HHAMILLUN HHA'TÚWRAHH/TORAH

The Dictionary of The Túwrahh/Torah

A Reference Guide to Thoughts of HhaKuwáhnim,
Servant Illuminators

Words of Fire
Language of the Seed
ShephahhKennon—Lip of Canaan
Utterances of Breath
Thoughts of Intelligence

NINTH EDITION 9.5
from Túwrahh/Torah Studies of

Bæyit HhaSham Midrash
Bet HaShem Midrash Inc.

13539 US Old 24 E • New Haven IN 46774-9006 ©2015
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Preface

Thanks be for ALhhim and to all the students of Bæyit HhaSham Midrash who have contributed through participation and support of this dictionary project. The presentation of this dictionary is the fruit of many cycles of Light. The dictionary started as the Letters began to speak and reveal the Light that they hold as Thoughts of HhaSham. Sometimes as a spring and other times as a mighty river, the definitions have flowed forth from the Ĥuwrah which is the Keeper of the Letters of Fire.

The first Hebrew word appearing analytically was $\text{dq}/\text{qdash}$, normally translated as “holy.” Presented from right to left, the meanings of the combined letters state: “consecration is the path to Wisdom.” As I meditated on the instruction, I understood that the Hebrew Letters, themselves, provide interpretations of the word, along with meanings and intrinsic values uttered in their combinations.

What is holy? The answers are in the Letters $\text{Quph}, \text{Dallath},$ and $\text{Shayin}, $ $\text{dq}$: a distinguishable/path/dwelling/ of Fire/ which is formed by drawing out the Light in the Seed. When The Intelligence of Wisdom or The Fire sets someone or something apart and distinguishes it unto a particular function for a purposeful avenue of service, it is qdash/holy!

More definitions came, and more is coming. This edition of the Bæyit HhaSham Ĥuwrah dictionary is presented to share the insights and understandings that have been received via quickenings of Rauch HhaQudash and via discernment through Ĥuwrah study in the presence of ministering chavarim/comrades.

As offspring of Aharúwan and Laúwi, we share the illumination to assist others to fully light the menuræ/menorah within their own tabernacle. To this end the material in the dictionary is being presented. The dictionary is not shared to prove that one interpretation is right or that another is wrong in their word usages; nor is it shared to resolve etymological conundrums. This work is given to share the light that is in the words themselves and thereby provide keys to mysteries.

Thanks for all who have contributed their talents to bring the work of the dictionary forward. Each one has played a vital role that is part of our destiny in this labor of words—the choice fields of the ALhhim. This work is now maturing and taking shape by the ratios and numerical values of the paired ALhhim. No matter where we have been placed on earth, the mission that we share puts us in contact with each other to work together in the House of Aharúwan and Laúwi/Levi. Through goats/ we raised, connections were made to meet.

The Paleo ShepprahKennon Bora font used in the dictionary is available for computer platforms throughout the world. No matter where we were placed in the earth, the mission that we share would put us in contact with each other to work together in the House of Aharúwan and Laúwi/Levi.

The entries in this dictionary are a beginning to define our steps to Mount Tsiunn/Zioin. There is much to add to this work. I have agreed that it is appropriate not to delay sharing the dictionary in this state of development. In faith that HhaSham will finish what has been initiated by Rauch HhaQudash, therefore, we are offering what has been assembled.
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 Túwrah 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 Ù/Wah/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 ÙWah is typically pointed to generate an “o” sound. Variations in some dictionary entries are found only in post-Túwrah writings, and are considered as revealing further details and evolutions of Túwrah 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 Túwrah 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.

םלע"ש שALLED, 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 Túwrah 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 ***gedam***/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 49 Δ 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 YaHH, 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 HqaQudash, 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 TÚwrah, to a focus on readings of Light Principles embedded in the TÚwrah 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.
The commandments of the Túwrah are other means to convey the Breathing Force of Light. First there are the Names, which are the attributes of the Principal of Unity. Correspondingly, there are the commandments, which are the orders, the movements, the wills of the Principal. These commandments and statutes are the activities of The Name.

Each saying conveys the order and work of light pertaining to the Names of the generations of Adim/Adam. There is nothing in the Túwrah that you are ordered to do by light that The Fathers do not do also. We are participants with the Principal and Giver of life. In the Words of Túwrah, you are ordered sequentially to become perfect/complete as HhaSham is perfect.

Through the study and meditations of the Names, sayings, statutes, and commandments, we are led to our full measurement of being. This is precisely what Rabbi Shaul perceived the Túwrah to be: a school master to bring us to the goal of our measurement—to the Messiah/meShiæch. It is unto this end that the work of Bet HhaSham Midrash labors in our generation and unto which we pledge our services as sons of Aharúwan to all peoples, which collectively comprise the House of Ḥwhy.

It will be useful, now, to take a look at an actual Hebrew word form to demonstrate what these things have to offer in terms of increased understanding. When we consider the values of the letters in ahhæv/YɔA/löv, we examine the numerical set {2, 5, 1}, which is identical to the letter set {ɔ, ɔ, 4}. Reading this set as an equation, we find the word form imbalanced. However, the word can be balanced with the addition of a Yeûwld/Y, which has a value of 10 and produces the numerical set {2,5,1,10}. The letters with these values produce the word form ahhæv/YɔA, normally translated as “my love” or love actuated. The balanced equation is written as 10 x 1 = 2 x 5, or as ɔ x 4 = ɔ x ɔ.

This equation teaches us that consciousness/ɔ (2) multiplied by illumination/Y (5) equals/yields the fulfillment/blessing/Y (10) of inner principles/ɔ (1). It also teaches that to achieve balance, love must be both given and received (ɔ). Other word sets for interpretation of the hieroglyphs in ahhæv will produce other understandings: e.g., “form multiplied by emanation equals the actualization/manifestation of principle.”

Túwrah is written as a single saying—love. Until we master all these things in relation to the words of Túwrah, we have yet to learn of its true and absolute meanings. How foolish of us to make men offenders because of a word! We are yet children learning the language of HhaSham.

It is necessary to say something concerning the dictionary layout for the entry headings. Both ancient and modern Hebrew word forms are provided without vowel points. We have also chosen to provide only representative pronunciations, which are understood to be but references to facilitate study. Also provided to the left of each entry in small print are the Strong’s number references for the vowel-pointed Masoretic word forms, as many study tools in use today make use of this system.

Shalam, banai Aharúwan/Children of Aaron
Knowing the Letters as Numbers

The expansion of the ALphæh/ располагает Shayan/шон создает Taувех/тав — the totality of all things: i.e. 4/1 + W/22 + = 22/4. When counting the letters by tens/hundreds, the formula reads 4/1 + W/300) = 301 or 3+1=400/4. The basic value of the letters are seen by counting them by ones. Traditionally the letters have been counted by ones up to Yeüwd and then by tens (10-90) unto Quphaehh and then by hundreds (100-400). The same numerical value base is derived as illustrated in the following examples: Kephúw/ケフウの, the central letter in the eleventh position has the value of eleven; however, traditionally the value of 20. 11+1 + 0 = 20; i.e. the letter Lammed/lamы в двelfth position has the base value of 12; however, traditionally the value of Lammed is 30. 12 = 1 + 2 + 0 = 30; i.e. Shayin/шон has the value of 21 = 2 + 1 + 00 or 300. The same letters may be expanded unto thousands also in which they depict the abundant concepts of their sign. In the dictionary entries that follow, both ways of calculating the value of a word will be used; however, in the revision of this work, the entries will be of the basic values 1-22 as this value is more at the heart of the letters assembled. Also, the formulas of the words will be best considered by the basic values.

Uttering the Words of HhaALhhim — the Letters of Light upon the Tongue

In accordance with the Achadd/Unity of ALOZAR/إلؤزار, there appears a 1:1 ratio within the Letters that comprise the Name of ALOZAR. The value of the Letters of ALOZAR are counted by Principle/Chækúwmah to be 56, by Knowledge — the Crowning Glory the value is 308, and by Bayinah/Understanding the sum is 11. Whether or not one counts the values within the words by Chækúwmah/Wisdom to see their primary essence or by Dao/Knowledge to see their radiance, the reductive value of Bayinah/Understanding is the same, for 56 reduces to 11 as does 308 reduce to 11.

With the eyes of Understanding, we behold the innermost value of 11, the Kephúw/ケフウの, in the midst of the Name of ALOZAR, and see that in the most blessed Name of Names is the Tree of Life/الى which abides in the midst of the Garden of Letters. The Kephúw/ケフウの, being the value of 11 by Chækúwmah and the value of 20 by Dao is the value of 2 by Bayinah. Herein lies the order of the House of Light, for all things are arranged by pairs or by 2 according to the Mind/Rayish/20/2 of ALOZAR from whence all words come through grace without restriction.

The ratio of 1:1, being the balanced state of Oneness, is within every House of ALOZAR. The Houses of ALOZAR are known as the ALhhim which are formed by joining two Letters together. Within the Union of the Letters all Names and Families are born. The twenty-two Letters are called the Houses of the ALhhim. The Letters, as they combine, multiply the thoughts of Achadd to reveal the complete Mind of ALOZAR. The Letters comprise the Words of Light. Through the eyes of Understanding we discern that all words of ALhhim are according to the value of 1:1. Through the Unity of the ALhhim, all Names/Words are formed and become uttered or carried forward by Breath.

In that the Words are unified Light thoughts, they proceed day and night without sound being carried by the spectrum frequency of the Lights in accordance with the position of the Lights in respect to one another. Our ability to hear these Words, as they proceed day and night, is in relation to our being aligned with the positions of the Light. The alignment with the Lights is accomplished by the full giving of the oylah—the perpetual offering each evening and morning.
All thoughts of the ALhhim are clean, meaning that they are complete, lacking nothing. Each word thought is comprised of two sides or parts or pairs. As each Paleo Letter belongs to another Letter, they house within them the 1:1 ratio. Likewise, the words formed by their unions have within them a 1:1 ratio. Through the union of the Letters, comes forth the words, which are begotten of ALhhim. In this manner, all Names are the children of ALhhim.

A word is written with Letters and spaces. In former days, the words were joined one to other to convey a continuous flow of thought and not separated by spaces as appears today in modern languages. The spaces within the words are the means to weave the Letters together into a fabric of Light. When a word is uttered, the spaces amidst the Letters are likewise uttered, for though they be heard or not, they are carried with the Letters. The spaces amidst the Letters are conveyed in the vocalization of the Letters, whereby they are sounded within an opening or space of the throat. The mouth and tongue conforms to be according to that which is amidst the Letters proceeding from the gate of the Neúwn. In Paleo Oovri, we do not refer to the Letters as consonants or vowels; we know the Letters to be Signs and Numbers. Through the Numbers we discern the value of a Word, and according to the combination of the Signs and the Numbers, the words are uttered inaudibly or audible. The utterance of Light consciousness conveys the 1:1 ratio that is in the midst the words whereby what is spoken are words of the Tree of Life. These words of Life are acceptable to the encircling movements and intentions of the Breath, whereby the tongue, as a spear or scepter, is given the power to speak of life/animation or death/extension.

The manner of determining the sound of the Letters and the spaces between the Letters gives various utterances of the Breath. The Breath/Ræuch/Spirit/Intelligence of ALOZAR and those who are aligned mouth to mouth, speak the words to denote the presence of the 1:1 ratio, being of the harmony and sweetness of the Mind of ALOZAR. According to this harmony, the Words are read together as musical scores within an octave of a ten note scale according to the 1-9 threads or values to which every Letter belongs in the House of Bayinah/Understanding.

The pronunciation of words is according to the interior harmony of values/numbers within the Letters. In that there are 9 strands of Numbers amongst the Letters, so the primary or basic value of the Letter is used to compute the frequency of Light in sound. For example, the ALphæh/α, Yeúwd/γ, and Quphæhh/σ carry the value of 1, 10, and 100 respectively which are the three 1’s amongst the Letters, carrying the value of the ones in the midst of three octaves. Whereas the Tæyth and Tsædda are two strands of 9, carrying the value of 9 and 90 respectively amongst the octaves of Light. The primary or basic value of the Letter is used to transfer the frequency of Light to be vocalized or heard, either audible or inaudibly. Though one may be accustomed to read the Letters by the extended Numbers of Knowledge to compute the value of a word or the equations and ratio amongst the Letters, the results is the same in the eyes of Understanding. However; in that Chækúwmah is the Primary Values of 1 to 10, we use only the primary Letters to determine the frequency of Light for all things are united according to the primary threads of thought. (Reference: “The States of Light: The Cardinals of the Letters” BHM Document, THE HOUSE OF DAN.)
The Name of ALOZAR/אַלוֹזָר commences with the ALPHÆH Letter. The values and the ratio are hereby set forth:

\[
\begin{align*}
277 & \quad 31 \quad \text{The Numbers} \\
4 & \quad \text{The Letters}
\end{align*}
\]

Initially, the Letter ALPHÆH/אַלּ פּ ה appears as the Head of the Word, being in the first place, and beside it stands the LAMMED/ל 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/ק from which comes the base and the ascending House/Tent/ד of YæHúwaH.

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/ב, the Kephúw/כ, and the Rayish/ר. 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/ז 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/ר is drawn out of the LAMMED-ALPHÆH/אַלּ פּ ה Union, \(3 - 1 = 2\).

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 \(4 \times 8 = 32\). 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/ז 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.)

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.

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 Sh'pahh
B'Rurah—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.

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: Δνλ. The Numbers in the Word
are (4)Δ, (8)ν, (1)λ. In doubling the final Letter/λ, the ratio of the Word is (8)Δ, (8)ν, (1)λ,
whereby the ALphæh conveys that it is the means to give rise (8)ν to the square base of the
Haykal/temple whereby the foundation becomes fully extended as the cube (8)Δ. Within the word, Achadd/One, the 1:1 ratio is the ALphae/Δ to the Chayit/א and the Dallath/Δ.

\[
\begin{align*}
9 & : 9 & \text{The 1:1 Ratio} \\
(4+1+4) & : 8+1 & = 9 & \text{The Assembly of 4} \\
\Delta & : \Delta & = \aleph & \aleph \\
\end{align*}
\]

The Letters that are doubled are called in Hebrew studies to be known mnemonically as the BegadKepat letters; however, in Paleo Oovri, the process of doubling the sound is not limited to these letters. In understanding the process of uttering a word, one must consider how the thought is to be conveyed so that partiality is not conveyed upon the Breath, which will defile the Breath. For in that the Breath is One, all that passes through the waters/vapors of Breath is one also; otherwise, the strange has entered into the midst of the qudash/holy. When the Letters are considered a development of human communications, they are then subject to the realm of mortality. As a result, they are subject to be colored and shaped by interpretations, which heaps upon them the impositions of grammarians. The Letters are before any thing is made; and hence to understand them, we see them in their pure Order and in their arrangement within the Rings of Light that are the same from age to age.

The doubling of a Letter within a word appears in the Word, ALhhim/אלהים (common usage: Elohim/Gods). This word is a compound word as it is comprised of the Name, AL and the Letters, myh/him, the later meaning to stir, to make a sound. The Letters, myh/him come from the Tree of Life as in kmyh. The term stems from the Union of the five to five parts in the OYIN-ZAYIN body. This Union is the Body of the Lights of Bayinah and Chekúwmah, the two—unified lights. The United Body is called the Hhúwa + Hhúwa configuration that emanates from AL. The bodies of luminaries spin from the ARAL Union—the sun from AR and the moon from AL. Together, all that is born of the Kuwahnim/priests in the Houses of AL are called HhaALhhim. Those born of the pairs of ALhhim are the Offspring of the Lights and are united together to be YishARAL. The Letters that comprise ALhhim are (4) my, (10) h, (5 x 2=10) h, and (4) la. The Letter Hhúwa/א is doubled in pronunciation.

\[
\begin{align*}
5 & : 14/5 & \text{The Ratio} \\
4 1 (5 5 3 1) & \text{The Assembly of 5} \\
\gamma \aleph & \aleph \aleph & \aleph & \aleph \\
\end{align*}
\]

As every Letter is a 1:1 ratio of the Name of ALOZAR, so then, the words coming forth from ALhhim, which are comprised of the Letters, are also a 1:1 ratio. In the word of ALhhim, the ratio is 1:1:1:1. The ends of the Name are, 4:4, and are thereby a 1:1 ratio. The sum value of all Letters in the Name of ALhhim is 10 or the reductive of 1. From the make up of the Letters, the ratio is 5:5.

\[
\begin{align*}
1 : 1 : 1 : 1 & \text{The Premise of Thought} \\
5 & : 5 & \text{The Ratio} \\
(4)(1) (1) (4) & \text{The Sum Value of 10/1} \\
\gamma \aleph & \aleph \aleph & \aleph \\
\end{align*}
\]
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 [Sefer Maoshah 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 [Mëtiayæhu/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/יה, 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 ALphaeh is present in the Name Laúwi/ʎʎʎ for the instruction of the ALphaeh is drawn out by the Mæyim/waters of Breath. The presence of the ALphaeh is within the Yeúwd that is within the root word, Laúwi/ʎʎʎ. From the three 4’s within the premise of the word Laúwi/ʎʎʎ, 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) The Numbers
ʅ ʎ ʎ ʅ 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
△ △ ◊ ◊ ◊ ◊ ◊ ◊ The Letters
12:12 + 10:10 The Ratios
1 : 1 The Ratio of the House
Origins of Thought and Words

The weavings of Laúwi assemble perfect thoughts which are Named and receive unto themselves soul—an embodiment of their Faces. The woven strands of Laúwi are Nine. There are 4 strands of triple cords, and 5 strands doubled, whereby the garment of soul is woven with the composite Thought of Fire. The triple strands are ALphæh, Yeúwd, Quphæhh; Bæyit, Kephúw, Rayish; Gammal, Lammed, Shayin, Dallath, Mæyim, Taúweh and there variations. The double strands are Hhúwa and Neúwn; ÚWah and Semek, Zayin and Oyin, Chayit and PaúWah, and Tæyth and Tsædda and their variations of frequencies, most commonly occurring by a doubling of Values for forming perfect ratios: i.e. Oyin to Gayin. The 4 strands of 3 are 12/7. The 5 strands of 2 are 10/7. The Lammed/7 and its Hands/Works/7 are the core of all Thoughts of Light and their deeds. These two marks compose the Name of Laúwi, the Body of Lammed-Yeúwd Ring in which is the Tree of Life.

As the strands are woven from a SeedName, the Body is made to an a mishkan tabernacle made of the House of Laúwi/28, the Source of the 28 ALhhim housed within 7 Rings of the Letters/Emanations denoted by 22 signs of Laúwi within Lammed. Variations of the 22 Letters are often misunderstood as other signs. Variations are signs commonly doubled are as the Oyin/Gayin and signs within the midst of the Bodies of ALhhim, namely the Dallath, Kephúw, and Tsædda. Variations of these marks are noted in words of associative tongues. There are 22 signs in all of the acrostics in the Túwrah/Torah, Prophets, and Psalms. The writings of the Letters are the best commentary on the Letters i.e. Tehillah/Ps 119. The Marks of Lammed are in the hands/7 and the feet/7 which flow from its sides. The sum of their signs are 22/Taúweh, the full extent/10 of Lammed/12. Variations of the signs are depicted in associated languages of the Oovri, i.e. Arabic, Modern Hebrew and Ugaritic. The Ancient Hebrew/Oovri has been documented to be at least ten centuries prior to the common era [i.e. inscriptions found during excavations at Khirbet Qeiyafain in the Elah Valley 1000 BCE; Khirbet Qeiyafa sits near the modern Israeli city of Beit Shemesh in the Judean foothills]. The Values of 22/Laúwi within the 7 Pillars and Rings/Eyes are the results of the spinning of the two sides of Lammed whose Lights are borne in the manurahh composed of the 7 Pillars and Eyes of ALhhim. Lammed/30 spins its Light/5 from both sides: 35/8+35/8 by which the 2 8’s are formed and its Body of Consciousness 16/7 in which all of the Works of Lammed are perfect/7.

The Letters are read as an arrangement of Seven Eyes and 7 Pillars through which the Thoughts of Light are communicated. The marks in clay or inscriptions on parchment bear the messages of Their Source. From the Words of ALhhim we come to know the Thoughts of the Eternal Fire that blaze from their altars of emanations.

The Letters of Lammed carry Nine Values within each sign whereby they are woven into a unified garment. Associative Values of 2828 are 10:10 or the Values of 20—The Rayish Mind/20 of the Kephúw Tree of Life/20 which are in the heart of Laúwi. The association Values of 28x28 are 784/19/1, the Quphæhh Crown of Lammed, the same as 1010/100, whereby all Letters are One of the Unified Consciousness 1 OO.

The premise of a word is put first into the Word of combined Letters through which a result is formulated. The premise is an original arrangement of thoughts of HhaALhhim which
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 ladden 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: ΔΥʔΔ. The Letter Yeúwd/Δ is 1; the Úwah/Υ is doubled to comprise 12/3, and the Dallath/Δ 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. hc, 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, ḫo<y>y, 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 Yeriyoh 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 Quphaehh, the Letter A for the ALphaeh, 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, צ'וש/sham, meaning Name, is an example of Knowledge. The form, צ'וש/shamut/Names, is of Understanding; the form, צ'וש/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 quantatative 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—אהבה/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 struct once and a sound when the Letter is struct 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.

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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.
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/4 is foundational to the ALphæhbæyit triad that progresses to Chayit/9 and culminates in Semek/8; 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/10/3 and the ALphæh/1/4 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 41/4, which are the Mayyim/40/waters of the Unified Neúwn of the ALphæhSeed/1. The values of the Blood: 41/4 = 35/50. When the blood of the Seed of meShiæch 41/4 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+10/35/50—the Blood of the Neúwn/35/50. Values, 35/50: the ordering of Light is within the Seed; 4:4 = 35/50: the Unity of the ALphæh, in which is the square of three [ALphæh: .5 WW/12/3 .5], the Nine/3 appear. See one/3; thousand/Aleph/7/4; oxen/49/9.

Principal, progenitor, father, Aúwv, Ayuv [3:3] (28) 94
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 94; the Foundation of all levels of Enlightenment, the Force of Momentum, patriarch: the Name Aúwv is uttered as 3/3 in 3/34; 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/3 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/4 formulates/builds/4 a dwelling, offspring are the evidence of Aúwv, through which the Aúwv becomes apparent/visible/made known—the ALphæh/4 appears in the offspring/3 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/4 appears/3 after its kind; the seed of a founding thought formulates a house/body according to its kind, principles/stones/4 united establish a dwelling/3; 94 is the central strength of two sides which houses the Nine for their activations 94/9: 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 Áúvim 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 Áúvim 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 Áúvim in hashemim/the heavens. Any thoughts that attach your perfection or to denote that you are less in Value then your Áúwv 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 Áúwv of a Name*; the Áúwv 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 Áúwv 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 Taëyth/®️, 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 Áúwv is the Assembled Thoughts of the Nine as Nadav is the Áúwv of Dan; all thoughts of Judgment within the Nine comprise the Áúwv—an assembly from which a House is born. As the Neúwn opens, the Nine are revealed through the 3 Áúvim/Fathers [Avrehhem, Yetshaq, and Yaoquv] that come from One—HhaNeúwn [5+5=10]. The Áúwv 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 Áúwv Shaimyim is the Seed of All Names, it is the Áúwv 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 Manchaith/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 Yetshaq, and the measure for Yaoquv; note: Áúwv provides a base of pairs upon which all belonging to the Body of HhaALhhim are positioned by the HhaCharasham/builders/masons; the Áúvim/fathers are founding ALhhim in Chaékúwmah; Upon these foundational stones Chaékúwmah 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; Áúwv denotes a master; principal influence; the level of seeing/Δ and hearing/δ, thus a state of Chaékúwmah; 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/a of a house/β; an incipiency/ἀ of form/δ; foundation of the Ἀλφαήθην; foundation of all concepts and their manifestations; house/β of innumerable seeds/ἀ; your father/γ Ἄδηλ: concepts/ἀ of form/δ and bring forth/τ branching relationships/τ; 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 Aúvím; 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/γ lifts up; Aúvím 3:3; Aúvim/7:7; Avúwt/5:5; HhaAvúwt 4:4. The House of Shamoúnn—ÚWah Bæyit is in the midst of the Avúwt—ΧΥΓΔ Faces of the Fathers. see ΨΨΛ/Job.

68 to loosen, destroy (abad, ovad, ṣbaḥ) ΔΓε

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/ἀ to expand/σ the teraysarun/base/ἀ; 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/ἀ in manifestation/σ within a gate/avenue/alternate route/ἀ; the Principal/ἀ of a form/σ within a path/ἀ, 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/ἀ of a form/σ follows after its base/foundation/ἀ. Values, 7/Τ to terminate. See destroy/ΧΨὶ.

20 melons (avtiach, ἀβτίαξ) ΔΓε ΕΤΘΓΔ

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/ἀ created/σ are collectively unified in the consciousness/σ with fulfillment/τ of their ascension/τ attaining/τ full range of occupations/τ; the culmination of the root word is Chayit/τ indicating that at the outcome all concepts have arisen as the moon to reflect the wonderments of wisdom concealed within the world;
hence the golden interior fruit of the Shayin/Wisdom. The seeds inside are as ivory eyes of understanding defending and storing all that Wisdom is revealing in the world. The exterior lines of the melon are drawn from the two heads or the north and south poles, connecting the end to the beginning and providing paths to journey through every phase of understanding depicting the phases of the moon. The surface of the melon is as the craters of the moon from which Wisdom shines from the depths to the heights of Oyin. Regarding all fruit bearing seed, there is a significant message regarding the placement of the seed(s) within the fruit body. Some fruit form via a single concept/seed, others via clustering patterns of seeds, yet others via a scattering of seeds within the flesh of the fruit. Each of these types speak to us about how the fruit of our Name forms in relation to the ideas that we hold within.  

promoting greenness—a beginning of the process of ripening; time of immature fruit and of evidence of maturing fruit; the Principal's active hand in the creation; the Father’s hand upon Metsryim; age of emergence; time of the appearance of the head within the barley, a plant symbolizing humankind; the beginning of the awakening to journey through the twelve houses of Light—as the head begins to form within the sheath of the body, so a birthing or emergence occurs as a father brings forth a child (an emergence culminating at the head of the year); the first month of the Hebrew year, also called Nisan; the initial month/period of light’s labor/revolution; note: as the primary month of the year, Aviv signifies an initial understanding, whereby one perceives one’s inheritance in the house of YäHúwaH; the emnanation/proliferation of forms to achieve full development; Unity/oneness formulates attainment and fulfillment of the unified form/Son; a seed/concept that causes growth/formation/development to attain unto unity in HHaMashiyach; composite earthly and heavenly sign that signals ascension: the sign of the moon’s activity in the paths of wisdom to define concepts causing growth/formation/development to achieve the unity in HhameShiæch; “maintain the light periods of Aviv,” that you may walk in Light’s unification (MT/Deut. 16:1)—maintain all that is activated and maturing within us; maintain the process of our ascension unto the full nature of meShiæch. Values, 15; giving/emanation of Light. See Nisan.

Abib (Aviv, ביבא)  גבג
defining light as Judge to judge/evaluate the use and positions (statutes and ordinances) of the light energies, seas, and land masses within the body/tabernacle/temple via the spiritual gamete (the mature elder BeNiymn/γενήσεως resident within the tabernacle) to determine allocation of energy within structure; concepts by which to formulate/develop the inscriptions to evaluate their unfoldment; a formulation of Gadoni/ λύσαμα/warrior/hewer; Head of the Ninth in Yähh, AviDenn Bann Gadoni, the Head of Benyiman, the origins and developments of our Seed Name; meaning My Father discerns the generations of the wealthy/Gad and the poor/Oni; to evaluate/rightfully judge the affluence of Words in my Name as they are of the poverty—freely and completely given to the Fathers, to formulate all thoughts of the Poor within me through which all Knowledge of wealth is acquired.  

Abihu (Aviyahuа, אバイיהו)  גבג
carrying authority; my foundation is light/ bound to an initiation/will; a bowing to the Principal: my source/foundation of thought gives way/bows to that which is greater; my principles fall/give way: from the root γυα, meaning “becoming” or “to fall”; an initial formulation belonging to the illumination administered by the Primal Cause; a primary formulation/work/son of Aharúwan/γαρω a that ultimately gives way to greater revelations of
the Principal; the sayings regarding AviYahua are very unique, as the wording in the sayings is not like other places that are rendered as one not having children: 1. If it is the case that there are no children, then another kindred has borne in their Name, as no Name is without Fruit in the House of YæHúwaH, lest it would not be a life giving spirit. MT/Deut 25:5-6. 2. If it is the case of no children, then we would consider that the offspring are of the same House, as the talmadim are of the House of their teacher. CHP/Num 27:8. The talmadim are as the daughters who carry forward the Seed of their Father, as a student who carries forward the Word of their Teacher, whereby they are their offspring. 3. It is said that Channah had no children (I ShmúwAL 1:2); however, this is not the final word regarding Channah, nor is it regarding Qeræch, regarding whom it is said that the earth swallows them up and all their Adim/Adam (sic. men), yet we know that their children are forever amongst us. CHP/Num 16:32-33; 26:11. 4. A kuwahen/priest may acquire a soul via silver, depicting Understanding, whereby the soul belongs to the house of the kuwahen. TK/Lev 22:11.5. Nadav and AviYahua lay in position the Enlightenment of Aharúwan in the Lands of Inheritance, whereby they are free to ever lead us into succeeding states. The offspring which stems from AviYahua are transfigured beings in our midst to bear the message from the other side of our freedom and transition through Fire, as it is through Fire that Nadav and AviYahua transcend. Nadav and AviYahua are the kuwánhnim of the north and east sides of the House which are numbered amongst the 16/Oyin Consciousness in CHP/Num 26:60. The one of AviYahua is of the Origin of Light, bearing the Letters of Av/commonly rendered as Father. How can AViyahua bear the construct of the Force of Momentum, or commonly rendered as Father, without offspring? The meaning of the Name is The Force of Momentum/Father of Becoming, who unites the Breaths unto their full extension. 6: The rendering of ALphæh Dibre Hhayamim/I Chr 24:2 is understood as: “And Nadav dies, and Aviyahua is to the faces of their father, and offspring, are they not becoming to them with ALozar and Ayithamar? They guard the oracles/divine as seers.” The verb, to die, is a third person singular form and is associated with Nadav, therefore does not include Aviyahua. The construct of the negative term, la/al does not precede the term offspring/children, and may be used as an interrogative to convey that the offspring of Aviyahua are with ALozar and Ayithamar, as the east is with the south and west always, for what is of the Origin is with all that comes thereafter. All four Names are included in the statement: They guard the oracles/divine as seers. 7: The offspring of Nadav and AviYahua are numbered with the 3 and 20 ALphæh. CHP/Num 26:61-62; Nadav, Aviyahua, ALozar and Ayithamar correspond to the 4 sabbaths each month, Aviyahua is the kuwahen of the second shavbet/sabbath; from this square of 4 Names, the Enlightenment is spoken to create the worlds of Light, the atiwtim/epochs and muódim/ages. Values, 25/אש: a branching of Light.

poor (ebiun, היונים) יִיוֹנִים
humble in nature; one poor—impoverished in spirit, and thus free to receive the riches of the Holy Spirit, being emptied of self; also: a beggar; one destitute, miserable, needy; a beginning/state of development/consciousness that obtains/promotes mercy in all dimensions of life. Values, 69/燎: supportive interchange. Compare poor/א.

Abimelech (Avimelek, aberiel) אַבִּימֶלֶךְ
my/ז Principal/ש is king/ך: “my father/principle governs/rules”; a Philistine/ךژיסק king of Gerar/גאר: a governing power to determine the use of the body’s lands, involving the mastery of elements and of manifestations through making peace with the Names of Light that enter into earth fields; an expansion/א of consciousness/ש that handles/manages the messages/ך of instruction/ך for productivity/the purpose of branching out/ך; note: Abimeleck first seeks to possess the entering light energies, then makes peace with both Avraham/אבראָם and Yetschaq/Isaac/יצחק, the masters
of light and concepts; with the interplay between Avimeleck and Avraham concerning Sarai/קָדֹם, we behold the initial powers of Cham/חָי and Sham/שָׁם resolving their mutual gifts to compose a body form for habitation. Values, 103/ף: domain of processes; territory of manifested communications.

Abiram, Aviram (אָבִירָם) יָדוֹע
dad Father/אָבְי extends thoughts into manifestation, enlarging what is unseen to be understood, yet within proportion to other associated Principals; to expand/增至 a house—cluster of thoughts/ג through giving/ל teachings/ל for cultivation/ל; source of parables which are designed to elevate a Number above the sentient world. Values, 46/ו: manifestation of unity to cultivate all within us; 6:6.

indeed; mourn (aval, avale, ehvel, אֶהוֹל) יָדוֹע
to verify the promises; truly: ALhhim speaks to assure a promise (SMB/Gen.17:19); seeing/see and hearing/hear to provide direction/stability/ל 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/כ: to direct communications; 15/ז: inscriptions of assurance.

stone, abben, avenn (אָבִין) יָדוֹע precious stone, gem; a weight, plummet; concepts/ג by which to build/ג perfectly/ג: thus, the twelve inner-foundation stones upon which to build the temple of YæHúwaH/והי; 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/ו: perfected processes; 17/א: inscriptions of completion; 2:2; 5:5.

alexandrite (אָבִין בָּרִילְיְמֵם, אֵילָנְדְקְרֵי) יָדוֹע 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/ל to develop/ל the mind’s potentiality/ל to fulfill instruction/ל pertaining to the day’s illumination/ל, and capable of radiating the colors of the twelve hours of light. Values, 351/י: wisdom’s display of principle; 17/א: inscriptions of completion; 73/ו: deep perceptions of processes. See stone/ג.
limestone (ahven sid, אֵבָן סִיד) Compound of calcium/סִיד, carbon/סִיד, and oxygen/סִיד; concepts/סִיד by which to build/סִיד perfectly/סִיד a supportive structure/סִיד for attaining/סִיד insights/סִיד; structure of vegetation hardened with principles of light and found at the base of a mountain; provides access to the mountain/illumination/סִיד formed of calcite material. Values, 127/סִיד: to regulate the branches unto completion; 17/סִיד: inscriptions of completion; 29/סִיד: organic remains/gatherings. See stone/סִיד.

girdle, sash, belt, rope ayvenet, (םַבָּאֶה רֶשֶׁב) Assembled/gathered/סִיד stones/סִיד assembled/gathered/סִיד: Principal of Unity/סִיד spread out/extended/unfolded/סִיד unto all gates/mouths/סִיד; a linen garment of the priest: the means to position and hold together all stones/energy centers; a garment of the mind; symbolizes a plummet line extended from the head unto the aligned placement of all within: esp., when following in sequence to the breeches/סִיד, as the mind aligns all inner energies and then realigns according to what is gathered; concepts/סִיד by which to build/סִיד a perfect/complete/סִיד collectivity of being/סִיד. Values, 62/סִיד: structuring/aligning of life consciousness; 9:9.

Abraham, Avrehhem (אָבֹרֶה הָאָמָן) to exalt principles; the concepts/סִיד of the house/סִיד to govern/סִיד with enlightenment/סִיד unto fullness/סִיד; supremacy of principles to beget nations/processes; having strength to beget/bring forth the operating base of all light energies to occupy the soul/expressive faculties; note: the position to govern is first established before the waters/soul fields are placed in the elements; the inward state of Abram/סִיד augmented with the Letter Hhúwa/סִיד from HhaSham (Yah/סִיד) as the force of the ALphæ Bæyit/Father/סִיד penetrates through the Rayish/mind/סִיד and shines/סִיד within the waters/סִיד, the light force/סִיד coming forth/forward via refraction to fully expand all light energies according to the potentialities of the soul fields; momentum of multitudes: the foundational state of all kings—of all interior ruling attributes that reside within the Dallath/loins/bosom of Chækúwmah; the. Ascending/Exalted Principles beget Yetschaq/Isaac/סִיד/laughter; you are sent into the world by Avrehhem: 1. It is necessary to come into the world as a route to expand our Seed, just as it is necessary to sow a seed if you want to see what is inside of it. 2. Your SeedName is concealed as a treasure of HhaSham/The Master Name. 3. The Seed is made humble to enter the earth whereby it learns of the true riches. 4. The Eyes of Avrehhem open in your Seed to reveal its inheritance of destiny. 5. In coming into the world you learn a large principle how to go beyond so that you are not caught in former perceptions nor elevations of becoming. You learn to transcend through expansion in the Faces of Avrehhem. 6. Through being sent by Father Avrehhem into the world you multiply your Numbers and attributes of Name to bear a harvest to fill your mind and baskets of soul. 7. The result of your sojourn is perfection of your souls as precious stones set in the House of YæHúwaH to contain the Joyful Radiance of Reshun. 8. You learn obedience regarding your unique mission in the domains of Chækúwmah and Bayinah. 9. You learn how to conform and be aligned to another through your associations whereby you are of the same Source. Of necessity, to have your SeedStone Jewel placed in the Haikal/Temple, you understand the House of YHWH is not divided nor fractured. 10. With thanksgiving you are schooled to learn of the love in you through which your days are fulfilled. Values, 248/סִיד: head/beginning of life-measured/anointed performances; 5:5. See Abram/סִיד.

Abram (Avram, אָבֹרֶה רֶמֶג) to magnify/סִיד Principal/סִיד; the expansion/enlargement/realization/סִיד of the ALphæ Bæyit/סִיד within; to exalt the Principal; the seed form of each Name; Principal elevated to mastery over all
forms whereby one may be transformed; Father power that continually arises: the inherent, composite sum of one’s divine Name in the heavens, possessing the full spiritual genetic code to become an offspring of ALhhim/ ecosystem in HhaAúrets/the earth; the greatness of the emanation force of one’s Name to download the full heavenly nature to the earth: the power of Avram is released as one’s Name becomes seated within the earth field; the genetic code assembled into a seed; stage transferring from Ur/ Light Clusters to the Earth [Ten Lands] for transformation and unfoldment; father of many parts/covenantor of pieces; the Principle/ of the house/ that governs/ over all inward nations/processes/bodies of water/; note: the change of name from Avram to Avraham signifies the presence of Light’s expansive nature (Hhúwa/) according to YæHúwaH/; Avram is the third-dimension stage of the creation, Núwach/ being the second and Adam/, the first. Values, 243: head of multitudes and processes. See Abraham.

52 Abishai, Abshai (Arsvhai, אֶרְשַׁי; Avshai, אוֹרְשַׁי) 🌼urence; (Avshai, אוּרְשַׁי) 🌼urence father/ to dispense wisdom’s/ gifts/; brother of Yoab/ one of thirty chosen men of DæwD/ανυδιδα: instructor of love/man of loyalty; conveys the strength to build, formulate, and unify via spiritual gifts and actions that overcome Omun/Ammon/; the expansive power/ to formulate/ and to achieve/ Wisdom’s/ gifts and actions/. Values, 313: wisdom activating processes; 323: wisdom branching out in diverse channels; 34: the ordering of insights/gates.

90 Agag (agag, אָגָג) 🌼ence a prickling irritation/flame; a master/king of Omaleq/; the thorn principle/ (multiplied/ ) throughout all channels/ and processes/; Values, 7: piercing.

119-24 sing. Edom (Axedum, Adam, אָדָם; אָדוֹם) 🌼ence; 🌼ence pl. Edomite Adumi (דָּם אֲדֻמִּים) 🌼ence reddish to bluish hues, thus purplish; name of the stone of Yahúdah as an amethysts (translated in some texts as carnelian); lifeblood: base of the thought formulations of body forms; means to carry/distribute messages; “suitable form” name given to Esau/ upon separation/distinction from Yaaquv/; principal/ gate/avenue/ both to release/ and by which to attain/ the waters/; a projection/ through openings/ to receive/ the waters/; connotes the blush of shame or the flush of anger; signifies those in flesh seeking redemption, the vibrancy of living flesh; encompasses spiritual powers and will not release hold, even as a body/woman clings to thought clusters/man, or as tissue does not willingly relinquish embodied light energy and clings to bone: in like manner, Edom attempts to preempt the spiritual possessions of the inner assembly with strife and conflict over inheritance and position. Values, 45: the flow of life; 51: desire to grow/expand; 55: displays of warmth; 5:1:1. See Esau/; Seir/.

119-24 reddish purple/amethysts, vapors of Fire; man (Adam, Adim, אָדָם) 🌼ence primary level of Thought assembling as offspring/formulations of ALhhim/ ecosystem; first stage of becoming; the expanding base/ of a pyramid/teraysarun/ for revealing/ the Unity of Breath, thus primary stone and color of setting the stones in the mind as the beginning of the stones is based on equality, an impartial acquiesce of Wisdom and Understanding upon which other stones are gathered and laid; stone of Yahúdah; the source of a vapor [Yaaquv/James 4:14], condensed thought in which the spectrum of a thought is composed, commonly rendered to be made; the mists of Mt. Arrat from which Names are composed from the ALtars of the oylah of the Most High, plural of the root/ανυδιδα, whereby the Adim are many— “the Unified created them” [SMB/Gen 1:27]; the opening of the Seed/ within a teraysarun base/ for full extraction/ as each Name is designated with another/a pair for a dwelling in Wisdom, Understanding, or Knowledge teraysarun construct; unity/
is the pathway of plenty/blessing/expansion; the expanding/ever-widening gates unto revelation; a seed/concept in paths of ascensions; contextual definitions: (1) a composite of both Breath projection and Breath inhalation into one to form a continuing vapor, depicting the interior roles of an initiation, utilization, and facilitation of ALhhim (Adam as undifferentiated Intelligence, to be United Thought processes via the unity of Their Rings); (2) bluish-red stone, ruby as seen from the right, garnet—a translucence of the nature of a Fire-man/Ayish, being an activation/empowerment of the 22 letters; adim are the burning, radiant coals of life fanned into full flame by the Intelligence/Breath of Life, the concept of red/blue/flames stems from being fire-branded from the midst of the coals of the offering, as each Name is branded by the Numbers and the Letters from The Most High; a coal of fire to be exploded—to emanate the full nature of its expression of light; a house of fire which warms and makes vibrant the earth (flowing with a molten river of blood): to expand via blood; adamah the radiant coals/stones—a composite of fiery thoughts; a Name of the Fire of YæHúwaH; initial stage of collective thought, being a concept of praise/values in motion: the basis of all forms of sacrifice; (3) the state in which the invisible ayish enters into adamah to become full by partaking of the tree of knowing the goodness and companionship of parts; unity/oneness with Principal is the path/insight to fullness; the one, living core of concepts/Alphæh power constructs itself into the dimensions of many parts/a multitude; as Name given to a Fiery Thought/adyah: the essential life force in the blood; the second Adam, in contrast to the first, is the expanded red fire, unfolded according to the full spectra of all its light natures: Yahushúo—the mature/complete Adam gives priority to unity with YæHúwaH, with a desire being for The Twelve—disciples also, to know unity with the Principal (Yahuchanan/Jn. 17: 11,22); note: the second Adam is in the Bæyit position, housing and attaining unto the fullness of ALhhim: in BeRashshith/Genesis, each Name is a thought state—having yet fully to enter into form: the teachings of the Beginning/Genesis designate the process by which the thoughts of cloud/dust form (categories of thought values) enters, via Yúwsphah, from an angelic—from one sent as a message into a construct of fiery composed thoughts; Sepher Yetsiat Metrsyim/Exodus describes a Name entering into definition/form for the expressed purpose of being/unfolding the tabernacle of ALhhim: the habitation in mortal flesh demonstrates confinements and limitations of our nature, a state of outer darkness, humbling us to come unto full knowledge of the light energies within; the Land of Metsryim defines and demonstrates the inner-life dynamics, via definition of thought within a space, and warms/nurtures us unto maturation; adim are the offspring in the likeness/damut/Teraysarun construct/four faces of ALhhim [YechuweqAL/Ezekiel 1:5-11], this likeness does not limit humankind to one sphere of operation, even as ALhhim are not restricted; a focus on individual attributes, or self, takes us away from the wholeness, blessedness, and freedom of YæHúwaH/The Unity of Life; yet by grace, the adim are provided a unified structure (to house the resident fire and all light energies it contains) as a teacher for Unity and as a mechanism for the process of reconciliation unto the fullness of ALhhim. Vapors beget Shath/Seth/an interior positioning of values to unfold the Kingdom/domain/dome; when the Adim are drawn out, a form/woman appears in which one enters, as a seed draws out of itself to form a tree/body; woman does not indicate a separate body as has been rendered; Adim draw out the embodiment of Name, first as Qayin/Cain which is said to be an acquisition of Ayish—the activation of the 22 letters as when a Name begins to Breathe; in saying this is flesh of my flesh and bone of my bone affirms that our flesh is of our thoughts, and our bone is of our knowledge; another person is not the flesh of my thoughts nor the bone of my bone, but that which is of one’s Name; in like fashion a tree draws out its leaves and bark from itself; to be born through our Mothers of the ALhhim—the Seed of Light passes through the 12 gates or Dallath in the heavens,
the Seed/א enters into the waters/א through the heavenly vagina gateway/א, whereby the offspring are called Adim/Adam/א. 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/א: transmission of Light; 18/א: to extend via ascension; 18/א: transformation position, to branch into all Knowledge; 9/א: awakening consciousness. See man/Ayish/Ish/א butcher, 18/א: ground/א.

127–28 Adamah; ground, adumehh (אדמአ) אדמAH the Name Adim/א with what is called the Hhúwāא 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/א light/א (within paths/א of fullness/א); the adimah are formative compositions within earth/Aurets/א — 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 of the teraysarunim communications/א 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)/א unto life/light/א; concepts/א at the gates/א anointed/א to illuminate/shine/א. Values, 50/א: unfoldment; 23/א: emergence/sprouting of Thoughts; 5/א: illumination. See earth/א; Adam/א.

Aduni; Aðen (אדֶנ) אדנAH sir, master of lands, deeds, states, worlds/concealments; Master of masters, commander, ruler, possessor, owner, proprietor. Values, 55/א: reference the Values for Master Reshun; 5:5.

154 Edrei, adaroı (אדרא) אדרי 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/א—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/א: ascendant levels of the Faces of YæHH, 8:8.

157–59 love, to serve, ahhæv (אֵּהֶב) אִֵהֶב 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/\ of the Eternal Values of the Father/\; to love and be loved via the joining of Names, to create a space in Zebúwlan for another to dwell, to tend the fruit of Beniy-man for the full expression and productivity of the united Names through chuwəni/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 Tauiweh, is 253, interpreted to be the full extension of love/√8, being the T❤oughts/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/√ of life/√ being expressed/growing/expanding/√; the emanation/√ of the Light/√ in a united state or in a state of agreement with the Light/√; love is the agreement/Bæyit with the Light that shines/Hhúwa from Principles/ALphæh; light radiates/√ Principles/√ in compatible unions/√ even as seed opens/√, releasing life/√ creates a united house/√; 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/onesty; The word ahhev/love/√ is comprised of three Letters: the ALphæh/√, the Hhúwa/√, and the Bæyit/√. 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 Ahhev/Love is 2-1-2, or two are one. Love is the Light Union of 4/ALphæh—.5/Hhúwa+.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/√Bæyit/2. The Bæyit is the House of the Yeúwd/10 which is comprised of the underlying ALphæh/Seed—the Hhúwa-√Hhúwa/√, when extended/√, the Name of ðγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγγgamma 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 ahhev/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 [I Cor 13]. Values, 8/√: covenant perspective, force of ascension, bond of covenants; 2:2.

**Ohad; Ahad (יהוה) √√**

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√: a 1:1, hand to form foundations.
166-69 **Ohel; tent, **ahhal (אַחַ֣ל) לְעַמְּדַ֖ת

the double Hhúwa in the midst of AL; tabernacle; shelter, habitation; the base/foundation of Unity/א; of the Lights/א rule/order/ל; to cover, overshadow; to shine, as by virtue of a covering; the dome formulated by Gershun/גֵרְשֻׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁנְּשֹׁn; to cover, overshadow; to shine, as by virtue of a covering; the dome formulated by Gershun/גֵרְשֻׁנְּשֹׁn according to the enlightened expressions/mouth of Aharúwan/א; the foundational seeds/א of enlightened/א roles/ל; note: the plural form הָבֶּקֶרֶדֶו 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/ל: instructive unity center; 3:3. See tent of meeting/א; tabernacle of the congregation/א לְעַמְּדַ֖ת.

168; 4150-51 **tent of meeting, ahhal muode** (אַחַ֣ל מֹעֵדּ לְעַמְּדַ֖ת)

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 meShiaech; a projection of light force appointed/א, wherein concepts/א of light/א govern/ל in each season/stages of maturity/to encircle the Teraysarun/א, 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/א of Light/א with order/authority/ל; Principle/א enlightening/א and guiding/ל peoples/waters/א united/א in understanding/ל and outlook/ל; note: a tent/א is an arrangement of the letters of Allhah/Elohal/א; the veils of the tabernacle are appointed to Gershun/גֵרְשֻׁn according to the enlightenment of Aharúwan/א; (CHP/Num. 4:27); projected light waves to instruct/א is a center for teaching wherein the anointing of Ræuch/Breath brings together the understanding to access all realms/א. Values, 156/ל: a dwelling/domain extending perfect unity; 3:3 ahhal 8:8 muode. See tent/א; tabernacle of the congregation/א לְעַמְּדַ֖ת.

173 **Oholibama (Oholibamah, אֹהלִיבָם אוֹהֶלֶּבָם) לְעַמְּדַ֖ת**

exalted habitation: my tent/א is exalted/א; an expansive/א enlightenment/א guiding/א the soul/house/א unto an anointed/א revelation/א; daughter of OūwnhAnah/א, the daughter of Tseboon/Zibeon/א, 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/ל: expression of processes; 38/ל: order for ascension. See tent/א; tabernacle of the congregation/א לְעַמְּדַ֖ת.

175 **Aaron, Aharúwan (אַ֖רְוָן אַ֑חַ֖רְוָן) לְעַמְּדַ֖ת; אַ֖רְוָן אַ֑חַ֖רְוָן**

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 YH H”—the word אַ֖רְוָן/mountain is in the midst of the Aharúwan preceded by the First Cause/א unto gathering/forming the Neúwn mind of the Sayings of ALhhim/א, the initial and last Letters/א=15/א; the first born of Oomerram/Amram is the third offspring of Qahhath/Kohath of Laúwi/Levi, from which the Name of Oomarre/Gomorrah 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 ALphaeh is present in their midst—in betwixt Lammed/12 and Yeúwd/10 there is one—

**ALphaeh, depicting the ALmond of Wisdom:** a context in which the ALphaeh Seed rises to the crown of the Lammed, ascent of the ALphaeh 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. ALphaeh is in the Lammed, and Lammed is in the ALphaeh. ALphaeh: .5 + .5 = 1, the 2 sides are joined by the double UWah, 6+6=12, whereby 12/Lammed is seen in the midst of ALphaeh; you govern your lives/affairs/deeds according to the ALphaeh/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 kuwahen/priest, whereby the one speaking of the ALhhim is the mouth of all creations, that one speaking is the kuwahen/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 Yúwsphah/Joseph, nor does the house of YishARAL know Yúwsphah as they come into Metsryim for grain/Knowledge of Hhab-Davar/Word of ALhhim which they had lost; therefore, all of YishARAL entered into mortality for their redemption through the potter’s wheel of Yúwsphah 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/4 light waves/3 of thought/4 for unfoldment/7; the spiritual, enlightened mind that upholds the living tabernacle; concepts/4 of illuminated/3 Thoughts/4 within a unified/7 extension/perfection/7; of the illumination, enlightenment; the Letters: har/4 of 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 kuwähnim/priesthood; an enlightened servant of humility; a projection/force/4 of light/3 to instruct/4 all minds unto the unification/7 of perfect extensions/7; concepts/4 of enlightenment/3 with knowledge/4 of the paired Serpents of Wisdom and Understanding/7; 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 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/rzula/the direct 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 ALphae/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 virgins traits of our Seed Name are revealed; Ayithamar/Itamar/master of composing and stabilizing, and Pincus/Pinchas/jnyp/mouth/sayings of the Serpent of Wisdom/regeneration, being the Nachash/ snake/mouth/sayings; 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/A; the 13 cities of Aharúwan pertain to inward centers of tribal management: two parts are for Yúwsphah 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: Alpæh/4/concepts drawn out of Hhúwa/illumination equals Rayish/4/knowledge divided by Neúwn/γ/potential: γ/5 - 4/1 = 4/200 ÷ γ/50, or the balanced value of 4/Δ, which pertains to the interior pyramid/teraysarun, the seat of revelation (note: the equal sign is equivalent to the conjunctive ÜWah/w); an additional basic formula for Aharúwan is 6/γ: γ/5 + 4/1 = 4/20 ÷ γ/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 ÜWah/w; each Yeúwd/γ has the value of 20. Values, 262/Ξ: the mind structures all states of residence; 256/wnr: the mind perfects the extensions of unity; 40/M: conductivity of the United Hands; 8:8.
a hall, parlor, antechamber, vestibule: an extension or recess to a principal room; concepts of joining together to provide direction unto fullness; also: nevertheless, however, yet, also; the principle of weighing directs a release. Values, 77: to encircle perceive a goal/target.

On; strength, power, potency (own, awven, ṣaṣ) -indentation 4
ability; a city of Mëtsryim; wealth, substance; concepts nurtured unto full extension/potency; also: grief, sorrow, vanity, distress; a reduction/loss affixed to a potentiality; the parameter letters of the first and second levels of the Alphæhayit, whereby the values of life are encountered. Values, 57: potential realized; 21: processes culminating in wisdom. Compare strong, ṣaṣ, ṣaṣ, ṣaṣ.

Onan, Aunau (ṣaṣ) -indentation 4
able-bodied; to be strong, stout, vigorous; luminous, bright; to mourn, masturbate; to expend strength, potency, substance; to release what is gathered (maintaining balance) in one’s productive unfoldment; a son/formulation of Yahúdah praise that is coupled with Guówer/watchfulness: as one’s eyes open to the inward fortunes of Alhhim, one will cast away seeds of vanity and self denial; note: Onan sees not to build, apart from the values of praise; hence, ideas and values not of the Kingdom of Light are expressed in such a manner that they are not sown/planted to be manifested. Values, 107: purification of words; consecration of tongue.

lights, Aüwyim; light, Aüwar (ṣaṣ) -indentation 4
parameter Values of 3 give way to the inner 3 forming a ratio of 3:3 whereby the eye opens inwardly; Light is the projection of the 15 Unified Minds of Yæhh before the darkness which are layers of the Faces; the inward 6 Wakah is the foundation of the Semek/15/6; darkness is the beginning of creations as what has been assembled in you by Light is moulded and shaped into Faces of Light; out of darkness Light appears— is revealed through streams of radiance as the Faces of Yæhh are within darkness, as Wakah is in the midst; the sides are of AlphæhRayish equating to 21 or Fire seen in the Seed of ALphæh of the Rayish; the degree of unity determines the angle of radiance that the eye opens; Light is the Illumination that breaks forth as every Seed of AL is open to recall the unified strands of Light; the Mind orders the stands to form garments put-on in the evenings and mornings; hence, the Virgins who weave the Lights tend to the Offspring of ARAL as Mothers; The Light comes from the Seed as it opens; the sides of the Netw 14/5 and 14/5 are two lights and with them are the stars in the midst. The Seed resides in HhaKuwáhnim—in the Mind that feeds it and hence from the Head the Light shines forth, radiance, brightness, daylight, illumination; fire light; principle of knowledge: principle of bestowing/unifying thoughts; an expanse of thoughts that unify; principles held in the mind; concepts of life contained in/bestowed by the Head of the Universe; the Force of Unity maintains/governs over all; note: without principles, there is obscurity, darkness, a non-distinguished mass; light is attended by principles/concepts of United Order, and the gathering of concepts increases illumination; thus, “light” signifies a state of knowing; Light surrounds you and comes into you as you give what is within so that there is room for the Lights; as you give your Light from below you receive the Lights above, you live in Light, the form/body of residence is secondary to your primary state of Light; you abide in Lights continually for that is your inherit Nature; if you are in a box or a room then you are not the box, for you are in Light and are Light. Put in a larger universe picture, you are stars which live in Light not in a body; should you desire things or places of the world then you are drawn unto them to enter into them, whereby you live in a shadow you create; types of
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.  For mu la:  

207/14: knowledge of Túwrah; 27/14: branching of Túwrah; 6:6 Auwryim: light, the outer 3 gives way to the inner 3 in the ratio of 3:3 Aúwer. See earth/44.

218: 377-79 Ur of the Chaldees (Aúwer Kashdeem, אואֶ וֶר סַקְדֶּיָּם) 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 of astrologers/אֵלעַמְאַֽו — 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 in knowledge/4 are extensions/4 of wisdom/4 that open the way/4 to attainment/4 of the fullness of life/4; seed/concept contained in the mind; energy uniting/formulating thoughts; note: as an inward land state, Ur Kashdeem comprises the patriarchal positions of Shem/אָוָו to Abram/אָבְרָהָם. Values, 581/4בּדֵב to determine the destiny of the housed expressions of principle; 207/14: law of knowledge. See Chaldees/אֵלעַמְאַֽו.

225-26 letter, token; desire, aúwt (אאֶ וֶט) 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/4 with the culmination/4. 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, 407/14: sign of renewal; the comprising of Túwrah; 4:4. See hundred/4בּדֵב.

227 ever since, then (az, אז) therefore, then, formerly; since, ever; in conclusion; in perspective; from the summations/4 to their/complete extension/1 — from ALpheh/4 to Zayin/1 (parameter letters of the ALphehbaeyit’s first-level perspective); note: the origins and the ends cannot be separated; hence, 14/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/14 conveys the former things of olden times. Values, 8/4: pertaining to vision/perspective.
good intentions of the Fathers, the goal of being born, unlimited summations/Δ sent to their perfect completions/Ω through entering into a house/body/β; 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/γ: administrations through hands.

ear (azan, ozen, γυνα) ύγα
hearing; to balance, broaden; to carefully attune; to expand/Δ the instruments/Ω of one’s potentiality in the Son of Neúwm/γ; note: azan corresponds to Horéb/βαρα (ascending/Γ of thought/Δ occurs via hearing/β), depicting the body and work of mashiach: Listen, to fulfill the letter Bayit/γ! Values, 58/γνα: internalization of vision; 22/ξ: to compose. See Horéb/βαρα.

defined, home-born (azerach, γυνα) ζυγα
native citizen; one who is founded/ρα and established/Ω in the knowledge/Δ of Tuwräh covenant and service/ν; 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 YàëHuwaH; planted/Δ with a goal/Ω to mastery/Δ and ascension/ν. Values, 216/γνα: mind displaying unity; 36/γνα: stability of unity.

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

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

Ehud; unity, union, aychud, aachud, (γυνα) Δινα Δ
offspring of Bilhan/γυνα via BeNiyman/Αραστος; a man of unified vibration: the principles/Δ of one’s labors/ν contained in/bonded to/γ insights/Δ (1 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/Δ in state of agreement/ν funneling/γ into a base/refuge/Δ. Values, 19/δ: achieve unification; 37/Δ: guide to fulfillment; 1:1.
sister, achut (אחות) אַחְוַת

a companion, friend; strength to uphold as the body serves your Name to achieve renewal and change; strength/א to bring forth/ג renewal/perfection/harmony/ח; 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 Túwrahh; the force of life/א to uphold/elevate/א and administer/ג change/ renewal/totality/ח. Values, 415/א: renewal of activities of life; 37/א: guide to fulfillment.

Ahaz, Achaz; possession (achaz, אחז) אַחְז

to grasp an estate; to take hold of, grip; to fasten, lock up; the concept/א of mission/א is fulfilled/ג: the will power take hold of and to achieve the promise and fulfillment of being b’nai Alhhim/א בֵּנַי אֲלֹהִים/א חַזֶּקֶב constr. by ALhhim/א חַזֶּקֶב; the capacity of sight/א elevated/ג to fulfill the goal/laws/ג. Values, 16/א: the exercise of bonding; hands of unity.

Ahiezer, Achiozuwr (אไฮזר, אַחְיווּּזְוֵר) אַחְיווּּזְוֵר

my/א brother/א who is a friend, having a mind of consciousness/א to watch over the body/tabernacle/א temple; principles/א rise/א to activate/א understanding/א in words/goals/ג of knowledge/א; Head of Dan/א judge, a mature leader of discernment; offspring/rib of the thoracic vertebrae of Omisheddi/Ammishaddai/א מְשִׁדְדָּא/א עִבְרֵי/א my people of abundance. Values, 296/א: chief component in the transformations of Unity; 1:1.

Ahira; a brother, Achyiro (אַחְיִיוֹר) אַחְיִיוֹר

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/א 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 center 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/א חַזֶּקֶב/א חַזֶּקֶב wrestlings; offspring/formulation of Ooyinun/א חַזֶּקֶב/א חַזֶּקֶב 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, achllemeh, (אַנְשֹּׂמְת, אָכָלְלָמ) אַנְשֹּׂמְת

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/א; Egyptian: hmtn, 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.

construct (achari, אַחֲרִי) אַחֲרִי

to carry forth, take further; to follow through unto maturity; afterwards, thereafter; another, other, different, strange, being of nonaligned Rings of HhaALhhim; 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.

where; islands (ee, ahi, אֵה) אֵה

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-
ditions of the interior structures/ongoing processes; also: a solitary creature; ref. to the various inner land masses (organs), such as the eyeballs, liver, heart—all that are floating in the oceans/waters of man; desirable dwelling places set apart; the force of unity/positioned in motions/designated activities/
y; note: to illustrate the inward islands: Sham/y signifies the name, or position, of man within Creation; the islands of Yapheth/expansion (representing the mind and soul’s opening centers) abide in the tents of Sham—within the tabernacle/house of the Spirit; the outer construct of the tent is Cham, which is a servant to both mind and soul; these three (Sham, Yapheth, and Cham) are primary centers/islands of life and are unfoldings of the mind into molecular structures and formulas which come into the sperm as it enters the ark (the Measurement of the House of Life).

Values, 11: fulfilling of Principles. See Niwach.

Job, AyuV (ןוֹוֵ֔כְ) יְ֔אַ֚וּכ the inner unifying concept immovable force activates what is contained within a house/body; the founding activated seed establishes itself to bear its Faces—the 17th scroll of the Tanak when the mouths of the ALhhim open—thus the Sayings of the Fathers; Ayuv/Job discusses the origins of the offspring of ALhhim of the Oytz/Expansion (representing the mind and soul’s opening centers)

Lamentations (Aaycha, נַ֖כּרּיַא) נַ֖כּרּיַא; where, how, Aych (ןוֹוֵ֔כְ) יְ֔אַ֚וּכ the reason for being; to sum up the situation; to qualify; principle activates fruitfulness; concepts determining/how/in what manner fruitfulness becomes extended. Values, 31: the goad of principle; 36: the guidance of unity.

389:351 Lamentations (Aaycha, נַ֖כּרּיַא) נַ֖כּרּיַא; where, how, Aych (ןוֹוֵ֔כְ) יְ֔אַ֚וּכ a chief, noble, ruler; maturity of posture; the unified extension of the Rod/instruction; to distinguish with authority, as one with the branches/antlers of knowledge belonging to a mature leader of the herd; united principles are exercised with authority amongst all the peoples; the offering of honoring the founding Principals of thought, where it is called the offering of strength and might as the strength of an oak; the ram follows the two bullock in the oylah for Rash Chedash and the moadim/festivals, the ram depicts honoring the unified body of understanding in which the paired Names/strands (two bullock) have built; also: conveys power, might, potency; the strength of knowledge that rises from understanding; note: in the case of the qerben-oylah, the ayil/honor defends/gives authority to the united two principles unto their full development; the expression, āyil ḥad/qeil/honor defends to confer authority, pertains to the maturity of one Rod comprised of two ends. Values, 41: to enable the flow of concepts; 91: transformation state of united principles; 3:3; 5:5.

356-57 Elon, Aijalon, Ajalon (alon, ayalone, אַֽלְוָ֛נִים) אַֽלְוָ֛נִים an oak tree grove; connotes rulership over all held for unfoldment; to confine/overshadow (SMB/Gen. 36:2); strength of the hand to rule over all received and its potential. Values, 97: the words of Tüwrahh; 43: to draw out processes.

369 nothingness, Ayinn (ןוֹוֵ֔כְ) יְ֔אַ֚וּכ The Ayinn—the state of the Original Zeros—the State of Nothingness that pertains to the Unified Consciousness Body; the AyinnBeyit and AyinnSham pertain to the affirmations of The Nothingness from which we have being, whereby one enters into the primordial state in which there are no limitations of form or limitations to the Name and its extensions. Ayin is the pure thoughts—the essence of our Names prior to being born even of ALhhim. Values, 61: within the Seed of Lammed, the unified sixes in the Semek: 2:2.
being limitless—without form, of the 0:0 ratio of ALOZAR—being exceedingly broad—the Seed Word/Δ being fully extended/γ—on-going—eternal; comprised of two words, Ayn: 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/\(\gamma\): structure of Lammed proceedings/gifts; 1:1 Aynn 8:8 Sayuwph; compare YamSuph, 피 kuk

\[\text{374-75} \text{ ephah (ayphh, אֲפָחָה) ו} \]

a measurement for the grain offering, concepts/Δ appropriated/א to open/reveal/א with distinction/א; concepts/Δ inscribed/א to open/reveal/א the Nature of Light/א 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/Δ hand/א to express/א the illumination/א; 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/ו תָּבָנָה/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/500/9X 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/\(\gamma\) handfuls indicating performance in accordance with directive consciousness; two-tenths ayphh/ephah—100 handfuls/236 oz./7.38 qt., the 100/\(\gamma\) handfuls indicating performance in accordance with dedication; three-tenths ayphh/ephah—150 handfuls/354 oz./2.75 gal., the 150/\(\gamma\) 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/\(\gamma\): transformation weights; 33/\(\gamma\): instructive process; 1:1 is derived as \(\gamma=\gamma\).

\[\text{376-71} \text{ fiery-man, ish, ayish (עַיִּשְׁו) ו} \]

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/א 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: ו קכ (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/Δ of RAúwaben are filled with the Fire of the Fathers; the state of your Name is activated/empowered/א with the 22/\(\lambda\) 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/א of Fire/א is the Breath/Ruæch activated, ayish/\(\lambda\) contains Principles of expansion/א to inscribe/א Words of
Wisdom\textsuperscript{w} via the activity of the Letters; a Principle gift of Wisdom, Principle/\textsuperscript{a} activities/blessings/\textsuperscript{a} of Fire/Wisdom/\textsuperscript{w}: the giving/initiating/activating/\textsuperscript{a} mode of Fire/\textsuperscript{w} — the Fire aspect ignites and perpetuates the flame; a hand/\textsuperscript{a} sowing/\textsuperscript{a} Wisdom/\textsuperscript{w}; also: a Fire being: ayish/\textsuperscript{w} refers both to Names, angels, and YæHúwaH/\textsuperscript{a} Yeúw (SYM/Ex. 15:3); verses earthly man ; an extension/inscription/\textsuperscript{a} of Fire/\textsuperscript{w}; note: both Ayish/\textsuperscript{w} and Ashah/\textsuperscript{w} are from the root word \textsuperscript{w}fire to denote both sides of a Name, the side of the north/ayish and the side of the south/ashah, the giving/inscribing/ with the meditative/ashah aspects of YæHúwaH/\textsuperscript{a} — the Emanations to Bless and Keep your Light ever shining, via exhaling and inhaling you form the circles/rings of the ALhhim in which your Words/Seeds are housed and via which your rings are filled with the abundance of HhaALhhim: the Yeúw/\textsuperscript{a} in the midst of the w\textsuperscript{a}fire is the hand of YæHúwaH, or the hand of Aharúwan/Aaron which inscribes Words of Fire from the midst of the altar; the hand performing the sacrifices of Fire are those offerings acceptable to YæHúwaH, AL is a living Fire, and those of AL abide within the Fire— to be engaged in the oylah offering; the ayish include those that write with Fire as they speak to one another; the Hhúwa/\textsuperscript{a}, as it appears to the side of Fire/\textsuperscript{w} is the means to radiate and cause the Fire to blaze, as Wisdom, which is at the side of Understanding, whereby what is in the center is extended to be nurtured; the ayish/\textsuperscript{w} is an emanation from the midst of the Fire/Wisdom extends by Understanding; hence, in the light of your understanding, your divine nature is active in the level of an ayish/\textsuperscript{w}; being of Wisdom you are continually learning in the halls of Understanding to become fully attired through branching and unfolding your Name; like natural fire, the ayish is constantly changing/dancing — growing with Intelligence and Knowledge; through going ever-deeper and attaining new heights you explore and express the Faces of Yæh whereby you put away the child nature. Values, 311/\textsuperscript{w}w: Wisdom inscribing Principles; 32/\textsuperscript{a}h: guide to the heart; 3:3, See Ashah/\textsuperscript{w}f; fire/\textsuperscript{w}; adam/\textsuperscript{w}a, w\textsuperscript{a}y.}

**Itamar, Ayithamar (אִיתָחָם) יָאִיתָחָם**

offspring/work of Aharúwan/\textsuperscript{a}Yeúw/\textsuperscript{a}the enlightened mind; mental functions pertaining to the left side of the brain and working in conjunction with those of the right (Alozar/\textsuperscript{a}Ia): Ayithamar is master of composing thoughts unto manifestation, while Alozar is master of understandings/perceptions; thus, Alozar is in charge of the holy/\textsuperscript{w}a designations of fire, while Ayithamar is in charge of the tabernacle forms/manifestations; initiating works/\textsuperscript{a} achieve/\textsuperscript{a} the composition/\textsuperscript{a} of spiritual/\textsuperscript{a} thoughts/\textsuperscript{a}; concepts/\textsuperscript{a} derived from one’s works/hands/\textsuperscript{a} to compose/\textsuperscript{a} fullness/\textsuperscript{y} in the mind/\textsuperscript{a} (left-brain function). Value 651/\textsuperscript{a}wX: the composed mind’s display of concepts.

**yea, surely (ak, יְאָֽה) יְאָֽה**

but, only, however; yet, hardly; as soon as; concept/\textsuperscript{a} that branches/\textsuperscript{a} to confirm, showing diversity with assurance of direction; expansive/\textsuperscript{a} branchings/\textsuperscript{a}. Value 21/\textsuperscript{a}y: fruitful concept. 

**there is, there are (aka, נָבָּה) נָבָּה**

concepts/\textsuperscript{a} evident/\textsuperscript{a} in the projection of will/\textsuperscript{a}; a display of will in the exercise of ideas; an affirming presence; the will/\textsuperscript{a} to branch forth/\textsuperscript{a} concepts/\textsuperscript{a}. Value 22/\textsuperscript{a}y: productive form. 

**Ucal; consume; eat, akel (אָכֵל) אָכֵל**

to swallow, to ingest; to internalize by breath/fire; to take away, devour; a meal; eating process; to partake of, conceptual branches and orders; to initiate wholeness, the will/\textsuperscript{a} to make a vessel/\textsuperscript{a}; to partake to become complete as eating is the partaking of the harvest— to complete, make whole or entire/\textsuperscript{a} the process of the Seed; to consume appropriates thoughts according to a particular order and movement; note: nothing is ever lost by consumption as it is a fire sacrifice; energies are transferred, or committed, according to an order of service: e.g., the daily lamb is consumed on the altar—
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 extended into the branches of knowledge pertaining to an order of instruction, concepts branch forth for support/guidance: the process of eating is the assimilation of concepts according to instruction; 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 Túwrah enables you to branch in all directions, to extend with strides; consumption is the strength/expansion of fruitful instruction in principles extended to provide directions: e.g., a seed becomes a plant to become a staff/support bearing fruit: the strength of the plant supports activity to assimilate instruction (the staff is the order/classification/support we commonly call instruction); also: a prey, means of life support. Values, 51/47: to swallow/internalize concepts (Mat. 26:26-28; Jn. 4:32); 3:3, see Fire Wād.
rection; seed of instruction—concept of all instruction principles; used as a pronoun to convey a sense of what is becoming or moving towards. Value 31/44: guidance of principle. See God/44. Compare not/44; 3:3, See except/44.

**ALAharúwan, Gods of Aaron, ALAharaúian,** (אלהים ארות, אלהי אהרן) אָלָהֲיָא שָׁתִיָה

**ALAharúwan,** the brother/upholder of the emanating branches, שַׁתִיָה תְּלֵיְהֶנֶתָא אָלָהֲיָא; lit. the Illuminator of AL; the Names of **ALAharúwan** include **ALYava, ALHaQudash** and the **ALPanay,** for these are workings of Light whereby you enter into the Mind of AL through the Rod and the blessings of the Faces that Aharúwan/Aaron speaks unto YishARAL and her peoples. As one considers **AL-mashayh**—to draw out all thoughts of the Great Council of the ALhhim to transmit the fiery lights of Wisdom, the enlightenment rises through Aharúwan whereby you proceed into facets of the Thoughts in ALOZAR. With **ALYava,** the one unified enters into circles of thought which have no end; with **ALHaQudash,** Aharúwan uses the Rod of Light, being the Rod of Zebúwan-Beniyman to distinguish and to lead the members into pathways and dwellings of AL; the Rod of Aharúwan is the distinguishing thread of the Heads that runs through the 10 lands, around the thread of Aharúwan, all states are woven. The pathways of **ALHaQudash** lead into the OyinZayin habitations which are prepared for the Houses of YishARAL; born of ALAharúwan, you are born from above—of Bayinah above the foundation. The Names of maShayh and Aharúwan bring forward the Name of AL, denoting the direct connection with the WordSeed and the Rod—the ALphæh and the Lammed, to guide all Names unto the full spreads of an Enlightened Mind.

**421-29** sing. God; Ela, Elah, Alah, Aloha; these, **ALhhah (alah, אנלה) אלוהים** those divinely appointed; also: an oak tree—a unified order/44 with many emanations/44; to signify by an oath, promise; concepts/44 order/direct/44 illumination/44; an organization/44 of illumination/44, a united order/44 of light/44; the emanation/radiance/44 of Al/44; the orders of light to which belong the ALhhim/אלוהים and ALhhyin/אליהים. Values, 36/44: guidance of Unity; 18/44: transforming principles. See God/44; elim/יהוה mighty/יהוה.

**430** pl. Gods, Light Principles, **ALhhim (יהוה) אלוהים** 1:1 **ALhhunn (יהוה),** 6:6 **ALhhyin (יהוה),** 5:5 **ALhhim,** 430 pl. Light Principles; Gods, **ALhhim**/יהוה (common usage: Elohim/Gods/God), pronunciation of words is according to the interior harmony of values/numbers within the Letter group; a balanced formula of the Letters that comprise ALhhim is (4) י (10) ח (10) פ (4) ה; the Letter Hhúwa/ה is doubled in pronunciation to render the reading and pronunciation of the term as: ALhhim. A Letter is a formula of the 1:1 ratio of the Name of ALOZAR, whereby words are read as a ratio of impartiality. The ratio of ALhhim is 1:1:1:1, the sum values being 10 or a reductive of 1. Combinations of the Letters are the means to expand and multiply the Thoughts within the full Mind of ALOZAR, whose Body houses HhaALhhim. Combined Letters and sounds are made through anatomical spaces of the 1:1 ratio of Light and the equality of the Name of Shucham (offspring of Dan/Breath). In knowing the 1:1 ratio of words, the Breath of Dan speaks, through the Name of Shucham/equality, the 1:1 ratio of the Words of ALOZAR that form an embodiment. Therefore, what is carried by the Ruæch are the thoughts of perfect balance and harmony, through which worlds of Light form and are upheld/sustained. ALhhim are **Rings/Circles/Oyin of Light Principles of the Fathers,** arranged in service to OLiyun—The Most High; within the ALhhim are the two Lights of the OYIN and the SHAYIN—the two heads of the staff; the two Lights/א של ALhhim govern all thought considerations and activities, extended through transmissions/waters/Breath distillations and crystallizations of unified thoughts; the House of Unlimited Concepts are ever giving, expanding and revealing Principles of Unity; the ALhhim are 28, read as 2+8=10 or 1, or 2x8=16 or OYIN.
(Ayn); 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 Chaكنwah/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 ALZhAR 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 Newn/γ 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 34/12. 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 YaHH 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 YaHH— 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. The 15 Fathers are the origins of the Numbers and Signs called the Alphah-Bayit. 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
through ALhhim. In that everything is made of the two sides of the Fathers—Wisdom and Understanding, what is made is capable of bearing the Faces of the Fathers. When we see the Faces of the Fathers within each other, then we see “the Father sum” through Eyes of ALhhim. The Values of ALhhim are 86/γγ: the Sayings/Faces united; 5:5; the two Lights in ALhhim/λλ are from the rod emanations within a Seed/εε; hence, the double λλ are counted with AL as ALhh/λλεε/5; their emanations in the waters are many/ππ/50/5 which appear as Names in AL—the seed of Lammed—whereby there is no deception of the Lights; amidst the ALhhim is the inverse/θθ of YæHH/θθ and waters/ν to conduct Thoughts of Light, the sum of which is 28: ππ; the 28 sounds/vibrations of the rod/AL are heard in the collective Name of ALhhunn, to hear and comprehend the 28 vibes of the Neúwn/γγ (14+14); The collection of your volumes of hin/γγ are of your rings, from whence the term, ALúW Hin is derived (CHP/Num 28:14; DaniAL 3:25); The Names AL and YæHúwaH are distinguished: e.g. AL is the Name of the Staff of Laúwi/Levi, the Source of Thoughts and their Deeds, the Foundation, The Seed, Measurement and Lights therein; the Name of YæHúwaH is the Name of the Collective of the ALhhim of AL; thus, the ALhhim are called after the Name of AL, denoting they are of the Lights of AL whereby they are called, plural, ALHHIM; emanations of your Seed-Name, ALHHIYN shine from the Neúwn Mind; The Name of AR is the Crown of AL, whereby you are to one another a base and a crown; two comprise one whereby the Kingdom is never divided and thus distinguishable from the outer world that crumbles; the composite Thoughts of all ALhhim are summed up into a Seed Name—AL; the opening of the Seed of AL reveals all thoughts of the Most High, e.g. the Nine of Aurrat (Mt. Ararat) are disclosed in opening ALphaε/1 extended to Yeúwd/10, whereby 9 8 7 6 5 4 3 2 1 appear through deeds/the hands of ALhhim; the Rings of ALhhim/λλεε are formed by the εε Seed of the Avim/Fathers and the λλ Lights which λλ emanate as a Seed spirals/swirls, causing ascension and descension—shifts of elevations as the coming in and going out of the tides. Through the movements and elevations of ALhhim a body of rings are formed, their garments are woven daily in which your Name lives, moves and has being; the Teacher in all levels of Enlightenment: e.g. ALAvrehhem/Abraham, the Teacher of primordial pyramid/foundational regions of magistrates [SMB/Gen 12:7]; the concept origin of “might, or strength”, as a Tree rises from a seed, the strength and might of the Seed are evident in the withstanding power of the Tree; AL denotes the Teaching of the SeedWord, each teaching is a Branch of thought known by Names through which the Teaching comes: AL maShayh/Moses, AL Aharúwan/Aaron, etc; strength/εε of Teaching/Instruction/εε; those of the mighty; ruling, governing, guiding principles/concepts; directive orders; might/strength/εε of the staff/εε; concepts/Principles/εε of Authority/εε; concepts that regulate the Light and the soul-body fields; the Author of Instruction/εε as each SeedWord of a Name reveals the flowing thoughts/hairs which are numbered in their head; the Serpent Rod εε in which is the eternal ALphaε Seed Word/εε, the Source/AL of Light/AR, whereby Thoughts of Light/AR* govern* by the Yeúwd—the unseen Hand in the midst of the ALphaε Lammed, acting in accordance with eternal ALphaε within Lammed, governing all things through now consciousness/Oyin of Words/Zayin, AL is the Unified of ALOZAR, the Unified of Three—the Unity of Wisdom, Understanding and Knowledge; [*source of the positions of the monarchs and queens—the full Counsel of YæHúwaH, as the sun and moon govern, so do the Houses of Aperrim/Ephrayim and Yahúdah/Judah govern YishARAL by the Hand/Direction of Aharúwan/Aaron, Yahúdah is from Aharúwan in the east; Aperrim is from Aharúwan as the Lights open in the west, through AR, whereby the government is from both ends] groupings of Principles to express completeness; the Principles that comprise YæHúwaH/θθ— the United Principles of Light; the ALhhim abide within the branches of Mind—YishARAL as Living Stones that comprise the Haykal/Temple [I ShmúwAL 17:46; II Melakim/Kings 5:15],
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”/\textsuperscript{ý̂m\textsubscript{kl}a\textsubscript{á} \textsubscript{G\textsubscript{ý}x}—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/\(\lambda\) that guides and orders/\(\zeta\), emanating illumination/\(\chi\) and activating/achieving/\(\chi\) fullness/extraction/\(\sigma\); source/\(\chi\) of authority/\(\zeta\) continually giving light/\(\chi\); the fullness of life; concepts/\(\chi\) of instruction/\(\zeta\) yield light/energy/\(\chi\) producing/granting life/\(\gamma\); “you are ALhhim”—the Stones of thought: ALhhim are clusters of instructional concepts providing light to attain fullness of being; when the Hhúwa/\(\alpha\) (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/\(\zeta\) which forms the body of the eternal ALphæh Seed Word/\(\varphi\). 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/In addition to giving/Receiving (Eph. 2:16); ALhhim of Unity, ALhhim of Forgiveness, ALhhim of Mercy (Eph. 2:4); ALhhim of Justice (I 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 Intelligenc/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/Alhhechem/\textsuperscript{ý̂m\textsubscript{kl}a\textsubscript{á} \textsubscript{h\(\alpha\)}}—concepts/\(\chi\) of instruction/\(\zeta\) to enlighten/\(\chi\) and activate/\(\chi\) the fruit/teaching/\(\tau\) of the anointing/\(\gamma\), which concepts are applicable to all members of humankind collectively, vs. your ALhhim/Alhhechaw/\textsuperscript{ý̂m\textsubscript{kl}a\textsubscript{á} \textsubscript{h\(\chi\)}}—concepts specifically directing you to a particular fruit/member; note: the forms and compounds of AL/\(\chi\) are also applicable to assemble yourselves with others by words of unity to fulfill statutes and ordinances: e.g., “these/\(\chi\) are the called of ALhhim/\textsuperscript{ý̂m\textsubscript{kl}a\textsubscript{á} \textsubscript{h\(\alpha\)}}”—namely, all who
are confirmed in their places in the house of \( \text{Yah}\)/Unity (Ps. 29:1; 58:1; 82:1; Jn. 10:34); “strange/other alhhim” are better rendered as those which “restrain light principles,” hinder/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.

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—by an extension of your deeds of ALhhim, you increase by 10 measures, and ALhhim/86 contain the inverse yh of the Name of YæHH as an engraving of the strands of strength.

436-38 **Allon; oak, aluwnn, (אֲלֹהִים) ולָעְנָן**

oak tree, conveying the nature of Quphehhi/y/dominion/priesthood; a seat of kingdoms; domain of kings, kwahnm/priests (SMB/Gen. 13:18; 14:1-24); principles/d ordering/directing/c the outpouring/y of the Son of Neúwn/y; also: locale pertaining to Nephetli/vox, indicating a state achieved through meditations of the heart: e.g., Allon-bachuth/xyay gl yylc: strong, deeply rooted sorrow; sorrowful meditations. Values, 87/yc: to partake of Túwrahh; 4:4.

441 **chief, alyupph, (אָלֹהִים) ולָעְפְּפָה**

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

442 **knead, aluash (אֲלֹהִים) ולָאָשָׁה**

Aluash pertains to abiding within the United Orders/yyc of the South/Wisdom/w. From the root word, Nalush/yyyc, meaning to knead or to be kneaded together/yyyc, the State of Aluash conveys the will and initiation/y 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/ynys; to attain progressions of Semek/y in Neúwn; SYM/Num 33:13. Values, 37/yc: ordering of words; 4:4.

446 **Eliai, Allav (אֲלֹהִים) ולָאִי**

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/cyc.

446 **Eliai son of Chalon, Allav Bann Chelen (אֲלֹהִים בְּנֵנִו חַליָן)**

extending/y the strength/cyc of Father/y; conducive for honorable assimilations, to make ready a house to learn, determines States of residence thereby the Head of Zebúwlan, principle/c of guidance/y; the principles/c of a house/embodiment/y; fourth level of sight/RAúwaben, work of Palúwa—discoveries; see: ALiAV bann Chelen: Values, 44/yc: flow of insight.
the offerings of the third month are conducted 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 offsprong formulation of Chelen/_ord/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 Shæbuouw/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, 44/4^y: manifestation of crystals.

451 **unto her, aliyah, (עלייה) עלייה** a concept/\_ directive/\_ that arranges/\_ the illumination/\_; concept directives/\_ arranged/\_ within the feminine radiance/\_; 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/\_^γ to reflect on maturity; 28/\_^γ to branch forth via knowledge; 5:5. See **unto him/\_^אלא**.

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

the Divine/\_ Order/\_ of the Emanation/\_ of Light/\_ Unions/\_; 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 YaHH—prophet of the heart—enlightenment of understanding that must precede the crowning of meShiaæch (Yahuchannan/Jn 1:21); activities of the ALphæh/\_ (conceptualization) and the Lam-maed/\_ (instruction, staff, authority) is given through Aliyahu, whereby one attains/receives/\_ the light/life/\_ unto redemption/restoration/unity/\_; Aliyahu orients/turns our members unto the inscriptions/\_ of maShayh/Moses—to the Túwræh/Teachings of Spirit: unto the Unified Order of Light Em-anations, unto the Unity of YæHúwaH; force to overthrow worship of Begol/Baal/\_אִיִּים. Values, 52/\_^א to reflect on life’s direction/\_; ideas that resist/\_ the movement of life; concepts/\_ that resist/\_ the activities/\_ of life’s direction/\_; concepts/\_ that arranges/\_ the connections/\_; the inner strength to appoint connections/unions: we are addressed and spoken unto by messengers according to our capacity to receive and carry, that we may manage our lives with justice and mercy; united/\_ Order/\_ achieves/\_ restoration/mercy/bonds/\_; thus, when YæHúwaH speaks “unto him,” there is a message to activate/manage bonds within us and between us: alaw/\_^אלא is the means to achieve a union/an establishment/\_; while unto her/\_^אלא is the means to achieve a radiance/\_; unto you/\_^אלא is the means to achieve fruitfulness/branching/\_; unto me/\_^אלא is the means to achieve activation/managment/\_. Values, 47/\_^א to reflect on a goal; 24/\_^א to know the consciousness of universal unity. See **unto her/\_^אלא**.

457 **pl. idols, alillim ( одежд) одежд; sing. idol, alil (אלה) אלה**

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/\_ that resist/\_ the activities/\_ of life’s direction/\_; ideas that resist the movement of life; concepts/\_ that overthrow/\_ the hand/\_ of correction/\_. Values, 71/\_^א: darkened/confused concepts; 121/\_^א: a covering upon the fruits of Principle; 4:4. Compare molten image/\_שִׂפְתָיו; graven image/\_שִׂפְתָיו; image/\_שִׂפְתָיו.
strength, courageous; gods, alyim (אָלִים) to become the offspring/formulations of ALyim/Elim (Ps. 29:1); to be ordered by light principles: concepts/.delegate order unto fullness of life; seeds of instruction bestow the gifts of spirit; the state of a Name in process of arising from the worm nature: when the letter Hhúwa explodes in the ALyim status, you progress unto the ALhhim level of consciousness. Values, 81/47: partaking of principle; 37/zl: directive to goal: 5:5
response, explanation, answer (Alyina, נְתָנָה) my strength comes from the replies of AL, delegate provides answers to the desires and quests of unity; through our seeking and abiding in Unity, we hear the responses of AL which come from the unified faces of the Fathers; my strength is NA/in the hands of supplications, to unfold, cause to flourish the Seeds of Light which cannot be severed, NA is the state of making supplications, inquiries, petitions, prayers, and determinations to do the will of Yæhh whereby they are effectual in being sought from the Unified Faces of Yæhh. Values, 92/bx: explanations for transference of states; 6:6 ratio of harmonic utterances.

Eliasaph, ALiseph (אֵלִיאָסָף) AL expands/increases/adds—the strength of Yæhh, being AL, enables you to multiply the 64 Seed Words of your Name; a chief over speech processes within the body/tabernacle/temple; Head of the 6th month of Gad; principle delegate activities according to the structure of faces of Yæhh; offspring/formulation of DagouAL/deep friendship with AL; one is a friend of AL—to expand your strands/AL of light to radiate the Faces of Yæhh. Values, 181/4φ: discernment in partaking of concepts; 55/hn: acceptance of innumerable gifts.

Elizur, Alitsur (إلیذرا) is the Rock; a force for stability within the body/tabernacle/temple; Primary Principle that guides, bringing a transformatory equilibrium of mind; an offspring/formulation of Shedaur/formulation of abundant supply of light that flows through the Eyes/Rings of ALhhim, the solidarity of the light in the eyes forms compound crystals upon which your houses are built and stand upon a stone; Head of the 4th month/RAúwaben. Values, 337/zlc: Wisdom orders the outcome; 67/φ: support of goals.

Alishah, Elishah (إلیشآ) AL establishes/helps/sets upright (from the root ֵשׁ salvation); born of Yuvan; The YEÚWD within the NeúwN out of which comes AlShah—the Lamb of AL; with Tarshish—to provide details, Kittim—inscriptions, and with Duwdanim, the beloved of Aharúwan [Sepher MaoShah Be-Rashshith/Gen 10:4]; the United Order/AL to fully give the lamb; the united order of life pertaining to the fiery-form at the core of every person; the core essence to charge the structure of being, whether mortal or immortal, and to formulate all gathered; primary Seed that orders the activities of the Fire of Life; the offspring/formulation of Yuvan/the heart chakra that arises out of the Fire of the oylah. Values, 346/ε: Wisdom’s anointed vessel. See Yuvan.

Elishama, Alishæmo, (אָלִישָם) AL hears/observer; agent to coordinate the activities of heart and mind; principle delegate that orders the activities of Wisdom according to the flow of Understanding; an offspring/formulation of Omihúwd/OmiYæhhud/Ammihud/majestic people derived through a consciousness of Yæhh; the 9 Schools of OLiyun upon the Mount of Aurrat/Ararat; Head of the 7th month/Apærrim. Values, 451/4φ: renewal of the potentialities of seed; 72/φ: an understanding developer; 5:5.
immortal (almute, אַלְמוּתוֹ, XXYΛ) 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/XYW of AL/Λ — 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/Λ that guide and direct the multitudes of heaven and earth/י via the bonds of justice and mercy/γ within the boundless circumference of life/י; 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/ΣΩ: fulfillment of the prophecy of redemption — of the composite perspective of Túwrah. See death/XYV, die not/XYV, blossom/אֲבָרִיָּה.

widow (almanah, אַלמָּנָה XXYΛ) abandoned, desolate, oppressed; one needing care; one devoted to spiritual works (whose “husband” is not of this world); strength/Λ to guide/Λ and draw out/γ the display/potential/א of life/י; 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/ΣΤΠ: dedicated to the branchings of Unity; 45/ΣΠ: to extract/extracted from life.

ALMashayh, God of Moses, Almashayh, (אלמאשיה XXYΛ) Name of ALmashayh/שֵׁם אלמאשיה, 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.

terebinths; dome; these (alon, אָלִיל XXYΛ) oak tree (variant of נָו/оak); a domed shape above a given region: e.g., נָו כַּפֹּה dome of Mamre, a region/territory of the chief angelic majesty; note: ALon-Mamre contains the root כ/ל, indicating the strength/Λ and authority/Λ of all heavenly messengers; for Mamre is the place of abiding under the various domes of the heavenly host: Abram/אֶבֶר dwelt in Mamre, where one receives instructions and assistance from Mamre, Ashkul/Eshcol/אשׁכול, and Oner/אֹנֶר, as these formed a confederacy (heavenly host) to assist Abram in the defeat of other spiritual powers; Mamre is Hebron/הֵבָר, 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/אכ: region of principle; 27/אכ: branchings of Túwrah. See oak/אָלִיל, Mamre/אָלִיל.

Eleazar, Alover (אַלְוֵזָר XXYΛ) 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/Λ is help/ΑΩ; concepts/Λ of order/Λ surround/yield full perception of/Ο of the goal/Χ of the Master Mind of the Universe/Λ (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-
cepts of instruction provide an expanse of lands unto filling them with knowledge; Alozar is the role of instruction to accomplish understanding of the Law unto mastery,—the fruit of the instruction is understanding unto mastery, leadership, control; the ONE of YæHúwaH is ALOZAR which is the ONE OF THE UNITED NAMES THAT ABIDES IN THE MIDST OF THE LIGHTS—HhúwaUWAHHúwa—the active ongoing state of YæHúwaH; the Name of the begotten of Aharúwan (Aaron)—the birthing of Enlightenment; Aharúwan brings forth the state of enlightenment in ALOZAR to fulfill a journey; one in the midst of Aharúwan and Pincus bears the Name of ALOZAR; the House of Aharúwan collectively is the Mind of ALOZAR; united in Names we are of the ORDER of ALOZAR note: the priesthood of ALOZAR sees the end of all works/creations; hence, ALOZAR is the one bringing YishARAL unto Promised Word States/Lands, the acquisition stage; ALOZAR is the mind’s formulation of enlightenment—that is, the results of what the mastery of enlightenment reveals and develops; the School of Alozar composes the Neúwn scrolls of YahushúoJoshua and ShuphetimJudges. Values, 308/8: The Fire in the Rock, or 300 of the 8; strength of the United Order helps/uplifts; 1:1 Alozar See Aharúwan/γγαζλ.
Chækúwmah; e.g. for the offering of Yahúdah, the teats flow from the Rings of Quphæh-PauWah on the peak in which the offering is made; on the Days of Reshun, the teats of ARAL flow. The breasts supply you with the strength of Yæhh, whereby they are called AL-Shaddai, commonly rendered as ALmighty, for when you join the rule of Bayinah by night and the rule of Chækúwmah by day with the King of Baniym in your SeedName of AL, the combined rule is over-all or Almighty. Values, 345/°: liquid gold flows with life: the Spirit is a flow of light taking shape as it draws upon the resources of Al Shaddai. See fire/°: breast/°; Almighty/°: God/°.

State of Life, the origin of our formulations from the belly of Ayshshur containing the intervals of 140 to 1400 which extend the origin/140 of our Names into the full extent of the Unified Consciousness of the Neúwn/1400; the Values of 140 are read as Aúwm from which comes the word womb; we are always in our Mother’s womb; even death is a birth from the waters of the womb of our Mother; the Aúwm/womb is Oyin in Oyin—in the midst of the Oyin of the stomach is the Oyin of the navel; Origin/° of the Mæyim/Waters/°—distillations of Breath; a state of dependency, conditional terms are derived as all states are determined by the mother: whether, if, in case, or; the bearer of seed, the Seed of the Father within the Aúwm are the Numbers 987 654 321 within 10; the receiver and sustainer of concepts; conceiver; a seed/° in water/°, unto the seed’s/° full extraction/°; a state of entrustment; a principle/° reflected/°; the assemblage/° of principles/°, organized/°; means to expand a Principle via water/conductivity; an idea/seed/° attended unto/nurtured/°, conveying the Aúwm nature; the strength/° of washing/cleansing/immersion/elevation/°; carrier of messages; to be intuitive; perception/° of spirit/°; the emergence of ALphæh out of waters/amniotic fluids/°; also: bond of the family; the principles/° of a multitude/°; amplified/° fullness/°; thus, a nation, people; note: the condition of our assemblage in spirit determines our approach to our “Mother”—the levels of the waters of life that we enter; therefore, one honors their Mother and Father and reveres the spiritual states of entrance and support for such is one’s very Life; as the SeedName opens and brings forth its branches from the waters it forms the dwelling state of the serpent to live within a garden; as one spreads out their branches in the oylah, they expand their territories in all directions according to the Neúwn Mind’s exploration and positioning—as the Neúwn rotates from side to side so are our explorations and expansions. The branches of a Name are extended to the tenth dimension or the tenth power according to the All Encompassing Neúwn Aúwm/Mother from whose womb we appear. As the Aúwm, so are the offspring serpents; the Aúwm Neúwn dwells in the great depths of the waters and rides upon them also. Accordingly, the Neúwn is depicted in the tongues of the kingdoms to be a serpent or a fish. Our home is within the parameters of our SeedName which houses our expressions and our deeds. By the Numbers and the thoughts that we arrange and house within us, we determine the faces and the fruit that are borne upon our branches which honor our Aúwm/Mother and Aúwv/Father [Mishle/Prov 1:8]; our fruit is the glory of our Names that we bear on our twelve branches each month; the teachings of the Aúwm are of the Neúwn; the teachings of the Aúwv are of the Numbers within the Neúwn. Values, 41/°: full of ALphæh; to germinate seed. Compare people/°O, cubit/°A.

Mother; on condition, amúat (אמית) X י מ ג א , aúwm (אウム) י מ ג א.

517-18 pl. cubits, amúwtt (אמיתות) X י מ G א ; maid; maid-servant, cubit, ameh (אמית) י מ ג א.

pl. cubits, amtimm (אמיתים) X י מ G א, forearm; elbow to middle finger; standard measurement to extend the vertebrae to fulfill a thought whereby it is measured, to fully convey a Thought by an outstretched arm; a cubit is comprised of 18 intervals in midst of ALphæh/1 to Quphæh/19; a unit in the midst of the Letters containing a Value of 1:  פ, ג, א; the Life of Mother creates a measurement of 18/Chayi—ascension of ALphæh;
a matrix: ideas are measured as they are extended; composed of units, or ones/ε (.5+.5 of the Unified sides of Bayinah and Chaḵúwmah) which flow as a stream/γ of light/α (TK/Lev. 25:6; SYM/Ex. 20:10);

amttim: mother composes the waters; concepts/δ measuring/γ the illumination/α, as a seed is both the measurement and the means of extending the founding Rings within it; the unified Values of Ones are contained in all made; concepts/δ derived from/γ weighing/considering/ω the sum of creation/ξ; one is measured by cubits of Wisdom, grows by understanding, and positioned side by side according to cubits whereby the Body is secured by the strength of Wisdom as .5+.5; cubits and rods comprise full measurement of meShiaech; a cubit + a rod are perfect, being the complete extension of a Thought; the mishkan is a measurement of amúwt, being composed of parts; whereas the temple is a measurement by the reed/rod; a maidservant; aqueduct, canal, conduit; penile glans; door post; a nation/people, for according the deeds of HhaALhhim, so a people is known; the life of a mother creates a measurement of life/18/chayi; Mothers Bayinah and Chaḵúwmah assemble into a house of ShmúwAL/15 in the midst of days to extend the Lights and sides of Yæhh; Ushatti in the 8th; Rechel in the 7th, the later two are 15 (8+7) who come to the centre of the Mountain through rotations of the moon; Ushatti appears in the fore; Rechel in the rear as the moon encircles the 7 Hills; by their days a house is measured from the midst. Values, 447/ΊΧ: measurement drawing out the properties of completion; 46/Υ: full extension of unity; cubit 5:5; cubits 8:8. Compare people/π: mother/μαδ; reed/rod/Χην.

525-29 Ammon, Amon; steady, firm (amon, ehmunε, ḡm[n] 9.0 mε /ε/ε confidence, educator, builder, loyalty, faithfulness, trust, fidelity; training; the force of life/ε flowing/γ in unity/γ with purpose/extension/γ; god of Metsryim. Values, 97/ΙΧ: righteous goals.

530 faith (emunah, ɐm[n] 9.0 /ε/ε confidence, trust, loyalty; honesty, fidelity; from the root, awmen/א programma: concepts planted/ε and watered/γ yield/γ the unfoldments/γ of life/α; truth is established as one sees the evidence or upon examination of the fruit borne upon the branches of each idea; also: steadfast; security, firmness, faithfulness: the strength of a seed breaking forth out of the great reservoir of the heavens/Names and extending in all directions of life/light; a mother/γ bearing/γ the offspring/γ of life/α; means to access all avenues of Breath/spirit; concepts/ε conducted/γ and held together/γ to unfold/γ Light/α such as words of faith/truth; note: faith is the establishment of concepts to verify the unseen principles of light; thus, without faith it is impossible to please/harmonize with HhaSham, meaning that without verifying the concepts of life, one does not agree with the ALhhim; Deeds of Faith are those that come from the Origin of the Words, whereas other deeds come by doing things. Those who engage in deeds without knowing why they are commanded, or without ascertaining the root of the practice, engage their members/body parts into works without faith. Though what they are doing appears outwardly acceptable, the inside of their mind is darkened as to why they are doing what they put their hands to perform; one grows in faith through the opening of Words of the Ark on the sides of Nadav/north and ALOZAR/south—unto their full illumination [I ShmúwAL 7:1-2]. Values, 102/גף: a sanctified house; 39/ח: guiding consciousness.

553-55 strong; to close (amatz, ometz, ɐm[n] 9.0 /ε/ε to prevent access; to examine/ε apart from/γ transformation/ε; to close the eyes: not paying attention or giving heed, whereby the openings close; to be set in a course; to be bold, strong, intense; the force/ε released/γ by a warrior/γ; also: to be alert, courageous; to harden, fortify; to prevail. Values, 131/כ: an abode/position to order perception. See strong/ תהק, כף, יניד: ח. Compare mighty/טבישה, עניפה.

559-64 Immer; to consider, say, think (amar, omar, imair, ɐm[n] 9.0 /ε/ε to utter, name, mean; to promise, intend; to comprehend; to think to oneself: meditative conversa-
tion—to say a thing in one’s heart (SMB/Gen. 27:41); an utterance, saying, speech, word; to release concepts/α that draw out/make full/γ the mind/intellect/α; a projection/α of spiritual/γ thoughts/α; the spirit projecting knowledge; a spiritual expansion of the mind; what you say/project is spiritual—it is unseen; note: with every saying/α of YaHuHaH/αγγα, a higher consciousness of Being is attained; and he says/αγγα: one meditating/αγγα has received/α and now may also dispense/γ and project/α spiritual/γ knowledge/α. Values, 241/ἀγγα: a mind flowing with concepts.

567 Amori, Amúwri (עמרי) ἀγγα speech arising from the consideration of Chékúwmah 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/α to a speech/saying/ἀγγα; conveyance of thoughts; land of concepts/words/ideas/seed from which flows the teachings of the Kinoni/αγγα— the complete branches of the mind known as the land of Kenoni/Canaan; note: Amori either follows or precedes the Kinoni in the Túwrah: a tree/branch/α of the Kinoni produces concepts/seed/sayings/ἄγγα (SYM/Ex. 33:2, ff.); the words/seed/Amori produce the teachings/branches of the tree/Kinoni (SYM/Ex 34:11, ff.); Principle thoughts/α drawn out/γ of the mind/intellect/α and implemented into action/an extension/α; 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/ἀγγα: the mind’s display of concepts; 1:1 Αγγ αγγα, the Seed opens into a Saying; 44/αγγα: to draw out from the gates. See Dibon-Gad, Nophach, Medeba.

569 Amraphel; a marvelous saying (amrafel, עמרפל) ἀγγα a saying/ἀγγα of wonder/α; to be extraordinary; a marvel, miracle; a concept/α that releases/ frees/γ the mind/α to manifest/γ change/α; a ruling power of Shinar/αγγα/αγγα; to approach, administer, officer. Values, 351/ἀγγα: wisdom’s displays of principle; 63/ἀγγα: fortifying communications. See think/ἀγγα.

571 truth, to verify, aiymuwt, 5:5 amat (יאימועד) αγγα to conceptualize/α the communications/α of totality/α; to swallow/Balao a seed/BeNyman 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/ἀγγα: the order of unity; 7:7.

577-79 where, whither; to lament (anah, אנה) ἀγγα to mourn, bewail, sigh; vital energies/α display/γ evaporation/α; to bring about, cause; to approach, befall: “no evil will ἀγγα/befall you” (Ps. 91:10); depicts a condition that facilitates change; a concept/α expands/γ the revelation/α; an idea/α unfolds/γ light/α; also: to deceive; ideas/α that reverse/γ revelation/α; a lobe. Values, 56/ἀγγα: to desire unity; 20/ἀγγα: coming to know.

582-83 pl. men, Anayshim, (אנאשים) ἀγγα kind, benevolence, principles/α displaying/γ the unity/γ of Wisdom/α, 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/αγγα allotting space for Abram/αγγα; the determinations of a species to abide in a state corresponding to the level of its Thoughts; initiations/α to draw out of/γ Wisdom/α for the activa-
tion; to exert the will of spirit to possess all of life. **Benevolence** begets Qinun/the ability to treasure/acquire. Values, 357; utilization of truth in purposes and goals; 6:6. 401; the measurement of Principle; 8:8. See **Adim/Ayish**.

we, the unified will in motion as a collective of all members to perfect/complete the abiding collective; the unity spread abroad in perpetual motion via abiding together in unison, for without the inner unison there is no progression or movement—in that one member goes one way and another part seeks to go another direction movement is arrested; the unified collective is the means to maintain a motion via the inner assembly being in agreement, “we” is the means to complete and perfect ourselves in Unity which attest to our alignment with the Union of the Lights, for as one offers themselves to mirror another and to collectively abide as in the Mind of YæHúwaH. so we are perfect/complete in Unity, for as one resolves separateness and independence from the whole so they are situated to be perfected in the Eyes of YæHúwaH; is rendered also “to sigh” as to determine a result; the will to resolve and console, thus we find comfort within joined Breaths—we; the concept to console at each level of growth attained, thus knowing contentment in each state. Values, 43; a collective transmission/emergence of thought

**ship; I, I Am, annee, Anni, (anachnu)**

The Single Voice, being the Mind of the Body of the Unified Consciousness; the ALphah/Neuwn/14 configurations convey the Unity of the Fathers/15 to form the Neuwn Mind; The Words of Neuwn are of the solidarity of the Aúvim through which the Neuwn Mind is formed from the 15 Fathers in the core of Lammed. Anni speaks from the arúwan/ark/mind in the midst of the keRuvim/cherubim, whereby one hears the Words of the Túwrah in the midst of the ears; a realization of Inward Unity and all living potential belonging to One; when the writings speak of statements including phrases as: “I will come”, or “I AM is coming”, such are derived from the term: Anni indicating that the Mind is being formed or coming from the Foundational Seed of the Aúvim; you meet/encounter Anni — the reductive thoughts/deeds/Works/Yeúwd drawn out of the Neuwn assembly as one—secured in ALphah; your deeds characterize the Works of ALhhim in your SeedName, such makes-up your persona, of the pronoun, I; thus, the single point in which the ALhhim assemble as one in Neuwn. The statements of Anni are not meant to refer to a return of a person; rather the statements of Anni are referring to an era when the Anni comes to gather/harvest all things since the beginning of the giving of Baniymin — called the beginning of days/acts. The term, Anni, is the Unified Neuwn from which all is given depicting the Mind of the Body of Consciousness which is the sum of the Kuváhnim from whom the Body of Consciousness is formed; from the giving of the Unified Neuwn are the Fathers and all promises of the Father, for when the Neuwn gives, then all Values within the Neuwn are given/appointed which are 987 654 321, which are the appointments and the givings of the Fathers; Anni is the inner force of Unity spread out/completed through the inscriptions/actions; Unity’s perfection given/released/extended conveys that the“I AM is of YæHúwaH” (e.g., TK/Lev. 22:2), demonstrates the Unity within being projected, or fully released; note: the “I” is the Inward I AM Unity of all parts which are made by the Master Resident/Architect; in the phrase, “and I say unto you,” is understood that The Single Voice is speaking and what one thought was coming from maShayh is actually coming from Anni. One does not read the words of YæHúwaH as a personality of humankind speaking in distinction to what others say; e.g., the statement, “you have heard maShayh/Moses...” (meaning that you have listened or attributed the saying to the teacher, maShayh), “...but I say unto you,” is given to heal the misconception and to convey that the Single Voice is what maShayh/Moses
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/א therein Way/Path of Access/א for the Mind’s/א Branching & Productivity/א, the Amet/א/Verification/א of the Light Principle/א unto Totality/א, and the Chai/א/Life—the Active Engagement/א of Giving/Sharing/א; also: a ship; a vessel that moves alone or in fleets. Values, 61/א: tree of life concept; 25/א: branch of light/structure of oneness; 1:1:1. See I Am/א/א.

