righteous; correct, change; order/organization; accomplishment, success; prevail; solution. Indicates definite movement toward a goal and marks the level of accomplishment attained; conveys the lateral side, flank: ability to turn/rotate, an appendage, wings. Illustrated in animals: grasshopper, bee, hornet, horse; plants: gourd, squash, raspberry; scroll: Megillut/Shir HhaShirim/Song of Songs, Echah/Lam, KohelethEccl; tribe: Ayshshur.</p>	 <p>Tsædda 18/90</p>
<p>⌘ Priest's cap, crown; Queen; kingdom, domain; sky, corona, dome; to control, seclude, regulate; nest/ᐱᐱ; skull; protect; covering, shell; smoke; vibration, separation; to distinguish; sanctification, purifying; holiness, consecration: a specialist/professional. To confer/confirm; to be under a shadow, or under the dome of the heavens; to tremble. Symbol of the priesthood—position of holiness and consecration of mind. Brain and spinal column. Pattern of light waves/vibrations/sound: thus, used in ᐱᐱᐱ/voice. Spiral design and associated movements: denotes progression and achievement—from the ᐱ (doctrines/teachings) to the ⌘ (crown of righteousness). Illustrated in plants: mushroom, oak, flax; fabric: linen; animals: monkey, tortoise, lemur, dog, chicken, turtle; scroll: Daniel; tribe: Yishshakkar.</p>	 <p>Quphæhh, Qauph 19/100</p>
<p>∠ Head, first part, chief component; force of beginning, source of giving; mountain; determines movement and progress; mind, knowledge, intelligence, discretion; honor, beauty, devotion, reverence; noble, graceful; adjure; fortune/poverty. Mind, collective thought; positions of ruler, King, overseer, head teacher/instructor as Rayshun—Head of the Neúwn. Illustrated in the plants: dusty miller, walnut, corn, pomegranate/ᐱᐱᐱᐱ, mustard; animals: deer, gazelle, hart, roebuck, antelope, turkey; element: copper (bronze/brass); scroll: Oozera/Ezra; tribe: Zebúwlan.</p>	 <p>Rayish 20/200</p>
<p>W Tooth; to digest, shatter/assimilate; Wisdom's Radiance displayed in Knowledge or in fruit. the Fire in the sun as Shayin/21/3 is the root of Tayit/9, crown of sun/blaze of Light upon the head, glory of YæHúwaH. The Radiance/21 of Lammad/12 which breaks forth in the compiled Thoughts of the Aúvim. Strength of Spirit, spirit of meShiæch/Messiah, strength of a lion; utilization and application of truth, peace. Used as reflexive pronoun. Serves as a sign which consumes, yet connects/welds. Illustrated in the plants: peony, garlic, dandelions; thistle, animal: lion; element: gold; material: ivory; scroll: Nechemyah (Nehemiah); tribe: Yúwsphah/Joseph.</p>	 <p>Shayin 21/300</p>

Table 4. Taúweh/Symbol of Totality BASIC MEANINGS* of the LETTERS**

X Vane; the four directions, composite, gather; sum of a world/age; wholeness; four corners; composite of fire/energy/angelic, air/gas/spirit, water/fluids/soul, earth/solids/body; loom, to weave; sinew, strings, cords; totality, infinity; sign, mark; finishes, completions; Teúwrah, Tanach. Composition of all preceding: idea of completion and perfection. Expresses further change, continuation, addition, renewal, regeneration, resurrection: providing a continuum, endurance; perpetual, connecting threads of Origin and all States of Occupation/Service, the two sticks/Υ crossed and joined; creates diamond paths, yin and yang, srivatsa Fa, created by i.e. ALphah+Shayin, Semek+Zayin, the double Kephúw churning in the midst, 2nd-person progression indicator. 400 = sanctification/completion of all; The Taúwah moves to the right of the ALphah thereby setting into motion the formulation of fruit; the united strands of the Taúwah form the serpent body called the Tanah/ᐱᐱᐱ from which the Tananim/ᐱᐱᐱᐱᐱ are formed. The Tanah means to repeat/multiply; whereby each pair of Names bring their gifts and are woven into One Body of the Taúwah patterned cloth. Illustrated in plant(s): evergreen tree; scroll: Dibre HhaYamin (Chronicles); tribe: Baniymin/Benjamin.



* Compiled from studies of the Túwrah/Torah: Bæyit HhaSham Midrash, The AlphæhBæyit: The Letters of ALhhim
 **Consider three significant aspects of each Letter: (1) Wisdom level of foundational concepts and interior parts that comprise the wholeness of each sign whereby each Letter has shape and patterns of characteristics; (2) Understanding level which binds together concepts; from the inner—atomic composition unto surrounding all that is joined, to combine and extend all parts; (3) Knowledge level of running thoughts, mastering concepts/values extrapolated from all signs, rising from the base unto the crown.
 ALphæh/ᐱ to Shayin/W (Wᐱ/ᐱ) is from strength to strength; ALphæh/ᐱ to Taúweh/X (Xᐱ/ᐱ) is from conception to totality: beginning to completion/on-going renewal.

**Table 5:
 The Seven Positions of the Letters In Three Levels
 The Three Dimensions of the 7 Foundational Characters
 The Unfoldment of Seven—Complete Incriptions of Light**

Process/Nature/Position/Day													Stage/Level
7	6	5	4	3	2	1							
Summation value of each column increments by three: i.e. 24, to 27 to 30 etc., indicating that each column of letters is a process of ascension; 7 processes multiplied by the value of the increment/3 equates to Shayin/Mastery/21.													
Sum value of each level increments by 49 (7x7).	X	X	X	X	X	X	Summations						
	42 (3)	39 (3)	36 (3)	33 (3)	30 (3)	27 (3)							
126 (49)	W	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	3 Knowledge						
77 (49)	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	2 Understanding						
28 Example (ᐱ):	I	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	1 Wisdom						

The first letter of each level illustrates the three dimensions of the ox, kuwahren/priest, and/or the holy concepts in the Earth. The first stage (ᐱ) is conceptualization and planting of seed/ideas. The second stage (ᐱ) includes the activities of cultivation as ascension of level one. Stage three (ᐱ), includes the function of harvesting, which provides bread/grain to support/establish society.

The value of the Taúweh/ᐱ/22 is the sum of i.e.: ALphæh(1) + Shayin(21), the Bæyit(2) + Rayish(20), the Gammal(3) + Quphæhh(19), the Dallath(4) + Tsædda(18) Hhúwa(5) + Paúwah(17), Úwah(6) + Oyin(16), Zayin(7) + Semek(15), Chayit(8) + Neúwn(14), Tæyth(9) + Mæyim(13), Lammed(12) + the Yeúwd(10) etc. as you combine letters from the two ends of the ALphæhBæyit coming into the center of the letters, unto the Kephúw, depicting the Tree of Life. By joining the branches of the Kephúw(11 + 11) the Taúweh is formed also, yielding the value of 22/the Totality. One will also greatly benefit by pairing your inner organs/branches together in like manner to compose your totality. Refer to the Tables for which letters correspond to each house within a united Body, i.e. joining Bæyit/body with Rayish/head; ALphæh/perception with Shayin/fire; Yeúwd/hands with Lammed/feet; Hhúwa/illumination with Paúwah/speaking; Tæyth/united Heads/with Mæyim/fluids to mold the expressions of Breath, as one submits to the Hand of the Potter on the potter's wheel.