595 I, anuki ( canyon ) אנק"ו what expands in ALphah/א comes from the sides of NeúwN/ן; to bring about, cause; deep sighs, to draw out understanding of Bayinah, praying with supplications and groanings, used in the Talmud אנק"ו científico, we are witnesses...we testify to the truth that appears, as what comes from your sides bears witness. Values, 56/Y: to desire unity; 20/א: coming to know. See anah/א/א.

596 pl. men, Anayshim/Anushyim, (キッチン) אנש/י científico, 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/א and being deposited/positioned/א for conductivity of messages/א; Anayshim/אנסי científico stem from the root word, Anúwš/אנסי científico, 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/א: to compose a Seed Principle; 8:8/6:6. See mortal/א/א científico.

622-26 Asaph; gather (asaf, acuph, osef, asepah, אסף científico) אסף científico 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 assembly; concepts/א structure/א soul/expression/א. Values, 141/א/א científico: the treasuring of life principles; See netiph/myrrh droplet/א/א.

631-32 vow; to bind, imprision (asar, esar, אס風格) אס風格 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/א: mind structured according to principle; 36/Y: ordering of bonds.

637-39 nose; sense of smell (aph, אפה) אפה 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; also: to anger; to have wrath, as in response to an expression or statement; the essential energies given expression; the unity of self (a face response) in juxtaposition with what has preceded/has become manifested. Values, 81/47: to partake of concepts.

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

to be gone, end (aphas, בָּאַסְנָ) בָּאַסְנָ
zero; full and invisible circles of Light; to expand the faces of Yāhh; 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 Yāhh; through entering into the Nature of Fire from which one originates there is an end to the former state; to gather 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 אַבְרָמ/quartermaster/storekeeper/provisioner—one capable of supplying what is absent. Values, 141/48: domains to extract Principles; 8/8

gray, aparu, apaur (אֶפַּרְיָא) אֶפַּרְיָא
shifting; greyness, denoting transition; gloom, shadows; tone of gathering and releasing; to strew ashes, scatter dirt (to cover in greyness); a covering; concepts appearing in the mind, 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, 281/48: a mind open to concepts; 38/48: instruction arises; 9/9.

Ephraim, Apærrim; Aphrim (אֶפַּרְיָא) אֶפַּרְיָא
from the roots אֶפַּר/taupe depicting a member to sow ALphah Seed and pauri to be fruitful; double fruit—producing by pairs; to thrive, grow; origins appear through mind’s activities; unto maturities/blessings; to create a garment/covering: the role of Yūwsphah/Joseph 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; Yūwsphah/Joseph brings your twelve into Egypt an appointment; Yahushúo/Joshua of Apærrim leads you into Lands of inheritance; 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 HhaALhhim, is the regulator, or head, of the waters/Mæyim; Apærrim is a law through which YishARAL appears through positioning and words of Yūwsphah; the law of Apærrim is written by HhaKuwáhnim; according to priestly
word-codes to unlock Numbers to construct mishkan/dwelling states in which your twelve reside; this code is a transmission of the Numbers of Yahúdah seated in HhaKuwañm passed unto the Body of HhaALhhim for manifestation; the Body of HhaALhhim is the House of Ḥa/Kuwi/Levi/unions which reveals patterns through which your offspring/works appear; Laos is the tabernacle body/structure of unified Names which makes all things apparent: as unified in Laos, the offspring of Yaoquv/Yaoquv come unto Apærrim—the garment maker—to unite and bless all parts of the Consortium/Kingdom; (a) Apærrim refers to the realm above—the position from which seeds descend to revitalize the earth whereby Apærrim is inverted to become the head and not the tail; head of reproductive systems which governs the assembly of Lights of the southern kingdom of Yahúdah; a conduit for seed formulations of fruit/expressions of Numbers; (b) means of blessing/expanding your parts as it waters the Numbers; (c) serves the Mind of knowledge to distinguish and master your unity concealed; (d) your branch of spirit designated by mission to bear the Faces of Thought unto the unity and fulfillment of all united Names. The distortion of Apærrim is the penile glans that hangs outside the collective members; until the redemption of YishARAL, Apærrim is sold to strangers whereby it abides in a “strange” land from the Body/Household of Yaoquv/Jacob; thus, Yúwsphah serves as a humble prisoner within the house of Pharaoh/karma to bear righteousness and judgments of Yæhh; being in a strange land facilitates bringing what is estranged in you to a meeting ground to discern your origins; the hanging of Apærrim—the penile glans—as a siphon draws-off the fruit of the collective unto bodies of definition, in fruit of estrangement there is death for transference; food of estrangement is known as “the king’s meat” as it pertains to forms of the nations, having a formulation of death/murder/divisiveness; what is produced through estrangement to the faces of Yúwsphah is unclean and forbidden to be eaten [DaniAL 1:6-21]; the sowing of Seed in Metsryim is downward, apart from the Household of Yahúdah, whereby there is a separation of knowing the link of the kingdoms of the south and north; seed is sown unto flesh formulates unclean entanglements with karmic overrides; conversely, in the immortal body, the Household of Apærrim abides concealed within Yahúdah, Seed sown results in the Illumination of the kingdoms united; the redemption of YishARAL is through restoration to the Household of Yúwsphah bringing the 12 to the Mind of Yaoquv; you carry/lift up the bones/structure of Apærrim from its service in Metsryim unto the patterns of Semek/the Fathers; examples of the power of redemption through Apærrim is conveyed in the Writings of HhaALhhim of the Úwah and the Zayin—the scrolls of Yahushúo/Joshua and Shuphetim/Judges, in which the Breath of Dan as the voice of the Judge/Discerner rises within the household of Apærrim; the Judge/Discerner of AL—DaniAL, determines the source from which you come and thereby rejects the king’s meat—transitional states/flesh of animals; configurations of the Body of Apærrim lead to sexual reproduction/multiplications of the Numbers in your Name whereby setting forth determinations of where you reside in your sukut as you pass through Metsryim and your days thereafter (SYM/Ex 12:37); the story of Yúwsphah/Joseph in prison is an account of the penis/clitoris put in captivity/subjected unto its elevation as a guide to ascensions. The parables of Aphrrim play-out as blessings rise to the crown to administer the feeding of the populace of all processes/nations. Hence, the hope of YishARAL is in the Unity to overcome estrangement to formulate a body founded upon the blessings of Yúwsphah. In the Body of Apærrim, the Dallath Dallath ring surrounds and supports observations/parim of Zayin ALphah which is the Core of the House of Apærrim. Through the circumference of the Dallath Dallath you see the paths of your life from the core of your Aphrrim body, whereby those of Apærrim e.g. Yúwsphah/Yahushúo/ Joseph/Joshua lead the way for your members to enter into states of residence. Through the paradigm teraysarunim of your Words, your Eyes behold paths in which you are ordained to orbit and lands into which you enter. According to
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 Aperrim, called also the single eye of the glans/penis. The Zayin-ALphaž in the core of the Body of Aperrim is a single congruent eye of two rings in the head of the penis; the Single Eye located in the head of Aperrim 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 Aperrim) 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 your transition unto a renewed era; man/breads of Aperrim gathered from the tree/wood of Yahudah are תֹּאֵצ ל—a gathering/arrangement of holiness/consecration assembled in waters; תֹּאֵצ ל—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, 331/4iß: 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/אָדָם.

Ephrath, Ephratah, Aphréwt, Aphrrat (אֶפְרָה) בֵּית לָהּ to constitute, comprise, make-up; the foremost/א expression/ג of the crown/head/ח of all creation/א, being the Chief Expression that governs over all things; as נוֹרָה בָּיֵת לָהּ/Ephrrat Bayithlehem, birthplace of meShiaž: to constitute/קָרַד the house/קָרַד of bread/פָּרָה; thus, the place within you in which the Head of All emerges: the maturity of man, the Ruling Center of רְאֵך/Spirit formed within to manage/administer; Aphrrat is the birthplace of נוֹרָה/BeNiyman/Son of the Right Hand, the meShiaž, as BeNiyman is the Seed/Game of Life that forms the Bread of your Name; the First/א Expression/Manifestation/ג of Life that Governs/א matter/things/א; this is the meShiaž, the Offspring/Projection/Formulation of ALhhim as the Chief of all creation, to rule/administer elements: each Name emerges at Aphrrat! note: the faces of ALphaž/א are sown within your Name, whereby your mind is enabled to bring forth the totality/קָרַד; as the Seed/ Game 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 triparte natures of man: Yapheth/א expansion (Assyria), Cham/א/happiness (Metsryim) and Shem/א/purpose (YishARAL) have spaces/locations pertaining to your nature (ref. to birthing the man-child ruler Ps. 8)]. Values, 681/א: the composite mind of totality expresses ALphaž/א/the Principal; 9:9. See Bayithlehem/בֵּית לָהּ.

finger (ats-bag, יַחֲשֹׁב) יַחֲשֹׁב to grasp with, seize, take hold of; from the root meaning to dip [T/K/Lev 4:17], to variegate, distinguish, the will/א to release/execute/ח power/collective position of unity/א based upon understanding/א 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 Yahudah and Yishshakkar, middle right: Zebúwan and Rauwaben, fourth extension: Shamounn, and little finger: Gad; on the left hand: the index finger serves for
Laúwi/Levi and Yúwsphah, the middle full extension for Dan and BeNiyman, the fourth extension: Ayshshur/Asher, and the little left finger for Nephetli. Values, 38/368: 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.

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/a to flourish/h; the authority/order/instruction/l; to be near, close, to reserve, set apart, impart, influence, emanate; an end extremity. Values, 31/358: order of Principle.

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 Malekkiytsedeq (Melchizedek); The Unified Name of the Priest/AL/AR 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/Israel, meaning the inheritance/possession/3:3 of ARAL/Israel, Lit. the Remnant/Retaining Thoughts/3:3.

light of inquiry, discovery: a compound word comprised of the roots: light/44Ale to ask/44Ale; means of divulging secrets, exposing: a light/44Ale to expose/44Ale, or by which to inquire; as 4/4Ale/in-sight/door: value of revelation; light/44Ale of inquiry/44Ale; to initiate/4Ale the mind/4Ale via internalized/3 understandings/0 of Light/3; 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/44Ale, Arboo is the locality of the death/extension of Yetschaq/Isaac/44Ale/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, 273/44Ale: mind understanding processes; 278/44Ale: mastery of understanding and perspective. See bubble/44Ale; forty/44Ale; Hebron/44Ale. Compare desert/44Ale.
fourteen (arbah-awsar, ארבּהַתָא) ארבּהַתָא ארבּהַתָא

to inquire into/אֶלָעַת and discover the wealth/אָבּוּ; to ascertain inscriptions, the value of the
lams/אַלְנָהָלְנָה pertaining to the burnt offerings/אְשָׁרָה תֶבַע of the Feast of Tabernacles/אַשָּׁרָה מַעְלֶה 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/אָנָה the mind/אָנָה via internalized/אֶלָעַת comprehensions/אָבּוּ of Light life/אֶלָעַת unto understanding/אָבּוּ, wisdom/אָנָה, and knowledge/אָנָה; 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/אֶלָעַת: to measure the composite of anointed visions; See lamb/kevash/אֶלָעַת.

forty (arbaim, ארבּים ארבּים ארבּים)
tenth power transmission/אֶלָעַת of four/אָבּוּ, signifying light/אֶלָעַת of inquiries/אָבּוּ; being an extension of all inquires into the square/אָבּוּ sided, complete mastery via inquiry, exploration with a mind toward Unity; denotes the completion of a cycle; an expansion/אָנָה of mind/אָנָה to formulate/אָנָה understanding/אָנָה unto mastery/אָנָה of the waters/sayings/distillations of Fire/אָנָה. Values, 323/אָנָה: assimilation of productive processes. See four/אָבּוּ. Compare desert/אָנָה.

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

purple, arguwmén (ארגוּמִן א Raqqa א Raqqa א Raqqa)
illuminations/אָנָה ascending/אָנָה from the man/bread/אָנָה; color signifying administration, grace; ideas/אָנָה govern/אָנָה delivery/אָנָה of messages/אָנָה displayed/אָנָה; concepts/אָנָה knowing/אָנָה processes/אָנָה revealing/אָנָה the inward/אָנָה; color of royalty; a blending of the north/blue and the south/red; concepts/אָנָה of a ruler/אָנָה regulating/אָנָה all within/אָנָה unto becoming the offspring of Neúwn/אָנָה; redemtion; color signified by the letter Úwah/אָנָה, 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—wovings, secret rites of sacrifices, words/ergon; lit. the secret rites/organization/wovings/אָנָה to make bread/אָנָה. Values, 294/אָנָה: the mind’s transmutations of insight, conveying principles of transformation unto progressive gates; 9:9.

ark, mind, ARúwan (ארוּב א Raqqa א Raqqa א Raqqa)
extensions of Light/אָנָה within the Illuminated Minds of ARrat; containing the tablets of testimony and at its sides the Tûwräh scrolls; concepts/אָנָה of mastery/אָנָה containing/אָנָה perfections/אָנָה; note: the ark of covenant is depicted in the Tûwräh 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/אָנָה אֶלָעַת אָנָה; (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/אָנָה: mind internalizing perfection; mind submitted to completeness; 6:6. See box/אָנָה; Arnon/אָנָה; holy of holies/אֶלָעַת אָנָה אֶלָעַת אָנָה; the ratio is read as 1221:אָנָה/אָנָה/אָנָה/אָנָה/אָנָה/אָנָה. Compare ark/אָנָה.
to bind, make bound; a curse (aror, אַרוֹר, הָאָרוֹר, אָרוֹר) מַעַגָּה
from the root מַעַגָּה/to exorcise; the self will/of intelligence/of to unite with/of carnality/to; 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 “Yhwh curses the ground/אָרוֹר—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/of intelligence/of to be joined/of another mind/of a teacher—as Adam, willing to enter into a body (a proportioned space) whereby he may acquire the mind of Yhwh. Values, 407/ix: to appropriate a direction/goal; confirming words.

seeds of knowledge given to fulfill all men; seeds/of knowledge/of to achieve/of fullness/of concepts in the mind to fulfill the inscriptions of life: Túwrah is grasped via concepts of Light; “cedar” depicts the Zayin/central force to distinguish between light and darkness; a branching of the Túwrah; 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/of Túwrah/t; the other wood is כְּצִיר/cypress and the Bæyit-Rayish/of beginning the word forms of the two woods—we acquire both the concepts of light/of to distinguish and fullfill all things (cedar/כְּצִיר) and also the sonship/developments of thoughts/of formulated by fire/wisdom (cypress/כְּצִיר) 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/אף: mind evidencing covenant; 51/אף: unfolding of concepts.

lion-like, from the root לֹאִי/of intelligence/of inscribed/of the branches/of (of the body); symbol of fire, the force of fire letters/writing. Values, 237/אף: mind governed by Túwrah; 48/אף: quest to ascend.

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

highland; palace, castle, mansion; an energy field, Light field; concepts/of originating/of by combustion/of activities/of; the source for communications—that place where thought precedes articulation: thus, the Rayish/of precedes the Mæyim/of in Aram, but follows in amar/of, 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/אָרָי/of 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/עָרָי/of raised of Al: a celestial light body; as district in Kennon/Canaan/of: branching thought patterns. Values, 241/אף: the mind’s releases of light concepts; 251/אף: the mind’s internalizations of light concepts. See Padan-Aram/עָרָיָב, עָרָיָב: Mesopotamia/גָּרָיָב, גָּרָיָב.

Oren, Aran; box, chest, ark (arúwan, aren, יָֽאָן) יִֽ֛עָמ

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/α of knowledge/α extending/γ; container: a repository, chest, closet, enclosure, ark of shittim wood (fiery extractions through waters); concepts/α of mind/α activated for their full extension/γ; offspring/formulation of Sooyir/Seir/אֶלְוֶע/facilitating growth and cultivation the Chori/Horite/אֲרֹן/causing to glow; the ark is carried by two/pairs denoting the fulfillment of the Túwrah 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/אֱֽ֔אֹ֖רֶק: the mind unfolding concepts. See ark/אֱֽ֔אֹ֖רֶק. Compare ark/אֱֽ֔אֹ֖רֶק.

Arnon/Ornan, arenn, arneúw n (יָֽאָן) יִֽ֛עָמ

the chest cavity; valley/stream between Amúwri/אַֽ֖עֶרֶח and Moabi/אַֽ֖עֶרֶח: 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/α of knowledge/α flourishing/γ in full extensions/γ; The Light/AR/אֱֽ֖אֹ֖רֶק of NeúwN/יָֽאָן. Values, 301/אֱֽ֖אֹ֖רֶק: a firing/igniting of concepts, fire of the altar through sparking of branches faces to faces; 2:2. See ark/אֱֽ֖אֹ֖רֶק; Geren/אֱֽ֖אֹ֖רֶק

earth, land space, auratsut, אָֽרֶטֶס (אֶתְּשָׁת, יָֽאָן) יִֽ֛עָמ

states of the Hosts of Lights for the heavens; from the root word, Aur/Lights/אֶתְּשָׁת, designated as the Lights of the Hosts/אֶתְּשָׁת; 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/אֶתְּשָׁת; 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 44. Earth is a place in which the Seed/אֶתְּשָׁת runs/אֶתְּשָׁת [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/א of the Heads/א bear the upper branches of Nine/ה; an space formed by the emanations of the light bursting forth from the SeedWord/א transformations/ה 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/א of Mind/א through transformations in branches/ה; designated exchange level: residing concepts of Light/א governing/א the pursuits/transformations/use of energies/sacrifices/ה; 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/א mind/א in pursuit/א; counterpart to the heavens/Names/גפראמ: space given for the invisible attributes of life (the twelve light branches) to be fully expressed as YishARAL/א פראמ: 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/אד: Aurets is a state of light, love, bonding, favor, compensation, fulfillment, satisfaction; also: the phrase, “their lands/גפראמ,” 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 Nephetli 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 Nephetli; the sphere is of Nephetli according to the construct of the Rings of ALhhim.

Values, 291/ד—ב: a state in which thoughts are liberated/transformed within the realm of unity; Knowledge is the appropriation of ALphæh 9:9. See ground/גפראמ, world/hidden/גח. Compare Egypt/אצת/אוצר (note: Metsryim is an inverse/reflected/turned-inside-out variation of land/אדר, the ALphæh/א governing/א the Illuminations/א of the collective Minds of Truth/א; 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 HhaKuwâhnim/Enlightenment on the Hill of Nephetli, 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/ג: Minds of Collective Consciousness: 1:1 is derived as א+ד=א as the parameter Letters/א are the same values of the interior; 3:3 as א+ד+ד=ד.
the Seed Principle characterizing Wisdom, which analyzes, elevates, radiates, and consumes/completes a cycle; the seed of your Name is of the Fire, fully blazing; the emanation force of Wisdom/consummation; 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: $5\times\frac{\sqrt{2}}{4} = 4\sqrt{12}/3$ is the Shayin 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—Aurets/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; 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 is created when the Alphæh is released into the microcosm, resulting in a spark 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 is fire; 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/1 to Shayin/21, culminating in Taueh/22, (x = a + c); 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 Nephetli/Naphtali; [a reference to the Fire as coming from the naphtha (root of Nephetli/Naphtali) is in the writings of the Maccabees/1 Maccabees 1:36]. The Fire of the Altar is in the Ring of Shayin-Semek. The Shayin/Fire comes down from the mind to 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 Nephetli) 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 Messiah. In the House of Nephetli—the 12th House, in which we are serving at the altar, the Fire comes down from the mind—the Collective House of Yahweh—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, $22/\mathbb{X}$: consummation/totality; $22/\mathbb{F}$: the branches of magnetism; $301/\mathbb{Ac}$: Wisdom of Principles; 3:3. See man; woman; El Shaddai. 
the manner of fire: a fire/law, a fiery law; slope of a mountain; waterfall, cascade; rapid descent; the emanation of Wisdom from the doors of light: streams of light from the total composite of the summations/Values, 310: wisdom’s release/pouring forth; 705: the totality of wisdom’s emanations (being like a waterfall—a rushing stream from innermost being).

seed/shayh; Body drawn out of meShiæch; “the Living Sacrifice;” will to manifest mutual attributes of Life of the Rings of ALhhim 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/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 Wisdom/unified parts/wa; 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 of Wisdom radiating 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 radiates and thereby reveals all that is within, the fiery illumination from the sides of the staff; to fan/emanate the Fire as branches that wave in the wind over the coals; the collective branches of Ræuch which warm, sustain, and cause to glow; the expansive means of Wisdom to bear the illumination; note: the Neúwn in the multiple/plural form swallows up the ALphæ of the unit/singular form, the neck receives into itself concepts/seeds and integrates them into the Breath Body; the interior actions of Wisdom that bring forth the fullness of life; 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/'mn [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/mymwro—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/γΨ: Wisdom of joining parts; 400/τ: re newal, completion; 6:6. See ayish/man/cya; fire/κα; female/απηπαγ.

804 sing. Assyria, Asshur, Ayshshur (אָשְׁרִי) גָּיוֹתָא Kingdom of the Hosts of YæHúwaH; dominion of freedom and affirmations; the middle/third toe on the left foot; to step aright; principles/α of Wisdom/ω administered through/γ authoritative/α actions/α; a confirmation, corroboration, approval, endorsement, sanction, acknowledgment; one of the three natures that comprises the works of YæHúwaH/αγγελα (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/αγγελα/progeny united with Light, Ruwchebath-Oyr/αγγελα/observers of Ways/House of Spirit, Kalah/αγγελα/completion, and Resen/αγγελα/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/αγγελα, 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/αγγελα, Asshur is formulated, in that the collective descendants of Yapheth/κα are designated to be within the tents of Sham/ζω: the fruit of Assyria is undergirded by the roots of Yapheth/the openings of soul; Asshur, as the formulation of Sham/ζω/name/position, signifies acknowledgment of mission, being the attribute of a name that gives direction with approval (SMB/Gen. 10:22). Values, 507/ΓΨ: to measure the ordained goal; 517/ΓΨ: to measure ordained activities with words; 8:8. See Ayshshur/αγγελα.

811-12 Ashcol, Eskol, Ashkuwl (אֲשֵׁר וּל) גָּיוֹתָא the Fire’s/ω totality/wholeness/γΨ; the fire completes/expands all begotten; a name for the lands of Earth as a residence of Light to complete/expand/γΨ fire/wisdom/ω; 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/α of Wisdom/ω extending/γ and nurturing/ω roles/ω; raceme/inflorescence as to the association with soul and purpose of the spaces of Ashkuwl; an Anmuwri/αγγελα confederate with Abram/αγγελα, as state of words as a confederate with a Name. Values, 357/ΓΨ: wisdom’s displays unto completion/rest; 6:6. See Mamre/αγγελα; Sheol/αγγελα.
the gathering/γραφή of fire/w.δ, the clustering/παντελεία of wisdom/w.δ; a bunch, cluster, e.g., a poplar tree cluster/grove; a formulation/offspring of Yapheth/οἰκονομία expansion; the principles/δ of wisdom/w made evident/γ in purposeful/γ words/γ; fire/w.δ branches forth/γ with desire/γ to be complete/γ. Values, 378/ψω: utilization of understanding in perspective. See Gomer/γομέρ.

principal force/δ of Wisdom/w to restore, to reformulate/γ; 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/δ wisdom’s/w fullness/γ, and thereby to engage the energies unto transformation/correction/reinstatement into the Tree of Life; to instigate/δ a spiritual/w revitalization/γ. Values, 341/Λωμ: Wisdom cleanses through unifying concepts.

that which satisfies; the projection/δ of spiritual/w thoughts/δ; the expansion/δ of wisdom/w in the mind/δ to attain/α unto fullness/γ; 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/οἰκονομία; to make happy, relieve; happiness, blessing; means of expansion; as a tribe/branch of YishARAL/αλφανομήνυμεν: ref. to the seat of the stomach, which approves or disapproves; ref. to the horn of understanding, in the shape of the shuphar/αυτόν: 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 osftaruth/αυτόν, as in asherah/αυτόν/grove; the garments of Ayshshur are of a liberator with the trumpet and of a reaper with the sickle. Values, 501/Αρραβών: continuation of holy expansion; 551/Αεράμ: continuation of holiness to fully extend all concepts; 8:8. See Ashshur/αλφανομήνυμεν; grove/αλφανομήνυμεν; soul/αλφανομήνυμεν.

to permit; to approve/αλφανομήνυμεν with light signs/letters/α within the grove/αλφανομήνυμεν — within the trees, or branches, of the oaks/dominions of light; a Phoenician goddess of prosperity/abundance/fruitfulness: an approval/confimation/αλφανομήνυμεν illuminated/α; expansion/δ of the spiritual/w mind/δ via enlightenment/α. Values, 506/Αεράμ: to compose an ordained vessel. See happiness/αλφανομήνυμεν; Ashtoreth/Ασταρτή; Αεράμ.

summations ΥΑΔ; you inhale/meditative aten (א) ΥΑΔ; inhale/meditative sign, aitw (א) ΥΑΔ; exhale (awtah, אאות) ΥΑΔ; Etham; you exhale/expansion (awtam, אאות) ΥΑΔ; exhale (awtah, אאות) ΥΑΔ; you, 2nd person singular, giver/encircler/the composite/sum of all inward within the collective, which contains within all concepts of ALhhim/αλφανομήνυμεν — from ALphæh/αλφανομήνυμεν to Taiweh/α; (Rev. 1:8; Col. 2:9); the parameter letters of the ALphæhBayit; 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/δ of totality/α— the first and the last; often untranslated in English versions of scripture, in which cases it normally connotes “complete, utterly; the full scope of, the totality of”; the totality of an object, Name, etc.; an initiation/α with renewal/α; you/ΥΑΔ, 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 of the totality of Life; the total nature of life; the force of Life, completely/utterly emanated without reservation in giving; Aramaic: to come, occur, arrive, the summation of Breath is evident, able to move itself forward; perception of the totality of Light; the total nature of life, the sum breathes; the Unified force of Life completely/utterly emanated; Aramaic: to come, occur, arrive, the summation of Breath is evident, able to move itself forward.


The Assembler of Breaths/Lights, 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 via intertwining of Breaths. Values, 28: tree of eternal life.

him (ortho, ΧΑ) Γχα

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

she-ass (atone, atune, ΧΑ) Γχα

plural 2nd-person pronoun: “you/ye”; the sign of fullness, 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 of Unity; 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 composition of the collective/Γχα; a place of camping subsequent to Sukkot/ΧΥΓΦ (SYM/Ex. 13:20). Values, 441: measurement of spiritual principle; 36: the order of unity. See you/Γχα.

you/ye, atan (ΧΑ) Γχα

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 all of Unity; to unify cells/cubicle; 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: feet targeted; the order of the foundation of the Oyin Body—being a collective whereby one is a member/component; 5:5.
**Bæyit  ngữ**

in, by, through (Bæyit, וב)  ngữ
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 ALphæ/h; 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/ ngữ is foundational to the positioning of the ALhhim triad progressing to Tæyth/ל and culminating in Oyin/מע. See two/א; house/ב; daughter/Bæyit/ב.

93 5 go, come, búwy, bya, (ב)  ngữ
to enter into, arrive; make an appearance; internalization/ủa of concepts/א; to house and develop/ủa an idea/א. Value 3/א: processes; to be conveyed. Values, 3/א: emergence; 2/2. See go/come/duğ; come out/go out/اذ ça.

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

883 **Beer-laChaiRoi, BaarLechaiRai, (ב)  ngữ**
“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/襜 concepts/א of the mind/א for the life/襜 of the beholder/襜; house/襜 concepts/א of the mind/א to direct/襜 perspective/襜 and to activate/襜 a knowledgeable mastery/襜 of principle/襜 in all activities/襜; 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 dermotome/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/ד 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/א: infinite support of the house; 84/א: mouth of the triangle, opening of the door.

884 **Beer Sheva, BaarShevoo, (ב)  ngữ**
well/anggan of oath/וש; 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/襜 concepts/א of knowledge/א for completion/וש; wellspring 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
of Principles by Wisdom all housed with understanding of your seven rings, Father of Fillings in the 11th Chair of YæHH. Values, 575: infinite confirmation of the understandings of life; 62: structures maturity.

a state of assimilation due to mingling, which may lead to being confounded with profundity or with confusion; with consciousness of instruction; the provisions of our original form/compound as dust/clouds/thoughts prior to our knowing (or coming) into the collective order; before my knowing/instruction; to compound matter/ into orders; to be tending a development, and thus capable of change; to integrate frequencies of light into appearances/ of orders/classes; 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—namely, Yapheth, Cham, and Sham—an affiliation to verbalized thought in seeking the elements necessary for rest or consolation; house of anxiety; 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: a guide to the gates; 4:4.

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 to communicate revelations of all within the gates; 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 ALh him 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 mShiæch, 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 Laúwi are four in number, one for each of the Names of Laúwi 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 ALh him of the Quphæhh-Paúwah congregation of Light entities; the garment of Yahúdah is comprised of the Letters, which conveys the values of the paired ratios, read as the
productive branch bearing fruit of the seeing mind according to the instruction of Unity and the Tree of Life unto the consciousness dwelling of united Names, 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 Nepheltli/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 Nepheltli 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 Nepheltli 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 Beniymán 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 Zebúwlán, 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 within the Gammal’s six parts whereby a word/devar or fruit appears in the gates; Values, 9/5: a shielding arrangement; 5:5.

905-07 linen; staves, poles (vad, צ) ΔΘ means of transporting the ark; depicts teachings placed in the four side rings/ears, 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
enter/t the openings/ח; also: a portion, part, delineation from the whole—thus, sometimes construed as “falsehood, lie, fabrication, concoction”; a distinctive part; a branch, thread—esp. of cloth material; white linen; a development/manifestation/ח of insights/ח. Values, 6/ג: connects together. See linen tunic/ח כותנה; breeches/ח בְּרֵכֶשׁ. Compare staff/ rod/ח קין; staff/bar/ח בר.

916 bdellium (בּדְלִיא, בּדֶלְיָם) חֹלֶל crystal; to crystallize—to reveal the facets of all contained within; to interiorize/ח the insights/ח leading/ל to covenant/ח; to display the diamond facets of a spiritual name; compound of vad/ח meaning, “textile, white linen,” and luach/ח, meaning “green, fresh, glistening, moist, vigorous”—the natural force of Name within spirit; note: bdellium conveys the “whiteness” of the force and light patterns within a Name, informing us that the character of Name is brilliant, being the vigor of Ræuch/spirit: e.g., the Tûwrah phrase: נְגִּיאוּתְנוּ/Name of bdellium (SMB/Gen. 2:12). Values, 44/ח: reflection upon insights.

1819 in the likeness (בּדֶמֲעַ, בּרְמִימַה) חֹלֶל according to character; similitude, conductivity; with/in/ח a form/shape/ח יְנִיעָה—being within/ח the paths/ח to transmit/ח the contained/ח totality. Values, 452/חח: a measurement of the potentialities of form.

929 cattle bahamah (בּהָמַּה) חֹלֶל with/ח hamah/ח יִמָּה; “with heat—with yearnings, shouts of confirmation”; to long for; those who cluster together, as a herd, blood is the River of Thoughts that pulses and thrives within any body, compared to the plants of the field that derive their heat from air temperature and plant water content; the bahamah—are those who cluster with heat—the Breath of Fire; connotes all energies and congruent functions of life: the collective aspects of light energies that herd together to be one/Alphabet/ח/the ox; to house/ח an animation/ח of the fullness/waters/ח of life/ח; a position of an oylah (TK/Lev. 1:2); to expand/ח the illumination/ח unto release/ח of full radiance/ח; note: “cattle/bahamah” depicts the unity of life yielding illumination among all forms of life with the fiery breath. Values, 52/חח: means of potential development; 9:9 is derived as חֹלֶל-חֹלֶל חֹלֶל. See to yearn/buzz/hum/ח חֹלֶל. Compare beast/ח חֹלֶל.

935 come (בּעָי, בּעָי) חֹלֶל a coming, appearance, materialization; to manifest, reach, arrive, enter, abide; form/ח connected/ח to principle/ח; consciousness/ח uniting/ח with the invisible/ח. Values, 9/ח: union of parts. See go/come/ח. Compare come out/going out/ח חֹלֶל.

tread, bauws (בּוֹעַ, בּוֹעַ) חֹלֶל to trod, move with assurance over obstacles, inner directives to masteries; cultivate/ח a whole/unified/ח structure/patterns of YאHH/ח; core of the Name Yavúwsi/Jebusite; conscious/ח harmony/ח with the Fathers/ח. Values, 23/חח: ascendance of soul. Compare thresh/ח חֹלֶל.

1166 bubble, pore (בוֹעָה, בּוֹעָה) חֹלֶל; (בּוֹעָה, בּוֹעָה) חֹלֶל to ask, inquire; to discover; to divulge secrets; to expose, reveal, lay bare, elucidate; to give form/ח to the content/ח and understandings/ח of revelation/ח; the ear/ח discerning/ח, without limitation/ח; to destroy; also: to bubble, boil, erupt; a vesicle, pore; vesicular; to develop/ח keen/ח evaluation/ח of emanations/ח. Values, 77/חח: awareness of import; 83/חח: to manifest what is hidden. See four/ח חֹלֶל.

977 choose (בּחָרָה, בּחָרָה) חֹלֶל to select, elect, pick, try; a preference; a conscious/ח effort/ח unto mastery/knowledge/ח. Values, 210/חח: discretion in acquisitions. See bullock/ח חֹלֶל, herd/ח חֹלֶל.

990 Beten; stomach, body, betenn (בּטֶנ, בּטֶנ) חֹלֶל to be hollow; the belly, abdomen, womb in the sense of consuming the Seed/thought/fruit, as when Adam brings inwardly the lust of the eyes, it come into the betenn, inner part; house/ח of truth/congregating/ח capable of full extension/ח; a center pertaining to Ayshshur/חח; also: depth; to bulge; to
impregnate; the coverings upon the baskets of flourishing; to cover with an inward lining (as with the mucous lining of the stomach, a lining of the inner chamber, in contradistinction to such outer linings as the mucous membranes over the glans or the heart); that which is sanctified according to the inner principles; note: as the stomach is to the body, so the body is to the macrocosm: both partake, digest, and joyfully store for making all full; the body is the covering, or thought form, and changes with the inner development to yield the garments of light; a covenant form of unified agreements with Life Principles; form devoted to life to manifest concepts. Values, 61/47: a secret place supporting all living concepts; 2:2. Compare stomach.

in the day (b’yuwm, בֵּיָוָם)不准fä

in the midst of daylight; house of warmth; developing occurrences coupling with fullness via the activity of Light. Values, 58/47: potential for labor/service. See day.

amongst, what is in the midst, as evening is a sum of hours preceding and those which follow there after; hence, a pivot point in the midst of evenings as understanding unfolds; what is in the midst of a year are hours/days of Gad and Aphryym through which you move forward in a path of Laúwi, in the midst and south and north the lights reign — in the middle; to interpolate; to understand, comprehend, distinguish; an internalized activity of to be extended; an exercise and administration of unfoldment. Values, 26/47: HhaSham which is always in our midst/center of all things; the tri-part unity.

Bayinah, Understanding, Bayineh amidst, that which is in the centre of all things and that which surrounds all things with Light, as the Oyin is amidst the Bæyit and Hhúwa in the Name, Bayinah; thoughts of understanding are developed by establishing sides of agreement — a position of qavilah; when mutuality is affirmed one accesses the wealth of understanding, which rises within and is carried unto an emanation, as exhaled/projected upon the lips/faces of speech/expressions, whereby the thought comes to the surface and surrounds all from which it arose; the ever Present Faces of Light that govern day and night and neither slumber nor sleep; northern Queen of Light, governor of the tsaphun and qadam and extending into the peaks of the south, thereby regulating judgment, affirmations, meditations, numbers, consciousness, and states of residence which occur through unified parts to form whole numbers; the Fiery Nature of Breath The Hhúwa in the Name of YæHúwaH, thus comprising the northern side of the Mountain of YæHúwaH in union with the Assembled open/revealed Southern Faces of Wisdom/The Hhúwa, the two, moon of Bayinah and sun of Chekúwmah, comprise One Light of four faces being the Light for all sides, NESW; the traits of Understanding are depicted in the moon that enters into all the camps of YishARAL and surrounds their habitations as the Name of YæHúwaH inhabits YishARAL; the movement of the moon amidst the camps each month keeps the union amongst the camps, thus YæHúwaH blesses and keeps YishARAL via Bayinah [Chamesh haPekudim/Numb 6:24]; unions of thought occurring within the camps are depicted as united light signs, lit: “the wings of the sun,” the kanaphim [sun dogs; Hebrew text of Malachi 3:20], appearing as pyramids at the left and/or right of the sun or as “the wings of the moon,” the kanaphim [moon dogs, wings of the Oyin Body], the flapping of the wings are determined by Bayinah’s position amongst the camps whereby there is movement; the journeys/progressions of the camps are accomplished by the Presence of Bayinah; via Understanding there is a drawing out of Wisdom whereby a tree grows and the camps move forward unto Knowledge; the union of the wings are achieved by a coordination of united thoughts amongst of the tribes; one may have a seed/concept of Wisdom but without the drawing out of the concepts there is no movement/extension of Name; Bayinah affects the progressions of Wisdom to Understanding and then unto Knowledge: a) as Bayinah moves from a
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/Home 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 Zebuwlán, Shamounn with Gad, Maneshayh with BeNiyman, and Ayshshur with Nephetli; 3) as Bayinah moves from a camp of Knowledge to a camp of Wisdom the *kanaphay hashem esh/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 YaÆHúwaH; the teraysarunim of the sun convey the union of camps as the moon passes through them monthly; the camps of Knowledge and Wisdom are Nephetli and Yahúdah, Zebuwlán 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/Je- remiah 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* coincides with the corners at the opposite ends of their staffs on the day in which they are joined: as Nephetli unites with Yahúdah, the effect is discerned in the union of Gad and Apærrim; as the corners are united they form the *kanaphim* 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/ΔYΔ—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 Ter- aysarun; to unify/є extensions/є completely/without fragmentation/є through Light/Breath/є; thus those of Bayinah are Light, always present, visible or invisible, for though the moon is light, She
is present with a light body, depicted as the visible moon, or present with an invisible body which is of the higher order, as the invisible moon, for what is invisible/transparent does not exalt itself; the union of the tribes are a perpetual order of thought within the mind of YæHúwaH, evidenced within our minds construct and projected into the organs/members of our bodies; whereas the object/organ/moon will fade, the arrangement of unified camps are always present within the construct of our Names; as our Names are in accordance with Bayinah they are counted within the arrangement of the Lights; the Lamb comes to bear the testimony of the arrangement of Lights whereby all Names come unto the Order of Bayinah and the Kingdom of YæHúwaH/the Assembly of the Queens, which has no end; thereby via Bayinah all rebellion and mortality will cease, and there will be no need of any object of the natural world, for all will become understood; the serpent of Aharúwan will consume the serpents of the magicians which are mirrors/mortal reflections of the Actual Thoughts of Light [Sepher Yetsiat Metsryim/Ex 7:10]. The Numbers 98765/35 are of the northern lights of Bayinah hnyb/67, and the Values 54321/15 are of the southern Lights of Chækúwmah hmkj/37. 98765 = 30+5: The instruction of Light; 54321=5+10: the deeds of Light. The Values of 30 are in the midst of Bayinah/67 and Chækúwmah/37 whereby they are of the Lammed/30. Around the Lammed the Lights rotate bearing their combined Lights of 37/10/1 + 67/13/4 which equals 14/9 or 5/3. Reading from the left or the right the Lights are 55 expressed as the Unified Lights of HhúwaÚwahHhúwa hwh. In the midst of the Lights we live, move and have Being. The Lights are our State of Residence in all generations. Values, 67/3z: structure of Word/tongue, 13/4/d: Insight/Teraysarun Pattern of Light, Voice at the gate; 13/m as the final Letter of Maryim; Voice of Chækúwmah/Wisdom/1 + Bayinah/Understanding/4 + Dagot/Knowledge/6 = 11/K Tree of Life; 2:2, rendered as the House/2 of Life/11: the appearing ALphæh in the formula is transposed from side to side, called the transposed ALphæh in a word as in ALOZAR, whereby it is counted as one or as zero in the ratio of 2:2: v bym —the parameter Letters are equal to what is within 7:7; see Chækúwmah/хмкjh for the relationship of Wisdom with Understanding.

House, Bayit (בָּיִת) хьвж

a household, school; a receptacle; interior; that which lies within; the interiorized/ъ manifestation/ъ of all things/ъ; family; form containing a composite of ever-renewing principles; form/ъ capable of/ъ regeneration/ъ; also: to domesticate; receptivity/ъ to the hand/ъ that designates/ measures/ъ; to incorporate; to take inwardly; lit. 2 a pair/ъ extends/ъ to 4/totality/ъ. Values, 412/ъ: a total/perfect work/act of unity; 4:4. See daughter/ъ.

BethEl, BæyithAL (בֵּית אָל) λу хьвж

House/ъ of AL/God/ъ; composed of strands of the Faces of Yæhh, commonly referred to as the “House of Strength” - location of the heart, from which messages ascend and to which they descend upon the rungs/tenons of the vertebrae; a house/formulation/ъ of order/ъ: the manifestation/construct of Divine Order (SMB/Gen. 12:8); a total, flowing communication center where camps of angels are encountered; house/ъ of might/ъ: a recognition of all cohesive elements and principles of life combined as a single Unity, a purport of the realization statement of Yaoquv/ъ upon encounters with an angel (SMB/Gen. 28:17); the state of consciousness/ъ furnishing/ъ continual renewal and amplification/ъ of the principles/ъ of authority/ъ; note: Bæyith-AL is perceived “from the West”/ъ —from the receptivity and exercise of all flowing from the East/ъ; the sum of a house are the unified 15 strands of your Nmae through which one bears the Faces of Yæhh. AL-BæyithAL forms and affirms the states of your habitations on the 14th and 29th of a moon cycle; your house of faces is founded upon truth and verifications of the Faces of the Fathers as the 15 strands of 31 are woven in your cells: 30+1; 29+2; 28+3; 27+4; 26+5; 25+6; 24+7; 23+8; 22+9; 21+10; 20+11; 19+12; 18+13; 17+14; 16+15. Values, 47/ъ: flow of tongues.
House of The Name, Bæ yit HhaSham (בֵּית חַשָּם) a house of all characteristics of Unity—of all combined functions of life: a recognition of all life’s combined/cohesive elements and principles; the confession and realization statement of Yaoquv (SMB/Gen. 28:17); house/말 manifestingcomplete/illumination, Wisdom/郪, and Spirit/渎. Values, 757/تكو: the totality of wisdom unfolded in the formulation/offspring of perfection; 4:4.

Bethlechem, Bæ yithlehem (בֵּית לְכֵהֶם) house/מל of bread/sustenance; former name is Luz/לָצָה, meaning “to turn away from,” and thus, interior/מל combat; birthplace of meShiæch, signifying that, in the company of HhameShiæch, interior struggles are no longer obstacles; rather, they provide the impetus for change, recalling Yahushúo’s words, “whom I love, I chasten”; house/말 receivingcomplete/illumination, guidance/לי in ascensions unto fullness/郪. Values, 490/تكو: sign of righteousness. See Luz/לָצָה; Ephratah/אפרת.

Bayith Peor (בֵּית פֹּאֵר) house/מל of openings/פור: place of value transference and determination of progressive states, conveying “house” as a set of openings—e.g., the mouth, penile glan, anus—to determine progressive expansions; also: uncovering oneself to ease nature; to be wide open; a gap: a space between where we are presently, as accumulations, and where we will be going in our fulfillment; ref. to the receptivity position; a form/말 capable/וכל of regeneration/ל with opening/ aç cavities/א to unite/ח with the head/glans/ח; house/receptacle/מל expressing/말 the values/ϱ contained/↛ in the mind/⊄: when a house acquires the Túwrah and expresses that faith, the inward will has then formulated a receptacle/body through which to perform the Túwrah, whereupon there is renewal. Values, 768/تكو: measurement and assimilation of the dimensions of perspective. See Baal-peor/בָּאל pesso; Peor/פֹּאֵר.

weep, cry (bekah, בכה) common to all peoples and the means of transformation; as the eyes weep so the eyes are cleansed to see further; weepings are sequential via which the tribes are gathered unto the Tree of Life; from fragmentation of perception and performance, denoted by the tribal camps unjoined, we are assembled together via the weepings of Yúwsphah; the weepings pertain to the flow of seed, as in the rings, there is not one ejaculation/propulsion of thought, but many, via which we are gathered and formulated through the many times Yúwsphah weeps; each weeping is like a burst of rocket fuel that comes from the base to propel the vessel further, the projection/entrance into Metsryim is via the weeping of Yúwsphah which does not stop; but continues until we are all gathered with the Ten Lands of Oyin; and even then the weepings will not cease but propel us into the other worlds of Bayinah upon our completion of this phase/age; each of the weepings are of Light Principles, being of the Seed, which are not limited to anyone plane of awareness, but which are layered to cover the total stages of development from the emergence from Bayinah unto our full stature in Her; the Principles/ALhhim within us will not be denied but will burst forth through our weepings to bring forth the Heads of the Nations; the emerging/말 branches/ḅ of Light/ торрент of mind

firstborn, bakúwr (בָּקֻוֹר) eldest, foremost, chief; a principal first-fruit which opens the door/branch for others (sign of maturation); a formulation/말 of branches/ḅ contained/ḅ within the collection of thoughts/ByText—the foremost ability/fruit/evidence/construct of assembled thoughts; to develop/말 the branching/extensions/ḅ contained/ḅ in the mind/⊄; as meShiæch, the firstborn: state of appearance/말 in which the interior and integral/말 extensions/ByText of Unity/ByText rule/govern/ totalPages2; as YishARAL/לארשי, the firstborn: a term designating evidence of totality within the mind of the Father; the unfolding/말 inner
evidence/γ contained/γ within Aharuwan/the mind/4; a primary form that adequately expresses The Principal. Values, 228/γ4: foremost branch of service/assignment; 5:5. See first fruits/χρωμές.

1069-70  bullock, selection (bekker, בוקר) γυγ
development/9 of the teachings/τ in the mind/4 via the priest/α — via the inward selection active in the work of ploughing and cultivation; same letters as γγ λκ/λήρ, also an action of the priest/enlightened mind; also: to prefer, select, choose; to establish/9 a branch/γ of thought/τ; to bear a (first) child; to give form/9 to the offspring/γ of the mind/teacher/α; 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 Qupaḥeh-Yeūwd-ALphæh/1’s, then the Tsædda-Tsædda-Tæyth/9’s, then the Paūwah-Chayit/8’s, then the Oyin-Zayin/7’s, then the Semek-Úwah/6’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—Riyr/44. Values, 222/γ4: the mind’s fruitful development; 33/γ instruction process; 4:4. See choose/γλκ, herd/44γ. Compare bless/γλκ; Rechab/γ4; Riyr/44γ.

1090-91  Bilhah; guardian, mistress; tenderness, Belahah (בלקה לה) γュεγ
formulator of the Lights; the double Hhuwa with Bæyit form the outer value of 3 according to the inner Lammed/3; Rechel’s virgin maid bears Dan and Nephetli; the formative/9 orders/τ of illumination/α; development/9 comes by directing/γ the multiple aspects of light/α: the interiorization/9 of the guidance/λ of light/α is enlightenment/α; also: horror, terror; the interiorization/9 of prohibited/λ illumination/α without limit or restraint/α; a catastrophe, disaster, calamity. Values, 42/γγ: anointed consciousness; 24/γγ: branch of insight; branching to higher unions and productivity; 3:3.

mingle belulah (בלולה) γュεγ
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/λγ: teachings of perfection/completion that arise from the Understanding; 8:8.

1097  without, excluding (belee, לה/ב) γュεγ
except for, excluding; an interior/9 resistance/ל to action/λ; forever, endless, without limit, infinite, limitless; interiorization/9 of the guidance/λ of manifested power/λ; also: incessantly; to wear out, decay; destruction, annihilation; climacteric; the internalization/9 of the direction/λ manifested/λ. Values, 42/γγ: the flow from within. See without/λγ.

1104-06  Belah, Bela; to swallow, Belaoo (בלאא) γאצ
the 5:5 ratio reveals the double Hhuwa within the Seed, as a seed opens it gives the Lights of Wisdom and Understanding; to absorb, assimilate, devour; to internalize/9 the Order/λ of Understand-
ing/Oyin/O; the body of the plant swallows up all in the seed; used to convey glutony as the Seed is the abundant provider, being of myriads, also used to convey to destroy or to confuse, especially in the sense of overthrowing your enemies, for as the Seed is swallowed, the land is overcome with the harvest and force of Life in the Seed; to build-establish/ן an Order/ך of consciousness/O; a formulation of Beor/א改變/burning, for within the Seed is the Fiery Breath that is released amidst the Numbers and the Letters which comprise the Seed, for as the Seed opens, it is clothed with the messages/words that are within it, and the Breath of Life supports the newly formed garment which breaks out amidst the Numbers and the Letters; as sobriquet for Tsoar/Zoar/אור/little, as the Seed is small as a mustard seed, but as it expands, it holds within its branches many messages/angels; firstborn of BeNiyman/אַנִיָּם: appetite for the pure harvest of the Word. Values, 102/ף: to distinguish to formulate; domain of interiorizations; 5:5. See Balaam/תלומ.

Bileam, Balaam, bellom (בֶּלֶה) תַּלּוֹם
not/כ of the people/ח; foreigner; from the root/לכ meaning “to absorb/swallow”; note: Balaam resides by the river—by the body’s intestines, which signify the flow of light and knowledge unto all houses of YishARAL; to distinguish/ף the classes/roles/ך for the purpose of understanding/ך all within/ך; to assimilate, devour completely; a glutton; carnality/ף that resists/ך understanding/ך of Spirit/ך; offspring/formulation of Beor/א改變/removal/destruction. Values, 142/ף: to distinguish the release of what is within the house; 5:5. See Bela/תלומ.

Balak beleg, (בַּלָּק בֶּלֶג) תַּלּוֹם
to destroy, lay waste as to take from the Numbers of a Name and generate a body of corruption; the means to open the western chambers for reproduction to determine sequential states of thought and residency; meaning “an opening/to be split opened, or to lay waste the inner reserve for expression and sequential generations,” to generate a body/ף of the Twelve/ך which is distinguished/ף; foreigner; a king of Muab/Moab/מיעב to regulate the genital fields—to govern what is being formed from the loins: to distinguish/ף the classes/ך of distinguishment/ף; offspring/formulation of Tsi-phur/(pad mistakenly shown as )/_flightiness/ך to keep captive the 12 of soul in a mortal habitation, to prevent acquisition of knowledge and the fulfillment of assimilations. Values, 132/ף: vibrations that alter the house; 33/ך: guide of channels: 3:3.

Ben; son, offspring, construct case, benni חַנֵי, bann (ב) חַנֵי

a unified extension/ך; rendered as son; denotes a generation of Neuwn; ie. the 12 of YishARAL are one son; does not convey gender; rather offspring, lit. one born by or through, within the Neuwn/_third; formulation of the Neuwn Mind of Reshun; therefore, Reshun is Father of Fathers; those able to cross over from one state to another as those of Yahushúo Ben Neuwn crosses the River; able to give as the Neuwn gives unto the Chayit; a house/ך extends/ך; a manifestation/ף of unfoldment/ך; a dwelling/ך of productivity/ך, containing all seeds of generation; builders; a bann-shanah/ךאָשָׁנָו is a period of growth/development, when ripened it is then brought to the altar for an ascension; the body/ף of a fish/ך: a formulation/ף of mind extension into works and formulations/ך; conveys a work, assignment, performance, service; means to develop/ך unto perfection/ך; depicts the unification of will to perform an assignment unto its full manifestation; to develop goals; an interior development/ף augmented by full extension/display/ך; state of the offerings to formulate an extension of that which is within via bringing forth an offspring/a unified extension of the sides—or of the branches, conveying that the offerings within us are formulations of light given to release the potential within (CHP/Num. 29:8). Values, 52/ף: the potential of the house; benni חַנֵי, bann 2:2, denoting one the 12. See build/ךבב.
construct; to procreate; to give form/ to the potentialities/ of Light/ Values, 57/1γ: an extension unto the goal; 1:1 derived from ξ: ∑=γ x δ; See son/γ; rib/γα.

plurals daughters (benute, בנהות) Xγ ε Υεξγ indicating the fullest range of the various means of extension, irrespective of any consideration; to develop/ the potentialities/ contained/ in totality/ in Values, 458/1αεγ: regenerative potential to reach other plateaus. See son/γ; daughter/κ.

the sons and daughters (banute, בניות) (banim, בני) Xγ ε Υεξγ 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 barrnanah Xγεξγγα is a period of growth/development, when ripened it is then brought to the altar for an ascension.

the Name is given and uttered with one or two Yeúwd Letters: BenYimeN 9:9 γεξγα denotes the formulation of the Seed of a Name; BaNiymN 1:1 γεξγα denotes the Judge and King having both hands activated to rule and judge; Baniyman γεξγα 10:10 denotes the formulation of Seed for the manchah/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/γ, House of the Neúwn/γ belonging to the far right/south/γα 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 gemete—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/ an unfoldment/ with inscriptions/ to fill/ and fully extend/; 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
Seed is planted in the lands of Zebúwlan; to obtain the Pearl of great price, at the gate of BeNiymaN, one must give all, just as one imparts the totality of the Breath, via the flowing of BeNiymaN, whereby the entire harvest is spent. Values, 152/99: to distinguish the Neúwn according to pairs, 9:9. See ben/son/99; soul/79; right hand/99.

Boaz (בֹּאֶז) 99

valour; to be with/3 strength/6; offspring of Yahúdah/99; name of the left pillar/leg of the Temple; the characteristic of walking as one who houses/strengths in the shadow/protection of life/3; to crack open the elements in order to penetrate/examine components; a form/state of the understandings/waters that are yoked/2 to potentiality/3. Values, 102/59: the dominion of a house; 2:2. 152/99: domain susceptible to passivity; 5:5. See Baal-Peor/4YO7 99; Bayith Peor/4YO7 99.

Baal-Peor, Beool Peoour (באל-po'or) 4YO7 99

Master of Opportunity; owner/mastery/99 of the openings/4YO7; conscious/9 provoking/3 the manifestation/9 of openings/9 for the consideration/7 of intellect/4. Values, 458/99X: a summing up of our potential labors to determine progressive horizons. See Baal/99; Peor/4YO7; Bayith Peor/4YO7 99.

Baal-Zephon, Beool-Tsaphun (באל-צפון) 99


in the plains (barabute, בַּרְאֵבוּת) 99

place where the waters become calm; the development/9 of understanding/0 that is in meShiæch/4 unto unity/9 to join together/7 all things/5X. Values, 680/4X: sign of the mind’s opening; 68/79: support provider. See desert/9.

Bezalel, BetsalAyL, (בֵּצָלֶל) 99

an onion of woven threads, layers of light, composed by many revolutions/days of Light whereby the Name is BetsalAyL bann Adwyri/a formulation of Light (SYM/Ex 31:2); in the shadow/protection of AL which abides within the unified Faces of Yæhh, conveying that which dwells in the concentric rings of Light as those of an onion, ring within ring; offspring of Yahúdah—the Numbers through which all things are made; to develop/put together/9 transformed/ liberated/unbound/7 teachings/7 derived from the strands of AL/47; endowed with Wisdom, Understanding, and Knowledge to formulate complete and wise works; to grow as a bulb; peeling capabilities to develop and reveal/unfold layers. Values, 153/99: consecrated/devoted mind processes; 5:5

to distinguish, break forth; bekah, bwauqo (בְּקָהָה) 99
to break through; the results of deliberation; a value of silver, denoting understanding/insight; half the value of a shekel/4W, which conveys that a bwauqo is the light that breaks forth from our examinations, extending our deliberations into the world of manifestation; the establishment/9 of the domain/9 of understanding/9. Values, 172/99F: holy understanding of the house/congregation/body. See gerah/4%; shekel/4W, 4W.

plain, valley, beqoh (בְּקוֹה) 99
to split wide open; to penetrate, cleave, sever; a segmental/9 separation/7 for the understanding/0 of life/3; to crack open the elements in order to penetrate/examine components; a form/state of
consciously/ə under the dome of/overshadowed by/ֻ the perpetuity/ֲ of Light/א; note: the “plain” in Shinar/אוֹם/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/יֹֽו: realm in which openings are penetrated. Compare lowland/אָֽוֹֽו.

123-42 herd, morning; examine, beqar (בְּכָּר) אֲפַּֽרְגָּא to investigate, observe; to establish/ָ the domain/א of intellect/א; developing/expanding/ג the consecrated/א mind/א; to audit, control; to heed, attend; designated position of an oylah/א/א (TK/Lev. 1:2): to develop/internalize/ג the dominion/א of thoughts/א; also: herd, cattle, oxen—the ALphaeh/א/א/א/א/א 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/א/א/support (third level of ALphaeh); offering of “one bullock” (e.g., on Yÿwm 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; אֲפַּּרְגָּא/bullock signifies internalization/ג of consecrated/א thoughts/א: 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/ג: to assimilate consciousness; 3:3. See bullock/א/א, choose/א רג.

124 seek, sought (bekash, בְּכָּשׁ) וֹפַּֽרְגָּא to ask, claim, request, require, search, intend, desire; to commit/ג the meditative mind/א to wisdom/the activity of Fire/א. Values, 402/א: measurement of consciousness. Compare seek/ג רג.

125 produce, create (bora, בֹּרָא) אֲפַּּרְגָּא lit: to be with/א Vision/א seeing/א, a primary goal/concept of Tûwrah: “As One of ALhhim is with Vision/א seeing/א, the totality of the hashemæyim/Names are coupled with the Aurts/land” [Sepher Maoshah BeRashshith/Gen 1:1], means to formulate, shape; to develop houses/spaces/ג for the mind/א to sow seed/א, 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/barאא of the Principal/א; also: to cut down/fell trees; the instrumental action/א of the axe/א of renewal/א; to recover, recuperate, strengthen; to internalize/ג mastery/א of concepts/א. Values, 203/א: the mind of communications. See אֲפַּּרְגָּא WO make.

Beresith, Genesis, BeRashshith (בְּכָּשׁ שֵׁשֶׁת) אֲפַּּרְגָּא Septher Maoshah BeRashshith, the first scroll of the Tûwrah/Torah; conveys the scope of the ALphaeh 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/א: tongue of unity; 8:8.

125-60 Bered; hail, hailstones (barad, בָּרָד) אֲפַּּרְגָּא location of an inner well/א associated with Qudash/אֲפַּּרְגָּא (SMB/Gen. 16:14); to be spotted, speckled, dappled, pied; a hail storm; to imprint/ג the mind/א with crystals/א: 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/א: knowledge, contained; 26/א: evidence of evaluation.
a latch; means to control activities and labors; the clavicle, collarbone; axis; to receive that a mind/head that rules outlook; also: to escape, be free; acceptance of knowledge and reverence for the blessings of covenant; a fugitive, flight, e.g., a “fleeing” serpent (Isa. 27:1); to internalize knowledge that manifests a perspective that brings fullness; name of a constellation. Values, 220: thought extensions; 270: intellectual discernment.

Berith; covenant, barit, (ברית) בְּרִית a contract, agreement; interiorized development of mind to extend its totality; expansion of mind to administer all things; a work/expansion of mind to administer with consequence; an agreement of mind to exercise its totality; a condensed form of Berashshith (reals of Fire beings); being fulfilled/contained/covered, by virtue of covenant; note: to enter covenant is to develop the intellect unto serving; 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 understanding that we are One, the Words of the covenant are bonds of one Name unto another, and according 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 Nephetli 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 meShiach—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 (Shuphetim/Judges 9:46); the barit established with Avrehhem/Avraham pertains to the pattern of agreement within HhaSham, our spiritual name, and our seed; to “keep” the covenant is to proceed in the patterns of HhaSham, 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 Túwrah Light Notes: Genesis 10:4); the sign of the Covenant—circumcision affirms that we enter into a fulfilled State of Mind Development. Values, 612/9ןבX: composing thoughts to administer States of Unity; 54/ד: acceptance of the unfoldment of the inner constructs of thought—the Terasarun pattern; 9/א: agreement/uniting of the four heads/faces; 5:5. see Moel/circumcision/למי.

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

gifted; spontaneous gift; son/ץ of consciousness/_understanding/ץ; formulation/ץ of thought/ץ via conscious perceptions/ץ; as master/king of Súwdim/ץ/ץ/deliberations: one of the masters of light to be united in the war between light and darkness (SMB/Gen. 14:2). Values, 272/דה: the mind’s discernment of the interior; 7:7.

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/ץ which are consecrated/predicted/ץ to belong as formulations/compositors of the Collective Body/ץ, emerald as the third stone is of Reshun, the First, denoting the Life in the midst (SYM/Ex 28:17). Values, 702/דה: the composing fire to form a dwelling state, 5:5.

son/ץ of salvation/regard/ץ; a king/ruling power of Gomorreh/ץ/ץ: a master of light/ץ pertaining to all stored in his sheaves (e.g., leaf/ץ/ץ and branch/ץ/ץ; master of considering all unfoldments of a seed; to formulate/ץ knowledge/ץ according to Wisdom/ץ and Understanding/ץ. Values, 572/דהץ: to measure the domain of discernment of forms. 7:7.

process to mature, ripen, grow; internalization/ץ of wisdom’s/ץ guidance/ץ; 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/ץ 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 Túwrah inquiry, which is the reason Túwrah states that you will not attain maturation in this way, and why those who pursue their fullness have no such perspective/practice. Values, 332/דה: wisdom directing consciousness.

the fiery flow of a Name coming out of the Neúwn. Values, 50/ץ: the glory of the sun is derived from the Neúwn; 9:9.
faces of soul and body; body of fragrances; with/ש Shan/ש— a claw, tooth, teeth, means to tear apart, make asunder, to open; mastery of forms/dwellings; house/א for Wisdom’s potentialities; 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/א and territory devoted to one-half tribe of Maneshayh/א as a developmental and sustaining base; form energized by Wisdom/fire extended according to purposes of the Enlightenment of Aharúwan with Gad. Values, 352/ש: the Glory of HhaSham flourishing in created forms. See שו

1318-21 flesh, beshšær, ב shutting

a weaving of foundational thoughts for a skin/dwelling/fabric of Wisdom in which to extend Knowledge; a construct/development/house of fiery thoughts; 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 of Fire/Wisdom for mastery, comprising a foundation to: a manifestation of spiritual authority/knowledge/thoughts; 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 to mirror and, thereby, to behold the glory/value of יָהֲוָה: meShiaech 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 meShiaech; 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 יָהֲוָה, 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—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 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
the use of animals in the parables do not negate the commandments of YähúwaH 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 Yähh 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/\(\text{gm}\): reflective communiques; 502/\(\text{bqt}\): a composite of sanctified form; 5:5.
locked together and thus not communicating to the people of YishARAL; the instrumental action of the compound nature of Wisdom to dissect unto the Cardinal Numbers even as grain is broken down by the teeth, the two millstones; also: shame; to be ashamed; interior fiery compound; 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/\(\frac{4}{4}\): sign of a mind in development; 4/\(\frac{4}{4}\): fluctuating access.

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/\(\frac{3}{3}\) to compose/to renew unto perfection/\(\frac{x}{x}\): branch; village; a liquid measure equal to an aippy/ephah/\(\frac{\alpha}{\alpha}\); used in the constructs: “native of, inhabitant of, worthy of, belonging to the same party of”; a composite/\(\frac{4}{4}\) house of mutuality/\(\frac{2}{2}\); unity/\(\frac{2}{2}\) through summation/\(\frac{x}{x}\); to gather/\(\frac{2}{2}\) all things into one/\(\frac{x}{x}\); to develop/\(\frac{2}{2}\) the Túwrah/\(\frac{t}{t}\) via hearing/\(\frac{b}{b}\); means to receive for fulfillment; also: to change; to establish bridges—the means to transfer energies from one embodiment to another; house/\(\frac{2}{2}\) of renewal/\(\frac{x}{x}\); to construct; with the movement of; at once; simultaneously. Values, 402/\(\frac{9}{9}\): to change form; a perfection of hearing; the composition of form. See house/\(\frac{X}{X}\); build/\(\frac{Y}{Y}\); daughters/\(\frac{Y}{Y}\).

within/\(\frac{3}{3}\) the center/\(\frac{Y}{Y}\); form/\(\frac{3}{3}\) perfected/\(\frac{x}{x}\) in an equilibrium/\(\gamma\) of cycles/\(\gamma\). Values, 428/\(\frac{4}{4}\): continuum of fruitful labors. See center/\(\frac{Y}{Y}\).

virgin, native, pure, to hang clothe, Betúwlah bat-tuw-lah (בַּת-טוּוָלָה) lit. the house/daughter/\(\frac{x}{x}\) of Uwlah/\(\frac{\alpha}{\alpha}\), from the root words of ula-an/\(\frac{\alpha}{\alpha}\) and talah/\(\frac{\alpha}{\alpha}\). [The final Neúwn/\(\gamma\) in the word, \(\frac{\gamma}{\gamma}\), appears as the Letter/\(\beta\) in batuwlah. In that the Hhúwa/\(\gamma\) and the Neúwn/\(\gamma\) 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/\(\frac{\alpha}{\alpha}\), as well as the root words ula-an/\(\frac{\alpha}{\alpha}\) and talah/\(\frac{\alpha}{\alpha}\), 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, wherfore 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 Aperrim 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:
Who are my mothers and my brothers [Menachem/Mark 3:33-34]? The answer: The one who do the will of AL; the same story of the birthing of Aharúwan and maShayh; the Names born are native to AL; and hence, born not of the flesh [as the flesh yields nothing on its own] but by the virgins of Light which are native to the inner Ring of AL—the Laúwim; the Seed passes through the Ring of the Mæyim-Tæyth, whereby through Yúwsphah/Joseph, the seed receives its garment; however, the Seed is a formulation of Light dressed by the multi-color garment of Yúwsphah; as the Seed rises it comes to the gate of the Neúwn-Chayit Ring whereby it is called and set at liberty to be born of the Neúwn to enter into the House from whence it is sent forth; for should a seed/idea originate from another will of mind or ring of blood outside of the blood of Breath it is born of a stranger /harlot and its garments are those of the pauper—filthy rags; such are not free, but enslaved to the one who does not know Yúwsphah of the potter’s wheel, being hardened in pride of separation, they cling to the Lammed of iron for their ultimate redemption, as the flesh clings to the bones; within the Offspring of the Virgin State are the ALhhim born within the seven Rings of ALhhim; the body composed is of the Seed Words of the Paired ALhhim and each is adorned according to the Ring in which they are born; the offspring are 12 Principle Words fused into one, as a Seed comprised of all parts, whereby what is birthed is virgin, being native to the mind of ARAL, true and faithful to the Word of AL, without corruption or defilement of the world; not being born of this world, they do not enter into this world; as one nation is taken from the midst of another nation, so is YishARAL, taken from the midst of mortality to be the Offspring of HhaALhhim through which they are as the native born of AL; the Seed Word is comprised of the values of 1,302,061,344 (the Number 12 within a 12—a compound of 12 yielding 144,000 [Chazon/Rev 14:1-4]), rendered as Δγδξζκλ, which being read is the formula of the black pearl of great price; the composite of 12 is formed within the Mæyim/waters of Breath whereby the Magi Persian Priest arises with a third of an ephah/Δζκ which equates to the fortune of great wealth/Δκ; (the Persian Priest, is called a Mag [magi], which is a code term for a Priest of Understanding within the paths of the two circles of the breast of silver rings [Yirmeyahu 39:3; DaniAl 2:32, 5:28], the third of an ephah is the reaping of Knowledge; herein is the price of the pearl); a virgin is conveyed as a handmaid as one who is able to assist to bring forth the matrix of thought which is passing from one side unto the other, literally, the virgin is the space in the midst of AL and AR that is native and pure to the expansion of the ALphæh of AL as it passes to AR; in the midst of the passing there is Light/AUR in which the queens of the north and the south appear; the handmaid is the matrix of the hand of Aharúwan that extends the ALphæh from the mouths of AL; those born within the matrix are of virgins for they abide within the Ring of ARAL from whence the Name of YishARAL/Δζκλ is derived, one of the hand/λ within the Fire/W of ARAL/Δζκ; a virgin symbolizes purity—not gender based—as all Names of AL are virgin that are born of the Laúwim Order, being purely devoted to the teachings of AL, without deviation, as being of the origin, as a native/pure state, being never contaminated; the virgin body is formed as a pure pearl within two circles of hemispheres; a pearl is composed of a nucleus of Understanding (commonly considered a grain of sand) within the circles of light depicted by the two united circular shells/hemispheres rings to which all stars belong; sand is used to produce a transparent vessel of glass, created by the Fiery Breath blowing through a hollow tube to produce intricate and symmetrical shapes out of the molten glass at the end of the tube/rod; the glass is fashioned within Fire; the Virgin Counsel (of Queens) is comprised of Bayinah, the mother of all thought, who is also called, the Queen of Names for this is the expansive space in the midst of AR and AL—the Heavens [Sepher MaoShah Ber-rashshith/Genesis 1:6-8]; with the virgin, Bayinah, is Chaékúwmah, born of Bayinah as a virgin daughter that appears in the midst of Understanding as the Chayit appears in the midst of the Zayin/Ω Oyin/Θ
in the midst of ALozAR/4\r\n\r\nChækúwmah is born out of the north and appears in the east at daybreak 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 offsprings of the Virgin are 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 Zilphah; 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 YaHúwaH, a virgin is one that composes totality/\r\n\r\nto dissect, cut into pieces; to pair/\r\n\r\nto pair/\r\n\r\nto 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/\r\n\r\nto 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.; \r\n\r\nto 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.; \r\n\r\nto 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.; \r\n\r\nto 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.; \r\n\r\nto 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.; \r\n\r\nto 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.; \r\n\r\nto 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.;
redeem (goel, ga’al, גואל) גואל

to save, rescue, liberate; to ransom, deliver; to transmit\8 the concepts/א of instruction/כ; avenues by which to return/א to concepts/א of instruction/כ; 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/א with germinal concepts/א that are prohibited/כ; the redeemer of Yisrael 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/אכ; guidance on the path; 16/אג: to bring unity.

mighty (gibor, גיבור) גיבור

heroic, powerful, valiant, courageous; warrior; one who subdues, conquers; processing/א inner strength/ג to judge/ג and rule/א (an exercise of knowledge/א); inversely: the overthrow/א of a house/state of consciousness/א via determinations/ג of the mind/ג (Zech. 4:6). Values, 211/אכ: ruling to administer concepts. See God/אכ; mighty/גיבור. Compare strong/גואל, פיר, פרא, יויו, רעור.

cup (geviyehaw, geviyah, גבייה ח/ג, גבייה ג) גבייה ח/ג

an assembly of/א cups/גבייה ח/ג; a bowl, goblet, bell-shaped cup; an adaptable/א form/ג given/ג to surround/א an activity/ג of life/ג; ref. to the manurahh/גביר/ג; to process/א the bringing together/ג of inscriptions/ג for comprehension/ג of the activities/ג of light/ג; also: sepaloid, calyx; bulb of a stem; bulb shape of the flower, prior to opening; a hill; base of the Gibeon/גיבון, people who draw water. Values, 100/אכ: distinguishing process; 46/אכ: extracting unity.

mistress, ruling lady; might (geveerah, גבערה) גבערה

dowager, rich woman; queen, queen-mother; channel/א to house/ג the inscriptions/ג of mastery/ג of light/ג; processing/א inner strength/ג to judge/ג and rule/א as a master/ג of light/ג. Values, 220/אכ: government of tribes; 40/אכ: to anoint, measure.

Gebal; border (gabal, g’bol, גבול, גבול ג) גבול ג

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 Kennaon/Canaan/גאנה is the end/goal of all that man attains in the image of Tsidon/גבערה/gathering; as territory of Edom/גבערה and home of the Giblites/גבערה to be constrained; to define; to adjoin; neighbor; to communicate/א the form’s/ג role/ג; also: to knead, mix, make a lump of dough; to lift up/distinguish/א the development/ג of roles/ג; note: Gebal assists in one’s formation: channels/א of development/ג to contain/ג instruction/ג. Values, 35/אכ: guidance/Goad of Light; 41/אכ: to reflect Principle.

Gibeah; hill (gaibooh, giboh, גיבeah, גיבeah ג) גיבeah ג

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

man, male, hero; valiant; might (gavare, g’ver, גבר, גבר ג) גבר ג

to be strong; a conduit/א that facilitates/ג authority/ג; to increase, prevail, strengthen; to overcome, overpower; to transfer/א house/ג authority/ג; to conquer, defeat, subdue (SYM/Ex. 17:11); communications/א to develop/א the mind/ג; processes/א to unite/ג heads/ג; also: rooster, cock. Values, 205/ג: mastery without limitation; 25/ג: to spread forth illumination.
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 slowing and quietly, day by day as a plant grows, verses a boat-load of things which appear materially; also: an express agreement; the communication in the gate; ref. to the tongue: the communication of wonders/insights 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 ḏdg/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/nbwr/eyes, Shamoúnn/nwomc/ears, and Gad/mouth, which are stationed in the South/bgn for full, direct illumination; communications of the Fire amidst; 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 Nephetli 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/ completion; 4:4. See soul

1419-35 growth; upbringing, geddel (גָּדֵל) Giddel; great, gedauwl, gaadul (גָּדוּל) advanced, high, noble; an uplifted/heart joined with maturity; greater than; growing, developing; to nurture another to full stature; communicating/insights to unify/roles; nurture/expand the inner harmony of the teachings (Yahuchánan/Jn. 14:12); also: becoming arrogant, or large, by projecting self above the whole; the means to open-up an instructions; great fish is the nurturer/GAADuL of Words and Teachings of Gad+Lammæd (great) of the Dallath—the gates/paths of Light through which we enter into courses/ascensions of development; 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/ the flow of communications; 37/ direction of momentum unto the goal; 7:7; 9:9. See the great river

1423-26 Gadi; kid (gadi, gedi, יָדֵי) a young goat; a channel of access/insight unto action; means/process unto the door of attainment. Values, 17/ to provide momentum.

1438 hew (gado, יָדָא) to cut off, fell, dehorn, destroy; to process the insights of understanding. Values, 77/ understanding implemented.

1439 Gideon (Gid’on, יִדְיוֹן) to cast down, cut down, lop off; a hewer; to dehorn; to process the insights of understanding weighed in accordance with potentiality. Value 133/ to distinguish roles and processes.

1441 Gideon, Gadoni (גָּדִיאֹנִי) warrior; hewer; to cut off/lamentations; agent to determine value and placement of all encountered; processes of insight and understanding for the purpose of blessing; a formu-
lation pertaining to BeNiyan; 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, 137/0: discernment in the role of deliverance; 8:8.

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 \( \gamma \gamma \)), a perfect balance of triads. Values, 12/3: acquisition of form: 6:6.

nations, gentiles, guwyim, (בוגית) \( \gamma \gamma \gamma \): gentile, nation, gauw; covering/back; 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, 19/3: attainment of consciousness: 59/3: dynamic interchange; 1:1; 6:6. See people.

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, 33/3: channels of instruction through colours. 6:6.

to settle, live, lodge; to congregate, crowd together; processes that unify social order; avenue/process to nurture the mind; 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, 209/4: individual in community; 12/3: acquisition of form. See stranger.

destiny, share, portion; to cast lots; process of fusing knowledge with roles of Lammæd; to channel containments of knowledge 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 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. Values, 239/4: knowledge directing interchange: 6:6. See portion.

a burning coal, the silent inward communique 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, 23/4: branching ascensions; 3:3.

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
comprised of two the root words, a gorge/אָפַּיָּמָה and nun/נָעַת, meaning “to slumber/sleep” (which, with addition of the definite article/אֵין/אֵֿֿֿֿ נ means “to cause pleasure, bridal veil”): Gehenna is, thus, a “gorge of satisfaction”; the process/אָשָׁר of attaining/אֶלֶּה enlightment/אֱלֹה concerning the actualities/אֲדַנֶּה of life/אֱלֹה; pertains to regions or cavities within man (Josh. 15:8); the area between the heart and the loins, being north of Ephraim/אֶפְרָאִים; note: the heart’s vibrations reach unto our interactions via unions and affect what we partake of and distribute to our bodily members via digestion: we eat; and in so doing, we give; the heart, as the molten spring from which our words flow, reaches into Gehenna—the general area of the diaphragm—providing the force necessary to raise the fire to ignite the wood on the heart’s altar; as the winds of Gehenna (via the breath into the diaphragm) fan the heart’s fuel, words are released into actions, whether to kindle unto destruction or unto constructive behavior; thus, Gehenna can be rendered a gorging of satisfaction; note: eating, speaking, and copulations are means of uniting; if we eat worthily, we do so unto salvation, whereas those who eat unworthily eat unto damnation/אָדָנֶה; likewise, the manner in which we speak defines the joys and satisfactions of the heart; also: the plural form/אֵין/אֵֿֿֿֿ נ denotes a veil, corresponding to the veil of the inwards that extends from the heart unto the doorway of the tent/the body/the opening: this is the veil of the outer courtyard, from the brazen altar/אֱלֹה unto the entrance to the tent of meeting: Gehenna corresponds to hades/hell as the lower regions of the earth, or the lower region of the body of man: as digestion occurs in the bowels and induces sleep, so hades is the region of slumbering: the region on consummation; hence, the place where things are burned up/consummed—either by passions and fires of lust, greed, or hatred, or by selective purifying fires of wisdom; in this context, the Son of Hinnom, being an “offspring/formulation of the veil,” is seen as the product of veiled desires (Mt. 23:15); and thus the Valley of Hinnom is seen as the pit of consumption where all offenses are cast, (Menachem/Mk. 9:43, ff): it is better to cut off the hand (an action) or a foot (a procedure) or to cut out an eye (a perception) than to have all parts affected: it is better to participate or enter as maimed into Life/אֱלֹה—into the state of ascending/אֲדַנֶּה activities/אֲדַנֶּה—than for all to dwell in Gehenna—in the descending mode, where the worm state of humankind abides; the fires in Gehenna will ultimately elevate the consciousness of all entering therein through incremental stages unto the glory of Wisdom: what is done in a slumbering mode, or in darkness, shall not remain; for the Light shall take it away. Values, 108/אָדָנֶה: separation before ascent.

Gihon, Gihuw (גִּחוּן, גִּחוּען) אֵין/אֵֿֿֿֿ נ to fuel progressions and determine the garment of Cush—to cause a spinning and weaving of thoughts; to thrust, sudden, attack, burst, forward rush, a lightburst; a river of BeNiyman flowing from the Head of Apêrim, the flowing Knowledge of HhaCharasam/The Masons; a watercourse, passageway/אָשָׁר to attain/אֶלֶּה illumination/אֱלֹה within a unified extension/אֲדַנֶּה; the river convey acceptance of the enlightened mind whereby the light of the mind flows as thoughts flow from a burst of illumination. Values, 38/אֲדַנֶּה: guide to perpetuality; 4:4.

Gilgal; wheel (galgal, galgal, gilgal,gilgal, גִּילגָל) אֵין/אֵֿֿֿֿ ה a whirlwind; rounded thing (by analogy); dual tornadoes: one spiraling upon the heart; another spiraling upon the mind; ref. to the testicles, from which come a balm of healing: depicts reproduction cycle and regeneration of forms, as well as generation of new ideas; to circle; to roll away reproach/chaff; the movement of 2 thighs to be a pair of wheels; use of the thighs as the means to fulfillment; to carry forward/אָשָׁר a process/אֶלֶּּה of instruction/אֱלֹה with strength/אֱלֹה, conveyed by the doubling of the Gammal/Lammed configuration; means to fulfill a role; processing/אֶלֶּּה instruction/אֱלֹה to carry forward/אָשָׁר a role/אֱלֹה. Values, 36/אֲדַנֶּה: movement towards equilibrium. See Arabah/אָדָנֶה.
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 Nephetli [Yahushua/Josh. 20:7]. The Name Gallil/Galilee conveys a valve of a turning a Dallath/door as the means for the rings or circles to line within the lock; Nephetli 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 Galillili in the narratives, it is referring to those of The Rings. The waters are also called the “Sea of Chinnereth” corresponding to the harp instrument of the heart [CHP/Num. 34:11; Yahushua/Josh. 12:3; 13:27]; the Lake of Gennesareth/Gennesaret [Yúwsphah/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/\%: understanding rotations; 7:7.

**Gilo**; to discover, reveal, uncover (galah, יִלַּח) יִלַּח 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 Yahúdaḥ/ יהודָה; 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/\%: the roles of perspective/vision. See uncover/כָּלַח.

**Galal**; to roll (gelal, gilal, galal, גַּלַּל) גַּלַּל to fold, unfold; to furl, unfurl; to exonerate; to remove disgrace; processes of instruction; also: dung, excrement; a boulder, heavy stone (having been rolled from a mountain); due to, because of, for the sake of. Values, 63/\%: arranged/systematic processes.

**Gilead, Gilod** (גִּילָאָד) גִּילָאָד a balm for healing; the beneficial teachings of understanding in the heart; hill/heap/stones of testimony/witness/confirmation; 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 which upholds your tree to be in continuance; processes of guiding the senses through openings/passageways; note: through Gilead RAúwaben/Reuben/רָעִבֶּן (to see within a Seed-Name) and Gad/גָּד (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 (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/\%: abiding/persevering with consolations unto the goal; 4:4.

**Gam** (גָּמָה) גָּמָה too; in addition to; either, or, neither; processes of multiplication. Values, 43/\%: multiplication of avenues.

**Gammal** (גָּמָל) גָּמָל to ripen; camel; when ALphah is present in the Gammal the ratio is י:גָּמָל, as ALphah is the House in which the Gammal resides; the Gammal is a neck through which the ALphah passes: י:גָּמָל, the processes of ripening, weaning, maturing: to be distanced from a previous state; also: to reward, repay, remuneration; name of the third letter of the ALphah Bayit; the means/processes of fulfilling roles/direction; a camel is a chosen servant to carry and uphold your treasures.
Through the illumination of the camel you endure long, to transfer through stages of a dessert to an oasis to deliver goods bestowed upon you through your services’ every engagement has rewards and provisions as a camel carries the wife of Yetschaq as YHH provides for your consolation and joy. Values, 73/א: transference processes; ח. See GamæliAL.

GamæliAL, GamæliAL (גמהלי אל) is of AL/א, reward/maturation/כזר is of AL/א; essence of Intelligence brings all components and aspects of life to maturity; processes/ת to release/ג to eventuate/א an expansion/א of roles/א; a formulation of Pedæhtsur/ראת תמר/to be ransomed by the Rock; the means to transport all Sayings of Enlightenment, when Aharúwan is 83 the Name of GamæliAL is born; when maShayh/Moses is 80, one is of the state to convey the Illumination, to receive Aharúwan/Enlightenment through the Voice of GamæliAL—transport instruction of AL, releasing all properties of the Seed to rise unto bearing the harvest of a Name. We move from one orbit to another by our words to make our transitions through the firmament. We descend on the spiral of 7 Eyes via 10 points/portals to enter into the embodiments of 33/א sites from Metsryim to our inheritance. The teachings of GamæliAL instruct you throughout your transitions. To study at the feet of GamæliAL is to receive directions. SMS/Acts 22:3. We rise through the 10 projectiles/gates to the heights of the Mountain from which we descend. In a miniature view, we fall and rise daily with our sense of direction and proceedings by laying down our branches and rising through our oylah. It is said that students of GamæliAL are considered fish in school: a ritually impure fish: one who has memorized everything by study, but has no understanding, and is the son of poor parents; a ritually pure fish: one who has learnt and understood everything, and is the son of rich parents; a fish from the Jordan River: one who has learnt everything, but doesn’t know how to respond; a fish from the Mediterranean: one who has learnt everything, and knows how to respond—make applications to employ the teachings; The days of Maneshayh are under the Head of GamæliAL Bann PedæhTsur, who administers the teachers and messengers from the planetary orbits of Neptune—grayish-white spirits with Dallath hats appearing during the month in the courses of days and offerings. GamæliAL is the Head that rises from the loins of the Hhúwa Gammal Ring where the House of Maneshayh is seated (Numbers 7:54); the strengths of AL rise from the redemptive stones/testes/ovaries in Maneshayh, the quality that distinguishes your Name above the sentient world. In forming the worlds, the underlying waters of Neptune affect the cultivation of the Seed, the mists in Maneshayh rises to water the ground. Through the mists in the sacs of Maneshayh the earth is watered and gives rise of the inherent OYI-NOYIN Principle in Yishshakkar from which comes rains of Bayinah/Understanding. Values, 114/ד: discernment activating the gates; 49/ו: flow of communion, waters of the camel stored up for every journey; 8:8.

1584-86 Gomer; to conclude (gemar, gomer, למאר) δ ν ακ to complete; to end, finish, decide; to deduce, learn from one thing to another; to make up one’s mind; to infer; the processes/א involving flows/ג of thought/ג; a formulation/ס of Yapheth/יאפ in the first opening of the mind’s expressions for the completion/perfection of man (as depicted in the generations of man following Núwach/comfort); to discern and enjoy the essence, flavor: thus, to burn spices; an ember, the final form of burning; note: we begin as a spark/ז and, during the first generations emitted from Adam/א to Núwach/נ הנ, we grow unto the ember, which ember possesses all ignited/initiated from Adam unto Núwach; throughout this holding/א of fires/א, we rise as a sacrifice into the generations of Núwach: Gomer relates to the soft spot on the cranium, and it is this opening that is the orifice of the “straight and narrow path” within every person; and it is the very opening that determines the formulation of the brain and skull: the top opening of this fluted path is Gomer, and the bottom opening is Tiras/יאר , as the energies of light descend through this
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 (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/l forms—instruction occurs. Equation: \( \frac{3}{4} \times 200 = \left( \frac{7}{40} \times \frac{3}{8} \right) \times 5 \), which is balanced via the receptivity, or channeling/m of knowledge. Values, 243: the mind of spiritual processes. See the formulations of Gomer: Ashkenaz/אשכנאژ, Riphath/ריפתא, and Togarmah/תוגרמא (these three openings determine the flower formation of the Iris within the mind).

an orchard, a channel for full extension/completion of the Origins; birth canal of the Offspring of 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: potential, in process; 5:5.

to thieve; 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: to swallow up life; 19: to take away consciousness.

touch (gauw o) to meet with, agree; to elevate/understanding; from the root מָעָה plague, as when YæHúwaH touches Pharaoh to raise up consciousness of all compositions of Sarai; 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: to understand a process. See touch/מָעָה.

stranger (gar) alien, foreigner; a proselyte; searcher in the avenues of knowledge; processing aspects of mind unto coming to knowing; also: befuddlement; to entangle the mind. Values, 203: mind channel; 3:3. See Hagar/הָגָר; dwell/שָׁבַע.

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

the Girgashites (atHhaGirgashi, גירגִּשִּׁים) compound of the words, hager/הָגָר, meaning “to sojourn, to dwell, to reside,” and gush/שָׁבַע, 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 Hhuwa/א prefix defines the sojourner as illuminated,
and the enlightenment pertains to solidarity, being compact and massive (from the root וָיָּהָ); hence, the Girgashites/Gir'gashites/Gir'gashites/Gir'gashites/Gir'gashites/Gir'gashites sojourn/sojourn/sojourn/sojourn/sojourn/sojourn in groups/sojourn/sojourn/sojourn/sojourn/sojourn/sojourn; the enlightenment into the compact state of matter, or into assembled groups, follows the Kinoni/Canaanite State of occupation (SMB/Gen. 15:21): as it is said of Moses, to be the humblest on earth, so the Girgashi are those submitted to the whole house of Yahua, dwelling/residing with an illumination concerning the compacted groups amassed therein together; the function of the Girgashi describes also the clustering of energies that dwell in blocks or groups; for being of the State of Girgashi is to abide in a clustering of groups with illumination; note: both the gir/gir and the gash/gash syllables begin with the letter גים/גım, denoting that this state is via both communication with priest/mind/גים/גım and communication with the Words of Wisdom/דֵּבֶק/דֵּבֶק: the perspective attitude of a person seeking Knowledge/דֵּבֶק/דֵּבֶק of the collective residence, with overtones of humility (see ALpha- bet charts for גים/גìm, רעיש/רַעיש, and שְׁיָין/שְׁיָין); the Girgashi corresponds to the fourth finger of the left hand, mirroring the right-hand fourth position; the Girgashi State is an adornment/social grace of co-abiding in organizations, the results of the third finger’s high ascent, which true humility achieves—one who is humbled is exalted; corresponds to the Semek of the Oyin Body, where the pairs of wings are attached. Values, 516/בֶּקֶט/בֶּקֶט: to measure a domain with the hand of unity; 922/בֶּקֶט/בֶּקֶט: the complete measurement of domains within a fruitful house. See Hagar/גָּאָר.

1624-26 **gerah (gayrah, gerah, gorah, גֶּרַח) גֶּרַח**
to excite, provoke, stimulate, incite, stir up; to chew the cud, ruminate; the processes/גֶּרַח of intellectual/גֶּרַח gathering/גֶּרַח; a measurement in which twenty/גֶּרַח of productive gerah/גֶּרַח stimulations equals one shekel/deliberation. Values, 208/ם/ם: thought weavings. See beka/בּקֶהָה; shekel/שם, שֶׁכֶל.

1630 **Gerizim; rocky (gerizzim, גֶּרְיזִים) גֶּרְיזִים**
Mt. Gerizim; ref. to the buttocks, or seat of judgment, which is comprised of two mounts/humps—Gerizim (right) and Oiyvel/Ebal (left); place of blessing and confirmation for expansion; to process thought with a goal/גֶּרַח to achieve fullness/גֶּרַח; also: cuttings of a tree to direct the growth, a stimuli for fruit production; to cut up, cut off; to clarify/גֶּרַח the mind’s/גֶּרַח goal/גֶּרַח to achieve/גֶּרַח fullness/גֶּרַח; to decipher with an axe; to process/גֶּרַח thoughts/גֶּרַח with a goal/גֶּרַח activated/גֶּרַח through reflections/גֶּרַח; that which elevates the intellect/mind unto the goal (perfection/completion); note: at the end of every act, there is an evaluation or judgment—following our ways, comes judgment (Matt. 11:30): judgment is at the end, as the buttocks (MT/Deut. 27:12). Values, 260/ם/ם: prominent pillar; 53/בֶּקֶט: process of ravine; 3:3. See Ebal/אָבָל.

1486; 1632 **portion (garall, גָּרָל) גָּרָל**
to apportion; to cast/draw lots; the process/גָּרָל of allocating/גָּרָל roles/לְ. Values, 233/לְ/לְ: authority guiding processes. See lot/fortune/לְ/לְ.

1637 **threshing floor (geren, גֶּרֶנֶן) גֶּרֶנֶן**
to channel, winnow to allocate what emerges in the conduits of ALhhim/גֶּרֶנֶן by the Head of the Seed/גֶּרֶנֶן of Neiwn/גֶּרֶנֶן. The Seed is winnowed from the shells of ALhhim to discern the Name and that which it contains. Before the worlds are made the Seed of ALhhim is breathed upon to appoint it unto its progressions. As in the beginning, so in the final days of the harvest the Seed is distinguished from the chaff that bore it unto its Anointing. Geren HhaAuwemeh HhaYavúwsi is the Ninth in the fifteen FACES of Yahua at elevations in the Mount of Yerushelyim. At this altitude of Light, you encounter the memory of being winnowed of the Seed of ALhhim before it is sent into the world. The Ruæch/Spirit/Wind of Geren blows upon the Seed throughout states of development separating it from former levels of maturation/perceptions, whereby you are re-sown/planted again to make transitions in the Rings/Eyes of ALhhim. This is a continual hand of providence of
Yúwsphah/Joseph to provide lodging for the achim/brothers and Father Yaoquv. Note: The Name, Gerên HhaAuwerneh HhaYayúwsi, is rendered as the Jebusite called Araunah/אָרֹנָה in 2 Samuel, and Ornan/אורנָא in 1 Chronicles, but these are sufficiently similar to be accepted as variations of the same Name rather than different names. Values, 253/א: the rising thoughts of Neúwn through conduits of ALhhim; See Arnon/אורן.

reduce, diminish (gerro, גֵּרֶה) הֲקָּלָה

to subtract, deduct, draw out; to transmit/^ the mind’s/א understanding/^; to shear, trim (“hair” being a symbol of the activity of the mind); also: copper; a blood-letter; to begin to ripen; to channel the components encircled or held within to their utilization: the process of ripening is also the drawing out, or subtraction, of the properties contained in the seed. Values, 273/ג: thoughts discerning process.

Gerar; to chew the cud (garar, gerar, גָּרַר) הַגָּרַר

cause and effect; to bring about, involve, drag into/off; sequential participation; the extent of the border of Kennon/Canaan/קנאו, the humble servant-form: ref., to the ability to bring about/invoke via meditation: to chew the cud/meditate is the means to bring something about, or to move it along; the processes/^ of the mind/^ to multiply/increase thought/knowledge/^; the movements/^ of a masterful/^ mind/^.

Values, 403/ג: regenerative processes.

divorce; deport (garash, gheres, גָּרָשׁ) הָנָשָׁה

to drive out, expel, evict; to put away; to reveal/^ the mastery/government/^ of wisdom/^ as some separates from that which is apart from Wisdom; also: to make fruitful; to be productive; e.g., the produce of a plant is that which is expelled from the parent plant form for the purpose of procreation, even as the life force is first thrust out of the man and sown into the woman, later to be expelled from the mother as a viable life form; processes/^ of intellectual/^ digestion/assimilation/utilization/^; note: within each of us is the capacity to divorce ourselves from previous states/forms for the purpose of emerging as a new creature: thus, we understand that YæHúwaH/יהוה drives out/expels the nations from before us, for the purpose of thrusting forth the chosen inherent processes unto their proper use and unto development of their designated progressive form. Values, 503/ך: total distinguishing of processes. Compare put away/הָנָשָׁה.

Gershon, Gershun (גֵּרְשׁוֹן) הָנְשָׁה; Gershom, Gersham (גֵּרְשָם) הָנְשָׂה
symbolizes productiveness, fruit of the body; comprised of the layers of thought that formulate the veils of the Mishkan, corresponds to the curtains of the tabernacle, which culminate in the light robes of immortality; reveals the divine order and glory of Light transmitted by Qahhath; to depart from the strange/^ by causing an effect to bring about the garments of light; to condition our minds and vessels to carry signals and messages of light; for as long as we carry mortal imagery, we are bound to the mortal state. As we formulate the mortal skins to enter into this dimension, so we must make the immortal robes to proceed into our emerging Nature of Pure Light. And if we be of the Light, then we carry nothing in our thoughts nor in our vessels that which shadows or holds on to anything that is not of the light; a Name/גָּרְשָׁו covering itself with strands pertaining to the Intelligence/^; communicates/^ the thoughts/^ of Wisdom/^ held within/^ the waters/media/^ or within an extension/^; an offspring/formulation of Laúwi/לָוָי joining. note: the 13 cities for Gershun are centers within the State of Promise to translate all orders of light into actions. Values, 549/ך: composite covering of flowing interchange; 559/ך: full discernment of potential unions: 5:5.
Goshen, Gushan (גֹּשֶׁן) יָבוּן

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/⁻ display/unfoldment/⁻; process of spiritual perfection to become fully manifested; Gushan/Goshen/יָבוּן — which are the states of ascensions and communications/⁻ derived from the Fires of the oylah according to the Mind of HhaNeúwn/יָבוּן. 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 Yúwsphah into one house, even as all of our families come to reside as the meek of the land. Values, 353/יָבוּן: Wisdom’s child in birth process; 38/יָבוּן: order of descension.

come (gashet, גָּשֶׁת) יָבוּן

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

Dallath △

4, four (Dallath, 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/ֹה/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/דָּלָת 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/דָּלָת 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/דָּלָת is the path into HhaSham as the Numbers open through Yahúdah as we make a covering for them to develop. The Dallath/דָּלָת 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’être 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/דָּלָת is foundational to the ALphaeh Bæyit triad that progresses to Kephúw/ך and culminates in Tsæddah/ך. See four/דָּלָת; Dallath/דָּלָת.
word, dever (דbery) 49Δ

a door into the House of the Mind; foundation of manifestation/representation, 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/δ for the head/thought/4; a door/Δ to the house/9 of knowledge/9; distinguishing thoughts/δ to develop, form and build/δ 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/ΜY ΔCA MY ΔBW 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/4 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 HameShiæch—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/δ the mind/4 of man as a ruler/governor/teacher/9 of all life energies: a word is that which opens/Δ the houses/δ 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/４ιελαδα—-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/δ knowledge/4; means to formulate thoughts; Words of ALhhim comprise the Túwrah 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/Y:4: beginning of unity: the mind formulating unified expressions; 4:4 is derived as 4+9=Δ. See wilderness/49Δ.

Deborah; bee, Davereh (דbery) 49Δ

the tent/Δ of purity to house/9 the Thoughts/4 of Light/α; nurse depicting the worker bees, those who provide 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/3; the direction of a mind according to light: a word/49Δ of radiance/α; note: as with the names of Avrehhem/γαεκδ and Sarah/αγώ, the letter Hhúwa/α follows the Rayish/4 in Davereh, conveying that radiance/α is being emitted from the mind/4; when the davar/49Δ/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
has the potential of being a Ruler of Wisdom; we are to select each cell clustering within and feed it royal jelly—the royal words of Túwrah—unto full mastery; bees abide in hexagon formations created by the clustering of six Alphæh around a center; the results of bee social order is sweetness that supports the entire cycle of life. Values, 207/\text{I}: knowledge of Túwrah; 31/\text{I}: instruction principle; 7:7.

1706 honey, molasses, davesh (בְּנֵשׁ) וֹגַד to be sweet; formulations of understanding by the House of Tsædda-Tsædda—from the unified upper branches; product of nectar, insights/\text{A} develop/\text{W}: Wisdom/\text{W}; honey-like conveys the agreeable states including the netiph/myrrh that runs from the unified branches as the marrow of the bones, the syrup of a tree/cane, etc. not limited to the hive, fruit of united mouths/kiss; the honey of the Rock is eaten versus the honey of the hive; a sweetness and satisfaction obtained in study and implementation, the syrup wine is the nesak of Ayshshur offerings; access/\text{A} to the house/\text{E} of Wisdom/\text{W} is satisfaction/sweetness; also: denotes the golden color of Chaékúwmah; honeycomb, maple syrup, double fruit; pollen; bee, warrior; note: between the syrup and the workerbee is the \text{y}: the branching and flowering within to be pollinated/worked to create agreeableness with ALhhim; to dwell in a land of honey/myrrh is to cultivate your branches by words of illumination/\text{A} to yield a sweetness/agreeable states/\text{W}: lands of grace/milk of plants and honey/syrup of trees are the lands of Queen Bayinah: milk = favor/grace and honey = agreement/harmony. Values, 306/\text{V}: Wisdom unifies; 27/\text{V}: the branching of Túwrah.

1709 fish, dag (דַּג) וֹגַד, וֹגַד symbolizes the Neúwn and the quick movements of Mind within the dazzling waters of embodiment, a dwelling/\text{A} of the processes of the staff/\text{G} depicted in the writings as schools; an illustration often used in parables to convey access within waters; parable of disciples fishing in the boat convey the search to catch what is within your waters; the casting of the nets on the right side conveys the drawing out of Chaékúwmah/Wisdom, the coming to shore is to pass through the waters unto Bayinah/Understanding where the fish/teachings of the unified Neúwn are prepared; the feeding of the 5000 with 5 loaves and 2 fishes are references to the seven scrolls of HhaTúwrah/Oracle/Oracle: the five scrolls of Bread, being the first 5 documents of HhaTúwrah/Oracle plus the 2 scrolls of Yahushúo/Joshua and Shuphetim/Judges depicting the fish—scrolls of the Knowledge of Baniyim; the eating of fish denotes partaking of the Neúwn composite Mind of Letters and does not refer to eating an animal; whales—the great fish are orchestrators of the seas and all in them, whereby life flows through them; the sperm whale denotes all generations are birthed from the sea through for evolutions; by category whales are not fish as they are mammals; the sperm whale is our Mother/Body of Neúwn carrying the Seeds of the Fathers in the womb of the ocean for all inhabitants; mammals flow with milk/to nourish the young and meat/to make strong the warrior; the sperm whale is the bread of the Neúwn through which all formulations of thoughts come from the sea; milk flows from the seed to nurture its own and also provides meat—the strands of thoughts of AL that form upon the branches as they rise with strength; milk and meat are of the plants bearing seed (SMB/Gen 1:29). Values, 7/\text{I}: The Word; 4:4.

1713-14 standard, banner (d’gal, degel, דַּג, דָּגֶל) וֹגַד flag, color, ensign; profession; a pathway/\text{A} in the avenues/\text{I} of instruction/\text{I}; weather vane; also: troop, division; cohort; a light signal to designate an area of occupation of energies/tribal branches: e.g., the house of RAuwbaben camps within the light frequencies seeing, while Shamounn camps under the standard of the frequencies of light to hear; diamond paths/\text{A} communicating/\text{L} an Order/\text{L}. Values, 37/\text{I}: direction and thrust; 19/\text{H}: management of community.
corn (dagan, דָגָן) cereal, grain; nourishment, increase; kernels designated for the expansion/blessing of the mind given to Yaoquv/yq'; insights of the heart/א for to invigorate/communicate/א an unfoldment/א; 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; public hair is of Wisdom, the nazir unshaven state of the head of Yúwsphah/Joseph. Values, 57/א: potentiality, completed; 21/א: productive seed/concepts.

**Dedanim, Dedanites, Dodanim (Dodanim, דודנין) 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/א to insights/א that unfold/א in activities/א of fullness/א; a son/formulation of Yavan/גא the heart chakra; note: “Dodanim” appears as גאדנין (1 Chron. 1:7), where it may be rendered as “knowledgeable insight unfolds in activities of fullness.” Values, 108/א: regulator of labors and services. See Yavan/גא, Kittim/גא.

**David; loving, beloved, דוד (דוד) to connect/establish/א two tents/א together into one kingdom; to unite/א doors of the Names/heavens and the invisible earth/א into one dominion/א; 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 YaHuwaH, 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 DaeúwD is granted the keys to the double Dallath in HhaKuwáhnim in the City of DaeúwD; 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/א conveys the balance, administration, and force of uniting; the love conveyed between the comrades of DaeúwD 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 DaeúwD and Yahúwnetten/Jonathan 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; DaeúwD 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; DaeúwD and Yahúwnetten/Jonathan weep upon the necks of Baniymin as seed flows/weeps from the head of Baniymin and from the head of the stalk of DaeúwD, we sow with tears and reap with joy; within the compound Lights of a Star-Name is the Beloved Thought, called DaeúwD/David/א. A covenant is cut between you and Father Yaḥh in order that your Name branches and bears fruit. DaeúwD is the inner stalk of your Name which emerges from the Seed and rises to authority and mastery as king—an administrator of all resources flowing from, to, and within your Seed-Name. The covenant with DaeúwD includes the promise of everlasting-life. No beloved thought perishes or will be left in the grave, but will rise to the Throne of Yaḥh—unto the Seat of meShiæch—from which it is sent forth as an emissary; meShiæch is of the Seed of DaeúwD—the stalk of Life in your Seed-Name to rise with authority over all enemies,
even death! Values, 41 in Kuwáhnim—paths of the Unified; 14 in Chækúwmah/Δ to manage the gates; 4:4. See YishARAL/Δא של יריעה, Yeshshi/שיש: to manage the gates; 4:4. See YishARAL/Δא של יריעה, Yeshshi/שיש:

1736 mandrake, dudaim עַדַּיָּם, dudda ידוֹדָה the fruit of devotion of the unified teraysarunim/Δάמ accord the pairs in a Seed/4; the fruit of pairs of the Ûwah-Bæyit Ring is found in the midst of the fields of RAùwaben, for the inner state of the Zayin-ALphæh is the Ûwah-Bæyit—a unified house, whereby the mandrake is found within the inner circle of the fields of RAùwaben; as the eyes search out all within the full scope of the Zayin-ALphæh ring, called the harvesting of the wheat, the mandrakes are found within the harvest; the searching out of the eyes is from what is in a seed unto the full extent of the seed’s harvest; as the faculties are unified to their pair/associate, their operations become full without being cut short in any measure; the union of the pairs is depicted in the mandrakes which forms a unified body from two, depicted in the double Dallath union; RAùwaben finding the mandrakes in the wheat harvest is the use of the eyes to see the full extent from the opening of the seed unto its harvest; the search for all within the Zayin-ALphæh ring and the mutuality of that which is in the midst leads to the full awareness of the Oyin, whereby full consciousness of sight is born within a house, which is Yishshakkar, the offspring of the Oyin-Rayish Ring [SMB 30:14-18]; the observation of a structure/parameters and that which is within develops the consciousness; as one looks fully to the left and the right of the parameters and all within; Oyin is born, for one has formulated the full scope/ring of sight to be housed in the Oyin. Values, 15 in Chækúwmah/Δ: the extent of the light yields full understanding; 5:5; plural 1:1.

1738-39 to be sorry (daveh, dawah, רדארו) רדארו ill, sick, unwell; path/Δ yoked/γ to the winnowing fork/α; passageways/Δ that administer/γ illumination/α; sad, mournful; insight/Δ into the bonds/γ of life/α; also: wretched, fading. Values, 15/Δ: blessing that delineates.

1752-56 Dor; generation, age (dur, רד) רד a period, era, epoch; a dwelling state; to sojourn, inhabit; as city of Kennon/Canaan/אלוון: “to move in a circle”; as Ayinn-Dor/Δא יניא: “eye of the storm”; also: to house, accommodate; openings to the origin, present, and progressions/Δ united/γ in the mind/4; note: a person’s “age” pertains to the development of spirit, or names, within: there is no age difference in manifestation: all Earth is the same age: the components that comprise our bodies is the same age as all other earthly matter, regardless of the ways the matter is used or the stages of life it houses. Values, 210/Δ: mind achievements/activities. See generations/Δלמחי, turtle dove/γ, season/חנוך. Compare season/חנוך, season.

tread, thresh, duash (רדו) רדו trample with foot; walking in the Word you put all things under your feet. as the Light opens from the Seed, you walk in the Illuminations; lit. pathways of Fire; stone/Δ contains/assemblages/γ of Fire/Δ, derived fromWWΔ, a formulary of Reshun. Values, 31/Δ: formularies of AL/the strands of YæHH create the composite Seed as well as pathways. See pound, beat/WWΔ.

1767-48 to be adequate, sufficient (dahee, dye, ידו) ידו the requisite quantity: enough, plenty; portal/Δ of blessing/α; also: for, that, which; passageway/Δ for a manifestation/α. Values, 14/Δ: means of attaining opportunity.

1410, 1769 Dibon (dee-bone, דִּיבֲנָה) דִּיבֲנָה one of the far reaching lands of the Amúwri State of the Oyin Body, an attainment coming from Cheshbon via which the Mind enters into computations of thought and mathematical calculations pertaining to the Nature of Light—both the wave/frequency and particles; the base of each thought necessary to develop and expand the mind; foundational base/Δ to extend/α and develop/expand/γ.
the unfoldments of thought/γ; used as Dibon-Gad as the State is via speaking/Gad as one of the States attained in our progressions [Chamesh haPekudim/Numb 21:30, 33:45]; from the root Debar/Δ, meaning a word; being a testimony or evidence of the mind’s unfoldment as in �� �� �� �� ��; a river course, channel of thought, to astonish, depopulate/thought replacement, alarm, to shock, being a thought stimuli of frankincense/light burst. Values, 30/Δ: the foot, expansion of kingdom.

1774 Dizahab; tongues of fire (di-zahav, דִּצָּהַב) ictured as a sufficiency of wisdom; bountifulness; insights of the heart/Δ to activate/Δ the tongue/Δ unto enlightened/Δ development/Δ; Sinai/סֵינָה wilderness state associated with Hazeruth/חֲזָרְוּת/enclosures and Laban/לָבָן/heart to go beyond the crossing at Reeds/רֶדֶים/conclusions. Values, 28/Δ: productive outlook.

1777-42 to judge, sentence , din (דִין) pictured Δ to rule, govern; to correct; to contend, contest, discuss, quarrel, argue; to litigate; appoint; to defend, acquit, justify; insights/Δ defining/Δ potentiality/Δ. Values, 64/Δ: to fortify/uphold the door. See judge/argue/γγΔ: 5:5. Compare Dan/Δ.

1783 Dinah; to judge, sentence (deenah, דְּנָה) pictured Δ insights/Δ managing/Δ unfoldments/Δ of light/Δ: what is understood is revealed, thereby forming a basis of making a judgment/appointment; to evaluate/Δ deeds/Δ hands extended/Δ energies/Δ; daughter of Yaooq/Jacob/יָאוֹק/priestly mind: capacity for just judgment; Túwrah accounts convey what is hidden is revealed and brought to judgment through the presence of Dinah. Values, 69/Θ: framework of society/structure of community. See judge/argue/γγΔ. Compare Dan/Δ.

1800 poor (dal, דָּל) Δ means to bond without fault or separation, to completely empty one’s treasures; lean, low, humble, weak through meekness; insights/Δ that guide, provide mutual support/Δ; also: a door, as means to pass through as to enter into the gates of Yerushelyim; insight/Δ direct movement/Δ; to deduct, subtract, to replenish; stability/security/Δ alteration/Δ. Value: 34/Δ: purposeful examination. See thin out/Δ:Δ. Compare poor/γγΔ.

1817 door Dallath (דָלָת) Δ Δ Δ Δ Δ = Δ, gate, portal, entrance, means of access; insight/Δ goads us/Δ to totality/Δ; the Dallath is created by eight hands, four of YAH and four of WAH joining as when the stones in the hands of the priest give the Aharuwanic blessing; to be sent forth with blessings of the Stones—of DallathDallath/Δ Δ of Names according to your Order in Light/Δ to expand unto your Totality/Δ; also: a cover over an opening; a passageway/Δ that points/Δ to a totality/Δ; symbol of the heart of meShiæch Yahushúo, even as the doubled Dallath/Δ is the symbol of the Body of meShiæch, the nation of YishARAL/Δ Δ /אֲוָא Ooam YishARAL (not to be confused with any secular state); the joining of the Dallath/Teraysarun of two Names yields the Magen/shield/sheath of protection. Value: 434/Δ: the measurement of the roles of insight; to compose the rods of understanding; Δ Δ. See Derek/γγΔ, Dallath/Δ Δ four/94Δ.

1818 blood, daem (דם) Δ Δ the flow/Δ of the Rock/Δ; when your seedstone opens the issue of its life commences to run to form itself a house of garments; in that you are composed of the Blood of ALhhim, your blood as your skins are qudash/sanctified/set-apart unto your Name, whereby you are a River of the Blood of HhaaALhhim; the avenue to reside and expand, ability to form states for your key Thoughts appointed for your Name, a flowing of the Neúwn Mind to designate lands/states; formulated from the crystallized thoughts of the north in the House of Merari and generated by the House of Yahúdah, thereby containing all Values/the Numbers of Breath through which a space is formed; means
to access the distillations of Breath; access to the altar/heart; 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 Yúwsphah containing frequencies/secret codes of your Numbers, product of the daem, but not the very daem 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 Shamoûnn pulsates unto the garment/screen of Ayshshur in the day that Shamoûnn 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/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 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 all together: the blood of Yahushùo exchanges, or transfers, alignment/righteousness to those accepting the image of ALhhim: we are washed in/by the blood of the Word, 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; note: at every point the Túwrah/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 ALphæ/α/initiation to Zayin/צ/fulfillment—that the works of Wisdom are fulfilled; the daem 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/α to life, 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 (door to life) and from the Laúwi (bones), which support life and feed YishARAL; 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 as blood to the heart is the flow of Wisdom, carrying the elemental Principles of Thought, while blood from the heart is the flow of Understanding; the letting of blood is with distinct purpose: When the consciousness opens, the blood is released. Those entering the Unified Consciousness 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 Chákúwmah, 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 qudæshqadæshim, 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 (Yúwsphah/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 Shmuwl, 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 for-
mer 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 ex-
pansion 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/Δαγγελλον to fulfill insights, pathways; 17/Δαγγελλον; manifestation of Túwrahhh; 4:4;
of the pairs of stones in the Rock/Tsur/44.

Damascus, Dæmeseq (נִבְרֹנֶו רָו) פַּתְמֵן Δ
blood/דַּם sack/דַּם: ic., red sackcloth; to be alert; state of ascending consciousness concerning Wis-
don’s activities: a realization of activities within sacks of blood, as organs; the path/Δ in the flowing
waters/Δ of the Fire of a Name/Δ designates/Δ and thereby consecrates the river of blood as it is
sprinkled upon its vessels from the heart; the blood/דַּם of Shayin/Δ in Semek/דַּם forming the do-

Denn, Dan (נֵן) Δ

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/Δ; means to examine movements com-
pared with shephat/θπw 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/θπw: 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/θαɜɜ, a name of
Dan, conveys one in the plain of Yarrdenn/Jordan/θαɜɜ (I Kng 7:46): as attainment of knowledge is
via the JorDan/θαɜɜ, 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, tis-
sues/Gershon, and the triangle of Laúwi/Levitical tribes to perpetually supply the tent of meeting
with understanding: ic., 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/יהוה, the blood is coloured with understanding—the colour of wine; the blood then returns to the heart/Nefetli to pump again into the lungs/Dan to discern, further, the actions according to knowledge; note: the heart/לב is the house of instruction wherein words are formulated, and the blood contains iron/ל鋼 by which to build/formulate/ב; 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, ס: de termination to know/examine; 1:1A, Denn; 5:5 Dan. See soul/נפש, reauch/ראך. Compare judge/argue/говорят.

1845 Deuel, DagouAl, (דְּעוֹלָם) מֶּרֶא אַל Knowledge/יודא of Al/א; one of twenty-four elders surrounding the throne/לב; Source of ALiSeph, Head of the 6th month of speech, to appoint Words, Light clusters which gather and store knowledge; the heart/לב of Understanding/ב, in conjunction with/ב the Principles/ב of order/ב; a formulation pertaining to Gad/גד/fortune, one who is the Friend/known of AL is revealed all things through AL Shaddai. Values, 111/משה: discernment extending the Principle: 1:1.

1847 Knowledge, doot (דָּוָד) בְּשֶׁנְי Knowledge, doot (דָּוָד) בְּשֶׁנְי 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 Teraysaru/ת rises through Understanding/ב unto full composition/כ; 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/י and Understanding/ אי, rising into the crown, whereby the Name is YahuSHÚO/יהושוע. 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/ yok: parameter value of the Letters, a drawing out of the Base; combined with Wisdom/1, Bayinah/4 and Knowledge/6 = 11/ Δ Tree of Life; 9:9.

minute, thin, small, daqeh (דַּקָּה) 34 Δ

path/Δ of Enlightenment/Ø as the humility of the Lights/3; used by mathematician Ptolemy to denote the sixtieth part of a degree; thin curtain (Yeshoyahu/Is 40:22); lean, small, fine. Values, 109/ Δ: consecrate the sum; 5:5.

185-59 generation, daúwr (דרוֹר) 44 Δ

means/door/Δ unto knowledge/4; access/Δ for mind/4; pyramid/Δ of mind/4. Values, 204/ Δ: mental path; 24/Δ: branching avenue. Compare generations/Δ/Δ/Δ: 5:5.

myrrh, freedom, deruw ar (דרוּר) 44 Δ

liberty; swift, flowing as fine myrrh, release from servitude; also: a sparrow, swallow; pathways/Δ to knowledge/4 are expansive/γ and elevating/4. Values, 410/ Δ: renewing activities; 6:6.

185-70 way, dereck (דרְכָּה) 44 Δ

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/Δ of the Mind/4 to branch/γ; there is the broad way and the narrow way: the broad way is the pathway of an inverted Dallath/Δ 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/Δ 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/ Δ: mind of fruitful insight; 4:4.

seek, daruwwsh (דרוֹשָׁה) W 44 Δ

WY/Δ = ΔΔ; 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/Δ the mind/4 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/ Δ: the total domain of inquiry; 8:8. Compare seek/sought/W/Δ.

to sprout, swell, desha (דְשָׁה) 4W Δ

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

188 ashes (deshen, דְשֶׁן) 7W Δ

as removed from the altar, every particle of ash has a Number that is activated/quickened 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 kaiyúw/laver for the whitening and fulfillment of the offerings; insights/Δ of Wisdom/W extended/γ. Values, 39/ Δ: instruction of truth.

188 royal decree, dat, (דרָה) X Δ

word is formed with the Taúweh/22 combined with its reductive inner value of Dallath/4; the values of Wisdom, being of the single numbers/22, and the reductive Number of Understanding/4, form the word, Dat/X, meaning the Royal Decree, 3W/γ X Δ—the Law of the Revealed Lamb/maShayh; the Law is the union of Shayin and Oyin—Wisdom and Understanding. The Dat/X is the value of YæHúwaH/26 which houses Oyin in the midst of Knowledge/X— the fruit/seed/foundation of the Tree of Life. Values, 26/ γ: branching of Unity; 4:4. Compare W/γ.
Dathan, Dattaen (דַתָּן) כָּדָּא

to compose insights into decrees/קָדָא; to be given as one taught/קָדָא verifications through what is seen inwardly, able to interpret the external signs according to their classifications of thoughts by the eyes of meekness/קָדָא; offspring of RAwuben/sight; seventh offspring, third level of Paluwa—to observe wonders, discoveries. Values, 40/קְדָא: cultivation of thoughts as to their origin of display—a decree/declaration; 9:9.

Hhúwa ש

5, five, Hhúwa (ה) כָּש

prefix used as definite article “the”; a rake, winnowing fan; light rays, life universal; stars, luminaries; lightening, illumination, emanation; that which gathers, separates, distinguishes; evaporation, precipitation; gifts innumerable; means of distributing composed knowledge; to be without measure or limit; Hhúwa/ש is foundational to the triad of Letters that progresses to Lammed/ך and culminates in Qupharah/פ; each triad conveys a complete thought of Wisdom and Knowledge with Understanding in the midst; 1:1. See Hhúwa/ש, five/קְש.

to behold; one may infer/deduce; the illumination/ש of a concept/ך; the Light and Breath within a Seed; the base of the Neuwn; all things are deduced by Breath; also: if so. Values, 6/ש: a connection/yoke; 4:4. See Hhúwa/ש, five/קְש.

Abel, hevel (הבל) כְּש

to be able to open the body to reveal the inner order by Breath, to exhale, evaporate, means to carry forward a thought/Principle, used to convey the state of freedom without weight—without being weighted down, being of the double Oyn OO; The Breath/ש dwells/ש through/according to instruction/ך; breath is the fire, water, and air that comes from the Unified Consciousness through which one attains information within the Unified Consciousness; the spirit of a Name is the breath or spark that arises from the Unified Consciousness in the day it is formed to give of itself on behalf of the Collective; according to the Breath one makes an acceptable offering; when the Unified Consciousness is formed within a Name, then the Spirit of a Name appears from its chambers and casts off its shadow. Values, 37/ש: order of instruction; 19/ש: consecration of thoughts; 5:5.

although (hagam, הבג) כְּבָג

prefix with the Hhúwa/ש interrogative, from the root כָּבָג, meaning “to cut off a branch of a tree, to lop off, peel”; highlight/ש on the process/ך of extraction/ך. Values, 48/ש: fluid outlook; 21/ש works of extraction. See gam/ש.

Hagar (הガー) כְּג

Hagar is a Hhúwa-Gamal Name set by the kuwhinim/Rashim of the lands to bear the Seed for expansion; to migrate, emigrate: hence, “a stranger,” in the sense of being not of the same realm or level as the light which made it; an immigrant; a gift/ש to transport/ך mind/ך; signifies the mediation of the heart energy field to bear manifestations, mother to develop body mass; ref. to Jerusalem: the door/access for The Name/ך to enter into the patterns of thoughts/elements; a bondwoman/servant for soul; the means to emanate the spiritual and to process activity of the mind; strange as a new garment, or those things yet to be redeemed—identified with the Rings of HhaaAL-hhim; what is “strange” becomes unified (given definition) with the recognition of Name via the barit milah; note: Hagar defines/ש the processes/ך of mind/mastery/ך and sets each bodily process/nation in order for the state of wholeness (SMB/Gen. 21:17). Values, 208/ש: mind elevation; the mind of service. See stranger/ך, נָגָר; Serah/שָׁרָה.
to weed, eliminate unwanted growth; the rake/א of impoverishment/א; the winnowing/א of insights/א that restrain/א; also: “the poor”—those who society has weeded out. Values, 39/א to bring order to collections. See poor/א.


the ALhhim of united Breaths fix/establish Cardinal Numbers within your ALphæh Seed—.5+.5/אא within a seed/א—according to its frequencies or wave lengths; life/א contained and bonded/א to a seed/Principle/א; to be enlightened/א to the Unity of/א Concepts/א whereby you Breathe to emanate the Light of your Name; also: the same; the light/א contained/ac cording to Principle/א is a measure of illumination through which you walk, dependent upon opened Principles—layers of your Seed Name acquired; often used with or at the end of a statement to heighten the thought; joined to the Gammal to form the Ring of the Hhuwa-Gammal ALhhim, the core of a Word-House of Gad; Hhuwa is the Name of the Life of a Spirit; hence, co-meaning “to become.” The origins of Words is Hhuwa-Gammal through which Light is spoken as Light passes through the throat; the unity of Lights from both sides that creates a seed capsule—your Source “To Be.” The word, Ræuch, meaning Spirit, is the thoughts which rise from within the Seed forming a head, whereby there is a distinction between the core of the Light in your Spirit—Hhuwa, and the thoughts which rise from your Spirit; the Ring elevates the Illumination of Aharúwan through which Light rises in the heavens and earth, thereby Hhuwa is called the Creator (Tehillah 148:5); making a courtyard with curtains are extensions of Lights rays: the HHúwaGammal patterns and ratios of 3x5=15 span out with rays and consciousness of Yæhh/אא15, extending to 100 and 50 amah/cubit; Gammal/three is an elevation of HHúwa/Light which extends into the south, north, west, and east, establishing your radiances for dwellings of HhaSham (SepherYetsiat Metsryim/Ex 27:9-18) which hang upon three pillars of Wisdom, Understanding, and Knowledge ot the Kephúw/אא18 of the colours of blue/Understanding, purple/Knowledge, and scarlet/Wisdom. Values, 12/א: the activity within; 1:1. See she/אא.

splendor, beauty, grandeur, magnificence; resonance; resounding; the brilliance/א contained/א in the gates/א. Values, 15/אא: to bless with light; 1:1.

Hod; honor, glory, hhud (דה) ל/א splendor, beauty, grandeur, magnificence; resonance; resounding; the brilliance/א contained/א in the gates/א. Values, 15/אא: to bless with light; 1:1.

to father, have children/offspring of your Name; to be born; to project/emanate/א united/א roles/א through passageways/avenues/א. Values, 45/אא: anointed emanation. See child/אא.

The Lights of Shayin and Oyin, the Light in a Name through which all is made and redeemed, saved, helped; root of Hoshanna/אא, meaning “Save, I pray”; Enlightenment/א of Unity/א releasing Wisdom/א and Understanding/א; designated a the salvation of YæHH as Yahushúo. Values, 381/אא: the utilization of manifested Principles; 8:8. See Yahushúo/אא.
dream; sprinkle, hezzeh (רְשֵׁה) אַרְּפָא 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/א 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, your 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/א: intent to speak, to employ; 3:א.

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

she, it, hhia, (Thông) אָרֶפָא 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]; 4כ/א 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/אכ/א.

be (hayah, הָיָה) אַרְּפָא 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: אינפא commonly appears with the conjunctive prefix Úwah/א in the construction אינפא, 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, hyikæl, (ющем) אַרְּפָא 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/א; 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.
a flow of the Lights in Neûwn Ḥĕy, an employment of illuminations of Mind, a measure of juice or oil is maturation of the fruit of your SeedName; a liquid measure (thought to be approximating 176 oz.), however, each measurement of oil, drink, as well of salt, are generated from the offerings of your Name, whereby they are weights or volumes of ALhhim; from the root Ḥîy, meaning “wealth, capital, plenty, abundance, enough, quietly, “gently does it” as maturation is produced day by day; a specified tabernacle measurement of your offerings of oil/wine/understanding pertaining to your studies and deeds engaged through which the Life in your Name flows; illumination/v to attain/v the inward thoughts of your Mind/v; a quarter hin/v signifies inquiries unto obedience, to follow through, insights of 4 shebetut/shabbaths result in accessible increase apportioned according to the gates opened by Knowledge, each kevesh of seven is a complete giving of each eye, a formulay of 4 parts x 7=28 as 1; one-third hin/v conveys the anointing of the oil of communications entrusted according to the honoring of Principles processed through three rods in a light lunar cycle, from the three Eyes of Wisdom, Understanding and Knowledge whereby 1/3x3=1; the half hin/v acknowledges implementations of instruction—the means to unite the teachings in your two sides, as the two sides of the Faces of Yæhh the drink passes from days 1-15 to 16-30; conducive to be built-up with Wisdom and Understanding whereby .5+.5=1; the full hin/65—the Light of the Fathers/ is your full devotion to the Branches of Light, in full understanding of instruction your branches belong wholly to Reshun from which your cups are full and run-over; an emanation/v a that activates/v extension/v; also: to dare; a venture, chance; to explore/v the hand/deeds/v to extend/the Neûwn Mind/v; to capitalize; to specify; a specification of your inner rivers. Values, 65/3#: structuring illumination.

discernment, acquaintance, cognition, recognition (Job/Eyov 19:13); a mark, sign, means to identify; searching/v the branches/v for a salient aspect/v; defining/v the Tree/v of Knowledge/v: a) to partake of the tree of knowledge, whereby one becomes knowing both of good and evil and of his awareness of his state: once Adim take from the tree of knowledge, they could discern their condition, know their nakedness—the state of being with which they were yet to be clothed, communicate with The One of ALhhim regarding what they had eaten, and could realize the power of their tongue conveyed as the serpent; b) to define/v the branchings/v of knowledge/v: as with antlers branching forth on a deer with elegance and strength, you have an ability to classify and position knowledge as horns of strength emerging out of your head; for until we can use the knowledge, we are not yet conscious; c) to unfold the tree of the mind—to know that you are a tree of life and to know all of your members: this is the consciousness of Moses/maShayh/—this is the reality from the subconscious (Midian) arising to the conscious level; note: as the activity of hacar is ongoing in your thoughts and members, you then progress unto the state of consciousness called yada/va/, which involves implementation: Adim come to know the side of Wisdom (Chaúwah/Eve) to bear the fruit of their consciousness; maShayh comes to know the Túwrah; The supra-consciousness is the ascending unified consciousness, termed as supra because it is the sum of the unified consciousness in all houses together that has risen collectively through the oylah; The configuration of Unified Rings: oo —18 convey the Unified 8 oo of infinity, the State of Enlightenment. The two 8’s are 16, as one Circle, whereby they are complete/perfect 7. The 16 are the unified branches of Thought that stem from the inner core of the Consciousness. Values, 225/3#: a mind branching forth with illumination; 5:5. See recognize/477.

is it not so; does anything not go beyond? to question why one is not illuminated leads to determine
a reason, [see SMB 4:7]; it is surely so; to emphasize a point clearly, emphatically; to clarify with emphasis, guide with assurance; to highlight the guidance of Principle; also: to be far removed; to be distanced, remote: the filter of negation. Values, 36/4C: guidance of Unity; 5:5

walk (halak, halek, הלך) 4CA  

to proceed, go, continue, step; a passageway, journey; to wander, travel; traveller; to delineate the course/direction of a branching. Values, 55/4H: potentialities of animation. See to walk/4C.

praise worthy/recognition, hallelujah; Hæl-laúi-Yæh (הלוי יאה) 4LYCA  

the Illumination/radiance of the double Lammæd in Yæhh; an utterance of 35:35—andering—and a giving of the Lights of Reshun/the First, the word, HalluYæh כל-לע-ך-א, utters a combination of Numbers and Names: Light instructions of Laúwi/Levi are illuminations of YæHH; HalluYæh כל-לע-ך-א declares the Origins of Numbers/Values and their Words of Praise/Values spinning from the core of Reshun to formulate the unions of the Names and their States of residences—the heavens and earth, including the Sayings within the Body of Unified Consciousness. Values, 86/4W: expressions of Unity; 8:8 (8ם-לע-ך-א=8ך).  

Helem; hither; beat, strike (halom, halem, הלם) 4MA  

to beat in pieces; to examine the instruction released; a blow, beatings; also: hither; used to denote gems—e.g., diamond, jasper, emerald—as one beats rock to discover the gems within. Values, 75/4O: to comprehend what has been sorted out; 30/4C: to extract an order of light/mind of management.

Ham; they (hame, hem, בהם) 4MA  

conveys the third per. plural pronoun indicating an assembly of light within a cluster of Names; Breath’s conductivity of messages which occurs via groupings of thoughts; radiance fully released; the awareness of groups/clusters of thoughts within one’s Name—their collective lights and the messages transmitted through them. Values, 18/4Y: hands of labor; 45/4H: a conductive radiance.

to hum; the activity of life (hamah, hemah, בהמה) 4MA  

the consequence of the light energies releasing heat; to make a shout, roar, coo, bleat, buzz; uproar: the various sounds of assembled life energies; life pouring forth; life; also: to desire, yearn. Values, 50/4F: potentiality. See cattle (with hamah/4MA, or “with heat”—with warmth extended).

those (hane, הנה) 4MA; (3rd-pers. f.) they; yes, surely (hane, הנה) 4MA  

an affirmation; to verify, affirm; to be definite, certain; the radiance of accepting/unfolding; the radiance of all extended; to behold the inner radiance unfolded; the inhaling Breath by its radiant display. Values, 55/4A: extending illumination; 60/4H: unification of disparities; 110/4A: to discern what is presented; 19/4A: to achieve a collection.

behold, hhanni (והאני) 4MA; henneh (האני) 4MA  

an acknowledgment of the Presence and Breath of the Neúwn: often translated as “here I am”; to animate the Presence with illumination; the essence of a life, the animated potential—the giving of all to initiate and maintain all progressions: “Here am I”; state of awareness of the inner Breath; the phrase, I Am, denotes the Voice of Neúwn in which are the Aúvim/Fathers. The Neúwn is in the midst of the Lights of the Aúvim which are called the Fathers of the Lights; also: to give pleasure, cause joy; to please, gladden; to benefit from; to profit, as one seeks to please the Inner
Voice and not the outer. Values, 60/ח: responsible empowerment; 115/חי: the divine will’s radiance, the divine will, illuminated; 43/חי: to transmit an answer; 2/א.

514 laid, repose (hanachah, הַנָּחָה) הָנָחָה הָנָחָה

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/הthe extension/נaccording to the role/position/ה of Light/ה. Values, 32/ח: to carry the body.

540 (haseer, הָסֵר) הָסֵר הָסֵר

to dismiss, remove, distance; a suspension; subtracted, deducted; lacking; to reduce, decrease; to remove/ה the supporting/ק knowledge/ק concerning an emanation/ק. Values, 270/א: to impoverish understanding; 265/א: to weaken support of life. Compare divorce/deport/שאבד.

655 break (hapare, הָפָּר) הָפָּר

to dig, excavate; to search, explore, rummage; one who digs, breaks ground; also: to blush, be ashamed, break face; to reveal/ה the expressions/ג of the mind/ג. Values, 285/א: mind expressing illumination. See break/shatter/שַׁכֵּית.

Hor; hill country, mount (har, hor, הֶרָה) הֶרָה

an elevation, high range, mountain; an illuminated/ה mind/ג; the light/ה of the mind/ג; also: nation; innumerable/ה individuals/ג. Values, 205/א: the mind’s emanations.

mount of the Amorites (Har-Amúwri, הֲרָא-אָמֻרִי) הֲרָא-אָמֻרִי

with/ה the authority/ג of enlightened/ג sayings/ג; the light/ה of the mind/ג defines/ג concepts/ג in flows/statements/ג of knowledge/ג and blessings/ג; depicts an illuminated mind/ג radiating the light of knowledge which arrives out of the earth; note: expression repeats the central letters of Aharúwanגאִל, which recalls priestly formulation by light and knowledge, which produces a rock/ג to stand upon, and out of which come the teachings/ג. Values, 461/א: a composite structure of concepts/ג. See Haran/גאִל.

kill (harag, hereg, הָרָג) הָרָג

to slay, execute an overthrow; to illuminate/ה the thought/ג with the process/ג; to smite, destroy, slaughter; also: to leap out, spring forth; to digress; to fine turn/sort/ג mental/ג processes/ג; 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/ג; Values, 208/א: to rule perspective.

Hakkoz, HeQuts (הַקָּמָּס) הַקָּמָּס

The kuwahen/priest of HeQuts Illuminates/א to Consecrate/ג Transformations/ג through the Eyes being opened and anointed. This force of Name causes the Seed to open, for the shell of the egg to
crack, for the bud of the flower to unfold; the predominate Force of GRACE to impart strength from the Faces and for your eyes opened by an internal pricking, to see what is given freely; illuminator and night instructor of RAúwaben, HeQunts is Teacher of Bayinah/night guard causing the eyes to see layers of Understanding; belonging to the divisions of the descendants of Aharúwan/Aaron: the seventh to HeQunts/Hakkoz and the eighth to AviYæHH/Abijah, the paired illuminators of the 4th moon series of RAúwaben (ALphahDibreHhaYamim/I Chron 24:10) Values of HhaKuwahnim, 715; Bayinah with ÜWah/201/.

2029-30 to conceive, be pregnant (hareé, הָרֵא; harah, הָרָה) עֹּבְדָה ability to receive the Illumination; the illumination of mind multiplies; to be expecting: “to go to the mountain/הֵר, with the Hhuwa/הַוָֹא directive; conscious awareness/ה of the mind’s/ה radiance/ה; to define/ה the knowledge/ה of light/ה, a process to receive the Seed based upon readiness of Consciousness and Illumination. Values, 210/ה: mental activity—the governor’s hands; 30/ה: maternal profile.

2039 Haran; mountaineer (haran, הָרָן) עֹּבְדָה keen intelligence; from the root 4ו/4mountain; the enlightened/ה mind’s/ה unfoldments/ו; the illuminated/ה mind/ו in full extension/ו; brother to Avram/אָבָרָם/exalted principles, and father to Lot/לֹּט/4veiled: offspring of Tarach/טֶרַך/4composing the mind through service; father/generating force of the governing attributes Milkah/מִלְכָּה and Yisskah/יִסְכָּה; note: Haran is the developmental stage from which springs forth the measurement of our being and is also the root from which we branch out to observe the full capacity of life, signifying retention of our ascensions to carry us forward into Lot/לֹּט/4veils/4coverings; where is Haran? it is amongst the stars, as each spiritual name comes from the Ur/Lights: it is the illumination emanating from each name that creates Haran; for Haran is where there are unfoldings of mind; as Abram dwells in Haran, so the fire essence of his name burns and gives off molecular constructs—“smoke” and “water”—which arise and form the cloud/veil known as “Lot,” in which the thoughts of wisdom are held: Lot, as the cloud veil of a name, provides assistance in moving from Haran to earth. Values, 255/ה: mind displaying enlightenment, illumination retained to be extended; 39/ו: guide to the community. See Nahor/ןַּחַו; Lot/לֹּט.

2044 The Heavens, hashemim (בּוֹשֵׁםִים) עֹּבְדָה sobriquet for אֱלֹהִים (TK/Lev. 24:1 1); the emanation/ה of divine wisdom/ו upon/within the peoples of Earth/ו; the radiance/ה of fire/ו upon water/ו; as name of the father of mighty men in the company of King David: wealthy (from רֵעֵל, an alternate spelling). Values, 345/ו: the Fire’s Water/Body of Life; 5:5. See The Heavens/עָלָמֵי והָעָמְדָה Name/וֹם; YæHhuwaH/וֹם.

8064 The Heavens, hashemim (בּוֹשֵׁםִים) עֹּבְדָה the/ו names/ו יִשְׁמֶים; the fiery/ו waters/ו יִשְׁמֶים; also as גַּם— the eternal flame holding vessels of totality, collective plural of HhaSham/The Name (sobriquet for אֱלֹהִים); names/positions of illumination; the mind’s seat of administration; the defined state/ו of wisdom/ו flowing/ו to achieve/bless/ו the fullness of life/ו; the realm of light orders and positions: the earth may operate according to its own express will/nature, or it may joyfully submit to be one/integrated/possessed by the orders of light above—by the created region of divinely appointed positions/names that determine form and expression. Values, 395/ו: Wisdom’s transference through light; 62/ו: pattern of manifestation; compare with The Earth/ו-4ו holding a value of 44/ו: bearing revelation. Both values of the heavens/62 and the earth/44 are reduced to 8/ו, conveying the covenant/bonds/sacrifice/ascensions of principles, for through the union of the heavens/the names and the earth, the Mind of Fire arises unto a complete State, a Kingdom of Actualization; 9:9. See The Name/ו Name/ו.
to confess (hitwadah, הїתתתתת הדת) ידשתה; confession (hitwadut, תרתתת הדת) ידשתה to liberate a person unto wholeness; to know oneself; an adoration; an acknowledgment; with gratitude—esp. for a revelation; from tudah/תעדה, meaning “to give thanks” (root word yadah/תעדה, meaning “to worship”): thus, a confession is uttered with thanksgiving for the scope of wholeness understood at a given point of development; Light rays/gifts of renewal/unifying us/γ with avenues/insights of judgment and mercy/γ unto our totality/λ. Values, 821/822: a resurgence of totality unto productive unity; 420/421: measurement of productivity

Ultah γ conjunctive prefix to a root word, conveying the senses, “and, also, then, therefore, but”; the scales of justice and mercy; equilibrium; a hook, nail: those things that bond, join, connect, unite; breast, cup, goblet; administration; consideration, evaluation; unites all elements, from the highest to the lowest; Ultah/γ is foundational to the triad of the ALhhim Letters that progresses (process of alchemy) to Maxym/ם, the thirteenth position, and culminates in Rayish/rå, the twentieth position; The presence of the Úwah teaches us Wisdom which holds all things together as one. The mutuality of two sides of a Scroll, Statements, and their Words are connected with Úwah. e.g. The scroll of Bâyit/Houses, called the Sepher Yetziat Metsryim/Shemot/Exodus is written from two sides: 1. the House that we enter into the world; 2. The House of the Mishkan/Tent of Meeting that we make with resources provided in our journey. The two sides of the scroll are joined with the Úwah. see Shemot 25:1 ṡ. In the midst of the two sides of the scroll are the Words of agreement which enable us to make a transition between two dwellings. Whether the Úwah is written or unwritten, its presence sustains the universe as sides of Justice and Mercy. Though you may see two sides of faces or the two sides of body, two rings, or the inner and outer sides of your Life, the Presence of Úwah hold your sides together as one. The inner Light of the Hhúwa shines brighter than the bond itself, whereby the Úwah is often dimmed by the Hhúwa, thus, not the Úwah is not seen written in the script which gives way to greater understanding. As the midline in the faces or in the body, the strength of the Úwah/waw is unseen yet mighty present. When the Úwah is understood inwardly, the Word is of the Churav/Horeb level of illumination—an elevation of Light from the Sæyni/Sinai level of inscriptions. The Murashu Text, e.g. written in Nippur in the fifth century BCE, is affirmed for transliterations prior to changes made by Masoretic pens in which the sounds of the ÚWah/Waw/Vav of “u or wu” sustained in French were pointed to generate an “o” sound. Equation: γ + γ = 4/unity: the unity of Úwah/γ reflects itself and all it contains in the waters/ם: thus, the formula γ = 40 (γ + γ); the reflection absorbs the light and radiates the held illumination; thus, the formula for Rayish: γ x ăr = 4. See six/שוי; Úwah/םγ.

his, uw (ה) γ suffix to a root word, conveying the sense of being joined to a position, as in shmo/shmu, his Name, to be rendered as the Name Unified; his hand, to be read as a hand united/joined being a unity of Yeúwd/hand; his staff as a rod united, conveying the unity of two parts that comprise each mатаh/rod/tribe; Values 6:6.

Force of Extension, Extractive Principle of ALhhim, Wah (ו) ידשת that which is joined with Yah/וה: the equilibrium dynamic/א of HhaSham YæHúwaH/יהוהיה, the voice and presence of exclamation, wonder, joy; to make awesome the nature of Yæhh; also: the exclamations “Ah!, Oh!” (e.g., NinâWah/אוהא; note: all
begotten of Yah-ú-Wah is perpetual: e.g., Chaiúwah/Eve, the bonding position of Wah, is of the elect/chosen/Uwahhli/wahli—-the House of Wah of HhaLauí; the Body of Light—of the LammedYeúwd 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, 11/4/3: to manifest principle. See Yah kHz, Yehúwah kHz.

253 hook, pin; that which connects; a fastening in unity; to bond through united activities. Values, 12/9/3 (number of the tribes—of the branches of soul); 22/9/3: (number of letters in the ALphaehbæyit—the revealed spiritual configurations/operations of ALhhim). See Úwah (6); six.

Vashti, U’shatti (2XWY
lit., the fabric of unity composed of fiery thoughts as thread woven by the acts/activities/hands of Principle: 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 ARiAL; that which marks: goal, aim, pursuit; thus, Zayin

7, seven (Zayin, כ) 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 ALphaehbæyit triad commencing to Neúwn (ש) and culminating with Shayin (ש); the fullness of the Law (ם) brings us to the Jubilee (ש), which ends in inheritance/possession; Zayin/I/purpose, affected by action/Yeúwld, results in Neúwn (ש)/display: Zayin ascends first to distinguishment of Neúwn (ש)/potentiality, then ascends further (as Zayin/I/completion) unto assimilation of Shayin (ש)/wisdom through the influence of Úwah (ש)/unity; the formula for the Zayin triad may be sensed in the equation 9 (10 - 7) = (50)6: He who dwells with the Túwrah in his hands is maintained in Wisdom unto potentiality; 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 would understand; multiplication, proliferation. Formula: 49 = I x I, which brings us to γ = 50/Jubilee. See seven/Ošw, Zayin γI.

2061-62 weapons/I and strength are in his house; words/I and concepts in meShiæch/ש, the Instrument of the Principal; strength is unity; symbol of power; ref. to BeNiyman/י, means of renewal/means to vitalize the nature of meShiæch. Values, 10/ש: right hand.

2063 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/τ unto renewal/fulfillment/Χ; the thrust/Ι of Principle/Δ in creation/Χ which cannot be compromised or thwarted; pronoun signifying completion/Ι of the Alphæ-Tauweh construct/Χ. Values, 408/Ψ: sign of Covenant; 8:8. See that/this/Ξ.

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

2074 Ze̱bulun, Ze̱búwlan (זְבָּלוּן) 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/Ι of conscious/ζ union/γ of all roles/ζ in accordance with the Directive Neúwn/γ; a dwelling/ζ/Ι of the Neúwn/γ, whereby there are 10 lands of the double Neúwn [γγγ=14/5+14/5=10] the creation of the Oyin Sheath, which is formed by the union of the double Neúwn [γγγ=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/ζ/Ι the teachings of the Neúwn/ζ; also: honorable speech; linked in the prophets with Nephetli/Ψ/λτπν as being among the first to be awakened in YishARAL/ζ/λτπν (Isa. 9:1-2): the heart (Nephetli) 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/ζ/Ι 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 Serum. 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 Yúwsphah; 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/Ψ: transformations of light; 5:5—the Dwelling of the Neúwn: γ = ζ+γγ+δ+Ι; the 5:5 ratio refers to the 10 garments/curtains of the mishkan/lands of Neúwn. See soul/Ψ/γ.

2076-78 Ze̱bah; sacrifice, ze̱va̱him, ze̱vach (זֶבַח) to slaughter, sacrifice; a feast, meal; transformations/Ι formulated through/δ services/θ; the culminating goal/aim/fulfillment/Ι of the unified state/house/δ through services/works/θ, in which the
combined energies become the bread and the offering; works and deeds are ascendant thoughts and therefore the expression of Mind with satisfaction; dedica\(\text{tion})\ of the forms of life/\(\mathfrak{L}\) for service/\(\mathfrak{M}\). note: the zevach is perpetually designated each morning and evening in conjunction with the red fires on the surface of the earth/body; our sacrifices are in conjunction with YæHúwaH as the Queens of Light bring forth their light emanations daily as the offerings of Light; whereby we have fellowship, joy, and peace with YæHúwaH as we confirm the unity of the fires of the Names/heavens; the flesh/\(\mathfrak{J}\) is subject to the word/\(\mathfrak{A}\), whereby there is ascension/\(\mathfrak{W}\); the development/\(\mathfrak{J}\) of the word/\(\mathfrak{A}\) causes us to arise/\(\mathfrak{M}\). Values, 17/\(\mathfrak{A}\): the giving nature of the Word; 9:9. See altar/\(\mathfrak{A}\); sacrifice/\(\mathfrak{S}\); feast/\(\mathfrak{F}\).  

\[2088-90\] exhale/expansion that, this (zeh, zoh, \(\mathfrak{H}\)) \(\mathfrak{I}\) a definite purpose/\(\mathfrak{A}\) of Light/\(\mathfrak{A}\); a goal/target/\(\mathfrak{A}\) of light/\(\mathfrak{A}\); arrow/shaft/\(\mathfrak{A}\) of light/\(\mathfrak{A}\); the word/\(\mathfrak{A}\) points out/illuminates/\(\mathfrak{A}\). Values, 12/\(\mathfrak{A}\): a blessing upon the house. See this/\(\mathfrak{A}\); that/\(\mathfrak{A}\).

\[209\] orange; gold, zahav (זַהֲבָה) \(\mathfrak{J}\) vibrations of Wisdom; the tongue/instrument/\(\mathfrak{A}\) of light/\(\mathfrak{A}\) to formulate/establish/create/\(\mathfrak{J}\); the ability to hold all things together; the completion/\(\mathfrak{A}\) of an illuminated/\(\mathfrak{A}\) form/\(\mathfrak{J}\); gold/\(\mathfrak{J}\) is the wealth of Wisdom—the fire nature of your name, the very essence of your life; the Word, gold, \(\mathfrak{J}\) zahav, is formed as the tongue illuminates a dwelling of sides, formed from the word \(\mathfrak{I}\), a tongue \(\mathfrak{A}\) of distinguishment \(\mathfrak{J}\). When one speaks of two sides—north and south, then a path is composed in the midst of the sides through which the Wisdom flows. As the Tongue speaks of the sides of Taúweh—the two strands of Light, Wisdom flows forth from within the SeedName creating a path for the sun. In this manner, the Ancients speak of the sides of their Thoughts whereby the gold from their bosoms rises in the midst of the sides and fills the Body of their Names with Light. As one gives of their sides upon the altar for the oylah, they create a space for Wisdom to flow. note: being conductible, gold is capable of being drawn out and fashioned into forms of the tabernacle: your radiating fire nature/\(\mathfrak{A}\) is the weapon/\(\mathfrak{A}\) of light/\(\mathfrak{A}\) to fashion and form/\(\mathfrak{J}\); the ability to create, to establish, and to gold—to overlay/designate and bring forth an association of parts as a unified expression: gold/wisdom is the wealth to fulfill/\(\mathfrak{A}\) all that light/\(\mathfrak{A}\) makes manifest and formulates/\(\mathfrak{J}\); gold is the completion/extension/\(\mathfrak{A}\) of light/\(\mathfrak{A}\) into form/\(\mathfrak{J}\); as well as the character of the fire/spirit that shall extend itself completely into an incorruptible, enduring house: the entire creation is a construct of life/light: “Wisdom builds her house, she hews out seven pillars” (Mishle/Prov. 9:1); thus, Abram comes with his capacity to learn (cattle), to understand (silver) and to establish (gold) a house for The Name. Golden threads are drawn from the Fire Chamber or lions being weavings of Wisdom to found and establish principles. Values,14/\(\mathfrak{A}\): the blessing of insight; to appropriate a path.; 7:7. See silver/\(\mathfrak{F}\).

lavish, fade, zaúwl, (זָעַל) \(\mathfrak{G}\) to go away, disappear, cease, to reduce the Values of an utterance or deed by a disassociation to the Source: the tongue/\(\mathfrak{A}\) is bound/\(\mathfrak{G}\) to the structure of a thought/\(\mathfrak{L}\); to wash/activate or lavish a Thought by the associations of the Voice of ALhhim [Yashoyæhu 46:4]; Values, 43/\(\mathfrak{W}\): to transmit messages; 7:7.

only by association, save, except in context, zeuwlit, (זְעַלֵית) \(\mathfrak{G}\) only in consideration to the Source, only in retrospect, by referring a message to Eyes of ALhhim and the Voice of their mouths; other as; altruism; the term appears in MT/Deut 4:12 in consideration to a Voice: \(\mathfrak{G}\) that bears a message; messages fade when not connected to the Source Rings of ALhhim. When one hears a message apart from the Nothingness of the Rings of ALhhim
then the message heard lacks authority of compliance. i.e. When the Thoughts of Alhhim are reduced to mortal images, messages are misrendered and often swallowed up in the similitude self projection. You hear beyond your state of development whereby you are able to extend your Seed-Name by Words of Alhhim heard from the Fire; the tongue is bound to the structure of a thought unto a composition. Values, 443; to compose the distillations of a Voice; 7:7.

**Zayin; weapon, Zayin, (יָזִין) יָזִין**
to arm, equip with arms; to adorn; thrust: its means, and its uses/results; name of the seventh letter of the AlphæBayit; an unused root taking many forms in scripture; the targeted use of a display/potentiality. Values, 67; to be empowered unto completion; 7:7. See Zayin; seven.

**olive, zayt (זָית) זָית**
the olive tree and its fruit; source of the anointing oil; source of illumination; the culmination of the works unto perfection which yields perpetual light. Values, 417; the measurement of the blessings of Túwrah; 7:7. See olive oil; זָית.

**rhinestone, crystal, zekukyit (זֶקוקיִית) זֶקוקיִית**
a stone of glass, quite uncommon and highly prized, from sand of the Mountain of Beshæn/Bashan through the offerings of Father Baar’leChaiRai, drawn from the well, a formulary to conduct the seven rays of light which gives it a characteristic rainbow sparkle; denoted in the qavilah of Chazun/Rev. 4:6, יַחֲדַת הַשָּׁמָּיִם, like an Eye of Frost/Ice, and in Ayuv/Job 28:17; a prized stone of no equal; a formulary of the Alhhim of Gad, thus, the nature of pure Words to transmit the thoughts from the Hills of Yæhh; (called a rhinestone from sand of the Rhine River). Values, 67; The Words of the Fathers.

**Zacher, Zecher, Zeker; male (zachar, זָחָר) זָחָר; (zachar, זָחָר) זָחָר**
explore, learn; to recognize that all belongs to One; to mark, imprint, be mindful; a commemoration, memorial; to bring forth/project productivity and knowledge; also: a spiritual being prepared to extend the branches of knowledge; a person of headship, extending oneself as Alhhim in creation to determine the generations of thought; to penetrate the cycles of the mind: to remember is to bring to the fore what is hidden or stored, even as one teaches according to what is placed in the heart, or to bring forth seed from the loins/pubic bone; In the tongue, the endings on words denote containment or emanation. Grammarians have read languages as they view humanity, not as they view the Consortium of Alhhim from which the Tongue comes. i.e. Words with a YeúwdMæyim ending show multiplication, extension, management of waters, etc.; the ÚwahTaúweh ending denotes containing, grouping, gathering, formulating, etc. some root words use both endings, i.e. Aúvim and their Seed and those in them are neither masculine or feminine nor are there words, even as the Rings of Alhhim are not masculine or feminine as they serve each other, giving fully to each other and receiving fully from each other, they are achadd. Values, 227; master of productive instruments; 233; master of instructional process. Compare male, consciousness.

**remembrance, zickrun (זִכְרוּן) זִכְרוּן**
a memory, memorial, recollection, memento; a celebration, commemoration; to remind; a complete/perfect/goal to the branching of Knowledge/mind within the contained realms of Unity with progressions; to recall your origins as well as any day in the Life of your Name spanning the places you inhabit; On Zichrun Teruoh, 1st of the Seventh moon, you recall the Breath of the Alhhim hovering over your Waters and Breathing/Blowing upon them to activate all within your
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 (symbolized by antlered animals) to produce fruit, to yield understanding. Values, 252/’zmr: the mind’s display of consciousness. See prune/sing/’zmr. Compare flow/’zmr, ripen/’zmr, wound/’zmr.

2172-73 choice produce; fruit (zemorah, zimrah, żeMrהה) לְמוֹרָה to devour/’zmr means to extend/’zmr light/life/’zmr; 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 Hoshaha [Hosea 1:2-9]: Prophet learns (takes) from the harlot [see מַלְאָלִים/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

2153 Zilphah; to trickle; dropping, Zælphæh (饫פ) שָלָף virgin that bears the offspring of Gad and Ayshshur, persistently penetrating/’zmr instruction/’zmr to reveal the full character/’zmr of light/’zmr; the servant aide/maid to Leah/’zmr/wound 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/’zmr of the soul/’zmr is the word/’zmr of life/’zmr; the sense of “dropping of water” conveys the receptivity of the heart that furthers the position of Leah/concept implantation; Zælphæh receives the rain of thoughts coming down from the Mind as the earth receives from the canopy above; Zilphah cultivates the deep sayings of Spirit; note: the names of the maids Zælphæh and Billah/’zmr/guardian both contain הHhwiwa and לLamned. 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/ץphy: dedicated to a productive house; 42/ץphy: the flow of consciousness; 7:7

2156/187-71 prune; sing (zemore, zamar, zamir, שָמָר) סָמַר to trim, cut off, prune; to help ripen; to mark/complete/perfect/’zmr the flow/’zmr of knowledge/’zmr; also: to play, praise; to penetrate/’zmr the fullness/’zmr of knowledge/’zmr; 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/ץphy: to honor the fullness of a goal. See fruit/ץphy. Compare flow/ץphy, fruit/ץphy, ripen/ץphy, wound/ץphy.
a harvest, no tending nor tenderness to Oneness; 2) LoRuhamah—no mercy or favor on that which has been discarded/cast out; 3)—LoAmmi, a loss of consciousness, slumbering, no devotion/bonds, being without an allegiance; whenever two bodies are joined, they comprise one house, for each body of mortality is only one side in that the thoughts forming the body have turned their back on AL whereby they have lost one side and become divided; if one joins themselves to a harlot, then they make their members unclean as one estranged from the House of YæHúwaH [I Cor 6:15]; when one joins themselves to the one of YæHúwaH they are one Breath, for such is the essence of those who live above the world and its lust; when one unites with another and imparts their seed, they impart their Breath, for as the seed rises, the complete Breath within them goes forth, and with the Breath, all members; the seed garment of Beniyman/Benjamin has twelve inter-lacing squares, one for each house, and hence, with the Seed, the entire house is imparted to another whereby all properties are exchanged via the union; the Enlightened have no fellowship with a strange house whose faces are turned away from YæHúwaH; Shimshun/Samson entering into the house of the Philistine results in the portals/eyes being closed, the blindness of the world results; the entrance of Shimshun into the house of the Philistines is grievous to the ALhhim of Dan, the ALhhim are portrayed as the parents of Shimshun in which Dan is born; a harlot does not nurture the Seed, nor does fornication respect the Seed to house, develop, and expand/multiply the choice fruit of the loins in which abide all 12 houses, hence, the translation of Rahab being a harlot misleads the reader; the Seed is given with support by the enlightened, for none will cast their life to the strange as those estranged from the 1:1 Name of YæHúwaH; there is no bed, nor foundation, upon which the Seed can arise to bring forth a new generation of thoughts; harlotry is the path of the Pharaoh/carnal mind that does not know Yúwsphah/Joseph, whereby the Seed is cast in the River of Metsryim without expansion; retained in Old Persian to denote sorting of kinds, to classify lights of Chækúwmah, Bayinah, and Dagot.   Values, 17/zy: to take/steal the weapon of sowing for a reward, to take another’s livelihood is a violation of the terms of payment; 7:7. See 3ody, hdn, hbq.

2194-95 execrète; damn, zomma (זומת) ΛΣΟΙ to defy; to cut/divide/speak against/ơ the understanding/ơ of the Spirit/ơ of Life/ơ; to curse, chide; anger, wrath, ire, fury, rage, indignation; injury/ơ to comprehension/ơ through reduction/ơ of Light/ơ; piecing action out of confusion. Values, 122/ơɾơp: to isolate a branch of the house; 42/ơɾơp: reduction of consciousness; 9:9.

2204-07 elder; beard, zeqan, (זְקָן) Meditation ancient, old, aged; symbol of the instruction and performance of man (TK/Lev. 19:27): the beard is a manifestation of the Lammed/ơ, indicating the proper role of law/authority—to give instruction/ơ; infused/ơ with distinguishments/ơ of the Source/ơ; instruments/ơ of uncommon potential/ơ that are of the works of YishARAL /כִּבְשָׂר יִשְׂרָאֵל—a “Those having the Word of distinguished display”; note: zeqan is comprised of the sword/ơ, crown/ơ, and fish/ơ symbols, signifying that the mature members within abide to assist the entire house to the goal of unfoldment: maturation pertains to those having the Word of holiness and perfection; the Law is the instrument/ơ to reach our potential/goal/ơ in righteousness/ơ; symbolizes position, authority: to be positioned/ơ in holiness/ơ by the Law/ơ that extends unto all potential. Values, 157/ơɾơp: sanctified unfolding of words/speech; 7:7.

2220 shoulder (zeroa, רוזא) OΣΑΙ arm, foreleg; strength, means of extension; the plant/crown/ơ arises/ơ with comprehensions/ơ; an instrument/ơ of mind/ơ to evaluate/ơweighs/ơ encircling perceptions/ơ; thus as comprehensions arise, a shouldering or responsible action results. Values, 283/ơɾơp: foremost expression of process. See seed/ơɾơp; shoulder. Compare Shechem/ơɾơp.
Zerah, Zarah, Zara, shine, zerach, (jrz) jrz to appear, bloom, rise; the fulfillment of the mind’s/priest’s service; an offspring/work of ReuAl friend of AL: a brightening; as son/formulation Yahúdah/praise: irradiation, a suffusion of light. Values, 215: the mind giving illumination.

flow (zeram, zaram, μrz) mrz to pour; a downpour, stream, current, flood; to sweep away; words that honor/fullness. Values, 247: to instigate the release of words. See prune/sing. ripen/wound.

seed, zero, μrz  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 of thought/understanding; the encircling/reaping of Thought/understood; as seed: instrument of the mind’s continuance; ability of an idea to pierce 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 directive of the seed of the Body that determines the residence in which one abides; the term, seed/zero commences with the Zayin thought pricks both mind and body; 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 Ashkúwl/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.
The SeedThought of every Name is formed by entering into the chamber of Shamoúnn in which it is warmed. Then the Thought passes into the waters of Ayshshur whereby it is affirmed and activated. From the waters the Thought is sown into one of the four chambers of the heart. As the Thought emanates from HhaKuwáhnim, the SeedThought is picked by the Bayinah or Chækúwmah whereby the seed coat is woven. From Chækúwmah or Bayinah the SeedName is transferred to Shamoúnn, to Ayshshur, and then sown into the handmaid of YishARAL. In this manner the Thoughts of OLiyun that are formed in HhaALhhim congregate into a SeedName to appear unto the glory and service of the Aúwv from which the Thought originates. The offspring of YishARAL are not born of bloods, nor flesh, nor desire of the anayshim but by the will/exercise of ALhhim whereby they are the offspring of ALhhim. There is that which is born of the bloods, being formulations of the offerings on our hearts; there is that which is born of flesh which is the body of manifestation; there is that which is born of the anayshim, which are the offspring of our unified gatherings; and there is that which is born of the exercise of ALhhim which are the Offspring of HhaOLiyun. The Thought from above is the Aúwv that enters into the heart as it passes from the wand of the Queens through Shamoúnn and then into the waters of Ayshshur and then to the heart comprised of the 4 Aúwm which are the handmaids of Bayinah and Chækúwmah. By the weavings of Understanding and Wisdom all things are formed, even the SeedThought which passes is formed in the heavens and then sown in earth. The formulation of the Thoughts likewise pass through levels of Enlightenment to form the SeedThought. i.e. Yahúdah is born from Reshun, to Aharúwan, to Nadav, and to Yetschaq through which the Seed of Yahúdah is formed and carried in the side of Chækúwmah to Shamoúnn to Ayshshur and then planted in Liah. The Name of Yaoquv pertains to the Collective Mind which grasps the foundational Thought in the mind and instead of referring to an individual person. Values, 277/104: mastery of understanding the Word; 7:7. See shoulder/øy41.

2236  dash, sprinkle (zarag, צראג) ☣4ṇ to throw, hurl, fling; to throw/I the axe/4 at the head/♀; to target/I the mind/4 unto dominion of all allotments/♀. Values, 307/1w: wisdom in goals.

Chayit ☣8

8, eight ☣8 (Chayit, חוּיח) ☣8 ladder: means of ascent and descent, of reaching other plateaus; perpetual motion, symbol of infinity, window; perspective, hence the eight offspring of RAuwaben/seeing; outlook; covenant, agreement; work, labor, progress; care, service, effort required; fatigue, exhilaration; empathy; accomplishment; weaving; signifies eighth day, the covenant of circumcision/sign of faith; Chayit/♀/ascension is the link in the Alphægbayit triad that begins with Alphæh/♀/expansion and progresses to Semek/♀/stability; reductive value of YæHúwaH, Shayh/lamb, and Ahhæv/love. See eight/♀ øyv; Chayit/♀.

2245-46  Hobab; cherish (chovav, chavev, בְּשָׂבָא) ☣9ה to love, honor, esteem; name for the father-in-law of Moshe/♀; the care and effort required/♀ to develop/♀ a household/♀. Value 12/♀ to bless a house. See Jether/4x; Jethro/♀ 4x; Raguel/定居.

2254-60  pledge, lot (chabal, chavol, chivel, בְּכָבַל) ☣9ה twisted cord, to rope, bind; to take a pledge; to pawn; a promise to acquire or to fulfill an obligation; covenant/♀ for the household’s/♀ correction/guidance/♀; also: to wound, injure, destroy, subvert, constrain; to initiate/♀ a means/♀ of guidance/♀. Values, 40/♀: an anointing.
associated, linked, couple together, united; to connect, bind; a thing written, composed; a covenant of associated minds; 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, 210/4: the beginning of blessings: 8:8; Compare Eber/490.

Hebron, Chevrùwn (יהב' שרוון) 449א
a friend, comrade, associate, companion; society, association; as city located in Kennaon/Canaan/center of the soul’s energy fields, where Avrehhem makes an association/friendship with the formulations of Chaëtt/Heth: acquiring an occupancy in the fields of manifestation and the ability to transfer energy fields; to provide for development of the mind’s inherent unity, whereby redemption occurs unto the mind’s potential/full display; place where Abram overcomes Shinar/angelic transmutations to redeem Lot 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 to west expresses that from the rising of initial illumination/east, whereby redemption occurs/united branches/coming stitched together; to secure the bond of names; knowledge of association of thoughts with founding Principles. Values, 210/4: the beginning of blessings: 8:8; Compare Eber/490.

Feast (chag, יָחַג) 485א
a festival, celebration, holy day, sacrifice; a festival/sacrifice/victim; an ascension/procedure; a time of ascension and being lifted up; expresses sacrifice/prayer: we go up to Yerushelyim and lift up our offerings—upward ascents activities on our journey to study the processes in life; Chaggai, 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, 11/4א: incorporation of ideas. Compare sacrifice/sacrifice/victim; 1:1. See Kiriath-Arba/494א אָרְבָּא.

Feast of Tabernacles (ChagHhaSukkoth, יִשְׁפַּק הֶסְפָּר חַג) XXY4א:
Festival of Booths/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/procedure of gathering united branches that celebrate the outpouring of renewal/regeneration; the celebration of the third ALphaehbeiyit level: Semek branching to an outpouring/γ of Taüveh as the festival/γ day/letter and culminates on the 22nd/γ. Values, 502/4א: the measurement of holy habitation. See feast/γ; tabernacle/γ.

girdle (chagorot, חָגוֹרָה) X4א:
a belt, apron, bandolin; to be equipped: a man wears an assignment/γ process for mind/γ to be complete. Values, 611/4א: a measurement of mind that activates/manifests a concept.

pausing, forsaking; a cessation; the grave; to stop, leave off, desist; to repent of insights, unto change; also: to be powerless; to rest, be unoccupied; to provide a passageway for instruction. Values, 42/א: withdrawal of consciousness.
Chaddeqol, Chiddeqel (*chad-de-kol*, הָקַדְדוֹק) is a river of Nephetli flowing from the Head of Dan; to carry the determinations of the United Tera-
aysarun upon the voice of the voice arising from the heart; the Tigris. Values, 43:7: drawing off communications.

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 in the paths of Wisdom; “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 of the three Heads within a moon cycle as they interface within the paths/gate/pathways of the sun/Wisdom; 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 with four shebetut/sabbaths/rest periods; 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 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
it imparts its light; however, the waning of the moon is swallowing up the light of the sun. Therefore
the image of the moon getting smaller is due to it swallowing up the light that it is mirroring. The
image of the moon is according to the angle, position, or degrees it is in relation to the location of
the sun’s projected light from within the teraysarun camp of the month. The moon completely
swallows up the light whereby its light is concealed on the fifteenth day of the month; at this time
Shayin/the sun and Oyin/the moon are in the same camp which is the basis for renewing or bringing
forth a new body of light. Shayin and Oyin in the same camp denote a festival, to make an ascension,
or a time to transfer from one state to another; thus, the primary festivals of Pessæch/Chaghamatzut
and Sukut commence on the 15th day of YæHH to the Faces of ShmúwAL. The fifteenth day of
the moon is the sign of coming out of darkness/Egypt to arise unto a new land/state in the days of
Chaghamatzut, and to enter into a new dwelling in the days of Sukut. Wisdom swallowed up brings
forth a new state, transferring the properties of light into a new land—the perpetual State of the
Temple of YæHúwaH that cannot be broken down, undone, or torn asunder. As the moon arises
out of the Union of Lights on the fifteenth day of swallowing up the sun in the first and seventh
month, we go upwards unto the Chag/festival. The momentum or movement of the camps are set
in the first and seventh moons; hence the days of the festival. This movement is according to the
rotation of the menorah/manurahh lights at the time of the vernal and autumnal equinoxes; those
camps on the front side of the manurahh change places with those on the verso. Throughout the
month, the first and last half of the month mirror each other as the first six months and the last six
months mirror each other. Included in this mirroring patterns are the tenth day of the first month
and seventh month which are days of fasting, Yiqchu l’Shayh and Yúw m HaKippurim. The Heads
of Understanding/Bayinah—the Yeúwd, the Oyin and the Shayin are positioned in the thirty days
of each month, and with the three Heads are the bodies, each being 10 days to comprise the 30
days of each month. As one folds in half the three rows of the ALphæhBayit Letters, the Oyin
lays in the position of the Rayish. Hence on the 20th of each day—the Rayish, the Oyin lays its
Head. Next to the Oyin is the Shayin Head on the 21st day of the month. The Head of the Yeúwd,
or full extension commences the month at full moon, as each hand outstretched comprises 180°
and together the full circle of light or the HhúwaÚwahHhúwa/ḥwh State. As the tail of the Shayin
Body sits on the 30th day, so it is beside the Yeúwd. Folding the two halves/sides of the month
upon itself, the Letters align and register upon themselves to affirm their proximity to each other
in the days of the month. The spaces/days between the Lammed and between the Shayin is a third
portion of the 30 days of each month or a ten day span between them; there are ten spaces from the
Lammed to the Shayin in the days of the month which comprise the Shayin Body of Light and
whereby it is said that the sun rules the day by the tail of the Lammed; the tail of the Lammed is
given to the head of the Shayin each month as the ALphæh rises out of the Neúwn on the fifteenth
day (the position of the ALphæh in the Rod of the Lammed is seen by folding the circle of Light
upon itself, creating two halves and then folding the halves upon themselves to make 4 quarters),
without the ALphæh in the Lammed, the instruction or rod is powerless; the ALphæh in the Lammed
signifies the almonds in the rod of the priesthood; the four corners of each level of illumination are
positioned at the four quadrants of the month—on the days of the Shavbeth; thus in the month of
Gad, being the 6th moon of the year, the heads of Zebúwlan, Gad, and BeNiyman and Nephetli are
aligned on the 8th, 15th, 22nd, and 29th respectively—on the shebetut/sabbaths of Knowledge; via
the 8 Heads—the four Heads of Wisdom and the four Heads of Understanding, the days are arranged
to walk in the Lights of Wisdom and Understanding, and Knowledge; the process of renewal every
month is according to the orders of illumination, accordingly we number our days that we may Un-
derstand with a heart of Wisdom [Tehillah 90:12; MT/Deut 32:29]. The term chedash cannot be used to
argue if the word means full or dark sliver because the term chedash refers to the entire month; every day the shape of the moon is different based on the position of the moon in relation to the Teraysarun window through which the sun enters to reside in the camps of YishARAL; a new name is the perpetual life of a Name always being renewed. The word New Moon comes from the phrase, Rash Chedash, lit. the New Head—when the Head is full, it renews one of the 12 houses/members to come to the altar with their offerings for 30 days through which the house is renewed/revitalized in its season of the year. As a plant begins to bear leaves, flowers, and fruit it is renewed in its season! For every moon there is a plant that appears to bear its glory. i.e. Tulips are renewed in the spring moon; 12 moons in a year correspond to the 12 houses in us—the 12 branches of YishARAL.

The 12th moon is the House of Nephthli/Naphtali, from which a new year/study commences from the heart; months 1 and 7 are side by side in days—the same structure, the first moon being the other side of the seventh and vice versa; the months are OYIN OYIN; months correspond to the union of the rods of Yahúdah, month 1, and Apæririm, month 7.

Values, 312:
Wisdom activating and determining unions. See head of the month/hdy.

233-03
Eve, ChaúWah (E) איה
the primordial mother; the position/assignment of mother; to make a statement, pronounce, to animate, thus to make known, declare; to make apparent our use of resources [SMB/Gen. 3:13; Tehillah 19:3]; to help unify via illumination; to experience; to bow in honor; to elevate the unity of life; “the Mother of all Living” not the mother of all dying [SMB/Gen. 3:20]; ChaúWah is drawn out of HhaAdim—the vapors; ChaúWah is the body of the life of the congregating mists/vapors from the unified assembly of ALhhim; first a body of fabric is woven, then Numbers come to reside therein; when Numbers come to the Words, the Values enter into a woven fabric, whereby the fabric is warmed and impregnated—charged with the Light of the Values and their combinations of Numbers; called Ashah corresponds to a body/dwelling, the mother of all living spaces; the angel/messenger who takes of the fruit—the expressions of knowledge—to nurture all children to become ALhhim; also: a farm, farmstead, ranch, place of cultivation, village. Values, 19:
activities that bind as one: 8:8. See Wah/h.

234.0 Havilah (Chivi, Chauwi, חרי) חרי
ascension of Unity extended via deeds/hands, active state of Chaúwah—Chaúwi, thought process which carries forward the Name of Chaúwah/Eve to unite the hands/extensions and maintain unity during development, as a mother unites all parts as they are entering into new lands; work of administering/uniting the extensions/ordering/directing life; perpetual motion in unity according to assignments; of Cham therefore a thought to formulate/construct a pattern; condition of thought pertaining to creating the arúwan/ark in relation to the perpetual motion of thoughts and their unification which maintains us in eternal life [Yahushúo/Joshua 3:10/11], inhabitants of the lands of unity: ref. to areas of reproduction; negative sense conveys self-exaltation, or drawing attention to self rather than consideration for the whole. Values, 24:
fruit of insight. See Havilah/h.

234.1 Havilah (Chavilah, חרי) חרי
linked, circular; a joint, bead, vertebra; ring of a chain; a grouping or coiling effect; the work of joining/bonding the initiations/ordering/directing life; as son/formulation of Cush/ the ability to rotate: basis of the body’s skeletal structure; note: the spiral of Chavilah extends unto Seba/man of wine/understanding, the son of Cush, in that the understandings of Seba are linked together as a chain of pearls, or as the vertebrae. Values, 59:
displays of mutuality. See Havilah/h; Cush/w; Seba/.
234 sand (chol, וְלָֽעַד) σᾶματος

from the root meaning to fall on, apply to, to bind with, also to dance, tremble, and whirl conveying the multi-faceted particles of sand/cells that move in motion by the wind/ræuch/breath, conveying a state of vastness, innumerable, myraid; perspective/ını to unify/γ the inner order/ξ. Avrehhem sees the unified Seed—all principles within as the number of the stars coupled with the number of sand—a reference to know the value of the Light, knowing the order/position of the stars within oneself as the order of the tribal lights. The quest is not found in the quantity but in the nature and function. The sand of the sea is the sand of the waters, whereby a glass vessel is made. Avrehhem sees all concepts within Yæhh to be according to the value of organized Light within a crystal clear vessel, whereby all Names are seen faces to faces. Values, 26/8/γ: branches of unity/perpetual motion.

235 brown, chaúwm, (םוּב) סַרְדִּים
tanned, as by the sun; color conveying the unity of words which warm and comfort, to provide security; the manner in which words fit together to form intricate concepts; perspective/ını to unify/γ the waters/γ. Values, 54/δγ: displaying access; 27/Σγ: branches of the tongue/language; 8:8 See warm/וֹרָד.

236 sea coast, chuph-yúwm (םוּב) סַרְדִּים
the bank/edge/ןֶפֶר of a sea/שת: the edge of each body member as a collection of waters, as well as the periphery of each soul energy center; also: area of trade, exchange—even as body members exchange their services for the well-being of the entire organism; to cleanse and commission each member unto fullness, pureness of spirit; services/works/ı to couple together/γ expressions/ 예수 to achieve/γ fullness/γ. Values, 144/δס: an area/domain of spiritual access.

237 without (hutz, והז) והז

the exterior, external; outside, outdoors; to separate; foreign; to sever; excluding; a perspective/ını to administer/balance/γ change/ה; note: usage regarding Cham’s report to the brothers “outside/והז the tent” is understood in the sense that he declares through/via/יו the exterior/יו (SMB/Gen. 9:22). Values, 104/δס: a domain of revelation.

238 Hur, chur (זֶרֶב) סַרְדִּים

a nobleman, free man; foreman; to access/ı the unified/γ mind/ז; to be clarified; white linen, cloth; pale, chalky, pallid, wan; also: an aperture, hole, cavity, socket; a window/ı joined/γ to the head/ז, the right humerus arm bone. Values, 214/δס: authority to bless the gates; 8:8.

239 signet ring (chutam, וְלָֽעַד) σᾶματος

to mark, imprint, to seal, secure; to implant/ı the unified/γ composed thoughts/ז unto the masses/ס; a agent of conductivity to transmit the messages which ascend within the fields of Names; from the root word Chayit/ח, being of the Chitti thought process to secure and seal a thought within a corresponding Name or Branch [Chaggai 2:23]; the signet is the result of ShealtiAl—to seek and inquire into the United Order; the results are Zerubabel—to flow, as a warm wax, with thoughts to establish a pattern within all Names unto maturation, to stamp the consciousness of the United Order in the House of YæHúwaH; to appoint a signet ring it is for making a mark, a pattern, to be stamped in the hearts of Names. Values, 49/δσ: transmit consciousness/truth; flow of thought to secure. See also rings/ΧΟΠΔΦ, גִּבְרְלֵל, Chayit ח, יָבִיאוּבִּאָו.

240 strong, chezeq (זֶרֶב) סַרְדִּים

courageous, firm, robust; to strengthen, harden, reinforce; severe; to intensify, embolden; to aid/ı the goals/ז of a domain/ס. Values, 115/קִזס: to distinguish actions with light; coverings that manifest energy. See strong/ח, ש, תִּבְרָא, שֵׁדֶהו, שְׁדֹא. Compare mighty/יָדֵהו, שְׁדֹא; 8:8.

241 Midrash Bayit HaSham: HaMillaun HaTuwrah
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/truth/counsel/according to opening of Principals/WordSeeds; 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: in accordance with the Most High, denotes that the offering is to rise with complete knowledge unto Mt. Ararat—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/truth/counsel/according to Totality/unto the strength of oneness; whereby one is renewed to go forth again; means of reuniting/reformulating thoughts; the process of self-correction. Values, 18/X; the hand on the ladder; 418/X: renewal of activities and services. See sin/hwuyô, nwuyô. See meribah/hbyrm; See Egypt/גֵּרְשַׁן. 

wheat plum. chutim (תְּחִיתָם) chutew, chætehh (חָטֶת) grain of Zayin-ALphæh Ring; works/deeds/truth of the Nine of the Auwvim/emanating Life; 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 Yishshakkhar; 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/thyrp. Values, 22/X: the consummation of all things; 5:5; 9:9. See mandrake/AYqA.
nose (chattam, כֹּץ) יָצָת

to hold in, restrain; to withhold; to snort; to attach the camel halter; to muzzle the nose of a beast; activity/א of gathering/א essences/א; function of Dan/ד judgment; also: nose ring. Values, 57/אי: intake to the target; 30/כ: directive organ.

to live (chayah, חָיוֹת) חָיוֹת; chay (חי) חָי
alive, living, raw; active, vivacious, healthy; a bond, covenant of oneness; to be engaged/א in giving/participating/א; the ascending action/א of our positions/gifts/א of ALhhim/אלים; an activity/א of giving/א, which establishes receiving/א; a workman/א of Yah/י; to be kept/maintained alive; the covenanted/א gift/א of life/א; to revive; an exchange/א sharing/א foundational principles/concepts/א; works of giving, activities of attainment; beast, animal, an animation arising from the seat of passion/fires of the abyss [Chazun/Rev 11:7]; the form of the body which is given authority until the Words of a Name are executed and extended from within the body of its dwelling [Chazun 17:11-17]. Values, 18/יו: activity that bonds; 19/יו: activities of interchange; 23/יו: productive processes.

host; power, strength (chaiyeel, חָיַיאֵל) בייאל
wealth; valor, virtue, honesty; perception/א managed/א via roles/א; force, army, corps; agreement/א fortifies/א direction/א; arm; also: a small wall, rampart, bulwark, bastion; aid/א that provides/א defense/א; also: to have birth pangs, tremble, quake; anguish; to wait, hope; the effort required/א to manifest/א change/א; to succeed, mature; strenuous/א activity/א to take possession/rule/א. Values, 48/אל: the outpourings of effort. Compare host/אי.

lives (chaiyim, חָיֵיָם) בְּחֶזֶק
the plural of Chai/אי; ascending/א participation/א in the activities/א of transmitting/א; conveys an ongoing state of lives through generations; continual rite of ascension, committed to unified deeds and their fulfillments. Values, 41/אי: Transmission of Seed; the Teraysarun/א of Unity/Principle Concepts/א. See life, to be (chayah, Chai, חי, חי), יחי

splendors (cheerot, חֵרֹת) כֵּרֹת; Hirah (cheerah, חֶרֶה) כֶּרֶה
nobility; a sense of splendor; also: to whiten, wax pale; an elevation/א of life activity/א that crowns the mind/א with illuminating rays/א— with renewal/א; friend of Yahúdah/יהוד; Values, 223/חי: mind rejoicing in ascent; 618/חי: the renewal of intellect, giving elevation. See Adulami/אדולמי.

to ascend, eight, pl. מַשְׁפִּיטְנֵי; Chet, Chayit (חיית) כְּחַיְּת
Voice of the ALhhim of ascensions, bringing forth all in the Neúwn through Chækúwmah, the first works of the Fathers spoken from the 8th to the 8th; to elevate, labor, enter into a body; to engage/א deeds/hands/א unto totality/א, side/servant of Neúwn to bring Words of ALhhim into manifestations and their fulfillment through covenants of grace; from the east of ALozAR, the Number and Letter are born of the Kuwáhm of Achituv/אכיתב through Light/illuminations/א; to make wise; governor of the negev/south and yúwm/west, Queen of the South to regulate seeing/RAúwaben, hearing/Shamoùnn, speaking/Gad, expansion/Aparryim, transference/ Maneshayh, and seed productivity/Beniym which all occur by unified parts: “You see with the Eyes of Chækúwmah before you have Eyes of Understanding” (Eye of Understanding is formed by the unity of Eyes of Wis-

Wisdom, intelligence, Chækúwmah/Chækúwmah (כֵּרֹת, חָיֵיָם, חָיֵי תַּמָּם, חָיֵי תַּמָּם) כֵּרֹת, חָיֵי תַּמָּם
the Eternal/א categories of Thought/א conducted/א through Light/illuminations/א; to make wise; governor of the negev/south and yúwm/west, Queen of the South to regulate seeing/RAúwaben, hearing/Shamoùnn, speaking/Gad, expansion/Aparryim, transference/ Maneshayh, and seed productivity/Beniym which all occur by unified parts: “You see with the Eyes of Chækúwmah before you have Eyes of Understanding” (Eye of Understanding is formed by the unity of Eyes of Wis-
One hears with the Ears of Chækúwmah before they have the Ear of Understanding; One speaks first the Words of Wisdom before they utter the Words of Understanding; One first blesses with both hands before they can bless through the Teraysarun of two hands as one; One first rises to make transitions from the united stones (paired rocks of the oylah) of Maneshayh before they can fly as the serpent; One is gathered together of 6:6 parts to become a Seed before they can become a Tree of Understanding;” These are the Words of Chækúwmah; called the Elect Lady, Elect Woman through whom you embody love (2 Yahuchanna/Jn 1:1); Chækúwmah is the Fiery Nature of Breath verses the cooling Nature of Breath of Bayinah; Chækúwmah is the sister to Queen of the North/Bayinah [Mishle/Prov. 7:4], a nurse maid to nurture and cultivate the concepts of Light and to reveal them fully; the Nature of Wisdom brings forth hidden Principles of the north, causing to give rise to all within the branches of thought that they may shine and rise within the south whereby the outer shell is a buffer for the inner dynamic: a wise man takes the concepts of the Túwrah and causes them to shine within the stories, whereby they lie to be discovered and embraced [Mishle/Prov. 8:22-32]; also: to apply, experience prudence; science; a wisecrack, witty observation, to be skilful; One of three primary classifications of Thought: The Teraysarun of Wisdom is the House of Revelations, to bring forth hidden Principles in order that they may shine with their glory—held values. Wisdom is expressed in the extender term denoting the Body of Thought that holds the Principles; within Her is also Him for she holds him; whenever two or more Principles unite, the bond between them is the house/feminine that holds them together. Wisdom conveys the right side of the Invisible of Breath—to project/activate Principle/investment of what is held/passive Principle/security; always at the side of The Teraysarun of Understanding—the House of Insights, which reflect and thereby comprehends the light from every facet. The Teraysarun of Knowledge is the House of Verification, to draw out every aspect and detail in all things which is the extension of Wisdom—to reveal all within her. Values, 73/VO: the Circle of Communications; 37/IL: instructive tongue/Intellect unto rest; 1/4: Principal; combined with Wisdom/1, Bayinah/4 and Knowledge/6 = 11/7 Tree of Life: 1:1; חַלְבַּיִנָּה/43/7, the First of the Seven Sayings of Aharúwan/40 in which 28 ALhhim/7 are drawn out from the Waters of Life/117 to fuel the lamp/47 of the Sayings/74/40.

2459-61 **Heleb; milk; fat** (chaylev, chalav, בְּלַּעְתָּן) 967a to yield a flow of sustenance to learn of Wisdom—the parts of oneness, grease, sebum, marrow; that which rises to the surface; symbolizes grace, provision for energy development—i.e., necessary for lung development; note: without grace, true judgment cannot be perceived or uttered; for through grace, one can see the end from the beginning; to facilitate/ח the direction and order/ך of one’s development/ך; to achieve/elevate/ח the committed direction/ך of the sacrifice form/ך; effort/activity/ח of support (the staff)/ך, unto one’s development and maturation/ך. Values, 40/ך: to nurture/supply strength and nutrients. Compare **lobe/4ןח**.

[Sefer Yitsiat Metsryim/Exodus 30:34] **spice of the heart, galbanum, chelavenah** (חַלְבַּעְנָה) 12478a The chelavenah spice is the ascendant offering of the heart; lit. the ascendant/ח heart/ך of the Neün/ץ bears its emanations/ץ through which the spice is made, comprised of nine associated threads drawn out from the Oyin-Oyin, the Tæyth-Tæyth, Chayit-Chayit, Zayin-Zayin, Úwah-Úwah, Hhúwa-Hhúwa, Dallath-Dallath, Gammal-Gammal, Bæyit-Bæyit, ALphæh-ALphæh unto the Oyin-Oyin. Values, 95/ץ: transformations of light; 8:8. Compare **frankincense/ץפח**.

2472, 2492 **dream, chaalúwwm** (רָאָבָן) 12745a perceiving/ך the order/ך within/ץ a mirror/transmission/ץ; dreams stem from the camps of Dan, to discern, which appear in the branches of RAúwaben/sight, Shamoûnn/hearing, and Gad/utterances pertaining to an activity in the House of Yishshakkar or Maneshayh in most cases, for in these houses
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, Aperrim 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/ג: to impart to distinguish/means to administer what is within a house: 1:1. See dream: הָרָא.

cakes (challot, חָלָלָה) חָלָלָה

square, perforated cakes that correspond to the workmanship of the altar and that signify a mind focused on the altar/the heart; pastry made of fine flour; from the root כָּלָל, 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/_instruction/teachings/ that administer/renewal; ascension/instruction/c that unites us/unto our totality/working us as the Bread of Túwrah in the process); also: maturity. Values, 44/חָלָל: composition that draws out insights. See begin/constitutes.

begin; profane (chalal, חָלָל) חָלָל

an instructor/ of distance/space; to start, commence; to redeem; also: to desecrate, make void; activity/ of resisting/breaking/instruction/; 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/ an order/instruction/; to assign/instruction/ for instruction/; also: to pipe, play pipes. Values, 68/חָלָל: to structure/restructure assignments. See to begin/constitutes; cakes/חָלָל, redeem/חָלָל.

Helon Chelen (חָלָל) חָלָל

strength; also: secularized, profane; perspective/ directs/potentiality;/ a formulation pertaining to Zebúwlan/ חָלָל. Values, 88/חָלָל: expression of outlook; 34/חָלָל: an ordering of insights; 8:8.
to pass away, vanish; to shoot forth, pass through, come anew; to replace, succeed, exchange; to agree/a to a change/c in expression/p; also: instead, in return, in lieu of; an area pertaining to Nephetli/a change/π; note: whoever assists a name/Chaylef to pass from one plane unto another shall also be assisted when they pass from this world. Values, 118/π: domains that yield concerning agreement.

Helek, Halak; portion (chalaq, chelek, chaluk, π) Φ/λ an allotment, share; to divide into shares; to impart, distinguish, distribute; a service/ig nat- the inner domains/ν; also: a smooth stone—a precious stone, depicting an organ of the body; the state of baldness (being hairless), a characteristic of the internal organs; provider/ν of incentive/ζ unto purity/π. Values, 138/ν: separation preventing fatigue, a distinguished order of service.

Ham; father-in-law (of a woman) (Cham, μ/ν warmth, enthusiasm; formative: the warming and weaving of energies to create a corresponding formation of mass; hot, warm blooded: connotes sense of passion, intense emotion—as when the energy fields of the soul shed sensations into patterns of thoughts; the labors/activities/weavings/m of expanding water/resident energies/ν; note: land of Cham: Egypt/ν/Metsyim; place from whence we emerge into the patterns of thoughts/mortal, ultimately to step forward into the immortal; also: husband’s father; to be cordial, warm; force to elevate/m the waters/ν, even as the principle source within a man lifts up the feminine—a father-in-law, bearer of the patterns of thoughts which is a wife/body for the Name/Sham. Formula: 3(ν) = λ [5(ν) = 40], instructing us that the illumination (warming) of order yields a drawing out of waters—yields the base, or means, of forming the body. Values, 48/ν: reflector of spiritual activities/labors. See Núwach/ν; brown/ν/ν.

covet (chamode, chamad, δ/λ lust, desire; to be carnally excited; to commit/m the waters/ν to their paths/λ; also: to be pleasant, pretty, charming, lovely, desirable, pleasing; grace, charm, beauty, delight; an outlook/ν that reflects/ν the mind’s satisfaction/λ; you will not covet is the results of full understanding of perfect unity, whereby one will not acquire another’s house, i.e the body/skin of another, or an animal, for use in any manner. Values, 52/ο: display of flesh; 25/ν: to branch the illumination.

anger, wrath (chaymah, chemah, μκ full of mercy (chamul, λημμα) ης/ς the seventh offspring of the House of Yahúdah conveying no condemnation [Chamesh haPekudim/Numbers 26:21]; the drawing out and enhancements of values via the offspring of Yahúdah results in no condemnation/Chamul, for as all values are brought forth from within a house there is nothing left short to condemn, rather the resident is filled with all good things; ample mercy to spare, compassionate; the full favor of life is paramount and residing within, a non-ending/perpetual/m flow/ν of light/ν in unity with/ν guidance/governance/λ. Values, 39/ν: governing council/community.

he-ass, donkey (chamor, μ/ν to be difficult, strict; important, weighty, serious; depicts an assignment to fulfill the mind, or via which the mind is watered/rejuvenated; assignment/service/m to fulfill/ν the unity/ν of mind/intellect/μ; ref. to the body members as the vessels of labor, which carry the weight of the assignments pertaining to each name/positioning; connotes provision of the duality given to each name; symbol of work; activity/m of the anointed/ν, unified/ν mind/ν, on behalf of knowledge/μ; work as a
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, 254/254: the mind unfolds with insights via one’s labor.

2556 -58 leavened (chamatz, chametz, יֶבֶן לָבֶן) 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/RESULTING IN ILLUSIVE/BRANCHES OF THOUGHT/; A PROCESS OF ELEVATING/MESSAGES VIA LIQUIDS/WATERS/UNTO A CHANGE OF THE SUBSTANCE/ (HENCE, SYMBOL OF THE WATERY/ILLUSIVE BODY); PERSPECTIVES/ELEVATIONS ARISING/TO RESULT IN A/CHANGE/; 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/DAY—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 Apaireirim, or upon the lips of Gad, or as it arises from the heart of Nephetli, or as it is reaped from the oasis of Zebuwlan, 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 Reueech, it may become sour by allowing it to be interpreted by the flesh nature, even a consternation, for one looses 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/raise, like the arising of the messages in battle; action/work/OF VAPORS/UNTO CHANGE/; 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, 39/39: the ordering of the collective

2567-71 five (chamesh, chamash, chamush, חמש) THE FIFTH PART; DIVIDED OR MULTIPLIED BY FIVE; SOBRIQUET FOR THE PENTATEUCH—Túwrah, the fifth loaf of the fives loaves of maShayh; an offspring of the fifth generation; having the characteristics of 5/5: to be illuminated, enlightened; light rays, radiance; the absorption/absorption of light, causing warmth/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-
haPekudim/Numbers is a mustering of life values; positioned to reflect fire/wisdom. Values, 348; wisdom released unto labors/services. See Hhúwah to Nazir.

2571: 6235  **fifteen, chemeeshh oosher** (themshe sheezher)affles אֲשֶׁר  אָשֶׁר light weavings of your garments/robes (five, 81), to equip with wealth riches (ten, 400) attained within a yearly journey: the fifteenth day of Sukut is an activity/implementation within the waters unto attaining fullness in Wisdom, to be equipped/robbed in accordance with the wealth riches being mined out from within; sobriquet of the 15 Fathers. Values, 923; renewal of the measurement of the priestly mind in the body’s branches and processes; 8:8; 5:5

Hen; grace, cheúwn, (ה) יַעַן to facilitate; beauty, favor, loveliness, attractiveness; to lift up the potentiality of the ascending Offspring of Neúwn (parameter letters of the ALphæ-Bayit second-level, Chayit to Neúwn); depicts the miracle of the bread and the fish: as each brings forth their bread (the rising of ALpheh/bread and Neúwn/fishes (the potential extension of those rising), so are there twelve baskets full: the twelve tribal branches of Mind within are filled; grace makes the invisible visible; via grace the unseen concepts are fully extended; as YæHúwah is gracious to radiate the Unified Faces toward us, so the results are that the Faces arise within us fully extended; a window of potentiality; a ladder to potential revelations: as we grow in grace, we expand in perspectives that elevate us unto possibilities — no limitations; note: grace is the initial means of seeing as the firstborn of RAuwaben and the manner in which HhaSham sees us; the four fat portions of the oylah offering are measures of grace for the complete stature of Name and thought according to the Principle Message of the day/night; the fat on the kidneys/liver is the fat to receive the values within the messages of the Light being transmitted and to deposit them into the depths/roots of our stature for Wisdom; the heavy deposit of fat on the loins pertains to the grace to extend the trunk of the stature and to draw out the properties in the seed for Understanding; the grace on the camps/inner parts is the grace for fruitfulness of the oylah each day/night according to Knowledge; the grace of the fat tail or buttocks is the grace to expand the message into the breadth of stature. Values, 58; interior action of an elevation; the potential of covenant.; 8:8. See Enoch.

2584-41  **Hannah; encamp, pitch, channah** (חַנָּה) יְנַה to dwell, station, settle; to honor/celebrate the augmentations of life; from the root, grace, the illumination through grace/favor of AL; also: to decline, bend down; to besiege; to diminish the potential of life; activity of study/examination unto the goal of attaining the productivity of the offspring of Neúwn; the works of the Neúwn-Hhúwa body to assist one to spread out into a space/settlement; the first space formed that the kuwahen/priest may be born within the Neúwn Center, one who provides a dwelling/settlement for the kuwahen to inquire therein; mother of ShмуwAL, as one who receives an answer from all asked of AL, therefore providing an avenue to quest into the Mind of AL through which one receives; right side (wife) of ALqanah/3:3/Elkanah as the Chayit in the word, channah, conveys the side of the Neúwn-Hhúwa body within ALqanah [1 ShmuwAL/Samuel 1:20], the fruit of channah is the kuwahen which is birthed in the east-south side of Light; to make an offering for AL, as the offspring of the Neúwn-Hhúwa body, being called Shmuwal, is given to dwell in the Temple, belonging forever to AL/Eli; all that appears within the dwelling of AL belongs to AL, what Channah receives is given wholly, without reservation, for AL, dedicated as a nazir, for this dedication to give is made prior to receiving; one who dedicates a space for the Mishkan, whereby all that is received is given for this dwelling [1 ShmuwAL/Samuel 1:21-27]; the means to receive from AL is first a willingness to provide what is received for the House of
YæHúwaH [I ShmuwAL/Samuel 1:11]. Values, 27/ח: productivity of the serpent, to enable one to stretch and bear fruit through inquiries into the sides; 63/ח: to structure processes; 8/ח: to initiate; upbringing, education, training; lifting up the potentials of united branches; grace is the distribution of the NeúwnChayit to form a tree; grace is actualized as the branches form and bear fruit; the favor of YæHúwaH is upon those who are combining their life branches freely; for grace YæHúwaH gives freely to us; grace enables us to join our branches together in the Body of ALOZAR; Grace begets Methushelach—liberty—the overcoming of death actions and words. Values, 84/ח: an open door,

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

need (chacer, cheser, חסר) חס

to let go, not hold back; to be without hesitation; to hurry; make an effort to produce a desired result; 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 (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 to satisfy will; to be confounded. Values, 95/ח: to command the forces of light; 32/ח: directing the house.

hallow of palm/hand, haphen (חפן) חפ

handful, plenty; upholding the faces of Neúwn which have been extended in the Fire; categorized as thin or small corresponding to the humility of Bayinah; masseur. Values, 138/ח: to consecrate the ascending teachings; 5/ח: to divide (chatzah, חצァ; חץ to part, bisect; an ascendant value unto transformation of light as light affects parts via the angle of rays; halved; value of 0.5 of the rake to gather into parts; also: to cross, pass beyond a divide. Values, 103/ח: to assemble a process.

half,chetzi (חצוי) חץ

semi-, hemi-; halves; the means to join parts; denotes pairs; sides of life; an activity/ladder of transformation to impart/receive; 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 Aurets/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/ח: to make whole a work; the outer Letters/sides are the sum of the inner Tsædda: 9/9.

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

from the root חל in to surround; thus, to be enclosed/surrounded in any manner: e.g., the sounding of trumpets—declaring understandings/outlooks to activate our transformations and pursuits.
unto mastery/4 of wholeness/totality/X; trumpeters; a royal court: a pivot point from Sinai/חֶצְרוֹן unto Paran/חֵּרָב; to activate/ה transformations/ה and knowledge/4 of our completion/totality/X; also: villages, hamlets, towers, stockades. Values, 698/חַּפַּה: to renew the mind via transforming services; 704/חַפַּה: to measure assimilated insight. Compare surround/קַּחְרוֹן.

Chetsron, Hezron; Chetsran; Chatsrunni, (חֶצְרוֹן חֶצְרָן חֶצְרִינִי) חַּפַּה to investigate, perspectives/ה transform/ה the thoughts/4 of mind/ה unto their fulfillment through generations/offspring of deeds/ה; third level of sight, offspring of RAũwaben and Yahúdah, operates within the field of sight at 90° to the Numbers, follows after Zerach and Pálüwa. Values, 60/חַפַּה: structures the Rings of ALhhim; 8:8.

2070-08 statute (chuqah חַּפַּה חַּפַּה חַּפַּה; (chuq, חַּפַּה חַּפַּה חַּפַּה; statutes, chaqwút חַּפַּה חַּפַּה statutes are statements on the right—states of becoming, activations, deeds, laws, customs, radiating from the right side of the Faces of YæHúHaH in support of judgements that form on the left side of the Faces; pertain to performances, to conduct your affairs as representatives of your Fathers to extend the Light of your Name; agreements/ה regulate/ה your composite thoughts and progressions/ד; to determine the Law’s regulation as to the extent of the states in which all thoughts abide [Mishle/Prov. 8:27]; a performance/activity of mind that will not offend forms or Light Principles (Ps. 148:6); the maturity of conduct understood by performances of YæHúWaH/יחוה—doing as YæHúWaH does; to imitate, emulate; to draw, engrave, carve; to set boundaries, define actions; to regulate faculties; a main tenance of order that serves as a ladder/window/ג to the continuity/ד; labor/activity/ַ of holy/פ enlightenment/ג, consciousness/ד; ascensions/ד of devotion/מ unto renewal/ס totality/ג; means to evaluate, study, obey/fulfill, sacrifice; a service/practice of Aharúwan/어야וון; such as lighting the menorah/综艺/综艺 (TK/Lev. 24:3): exercises/ד of the inner domain/ג that are ongoing/ג; the performance/ד of the holy fires/מ unto consumption/ג; to become enlightened, thereby overcoming obstacles to freedom; an aspect of Túwrah activity/work of clean/unclean, manner of mind, way of elevating one’s existence. Values, 508/חַפַּה: renewal of holy service; 113/חַפַּה: to sanctify manifested processes; 8:8. See judgment/חָּפַּה; ordinances/judgments/综艺综艺; Law/Túwrah/综艺综艺; 2717-22 Horeb; sword, Churab (חֶצְרָב חֶצְרָב חֶצְרָב) חַּפַּה b’churab—in Horeb; with a sword, knife, plowshare (Is 2:4); mountain upon which the tablets of stone were inscribed by the finger of AL/א; the process to distinguish forms and their underlying principles: the Law/Teachings are given in Churab/Horeb (MT/Deut. 5:2); cultivation; an initiation/ד for the mind’s/4 development/ג; the ascension/ד of thoughts/4 to yield the formulation/house of ALhhim/ג; to make desolate; to demolish; parched; a drought, desert; dissolution; the decision/ד of the mind/4 to reconstruct/ג; ascent/activity/ַ of the mind/4 unto development/meShiaech/ג; works/ד of knowledge/ג in meShiaech/ג: via works of knowledge, one properly utilizes the sword unto acquiring spiritual possessions; and via spiritual works, one benefits from the word (SMB/Gen. 48:22); activity of the mind to formulate thoughts; to divide, distinguish; also: means to dry up, devastate (SYM/Ex. 5:3); works/ד of the rulers/ג of the flesh/ג; the Amúwri State is acquired by distinguishing words (SMB/Gen. 48:22); the peak of Sæynni/Sinai, the ascent/elevation of the Mind of Associations of Reshun. Values, 210/חַפַּה: mind authority; 5:5. See Sinai/סיני.

2771; 2740 angry (chara, חָרָה חָרָה חָרָה חָרָה חָרָה intensity of thought; hot wrath; from the root 4ה, meaning “to glow, burn”; to intensify/ד the mind’s/4 heat/ג. Values, 258/חָרָה: mind displays perspective.
Harim; Horem; ban; nose (charam, chorem, cherem, charim, חַּרֹם) נָזַע

to seclude; elevation of thoughts through conductivity of water: to perpetuate/ח the mind/ג unto revelations/ג; translated in Tuwrah as “nose”; to serve/ח as a guide/ג of revelations/ג; 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/ח who masters/ג the waters/ג; 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/ג אָדַם, 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 YishtarAL [Mishneh Tuwrah/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/ח to master/ג a flow of thoughts/ג; to dry up, destroy; excommunication. Values, 248/ח ח: knowing to fill an assignment; 41/ג ח: to extract/discern concepts.

Hermon, Charrmun, (חַרְמֻנֵן) נָזַע

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/ח נֶאֶשׁ—to whiten and Man/ן נֶאֶשׁ—grain offering; to devote, vow, swear; the initiations/ח of the mind/ג upon waters/ג to expand/ג potentials/ג; as mountain of YishtarAL/ח תֹּוְרָה מᵉ מיצן; mount of illuminated values and thoughts; a northern boundary: ref. to the mind of evaluation. Values, 304/ג ש; wisdom in meditations, 6:6. See Sion/ח תֹּוְרָה מᵉ מיצן; Zion/ח תֹּוְרָה מᵉ מיצן; Shenir/ח תֹּוְרָה מᵉ מיצן; Sirion/ח תֹּוְרָה מᵉ מיצן; dew/ג ע.

Heresh; to be silent, secret (cheresh charash, chawrash, חֵרֶשׁ הֲרֵשׁ שׁ) נָזַע

to make deaf, deafen; to focus/ח the intellect’s/ג assimilation/ח; to engrave, plough to discover, devise; to labor/ח with a mind/ג of wisdom/ח; craftsman, artisan, mason, builder; services/ח of the mind/ג of wisdom/ח; also: magic, magician. Values, 508/ח ח: to renew a domain with labor.

Builders, Masons (Charasham, חָרַשָּׁמִי נָזַע

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/ח of the minds/ג of fullness/ג; 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 Auvw/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 pattenened by a burst of joy unto their fulness—1 to 15; in the forth degree, thoughts of inquiry are acquired by an emergence/break through— 4 to 3. Each thought period is a sequence of the 15 Aúvim. Values, 62/ג ח; structure of a dwelling.

to think (cheshev, Cheshev, חָשׁ אֶשׁ ח) נָזַע

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/ח the spirit/ח above the form/ג; to bring forth/ח the spirit of wisdom/ח with manifestations/ג; the manifestation of the soul according to the spirit. Values, 310/ג ש; wisdom in application; 31/ג ש: guided by concepts/principles.

Heshbon, Chesheven (חֶשְׁבֵּן חֶשְׁבּוֹנִי נָזַע

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 Laiwi/לַעַיִי pertaining to RAúwaben/Reuben/רָנַבְּאֵן/רַעֲבֵנ/ר Albuquerque/Albuquerque; sight and to Gad/ג נ: assimilation and distribution of resources; inven-
tions/ח of wisdom/ח to formulate/י a unified/י potential/י. Values, 366/חיצ: wisdom structuring the container of unity, 5:5.

28023  

darkness, *chaeshúwk* (ךֵּשׁוּוֹק) חַשּׁוֹק

a veiled mystery, hidden message; a form given for observation; to preserve, hold, spare; to hide, darken; an orientation on forms for the sake of Light; a provision/ח of Wisdom/ח to enable full branching/י; note: the ability to hide/be hidden is given on account of the faces/expressions of the reflective attribute of an object: the earth is darkened, so that it can reflect what it holds, or hides; were it not so, then the earth would not fulfill the functions of reflection, which aid in meditation and inquiry and which direct us to the Light: that we understand the existence of things whose obscurity is apparent encourages us to examine visible manifestations more closely, to discover the underlying and invisible principles by which they are sustained (Rom. 1:20); The concept of darkness is understood to be the layers of acceptable compounds of illumination, whereas the outer darkness is to go beyond/outside the layers of acceptable compounds of illumination. Values, 328/חיצ: Wisdom branching into works/actions; 8:8.

2833  

breastplate, *cheshen* פֶּשֶן, חֶשֶׁן

stones form the twelve heads of the branches following the speaking of the words of Light by the ALhhim, a garment of gathering the Words of Light by their Numbers, prepared unto the 7th Chair of Aharūwan that follows the six days of Reshun, whereby the breastplate of stones belongs to Aharūwan, the kuwahen hhagedaúwl/nurturing or high priest is given the ability to read what is written by Light in the stones; the stones are positioned in parallel rows according to the setting of the camps around the mishkan; each stone is characterized by a range of colorations which varies in intensity or frequency according to the place that the stone is set in the twelve bodies; when the stones that build a house are set in the lower, foundational, or supportive levels of a house, then the hue of the stone is darker or more subdued; when the stone is in the upper registers of a house, then the hue is lighter and more brighter; e.g. in the first month, the stone of Yahúdah is of a lighter hue as it is in the head of the house, it is of medium hues when the stone of Yahúdah is set in the House of Zebúwlan—in the third month; and of darker hues when the stone of Yahúdah is positioned in the foundation of a house of the seventh month; the primary colors of the gems are from the layers of the Lights of Reshun, formed each month through the cycles of the moon passing into the stars as the twelve houses (star clusters) enter into the Fire (the path of the sun) for their offerings (CHP/Numbers 28:16), see the Names of the Twelve Heads for further information per stone. Values, 16/ח: consciousness of all spoken from days 1 to 6; 43/ח: a flow of communications; 8:8.

2844-45  

Chet, *Heth*, *Chett*, *Chayit* (חֵטֵי, חֵטֵה) כְּחֵטֵה, כְּחֵטֵי

the eighth letter of the *ALphah-Bayit*, denoting perspective to elevate; as an offspring of Kennon/Canaan/קֹנֵן: an attribute of promise; also: to gather, take up, seize; terror; to be afraid; window/ח of composing-totality/ח; to highly regard principles (Avrehhem/אַברְּהֶהמְ) and the full form of Adam/אָדָם כְּחֵטֵא; to highly regard the possession of the final form of man, being thereby coupled with Tsidon/גָּדְתָו (SMB/Gen. 10:15); to make covenant with Avrehhem concerning entering into soul and body fields; note: Avrehhem accepts Chett’s formative nature through acquiring the complete revelation/value of its reflective role (400/ח*complete* shekels/כּוֹד/deliberations of silver/גָּדְתָו/understanding): no one accepts their form as a senseless shape, but nurtures it and brings it forth with conscious spiritual understanding and cognisance of its holy origins (SMB/Gen. 23: 15-18); also: to gather all provided; to accept the potentialities/fishes that are in the nets of Tsidon; to give regard/reverence/awe for what we are becoming; to revere the awesome nature/ח of our promised-land state/ח; to be prostrate in grateful humility for Tsidon. Values, 408/ח: renewal of perspective; 30/ח: to catch; 8:8; 9:9. See *Chayit*ח.
Hittite; gather, secure, Chitti (מְלָאֹת) הַנְּחַת

the Hittites/Chitti מְלָאֹת הַנְּחַת: from the eight letter of the Alphæ-bayit, the letter Chayit/ץ, the Chitti express the trait to seal and make complete/sure, based on perspective; the Chitti correspond to the right hand’s fourth finger, the finger of confirmation and acknowledgment, known also as the rake or gathering finger, yet nothing is gathered until its value has been determined; thus, the Chitti State determines whether or not to confirm the use of energies in any particular fashion or purpose: e.g., as one makes the daily ascent with the sun (the State of Qedmuni יֹכְדּו מִני), a perspective is acquired with the elevation; hence, the Chitti functions at the windows; i.e., through the elevation process, the energies pass through gates and are engaged in various daily processes; the energies are then released into operations and tested according to their commitments: via the ascent perspective/ץ, the Chitti verify or annul with a mark/ץ the designation of energies/ץ; thus, in ancient times, a king would seal a matter with the imprint of his ring; likewise, the Chitti State comes to the moment of verification or reconsideration; note: the mention of the Chitti ring finger is not to suggest that rings are not to adorn the other fingers (there are rings for all fingers, as the fingers correspond to tribes); the Chitti pertains to the finger of verification following the ascent (Qedmuni); thus, the Chitti is the Promised State of Occupation, with strength, trust, and security; how that trust comes is via the previous three States: we learn to acquire, direct, and manage the energies, which leads us to a State of Verification and Trust; for without verifications, perspectives are left to be consumed in decay; actions composed from concepts and teachings of Chitti follow either Kinoni יֹכְדּו מִני or Amůwri יֹכְדּו מִני, cyclic natures of deeds that remain not, but perish; also: to beat down, terrify, confuse, dismay, frighten; corresponds to the lands of assimilation/intestinal fields; ref. to the letter Yeúw.

Values, 418/ץ: measurement to seal an accomplishment; 43/ץ: the outcome of a process.

to sign, seal (chatam, chotam, מְלָאֹת) הַנְּחַת

to close, finish, make an end, complete; a mark that signifies work/ץ that is complete/total/perfect/ץ and filled with all treasures of life’s fullness/ץ. Values, 448/ץ: total fulfillment and accomplishment; 43/ץ: the outcome of a process.

bridegroom, son-in-law (chatane, chathan, מְלָאֹת) הַנְּחַת

the coming of the Head that arises through the bodies of all Numbers and Words, who brings to the consciousness the Thoughts of Enlightenment that all those who are readied may enter into the chambers of Illumination, as the Head of one end rises through another so the bridegroom travels the expanse from one end of the heavens unto another—the seven levels of Enlightenment; to ascend/ץ with totality/ץ unto full extension/ץ; related to the Union of Houses/camps/branches; also: hero; elevating/ץ the composed/ץ displayed/ץ; the work/ץ of bringing together/ץ the full extension/ץ; to draw out the head, as mind is drawn out of YæHúwaH, being the composite formulation of all within the Principal. Enlightenment draws out of Unity to fully express all ALhhim within and to enter into the Glory of all in the Unified Name; what resulted was a dodecahedron/Teraysarun/12 plane figure with 12 gates, the full communication/3 of HhaSham, or termed HhameShiæch, the composite communication/measurement/Offspring. From this composite structure of Light, every Name is drawn out which constitutes the bride—ones belonging to the Groom; all affirming perfect Unity in mcShiæch—in the full measurement of Light are readied for the Marriage of the Lamb/ץ—the Union of all Names/Emanations of Wisdom. YæHúwaH draws out all attributes of the Rings of HhaALhhim to enter into the Kavud/Glory of the Radiant Son/Bridegroom who draws out of one’s SeedName to enter into the every attribute of Wisdom—the Names/the Bride. The Bride conveys the details of the Glory. In this Union the Full Revelation of YæHúwaH is expressed without limitation. What was once concealed within the Principal, is now fully known through
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
ALhhhim 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 ALhhhim. 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 Bay-
inah 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, 44/47: mirroring
the Gates being a composite of 12 gates—a dodecahedron figure; 458/47X: to compose the potential of service/asc-
cendant Names. See bride/‡

Tæyth ⊗

9, nine (Tæyth, ☩) ⊗

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, excuse, brand, imprison, incarnate, fertilize,
invigorate; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union,
dependence; shield, a link of habitation/protection between ∆ (entrance) and X (exit); interfacing of net-
works/centers of the body; the heart. Symbol of town/community, dwellings, gathering; coming
together, communal consciousness. Signifies resolution of opposites, harmonization of disparate
forces. Illustrated in plants: fig, tomato; material: clay; scroll: ShmüwAL; Land of HhaQemduni/Ληγαιɒν; Tæyth/□/interchange is the link in the
ALphæ h-Bæyit triad that begins with Bæyit/§/house/consciousness and progresses to Oyin/○/understanding. See nine/○WX; Tæyth/ΧΘ.

baptism, dipping, tevyilah, (תֵּפִּילָה הַיִּשָׁה) θάψτις Θ

from the root/túwbal ☩, 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 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/M: instructions of ascensions.

2884-2885 rings, tevot, teboout (יֵבֶטּ) ,email.[bf
2902] -tevot, teboout (יֵבֶטּ) 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 arüwan/ark—the rings of acetabulum joined to the rings of femur bone; to stamp, impress; to coin; to sink obf: 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/ as jewels/ of infinity/; rings on the bottom of the toes—as finger-marks XOגֱו—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/ apt: to compose the expressions of Principle; 49/ flow of thought to secure; 2:2.

2899-2902 clean, tahúwr (טָהוּר) comprised of four faces/ the non partial squared faces/a thought/; pure, unblemished, unalloyed, unadulterated; brightness; all aspects/sides/ are of the illumination/ of mind/; all sides united/ denote a complete radiance of the Light within a thought; whatever is coupled/ with an illumination/ of mind/ belongs to life; an association/arrangement/ of light/ according to the mastery of thought/; comprised of the letter Tayth/, coupled with מmountain: to be “clean” is to join inseparably/ all components of the illumination/ of Mind of meShiaech/; when that which is estranged is joined to Chaékúwmah, 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/ the head/ —and yield the fruit of Knowledge. Values, 214/ order/arrangement of the Teraysarun—a value of 7—completeness/perfect as four sides of manurahh yield 7 branches; compare unclean/ that commences with the Tayth also; 1:1.

2905-2906 pl. (tote, tevat, תָּטָו) column; row (ture, תָּרָו) 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 of Mind; 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, 35/36: the order of lights.

2996 Tæyth, Tet, to adhere, Tæyth, Tæyit, (וית) XΩΘ to cling, stick as to assemble in clay; name for the ninth letter of the Alphæh-Bæyt; to aggregate, form a collection; the cellular dynamics/manifested in the universe, 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 Taúaheh, a doubling of the final Letter to make the equation. Values, 419/fyt: the renewing activities of collection/separation; 9:9. See Tæyth/Θ.

to cover, shadow, provide a layer, a composition/a collection of orders/charges 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, 21/4: thought/principles/seeds of mind.

2999 Telaim; spotted (teluim, (טלאים) ילאים) XΩΘ patched; characteristics of the goats selected by Yaoquv/כnnn, conveying that variegation comprises a full expression—the broading of the mind, which will lead to a widening of the heart; to council/ council the ordering of concepts to achieve fullness. Values, 90/9: righteousness; 45/37: reflections of light.

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 concepts/seeds, 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 manurah; 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 Ýúwsphah, 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/.statusText takes one pair of un-
clean into the Tavah/Ark to house the sevenseven clean making 50 [49+.5+.5], a probability of ex-
tension and expansion; Thoughts of a body express/extend the Neúwn-Chayit/.statusText 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 DæuwD, 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 out-
wardly 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 re-
ceive it is temma, likewise, the semen when cast away is not counted to belong to the Collective
House of ÝæHúwaH; likewise, goyim are unclean being apart from the commonwealth of
YishARAL; temma/unclean may become tahúw r/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/re-
stricted by the illuminated to enter into the Mishkan—the Tabernacle of Light, as food that is un-
clean 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/seed/ideas/concepts/among/; 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 transpar-
ent images of ALhhim/myhla, causing obscurity, a darkening yet to be whitened or cleansed; abiding
together/with transmissions/estrangement/; 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 Under-
standing; and the spirit of unbelief, being contrary to Knowledge; the unclean state cannot enter into
the Ýoyin 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 Kuwahen/priest; one flows with unclean is-
sues 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 Kuwahen/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/γ: to cover over, veil; 9:9.

basket, tenna (תננה) 4 9 up to weave; a wicker basket; a pannier (basket of fruit carried on the shoulders): thus, bearing expressions; to collect/θ the flourishing aspects/γ of the harvest/seed/concepts/4; that which contains/θ one’s potential/γ expansion/4. Values, 60/θ: means to carry/arrange: 1:1. See basket/ן.


before (terem, תטרם) 4 9 to anticipate, precede, forestall; to do in anticipation of doing something else; not yet; previous; configuring/θ mind/thought/4 unto maturity/5. Values, 249/ח: to instigate withdrawal from a collection.

Counsel, Terenni (תירני) 7 9 up the sixth level of the heavens/Enlightenment, Masters of Understanding, holding the keys to the Tree of Life; configuring/θ mind/thoughts/4 according to the Directive Consciousness/γ, that are extended into deeds/θ of the ALpha; being the Body of Thought upon which the mountains of Arrat sit, from which the term ARRat, the Number of Arrat/50/γ 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/γ and the wand of Understanding. Values, 269/ח: mind to structure fruit.

torn to pieces (teraphah, תרפה) 4 9 prey of a beast; also: mixed, shuffled, scrambled; confused, insane; mental derangement, delusion; configurations/θ of thought/4 for the expression/7 of illumination/א. Values, 294/ח: the mind transforming passageways.
Yeúwd א

10/0, ten (Yeúwd, ע) א

ta hand: depicts its actions and extensions—to give/receive, share; to forgive; to take/acquire; performance; 1st letter of HhaSham/א: to inscribe/appoint/exercise; to make manifest, set things in motion; means of attainment; blessing, fullness; manifested power, authority; mark of self, indicating possession, ownership; pertaining to, belonging to (as in the construct case); expresses the idea of duration and strength before a root word; replaces the Neúwn/נ, as desire is swallowed up by action; replaces the Hhúw/ה, as illumination is received into the hands; Yeúwd/א/activity is the link in the Alphæ-Bayit triad that begins with Gammal/ג/process and progresses to Paúw/פ/manifestation; indicates receptivity or giving at ending position of a word—what I give, what I receive; hence, sign of the first person; means of attainment; note: “to be giving in heart is to receive the Wisdom of spirit; for without giving, there is no means to receive.” See ten/תונ; hand/יד.

to be willing, consent, yial (ייה) יד א

compliant, resolve, to begin, commence a new, please, endowed with goodness, kindness, graciousness, considerations as to what is before, coming, to be in front; to accept/receive/attain/א the direction of the faces of AL/א. Values, 23/ץ to sprout through generosity: 3:3.

river, Nile River, yar, yaúwer (יָהוּר) יד א

a watercourse, lake, from the root letters יָהוּר/meaning light, illumination; the River/א is a streaming of mind/thoughts, a flow of ALphæh/Principles activated coupled with concepts of Knowledge whereby manifestation results, thus at the Nile River maShayh/Moses appears with the Princess of Metsryim as the Princess is the body of maShayh in whose house he dwells, thus as maShayh/Moses appears in the suph/stomach with Pharaoh’s daughter in the river/SYM Ex 2:5; though we appear in the natural, the Oovri/Hebrew Extender/Mother of the Breath nourishes our Name; the Nile River is the flow from the womb that bears the natural; the river turned to blood is the flow at birth that bears the mortal into Metsryim/Egypt [Sepher Yetsiat Metsryim/Ex 2:3; though we appear in the natural, the Oovri/Hebrew Extender/Mother of the Breath nourishes our Name; the Nile River is the flow from the womb that bears the natural; the river turned to blood is the flow at birth that bears the mortal into Metsryim/Egypt [Sepher Yetsiat Metsryim/Ex 2:3, 7:17], the Nile will wither and dry up and be no more signifying that the path to the mortal will be shut-up [Yashoyæhu/Is 9:5-7]. Values, 12/א to manifest the body/dwelling state; 2:2. See soul/לREFERRED; twelve יד א; Yúw m Suph/יהו ימ suph.

12, twelve, yav (י) יד א

to attain/א the fullness/form of life/י; the manifestations/א given/א and acquired/א; the activity/hands/א of the house/form/א; note: one of the greatest statements of acknowledging who we are is the statement by the offspring of Yaoquv/Jacob: “We are Twelve, the offspring of One Man” (SMB/Genesis 42:11, 32), which recalls the corresponding statement by Yahushúo, “The Principal and I are One/unified”: meShiæch is the offspring/manifestation of Adim—of the offspring of ALhhim/א: hence, meShiæch is the manifestation of ALhhim as their Words are the anointing/oil in the Seed; also, meShiæch is offspring/seed of Avrehhem/א—of Life Principles appearing to exalt the Fathers: the life of the Father gives life to the offspring/form/manifestation/twelve; note: offspring are not exalted to be equal to the Principal, but are always subject to the Principal in everything; you acknowledge unity with meShiæch as the measurement of your sum value of The Twelve of Mount ARrat, and thereby are projected into an eternal continuum of Life; your confession of agreement/to be unified is an acknowledgment that you belong forever with the Principal, being components in the offspring; after first being accepted, you fulfill values of twelve in this manner: what you attain and are given/א, you now fulfill/man-
ifest/ hann according to your Name; transfiguration is a specialized term for transformation: one is transformed by the acquisition/ hann of a body/household/ hann as your 12 are gathered as offspring of one unto faces of Yúwspah/Joseph. Values, 12/ hann to manifest the Temple; 2:2. See soul/ hnn; twelve/ hnn.

283: **Jebusite Yáivuwsí, Yáivúsí** (יָאוְבִיָּה סִי) to manage/master/ hann the manifestations/ hann unifying/ hann a structure/ hann unto its actualization/ hann; tenth and final state of the Word State/promised land; corresponds to the little finger of the left hand, which refers to and mirrors the right hand in its abilities to govern; related to the heart center (SMB/Gen. 15:21); from the root יָד, meaning “to tread underfoot,” signifying the ability to walk over obstacles and to proceed at higher altitudes as we develop/ hann a whole/unified/ hann structure/ hann; for as we expand the unity structure, the Yáivúsí/Jebusite arise and put beneath their feet all contrary to their fulfillment of Name/Light positioning; note: the Jebusite/Yáivúsí is the active state of putting our enemies underfoot; the state of conquering and reaping—as on the threshing floor, where the grain is trampled for its full extraction; as the original occupants of the city of Jerusalem, the Jebusi convey meditation states, *i.e.*, to extract and proceed without defeat in the heart; ref. to the capital seat in the kingdom within, being the place of the throne—the heart center/chakra; note the letters of Yáivúsí in progression: the illumination of management/ hann formulates/ hann the balanced/ hann structure/ hann attained/ hann; attainment/ hann with full development/ hann of the Semek/structure/ hann (Semek being the third level of the Alphah-Bayit, the full illumination of Yáhh/ hann); note: in whatever state we abide, we shall come to sit on the throne—on the left and on the right—with MESH/ÉCH: both sides are given for us to achieve as offspring of ALhhim; the traits of Túwrah/Parah’s סֵפֶר/nations are States of Residence we come into the earth to develop unto full occupation for the exercise of Light; and their occupation by the tribes of YishARAL is the will of the heavens/Nomes being done in earth—the fulfillment of our transformation from the larval/worm state to the seraph state (see Light Transformer Reading) whereby one enters into their centre consciousness; the lower sense commonly taught, in which one group of people wars against another, is the result of preoccupation with processes instead of principles; note: when the Yáivúwsí rule rather than serve unto transformation, the term depicts a government of the inward self in opposition to the expansion of YishARAL; the Yáivúsí have a cumulative effect according to the functions of the Amúwri/ hann and Kinoni/ hann, as the Jebusite concludes the list of nations in SYM/Ex. 33:2; 34:11—even as a meditation state is the culmination either of a saying/Amúwri or of being submissive/Kinoni; as a result, the blind and the lame are produced as process, rather than principle, becomes the focus (2 Shmúwal 5:6-8); the performance level/ hann of one’s development/ hann nurtures/ hann the structure/ hann of one’s self/ hann; a land of jewels, government, and rulership pertaining to the heart area; that arises and crowns the Oyin Head—the Yáivúwsí, corresponds to the Letter Oyin wherein all is comprehended unto mastery; the formula 4:4 includes the doubling of the Semek in the word that appears in the midst of the Dallath or the two pillars of the temple; the double hann is via the foldover from the base to the crown; Values, 88/ hann a soul ascending; 43/ hann to extract the communication; 7:7.

1124: **to build, be built (yaven, yabne, זָבֵנָה) יָבֵנָה** to fabricate, form; to construct, establish; to repair; to extend/ hann children/ hann; to make manifest/ hann the form/ hann of potentiality/ hann. Values, 62/ hann: to structure a house. See build/ hann.

3004: **to be dry, tarry, yeveshah** (יְפָשָׁה) יְפָשָׁה capable of being cultivated; to wither, become dry, to make a compound of elements, to combine properties; denotes dry land—an occupied state accomplished by drawing out everything in your waters of the Shayh, to manage/ hann a dwelling state/ hann for Wisdom’s/ hann radiance/ hann—the Shayh; to prepare a body/ hann for the Lamb/ hann; “the children of YishARAL walk upon dry land in the midst of
the sea” which is a figurative speech that they walk on water. Lit. “And the offspring of YishARAL proceed collectively through beholding — as one terries/remains/to move gently in the midst of the sea, and the waters are for them allied/heated” by their fiery emanations [SYM/Ex 14:29]; you walk upon waters as your Spirit rises from your midst; a concept of a wall is implied and construed as waters support you to walk verses as side walls as common imagery. Words of Tūwrāḥ do not convey side walls; rather waters are heated and allied/אָבֶּא with YishARAL to support them; in coming to the altar daily, you pass through the waters of Hhakaiyúwer/the laver and then are elevated upon the waters on the altar whereby your foot does not slip [1 SM/1 Kings 18: 30-35; Tehillah 66:9-15]. Values, 38/אֹא channel of ascension; deductive value of 11/א: place of planting.

narrate, tell (yagad, יָגַד) אָב

to declare, recount; an activity/א of Gad/אָב/fortune; to release/א communication/א of insight/א; a scribe/author/spokesman/א channeling/א perceptions/א; to share/א a vocalization/א that serves as means of revelation/א. Values, 17/א: to release words; realization of goals. See narrate/אב.

to smite, plague, yaggo (יָגוּג) אָב

to strike, touch; the hand/א moving/א upon the center of consciousness/א; also: labor, effort, strain; exertion, weariness, exhaustion; to tire out, wear down; a means of attaining/א the process/א of understanding/א. Values, 83/א: to open communications; 7:7. See smite/plague/אב. Compare smite/אב; gore/אב.

smote (yegaf, יֶגַף) אָב


hand, Yeúwd/Yud (יוד) אָב

an arm, foreleg; pointer, handle; a means to transmit/extend/א insights/א; manager/א of the gates/א; Yeuw is one of the three Heads of Understanding, being positioned to the right side of the Oyin; what the hand does is a ruler of a house; the initial evidence of the arising of The Name, by the Hand of YæHúwaH and by the hand of maShayh and Aharúwan the energies go forth—are released through the hands from both sides; the foremost evidence of the Mind is its deeds conveying the commitment of mind to speak and create, by the Hand of YæHúwaH the heavens and earth are created; the hand is not shortened that it cannot save for it extends far above the head and beneath the loins, capable of managing as well to restore/reclaim all members of the flock to the uttermost; Yeúwd is the tenth letter; hence, its Values are a ratio of ten: אָב=א [10=6+4]; the means to give and therefore create unto the tenth state—unto its fulfillment; lit. giving/א in unity/א leads to insights in pyramids/words/tents/א; in the hand are many unified paths אָב [palm lines] which intersect as we share our gifts; the means of attainment, access, insight; portion, share; to possess/א the gates/א; also: monument, place; conveys power, strength; to say that not one jot or tittle shall pass away from the Tūwrāḥ is more than just a reference to the stroke of the letter; not one jot indicates that every unifying act/א/אא shall be accomplished; not one tittle indicates that every means to fasten/hold together/extension/ thorn/אאא אא shall be fulfilled. When the Staff of Lammed is in the Hand of Yeúwd one is guided to perform the Teachings of Laúwi. The Teachings of Laúwi are extended by the hand whereby they are fulfilled; otherwise the hand is cut-off by non compliance with the Teachings of Tūwrāḥ. Performance of the Teachings lead to the waters of Life which flow to the City of DeúwD אא, comprised of the two Dallath in Lammed and Yeúwd. Values, 14/א: activities of determination; 4-4=0:0; 4:4 אא אא, the doubling of the ÜWah denotes the Presence of Lammed in Yeúwd; 10:10 א א. See Yeúwd/א.
to incite (yadva, יָדָֽו) שַׁעַֽדְתָּ to activate, to instigate considerations. See freewill.

to deduce; to determine a decision; judgment as a process of thought; to criticize harshly; to point out the basis of insights held, for purpose of extension. Values, 70. See judge/sentence.

to perceive, discern, understand; to grasp, comprehend; to be aware of; to specify; to have intercourse with; to acquire via gates of understanding; to activate inquiry unto revelation/comprehension; to attain insights unto understanding; to know the lands of one’s Name whereby they access the door opening unto redemption; notes: (1) to initiate inquiry for the purpose of understanding: 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 through gates of understanding, 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 through paths unto comprehension/meditation/perception/vision 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 Tūwrah 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 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: to open gates.

15, Yah, Jah, Jehu, Emanation Force, Yahu (יהו) יָהָֽו Yæhh (יה) יָֽהַ ה\(\text{initiation of radiance; }\) The Name of creation, as the ALhhim speak in the Name of Yæhh, the emanations of Light appear into manifestation: יָהָֽו (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 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 of Life; the Activity of Light/Life; ever-enduring, always in being, facilitating and supporting all life; management of light/life 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,
gathered into YæHúwaH อำเภารี, meaning the Collectivity of Yæhh, with the extending Yeúwd, as Yahhi, the “a” vowel within the Yeúwd Hhúwa อำเภารี is yet invisible within the weightless seed, which becomes measurable as the Seed is made visible/apparent, the Name is spoken as Yæhh, with a trailing Yeúwd: Yehhi; with the ÚWah: Yahu which precedes or follows a State/Name; in before a Name the Emanation gathers as a head upon a Name/position, in following a root word, Yahhúw/Yahu/Yehu denotes the radiance coming out of the Name, as a trailing comet; The 12 Heads in Yæhh are the husbands of YishARAL in that YishARAL is drawn out from the sides of Yæhh as a SoulBody as a wife to house the Seed-Names of Light; the Túwrahh is a guide to giving Light according to every gift of Reshun in Yæhh; the Fathers give the Túwrahhs as Light strands to be written as memorial gifts, those who are of the Fathers do their commandments — follow after their Orders as disciples of Yæhh; the Murashu Text, e.g. written in Nippur in the fifth century BCE, affirm the the ÚWah/γ as an “u” verses an “o”, a change by the Masoretic pen. Values, 15/ nineteento: hand holding the winnowing fan/rake; hand to cultivate; The Yeúwd/Head of performance/achievement; 1:1, or 1:1:1. See YAHÚWAH/ gammert; Wah/αγ.

3063  Judah (Yahúdah, יָהוּדָה) อำเภารี耶והovah praise, Value determinations; a formulation of HhaSham: the door/α in The Name/א,& the ascendant pyramid/α arising from the Foundational Plane/א. Yahúdah is called the Sanctuary/for the Sanctification of YæHH; in Yahúdah/אγαγα are 15:15 — αγα/γααγα, [Tehillah/Psalm 114:2] by Numbers of your Name; whereas YishARAL is known as the Dominion/Kingdom — the Numbers of your Name extended into the your tree; Yahúdah is the Cornerstone from which the House arises being the primary or first gem formed as the first born of Aharúwan for the breastplate; YishARAL is the expanding network in which all traits of HhaSham are revealed; the kingly roles of Yahúdah and Aphryym/Ephraim are represented as two Dallath in the Name of DæúwD, the gates of HhaSham, as constructs/Teraysarun ΔΔ, are united via the Úwah in the Name of Δγα DæúwD/David; The House of Yahúdah and the House of Aphryym are ONE TREE/hO as the Lammed (YechúwzeqAL/Ezek 37:16) as the stars of Jupiter and Uranus are united within you enabling you to bear your stalks of fruit, for until these parts are united you have leaves without fruit; as a fluorescent tube the light flows from one end to the other whereby your dress is worn in humility to your Numbers; DæúwD connects the two tents into one house; the joining of the two sides of your tree together is a fusing of your mid-line of your bodies; Aphryym weaves the unified garment of your body based upon your Numbers of Yahúdah whereby the two are clothed as One; of functionality, Yahúdah maintains the house with Unified Values, Aphryym causes the house to expand in four sides by the Letter, PaúWah/ך, Yahúdah carries the Letter, ÚWah/γ; the blessing of Aharúwan; YæHúwaH blesses and keeps are two verbs in the roles of Aphryym and Yahúdah, Aphryym blesses/enlarges and Yahúdah keeps; these functions of kings are of your mastery levels aligned with the Mastery Principal/King of YæHúwaH; the role of kings applies to every Name as within your Name are twelve branches appointed for the Royal Courts; the kings and their subjects are one kingdom — state of the dominion of Light in which the King of Kings appears; the role of Yahúdah discerns how Names are joined with another, as Chekúwmah is joined with Bayinah, and how the unity of their Names expands into lands of the Oyin via the multiplication of Light Principles as HhúwαYHhúwa/אγα, as an ALphæh is comprised of two parts/sides of Light — the means to expand each Principle within us via Aphryym into all realms of light, without operating according to unified Light Principles, via the discernment of Yahúdah and the expansion of Aphryym one remains in a proliferation of mortals; the Monarch of YishARAL is governed by the Unity Principal of the Queens in the Court of YæHúwaH, this Principal is called the King; Aphryym and Yahúdah
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 אֶלֶך, meaning “to shoot, throw, to hurl, fling,” depicting the use of the hand אלי to shoot a bow or throw a stone or to bring forth living stones from your gate/door opening אלי; 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 אֶלֶך, meaning also “to praise, acknowledge, admit, confess,” through hands/acts אלי of Light אלי to administer אלי the gates אלי of light אלי to declare values through deeds; a king of the inward tribes who appropriates all resources to build and maintain the kingdom; anchored with Aphryym for encampments, the reflections of Yahúdah take seat in Aphryym 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 אלי 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) אלי+ד+ח = אלי+ל (15), signifying a perfectly balanced equation of YahYah אלי through intercourse/exchange of pathways/gates/joined sides, the Dallath אלי in HhaSham אלי, 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, 30:2 guidance. See soul מavity, Ephraim מavity, YæHúwah מavity.

308 [rendered as GOD, THE LORD, Jehovah| YæHúwaH, YaHhuWah (נַעֲוָי) אֶלֶךְ אֶלֶךְ אֶלֶךְ אֶלֶךְ אֶלֶךְ יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ הָעָה יָהּ הוֹ Hhúwa; 5:5 YaHhuWah אלי+ו+י+י/3+אחי/1+ל/1; 1:1 YaeHuwaH אלי/5+ו+א/5=ל/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 אלי and Chækúwmah אלי [Sepher Yetsiat Metsryim/Ex 26:1-6]; HhaSham: The Collective Name of AL/Divine Order; The Name YaeHúwaH is a collective Name of the AL-hhim united together as ONE House, called YaHúwaH; the Giver/exhalation of Life אלי and Sustainer/inhalation of Life אלי; Emanator and Maintainer of Life: The Blesser of Names אלי and the Keeper of the Lights אלי; 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 אלי, HhaSham אלי 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 אלי, meaning “to form or to constitute” (Piel action of אלי), through activatations of your sides of Light to bear expressions of your Light;
the actions do not rest nor slumber nor sleep; the phrase, יְהוָה שַמָּה, “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 ALh-him—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/anim ate) coupled with the bearer and magnifier of Light (to intertwine/establish); the measure/α of Light/α attending both justice/γ and mercy/γ; the source/giver/α of Light/α and the receptor/evaluator/γ of Light/α; 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/α in the east extends the lights in the south and north as the Hhúwa/WHhúwa/WHhúwa/5+5, as direct and in-direct light are essentially one work/hand), the two hands are joined by the 6/γ 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. i.e., the two sets of five curtains illustrate the first five/α in HhaSham, signifying “without number,” and the final five/α, 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/Túwrah 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: י + א + י = א + י - י, conveys that Light draws out of itself -י and thereby creates a House of Light +י 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 YaHúwaH, is the basis for the pairing of Names in the House of YaHúwaH. Via the Hand/α extending Light/α 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 YaHúwaH/3434/26 (SMB/Gen 10:21-32), housed in branches of 2x6 or 12; a reductive value of 13/4/4 forming a Teraysarun structure as the House of YaHúwaH, 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/אאא in YaHúwaH. The Name of YaHúwaH 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 YaHúwaH. From the values of The Name and their formulas, the letters of Chækúwmah/חאgraphql and Bayinah/גיינב with Dao/דא are in the Name of YaHúwaH/3434. Thus when one speaks in the Name of YaHúwaH, they speak the words of Chækúwmah/Wisdom, Bayinah/Understanding and Dao/Knowledge; The Name of YaHúwaH 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 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/Quphæh/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
tubes and/or in currents/waves/rivers of thought. The emissions of Light flow like a river or shoot up like a spring. The thought held within each circle determines the movement/direction. The circles of thought are extensions of the Unified Lights, being of the Mother Oyin. These circles appear on the bottom of the toes—the extensions for movement, to fulfill a direction of thought according to our rooting/footing. The circles on the underside of the toes pertain to the seed base which becomes the roots of the tree. The circles are as the heads of the fronds that arise from the branches of the fern which are then cast for expansion. That which was at the top is now at the bottom. The concepts at the feet are the platform of the enlightenment that ascend and set. The feet are renewed, and its kingdom base extends via the rise and fall of the Seed/sporangia. The fronds generate sporangia—being nongender cells, yet capable of regeneration. These circles of thought are arranged in clusters called sori. A circle of thought is a complete/whole emissions of Light. Being at are feet they convey the perfect thoughts upon which we stand and via which we move. Every Seed of Light comes from within the Unity of the Queens and is brought forth for the construction of the House of YæHúwaH. Via the Unity of the Queens, the Name of YæHúwaH contains all thoughts and Principles of Seed. According to the Principles of the Unified Thoughts of the Queens, the House is built upon the ALphæh .5 +.5. Being of two, perfected in Unity, they bring forth from within them every idea of Light. From the SEEDS of LIGHT all thoughts/Names come and have their Source of Being. The emanation of the Light is known as the Principal, later interpreted as the Father—the ALphaheh-Bayit/8. Out of the House of Unity comes all Principles capable of renewing its State. The Queens rule/govern by the Principal, which is called the King. The King is not to be referred to as an individual but as the Principal of Unity via which the Counsel/Queens govern the day and night; both Kings and Queens are best conveyed by the Counsel of the Rayish and the Quphehh. Hence, as we discuss the Nature of YæHúwaH, the terms queen and king do not infer that state of gender known to mortals. Rather the references to the Queens convey the Nature of Light to govern within all Principles/Thoughts—the Body of Light which is given authority according to the Staff. Within every Seed is both the Thought Invisible and the means of develop/expand it within any State of Oyin. The Seed construct of Light conveys the very Nature of ALphaheh/Unity that contains the Light to emanate and the Light to clothe. Each thought emitted from the North/Bayinah is warmed to arise and be clothed via the garments shed forth every hour of the day in the south, by Chækúwmah/the shemesh/sun; the twelve hours/frequencies of Light released in the day are layered in the west each evening whereby each thought is dressed in garments of Light; the moon arises with Wisdom as the scepter of rule is passed from the sun to the moon; the sun arises with Understanding as the brilliance of the diamond moon is passed to the sun each morning; thus the colorations of the moon and sun are affected as they rise, the moon arises with the glow of Wisdom, with a golden hue during the first hour of Her reign, then the moon proceeds into a silver white coloration conveying the rising of Understanding that rules the night; prior to the moon setting, the moon picks up a bronze hue as it passes through a camp of Knowledge, and the strength of Understanding is brought into the House of Nephetli/the heart. References to the etymology of the Name as YæHúwaH: see S. Mowinckel & J. Montgomery, The New 20th Century Encyclopedia of Religious Knowledge, 2nd ed.; the form Yahu/Yαου appears in the Egyptian papyri, 5th century, BCE, and in Names i.e. YirmeYahu/Yyrmwhy, Aliyahu/Yylya, Yahuteh-sæddaq/Yασδακ. Values, 26:YY: the branches/cycles of Unity; the twenty-six formulations of Shem/Name (SMB/Gen. 10: 22-31). Equation activity: Θ + Θ + Υ = Θ + Λ - Θ, the light draws out of itself and thereby creates a house of light +Θ (the basis of forming body/woman out of Adam/unified thoughts for expansion). Equation balance: Θ + Α + Υ = Θ + Α, the light union is balanced via exchange/intercourse; The Name of Totality/22: Ζ granting Ζ/11 + Ζ/11 = 22/Ξ: as one brings forth The Name from the Seat of one’s foundation/the loins unto the Mind/Priest Seat, the Taúweh/Ξ is formed over one’s being; 5:5 YahhúWah, 1:1 YæHúwaH. See HhaSham/Ψαω, Yah/Υαω; Wah/Υαω; Judah/Υουα.
Josedech, Jehozadek, Yahutsædaq (Yahushúa)

Yahu/γαρ is righteous/aligning/charity/προς; The Giving/τον of Light/τον (Yañehh/אֲדַם) is through pairs, equality/γνώση whereby there is liberty and an avenue to pursue/freedom/προς rising with insights/discoveries from the broad foundation/τον unto dominion of the crown/τον; the Hand/τον of Light/τον gives within the framework of equality, without partiality, unto the full release/transformation/προς achieved by insights within the tent/προς full ascended and being paramount within the thoughts/προς. Values, 215/κόσμος: the Mind of Yah; 53/κόσμος: the necks of Wisdom and Understanding provide for full ascension; 6:6; 10/κόσμος-15/κόσμος 15 6

[Jesús] Jehoshua, Joshua, Yahushúa (Yahushúa) OWYאַב

The works of Light/Yañehh/אֲדַם fulfill/embody/προς Wisdom/προς and Understanding/προς; The 15 emanations/faces of the two sides of Light creating fulness/salvation; bearing the deeds of Illumination with a fiery consciousness in the Unity of Wisdom and Understanding; Yahushúa is the Head of the body as the Consciousness of Yañehh rises from your SeedName, the Consciousness from the Fire of Yañehh by which you first appear and by which you are gathered/redeemed at the end/fulfillment of your days, the Name is present within every Name to be called/read; by works of illumination, Wisdom and Understanding are accomplished in every Name; ref. the chief cornerstone laid in Yahúdah, by Wisdom/προς and Understanding/προς all are set in place and built upon to support/sustain/stabilize the tent/tabernacle/body/maShayh/ Moses/ἀγγέλoς, positioned to unfold the dwellings and garments of Light: the activity of Light unto reclamation: the agency/right hand/τον of Light/τον to unify all things/προς with Wisdom/προς and Understanding/προς; the management/τον of Light/τον to maintain/hold together/unite all parts/προς in the strength/προς of universal consciousness/προς; a reoccurring Name in Yahúdah, Apærrim, Aharúwan, etc. which denotes the presence of Yahushúa active in a house; a branch of Sham/Shem/מיšwא (offspring of Núwach/Noah/חֵי אָדָם) which activates a Name branching unto a Verified Word State of Being (Verified Dwelling of Light/Promised Land) through the Apærrim/Ephraim branch whereby the Name rises from the foundation unto the crown of mastery; you are continually lead by Yahushúa as consciousness of Bayinah and Chækúwmah rise from your Seed; lit. Yahu/γαρ delivers/saves/reclaims/reinstates according to Consciousness of Wisdom and Understanding/προς; the Hand/τον of Light/τον governs/προς via the Shayin-Oyin configuration/προς, the Hand of Light, being of the kúwahen/priest brings forth teachings of Light—Wisdom and Understanding, within the Staff/προς rises in the dwellings of Names through the Name in Aharúwan; the Inscriptions of Light/τον administering/προς Wisdom and Understanding/προς; the Name of attainment according to the Inscriptions of Light, stabilized with the adorning crowns of Wisdom and Understanding; means of creating thoughts: expressly, the vessels of Bæyit HhaSham, including the 16/γαρ aspects set forth in SYM/Ex. 25:35; note: Yahushúa comprises the three basic actions/attributes/τον of Light/τον: (1) unity/γνώση, in that light clothes/joins and maintains all things within a mantle; (2) Wisdom/προς, in that light blazes/warms/makes wise and distinguishes/delineates each salient/unique form; and (3) understanding/elucidation/προς, in that light conveys revelations to our senses; Yahushúa ben Neitwn guides the 70 unto an inheritance of Túwrahah fulfillment, a lineage of Apærrim/γαρ γαρ signifies involving in creative works that bless/expand the 12 houses, through which all branches of mind/tribes enter into a body/land—become intertwined; the completion of the rulership of Yúwsphah/Joseph; Yahushúa gives light/γαρ, unifying/προς according to Wisdom/προς and Understanding/προς, without cessation; note: to pray/contemplate/meditate in the name of Yahushúa evaluates/discerns/asks according to Counsel of the Lights/SHUO which governs/rules over every deed and preemptive thought; the governing Lights value One: Shayin/21 + Oyin/16=37/10/1; hence, the value of Yeúwd/10 at the beginning, and the value of the Shayin/Oyin in the end are the same, to-
gether, as two ones, 11, the combined ends of the Name are the same as the value in the center as the Hhúwa/5+Úwah/6—the United Lights/γ are 11; to be in accordance with Wisdom and Understanding that moves by the Staff of AL; ask, seek, and knock according to your total unfoldment and to function in the authority/right of that unfoldment; pray according to the activities/η of light/λ, redemption/unity/ρ, Wisdom/ω, and inward illumination of Understanding/θ; The Name of Yahushúo is the account of Wisdom and Understanding rising within Fruit of Knowledge; until the presence of SHUO—Wisdom and Understanding rises within the Fruit of the Lights of Yahu, the Mind of Knowledge is not yet activated to reveal the full strands of AL, nor can it be lead out of the former and into a new state by the Name of Yahushúo/Joshua; The Presence of SHUO is in the third upper level of the Letters—Shayin to Semek; offspring in the third level of the Rings are those of Wisdom and Understanding; the Mind of Knowledge is filled with SHUO, whereby there are formulations of the renewed/new heavens and the new aûrets/places of residence in accordance with the Names of Light/Yahu. Yahushúo rises at the crown, and thereby is the Name above all Names within the Houses of YishARAL. The account of Wisdom and Understanding rising in the Mind is set in three levels: the Story of maShayh/Moses is the first level. The birth/bringing forth of maShayh is by Bayinah and Chækúwmah. The bearers of the Name are Maryim, representing Bayinah; upon birth the child is nursed by Yahucheved/Jochebed, depicting Chækúwmah. Mashayh is the level of the birth of the meek one/lamb in the school of Wisdom. All aspects of the Túwrahh/Torah are to school us unto the full expression of AL in meShiæch—the full capacity/measurement of the 12 Heads within our branches of thought. The exaltation of Yahushúo personified is disowned by those seeking the Kingdom of AL, for such exaltation of one above another is corruption of the highest order amongst the principalities of the air. Accounts of Yahushúo in Mættayæhu convey how a Name of supraconsciousness arises within a Name. The ascent of the Name of Yahushúo rising is an ascent of the supraconsciousness in every Name. A declaration of Enlightenment comes through the lips of the priest ZecharYahu (to bring to mind/recall), through whom the Offspring of HhaALhhim is born by the Virgin Body of Wisdom and Understanding. The accounts of the life of Yahushúo and the Sayings/Teachings of Yahushúo are a collection of Deeds and Teachings that depict the supraconsciousness within your Name. Other writings in the scriptures convey aspects of the consciousness rising within the Collective of YishARAL/Israel. The story of the birth of ShmúwAL, who is born of Bayinah, portrayed as Channah, is schooled by Chaękúwmah, depicted as ALi/Eli. ShmúwAL is the Name of Understanding of the second rings through which the Age of each generation comes from within the midst of the former; through the Hand of ShmúwAL, the House of Beniyman of King Shaul, rises in the mind unto the perpetual line of the Counsel (Kings and Queens) that flows in the midst of YishARAL [Sepher Maoshah BeRashshith/Gen 17:6]. The third level of Knowledge is the birth of the Meek One that reveals the fullness of the Heads of HhaALhhim (coined as the fullness of the godhead bodily) which is presented by the Chassidim/Essenes in the account of Yahushúo. In this level of Yahushúo, Maryim/Mary, the daughter of Aharúwan/Aaron, conveys the function of Bayinah as in the story of maShayh/Moses, and Maryim/Mary, the pillar/Magdalah/Magalene, is the attendant of Chaękúwmah. Maryim HhaMagdalah bears the 7 Eyes of HhaALhhim, denoting Wisdom, the foundation which bears the 7 Rings of full revelation. The seven spirits that are cast out convey partial intelligence that is healed within the foundation of the 7 Pillars of Wisdom, whereby the pillars of Maryim HhaMagdalah may uphold the revelation of meShiæch; unclean spirits are activities of thoughts that emerge from disjoined Rings of HhaALhhim. These 3 accounts all point to the Body of the Meekness/Lamb that comes at the end of the harvest. In each level, one from the House of the Lammed-Yeúwd Ring comes forth to elevate the consciousness within the planting of AL. There are associated Names within the progression of the coming of
Yahushúo, notable is ALiyahu/Elijah, the prophet of Understanding and the Name of DæůwD/David which is also a key in this story, for in DæůwD, 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 Lauwim/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 discipled unto bearing the Fruit of Knowledge, in which SHUO is activated. When SHUO rises from the foundation, through the body of the kuwahen/priest, the Words of the Meek are upon the lips—upon the Rings of the Paúwah- Quphehh/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 comprise with the world, setting our faces toward the high calling of AL in meShiæch; we know comrades with us, for they make no comprise 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 Túwrahh/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, 391/4π: Wisdom
transformations according to the Concepts of Unity; the full extension through grace; 2:2; 7:7 O=nWY=Æ. See Oshea/Hoshea/OWYÆ; twelve/Æ; salvation/ÀOWYÆ, OWÆ, ÀOWYÆ.

1961 it shall be, Yæhh-Yæhh (יהיה) יִֽהְֶֽה יִֽהְֶֽה
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/Æ of light/Æ to extend/Æ light/Æ, thereby containing the cause and effect. Values, 30/Æ: ordering of Lammed; 1:1.

crystal blue diamond, yahlem (יהלם) יִֽהְֶֽלַם
stone of Gad, the Tree of Life, as the bright crystal of the sky; Yæhh/Æ instruction/Æ through many waters/Æ, hues of the transparent skies, brilliant as diamonds. Values, 85/Æ: Sayings of Light; 7:7.

3104-06 Jubal; Yuval, jubilee, yaúwvel, yuvel, (יָֽוַוִּל) יִֽוֶָֽוֵּל יִֽוֶָֽוֵּל
1=6:6; Æ:Æ=Æ 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/Æ; the Hand/Æ to administer/Æ all unified/paired states/lands/houses/dwellings/Æ with mastery/the crown of conquest/Æ; to attain/Æ equilibrium/Æ of form/Æ with function/progressions/Æ; 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 Aysshur/Saturn/x, 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, 48/47: full transmissions of Light bonds; 12/6: the rod of instruction/guidance/movement; 5:5 yuúwvel, 3:3 yeúw.

hand, arm, yud, yeúw (יוד)  □□

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 20/7, 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.

Jochebed (Yuwcheved, יוכבד) □□


day, yúwm (יום) □□

the activities/implementations of all contained within the vapors of Breath, being the means to transfer thoughts 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 the Unity via messages/flowing of Words; 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 yúwm teuw—a good day—is the collective interweavings of the evening and morning offerings; a day is an act whereby the hands are joined to fulfill the messages; 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 to be revealed in all who walk according
to the Inner Kingdom of the Neuwn; thus Yahushuo says, you do not need to wait upon me or for another, for the Day is at Hand—the Kingdom of HhaALhim is within you. The Day at Hand is all inner twelve houses, depicting the twelve hours, engaged in the works of Light and paired as the hours of the day [See Leaves of Dan for further explanation on paired hours/camps]. The Hand of YaHuwaH is extended via the sending forth of your Name with activities of Light within you. You are not sent forth empty-handed; your hands/deeds of Light reveal the thoughts of your inner assembly. The lines in your hands convey that which is inward: the two mountains of the sun/Wisdom and of the moon/Understanding, the four rivers with their heads and bodies convey twelve camps of Knowledge, and in the midst is the Tree of Life; one walks according to all within your hands. As we project that which is within us a serpent comes forth and devours the outer darkness around us [Sepher Yetsiat Metsryim/Exodus 7:8-12]; the south emanates from the east but goes not further until it gives all to the west, whereby it has strength to rise again; north emanates from the west but goes not further until it gives all to the east. From the giving of the east and the gathering of the south in the west, an evening is born. From the giving of the west and the gathering of the north in the east, a morning is born; every Name is born from giving all within them—the one that gives all is a Light/.5. That which is given returns in full measure unto the one from whom they are given whereby there is now .5 + .5 or 1; in this manner two Names are one. No one holds anything individually; all things are held together as a collective. Bayinah gives all to Chækúwmah, and Chækúwmah gathers all to Bayinah. This is the Unity of the Lights. The sun gives all to the moon and the moon gives all to the sun via which there is day without end; the hands and feet are whitened daily as they are bathed in the gathering of the lights within the bowl/laver/hakaiyúw er of Knowledge; the hands and feet are whitened to be engaged in messages of Light encountered as the lights rise and set. Values, 56/γγ: unfolding of unification; 29/αα: conscious development—formula requires a process/γ3 to activate a day: (3) + 13 = 6 +10; each day is a balanced fulfillment in the formula 4 + 0 = 10 - 6.; 4:4. See in the day/♂♂; west/sea/♀♀.

The Yeúwd/♂ within/γ Neuwn/♀ out of which comes ALiShah—the Inner Harmony of AL; with Tarshish—to provide details, Kitim—inscriptions, and with Dodanim, the beloved of Aharúwan [Sepher MaoShah B’rayshith/Gen 10:4]; root of productiveness; rich soil; a formulated opening of Yapheth/♂ expansion corresponding to the opening of hearts; couples with Madai/♂/plentiful release to unfold the interpretations of Madai and with Tubal/♂/infinite diversity, who carries forth the understanding of Yuvan to be absorbed into the soul fields; Yuvan corresponds to providing an electric charge to a molecule resting in a neutral configuration; to give forth/be an instrument/♂ of peace and unity/γ unto a Names’s full extension/γ; same as the English word ion, connoting “to go, let go, release, journey,” signifying that the opening of the heart is continually letting go and oozing out the stream of understanding/blood; also: to spill over; to effervesce—to emit the small bubbles of gas that come out of a liquid; mud, mire, mirey clay, muck, sediment; root for dove/pigeon/♂ which illustrates the Úwah/♀ as central theme of the Name; note: various meanings convey the opening of the heart which spills over in words and effervescences with joy, as a cup overflows: speaking with understanding causes the heart to overflow; the four sons/formulated openings of Yuvan open subsequent to Gomer/♂ deduction; the openings of the inner pyramid provide the base for the total expansion of the mind. Values, 66/♂: to support unity; 1:1. See Jonah/♂♂; Meshach/♂♂; Tiras/♂♂.

Javan, Yuvan, Yúwnn (♂♂) ♀♀
dove, pigeon, messenger bird; also: Greece follows Persia as Bayinah follows acquisitions Chækúwmah, Persia is half of the appearance to be fully activated by the Lights of Yuneh (DaniAL.
10:20); to Hellenize; to manifest\(\tau\) and to administer\(\gamma\) displays\(\gamma\) of enlightenment\(\varepsilon\); ring dove. Values, 71/4O: to understand concepts/principles; 1:1. See Javan\(\gamma\), Turtle doves\(\gamma\), \(\gamma\), \(\gamma\).

See Yúwspah\(\varepsilon\). 3130 Joseph; increase (Yúwspah\(\varepsilon\), ἡγεῖται\(\varepsilon\)) \(\varepsilon\) to debase, profane, make common; to redeem unto commonality from a previous condition, and therefore to commence anew, start over; to restore, renew; performing\(\tau\) assignments\(\j\) according to our roles\(\j\)—some, to honor: thus, the high/redemptive nature of the word is preferred, the negative sense pertaining to the lower vibrations of the word; to refashion, renew; also: to hollow out, pierce; to play on a pipe/flute (to sound out the chakras/openings/new understandings); a cavity, vacuum; to neutralize (SMB/Gen. 9:20); note: in the sense of “to hope,” \(\chi\) expresses “anticipation,” which corresponds to the values mentioned above; to expect, to be patient, have confidence, trust—to be assured by knowing the inner values of life: hope is the mutuality of all aspects of life in one United Order; thus, \(\chi\) is root of the name JahleAl\(\varepsilon\), Yachel\(\varepsilon\), meaning “the expectant of AL\(\varepsilon\).”

Values, 48/jm: discernment of refuge. 3095 diamond (yach-lome\(\varepsilon\), הולך-לome) \(\varepsilon\) a precious stone for the breastplate of judgment/Dan according to the Name of Gad; the stone for communications of the Words of Light assembled; to uphold\(\tau\) the ascension/perspective\(\j\) that invokes\(\j\) expansive\(\j\) change\(\j\). Values, 43/gm: refracting communications.

2583 to encamp (yachan\(\varepsilon\), יְחַנָּן) \(\varepsilon\) to dwell as the Offspring of Neúwn: to perform\(\tau\) the labors/services\(\j\) of our potentiality\(\j\). Values, 68/js: to support covenant. See encamp\(\varepsilon\).

ratio, genealogy (appears later as \(\varepsilon\) yachash\(\varepsilon\), יַחָשָׁה) \(\varepsilon\) to determine the origins of a Name or thought as formed and taught in the Nine Schools of Aurrat: to mark/attain\(\tau\) the labors/services\(\j\) of one’s spirit/fire nature\(\j\); each Name is schooled on the mountain of Aurrat/Ararat prior to descent, the ratio of a Name pertains to one’s origins; used to trace the descent of a spirit or thought, to attribute, distinguish birth, to be enrolled in genealogical lists of the Book of Life, to connect with or belong to the Schools of Aurrat; shows relationships of Names and Thoughts; e.g. the Name Anæh \(\varepsilon\) has two possible ratios: Anæh is a 1:1 ratio; Anah, is a 6:6 ratio, ratios determine the utterance of the Letters, whereby the Words are of the Numbers; ratios stem to genealogies and academies of Núwach/Noah in which a Name or Thought is ascribed; the ratio is the balance of Numbers of the sides of a Name or Word; per the example of \(\varepsilon\), ALphæh\(\varepsilon\) is the value of 1, Neúwn\(\varepsilon\)/14/5 and Hhúwa\(\varepsilon\)/5 have the Values of 5, the later are 10 or 1 also whereby there is a 1:1 ratio which belongs to the School of Qúwd that includes the ALhhim of Heads, the capstone within the foundation, appearances, the study of the Union of Numbers and Letters; more information pertaining to the Nine Schools are in Bet HaShem publication, ALHHIM ACHADD. Values, 318/jyc: the Fire of Life.

5185-86 plant, implant (yato\(\varepsilon\), יָטָה) \(\varepsilon\) the unified plant; the hand\(\tau\) plants\(\j\) as deeds establish an idea around which a nest of thoughts gather; to make\(\tau\) a nest\(\j\) for the seed-egg\(\j\). Values, 89/jp: container of truth. See plant\(\j\).
wine, yiyenn (יין) יין

the ultimate form of fruit; to attain from the deeds of one's quest/search for Understanding; the wine is a state of preserving the deeds of the oylah in the mind as the scent of the wine is bottled up for an everlasting remembrance; note: the double Yeúwd expresses the complete works of understanding—through joining with others in the exercise/workings/fulfillment of our assignments of light, we achieve our satisfaction; the wine of each oylah is formed from the fruit of a house, being the composite values of its Rings, of the Fruit/Deeds which have been harvested and implemented/set into motion, pressed down (deflated/humbled) and thereby caused to run/flow, being no longer contained within the body from which it has risen, whereby it spills forth with great joy from the heart, the fumes are gathered in the mind; the strong drink is from the grains of a House; from these are formed the nesak/drink offerings of YishARAL; The nesak/drink of Gad is of the yiyenn/wine as it comes from the fruit of the lips. The wine is sweet as it is formed by the union of the deeds in the Houses of ALhhim, whereby the Thoughts emanating from the oylah are gathered into sweet words filled with succulent drops of Understanding; the drink of Yahúdah is the fine wine, refined through seven siftings from each layer of the Rings of ALhhim; the wine of Wisdom flows from the Words formed by the Numbers from which the wine receives its savor; the drinks of the houses of Understanding are from the inner parts of the fruit or the inner parts of the grains; the skins are not used to produce the drinks of understanding i.e. for the oylut of Shamoúnn, Maneshayh, Ayshshur, and Yishshakkar. Values, 70/0: full depth of understanding in the well of perception—Oyin/יוֹין, of which wine is the drink of 50: +Yeúwd+Yeúwd+Neúwn; 2:2. See wine/crít; drink offering/קנא.

Jachin, yakin (יָקִינָה) יָקִינָה

one engaged/giving to establish; to manage the branching of thought to fulfill extension/movement; the common Yeúwd initial letter to a verb indicates that the works of a thought and the commitment to carry forward the Thought into action; an activity of branching/achieving stability; the right pillar of the Temple corresponding to the right leg (I Kings 7:21); an Offspring of Shamoúnn/שָׁמוּן, a work/formulation of hearing: the means to construct a foundation/stone, to lay the foundation of a teraysarun/pyramid, via implementation of hearing/understanding; the third level of hearing, following NemuAl/רֵאָם and Yamin/עָיָם, evening kuwahen of Ayshshur, the 11th moon (DibreHayamim I Chron 24:17).

Values, 90/7: transformation; 45/ח: the fullness of life.

able; overcome, (yaḵuwl, יָכְוֵל, יָכְוֵל) יָכְוֵל, יָכְוֵל, יָכְוֵל, יָכְוֵל, יָכְוֵל, יָכְוֵל, יָכְוֵל to be capable; competence; faculty, capacity, power, possibility; to achieve productivity through one’s walk/proceedings; ability bonded with productive directives; to attain fruitfulness that administers change; composed of the Letters of Laúwi, those who overcome show alliance with the teachings of HhaTúwrah/Torah; those who follow the Teachings of Lauwi are qualified to develop the capacities of the Most High, for their minds and deeds are synchronized; depicts the Crown of Lammed, יְכֶל Yekel, which extends to the base as the 10 Rings to form a body and intervals of Lammed for the purpose to express joy through deeds/10. By the Name of Yekel יְכֶל the Lammed defines itself as the Giver of Life יְכֶל, the three יְכֶל in three יְכֶל whereby they are One Eye. The יְכֶל is the Rule over the Lands from which one governs themselves from their midst. The term יְכֶל denotes one who has competence, who is able to overcome, whereby from the Crown of Lammed the land of the Yevuws is formed. Values, 60/ב: to be steadfast; 66/ה: steadfast equilibrium.

exhale/expansion child; to bear, beget, yeled (יְלָד) יְלָד to bring forth fruit, gather; births in the Túwrah are to be read as the fruit that are born upon the sides of the Names as offspring; to be every young, the order of the Laúwim/Lammed Yeúwd/כ within
to bring forth fruit with radiance, to gather; compilation of thought—
the gathering of the twelve daily hours; lake, broad river, laver, basin;
loins, the blessing and weaving of Names/thoughts, place of transfers;
at position to attain instructions/λ and advancements/Δ. Values,
44/Δγ: fullness of the Teraysarun; 4:4. See child/daughter/βιακή ἵππος.
See Ludim/λυδίμιος

inhale/meditative child, daughter (yalada, ילדה וידדה) ἵππος

“one walks”; to proceed; to lead forth, carry forth; one/λ moves/λ the sole/受理; to impart/λ

compilations of thought—the gathering of the twelve daily hours; lake, broad river, laver, basin;
loins, the blessing and weaving of Names/thoughts, place of transfers; a reception/λ of the flow/ν
(from the East/εισόδου Δαβίδ); also: roaring, tumultuous, warm; the exercise/λ of a flow/ν; a gathering/λ of waters/ν: the “seas” in each man are distinct bodies of water gathered together for soul and body
functions; as West: time/place of the end, where all gathers to rest and to enter a new habitation;
depicts the study of all contained in the bodies of water energy; that which contains, gives and receives life; note: the warming Fire/ν within the earth causes it to arise from beneath the waters;
“no more seas,” indicates that the fires/spirits have risen out of the waters, transforming them into

sea of casting/molding, yúwm-mutseq, (יוּם-מַשָּׂאֵק) νύμφη

tumultuous/νυμφη distress/νυμφη; sea/νυμφη of metal/hardness/solids/tubing/piping/νυμφη, ref. to the laver
in the temple/tent of meeting: the rim of lilies suggests the rim to be hexagonal (in accordance
with the six petals of the lily), making the circumference exactly three times the diameter (2 Chron. 4:1-
5); place of gathering/ν of waters/ν for the drawing out/ν of all contained/ν unto transference/ν to
the dome of holiness/ν. Values, 286/νυμφη: knowledge expressing unity. See day/νυμφη.

Salt Sea, Yúwm Maleech (יוּם-מַלְאֵך) νυμφη

acquired/ν waters/ν extracting/ν to defend/ν what ascends/ν; corresponds to the bladder. Values,
128/νυμφη: domain of extended effort; 56/νυμφη: desire to balance.

Red Sea, Sea of Reeds, Yúwm Suph (יוּם-סְפוֹ) νυμφη

founding waters of the universe and all nations; warm/νυμφη conclusion/νυμφη; depicts the stomach, where
all ingested perishes/breaks down for assimilation; manifested power/ν flowing/ν in support of/ν
unity/ν of soul/ν; the blessings/ν in the seas of the body/ν supporting/ν unity/ν of expressions/ν; entrance
into the chamber of transition to affirm our nature above (SYM 2:5); also depicts entering into
the waters of our body which serves as our mother also, following we enter in the waters of the
Yarrdenn/Jordan (SYM 13:18) Values, 196/νυμφη: domain resulting in unity; 8 = י+נפ 6:6 in the Numbers of ALhhim and HhaKuwahnim. See reeds/Suph/νυμφη; day/νυμφη.

Sea of Arabah, Yuwm Oorveh, (יוּם אוֹרְבֵה) νυμφη

surety, guarantee, pledge, bond, token; to bargain, exchange; to become obscure—lost in the inter-
change; a gathering of messages/waters/**ח** for perceptions/0 of increase/**ח**; depicts a gathering of fluids/people under the slopes of Pisgah/**ח**/**ח**; stones of agreement: represents the testicles—a function of pleasantness; a formulation of seminal fluids beneath the Sea of Reeds, against the slopes of Pisgah/**ח**/**ח**; the blessing/**ח** of waters/**ח** upon the seed-egg/0 instigates/4 the development/9 of life/ך. Values, 327/ץ: wisdom extending goals. See surety/ץ: Arabah/**ח**/**ח**. Compare day/ץ.

325-26  Jamin, Yamin (yameen, y'meen, רות סלון) ימין ימין

a right hand, the right side; the south: and thus, the teaching, “a formulation/son of hearing/Shamóunn/ץ צלון is for Yamin/Doing”—for administering and performing and, thus, for full illumination (CHP/Num. 26:17); to administer/ך the living/vibrant/conductive/**ח** activities/ך to their full extension/ך; to make manifest/ך via reflective/conductive/**ח** management/works/**ח** unto perfection/ך; as the south administers that which comes from the north—discernment and presence of thought unto its full revelation. Values, 110/ץ: sanctified activities. See left/ץ

right handed, miminim, yman (רות סלון וימין) ימני ימני

to take the right hand, turn to the right, use of the right hand, “administering the thoughts of man/the unleavened bread (DibreHhaYamin/I Chr 12:2); those capable of casting stones of the right and left hand, depicting Masters of Words derived from inquiries (Matt 25:33); extending/ך the living/vibrant/conductive/**ח** activities/ך to their full revelation/ך via reflective/conductive/**ח** management/works/**ח** unto perfection/ך; as the south administers that which comes from the north—discernment and presence of thought unto its full revelation. Values, 110/ץ: sanctified activities. See left/ץ

324-46  to establish (yasad, יسسד ססד)

to set up, appoint, arrange; to found, base, organize; to establish/ך a deliberation/ך; the action/ך to structure/ך insights/ך; also: the results/ך of a sitting, counsel, secret deliberation/ך; a science. Values, 74/ף: to comprehend insights.

352  Iscah (Yisskah, ייסכה ייסכה)

obsrvant, watchful; to monitor; from the root יסכה, meaning “to anoint, measure”; related to the word יסכה/booth, as the sukkah/tabernacle is both the measurement of our being and also the means to observe our attributes of being; to provide/ך the structure/ך of our productivity/ך in light/ך; sister to Lot/ץ:concealment. Values, 95/ף: direction in life.

354-55130  Joseph; add, increase, Yúwspah (רות, יוסף) יוסף יוסף

to multiply, expand via union; the state of the penile glans; means of multiplying the Numbers, fruitfulness, increase; in that there are two within the Mæyim-Tæyth Ring of ALhhim, Yúwspah/Joseph provides a double portion for the mincha/daily mincha offering which forms the Bread of Life of 18 grains; first purchase of the soul for the Kingdom of a Name (Matt 13:44; SMB 37:28) acquired by the State of YishmagoAL/Ishmael for 20 shekels of silver, who is transferred to create boundaries of manifestation/Metsryim; first born of Rechel; provides redemptions for the soul and unite all parts into a structure of soul; means of managing/ץ the fruitfulness/ץ of the interior arrangement/ץ; the inscriptions/ץ holding/ץ the structure/ץ of all faces/expressions/ץ; also: to puff up, as with leaven: whereby one adds to what YæHúwaH/ץ:ץ says; to repeat, continue, supplement; Yúwspah/Increase begets Aפדי אפרים/Ephraim/ץ:ץ:ץ/ growth/fruitfulness and Maneshayh/ץ:ץ:ץ/transference/new placement/promotion; note: the parts in the loins located at the end of the body branches to create new beginnings; the loss of the loin cloth in the house of Potiphar leaves the parts of Yúwspah naked without a covering as the other members of the body which are enclosed; taking the bones of Yúwspah out of Egypt at Pessæch corresponds to carrying forward the structure of life, which not only brings us into boundaries/Egypt but also empowers us to attain the Oyin Mind of the ten lands/states via Yúwspah’s offspring, Yahushúo/Joshua Ben Néuwn, as we arise through Metsryim; agent to
achieve unity and structured stability among all expressions; leadership to determine state of residence. Values with the Úwah, 156/ענפ: consecrated to the purpose of unity; domain displaying unity; Values, 150/ענפ: kingly direction; the parameter Letters/ה=equal the interior values/מ forming the ratio of 9:9. See Joseph יושב.

**YоuYuʍpheph, (YоuYuʍpheph, יוסייפ, יוסייפ)** from the root XYффO, to be flying, soar, to attain heights; the Yeúwd activations cause an attentiveness at altitudes in which your spirit is tasking; to act with understanding, as the eye of an eagle/א contaιning/א sayings for unified mouths/א; as birds feed mouth to mouth; to obtain insights by being mouth to mouth; an ascent/א unto the gate where mouths/א meet/join/א. Values, 66/א: a unified staff of those joined; 9:9

**Jaαζεζ, Jαζεζ (Yαζεζ, יבשורי) יבשורי; (Yαζαζ, יבשורי) יבשורי** to be helpful; to act with understanding/א that penetrates/א intellect/א; an assistance, aid; to succeed; to make manifest/א comprehension/א 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/א/kingship of those joined; 9:9

**AL Jacob, Yαοqυv (יוסף בעק, יוסף בעק)** AL-Yαοqυv [SMB/Gen 35:1], the 9:9 ratio is in accordance with the Houses of Knowledge which are 36/א; the attainment of Understanding/א sanctifies as house/א; The Head of Knowledge through which is fulfillment to follow through unto the end/culmination; a supplanter: to grasp/א the heel/א follows through/א to receive/א a reward/א. depicts the spiritual Mind of YishARAL/אקקאכ, as it wrestles for mastery of Oshauw/Esau/אקק/àmirroring 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, Yαοqυv suppliants/overthrows underlying principles of the mirroring twin, Oshauw/Esau; Yαοqυv 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 Yαοqυv through Oshauw/Esau is the basis for the two tablets/sides of mind, the mind mirroring itself is the means of Raech/Spirit to enter into manifestation as maShayh/Moses enters into Bæyit/House of Pharoah whereby the Name enters into manifestation; the mind of Yαοqυv 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 Pharoah 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 Yαοqυv 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 Yαοqυv [OvadYah/Obadiah 17-19]. YαHúwaH will not reject the offspring of Yαοqυv but will tend the young on behalf of the founding Fathers; Yαοqυv is mind achieving/א the eternal and conscious Oyin/א abode/א of unity/א house/א; one who acquires/א understanding/Oyin/א of the Kingdom/א in all manifestations/א; the giving/א of understanding/א 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/א וקא begets YishARAL/אכקAkכ the active manifestation of the twelve light thought categories of soul; the equation for Yαοqυv requires an ÚWah as it appears in HhaTúwrah/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/א וקא the crown of soul and body; 9:9. See soul/א וקא.
Yishshakkar—The Consciousness, the expression of release, delight—the joy of wonderment that follows circumcision of Avrehhem/understood as the defined elemental forms; activity/concepts/ideas (it is for this reason we went out of Metsryim). Values, 101/ go to flourish; to activate/yoryim 8:8. ShmúwAL 7:1-2]. Values, 280/ to go out a metamorphic process whereby a new thought base is established; to transform our concepts/ideas to reinforce; to stand forth; to take a stand; to be firm; actions/that defend/h the house/3. Values, 102/ to sanctify form/body/consciousness. Isaac, Yetschaq (רְאוּשָּׁק)  Formatting power of light. 

forest, yigor, yoryim (יָגוֹר, יָורִים) 407 a woods; groves of clusters of thoughts springing from the opening of Words; the gift/ of understanding in the mind/4; also: honeycomb; to attain/ an understanding unto knowledge/4; City/Kiriath of Yoryim/Jearim location pertains to a part of the Mind that is devoted to those who are willing to give themselves fully to perform the Words of the Law. The city is on the boundary of Yahudah and Beniyman, which indicates that is in the region of the mind that pertains to the Teachings of Numbers and the SeedWord in which they abide; [Yirmeyahu/Jer 17:15; Yahushúo 9:17]; a gathering place of trees/groves, a structure of thoughts as the honey combs that are clustered together as trees, for as Words open in the Mind they establish Teachings as a forest/woods, denoting that the teachings of the Ark are grouped together to make a stand of Trees within the Mind [I ShmúwAL 7:1-2]. Values, 280/: a mind that has been opened; 46/ absorption of manifested power; yigor 9:9, yoryim 8:8.

to make, fashion; to manifest/ an understanding in wisdom/4. Values, 380/: wisdom expressed. See make/4WO. 

beautiful (yepheh, יֶפְהֶה) 3318 to pretty, fair, nice, lovely, wholesome, worthy, good; to adorn, embellish, improve; to praise; to cause to flourish; to activate/ the full expression/ of light/4; also: to authorize, empower, delegate; to appoint; note: a woman/4 is yepheh/beautiful (SMB/Gen. 12:11) because she is one who receives, and in receiving, she warms by her fire/4, thereby empowering and adorning all she holds, knowing she is deemed worthy to be the vessel of receptivity. Values, 95/ transforming power of light.

Japheth, Yapheth (יָפָה) 3315 to enlarge, expand; to make wholesome; expansion; a renewed soul; to activate/ manifestations/expressions/ of totality/4; to manifest/ the expressions/utterances/fruit/ of regeneration/4; from patha/4XO, meaning “to open”; ref. to the openings/chakras of man, according to which the body is formed/shaped; note: each opening from Madai/4 to Tiras/4 is subject to the opening of Gomer/4 as the openings are fully extended (completed), the body also will be complete and filled with the glory of YaHúwaH/4; the activity/4 of the openings/4 achieves multiple compositions/4; the seven offspring of Yapheth are of the seven Eyes of ALhhim positioned from the Crown chakra to the foundation in the west. Formula: X = (7 x 3) ÷ 9/consciousness. Values, 490/4X: sign of righteousness; 1:1A. See open/4XO.

come out, going out (yetsa, y’tsa, נִשָּׁע) 3318 emerging, departing; to appear, arise; to activate/ the emergence/transformation/ of light principles/4; to acquire/ transforming/ concepts/4; to empty, finish; to bring forth/ righteous/ seed/4— as in Sepher Yetsiat Metsryim/Exodus: the writings of light energies appear in and rise out of Egypt, understood as the defined elemental forms; activity/ to transform/ our seed/4—to allow sperm/4 to go out a metamorphic process whereby a new thought base is established; to transform our concepts/ideas (it is for this reason we went out of Metsryim). Values, 101/4X: sanctified expansion. See go/come/4X, 4Y9.

station, stabilize (yetsav, y’tsav, נִשְׁתַּב) 3220 to reinforce; to stand forth; to take a stand; to be firm; actions/ that defend/ h the house/3. Values, 102/ to sanctify form/body/consciousness. Isaac, Yetschaq (רְאוּשָּׁק)  Formatting power of light. 

laughter;— laughter—the tongue of inner understanding that quickens all to the Voice of Yishshakkar—The Consciousness, the expression of release, delight—the joy of wonderment that follows circumcision of Avrehhem/ and YishmaooAL/Ishmael/; the delight in beholding Túwrah and the world with unveiled eyes; state of joy as one abides upon the base of
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 immortality of the lands, characteristic distinguishing the offspring of faith; the mastery of the branches according to their mission and devotion; being loved; happiness; attainment of rest arising out of the transformation of statute/Principle/law, 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 Avrehhem 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 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 Yoqquv/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 Yoqquv/YishARAL; the succeeding goat/epoch to Núwach.

Jezser; agent to create, manufacture, fashion mind, yatser (עַצֵּר) 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 in pursuit of mastery; a means of achieving the transformations of knowledge. Values, 208: knowledge of assignment/service/ascension; 1:1. See soul.

334-38 to burn, kindle (yaqad, yeqad) to ignite; to glow, blaze; the gift of holy insight; 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 the holy in the gates. Values, 114: smoke (holy thoughts) emanates through the gates; 33: the role of perception.

344-45 he took (yeqach, jqy) to take, appropriate, claim; to grasp the domain of labors/services. Values, 118: crown of blessing for work. See take.

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

394 wakeful (yeqats) to awaken; to arouse, wake up; to accomplish a holy/purifying change/ transformation; activities of the dominion of righteousness. Values, 200: state of knowing.

dear, precious, rare (yqær, ᵁ) state of Aharúwan prior to the creations of the world, ZekerYæhh 14:6 indicates the Word Seed of
the Kuwañnim are very costly, rare, expensive, scarce of great value; to impart/α what has become qudash/sanctified/extraction of Fire/γ within the Mind of the QuodashaQuodashim/α; which become congealed, as curded milk in the stoneware vessels of Ahariwan from which the worlds are made and the fulness therein. Values, 301/δ: fiery seed: 2:2.

from the root to observe/see/α; reverence/bowing to behold all within YαHuwah/α; to apprehend, understand, grasp; to acquire/α primary/α concepts/α; whereby one stands in awe, reverse; to dread, be careful of violating all that pertains to Rauch/Spirit; to grasp/α the knowledge/α of the Principal/α; via giving honor, one expands; the giving/α of knowledge/α facilitates conception/α; note: reverence of αγάλα commences the activation of Wisdom because one is beholding the Principles of Light which are of the Teraysarun of Wisdom [Mishle/Proverbs 9:10], whereby what is seen/observed is never violated; when the Light of Wisdom enters the eye, there is an awe of beholding what was once hidden; to extend/perform/α the Thoughts/α of Oneness/α; the fear/reverence of YαHuwah/α is pure/αγάλα whereby no thought or saying violates the Unity of HhaSham and it endures forever/αοι — giving evidence/testimony/encircling the Teraysarun of YαHuwah [Tehillah/Psalms 19:9]; one works out their salvation with fear and trembling/ααοι — by grasping the Principles/Thoughts of Oneness and with the mind rejoicing to encircle/swirl/integrate the observation into their households; as the scripture says: “Serve the totality of YαHuwah/α with fear, and rejoice with trembling” [Phil 2:12; Tehillah/Ps 2:11]. Values, 211/ακ: foremost attitude in acquiring/performing ALphæ/α concepts; 31/ακ: mastery of Oneness/expansion; 3:3. See regard/αα.

Jared (yared, parad, יָרָד) αΔγב

to go down; a distribution, descent; to decrease, diminish, reduce: e.g., “to take down the veil” is to decrease/diminish the position of the veils/forms with regards to the operations of soul (CHP/Num. 4:5) whereby the external or covering does not diminish the inward; the humbling of a Name unto the Lamb of ALphim as Yahuchanan (the grace with emanation) of the Priesthood humbles one’s mind unto the presence and revelation of the Lamb of ALphim beheld before him—arising within his faces/expressions; the mastery/α of the mind/α to examine/α; also: humility; to secure/α knowledge and insights/α arising within the foundation of Thought/α; note: maShayh/Moses goes down/αα into Egypt/Metsryim/humbles oneself to assist all members to break loose from bondage; to lead a Name unto sacrifice/examination of all inner properties. Humility/Yared begets Chanuk/γγγ/γrace. Values, 214/αα: knowing yields insights. See Jacob/Yaovq/γγγ, Jordan/ŋλα.

Jordan, Yarrdenn (יָרָדנִי) 338

Mastery of Knowledge/α with judgment/Dan/γα: the purpose/extents/γ of the descent/αα regarding the descending of concepts and their ascension, concepts are gathered via the eyes and tongue—Houses of RAúwaben and Gad with Maneshayh; concepts descended into the loins are brought to the heart via the sacrifice and unto the tongue/Table of the Faces/Shulchan Panayim unto the Ark/Mind; the Yarrdenn conveys the full extent of the daily sacrifice process; an attainment with Mastery/α of Knowledge/α of the Teraysarun/pyramid/α flourishing/γ; a land/State designated for the inheritance of Gad/the mouth whereby the concepts and words of Knowledge are at the lips of the priest, waters unto immersion; path to enter into the Ten States of Word Verification, territory for King Cheshbon/computation/base of speech; The Yarrdenn River is the area of the throat to the sea of Chinnereth (the heart). The river of the Yarrdenn/γαα is a flow of words rising from the heart to be projected by Breath/upon the tongue. In the river of the throat Words are uttered as they are pass through the land of Dan/lungs, whereby the River is called Yarrdenn/Jordan; One who masters the regulation of Knowledge/α with discernment/Dan/γα controls the
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/חֵיִדָּנִי מִשְׁלֹ֖שׁ הַיָּדָ֑יִם/The Most High Yeuwd-HhaYarrdenn; the Hand/Mastery/rbrakk of Knowledge/א of the Teraysarun/א perfection/completion/ג; 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/גפוא as Oovri/Hebrews/גפוא to inherit States projected by Chækúwmah in YæHuwaH—unto the full extension of Name through Understanding; Yarrdenn is a gate to enter the 10 States of Verification, within the waters are the kuwāhnim/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], circumsicizing 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 [7×7]. 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/יו/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 YæHuwaH 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
and demands for property in this realm, whereby we are at liberty to move into the States of our WordName. We submit all controversies to the Body of the Unified Consciousness for mediations in the Councils of the Just and their higher Orders—the Seventy—to maintain freedom from entanglements to this world to fulfill crossing HhaYarrddenn. Values, 264/44=77; 4x8=32/3c, path of the heart. See Yaoquv/ןפק; Jared/44; inheritance/ןואו.

3423 to occupy (yerushe, ירושה) וָיָ֫שֶׁה
Mastery/ְ of Knowledge/א contained/י in Wisdom/ו. Values, 516/44=77; composite dominion of mastery in Unity; 57/37: unfoldment unto completion. See occupy/ו יָ֫שֶׁה.

3389-90 Jerusalem (Yerushelem, יְרוּשָׁלֵם) וָיָ֫שֶׁה יְרוּשָׁלֵים
compound of two words: יְרוּשָׁלֵם, meaning “empower, authorize,” and יְרוּשָׁלֵים, meaning “to make complete/perfect/fulfill”; lit: to empower the states of perfection; city of the earth representing the heart from which words flow, thus a centre in Nephetli; a center situated in the heart field located in the midst as the Dallath-Dallath in the midst of the SeedWord of Beniyman; a heart for peace, completion; to instruct unto completion; the flowing of words that make for peace; the mother/watering/nurturing center from which we are born from above, upon having come to the completion of all things in meShiæch one acquires the blood of meShiæch, as the blood comes from the Enlightenment to those who are prepared, having constructed a body of thoughts in which the blood may flow; to acquire/ְ Knowledge/א that administers/י Wisdom/ו through roles/ך that fulfill/א life’s embodiments/ך; center of giving/ְ Knowledge/א joined to/י Wisdom/ו with instruction/ך to administer the collective bodies/ך; center of redemption unto salvation/י יָ֫שֶׁה via the impartation of knowledge, whereby one receives instruction unto life; possessor/י יְרוּשָׁלֵם of sheafs/concepts/ך; center for Yahúdah/purification and restoration, BeNiymen/new works and renewal of life, Apærrim/unification and rulership, and Maneshayh/producing concepts into life (DHY/I Chronicles 9:3); center out of which comes all words, speech—as a doe let loose: thus, the center of the heart (Nephetli); note: from Yerusheylem (the heart) shall go forth the word of Yahúw, and from Tsiyun/Zion (the mind designated for Knowledge—the location of the tablets) shall go forth the Law. Values, 586/44=77; measurement of holy expressions of unity; 6:6. See Zion/יְרוּשָׁלֵים.

3391-3394 moon yarach, ( יָ֫שֶׁה יְרוּשָׁלֵם) יָ֫שֶׁה
lit: to extend/י a thought/א unto its works/classification of light/ו; the term relates to a cycle that establishes seven day intervals as denoted in the phases of the moon; correlated to yarach is the city of Jericho that falls in seven days; associated to the term, yarach, is the term, lavenehh, which pertains to the whitening of understanding; the silver in the moon is the presence of the Neuwn in the midst that shines in the midst of Chækúwmah/the sun; the full moon is the יָ֫שֶׁה, the union of two halves/sides whose Numbers are 28: 14/ך+14/ך=28/ך + 6/ך =16/ך—the fullness of the moon is Oyin/O; the base of the word yarach means a space, interval, to extend. Breath, wind, ghost, as the ghost rider in the sky; as the Light of Understanding, the moon extends all thoughts unto the works of Knowledge, the moon, as the sun, speaks mouth to mouth as it rises and sets from one edge/Paúwah/ך unto another edge/Paúwah/ך and distinguishes the four sabbaths/seven day intervals each month as it gives its sign of completion/fulfillment of stages according to the mouths/Sayings of light that proceed daily from the sun and moon; the moon is the encircling Breath of Understanding which gives evidence of the internal Seed Name even as the encircling metamere of the body conceal and yet testify—giving witness to the internal order of Thought belonging to each Seed Name; thus Tehillah 89:37-38: the Seed is affirmed, as the moon affirms by con-
cealing/encircling/‘olam, with the encircling there is a witness/a giving of evidence through grind-
ings/ןְתַּנְתָּה — discernment of parts of the truth whereby each Seed Principle is established/כְּירֵשׁ, for 
until a Principle is established and unfolded, the truth/כְּירֵשׁ is not known; as a witness discerns the 
truth of a matter, likewise is the moon a witness; the truth is known by its works/order of thought 
which comes by Understanding/discernment; as the moon passes through the camps daily, strands 
of Light are woven via the encircling motion, some by two days yielding a double strand or in three 
days, yielding a tri-strand; the weaving is the base of concealment — the nature of olam, whereby 
the shape of every Principle of Wisdom is declared and born witness to by Understanding. Values, 38
order of ascension/labor; 1:1 is derived as $1 = 2 + 8 + 10/1$. See Paúwah/אֶפֶּת.

3405 Jericho, Yirichúw, (יריחו) יִרְיִיחוּ הָיָה a collection/גֶּפֶן of moons/תָּבִיא; extends/נַעֲשֶׂה Knowledge/כְּיוֹנֵי as works of light/ם עַל to establish a base/לִהְיָה, be-
longing to the foundation of Unity/לָא; a city/מרכז of lunations as the ears contain 6 months of Bay-
inah and 6 moons of Chækúwmah; causing tides of waters/emotions to rise and fall within you 
daily: lunar signs affect the activities within your tribal centers to establish the work of light in 
six/גֶּפֶן days; allocations/מְצָבָה of the moon/בַּיְּאֵת; the moon’s vessel/בַּיְּאֵת; light allocations of the month to 
be implemented and confirmed with understanding/trumpets, i.e., the blowing of the inner 
shuphur/horn, made by Ayshshur and the bell of Shamoín, whereby the priest sounds for the un-
derstanding from the midst; a city of reflected light as the walls of the configuration settings 
holding the Óyin lands must fall/give way unto the greater dwellings of YishARAL; an initial state/שורש 
to acquire/לְקַנָּה of the lands of promise; to activate/לְמַעֲשֶׂה the Oyin lands must fall/give way unto the greater dwellings of YishARAL; an initial state/realm 
of light/לְקַנָּה, which comes by Understanding/discernment; a city of knowledge/לְמַעֲשֶׂה/discernment;

3407-3408 pl. Jerioth, yeriyot, (יריהות) יֵרְיוֹת, curtain, yeriyoh (יריהות) יֵרְיוֹה light unrolls itself completely into ten curtains, the givings to the mind brings forth the conscious-
ness of light; thus the giving of AL to AR yields the curtains of the mishkan; a wall hanging; tent, 
sheet of canvas; sheet of parchment, writing sheet; to make manifest/לְמַעֲשֶׂה knowledge/לְמַעֲשֶׂה to extend/re-
veal/לְמַעֲשֶׂה the understandings/לִהְיָה of Light/לִּי, and of totality/לְמַעֲשֶׂה; the 4:4 ratio corresponds to the 13/4 gar-
ments of Light that are formed in the 13 baptisms/washings; the garments are woven of the 9 threads 
of thought values, the value in the midst of 13-9 is 4, whereby the garment is for the 4 sides of the 
mishkan and may be joined completely from all sides; each thread being of HhaALhhim: the 
ALphæh, Yeúwd, and Quphæhh threads are of the value of 1, the Bæyit, Kephúw, and Rayish are 
of the value of 2; etc. Values, 295/340: mind liberated through illumination; 690/340: renewal of mind with liberty; 
3:3 yeriyot; 4:4 yeriyoh. See curtains/תָּבִיא.

3409 menora base; thigh, hip, yarak (יָרָק) יָרָק loin, femur, flank, leg; the side; rear, hind part; stern, after part; depth; inner side, soft part; the 
gift/לְמַעֲשֶׂה of knowing/administrating/לְמַעֲשֶׂה the tribes/branches/לִּי; ref. to the place of origin and to the depth 
of the bodily branches, as all branches stem from the loins/base of four corners having within it the 
pattern of the tablet for each day of twelve parts and the monthly tablet of thirty days (calendar) 
comprised of three sets of 10 days for the three heads of Bayinah/Understanding, depicted by the 
moon which regulates all composite thoughts/darkness and stars — realms of Knowledge; bless-
ing/לְמַעֲשֶׂה of mind/לְמַעֲשֶׂה to branch forth/לְמַעֲשֶׂה. Values, 230/4: performance of knowing facilitates branch-
ing/expansion/fruitfulness (Isa. 8:1); 3:3.
active desire; to want; to be pleased; to be accepted; to manifest a mind transformed by light. Values, 305/א: assimilation of light. See wish/will.

vibrant, healthy, flourishing; prosperity, success; depicts an ever-abundance, eternal life, as the evergreen (SMB/Gen. 1:30); to acquire/perform according to the knowledge of the holy; giving thoughts that distinguish; 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/א: Wisdom’s handiwork/gifts; 3:3.

to become green, yerræq (יראק) פatypes; to wish (yirtsah, הירשה) פatypes; to want; to be accepted; to manifest a mind transformed by light. Values, 305/א: assimilation of light. See wish/will.

to inherit, take possession (yerash, ירש) פ TYPES; to occupy, dwell; to succeed; a legacy, heritage; lit. to manage via the Thoughts of Breath; to perform/ Knowledge according to Wisdom whereby the branches are joined to the base; to handle/ Knowledge of Fire whereby the branches are joined to the base; to initiate/fulfill/ the thoughts/ of Wisdom; also: to seize, conquer, consume: the sons of YishARAL inherit/consume/possess the land of Kennon/Canaan and all inhabitants of Cham—that is, the offspring of Sham ignite the patterns/forms into a House of Wisdom/Fire, whereby we attain an immortal form/body; the performance/acquisitions/ of the Mind of Wisdom; 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, 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/ Knowledge with Wisdom [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: the perfection of ALphæh/Principal. See possess/מ.

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

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 Yishuwi is one of the 70 Names of consciousness that comprises the Great Assembly. Through the Name of Yishuwi, we affirm what belongs together or does not belong together. We know how to equate the compatibility of
Names and their states/residences. The ratios are the values that are within every word. The words are spoken through Dan—with discernment and via Breath. As we speak the words according to the balanced numbers within them, they are spoken without partiality, whereby we speak them as pure words as they come forth from the Mind of ALOZAR. Speaking the Words without partiality is the pure language. By the numbers within a word we know how to speak the word. The Name of Yishuwi is comprised of four Letters of HhaALhhim. The Letter Yeúwd, Shayin, Úwah, and Yeúwd, being a formulation of thought of the Laúwi, Dan, and Shamoúnn, being the offspring of Ayshshur. CHP/Num 26:44; The ratio is 4:4, giving the utterance as Yishuwi; 4:4 Gate to Gate; access points and transference within the order of the Light, as the moon enters into the gate of the sun, or into the gates of camps during a monthly rotation; the gates within orbit, the gates from one Ring unto another Ring, whereby they are aligned one another; the means of achieving stability, progress, and growth, as the values pertain to the Foundational State of HhaTsur/The Rock.

salvation; to reclaim, yishauoh (הַשָּׁוֹאֹה) יִשְׁחֻוֹ ה redemption, deliverance, help; the extension/hand reaching out of Wisdom to Understanding of the Lights; to affirm the union of Wisdom and Understanding whereby all that is extended from the foundation is reclaimed; nothing is lost; all of Mind and its extension is used as it is designated from the Foundation and supported by Understanding, according to its value in YæHúwaH. Values, 391/40W: Wisdom liberation of concepts. See Yahushúo/OWY, salvation/OWY, 30YWYx.

Jesse, Yeshshi, (יְשֶׁשִי) יְשֶׁשִי to manage/appropriate the Fire unto a full extension of ten/wealth; the Name is derived from a complete extension of the term, meaning, there is, an establishment of one’s Numbers; Yeshshi is the root of a Name that stems out of the offering of Maneshayh which follows after Yahúdah, whereby all Numbers of Enlightenment, containing the formulas of HhaKuwáhnim, are fed unto the Seed, through which the Seed branches unto full maturation; out of the Root of Yeshshi/Jesse comes the branches of the Kingdom of DæúwD within the Dallath-Dallath Ring [Yashoyæhu/Isaiah 11]. The root of Yeshshi is the primary sprouting of one’s existence, being the base of all realities. In Yeshshi are all numerical assets of a Name. As the strength of Yeshshi rises, all processes/nations will inquire into the mathematical formulas laid-up within the root; from these formulas every thought, every deed/work, and every land/state are determined. Values, 320/4W: fiery branches; 4:4. See David/4YΔ.

obtain (yashig, יָשִּׁג) יָשִּׁג to overtake, regain; to remove; to give/receive utilization of activities and processes. Values, 323/4W: to utilize productive channels. See attain/4W; connect/4W.

Ismael, YishmæooAL (יִשְׁמָאאל) יִשְׁמָאאל to understand/hear AL via instruction/guidance to be understood via visible and audible vibrations; process to ignite the waters via understanding the concepts of order/guidance (as ALiyáhu ignites the waters on the sacrifice on Mt. Carmel); the bridge between a Name and the Earth. Values, 451/4Φ: goal of assimilating concepts; 9:9 is derived as ALAL=4W. 3468

salvation, yeshúwo (יְשָׁהוֹו) יְשָׁהוֹו deliverance; the constant state of stability and support via which all members belong to the three heads of Understanding: the Yeúwd, the Shayin, and the Oyin—whereby the word is formed; to save, help, reclaim/reinstate; the Hand of Wisdom and Understanding to liberate that which becomes bound; to restore all things unto their function in YæHúwaH, whereby all within a
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 OWYWR; salvation/øyxwr, əoyoxyx; nobility/øyw; 7:7.

5401 jasper, black onyx, yesphaeh (נֶפֶשׁ) ʴֶּ֑וַ֖וֹּרֶ֑וֹּןֶ֑וּשֶ֑וּרֶ֑וְּניֶ֑וּךְ kiss, touch, fasten (yishah, נֶפֶשׁ) ʴֶּ֑וַ֖וֹּרֶ֑וֹּןֶ֑וּשֶ֑וּרֶ֑וְּניֶ֑וּךְ giving/♭ to elevate the brow, to bring to the fore; a kiss/vph(y), 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/♭ Wisdom’s/why consecration/♭; Wisdom/why regulate/♭ the pulse/breath/♭ for we embrace our pairs/sides to which we belong. Values, 410/3X: wholeness shared; 405/3X: wholeness in life. See to kiss/vph y; shack/vph.

Jesher, Jasher, Jashar; to go straight (yashar, yasher, yosher, נֶפֶשׁ) ʴֶּ֑וַ֖וֹּרֶ֑וֹּןֶ֑וּשֶ֑וּרֶ֑וְּניֶ֑וּךְ just, upright, pleasing, agreeable; fair-dealing; to be straight; straightforwardness; to be righteous, honest; having integrity; to make manifest/♭ the strength/♭ of the King/4; to give/ receive/♭ wisdom/why and knowledge/4; base root of YishARAL/4WW; as formulation of Caleb/3cy/ forcefulness: to be committed to the path. Values, 510/3px: the measurement of holy activities.

Israel, YishARAL (נֶפֶשׁ) ʴֶּ֑וַ֖וֹּרֶ֑וֹּןֶ֑וּשֶ֑וּרֶ֑וְּניֶ֑וּךְ the writings of the Fire of ARAL; the Hand of Fire/why 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/4WW of AL/God/4cy; a collective order to be head/4WW, of all nations/processes of thought, to whom is given the concepts/4 of instruction/4 within the United Order/4; thus rendered as YishARAL/Israel—the appointment/tenth power/♭ of the Prince/Shar/4WW within the United Order/4 [Sepher Maoshah Berashshith/Gen 32:29]; the state of meShiach, the head, from whom proceeds all concepts of instruction; the 22nd generation from Adam/mf4, indicating formation of the Taúweh nature/♭; 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/vph/tt to bring all branches of thought together for shallam/peace; to be pleasing, agreeable; you who strive and prevail with AL-hhim/3cy/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/♭ of the Fire of Life/Wisdom/why are known and principally displayed/4 in the unity/4 of life’s order/4; 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; Shamoúnn/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; Nephetli/heart to meditate; BeNiyman/seed of perpetual renewal: tribes are paired as Yahúdah and Apærrim, Yishshakkar and Maneshayh, Zebúwlan and BeNiyman, RAuwaben and Dan, Shamóinn and Ayshshur, Gad and Nephetli; 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 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/אָוּפּ: the composed inner kingdom reflecting the Concepts of ALhhim; 64/ת: the structure of the Teraysarun; 6:6. See soul/נפש.

Issachar, Yishshakkar (ץישחקר) אֶתְנְשָׁכָר 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/ב the Fire/ méth of Wisdom/ח within the branches/_ports of mind/ת; comprised of two words: ב/there is אRewards/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 Túwrahh literature as the beast of burden/labor. Values, 830/מ: measurement to compose direction/order of activity; 83/ו: interchange procedures/faces of processes; 7:7. See soul/נפש: Ref: The Family of Yishshakkar Túwrahh Light Study, CHP/Numbers 26.

uncover (yathgol, יתגל) שָׁגָל to expose, lay bare; to make manifest/ת the measurement/ץ of procedures/processes/ץ and roles/ץ. Values, 443/יאל to measure the flow of life’s order; a complete drawing out of process/procedure. See reveal/תגל.

pl. pins (yathedot, יתוד) שִׁתְדֹּת; sing. nail, pin (yathed, יתוד) שִׁתּד; a peg, wedge, stake, key, nail; to manage/ת the corners/ץ of the temple/ץ unto totality/ץ wholeness/ץ; 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/ת the corners/ץ of the teraysarun/ת; the pegs/cords are of Wisdom which hold together all aspects of Knowledge: Yahúdah/kidneys/liver/purification/value determinations wedged into Nephetli/heart/mediation; Apærrim/penile glans/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 Nepheti, 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 Nepheti 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/extension/support; joining the corners with the tent pegs causes the letter Taúweh to appear at the Teraysarun base/foundation. Values, 414/ΔξΧ: corners of the temple united; 814/ΔξΧΧ: to compose the corners to fortify/fulfill temple proceedings. See Sisera/דיסר.

3490 **fatherless** (yathowm, יָתְוָם) ־יָתְוָם orphan; one bereaved, desolate; to be deprived of the measurement that unifies the composite body of man; without father/guide/giver of life; one yet to know the intrinsic values that comprise one’s foundation; the active state of the maggot; one yet to be born or brought forth. Values, 456/γυνικαν alteration in the scope of unity; 51/4: open to seeking principles.

3496-3500 **Jether; lobe, caul** (Yeter, יטær) יטær priest of the subconsciousness/land of Midin/Midian/אֲדָמָה; 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 Shamoûnn, 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 the totality of knowledge; to present the compositions of knowledge; the collected knowledge acquired via events, learning, achievements, etc., as pertains to the inner, resident glory/liver/keved and as pertains to the administration of being complete/kidneys/keved/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,
missions; root of *Jethro*.*γ*Δξγ. Values, 610/γΔξγ: renewal of the mind’s blessings. See *Hobab*.*γ*Ωη; *Jethro*.*γ*Δξγ; *Raguel/Reuel*.*Δγυο*.4.

belonging to/*γ* Yeter/*γ*ξγ, father-in-law of Moses/*ωυγ*; to receive/*γ* the sum/*γ* of the mind’s/*γ* ministries/*γ*. Values, 616/γΔξγ: renewed mind manifesting unity. See *Hobab*.*γ*Ωη; *Jether*.*γ*Δξγ; *Raguel/Reuel*.*Δγυο*: 5:5.

**Kephúw** *γ*

value of 11/20, (*Kephúw*, γ; δ) *γ*

the central letter of letters, the eleventh position in the ascension of names—Sham; the sticks that are joined to form the Taúweh; used as conjunction or preposition as a prefix to a root word, conveying the senses “like, as, when, about, according to”; to double ten/*Yeúw*/d, or the value of multiplication of activities, whereby the branches/tribes of life are formulated; comparative branching; productivity, fruitfulness, reproduction; offspring, teachings, doctrines, coverings; leaves, palm tree; sole of foot; *Kephúw*/γ/productivity/branching is the link in the *ALphæhbæyit* triad that begins with *Dallath*/Δ/paths/insights and culminates in *Tsædda*/β/transformations /wings. See *Kephúw*/γ; twenty/*μα-σων*.

22, *kev* (כ; י) *γ*

to convey or manifest the nature of Taúweh/*X*; the number of scrolls to comprise the Tanach, the writings of the House of Light; *in*., the branches/*γ* of the house/*Ω*; the offspring/*γ* of unity/*Ω*. Values, 22/*γ*: extensions of form; 2:2. See *Ancient Hebrew script*/*γ*Δγγγε γξγγ.

**glory, weight, substance, *kævud* (כָּבְד) Δγγγγ; *kæved*, (כָּבְד) Δγγγ**

heavy, burdensome—as the weightiness of life; *in*., the extensions/implications/*γ* of internalized/*γ* insights/*Δ*; force of gravity to settle and be stored; *in*., to blossom/*γ* the construct of life/*γ* in full radiance/*Δ* as a bloom/fruit weighs down the stalk that bears it; seriousness; to be weighty, difficult; abundant, numerous; *in*., the productivity/*γ* of a household’s/*γ* united/*γ* insights/*Δ*; Glorification is when the Seven Eyes of *ALhhim* are resounding with their Vitality, whereby your Name, composed of the Seven Eyes, and They, are together in one accord bearing the Lights of YæHH. Now, at this point, is the Son of Man/Bread glorified, in that the *ALHHim* are glorified in your embodiment. As the *ALhhim* are glorified in your Name of Yæhh, *ALhhim* also glorifies Yahushuo—the Consciousness of Yæhh in themselves as they and you are formularies of the Lights of YæHH. You, and They, are glorified at once. Through the glorifications of the *ALhhim* in your Name, you arise in the oylah, whereby it is said: ‘Where I am going you are not coming/following;’ for this is a direct ascension of your Name to the altar from which you are begotten and to realms of Light appointed for your residence. Glorifications conclude activations of the Breath of Dan upon the Numbers of Yahúdah in your Name. What has become set in motion now spirals unto its heights, leaving behind non-acceptance of the Nature of *ALhhim*, whereby you move-on to your ascensions. What is sown below as natural rises unto its origins of the supernatural. also: liver. Values, 26/*γγγ*: extensions of unity; with expressed *Úwah*, 32/*γγγ*: the import of a household; 4:4. See *Jochebed/Yahucheved*/*γ*Δγγγγγγ.

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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/branching of the united Body of the Wisdom/Fire: as the branches of life unfold to a perfect form, those within the body of ARAL are known as “the sheep of Υα:W:IOY:”; note: when Yahuchánan/YESY:NOY:JOHN sees Yahushúo/YESY:NOY:, one declares, “Behold the Kevash/Lamb of JOY:”; 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/AY:W:; Avinu Avrehhem/YESY:NOY:A-ing beholds the Shayh as the level of Name Yetschaq/QCEY 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/AY:W: of Wisdom arises into the branches/WS: with honor/a ram/AY:W: . Why is WS: translated both as “lamb” and as “mystery/to hide”? A lamb/BS 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/AY:W:, 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: WS × Y = T x C —that is, the lamb WS equation is balanced with the Lammedi/instruction. in that the lamb belongs to a flock, being shepherded. Values, 322/T:W: wisdom’s branches of the house of Understanding; 4:4. See lamb/sheep/AY:W; offering/AY:O; sabbath XAY:W, two lambs T:WS:YW:AY:W.
to make round, round off; spherical; globality; rotundity; cell, cellular; corpuscle, globule, ball; lit., branching/ onward radiates/ a thought/ A. Values, 224/ΔγA: knowledge branches through insights.

Chedorlaomer (Keedrelaomer, хеделемер) 4ΔγΩ to roll/ 4Δγ a lesson/ C into a sheaf/ 4σΩ; an inner king with Avram/ 4πΩA: lit., a branching/ Y that radiates/ A thought/ A unto/ O gathering/ γ of knowledge/ A; a master of Oylam/ yλΟ/concealed strength; governing power joining Abram/ 4ιΩA; 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/ 4Δγ meaning to roll/spherical/branching radiates a thought, and the word, omar/ 4ηΟ meaning to bind/understanding reflected in the mind. Values, 564/ΔπΦΧ: to measure a domain with structured insights. See Gomorreh/ 3ιηΩ.

thus, there, kahh (ך) 34 to that way, so; here, this way, now; lit., the extensions/ Y of illumination/ A. Values, 25/ 3η: branchings of light; 2:2.

priest, kuwahen, kehen (ך) 34 priest mediator between ALhhim and OLiyun, one who bears/carry the Illumination of the Neúwn through branches of mind; servant of all; a kuwahen γ η 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/ Y in the illumination/ A of the Directive Mind/ Y; the branches are upheld according to the Illumination of Mind; the Tree/ Y of Life/ A extended for productivity/ Y; a branch/ Y bearing the Illumination/ A for all Offspring of Neúwn/ Y: the branches/ Y of light/ A extended, far reaching/ Y; to branch forth/ Y the light/ A in all dynamics unto perfection of being/ Y; 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 kuwahenhagedaúw, 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 Túwrah/Torah and the fulfillment of all generations or seven days are complete. To the House of Laúwi/Levi, the Túwrah 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
SeedName from which it rises and rules its house. The Body of the Law is maShayh/Moses. It is this body that the devil disputes even as one contrary to the Law of maShayh disputes over what is written and how the body is to be used. As a body, the scrolls of the Teachings of Light are written by the hand of maShayh. The Body of maShayh of Laúwi produces a head, as a stalk of wheat generates a crown. The crown of the plant is Aharúwan/Aaron who is older than maShayh, yet who appears after. As the Seed is older than the body, its crown appears later. Aharúwan is the Teacher of Túwrahh who interprets and reveals the glory in all teachings in the Body of maShayh. The Teachings of Aharúwan are the means to bear the complete illumination of seven days unto their fulfillment. The ORDERS of the Priesthood are 15 according to the Orders of the Lights of the 15 Fathers from ALphæh to Semek. The Crown of Wisdom and Understanding rises upon the Fathers from Oyin to Shayin. As one commits their mind daily to the Túwrahh and the teachings of Aharúwan, the Light of each day forms a crown upon one's head. The crown is administered by the hands which are set five to five upon the sides of the faces. Hereby, one acquires the administration of the rule in the Name of Yahushúo—to govern according to the Shayin Oyin Crown of Yæhh.

priests, Leviticus, Kuwáhnute (כוהנֵים) Kuwánim (כְּזָהַניִם) Scroll of the Túwrahh, Sepher HhaKuwáhnim, the Writings of the ALhhim of the Gammal, united with the scroll of the Hhúwa—Mishneh Túwrahh, to form one of the Eyes of the HhaALhhim; the Kuwánim provide instruction for all processes of the mishkan and the states of residence, their gates, changes, alignments, designating all things according their Numbers in AL Nachum, who resides in the Mountains of ARrat, the merciful of The Twelve; according to the Numbers, the Kuwánim assign to each Name their Letters. 1:1 is derived as כְּזָהַנים=כְּזָהַנִים; being 2 measures of 10 as the mincha for the ayil offering; the priesthood collectively are the kuwáhnute, being 3 measures of 10 as the mincha for the faces/par offering: 1:1:1 is derived as כְּזָהַנִים-כְּזָהַנִים-כְּזָהַנִים; 3 56 8 Ethiopia, Cush (כֵּעָשִׁית) 5 5 5 parameters of space allocations, pertaining to the spinning form/outward frequencies of one’s dwelling/land; lit., branches of life/γ for a vessel/γ of wisdom/fire/ üz; also: dingy; to spindle—as a shaft with the ability to rotate; the rotating spindle/coil of light attached to point of origin, i.e. chakra field or star field; as son/work of Cham/Ham/ן-ה: passion, hot, holding the fire energies: lit., offspring/γ of bonds/γ containing fire/ üz; pertains to forms not to pigmentation; the spinning elements from the chakras/ openings of Yapheth; the marriage of maShayh and the Cushi denotes the inner construct entering into a spun garment; formula: 300/ üz = 2 x 15=ן (achieved by the Force of Yah). Values, 326/ üz üz üz: fiery fruit, contractions, and expansions.

strong, kuæch (כּאַכַּה) 5 5 5 ability, power; inner resource; force, strength, vigor; lit., to extend/γ the effort required/ ע; also: resources, wealth. Values, 28/ ע: the productivity of labors/services: 8:8 See strong/ן-א, ע ע, ע ע, ע ע; compare mighty/ ע ע ע, ע ע ע. extending the hand achieves result; branching forth to touch, to heal; a consequence, relationship of branches, because, since, that, but, only; as, if, in case; while, when, even though; indeed, in fact; although, since, lest; lit., the extensions/γ of deeds/attainments/ ע; these letters follow observation of inner branches of a Name; i.e. kyï-tetïwv/ן-ף וני— the one of ALhhim sees the evidence of what follows after, being within a Name, for it is good—being an extension/a branching of Wisdom to achieve a collective wholeness; hence, any act the pertains to wholeness. Values, 30/ ז: an ordering; 2:2.
basin; wash stand, pot, wash basin; molding, modeling; lit., the palm in the hand and in the loins/γ 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/γ proceedings/γ contained/γ in the Mind/γ, 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 kuwahen/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/γ': the whitening of words; 236/λ4: the shepherdess directs the activities; 5:5.

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/γγγγ associated and belonging to a form a house/habitation/γ; 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 Laúwi 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 Yaoqv, 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 Yувspah/Joseph; around the ascending light of Yувspah—the Thoughts of the Mind of HhaKuwáhnim—the sun and moon and all of the stars turn/bow; as the north star corresponds to Yувspah, 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, 24/42:7:7 kukavim; 5:5 káwkav (bkwk 2:2:2 kakav. See Sand/3 6 0 3 -0 4 talent (keekár, kikker, עֵכֶר) עֶכֶר a circle, circuit; a provision, loaf; a form of light; denotes the value of provision/benevolence; lit., a branching out for fruit/ע of the inner life branches/ע according to the gift placed in the mind/4; also: plaza; valley, plain. Values, 240/4: the mind’s flow; consciousness of inner fullness.

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

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/ע the roles/כ of life/כ; also: to destroy, annihilate—“bringing to an end” means “to make complete,” as well as “to resolve” or “to eliminate”; lit., branching/ע ordered/כ by light/כ, 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/כ: branch of life/the groom/the ascendant; 55/כ: extension of life. See his daughter-in-law/עXכY; groom/כXכ.

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/ע of ordered/כ activities/כ; instruction guides us unto attainment, productivity/fruitfulness determines our attainment—your capacity to receive and give is an outcome of the direction via teachings. Values, 33/כ: 60/כ: a construction, 4:4.

lit., an extending/ע role/כ that completes/כ unity/כ; productivity/ע instructive/כ of perfect/כ bonds/כ. Values, 456/כככ: a measurement of potential bonds. See bride/ככ.

you, a word suffix, kkem (כָּכֶם) כָּכֶם 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/ע of conductive messages/כ as branches emerge from within wa-
ters of mother/body to create a collective gathering of ye. Values, 24/Δν branching for insights; 4:4.

3651 **yes, a post, you suffix (kane ṣ) יִבְנָה**

collective suffix designation second person plural, ye—receiving, product/Kephûw/γ of the assimilation/Neûwn/γ, fruitfulness produced, displayed, a covering of Aharuwan to affirm the function of a member; yes, to assure, to be honest, affirmed, also a base, pedestal, position, post, station, to hold an office as one affirms their calling/placement; to extend/branch with assurance, not wavering or doubting. Values, 25/אֵב a mind of assurance; 70/אֵב truths, affirmations: fleas, vermin, louses, gnats; grace/אֵב extends/appropriates waters/אֵב; lit., to form a covering/אֵב to filter/draw out/אֵב fluids/subliminal messages within the Collective/אֵב; the root ᵣ means to establish, confirm, forming a base, platform of what maShayh speaks. Values, 110/אֵב a covering hand/provision of approval.

3651.54 **pl. lice (kenam, אֶבָּן) יִבְנָתָן**
a gathering, collection; to bring in, heap up; lit., to extend/אֵב potentiality/אֵב by bonding together/אֵב. Values, 130/אֵב: sanctification of roles. See breeches/אֵב יִבְנָתָן.

3664 **a meeting, conference (kenas, אֶבָּנָס) יִבְנָתָן**
a meeting, conference; an assembly; an extended/אֵב working on potential/אֵב by bonding together/אֵב. Values, 5:5 derived as ᵣ=אֵב; 6:6 derived as ᵣ=אֵב.

3667 **the Canaanites/HhaKenoni בַּעַרְבָּןָסָג כֶּנֹּן Canaan, Kenon (כֶּנֹּן) יִבְנָתָן**
coupled with Amûwri/Sayings, to flourishes unto their full branching and potential; corresponds to the left hand middle finger; the eight land of the Oyin consciousness corresponding to the letter Neûwn of the Oyin body; Kenon/Canaan is the state of humility/submission to the origin of the thought and the classification of knowledge to which all are subject to the patterns of the Unified Consciousness to abide together as species/kinds of ALhhim; the whole in which reside all branches of Knowledge depicted in clusters of the stars, i.e. in the milky way, the great gathering that makes a belt around the capital city; accessible through Ayshshur the origins of birth; the occupation state of Mind branching; birth place of Yetschaq which occurs as we enter into the lands of our SeedName, Via humility, the path of abounding grace, one ascends as the middle finger to their crowning glory. The lowest becomes the greatest. HhaKenoni are the State to Branch forth completely unto manifesting the inner structure of Light. Within HhaKenoni State is the full branching of a Name; hence, this name alone has come to represent the promised State of being. The one of the Kenoni State has all energies balanced and submitted to each other in perfect unity, ambitions, perspectives, unions, and activities are gracefully modified to be the humble servant; bending the knee; a state of submission and fulfillment—to one’s potential in meShiæch/full measurement of Being; state of humble service to the whole; lit., the productive/אֵב unfoldments/אֵב according to the full view/O of one’s extension/אֵב; the branching ability to completely manifest life; state in which all energies are submitted unto each other in the wholeness of immortality: Avrehhem/אַבְרָהָם perceives the full potential of a Name in Kenon, a land corresponding to potentiality; however, until all Names are submitted unto each other in the mature fruit of Kenon, the Philistines/XW/אָמֶרֶץ and other strange (strange in the sense of unknown) powers continue to occupy the state destined for YishARAL/CΔאֵב; the fruit, or the bearing forth, of the promised land/Kenon occurs as one no longer uses the body for trespassing/Philistines or shadowing/Caphtorim/אֶבָּרֶץ (SMB/Gen. 10:14-15); general name for the State/land of perception unto full ascent, the thirty-one kings and their lands are an inheritance to the tribes of YishARAL; the State of affirming lessons in creation/אֵב that contain understanding of all displayed/אֵב; also: to subdue, overpower, overcome, subjugate, humble; to be humiliated: hence, to turn the back; lit., branches/אֵב extended/אֵב through understanding/O to achieve their full position in YαHúwaH/אֵב. Values, 190/אֵב: domain of transformation/dwelling in transmutations via extensions of thought/branches; 5:5 is derived as אֵב=אֵב; 6:6 is derived as אֵב=אֵב.
wing, corner, to project (Kanaph, כנף)フカフ
the branching of thought/extending the Faces; 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 Chakviwmah in the day/east south and those of Bayinah in the night/west north; the arc of the wings is called the qeshet hakanaphim/ケシュケパハニム ク 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 Nephetli; the Tsedda/Ayshshur and Hhuwa/Dan; the Qupha/ Yishshakkar and Dallath/Yahúdah; the Rayish/Ze-búwlan and Gammal/Laúwi; the Shayin/Yúwsphah and Bæyit/Shamounn; and the Taúweh/ BeNiyman and the ALpah/RAuwaben; the wings carry the house of the Oyin unto the Zayin; the Body of Oyin is carried by the wings on the right: ALpah 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/תָּרֶבעֹת הָאָרֶץ オープトラク 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 Aperrim, 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; Zilphah/זילפה, mother/nurturer of the negev/south; Rachel/רחל, mother/nurturer of the yúwmi/west; and Bilhah, nurturer of the isaphun/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/איק: dominion of our branches extended; See Bayinah/Bayvah: Oyin/オイ。

chair, kessa (כנף: כן) フカフ
thron, seat; also: full moon—as a surface filled with light—depicting the majestic radiance and extending power of a throne; lit., to make evident/η the governing structure/ε; evidence/fruit/γ is the structure that upholds/θ the inherent principle/δ: 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 ALpah powers of being via the teachings/γ of trust/θ: 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/ח: full radiance; 81/כ: vessel of principle power/light; 3:3. See cover/קכש, כף.

cover, conceal, distinguishing, kessa (כנף: ככ) フカフ

to hide, veil, keep secret; to clothe: to mark—to conceal or to distinguish—what is within the tent/body as the ark/קעוף or manurahh/menorah/מנורה; also: moon phase/ε: the mid-phase structure of light; lit., the sizings/productivity/in the midst/γ of the cycles/δ of Light/θ; 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/ח: container; 85/ך: container of light; 5:5. See chair/כף, כף.

silver, kese (כסף: כף) フカフ
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/γ the dimensions/ε of expression/δ; 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/フカフ corresponds to reflection and to understandings; silver is the element that con-
ducts, both the thermal (heat/fire nature) and electric (akin to elector—beaming sun) light energies of your name; the term silver also means to yearn and long for the perfect mirroring of our breath in a house of light; this longing in Abram is his initial wealth as he awakens and arises from Metsryim. Silver is directly related to understanding and to the light and color of the moon. It is the nature of our name to mirror itself for manifestation and expansion; correspondingly, silver, depicting understanding, is the moon’s faces/expression as well as it reflected color in comparison to the golden color of the sun/Wisdom. Silver, deposits of consciousness, is the longing for the understanding of all that we are totally reflected/manifested. Is this not understanding, when all things are illuminated, reflected before us, as one looks into a mirror? The capacity to learn and to draw out concepts leads to moments of joyous exclamations; I see it! The withdrawals of silver come forward as you study to know and acquire concepts, for in so doing they are reflected unto your eyes. Silver is also a perfect formula. The nature of silver is expression, conductivity, a mirror manifestation of light which is the interpretation of the formula אֶפֶּלפֶל אַכְּכַע א (80)=א+כ(80) which depicts the multitude of faces and expression of the nature and function of silver. The expressions are the means of our coming to understand and attaining consciousness. The nature of light presents the constitution of the universe of understanding/silver and your completeness of being/Wisdom/gold. These are elements that are foundational to the nature and function of life. When you are unfolded totality, being an expression of the complete nature of HhaSham, you are adorned with the Name above every Name, the Name of Yahushúo/OWYΩωω, translated as the works/ hạt of light/ח contained/ י in Wisdom/יו and Understanding/יו. Unto this adorning Name you walk in the light and lead tribal faculties unto the fulfillment of the promised land/State of the Word. This is the overall message of the white Túwrah text to proclaim and to encourage one another to fulfill. Silver threads are drawn out from the heart being weavings of meditations/understandings. Values, 160/יה: dominion of structure; ordered cycle; 8:8 is derived as י+יה=יה. See gold/יו.

37:10 to bend, branch; to be hollow, Kephúw, (ם) קף י Name of the eleventh letter of the ALphæh-Bayit; the sole of the foot, palm of the hand conveying the progressions and deeds to the Tree of Life; those of Qahhath/Kohath of HhaTerreni, carry the arúwan/ark; used to depict a spoon, handle with five extensions at the end depicting the hand/palm with the extensions of the fingers; lit., branches/ י that open/close/contain the sayings/ י a branch, extension; also: a hollow (bowl-shaped) rock; a promontory, crag—outcropping abutting an abyss, a hollowness; fish scales; according to the sayings of the 4 sides—being the 4 Paúwah within Quphæh, all things are hallowed out. Values, 100/יה: dome of the heavens; 2:2 is derived as י=יה+יה. See Kephúw/יה; twenty/כף י.wo.

37:25 to bend over, kephúwl, (ם) קף י to double as the Kephúw/11+11 instruction makes complete/Tauweh/22 lit., branches/ י contain the sayings/ י according to the Teachings/Rod/ל, to fold thereby enclose, to multiply thereby increase as the loins are double over in the forefront of the body to contain the blessings of Yúwsphah, the double garment of Aphrryim and Maneshayh (SYM 26:9). Values, 130/יה: crown of instruction/Yúwsphah; 8:8. See Kephúw.

to ransom, pardon, deny, kepper, (ם) קפר י to provide a covering, to make a covering via the flow of concepts and unified principles—via the blood—the flow of understanding of a par/unified faces/bullock and goat; a covering/ attire/ י for the expansions/portals/expressions/ י of mind/ר; to attire the faces according to the oylah [CHP/Num 29:5]; to atone for, appease; lit., to branch/ י with the faces/expressions/ י of knowledge/ר; to forgive, expiate; indemnity; also: to deny, as in denying the effects of the transgression, thus ending its presence or grip; to deny via forgiveness; also: to be heretical; to asphalt, besmear, to tar, so as to
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 \( \tau + \psi = \pi + \xi \).

Mercy Seat; coverings, kepparut (כֵּפָרֹת) \( \times \text{כֵּפָרֹת} \) a lid, a covering of layers; the ever renewing mind, lit., the branching/\( \gamma \) faces/\( \phi \) of knowledge/\( \alpha \) composed/\( \chi \); 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 Tūwrah 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. 70/0: encircling understandings/clouds of thought; 1:1:1 is derived as \( \tau + \psi = \pi + \xi = \nu + \tau \). See cover/ransom/\( \times \text{כֵּפָרֹת} \); compare curtains/veils/\( \times \text{כֵּפָרֹת} \).

Knobs (קֶפְחוּיָטֵרַיָּהוּ, הֱעִטֵּרַיָּהוּ) \( \times \text{כֶּפְחוּיָטֵרַיָּהוּ} \) 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/\( \gamma \) expressively/\( \phi \) the composing/\( \chi \) knowledge/\( \alpha \) to communicate/\( \lambda \) light/\( \alpha \). Values, 85/\( \aleph \): bud of light

ArchAngel, keRuv; cherub, keRúwvim ᵃʳ硏硏硏硏, kerruv (כְּרַע) \( \times \text{כְּרַע} \) lit. like/as/\( \tau \) the Teacher/\( \gamma \gamma \), 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 Ter-aysarun 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 Kuváhnim; 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 Túwrah/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 HhaKuváhnim 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 manchaïh/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; it., vessels/γ of The Minds/α that serve/γ on behalf of One Body/β; 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/σαγια: mind branches with ascensions; designate branching of roles 4:4 derived as γ+α=η+σ; 7:7 is derived as γ+η=-η+σ+

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/σαγια, or place of study—of piling up knowledge; it., branches/γ of knowledge/α satisfies fully/η; replications/γ of the flow/η of knowledge/intelligence/α. Values, 260/σαγια: knowledge’s structure (within the vineyard/σαγια/understanding).

lower part of thigh; it., the extension/η that determines/α depth/σ; 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/σαγια: knowledge of the jointed leg.

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

3789 **Chaldees** (Kashdeem, כושידם) &WA4 ניויאי חלдеים
astrologers from the land of Aúwer/Ur/Light; lit., the lessons of Fire/W reveal origin, present, and progressive performance of all within the Waters of ALhhim; clusters of fire committed to paths; the Light of Compositions; ii., realms of the branchings of our Fire nature/the all-encompassing Fire of Wisdom which pertain to origin, placement, and progressions extending unto fullness; the star of the east is the sphere of Yahúdah/Jupiter appearing in the eastern gate. Values, 374: Wisdom and Understanding abide in one Tent. See **Ur of the Chaldees**/חמלדיאו ידה; compare east. Values, 407:

3789-92 **to write** (ketav, כתב) 9X4 

3791; 3844 the Ancient Oovri/Cross-Over script, Ketav Levunæh (כ טובה לכניא) 9X4 9X4 the writing of light/illuminations; iit., thought branches of totality/summations develop through hearing/understanding. See **Yavan/nwy**; the heart chakra. Values, 430: measurement of instruction; 470: measurement of understanding. See Yavan; Dodanim.

3784 **Chittim** (Kittim, קיטים; Kittiy, קיתים) 9X4 9X4 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; ii., branchings/tribes marked/etched by activities of fullness; a son/formulation of Yavan/the heart chakra. Values, 430: measurement of instruction; 470: measurement of understanding. See Yavan; Dodanim.

3801; 905-07 **linen tunic** (katonet-bad, כנותן בד) 49 X4 9X4 garment of distinction/hearing at the gate; 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; ii., a covering by which to measure the full extension of the sum of conscious insights. Values, 876: to measure the sum of all things according to an understanding of unity. See linen/poles; compare breeches.

3802 **shoulder(s)**, ketphim (כפ烟囱ים) katpha 9X4 branches to compose the openings into the Body, where the sides are united at the arms and legs;
according to the openings, the veils are hung, or spun around the core openings/access; position of the two onyx stones, being stones of memorial, positioned where the eyes above first strike the assembly in the body; the two stones are the two halves of the black pearl that is in the midst of the neck, as the pearl opens, the order of The Twelve are disclosed out of the darkness/well of Understanding. Values of HhaALhhim, 256/γο: unified emanations at the corners; 3:3 is derived as γο = λ + γ, see onyx/αυ.  

crown, keter (ןָכֶר) 3Χγ  

teaching of the Turahh/Torah (in the mind/yields knowledge) branches of the palm/deeds/γ form/Χ a head/4; according to your head so is the body in which you reside; the extensions of Knowledge being composed in the Mind whereby the crown appears; the kidneys are the crowns of Yahudah, and the liver is the great throne through which all is judged; which is also the great sea through which all nations come unto a place of encampment; The Crown of the Fathers, from Shayin to Oyin, rest upon the Mountains of Their Names; the Mountains in the Túwrah/ToRah designate the Seven Hills and their Elevations which determine the shapes of the body from the hips to the apex of the head. The Crown is veiled as the veil of the Woman/Body/maShayh whereby the eminent radiance of the Faces of the Fathers are distinctly seen. The veil of maShayh is the veil of the Crown that covers the head whereby every detail in the expressions of the Túwrah shine forth from the Faces of the Fathers. The inscriptions of the Túwrah/Torah are written in Semek; the Crown rises upon Semek from Shayin to Oyin. The Crown is read as Shuo as the Lights stream from the left of Understanding unto the right of Wisdom for their manifestation. The Crown is the Authority of the Fathers unto which all things made are subject. When one speaks or holds up hands in the Name of Yahushúo, they speak in the Authority of the Crown of the Fathers for an implementation and governance of Thoughts are designated to one of the Offspring of Wisdom and Understanding. Values, 53/γο: extensions of communication/revelation; 4:4 is derived as the parameters equate to the interior; so is one judged and positioned into a body. 4+γ=Χ,  

Lammæd Ł  

twelve, thirty, fifty in ALhhim, seventy-seven in Kuwáhnim (Lammed, Ł) Ł  

Ruler of the worlds as the double Lammed are the instructions of Bayinah and Chekúwmah which rule night and day, the Staff of direction, symbol of ShnayimHhaOoshar/The Twelve; a preposition form, often combined in prefix to the root of a word, conveying the senses “to, unto, into, towards, by, at, of, with, in, during, for, about, according to, belonging to, each, every, as”; to teach, learn; the goad, staff; to point, give direction; to give order; the roles in life; to prod, defend, prevent, refrain; maturity (symbol of the beard); leg and foot that form the pattern of the arm and hand to fulfill the directives/instructions, jawbone; supportive and directive movement; Lammed/Ł/instruction is the link in the ALphæhBaeyit triad that begins with Hhuwa/go/enlightenment and culminates in Quphaehθ/go/distinction; 2 legs/Lammed create a square, and 4 the cube of Oyin Faces, the 4 points in a circle are the aligned LammedLammed as a square, the inner pattern of the OYIN Body which Instructions of Lammed inhabit; as two walk in agreement they have consolation one to another. See Lammed/Ł, thirty/γו.  

generally rendered as no, nay; negation; *lit., a prodding* of principle; to refrain a principle or thought from developing; *i.e. and the Unified testimonies—they do not ferment/pollute* [Tehillah 78:56]; a direction of concepts; 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: instruction unto expansion; 4:4, the 4 within the 4/Alphæh = 할. See/not now/la.

Leah, tender, weak, *Liah* (ลา) 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* of concepts illuminates; the negative with affirmation of life; 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/.Observable, the daughter of Laban—the heart/珠三角 of Neúwn. First to bear branches of our Oayts Chaim/Tree of Lives, bearing six offspring/branches: the firstborn, RAúwaben, coupled with Shamoûnn, 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 Tuwrah 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 Rechel 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 Tuwrah reads that Yaqov loves the summation of the Principles from the initial concepts sown, which is also loved. Liah/ Observable 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 manurah blazes through six branches of RAúwaben/sight, Shamoûnn/hearing, Laúwi/unified habitation, Yahúdah/value management, Yishshakkar/labor management, and Zebúwlan/land resource management. Values, 18: life/activity of ascension; 36: Guid-ance/Staff of Unity; 5:5 is derived as 4+ 할= 할.

die not (l’mute, הבדל מחיים) יחי תם* 4 classified immortality; a negation of death, ?w, connotes an empowerment; *lit., guidance unto concepts* that release an outpouring of stores of regeneration. Values, 54: renewal via understanding of goals and fulfillment of directions.

*lit., the order of the house/dwelling; the arrangement of all members of a house organized around the heart—the mizbaach hhaoylah/altar of ascension; the seat of understanding; center surrounded
by all camps; central hub of the body, depicting the city of Yerushelyim/Jerusalem into which the city of ALhhim descends as it is built/constructed in the mind from all Principles risen from the foundation and arranged in the north of the Mind; Mind is the directive consciousness which abides in the white and black pearls; the heart is the place of service where the mind institutes and arranges the thoughts, the pulse of the soul; faculty for the selection, formulation, and application of words to express intellect; a guide for the body; course for directing one’s movements unto full manifestation; seat to rule/throne chair/ to unify and expand/; seat of instruction to build-up; the Heart/sea of Wisdom is aka the lake of fire which burns forever in which all adverse statements are consumed, being the seat of the perpetual oylah offering; to love YæHúwaH with all the heart is to be devoted/bonded with the complete arrangement of the inward; to love with the soul is the devotion of the expressions; to love with the steam is the devotion of the Breath with utterances coming out of the fire; the steam is the smoke that rises from the altar as the parts of soul are bathed into the waters of the kaiyúwer/laver to be placed upon the altar of the heart. see Dan/Δ. Values, 32/Σ: goad of the base of consciousness/Unity.

value of Yæhúwah/ as the Úwah/ is doubled; the authority/rod of Light: when light is known/acknowledged, light thereby gives/extends itself/, and the giving creates a receiver/; these two, being united inseparably together, become the pattern of pairs, which appear as two in order to fulfill their capacity of being one; note: as pertains to the tabernacle, HhaSham is valued at 32, which when written as Σ means the heart center; also valued at 26 and 32, respectively, are Σ and Σ, meaning “glory, weight, substance.” The Name of YæHúwaH/ is the heart/center structure of everything; the four weeks are the Letters of Laúwi/28, being the Staff, and with two heads, there are 30/Lammed, the Number of days. Values, 32/Σ: authority of the house; instructor of consciousness.

weightless as the Ein Suph/Aynn Sayúwph; a perpetual state of the Lights which are continually giving as the oylah tamid; thus, no number of the perpetual giving is counted; the results of the giving are accumulated; those who are of the melavad Σ are continually drawing/ of their sides branches/ all values amidst the spaces of nothingness/not holding onto anything as the Mind of ALOZAR in perpetual motion as the lights. [Chamesh haPekudim/Numbers 29:16]. Values, 18/Π: the collective faces. see Σ.

Lebonah; frankincense, incense lavenehh, to burst with light: the glowing effects of Túwrah study; from the same root as “moon,” indicating that the offering of spice depicts an Understanding sprinkled upon/arising from an offerings/study, whereby the process of illumination (whitening) commences; i.e., heart/ is the unity/ of the Neúwn/ emanations/, the lights of Chekkúwmah and Bayinah whiten the heart day and night; the measures of the lavenehh are sprinkled 6:6 ratio upon the heart altar and the altar of incense simultaneously as ALphæh-Zayin, Bæyit-Chayit, Gammal-Tæyth, Dallath-Yeúwd, Hhúwa-Kephúw, and Úwah-Lammed, commencing with the ALphæh upon the heart and the Zayin upon the altar of incense. The hand that bears the ALphæh is the hand of the offering, the left hand serving for the evening offerings and the right hand serving for the morning offerings. Values, 93/Ψ: transformative process; 87/Σ: manifestation of goals; 6:6. See moon/.

so as, in order not to (levale, ) Σ to take heed; to do in order; to confirm oneself; to prevent an injury; it., to order/ conscious/ direction/; note: “And He says, who declares to you that you are naked/aware of pre-embodiment?
From the tree to confirm/verify what I order/arrange so as to partake from it, you ate?” (SMB/Gen. 3:11); the tree of knowing is structured so as to confirm ourselves in the image of ALhhim/myhla:

the challenge to be as ALhhim is accepted by man in partaking of the tree of confirmation; the tense of understanding is that YæHúwaH/hwhy is not displeased with man because of his partaking, but rather questions his motive for partaking: that YæHúwaH may confirm upon him the promises of becoming. Values, 62/Bs: to support consciousness.

383-37 **Laban, white, brick (Lavan, לָבָן) וֹאָל**

the heart/г in all its root extensions/ramifications/; to become white, without defect/spot or blemish, all colors and spots have been drawn out unto full illumination; indicating the heart’s integral role in the process of purification; iiit., instructor/г to unify/г; via Yaoqv/Jacob the heart/г is extended/broadened/; via instruction we develop our potential; Laban is the story of the heart’s development, ministered unto by the consciousness of mind; white spots/marks refer to an understanding/enlightenment within conveying how all parts comprise one; the documentations/translations of taskmasters of Metsryim enslave the people to follow after the forms/symbols/Letters rather than to become whitened by the inner meanings of the text. Values, 28/зп: open ings to the end/goal; 1:1. See *frankincense* in and г and н.

384 **Lebanon, Levanun** (לְבָנֻן) וֹאָל

activation/extension of a purified (white) heart: the heart’s potential/г expanded/г unto the heights or grandeur/г — as the “trees/г of Lebanon”; iiit., the teaching/г of a house’s/г potential/г unifies all aspects/г unto an achievement of purpose/г; the heart/г of Neúwn/вор. Values, 138/шп: holy instruction elevates the nature of man unto the heavens: 2:2.

384-48 **wear, to dress (lavash, לָשָׁת) וֹאָכ**

to put on, wrap, clothe, cover; to be dressed, clad, clothed; iiit., to teach/learn г enformulations/г of Spirit/wisdom/г. Values, 332/гов: assimilation of the directives of consciousness.

to her (lavash, לָשָׁת) וֹאָכ


387-0 **Ludim** (לְדוֹם) וֹאָל

state of Metsryim and Sham and Yapheth [SMB 10:13.22; Yashoyæhu 66:19], birthings according to the turning of the Staff/Lammed; the various orders of Unity through the gates to achieve fulness; a
birth is within the Orders of Light that come through the door/openings of the sides of the Ter-
yasrun, lit., light orders in passageways activate the waters; Compare Child/ädchen; אַלְגָּן

a foundation; gland; backbone, spinal column; also: to turn away; to turn aside; to depart from; lit.,
to direct/guide/lead the combination of parts unto full stature; an almond, branch of the Rings of
Aharuwan, 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/אֶלֶף: anointing that elevates; 7:7. See Bayithlehem/
מִלְתֵּוּה יְבֵית לְהֵמ; Ephratah/אֶפְרָת.

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 of unified works/Staff; 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 as the 6 Days of HhaALhhim. 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/concep-
tualizing, 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 Chaekúwmah 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 ALphah. 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 ALphah 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 meas-
urement 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,
anew 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\(\frac{dM}{dM}\): anointed gates; 9:9.

3874-76 **Lot, Lut (لعط) ΘΥΔ**

aspect of Name to enclose, wrap, cover, conceal, envelop, cloak, veil through which a body of soul is formed; \(\text{lit.}\), the roles of\(\gamma\) evaluation and resolution; to order\(\gamma\) the holdings 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/causal 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 is the ordering process to assist movements according to all gathered into our consciousness of collective Names. \(\text{lit.}\), the order of all contained\(\gamma\) by the gatherings/weavings of a Name; progenitor of Muav and Ammun; 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 Luṭ thorough which you carry your thoughts as saddlebags upon your horses of Semeke. 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\(\frac{hM}{hM}\): extracting illumination; to withdraw and winnow; 9:9 derived as \(\Theta=\gamma+\zeta\). See Haran.

3878-79 **Levi, Lauwi (لعو) ΨΥΔ**

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; \(\text{lit.}\), to instruct/direct\(\gamma\) united/\(\zeta\) with deeds/operations/\(\zeta\); the supportive structure\(\gamma\) that unites all faculties and functions/\(\gamma\) unto freedom and glorification/\(\zeta\); an offspring/work of Yaoquv—mind designated and entrusted with the formulations of light. Unification begets Merari (the skeletal structure), Qahhath/Kohath (the central nervous system), and Gershun (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 Lauvi extended; instructions are contained in the hand; to support\(\gamma\) and bring together/\(\zeta\) all activity/\(\zeta\); 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,
and the mind renders the sparks of Fire from the nerves of Qahhath into written statements of Aharúwan using languages discerned by all peoples. As crystals of Light flow from and within our bones of Marri, they are gathered into stones for Qahhath to make mysterious inscriptions which are woven into the fabrics of the soul as the body of Gershun, or tent of meeting. These services of Lauwi uphold and direct every Name in the House of YæHúwaH; the patterns of the Luach/ждь are the works/я of Lauwi; Through the weavings of Lauwi, every perfect thought is Named and receives soul, which is the embodiment of their Faces. The strands of Lauwi are Nine. There are 4 strands of triple cords, and 5 strands doubled, whereby the garment of soul is woven with the composite Thought of Fire. The triple strands are ALphæh, Yeúwd, Quphæhh; Bæyit, Kephúw, Rayish; Gammal, Lammed, Shayin, Dallath, Mæyim, Taúweh and there variations. The double strands are Hhúwa and Neúwn; ÚWah and Semek, Zayin and Oyin, Chayit and PaúWah, and Tæyth and Tsædda and their variations of frequencies, most commonly occurring by a doubling of Values for forming perfect ratios: i.e. Oyin to Ghayin. The 4 strands of 3 are 12/л. The 5 strands of 2 are 10/л. The Lammed/л and its Hands/Works/л are the core of all Thoughts of Light and their deeds. These two marks compose the Name of Lauwi, the Body of Lammed-Yeúwd Ring in which is the Tree of Life. As the strands are woven from a SeedName, the Body is the mishkan made of the House of Laúwi/ጂ/28, the Source of the 28 ALhhim and their 28 Letters/sounds denoted by the 22 Marks of Lauwi within the Lammed. The Marks of Lammed are in the hands/л and the feet/л which flow from its sides. The 28 are the results of the spinning of the two sides of Lammed. Lammed/30 spins its Light/5 from both sides: 35/8+35/8 by which the 2 8’s are formed and its Body of Consciousness 16/7 in which all of the Works of Lammed are perfect/7. Values, 46/мг: measurements/anointings of unification; мг = ь4лThe Letters. 4 (1+6+6=4) 4 The Numbers, 1:1:1 The Ratio; Lauwi 4:4 is derived as ь:ь=1+ь; Lauwim 4:4:4 is derived as ь:ь:ь. A triple ratio provides a platform for all levels of thoughts and their branchings.

crocodile (Lauwithan, ርውጋጋ እንጭን) እንጭን

comprised of two words, Laúwi/Levi/ጂ and a form of ይጭ/one gives, appoints; the Unified who appoint the Levites to be in the midst of the waters/embodiments of Names as ships to transport the Word. Tehillah 104:26-28. Values, 46/мг: 496/мг:

Lehi; cheek (lechi, ኢትር) እትር

jaw, jawbone; to express, verbalize; the authority to speak or to be silent; illustrative of the purpose of Lammed/л: ins., instruction/л provides/я the means of fulfillment/л; the role/л of perspective/я in actions/л; the jawbone is the staff of Ræuch via which Breath speaks. Values, 48/ку: influence of perspective; oil of gladness (Ps. 45:7).

combat; bread, lachem (ሰለﺧ) ሳለﺧ

cake, ground grain, provision, food; to feed upon; a feast; a joining together of seeds into a unified form; the mature formation of grain/seeds of life—sown, cultivated, reaped, and fashioned into a manchail of being: Offspring called “The Bread of Life” indicate the Seed belongs to the Principal Unity has matured/ripened and assembled into baked loaves; a mirroring to reveal all within; the Light shines into darkness, and from the darkness/assembled thoughts forms the bread; The Bread of Neúwn, a formlary of Lachem/33+Neuwn/50 = 83, the Age of Enlightenement who serves the Man/Bread; ins., instruction/teachings/л activity/я unto transference of thoughts/ъ; also: to fight, to direct a conflict/confrontation; to devour, battle, war; ins., directing/л the ascension/я through transitions/ъ; also: to solder, join together; ins., roles/л to engage into services/я of composite thoughts/ъ; the staff and activity in the embodiment of Ræuch, that which serves with an anointing, the authority/instruction of the word is through the anointing of the oil/ъ. Values, 78/ку: bread (consciousness of work) of covenant; perceiving mission. See war/መወከር/መ; 8:8, the ascent/ъ of ሳለﺧ/learning.
instructions to come via studying the teachings displayed in the fields/categories of thoughts whereby one acquires Knowledge in the fields [Chamesh haPekudim 22:4]. Values, 31/4: instruction of concepts; 58/4: Núwach; quest of ascension.

direction to labor and strive for freedom [Mishneh Túwrah 26:7]; to direct labor unto conquest, to rule over one’s activities and pursuits. Values, 38/4: direction of ascent.

characteristic of the spice—flowing myrrh 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, 39/4: an designation/ordering of consciousness; 9:9.

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 acquisition; directed activities; also: for me, to me, for myself: indicates possession; lit., specified as mine. Values, 40/4: to anoint.

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 acquiring/giving the instruction/authority of Light/A; 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 understanding and Understanding is Wisdom; an evening is of Understanding, and a night is of Knowledge; personified as the first wife of Adam, Lilith 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 ChaúWah/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, 75/4: understanding radiates as stars of night; 4:4.

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 Chækúwmah and Bay-inah, 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 terúwmphah; lit., the staff of fruit which administers all productivity/deeds; from which the place, Lekah/lekeh, meaning a journey, is derived. Values, 51/4: the unfoldment of the Seed; 3:3.

to wind, spiral, to fold back or forwards; a spiral: used as the means of receiving information, a discipline of qavilah/4\x3c4 (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 the movements/4 of principle in the sum of creation; to direct the progressions of totality. Values, 461/4: measurement giving structure to concepts; 6:6.
goad, staff, cross, Master Teacher, lamadim/disciples of Lammed, Lamed (לamed) \(\Delta^\gamma\) 

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 manurah/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 re-generation, 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 HhaKuwáníhm/The Priests of Aharuwan/Aaron and their Nine Schools; The Twelve Houses appear as they are drawn out of AL—from the Seed of HhaLammed/\(\zeta\). 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 HarAurRrat, The Nine Heads of Mount ARrat unto which one ascends with their Eight—descendants upon the waters of the flood, to instruct, teach, guide; to study in the Nine Schools of HhaKuwáníhm, to learn mastery; to argue, debate; instr. the goad/rod/\(\zeta\) flows with living waters/\(\mu\) generating and sustaining insights/pyramid thought constructs/\(\Delta\); lit. Lammed/\(\Delta^\gamma\) is a teaching, a combination of many thoughts woven into a staff. The movement of the Teaching/\(\zeta\) creates a flow of waters/\(\mu\) which forms pathways/\(\Delta\). 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/\(\Delta\)—that which Lammed makes. i.e. A tree is a river of waters \(\mu\) that forms a pyramid
denoting the paths of waters which are in Lammed ℓ. When the Staff of Lammed is extended by the hand/Yud/Yeúwd, the waters flow with blood which is of the Life of the Numbers in Lammed. Values, 74/δΩ: testimony, consciousness of the three levels unified; 4:4:4 is derived as δγήραίες Lammed, the Values of 12; most generally rendered as 12:12: the Lammed is composed of three fours/platforms from which all is spoken/revealed/attained. See Lammed/ℓ; see the corresponding pair of Lammed: Yud/Yeúwd.

for which (lamah, הָלָম, ylm) δγήρ for what, to what cause; for how, for how many, for why; lit., to direct/discern/purpose/δ the flow/č of life/light/א. Values, 75/αΩ: discernment of life. See what/אימ.

Lamech, Lamek (לָמֶךְ, ℓmtk) δγיהר instruction; offspring/work of Methushelach/מֵשֶׁעַ/למ/one sent; teacher of spiritual productivity; lit., instruction’s/ℓ anoint/γ the branchings/ח; a guide through the waters for the offspring of Life whereby Núwach is prepared to navigate the tavah/ark though the flood according to the instructions of Lamek; Instruction/learning begets Núwach/איה/δesire to achieve/to console. Values, 90/ε: successful transformation; 5:5.

in order to, for the sake of (רָבֹא רָבֹא, ℓmml) δγיהר for the purpose of, on account of; from the root מָרָא, meaning “to address, to reply, answer, respond, make an associative response”; lit., movement/ε of a flow/Į of understanding/δ in the midst/ח. Values, 190/ח: domain of liberty. See heed/habitation/מ/ and מ العراقي, a dwelling, habitation.

according to, as (lafee, לָפֶה, ℓph) δגא by, by virtue of; lit., to direct/ε an expression/ג to fulfill/א. Values, 120/ח: domains of productivity. before Yahúdah; to the faces of Yahúdah (לְפָנֵי יָהוּדָה, ℓpfn jwdd) according to the expressions displayed, given to us by the unification of lights, which meet us with bread and water in our steps.

lesson; take (lakach, לָקַח, ℓk) δפכ to receive, accept, bring, take hold, seize, grasp: to take/receive a gift, lessons are received, learned, taught; instruction; lit., to direct/ε the inner sayings of the mind/ח for service/א; through inhaling/accepting, we draw-in information of Light unto the heart of the fiery Name and the composite of fiery thoughts within us; we are part of the whole as we learn; the more that we know in Ræuch, the greater our unity; we receive by observation; as what we implement what is of perfect unity our learning multiplies, for the observation is expanded by the hand; No one rejects everything, for unless one eats, drinks, and inhales there is an isolation unto death; the term, ayisha/א/inhaling activity of Fire, contains the word Shah/א/which we accept/take on the 10th day of Yahúdah; we receive of the Ræuch being mouth to mouth/portal to portal; both ayisha and Shah contain the matrix via which we compose our Names and progressions. For each of our houses—our tribal camps of thoughts, we are to take the Shah/א, the Wisdom of Breath which holds within it the construct of the thoughts of the Queens [Sepher Yetsiat Metsryim/Ex 12:1-3]. Values, 138/א: to distinguish, through order, our labors/services.

compile (laquat, לָכָעַת, ℓq) δחא to assemble, collect, gather, glean; lit., to take/ε the cappings/ח of harvest and put them in storage/א. Values, 139/א: domain that orders collections.

for the sake of, jacinth, golden stone, lasham, (לָשָׁם, ℓšm) מ/אLC stone of Apèrrim; lit., the directives/ε of a Name/א/δ which are ordered by Wisdom; directions of a Name achieved by the House of Apèrrim; that which flows in the branches on behalf of a house,
golden color of gum, depicts the ministry of Apærrim that gives itself on behalf of all peoples illustrated by Yúwsphah’s salvation of the world. Values, 46/潞: flow of harmony, compare Stone of Ayshshur Ṡm.

396: 396/41 **language, tongue, layshúwn, lashan** (לְשׁון, לְשׁנָה; לְשׁוֹן) speech; expression; to strip; means for; directs spiritual potential; lit., lessons/_ord of wisdom/ও un-folded/extended/ව; ref. to the initial serpent form of life committed to stages of transformation (see Light Transformer Reading, 12-7-95); there are 7 tongues of perfection: the Tongue of Wisdom, the Tongue of Understanding, the Tongue of Knowledge, the Tongue of HhaKuwáhnim/ Enlightenment; the Tongue of the Charasham/Masons/Builders; the Tongue of Life, the Tongue of the Merciful, of The Twelve. Values, 380/൉: Wisdom/a fiery mouth; 386/ൈ: wisdom’s mouth of unity/for healing/wholeness; Lashan 6:6 is derived as ཨзн=ও; Layshúwn 8:8 is derived as ཨན=ও.

Lasha; break through (lasha, ཨི) ཨོ to emerge suddenly; to break through like a geyser; for/unto/ও salvation/ও lit., instruction/ও unto wisdom/ও and understanding/ও. Values, 400/ജ: eternal renewal.

Mæyim ཨ་

40, forty (Mæyim, ཨ: ར) ཨ་ the value of 13/Mæyim in Chækúwmah, being divided into the right side of Mæyim, which is Tæyth/9=69237; with the value of the force of derivative, being 13, plus the remainder of 9, the sum of all Numbers in the formula is 40; waters; element of extraction—as water serves to extract properties of the plant, thus used as the preposition, “from”, often combined in prefix to the root of a word, conveying the sense “of, from, since;” when the Mæyim and Neúwn share the same root, the Mæyim conveys the results of a process whereas the Neúwn conveys the process; denotes comparison, ability of absorption, conductivity, reflection; sign of waters, people, the flow of life; fluids—as water, oil; flowing, cleansing, anointing; fullness; seas; multitudes; note: depicts both the inner and the outer distillations of Fire; aids in sound/noise production (Rev. 1:15; 17:15); Mæyim/അ/anointing (written in as ཨོ) is the link in the ALphæhbæyi triad that begins with Ùwah/ആ/unity and culminates in Rayish/ആ/Knowledge; waters above and below the firmament, contains fullness of life; oil, soft, flowing, cleansing; means of conception, consecration, anointing, distribution, collective symbol of people, multitudes, seas; 3rd person, to exhale/expand, designation (semen-blood) at end of word; extractive article (from, drawn, out) and partitive article (some) before a root word; illustrated in plant: watermelon; animal: elephant; scroll: YechúwzeqAL (Ezekiel); water/H₂O—essence of Ræuch to transmit light; to manifest in solid, liquid, gas (steam), means of energy; 40 denotes a generation—state of waters; a journey is 340 or three sets of days in 40 year. See water/ഒ; forty/ജലാണാ.

396 that (ma, ས) ཀ མ principle’s reflection; lit., of/ജ the concept/ജ; the fullness/ജ of creation/ജ displayed in the Bæyt HhaSham (SYM/Ex. 35:11-19). Values, 41/ജ: a multitude of concepts; the flow of principle. See this/that/ജ/ജ, ས.
exceedingly (m’oed, מ’אוד) Δέμµ

396 exceedingly (m’oed, מ’אוד) Δέµµ extremely, greatly; power, strength; very much; the waters/מ’ of the vapors/Δέµ of 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’ahhaevta/אףאתו “and you love with all your steam—the offerings of devotion”; note: one’s spiritual might is measured by the capacity to love while ignoring one’s totality in service and fulfillment unto YæHúwaH /יהוה into activities/engage/ment/s a sured dis play of principle. See cap, turbans, top-hats; υπέρ, 82/απερ into the inside flow directed outwards; (Dan. 9:26); a deluge, inundation; an onslaught of information; lit., waters/מ’ expand/Δ to facilitate/γ’ learning/ζ’; multitudes/μ in/δ the contractions and expansions/γ’ of correction/ζ’, to cleanse the house and restore direction. Values, 78/ζ ζ: understanding to arise.

to draw out/מ’ letters/signs/XY Δέµ: the containment of symbols, letters, marks; lit., the drawing out/מ’ of principles/Δέµ contained/γ in signs/X; a drawing out/מ’ of the principles/Δέµ of totality/X; designation of wisdom to set apart/consecrate within a sphere/Φ; the fulfillment of ten/an engagement to yield a hundred fold. Values, 441/Δέµ measurement of the fullness of Principle; 447/Δέµ: a measurement of consecrated goals. See sign/XY Δέµ; one-hundredth/Δέµ; two hundred/Δέµ.

to refuse (mayane, מ’אנה) 398-87 to be unwilling; to decline, repudiate; lit., to be drawn out/מ’ of an expansion/Δ of potential/γ; Aramaic: who, which, what, he who. Values, 91/Δεµ: a transformation of concepts.

pastry; fired in the oven/4Γ Χ/brain pan: i.e., a matter thoroughly considered in the fires of wisdom; lit., a drawing out/מ’ of principles/concepts/Δ to manifest/γ inner radiance/϶. Values, 126/γ ϖ: a pure teaching of Unity. Compare baked/יאɤχ; parched/בבץ.

Knowledge expanded; a doubling of distinction; lit., to draw out/מ’ of principles/Δ of totality/χ into activities/engagements/Ζ of fullness/µ; totality extending into multiple domains to be full; the harmony of the heavens/names and earth/transformations; depicted by brass/bronze. Values, 491/Δεµ: a renewing transformation of ideas. See hundred/XY Δέµ; one-hundredth/Δέµ; two hundred/Δέµ.

a rising of waters/people, as in the process of conceiving; entrance into the ark; culmination period (Dan. 9:26); a deluge, inundation; an onslaught of information; lit., waters/μ expand/δ to facilitate/γ’ learning/ζ’; multitudes/μ in/δ the contractions and expansions/γ’ of correction/ζ’, to cleanse the house and restore direction. Values, 78/ζ ζ: understanding to arise.

without (mabi, מבהי) 397 without (mabi, מבהי) 397 without (mabi, מבהי) without (mabi, מבהי) 

the inside flow directed outwards; lit., to be drawn out/μ of conscious/δ roles/ζ and activities/ζ. Values, 82/ζ to border the house. See without/חζ.’

cap, turbans, top-hats; lit., to draw out/μ the wealth/ζ of houses of/δ understanding/Ὁ, whereby one is adorned with the encircling wrap of consciousness; created as a result of bowing, being humbled/Ὁζ, being spun from the rotations of the Lights daily; bearing the consciousness of hemi-
spheres; [SYM 28:40; 29:9]. Values, 115/sq.: 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** (מגידalic) 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 from processes the most precious insights whereby one performs and thus belongs unto the Staff/Directive Mind of AL (LA. Values, 55/3:1: the full potential of life; 5:5 is derived as L = AL = KAL.

4024 **Migdol, Migdal; tower, megdelut, megdel,** (מגדל) point of lookout; observation point unto our maturation; adult, grown-up; growing, magnifying; to increase; *lit.*, drawing out from processes to roles/order. the spirits lift up and grants access for one’s direction; spiritual process to achieve instruction; lookout position to behold direction. Values, 77/5: understanding goals; 7:7.

4031 **Magog** (מגוג) from Gog from the top, from the ceiling; an opening to draw out illumination coming into the opening of Gomer, 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 processes and to unite processes; 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, 52/0: potential of internalization.

4483, 4487 **ascending details, full spectrum of light, Megunah** (מזונון) frequencies of illumination unbound to matter, color codes of numbers *lit.*, messages within joined pairs to reveal the Breath, meaning to register, numerate, count; thus to determine the details and values gathered in composite records of Names and manifestations; to look intently into maShay—-the drawing out of the Shayh—reading with insight details of YæHúwaH arising within the Lamb/Shayh [Chamesha haPekudim/Numbers 12:8]. Values, 41/4:4: the conductive body of the ALphæh/Principal; 7:7 is derived as $\text{Hyy} = \text{Shayh}$. See $\text{HyyShayh}$.

4042-43 **shield, magann** (מגן) to defend, protect, guard; *lit.*, to water/nurture the processes of one’s potentiality: 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” (SMB/Gen. 15:1): I/the will/the inner initiations unfold with evidence unto fulfillment, a nurturing center for all processes to ascend to their perfection/completion; a shield is formed through the union of two Teraysarun/Dallath. Values, 93/m: transformation process. 4:4 is derived as $\gamma = \gamma$. See Dallath/\xA.

4046 **plague, pestilence** (מגעה, מגע) epidemic; to wound, defeat; *lit.*, to cleanse a process expressing/manifesting light. Values, 128/0: a covering upon the branches of labor/service.

4057 **wilderness** (midbar, מדבר) the State of the Word, an untamed/unencountered state; *lit.*, a release of insights to expand/unfold the mind/knowledge/revelation; to define by drawing out of the logos/word as
every detail/characteristic of meShiaech: 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/Sea of Reeds, 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 YaHúwaH; 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 word/∆; illustrative of stages of development, as in the measurement stages/∆ of a son/∆. 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 4∆ 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/∆: knowing the fullness contained. See word/∆.

Wilderness of the Red Sea (Midbar Yuw m Suph, מִדְבָּר יוֹמָם סְפֹּה ) 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/∆ of insights/∆ for the internalization/∆ of knowledge/revelation/∆ to manage/∆ the waters of the body/∆ upholding/∆ the unity/∆ of expressions/∆ [Sepher Yetsiat Metsryim/Ex 13:18]. Values, 100/∆: to abide securely. See wilderness/∆; compare Sea of Reeds/∆.

Wilderness of Sin (Midbar-Sin, מִדְבָּר סִינָם ) flowing/∆ statements/∆, lit., to structure/∆ our activities/∆ to the potential/∆ performance of giving/∆; 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, 366/∆: to assimilate the structure of unity. See wilderness/∆; Sin/∆; compare Sinai/∆, which adds a final Yeúwd/∆.

Wilderness of Sinai (Midbar-Sinai, מִדְבָּר-שִׁינָאִי ) flowing/∆ statements/∆, lit., to structure/∆ our activities/∆ to the potential/∆ performance of giving/∆; 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, 366/∆: to assimilate the understanding of Unity. See wilderness/∆; Sinai/∆; compare Sin/∆, which lacks the final Yeúwd/∆. See, also, Horeb/∆.

Wilderness of Paran (Midbar-Paran, מִדְבָּר-פָּרָן ) a flow/∆ of words/∆ pertaining to bringing forth, lit., the expressions/∆ of the principles/∆ that govern/∆ over our potential/∆; from the root 4∆, meaning “to embellish, adorn, glorify”: to manifest—fully develop—each aspect of being (ref. CHP/Num. 12:16). Values, 577/IOΦΧ: to renew and sanctify understanding of goals. See wilderness/∆; Paran/∆. 
Wilderness of Tsin, Zin (Midbar-Tsin, מִדָּבְּרֵי-צִין) the flow of words pertaining to the divine order/potentiality; the clothing of the energies; the clothing of the thorn bush: the school of instruction where the thorns of the fire bush are felt and clothed; the prodding of wisdom regarding the paths of the holy; instructions concerning transformations unto our potentiality. Values, 386: to assimilate the expressions/manifestation of Unity. See wilderness; Tsin.

Wilderness of Qadamoth (Midbar-Kedmuta, מִדָּבְּרֵי-קְדָמָה) an anointed word pertaining to a previous state of being—a beginning state of being: eastern, pertaining to origins, beforehand, ancient, former; ii., words to bestow oil via examining the interior nature of origin through the hallowed gates of life’s waters, which are contained for regeneration. Values, 796: to measure what is contained and to transform what is contained. See wilderness; Qadamoth.

Madai; all sufficiencies, adequate (maddai, מַדַּאי) a release of plenty; ii., the flow from the portal of blessings; to have enough and more than enough: a connection with the source for a continual supply; ii., messages of insight given; an opening/formulation/son of Yapeth to enlarge/open corresponding to the mouth-throat opening that speaks from above, versus from the heart of meditation below; The Universal Gate of the East: the celestial palaces of the East in which the Trustees of Light reside; note: Madai’s role is to unfold the interpretations into teachings/words that provide a continual unfolding of all that we are. There is no end to the Word of YæHúwaH— it is a continual source and a continual strength of being; Madai’s speech is subject to the Magog opening, and is a follow-up/result from the softening of light crystals via Magog. As we release these crystallized words of light, so we have and so we become; as we teach, so there is sufficient revelation to be fulfilled. The unfolding nature of life yields an abundance, a continual supply: there is no stopping-up of the waters. Values, 54: the Son of Neúwn/potential accesses

Middin, Madian, Midian, Midin (מִדִּינָא, מֵדָיָנָא, מִדְיָן) from the judgment; seat of judgment/evaluations; contention; center of subconscious in the lands of Zebúwlan, whereas the Consciousness is in the House of Yishshakkar; ii., the flow of insights to render a decision/unfoldment; place within the region of Moab/assurance to regulate assimilation of values, as the small intestines extract values; the subconscious is reserved from the centre of Dan, the lungs which overshadow the small intestines as coiled strands of Zebúwlan, the kuwahen/priest of Midin resides in the counter part of the body, which is in the mind—in the hills of Zebúwlan, once in contact with Midin, one maintains an alliance with the kuwahen that reside there in all matters of decision making, as YishARAL continues consultation with Yethro; Midin is the seat of the subconscious where maShayh/Moses beholds the burning bush—the Fire of Wisdom blazing within the unified tribal branches; location where one hears the Voice of the Fire proclaiming liberty and freedom; to call forth all within to comprehend and be aligned with the Fire; to call for all to emerge from under the task masters of the patterns of thoughts dominion in which they are enslaved. Midian, as the subconscious, holds all the information that ever happens to us. Each day we continue to write and update the Chronicles of Midian, to renew or reinforce, the subconscious. Using the material in the subconscious is a key to understanding our patterns of thoughts and conduct as well as our expectations. We have a key to open the doors to the subconscious and rewrite the letters that are locking up our energies into the veils of the origin. What is in the subconscious is underneath our awakened active consciousness. In the records of Midian are
the complete histories of our name. This record contains all that we are from the heart of YahúwaH as well as all that has transpired in our lives when we came forth from the inner chambers of Aúwer; indicates inclinations; negative subconscious powers contend for dominance; positive subconscious powers strive for awareness of all within; as a son/formulation of Abraham/raham via Keturah/kérut/ to excise: to contend, strive, quarrel; to be inclined; a region/state of memory and recall established unto a complete drawing out of our consciousness, until all is unraveled; dreams rise through offerings of RAuwaben upon the wood of DAN; in the month of Ayshshur, they contain lessons regarding your transformations. In dreams you are given counsel to see what lies in your subconsciousness. What is stored in Midyan/Midan affects your transformations. If overcome in the night you see through RAuwaben the powers which are overthrowing you in the night by what is stored in the predominance of the subconscious. MaShayh/Moses comes to see in the dream that those who once sought his life in Metsryim/Egypt had died. As this struggle became resolved, maShayh is guided unto a path of restoration for the flocks within. As you become enlightened by the kuwahnim/priests on the Mount, your former enemies and associations die. Replaying activities in the subconscious heightens your awareness what is yet controlling your associations and ascensions. As Yahushuo increases—the rise of Shayin and Oyin, a guard forms which is placed around you (Yahuchannan/John 3:30). Dwelling in ShayinOyin, insights and portals open up to you in dreams to guide your flock into places ordained for your dwellings and to direct your assignments amongst others for the sake of the kingdom. There is a word of caution as well as an admonition: Writing out your dreams reinforces them as you are affirming agreements consciously with what is in your stored sub-consciousnessValues, 104/4#: holy insight; 5:5:5.

an interrogative: what, which, how, how much, why; a questionable quantity: some, something, whatever; lit., a transposition/ of the Illumination/. Values, 45/#: means to release enlightenment; 5:5. See for which/.

Maleelel, Mahalalel, MaheelAL (םאלל) to praise AL; declare the glory of AL from all acquired; a work/son of Kenan/Cainan/ the capacity to learn; iit., the fullness/majesty/ of Light/ guides/ progressions/ through the united Faces of Yah in the united order/; Praise begets Yared/ humility/to go down—reception/ of revealed/ insights/ for the appropriate sharing of derived values. Values, 136/#: the hallowed role/support of Unity.

Moab, Muaav (םואע) from/ our father/; an assurance; a place of restoring positions; iit., drawing out/ of the vessel/ the concepts/seeds/ within/; withdrawing/extracting principles; thus a reference to the land of the testicles; to extract and make full with concepts of unity; in the negative sense: to extract from unity the concepts that hold us together; to disregard the state of YishARAL even to defile one’s own body/temple/ as one puts confidence on the flesh which is given as an assurance; a people/extension of Lot/ veiled derived from the thoughts that enclose/wrap; the people/ignorance that persists in being united to the flesh nature, thus binding the soul energies to an ever-renewing entrance into the fleshly nature via the birth/death cycle: the account of fornication with YishARAL/ at Baal Peor/ mastery of openings is an attempt by Moav to establish
the mortal nature to preserve/maintain the life energies, and thus to prevent transcendence to promised potential; the third level of the priesthood (Pinchas/Phineas) provides the sword/enlightened tongue to open the gates unto full soul development and spiritual mastery; a formulation of Lot/YHWH. Values, 49: a drawing out of semen via copulation; the result of united heads; 4:4.

4131-32 **staff, bar, muat** (מַעַת) \(\Theta\) a yoke, rod, pole; *lit.*, a result of combining strength/trust; also: to shake, quake, totter, waver, collapse, fall; *lit.*, conductive bonds unifying your houses: the quakes/upheavals are due to the transmissions between bonds of the inner assembly and lead to a release of attributes/principles, causing a flow of unity in the midst; a rod is set as a distaff for your mind to spin its thoughts; the sum is 2815, a union of the rod of Zebúwan and Beniyman—2815—bears your coiled-up thoughts unto your appearance; being a blend of two parts it is called “a rod of iron” as a union of thoughts of your origins in Zebúwan/21 and your Seed of Beniyman/85. The 28 ALhhim of Yæhh form a body of Consciousness/28=16/Oyin which contains your Life of Yæhh/15; the double Lammet is composed in Yæhh from whose sides appears the Staff/Rod of maShayh and the Staff of Aharúwan. Values, 55: display of enlightenment. Compare **rod**, **staves**; 1:1.

4155-36 **front, circumcision, mual** (מִּואֵל) \(\tilde{\mathcal{L}}\) to cut: to pare, uncover; to encounter; to confront; abrupt; to blunt; to stand facing; in front of; to make hidden things visible; to confirm the distinguishing role of spirit/intelligence over form; an initial release; to be free of deceptive coverings; Sepher Maoshah Berashshith/Gen 17:19 indicates that the rite is for his Seed/\(4\Pi\Pi\). The foundation of circumcision is placing the tent peg of Dan into the house of BeNiyman whereby we administer Judgment for the Seed construct even before it sprouts and likewise all that has been sprouted into thought [Sepher Maoshah Berashshith/Gen 17:26], thus the Principle of Avrehhem and its extension are circumcised together. The Seed of Avrehhem is to be circumcised and the associated thoughts, and not the mortal flesh/patterns of thoughts which Avrehhem remained above. Rather, the practice is for the seed and the thought patterns that are emerging from each Principle, whereby the thoughts are conformed and shaped to the Seed base/foundation. We are to judge all properties within the Thoughts as to their Seed construct. When Dan is positioned in BeNiyman we proceed with the investigation of the Seed properties and Thoughts and thereby come to the Oracles of ALhhim. [Romans 3:1-2] also: to hem, make a fringe; *lit.*, to release/bring out the unification of roles; to bring forth the vessels of the twelve: the function of circumcision affirms the promise of our progressions. The unveiled head speaks that we will not remain covered or disclosed within mortal flesh, but that we will emerge/break forth through these veils to reveal the glory of all within. As the glans pertain to the House of Yusphaph, the circumcision of the glans affirm the role of the glans to bring us into new states and to support us in these states of occupation. The glans unveiled signify that the head that brought us for learning to be fully revealed. Circumcision is the sign of the covenant/agreement to enter into the fulfilled State of Mind Expanded attaining Totality/\(\tilde{\mathcal{L}}\). Values, 76: consciousness of bonds; perceptions to join all inwardly; 4:4. Compare **uncircumcised**, see Covenant.

4177 **birth, müwlud** (מעוליד) \(\tilde{\mathcal{L}}\) what comes from or gathers around the Lammet through which there is an appearance of Name within space, the basis/root of a Name or space, being determined by the Lammed [see ref. 2ShmúwAL 6:23/Ay:; Yashoyæhu 66:19; SMB 10:13.22/\(\tilde{\mathcal{L}}\)]; the Lammed Presence is in the midst of all things whereby every value/Number and Name and their spaces are derived; birth of the moon/the whitening determines the teachings of Lammed that come to you, rising within your seed from the midst of a month, appointing spaces to form a head; the Mæyim prefix indicates the derivative of
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/Δ that determines the Teraysarun/construct/Δ of it’s Light/body/house?; the moon confronts/ΔΥ the darkness to achieve full illumination/Δ—even as a soul/Name/position of Rauch/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/Δ the unity/Γ within the Staff/Δ into designated space/Δ; the insight/consequence/opening of gates/Δ acquired through circumcision/ΔΥ; lit., upper and nether springs/Δ unite/Γ for procession/Δ through elevations/access/Δ; Aramaic: “new moon,” Values, 80/Δ: expansion; appearance of fruit/four faces; 6:6(A) is derived as ΔΞΓΥΔ. See Lud/ΔΥΔ.

birthplace (moladet, המולדת) XΔΥΔ

appointed, mauódim, mauóde (ממורד, ממעדים) ΔΟΥ

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/Δ in agreement/Γ with the witness/Δ; to encircle/comprehend the Teraysarun structure of YæHúwaH; to gather/transmit/Δ through unity/Γ the understanding/Ω in the gates of the terayserun/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 as the moon for the foundational unity. Values, 248/Δ: a renewal of soul.

tent of meeting: an appointed/ΔΟΥ covering/dwelling/Ω; the rendezvous of the soul members within the body; a seasonal habitation; lit., a gathering of peoples/waters/Γ united/Γ in understanding/Ω and outlook/Δ, being of the founding principles/Ω and (therefore) in enlightened/Δ roles/Δ. Values, 156/ΓΦ: dedication to the flourishing of Unity; 8:8 muode, 3:3 ahhal; See tent of meeting/ΔΟΥ Ω; congregation/ΔΟ, ΓΦ.

wonders (mophet, מהפר) XΩΥΔ

tent of meeting: an appointed/ΔΟΥ covering/dwelling/Ω; the rendezvous of the soul members within the body; a seasonal habitation; lit., a gathering of peoples/waters/Γ united/Γ in understanding/Ω and outlook/Δ, being of the founding principles/Ω and (therefore) in enlightened/Δ roles/Δ. Values, 156/ΓΦ: dedication to the flourishing of Unity; 8:8 muode, 3:3 ahhal; See tent of meeting/ΔΟΥ Ω; congregation/ΔΟ, ΓΦ.

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/Γ contained/Γ in the manifestations/Γ of the universe/Ω. Values, 526/ΓΦΧ: sign distinguishing the branchings of Unity.

awe, reverence; respect; dread; a miracle, awesome event; lit., to release/Δ the containments/Γ of the mind’s/Δ concepts/perceptions/Δ. Values, 247/ΓΦ: mind released completely.

Moreh; teacher, muwreḥ (מורח), 443ס, 443צ 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 of Unity for the mastery of life; 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, 251/4: The Mind of the Neúwn Seed; 7:7.

**Mushi**; detect, **Mushshi** (רמשי) 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 immovable; 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, 356/4: to guard the movements of unity; 4:4.

**Muth; death** (mute, רמות) 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 the containment of the composite/whole creation; a transformation; *lit.,* an outpouring/flowing coupled with regeneration/renewal; 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 [Bâyit 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, 446/4: a continuation of cleansing contractions and expansions. See immortal/die not.

**altar, mezvach** (מזבך) 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 sof 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 is the means to partake of the feast, 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 we formulate our performances/labor/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/Israel: interior action of Torah/Torah; the actualization of goals/Torah/Torah; 2:2. See sacrifice; compare: I, I, I; slaughter.

**doorpost(s)** XIYYI mazuzeh, (םַזְזוּצֵה) IYI

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

420 wound (mazoor, מַזֹּאָר) IYI
disease, pain; a binding for an injury; lit., to release a complete outpouring of intellect; also: a net, trap. Values, 253/a: intellectual display of process. See ripe; compare prune/sing/fruit/flow.

421 ripen (mizar, מִזָּר) IYI
to set fruit out for ripening; lit., to draw out the goal of intellect; also: spoiled fruit; to spin/twist yarn, thread. Values, 247: to instigate a flow of words. See wound; compare prune/sing/fruit/flow.

orientate, mezrach, (מזראך) IYI
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 of intellect and its labors/works/ascensions of the offerings; a basin, highly polished to shine; oriental thought. Values, 48/insight: to labor; 2:2. See shine.

422 bowl, mazreq, (מַצְרֶק) IYI
a silver bowl/basin, 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 [Tehilah 19:14; 49:3-4]; lit., to let flow the words of intellect and devotion; I; Values, 347: wisdom to flow words; 3:3. See dish.

422 clap, strike, muchya (מכיח) IYI
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 whereby it is maintained and incorporated into the fabric of consciousness. Values, 49: the flowing of Nine strikes; 1:1. See clap.

423 pan (machavath, מַחַבָּת) IYI
a griddle, frying pan; a flat metal plate placed directly on the altar/heart; used in the term mincha al-hamachavath, 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 the cleansed comes to us via being humbled and broken in spirit; lit., the cleansed perspective as means to renewal; via reflection we ascend to manifest totality; Values, 450: sign of Neúw. See piece; compare stewing pan; oven.

424 blot out (machah, מַכָּה) IYI
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/HWHY 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/M unto the covenant/gatherings and functions/C (of his united, tabernacle form), in which abound freedom of mind and unfettered service/\. Values, 53/\#: the potential to uplift.

423-37 vision (machazeh, מַחָצוּה; machahmez) ḳīpy 4

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

424 Mahli, to hollow, Machli (מַחָל) ḳīpy 4

to distill/reveals/\ the activity/\ LammedYeúwd Ring/\; 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/\#: openings/sayings of ascension, the gate of ascension; 4:4.

427 tomorrow (machar, מַחָר) ḳīpy

that which flows, drawn out/\ rising/\ of forward projections in the mind/\; 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 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/\#: to further expansion

428-89 pl. firepans (machtut, מַחֲטֻת יָדָה) ḳīpy; sing. shovel (machtah, מַחָטָה יָדָה) ḳīpy

hamachtah—compositions of heat and wind from the Fire, thus an incense bowl, snuff dish; from/\ gathering/raking/\ 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/\ elevation/\ of regenerative/\ light/\; a priestly function of Qahhath/\ (the nervous system) under the administration of Aharúwan/\:\ 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/HWHY; 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/\#: to measure the potentiality of processes; 848/\#: sign of a regenerative flow of labors/services.

429 rod, tribe, meteh (מקה) ḳīpy

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/\—gathered dynamics/\—in an embodiment of waters capable of transferring states of residences/\; lit., distillations above and below/\ comprising, united/\ in light/life/\; a flowing/fullness/\ of the centers/\ of life/\; thus, an anointed/\ community of members/\—of the faculties/\ 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//command of peoples/\(\mathcal{H}\) belonging to Light/\(\mathcal{H}\); to gather into centers/\(\mathcal{H}\) all that flows/\(\mathcal{H}\) of life/\(\mathcal{H}\); symbol of the tongue, as a rod/means of communication and implementation; from the root \(\mathcal{H}\mathcal{V}\mathcal{H}/taúahh/2:2\), meaning to spin, twist by a spiral motion of integrated breath; formed from the underground 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 AL/Mashayh/Moses and AL/Aharúwan/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/\(\mathcal{H}\mathcal{M}\) and Neúwn/\(\mathcal{H}\mathcal{N}\) 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/\(\mathcal{A}\): the potentialities of the Door; 4:4. See soul/\(\mathcal{W}\); staff/\(\mathcal{Y}\); staves/\(\mathcal{A}\). Compare rod/tribe/\(\mathcal{G}\).
fore we must be circumcised apart from the world to access the gates and each level of illumination. Values, 40/א: to flood with water which uncovers 85/ח: to open via the Mouth of Breath; see mul/ג"ע

lit: to draw out/ג the yeled/יו for the sake of totality/כ, affecting the progressions; gynecology, sage. Values, 61/ד: dependable support of the Seed. see child/יו

water; name of the 13th letter of the ALpha-BAyt, Mĕyim (mem, מビ "מֶּי ימ") denotes comparison, the abilities of absorption/reflection; symbol of waters, peoples; the means to reflect and draw out all contained/held in the Úwah/ו, the symbol of Unity: thus, by Unity/the Úwah’s reflection of itself, water/מ is created; lit., the flow/מ of life within a collective/מ; depicts the inner and the outer flows of life; aids in voice/sound/noise production (Rev. 1:15; 17:15); note: as the life of seed is released by the action of water, so are the properties of holy seed drawn out to create the people; symbol of community in which we mirror one another; via Mĕyim thoughts reflect themselves and multiply themselves in the mirroring whereby two sides appear from one; community is the affirmation that all belong to one Thought Foundation of Ræuch. Equation: מ"ע = 4/unity. Values, 80/א: expression/manifestation. See Mĕyim/מ; water/מ; six/ש.

the Letter conveying transmission of thought being the distillations of the Neúwn, any natural fluid; conductive agent of Breath, changeable mirror: a means of transferring properties; the composite body of Light, means to reflect/mediate upon stages of development and the positions amongst the whole; aids—teachings, visions, messages—that make visible our spiritual structure; the seminal fluids by which spirits enter into earth to take form for their service and fulfillment; the primary element in living forms: the nature of life to support earth/body—to refresh, renew, and cause to flourish; lit., the upper springs/מ" blessing/ל the nether springs/מ; waters of above are of Knowledge, those below are waters of Wisdom beneath the firmament, in between is Understanding; you appear first above then enter below to affirm your origins above; you come to know what you are above as you are given a portal to see yourself in the reflections below; you progress into waters of Knowledge, being above the firmament, as you transfer your residing place; the cries coming out of Met-sryim and all nations is for the transition unto the upper frequencies of embodiment; male and female keep names in the waters outside the firmament, for a division of the faces is the means of the continuation of mortality; you draw out of the shayh/inner harmony every attribute within the waters beneath where by the nature of ALhhim within you rises unto the firmament above; when all has been discerned in the waters beneath it will run like a mighty current in all waters—in all peoples, for it will run through the waters/people like a dam that has been opened to elevate the consciousness of your emerging residence; bodies of waters convey what is in your midst. If the waters are expansive, as the oceans, then they convey Understanding to be in the midst. If the waters are as a spring, then they convey Wisdom in their midst. If the waters are a river, then they convey Knowledge to be in their midst. Thus, as one looks inwardly at the bodies of waters, one sees what is in the midst. In the ocean of body, being the stomach, is the sea of Understanding. In the springs of the body, belonging to the glans, there are the fountains of Wisdom. In the rivers in the body, as the intestines and streams from the heart, there is Knowledge. Values, 90/ו: transformations; 5:5 See Mĕyim/מ, מ; place/מ; potter’s wheel/מ ימ.

Mĕyim - Tæyth Xתַּאָת יַת the 1:1 Tæyth comes from within the midst of the 4:1:4/5:5 Mĕyim; the pairs of the ALhhim that form the potter’s wheel; the ring of Understanding depicted as the white—the body—of the eye; the
Source Pairs of ALhhim give birth to the House of Yúwsphah through which all thought and Names come into the lands for their residence, as the Mæyim-Taëyth 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-Taëyth, the ÚWah-Bæyit, and the Rayish-Oyin; the Mæyim is the means to mold and shape the Taëyth 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 Taëyth, belongs to the Mæyim from which it is derived, whereby it is formed into an arrangement of crystals of Breath; the levels of Taëyth are those above as dust of stars as well as particles for temporal trans-ference/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 Taëyth 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 Taëyth 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 Taëyth, 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 Taëyth/clay; the Taëyth of flesh is bound to the Lammed, or the skeleton, instead of to the fluidity of the Mæyim/waters; the shift of the Taëyth occurs as the faces are divided one from another whereby the Taëyth 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 òæuchuwt/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 looses 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 lose themselves utterly to enter into the Collective;
you deny oneself and take-up the pattern of the Ta'weh/Tauweh 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/Nwrha, Ta'eth/Krph, virgin/³C³Y3.

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/mage management/³L of the reflective/³ mind/³ to designate/create/³ a Body/³ for Totality/³. Values, 702/³WZ: to compose according to Wisdom/³ fires unified body. See waters/³W³; Meribah/³H³RM³.

da specialization/³ of waters/³; 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); Shamoím—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); Nephetli—deer (conveys swift and graceful movements of meditation); Lauwi/Levites: Aharúwan—giraffe/keeper of the stones, Qahhath—camel/carrier of messages; Gershun—llama/body of the Gammal; Merari—ostrich/strong plikes/plumes in the chest/strides/extensions of vertebrae, also Hippopotamus denoting the bones in the waters; the entire House of Lauwi is conveyed also by Leviathan, rendered as Leuwiyatan, meaning the Lauwi/Levites are given as a vessel to transport the Túwrahh/Torah into the consciousness of the waters/embodiments. lit., embodiment/mage ordained/³ with purpose/³; for the twelve states of all living things by the colors of Yúwsphah, see ALhhim Achadd documentations. Values, 100/³: to distinguish; 5:5.

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 —exp. in the loins, the seat of generation; to take/assess/³ meeting/collection/³ of all gathered: from all distilled and manufactured, each in its season of growth/production; lit., to draw out/³ of fruit/productivity of the branches/³ to extend/³ into all levels to support/³ conscious/³ insights/³; the means of the mind to store, draw out, and gather: this function of the mind —this formulation of Aharúwan/³Y³³⁴³ pertainst 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, 176/³³³³³³³³³³³³³³³: a holy understanding of Unity. See linen/³poles/³; meeting/collection/³. Compare linen tunic/³; XWXY.
Machpelah (Mak-pay-lah, מַכְפֶלָה) 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 a branching to make apparent the roles of life— as in the cavity of body of HhaALhhim; preliminary stage development, transferring the life essence from Auwer/Ur/Light fields unto Hebron/Hebron/associate values in the earth. Values, 175/305: a holy covering for life.

sell (meker, מֵקֶר) 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, 44/45: extract from the base.

messenger, angel, melakyim, maylak (מֶלָקְיִים) angels are messages for your Names of Light; drawn out productive streams of thoughts/through waters supplying the teachings/Lamed with Seeds upon your branches of life pertaining to the Name of your Spirit; to carry/transmit the Order of Words/Alphæh as they are covered by the Kuwáhnim; the groups of messages are within the arches/auspices of the SharMalakim/Arch Angels including the seraphim/sparky burning ones upon the altars of the Mountain carrying the embers/sparks of the offerings; the ophanim/ophanim/churches/Altars carrying the embers/sparks of the offerings; the ophanim/ophanim/kinahim/cherubim stand upon the sides of the Mountain which adorn and imprint the thoughts of Light in the fabrique of souls. Values, 91/41: to fly, the freedom of all within an idea to soar.

besides (milvad, מילבָד) the Mæyim prefix to the root מַלְכ 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 of the teachings/pertaining to the union of teraysarun thought; the unique values of Wisdom, Understanding, and Knowledge. Values, 31/41: Order of Principle—being of the Union of Light/united two sides as depicted in the cardinal Alphæh. See מַלְכ.

dictionary millun, מילון an extracting process of instruction which contains the product/result; an examination of speech (Shorod/tongue) revealing a potential extension of light with a word. Values, 45/46: extraction of light; 8:8.

Salt malech (מָלֵך) 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 the teaching from the grain/bread; 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 minchaḥ/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; extractions of Lamæd 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 malæch appears as jc m/meShiæch. Values, 78/ jo: the consciousness of interacting, causing a scent to rise; 15/ hy: to fully learn to emanate the Illumination; 8:8.

Salt Sea (Malach Yam, מלח ים) depicts the bladder; sea/ ים of seasoning/acuteness/dispersement/ קפהל, located in the vale/deep/s of Siddim/ שדים/the breasts/affluences/prosperity (SMB/Gen. 14:3); waters in the vicinity of Súwdim/ שעדים and Gomorreh/ גמרה; 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/ מ the distillations/ קא of one’s deeds/ קי implemented/ קא in the waters/fluids/ קא. Values, 128/ קא: to consecrate the branches unto their labor/services.

war (mil-cha-mah, מלחמה) to join forces, to be united inwardly by the weapons of one’s Name as DæuwD stood before Goliath in the armor of YæHúwaH; from the root קמה, meaning “joined together”; lit., to draw out/ קא the order/ranks/ קא that have risen/ קא fully/ קא in light/ קא; warfare; to fight, battle; a combat, struggle against thoughts that undermine the Unity of the House of YæHúwaH; lit., to draw forth/ קא corrective rods/ קא in an effort/ קא to cleanse/ קא one’s life/ קא (of vain expirations); a flood/ קא to prompt/ קא ascension/ קא and thereby overthrow evil by the opening of the floodgates/ קא of illumination/ קא (Yashoyæhu/Isa. 59:19-20). Values, 123/ קא: to sanctify the productivity of processes. See bread/ קום.

Melech, Molech, Moloch; king, master, Malek (מלך) to conduct the flow/ קא of Order/ קא within the branches/ קא; kings arise from within the Union of Names and hence come out of/ קא the Order within the Branches/ קא [Sepher Maoshah BeRashshith/
Gen 17:6; Boyl Malek is the Name of the House of Yahúdah for the planet Jupiter; to draw out all inward orders within the branches/tribes; the sequential order of letters descending from the left power or from the Crown of the Shayin: Mæim Lammed Kephuw conveying the Divine Order of Thought via which one conducts their affairs by the staff/rod/Lammed within the branches, the feet/Lammed are the crown of the Kingdom that governs the palm of the hand—agent of distribution; the rod is the scepter/Lammed of the Queens of night and day—the same is the wise serpent of the Oyin that rises to judge all thing; thus the kings are positions of the Judges which determine matters to the tenth power: from the tens to the hundreds to the thousands; to take counsel, consult, consider, determine, take advice; to rule, a drawing out of the waters/consciousness to arrange the branches into a kingdom, to distribute/release/M and order/L the productivity/branching/\k; a deity of the Ammoni/\k, a master of thoughts held; the Master of the Universe: King YAHÚWAH—Malek of The Collective State, who governs over all lands from the lowly—the one not knowing, and the exalted—the one knowing all; blessed is the One of Unity who deals justly with the lowly and the exalted; a king is a Principal via which all things are held as One; Malek YaæHúwaH is the Unity Principal amongst the Queens of Wisdom and Understanding; the Queens are those which House all of the Unity; blessed are they who know that they are one with the Court and one with all peoples; when the people ask for a king like the nations they seek for One to regulate their processes and not their inner branches; there are two kings in YishARAL, the King of Apærrim which unites the base with the head thereby maintaining the flow of Wisdom unto the crown; and the King of Daúwid which unites the sides together into One House; Apærrim governs from the west to the north, known as the northern kingdom, and Yahúdah governs from the east to the south, known as the southern kingdom; a true leader knows to unite the peoples and not cause war amongst them. Values, 36/\w: order of unity; 90/\x: to be righteous, prolific; 5:5.

4435-36 Milcah (Milkah, מילכה) מילכה a governess, queen; one who rules/\w by light/\; a governess to assist the release of inner essence, those who provide counsel and maintain the Principals of the Court, regulating the aroma of Name positioning; daughter/renewing construct of Haran/\k, keen intelligence; lit., to draw out/\w the authority/L of our branches/\ of light/\; a direction of concepts unto fruitfulness/productivity. Values, 95/\x: order of light.

4441 Malchiah, King of Emanations, Malekiyahu (Malchiah, מלקיה) מלקיה one who governs with unified hands according to the emanations of the Lights, evening and morning, whereby the instruction and the performance are one, which is the HhaTúwrah/Torah/The Torah; mastery/\w of unified emanations/\, the lights of Bayinah and Chækúwmah are carried forth through the rule of the unified hands; Values, 111/\w: internal branch of the Source; 2:2.

4442 King of righteousness, Melchizedek Malek-kiy-tsedeq (Melchizedek, מלך-צדק) מלך-צדק Master of Alignments, the tenth king in the series of mastery development of a Name; the fifth Chair of the Fathers, Fathers of Distribution lit. mastery/\w of right-standing—aligned rings of ALhhim/\, maintains alignment of Names with alignment of thoughts acquired through the tenth power/king of progression, the priesthood of Aharúwan/Aaron is the service unto Numbers and the proceeding thoughts, deeds and states of the Numbers of Enlightenment; all souls therefore who are born of the Fathers rise from their slumber/deadness unto the order of Malekkiytsedeq as the Crown of the Eights, not as a separate priesthood, but according to becoming masters of their stones and servants of Enlightenment that begat them; whereby everyone becomes a king-priest in the Kingdom of YaæHúwaH according to their Name’s ascension—meshìæch, as meShiæch within you attains the full
extension of your Name you belong to the Order of a king/master of righteousness, who learns and fulfills the unity of their rings, perfectly aligned whereby they are able to serve in a priestly manner as Offspring of ALhhim, a Serving Master of Aharúwan of the Seven Rays, coming/appearing through the Name of Avrehhem/expansion of the Seed; as one expands resources in their Name they have the wherewithal to distribute and tithe from their Seed Name [Sepher Maoshah BeRashshith/Gen 17:6]; the appearance of Malekkiytsedeq to Avrehhem conveys that Malekkiytsedeq is the Aúwv of Avrehhem; one rises unto their full extension—the tenth state of unfoldment, the Aúwv from which they have come appears, unto whom tithes are given; the SeedName gives tithes—extensions of its Light and Life to the Aúwv from which it has come whereby there is no extortion of wealth—the Numbers of a Seed and their multiplications; Malekkiytsedeq denotes the appropriations of the Twelve Kuwahnim of Lammæd which serve the earth, night and day in their courses, with distributions of Light each month, the Twelve in Avrehhem appear through the offspring; as offspring reveal the Twelve Heads within them they give glory to the Aúwv of their Names; note the two progressions in the order of the Letters, Mayim, Lammed, Kephúw, Yeud: 4321, and also the progression of Tsædda to Quphæh: 941 with the ascendant Dallath, the base of the Tsædda; the priesthood of ARAL is the Union of the MalekkiyTsedeq servants that arise within the Counsel/Government of Righteousness; the Malekkiytsedeq order is comprised of those born of AR/Light who are joined and aligned to the priests of AL, whereby their Counsel and Rule are according to the Priests of AL—Laúwim. Those born of the Enlightenment are brought up into the Counsel of the Light, whereby they become united with the Enlightenment. In this manner “kings” are of priests. Within AL is the Hand of appropriation of Words and Names through which all revelation is given. The Hand of Aharúwan/Aaron of the Laúwim is the servant of the Enlightenment and the Branching of Mind of AL; as a SeedName rises and aligns itself with the Enlightenment it is seated amongst the Rings of ALhhim in the mind as the offspring of HhaKuwáhnim and serves according to the Malekkiytsedeq—King of Alignment priesthood—a servant to administer and govern all of its members that reside within the Body of its Name, giving account always to the Kuwáhnim of their Life and Light; your Name ascends through the body to be a king-priest/servant, trained by the kuwáhnim who reside amongst you. In ascending to the head, the SeedName comes faces to faces with the Aúwv/Father which sent them, as one sowing, whereby they go to their Aúwv above and serve all within their bodies to be one/unified with Aúwv and their Name. From this position they are of Malekkiytsedeq, for all that are sent are of the Aúwv Avrehhem which are of Malekkiytsedeq which determines the alignment of all Names to reside in their places to which they are sent. In like manner, the SeedName risen to the Aúwv governs their members to reside in their places according to the unified kingdom of their Names; this is the service of one who is of Malekkiytsedeq; The Order of meShiæch/Messiah, following in the Order of Malekkiytsedeq, pertains to serving the bread and wine following the acts or days of Avrehhem. As the Seed of Avrehhem prevails within us, you stand upright in Union with the Fathers to serve bread and the wine amongst the Ancients. Serving bread and the wine are by the Hand of all Fathers; daily at the ShulchanPaynim, the Table of Faces—table of shewbread, we encounter provisions of breads served in portions for the day, along with yænn/wine from the offerings. Malekkiytsedeq, as the fifth Chair follows the fourth order of Avrehhem—state of expansion. What is accomplished in the fourth rolls unto the fifth as the results or tithes. In that the 15 Fathers serve bread and wine from their mountains, on the Days of their Illuminations, there are 15 Orders of Priests. As each Day unfolds unto another, the Faces of the Fathers appear in their ORDER. Consequently, there is no change of the law nor the priesthood through this service, rather a fulfillment of daily provisions and service [i.e. Judges 19:19]. Values, 87/Ľ: spokesman of completion; 9:9 is derived as $\Phi\Delta \gamma^2\lambda\gamma \varepsilon \mathrm{C'}$. 
nip (Malq, מַלְעַק) to extract by lashing or by directing the tongue; to draw out via instruction of the tongue at the neck/spinal centres, to confirm the inward; to open at the neck [TK/Lev 1:15]; to crack open, via the tongue one opens the mishkan at the Heads of the Oyin, each gate is concealed until the Head of the Gate opens the door [Tehillah/Ps 24]; and then to open all within, to lay open side to side. Values, 44/א: extract from the Terayasaron/gates.

kingdom(s), mamalekut (מָמָלֶכאָת) a reign of counsel conveying the flow of Illumination comprised of Understanding and Wisdom that governs the night/states and the days/acts; to be a master of one’s house; sovereignty; a flow of authority of the Numbers within a space to establish a kingdom/realm/state that pertains to the Values of magistrates, a land of the Numbers, as the Nephetli sphere/earth is the the capital of BOYL Malek/Jupiter, and their Kingdom are the lands of Kennoni as all of the lands of Kennoni belong to the Kingdom in which reside all branches of Knowledge depicted in the clusters of the stars in the milky way, the great gathering that makes a belt around the capital city; accessible through Ayshshur—the origins of birth; lit., a to designate a flow/ to transpose/ the Rod of Authority/ within the branches/tribes/ through the compound lights of Chækúwmah and Bayinah/א, whereby the tribal branches are the heirs to the lands of the Kings, and whereby through transposition of the Numbers via the Lights, there is no need of an intermediary king figure, for the Collective Body of the Most High/OLiyun is the King therein. Values, 135/א: domain regulated through illumination; 3:3.

goals, goals, goals, goal (mamlekeh (מָמָלֶכָה)) belonging to/א a monarch/magistrate/ a reign of counsel conveying the flow of Illumination comprised of Understanding and Wisdom that governs the night/states and the days/acts; to be a master of one’s house; sovereignty; a flow of authority of the Numbers within a space to establish a kingdom/realm/state that pertains to the Values of magistrates, a land of the Numbers, as the Nephetli sphere/earth is the the capital of BOYL Malek/Jupiter, and their Kingdom are the lands of Kennoni as all of the lands of Kennoni belong to the Kingdom in which reside all branches of Knowledge depicted in the clusters of the stars in the milky way, the great gathering that makes a belt around the capital city; accessible through Ayshshur—the origins of birth; lit., a to designate a flow/ to transpose/ the Rod of Authority/ within the branches/tribes/ through the compound lights of Chækúwmah and Bayinah/א, whereby the tribal branches are the heirs to the lands of the Kings, and whereby through transposition of the Numbers via the Lights, there is no need of an intermediary king figure, for the Collective Body of the Most High/OLiyun is the King therein. Values, 135/א: domain regulated through illumination; 3:3.

trustee, from her, (mim-men-nah, מִמְּמֶנֶּנָה) one in charge, officer, appointee as the receiver is put in charge of the concepts to carry them forward, an entrustment; lit., to draw out/أ fully/א extending/א light/א. Values, 45/א: an extraction of light.

from him, from us (memenu, מֶמֶנֶעָ) an acknowledgment of bonds; lit., a release/א of the fullness/א unfolded by the flourishing nature/א of unity/א. Values, 136/א: to distinguish the order of bonds.

Mamre, mamra (מָמְרָה) a plain/spreading place in the vicinity of Chevrúwn/Hebron/אאאאאא; to fly, take off, soar; a vision, appearance; view, sight; a mirror; to mirror the light energies, to make visible the soul fields; lit., from/א the mirroring/א of principal/א light forces/א; as an Amúwri/אאא/one speaks strength, being an upholding brother to Ashkúwl/Eshcol/אא/ to assemble/א cluster and Oner/Aner/אא/ a youth/renewing trait and also a confederate of Avrehhem/אא: the exhilaration/influence of new wine/understandings (these four being leaders of heavenly hosts); what is seen from a saying (Amúwri): a vision/appearance that comes from a saying; also: to be rebellious, obstinate, disobedient, turbulent; note: the אאא/oaks of Mamre indicate its region of influence over Chevrúwn: Mamre is a dome over the area of Chevrúwn and extends over the fields of Machpelah/אאאאא and over the Chitti/אא (SMB/Gen. 13:18; 14:13, 24; 18:1; 23:17, 19; 25:9; 35:27; 49:30; 50:13), likewise is the mind a dome over the body fields, a domain of associations; the traits of Mamre, Ashkúwl, and Oner are within the soul (Túwrahh/Torah Light Notes SMB/Gen.12:5; 14:22-24). Values, 281/א: to elevate an expression of principle; to give eminence to expression of expansions; 1:1. Compare to say/א.

Mamre, Maemra Hha’Amúwri (מָמְרָה חַה’אַמּוּוֹרִי) Mamra, as the Amúwri, provides strength through sayings; therefore a brother or one who upholds another. Values, 96/א: a sacrifice of peace/collective wholeness. see Mamre.
manna, provisionary bread, man (םָנָן) 

means to inquire into words and their origins through reflective thought whereby the concepts become transparent/clear; provisions to make a progression into the wilderness—vocabulary development and expansion of the Midrashim of Light whereby access and revelation are provided into Túwrah/Torah; to draw out the communications of the Neúwn/ark; comes with the dew or moisture from the House of BeNiyman [see BHM series on the Tribes from Chamesh HhaPekudim/Numb 26: Tribe of BeNiyman] as a hoary frost substance which conveys the flow of semen/concepts of Light [SYM/Ex 16:12]; a jar of man/manna, called “the hidden manna,” is within the chambers of Beniyman that are in the Minds of the Most High, being reserved in the upper left center of the mind/arúwan, reserved from the manna provided for each instruction—חַמֵש (CHP/Num 11:9), from the minchaih/mincha/grain offering that is offered at the time of the spices for the oylah, through which the instruction falls as droplets of dew [MT/Deut 32:2]; up to six portions of the manna are received upon their tongue, which are passed mouth to mouth creating the sweetness of the Bread [SYM/Ex 16:31]. The Bread of the Most High is made as the honey, mouth with mouth/חַמֵש, whereby it is most agreeable to all members [MT/Deut 8:3; Yirmeyahu/Jer 32:4], yet it has no honey within it; man is the SeedWord that is brought forth from the mouths of the Collective/חַמֵש whereby it is sweet; man falls unto our entering into the States of Verification for through crossing the Yarrdenn/Jordan which is unto entering any of the lands of our Names, kept in a jar in the arúwan/ark unto accessing revelation in opening the Túwrah/Torah; via the man one enters into the clear waters above/transparent realms; argemæn/purple is the Bread of Arg—weavings, secret rites of sacrifices, words/ergon; Mæneshah is the Bread of the Shayh; Beniyman is the Bread of generations; BæyitLechem is the House of Bread through which Beniyman appears. Values, 27/ח: to develop the goal/destination; 5:5. Compare to number/ח. See dew/ח.

pl. numberings (manut, המונת) חַמֵש; sing. to number (manah, המנה) חַמֵש
to count, reckon, enumerate; to appoint; to ration, portion, share; weigh out, measured amount, a derivative, quotient, ration; to constitute, assign, destine; worthy; ref. to manurah as one allots the portion of oil for the day or night; lit., to draw out/ח the intrinsic value/ח of light/ח; to reflect/ח the potentiality/ח contained/ח in the universe/ח. Values, 32/ח: meditation of heart; 95/ח: the transformations of light; 496/ח: the complete metamorphosis of Unity.

pl. bread offering (manchut, המונית) חַמֵש; sing. grain offering, manchaih (מעניה) חַמֵש minchaïh, composed of two words: manna/ח and life/ח, whereby it is called the Bread of Life; speaking the Yeúwd in the word with the Chayit forms the word, Life; appears as the teachings are spoken and performed; each minchaih is from a classification of the various kinds/ח of seeds that pertain to each House from which the offering is made; grains formed during the oylah in Beniyman are laid upon the heart, as 18 Seeds of Chai/Life, via which the instruction that has been formed becomes expanded/multiplied in the mind; those that pertain to the teachings in their heart shall reap the harvest in their mind; teachings that correspond to the oylut/ascendant/burnt offerings; the grains of each offering are formed by the assembly of the thoughts of all of the Rings of an offerings; the meal of the houses of Understanding are from the inner parts of the seed/grains; the entire parts of the seed are not used to produce the meal of understanding; the meal of the houses of Wisdom are from the ground grains of both sides; the meal of the houses of Knowledge are from the plants that produce their grains at the crown, as wheat, verses the seeds that are formed upon the sides of a plant as corn; the grains formed during the process of the head of the offering rising, as the head of grain rises within a plant; pertaining to giving/receiving instruction; transformation through related
studies pertaining to each offering/season: concepts of freshly parched grain upon the coals of the altar, or beaten grain kneaded together and formed into loaves, a bread offered to Chækúwmah or Bayinah prepared for the Fire and the serving Kuwáhnim/priests; lit., following after/m the desire/quest/n of the works/m of Light/m; anointed/m unfoldments/n of ascending/m compositions/t; the mincha is offered during the hour of prayer of the incense prior to the lavenehhzekah/frankincense, during which the Seed of Beniyman is lifted up as the grain offering of the oylah, while the grain is lifted up, the left temple and then the right temple are touched to initiate the release and the spinning of the SeedWord to form the mincha, as between the temples of the head is the rod of the oylah, from which the ripened grains are drawn out as the temples are pricked; as the rod of Aharúwan buds and bears ripe almonds, so does the rod of the offering bear the grains for the mincha; the means to renew the mind with instruction; that which is currently unfolding within us and ascending with the oylah/burnt offering unto illumination teachings; formulations of composed thoughts according to our desire/quest which rises as bread to illuminate our Mind regarding the mysteries of wisdom, their preservation and carrying through with the values and the establishment of honor pertaining to the sides/faces/bullock; studies are not to be entered into by random, but are to be made in pursuit to fulfill a determined value and appointed Principle in regards to the sides; each of the faces/sides offering requires a mincha of three tenths of an ephah—to be entrusted and communicate the wealth of the Principle; two tenths of ephah—to establish and formulate the Principles of wealth; a requirement for making a mincha for strength which pertains to studies with an objective to honor and mature in the ordering of Principles; a mincha for the meek is comprised of one tenth of an ayphh/ephah—wealth compounded which pertains to studies/exchanges of minds concerning our ascents from ignorance, separate ways, with a purpose of rearranging thoughts; a mincha is generally accompanied with a wine offering/nesak, for with a study comes a flow of understanding/wine; mincha types: (1) mincha al-hamachavath/exkôh/ệmין/ץכת תב: unleavened bread made with flour mingled with olive oil, baked on both sides in a griddle/flat pan, then broken into pieces in humility and anointed with oil; commemorates the ongoing need to apply understanding in the processes of thought; (2) mincha maracheshet/exkôh/ệmין/ץכת תב: unleavened bread made of fine flour and baked with olive oil in a stewing pan, representative of concepts/beaten grain derived from dreams or meditative states and requiring priestly interpretation before brought to the altar/ɝ(!(ץ מץ כ: the baking process should be slow, the bread baked in the shape either of small square cubes, of leaves, or of triangles—shapes that pertain to the building nature of thoughts, the branching of the tree of knowledge, or the insight that is obtained via study and meditation; (3) qarban rashit/exkôh/้มין/ץכת תב: offering of the firsts (when of grain); not permitted for the altar, but are to be submitted to analysis in prayer to YæHúwaH/ץכ: unto their maturation; (4) minchat bekurim/exkôh/้มין/ץכת תב: grain offering of the first fruits, acceptable after having been parched with fire—tested by the Spirit, confirmed to be of Wisdom; (5) salet challot matsat/ץכ: square cakes of fine flour fashioned to structure and build up the heart, referring to the bread of covenant/agreement and signifying concepts/beaten grain formed in alignment with the dynamics of the heart to sustain us unto totality, square pertaining to the base of the teraysarun, hence thought patterns coming from the base/foundation; (6) sulet murbetch challut/ץכ: referring to the bread of covenant/agreement and signifying concepts/beaten grain formed in alignment with the dynamics of the heart to sustain us unto totality, square pertaining to the base of the teraysarun, hence thought patterns coming from the base/foundation; ref. to the Staff of Life, in
that bread supports the body as a staff supports the skeleton; (7) raqiqay matsuts/ץיפח מצות: 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/כחולת לחם.kernel: offering of unleavened bread made in connection with peace offerings/פסננום in the shape of one round loaf, to commemorate the unity of consciousness characteristic of thanksgiving; (9) shebuout/shavuot minchah/שבעות שבועות: 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/חפף, 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/גן: consecrated communications; 498/גד: measurement of transformation in labors/services; composing changes/transformation stages unto ascension; 5:5:5. See fine flour/_particle; ephah/ףף. Compare offering/תנור; wine offering/חיסון; burnt offering/ק UICollectionView.

Menachem, Mark, menuchem (מנחם) composed of two words: manna/מanna and warmth/תרם, 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/מanna sown in water is casted as a seed, whereby it rises to feed you. Values, 98/כו: the hosts arising; transformations through ascensions.

529  to sift, clean (menupeh, מנועה) from/_from being lifted/waved/فنادق; lit., to cleanse/from by swift currents/from/expiration of air/from; also, to be swollen, inflated, puffed up; haughtiness. Values, 175/יה: to distinguish or obscure an understanding in light. See sieve/סיב.

4501 torch, candlestick, manurah (מנורה) internal construct of the Unified Consciousness, an organization of the Values 35:35, 3 (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 oylut 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/M drawn in/N by the priestly mind/R for illumination/H; a flowing elucidation/M being unfolded/N as a vessel/W of the mind’s/4 illumination/3; 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-Beyit 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, 52/3: flourishing of unity; 295/3: the mind transforming energies for Light; 301/4: fire/wisdom of ALphæh power/Principle:1:1, 7:7. Compare lamp/3

4519 Manasseh; to forget; to shift, be moved, Maneshayh (מנשה) lit. the Bread/man/3 of the Shayh/3; 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/3: means of maturation, a spiraling of thought com-
ing from the rings in the pubic bones from which are the testes, known as the “wells of salvation” for they are the means to reclaim and secure the Name into any given state of residence, developed in the ovaries illustrating the eggs/rings which accept the semen to reveal and support the properties of YishARAL unto the status of your progressions, subjecting the head to be within the body of flesh to reap the Seed from above in the days of harvest, whereby the body is subject to the head; Yúwsphah/Joseph seeks after and waits upon BeNiyman—the flowing River of Maneshayh—to come into Metsryim via which transformations occur; Maneshayh is the life branch with an inheritance on both sides of Yarrden/Yədy, signifying the ability to go beyond and lay claim to our total expansion, and denoting the ability to dwell in more than one realm simultaneously; the complete Túwrah/Torah is drawn out of the Rock of Maneshayh—All words are let loose to flow upon the tongue/I from the Tsur/Rock, whereby all statements of Light come forth from the Rock of Maneshayh/Yəwəm as they are drawn out of the sacs; contains the two primary Letters of the Rock/Ym coupled with the term, Shayh/λαμ्ब/fiery lights from the altars of Yeah/יה. Maneshayh is the Name that maShayh consults whereby waters flow from the Rock, with whom maShayh interfaces for the drawing out of all thoughts in the Tsur, via which the Túwrah/Torah is composed as stones according to the days in which they are written; thus, inscriptions from Maneshayh are written in the stones of Shamoûnn in the month/days of Shamoûnn. All of the Letters of ALhhim that form this Name of Understanding lie within the sides of the north, to comprise the Name of Man-Shayh; iit., a flow/Ym to exchange positions/Ym of the Fire’s/Ym radiance/Ym; The House of Maneshayh provides the continual flow of oil in the accounts of the prophet Alishao/Elisha which supports a widow—one affirming the Prophet and providing a lodging for the unfoldments of what is heard. The paired properties of all foundational thoughts/11 form a house/2 as conveyed in the numerical intervals of Maneshayh 112. The forming of a house is an establishment of a thought for expansion. Though Maneshayh resides in the utter foundation of Shamoûnn, the words resonate from the depths to the highest point in the mind, as Maneshayh occupies the highest point in the centre of the mind in the midst of the double Neúwn/Ym in the numerals 55, whereby the climax rises to the crown; as Maneshayh rises to the apex, the Name is spoken from the crown as Maneshayh (ratio of 5:5:5). In Maneshayh is the hidden manna within the chambers of the mind/arúwan/ark.

Values, 395/Ym: wisdom transforming life; 9:9; 5:5:5. See soul/Ym.

453 veil, mask, cover, masuh, (מָשָׁע) יִשְׁרָאֵל

to camouflage, disguise, conceal, hide; iit., to mirror/Ym the dimensions/Ym of a vessel/Ym of Light/Ym.

Values, 111/Ym: to cover the activities of Principle; 2:2.

4540-41 molten image (masukkah, מַסּוקָה) יִשְׁרָאֵל

a flowing metal image, depicting flux—not stable; a libation; being poured out/Ym of the sukkah/Ym: iit., an extraction/reduction of/Ym the structural/Ym branches/Ym of life/Ym (Neh. 8:14-15); also: a mask—an obfuscation of reality. Values, 125/Ym: mind fragmenting the energies. See booth/sukkah/Ym; compare idol/Ym; graven image/Ym; image/Ym.

4550-51 journey, departure; remove, maeso (מְסֹא) יִשְׁרָאֵל

to extricate, as to remove a stone from a quarry; implies preparation for a journey or march; iit., to draw out/Ym the structure/Ym of the Unified Consciousness/O. Values, 170/O: to distinguish an understanding; 4:4.

4570 circle, ring, orbit, moogel (מִנְשֵׁל) יִשְׁרָאֵל

cylinder, path as the stars and moon move in circles, course, rolling, revolving as a sphere rotates dwelling states of the Rings of HhaALhhim, paths of Fire/sun and Illumination/moon that are cut as grooves from which a trench is made; iit., result/Ym of comprehending/O the ascending/Ym process of the Teachings/Staff/L; formed according to the moving gyrations of the staff amidst all collective
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/\textsuperscript{a}\textsuperscript{\textcircled{O}}: domains of the waters of ascension; 3:3. see root term: \textsuperscript{round}/\textsuperscript{O}

to be scarce, rare; to decrease, diminish, small, thin; to dwindle; to dwarf; to consider less or be less; few; \textit{lit.}, to subtract/reduce/\textsuperscript{O} the parameters/\textsuperscript{O} of all gathered/\textsuperscript{O}; the “few” saved refers to the humble that abide in the midst of the masses. Values, 119/\textsuperscript{a}\textsuperscript{\textcircled{Q}}: mind of dependence, 9:9. See Zoar/\textsuperscript{a}\textsuperscript{\textcircled{O}}.

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; \textit{lit.}, waters/\textsuperscript{O} of consciousness/\textsuperscript{O} for instruction/discipline/\textsuperscript{O}; also: to lift, raise from above; to allot; above, upon, from. Values, 140/\textsuperscript{a}\textsuperscript{\textcircled{Q}}: consecration reduced.

to address, reply, to answer, result; commonly translated as “so that, for the sake of, in order to; because of;” \textit{lit.}, result/\textsuperscript{O} of comprehending/\textsuperscript{O} the Mind of Neuwn, all within/\textsuperscript{O}; the flow/\textsuperscript{O} of understanding/\textsuperscript{O} in the midst/\textsuperscript{O}; 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/\textsuperscript{a}\textsuperscript{\textcircled{W}}: to distinguish references. See for the sake of/\textsuperscript{a}\textsuperscript{\textcircled{W}}.

\textbf{Mearah; cave (morah, המאת) \textsuperscript{410}}
ap a den; an empty/open place; to cavitate: to enter into a secluded place for habitation; \textit{lit.}, to draw out/\textsuperscript{O} the understanding/\textsuperscript{O} of the mind/\textsuperscript{A} for illumination/\textsuperscript{A}; to mirror/\textsuperscript{O} the understanding/\textsuperscript{O} and knowledge/\textsuperscript{A} of life/\textsuperscript{A}. Values, 315/\textsuperscript{a}\textsuperscript{\textcircled{W}}: to assimilate received enlightenment.

\textbf{tithe (moshar, המשת) \textsuperscript{420}}
from/\textsuperscript{O} ten/\textsuperscript{A}: 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 YaHúwaH; 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; \textit{lit.}, from/\textsuperscript{O} understanding/\textsuperscript{O} the wisdom/\textsuperscript{W} of the Unified who rules by giving/\textsuperscript{A}; 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 \textsuperscript{A}\textsuperscript{\textcircled{W}} is \textsuperscript{A}\textsuperscript{\textcircled{O}} meaning ten, thus a tenth/wealth as a combination of all energies/jewels. Values, 610/\textsuperscript{A}\textsuperscript{\textcircled{X}}: the manner/\textsuperscript{A}\textsuperscript{\textcircled{X}} of the hand/\textsuperscript{A}—to mind the hand; to mark/pay attention to the mind of the hand.

\textbf{to find, discover, matstsa (מצסה) \textsuperscript{440}}
to reach, overtake, come upon; to meet, encounter; to reveal; \textit{lit.}, to make visible/\textsuperscript{O} the transformations/\textsuperscript{A} of Principle/\textsuperscript{A}; to be sufficient; to take inventory; \textit{lit.}, to draw out/\textsuperscript{O} organized hosts/\textsuperscript{A} of concepts/\textsuperscript{A}. Values, 131/\textsuperscript{A}\textsuperscript{\textcircled{F}}: to confirm the direction of an expansion; \textsuperscript{A}\textsuperscript{4A} is derived as \textsuperscript{A}\textsuperscript{4A} = \textsuperscript{A}\textsuperscript{4A}. See tithe/\textsuperscript{a}\textsuperscript{\textcircled{W}}.

\textbf{pillar (mitsavah, המשת) \textsuperscript{450}}
a garrison; standing place, specified position; status, condition, situation; a memorial; \textit{lit.}, designating/\textsuperscript{O} righteous forces/\textsuperscript{A} of a house/soul/\textsuperscript{A}; the stance/\textsuperscript{A} to formulate \textsuperscript{A} according to the nature of

SYEX 25.32 sides (מִטְסִיתְדֵי-הָאָו, mitsuhs, מִטְסָד, mitsad, מִטְסָדֶה, mitsadeh) ref. to the menorah, the side flanks, area of branching as the ribs branch from the spine; lit., to extract/extract transformations in perspectives to fulfill of light; Values, 50/t: to be extended.

unleavened bread, matstswat (מַסְטִּסְוָאָט, matstsawat, מַסְטִּסְוָאָט, matstsawat) lit. from/listening — 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 Shamoûnn. 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 the intention of Light 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 a solution that unifies and completes to mirror the righteousness of Tûwrah/Torah; 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/קֵנָה: from above comes the bread as the instruction of Light; 530/קֵנָה: to compose the priestly order; 7:7A is derived as הָאָו = יָאָו; 6:6A is derived as כַּנֶּפֶת = כַּנֶּפֶת, via the drawing out of the Alphæh unto its placement at the side of the Taúweh. See begin/profane/כַּנֶּפֶת. See grain offering/mאתסֹפְתַּן.

commandment (מִצְוָה, mitzvah, מִצְוָה, mitzvah, מִצְוָה, mitzvah) 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 מִצְוָת. Values, 22/קֵנָה: 141/קֵנָה:

mitre (מֵשֶׁנפֶּפֶת, mesnephet, מֵשֶׁנפֶּפֶת, mesnephet) a turban, headdress; from the wrappings of all composed/layered/totality — revelation: layer upon layer, wrapping upon wrapping; the envelope/concealment of revelations; a gift from Moshe to Aharuwan to Aharuwan to Aharuwan: a gift from the Breath to the mind as proven servant: the diadem/glistening placed in the turban represents the mind’s eye; lit., from all transferred are the potential expressions of the Tûwrah/Torah sum; 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/קֵנָה: the measurement of the mind’s dimensions. See nazirite/קֵנָה.

boundary (מַטְסַר, matsar, מַטְסַר, matsar) 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 the forces of the mind. Values, 330/קֵנָה: wisdom’s guidance. See Egypt/קֵנָה.

Egypt, Metsryim (מֶטְסָרִים, Metsryim) 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 ṣt 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 YaHúwaH built upon Wisdom for the House of YaHúwaH is unlimited boundaries; the Name is composed of the word rock ṣt with the Maevym prefix and the plural suffix ṣt; 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 ṣt, 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 YaHúwaH; such bodies hold back the expansion in that they cannot express the Faces of YaHúwaH 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 inscriptions rises the foundation of thoughts—which defines YishARAL/Yishar/Unified Order/AL 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. YaHúwaH, 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 YaHúwaH; 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 Bayit HhaSham—a collective construct of Names to make apparent the full Faces of YaHúwaH by
Unions of Breath and their assembled thoughts. Let us put the tent pegs into each others sides/corners and raise up the walls upon the foundation Stone of the Unified Name. lit., waters/מ"ה transform/ו the mind/א to achieve/ל conductivity/revelation/מ"ה (compare Dan. 9:26); State of gathering thoughts to Transform the Mind within the union of the waters above and beneath; to draw out/מ"ה transmutations/ל of mind/א from activities/ל of life/מ"ה. Note the inverse of ד in the word Ainrets/איאצ/אmland: the will/א of the mind/א to compensate, love, satisfy, free, fulfill/ו—the inward land—the state unto which we arise in coming up through Metsryim. Values, 380/מ"ה: Wisdom expressed; 4:4:4. See boundary/מ"ה; See Meribah/מ"קינא.

sanctuary (mqaqdash, מָקָדָשׁ) 4720 a place to mirror/conduct the consecrated teraysaruns of Wisdom; to reveal/reflect/מ"ה the designations of Breath/א being the paths/מ"ם of Fire/Wisdom/מ"ה. Values, 57/מ"ה: a full extension of the Word.

place, maqwm (מַקְוֶם) 4725 from/מ"ה establishing/מ"ב: as a result of arising, a place is formed; to position; to specify a dwelling/station in life; a locality; maqwm—a place drawn out to distinguish a portal for the faces to fill; lit., a drawing out/מ"ה to distinguish/א, the unified/א faces in the waters/מ"ה. Values, 186/מ"ה: to distinguish/sanitize an expression of Unity: 4:4:4 is derived as מ"ב:מ"ה, platform for all three Houses. See waters/מ"ה: to rise/מ"ה.

fountain (mqaqor, מַקָּר) 4726 a water source, spring; original, root, origin; interior of the sacs; a drawing out/מ"ה to acquire/מ"ה; a purchase, property; a price, payment; to release/מ"ה the inner collection of thoughts/א unto full extension/מ"ה and illumination/א. Values, 195/מ"ה: to designate what is acquired for the liberation of life vs its enslavement.

from a vision, to be called, meqra (מַרְאוּת) 4758-60 to assemble, gather, be called, to read/interpret a vision; transposition/מ"ה of the sanctified minds of Aharowan unto the eyes, yielding a vision; a perception set apart; to set apart days/acts for investigation, ascensions, celebrations with the Commonwealth of YishARAL, the days of the heavens are synced with the days of the earth. Values, 341/מ"ה: the Fires transpose the unified thoughts between all who keep the days; 4:4.

setting apart the eyes, meqrayqadash (מַרְאוֹתָדָשׁ) 4758-60 to see the finish from the start, the Unified Order of Seven Eyes bears Light; Meqray (plural form of meqra denoting the callings unto sanctification; a flowing order of appointments, a setting apart of the eyes to the vision and states of attainments as the fulfillment of appointed days; ChameshHahaPekukim/Num 3:2; 26:3; TeiwratHaKuwañim/Lev 23:2 Values, 755/מ"ה, a fulfillment of the Works of Reshun as a completion of the works of Light in steps/progressions of ALhhim; Ratio of Utterance: 9:9

vision (mareh, מָרֶה) 4758-60 from/מ"ה seeing/מ"א: an appearance; the result of seeing; a sight, view, mirror, speculum; an exhibit, display; a reflection/drawing out/מ"ה of the mind's/א conception/א of light rays/א. Values, 246/מ"ה: the mind's conductivity of Unity. See regard/מ"א.

well mixed (murbechet, מִרְבְּכֵת) 7246 from the root מרא|to soak/thicken with oil; used in the term salut murbechet challot/מ"ח מרא תְּכֹלֶת which are cakes of fine flour mixed with oil and prepared in the shape of sticks, to commem-
orate both the rod of instruction and the bones/boards of the mishkan/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/knowledge of the interiorized/teachings of Tuwræh/totality. Values, 662/שֵׁר: a renewed mind supporting the body.

spies (me’ragelim, מְרָגָליֵים) to be apart from knowledge יִדְעָה yet in the avenue יְדֻעֲתָה where there is instruction יִדְעָה to attain the spiritual reflections. Values, 71/חיל: to be blind to the ALphæh principle all around

seeker of truth (marganna, מָרְגָנָה) one who seeks truth/verifications, the יִדְעָה prefix is as in Maryim who uncovers or draws out thoughts to discern their ascensions יִדְעָה unto the Neûwn Principles of oneness יִדְעָה; if the thoughts rise unto the Unity of Reshun, it is verifiable and therefore a truth to be affirmed unto the Mind of Neûwn. Values, 65/רש: the structure of Light/Illumination; see מַרְגָנָה

4753, 4776 flowing myrrh (maderor, מַדְרָר) יִדְעָה incense/spice of flowing myrrh יִדְעָה 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 Aharuwan 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 ALhhim 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/מדֲרָר: teachings flow from all gathered in a seed that seeps from the unified branches.

4802 stewing pan (marcheshet, מַרְכָּשֵׁה) יִדְעָה deep frying pan; to be baked in a pan; used in the term mincha maracheshet יִדְעָה 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/לב/יט הה (heart); lit., the extracted/knowledge thoughts יִדְעָה that emerge יִדְעָה from assimilation יִדְעָה of a continuum יִדְעָה. Values, 948/מאַרְחָשֵׁה: continuing measurement of domains reflective of covenant perspective. Compare pan/מַלְאַכְס יִדְעָה; oven/מאָרֵך יִדְעָה.

4889 Meribah (Mereevah, מְרֶבֶּה) יִדְעָה to quarrel, dispute; strife; place in which maShayh/אקפוּ and Ahariwan/אָרְאָה 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; Aharuwan 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/טְמֵית יִדְעָה 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
into word groupings from the collective Unity of YaH and WAH. As a result, humankind has, by in-
large, been caught in a split-gender body [Chamesh haPekudim/Numbers 20:11] and continue to drink
from these waters/reflective bodies, which maintains the divided word groupings of Metsryim. The
striving pertains to the thoughts that distinguish the functions of Breath verses the Unity of the
Breath, following which the forms of Breath remain in separate houses verses making the transition
into the House of YæHúwaH [Tehillah/Psalm 27:4]. The House of Aharúwan and Qahhath speak con-
cerning the Saloo/Rock/אָרֶץ as One United Breath verses side-traits whereby the Breath of a Name
resides into separate gender forms. The disputes are concern the Unity of the Name YæHúwaH
and how the Name is multiplied. The speaking of maShayh is with the staff—from the jawbone
through which words are formed in the mouth’s cavity and projected, via which he smote twice, an
indication that he spoke from both sides of the jaw/face whereby the residence of Metsryim was
upheld; he smote the Rock twice/%שואפ verses speaking to make the transition to affirm the Unity
of Breath flowing with the waters out of the Unity of the Foundational Stone. Due to maintaining
the state of the rebels, holding to the houses of Metsryim/limitations, maShayh does not enter into
the States of Inheritance for such has not been formed yet to enter therein; gender disputes split the
Rock’s concepts—the consolidation of all traits belonging to One. In this maShayh could not prevail
over the positions held within the assembly (the rebels), hence the Houses remain in Schools of
Thought/Wilderness States verses entering into the States of their Unified Consciousness (aka The
Promised Lands). Through many many ages, Thoughts of Tůwrah/Torah/Torah are understood
and entered into. During the emergence out of Metsryim the people/consciousness approaches to
understand maShayh; for a span they continue in their duality, symbolized by smiting the rock
twice; though divergent they are watered as both the just and the unjust receive of the waters to un-
derstand. Without the people going forward, maShayh does not want to leave them, nor Aharúwan,
whereby they stay behind with them and do not cross over. This is the love of the Enlightenment
and the Breath for the full expression of YæHúwaH. Thus maShayh and Aharúwan loved
YæHúwaH with all of their inner nature/heart and soul expression with the empowerment of
steam/vapors of transcendence, for they come into the land to become Adim in the likeness of the
Rings of ALhhim, and none of us shall fall short in our obedience to multiply the Faces of
YæHúwaH within our Name and components. In meShiæch—the Saloo/Rock foundation of
Breath—there are neither male nor female; rather a complete Unity to manifest the wholeness of
Breath [I Corinthians 13:10]. At the conclusion of each oylah we collectively affirm that we are: One
Ræuch, One Blood, One Tent/Body, One Face, One Light, One Name, One Teraysarun/Home, One
Glory, and One Rock. In whatever field/camp/tribe of Name a distortion occurs, it must be remedied
by the same tribe/camp for us to fulfill the progression unto the States of Verification; in this case,
the Laúwim, which reveal the House of YæHúwaH in all levels of manifestation and expression,
will come forward to speak according to the Unity of the Stone for the reconciliation to take effect.
The call is to bring those from Metsryim/a split state into the Unified House of Breath. lit., reflec-
tive/%א Thoughts/א whereby we manage/א the body/א according to the continuum of life/א; the root
Letters of %אא have been translated both as a girl/damsel and a school-boy in the Hebrew and Ara-
maic languages which upholds the reading of Meribah as pertaining to gender; the root letters stem
from the primary Thought to expand the Unity of YæHúwaH; how this expansion occurs is the
disputes of the Waters of Meribah which is the first commandment of Adam to be fruitful and
multiply/%א the expressions/faces/Name of YæHúwaH [Sepher Maoshah Berashshith/Gen 1:28]. Values,
257/אא: knowledge to determine the goal/progressions. See waters of strivings/%אאאאא; see Egypt/%אאאאא.
Moriah, Muriyah (מריה), MerYah (מריה), Mary, Miriam, Maryim (מריה)

from the mind perceiving the full extension of the ALphæh, as in RA/ kWh, whereby the Yeúwd replaces the ALphæh as one ascends into the Hill of Muriyah— from beholding the Mind/4 of Yah/Kh [SMB 22:2]; the mount/ascension point of the offering of Yetchaq, wherein the Shayh/lamb provided comes into the heart/altar of Avrehhem; the One of ALlhim sees the offering of the Shayh to appear, who therefore sees the offering to come and thus provides the offering of the Shayh/TÃW from their inner assembly; all that YaHúwaH 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 ALlhim. Values, 48/m: the conductivity of all roles in to new states; 6:6. See regard/3A4.

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/4Yq 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/Ã thoughts/Ã to receive/achieve/bearÃ fullnessÃ; with the Meyim prefix, the Name is understood as “from the Riym/4Yq—from the multiplication of Thoughts to bear the full expression of meShiæch. As the Meyim 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/4Yq; 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)/Ã
upholds/rule/4 the activities/2 of the waters below/7; the upper springs/4 determining thought progressions/4 to bless/manage/7 the nether springs/4; a facilitative role between/amongst the comradeship of maShayh/3w7 and Aharúwan/7wr4 as a body of water between the base of rauch and the crown of the enlightened mind. Values, 290 h-4: mind/thought of liberty; 6:6 is derived as 7r4=77.

agent/vehicle of transformation; a light form to carry us from star field to star field—from one knowledge base unto another; to assist in revelation—the unfolding of light within to determine destinations; a shallow dish shape as the buttock; it., to anoint/nurture/4 the mind/4 unto productive/7 consciousness/7 of light/3. Values, 267"#: a mind structured by Túwrahh/Torah/Law; 8:8.

formation of Laúwi/Levi/unity to uphold, means to lift up the oylah upon the bronze pole of the unified Twelve; manifested in the skeleton/boards of the tabernacle body providing definition, support and movement, it., to extract/mirror/4 thoughts/4 of knowledge/4 unto the mastery/3; the double Rayish pertains to solidifying thoughts, therefore creating a hardness from which the concept of bitterness is derived; Marri is necessary for Pessæch—to have fortification to emerge and to go beyond, to create new boundaries of thought and place, to stand firm with Aharúwan in leading the peoples by the Lammed; the twelve cities of Marri provide a framework for twelve progressive steps of the tribes; the House of Marri forms the crystallized patterns of thought which harden, as the bones, to provide the structure of the House of YeHúwaH and to enable movement and progressions. Via Marri, the Lammed, or the foot, moves in the direction of the staff. When Marri is weak, there is little determination to persevere, nor can one stand upright in the face of opposition. The expansion of the south is indeed glorious, but the strength comes from the distillation of the expansion, which resides in Marri. From the Name Marri comes the many Maryim—Marys who are the Chosen Agents to carry the Offspring and spices of the most high—the formulations of Knowledge that come from the heart altar of ALhhim. Thus there are numerous Maryim/Marys in the writings, for they are of the administration of Marri/Merari. The Maryim/Mariam/Marys are the fruit of Marri through which the Seed of the most high are carried in their wombs. Hereby in the parables, the Maryim carry the child and the costly spices [Yahuchannan/Jn 12:3]. The offspring of Marri are two: Machli, which determines the cavities or hallowed out parts in the bones, such as the hollows for the eyes, the chest, the pelvic, etc. These cavities form space in which the heaviness/glory of HhaALhhim may be carried. The other offspring is Mushshi, meaning the very sensitive nature of the bones. Mushshi is the work of the Light to detect intrusion as well as to stabilize direction. Via Mushshi, we 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; the aspect of Marri meaning to be bitter, is from the side of the north, which is terse and to the point; with Dan, Marri makes quick decisions as necessary in order to cut off any intrusion, like a medicine that rids the body of intruders. Values, 450 weavings of the quest/search; 63"#: structure of journey/processes; skeleton of communique; 5:5 is derived as 77=77.

a role/load to carry, including a prophecy or utterance; an objective/purpose of the Laúwim/Levites which carry the weight of all members, each Name carries its weight/burden of assignment; it., to draw out the properties/7 of Wisdom/W via Principle/A; the values of a word are composed according to the appointed Letters; the utterance of a word/Name is to speak the Values as a balanced formula, whereby it is a perfect deed of the utterance of the inscriptions. In that the Basic Letters
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, organ-

hope of myrrh, mergf (#)  אֲמַרְנַה values, 345/דָּם: the Name as a construct of Light; The Wisdom of Nine Numbers—the flowing nature of Life

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 דָּם prefix of Maryim who uncovers or draws out
thoughts to discern goals and states of dominion פ of Light פ. Values, 941/דָּם: to com-

pound/compose the flow of Principles; 77/דָּם: to perceive the end. See leaven/דָּם.

kneading troughs (miseret, מְשַׁרְטָה) X  אֲמַרְנַה 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/דָּם the nature
of Wisdom/דָּם to expand/דָּם knowledge/thought/דָּם for total extension/דָּם. Values, 486/דָּם: to com-

pound/compose the flow of Principles; 77/דָּם: to perceive the end. See leaven/דָּם.

Moses, maShayh/Mašeheh (#) X  אֲמַרְנַה lit: one who follows/דָּם the Inner Harmony/דָּם, the result/flowing/דָּם of the Inner Harmony/דָּם; to
draw out/דָּם the Shayh/lamb/דָּם/26 reveals the 26 attributes of HhaSham; the lamb is the child of
the Yæhh born through the two sides of Light/דָּם—the flames of Wisdom/דָּם rising from the waters
Standing in the kaiyũwer/דָּם; 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 mas-
tery; 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 YaHúwaH (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/דָּם, you are drawn out of the Fire/דָּם to
reveal and expand your light nature; you are drawn out of the waters/דָּם to put on the garments/robes
of your light; the harmony of amniotic fluids/דָּם and fire/דָּם creates light/breath/דָּם; light/breath sustains
the Intelligence of Wisdom/the Fire; the Fire is a consuming spirit, a metaphor for the Breathing
Divine Intelligence/רָעָךְ 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/רָעָךְ; all aspects of intelligence/spirit assemble within a form of
life—a drawing out/דָּם of the fiery patterns of life/lamb nature/דָּם (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 as-
pects of mind; YaHúwaH speaks unto maShayh—unto the complete drawing out/release/דָּם of the Fires
of Wisdom unto full illumination and radiance of Light; the inverse— the reflection— of HhaSham/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 the Wisdom/Fire Nature of Light; a flow of the liquid gold/wisdom of Universal Life; 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; a manifestation in all realms gives evidence of the maturation/expansion of Mind that follows the processes of thought to bring forth Yaquv/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 birth of Yaquv and Esau are associations of the Mind Yaquv via Esau whereby Mind expands and later becomes united to as Bæyit Pharaoh; flesh encloses maShayh as a basket within the river/waters of Understanding, the union of man 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: Wisdom drawing out Light; 7:7 is derived as c'm = cm; the inverse, HhaSham: 4:4 is derived as h = chh, distillations of Shayin = Mayin. See debt/nashe, nashim; mosheh, moShiæch; hayeor/4:4.
of the stalk; by the blood/flow of Life within your Names you overcome the world and emerge from—breakthrough Metsryym/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/א 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 Baniyim within your Name that ascends upon the donkey of Yishshakkar—riding upon the Consciousness through which the initial offerings of Baniyim 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/א the Fire’s/א activities/א according to the positions/Names/arrangements/א 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/א, and maShayh/Moshe/א, the term meShiæch/א, conveys the inner har-
mony drawn out/ָּֽוֹּֽוֹּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽוּֽו
the particles of light come into Mesheck, they are dispersed for possession; a level of consciousness to facilitate residence. Values, 360/יוו: fire bearer.

4907-08 **tabernacle** (mishkan, מִשְׁקָן) residence: a dwelling, sanctuary, habitation, tent parallel to the human body of veils; place of the twelve aspects of Mind for The Name/יהוה; the place of proper arrangement of Names according to structure of lineages; established to express glory and perfect communications of YæHuwaH/יהוה. All Names have inherently the materials to build the mishkan as they are bestowed upon HhaSham as “my offerings” — that which HhaSham has offered to us to perform; thus, we are to appoint our members to perform/fulfill the mishkan in accordance to all things appearing in the union of Oyin- ShayinUnity/וֹיִין-שַׁרְיִין: the designation and arrangement of 15 materials of YæHH builds house as your Name according to your positioning in Light; from the root/יהוה, meaning “to dwell, reside, inhabit; a tenant, neighbor”; associated terms from the same root, the Shekinah/יהוה (ShekinYah) as the Royal Resident of the mishkan/וֹיִין of Divine Presence; i.e., to embody/יהוה the Fire of the Tongue/יהוה (blessed be He) amongst the branches/יהוה of life extending/יהוה; a fiery branch/tree facilitated by the anointing unto all potentiality, the anointing (an application of grace) with strength of the Ruæch causes growth/productivity unto your potential; a place to spiritually branch your holy thoughts; Sepher Maoshah Berashshith is foundational knowledge which gives us the means of formulating a residence based on formularies of light. Values, 410/יהוה: the completion/סה of all given/blessings; 59: a composite of מעבד/יהוה 14/5. 7:7 is derived as יהוה. Compare **tabernacle**/יהוה.

4907-08 **metaphor, rule, govern, meshúwal** (מֵשֻׁוָל) waters/יהוה reflect the Wisdom/יהוה within an Teaching/ל, dictates/ל of verification/ל, to rule over, appoint, to speak metaphorically, to compare, allegorize; understanding associated thoughts and parts is the means to regulate and govern over all states, to convey Eternal Principles to make them uniform/applicable to all whereby the rule is over all; regarding metaphors: the figurative nature of the accounts assists the reader to know the processes of life that we encounter and how to respond to them without attaching ourselves to the figures or to make icons of them. The narratives show us step by step the processes of ascension and the transformations that result from each state of giving which determines our level of service within the Collective. The metaphors that have no end, being perpetual teachings, are the accounts woven from the spiral of the oylut/offerings and which are then forever preserved in the minds of the most high. The platform of our sequential steps is founded upon the services that we render in the House of ALhhim as we walk in the paths to the gates which open to us in each of the houses of HhaOLiyun. When the figurative personalities become statutory in our thinking, then our inner realities become covered over by trusting in figurative accounts, whereby the inner is weakened and left in the hands of the external world. When the black text is read without illumination, one becomes entangled in the stories without walking through the processes of the stories or coming to know why they are written and what direction they are providing the reader. When one enters into the accounts they actually go through the steps of progression in the stories; what is figurative becomes your inner reality. The inner consciousness is achieved through opening the Words of ALhhim from which the fabric of the parables are written. Hence, the parables are true in the Word vibrations only, to affirm the Word in you, and not in the external renderings, for they are the Words of ALhhim that are living; the figurative characters that portray the thoughts fade as the grass; save only the Names endure; the reader reserves the right to answer in their heart whether the texts are speaking of metaphors or records of historical events. Values, 370/יהוה: governance of the Lights of Bayinah and Chaekúwmah; 7:7.
families (מישפָּטִים, mishpehot) (משפאת, mishpah) unfoldments of a Name conveying all that belongs to a unity; species, classes, categorical characteristics; the designations of Thought clusters through Chaékmah and Bayinah; in its extension/drawing out of Wisdom to manifest/fully express an assignment of light of our measurement/totality; a flaming expression of service; the means to release fullness to keep together all gathered; the strategy 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.

judgment (מישפָּט, mishpat) (משפאת, mishpah) 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 first born; 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 ordained 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; in its extension yielding utterances of the total light; the mishpatim contain reflections of wisdom; the Faces; counsel; total unity; counsel; the mishpatim come from the waters above the firmament to be expressions of united heads unto totality.

ordinances, judgments, meshespeyim (משפאתים, mishpeyim) responses, evaluations; results; consequences of using the faculties; the blessings that position us in life; in its extension/drawing out of wisdom uttering Truth to manifest the positions of the life’s fullness; ordinances pertaining to the House of YishARAL, spoken by the prophets, are set aside for the restoration of the Tribes [Hosea 1:4; Eph 2:12-16]; in its extension yielding utterances of the total light; the mishpatim are assigned/ordained positions of light, ordinances, judgements, meshespeyim: signs of discerning our gathered mutuality; 6:6. See statutes; judgment; Law/Túwrahh/Torah.

almond-like, watchful (מישעֲדָם, mishuqadim) (משركة, mishqad) ref. to the manurahh, to extract from the seed (almond-like); in its extension to draw out wisdom’s quest; in all avenues to achieve fullness; from the root to be alert, watchful, studious, diligent, giving attention to the inner lights of the menurahh; almond shape pertaining to the eye of watchfulness; 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.

a drink, mashaqah (משקאות, mishqah) a beverage, liquor, draft, potion; a cup bearer, butler; watering; a watered region; to be irrigated; in its extension/drawing out of Wisdom, an ability to regulate life; one of Understanding to release the flow from the four quarters of the heart/mouth.
male (mám, m̄am) 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/X; waters/streams of continuity/X; also: dead, dying, drying up. Values, 440/WX: totality inhabiting waters; a collective embodiment. See male/4חז; compare extension/חץ.

498 Methuselah, Mathusala (Methushelach, מֵתְשֵׁלָךְ) a sent branch; to send away/death; a son/work of Enoch/Chanoch/חנכמה: via grace actualized, man lives in freedom; lit., from the composite sum of creation/are united all elements—from the highest to the lowest—for utilization and application/in the encouragement and support/ל of labors and services/לי. Sending death away begets Lamech/חנכמה/learning: righteousness in the attribute of receiving instruction. Values, 784/חנכת: the measurement of wisdom that proclaims openings.

Neúwn ɣ

50, fifty (Neúwn, נו‘נ; 3) ɣ

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 ALphahbait—the final/seventh letter of level two of the ALphah-bait; ɣא/Neúwn is a balanced equation ɣ (50) ɣ (=) ɣ (50); a second formula shows how Neúwn culminates in/ascends to the third-octave position of the Shayin/א: ɣ (50) × ɣ (6) = א (300); value: 14/5 indicating the source of Light. See fifty/ףוחאאאא; Neúwn/ףוחאאאא.

499-90 No; unfoldment request/platform; I pray you, nauiwa, (82) 4 ɣ
to determine to do the will of the Neúwn Seed/א; please, pray; desire for principle, to take in/absorb/swallow-up concepts of light; lit., to quest for the Principle/Source/א; to flourish the principle/life-initiating force/א; to entreat the HR/א “mountain” in the Name of Aharúwan. NeúwnALphah/א 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, nauiwa is to employ/entreat/pray unto the Illumination of the Mountain of Yæhh. also: No/Thebes, capital of upper Egypt/אחיותא. Values, 51/א: desire for expansion. Values, 15/א: emanation of light; 5:5.

499-99 beautiful (na’ah, נאה) 4 ɣ
comely, becoming, fitting, suitable; a perfect reflection; a display expanded/augmented by illumination/א; unfoldment of the principle/א of life/א (as in a flower). Values, 56/א: the interior action of Unity.

idolatry, adultery (nawaph, נאפה) 4 ɣ
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/א within an object/expression/א 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 faces; 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 Yahweh 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, 132/negative, resisting the principle; ruling/dominating over the order of Unity. Values, 50:5:

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/enlightened mind in the land of Moab/paternalism in the vicinity of Yirchol/reflected light: the Oral Law; maShayh is gathered/ascends to the unified forces of momentum in Wisdom, at the top of peak Pisgah/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: an offspring of Neúwn, ascending; Nuwach. See Pi-hahiroth/a spokesman: a prophet imports/conveys received revelation; a quest to internalize the acts of Principle in order to draw out their meaning and relevance; the unfolding of a house/form to, release/give/extend the enclosed encoding/principle: 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 then 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: pillar of conveyance, 5:5.
Nabal; to wither, fade (navale, הָכָה) נַבַּל
to decay, wear away; to despise, blaspheme; to be degraded; to act foolish, cause disgrace; to make impure, dirty; to pollute; lit., to deprive of a house of order; to make an animal ritually forbidden by improper slaughtering; also: vile, wicked, unbelieving; senseless. Values, 82/א: to expose consciousness. See outrage/אכָה.

lyre of 10 strings (nēbrl, הַבְּרַל) נֶבֶל
The first string plays the octaves of Alphæh, Yeūwd, and Quphæhh, all being one's 1, 10, 100; the second string plays the octaves of Bāyit, Kephūw, 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 Hūwa, and Neūwn, the fives; the sixth string plays the octaves of Úwah, and Semek, the sixes; the seventh string plays the octaves of the Zayin and Ōyin, the sevens; the eighth string plays the octaves of Tæyth and Tsædda, the nines; the tenth string plays the octaves of Alphæh Yeūwd and Quphæhh, all being one's tens, next higher octave to cover the thousands. Values, 55/א: the unfolding of light.

villainous; an outrage (nevalah, הָכָה) נַבַּל
meaneness, wickedness, obscenity; a corpse, carcass; an animal that died a natural death or by improper slaughter; a shameful deed; contemptible, base; lit., reversals of the forms and roles of life; also: to expose private parts or the private concerns of others. Values, 87/א: to expose the animus. See wither/אכָה.

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 elevation of consciousness; indicates the will to nourish a construct, and connotes the stage of life emerging as forms of light; lit., the desire to ascend within a house/embodiment; desert. Values, 55/א: the unfolding of light; 5:5 is derived as בִּגְנָה = בְּגָנָה.

counterpart, tell, narrate (negad, nagad, נֶגֶד) נֶגֶד
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 communications of insight. 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.” [SMB 2:18]. Values, 57/א: potentialities of conflict/completion; the unfolding of words. See tell/אכָד.

plague, touch (negah, נֶגֶה) נֶגֶה
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 the processes of understanding. Values, 123/א: to conceal productive processes. See touch/אכָג; plague/touch/אכָג, קָּפָה; compare plague/smite/אכָג.

smite, plague (nagaf, נַגַּף) נַגַּפְּנָה
to strike, defeat, rout; to afflict; a disease; to bump, push, gore, pierce, slay; lit., to diminish processes of expression; to trip, stumble; a defeat, rout: a “plague” is an obstacle—a disease, hence: a stumbling block, bump, hindrance; lit., the resolution to remove an expression. Values, 133/א: the mind’s use of the goad for purpose of elevation. See touch/אכָג; plague/touch/אכָג, קָּפָה; compare plague/smite/אכָג.
hrwthnwlmh

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5065-66
come near (nagash, çgn) cgn
to press; press upon, urge; to crowd, oppress; lit., the potentialities/N of the processes/g of assimilation/c. Values, 353/gnc: utilization of purpose in processes. See come/tcg; compare near/rbq.

Nadab; freewill, Nadæv (bdn) BDN
to volunteer; to donate, present; liberality; love-motivated energy initiated by generosity; to impel;
as formulation son/work of Aharúwan/NWRHA: 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/N to discern/D forms/B; an initiator of the fires unto service; lit., desire/N
to facilitate/D developments/B: an oozing out/D from an overflowing/N cup/B; 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/WN: the desire
5068-70

springing from love of unity; 6:6. See to incite/bdy.

5077-79
to remove, cast out, neddeh (hdn) HDN
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 emptinness
for no value has been obtained from the seed. Values, 59/fN: to diminish a community/collection: 9:9.

5087-88
vow, nader, (rdn) RDN
to promise; to dedicate; an aim, goal; a rare/choice act; lit., the expansions/determinations/N of the
heart/D with purpose of the mind/R; a permutation of Rbd/word. Values, 254/DNR: the mind’s choice to

pursue a gate/insight; 6:6.

neherrut, (twrhn) twRHN; river, nahær (rhn) RHN
the unfolding/n of a mountain/rh; a stream, current, flow, flood; lit., the potentiality/N of the enlightened/H mind/R in harmony/w with all things/t; a swarm, rush; also: to shine, light, make bright,
5102-04

pl.


illuminating; to gleam, glisten, sparkle—as the shining of waters; to reflect the heavenly light; *lit., the effulgence/resplendent radiance* of the Light of Knowledge/Beginnings. movement of the illuminated mind; the river originates from the mountain and flows with illumination of knowledge into the earth. Values, 255: a mind unfolding with Light; 661: the measurement of the ruling pillar of Principle; 2:2. See the great river of the Euphrates; the river Euphrates; Mesopotamia.

5102-04: 1431-36 **the great river** (*n'har ha gadol*) a manifested flow of all values: the great Light stream; *lit., the flow of the enlightened/. mind* to illuminate/communications/in the gates of instruction; beginning with esophagus through the stomach to the intestines; a river to nurture. Values, 257: knowledge transforming us to the goal. See river; great.

5102-04: 6578 **the river Euphrates** (*n'har Peret*) a rushing river breaking from its banks; the light stream; expanding the flow of knowledge; *lit., the complete animating/ intellect in manifestations of knowledge towards totality*. Values, 935: to bear the sign of the regenerative domain of the orders of Light. See river; Euphrates.

5125-26 **perpetuity, Neúwn** (*noon*) purpose/contains potentiality; name of the fourteenth letter of the Alphabetic; *lit., to unfold all within to be extended/; 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; the formula illustrates how the Neúwn ascends to the third octave level of the Shayin/the value of 300 — 6 x 50; also: a fish (Aramaic). Values, 106: the domain of Unity; 5:5 is derived as . See Neúwn; Yahushúa.

526 **to wave, swing, boughs** (*nuph*) the perfect complete extension of the inner Unity for full expression; the waving of the omar declares the new growth and harvest are unto the Faces/Expressions of YahúwaH, 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 YahúwaH; 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 YahúwaH, 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 YahúwaH, 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: the ordering of words/the harvest being directed unto the Master Name.
to sprinkle (nezah, נזָה) to designate the purpose/fulfillment via an act of totality; 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 a declaration that the item/person is for YähooH; 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, 26/2/.

means of expansion from one end unto the other; configuration of two Names exchanging Breath, an encircling and expansion of thought; 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 to complete/perfect the distillations/crystals of Breath.

consecration (חָזָה) of the head (the replacement of Hhúwa/ by the Rayish/ signifies that enlightenment is within Thought); a dedicated head/corona; a crown, tiara, diadem; to abstain, separate; devotion; to distinguish by Knowledge; lit., to quest/g according to the goal/perfection of mind/thought; “holy crown” depicts the state of the mind’s devotion, the crown arises via utilization of the diadem/glistening/ of the turban/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, 257/3:3 is derived as ḳ=zn.

See mitre/.

comfort; lit., the desire/will to arise/pt; to be elevated; lit., to flourish/ in an assignment/position; to scope out/ one’s arrangement/pt 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/tovah (note Luke 17:26-30); also: to desire/embrace consolation/rest; a son/work of Lamech/instruction. Núwach/resr 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/name/a light frequency of position, Cham/form/shape,a light frequency of manifestaiton, and Yapheth/openings, a light frequency of expanse: the three sons of Núwach are clustered as a cohabitation that seeks illumination pertaining to its apparent diversity. Values, 58/3:3 is derived as ḳ=γ.

See Nahor, Nachúwr/.

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/pt of altitude/perspective administered/pt by mind/; 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/4w, son of Tarach/AX (SMB/Gen. 11:22-27) is the function of
a name/"תע" 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/"גד" to elevate/engage in service/"_movement; Values, 264/"תע4; the mind’s supportive insight; 258/"תע4: the mind’s display of perspective; 5:5. Compare Haran/"חרא; Yircho/"ירחו, Breath/"תע4:

5157/8 valley, inherit, nechel, (הנהל) הָכֵל to take possession, occupy, seize, obtain; to exchange, receive; lit., to internalize/unfold/"_movement the covenant/agreement/arrangements/"of order/"movement; also: stream, brook, river, ravine, current—even as a valley or brook receives, or inherits, from what is above; lit., the assimilative nature/"Movement of a level of being/"Movement given direction as a result of instruction/"Movement. Values, 88/"תע4: the expression of service; a region of help, opportunity; 8:8: See inheritance/"_movement/"Movement.

5159 inheritance (nachalah, נכהלא) הָכֵל 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/"Movement the assignments/deeds/"Movement of our roles in the Staff/"Movement according to the Illumination/"Movement; a course of direction, flow; lit., the results/"Movement of our labors/"Movement according to the orders/"Movement of light/"Movement 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/ounder/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 YaeHúwaH—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-
tance—the States of the Seed and the garments that dress the Name. Values, 93/4: transformation process; victorious fortune. See valley/בַּר. BHM Tũwrahh/Torah Light Notes SMB/Gen 10:6.

bronze, snake, serpent nachash (נחש) \(\text{נַחַשׁ}\)
an 8:8 ratio: what is in the midst/8 is at the sides/5+3, whereby bronze is strong; the value of 8 pertains to renewal which is accomplished by Understanding/בּדֵד יד and Knowledge, both which are 8:8 ratios; consider also the term XN/dat, with a 4:4 ratio, conveying the platform of Knowledge that one speaks unto a new awwt/epoch or muød/age; and also the term XO/datagoat with a 9:9 ratio conveying the Knowledge in the fruit, being the evidence of Understanding and Wisdom; there is the Knowledge to renew, the Knowledge to speak unto a new state; and the Knowledge to bear the fruit for continual expansion; the serpent of Knowledge/נחש is the one speaking to ChašWah in the garden unto a new state, better rendered as the One of Knowledge, having become bronzed, for how can one speak unless the words of Knowledge are in the mouth; hence it is the One of Knowing that speaks of the Tree of Knowing Good and Companionship; to divine, foretell, and predict, which conveys the processes of extension, capable of the serpent to detect movement and perceive from ascendant branches, a difference between an earthworm and the worm of a Name is altitude; a Name lives in a suspended state between the ground and the heavens, an earthworm lives under the ground, the worm/serpent of Yoqviq abides in the branches of the tree, suspended within a cloud of vapors/waters commonly referred to as ground clouds; it., to extend/_algo the processes/א of Wisdom/א; to enchant; to observe signs/Letters; also: copper, bronze (symbolic of intuitive thoughts rising in Knowledge); our thoughts of Knowledge carry the Light frequency of being bronze, depicting weavings of Knowledge; to take up serpents is to accept forms of transformation as to put on successive skins of progressive thoughts—every ten genealogies the skins are changed, that is, the type of dwelling/body is modified as one being fully extended/to the tenth power, the Yeūwd of extension, from the Zayin to the Yeūwd being the Oyin Body or House of Bayinah; the pole is the stake or cross upon which one is hung; the stake arises from the base of Wisdom which is the rod of Understanding, comprised of the camps of Maneshayh and Yishshakkar; upon the stake of Understanding the bronze serpent of Knowledge arises commencing with the foundation of Zebůwlan unto Gad, with the Seed/Fruit of Knowledge/BeNiyman upon its tongue and the Words of Knowledge in its heart/Nefehli—all four camps flow as One River thus the serpent ripples as water conveying that it is a river; the base of the pole is gold—a solidarity of Apãrim, Yahúdah, Dan and RAůwaben as One Rock with four corners, the pole is silver—a united column of Maneshayh, Yishshakkar, Ayshshur and Shamoūnn which flares at the crown upon which the Bronze Head of Knowledge sits; the pole is the Sceptre of Bayinah from the base of Zayin unto the Head of the Oyin; to take up your stake/cross daily, refers to the inner pole upon which the flesh is hung, extended to die to give way to the ascension/resurgence of the foundational Name within; to carry the cross is to lift-up the House of Understanding from your base to your head in which the tongue is designated for Seeds of Knowledge; the serpent in the midst of the garden is your tongue in the midst of trees—branches of your Soul-Name. You speak as you think you hear. Through the serpent of Fire of your Name—you speak to your woman/body that feeds her sleeping husband/spirit yet to awaken from being sent into the world. By what your hands take—accept according to the Eyes of your Name, though open or blind, you receive nourishment of edification or karmic condemnations. Every deed of illusion or of conscious discernment cracks open the seed-shell of your spirit whereby the Eyes of your Name open to discern your nakedness of being born, as a chick, without its feathers of flight. Upon gathering your Numbers and Names you draw out from your Seed wings to take flight from the domains of darkness unto the Illuminations of your origins. In this process of emergence, you transfer your Fire from the sheol of a grave unto the seven elevations of the shemayim/heavens of
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/אכ: to digest/assimilate/consume the extension of perspectives; 8:8. See serpent/עורה; Nehushtan/ערז; pole/עלו.

Nachshun Son of Oominadæv

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-PauWah 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/high moral character and brother/confederate to the helpmate of Aharúwan/עַרוא; the twelve heads are born of HhaKuwâhnim, 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/אכ: to digest/assimilate/consume the extension of perspectives; 8:8. See Yahúdah/יהудה, Nachshun/גחונ.

Naashon, Naasson; serpent, Nachshun (נָחֲשֹׁנָה נַחֲשׁוֹן נֲחַשׁוֹן)

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 of labors of Wisdom devoted to states of mind: as discernment becomes operative, one accepts the Word of YæHÚwah/יהוה/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—exp. as concerns mastery of the tongue as one speaks according to the Numbers of Reshun; the Unified Lights [5+5] of the Zayin/ז + Oyin/ו, comprise a Body called Nachshun/עַרוא, the Serpent of Origin. The Name of Nachshun/עַרוא is comprised of the House of the NeÚwn/עָנִי containing the activities of Fire/פ; a code Name for the dwelling of ALOZAR; within the unity of the sides of the NeÚwn is 11/י [3+8]—the 1:1 ratio forms from the midst of the altar/altar of Fire/פ; the 11 within abide in the 1 at the sides/ד, 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/אכ: regenerative blessings of insight. See serpent/עורה; Nehushtan/עַרוא.

Nehushtan (Nachsethon, נחשון נחשון נחשון)
brazen/fiery serpent—ie., the knowledge extracted from wisdom; lit., the will to labor/serve wisdom unto the measurement of potentiality. Values, 808/אכ: renewing compounded services. See serpent/עורה, Nehushtan.

to extend, stretch (natah, נָתַח): 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 of a pattern in its distribution. Values, 64/ΔΩ: dimensions of insight; structuring progressive paths.

5193 to plant, implant (nata, נשתה) to insert; to fasten, fix; to set up, pitch; a planting, implantation, seedling; lit., to accept truth for understanding. Values, 129/Ω: to distinguish a productive repository/community. See plant/implant/Ω.

myrrh droplet (náwteph, נטפתמ) lit., to extract from the branches the composite gatherings of Fire from the altar until bearing the Faces of the Fathers. Values, 139/Ω: to distinguish the instruction coming from within the collective sum whereby it rises or appears; 8:8. See flowing myrrh/Ω.

5207 aroma, agreeableness, nichúwach (נתיע) perfume; a pleasant, sweet odor; delightfulness; the characteristic of the acceptable offerings/sacrifices; to be aromatic, calm; gentleness; from the root מיע, meaning “to rest, satisfy”; consolation: lit., the result of giving/being extended ascends in harmony/unison with other ascensions. Values, 82/Ω: the release from within; 5:5. See sweet savor/Ω.

5210 Nineveh, NinúWah (נינאוו) offspring of Wah; the continuous sprouting of life seeded in Wah; state of the perpetuity of Wah; lit., the flourishing activities displayed in the unity of life; one of the centers that contributes to the nurturing of Tsiyun. Values, 121/Ω: the domain of fruitful seed; 5:5. See Zion/Ω; Wah/Ω.

5212 Nisan (nissán, ניסן) first month of the year/cycle; the display/extension/outgrowth of a wonder; lit., to unfold activities to structure growth. Values, 170/Ω: domain of understanding. See ensign/Ω; Ahib/Ω.

plague, smite, nekkeh ( плохо) 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 to cultivate an emanation; 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/Ω: discernment of rays. See touch/Ω; plague/Ω.

5234 to recognize, nekar (נקר) 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 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 the extensions of intellect; 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 ALhim 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/Midan 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 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.

**Nemuel, NamuAL (נְמוּעֵל נָמוּעַל)**

to discern the activities of Light through the sight and hearing through lowering the eyes and humbling the ears, offspring of RAúwaben and Shamoûnn; lit., the quest to reflect upon and manifest all contained in the Strands of Light/כַּלַע. Values, 46/כַּל: to know and manifest unity; 1:1.

**Nimrod, Nimrrud (נִמְרָד נימרָד)**

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 the waters, drawing out the mind’s/א emanations; location east of Yordan/коп pertaining to Gad/ג, a role initially pertaining to Nimrod/כ. Values, 295/כ: mind in the metamorphosis of enlightenment. See Nimrod/כ: to know and manifest unity; 1:1.

**pole, nas (נָס) פָּלָה**

a pole, stake of Understanding for the extension of the thoughts of Knowledge; the Neun’s skeleton upon which the ALhhim hang their parts as offerings, lit., to extend the structure in three measures, from the scrotum unto the neck 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/נ: a branching of collectiveness. See nachash/נחש; nissi/נִסְיָה.

**to examine (neesah, נֵסָה) נֶסָה**

to test, try; to tempt, attempt, prove; to lift up; to become experienced, accustomed; lit., to submit to the structure of light; 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/נ: distinguishing according to the activity of light.
ensign (nissi, נִסִי) יִנְסִי
my/న banner/పార్టీ, a flag, standard, pennant; a sign, signal; also: miraculous, marvellous; a wonder, providential event; lit. the will/y to structure/పార్టీ action/achievement/పార్టీ, used in the appellation YehGrade-Nissi יִיַדְיוֹד נִסִי, “Yahwiwah, my Banner”; out of the depths arises a fortified support పార్టీ/ the directive structure which guides/achieves పార్టీ the Works of HhaALyhyhm. Values, 120/కప్: overhead/towering branches.

weave, drink offering, nesak (נסאק) నసాక్ to pour out; an oblation, libation; wine flows from the heart upon the altar following the minchaib/studies pertaining to the oylah/burnt offering; the serving of bread and strong drink stem from the inner processes of formulating ideas and releasing their understanding; to anoint, consecrate; lit., devotion/పార్టీ to structure/పార్టీ productivity/పార్టీ; also: to weave, knot; to cover, veil—meanings associated with the consumption of wine; via understanding we know how to connect/join all things; to weave the compositions of understanding resulting from the flow of vine as one compounds/presses/humbles together the composite values of its Rings that have been harvested and implemented/worked/set into motion, pressed down and thereby caused to run/flow, being no longer contained within the body from which it has risen, whereby it spills forth with great joy from the heart, and its fumes are gathered in the mind; the strong drink is from the grains of a House, the wine from the fruit of a Houses; from these are formed the nesak/drink offerings of YishARAL; the 120 in the upper room are served the nesakshaker—a strong drink formed from the grain of the threshing floor of AwernehHhaYawvysvi. The 120 which gather in the upper room are the Twelve that have ascended upon the spiral to the tenth—full ascension of the oylah, whereby the 12 becomes 120. The drink offering is received in the upper room from the oylah which is formed by the full extension of the 12 from the heart to become 120 in the mind; the concept of strong is from the root of Yishshakkar, meaning that it has worked to bear the full Values within the Seed. The nesak/drink of Gad is of the yiyenn/wine as it comes from the fruit of the lips. The drink is sweet as it is formed by the union of the deeds in the Houses of ALyhyhm, whereby the Thoughts emanating from the oylah are gathered into sweet words that are filled with succulent drops of Understanding. Values, 130/కప్: to preserve the Teachings: 7:7.

journey, nesao (נסוא) నసాప్ progressive steps of faith comprised of three consecutive letters; lit., the interior will/y to structure a web/పార్టీ of understanding/పార్టీ; also: to pull up stakes; we are expelled out of the womb to return into the Unity of The Principal with full consciousness from which we journey, from where you started is where you will end; journeying occurs by four pathways: one day which equates to a unified act; two days equating to establishing activities; a month referencing an ascension through a period of light; and a year conveying a study/change via going full circle examining each truth by all twelve points [CHP/Num 9:17-23]; lit., one’s movement/y is structured/పార్టీ by one’s perceptions/పార్టీ; grace/determination/y affords a (re)structuring/పార్టీ of understanding/పార్టీ; note: nasa is sometimes written as masal/పార్టీపార్టీ: lit., a drawing out/y of the structure/పార్టీ of understanding/పార్టీ; movement/desire for maturity and understanding; to restructure with understanding according to what grace affords. Values, 180/కప్: vibrations of soul/expression; 5:5.

sandle; shoe, noil (נוייל) నయిల్ a movement by understanding and direction of the staff; desire for understanding and instruction keeps the feet from stumbling; the removal of the shoes denotes a consciousness from having seen the Fire within and heard that this is Holy Ground, means to arrive to a destination; until one arrives
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/ף: 150/ף:

5278/5281 bell (na-am, naomi, נים, נצראה)
delight, suitableness, splendor or grace: beauty, pleasant. the sound of a voice in a well of water, the sound of many waters. Values, 50/ף:160/ף:

5286-92 damsel; girl (na-arah, נארה) הותבו boy; lad; attendant (na-ar, נאר) רותב 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 Avre-hhem and Balaam; Values, 50/ף: receptive.

5301 Nophah (nophach, נופח) נופח 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 an expression in all labor/assignments/activities; [Chamesh haPekudim/Numb 21:30, 33:45]. Values, 39/ף: order of truth.

5307-09 fallen ones, Nephliym (nophach, נופח) נופח titan, giant, nephil (דזירא) נופח 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, 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 Shamoínn, 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 HhaTúwrah/Or 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 ShmuwAL 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
the order of priesthood, reject a unified body/state, depicted in the scheming of Belaam and hatred of Kayin; fallen angels refer to worthless messages which contend to possess the body in darkness; thoughts of degradation. Values, 53/\nu: declines ascension; 4:4.

carbuncle, magenta garnet, nephak (נְפָח) ֶנֶפָח  stone of RAūwaben; lit., the foremost mind/\nu to manifest/\nu the Tree of Life/\nu; ref. as to RAūwaben, the firstborn radiance of the sun coming up with magenta hues as the initial coloration of Light appears from the Rings of ALhhim as in metamorphic rocks; each color of stone is very broad as it appears in the earth and body to house the Lights of shemayim/heavens, the pink-redness of the eyeball; (SYM/Ex. 28:18). Values, 150/\nu: consciousness of the Fathers.

overspread, excited (nephatz, נְפַח) ֶנֶפַח  a pulsation, throbbing; to break open: an explosion, scattering; lit., the unfolded/\nu faces/expressions/\nu for transformation/appropriations/\nu; ref. to the sons/works of Nūwach/\nu (SMB/Gen. 9:19). Values, 220/\nu: a mind in extension.

soul, nepash, (נֵפָשׁ) ֶנֶפָשׁ  a flowering of light crystals; vitality in color and expression, as a flower is the glorious garment at the head of a plant so is the soul for the Name, the stem and leaves as the bodily raiment are similar to the bones, which are the branches of the Staff, and flesh, the garments of our Name; soul is composed by Name, a drawing out of the thoughts of Name, thus the soul is unique for each Name, as the flower on a plant is according to its kind so is the nephesh soul according to our Name and lineage, an expression of the Faces of YæHúwaH; a product of thought management and extension; nephesh is the breathing of thoughts via which we have mind exchanges appearing as crystals; we are One in thoughts through breath of nephesh; the means to unfold the faces or expressions of spirit; the light-extending expression of the spirit; lit., the unfolding/\nu expressions/\nu of Wisdom/Spirit/\nu; the results of being breathed upon; a monument of light: the oversoul being attributes of Spirit fanned into the inward functions and faculties of man—into the twelve energy centers (tribes/branchings) that comprise One House/Nation: namely, seeing/\nu: RAūwaben, hearing/\nu: Shamouânn, communicating/delivering/\nu: Gad, determining values/governing/\nu: Yahúdah; stimuli to laboring, developing/\nu: Yishshakkar; understanding/rewarding/\nu: Ayshshur; meditating/wrestling/\nu: Nephetli, honoring/dwelling/\nu: Zebúwlan, reproducing/\nu: Maneshayh, evaluating/judging/\nu: Dan, administering/renewing/\nu: BeNiyman. Nepesh is written in feminine gender, in recognition of its roles to carry/receive and to blossom forth into new dimensions; note: the soul is the expression of the Name’s Light Body of YæHúwaH: the full unveiling/animation of the inner dynamics pertaining to each name of life; the perfect soul/expression is what the illuminated man is to become: “YæHH appoints the man to become a living soul”/\nu: (SMB/Gen. 2:7); ie., it is not that ALhhim creates soul, but rather Adam breathes to become a living soul. The development of soul commences with the tripartite formulation of Abram, Sarai and Lot that formulate the initial state of soul/nephesh (SMB/Gen. 12:5); states of soul development are detailed in the branches of YishARAL (SMB/Gen 46) unto the full extension of soul (CHP/Num 26). As the complete nature of Being is unfurled, a garment of radiance is formulated to express the fullness of the light energies within. The releasing of the full nature of light energies resident within occurs as their unity is confirmed, in confessing (both in nature and in expression) that they are One—being a unity of life forces. This release is by the perfect unfolding of the names of the energies, which are the base of the expressive nature of soul—the names having become fully unraveled, as in the unraveling of a ball of yarn into a unified garment, without fragmentation. As the expressions are true and pure to the Nature of Light/YæHúwaH/\nu: so does the light body become apparent. The expressive nature of soul is
the use or sacrifice of the name/resident energies. When the expression is apart from the light, the soul reflects our temptations—our being bent toward temporality. The imperfect expression/soul is related to the coiled nature of our energies, that are like fronds/buds yet to open. Fragmentations of expression are the result or lack of development and imperfect alignment with the fire energies from which soul derives shape and being. The soul becomes encapsulated within the form/house; this state is characterized as Egypt/Metresymim/埃及ăm. As the soul is reclaimed unto Sham, via YishARAL/ישעראל, and possessed becoming aligned directly with our fire nature, so it radiates as a light body/lamp. Until the soul is composed in unity with the light energies, there yet is need of a mortal dwelling; thus, man is given a body of flesh, wherein the immortal energies abide to compose the loose ends/extensions of being by knitting them into a garment of perfection through weavings of the golden, silver, and bronze threads. Soul is the expression/self renewing garment of the composite faculties as the flower is the self renewing garment of the plant. Soul intakes and outputs from all expressions of Spirit/Wisdom. Values, סֵבַע: unfoldment of a house; 430/ף: renewing/renewable servant; Nephesh/soul is the expression of the Name. The Nephesh begins when three parts of a Name congregate for progression and expansion. Until a Name moves to expand unto its fullest extent, the soul is not present, even as the leaves are not present upon a plant until the there is a root, a branch, and then a leaf. Likewise is soul. When one becomes diverted in their path of expansion, the soul wanes and may die being underfed, or the soul may die due to strange affinities that warp the mind to distance itself from the soul of itself, as an unclean animal, that discard their birth as unclean unto them and lets them perish without attaining the purpose of bearing them. Nephesh/soul appears when there is a triad of Abram, Sarai, and Lúwt/Lot. Nephesh expands to twelve faces, each being a facet of the Name to which it belongs whereby the full expression of a Name may be fully expanded. The full nature of Nephesh is 70 at which time it may be called the neshameh. When Nephesh is bonded to the Unity of Names, it is called Neshameh, being the house of the Name in which the Name moves, lives, and has being. Neshameh is the extent of the soul as the expression of the unified Names that perfect one another through the bonds of affection/devotion. The blood is the flowing of understanding that runs from within the seed when the seed is opened. Though it flows from the heart, it comes from the Staff and through the heart according to all that is imparted unto house of Yahúdah. Blood is the eternal supply of Life that comes from the midst, as a mist of breath that feeds the entire house that it has built. One should not confuse the blood of the mortal as the same as the blood of the immortal, for when given to the mortal, the Seed is bound to that of Metsryim of Pharaoh who does not know Yúwsphah, and hence the blood that flows is mixed, and thereby darkened, with the mortal compound of thought. See twelve/אלו; Yaoquv/יוסף; Vapor/זרע; Mamre/מארם. compare soul/breath/רעהך; ruach/רוח; 4,4 is derived as מךף.

Naphtali, honeycomb Nephetli ( NAFTAALH נפתלי) a honeycomb, in which all servants/workers of the Kingdom are born from the 12 sides/teraysarunim, the seat of the Government of DéeuwD of double Dallath; Nephetli is the compilations of the Neúwn/ג Sayings/כ of the assembled thoughts/ח of the Laũwi/יRing; to combine sayings and Numbers in the heart via the offspring of Yatsaor, to strive, struggle, contest; twine, interweave, fuse; branch of Name occupying the lands of the heart—the Yavúwsi/Jebusite in which the Mishkan is built; the intertwining of meditations; unifying of Names into one House; a cord, to be bound together, creating a suspended holder, like a quiver for arrows or rocks; a hanger/לך that is beautiful/ויפך; lit., the combination of two words: Nephet, and Laiúwi, rendered as the honeycomb of Unity, of which one has the Spirit of Sweetness/Agreement; in which is the ability to unfold/weigh/determine/ך the expressive/כ totality/ח of the instruction/ך imparted/ך—aspect of Breath to weigh and meditate on the teachings of light; the house of Nephetli gives itself to be the home of Wisdom. In this manner the Fruit of every Oyats/sכ/tree/teaching is the dwelling state of the Seed of Wisdom. According to the joining of the corners, so Yahúdah sets up the Mizbaach hhaOylah/Altar and the Mishkan within the
Land of Nephetli; in this manner the mouth/Gad of the kuwáhnim/priests have the Words of Knowledge upon their lips as the Seed of HhaALhhim reside there. Values, 570/אף: recharging one’s domain with understanding; the 4:4:4 ratio pertains to the cloth of Nephetli, being a square that is folded thrice to form a Dallath; there are three Dallath that comprise the House of YeHuáH: the pyramid of Wisdom, Understanding, and Knowledge; 4:4:4 is derived as אכ=כ=ה; all meditations are unto the Lammed-Yeúwd within the Name of Nephetli. See soul/שומע.

5324-25 stand (natsav, נַצֵּב) לַצֶּב to be perpendicular—vertically aligned with ALhhim/כלת; to take your post, to affirm one’s position in the company of the righteous; a pillar, memorial; to station; a post, standing place; a garrison; status, condition; lit., determination/ק to defend/ג the house/ג; determination/ק to use/appropriate/ל consciousness/ל. Values, 142/כדרת: priest anointing the house. See pillar/חצץ; compare pillar/קמש, קבר.

5327-28 blossom (nits-tsahh, נֵיתָשֵׁה) ניטש to be kindled, set on fire, ignited; to fly; to fly away; to cover with feathers; the ability to ascend, to bud: the blossom is the igniting of the plant; earliest word to depict immortality, which is a robing of fire-light—a blossoming of one’s divine nature in glorious array; to display/ל the transformations/ל of light/life/ל; also: to destroy, demolish in the sense of putting away the old man and embracing the new; to arouse strife; to quarrel. Values, 145/בד: residence of flowing light. See immortal/ל’.lakah.

5344-46 Nekeb; curse, blaspheme (negav, נֶגָּב) נגב to bore, perforate, puncture, punch, pierce, hollow, make a hole; lit., to reverse/ל the domain/ל of development/ל; lit. to perforate/make empty by putting one part above the whole. “Whoever blasphemes against the Holy Spirit shall not be pardoned,” for putting one part above the whole is contrary to the Consecrated Intelligence which cannot be pardoned; it must be denied and annihilated in the mind who does so. HhaSham is greater than any one part, encompassing all aspects of ALhhim. a place pertaining to Nephetli/לאתלפ/interweaving; also: to specify, mention, name, state; lit., to display/reveal/ל a resident/ל form/ל; to make, distinguish, fix; to feminize; lit., to diminish/ל the domain/ל of consciousness/ל; during your beastly dwellings, your mouth utters blasphemies/mockings against ALhhim and you act contrary to the Source of your becoming. To take away what ALhhim give for the mutual benefit of all Names, you steal the free gifts hung upon the Trees of Knowledge—the fruit of your body for uses outside the agreement of the ALhhim. When Names of ALhhim are discounted in Number and strength, when their words are refuted and rejected, and when you use what you are given apart from their order, or take unto yourself what is not of their Body, their Names are blasphemed. Not knowing your origins of ALhhim you blaspheme the Unified Names and their dwellings—in heavens and earth, considering your own faces more important than the images of ALhhim. The arrogance of blasphemy is not forgivable. What is in opposition to the aligned Rings cannot be tolerated in their midst; hence, the “beast of arrogance, full of blasphemous names and words”—in contradistinction to the Names and Words of the ALhhim—must be cast down, put to death. You make war on the saints to subdue your inner righteous offspring of ALhhim to your passions. Authority of the beast is given over every tribe (your branches) and people (states of consciousness) and language (the words you speak) and nations (processes of behavior), and all who dwell on earth worship/serve it—everyone whose name is not been written before the foundation of the world in the book of life of the Lamb slain. From its burial places the Anointing of meShiæch rises to form new heads and renewed states of ALhhim. Values, 152/כדר: to mask the potential of consciousness; to distinguish the potential of form. See cavity/לאהל.
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/א to crown/ג a house/form/ג with glory/ג; to specify, formulate, make glorious; *lit.*, one who accepts, swallows up/enfolds/ג the head/ג to develop/formulate/ג life/ג; 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/ג to secure/provide a covering for the purpose of achieving a goal. See man/ג, woman/ג, wives/ג.

**to expend the nature of wisdom/**

a manifestation of the Word/גא/גא/גא: *lit.*, the expressive will/ג of mind/ג radiating/ג; the Offspring of Neúwn/ג as the Head/ג of Light/ג [Jn. 1:4]; the body that honors Light (Mat. 6:22-23). the unfolding/ג of knowledge/ג produces light/ג; the emanations of the sides of Thought, being the Light of HhaTeuwrah/Torah. Values, 255/ג: the mind’s extension of light: 7:7 is derived as גא=גא. See soul/ג; compare candlestick/גא/גא.

**a determination/**

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 Yaqov which are cultivated for the development of mind from all drawn out from the heart/Laban; *lit.*, the desire/ג to distingquish/ג paths/ג unto fulness/ג; the speckled distinguish what belongs together which eliminates the strange that weakens the energies and dilutes thoughts. Values, 60/ג: to fortify

**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/ג to crown/ג a house/form/ג with glory/ג; to specify, formulate, make glorious; *lit.*, one who accepts, swallows up/enfolds/ג the head/ג to develop/formulate/ג life/ג; 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/ג to secure/provide a covering for the purpose of achieving a goal. See man/ג, woman/ג, wives/ג.

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**a manifestation of the Word/**

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becomes indebted to the inner (MT/Deut. 15:2)—often, without awareness of the withdrawal at the expense of the inner fires; to operate blindly, without comprehension of cost; a will to burn the energy of light in vain; lit., to diminish the fires of life. Values, 355/אוצ: consumption of the potential of Light. See debtאוצ.

the Heads of Fire which oversee the twelve houses born of the Lights of the Fathers, the administrations of Yæhh; Minds appointed unto the sowing and cultivation of the Fathers; an exalted head rising from the mists and clouds of the Fathers through which Thoughts are transmitted to generations; a governor, captain, ruler; lit., the Mind of Reshun to extend/perform/give the Principles; those not born of woman nor by the will of men, but born of the Fire and good intentions/will of the Fathers; the chiefs of YishARAL are the Heads of the camps through whom the thoughts of Light during a month are given unto the tribes/branches as they make their oylut/offerings (CHP/Num 7:11), those appointed as the Elders of Yæhh to guide all to be upright; the head of the host of each camp of OLiyun which determines progressions within soul, transference via the offerings; Names which lift-up/transfer the sum of a house; those who determine the hosts and their Values through which the congregations and flock are lead; they uphold and carry upon their branches the weights of glory; represented by the 12 thoracic vertebrae from the central part of the backbone, pillarlike weightbearing structures that rise from the five large lumbar vertebrae which form the small of the back, those five being of Reshun which bears most of the weight of the trunk and the head; the twelve princes stem from the primary root denoting the crown of a branch: i.e. Nachshun Bann Omi-Nadæv of Yahúdah; NetænAL Bann TusOR of Yishshakkar, etc. Values, 46/אוצ: to elevate unity; 5:5

women, wives (nashim, נשים) א"ת the ability to extend light energy forms, devoted to develop/illuminate stored concepts: lit., the will/potential of wisdom to attain the fullness; women; lit., the interior acceptance of wisdom to bring forth the fullness of life; a plural form of nashaא, meaning “to carry/transfer”; an example of the collective form, using the Neúwnא to accept the fire initiations/activities of the Mayimא: the value of ALphæhא in the singular form (אא) becomes augmented collectively in the Neúwnא. Values, 400/א: regeneration; composition. See womanאא; femaleאא.

cast out (nashal, נשל) א"כ to dislodge them from within our camps whereby they are at liberty to lead us forward; to oust them beyond mortality that we may go after them and possess them [Mishneh Tutwrah/Torah/Deuteronomy 7:2]; lit., to accept Wisdom guidance/direction. Values, 47/א: to extract the goal.

soul, breath, neshamah (נשמה) א"כ from the root א"כ/to breathe; to inhale, breathe freely or to breathe heavily, to gasp; to exhale, pant; the use to which the breath of life א"כ is subjected; the central theme is Shem indicating a connection of the neshamah to the animation or a Name; neshamah reveals the presence of Name and holds a Name to reside within a given State; it is seen through the inhaling and exhaling waves of water within the body; when a Name or position is no longer resident within the earth, the neshamah or animation dies/extends beyond the earth-body. lit., to take in/hold a Name/א of light/א, which is precisely what breath accomplishes; everytime you inhale you take the Name: oxygen and nitrogen; through exhaling we release carbon and nitrogen; neshamah is the breath of animation, creating faces, a breath sustaining the presence of Name. Values, 395/א: utilization of Righteous Light; 9:9 is derived as א"כ. Compare soulא"כ, Ræuchא"כ.
5401  to kiss, to touch, to meet together (neshag, נישג) 
5402  to suck/desire/to extend the flame unto the crowns, from united lips flow understanding between Names, Light communicates/expresses itself mouth to mouth, and saying to saying; also to carry arms, to arm oneself, to equip with the amour of Light, to fasten together; weapons, to defend Wisdom’s crown; a kiss signifies acceptance and the means to exchange properties; the French kiss is the union of tongues via which one is extended/intertwined within another, from one end unto the other; meanings include to light, to kindle, to meet/come together as where sky and earth meet in the midst of the evenings or at sunrise when the offerings are made [Tuwrah/Ar/Torah HhaKuwahnim/Lev 6:3-4]. Values, 54/Δ: to suck at the gates; quest for the base/foundation. See corner/€, lip/€; sackcloth/Ω.

5408-09  to cut (naytach, נתך) אֲנָךְ
5409  to dissect; to examine, analyze; lit., to unfold the composite/Δ arrangement/ часа. Values, 458/Χ: to measure all possible extensions of perspective.

5414-16  Nathan; give, netten (נתן) נתן
5415  to hand over, grant, yield, transfer; to allow, permit; also: to obtain, get hold of, achieve, catch, grasp, comprehend; to place, position, establish, appoint; to learn by giving; to render; lit., to desire consumption/accomplishment/Δ of potential/א. Values, 500/Ω: to complete a domain; 9:9.

5417  Nethanel, Netanæl, NetænAl (נתנאל) 
5418  a gift/position/א of AL/Δ; the strength given of the unified faces of Yæhh, a strong branch to compose the Neúwn Mind; lit., to extend/א completely/Δ for unfoldments/א concepts/Δ of instruction/Ω; a son/formulation of Tsuor/€/rejuvenation. Values, 131/Ω: domain of AL; 9:9.

5417  Nethanel son of Zuar, NetænAl Bann TsuOR (נתנאל בןツוור) ,)
5418  founding Elder of the House of Yishshakkar and of the Rayish Oyin Ring of consciousness, head to transmit the Thoughts of Fire into the glands of Yishshakkar, the pituitary, thyroid, adrenals, etc., overseer of soul, head of the gem/formulation for the breastplate for the House of Yishshakkar creating a transparent/translucent opal/topaz/pearl luminesce (e.g. nature of moons), born of Yæhh as one of the 12 princes within the Fathers, comprising the twelfth part of the Fathers—the Body of Consciousness from which the Lights of Oyin break open within the Heads/Bodies of Understanding—those born of ALhhim; Head of the luminaries of moons; having no lineage of ALhhim nor man nor woman, as the 12 princes are birthed from the Fires of the Seven Hills; through them, as the Heads of Yæhh, the thoughts of Yæhh are transmitted into manifestations—states of residences and to the sheep of their pastures; NetanAl Bann TsuOR makes appointments of labors, gifts of Light which perpetually are renewed; the roles assigned are the vitality of a Name; appearing from the Fires in sequence to the allocations of Numbers following Nachshun Bann Omi-Nadaev; the name of second thoracic vertebrae arising from the five large lumbar vertebrae (CHP/Num 7:18). Values, 1399/Ω: the Fire of transforming the collective/that which is assembled; 8:8. See Naeshi/€/Ω/Ω.

5422  to break down (nathatz, נתן) 
5423  to take apart, analyze; to demolish, tear down; to knock out, destroy; lit., the determination/א to recompose/Δ via overturning/Ω; desire/א to measure/Δ a solution/Ω. Values, 540/Ω: to measure a domain’s fullness.
Semek

60, sixty (Semek, סֵּאֶמֶּק) Semek is understood in the branchings of a tree above as its roots drink from the branches of waters beneath—providing the support of life: the tree branches support the walls of a house; and the waters, as a vessel of the sea—combine to support your body even as your bones and water fields uphold your Name. See Semek/pillar; sixty.

Seba (Seva, סֵבָא) Seba is a senior, elder, grandfather, old man; a man of wine/understanding; to be tipsy, saturated with understanding; to wobble, move within the influence of diverse polarities; ability to retain a body in orbit; lit., cycles of interior expansion; also: winebibber, drunkard; a son/formulation of Cush/ability to rotate. Values, 63: stabilization processes. See Havilah; Cush.

Surround (sabib, סַבִּיב) surrounding, rotate, turn; to be round; to go around, surround, complete a circuit; lit., to encircle forms with the evaluations of consciousness; also: to transfer, lit., to empower the body to achieve development; to structure form united to form, proceeding from one development to another; to encompass/circle forms uniting. Values, 70: consciousness; 74: conscious insight. Compare Hazeroth.

Sabta, Sabtah (Sabtah, סַבְּתָה) an elder woman, grandmother, old lady; ref. to causation; pulsation of the heart, circulation of fluids; lit., structure to develop the compositions of life; to determine the course of an orbit; to keep in motion; a son/formulation of Cush/ability to rotate. Values, 467: ongoing support of goals. See Cush; Sabteka.

Sabtecha, Sabtechah (Sabteka, סַבְּטֶכָּה) a grandmother, lady of counsel, queen of explanations; from the root bbs, meaning “to cause;” to enable new constructs to occur; ability to reproduce; to go into labor; to pulsate with new life forms; lit., structure to develop the compositions that branch forth from seed; a son/formulation of Cush/ability to rotate. Values, 483: measurement manifesting process. See Cush; Sabta.

To adapt, blue indigo/violet (segel, סֶגֶֹל) to treasure, a jewel lit., to arrange communications for instruction; secrets of nature; to fit, conform, acquire, save, lay up treasures. Values, 30: teachings.

Sing. reserved counsel, deliberation, Sod. Sôwâm (סֹדּוֹם) Sodom, pl. Sûwdim. an enclave, sitting, session, selective consultations; a burning: the Wisdom to consume the full extension of Mind, even as a resident coal warms its environment unto awareness of its Presence and then enters into it fully; to hear the Voice of Knowledge via deliberations of the heart/Understanding; lit., to arrange a consideration within the courts/gates; wonders of nature; the structure of 64 words of a Name from which comes their sheaves of Oomarreh; lit., an organism’s structure.
bonded/γ to origin/Δ; the structures of the Teraysrun 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 Súw dim (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/Ω: understandings; 104/∆φ: to sanctify openings; the corona gate (see Light Transformer Reading, 1-14-96); 7:7 is derived as AY=γ; 7:7A is derived as γY=Δφ.

**horse (suse, ṣeṣ; se; sws)**

To be swift as a flash of light; unified structures of the Semek—sides of the Fathers: *lit.*, horse/♀ yoked/♂ 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/♀ of authority/♀; note: the horse epitomizes a balanced skeletal structure; thus, the balanced equation Ω Y Φ (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/ΩΦ: dedicated branches; 126/ΨΦΦ: a dedicated palm for holding.

**rushes, bulrushes, reeds (suwaph, ṣeoph; swr)**

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/♂ of utterances/expressions/soul/Ψ. Values, 146/ΩΨ: to distinguish the waters’ actions. See Sea of Reeds/ΨΨΨ.

**Sur; remove, turn aside, take away (suwr, haṣar)**

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/♂ to an axe/♀;
a rebel, infidel; to hold back: the concept “to take away My hand” (SYM/Ex. 33:23) implies that the acts, or handiworks, of YähwéH/יהוה 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/:I: the mind’s reliance on Unity. See pot/I: 

dress, garment, clothing (suit, ὑμηρόν) ἀρρήν rainment; the parameter letters from Semek to Ta’uweh conveying the third level wherein man’s nakedness is clothed with the abundance of Knowlege, the stage of a name in Gomorreh; rainment, the structuring/unifying one’s totality whereby man is clothed with the garments of light. Values, 43/:I: mirroring communications. See sikkot/I: 

5511 Sihon, Sichūwn, (סיסר) סֵיסְרָה ἁγόρια; ἀρρήν Sihon, the King of Amúwri/speech/sayings; tempestuous discourse, to be swept away, conversation, manner of speech; iit., a structuring of concepts for designating labors/services/positions to unify all displayed/unfolding whereby man is clothed with the garments of light. Values, 43/:I: mirroring communications. See sikkot/I: 

5512 Sin, syn (סינ) סין ἁγόρια; ἁγόρι Sin, a district of the Sinai desert in Egypt/אֶרֶץ יָרִיב; China. Values, 120/I: to regulate productivity; 6:6 of the 15:15 sides of the Fathers. See Wilderness of Sin/I: 

5513-14 Sinai, Sæyymi (סיני) סֵיָם סיני the central Mountain of the Fathers from which the Words of the Teuwrah are imparted; place of the heart; iit., structure to receive full range unto doing/actualization; the supportive structure to possess potential performance of the energies; also: to utter in a whisper: from the root 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 Yéúwd, the giving of the word and the giving of the spirit—the two hands holding the tablets of (structure of perfection); at Sinai, we are provided the words to structure our activities unto the perfection of the creation, structure of ten—the structure of the ש, 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 mēShiæch, thus a reference to the mind. Values, 130/I: holy mind instruction; 15/6:15/6:15/6; conveying the Fathers/15 of Wisdom, Understanding, and Knowlege. See Horeb/I: the crown 

5516. 5890. 7200 

Sisera, wandering/roaming glances (sisera, סיסר) ἀρρήν king of Harosheth-goyim (process of deafness, deceitfulness) who inflicts YishARAL with deafness and through deceiving looks, composed of two words, sis/ripe, meaning a moth or swallow bird that flitters about and ra/ripe, meaning to observe, look, see; via the Qayni thought used by the Jael/Yaael, wife of Heber/Hebrew/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 Râuwbên 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 YəhúwaH 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/א: to provide a framework for Principles and their expansion. See tent peg/גְּדֹד.

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/א by which to energize/א thought/א. Values, 270/א: to boil understanding. See remove/גָּזַל.

booths, sukkot, sukut (סוכות) כַּפֶּפֶל; tabernacle, sukahh (סכה) כַּפַּל; 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/אדר צַר, 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 inter-twined/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 sukahh 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/אדר צַר; lit., a structure/א comprised of the branches/א of life/א; to structure/א the branches/א unto totality, being a weaving of perfection/א; 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 Tāiweh; the feast of Sukkut in the seventh moon from the 15/א to the 22nd/א also: to look, observe and to prognosticate; a prognosis—an enformulation/א for expectations. Values, 85/א: the soul of Light; 486/א: the measuring of soul for evaluation; the regeneration of expressions of Unity; l:1 is derived as אָנָמָּעַד: 12/3:12/3 is derived as כַּפֶּפֶל. See Feast of Tabernacles/אדר צַר: Compare tabernacle/גּוֹן.

to cover, screen, sekaka (סָכָא) כַּפַּל to mesh leaves into cloth, a covering of the body/tabernacle, to thatch; lit., to structure/א the branches as pairs/א; to create a symmetrical shelter, hide, protect, plait, interweave. Values, 100/א: secure dwelling 6:6.

basketh, suwl (סּוּל) כַּפָּל means to weigh, value, assess; lit., the structure/א of learning/א; the cycles/א of instruction/א; root for Sellah/אֵלֶּה, 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/א: transformation. See basket/גּוֹן, 6:6.

rock (selog, sel) כָּלָא a structure of instruction and understanding; the divine structure that orders our consciousness; Values, 43/א: 160/א: Compare rock/גּוֹן.

fine flour, salut (סּוּל) כַּפָּל 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/א 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/א instruction/teachings/א of totality/א; a salut—a structure of the opened kernels/seeds to provide instruction/guidance of Totality, being finely ground/processed attributes of the full spectrum
of Knowledge—Semek to Taüweh. Values,49/": to extract the full sides of the offering upon the altar; 490/": composition that transforms. See grain offering/"; 10:10, as the manchaí are composed of parts of ten.

561 aromas, semmyim (םהימם) "םלוע"; aroma, saym (םיי) "י" a sweet smell; spice, medicine; lit., the aroma is the structure of Rauch, being conducted through the waters of the body, that yield the spices of inward unity and strength; the trust/confidence/" of an anointing/"; an arrangement of conductive messages arising from a unified name; the characteristic of faith—lit., to stand in the framework/" flowing/" with blessings/" of an anointing/"; every offering emits the spices for the Altar of Incense, which are gathered from the spirals of thought emanating from the meek one to be presented during the hours of prayer/communion, being the 3rd of the evening and the 9th of the morning. See BHM book: The MISHKAN, for further details.

edible waters beneath/

564 a pillar, prop, Semek (םיסם) "י" Semek are woven reeds to create the ribs, a basket to contain the Bread for your soul members; to rely/lean on the breast, trust upon; lit., to uphold the fullness of the tribes/branchings, support/" releasing/" productivity/"; to structure, skeleton, bones which are the branches of the Staff; to support, aid, assist; to draw close, lean upon; lit., a pillar/" is a fully nurtured/" branch/"; also: to grade a continuum, to approximate; consistence, reliability. What creates Semek? A tree above/" and the waters beneath/" create branches of support/"; the bones/" and water/" create a tree of lives/" lit., to uphold/" all embodied/" in the tribes/"; to be authoritative; fifteenth letter of the twenty-two emanations of Unity, the first letter of the third octave/level of the ALphaebayit; to structure spiritual productivity. Perfect, balanced equation: 7 (20) + 4 (40) = 60 (60). Values, 120/"; the holy branchings of life; 6:6 is derived as . See Semek/"; compare pillar/" lit., to obscure the potential of labors/services.

566 mourn, lament (saphad, ד"פ) ד"פ to eulogize sorrow; lit., to restructure/" our expressions/faces/" to facilitate the opening of new paths/". Values, 144/"; securing messages from the gates.

559 to attach, join (sephïach, ספחיא) ספחיא scales, aftergrowth; to afflict with scurvy, an accretion that grows of itself; also: inclusion—to fuse/add from the external; lit., to bind/" the face/expressions/" and the hand/actions/" by perspective/". Values, 158/"; to obscure the potential of labors/services.

sapphire, sephîwyir (םסילעין) סיפייר stone of Shamouûn as the color of parchment, amber, musk, alabaster, yellowish brown sapphire, associated with the color of a scroll/sephûwr/sepher; lit., to structure/" the face/expressions/" and the hand/actions/" through Knowledge/". Values, 350/"; the foremost extension as the cotyledon of the ears upon which the thoughts of a Name are recorded as leaves (a preservation of branching); 6:6.

560-13 number, scroll, sephûwr (םסילעין) סיפייר a writing of summations; to inscribe; to count, number, enumerate; a census, tabulation, ledger; a book, document, volume, inscription, epistle; a scribe; also: a border, frontier—to provide a “district” as a writing provides definitions and adds descriptions, taking a “census” for a writing gives values and summations; also: to cut, trim—when one writes, there is a “cutting of stone” to which the letter conforms to become visible; lit., to give structure and authority/" to the expressions/" of knowledge/"; “to support the voice of knowledge,” that which supports the words of the mind; supports the expression of knowledge; in our parts the expressions of mind are inscribed; to structure/gather the expressions of knowledge together, thus a means to sum, bring together, accomplish by counting; ordinal and cardinal numbers convey progression of thoughts and origins of Names/Words;
e.g. The Faces of Yæh set an order of thoughts and their progressions to fulfill intervals of seven—to be complete. The Faces of Yahh 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 fulfillments 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, unto your fulness of the 30th—the sum of the instructions of 30 days. Can a book/scroll open itself? One who writes a Book opens it and explains the contents as Priests who open Túwrah/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 Yahudah arising from the root of DæuwD—the state of two teraysarunim joined as one; by the root of DæuwD all houses/teraysarunim are joined. The Shayh Lamb/ɔ 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 HhaTúwrah/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
spirits/Names. Based on the Numbers and Letters of a Name one comes to be aligned with all other Names. Examination of the numerical compounds in Words discerns the vibratory messages that they contain. Some Words exude with paired Letters of ALhhim, such as those with ζζ, i.e. the Word, Devær ḤḤΔ, others carry vibrations of ℸ ℸ, harmonizing the waters above with those below. Other Words reach from one tier of the firmament to another according to their ratios by the expansions of their head and body (first two initial Letters). i.e. the Word, Achadd ΔΔ Δ, gathers 9:9 conveying a union of all values. Words are messages of ALhhim containing Light wave frequencies and vibrations of sound by the stands of AL through which they are formed, whereby they emanate the Faces of Yæhh (for further information see The 15 Fathers of Yæhh document), i.e. The Word, Netiph ΦΦ γ, is a ℸ ℸ word whereby the spice carries the scent from the waters below to those above. The formularies of Netiph ΦΦ γ are 50+9+80 = 139/13/γ. The expansions of the head and body—the Netúwn Head and Tæyth Body x the PaúWah faces/offspring = 4720/13/γ. The frequencies within the scent of your branches are those which are above through which you bear a sweet, agreeable odour with your waters of origins. Formularies of Devær ḤḤΔ are 4+2+20 = 26/8 or 12/Δ. The expansions of the head and body—the Dallath Head and Bæyit Body x Rayish offspring = 120/12/Δ. The ascension of the thoughts in a Word lead us to the Teachings of Aharúwan. Formularies of Consciousness are in Oyin Ω改制 which are 16+10+14 = 40/改制, and their expansive formularies are 26x14=364/13/改制, whereby you are conscious of all within and all surrounding, whereby your Life is governed by the Oyin Oyin rings of Shemesh and Levanah. Words are set in categories by their sums, ratios, and expansions of their heads within their bodies. The Word, Achadd ΔΔ Δ = 14+8+4=13/9 4’s or 36/9. Ruæch/Spirit is a formulary 7:1 showing the union of the eyes from 1 to 7. Ruæch ΠΥ Δ = 20+6+8=34/7 and 26x8/208/1 whereby 7 eyes of ALhhim form the single Eye as 1. Values, 340/改制: wisdom flowing; liquid gold; 5:5, or 8:8 is derived as 4+4=8/sepher, the parameters equal the inward values. See number/ΔΦγ, 47w.

5619 to stone (saqal, הסך) ζΦ针对性

 MT/Deut 13:7, in secrecy, to confine (direction/partial concept) a collection in the mind. Values, 57/改制: 680/改制:

Oyin Ω

(Oyin, Ω) Ω

the openings of eyes, ears, mouth, etc.; cavity of the chest/heart; compassion; center of understanding or confusion; penetrating vision: to be bright, clear, keen, transparent; prophecy, discernment, enlightenment, consideration, transference; also: hate, hostility, jealousy, arrogance, boastfulness, pride; humility; all depictions of roundness: seed-egg, navel, jewels, planets; spring, fountain, well; depth, perception, receptivity, attentiveness; universal consciousness; sixteenth of the twenty-two letters of the ALphæhbæ yit and the third level/octave of the Bayit/β; the ALhhim Name of Oyin is comprised of Oyin/16 Yeúwd/10 and Neúwn/14: 16 - 10 = 6; 10 + 14 = 24/6—the Value of Unity; the nature of Oyin is 16 which reduces to One/Unity as we discern the value of 5 to be in the midst of the 1 and the 6: Oyin is 6 x 1 = 6 and 1 - 6 = 5 which is summed up as 11/a mirroring of One; the Union of Light, or two halves of a circle that comprise wholeness, as ℸ ℸ +/改制 ℸ ℸ or HaÚwahHa = 16/0/7 completeness. Value of 16/70. See Oyin/改制; seventy/改制改制改制改制 widened.
work, labor, toil; to cultivate, till, adapt; a man-servant, bondsman; [lit., understanding/O formulates/א; those who serve in HhaSham are rewarded with access; a servant comprehend their body/house/א, as a result windows of heaven open/א; a worshipper; to worship, elaborate; [lit., perceiving/O the forms/developments/א of progressions/insights/א, ie., understanding progressive developments, according to which there is an implementation of labour/service; determining motives for labor; Obadiah/OvadYehu/אאאאא, 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/א: comprehending unity; 7:7 is derived as אאא.

Ibri, Hebrew, Oovri אאא: Eber; beyond, oovar אאא aspects able to be crossed over/paired as the Taúweh, and 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/O the developments/expansions/א of the mind/א; that which arises from the root of Shem/אאא/Name/positioning; also: the other side, that which is beyond; note: in some translations, Eber/אאא is inconsistently rendered as “Heber,” a transliteration derived from אאא; אאא/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/א: the mind perceives its expansion/the blessing upon it (and, hence, passes over for its development: unto, [lit., mastery in understanding of consciousness); 282/א: Thoughts of the Faces expanding; 5:5 is derived as אאא; 5:5 is derived as אאא; 7:7 is derived as אאא. See Heber/אאא: hunger/אאא.

wagon, circle, calf, oogæleh, ogal אאא אאא אאא אא 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/א attribute of ALphæh/א to reduce all attributes to a point for purpose of expansion/explosion; [lit., a conscious/O process/א of instruction/training to enable movement/א; also: a carriage, cart; the Great Bear constellation; a Hebrew acronym for אאא/incest, אאא/robbery, and אאא/ssluder: 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 Maneshyah 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
of the inner harmony with the mind of Aharuwan, the branches formulate leadership from what they have heard, i.e. golden rings of Shamoûnn, with which they make a golden calf/circle according to the dispensations of Chækúwmah/gold; formulations of Shamoûnn/hearing are opened to formulate a body, to change their image of the unified assembly of rings in Maneshayh. The Seed of a Name flows within a foreign land to attain new elevations in the lands of the Aúvim/Fathers; escaping diverted thoughts, in which are mixtures of iron and clay, by-passing chains of mortality; movement of the branches from your inner harmony of maShayh fulfills your Seedbase of Maneshayh upon the altar unto an ascending consciousness of Yishshakkar forming above. With varying levels of enlightenment amongst the branches, a golden calf/circle is formed by the enlightenment of minds of Aharúwan—the inner harmony of Shamoûnn ascending and transcending. With thoughts of the inner harmony, a body of immortality is made to house the members whereby you walk following the kevsh of the interior; the calf appears as gold to house the two sides of your houses, diverting being stiff-necked/non-reconciled. The members are spun from the nuclei of the House of Yahúdah upon which the offering of Maneshayh is laid and therefore exchange states of residence by their glory [Tehillah 106:20; Yirmeyahu 2:11]. The offering is achieved by those who maintain unity—those “for YaeHúwah.” i.e. Laúwi and all upon their side of understanding [SYM/Ex 32:26]; the gathering of the Laúwi/Levi affirms the people’s readiness to attain instructions to fulfill their transformations/goals. Values, 103/:\: to regulate consecrated channels; 7:7; 8:8.

**witness; eternity, oúwd (ד) ΔΩ**

to give evidence, testimony; an everlasting continuum; endless, forever; until, to, up to, as far as, while, during, whence; *lit.,* to comprehend/Ω the paths/gates of thought expansion/Δ; also: any object of proof; *lit.,* jewels/Ω of insight/Δ; in view our bodies being a pile of stones, we have a reference to the Words of the Túwrah/Torah as it speaks concerning that which is made unto its fulfillment of purpose; objections to Faith in Words often turn to Science which has replaced religion. There is no difference in Faith or in Science for both provide an evidence of Invisible Thoughts. An idea/postulation is invisible that prompts an observable verification. Your Body is a complex Science of Anatomy. According to Words of Túwrah/Torah, the worlds of the Body/an embodiment of Light, are made in parallel patterns, refer to the Mount of Olives. As the Source of Oil the olives provide Light, colours, radiances which parallels the stones of your testes from which your Life/Light rises. As stones, testes/ovaries are laid at the foot/basin of the body; the heaping of your stones are a memorial of your heritage and states of residence (Yahushúo/Joshua 4:1–24). In **you are the Testimonies** 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; where as the emission of seed/semen is as a flicker of the crescent moon appearing out of the conjunction of Bayinah and Chækúwmah in the west as the Seed is sown, from which the Head of the Body of Light appears as 15 days following. Values, 74/\: perception of progressions; 7:7. See **surround/ΔΓΟ**.

**Adah, congregation, oodah (ד) ΔΩ**
an ornament; inherent patterns of Light, understanding the Teraysarun structure of Light assembled, basis of light formulations [SMB/Gen 36:2] a glorious ornament/branching of the Ræuch; those who perceive the way of life; those enlightened understand ΔΩ/ the doors of light. Values, 25/\: branch of light; 5:5:5.

**Adulamite (Odulami, הדרלאמי) ΔΩ**
natives of Adullam/ΔΩ (its nearby cave, the place of retreat for David the king, as of his final confrontation with Shaul): *lit.,* to understand/Ω the paths of insight/Δ in the role of directing/Ω the embodied waters/Δ to fulfillment/Δ (See BHM Túwrah/Torah Light Notes, SMB 38:1). Values, 154/Δ[,] to distinguish potentiality via insight.
pleasure, Eden, Oodon (אָדֹן) ־דֹּאָנָן
understanding opens avenues in accordance with the directive consciousness; lit. the consciousness of Dan/דאָן—a pathway to Neúwn, the witness of the Neúwn/נֵוּוַן; 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 1:1 is derived as ־דֹּאָנָן.

to comprehend the paths of totality; the congregated light energies of YishARAL/לֵשֶאר−אל; lit., those understanding the paths of perfection—comprehending the insights into Túwrah/Torah/the Measurement of meShiæch/כַּמֶּשֶׁאך; 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: the measurement of the lamp of meShiæch within the gates. Compare congregation/לַשֵׁכָה/ tabernacle of the congregation/לָשֵׁכָה.

to be bald, worn, to violate/overcome with change, ovel (אֶבֶל) בֵּאֵל
one of the twenty-six attributes of a Name; the power to destroy/reorganize Bel/compound, 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 regeneration, to recycle, to make new coming out of that which is old; transgressions resulting from confusion 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: to distinguish the light; 7:7.

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/בַּשַּׁן (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 of Wisdom extended; lit., a focus/perception to administer a transitional process; a dominant awareness of location. Values, 79: being consciousness of the fruit upon our lips/being formed at our sides; 7:7.

to encourage, surround (ouw’d, אֵוֶּד) אוּוֹד

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 consideration of insight. Values, 80: to be open/expressive. See eternity/אֵוֹד.
5753-55 Ava, Ivah; to sin, transgress (owah, עוה) יוה

to act perversely, commit iniquity; also: ruin, destruction, desolation; lit., darkened understanding/O of the containments/Y of life/יה. Values, 81/47: to eat seed. See sin/וה, compare sin/וה, טו.

5759-60 injustice (ouvel, עוות) יוה

a wrong, wickedness; to be dishonest, unjust; lit., darkened understanding/O in the administration/Y of roles/יה; to break the yoke/law/O; often written as “their” wrong/iniquity/והY; also: an infant; lit., the well/O of the breast/Y guiding/correcting/יה. Values, 106/Y: regulations upon Unity; to be regulated unto Unity.

5770-71 sorcerer, soothsayer (awnan, ענון) יוה; iniquity, to sin (owan, עוון) יוה

a crime, offense, trouble; suffering, punishment; evil, distortion; lit., perceiving/O held/Y potential/Y; translated as “iniquity,” to convey premature perceptions: one who suckles/Y clouds/Y of (thoughts); lit., understanding/O held/Y to extend/Y potential/Y; 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 YəHH. 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/Y: domain of productive unions; 176/Y: domain to comprehend holdings. See transgress/וה, season/וה; compare age/יה; season/יה; turtle dove/יה.

5772 season (onah,andid) יוה

a time period; cohabitation, marital duty; lit., a continuum/O bonded/Y to the potentiality/Y of light/life/יה; also: a period of trouble, suffering — momentary intervals that serve unto our perfection; lit., an attentiveness/O to balance/Y regarding purpose/Y in life/יה, a period set for mind and heart ascensions (TK/Lev 16:21). Values, 131/יה: domains of instructive expansion. See transgress/יה, iniquity/יה; compare age/יה; season/יה; turtle dove/יה.

5774-76 fowl, ouwff (עוף) יוה

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/O sustained/Y by expressions/יה. Values, 156/Y: the devotion of will to be one with Him above (conveys the relationship/Y of the orders of the mind above/יה and the potentials of display beneath/יה); 8:8. See fowl of the heavens/יה.

5774-76; 806-65 fowl of the heavens (ouwff hashemayim, עוף השמים) יוה

messages of life causing one to soar inwardly: phrase representing the messages of angels and conveying the freedom of an expanding mind; understanding/O sustained by/Y expressions/יה appropriate to the assigned/יה names/יה; lit., keen vision/O administered/Y in utterances/יה sparkling/יה with wisdom/יה to release/יה the manifestation/יה of fullness/יה. Values, 551/יה: to measure the dome of heaven in displays of principle. See fowl/יה; the heavens/יה.

5779-80 Uz; to counsel (outs, עוז) יוה

formulation of Aram/יה/energy field through Shem/יה/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 of bonds to ascension.

Values, 166/166: to distinguish the structure of Unity.

5782-87 awake, skin, blind (ogeware, our) 470 to awaken, be aroused; to rise, stir; lit., consciousness of intellect; 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 oyelah procedure (Torat Kohanim); one who assist another in making an oyelah receives the 470 whereby he himself is covered; perceptions unite in knowledge. Values, 276/276: to instigate conscious bonds. See town/city.

5796 goats/goat, fortress, oz, ozim (ט, ש), 470, 470 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/470; 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-Bayit Ring, from which they are of the Uwah/470 of the Neúwn/470; 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, 77/470 comprehending the goal; 23/470 mind channeling/processing; thoughts ascending: 7:7; 5:5; see qarban.

5799 removal, scapegoat (ozazel, 470) 470 understanding and strength/470 comes by the concepts/4 that target/4 our progress/4; concepts provide direction to remove wrong from the camps. Values, 43/470 insights to journey.

5800 to release (ozav, 470) 470 to view/comprehend/4 the goal/4 of our corporate residence/4; lit., understanding/4 of dwelling in Unity/a body/4; 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/470 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
being sent out from the Principal through the gates of the Keeper of the Names/the Mother—the Enhancer and Nurturer of each offspring of thought. The Principal and the Keeper are the Source of the evolution of thought from which we are sent forth to become whole, as the Unity from which we are be-gotten and from which we are sent. In becoming whole we are one flesh—a Unified Thought for the expansion of The Foundation in which we are laid/Father and the Keeper of the Lights/Mother. As a unified Thought, a Name is woven into the Fabric of the House of YaHuWaH. In this way the Bæyit HhaSham is built. Each Name is of the Principal that joins unto itself a Keeper of its Lights. A whole Thought discerns its Construct of Words and the Number Values held within. In affirming its unity, each Name is consumed into the collective assembly of Names and appointed to function as paired/woven together Names.

Gaza, Azzah (Ozza, עזה) AIO
the strength/power/O of illumination/א that comes from Gerar/גאר/meditations (SMB/Gen. 10:19); lit., understanding/O penetrated/O by illumination/א; tending towards strength, power, glory, praise, vigor; fortress. Values, 82/א: open consciousness.

strong (ozuz, עוזע) IYO
strength, power, might, glory; to be heroic, courageous, brave—the results of, lit., perceiving/O the goal/I contained/Y in Túwrah/תורה; the characteristic of one who understands/O the goal/rest/I contained/Y in words/I. Values, 90/א: ability to pursue/order the energies/forces. See strong/IYO; compare strong/עוזע, עוזעיה, עוזע; mighty/עוזעיה, עוזעיה.

Ezer; help, helpmate, ozzer (עזר) AIO
to aid, assist, relieve; the parameters equate to what is in the midst; lit., to encircle/O the goals/I of one’s thoughts/א; as a son/formulation of Sho’oir/שער; the Horite/הור; cave dweller: help in a troubling situation. Values, 277/IYO: a master understanding goals; 7:7.

Ai, Aiath, Aija, Hai; heap, Ouy (וע) אO
a heap, as of stones; lit., perception’s/O initiations/Y; ruins; to heap up or to ruin: the aggregation of perceptions initiates either a building up or an overthrow; locale arising from the East/א: in conjunction with Bæyith-AL/בלית-ל/שבעים (SMB/Gen 12:8); perceiving through a heap of stones—as looking through a glass jar of stones, initiations of perceptions to consider their destinies; how things are viewed determine implementations for progressions; note: the ruling nature of Ouy/Ai is to confirm/verify the stronghold of Bæyith-AL (Josh. 12:9); 7:7. Values, 80/א: fruit.

Ebal; bare (oyval, עוזל) יחלו
ref. to the left buttocks or seat of judgment, the left mount of the two humps, the other being Gerizim; to declare the curses/to cut off that which is contrary to our expansion, stimulated by six tribal branchings within man; to make bald or bare, naked, stripped, barren as a stone; means to evaluate/be transformed following a sacrifice, what is held back causes a curse, shortage (Yahushúo/Joshua 8:30); to reveal, to regulate one’s progression; lit., understanding/O ascribes/א unification/א with guidance /א. Values, 40/א: to cleanse or dismiss. See Gerizim/גוריזים.

Elam, oylam (יעל) יחלו
eternity; to be perpetual; enduring; for ever and ever; concealed, hidden, kept secret; vigor, strength; youthfulness; means of compressing/storing; one of the 26 attributes of HhaSham integral to the lineage of every name/spiritual positioning SMB/Gen. 10:22): the everlasting consciousness belonging to YaHuWaH/יהיה: the eternal strength of life concealed within; universal consciousness/O manifesting its power/א in the roles/א of the multitudes/א; the configuration of Unified Rings OO convey the Unified 8 א of infinity, Values, 150/א: the domain of potentiality; 8:8.
eyes עִיּוֹן Ain; eye; well, Oyin (אָיִן) עִיּוֹן

the eye (SMB/Gen 38:21); position of perception, sight; the appearance, look; the faces of rings; lit., understanding/O manages/闩 extensions/♀, thus is RAuuben we see a firstborn; to behold activities displayed, the Eye serves as a crucible to refine silver—observations through the Eye/Oyin sheds dross from beholdings resulting in production of silver; one of three LetterNames of wealth/우W; the front of the eye is the south; the back of the eye is the inner or north side; likewise for the moon, the visible side is south; the back side is the inner or north; the eye brings forth what appears—buds, openings, sights; a cistern, spring, fountain (as the eyes shed tears), as the seed of AL passes to AR light results within the mind whereby the eye opens; an opening, aperture; also: bud, loop, hole; to consider, reflect, meditate, ponder; to be balanced; to peruse; to examine carefully; to hate, be hostile, antagonistic—active results of negative deliberation, as revealed by the look in the eye; name of the sixteenth letter of ALhhim and the third level/octave of the Bayit/ב; culminating frequency of Bayit/ב and Tayth/ת. The eyes are above the nose to be a guide in exploration; seeing is by inversion and corresponds to conceptualization, sight by inversion is the way of planting principles conceived so they can arise in power and form; fourteen centres on the lunar surface conveying the potential of reflection; state of wholeness: as long as the breaths strive within bodies of genders they cannot enter into the Oyin Consciousness where all is One; maShayh/Moses does enter the lands for that which he has carried and yet carries is divided unto itself and not unto the whole whereby all enters as one; all parts must bow unto maShayh as Knowledge bows to Wisdom in the 13th month of Berūwkæh; until the branches of Knowledge bow to Wisdom they remain suspended in their forms of distinction; when the camps bow unto the Unity of Breath, they enter into the lands; the bowing of the Head to the Base creates the Oyin/circle of wholeness; the third eye is the union of the eyes are they are folder over into the middle at the bridge between the two; whereby the eye is single; the camps of Oyin are on the mountain level of Aharúwan and Nadæv; as your Oyin rises above your head you are Oyin Oyin with the Fathers. Equation: 2נ (20) + 50 (50) = 70: understanding is achieved by unfoldments of united hands. Values, 40/130/cת: sanctified guidance; 7:7 is derived as יִפְשָׁט. See Oyin עין; En Mishpat עַמָּשְפָּט; color עַד for color of eyes.

Enan, Oaynan, Ooyinun, (אָיִן) עִיּוֹן

wide-opened, large eyes; lit., full views/O achieve/implementations/inscriptions of the heart/ה of the double Neûwn’s unfoldments/extensions/♀; a formulation pertaining to Nephelit/▷; Head of Achyiro/Achira—to uphold cohorts of Consciousness as the work of the heart in which one member/branch upholds the others for ascensions; Master Chief Teacher of the heart branch; Head of the 12th thoracic vertebrae out of which comes the 12th circle/ring of the rib cage, referred to as the superior thoracic aperture, called by the Name of Achyiro/Achira, the offspring of Ooyinun, head of the thoracic vertebrae—the apex of the rib cage which supports the cervical column of the Seven Masters and connects to the head of the sternum, the manubrium; meaning to look carefully, view with full considerations as the composite works of Light gather in the heart; transfers what is seen in the Fire to fulfill goals, ambitions, aims/targets of expressions/deeds of an age; hence, Master of organizations between days and entities; creates openings—forming eyes in your Rings of ALhhim through the Fire of Shayin-Semek in Nephelit—the Fire of the altar which breaks forth from the rings/eyes in the bones (Yirmeyahu/Jer 20:9); the opening of the eyes heals the blind to behold the Branches of Fire resident within and reveals what is gifted by Yæhh in your Rings as clusters of Words; thus, commonly translated to form holes/apertures; “eye of waters” as a spring, fountain, to gleam, sparkle as what is in the Rings of ALhhim glisten through your eyes; Head of the heap of stones as the results of offerings, what remains as “ruins” conveying that the jewels/stones are
composed through the Fires of the oylah; the formations of the Eyes are 196 Eyes of YishARAL (Meshneh Tùwrah/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/ba, + 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 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). 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, 54/71: Mind of insights; 7:7.

5890-91En Mishpat (oyin mishpat, יין משפת) to carefully weigh/ויהו a judgment/שופט in a measurement/כאנש; to meditate/ויהו on an ordained position/כאנש: consideration/שופט of the rights of passage/כאנש; lit.. to consider/O by assertion/כאנש of will/כאנש the flow/כאנש of wisdom/W expressed/F in a measurement/X. Values, 950/כאנש: regenerative measurements confirming potentiality. See well/W, judgment/X, Kadesh/W ΔP; Kadesh-barnea/ΟΦΔX ΔP; holy of holies/ΜΦΔX ΔP.

5892-93Ephah; ephah, goyphah (הייפך) a covering being what is unseen or underneath, a reference to the subconscious; lit., understanding/O resulting/ויהו in the sayings/ל 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/ΚΑΠ: covering in support of life; 5:5 is derived as ויהומכ.”

5892-95town, city, ooyiar (ויב) a village, hamlet; to urbanize, build a city; from the root 40, meaning “to awaken,” connoting the business of town life; lit., organized perception/O activitated-administered/י by knowledge/4; 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, 280/4: the mind’s manifestations; 5:5. See awake/4YO.

5902-93Iram; naked (oye-rome, עיר מביר) nudity, bareness; to be exposed; to be denuded, as a tree without leaves; lit., conscious/O activation/י of the mind’s/4 flow/י. Values, 320/יו: fire yet to branch forth in glorious array. See cunning/יו 40; nakedness/יו 40; prudent/יו 40.

5906star of transference, Bear, Arcturus, ooyish (וייש) 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
OYINOYIN Principle, *lit.*, the unity of openings \( \mathcal{O} \) prepares dwellings and works/\( \mathcal{L} \) of Chækúwmah/\( \mathcal{W} \) 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 Αρκτούρος (Arktoúros) and means “Guardian of the Bear” ultimately from ἄρκτος (arktos), “bear” the Paúwah/Mouth + οὖρος (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 \( \mathcal{S} \). Values, 3806/\( \mathcal{W} \): Sayings of Wisdom come through paired rings.

5918 Octuran, Occhran, Ockren (אִכְּרֶן) \( \mathcal{O} \)

Ocran, Ochran, Okkren (אִכְּרֶן) \( \mathcal{O} \) 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 the branching of light/classifications/\( \mathcal{Y} \) of thoughts/\( \mathcal{L} \) fully extended/\( \mathcal{Y} \); 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/\( \mathcal{L} \). Values, 340/\( \mathcal{W} \): a name, fiery waters, Wisdom extended; 9:9

5920-23 upon, on account of (ol, בֵּן) \( \mathcal{O} \)

the top, denoting a sequence of ascending roles: hence, the Highest upon which all is founded upon. The most high/\( \mathcal{O} \) 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/\( \mathcal{O} \) rules/laws/\( \mathcal{L} \); one’s perspective/\( \mathcal{O} \) directs their role/\( \mathcal{L} \); consciousness/\( \mathcal{O} \) of directive movement/\( \mathcal{L} \); in conjunction with AL/God/\( \mathcal{L} \), the Seed ALphæh/\( \mathcal{L} \) is swallowed by the Body of Oyin/\( \mathcal{O} \) which elevates AL in OL. Values, 100/\( \mathcal{P} \): the sky; the crown.

5927-31 leaf, to cause to flourish; burnt offering, oylah (נְשָׂע) \( \mathcal{O} \)

the 8:8 ratio forms the Oyin consciousness of 16/\( \mathcal{O} \); by a complete giving comes the full mind of ALOZAR unto the weightless state; the ratio is the Oyin/\( \mathcal{O} \) with the invisible Hand/\( \mathcal{L} \) 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/\( \mathcal{O} \) of the Orders/\( \mathcal{L} \) of Light/\( \mathcal{A} \), 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/\( \mathcal{W} \); 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
offering all parts to be an extension of YăHúwaH and to operate according to the Name of YăHúwaH whereby every cell is ordered according to the Master Name: to see as Wisdom reveals, to hear as Wisdom grants understanding, to speak as the Single Voice, to discern, administer, and bless/expand in Unity, to create and transfer properties, to reside as one with all, to illuminate all we abide in and encounter, to govern affairs as YăHúwaH, to labor with YăHúwaH, to renew all in view of our eternal nature, to evaluate all states unto perfect balance, to confirm according to truth, and to meditate upon the Wonders of Perfect Unity whereby one ascends and rides upon the waves of the heavens—corporate Names of light; to grow, go up, lift up; to reckon; to be considered; to yield conducive forms for Words of Enlightenment—to be counted in/amongst the heavens; also: a leaf, page, folio, proof sheet, petal; a cause, pretext, occasion, circumstance; leaves unfold the thoughts of the tree through its seven stages whereby it ascends unto its full measurement; the leaves are for the healing of the nations for as the leaves of the Tūwrāh/Torah are read, from the embodiment of the Lammed in Hhashayh, every thought unto which a house has been made is brought forth with understanding; as the Tūwrāh/Torah scrolls are read with Shayh—the Lights of the Lammed, every worthless idea is overthrown and the consciousness of all nations is healed; the leaves are for healing/health/completion of all processes (nations) that they be in accordance with the Thoughts of Enlightenment; in., perceptions/O to direct/one’s radiance/emanation of life/καὶ as regarding offerings: the offering of pairs of fruit/two bullocks/parim convey the Union and the foundation of Wisdom; the unified strength of the ram/ayil depicts the honor, maturation, and means to fully manifest the Principles; the complete seven meekness of the lambs/kaveshim express the performance and safe guarding of the Principles; the he-goat accompanying the oylah expresses self-correction and the path of ascension unto OLiyun/the Most High through applications of Knowledge, which occurs as a result of making the oylut, being an appropriation of the grace received to make an ascent over ignorance—to facilitate learning—to ascend in the seven levels of Enlightenment; the mincha/grain offerings and the nesak/wine offerings correspond to the teachings/studies of Tūwrāh/Torah, understood with joy; the daily lambs of the morning and evening sacrifice express the total activation of all Numbers, and their Names and forms to the direction and fulfillment of Wisdom: the Meek ones are expressions of the fruitful branching achieved in perfectly aligning each part with the emanations of Wisdom for the day and the emanations of Understanding for the night; the first thing upon arising each day is the making of the oylah which is a drawing out of all instructions granted during the night, through which the activities of day are accomplished; it is with anticipation that we arise each day as we do not comprehend all that was gifted to us during the night until we make the oylah and see the instruction unfold; following each light period/day, another oylah is performed to draw out from all light activities and signs which form our meditations and guide with instructions of the night; the level of our activities and the depth of our inquiries/instructions affects the ascent through the oylah; the Meek ones of the Shav-beth/xωw pertain to the formulative work periods of light during the month; the term ben/offspring/γεζ in reference to the oylah indicates that the offering is a complete/perfect extension arising from the kaiyúwer/laver/womb that Light creates evening and morning; the Union with HhaALhhim to perform, to do, to implement the Thoughts of the Most High, whereby they are fulfilled in ecstasy; to do the commandments is the entire scope of the Tūwrāh/Torah, whereby one is of the Collective, of Life, of the very pulse of Illumination. The oylah continually keeps one unified and in the State of perfect Consciousness, causing the sparks of perfect Thoughts to break through the coals of Fire, whereby we are continually being transformed/changed. The static state of form is the opposition to the movement of the immortal. Those who make the oylah are of YăHúwaH, and those who do not make the oylah are of the opposition, for they do not give all into the collective, but remain
apart unto death, as those who desire to retain the former dwelling state of Metsryim. Values, 105/א: the dominion of Light; 8:8 is derived as מְלֹא יָד. See bullocks/עֹלַמִים; ram/מְלֹא יָד; he-goat/מְלֹא יָד; grain offering/וּמָלֶא יָד; wine offering/יָד; head of the month/חַלְצַת מַלְאָק; compare offering/תּוּמַלְבַּצְת.

594-46 Most High; supreme consciousness, Elyon, Oliyun. The House of 70 Kuwáhnim from which all things are formed by patterns of perfect Numbers, the Body of HhaALhhim is the dwelling place of the Most High; the three levels above: of Charahsham/Wisdom, of Terreni/Understanding, and Arrat/Knowledge; the ascent of Mount Arrat being the highest elevation of thought, dwelling of AL Nachum; lit. your divine order ascends, an ascent actualized, my ascent/א is ever bonded/secured to an extension/unfoldment/י; in conjunction with AL OLiyunn—the United Order of Ascension; being together with/ל יבניאי; pertaining to the heart opening—to elevate/transform the opening of the heart via the oylah/burnt offering; signifies (in the microgasm) the elevated consciousness of “Yavan,” which connotes freedom at the ionic/molecular level; lit. to understand/ל as instruments/א of peace and unity/י unto full extension/י; understanding is obtaining authority to rule and administer all extensions; understanding of instructions; The Lights of AL assembled into one Head forms, OLiyunn “the most high” ינפ in which are the Nine/א, א[5/3/1=9]. As every Seed forms a Head, the Head of AL is OLiyunn. The OLiyunn are those of the Understanding of Lammed who administer the Thoughts of the Fathers; The Numbered thoughts within your Name are concealed as a treasure, these appear in your brow; calculations of your Numbers form the Jewels in your crown; you come to realization that resources of ALhhim, in which are the Numbers of the Rock, are within you to be sought after foremostly whereby you enter into the high Paths of your Lives; your concentric lines provide a sense of complexity that cannot be unraveled, whereby they uphold, lift-up your Name to the most high elevation above that which surrounds you. Values, 166/א: to regulate in support of Unity; OLiyun 2:2 is derived as ינפ ל, whereby all are two by two; OLiyunn 5:5, the Heads of the Lights derived as ינפ ל.

uppermost (olai t’anah, עליון אֹן תָּאָנָה) ינפ ל toponom, higher, chambers above, overhead, foliaceous, leafy, zygomatic, skull bones; arising reflections composing concepts for further extensions of light

595-58 world, hidden, olim, (_REFERENCE) ינפ ל secret, concealed; vanishing point; to protect, safeguard; to veil, remove from sight: hence, a youth; things remote; most high/ל assembled places/waters/י lit. circles of consciousness/א of the Teacher/ל multiplied/י; also: the universe, cosmos—in the sense of its planetary structures, designed to secure treasures from thieves, reserved for those of integrity [2 Cor. 4:7]; existence, surroundings—thus, “world”, to be of the world is to be of the surroundings verses being of the inner Core of Wisdom; those of the world dwell in flesh verses residing in the depths of Ræuch/Breath; Earth is a repository of Breath/Names (Isa. 66:1), and various usages construed to mean “the end/termination” of the world (from “end/תִּכְלָס/goal/result” or from “end/כָּסְלִיק/consummation”) signify the consummation/ unification of Breath from distinguishing itself into bodies of gender whereby the realization of being healed/joined and its purpose of being sent to Earth/The Ten Lands are fulfilled (2 Cor. 12:9; Jer. 31:34). Values, 140/א: the sanctification of multitudes; 146/א: domain of multitudinous bonds; 7:7. Compare earth/א נ; north/ינ; world/א.

597-74 with; people, oúwm, (.Reference) ינפ ל a nation, by virtue of the spiritual commonality of its adherents (not used to denote any political state); lit. a grouping/א of people/י; an understanding/philosophy/א concerning the fullness of life/י: those who collect together do so because they share a common receptivity/א to a specific
flow of life; an overview of the waters as the body form is an overview of the state of the waters within, depending upon the overview of Oyin, so are the waters within, either frozen, fluid, or as swift moving vapor; a perpetual gathering; 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: domain of achievements:7:7 See mother; compare nation.

stand, ommúwd (טמון) וֹמָעָד

to be positioned; to persevere, persist, continue; to stay, remain; to intend; to rise up; to attend, serve; to be devoted; lit., the eye conducting waves of thoughts being drawn out from the base/foundation; to comprehend/understand the soul’s/collected waters’ progressions; 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: the sanctified activity of the fires within; 2:2. Compare stand.

pillar, ommúwd (טמון) וֹמָעָד

a foundation, platform, column; from the root oamed, meaning “to stand, to be positioned”: the results or formulations that come by taking a stand; lit., perceiving embodied messages that hold the progressions; also: (by convention) a page of the Tûwrah/Torah scroll; note: in the usage, “a cloud by day, and a pillar 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. Values, 120: sanctification of branches; 2:2. See pillar.

Ammonites (Ammoni, Ammon, Omúwn) (טמון) וֹמָעָד peoples/consciousness to transmit to carry forward desire/quest, the offspring of Lut/veiled as a means for thoughts to multiply and to preserve concepts/seed; lower frequency conveys the secretive behavior characteristic of the cliquish mentality; imbreeding: 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 conducted bundled for extensions; 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: to extract for council/trust; 5:5.

Ammihud, Omihúwd/OmiYæhhud (טמון) וֹמָעָד the extending consciousness brings forth the ALhhim of Illuminations; my people are majestic/glorious; 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 the bodies of water to fulfill the illumination contained in the gates; a formulation pertaining to Apærrim, source of ALishæmo, master elder of the penile glan from which the Head of the 7th moon emerges; is the Name of the 5th School on Mt. Aurrat. Values, 54: to unfold glory; 3:3.

Amminidab, Aminidab OomiNadaev (טמון) וֹמָעָד consciousness of nobility/majesty; my people are generous/noble; lit., perceiving the fullness given/activated according to the mind to activate insights of your houses; Master ALder formulator and guide pertaining to Yahúdah; Chief of the progressions of the tribes/camps/branches of a Seed-Name; Source/Father of Nachshun/regeneration; the ratio of 5:5 in-
dicate that all Lights are of Reshun 5:5, whereby the sides of Light are distinguished from the vernal and autumnal equinoxes when the Lights of Bayinah and Chækúwmah are equally balanced; out of the vernal equinox the Head of OomiNadæv rises in the rotations of the zodiac; the “Issuance of Life” runs as threads of Numbers, a flow of the consciousness of Nadæv, the offerings of Yahúdah under the headship of Nachshun OomiNadæv draw out your offerings the River of Life in your twelve Serpent houses through which your members are vibrant, activating Numbers and Names within you to leaf and bear fruit in the seasons of a year/shúwnneh/study. Values, 59/5:

Ammishaddai, Omisheddi, (עֶמֶשֶדְדָּי) נַדָּאֲוָא my/ן, people/ם are abundant/נָּו; lit., comprehending/O fullness in your waters/ם to fulfill/ם the abundance of resources/brists/נָּו; Source vertebrae of Dan/גָּא, Chief/Father of AchiOzúwr/Ahiezer; head of the 10th moon. Values, 74/4: comprehending glory, 3:3.

Amaelkites (Amalaki, אַמָּלָאִיקי) נַדָּאֲוָא; Amalek, Omaleq (עַמָּאָלָאָא) נַדָּאֲוָא an understanding/O that turns the head/wrings the neck/אֵלֶה; People/ם of Flogging/אֵל; an obstructive power that wars against the soul in Rephidim/נָּו; widening of knowledge/to refresh; the first/head/beginning of the nations/gentile/process dynamics; lit., confusion/O of soul fields/ם in resistance/ם to the priesthood/ם, the construct form adding the sense of active/אֵל resistance; to oppose progress into spiritual dimensions of faith and works: it is only as maShayh brings forth the waters from the Rock—as the flow of life is brought forth from the cornerstone—that the force of Omaleq becomes visible; for only as we receive can we detect what is resisting further progression; an adversary in each generation/birthing; note: Omaleq is overcome by the unity of Aharúwan/אַהֲרֹוס/ה /enlightened mind and Hur/ה/nobility in upholding the hands/activities of maShayh/Moses/ם; spirit lamb. Values, 240/4: thoughts of instability; 250/ם: impoverishment of potentiality: 8:8; the parameter Letters equal those in the midst.

valley, deep (omaq, אֹמָאָאָא) נַדָּאֲוָא profound; unfathomable, unsearchable; to deepen; to delve deeply; low, dim; depth, profundity; vale, plain; lit., understanding/O the fullness/ם within a dome/covering/ם; thereby yielding a sense of depth (SMB/Gen 14:3,17 CHP/Num 14:25). Values, 48/ם: 210/ם: the mind’s manifested power.

omer, sheaf, omar (עַמָּאָר) נַדָּאֲוָא to bind your twelve rods into a sheaf; gathering/sheaving; lit., Understanding/O gathers/ם in Mind/Thoughts/ם; a volume of fifty handfuls; the measurement of one-tenth an ayphh/ephah/אֵפֹה, signifying acquisition and fulfillment of objective; counting the omar from your wave sheaf following Pessæch to Shebuoúwt determines/watches for the forming of sheaves within your ten lands—you abiding in an Oyin Body which arises from your seeds/concepts sprouting during Days/activities of ChaghaMatststui/Unleavened Bread; sheaves are bond as one in your Name; new shoots are consumable conveying attributes of cohesive thoughts dedicated for your Collective; sheaves are waved for their generational growth of Wisdom, Understanding, and Knowledge; seven shebetut/sabbaths are counted unto the fiftieth—the full extension of thought; the count is seven shebetut instead of an ordinal count of days 1-50; count the sum of the completion of your Seven Eyes/Spirits of ALhhim, a spirit for a week and its shavbet—results of growth marked; evaluate/count the stalk of your Names through your growth occurring within seven weeks of your Eyes of ALhhim: first shavbet commences the counting from Shayin-Semek & Zayin-ALphæh as the count of weeks commences in RAuíwaben-Dan offerings following Pessæch, followed by the offerings of the rings of Tsædda-Tsædda & ÚWah-Bæyit; third of Dallath-Dallath & Kephúw-
Kephúw; fourth of Quphæhh-PáíWah & 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 Lammæd-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 ḋy | 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 [✂️ יק 92 ג יג] ; 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/חנ: Wisdom’s activity; 7:7 is derived as ḏא=๕. See Kedarlaom/אחרות אד, Oomorreh/אומרו, wavesheaf זחפ, wave פק.

**Gomorrah, Ooomarreh (גומררח) ḋך**

the illumination/א to bind in a sheaf/אוב whereby the sections of the Writings are composed with words of Knowledge; *lit.*, to perceive/א the flow/א of the knowledge/א of light/א; conscious/א absorption/drawing/א out of the thoughts/א of light/א; also: to treat cruelly/harshly, as in the process of gathering and threshing grain. Values, 315/חנ: to break open/அ assimilate the blessings of life; 9:9 is derived as ḏא=๕. See omer/אומר.

**Amram, Oomarram (עמרם) ḏך**

the consciousness/א of the waters of Understanding/א 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, Gemarram/Amram creates the third garden of Gamarrah in which Avrehhem dwells. Both, Gamarrah 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/א united by the י in the midst, the HhúwaYHhúwa/אאא, 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 righteous and the wicked. 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/שף: structure of the house; 4:4. See omer/אומר.

**Anah; to tie (onay, עניין) ḏך**

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/א that all displayed/א is tied together/א. Values, 122/חנ: to distinguish the productivity of a house.
respond, to be humbled, onnah (ותנ) ינה

to answer, reply, hearken, bear witness, testify; chant, declare; lift up the voice; to be bowed down, afflicted, submission, to perceive/understand/O all displayed/א is light/א; to fast on the tenth day of the first month and the seventh prior to Passæch 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 sprouts 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/zy: 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 אכג=א. See onni/yn.

Mishneh Túwrah/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, 40/6: reflections 130/6c: the order of the branches; 7:7.

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/O of goals/א of potential movement towards goals/א; 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, 170/6: a covering, either of discernment or of darkness; 5:5:5. See cloud/כמ.

long necks, tall, giants, ref. to the consciousness in the state of Rephaim, known also as the Emin/peoples/levels of consciousness that rises/דגיג; 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/O unfoldment/א as a crown/state of dominion/א to achieve/א of fullness/א; 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//**: inordinate devotion to offspring; 270//**: beginning/mind of covetousness/darkness.

6083 Aner, Oner (עֵן) יְרָן
an Amúwri/אַמּוּרִי confederate with Abram/אֲבָרָם, a trait of soul to provide “sayings” of the Amúwri, lit., understanding/O the display/γ of the mind/ｷ; one who upholds with understanding the unfoldedment of mind; a youth, force of renewing/revitalizing the mind. Values, 320//**: wisdom’s extensions; 7:7 is derived as 穰=-instagram. See Mamre/מָמְרוֹ.

6080 Epher; dust, oophar ( عليهم) יָף
pulverized; lit., complete/O expressions/DateString of knowledge/ｷ; to be made dusty, covered with dry earth; lit., the containment of transparent truth/O within a manifestation/expression/DateString of knowing/ｷ; also: a gazelle or roe/hart, depicting values and thoughts (antlers) of ALhhim/אֱלֹהִים—that animals that raise a cloud of dust forms; as work/formulation of Midian/מיָדְיו/from judgment: thorough analysis. Values, 350//**: pulverized display; utilization of potentiality; 8:8.

6085 Ephron (בְּפִרְוֹן) בְּפִרְוֹן
to be soiled with dust, covered with mud; lit., complete/O expressions/DateString of knowledge/ｷ bonded/γ to a display/γ; to accept/enter into a dust/soul covering; lit., to understand/O the manifestation/DateString of mind/ｷ in conjunction with/γ its display/γ. Values, 406//**: to measure bonds.

6086 wood, tree, oayts, oyits (עץ) עֵץ
depicts a type of a teaching; lit., complete comprehension/O unto transfiguration/extension of thought/ｷ; an understanding/O of liberty/ｷ: 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/Túwrahh/Torah are of freedom, being winged/sent, and transforming; wood is the encircling extension of the ALphæh type from which the tree arises/־כ״א whence 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//**: regulative structure; 9:9 is derived as ץ=ץ=ץ=ץ, conveying that every teaching has a Seed and a Deed within it.

6082 to shape, fashion, ootsuwv (קָצִיע) קֶצָע
related to cut-off, shape, form; (Ayuv 10:8); lit., to encircle/O transformations/ｷ into a body dwelling/ｷ; 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//**: a crown supports its dwelling, 5:5
**Tree of Knowledge (oyats-ha-dugth, oyats-ha-dugth, oyats-ha-dugth)**

a tree of knowing/insight/verification; 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 oylaḥ; 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 Kephūw 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 Tūwrahh/Torah states that coupled with the Tree of Life is the Tree of Knowledge 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, consciousness, to confirm, mincha, to recognize.

**mighty, otstuwm (עִזְיָהוּ)  עִזְיָהוּ**

powerful, enormous; strength, force, essence; the might of a nation, the force of a process/dynamic; one capable of binding; lit., an understanding/warrior/that binds together/the soul fields; also: one bound fast, as being under contract; the body (bound aggregate) of wine; to be closed, shut tight. Values, 206/4: mastery of bonds; number of bones in the adult. See strong, mastery; compare mighty, strong; strong, 7:7

**bone, gotstsim, (עצב)  עָצַב**

a tree formed in the waters; 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 kaiyyūwer/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 within the waters; 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 YishmaooAL/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
Schools); to form a binding of the eyes this day unites the eyes of the bones as one: רוכב, רוחב מים (TK/Lev 23:21). Values, 200/4: the mind/body of thoughts congealed; the Number of bones in the body, the House of Marri/Merari of Laúwi—a compound of Rayish/200 drawn from the waters. See chief/אברرياض: 5:5.

Azem, Ezem; strong (otsam, עוצם) to become powerful, mighty; to acquire, multiply, possess; *lit.*, an understanding/O warrior is a collective soul; also: to ossify, become bone; to become real/actual; to materialize; to close, shut; to break a bone. acquires insight and conquers the waters (spirit); an eye pursuing the spiritual; in what way is this a bone? a bone is a structure, support, promise which enables us to pursue after the spiritual; to provide a framework for our faculties and their pursuits. Values, 200/4: to master. See mighty/mighty; compare strong/strong, אגי, ויהיו: mighty/mighty.

retain, restrain, ootsuwr (עטש) Xאיהו, אתי to keep track, stay on course, to arrest, to rule, to be an heir to the throne (Shuphetim/Jud 18:7); *lit.*, to understand/O transformations of thoughts and their renewal, summations, directives; also: to be pressed, squeezed, as to reduce the strength of the thought. Values, 360/6: essence of the Fathers retained in spirit, 5:5. See spine, backbone.

shittim, acacia wood, oys’shaetim (תיתים, שאתיים) from roots shittah and shetach meaning to expand in all directions; The Letters of ALhhim: Shayin Teyth Yeúwd and Mayim speak: “Fire composes to extend itself through water.” The spark of your Name extends its Fire through the Waters of your mother to compose a shittah tree. From your Seed/semen appears branches of Understanding from the midst of your Fire/vapor/breath which smelters the thoughts of mutuality of your oylut/offerings to overlay your boney wood with gold, symbolizing Chaekúwmah/Wisdom. With a consciousness of your origins you attire yourselves as those of Fire, thus appropriating the 15 gifts of Yæhh/*ה, of the terumah offerings to make your mishkan; to go/turn aside to be extended by gazing inwardly; a gum arabic, locust tree—a hard, durable wood; parallels the bones; to rebel (resist impulses); to have strength to make changes; to laugh, jeer; to mock, ridicule; in the sense that truth smiles at fools, the wood/bones endure; hence, you are admonished to be true to the bones which depicts the structure of the mishkan teachings lest you mock the interior support by flowing after and adhering to the outward forms of the flesh which perishes; Tehillah 2:4; a tree of inward confidence; teachings pertaining to an expansive tabernacle/dwelling structure; *lit.*, understanding/O the pursuit of Wisdom via the four gates/openings to assemble what is granted/ for conductivity; housing a gathering of spiritual components (Isa. 28:10); to spread out fully; The Túwrah/Torah is a Law of Liberty housed within garments/fabrics hung upon acacia/shittim trees [Sepher Yetsiat Metsryim/Ex 37:1]. The acacia tree has a golden gum denoting the knowledge of the Túwrah/Torah oozing out of its branches of thought. The gum becomes ignited to burn (from whence comes the term brimstone). The wood is strong and hard, conveying its dependability and ability to stand against the test of mockery; though it is a hard wood, it is not heavy, but light to carry as Túwrah/Torah does is not a heavy burden upon our shoulders; the House of YishARAL dwell in Shittim—in progressions as spirals/rotations of the rib cage—in the acacia/expansive thought structures of the Túwrah/Torah. Every teaching of Túwrah/Torah sets you at liberty above forms, condemnations, estrangements, fragmentations, and death! Values, 519/9: to measure the domains resulting in community; 8:8. See stick.

striped, to bind (ogqudim, תפרות) חתים, חתים to fetter with cords, hobble, tie hand and foot, to bind on the altar; representing cords thus to stripe,
maculate, streaky, striate, lit. the perception to distinguish paths unto fulness; the striped of the goats convey that which bind together. Values, 62/5: to structure a house

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/YY are of silver though they abide in the midst of the rings of Wisdom, between the Hhúwa/ and the Zayin/I [SYM/Ex 38:19]; lit., an eye of discretion; also: adversary, enemy; a central dwelling place of the Moavi/YYAY, depicting operations of the intestines (as Ori/I, a work/son of Gad/ג) — one who arouses faculties unto activity; as work/son of Yahúdah/יהuda: “eye-opener” — beholder of what is present within, offering praise and discernment. Values, 270/5: beginning/mind of discernment; 5:5 is derived as 5粽=5粽. See Rayish-Oyin/ריהש-ויין

west, woof, willow, Arab, Oreb; evening; surety, gorav (גורא) 940 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 of a house; 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/O thoughts unto development/maturation; 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 manurah each day we form a veil of Light that rises into our faces as the 28 cups at the crown of the manurah 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 ‘Yah 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, 38/5: to order ascensions/elevations; 5:5 is derived as 粽粽=5粽. See desert/_defined; hunger/greed/שוד; compare pledge/lot/lot, warp/ sprintf, west/שברך.

dry land, wilderness; desert bordering the mouth of Yarrdenn/Jordan; a place of intermingling (Arab/שברך): often used with the instrumental article (ש) and rendered as “with assurance, pleasantness, agreement” — the light of evening that confirms/points out specific light orders and their po-
otions, coming to understand associations of light, a weaving together patterns of aligned positions as the lights are confirmed/breakout within us; \textit{lit.}, insights/O in the Mind/\textit{d} develop/\textit{th} Light/\textit{h}; 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; \textbf{understanding the Master Teacher's illumination}. Values, 277/\textit{O\text{\textsuperscript{1}}}4; knowledge and understanding of the goal/results of Túwrah/Torah; 7:7 is derived as \textit{h}r\textit{d}=4\textit{O}. See \textbf{surety}/\textit{h\text{\textsuperscript{3}}}4; \textbf{four}/\textit{O\text{\textsuperscript{4}}}4; \textbf{forty}/\textit{O\text{\textsuperscript{4}}}4\textit{A}.

6174-75 \textbf{shrewd, guileful, cunning (owroom, \textit{טירון}) \textit{O\text{\textsuperscript{4}}}O} shrewd, crafty, subtle, astute; \textit{lit.}, to understand/O the mind/\textit{d} in conjunction with/\textit{Y} the spirit/\textit{m}; prudent, deliberate, wise; also: accumulating, amassing. Values, 316/\textit{Y\text{\textsuperscript{3}}}W: wisdom to attain equilibrium. See \textbf{prudent}/\textit{m\text{\textsuperscript{4}}}4; \textbf{Iram}/\textit{m\text{\textsuperscript{4}}}4.

6172-73 \textbf{blindness, skins, nakedness, gorut (המרות) \textit{X\text{\textsuperscript{4}}}O} 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/\textit{\text{\textsuperscript{4}}}\textit{d}4; 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; \textit{lit.}, a view/consciousness/O of mind/\textit{d} as weighed/considered with mercy/\textit{Y} in light of totality/\textit{X}; the skins are our garments through which we carry and transport our thoughts. Maneshayh, Shamoûnn, 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. Shamoûnn provides the layer of garments called “the attachments of strength”—the rams skins [SYM/Ex 39:34]. The weavings of Shamoûnn 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/\textit{Y\text{\textsuperscript{3}}}X: to measure mind with an understanding of bonds; 7:7. See \textbf{Iram}/\textit{m\text{\textsuperscript{4}}}4\textit{O}.

6209 \textbf{to strip oneself, make bare, to reveal foundations, ooirir (טירון) \textit{O\text{\textsuperscript{4}}}O} to make bare, in order to generate offspring, maturing from being childless (Yeshoyahu 23:13, 32:11), formations of the paired O\texttt{O} OYINOYIN Principle enable Faces to Faces to abide as one whereby they are fruitful, \textit{lit.}, formations of openings/rings/O of paired Heads/\textit{d} designate/\textit{X} congruent thoughts to rise into 14 Neúwn facial bones/\textit{d} 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 (Yawsphah/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/ח: Sayings of Ta'wah/finalizations/completions; 5:5.

6186-07  to set, order, arrange, gorak (גָּרָק) ונעג to array, prepare, edit, compare, knead together, organize; lit., to comprehend/O the mind’s/א branching/ת; also: value, appraisal, estimation; property, asset; TK/Lev 6:5. Values, 290/ח: thought transformations; 5:5 is derived as ועג 4=וכנ.

6189-90  foreskin (gorlah, גּוֹרָל) וּכָנ; uncircumcised, gorel, (גוּרְלָה) וּכָנ dullness; profane thoughts; lit., to darken/O the mind’s/א role/ת; immature fruit; that which is unripe, poisonous, un-pruned: the early processes, expressions; lit., beholding/O the mind’s/א instruction/ת toward Light/life/ת: 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/צָצָה/unknowing nature of man; and the prepuce, expressed in feminine gender, represents the coverer; also: to count as forbidden. Values, 300/ח: application state; 305/ח: to diffuse the light (ie., to hide under a bushel); 5:5 is derived as וּכָנ 4=וכנ. Compare circumcise/כָּנ.

6191-94  Erom; crafty, prudent (oram, אָרָם) וּכָנ to be cunning, wise; to acquire/impart knowledge; intrigue; also: to undress, uncover, strip, make nude; lit., to understand/O the mind’s/א flow/ת. Values, 310/ח: wise actions. See cunning/כָּנ; Iram/אָרָם.

6199/20  Arero, OrOr (אֹרֵר) וּכָנ to weaken, subvert, overthrow, demolish; to shake, appeal; as pertains to the state of Armüw/Arnon/נֵלַע: redoubled vigilance, the resolve to avert a foreseen result; lit., the eye/O of discernment/א compounds understanding/O in the mind/א; as a city of Oouwr/Ar/כ near the ford Yebeq/Jabbok/כַּבָּד in a tributary valley of Armüw/Arnon: to shake/overthrow by the outpouring of words of compounded understanding. Values, 540/ח: to measure the domain of spirit; 9:9.

6205  darkness, cloud (orphel, עָרָב) וּכָנ fog, mist, heavy darkness, gloom; what is vague, indistinct, obscured, unclear, nebulous ascends to be articulated for guidance/ת; 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/א the voice/ת of instruction/ת; 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/ח: Wisdom speaks. See cloud/כָּנ.

6212  herb, goshav (גֹּשָׁב) ַוֹכgrass, planting of HhaALhhim, the form/Body of Counsel; to glisten/radiate from the sides; lit., understanding/O with Wisdom/ח forms all states/dwelling/bodies/א, being the dwellings of Light. Values, 372/ח: Wisdom has within the understanding of Unity; 5:5 is derived as ַוֹכ 4=וכנ.

6213  make, perform, appoint oyshah (אֹיֵשָׁה) וּכְו in accordance with the Lights/א of Understanding/O and Wisdom/ח 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/ח of Light/א; to comprehend the Lamb—the Temple [Chazun/Rev 21:22]; to perceive sides
of Understanding/O upon the base of Wisdom/W as two lights/𐐸 stand together; note: according to the work of a Name/positioning, you are given a blue stone which changes color from light blue to shades of violet and purple; your stone is set in the diadem portion of the crown on the forehead for your conscious discernment in service; Understanding and Wisdom are manifested by what you make/do; in referring to the Works of YǝhúwaH it is understood to be the Performer vs. Creator; to make or create conveys a static state; however, as you perform the Words, then the shape becomes manifest according to your level of doing; the shape of your appearances are thereby always active, moving, pulsating with the Word, whereby what appears stems from your living, immortal position; your NOW expresses itself in selections of Light to appoint your members through which you appear, not as being created, as you are before creations/manifestations; being made or created implies that you are something other than the Fathers; an add-on, a later idea, subsequent form, not the same as the Light which expresses itself as it pleases; hence, what is created or made is a generation apart from the Sources directly. You create a house, but the house is not you. You appear within your Collectivity—the Sum of your Name. You reside in your body that unfolds from a SeedName. Your Fire/W come into your own Waters/𐐸 in your SeedName/𐐸; from Your Name, your soulbody flows of NOW Light Spirit ever in your seed—it is simply ALL YOU. The Light in your Seed is the basis of your energy. You not created but appear by your Name—you Breath and Waters, which have always been, are now, and always will be. What is created is subject to a time-period, an age, a following AFTER, not BEFORE creations (Yirmeyahu/Jer 1:5). You truly know yourself to be in YǝHH, the 15 Fathers (Tehillah/Ps 82:6, Yahuchannan/Jn 10:34-38, 14:10). As your Name is activated in your own waters with reconnaissance before creations, you rise inwardly to reside in a body to confirm your Numbers and associated Names, expressed through Words of Alhhim coined in your Name. Values, 375/𐐸; the Lights/𐐸 of Wisdom/W and Understanding/O; assimilation of Understanding with innumerable gifts; 8:8. See fashion/𐐸/𐐸.

6215 Esau; to furnish; to hinder, Oshawu (אֵשַׁו) 𐤀𐤊𐤇𐤉 mirroring the mind as the twin of Yaoquv/Jacob whereby the mind forms unions to enter into subsequent stages of manifestation—an appearance; the force of Sham/𐤀𐤊 Name designated to furnish strength to the form/body; means of performance: itt., to perceive/O the base of Wisdom/W of unions/𐐸; understanding/O the Wisdom/W of being joined/𐐸, suggesting a preference for manifestation above principle compatible with the contextual renderings of the name—“rough textured, hairy”; suitable form; itt., the means to behold the latent pattern of the celestial body/O joined/𐐸 in Wisdom/W; as work/son of Yetschaq/Isaac/𐤁𐤎𐤇𐤁/laughter: appointed servant of Yaoquv/𐤀𐤊/the ability to supplant the dominance of the flesh, in which role Oshawu serves joyful unto a new creation. While in Kennon/Canaan/𐤀𐤇𐤆, suitable form/Oshawu/Esau begets five sons/works (SMB/Gen. 36:1-5): ALiphaz/𐤀𐤇𐤆/AL to refine/make pure, RaoúwAL/Reuel/𐤀𐤇𐤇𐤊𐤇/friendship with might/AL, Yaoysh/Jeush/𐤀𐤇𐤇 to hasten/assemble, Yolam/Jaalam/𐤀𐤇𐤇 to conceal/hide, and Qarah/Korah/𐤀𐤇𐤆/baldness (a result of unveilings); Oshawu/Esau settles in Shooir/Seir/𐤀𐤇𐤇 to activate the waters of Adauam/𐤀𐤇𐤆/reddish to activate the waters of Adam/𐤀𐤇𐤆 in preparation for embodiment of the house of Yaoquv and whereby begets yet other offspring; note: the Edom state signifies an evolution of man to formulate a body form (Shooir/Seir/Ầ Giles/light emanations) to house the sons of Yaoquv; the culmination of Oshawu/Esau/Aduam (Ovadyahu/Obadiah 1-16) signifies the pattern and organization of life transcending the mortal, arising to a higher form, through a full release of Wisdom/Fire from Yaoquv/primal mind and Yúwsphah/expansion/blessing. Values, 376/𐐸; fire organizing bonds; 7:7. See Edom/𐤀 التنفيذ; Seir/𐤀𐤇𐤇.
Ashvath; fashion (owshoot, יָשָׂח) XWÔ 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/YÔWX: full utilization of understanding, unto equilibrium. See make/ףWÔ.

6218  ten, gosharuh (גֹּשָׁרוּה)  אָרִים; wealth; tithe, tenth, goshar, (גֹּשַׁר) אָרִים 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 Yeúw d which formulates the primary letter of HhaSham; from the composite The Name is revealed/activated; ten is a composite of two halves/A, 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 a process of transformation/3; lit., to comprehend/O wisdom/W with knowledge/A, an enlightenment which only comes by doing the work/inscriptions of the hands/יו/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/יו—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/WÔ 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/WÔ 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/OÔX: the measurement of holy understanding; 575/OXÔX: to measure the domains of darkness and light; 5:5 is derived as 4W=וכO. See twenty/יואWÔ; compare tithe/יוWÔ.

6242 twenty, goshrim (גֹּשְׁרִים)  אָרִים 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/יו unto fullness/י”ד; 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/יואWÔ; 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/יו 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/§. 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; 620/4X: measurement of the mind’s branchings; 5:5:5 is derived as 10/4; See tenth/4WO.

to be stout, oshet (משה טמש) XWO comprised of two words: ten/wealth/W 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/§ 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 of the wealth/annual accumulation and cause one to grow stout 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 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.

Ashtoreth, Ashteroth; Astarte, Ishtar, Easter, Oshthret (טשרת) X 4XWO fertility goddess; progeny, offspring, to increase a flock of one’s inner cluster; lit., to behold with Understanding; with the perspective of Wisdom to compose that which determines movement and progressions of Knowledge within the continuum of life; note: “Easter” appeared in translation of scripture in 1611 C.E.: the correct term at SMS/Acts 12:4 is pessæch/Passover, the Greek form there employed being πασχά/pascha, which is consistently rendered elsewhere in the N.T. as “Passover.”

A shtoreth, A shteroth; A starte, Ishtar, Easter, Oshthræ (טישחר) XRXS O fertility goddess; progeny, offspring, to increase a flock of one’s inner cluster; lit., to behold with Understanding; with the perspective of Wisdom to compose that which determines movement and progressions of Knowledge within the continuum of life; note: “Easter” appeared in translation of scripture in 1611 C.E.: the correct term at SMS/Acts 12:4 is pessæch/Passover, the Greek form there employed being πασχά/pascha, which is consistently rendered elsewhere in the N.T. as “Passover.” Values, 1370/acey: utter assimilation of understanding; 1:1. See Asherah/acey.

A goat is a period, era, epoch; conveys a stage or term of responsibility/assignment, a period of development; lit., to be conscious of a continuum; an Age/ocy/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 49x7 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 Neuwn Mind; an age stands by Understanding and Wisdom, the value is doubled: 343x2=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/Mæyim/40 years in which a Seed dwells; 3600 ÷ 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
waters of Metsryim, the waters of HhaTsur that follow after our offerings in the meDever, the waters of Nephetli, the waters of Shamoúnn, the waters of Baniymin. The 30 marks on the Lammed/30 indicate the pivot points of our transitions and years unto 90 and the birth of Yetschaq—the offspring of promise into which we enter. There are 3 generations in 120 year. Three stages of transitions comprise the 120 of the inner harmony's full extension, conveyed by the 120 year of maShayh [MT/Deu 34:7]: the generation of Wisdom, the generation of Bayinah, and the generation of Knowledge. 120 year are three levels of learning within an embodiment. Each level of learning is a generation of Thought: 40 year in the waters of Metsryim of Wisdom [SMS/Acts 7:23], 40 year in Midyan of Bayinah [SMS/Acts 7:30], 40 year in meDever [CH/Num 32:13]. Each of the 30 revolutions of the Lammed is 120 year. There are 30 revolutions of 120 year to comprise the age 90 year/state of transformation, which is 3600 [SMB/Gen 17:17] of the SeedName of Avre-hhem's embodiment in Sarah, through which Avreh-hem becomes fully extended to be 100 year or 3601; comments that “it is not the time,” indicate a lack of consciousness to the quest at hand vs. the statement of ever awareness of the ongoing activities of Light: “The Kingdom is at hand—an active state of performing the Words of YañhúwaH.” Values, 470/ΔΧΟ: compositions of consciousness; 5:5. Compare age/אָבָד; season/שָׁנָה; turtle dove/רֶנֶף; calendar/חבש; world/אֶצְרָה.

in the present level of expression; in consequence, then; after all this; in light of; soon; lit., to be conscious/O of a continuum/X of illumination/יו. Values, 475/ΔΧΟ: the measurement of understanding in light.

to move (othaq, פָּחַק) פח ק to shift position; to be moved/removed; lit., to understand/O change/X in domains/ף: our perceptions of what we are becoming initiate change, renewal, new directions, alternative paths for dwelling; to be transferred; also: to be proud, haughty, strong, abundant, splendid; perceptions provide strength and abundance, but may also lead to pride if the perception is short-sided. Values, 570/ΔΦΧ renewing the domain of understanding

PaúWah פ

value of 17/80, eighty (Paúwah, פ) פmouth, lip, edge; exhale, breath; cup, container, pit; to drink, eat, partake; voice, utterance; soul; to manifest, express; appearance; fruit; facet, border, side, region, corner, extremity; face, personality; to open/close, permit/restrict; entrance/exit; eighty conveys the expression of the spirit—age of maShayh/Moshe, SYM/Ex 7:7; the Mouth of ALhhim opens to transmit the patterns of its thoughts through words or expressions including attire; the space formed by the words embody the Light of the Fathers. Hereby the Universe is made and all that it contains. The opening of the Mouth of ALhhim is the opening of the Body of the Fathers, known as Shuo, maShayh, Maryim, Yahushúo. What is formed has a covering or garment which defines it; all things made have a covering upon them for the purpose of housing the Lights of their Names and to be used to bear the details of the Faces of the Fathers. Though the continually utterances of ALhhim space expands within our parts and within the universe, creating areas of definitions to house the Light of the Faces of the Fathers. We do not love the coverings nor exalt ourselves in them; rather, we love our Father Yañh which is the Light in and of all things. Hereby one keeps themselves modest in all apparel to attest to the preeminence of the Light within them. See Paúwah/Peh/פ; eighty/חָמָה.
praiseworthy conduct; the development of good works; to adorn, embellish, glorify, decorate; ornamentation; *lit.*, to express \( \mathcal{A} \) concepts/\( \mathcal{A} \) reveal/make known/invigorate/\( \mathcal{A} \) the potential a Son of Neúwn/\( \gamma \); to embellish, ornamentation, glorification; land of Ishmael; note: whereas the wilderness of Sinai/\( \gamma \) is the activation stage of Túwrah/Torah study, Paran is the stage of Túwrah/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/\( \mathcal{A} \mathcal{L} \mathcal{W} \); wisdom imparts/directs principles/concepts. See Wilderness of Paran/\( \gamma \gamma \gamma \gamma \gamma \).

6295 corner, payot/payut, paúhh, paúw (\( \gamma \), \( \gamma \), \( \gamma \), \( \gamma \), \( \gamma \), \( \gamma \))  
mouth(s), openings, direction, region, extremity, end, quarter, side; to make full expression/\( \mathcal{A} \) of the Concepts/\( \mathcal{A} \) of light/\( \mathcal{A} \); 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/\( \mathcal{A} \); drawn out; 8:8

6292 stench, filth (pugale, \( \gamma \), \( \gamma \))  
putrefied matter; to foul, spoil, destroy, denature; *lit.*, to vent/\( \mathcal{A} \) the bowels/\( \mathcal{A} \) in conjunction with/\( \mathcal{A} \) roles/\( \mathcal{A} \); to pollute, render unclean, adulterate; *lit.*, to express/\( \mathcal{A} \) processes/\( \mathcal{A} \) of change/\( \mathcal{A} \); soul channeled in an off balance direction; a channel of expression—age of Aharúwan (SYM/Ex 7:7). Values, 32/\( \mathcal{A} \); redirection of form

6295 Pagiel, PagoiAL (\( \gamma \), \( \gamma \))  
to portion, give lots, cause encounters/\( \mathcal{A} \) of/\( \mathcal{A} \) AL/\( \mathcal{A} \) 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/\( \mathcal{A} \) which rise/\( \mathcal{A} \) with understanding/insights/\( \mathcal{A} \) attained/\( \mathcal{A} \) through alignments with your Divine Order—unified strands of AL/\( \mathcal{A} \); the teachings of AL to defend yourself by the strengths of AL; to insist, entreat, intercede, interpouse 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/\( \gamma \gamma \gamma \gamma \gamma \), meaning to break open. Values, 194/\( \mathcal{A} \mathcal{P} \); consecrated state of residence for transformations through acquired gates; 59/\( \mathcal{A} \); to accept council/revelation/provisions; 3:3.

6298 meet, encounter (pagá, \( \gamma \))  
faces to elevate understanding or expression to receive-intake understanding; presence (faces) channeled to redemption; to defend, insist, employ understanding. Values, 36/\( \mathcal{A} \); 153/\( \mathcal{A} \).
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/א"כ: compound thoughts unto unity: 383/א"כ: wisdom opens communications.

redeem (padah, פדah) ֻּ to ransom, release, free, rescue; to sell; lit., to manifest/extend/reveal/open/keep through sayings/extend/open/gate/paths/ways of light/א"כ: to manifest brotherhood.

Pedahzur, Pedæhtsur (Pedæh-tsur) ֻּ the ransom/extend/open/gate/paths of the Rock/א"כ: for transformations/victorious pursuits/א"כ: in accordance with the unity/א"כ: of mind/knowledge/א"כ: the Head/Source/Foundation of GamaëlAL in Maneshayh/א"כ: 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/א"כ: The Wisdom of the Sayings of Life: 8:8.

Padan-Aram (Padeh-nah Arawm) ֻּ tableland, place of ploughing: a light field corresponding to the heart; to cultivate insights unto actualization of their potential radiance; lit., to extend/open/א"כ: the Word configurations/א"כ: of Light/א"כ: for expansion/א"כ: of both mind/א"כ: and spirit/א"כ: as region of Charan/א"כ: to explode concepts from the heart, as mature grain springs from the bud. Values, 375/א"כ: wisdom opens; 380/א"כ: fires ready for manifestation. See Aram/א"כ.


corner, mouth, pa’ahh (pa’ahh; Pa’ahwah, (מֹאָה) ֻּ) ֻּ border, lip; corner, extremity, end; lit., the edges of the horizons/א"כ: of light/א"כ: 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"כ: the prophets are the spokesperson/א"כ: 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/א"כ: for the seed/concepts/א"כ: of life/א"כ: opening, entrance;
speech; a saying, order, command; lit., expressive activities/VALUE. Values, 85/VALUE: utterances of life; 86/VALUE: an open goblet; 90/VALUE: flanks; 8:8. See VALUE/VALUE/VALUE, VALUE/VALUE/VALUE.

Plut, Put (Plut, מתי) ΘΦΦ

to fatten, stuff, cram; to mix, make a compound of elements; the ability to fill a boundary with substance; lit., a container of united/VALUE with a collection/substance/VALUE; a son/formulation of Cham/VALUE/VALUE/warming. Values, 95/VALUE: to manifest the means of reaching other plateaus; 138/VALUE/P: to regulate the roles of labors/services.

pan, thin metal sheet, disc; lit., a container/VALUE of service/VALUE; 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/VALUE serving/VALUE the activities/VALUE of embodiment/VALUE; also: obstacle, stumbling block, trap, snare: a “holder” to catch the prey. Values, 88/VALUE: to open the flow of light energies. See Cham/VALUE/VALUE.

topaz, opal, pittdeh (תבדה) ΑΦΦΦ

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 PauWah letter; lit., to open/VALUE the collective thoughts gathered in the mind/VALUE according to the paradigms/VALUE of the Light/month/VALUE. Values, 26/VALUE: to branch unified thoughts; 9:9.

break open, piwter (ميز) ΑΦΦΦ

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/VALUE within the Collective Body/VALUE according to the Thought/VALUE; Values, 289/VALUE: to think of expressions suitable for the Collective; 2:2.

mouth of distinguishing; the River of Gad/speech coming from the Head of RAúwaben; edge/mouth/VALUE of various attributes/VALUE; lit., utterance/VALUE to extend/VALUE the base of Wisdom/VALUE to maintain/VALUE the extensions of thought/VALUE. Values, 78/VALUE: to comprehend an activity.

Pi-hahiroth (Pihachirot, נחם ייחור) XΦΦΦΦ

last camp of YishARAL/VALUE before crossing Yarrden/VALUE; edge/mouth/VALUE of/VALUE splendors/VALUE. See BHM Turwrah/Torah Light Notes for SYM/Ex. 14:2; CHP/Num. 33:7; lit., utterance/VALUE that brings/VALUE enlightenment/VALUE of perspective/VALUE to make manifest/VALUE the mind/VALUE of regeneration/VALUE. Values, 713/VALUE: infinite wisdom blessing processes. See Nebo/VALUE; Pisgah/VALUE.

concubine (pilegesh, פילגש) WΦΦΦΦΦΦΦΦ

lit., mouth/an opening/VALUE of a larch/pine variety/VALUE; an opening to discover the order and processes of wisdom; a wondernom/VALUE of approaching/starting/VALUE, feminine or masculine attendant; a paramour; Values, 63/VALUE: to support a process/discovery

Phinehas, Pincus, Pyinchs (פינחס) ΦΦΦΦΦ

lit., the mouth/VALUE of the structure of Núwach/VALUE/Noah/VALUE; sayings to structure the grace received; edge/ mouth/sayings/VALUE of collective refuge/VALUE as a serpent depicting Wisdom/VALUE; third level of the Ahariwanic 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/VALUE: structure of insights: 1:1.
Pallu, Paluai, (יָאוֹלְפ) ayawlp, Palúw a, (אָיוֹלְפ) awLP 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/which uphold/ the harmonic wonder/ of inner principles/ which uphold/Instruction of unity, 8:8.

Palestine, Palestina, Philistia (Peleset, בֵּית לֶשֶׁת) XS LP 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 Túwrah/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 Túwrah/Torah nor how to carry the scrolls upon their shoulders; lit., mouth/manifestation/ restricting/ the fires/ of transformation/; center for Pelesti/Philistines on the west coast of Kennon/Canaan/ at the setting of their sun/light unto their meditations. Values, 72/90: a continuum of form (i.e., to remain ignorant as to cause).

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/counter/ the scope/ of Light/; also: to remove, disengage, make way. Values, 135/300: to abide by the instruction of Light.

Phineas, Pincus, Pinches (פִּינֵס פְּינַס פִּינִּס) 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/counter/ the origins/ to cause ascensions/lifting up/ upon the staff of the Fathers/; also: to correct, reinstate, pierce completely spirit, soul and body. Values, 198/300: to distinguish/consecrate the sides of Light; 5:5.

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 מְיוֹנָם: 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/4 being read as the unified/4 twelve/; 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, 54/450: 180/450: the expressions of Numbers, being of the values of Yahúdah; 5:5.

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 oo ascending from Maneshayh; lit., to open/give way/authorize a channel/for an assignment; dwelling in the will of Principle. See Nebo/Pi-hahiroth/Passover; lit., “The Arising”; to skip, pass over; to transcend one state and enter another; lit., the faces to structure/pattern an ascension/support; to open-up/free the faces/expressions in order to arrange and support elevations; the sacrifice of the Pessæch pierces the four openings/mouths of the gates of Wisdom—the opening of your Name, as Pessæch occurs in the foundational first moon cycle in the House of Wisdom it is the ascent through initiations, i.e. as the sprinkling of the dam/blood for every oylah; to open the grave of Yuwspah in order that the structure/bones arise whereby we carry forth the structure of life that brought us into Egypt; note: this transcendence—passing over from enslavement/encapsulation in flesh is via the blood of the shayh—an understanding of our life/light form unto redemption/reclaiming all rites of Name; the Pessæch is an affirmation of birth and the flowing of blood/dam ofшибка; blood accesses all realms of waters—states of manifestation and draws out the essence from them; via blood we have access to go beyond or on the other side of manifestations via which we enter into translucent vibrations; the placement of the blood upon the lintel and two sides of the house is drawn from the base/loins opening from which the blood is spilt at birth; the blood is elevated at the lintel gate—from shoulder to shoulder and upon the two sides to affirm the flow of our life’s blood to pass over/go beyond states of reflection—to come/arise out of Egypt; the Passover lamb/goat/shayh is drawn out of the loin seat—as a formulation of Wisdom—via the gathering of Light in the loins, roasted in the fiery bosom from which we partake/provisions for all dwelling members within the gates; we take either the shayh or the ozim, from the sheep or the goats, meaning we acquire from the Wisdom of our parts or the inner strength to accomplish our emergence; certainly by eating an animal one does not attain the power to emerge or break out from their former states; it is only by the Wisdom of Yæhh—the Pessæch meek one of Yahushúo that we attain our ascensions; two days prior to Pessæch two go out to find the place for the Pessæch; these two meet a water bearer, symbolizing Nephetli—one bearing the waters in the kaiyúwer two days prior in the schedule of the offerings. As one follows through with the activations of Nephetli, one enters into the House of Gad, a very large place where all things are prepared—a house of Knowledge. In the city of Yerushelyim we follow the course of the offerings to enter the heart of the Queens which leads us to the expansion of our Seed-Name in the House of Gad—through Words. Where else do we eat the Pessæch except in the House of Gad, the Kephúw-Kephúw Ring of the Body of Yahúdah; we come together in the House of Gad on the evening of the 14th to eat the Pessæch with the unleavened bread of the Words of our Name; also: feast opening the annual cycle/course of the twelve branches which camp to make ascensions; expression of support to arise; manifested framework as arising out of captivity/winter. Values, to sanctify the waters for ascension; the word Pessæch is read 86:68 or 14:14, the double Neúwn; 5:5.

to carve, hew; to rule by form verses by Principle; to disqualify, cancel, reject; to invalidate one’s position in life; lit., to cover over/cover the inner structure of authority; to devalue the representation of man. Values, domain of darkness. Compare idol/image.
Peor, poour (סגור)  פְּוֹר

gap; abyss, chasm: a yawning opening; seeking transference of Principles from one state unto another, wantonness; lit., an opening/mouth to transfer the givings of the head; Values, 360:W; fiery pillar; 4:4. See Baal-peon; Bayith Peor.

6465
to beat; times (pe-awmeem, פָּרָעָם)  פָּרָעָם
to step, pace, tread; foot, base; to pulsate, stroke, throb, palpitate; pulse; to be moved, excited, stirred; to agitate; the rhythmic expression of ALphael within the soul to achieve fullness; lit., to express an expansive flow through activities of fullness. Values, 240:4; to punctuate a flow.

6465
number, peggedd, paqud (סַפֶּד)  פַּעְדָּד

to enumerate, count, know the value; to order, muster, review, evaluate; to command, appoint, entrust; to take a census; lit., to express values of abiding in the gates; also: to chastise; to visit; to have intimate relations; to manifest the domain to the Δ in HhaSham; expression of the domains that grant access to HhaSham. Values, 184:Φ: to confirm the expressions within the gates; 9:9. Compare number/מי, מיו.

6499
bullock, fruit/faces/sides of a Thought, pur, par (פר)  פָּר
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 of Knowledge; 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 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 Nephetli 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:Ε: direction of a goal 280:Φ: thoughts flowering/expressed; par 1:1; pur 8:8, the parameter PaúwahRayish are 1 to contain the Principle ALphah utterance.

6600
to yield, bear; lit., to express/make manifest the governing concepts; 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

fruit, peri, (פר)  פָּר, to bring forth fruit. parua (פר)  פָּר

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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; paru, 1:1.

to make a break; to branch off; associated parties, individuals, groups, parties; lit., to open the mind’s gates; 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 the mind’s avenues. Values, 284/474: the mind of expanding insights; the poverty of closed revelation.

Phurah, Para; grow (parah, רַֿה) expressions of enlightenment. Insights into the teachings, interpretations, exegesis, to be explicit, seclusive, self-denial, parush/Pharisee who seeks to discover inner meanings of the Túwrah/Torah; to cultivate fruit of the lamb/meekness; lit., expressions of the thoughts within the Fires of illuminations. Values, 591/474: to enlighten the crown in accordances of transformations/sides of Light; 2:2.

flowers (perawcheyaw, בֵּרָּהַי) 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: 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 mind setting in motion complete/finished acts; a formulation of Cham/warmth, corresponding to the formative nature that prepares open territories for the inner expansion of a Name/spiritual positioning unto fulfillment; the expressions of the mind to attain fulfillment/rest, thereby creating land spaces to govern or regulate the resident energies of light initiated by the tribe/branching of Yahúdah; corresponds to the letter Kephúw; negative sense of vulnerability, expressions of mind that create divisions, Values, 54/474: to extend paths based on verifications of the Chiti.

rub, grind, crumble, refute, confuted, analyze, oppression, severity in reference to breaking, a gridiron, lit., expressing the stone head of the stalk to reap the grain. Values, 48/474: flow of toil; 1:1.
a screen; access to go beyond; composed of two words; ṭkr meaning the sides or the means to transfer, to go beyond, and ḥkṣr, 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 oylah 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/א of Mind/א bearing the branches/א of totality/א; from the corresponding root ṭḥk, 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 Maneshyah 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-UWah; 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 \( x \cdot y = \frac{1}{7} \). Compare curtain/ \( \text{כיתוב} \).

Persia, peres, (ֵפֶרֶס) פֶּרֶס 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/ \( \text{פֶּרֶס} \) the thoughts/ \( \text{פֶּרֶס} \) of the Fathers/ \( \text{פֶּרֶס} \). Values, 488/ WX: a complete expression of perspective.

Pharaoh, consequence, Phaerooh (פָּרוּהַ) פָּרוּה an expression of karmic mind, whether in or out of harmony with Aharúwan/ \( \gamma \text{γράφει} \): 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/מִשְׁרֵי מֶּדַּי; Met-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/P the mind’s/R consciousness/O of life/light/א; 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/אָרָד; 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 אָרָד. 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 plater—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/א"ו: to utilize or to destroy a display of light/life; 1:1.

6565 break (parar, פָּרָר) פָּרָר to shatter, crumble; to undermine, annul, invalidate, frustrate, contravene; lit., to close/מ to the mind’s/רו multiplica
tion of thoughts/א. Values, 480/א: to fix/isolate an expression. See break/פפר.

6571 Peresh; to clarify; horseman (parash, פָּרָשָׁ) פָּרָשָׁ to spread, extend, expand; to explain, elucidate, specify, distinguish, break open; lit., to open/מ the mind/מש unto utiliza
tion/מ; 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 horseman 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/א: to complete a domain of expression. See chapter/חפ.

6575 chapter (parashah, פָּרָשָׁה) פָּרָשָׁה a section/portion of Túwrah/תור; annal, episode; an explanation; lit., to open/uncover/מ a chief part/מ for the utilization/מ of illumination/ש. Values, 585/א: to measure a delineated expression of illu
mination.

6578 Euphrates (Peret, פֶּרֶץ) פֶּרֶץ a breaking forth; an expansion; lit., the expression/מ of mind/מש unto renewal and totali
ty/ף; 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/ף; to locate the fountainhead of expression; 59/א: assimilation of messages. See the great river and River Euphrates/ף הָיִתְוָאֵת.

6584 to explain, strip off (peshat, פֶּשַׁח) פֶּשַׁח to stretch, extend, spread; to make simple, straight; to be literal or abstract; lit., to unveil/מ the fires/מ gathered at the center/ש. Values, 389/א: to utilize an apparent pattern.

6584 to march, step, paysho (פֶּשַׁו) פֶּשַׁו 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/מ oneself to the Fire/מ and Understanding/א; to escape calamities, punishment, crime, transgression lest one be swallowed up by their lips. Values, 450/א: to compose/arrange the mind to its primordial state.

6595-96 pl. pieces (pitim, פִּתִים) פִּתִים; sing. piece (pit, פִּט) פִּט opened/divided into fragments; a revealing of secret parts/components; a morsel, crumb, piece of bread; lit., an opened/מ composite/ף, the means of attaining/מ release/ף. Values, 480/א: a measured container/expression; 530/א: mark of the domain of instruction. See pan/חפ.

6592 doorway, open (pathach, פַּתַּח) פַּתַּח an opening, vent, portal, orifice, entrance; to be roomy, accessible; to untie, loosen, unroll, uncover, begin; to be without guile, vulnerable, unguarded; lit., unfolding/מ composed summations/ף of the perspectives, eternal life principles/ף. Values, 488/א: a complete expression of perspective.

Pithom (pitom, פִּתּוֹם) פִּתּוֹם a storehouse composing sayings renewing the overflow of life; lit., sayings/מ to compose/sum-up/ף all within the waters/ף. Values, 52/א: to swallow pride; to stimulate development
interpretation (pithrown, פִּתְרָן; פִּתְרָה) interpret (patar, פָּתָר) to elucidate, solve; a solution; one who interprets; lit., unfolding a composition of the mind; opening the measurement of mind to full extension; to reveal the totality of mind held in full extension. Values, 680: to measure a mind’s expression; 730: a measurement of wisdom’s instruction; 736: a measurement of wisdom’s guidance unto Unity.

Tsædda ℗

18/90; lateral, upper branches, Tsædda (ץ; צ) ℗ 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 צד.

flock (tsone, צונה) ℗ of the ones emerging from within, as those which go out from the inner most of the Neuwn; small cattle; sheep, goats; lit., wings/liberty expands through unfoldments/extensions; 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: domain reflecting principle. See sheep.

go forth, (tsate, יצא) ℗ to make a result, arise, emerge, make an appearance; go out, depart; lit., enter into transformation to expand/renew/change location; to expand/renew/change location. Values, 491: a measured transformation of concepts. See root form: come out/going out.

hosts, (tsevaút, צבאות) ℗ 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/ to 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/:

6832 Zebiim, Zebim (Tsebim, תבימי ) טבימי - canopy (tsawv, וב ) וב - gazelles, lizards, turtles; the grace of knowledge; from the root ו, 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/:

6847-50 Zeboim תבים צבונים (Tsiv’on, צבונים ) צבונים - to color (tsa-vaog, וב ) וב - 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 accomplishes 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/.

6862 side, tsedda (צדקה) צָדְקָה - 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/:

6866 yellow (ts-havah, הַבָּה ה ) הבּ - to glitter, golden in color lit., to unrestricted/ radiance/ of perfect unity/ . Values, 25/:

6869 inhale (Tsaddaqah, תַּשָּׁדָקָה ) תַּשָּׁדָקָה ; exhale/expansion righteous, just, tsaddiq, (צדק) צֶדֶק - true, honest, meritorious, fair, right: in accordance with the Principles of Life; lit., ability to transform/ the teraysarunim/ through the deeds/ of holiness/HhaKuwhnim/ : 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/:

6869 neck (tsa-ar, צָאָר ) צָאָר - 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 Túwrahh/Torah speaks of the
necks of BeNiyman [SMB/Gen 45:14], both the neck of the penile glan and the neck of the throat via which concepts pass and are conducted; the neck is of Understanding which upholds the Head/Knowledge. Values, 45/א: to conduct light/life.

665 command (tsee-u-wah, דנוי) אָמַר

to order, charge, arrange; to ordain, appoint, establish, bequeath; to set up, erect; to constitute; to decree, determine; lit., to arrange/א bonds/א of life/א. Values, 101/א: to confirm principle.

666 Zuar (Tsuor, זוער) אָמַר

rejuvenation; lit., to translate/א bonds/א in the eye/א to the mind/א; a source of songs/music, to compose via translating held perceptions unto the mind; a form of Yishshakkar/א תְּשַׁעְשָׁק; one of the elders/mature resident within a name, source of gifts/Nethanel. Values, 60/א: compose/structure

666:8 fortress; Rock, Zur, Tyre, Tyrus (Tsur, צור) אָמַר

a rock, refuge; lit., result of transferring/א all contained/א to the mind/א; as city pertaining to Sidon: ref. to the body structure, which is both refuge and dwelling place. the Rock being our foundation, from whence materials are derived to build the mishkan/א tabernacle; the Source of Life from which we bring forth the flow of revelation/waters unto the mind as we make the daily and evening oylah. also: to tie, wrap up, mold, form, fashion; to lay siege to, which illustrates the working manner of a builder with stone. Values, 296/א: the King of Righteousness, uniting all elements—from the highest to the lowest. See Sidon/Zidon/א צו

670 Zurishaddai (Tsurishaddai, צְרִישָדָדָאִי) אָמַר

abundant breast, my/א rock/refuge/א of strength/abundance/א דער; lit., to designate/א the bonds/א of knowledge/א activated/א by wisdom/א in gates/א active/א; an elder of Shem pertaining to Shamoun/אΣו, father of Shelumiel/to fulfill the Directive Order, a purpose of hearing. Values, 87/א: sayings to achieve flow/א, blossom , תס"ע, (ג"ע) אָמַר

transferance of thoughts/א contained/א in your side of mystery/א which appear as crowns/thorns, to emit the radiance of your origins/א contained/א in your sides/א; to glitter, shine, generate a crown of thorns (Tehillah 132:18); a shining of blooming thoughts as the awns of wheat ears; formed by the offerings of Ayshshur/א upon the wood of Shamouinn which yields a plate of gold on the forehead as the qudash plate of hhakuwahnim hhagúwdal/high priest; a word from the jar of the man/manna; plumage, wings, (Yirmeyahu 48:9); lock of hair, fringe, house of thorns/crowns; Values, 186/א: distinguishing of unified Sayings; 3:3.

671-19 hunter, to supply fully (tsid, צדי) אָמַר

provider, equiper; to supply provisions without reservations; lit., to designate/א all works/deeds/א of light unto the Kingdom/א; also: deceiver, trickster—to catch a prey; quarry, the chase/seeker, hunt to find; to stalk after for discovery/observation; lit., to pursue/א after the deeds/א for insights/א in order that one bears in their hands the results of the search; hunt to find with the intention of discovery methods of performing all that has been spoken; to find whereby one bears upon our lips the Words of blessing; ref. to the works of Cham/א in relation to the portal positions of Yapheth/א. Values, 104/א: a consecration of the openings via bodily designations according to the portals. See Sidon/Zidon/א צו

672-22 Sidon, Zidon, Tsidan (צידון) אָמַר

a coastal city of Tyre/א; to supply, net, obtain provisions, gather food; a patient observer to acquire the provisions of Wisdom and Understanding; to equip for a journey; lit., to pursue/designate/א the bodily operations/functions/א according to the gates/openings/progressions state/א of one’s full
extension/\(^\gamma\); a transformati⁠ve agent/\(^\gamma\) actualized/\(\mathbb{L}\) as a base/\(\Delta\) for the potentiality of the Offspring of Neúwn/\(\gamma\); note: the firstborn of Kennon/Canaan/\(\mathfrak{N}\), Tsidun supplies the Field of Providence for ultimate exchange/inheritance; Tsidun is the source of supply for the Kingdom—the provisions are laid up first as Yúwsphah lays up the grain for seven years for YishARAL and all peoples; the only firstborn listed in all the genealogy of Núwach [SMB/Gen. 10:15]; Tsidun is a unique child, be⁠-⁠got⁠ten as the potential state of Adim/\(\mathfrak{W}^\Delta\); Tsidun expresses the totality of the bodily nature of a SeedName to lie in wait patiently on behalf of all functions of a Name as they come forth, ultimately, unto perfect manifestation as the soul fields come to maturity and acquire the status of the characteristics of the Neúwn, commonly called the son-of-man state: it is chiefly through the quality of patience that Tsidun is related to the Neúwn/fish-man⁠ state: it is chiefly through the quality of patience that Tsidun is related to the Neúwn/fish⁠ traditions that one acquires from the midst of the fire [Yúwsphah/Lk 24:36-49; Yahuchannan/Jn 21:5-14], the traditions refer to those who are able to draw out the Understanding of the Neúwn from the midst of the fire as one would draw fish from the water, the fish being symbolic and not literal; the idea of catching is to catch-on to that which are in the waters on the right-hand side—through one’s deeds whereby one acquires the fish—the Neúwn Mind; the boats or ships are those of Zebúwlan—states of dwelling amidst⁠ the waters; the first⁠born of our cul⁠minating patterns of thoughts into a land of Kennon/Canaan/branching regulated by Ayshshur/\(\mathfrak{W}^\Delta\)/happiness: to confirm, establish, and bless every function of our SeedName and bodily form, as well as progressive forms or transmutations [Yahushúo/Josh. 19:28]. Values, 154/\(\mathfrak{A}\): to consecrate all potential extensions of the progressions/openings. See supply/\(\Delta\); Tyrus/\(\mathfrak{Y}\).

**6724-26** Zion, Tyiuunn, Tsiúwn (ר"י"ע) י"ע, solitary emblem of the mental revelations comprised in Yerushelyim (the heart); to point out, mark; ref. to the mind, which marks the way and distinguishes what is seen; the great/nurturing city of ALhhim/\(\mathfrak{W}^\Delta\), comprised initially of Niniúwah/\(\mathfrak{Y}\) and Kaylach/\(\mathfrak{L}\) distinguished with Resen/\(\mathfrak{R}\) (SMB/Gen. 10:12); lit., the transforming/\(\mathfrak{Y}\) activities/\(\mathbb{L}\) embraced/\(\mathfrak{Y}\) within all displays/extensions of being/the House of Neúwn/\(\gamma\); the city of the mind which indicates the way to go/proceed for the body; when YæHúwaH/Unity restores Zion, all the members within shall be glad and rejoice, for obscenity will be no more. Values, 156/\(\mathfrak{Y}\): devoted to the potential Unity of being; 9:9. See Jerusalem/\(\mathfrak{W}\); Hermon/\(\mathfrak{T}\); Ninúwah/Ninevah/\(\mathfrak{Y}\); Sion/\(\mathfrak{L}\); Shenir/\(\mathfrak{L}\); gates of Zion/\(\mathfrak{T}\); Sirion/\(\mathfrak{T}\).

**6731-32** Ziz; diadem, golden plate (tseets, ר"י"ע) י"ע to sprout, grow, bud, blossom; to spring up; to glance, gaze, look, peer; a diadem, flower, ornament, feather, fringe; the glance/projection of all transferred to the mind from the spirit; the eye of the mind, literally depicted in scripture as the jewel in the turban/mitre/\(\mathfrak{K}\): the mind receives the transference of revelation from the spirit and transfers it via a gaze—as beams from the diadem—to the energies of light and to the soul; lit., the dancing/\(\mathfrak{Y}\) activities/\(\mathbb{L}\) of transformation/\(\mathfrak{Y}\). Values, 190/\(\mathfrak{Y}\): corona of righteousness.

**6734** fringe, tassels (tsitsit, ר"י"ע) י"ע forelock; capable of being woven/knitted together: joining attributes; depicts the extensions of roles/garments assigned to an individual on behalf of the whole; lit., entrusting/\(\mathfrak{Y}\) our assigned activities/\(\mathbb{L}\) of transformation/\(\mathfrak{Y}\) to the hands/\(\mathbb{L}\) of others/\(\mathfrak{X}\). Values, 600/\(\mathfrak{X}\): all things brought to a head.

**6734-44** image tselyim (ר"י"ע) י"ע likeness of the Rings of HhaALhhim; capable of transforming via the arrangements of the Letters through the waters dedicated unto HhaALhhim; the freedom of being winged to direct/order the waters/inhabitation states; to be designated to convey the original (1 Cor. 13:12); in the pattern of; lit., to be at liberty/free/\(\mathfrak{Y}\) according to the Orders/\(\mathbb{L}\) of transposing/\(\mathfrak{Y}\) the Faces of YæHúwaH; to be made in
the image of ALhhim/אֵלֶֹהֶים is to be capable of transformations not limited to one dimension of being (1 Sam. 10:6); the full tselyim/image of meShiæch within us, which is in the likeness of HhaALhhim—an assembly of stones that are laid together as the dwelling/Mishkan for the Most High; lit., a designed/order of abundance; the three letters convey the nature of the ones of HhaALhhim: the Tsædda/א—ability to transform oneself, to be winged, thus not bound but can transport oneself from one state unto another, the state of liberty/freedom; the Lammed/ל—ability to teach, rule, govern, one with the staff to Shepherd, a leader, one of many roles/orders comprised of twelve branches, the Lammed provides the parameters from top to bottom—from the legs unto the jaw bones, the later forms the chamber where words are formed, from where the instruction goes forth; and the Mæyim/מ the capacity of Spirit that fills all things, that can ascend and descend and transfer properties from the heavens unto the earth or vise-a-versa, to transfer residences, to satisfy and quench desire, to soothe, cleanse and overcome, and to reflect oneself; these Letters convey the traits of being in the Image of the ones of HhaALhhim according to which we affirm and live soberly and in meekness; the Liberated Order of Abundant Life; notice the Lammed over the Mæyim/מ as the staff controls the movement of the waters; a pursuer to conquer and govern by spirit; to pursue (as a warrior) the classification and order of life being reflected within; Seth was created in the likeness of Adam, but not Cain—each Name is according to the Fiery Coal Nature/Adam verses the form; Cain was admonished to master/rule over evil, but instead evil became the master over him; when one pursues the instruction of spirit and overcomes evil, they are in the Image of HhaALhhim, transmitting/ב the Liberty/ל of the Law/ל. Values, 43/אכ: to reveal all processes; Values, 160/אכ: a domain of united branches; the reduction number is 7 conveying completeness, nothing lacking; 9:9 is derived as מֵאֵלֶֹהֶים. Compare idol/molten image; graven image.

670-73 thirst (tsame, tsimah, תִּסָּמָה; תִּסָּמָה; תִּסָּמָה) pursue/conquest for water, to pursue spiritual concepts. Values,32/אכ, 131/אכ: a domain of united branches; 37/אכ, 136/אכ: a pursuer to conquer and govern by spirit; a thorn, briar; a steep rock, cliff, crag; to prod, prick; to put in order; to extend the vessel/ship/א as thorns/projecting from the sides/the waters of embodiment; to prick; a wilderness of thorns—needling conversation; to pick up/enjoin together via thorns or needles: a pricking goad (as the sun, which also inclines towards the south) to the south of Yahúdah/יִהוּדָה/praise—with regards to the chief cornerstone/pillar/monument, to which your Rings are aligned; lit., transformations/extend inner core of Neúwn/potentiality/א. Values, 140/אכ: holy messages—the flow of words pertaining to our divine order. See Wilderness/Words of of Zin/葡京 יִפְרָשָׁה.

670-81 jar, tsentsenat (תִּסְנַטַּת) vessel to formulate words through which the Lights of the offerings are retained in the mind, the inner space of the brain that houses the core thoughts from the daily offerings, the sum of the thoughts gathered between the parameters of the offering and the rotating side of the wood; e.g. the offerings of Dan in a house provide the parameters of the ALhhim of Shayin Semek to contain the teachings of the wood of RAúwaben (ALhhim of Zayin-ALphæh) upon which the offering rises; the manna of words is composed of three parts: two parameter Letters of the offering and a Letter of the wood whereby the Words are of ALhhim, either of the side of Understanding or Wisdom, e.g. the man Word, sayish, is formed by an affirmative offering of Dan (of the Shayin-Semek Ring) upon the wood of RAúwaben (of the Zayin-ALphæh Ring): מַנְאָה אֲלֵהֶים words of manna determine the generations/progressions of your Name (SYM/Ex 16:33); lit., transformations/extend in the Fire extend/א as thorns/projecting from the sides/the mind to set body/directions/compositions/א; through transformations and extensions of your mind and its formularies you enter into sequential
generations/states/residences for your spirit/breath; as the Light of a Star your states of resident stream into many generations/species/messengers passing through many orbits; a flask, basket. Values, 680/π to compose sayings; 5:5:5. See man/manna/נּוֹנ; ayish/אָיִשְׁע.

wrapper, shawl, veil (tsayeeph, לֶעַיִית) style of garment not worn by mourners or widows, those in pursuit of understanding to receive expressions from the Faces; the veil is the sign of unity between the projections and the inhaling of Breath; a veil demonstrates a head submitted to instructions to be one with the Faces, speaking on behalf of all souls vs. apart from the projected Word as to distinguish oneself as apart from the Collective, prayers and prophecies are acceptable with a veil whereby the body (depicting woman) speaks as being one with the head (husband); the woman as the body clothes all parts in a unified expression; via the veil you speak through the Unity of your parts, not conveying gender, expressing the body is subject to the head in all communications; the veil symbolizes the mind emerging from body yet remaining part of a collective body; the flesh is regarded as shameful when not subject to the head, therefore becoming naked; when the flesh is subject to the priesthood/enlightenment of mind, it is clothed with the garments of righteousness and beauty coming from the head; the veil is a construct of thoughts/colours which emanate from the enlightened mind as a plant forms a head to carry and transpose its thoughts and expansions of seed; thus, one covers their head as the trees of YähúwaH. Values, 61/ח: the weavings of the seed; 250/ר: the thoughts of the Neúwn.

cry out (tsa-ak, מִיָּקָה) to shout, call out, cry for help; to proclaim an assembly; to call/gather all together; lit., the response/א from understanding/א your holiness of your inner kingdom/rule/א; a prevailing voice from deep within for life. Values, 260/א: to summons united branches.

little, diminutive; ignoble, despised; of no account; condition/state of reduction, wherein all Light Attributes are reduced unto defined boundaries; to grieve, sadden; pain, sorrow, suffering; lit., transitions/א of understanding/א and knowledge/א; also: to restrict, reduce; to make young, rejuvenate; lit., to be transformed/א by the vision/א of the mind/א. Values, 360/א: destructive bondage. See small, little/א.

overlay, covering, tsephuyi (דְּסַפַּוּיִ) destined, expected; anticipation: an expectation due to the sacrifice made, the energy expended; lit., the transference/א of an expression/א incited by/א an activity/א. Values, 186/א: to obscure an expression because of bonds; 8:8.

Zaphon, Zephon, Zephah; north, tsaphun (דֶּסֶפּוּ) centre/back/concealed side, place of evaluation, meditation/confirmation; secret, hidden; side of indirect illumination; the side of reflection: hence, to evaluate, judge, congeal (as what is thus obscured reflects what is hidden); lit., the transference/א of an expression/א joined/א to a display/א; the design/א of an expression/א held within/א the extension/display/א; conquest of the soul to reach full extension as the Oytz Chaim/Tree of Life (SYM14:2); transformation of expression unto perfection; thus to say that Zion is on the north side conveys that the city corresponds to north side of the Pyramid accessed via Nephetli, the Gate into the holy city from the north; from this statement we may discern how to access all holy cities of Light [Tehillah/Psalm 48:2/3]. Values, 226/א: intelligence regarding the branchings of a vessel; 1:1. See Baal-Zephon/אָדוּסְפָּו; compare hidden/א, compare south, east, west

Zipporah, bird, tsephærah, (דְּסַפַּר) winged creature to carry sayings to the mind via song, fluttering movements; Mother of Conscious-
ness, extracts from subconscious levels to elevate into consciousness levels, to nurse thoughts of Hebrew into the midst of Metsryim/definitions; 

* lite., to transfer/sayings of thoughts to illuminate*

*a radiance of life—of the Illumination within the blood, to radiate life, the radiance of understanding; 

* lite., to transfer/the expressions of thoughts to their full potential*, as when a face radiates according to the activity of thoughts, or a nail glows with the warmth of the lights of HhaKuwâhnim;

the nails of the fingers and the toes convey the Lights of Bayinah, as the white moons or the eyes in the nails, and the Lights of Chækúwmah, as the warm pinkish/golden hue of the nail, accordingly the toes and fingers are 5:5, as Bayinah and Chækúwmah are five to five; the lights in the nails are the Illumination by which we walk and perform our deeds; the nail is formed as a shell in which the crystals of our thoughts are gathered, as a pearl forms in the midst of a shell so do the thoughts of Understanding gather in our toes and fingertips; as the fingers are joined faces to faces, the shell of the back of the fingers makes an enclosure to contain the jewels; from the *tsephúwran* comes the term meaning a pen or stylus that is derived from the winged nail of a talon whereby we extend our thoughts via the fingertips. Values, 69/ㄚ ngàn: framework of confirmation; 8:8.

* leper (tsarauh, יִשְׁרָעָה) G7 ｇ�� *

leprous, unclean; an eruption: depicts mental confusion; 

* lite., in pursuit of transforming the mind into a vessel of understanding*, Values, 366/ㄚ ngàn: to explore the framework of unity.

### Quphæhh/Qauph　 prefs

100, one hundred (Quphæhh, ב) prefs

priest’s cap, crown, kingdom; to regulate, control, seclude, protect; brain and spinal column; skull, dome, corona, nest; covering, shell; vibration, smoke; to separate, distinguish, sanctify, purify; holiness, consecration; a specialist; to tremble; spiral design and associated movements; to confer, confirm; *Quphæhh/Qupha* is written as כבג; 1:1. See hundred/ץ ראש.”

* to curse (qavav, בְּקָבָא)  גם *

to blaspheme, damn; to execrate, vilify; 

* lite., domain of multiplying a manifestation*, whereby it no longer serves as a blessing; to cut off/cover/confound one’s development; to cut off from unity; to defile unity. Values, 104/ץ prefs: to cover/shadow/darken the gates. See cursed/ץ prefs; blaspheme/ג כפ.

* stomach; curse (qayvah, יָבָא)  גכ *

digestion; seat of assimilations, territory of integration; usage as “the curse” may be understood with regards to the law of jealousy, in which the drink of the curse yields a swelling in the abdomen/ץ prefs; the confirmation seat of *Raech*; function of Ayshshur; corresponds to Sea of Reeds/ץ prefs where all perishes, breaks down; what is acquired is appropriated; stomach cell configurations indicate functions to cleanse, warm, unfold all deposited, to give movement, bring joy, satisfaction, controls the seat of emotion. The shape of the stomach is a horn of understanding that brings forth happiness/Ayshshur. also: tent, hut, chamber, dome; womb; harlot’s house for the con-
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/γγ: 107/ιπ: domain of direction. See stomach/??γγ; to curse/??ππ; Beer-sheva/Ογω Αγγ; blaspheme/??ππ.

604.05 qaviluth (??λιλυθ) λΚλαπ kabbalah, qavilah, qavalah (??λιλα) ΑλΑπ to receive/??φ the unified parts of Light/Λ, 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/Psalm 119:18]; to incline the ear unto a parable and open dark sayings via meditation [Tehillah/Psalm 49:4]; abbrev. as ?? (favor/grace), which comprises the first two letters of the words Αλεξαφ, Αλεξαφ, meaning “Wisdom concealed.” Values, 137/Ιπ: the secret instruction of Túwrah/Torah/the Law; 6:6 qavalah, 7:7 qaviluth; qavilah is spoken to denote associated parts.

602.12-13 a grave (qavar, ??γπ) ΑΔπ sepulcher; to bury, entomb, inter; itt., a residence/Π for the body/Ω of the master/Ω; gravestone; also: the uterus, womb; itt., domain/Π for expanding/Ω the head/mind/Ω. Values, 302/Ιπ: dissolution or utilization of form.

602.15 bow (qadad, ??γπ) ΑΔπ crown of the head lowered which grants access to the door; crown of the head before the door in the name, (SYM 4:31, ΑρΠ) 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/Ιπ: emanations of Light, mind of the Fathers; Values, 106/γπ: to sanctify unions as portals of Wisdom, Understanding, and Knowledge.

bow/courtsey, qædæh (??γπ) ΑΔπ 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 ΑΔπ Qædæh, rendered as 10 and the Lights/Ω of 84/Δπ. 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. ΑΔπ 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 ΑΔπ the Name unto its place of residence in Light ΒΠΩ Owl ΑΔπ QadúwshHhaSham; Values, 10/Α: prequalify to perform, to be engaged in the works of the Auvim/Fathers.

602.23-25 east, qedam (??γπ) ΩΔπ head/top of throat, location of initiations and resources; origin; place of emanation that, itt., regulates/Π the gates/paths/Ω of the multitudes/people/waters/the flow of life/Ω; 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/ΑρΠ, Nachúwr/ΡΣγ, and Haran/ΡΣγ; 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/Π ΑΩ unto our agreement and implementation with the light/west/ΙΩΟ, our transgressions.
are removed, otherwise we still carry them. lit., the crowning/Δ path/Δ of fullness/Δ; note: the gate of the East is Madai/קְדָמָי. Values, 144/דמ: domains to the heart’s satisfaction; territory of life’s gates; 5:5. See qadmut/קְדָמָי.  

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/Δ the insights/Δ fully/Δ through extensions/Δ of the hands/Δ. 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 Table/תורәת in the Table/תורәת. 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 (1 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 activites 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
right hand middle finger, to provide management; this state corresponds to the letter Taeyth. Values, 60/Q: to structure the light through gates; 9:9 is derived as  "זא"=דף. See east/דף; Wilderness of Kedemoth/XY'dף

6942-46 **to hallow; holy, qudæsh (ש"א) W דף** fire/דף of Wisdom/W; to set apart, consecrate, dedicate, assign; to cleanse, purify, sanctify, keep sacred; betrothed; lit., **consecrated/devoted/ DedicationGates/P paths/Δ of wisdom/fire/W;** the path from the crown to the foundational fire chamber; confirming/Δ the inner/Δ fire/W; also: to wash hands and feet before a sacred act; to be set apart for a particular service or position; to proclaim the sanctifications of Rash Chedash/Δ דף W דף/new head of the month, which sets apart the months/moons for their works according to the Head that rises or crowns, thereby governing over the days; to sanctify the sabbaths and festivals; to set apart the weeks and the seasons: the seventh day is qudash/distincted by the fires of the sun and light signs/reflections in the lunar phases [SMB/Gen 1:14; TK/Lev 23:2]; to regard as separated/distinguished unto; to be devoted to, as one Name to another Name; a dwelling state/domain in which one regards the inner as distinct from the outer yet united; a sanctuary for insight and for shaping by the Spirit; lit., **to be distinguished/Δ by the insights/gates/Δ of Fire/Wisdom/W** or to be set apart by the destructive fires of passion or speech; to distinguish by fire, as יהוֹוָה/יהוֹוָה distinguishes by fire: all that fire distinguishes is holy, and the positions of father, mother, husband, wife, and children are qudash l'Yahúwah; lit., a devotion to the inner/Δ is the gate/way/Δ of Wisdom/W; a secluded/consecrated/Δ pathway/Δ of Wisdom/W; a consortium/Δ of pyramid expanded thoughts/Δ based on Wisdom/W; to reside/Δ within the Way/Δ of the eternal flame/W; sanctification/reverence/Δ is the way/Δ of wisdom/W: without holiness/dedicated reverence, no one may approach יהוֹוָה; the saying of qudash/holy, qudash, qudash, uttering the word three times, affirms the sanctity of one’s Name, dwelling of Unity, and portals in the present state of evolution of Sham, Cham, and Yapheth. Values, 404/Δx: sign of access to the Door; 7:7 is derived as W דף יא. See month/W דף.

6942-46 **Kadesh, Kedesh, Qudash (ש"א) W דף** sanctuary; lit., the consecrated/Δ paths/Δ of Fire/Wisdom/W: as En-mishpat. Qudash/sanctuary is understood to be the fountain of judgment proceeding from the Most High/Oliyun (Ps. 27:4-5); lit., the sacred/Δ paths/Δ of Wisdom/W; via separation/sanctification we have access to the spirit/wisdom; contains the insight of Wisdom; sanctification is the door/passageway to Wisdom; means of spiritual strength. Values, 404/Δx: measurement of the gates; 7:7 is derived as W דף יא. See En-mishpat/XW מָשָׁפ; Kadesh-barnea/O יגף W דף; Meribah-Kadesh/Δ מְרִיבָה-קְדֵש W דף. See month/W דף.

69476942-46; 1251 **Kadesh-barnea, Qudash Barnoo, (ש"א) ו"גף W דף** to resurge; resurrection; a non-ending position in life: a holy/Δ work/son/Δ of continuation/Δ — arising/emerging as the offspring of Neúwn; lit., purification/Δ of the heart/Δ and spirit/W unfolds/Δ knowledge/Δ unto a soul/expression/Δ of understanding/Δ. Values, 726/ΣΨΧ: renewal of wisdom concerning the branchings of Unity. See En-mishpat/XW מָשָׁפ; Kadesh/Δ דף.

6942-46 **to distinguish the holies; most holy (Qudash Qedeshim, ש"א ו"גף W דף** W דף to sanctify/set apart/Δ your distinguished parts/members/Δ לְוָעָדַפ; “holy of holies’; lit., the priestly quarters/Δ to revelation/Δ according to Wisdom/W of all distinguished/Δ pathways/Δ for assimilation/Δ of blessings/Δ and messages/Δ; a distinguishing of the Spirit’s presence within its manifested works: parts of body (a tent of meeting) are holy to HhaSham/חיים, as they are positioned and actively maintained by the Word; in terms of the ark, the holy of holies is the sanctity of the mind, set apart from other parts to sanctify them, a repository of Testimonies; one enters into the qudashqudashim at the fulfillment of a day as you cross over to the Faces, upon having formu-
lated both sides of your faces in the Lights of Bayinah and Chækúwmah, your emerging faces of
the oylut come to stand Faces of Faces in the qudashqudashim with the Father of the Day. Values,
renewal of the measurement of the Offspring of Neúwn in labors/services. See ark/mind/ŋya4d.

\[ 6950 \] 6951 congregation (qahal,  בְּנֶפֶלֶנִּים)  צָפִים
a company, multitude; an assembly, community; in... those abiding/enlightened/order/instruction/ם;
the abode (dome) of holiness wherein is light and instruction, those who are consecrated
unto dwelling in light and instruction with the assembly; each person may view their collective en-
ergies as a congregation. Values, distinguished by roles in life. Compare congregation/xqo; tent of
the congregation/םא דֵּבָּהַן.

\[ 6955 \] 695 Kohath, Qehath, Qahhath (כְּהַת)  צָפִים
formulates and sustains unity; means to gather and compile all thoughts via associations and pairs:
an offspring of Laúwi/joining; assembler of the tabernacle/house; carriers and transmitters of
the mishkan once they are covered by Aharúwan/Aaron which is the implementation of light into
activities of progressions; Qahhath/Kohath depicts the nervous system; the 10 cities of Qahhath
are centers for receptivity and dispensation of information from Aharúwan. Qahhath operates via
the sinews and nervous system to carry the qudash/the thoughts and words of HhaALhhim to all
members within the Body, whereby the Enlightenment of Aharúwan is carried forward and imple-
mented as Aharúwan covers the parts of the Mishkan, thereby establishing the Enlightenment within
the vessels through which they are borne upon the shoulders of Qahhath, the covering of Aharúwan
is the garmentizing of the operations of Light which designates each activity of Light to be carried
forward by Qahhath [Chamash haPekudim/Numbers 4]; the confusion of Qahhath and Aharúwan/Aaron
is in many minds as Aharúwan comes out of house and family of Qahhath and yet is the high priest
from within the family of Qahhath. From the gathering/assembling of information through the se-
quential steps of the offspring of Qahhath: the Chevruni/Hebroni/to form an association/com-
radeship, in the Qeræchi/Korahites/to clarify, and in the Omram/Amram/to assemble for expansion,
the enlightenment breaks forth with one who has drawn out the resources and assembled them.
Therefore, following the genealogy of Omram, Aharúwan/Aaron comes with maShayh/Moses of
Qahhath, whereby all that has been gathered of Qahhath comes with Aharúwan/Aaron. Mashayh,
being of three years from Aharúwan, depicts the lands or the embodiment that follows the head. In
that all things are gathered in Qahhath, it is awakened at the burning bush. Mashayh is embraced
by Aharúwan; together they proceed to redeem all of YishARAL from their estrangement to
flesh/mortality. The enlightenment or the birthing of Aharúwan comes from all that is gathered and
compiled in Qahhath. As Aharúwan embraces this body of writings, being the assembly of thoughts,
the material is interpreted, which is the same as reading the body of the Shayh—what is called the
Lamb’s book of Life—by the priest of Aharúwan. Until the enlightenment of Aharúwan rises within
one’s collectivity, there is contention of Korah/Qeræchi between the gathering process and the
emerging enlightenment. Whatever level one gathers has a priest of the commoner. Though the en-
lightenment is the means of all creation and is before the disbursement of Names, those who are
gathering that recognize the House of Aharúwan/Aaron to be their priest receive of the mind of
Aharúwan from whence they have come; priests of Korah/Qahhath and the rebellion of RAúwaben,
gather independently apart from the enlightenment. The one of Qahhath, who is enlightened, being
embraced by the Enlightenment of Aharúwan, clarifies for the tribes that the priesthood is with
Aharúwan. Those that gather information, which occurs in all religion, does so by the eyes of
RAúwaben and the house of Qahhath, yet together, they do not yet know the kuwahen/priest of
Aharúwan; however, when the enlightenment comes, then those in Qahhath will follow the enlight-
enment that has come and will attend to their most significant positions within the Mishkan so that
all is performed according to the enlightenment. The conflict between Qahhath/Kohath and Aharúwan is resolved as one gathers according to the genealogy of Qahhath unto the birthing of the house of Aharúwan/Aaron, whereby Aharúwan becomes the Enlightened Servant, until that day, one follows the strivings of the eyes and the misleading twitching of the nerves. One gathers information through the offspring of Qahhath: the Chevruni with Qeræchi and Omram; the gathering unto Understanding proceeds in the sequence of the Names of Qahhath unto Enlightenment. First you gather to behold the Chevruni within all truth, whereby you are a comrade to the brotherhood and an enemy to the world. With the Chevruni mind you gather to behold the associations of all things—how all parts are 1:1: you devote yourself to be a companion with another to which you are joined in the House of YeHúwaH, in your devotion Name to Name you form a square base upon which all things are assembled in your collective. As you gather in this manner, you uncover the Eternal Principles within each statement and sequence of words. The veils commence to fall off of words and forms. You see the eye to the yellow-white of the sun and the moon to be the black pearl pupil that moves amongst the stars, the stars being arranged within the rings of the iris of twelve parts. In the eye you see Wisdom (yellow white) via which the Principle ALphæh passes between AL and AR. Also in the eye you behold Understanding as the black inner ring of the pupil that moves, reduces and enlarges in the midst of the iris. As silver turns black, so is Understanding to be discovered through which one comes to see all things, as one beholds all things via the dilation of the pupil; and within the eye are the rings of Knowledge depicted by the iris which conveys the movement of the moon pupil within the ring of stars; in having these eyes, your eyes will not lead you astray after the lust of the flesh and the pride of forms. You gather all that you have in sheaves as Omram, and devote your mind toward expansion, whereby the Principles gathered in your foundation commence to arise and expand. In the expansion of the Seed, you come to bring forth the kuwahnute/priesthood of Aharúwan, which has in their hands the Rod that buds and bears the fruit of AL within your mind/arúwn/ark. As you gather through Qahhath, you settle for nothing less than the kuwahnute/priesthood of Aharúwan/ Enlightenment; the instruction of Aharúwan corresponds to the night; however, Qahhath is ever ready to carry the arúwn/ark and the qudash things as they are covered through which we move into realms of Illumination. For how can we enter into the south of full illumination unless Aharúwan and Qahhath tread together? By Qahhath carrying forward the Teachings of Aharúwan, we enter into the Light of the south, whereby there is no shadow. In other words, unless we do the Words, we yet remain in wonder, which gives way to doubt, for the Directive Force of the Neúwn is not followed through. As we follow the Directive Force, then each step is a path into the Illumination of the Force; when we do not follow the given Directive, then we lose scent of the trail; the Force keeps moving, but should we stay behind, we gradually lose sight and the Presence of the Illumination. In Qahhath all things open-up as a flower opens in the morning sun; by following the instruction of Aharúwan of night we come to see and thereby to know all things through Qahhath in the day—in the deed; thus the Illumination of Aharúwan is seen through Qahhath from which Aharúwan becomes evident in the generations of Laúwi, even though Aharúwan precedes Qahhath as night precedes day. 

\[ \text{lit., devoted/} \frac{505}{4 \cdot 4} \text{ is derived as } \frac{46}{12} \text{ is composed of } \frac{46}{12} \text{ as the number of the primary vertebral nerves of the cervical vertebrae/14, thoracic discs/24, lumbar/10, sacral and coccygeal/10; with 12 in the cranium, the primary nerves are numbered 58 of 214 body connective threads.} \]
to wait, hope, qaúw (קואו) ֵאוא פ
to have expectation, to endure long, to lengthen the stance/strand; lit., to sanctify/פ all received/י through illumination/א, 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/י פ: to consecrate the branches; 4:4.

Kof, Quphæhh, Qauph (קופ) ֵאוא פ
19th Name of ALhhim denoting singularity of mind, the unified summations/1 of assembled thoughts of Reshun/א, depicts the priestly mind, the crown which contains the Faces whereby Aharúwan speaks of the unified Faces of Yæhh; lit., to encapsulate/פ the unity/י of the Faces/Sayings/פ; 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 kepój; carried forth in Greek as the kappa denoting the doubling of the Pauwah; the sign of the Letter contains a pair of faces/Pauwah, whereby the utterance Quphæhh is preferred. Values, 186/י פ: to sanctify the Faces of Unity; 8:8 is derived as פ=י פ; 7:7 is derived as פ=י פ. See to rise/יו פ; height/י האפ; heights/א יפ.

to rise, qúwm (קואמ) ֵאוא פ
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/פ all contained/י in the waters of the deep/the flood of knowledge/י. Values, 146/י פ: to elevate the messages of Unity; 4:4 is derived as פ=י פ. See to rise/יו פ; height/י האפ; heights/א יפ.

thorn, crown, quauts (קואט) ֵאוא פ
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 mame: 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/י פ: to distinguish the transformation attained through unity; 7:7.

smoke (qeturah, הרפה) ֵאוא פ
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/פ and truth/א contains mercy and justice/י unto knowledge/י and light/א 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/א פ; 140/א פ; see qatar/א פ; Ræuch/א יפ.
youngest, small (qatan, יטנ) יטנ

minor, smallest, least significant; to lessen, decrease, dwindle; reduced; little, poor, unworthy, unqualified; lit., to cover/distinguish/ the four sides/ unto full extension/; the nature of Bayinah, being of humility, regulates all mass, stars/ lights of Knowledge, and projections; the humbleness in every level of Being and awareness. Values, 159/יטנ: separations desirable only of refuge (Mat. 5:19).

to smoke, fume (qater, קטר) קטר

to burn incense; to kindle, sacrifice; lit., a spiral/ of unified/ thoughts/ . Values, 309/קטר: analytic interchange; 2:2 is derived as 4=יטנ+4; 4=ד+ט; state of mind as a result of oylah.

to acquire, spear, Cain, qaiyn (קיאין) קיאין

7:7 being Word to Word are means of acquisitions through devoting the tongue as a spear; lit., distinguish/ to attain/ the Neúwn of origins/ ; to acquire a body of parts that fit together, to fabricate, a craftsman, e.g. skill of singing, chanting, also used to denote large testicles through which the body is attained. Values, 160/קיאין: distinguishing inner structures through penetrations of the tongue; 5:5

Kenite, Kayni, Qayni (קיאני) קיאני

The primary state of promise land (SMB/Gen 15:19) which the tribes occupy; state of awareness as the cracking of the dawn whereby one may take a hold of a thought; the Qayni/Kenite convey the capacity to open, grasp, acquire, hold, learn, and retain. The Qayni is the State of occupation to draw out from every form the true/affirming meanings of light; to access, learn and to treasure the divine nature. You shift in direction from learning of ways to do something to the focus of becoming the Promised State extended to you with covenant. Doing is linked with becoming. This covenant for the Promised/Verified States is made upon activating the fire centers within your pieces/parts (SMB/Gen 15:9-18). The Qayni State is distinct from following, repeating, and being guided blind-folded. Derived from the root word Cain/Kayin, meaning to acquire an ayish/— the activity/ of the 22 Letters of Fire/כ, to purchase, procure, to impart knowledge, in the sense of the ability to grasp and transfer meanings according to Wisdom. The Qayni are known as those of the blade, the edge, the point, the spear, being metal workers and silversmiths who take understanding and fashion a statement of knowledge or who create with understanding/silver. The metal workers of the Qayni are the refiners of gold, silver, and bronze who take from the crucible of observation and mediation the pure elements, having the dross removed, whereby their essence may be seen and handled. The Qayni has been translated also to mean to mourn, to wail, and lament. There is mourning as one emerges from being blindfolded unto grasping the realities of the light force present within whereby the mourning is turned into joy. The Qayni are characterized by grasping the edge of the words/swords. They acquire from the shimmering side of the spear to discern the properties of light held and thereby learn the light essence contained within a word as well as form. The prefix, את/ denotes totality, that is, all aspects of the Qayni are included in this state of development. In correlating the Ten States to our ten fingers, the means of fulfilling our energies, the Qayni corresponds to the action of the right hand thumb, the means to open and hold. The Qayni are an associate of YishARAL and avoids destruction with Omaleq/Amalek, heeding the counsel of King Shaul; they yield the character of Yetráw/Jethro who brings guidance and administration through the wilderness thus they are from the subconscious — Median; a Qayni/Kenite joins together parts possessing Knowledge to stitch together. As the tribes represent the twelve Letters: ALphæh through Úwah, and Pauíw through Táuíweh, the states of occupation are represented by Zayin through Oyin; the Qayni being the Zayin whereby one establishes a thought and takes root. The combination of the twelve tribes and ten states of occupation express the value of 22/Táuíweh/totality. Values, 53/קיאני: receptive communications; See Heber/קיאני.
secure nest; to acquire, hold, retain; the capacity to learn; the ability to treasure; a son/work of Anuwsh/ZNW; benevolence; lit., nest/possessing for augmentation of potential. Ability to treasure begets Mahalalel/ACAH/praise: the ability to know and declare worth. Values, 210/:

Khallai; parched, dried (qawlee, יָדָ֫לֶ֫ה) YL; parched (qawlool, יָדָ֫לֶ֫ה) YYC
roasted grain; to be dried/roasted with fire: method of cooking in which the food is exposed directly to the heat of the fire; an immersion in fire, suggesting evaporation of impurities; an extraction of the natural oils/understandings in preparation to anointing with spiritual oil; lit., a purifying smoke/brings order and equilibrium to activities. Values, 140/:

Jealous; to possess, jealous (qin-nay, קִנְנָי) DQ
a plural form of kum/qamah; lit., elevations arising in all things. Values, 540/:

Jealous; to possess, jealous (qin-nay, קִנְנָי) DQ
to envy; zealous, obsessed; however, the enlightened are not jealous of a darkened mind; lit., the control of desire by concepts; to suspect, accuse; to seclude, control—effects of the desires/motivations arising from projections of self: to be jealous is lit., to regulate the potential activity of energies and foundational positions, lest they stray from the framework of wholeness/unity; as name of YAH: The Possessor of Heavens and Earth; also: zealot, fanatic. Values, 151/:

Kanan; purchase, acquire, reed (qenah, קֶנֶ֫ה) YL
a plural form of kum/qamah; lit., elevations arising in all things. Values, 540/:

Kanan; purchase, acquire, reed (qenah, קֶנֶ֫ה) YL
to buy, get, procure; to own; to gain possession; means of measuring by the arm of Understanding; a cubit is the sum of the eighteen ones ALphæh to Quphæh; a reed is the measurement of the Values amidst Quphæh to Taúweh, being three hundreds, whereby Wisdom/W appears in the midst of Understanding; as the Values are counted by tens in Bayinah, a reed is grown which is the sum of 30 tens/300 which is measured by the intervals of the Quphæh/—Taúweh/; a reed is determined by the full extensions of the Thoughts of the Most High, which are the unified 8/18, which are called the Nine; the 300 is the root of Understanding in the midst of the Values of ALphæh to Tsaedd, being 180/9, for by the force of Understanding a tree grows in every way; through understanding every commandment performed by faith is a deed, measured by 10; the interval of 10 in the House of Understanding conveys that the principle of the Thought is extended fully into a deed/work; the formulation of the intervals of ten in the House of Understanding result in 90/ from ALphæh/ to Yeúwd/; from Yeúwd/ to Quphæh/ another 90/ appears, whereby the Ring of Tsaedd-Tsaedd/180 is formed, for each Ring is a formula of an arrangement of the Numbers; according to the extent of the Tsaedd-Tsaedd, one moves and grows according to the rod, for each extension of Tsaedd-Tsaedd forms a branch of Knowledge; the full exercise of branching Understanding is the state of Liberty through which all houses are redeemed, meaning that they are continually being reinstated from their being let go into a deed/work; the Numbers of Chækúwmah and Bayinah are based on the 28 ALhhim; as the ones of Chækúwmah—18 are joined to the 10/Hand of Bayinah = 28, together they are the sum of the Neúwn Mind of 14+14; also: cane, resemblance of a rod, stalk; a branch of the manurahh/candlestick, as a branch is the means to acquire and hold fire, to draw up the oil from the energies into the shaft of light; a nest (things possessed); lit., domains of the Neúwn’s illumination/life. Values, 155/:

*Page 319*
the Kenizzite, Qenizi (קִנִּיזֵה) יִנְיִי
the second of the ten states of the Word/promise (SMB/Gen 15:19); from the root, Kenaz, meaning to be an archer, spear thrower, lancer; the Qenizi are therefore known as spear throwers or archers. The name also expresses a side, a loin, a flank, depicting strength centralized for such follows the Qayni who utilize the spear created by understanding. They have the trait of a silver tongue, who can speak with precise aim of placing the silver/understanding in the heart of another or within their own heart. Via the spear toss they thereby extend the understanding and engage the energies according to the understanding; the associated meaning of side/flank/loin pertains to the region of strength; the side is the ability to expand and contract, to flex, twist, move, and carry forth the light perceived in the stage of the Qayni. The loins enable us to harness and release the energies, thus to move according to the discernment of the Qayni. As one increases in their abilities amongst the vast total range of the Qayni development, so their movements are swift and precise, moving in accordance with the understanding perceived. From the Qenizi the phrase, “gird up your loins with truth” rises, for such is moving according to the truth. The Qenizi/Kenizzite operate the energies/tribes according to the principles of light. Correlating the Ten States to the ten fingers, the Qenizi corresponds to the service of the right hand index finger, to provide direction. The Qenizi corresponds to the Letter C hayit, as to arise.

curdl, congeal, condense (qupha, נָכַר) ְַכְּרִי
deep well, bowl, the hallowing out of the heart to receive the messages from the kevesh to be nestled therein to make an acceptable offerings; a silver dish/אָרָי is the deep hallowing of our hearts of understanding of 30 and 100—according to the instructions of Aharúwan lit., to devote/כ the consciousness/כ for illumination/כ. Values, 375/כ: a glance, perspective; 8:8

goal, farthest extension; limit, border, extremity, point of termination; lit., uttermost extension/כ of the transformations/כ of Light/כ; to say, “meShiæch is the end of the Túwrahh/Torah,” indicates that the Measurement of a Name is the fully extended Teachings of Life (Rom. 10:4); to span the wings according to the scope of the arúwan, whereby the wings of the KeRuvyim/cherubim spread out from end to end of the ark to carry forth the messages/assembled Thoughts; also: to cut, thereby creating an end/limitation. Values, 195/כ: holy victory of Light.
time of harvest; reaping, cutting grain; lit., to reap/store/designate the achievements/purposes of transformations/activated by mind; “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 kuwahen/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 Unleavend 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 Yeúw d/. 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 kuwahen/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/κ: culmination/renewal; 67/ξ: structure of the Word. See to harvest; see Omer; see wave.

short; to harvest (qatsar, רָצַר)eshtr

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 a transformation of mind; 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/τ: to utilize a transformation. See harvest.
to read, proclaim, qerah (ץר) ראר

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; int., intimacy/א of mind/א with associations/א; 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/א: wisdom in associations. See sacrifice/ץריאא; compare sacrifice/ץריאא; feast/ץריאא.
through which all is opened and made plain—perfect submission/seven lambs; and the ascension/correction that are achieved through these unified offerings, as the awareness of the Body of the month is heightened, so comes re-alignment and the emanations ever breaking forth from within the Body, conveyed by the hairiness—the ever enduring mohair garment of the unified body/goat, to reveal all attributes of glory (the values of the Numbers ascending/one goat, through which changes come from the inward openings and expansion; the offerings come from seven levels of Enlightenment: the parim/bulls are of Chaékúwmah; the aylim/rams of Bayinah; the kevashim/lambs of HhaALhhim, being the suitable ones who can abide together as one, commonly called the lamb of God; the ozim/goats of the Kuwáhnim; the yuneh/pigeon of Charasham; the ozim/yolim/γλυκόν of HhaTerreni, those of the high mountains for the Most High, called also οὐκ ἔχοντες/ Yolisúwlo (Ayuv/Job 39:1; Tehillah 104:18); the curved horns testify of the Rings in the mind, as the Rings of the ears, from which comes the commanders who can hear the Voice of the Most High, as well as those who do the commandments; the turr/dove of Arrat; from these the dove of Núwach/Noah descends upon those who are the offspring of the Most High, whereby they receive the Breath/Ræuch HhaOLiyun.  also: a victim. Values, 352/bnc: Fires of the inherent Body of the Unified Consciousness 0:0; 5:5; 316 — Shayin and Oyin—Wisdom and Understanding. See near/BRQ; compare sacrifice/jbz; feast/προσφορά. 

smooth/κύριος; offspring of Qahhath HhaLaúwi—the unifier—the third of 12/Lammed through which all is known and is revealed; the optic nerve/Qu transmits/φ outlook/perspectives/κύριος; of the assemblers of thoughts, Qeræch pertains to the nervous system that communicates to the entire Body of Names; being the near to the mind and every thought; is being the mind of the priest/φ with the intelligence/κύριος to facilitate ascension/κύριος; to consecrate/φ the thoughts/κύριος to descend and ascend providing a ladder of perspective within the Rings and for those who quest and thirst for the Light/κύριος; to clarify a matter or thought with the intelligence of the Ræuch, to uncover and reveal the inner nature of all things/words in harmony with the Rings of HhaALhhim, minister of the south/illumination, management of the Eyes and the Optic nerve, assist to achieve the crystal clear level of sight in Dathan and Abiram in RAúwaben; Qeræch regulates perception and may be affected/influenced by what is seen to the point of being swallowed up by the perception; ability to ascend and loves the work of Aharúwan to minister the illumination, to stand by the golden altar of incense with praises and declarations, revels in the incense/whitening of mind: חֲנַפְשׁוֹת. The Frankincense—HhaLavnah Zekah—the whitening as sparks of revelation arise in the mind as the Bread of the Faces is offered/received, with joy and dancing, unto a clarity of all inward associations composed in the oylah offering of Fire; contributor of the Tehillim/Psalms/Semek scroll; characterized by baldness which conveys being smooth, unveiled, as the circumcised corona is bald and open faced to reveal the single Eye in the head; conveys the smooth stones of the altar which are according to the whole/smooth Rings of HhaALhhim; depicted in the smoothness of the shoulders which is a composite of the Lights of Chaékúwmah and Bayinah gathered in the joints upon which rides the staves of the Arúwan/Ark, assist to make smooth transitions; the smoothness of Qeræch reveals the north side of mystery and origin; depicted as ice to convey clarity of mysteries; rendered with the Yeúwd showing one through whom the arm is revealed amongst the Laúwi, numbered with the 16/φ Names of Laúwi of the final generation/fruit which signifies belonging to the Oyin consciousness of Laúwi, whereby those appearing at the end have been from the beginning. [Chamesh HhaPedukim/Numbers 26:58]. Values, 308/#W: Fire/Wisdom ascending: 1:1.
the totality of being, as related to Four—to the light of inquiry/discovery/understanding; lit., to distinguish thought by activities/that measure principle and elevate conscious understanding; as Chevrúwn/Hebrew companion (its name as a possession of YishARAL/reathe/): an inheritance/exchange level pertaining to Yahúdah/praise; base of elevation unto Chevrúwn, Yahushúo/Joshua 1:10. Values, 110: exclusive agency site to reveal associations, consecration of deeds. See Hebron as a sign in the cloud/head level of consciousness—that which occurs during formulations of thought whereby concepts gather into an arch form—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/extension of the necks of the Neuwn 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: the extension of Fire/Shayin; 3:3.

hook, clasps, qarres, qaúwres 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 of mind to be restructured; as the spices are settled down on the altar, the mind is resolved to be restructured. Values, 54: the quest for insights; 6:6.

boards a plank; to split off a slab/shingle; lit., distinguished by the axe of wisdom; supportive components of the mishkan/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 for the head; word comprised of three consecutive letters of the Alphæ hbæ yit, 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: measurement of the mind; 650: perfection of mind through displays.

to harden; stiff-necked 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 of the fire’s illumination—and either an enformulation into precious stones or a lapse into vanity.

bow, power 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 of Wisdom unto Totality; a sign in the cloud/head level of consciousness—that which occurs during formulations of thought whereby concepts gather into an arch form as the crown of the head; from the root 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-
hhim that are set in the mind to be in agreement/bonds of covenant between the Master Mind of HhaNeúwn, the State of the Collective Branches, and all expressions of Living Ones/Chayit; those in whom the covenant is set have the mind of universal peace and harmony amongst all species; conveys the assembly of unified strands of thought, the crown of the mind arced as the dome of the heavens; a state of residence within a covenant comprised of the Words of HhaALhhim; thoughts form strands of Zebúwlan/residence; via thought strands we are elongated, capable of being united, knitted, into the multifaceted fabric of Light; the bow appears as a covenant/agreement sign, attesting to the bonds between all expressions of soul, the state of the branches, and the Mind of HhaNeúwn, the primal Giver of Life, giving evidence to the bow of Mind amidst the agreement of thoughts/Names within the Minds of Unified ALhhim of ALNúwach, which is the consolation of HhaNeúwn, born of the Neúwn-Chayit Ring in which is the Spirit of Life [BeRashshith/Gen 9:8]; signifying a gathering of thought strands into a fabric of consciousness which is continually being woven as the clouds form; what becomes established from one shavbet/sabbath unto the next, is gathered and woven together on the covenant shavbet to create a fabric of Zebúwlan/residence to renew the mind within the covenant; as a snake replaces its skin, so we generate new underlying layers of thought within our habitations; clouds continually change shape in accordance with the active/moving developments of Ræuch/wind/Breath, according to the Names of Light speaking each day; the mind continually renews itself as our Breath expands and brings forth further revelation/knowledge/seeds/messages; the circular bows of the teeth, those upper and lower convey the plates/bows of Understanding, each plate or set of teeth being a value of 16/Oyin which form a bow and from which we shoot the arrows of words; amidst the bows we speak with Understanding; words not of the Oyin consciousness defile the tongue, the tongue being the arrow/Zayin of Light, as well as the Table of the Bread of ALhhim/Faces that is housed within the Oyin enclosure/bone structure of the teeth [Sepher Yetsiat Mistsryim/Ex 26:35]; the Manurah/menorah is set within the boards of the ribs/chest cavity/side and the Table of Faces/the tongue is set within the boards of the teeth/jaw cavity/side; the qeshet m’agalit/×שכמתגלית XWΠ/circular bow [circumscribed halo] is the path in which the sun passes through the upper plate; the qeshet hakanaphim/×שכת𝖖פ힘 XWΠ/circle of the wings [parhelic circle] is a path in which the kanaphim/wings of the sun are observed. Values, 62/גפ: a structure within. See kanaph/ḵaf; Rayinah/רַבִּינָה.

Rayish 4

value of 20/200, head, mind (Rayish, י) /uploads/32.png
first part, chief component; force of beginning, source of giving; mountain; axe; initiates movement and progress; mind, knowledge, intelligence; discretion; honor, beauty, devotion, reverence; to be noble, graceful; king, overseer, head teacher/instructor. See Rayish/head/איה; two hundred/דָשָׁן.

to see, regard (raw-awh, ראו) uploads/32.png

to look, behold, observe, view; to perceive, understand; to conceive, reflect; to foretell; a visionary, seer, prophet; a bird that survives by power of sight; lit., the mind/א perceiving/א Light/ life/א; also: to prefer, approve of. Values, 206/ג: the beginning of Unity’s formulations. See vision/במעת.

Reuben, RAuabeni (רָאוּבֵּן) uploads/32.png, RAuwenben (רָאוּבְּנֵּן) uploads/32.png
first born of Yaoquv to house the glories of ALhhim, as the seed of Yaoquv, the 13th Chair of Yæhh, is formed and opens, the glories of the previous gatherings of the 12 Fathers burst forth with their
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 of sight; 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/expand its full potential, one sees/holding within itself all potential states; knowledge of concepts administer the development to full extension; 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: reflective processes; 259: to recognize exchanges occurring within all gathered; 7:7; 9:9. See soul.

Rosh; head, rash (םץ) W 4

chief, principal member; lit., thoughts of fire; to perceive the structure of Wisdom—being the Mind of Fire, whereby the whole is ruled/regulated; the sum values of thoughts, being the Rash of 22; the shaking of the head is via the sounding of trumpets/tongues to utter declarations of understandings; lit., the head/mind expands strength/wisdom as fruit expands the founding Seed; the mind of Yaoquv draws out and magnifies words from the heart/Laban—off the altar of Fire; 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; 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 Yaehh 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/אף: draws out all aspects of unity; 501/אף: to comprise a crown of Principle; 3:3 is derived ascop; 6:6 is derived as אף. See Rishon, woman/yh

first, beginning, Rishon, Rayishúw (ライシュウ) Ḥ 'W.L☎ the goal of the mind in any undertaking; it., thoughts/_keywords of fire/W.L☎; containing/_goal the goal/keywords, 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 Neūwn/_goal is the beginning of all things. 8:8 is derived as lvutenberg.

head of the month, Rash Chedash (רשבין חדש W.☐ ☎ the renewal through giving the head/W.L☎ of the moon/W.☐, 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 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 Yúwsphah/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 R renews S for the works j with insights/paths/of Wisdom/; note: the ascensions/ 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/ 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 Shamoùnn 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, Shamoùnn 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 Nephetli
to open up all that is within the heart of the Seed. During the month of Nephetli, the head of Apærrim appears, for now that the Seed is opened, Apærrim enables that which is within the Seed to grow and to cloth it with a garment/leaves unto the bearing of its fruit. Apærrim offers its body, being Yahúdah, whereby all of the Numbers and values within the plant are released to bring forth the full nature of its design. During the month of Yahúdah, the head of Maneshayh appears in the midst, whereby the values are transported from the seed unto the form into which it is growing. Maneshayh upholds and elevates, gives rise to the properties of the Seed, as one that defies gravity. Maneshayh offers its body upon Rash Chedash to bring forth the month of Yishshakkar, whereby the full activity of Life within the Seed is released into the body unto which it has entered. Then during the month of Yishshakkar, the head of Zebúwlan appears, which appoints the lands—all of the spaces in which the Seed will inherit, as it branches out and fills the spaces that are being formed. Zebúwlan offers its body of Beniyman in the third month, whereby every trait of the Seed is manifested: the structure of the branches, the flowers, and the first fruit thereof. During the month of Beniyman, the head of Dan arises. The head of Dan is the tenth power to empower fully the harvest of the Seed. Dan looks over the planting and secures its gates whereby it has a defense, being strengthened inwardly unto its full consciousness. Dan offers its body of the Rings, whereby all within the expanding Rings are clearly seen as though one is looking through a glass. During the month of RAúwaben, the head of Ayshshur rises to bear testimony of the Order and to affirm the discernment of the Eyes that first appeared upon the right side of the Seed. Ayshshur offers its body of Shamoúnn, whereby the Numbers and Letters formed within the fruit, upon the sides of the plant, are heard. This gives the ears an ability to hear the voice of meShiæch—the full measurement that has unfolded within the House of the ALphæh. During the month of Shamoúnn, the head of Nephetli arises and offers its body of Gad, whereby the Sayings of meShiæch are spoken and then written. The Sayings are of the Numbers, and the writings are of the Letters. During the month of Gad the head of Yahúdah arises to bring forth the final harvest of the plant. Yahúdah rises and offers the body of Apærrim to cause the full measurement of the plant to bear a harvest of praise in which the Numbers are expanded/blessed. During the month of Apærrim, the head of Yishshakkar rises. Through Yishshakkar, all that was in the foundation of the Seed rises to the crown, and the work of the first day, in which the Names and their spaces (earth) are set, becomes fulfilled. As the Head of Beniyman comes, the full consciousness of the Seed rises to the crown, and the heavens and the earth are set in their places for the works of HhaKuwáhnim to be brought forward amongst the inhabitants thereof. Those who are the called and the chosen shall see the glory that has been reserved for them. These meek ones only shall behold the earth—the spaces that are formed for the Names in a course of twelve moons. The Head of Beniyman appears and rises as at the beginning; then and only then are we readied to proceed into a new aúwt/era of revelation. The courses of the days are set through Beniyman, which determines the numbers of years. Within the years the months are determined by the activity of the Light. The years are determined according to the Head of the Seed from whence a year spins as a bulb, unwinding itself into a plant to flowers, through which the works are determined from the floor up—coming out of Maneshayh and rising in Yishshakkar. All months throughout a year are positioned in Maneshayh and Yishshakkar as they come into the paths of Chækúwmah, whereby they bear at their sides the fruit of their Names. As the camps are in rotation with the stars, the body of the month enters into Maneshayh, and the new head blooms out of the center position of Yishshakkar. Each moon/month serves as a head of another month. The process of the Head emerging is through the seasons /quadrants/sides that are set from the month in which the Seed is opened. The Head of the earth is in the ninth month after the harvest, being the fruit/Knowledge of the seventh/Apærrim. The head of a year is when the head appears in the
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 Yahudah is set for Aperrim. 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. Form the heads are the sacrifices of the moons [Chamesh HaPekudim/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 HaKuwahnim/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 Nephetli, the twelfth, in which are the patterns of the mishkan. Hence, it is in Nephetli that the Tabernacle is set up, for in Nephetli 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 Chakuwma 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 HaKuwahnim, 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, the 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 Chakúwmah 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/קקז the sign of completion/ renewal in activities and processes. See offering/ק/O; head/קגָּח; month/קנָח.

7225 first, first fruits (reshiy, אַלְּפִּים) קנָח beginning, start; foremost expression; principal part; chief concepts of the mind; inception: the mind/ק of fire/קגָּח initiating/ק חֹלֶלֶת/קנָח, adds the letter Baeyit/קנָח, forms the first word of the Túwrah/תּוּרָה comprised of six letters, corresponding to the unfoldment of the six days of creation; lit., the knowledgeable elevation/ק of the principles/ק of wisdom/ק to activate and give significance, values/ק to all things/ק. Values, 911/קקנָח: sign of compound renewal in domains emanating principle. See firstborn/קקנָח.

7227-30 much, many (rav, בר) קַנַּח mind development, thoughts increasing, numerous, enough; abundance, plenty; a multitude; lit., the fortune/ק of the house/ק; also: a master, chief; a rabbi/teacher, who brings a Rayish Baeyit—a mind/ק focused upon the unity of all/ק: a masterful mind pertaining to fullness/meShiæch. Values, 202/קקנַּח: mind of multiplication.

7225-37 Rabbah, Rabbath; multiply (ravah, רב) קַנַּח to increase, grow; to be large, great, numerous, plenteous; much; lit., a mind/ק expanding/unfolding/ק the light/ק. Values, 207/קקנַּח: mind of completion.

7234-44 great is he/cultivating is the Breath, Rav Hhúwa, (רַבְּבֵהוּ יַחַח) קַנַּח knowledge of unity illuminates the uniting of all concepts into one. Values, 34/קקנַּח: 214/קקנַּח: 230/קקנַּח.

7243-44 mating; raining; quarter, fourth (re’ee-ee, רביעי) קַנַּח 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 קנָח, meaning “square, quadrant”; lit., to instigate/ק activity/ק for receptivity/ק and sharing/ק; also: a couch; lying down; meditation; great (extended) grandchild. Values, 292/קקנַּח: mind transforming form. See four/קקנָח.

7259 Rebecca, Reveqah (רְבֶּקָה) קַנַּח 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/קנָח receive assignment and mission; lit., a mind/ק form/ק distinguishing/ק emanations/ק as patriarchal wife: a spiritual gift of mind to bring forth the fruit/offspring of Yetschaq/Isaac/קקנָח 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 conceal all concepts of light into a mind field that will unfold through Yaoquv/קגָּח/Jacob: the Yetschaq/joy of Avrehhem/קקנָחliving by principles is Reveqah/teamed up/yoked to bring forth Yaoquv/the head of light energies; the function/ק of this gift/ק is illustrated by Reveqah’s drawing out the waters for the ten/ק camels/קח, which represent complete transportations and storage processes/ק belonging to the mind for its fulfillment of mission; the distinguishing role of Reveqah leads to the
fulfillment of joy/Yetschaq in serving ALhhim; Queen of Waters: appointed to serve and administer the waters for all Names that are servants of the Eternal Kingdom [SMB/Gen 24:42-46]; the loops of understanding appear as the perpetual rings of smoke form from the oylah [SMB/Gen 24:63]. These unified loops form a tent of the unified Teraysarunim into which one enters and is consoled. Values, 307/Σ: fire goal; 5:5.

Letter of Lammed/ल/30 corresponding to thirty bones of the leg construct; the single thigh bone belongs to the House of Wisdom; the connective knee bone and calf bones to the House of Understanding, and the 26 bones of the ankle and foot to the House of Knowledge; lit., thoughts govern/ to transport/carry forward/ an order/direction/; feet in the water signify walking in Ræuch whereby we cross the Jordan; fulfillment of the role of the priesthood to lead all camps unto their inheritance; the ten toes are the establishment of ten kingdoms, the toes are a crown of the mind; via the feet we place the thoughts of our Name into the lands for their dominion. Wherever your feet proceed is dedicated to your Names. Wherever you walk in thoughts of Light, you take possession of those lands; put your feet side by side; look at the bottoms of them via the eight levels of RAúwaben. The feet together, side by side, form the shape of the body from the loins to the crown; the curved sides are the waist; the toes are the crown upon the head and the heels form the buttocks. Take you finger along the lines of the heel and feel the parameters of the buttocks; the spaces beneath the toes on the right and beneath the small toes on the left, are the nerves of the ears extended; press on the feet at the ankles and contact the nerves of the testes; the feet are to be honored for they are the composite thoughts of your entire house. The one who washes another’s feet is the servant of the other to provide enlightenment for another to walk in the thoughts of their crown. As we wash another’s feet, we declare that we will walk beside them; being barefoot during prayer prepares one to receive sandles—straps of thoughts—which are formed as the feet are activated into the waters of hhakaiywer/laver; as messages are imparted to you during the oylah, they are fulfilled by the foot directives or shoes to walk-in unto the fulfillment of the offering; hence, one is attired from head to foot. Values, 35/Ω: to walk in light; reductive value of 8/perpetual motion; 6:6.

with suddenness: instantly—all at once; lit., a significant rise/ of consciousness/O; a unified moment, or motion, yielding rest/peace: the phrase, “in a moment,” connotes Unity in motion (SYM/Ex. 33:5); to relax, rest; to be calm, quiet, pacified; tranquility, serenity. Values, 273/Ο: to begin conscious ascent; 5.5.

a spirit is the consciousness of the unified breaths of HhaKhuwanim: 8/16/0 whereby one exhales and inhales from the two sides of Oyin/ whereby there is the brain and the corona, the heads of momentum and extension respectfully, from the assembly of ALhhim, the ræuch of a Name is the same as the pulsating Breath between the 35:35 or 0:0 Body of the Unified Consciousness. The Breath is composed of two heads forming two sides as well as head and tail; Ræuch/Ω = 28. Translated as breath, the spirit is capable of making an interchange between soul and body, the invisible and the visible. Spirit is an intelligence with an assignment, a ring of smoke ascending with a scent generated by its work, attributes, specific to its ordained purpose of habitation through the Neúwn Mind/14+14=28; The Spirit of Wisdom on right side exhales, and the Spirit of Understanding on the left side inhales, whereby all rings are suspended and in full intercourse one to another, e.g. Yahúdah and Apærrim are two heads, which united as one spirit—a vapor of intelligence with assignments; two heads of ALhhim unified
in the Fire bear offspring of the Fire, which is called spirit—a vapor; in that the offspring are formed from the Altars of Yahh, there is purpose—an assignment or work of Light within the formulation of their Name, called by the Numbers, in which is meShiæch, the Name of Life which contains the ability to descend and ascend; Spirit = minds united by covenant; all born of the Unified Consciousness contain Breath in a Unified Body as well as the 8:8 structure of the meridians in which the Breath dwells. The Breath of Intellect: the very Being of Life, the Presence of the Breath fills every space of our dwelling, from the diaphragm to the nose that fills every cell through the blood, whereby the saying: “Life is in the blood” is empowered by Breath; the mind governing breath as thoughts govern breath and its use to empower words; Raeuch is the Fiery Breath to empower words and to engage the faculties into assignment; we are One with all things through Breath; the Spirit/Fiery Breath contains all patterns/Letters/lands of life according to which the anatomy is formulated, thereby Raeuch empowers all forms; the centre of all Writings, being records of Words/Thoughts for structuring the Faces/Expressions of Mind is a space filled with pulsating/breathing Light of Bayinah, coming out of The Breath in the House of Dan. Out of the Head of Dan all words flow out of Nephetli unto Gad to be uttered or recorded by the Hand of the Aharúwan and the Laúwim. Words come into us via Breath which are channeled via the heart to the tongue. Though a word is heard, it is not understood until it is discerned first via Breath—according to the source; we process thoughts via Breath, and then the other faculties of thought come into play as they are aligned with Breath. We speak Breath to Breath as we minister the Words of the Tiwrah/Torah; through which we speak Faces to Faces, or from one end to the other end to be fully understood; the six pairs of tribes reside in terms of their position according to the Intelligence of Breath; each set of tribal functions have their ordained services that comprise the full extension of thought. All words are initiated by Bayinah and therefore come out of the Discernment of Dan, via which the Breath flows on behalf of the House of Nephetli, the heart. Without discernment of Dan there are no words; thus those who speak without discernment make noise/nonsense. The corresponding end of the heart is the tongue which serves as the ladle to drink from the heart, both to pour into and dip out of the flowing River. Concepts are stored in RAúwaben and expanded by Shamoûnn. Concepts are planted into the fields of the Oyin, which are the lands of Zebúwlan running the entire length from the mouth to mouth as the serpent body. The maturity of the Concepts are harvested in BeNiymaN which determine our subsequent progressions. These concepts are united at the corner with Dan, signifying that all coming out of BeNiymaN, then flow into Breath first, and then to the heart, which makes the full circle; the intelligence and empowerment to utter Words whereby all things are formulated and appear through Aharúwan, i.e. the power to create or weave a body with golden, silver, and bronze threads; i.e. as whirlWind gathers around a column of matter so Raeuch weaves the body around itself via spiritual utterances; when the wind dies down the column of matter disintegrates, likewise the body falls apart via the absence of Breath; should the Form of Breath be attacked via a devastating blow, accident or a mistake through medical alterations, the breath form becomes shattered and the established pattern to hold it together has been broken down; however, the Breath cannot be harmed; Breath uses each member to convey the Thoughts within the Mind of Bayinah and to bring forth the Faces/expressions of YahwaH. The tongue is the instrument to speak and articulate all Knowledge of Wisdom and Understanding. The tongue is the two edged sword that has the right and left edge of Wisdom on the right and Understanding on the left. Via the tongue we open up the offering and pierce the sides. The tongue is also the member to ask questions and the table upon which we are to arrange the Bread—upon the Table of the Tongue, to discern all that is going into the House of Names, according to the heightened senses of the taste buds dedicated to the Names of Light and not for the satisfaction of the flesh.
body. The tongue is to be welded by Fire, that is, shaped by the Fire in order to speak the Words of Fire; i.e., mind with an assignment; the Governing force/א which contains/ג purpose and assignment/א: 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/ג (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; i.e., the ruling power/א administering mercy and justice/ג; the interior Life capable of seeing beyond; i.e., the mind/א yoked/ג to the perspectives/א of enlightenment/ג; the means of both ascent and decent; the freedom of Breath is the liberty from 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/א 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 Zebúwlan, The Spirit of the Lands/Dwellings; of RAúwaben, The Spirit of Revelation of Wisdom; of Shamóùnn, The Spirit of Understanding/Joy; of Gad, The Spirit of the Oracles/Discourses; of Apæririm, 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 Nephetli, 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/א is united/ג to the sides/Chayit of the Neúwn/א, 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;
according to the consciousness of the Breath, so are the offerings of one’s Name, whereby the offerings are of Fire; when ones makes the Fire offering of their spirit, they yield tongues of Fire breaking forth upon the altar of their heart, whereby they speak with tongues of Fire; when the offering is of a House of Wisdom, the Spirit makes the offering from the foundational bowl of Breath; when the offering is of a House of Understanding, the offering is composed from the cube of the ayil that forms the body of the Spirit; when the offering is of a House of Knowledge, the offering is composed from the crown bowl, or the head; every Spirit is as the Body of the Unified Consciousness composed of two circles with a cube containing its Thoughts in the midst; there are 12 spirits and three sections of each spirit, whereby one is able to enter into the 36/9 levels in the Schools of Arrat; the daily approachment to the altar for the kevash offering is by the Spirit of Knowledge through which one offers their Mind and all within them upon the altar of hhaoylah; the approachment in the evening draws out the north side of Breath; the approachment in the morning unfolds all things unto the height of the south unto full illumination of Ræuch; the offerings of Ræuch are the means that one enters into the Mind and Ræuch of YaHúwaH, being of the same intent of mind and consciousness to give all unto the Collective; note: Ræuch appears in the following forms: Xūjr, XYtwjr, XYtwjwr, XYtjwr, XHYwjr, as well as in the Aramaic ḤYrwjr. Values, 214/214: primary work/action of Presence; 219/219: the mind’s gift for interchange; C=W=8:8, the Conscious Breath of 70 HhaKuwáhnim 35/8:35/8, 5:5; XYHYwjr, 3:3. Compare smell/wkwr; Nachor/µyhlajwr; Nephesh/µyhlajwr; Nashamah/µyhlajwr; Yircho/µyhlajwr. See Vapor/µyhlajwr.

Spirit of Unity RuchAchadd (רעה אחד) The consciousness pulsating as One when two Names or rods are welded by the Fire into one body, whereby all of the Rings are joined as One, and thus filled with the Spirit of Oneness; according to the space formed, so is the level of Breath that pulsates within the space.

Spirit of the Gods/Elohim RuchALhhim (רוח אלוהים) Breath comes when a space or body has been formed to contain/receive the Ræuch; The Spirit of HhaALhhim comes when all 28 Names of HhaALhhim are as one within a Name, those who are of the kevashim/congruent spirits and have the Intelligence of the Order of the Rings; the Intelligence of Arranged Light Principles/Concepts, commonly rendered: The Spirit of God, describes authority of Ræuch, empowerment of Principles, Breath of might, prevailing Force. See Seven Spirits of HhaALhhim/µyhlajwr.

Spirit of Nuéwn, Spirit of Life/Living ones (RuchHhaChayim, רוח חיים) Intelligence of the Nuéwn is the foundation of the Breath that enters seven levels of Enlightenment, first through the right/south side of Chækúwmah, and then through the seven levels of Bayinah in the north/left, whereby the Spirit or Breath is 14/Nuéwn Consciousness, which is called the Spirit of Life [Ayuv/Job 33:4, Yashoyæhu 38:16, Rom. 8:2, 15:4]; also rendered as the Túwrahh/Torah/Law of the Spirit of the Living Ones.

Spirit of the Most High God, RuchALOLiyun, (רוח אל올יען) Intelligence of Breath that descends, as dove, upon those who are of the unified consciousness of the Oyin/Oyin Body, the unified altars of heart and mind, having the RæuchHhaALhhim within the Rings and RæuchHhaqudash in the Mind, whereby the Breath of the Most High enters to congregate, as Breath comes to dwell in the Offspring of the beloved ones [SMB 14:18; Yúwsphah 3:22].
Spirit of the Holy (RuchHhaqudash, רוח חAquדש) 

Intelligence of Breath to ascend into the upper chambers of Thought, whereby the Spirit of a Name is distinguished from the body of flesh/form which it fills only when the members are set apart unto the Breath; the RæuchHhaqudash is The Twelve ascending into the upper room through the 10 portals to the golden altar—the Altar of Incense, whereby the 12 are extended by 10 to be a gathering of 120; the Ræuch is able then to enter the qudashqudashim/holy of holies, thereby it is called the Spirit of the Holy; to distinguish a definite work of Wisdom and Understanding, commonly rendered: the Holy Spirit—the Breath of Designation, Intelligent Designator as a breath determines the formulation of a glass blown from the Fire—the Designator of a vessel; the Breath that designates each part to function according to one’s Name, thus a calling of RuachHhaQudash upon a Name that determines place in the Body.

height, altitude; to exalt oneself—as in pride; haughtiness; to elevate, raise, lift-up; lit., knowledge contained in waters, causing all within to rise.

the mind balanced contains the anointing, knowledge determined by level of spirit. Values, 246: mind withdrawn from equilibrium. See to rise.

Rehob, Rahab, Rachab; breadth, Rachæv (ראַב) to expand, broaden, comfort; generosity; conveys the operations the ears of ALhhim/לייל; lit., thoughts ascend through forms; a foundation to climb by pairs/togetherness, unto Life; as Rachæv of Yirichuw (Rahab of Jericho), the maternal ancestor of meShiaech through DæuwD—the union of Dodecahedron/Teraysarunim/devoted love; to be wide, spacious; as a measurement pertaining to the mishkan/devoted love: breadth comes to the aid of manifestations to uphold the purpose of entering into the world thereby overcoming pride, arrogance, boastfulness, fear—as you encounter the emissaries of Yahushúo; the walls in the parable of Rahab are of the city of Yirichuw/Jericho—depicting the sides of the head. Rahab lives in the sides of the ears. Herein two spies from Shittim rise, from the left and right side of Maneshayh. They enter into the House of Rahab as ears provide a place for guests. The House of Rahab—the expansion that occurs through the ears—ears and recounts what is happening to the fulfillment of promises (Yahushúo/Joshua 2:9-11). One spy enters into each ear. In the House of Rahab—the ears—devoted for expansion of Thoughts and prevailing promises of YishARAL/Israel, the two anushyim/benefactors/heads of Maneshayh and Yishshakkar enter. The Names of the messengers are GamuwliAL of Maneshayh, who enters the right ear, and NatænAL of Yishshakkar, who enters the left ear. The rings of Maneshayh are encircled by the Rings of Yishshakkar—a pair of concentric rings devoted for Ayshshur—the origins of a Name; the messengers ascend to be housed/heard/understood in Shamoúnn. In the ears messages are hidden in the roof—in the mind amongst the spinning of flax—linen garments of Aharúwan/Aaron. The letting down of the spies through a scarlet cord refers to the aorta cord—conducting information from the head to the heart—whereby two/unified messengers enter into HhaHar/The Mountain of Yæhh surrounding the heart altar. Those who remain in the House of Rahab are delivered, conveying those who stay attentive to what is being heard and happening in YishARAL unto their fulfillment. In HhaHhar/The Mountain you are safe from adversaries and resistant thoughts as you remain there three days—for ascension, whereby the vision of your Name fully ascends and is not thwarted from fulfillment (Yahushúo/Joshua 2:16). Yirichuw/Jericho means the assembly of the moons. Six moons rotate from the left ear and six moons are housed in the right ear. The shape of the ears are a composite of moons, forming rings, as the moon encircles the body. The path of light circles from full moon—the outer ring of the ear, to the dark moon inner hole of the ear, and then from the dark moon unto the full
moon. Monthly we hear from the left outer ear ring to the inner ear ring and through the right inner ear to the outer ear. Through the consciousness of YishARAL marching through these Rings, 7 times as Oyin in Oyin, the former state of complying information gives way to invade into realms of Understanding. You pass through observations of the worlds into realms of your inheritance, passing from one domain/kingdom of darkness/veils unto the kingdom of light/glories whereby you transcend the occupation in forms to your glorious inheritance of your Name’s Light; a guest house, as a body/woman houses spies in the Walls of the Ears, depicts the house of Shamoûnn—the Bayit/Body. Renderings of Rachæv of Yirichúw as a prostitute do not concur with Consciousness rising out of Maneshayh-Yishshakkar, as the Seed is despised by a prostitute, through which the Seed of Yúwsphah/Joseph is sold unto realms of captivity in the hands of strangers. The honour of Rahab is the devotion of the ears to house messengers of Yahushúo/Joshua sent to alert you in your sojourning for the sake of attaining the inheritance of your Seed Name’s expansion through Avrehhem. From the Mind of Avrehhem, the Name and Body of Rachæv is born, whereby she has rites to an inheritance in YishARAL, as a native born. Through acquisitions of faith, Rachæv is given land in Shamoûnn according to the Numbers of your Name (Yahushúo/Joshua 19) to bear Consciousness of meShiæch (Matt 1:1-17).


734l: 5893-95 Rehoboth-Ir (Rechovot ir, רְחֵבוֹת יִיר, city/yard of enlargement/yard; center built by Cham/ גן for the expanse and widening/full extending of the chosen offspring; thus, locale associated with Nineveh/ヤラマチʃʃ/offspring of Wah in the time of Asshur/ヤラマチʃʃ/confirmation/blessing; ii, a base/foundation/ק from which we evaluate/ק unto the renewal/ק of understanding/ק and the activation/ק of intellect/ק; also: wide avenues, streets.

Values, 890: a continuum for measuring transformations. See breadth/ק.

735l-54 travel, ewe, Rachel, Rechel (רחל) צְעֶל א to journey; to travel; merchant, ascension is facilitated by knowledge and instruction, whereby Understanding rises/journeys into the paths of Knowledge; in this manner Rechel rises from the Tæyth unto the Oyin seat of consciousness, means to further develop; i.e daughter of Laban/the heart extended, the quest/filled service of 14/ג by Yaoquv, whereby the mind of Knowledge is fruitful with offspring of the Mæyim-Tæyth that gives birth to Yúwsphah/Joseph and those of the western and northern camps, Dan being the first of the handmaid of Rechel, Bilhah; Mind of Knowledge/ק activates one to ascend/ק within the orders of instruction/the staff to direct the sheep/ג; a shepherdess that journeys with the flock as the moon travels within the camps, virgin mother of the Court of Bayinah. Values, 40/ק: belonging to the Tæyth of the Mæyim, within the Pure Seed of AL, as within the Seed, is the virgin mother to give birth/rosis to every trait; the virgin is conveyed by the native plant, being the mother that bears the Seed/harvest of that which is sown from the foundation/loins that rises within the Head/Mind of Knowledge; 2:2 is derived as צ = ק; ק = פ(8+3)11/2. See Rayish-Oyin/גָּלָל גָּלָל מ.

747l to flutter, ruchæph (רֻכַּחְפ) רֻכַּחָפ thoughts/ק ascend/ק from the faces/ג before the shulchan paynim; the fluttering of the wings/άms receives the thoughts of the Fathers to the chest to cultivate the thoughts from the Table; the wings hover over/invigorate the young within the nest of heart where the parts of the offering assemble, one hovers-over the thoughts sown in the heart from the 12 Heads through the Faces of the Fathers; fluttering of arms are wings of the messengers/angels of a Name transferring the messages from the Head of the month to the Body of a Name; a hen flutters over the eggs to moisten and turn them; angels flutter over us to spread dew drops from the Mountain of Yahâh. Values, 288/ק: mind of knowledge achieves ascensions; 8:8:8.
to wash, rechats (רָכַח) תָּחַת

to bathe, cleanse; the means entering into a level of service or into a level of thought; each bathing
is a whitening of the Numbers and Words in the kaiyúwer/laver, whereby the Numbers are carried
upon the hands and feet to be transposed into deeds and progressions; the washings of the hands
and feet are accepting of the Lammed-Yeúwd Order of Laúwi via which one enters into the
mishkan/tabernacle and proceeds into the inner sanctuary of the Laúwim; the means to expand an
idea/concept from Beniyman whereby the Seed is activated by its own watering; each house has
its own waters via which it washes another and itself as it comes to the service of the
mizbaach/altar; we are empowered by the washings of one another; to wash is to activate, brighten,
initiate and designate each part to function within a certain garment; hence each washing or initi-
ation into service occurs with the washing of the twelve robes by the blood of the oylah lamb;
through the washings we are prepared to proceed within the garment woven for the evening and
for the day; a whitening to determine the Numbers within every part, to bring forth every detail,
each whitening is unto an ascension/oylah that leads us beyond any current state,
lit., thoughts/engaged in transformations/occurring at the laver/according to knowledge/thought management/; activity which follows the teruíwmaih/חֶשֶׁבָּהָ עציפ offering of the ransom. Values, 298/קְרִיָּה: knowledge transforming labors/services; 1:1. See foot/.

knowledge of life; an odor, aroma, fragrance, scent through which the Mind opens a chamber
to record the distillations of Thoughts; the sense of smell, to which evaluation is integral; lit., knowing/ the performance/ of an assignment/; the intellectual/ activity/ of elevating/storing/.
Values, 218/קְרִיָּה: knowledge activating labors/services. See sweet savor/מְגַלִּית; Nachúwr/מֶעַרְכָּה.

sweet savor (rayach-neechoach, רָכַח נְעֵכָח) קְרִיָּה מְגַלִּית מְגַלִּית
an agreeable/pleasant(smell/; a favorable evaluation; lit., the mind/ achieving/ perspective/ as the result/ of giving/being extended/ through an elevating assignment/ in harmony/unison/ with covenant/order/.
Values, 300/בש: Wisdom/Fire. See sweet/מְגַלִּית; smell/מְגַלִּית.
Compare aroma/מְגִלְכָּה.

Riphat (Riphat, רְפַח) רְפַח

discharge, saliva (riyr, רֵיְר) מַחֲטָם
mind activating/ mind via the impartation of discharge to discharge, to cause a flow in the
mouth, running discharge that is not stopped-up, but given mind for expansion, means of multiply-
ing thoughts, to form thought compounds in contrast to forms that stop-up an idea, i.e. the mortal
body is a stopped-up well; the riyr compounds 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 Neuwn-
Hhuwa/5’s, then the Mæyim-Dallath/4’s, then the Lammed-Gammal/3’s, then the final thread are
the pairs of the Kephúw-BAyit-Rayish/2’s, whereby the unity of mind and body are as ARAL, head
to tail, in which the full consciousness of all Rings expand in concentric and layered circles, being
garments, and thereby they remain open. 6/ש: unification. Compare bless/.
Rayish—Oyin

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 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/hor 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 Zilphah 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/nyy/7(14+1+1=16/o), as the Zayin/z runs within the Oyin/o 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 perish, for they abide within an imperishable dwelling. Values, 3:3 Rayish - 7:7 Oyin.

Rechab; ride, chariot (rakav, bkr)

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/larc y (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 merkavah/chariot; lit., mastery/4 of the extensions/γ of form/2; means to transpose from one position to another; thoughts are transposed into a form; a carnal mind transposes thoughts into flesh; the central position γ conveys the ability to assimilate and transpose into another form. Values, 33/γ: direction/guidance of communications; 222/bkr:

Ramah (remah, hmr)
hurled/sent from above; lit., knowledge/4 flowing/α with light/α; house of ShmúwAL which signifies knowledge of the spiritual Túwrahh/Torah (I ShmúwAL 7:17). Values, 38/α: guidance to ascend

spear (romach, remah)
a weapon that one acquires by the knowledge that comes out of or extracted from spiritual works. Values, 41/4: 248/α:

pomegranate (rimmone, remish)
a “mind” filled/4 with life giving/α seeds yields productivity/γ; the mind/head/4 that is anointed (like a bowl seed/fruits)/α unto all potential/γ 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/α: waters of life eternal; 290/γ: thoughts organized.

teleming, creeping things (remes, remish)
to creep, move lightly; to touch gently; to glide swiftly, as a rapids; animals that so move; lit., an intellectual/4 flowing/α of fire/α; depicts the role of the Lauwi/Levites/4γ to provide movement. Values, 540/γ: the continuum of delineated multitudes. See swarm/t-

Ostrich (renanim, renneh)
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
placement of understanding in earthen vessels to be kept and warmed (treasured in hearts); as the seed-eggs, so may understanding be crushed or a wild beast may trample on it; yet as the ostrich, Laúwi is the channel to bring Understanding forth and plant it in man; the ostrich has the ability to outrun a horse and to transcend the attack of an enemy, this characteristic symbolizes YæHúwaH keeps his priest from defeat. see nowtsah.

the supraconsciousness of the Rayish-Oyin ring in HhaKuwáhnim that extends in all in all levels, being in the midst of the 7 Rings; a state created as the world, wherein you know—behold the fruit of good and associations as reúwog is the paired word to good; rendered as “evil” as the consciousness becomes veiled to that which is associated with the Collective, therefore darkened; the immortal youth, beholding itself within the mist of light, gives itself to enter into the reflection, whereby the mortal appears as that which seeks to be seen by others, the immortal becomes hid within an outer projection, as a bushel to be burnt off, a reflection is for a season until it perishes by the immortal withdrawing from it; the essence of the immortal is a collective unity—good; the mortal is a separate reflection; perception of self apart from the whole; when the reflection operates apart from the Source there are states of confusion, transgressions, wickedness, danger; clamor, tempestuous; inferiority, worthlessness; all states of evil are enemies to the soul, when the mind recognizes evil then one loves their enemies for they reveal what is to be shunned and abhorred, until one recognizes reúwog they do not know their own goodness; lit., the mind oper ative by the eye/O being an interpreter of what is seen; a mind is according to the eyes/Rings of HhaALhhim; lit., thoughts/4 of darkness/veils/layers of consciousness and colors/O; underlying thought, meaning, significance; active thought, as opposed to reflective thought; however; when the perception operates in harmony with the Source there is a comrade, fellow companion, neighbor; companionship; one loves their neighbor Ø4 as themselves. As we behold each other as the Rings of ALhhim, then we love each other as our selves, for we are of the very Body of each other. A neighbor Ø4 is one who is near to us of the same Mind of Consciousness Ø4—a confidant and one of chesid, showing mercy to each other [Mishle/Prov 11:11-12]. A neighbor follows to implement and fulfill the commandments of ALhhim verses a stranger who is foreign to the Rings and an enemy to the commonwealth of their perfect unions. While we love the stranger—one in the processes of learning to enter into the Rings of ALhhim, only our neighbor Ø4 are we to love as ourselves [TK/Lev 19:18; Mætiayæhu 5:44-45; Yaoquv/James 2:8]. Should we love a stranger as ourselves we would take them to our rings and therefore be joined to foreign states, subjecting our offspring to the hands of foreigners [1 Corinthians 6:16]. By loving the stranger we shine the light of our Rings to provide them a path of Wisdom to follow, and by loving our neighbor as ourselves—one near—we affirm to be of the Unified Body of ALhhim—of one mind, one heart, and one spirit Collectively, lit., a mind/4 for insight/O; the 3 temptations to examine being of one mind, one heart, one soul whereby one proceeds from Pessæch/Passover unto Shebuoúwt: 1) lust of flesh: to perceive turning stones to bread, a temptation to translate immortal Principles into corruptible narratives or forms, once the Principles are converted to mortal resemblance they become fixed and their power is yielded to the image/world—states of materialization, to cause an fixed appearance/idol of oneself; a diversion to satisfy hunger for the Word as one in the wilderness yet to be filled with Understanding, therefore expressing those young/learning; 2) lust of eyes: to glimpse upon the world for ownership, personal superiority which is the testing of one’s heart, to bow to the forms of this world whereby what is in the world is acquired, for what one bows unto becomes their altar, as the heart so are one’s belongings; the deceiving of oneself to think that one has possessions in the world although they are possessed by
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/γ: guidance to unity; 270/Γ: 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.

748-58 hunger, greed (rawn-aw, דועב) 904
famine, scarcity; deprivation; to want, yearn after, greatly desire; lit., thought/4 of an empty/0 house/8. Values, 272/904: mind conscious of development. See evening/surety/940; beyond/490; compare Heber/494.

748-9 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/8; he who is conscious of illumination leads others; he who is unconscious troubles them. Values, 275/904: master understanding illuminationl 7:7, parameters equal inner Oyin.

749-53 Raamah (Ramah, רמא) 904
a storehouse of mind to comprehend the structure and dimensions to enter into the Oyin; out of the Rayin-Oyin Consciousness/04 of Yuwspah/88; the double Semek signals both the structure and dimension of Breath via which one is carried forward upon a horse/88 [SYM/Ex 1:11]; from Raamse YishARAL departs out of Metsryim, being carried upon the ascending thoughts of Breath; lit., the mind/4 understands/0 arise/9 structure/8 and dimensional constructs/8; Values, 79/80: understanding council; 4:4.

749-54 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, 57/8: releases of the Word. See rod/staff/sym.

Rapha; cure (רפא) 484

749-55 Rephaim; healings/completions (רפיים) 984; Rapha; cure
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/expressing Principles of Light/ to attain/wellness/fullness/; 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/—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, 281/4: mind expressing principles; 331/4: wisdom orders according to principles. See spread/4.

Rephidim (רְפִּיתָם; רְפִיתָם) 4; to spread (raphad, רַפָּד) 4 to widen; to refresh, sustain; lit., the knowledge/expressed in the Faces/grants/access to receive/of the waters of life: through revelation of the Faces of the Presence/one receives/access to the Living Waters—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/Yכ, 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, 284/4: the intellectual expression of insight; 334/4: utilization of the role of insight; 344/4: utilization of the flow of insight; 1:1; pl 4:4. See cure/4.

7508 to wish, will (ratsah, רַצָּה) 4 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/making use of the energies derived from illumination/a, an individual’s accomplishment unto life. Values, 295/4: a mind transformed by Light. See will/4.

7522 will, good will (ratson, רֶצֶון) 4; a wish, desire; voluntary; acceptance, favor, grace; lit., a mind transformed by bonding/with the Son of Neuwn/9. knowledge yields success unto the potential/purpose. Values, 346/4: wisdom drawn from bonds; 340/4: wisdom mirrored. See will/wish.

7530 to murder, slay, crush (ratsach, רַצָּח) 4 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 over another’s ascension/; 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/

7555 except, raq (ַּרְּק)  פְּא
to create a foundation, background; to tread on, stamp, stretch, flatten, beat; lit., the mind’s/א dominion//../ is achieved/attained/ através de consciousness/א. Values, 420/א: perpetual productivity. See Spirit/א.

7550 wafers (reqiqay, ֳרְקִיקֵי)  פְּא
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/א covering/ Parenthood that activates/ Parenthood priestly/ Parenthood actions/ Parenthood. Values, 420/א: perpetual productivity. See Spirit/א.

7554-55 construct form beaten (rikoo-aye, ֳרְקַקְוַא)  פְּא; ceiling (rokah, rikoo-ah, ֳרְקַקְוַא)  פְּא to create a foundation, background; to tread on, stamp, stretch, flatten; lit., the mind/א provides a dome/covering/ Parenthood for understanding/ Parenthood via action/ Parenthood; ref. to the firepans/א: to the nervous system’s transmitters/gatherers—as the discs between the vertebrae. Values, 370/א: to utilize an understanding; 380/א: to utilize an expression. See plates/א; beaten plates/א.

7554-55; 6341 beaten plates (rikoo-aye pacheem, ֳרְקַקְוַא פָּכַחְא)  פְּא ref. to the discs between the vertebrae; also translated as “treading upon snares/obstacles/stumbling blocks”; lit., the mind/א creates a dome/covering/ Parenthood for understanding/ Parenthood by providing/ Parenthood containers/expressions/ Parenthood that serve/ Parenthood the activities/ Parenthood of embodiment/ Parenthood. Values, 518/א: the measured domain of actions and labors/services. See ceiling/ Parenthood; plates/א.

3425-26 possess (re-shoot, ָרָשֹׁע)  פְּא to exercise authority, control; regulate; to have freedom of action; lit., the authority/א of wisdom/ ל武装 embracing/ א totality/ א; 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; RAuwen/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; Nephetli/heart—store treasures and guard against decay. The priest are
committed to serve under the King of Babylon—within the manifestations or body forms until the mind is fully restored in its place of Light, then comes the judgment of Babylon (Yirmeyahu 27:1-22); the king is restored to rule when David—the heart of love governs all of our affairs (Yirmeyahu 33:14-26). Values, 906/γυγη: total measurement of the domain of Unity. See possess/inherit.

foremost, first, beginnings, Mind of Neúwn, Reshun (נֵו) יָיָו א, יָיָוו א

i.e., thoughts/א of Wisdom—the cohesive strands of Fire/א drawn out from the ongoing extensions of Understanding/א or Oyin/O, the Head of all Names, capable of drawing out of itself, according to purpose/א, whereby the Head-Seed draws out of itself a body/plant; source of all emanations of Light from which comes the Lights of Chaękúwmah which shine forth the thoughts of Fire, as the sun, and Bayinah, which illuminates the darkness/layers of Wisdom, as the moon; the first or beginning of days, “in the day/activities of The First/Reshun יָיָו א כַּל ב” (CHP/Num 28:18); the power of the resurrection of the third chair of Yæhh, whereby Yahushúo—the one of the Wisdom and Understanding of Yæhh proclaims: Anee (the foremost mind) is the resurrection and the Life, as in Reshun is the resurrection—the power to raise all Names to elevations from which they are conceived, and the Life which is of the Light of Reshun (Yahuchannan/Jn 1:4-9; 11:25); as the foremost appearance, Reshun is the emergent Head/א of Light, whereby all bodies are drawn out from the Chief/Principle of Knowledge; on the sides of Reshun in the third chair of 15 Fathers there are 12 born on the left of YishARAL/Israel (SMB/Gen 42:13) and 12 born on the right of YishmæooAL/Ishmael (SMB/Gen 17:20), who are appointed lands to reside in a Unified Kingdom; the 15 chairs of the Fathers are arranged from the third seat: 12 3/Reshun 123456789101112. The Presence of Laúwi/Levi—the Body/Tabernacle of all Names is established as Reshun draws out from the midst of Illumination 55 the sides of Light, 1234 from the left side of the Lights, and 6789 from the right side of the Lights to form the Name of Laúwi: 1234/10 and 6789—the double 15 (69 and 78) or 30/כ which is the firstborn of Reshun:ך/ך/ך/ך/ך; as being of Reshun, Laúwi appears as the third of Yaoquv through whom all nations are raised unto their states of origins in Reshun; the union of the Yeúwd/Lammæd are the foundations for all appointments/giving of Reshun, whereby all is given through Laúwi. The sum of all in Reshun is given through the hands/appointments/כ of the Teachings/כ of Laúwi; hence, in Laúwi is the sum or the totality of the Teachings of Reshun, the Father of Yeúwd. As the Illumination of Reshun/א is given—unfolding from the innermost core of all things/א, the Hand/Yeúwd/א of the Lights/א appears which forms the Name of Yeúwd/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/א/α, the Head which imparts Wisdom and Understanding, Shayin—Neúwn, of the generations of your Fathers (Ayuv/Job 8:8); in the literature of Ayuv the ALphæh in Rash/א is extended by the
Yeúwd inscription as the fulfillment of all concepts: an \( \mathcal{L} \mathcal{W} \). For one comes to hear from their foundations to make an inquiry, to search deeply to obtain a profound understanding. Prayerfully, make entreaty \( \gamma \nu \nu \nu \nu \nu \quad \Delta \) for the Generation of Rayshunn/Rashun \( \gamma \nu \nu \nu \nu \) and become attuned—adjusted \( \Delta \) to search—examine \( \mathcal{W} \mathcal{X} \mathcal{Y} \mathcal{A} \) Their Fathers of Origins (Ayuv/Job 8:8). The Name of Yeshæruan/\( \gamma \nu \nu \nu \nu \nu \) is an arrangement/y of the Letters of Reshun/\( \gamma \nu \nu \nu \). The uprightness—Yeshæruan/\( \gamma \nu \nu \nu \nu \nu \) of AL/\( \mathcal{L} \mathcal{W} \) consists of strands of Yæhh drawn out of Reshun/\( \gamma \nu \nu \nu \), whose origins are of the East/Qedam—meaning of the Ancient Days; before all things, and thereby underneath all things; thus, the mighty arm of Reshun is concealed within all things as an ever-ready help. the heartbeat of the universe, 205, convey in the Mind/Rayish of the Lights of Wisdom and Understanding; 205 is the inward consciousness of the Life of Reshun that creates the pulse of the heart and body which is in the Spirit/W of a Name, should it occupy a body or leave a body unto another destination of joy, the pulse of Reshun continues; Reshun, as the Seed of Aharúwan, is the Bread formed as the Seed is cast upon the waters of the Mothers; whereby the Bread gathered daily is set in the rungs unto the Faces of Reshun as the Head of the Man; Reshun is The First Light that breaks open from the Seed of Aharúwan. Light breaks open from the Mind of Aharuwan, seven colors or streams are emitted, extending into what are called seven days. The Light of Reshun is hidden within the Seed that appears at the end at the harvest, whereby the grain has its golden hues, a silver whitening within and a bronze protective coating. Values, 550/\( \gamma \nu \nu \nu \); Head of Judgment through Numbers which spread out and multiply to create all things; \( 5:5 \gamma \nu \nu \nu \).

**Shayin W**

300, three hundred (Shayin, \( \nu \)) W

a tooth: the twenty-first of the twenty-two letters of the ALphæ hbæ yit, and the third level/octave of the Zayin/\( \mathcal{I} \); to digest, shatter, assimilate, utilize; wisdom; fire, sun; glory of YæHúwaH, strength of the Spirit; strength of a lion, Fire/Intelligence of me Shich; utilization and application of truth; Shayin is written in the Hebrew as \( \gamma \nu \nu \nu \nu \nu \). See tri-fold/\( \mathcal{W} \nu \nu \) hundred/\( \times \mathcal{Y} \mathcal{A} \mathcal{Y} \) (“three hundred”).

5375 carry (se-u, \( \nu \nu \nu \nu \nu \nu \) \( \times \mathcal{W} \))

to subtract, eliminate, remove; lit., to assimilate/W the concepts/\( \mathcal{A} \) contained/\( \gamma \). Values, 307/\( \nu \nu \nu \); strength to complete. See lift/\( \times \mathcal{W} \).

759-86 Shaul, Saul; hell, sheol, Shaúal (\( \nu \nu \nu \nu \) \( \times \mathcal{W} \))

the grave, abyss, place of combustion, as beneath the loins; place of fire, Shaul is a Name for the sphere of Nephetli—the planet Earth; a lake of fire; a heart of Wisdom that consumes error, falsehood; to ask; the primary/first malek/king of YishARAL—Shaual/Saul of Baniymin; the rule of Shaul/inquires for the sake of unity which gives way to the reign of DæúwD/David who unites gates and Names into the Teraysarun; anointed as malek/king of YishARAL is first of Baniymin, as is Shaúal/Saul; the reigns of the kingdom are extended through Baniymin/Shuál to Aparírim, whereby Aparírim is appointed as ruler of all visible worlds of the Letters which serve side by side with Yahúdah—king the invisible kingdom of Numbers; the diadem of a Name is Baniymin which is set when one exerts their branches to formulate a crown; Shaul is in the Seat/Thone of Beniymín in the western side of residence—from the Fire pit whereby one inquires into the Fire—the origins of Life within the lands of the underworld—what is beneath manifestation; inquiry into the Seed-Name leads to mastery/kingly stature; In days of fulfilling the purpose of a Name, the crown of majesty is formed through which you see all states belonging to the Kingdom of YæHúwaH; lit., burning/W concepts/principles/\( \mathcal{A} \) administered/\( \gamma \) by the goad/instruction/\( \mathcal{L} \); also: borrowed, loaned; the
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 Lamb of the Ávim/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/ŒW: Wisdom ordering fulfillment; 4:4.

aspire, yearn (saw-aph, וָאָפָה) ḡṭw to strive, suck, inhale; ref. to the sun, which draws out moisture from the earth; lit., sun/wisdom/ müş initiating/expanding/ḏ expression/ḏ; also: to crush, trample, oppress; lit., to decimate/ḏ the concepts/ḏ expressed/ḏ. Values, 381/ḏw: the fires of the spirit partaking of principle.

swell, leaven (shaar, שָׁאָר), kinsman (se-air, קִנֵּס) ḡṭw a relative, blood relation; a remnant; remainder, survivor; lit., the Fire/ḏ of a concept/ḏ held in thought/ḏ 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 great 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/ḏ to expand/ḏ thought/ḏ; 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/ḏw-ḏ 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/ץ: vapors formulate; conductivity of bonds.

agate, brown/tan stone, shavu (שָׁבְועַ) 7वW stone of Maneshayh, often appearing as brown skins with corresponding white fields; lit., Wisdom/ḏ develops/furnishes a house/珰 to be a vessel/珰, containing all things which unify with one another. Values, 308/珰: fire of ascensions.

Shavuot, weeks, shebúwo (שֶׁבּוֹעַ) 7וW inscribed in the Túwrahh/Torah as following the ShebboShebvw/鹜 seven sabbaths/智造 initiated by the wave sheaf, lit., a fulfillment/זW of Shebvw/sabbaths/智造; as the wave sheaf follows the sabbath of ChagHhaMatstsúwat/Feast of Unleavened Bread, likewise the day of Shebvw follows the seven counted/numbered sabbaths, for when anything is numbered, the interior
is seen; the day is called the fiftieth, a reference to being extended as a plant that has been extended with fruitful branches, on Shēbuōūwti/Shavuot we behold the results of the Light within us, hence we look forward, via thought progressions, to behold the first-fruit that develops within us annually; as with the wave sheaf being an evidence of emergence out of Metsryim so are the first-fruit an evidence to our mind that we are yielding fruit of the Túwrahh/Torah, as results follow phases of completion so shall we see ourselves in a new state/residence of productivity after we execute and establish the procedures completely; the day following is the consequence of our established evaluations—knowing the number/value occurring within the seven sabbaths; we do something, and then the results follow; as Pessæch-ChagHhaMatstsúwat is a festival of seven days/ALphæh to Zayin/the acts of Wisdom, Shēbuōūwti is the festival of seven weeks/Chayit to Neûwn/the establishment of Understanding/Reckoning, and Sukut is the festival of seven moons/the complete renewal of Knowledge; thus for each of the Teraysarun of Wisdom, Understanding, and Knowledge there is a Festival of Light. Shavuot occurs in the moon/month of Zebúwlan when the moon is residing within the camp of Zebúwlan during the monthly cycle, signifying that Shavuot corresponds to our state of residence planted into Ten Lands; as the festival of ChagHhaMatstsúwat is mirrored in Sukkuth, the wave sheaf is mirrored in Shēbuōūwti; whereas one is a mirror of seven months/works; Shēbuōūwti is a mirror within seven Shevbúwt/sabbaths signifying the acts of Light occurring within the Lands of the Oyin Body have been completely established and rooted with evidence of the first fruit; the cutting off of one in the midst of the week cuts short the growth and the fruit of the harvest (Daniel 9:26), what has been sown through days 1, 2, and 3, is cut off from days 4, 5 and 6 whereby the Light of Wisdom and Understanding are yet to be employed; to say that the days mirror one another is the Nature of Light to communicate fully, ALphæh to Zayin, or from one end unto another; the week days of 123 are set unto 456, seven pairs of days are 1—2, 3—4, 5—6, 7—1, 2—3, 4—5, 6—7; the days, months and festivals are mouth to mouth. Values, 94/4\*; transference of gates unto new dwellings, to reside as the free, in liberty; XYOY9W 5:5 Shēbuōūwti [X\*YO Y=9W]—the fulfillment of the Days of Light; shebūw o/owBS—7:7 is derived as o=bc; the Úwah may serve as the equal/balance sign in a word.

7846-52 a rod, tribe (shavat, שבט) Θ\*W

a clan, family division; to branch off; lit., Wisdom/\* within the unions/\ of four faces/\; also: a stick, scepter, staff, lance, spear; a weaving rod; a rod of correction—as the tongue; to beat, strike, press; lit., the Wisdom/\ to establish/\ a collective consciousness via interlacing/\; Values, 311/\*W; Wisdom in the activities of seed/principle. Compare tribe/\*W.

7846-52 week, shēvūwog (שבוע) Ο\*W

a side of an illumination; the north side, the east side, the south side, and the west side; the four sides make up one month; the four weeks of a month are the four houses of the Queens of Light through whose gates we enter into a week; one enters the gates of the Queens as they make the shavbet/sabbath offerings, with the Numbers of a Name one approaches the gates by praise whereby they are able to enter through the gates, the first week is of Queen Bayinah, the second of Ushatti, the third of Chækúwmah; and the fourth of Rechel; from the root meaning seven, to make full, complete, satisfy; lit. Wisdom/\ builds a house/\ containing/\ understanding/\; each week is built and filled with the lights of the Queens from which one receives the Teachings from their Mother in whose house they enter; inside a week, Ο\*W, is the House of ÚWah-Bayit/\, and at the sides are the Lights of Wisdom/\ and Understanding/\; Each week is made full by the offerings and the gathering of the Lights of the Neûwn 7 evenings+7 days. The weeks, being 4 per month, are the Days of ALhhim, 7 x 4=28. Values, 378/\*W; Wisdom and Understanding’s elevations
satisfaction; to fill, gratify, satiate; the state of contentment; from the root/אֱָבִּישׁ; lit., Wisdom/Wisdom expanded to each action/אֱָבִּישׁ of understanding/אֱָבִּישׁ fulfilled/אֱָבִּישׁ. Values, 392/אֱָבִּישׁ: wisdom’s transformation of consciousness. See seven/אֱָבִּישׁ; seventy/אֱָבִּישׁ.

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/Wisdom is joined/בָּנָּה with Understanding/בָּנָּה; note: the value of seven/ם depicts a goal, aim, target, a complete statement, the Word; the strength of a house is understanding; a development/manifestation/בָּנָּה occurs by Wisdom/Fire/בָּנָּה which culminates in Understanding/בָּנָּה; the seven fold Račḥ 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 YæHuwaH, 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 YæHuwaH, 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 YæHuwaH 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/אֱָבִּישׁ: the wisdom and understanding of a devoted house; 7:7 is derived as אֱָבִּישׁ. See Zayin/ז, יָּאָ֫י; seventh/אֱָבִּישׁ; seventy/אֱָבִּישׁ.
seventy (shavayim, שבעים) 

multiple of seven; seven (Oase) achieving fullness (O); the Word (Oase) (7) multiplied by exercise (O) (10) releases Understanding (O) (70); lit., Wisdom/singleness is the foundation unto Understanding (O) and results in fullness (O); note: the value of seventy depicts the open eye of revelation, the eye sated with Understanding, the composite of Understanding; with seventy we are able to enter into Metsryim/Egypt [SYM/Ex 1:5], another grouping of seventy forms through which we enter into the Land of Kennon/Canaan; these are known as the Names of the Final Generation—the seventy Names recorded in Chamesh haPekudim/Numbers 26 are the level of consciousness arising in Knowledge—the upper branches of Thought. [CHP/Num 26]. Values, 62; journey of the light bodies; 422: Bkt: composing extensions of consciousness. See Oyin; seven; seventh.

Seven Spirits of the Gods/ALhhim (ShevboReuachutHhaALhhim) 

The Intelligence level of Breath that fills the seven Rings of HhaALhhim, known also as the Seven Eyes, the primordial state of Breath through which all Rings Breathe as One; as the Rings are unified as one, the ShevboReuachutHhaALhhim enters into the Unity of their Rings [Chazon/Revelations 3:1; 5:6]; until a body is formed likened unto HhaALhhim of the Seven Eyes [SMB/Gen 1:26-27], the Seven Spirits cannot come to abide, but when the Rings are united and sealed together as One, then the Spirit of the Seven Eyes comes and dwells in their sukkahh. See Spirit of HhaALhhim.

Sheber; to dash, ruin, (shavar, שבר) (9) 

from the root to look, inspect, examine with expectation and hope lit., an internal combustion to dissolve/divide the crown as the Fire within the earth causes the crust to break open, to break the resistance of the proud glory of flesh; seeing beyond in hope of the actual state of ALhhim; to shatter to pieces, rend, tear, to sprinkle; to splinter, fracture, break, rend, collapse, destroy, perish; to overthrow—as to quench a thirst: meanings which convey aspects of the mind discernment whereby the resistance is torn asunder; to hope, expect; an interpretation, surmise. Values, 43: transmissions arise.

dwelling, rest, sabbaths, shevbúw t (9) 

the full blaze/glory in the Seed Word forms the House of Totality; abiding in a House of Fire and a House of Totality, the unity/marriage of full maturation; Knowledge expands the foundation unto totality; the platform of Wisdom to formulate light emanations into a totality by establishing the workings of light during six days; Wisdom, with Understanding, makes manifest and develops all things and then enters/rests; having built the worlds and established houses of Light, YæHúwaH rests or enters into a unified creation—the establishment of Wisdom; shavbet/sabbath culminates in 22 over 7 (pi); Taïweh over Zayin; the three levels of 7 unfold wisdom/21/W; Shayin/W expands/makes manifest the totality/summation/22/X; the shavbet offering of two lambs is the establishment of Wisdom/unified Principles, signifying to follow through on all formulations of light whereby wisdom is established within; rest is not the cessation of activities but a entering into a formulation/two of lambs—a following through concerning all initiated and completed in six days—acts of unification; the lambs pertain to the establishment of wisdom via which one rests from their enslavements of vanity commonly translated as servile labors; the phrase you will do no servile work is the result of shavbet, for as one establishes Wisdom within they cease from vain labor or enslavements; to enter a state of completion; to come to a goal/rest; each sabbath we make the two lamb offerings. In making the shavbet offering we position our members into the fire to formulate a new dwelling, and accord-
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 oylut 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 Lāwūi. 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; in., Wisdom/W composes/internalizes/θ all things/Χ; to cease from labor; a cessation of the works of self-will; to repose; in., wisdom/W formulates/θ a totality/continual renewal/Χ; wisdom/W is manifested/θ in the summation of all things/Χ. 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/θ of the progressions/Χ; 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 your 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/\WX: the measurement of Wisdom’s House of 7 Pillars; shavbet/\XYW—4:4 is derived as \X=4=s=\W; shevbút/\XYX\W—7:7 is derived as \XY=7\W; shebetut/\XYX\W—5:5 is derived as \XYX=5\W.

531 to connect, since (shagam, שגא, ) to dovetail, tongue and groove; to bend; lit., wisdom/\W to process/put together/\ messages/\W. Values, 343/\XYW: wisdom reflected in process. See attain/\W; compare obtain/\W.

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/\W. Values, 503/\XYX: a measurement of delineated process.

768 breast (shad, שד) \W

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/\W; 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 O\XY 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/\W; 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/\W, indicating the fire of the brazen altar in the heart; mischievous, energetic; robbery, violence, misfortune. Values, 304/\XYW: wisdom concerning access. See field/\XYW; Almighty/\XYX, \W; Dan/\XY.

7704 field (shadah, שדה) \XYW

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/\ of illumination/expansions/\X; conveys an open expanse of knowledge, the land is a place from which to draw/garner/rake/\, even as a breast/\XY that flows with abundance; in another usage, the \XYW/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 HhaALhhim, 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 HhaALhhim, 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
do not have the Intelligence to make anything from the Rings of HhaALhhim. Values, 309/ΔW: strong refuge. See breast/ΔW; Almighty/ΔW ΔΓ, ΔW Δ; Siddim/ΥΔW.

Almighty (Shaddai, ש֯דָּאִי) ΔΔW my/Δ affluence/ΔW; an abundant supply; multiple breast e.g. 14 teats of the species skunk; confidence and contentment; the One/He who provides/Δ abundance/ΔW — lit. a supply of eternal Wisdom/Δ at the Door/Δ Manifesting Power/Δ; to govern affairs and to allot provisions/Δ; the guardians of my ways, a lion before my door; the ræuch before our way/door whereby we attain; spiritual access comes by performance. Values, 314/ΔW Δ: Wisdom granting access. See Almighty/ΔW ΔΔ; breast/ΔW; fields/ΗΔW.

Siddim (סְדִידָם) ΥΔW fields, flats; a place to spread out; lit., the spirit of meShiæch/Wisdom/Δ is the Door/Δ to blessing/Δ and fullness/Δ; as battleground of the nine kings: the kingdom order pursuing the thoughts of Wisdom (BHM Túwrah/Torah Notes, SMB/Gen. 14:3). Values, 354/ΥΔW: wisdom enfolded within. See field/ΔW Δ; Salt Sea/γΔW Δ/Δ.

Shedeur (Shedaur, שַׁדָּאַר) 4ΥΔW abundant/continual supply of light; lit., wisdom/Δ in the paths/Δ to inscribe/Δ the concepts/Δ to unify/Δ thoughts/Δ; a formulation pertaining to RAúwaBen/sight/ΓΥΔ4. Values, 521/ΔΤΦΧ: composing the dominion of branching ideas.

lamb, sheep, shayh (שֶׁה) 3W lit. the Crown/Δ of Life/Light/Α through which you are a master to govern, whereby your Name reigns, a Master of masteries and the Counsel of kings; the crown of the toes — Wisdom, and the crown of the fingertips — a crown of Understanding; the shayh is the Body of mutual parts bearing the crown of the Aúvim/Fathers/305, the Lights of Lammed; the Wisdom of Yæhh concealed within the seeds as symmetrical thoughts of congruency; conveyed also as gathering of small cattle/humble Principles which speak regarding the state of your branches as maShayh/Moses speaks to the twelve inner houses; a flock pertaining to the assembled members within; the Fiery-form of life at the core of a Name; thus, the Body of Wisdom; a fiery/Δ emanation/Α; a radiance of Wisdom — having an oily coat/head, glistening like diamonds in the sun, the force within the soul that causes the hair to have sheen; the formation and sacrifice of Wisdom from which all peoples rise having descended into sheol with Maneshayh as the Bread which comes down from above; the bread/man/manna in Maneshayh, the foundation of a Name which descends into the depths of the earth, whereby the field into which you come is called Maneshayh — lit. the Bread/Man of the Shayh/shah; known as the lamb of ALhhim, a formulary of the Fire of the Altar and the Lights of the Mountain, the sum of 26, the inherent measure of The Collective Name of YæHúwaH which is the first spark of Fire to flame into the stature of meShiæch — to affirm what is drawn out of the Fire through ascensions of its Life Force to its elevations of origins; kneaded to form the bread as Seed of Beniyan — the Bread/MAN of the offspring/generations appearing in Bayit-Lechem/Bethlehem, the House of Bread Ascension to the Faces of Father Geren/Ornan HhaAúwerneh/Araunah HhaYavúwsi/the Jebusite, upon whose land the Temple is built; correspondingly, the entire body/house/tabernacle is within the formularies of the shayh, whereby the shayh is the Temple — the Lamp of the Fire and the Lights; to the faces of Geren your seed is humbled to be finely ground/diagnosed, sifted from the chaff, and kneaded as the Temple of Yæh; the Bread of your Name rises above all other Names/powers/positions in the heavens and earth, above the sentient world of corruption unto your mastery of The Yavúwsi state of your Ninth Father, ascending from hell unto the gates of the heavens from which you have come to declare you are the offspring of ALhhim! the offering of your
parts for Pessæch/Passover — Wisdom’s Lamp/ Illumination, 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/κηβασχι for the branches of a Name; both terms of lamb pertain to a composite form 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/λαμβάνω 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/λαμβάνω 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 444Michael, 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/444Michael; through offerings of Zebúwlan your sides are condensed into a Seed to rise from the sacs of Maneshayh/3W — 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 Zebúwlan 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 Chaékúwmah 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; 305/3W: the Wisdom of Yæhúwah within innumerable gifts; 5:5. Compare sheep/lamb/λαμβάνω; flock/κηβασχί; see messiah/μεσίαθ.}

onyx, silver grey streaked stone, shuham (שחם) 3W the fiery illumination and quickening the waters of the womb/Ayshshur, to blanche, to be spiritually awakened, quickened, the fiery heat/warmth 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/

7725 convert, return (shuv, ובשע) ידכ 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 joined to consciousness; 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/

7748 Shucham (Shucham, שכמה ידכ) ידכ 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; [Yashovæhu/Is. 43:26]; lit., Wisdom’s base/ascending and conducting messages from the Fire; the humble are exalted, and what is exalted shall be humbled. Values, 48/

7760 to put; to assess (seem, seem) ידכ to place, lay; to plant; to establish, erect; to cause to be, make; to appoint; lit., the fire’s activity/unto fullness; to value, evaluate, appraise; lit., Wisdom’s evaluations unto fullness: both forms denote the purpose of Shayin/wisdom unto fullness. Values, 346/

7768 Shua, Shuah, Shoa; salvation, nobility, 7:7 shaūwo (שעווה) ידכ Queen Mother from whom all are born from the sides of Yæhh; noble person, patrician, rich magnate; lit., fire perfectly unites with a form; also: to cry out for help; to implore; lit., Wisdom’s union/with understanding/prudence means to pray, to be ennobled to implore ALhhim for consciousness/understanding unto freedom (SYM/Ex 2:23; Jonah 2:3); note: salvation is actualized when the Wisdom contained within is fully understood; 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 shaūwo 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/

7767 jackel, fox (shual, שעהל) ידכ 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, pretend, speak without true vision, takes away knowledge, born blind, value of the 7. Values, 35/406/
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/גפוי composing communiques in unity; Values, 47/גפוי compound thoughts targeted; 3:3.

to bow, bend, swim (shachah, השח) 421

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 submerged 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/א of life/א; to pray is to discern, communicate for directions, to give thanks and discern management of resources; note: to be prostrate is to position Cush/נווה/the light coil at the gates of Yapheth/מבר/openings, whereby the coil is charged with the activities of light; also: to oppress, depress; to degrade. Values, 313/גפוי: wisdom acts to uplift.

slaughter (shachat, השח) 421

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/א are within a community/ג which are determined and fulfilled by our releasing our gifts unto the Collective. Values, 317/גפוי: wisdom bringing completion/rest. Compare sacrifice/קדם.

black, darkness, inquire (shachar, השח) 421

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/א unto the Mind cherishing Knowledge/א. Values, 49/גפוי: waters collected, might of council.

destroy (shachat, השח) 421

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/א to perpetuate/recycle/ג. Values, 708/גפוי: complete destruction of outlook/perspective. Compare destroy/גדא.

pl. shittim (שittim) 543; sing. acacia, stick (shittah, אכacia) 543

an acacia tree that ascends and expands in all directions as thoughts in Túwrahh/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 Túwrahh/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 Túwrahh/Torah; lit., Wisdom/W gathers/ג light/illuminations/א; 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/ג of life/א; to laugh, jeer; mock, ridicule as the stability of
the bones laughs at wayward flesh, Tehillah 2:4. Values, 314\A\W: wisdom activating insight; 359\A\W: wisdom displayed in patterns. See shittim wood tree/אַשְׁנַיִם הַפָּרֹק אֵלֹהִים. 

adverse, satan, shatan (שָטָן) adverse to the Order of perfection of the collective of Names; Shatan opposes the Lamb—the Body, in which are many parts in order that the full counsel of AL may be known.; within the Body is an order of the Lights through which the Full Counsel of HhaALhhim are known, the Body itself being of the arrangement of HhaALhhim is opposed by shatan—an adverse consciousness to the alignment of Rings which are subject unto one another; a lack of mutuality, spirit of independence; these consider as Qereq/Korah that they are of Light, whereby there is no distinction amongst the Order of the Staffs. This is a very tricky matter and has an underlayer of deception in it, for though it appears no distinction should be made, as all are of Light, yet in the Order of the Lammed there are those that pertain to the foundation, the body, and the heads, whereby all are assigned unto the tasks as their Names are appointed by ALOZAR. Without the Order of the staff there is no fruit, and hence no eternal body; but rather a wandering in futility. As we are united in pairs, the Full Faces are evident, but as divided, the fruit remains within, and the faces are thereby darkened. We serve one another as we are called and Named, whereby there is no schism in the body. With perfection all Names are called and joined into the fabric of Light with distinction, but not with partiality or favoritism; Values, 44\A\W: to draw out/steal of the collective, whereby there is no fruit; 5:5. 

7680 officers (shatarim, שָׁתָרִים) officer (shoter, השֹׁטֵר) to write, a scribe, overseer, ruler, an official superintendent or magistrate, spiritual organization of thoughts to lead and unify the members; lit., wisdom’s council of thoughts/4; Values, 50/γ: capable purpose.

7685 Sion, shian (שִׁיאָן) highest point, greatest goal; lit., Wisdom accomplishing Principle’s Potential; ref. to Mt. Hermon, meaning “devotion.” Values, 361\A\W: wisdom undergirding principle; 5:5. See Zion/שִׁיָּם; Shenir/שְׁנִיר; Sirion/שִׁירון; Hermon/הר מון.

to place, lay (seem, סִיָּם) to appoint; to cause to be; to put, establish; an exhalation—as of a word; lit., wisdom allotting messages; Wisdom allocates fullness. Values, 350/γ: glory of the Son. See name/שם.

7890 urinate, Shayin (שָׁיוֹן) twenty-first letter of the ALphæhBæyit, conveying moving flame descending from the Urim/lights as a spark and then arising, conveys the two pyramids of Fire/Breath/YæHúwah; lit., Wisdom manages all extensions and unfoldment, as the base of all things, Wisdom is extended via Understanding unto Knowledge; Shayin depicts every flame to be a work of perfection, for every Name has its assignment in the Perfect whole; the relationship of urine denotes the flow from the Firey processes; a salt water extract. Values, 360/γ: inverse parameter of Knowledge, as Wisdom is the Structure of the network of Knowledge; 5:5. See name/שם.

song, shirahl (שִׁירָה) music; a poem; to sing, chant; to compose; from 4 ל ו, a root meaning “to survive, remain, leave over”; also: a caravan; all meanings suggesting retention—that which trails/lingers on behind; lit., Wisdom grants retention of illumination; a melodic caravan that flows across the mind to the musical rubs and tinklings of carried concepts, as the lessons learned are jostled and renewed; the ongoing Words of Light are often preserved and transferred to humankind by or through music, in order to facilitate retention of values in all members; the priorities for music are: 1. the service of the Altar, 2. the teaching, implementations, deeds of the Altar, the keeping of the commandments, 3. the songs of Light; the Music of YæHúwaH is based on the Altar and the
Study and performance of the Túwrah/Torah; the sacrifice is at the Altar is the foundation; the manchaih/bread is the teachings/studies/ implementations of the offering; the nesek/drink offering is the music; otherwise the music is noise or sounds otherwise that cannot serve the people; when the music is based upon the singers service of the Altar and the purity of the members, then the anointing flows into the songs that edify and stimulate the mind and members of the listener; in this way the songs serve the people as with a drink of wine/understanding, whereby every word can enter into the mind and explode with revelation. Values, 515/א'מף: a measured delineation of the activities of Light; 4:4.

copulation, to lie down (she-kav, בָּקָא) אֶרֶב, מַעֲשָׂה

to rest, recline; to cohabit; to sleep with, be lain with; to create a layer(s); a layer of dew; also: the nether grindstone/lower mill stone—the one beneath; lit., Wisdom/W branching forth/Y through unified forms/א'; copulation, the means to transfer concepts; to lie prostrate to Unity—in honor of all principles brought forth during copulation, illustrated by all members bowing to Yúwsphah, the bowing to Yúwsphah brings all into Egypt/definitions and unites houses; to charge/electrify (as lightning) the mind via ejaculation/climax to release and appropriate concepts/seeds; unions are mergers of States/Names/thoughts, each produces after its kind according to the frequency of seed; Unions in the Upright Pyramid State generate a Light Body; unions in the Inverted Pyramid State of mortality produce after its kind—the flesh; copulations facilitate concepts/seeds to arise/swim unto the head from which they are to applied to specific regions of the house for blessing/expansion; forms of copulation include alignment of any of the four mouths—the pelvic region, orally to join the gates of Gad and/or Apærrim, or by joining the sides accessing the inward parts; the root term/יָרֶב has also been rendered to lie sick; to be ill, deceased; to die, as in the expression "sleep/lie with his fathers" which is the results of one entering into the chamber of the seeds—the House of Maneshayh, within the loins; the loins yield the fruit of the purpose—when we engage in blessing/increasing our Names/thoughts, we have an objective of discovery or going on a hunt; mortal unions entered into over a desk or in the back seat with an physical urge leads to more focus on mortality—the flesh and then the next one; unions entered into for revelation frees the mind above the flesh, and the thoughts chase after the revelation that is released via intimacy; with every climax is a blessing for the tribal member in the path of the sun—in the lunar teraysarun with secondary blessings for the camp where the moon resides according to the month and day; unions lead to a reprieve and then further investigations; we do not keep thinking in one mode all the time, because we will consume ourselves, like getting burnt by staying in the south too long; we change modes and sides whereby we see from all points of view; via unions to bless we form composites of thoughts by drawing out that which as been gathered in the west; based upon the frequency of the seed we make our progressions, we go to the north for examination and discernment and then the lights of the east break open to extend the revelation fully in the south. lit., Fire/W branching/Y inwardly/א'. Values, 322/בכ: to blaze the branches in unity.

transpose, to cross, shekel (בָּשֶׂקל) אֶרֶב

a consideration, examination, deliberation; wise behavior, prudent action; lit., Wisdom/W considers/Y the roles/א'; thus Yaoquv crosses the hands to bless Apærrim and Maneshayh as the roles pertain to the camps of Wisdom/Aperrrim and Maneshayh/Understanding; crossing the hands upon the offspring of Yúwsphah is to appoint the one on the left, Aperrrim, to rise upon the body of Maneshayh, who is seated at the right-hand of Yaoquv; thus the right hand of power is given to Aperrrim, whereby there is the strength of the sun, depicting Chækúwmah, to rise as the governor of the land; the left hand of sustaining power is given to Maneshayh through which one may endure in all levels of progress, and vast are the resources in Maneshayh; crossing the left hand under the right creates the
Taúweh/Š, 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/Š guidance/instruction/Š; also: to take, carry away, miscarry. Values, 350/Š; wisdom displayed; 5:5. See beka/Oitories; gerah/š; shekel/Š.  

Shechem, Sichem, Sychem; shoulder, shekam (שכהן) מ, 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/Š of messages/Š; the strength/W to yield/Š a multitude/Š. Values, 360/Š; wisdom upholds/provides a support; 5:5. See shoulder/Oitories.  

dwell (shakan, שן) מ, 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/Š unto full extension/Š; a branch unfolding its light; description of the Burning Bush. Values, 370/Oitories; Wisdom with Understanding (Mishle/Prov. 8:12).  

Sacar; to hire, hired servant (shakir, שכן) מ, wages, reward; a remuneration, profit, pay, salary; to lease, charter; root word of the branch Yishshakkar/Š, to which pertains the glands of stimulation for labor; also: inebriation—in-toxication as the price/wage of overindulgence, which excess is a belaboring of freedom; lit., wisdom’s/W productivity of labor/Š for the mind/Š; wisdom branches forth into thoughts; through spiritual teachings comes knowledge, spiritual productivity/bearing of fruit results in knowledge/branches of thoughts. Values, 520/Oitories: sign of distinguished productivity.  

Shiloh; Shelah, Salah, Shelu ש, Shelah (שלה) ש, 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/Š of light/life/Š; 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/Š praise and Bayt-Shaúwo/OWS: house of nobility: succor, relief (SMB/Gen. 38); 6:6 Shelu,Š, 6:6 Shelah. Values, 335/Š: The rod in Shayh.
three, shaluwsh (שָלוֹשׁ) W³ Cly

triangular; from the root W³ Cly; 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; iii., 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 aphh/ephah/hpya; 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 Cly (Shayin/Lamed) and containing a subsequent S (Shayin) conveys the sense of three. Values, 60≥: pillar (as three letters creates a column); 636/γξχ: 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, Yetshach 654, and Yaoqiv 987. See Gammal/G, Cly; three/W³ Cly; third/W³ Cly; thirty/W³ Cly; Shelesh/W³ Cly; Shalisha/W³ Cly.

Shiloah, Shelah; send, dispatch, shelachi, shelach (שָלָח) W³ Cly
to spread, shoot out, force to give rise to an idea unto its full measurement, to send forth with Understanding; to transfer, transmit; ii., The Fire in the Staff rises; Wisdom/W directs/brings order/C to works/A; from the root shelach/Shiloah arises the concept of one who is “sent” (sheliach/Cly; 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; iii., the fiery/W rod/guidance/C pertaining to one’s activities/assignments/C as we are measured by our works, those being the extension of our thoughts; a fountain of Yerushelyim/W³ Cly: a flow of messages from the heart, foreseen by the prophets (Ezek. 47; Rom. 10:18); the Staff of Ahariwan directs one’s activity/work. Values, 338/Cly: Wisdom guiding labors according to one’s Name and lineage 5:5 shelachi, 3:3 shelach.

Table of Shewbread, Shulchan hhaPanim (שלכָנָה פָנִים) Kt³ Cly
formulations of the Quphæh-Paúwah and the Hhúwa-Gammal Rings of HhaALhhim; Table/Kt³ Cly of the Sayings/Faces/MyNPh—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, Mathyim+Neúwn, Lammed+Kephúw, Shayin+Rayish, and Quphæh+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 of the ideograms of being; 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 instruction and guidance concerning covenant, arising in conjunction with the quest of enlightened utterances to unfold all being extended through the transmissions of thought; 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, BeNyinman, RAúwaben, Shamóunn, and Gad; the left portions are for Dan, Ayshshur, and Nephetli, 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 classifications of thought unto full extension with Knowledge/the gate of the Neúwn.

third (shalishat, שלישית, W זכשש) Creation’s day/Light-work of emergence, revealing, resurgence; lit., wisdom orders and initiates to go forth; the Spirit’s role to manifest Wisdom in the universe. Values, 640; the measurement of mind, reflected; 650: the measurement of mind, unfolded; 1040: Principle making visible the structure of Spirit. See three (W יכ), thirty (W יכ; Shalisha (Solomon).  

Salem, Shillem; peace offering, shelaim, shalam, shalúm (שלם, שלמה) 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: assimilated understanding; 6:6; 7:7.

Solomon, Shúwlmeh (שלמה) 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 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 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. The bann Dæúw/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/.

8017 Shelumiel, ShalúwmiAL (שָלום, שָׁלוֹם) c W my/CAF completion/peace/CAF is of AL/CAF; lit., Fire/W orders/c the waters of origins/CAF to activate/CAF the Divine Order within a SeedName/CAF; the peace/completion of TsurShadi/CAF, who bears the glory of Shamoúnn, presents of the offerings of the fifth day—the act attiring a house with the garments of Bayinah; the works of ShalúwmiAL bann TsurShadi formulate a sufficiency of stones/TsurShadi 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/.

8027-29 Shelesh, shelesh (שֶלֶשׁ, שלש) WCAF tri-fold, tripartite; great-grandson; lit., fiery/W instructs/c of Wisdom/W. Values, 630/. 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 Yaqov 987. See three/WYCW, tWLC.

8033-31 Shalisha (Sheleshah, שלישא) WCAF three dimensions; a grandson, granddaughter (being of the third generation); a trio; a grouping of three; lit., wisdom/W orders/c strength/W via emanation/c; Wisdom directs the people unto life’s unified parts/pairs. Values, 635/. full knowledge of the Orders of Light. See three/WYCW, tWLC.

thirteen (shalashim, שלשים, שלשימ) 4WO 4WÇ a third, being the triad of the Staff/Lammed/12/3, that is extended by 10, conveying an entrustment/deposit/CAF of wealth/CAF; 4WO follows the value of three/CAF 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 sukkut 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/.: dominion of extending unity.

7970/8032 thirty (shalashim, שלשים, שלשים) 6WÇ a multiple of three, being tenfold three; lit., wisdom/W orders/regulates/c the Fire/sun’s/W activities/CAF unto fullness/CAF; 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/c the utilization/W of bonds/CAF unto fullness/CAF; 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/. complete knowledge and understanding of bonds; 680/. full knowledge of the nature of expressions: 1:1; 8:8. See three/WYCW, tWLC.

7970 before; three (shalashim, שלשים, שלשים) 6WÇ a threefold measure, expressing that all processes of the natural mind (Pharaoh/CAF) are devoted
to YishARAL (SYM/Ex. 14:7); lit., wisdom orders and wisdom fills; heretofore: ie., the day before yesterday; used to convey officers, captains, warriors as in SYM/Ex 14:7. Values, 670/64X: full knowledge and understanding. See Gammal, three/third/thirty; Shalelsh/Selah; Shalisha/Shalisha.

Sem, Shem; name shume, ṣəm; sham (שָּם W; שָׁם W) a resident Thought/Illumination within a unified body of the Fire of the altar and the waters of hhakaiyúw in the day the spark of Unity is formed from the offerings of HhaALhhim in which the blood of ALhhim—the blood of the offering flows; the fire and the water and the blood are one/unified to be the dwelling state of the Values assigned to a Name; an assigned position; a gift of service; a positioning within HhaALhhim; the core of a Name is 64 Words of ALhhim whereby the Name is the logo of its composite words; lit., Wisdom/Fire/Flow/extracting, a spark of the Holy Flame drawn out whereby it is defined/articulated, revealed through waters; thus, it is called/read or proclaimed by a Patriarch; a flame of oil; Name contains both the fire and the oil/water, whereby it burns eternally; fire within water is the means for a Name to be explained/revealed, water/oil is the means to activate all embodiments and developments; Breath, which is a vapor of steam, is the means to exchange the properties of Fire and Water through which we enter into one another, even into the realm of the thoughts that we house, Fire and Water comprise the composition of the very essence of our name/Shayin/Mayim; through the Fire and Water we conduct the offerings of our Names; there is a head and a tail to every unified name whereby it forms a strand, known also as a path of Light, via which the emanations of light are transmitted; this strand does not exist alone, just as a thought does not abide alone, nor any part of the body apart from another, but is paired to another, being bonded and woven together, whereby it has complete reciprocal and renewing capabilities; Names are shaped by the Words of HhaALhhim; the unified Names are a vessel of the Words that are spoken regarding the function of Light within the Body; Sham is the eleventh position in the unfoldment of Adam, being the Kephiw or the tree in the midst of the garden; it is understood that one’s Name is the Tree of Life; attributes of wisdom administering the flow of energies; a positioning; a governing spiritual allotment, purpose; also: there, thither—as in reference to a position; an assessment, valuation, estimation; to appraise; an unfolding bud; garlic; note: to be positioned according to one’s heavenly name is to be drawn out of the Fire of YæHúwaH and to be called out of all contained/static in Mertsryim/Egypt; for a name is the Fire within released/flowing as it joins with others; it is placed/positioned amongst the United Order of the Heavens; each name is comprised of twenty-six attributes, according to the value of HhaSham, SMB/Gen 10:22-31; strength of a person, nature of Rauch as both letters, Shayin and Mayim, are symbols of Rauch, fire and water combined = steam, energy; the imagery of Names in the text conveys the stages of development within the Ages of HhaALhhim; the stories are allegorical and not intended to be read as individual people. Each Name is sequential and pertains to the stages of growth and expression of every Name. i.e. All Names have within it the Name of Avrehhem, which is the seed level of every Name. All names have within it the name of Yaoquv/Jacob which is the Crown of every Name; each Name is called according to the initiation/progenitor or the carrying forward of the Attribute of AL/nurturer [SMB/Gen 28:2; 34:1, 3]; a new Name is one continually being renewed, whereby only the Name is conscious of its states of passage and the level of Intelligence that it has received. Values, 34/Guide to Gates; 340/wisdom filling—ie., a measurable fire portion, an allotment of wisdom; 346/Wisdom flows through Unified Names; 4:4. See heavens, to put/assess, inheritance as to the calling of a Name.
wings, pinions, soar (ShemAber, שֵׁם אֶבֶר) hand of reception, position of follow through; the name's fiery management of the waters; according to Divine Order (SMB/Gen 14:5). Values, reflective management

left (samal, שֵׁמֶל) 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 Túwrah/Torah, one with maShayh and Aharúwan on the mountain, Tehillah 99:6-7; the words of Túwrah/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 Apàrrim as the first increase of Thought of the fruit of Yahúdah [I ShmúwAL 1:1]; (Yahúdah is the means to be fruitful; Apàrrim 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 Understanding, 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, Wisdom of the Oyin Zayin Body; wisdom and understanding of the Law, receptor of communications/qavalah/cabalah; 7:7.

Names, shamut (שָׁמוּט) an eternal flame of Fire/ in oil/; Fire/ burning the grace of the fat/oil/ to compose and unite/ all things/; as the corporate House of Names holds and maintains/ all things/; 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, structure of a house/unity; see Name/ 4:4:4, being squared at every level of Thought.
an active state of Name in life/light being in the position of the oylah evening and morning; a Name/אָוֹלָה perpetually descending and ascending/ם in lights/ם; 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/NESSAK; 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; Apæririm, 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; Nephetli, the joy of trust and confidence; The joy of Laúwi 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/א: a conductive state of satisfaction, an acquiesce of attainment; 4:4:4, being squared at every level of Thought.

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/אֱֶוֶּל 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/א: the Breath of Perfection, 349/א: The Names of Dominion/Perfections of Neúwn; 7:7; 5:5:5; an Illumination of every plane of Thought.

to let loose, drop; to loosen; lit., wisdom/fills/ the vessels/א to release/א a collection/א; a remission of debts; also: to disengage, turn aside. Values, 349/א: wisdom draws out trust.

the name/א imposed/א by Light/א; 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/א of Filling/א ( a name/א orders/א our radiance/א; as a ruling power of Adum/Edom/א pertaining to Oshauw/Esaq/א: a general ruling characteristic of the outer; the shamlehא/אאאא/א or 11/א = Sham/א/א/א/א + Yapheth/א/א/א/א = 83 or 11/א. 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/א/א [SMB/Gen 9:23] Values, 375/א: Wisdom encircling stars, 56/א: a drawing out of Unity: 8:8.
the extent of a Name; to grow fat, thick, stout, rich, fertile, robust; olive oil, cooking fat; also: to assess, appraise; to designate one’s potential; lit., to utilize the flow of extending a thought; a Name out-poured, with extended flow; 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 menorah [CHP/Numb 28:5]; the Fire of Neúwn flows uninhibited whereby Lights do not flicker nor go out; often used with the Bayit: beshemmen, with oil/a house of oil. Values, 390: Wisdom’s upper branches; 4:4; beshemmen: 9:9.

oil, shemenn (שְּמֵן) W

olive oil, shemenn zaiyt (שמן זית) X הזרע

to shine brightly: 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 menorah, which enlightens the tabernacle; lit., fire and water are of the Neúwn Words which determine actions according to what is placed in your hands/ power unto regenerations; 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 in Life—for service, restoration, healing, fulfillment; vials of oil in your gonads supply your sides to light your menorah evening and morning. Values, 807: the sign of regeneration unto perfection. See olive; oil W.

eight, shemúwneh (שבעה) X שמות

to be plump, fat; rich, greasy; having the characteristic of oil—potential to be released by Fire/Wisdom and to arise as light; lit., wisdom releases all held to be extended in Light/life; pertaining to the eight bullock of sukut: to walk in the grace and thereby ascend according to the principles composed/the nine bullock; a name is unfolded in light; A. Values, 395: Wisdom’s transformations of Light; 401: renewal of concepts; 1:1. See Chayit; eighty.

eighty (shemonim, שמות) W שמות

multiple of eight, being tenfold eight—eight achieving fullness; lit., wisdom releases an outpouring of potentiality through the activity of multitudes; those of eighty have the strength to bear forth the expressions of the Oyin Consciousness—70. Values, 440: sign of fullness; 446: the measurement of fullness, outpoured. See eight; Paúwah.

Shema, Shama; hear, shemo (שמע) W שמע

to heed, pay attention, obey; Wisdom conductivity of perfect Understanding; to understand a Name; to discern, understand, deduce, listen, attend; we hear with all our heart, all our soul, and all our steam/strength; hearing with all leads to comprehending and operating without limitations; hearing is with the ear and with the entire body; thusbakawiyya precedes each level of hearing and provides the vessel to receive all messages of light both audible and inaudible; the word shemo is Wisdom reflected into our consciousness; it is Name/position understood. 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/YaHúwaH; via hearing we detect a Presence; also: news, report, fame; audio; that which is heard; lit., Wisdom’s transmitting prophecy/consciousness/comprehension; hearing is the expansion, via fluid, of Wisdom in all cellular formations. Values, 410: combining achievements (Rom. 2:13); 7:7.
Shamoùnn, the amplification of sight as the ears are the body of seeing; occupying the lands of the ears; the Mind of HhaNeùwn to give comprehension; to hear, understand, discern vibrations; the function of Name consciously attaining to perfection; lit., Wisdom/W drawing out/" Understanding/O grouped/γ to the Neùwn/γ; Name/"W of cohabitation/suffering/to be a seer/"YO; 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/¥¥¥: a measurement supporting bonds; 7:7:7. See soul/W Wr.

Shem er, Sham er, Shomer; strain, keep, shumer 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/¥¥¥: complete protection of what is released; 6:6.

Samari, Shumerrúwnn (שומרן) from the root of shumer/"W indicating the centre of Ayshshur/Assyria to affirm that which is heard in Shamoùnn; the úwnn/"¥ ending on the root indicates as seat/place, a grouping, and a stronghold of the Neùwn, as it is the Neùwn 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 Nepheti-Yahúdah), and from Oúa/4O/Avva (the eastsouth corner of Zebúwan-RAúwaben); and the Chamath (southwest corner of Gad-Aparrim) [I Kngs 8:65], and from Sepheruyim/"mywrps (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 Yapeth-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/ռՈՓ: a complete consideration as to the liberty of unity; 6:6. See corner/ՔԴ;

sun, shemmess (שמシン) ՇՈՎ 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/ՇՈՎ symbol of Chaékúwmah/Wisdom through which the body/world is lighted; the two suns/ՇՈՎ 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 Chaékúwmah 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 Wisdom from which comes Fire; a Name/ՇՈՎ ignited/Վ 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 Chaékúwmah which governs the members of one’s Name; a means of cleansing (TK/Lev. 22:7); root sense: to serve, attend, wait on, officiate; ii. Wisdom/Վ fills/Վ the heavens/Վ; the sun, as wisdom; the moon as understanding; and the stars as camps of knowledge—the twelve offspring. Values, 640/ՄՔ: the unified heads emanating/flowing as streams of Wisdom; 7:7.

claw, jaw; as teeth ii. Fire/Վ to assimilate/Վ; 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
the enlightenment-mountains of all parts, to give drink to all Names within you from your upper chambers. See Tehillah/PS 104:13. Values, 35/ג: instruction of light

changing force, as a father consumates/consumes the elements within mother; a formulation of Cham; "fire/W consumes/辖 via principle/ד within/ג; Values, 38/ג: instruction elevates

Wisdom unfolding/extending Light; a full cycle; a recurrence; to repeat; to study, learn; to teach, a period of learning/practicing/illumination, an ongoing cycle; change, perennial, a graduation mark; to divide; alter, implant; "lit. Wisdom/W fully extends/辖 the light/辖; application/W of the unfolding/辖 of Light/life/辖; our potential movement/production via the Breith yielding life, period of measuring our achievements/learnings in life; the four corners of each year are the vernal equinox; the summer solstice; the autumnal equinox and the winter solstice out of which comes the four seasons, each season comprised of three months, one of the Teraysarun of Wisdom, of the Teraysarun of Understanding, and one of the Teraysarun of Knowledge according to the twelve moons. Values, 355/ג: Wisdom unfolding light ("the year"/ג/ג/ה שנ' = 360/ג: Wisdom’s cycle, the period of 12 moons) 5:5:5

to despise—to dislike/detest/abhor, a form of instability or change; not to bond permanently with the mirror/reflection or a mortal form or a level of progression; from the root ד/辖 to hate; to change, modify, alter; "lit. to destroy/consume/W the display/辖 holding/辖 the principle/ד of light/辖; to hate evil is Wisdom’s flourishing nature—a release of Wisdom in ALphæh/ד/capsule form; you achieve hatred of evil only as principles of Universal Life flourish within, whereby your ignorance vanishes/melts with the releases of fire/wisdom; thus when Oshauw/Esau is hated it means that YæHúwaH does not bond permanently with the reflection of Sham. Values, 357/ג: Wisdom unfolding the goal; 362/ג: Wisdom structuring the appearance 3:3.

two as to double, multiple, shennay (ד/辖) ג: inhalation/extension of thought, pl. two (ש'תימ, ג/辖) ג: two as to double, multiple, shennay (ד/辖) ג: multiple of twos, multiply by 2, to repeat, pairs, complements; the basis of life; both; a union, second, the value of development/forms; value of the stage of renewal, as it takes two to accomplish renewal or a new beginning; a zygote: a beginning of development giving rise to a renewing form of Understanding breaking-out from the midst and the sides of Wisdom; attainment/辖 of renewal/辖; "lit. Fiery mutual thoughts paired/W activated/displayed by the Mind/辖 through actions/writings/辖; levels mirror the other; Wisdom composing forms unto fullness; "lit. Wisdom’s/辖 potential/辖 to exercise/辖 fullness/辖; Values, 360/ג: wisdom’s structure; 400/ג: the sum of all things; 750/ג: the measurement of wisdom’s potentiality; 3:3 is derived as ג/辖/辖/辖/辖. See two/ג.

crimson, scarlet, shúwni (ד/辖) ג: color of redemption; red, glowing fiery expansions of thought; used in connection both with Zerach/辖/辖 rising light and with Rachav/辖/辖 expansion (which connotes thoughts/辖 of unity/辖 in service/辖); paired in the rainbow with argúwmæn/purple as the two outer strands; "lit. Wisdom/W being unfolded/辖 through works/辖; Wisdom/W extends/辖 a gift/辖. Values, 360/ג: Wisdom structure; 6:6.

two lambs (ש'נ' קוושים, ג/辖) ג: the offering for the Sabbath composing the light into unified forms of Understanding to form a House for the Queens (CHP/Num 28:9). The sabbath gathers the illumination of the previous six days as the seven-fold branch of the manurahh to house and retain the Lights; one builds a house on the
shavbet and transfers their members into the House of the Queen for the coming week. The shavbet/sabbath study equates to two tenths—a composition of wealth with branches of knowledge.

Values, 102/θΘ: consecration of a house; thought organization of unity. See ΧΘ

**twelve, Shenyim Goshar**

a multiplication/✷ OW of wealth/✷ OW as the branches of the tribes are a symmetry of Wisdom, Understanding, and Knowledge; the complementary state of full values; the attainment of unity; twelve components that comprise a house; the twelve bullock of sukkut convey the use of the annual accumulation of principles to increase/multiply the full branching of Name; lit., Shayin/The Fire/W extends/γ to fully implement/Ł the flows/η of Understanding/Ο Wisdom/W and Knowledge/Δ; The Twelve of Mt. Arrat from which all Enlightenment is refined. Values, 970/ΟΠΧ: sign of the continuum of holy consciousness; 7:7. See twelve/ΘΘ.

**years (שֵׁן)**

denotes cycles completed, fulfilled studies; changes implemented, an accumulated results of light activities; lit., Shayin/Wisdom/⌜W manages/Ł the conductivity of messages/η; in Hebrew Thought, the number of years of the earth or the number of years of a Name are not counted since every Name is ageless and the earth is a state of thought projection which only has value based on the thought; in that the thought is ageless also, it would be a violation to make a statement that the thought or the Name or the earth is so many years old; a year when a topic has been viewed from all four sides depicting the four seasons and four sides of illumination; Years denote extensions of a Name—we are provided a number of years—studies that denote an evolution unto a succeeding stage of unfoldment as in SMB/Gen 5; years are also mentioned in relation to when a king ruled to denote that under this administration of Wisdom, certain activities occur as in II Melakim/2 Kngs 17:1, 22:1; further, years are mentioned to convey the age of a Name as those who are twenty and upwards—those who are branching/learning and ascending in Knowledge as in CHP/Numb 26:2; or to convey the age of entering into mastery at the age of thirty; there are seventy spirals of light unto Oyin; we count the years according to the spirals that we enter even as we count the circles to determine the age of a tree; we are the Tree of Life. Values, 58/ℵV: Núwach/grace/the full favor of the Lights. See year/ΘΘ.

**Shenir, Senir**

angelic transmutation—the change from one form, nature, substance, or state into another; Babylon; compounded from the root *shayneh*/*_SAVE*, meaning, “to transmute, fold, duplicate, change, disguise, return, do a second time,” and the root *Oowr*/*O", meaning, “a city, angel, a watcher, an opening of eyes, to stir up oneself”; lit., assimilation/⌜W of the potentialities/η encircled/Ο by the mind/⌜; signifies entrance into a defined, examinable form, by which process of unfolding one develops according to every inherent attribute of the generations of Núwach/ℵV; as a plain/ℵOΠX: a penetration in the land/η-Λ/energy given form for purpose of transformation, Shinar/angelic transmutation depicts the sons/works of Núwach in vigorous, multidimensional pursuit of the actualization of every potentiality of the angelic realm, to which end they receive multiple languages/expressions (Isa. 66:1-4). Values, 620/ℵOΠX: sign of the domain of extension/branchings.
perennial; a gradational mark: to grade, divide; *lit.*, wisdom/W accomplishes/X perpetual/X blessings/\L. Values, 760/\WX: sign of wisdom’s structure.

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/\I: an ordering of completeness/perfection 370/\W: the unity of Wisdom and Understanding; 7:7. See \AYX; \AYX

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/\H; Wisdom/W contains the Lights of Oyin/\O. Values, 375/\W: wisdom’s consciousness of light rays: 3:3.

land under the dominion of Oshauw/Esau/\W/O/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/\L of the mind/\F: hence, to project the progressions; to put forth new shoots, new growth; 4\LOW 4\M: Seir is the illumination to generate new growth— to facilitate the emanation of life via a dwelling in the land of Oshauw. Values, 580/\FX: to measure domains at the edge/periphery; 67/\I: to structure renewal; 8:8. See Edom/\Y:\Esau/\YO.

ports, 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/\F; also: to split open (as the splitting of gates); storm, tempest, terror—events that, *lit.*, fire/rage/S through the openings/O of thought/\F; 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/22/4 is the result of the sacrifice of HhaSham; fire creates water/\W/36/9; water creates air/cloud/\W/44/8; fire, water, and air combine resulting in earth/\W/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/\W conveys the Full Communication of HhaSham*. The States of these properties are Fire/east/emmanation, 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/\FX: to measure the domain of understanding.

gates of Zion (shayairim, \W\O: shayair, \W\O: gates/\W: gates/\W) access/W points/\W points/\Y: 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/\F 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/\F to attain/maintain the deeds/\L of Liberty/\H
achieved within the Body of Unity. Values, 736/ג"א: measurement of wisdom leading to Unity. See gate/ abrir; Zion/ג"א.

edge, border (shaphah, בַּעַף) בַּעַף

lip: as in “border/ג"א/edge” (of the valley) of Arnon/ג"א/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 the extremities/faces/words/ג"א of light/ג"א; to be laid bare; to be uncovered, even as words lay bare/uncover the heart; also: language, speech; ג"א/Shephah BeRüwreh—the Pure Language/ג"א: 2:2 derived as ג"א; 7:7 derived as ג"א; ג"א/ShephahKennon—Language of Canaan, a tongue to branch the Twelve within the Seed of BeniyMaN. Values, 385/ג"א: Wisdom’s borders of Light.

language of Canaan, Shephah Kennon (שְׁפָחָה קֶנֶנֶן) שְׁפָחָה קֶנֶנֶן

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 Yúwpshah/ 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/ג"א speak with humility and submissiveness ג"א all that branches with Understanding in NeúwN; you abide in Metsryim 430 year unto attaining the instructions of your totality. Values, 99/ג"א: transformations through gatherings.

handmaid (shifchah, בַּעַה) בַּעַה

construct form handmaiden (shifchat, בַּעַה) בַּעַה to assist, help, denotes spiritual expression of labour of light/ג"א 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/ג"א the inherent expressions/faces/ג"א thereby elevating/ג"א the light within/ג"א; 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 Govern- ness/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 reverenced. As a Principle becomes exalted a wife may bear it; whenever the ALphæh Bayit is exalted/ג"א—Avrehhem, the corresponding nature of governance/ג"א Sarai, bears the exaltation; unto the ALphæh Bayit becoming exalted fully, your Principles yet rise via hand-mouth-assistance; ג"א to fire/heat the internal expressions to arise; the nature of Wisdom expressly provides for ascensions unto totality. Values, 393/ג"א: Wisdom transforms to elevate. 41/ג"א: heads unified multiply concepts/seeds

judges (sheftim, בַּשְׁתָּם) בַּשְׁתָּם to judge, evaluate, shuphat (שְׁפַחַת) שְׁפַחַת 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/ speaks, breaks open the consciousness whereby a state or a matter is set, to make decisions and judgments; Wisdom/ expresses 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 aúwtim/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/pc: wisdom manifest/brings forth to maturity the universal consciousness, 41/4: thoughts multiplying unto a decision/determination; 9:9.

plain, valley; meekness, humility; depression, humiliation; lit., wisdom’s voice of instruction: one does not hear wisdom in arrogant or boisterous words. Values, 410/LX: to compose a gift; sign of blessing.

Shapher, Shaphir; Number, Shepher, Shuphur 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 to express/make expressive/to open the mind: 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), whereby a construct or formulation into a Bayit/form/measurement appears. Values, 580/PX: to compose enlightened expressions; 58/?: Name of Núwach; the means to console, to direct the activities; 2:2 is derived as myʾyr = wpc; Shephuryim—8:8 is derived as k+s = p. See scroll/RPI; compare number/PX.

ordain (shawa-phat, ʾeṣer) to put, place, set, bring about, establish; lit., to tone with Fire the mouths unto your totality; 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/XX: to measure wisdom through expression. See mishphat/PX.

lips (shawa-phatim, ʾeṣerim) 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
Aharúwan; lit., utilization of a container that measures activities of fullness. Values, 830/XX: sign of regenerative instruction.

\[ \text{sack, sackcloth (saq, כּ) פָּרָּהָּ} \]

lit. Wisdom spirals; the fiery spirals/coils arising from the base to cover what is being drawn out; being emissions of Light, light surrounds to clothe us even as the fabric of striated thoughts form the flesh for our mortal members; meanings include to light, to kindle, to kiss, to meet/together as where sky and earth meet as in the midst of the evenings or at sunrise when the offerings are made, for via making the offerings one initiates the daily and evening coils of Fire to arise from the altar and clothe our Names, creating a new garment daily with the ashes of the altar and the coils of light, rendered as “sackcloth and ashes” via which the garments are renewed daily as the ashes are taken up [Túwrah/Torah haKohanim/Lev 6:3-4]; from the root nasaq, meaning to equip with the amour of Light, to fasten together; the sac of the scrotum is the weavers basket from which the properties of Light are drawn out via the needle of Apærrim, known as the spindle whorl used to spin yarn/threads. Values, 40/ך: conductive vapors.

\[ \text{to water (shaqah, קַּחְ) פָּרָּהָּ} \]

to moisten, irrigate; to give/let drink; lit., wisdom’s dominions/regulations of light. Values, 405/ך: renewal of life. See drink/ך פָּרָּהָּ.

\[ \text{sheqqel (בֵּשֵׁק) כּ פָּרָּהָּ} \]

to pose/proffer; to weigh, examine, ponder: a value obtained by deliberations; a value expressed with gold (wisdom), with silver (understanding), or with brass (knowledge); lit., wisdom to decipher with the rod of instruction; to measure by Fire what comes to the top of the plant/staff, whereby its worth is determined by Fire; as sheqqel of the sanctuary: the enlightened mind performing a priestly examination of the sanctity of things and ideas. Values, 430/ך: measurement of instruction; 4:4. See beka/ץ פָּרָּה; gerah/ך; shekel/ך פָּרָּה.

falsehood, lie (shawqar, כּ) כּ פָּרָּהָּ}

to betray, deceive, swindle, refute, a liar; to breakdown the spiral layers of knowledge. Values, 60/ך: trapping oneself in a web.

\[ \text{Sarah, Serah (Shereh, Sheræh, כּ) כּ פָּרָּהָּ} \]

the first word created as the Shayin and Rayish bond; the Rayish appears as Wisdom emanes her thoughts thereby establishing a chief; anyone who binds their mind to wisdom becomes a chief; a wise mind possessing measures of Knowledge, one who consumes/feeds upon the thoughts of Wisdom; to rest, console; a resting place in light realms; to prevail as mistress/companion of principle in all domains unto rest—the establishment of wisdom to govern via light; lit., wisdom governing by Light, a state of development of the feminine nature of spirit that governs not just by hands but via the light radiating from her hands; the letter hey is formed in the name of Sarai as the force of the Shayin penetrates through the Rayish/the mind and shines within the hands of the governess, which is the force of light overshadowing the work of the hands; wisdom supplying the mind with illumination as wife of Avrehhem: the resting place granted to a man living according to Principle, by which positioning he occupies the promised soul fields: thus, the tradition rendering Serah’s name as “wisdom”—the name change from Sarai to Sarah conveys that spirit of adam has come to rest/consolation, enabling it to abide in a form that exalts the Principal of Life, versus living in spiritual struggle for entrance into a suitable energy field for expansion; Serah and Avrehhem represent the first-dimensional unity of a spirit’s name and its soul fields—principles of origin that have come to shavbet/sabbath/rest.
in promised soul fields, having come to know that the soul, itself, is a gift for the magnification and fulfillment of principles; Serah is the higher meditation of the heart field that bears the inner, immortal man, which meditation is the mother to develop the soul realm into mass. Values, 505/ HQX; to measure the domains of Light; 5:5. See Serai/ARRANT; compare Hagar/ANN.

8297-98 **Serai; my princess, Sheri (םר) מ़אר** my/ARRANT governess/AW: the assistance given to Abram/ARRANT to gain management of the powers of Kennon/Canaan/ARRANT, for the purpose of gaining occupancy in the promised land/Word state of the appointments in a Seed; it., the Wisdom/AW of nobility/A, possessed/A; note: the traditional rendering of Serai as “dominative steward” devolves from the connotation of matters of responsibility; she is the Governess of the Name appointed over all manifestations of trust; noble lady. Values, 510/ HQX: to measure a domain of blessings. See Serah/ARRANT.

8303 **Sirion (שִׁירון) מָאר** leader; to direct; to free, release, turn loose — as the mind directs the eyes to hunt for provisions: an action of the mind in relation to seeing; it., the wisdom/AW to determine/A to fulfill/A desire/goals/A; as Sidonian/ARRANT/to patiently lie-in-wait (name for Mt. Hermon/devotion of enlightenment): the sense of “securing a prey.” Values, 560/ HQX: to measure a domain of structure. See Hermon/ARRANT; Zion/ARRANT; Sion/ARRANT; Shenir/ARRANT.

8313-15 **Saraph; to burn, šarrif (שָּׁרָף) מָאר** a prince/quest for the Faces — full expression of HhaALhhim; one who transforms themselves ascending through Fire, the mind and faces of Fire: to consume, openings obtained via the questing in fire; combustion; also: to sip, suck; to cover; a fiery serpent; the resin/ juice of plants; it., Wisdom/AW determines/A expressive openings/__; “The one who does not seek to change the world into which they enter, shall be conformed unto it.” “A worm enters into the hole that it came out of, so are the mortal. A Name arises as a šarrif with the Fire, transforming itself as a Seed of Light;” messengers upon the Mountain peaks. Values, 580/ HQX: to measure a domain of expressions; 8:8. See Malek LACCW.

8317-18 **swarm (shratz, רַע) מָאר** to teem, abound, multiply, breed; to creep, wiggle; means to expand fully, to fully develop (SMB/Gen. 1:21; SYM/Ex. 1:7); an inundation of small creatures; it., wisdom/AW to determine/A transformation/__; spiritual thoughts pursued. Values, 59/ PHY: desire truth/sucking at the gates. Compare creeping things/ARRANT.

8334-35 **minister (shawrat, מָאר) XAW** to serve, officiate; to perform a service, fulfill a position; it., strength/W to initiate/A renewal/X. Values, 900/ PHYX: to measure a regenerative domain.

8336-37, 8341 **six, sixth (shashah, שָׁשָּׁה) מָאר, זָאָה, זָא}, אָה; six, shesh (שֶׁשֶׁ) מָאר** Shashai, Seshai; sixth, six (shashay, שַׁשַּׁי) מָאר to rejoice as when the Seed of Avrehhem opens [i.e. parable of the Seed: Matthiyahu 13:20]; term formed by the Values of 321 which are the 3 right digits of the Neúwn Mind; 321 is the Seed of Avrehhem; the Shayin of Understanding/300 and the Shayin of Wisdom/21, whose sum are six: 3+2+1; values of uniting for all unions of the Unified Consciousness are based on the foundation of Wisdom/pairs and the means of their full extension; otherwise the union will break apart; the values of six form the sign of the conjunction/__; to balance/be just, maintain; to be glad, exult, to be happy; also: bleached; fine linen, fine clothes; marble, very strong, rock-like; to distinguish by pairs, being six in number, it., Wisdom’s/W blaze/W of light/__; the utilization/W of wisdom/W to inscribe/perform/A; the Fire of the altar of the oylah and the Fire of the altar of spices; the multiple sixes 666 characterize
the beast which includes being sensual, judgment/conditional, and divisive the opposite ends of administration, mercy and unity; six days—to be happily engaged or active. Values, 42/TA: filling form; 47/I: fulfillment of goals; 52/Y: extension of form; 3:3. See Úwah/Y; hook/Y; sixty/WWW.

sixty (sheshim, שֶׁשֶם) WWW multiple of six: just weights/balances WWW to manage/א all dwellings/א; sheshem: a compound of Wisdom/Fire to form a Name, as Sham is within the value of sixty, being a multiple of six pairs/a twelve terayaron structure; the value of uniting/א, multiplied by its exercise/א, brings to light all within th waters/embodiment to be of a united branched structure/א; sixty; lit., the compound Na -

to appoint, place, position; to comprehend the place of each Name; to designate each function of adim/ד according to an image of Breath; to uphold the Spirit, versus quenching the Spirit; lit., Wisdom/W establishes a united teraysarun/wholeness/א: though Qinn/Cain/קִנּוֹ/acquisitions/holdings quenches Hevel/Abel/א the spirit, the Breath cries out for the sake of the State/א/ to be Adim; as Shath, therefore, we are content to dwell as appointed, by the Principal, as paired Names, and to fulfill our place to glorify the Principal; Shath/knowing our place within the Body of Life begets Anúwsh/Enosh/א/kindness and gratitude. Values, 43/UW: spiritual communique; 4:4. See two/WW; both/WW

foundation, two (shat, שַׁת) XWW basis, buttocks; lit., Wisdom/W founds/composes via joining of two terayaron/א: Values, 700/WX: Sign of Wisdom. See Seth/XW; two/WW.

to drink, accept; also: to warp, seat of weaving garments, be woven; to become founded: all that one accepts/drinks creates a weaving of life that builds a foundation for continuance; lit., the Wisdom/strength/W to assemble/א illumination/א; thus region of the loins; the buttocks convey the purpose and gives assurance to all resting upon it; to designate a space of residence according to mission/lineage; the shape of the buttocks is a dish, as a merkavah/chariot, in which one rides through the stars; conveyed in the apricot; movement is according to fulfilling one’s Name/mission. Value: 48/א: to conduct ascensions; 705/אWX: to compose the Wisdom of Light. See ass/א.

to worship, to live long (shtach, שַׁיח) XWW the energies live continuously without being subject to death (SYM/Ex 4:31); wisdom composes perpetual arisings/works; some show א to be a form of א, a relationship between the Chayit and the Hhúwa expresses the ascending and descending nature of light illumination) Values, 51/א: conquest of principles.

warp (sh’tee, שְׁטֵית) XWW a fixture, warp as in weaving, the structure for the woof or transverse threads; the warp is the outer framework of light, corresponds to the human anatomy, a guide to weave the treads of the energies; the boundaries of our energies which are defined by light/life even as the organs and cellular constructs are definitions of light; the matrix pattern of the tribes encampments, Yahúdah on the east, RAúwaben on the South, etc.; the outer dimensions of the encampments and the grid work of lines between the tribes create the warp; the filling of these defined boundaries or the fillings of the woof shape/contour the engeries; lit., Wisdom/W composes/א to fulfill/mastery/א. Values, 53/א: to perfect processes. See woof/א.
foundation, two, both, shutim, (םָשְׁתִּים) ṣhtm

to establish; to be founded; lit., Wisdom/W founds/composes/Χ to achieve/µ fullness/µ; basis, buttocks, a zygote, to be built upon, pairs, both, value of development, forms, unions, complements, stage of renewal as it takes two to accomplish a new beginning, a beginning of development/manifestation which gives rise to progressive renewing forms, self renewing as it contains the force of wisdom to compose; Wisdom/Ь regenerative/Х activity/µ released/µ; the calling of a Name twice as, "Yaoquv, Yaoquv" is a call unto both the thought and the manifestation of a Name to be in agreement; the values of Two and the Letter Bêt are depicted in sheep, frogs, geese; evolutionary form of the root ṣחח (ones), shutim means two ones, as in counting single digits. Values, 66/ג: structure of unity: 9:9. See Seth/Ь; two/Ь; Compare בsteam.

Taúweh Ṫ

400, four hundred (Taúweh, Ṭ) Ṭ

the measurement/total composite of all creation; to weave, gather, a composite of fire/energy/angelic, air/gas/spirit, water/fluids/soul, earth/solids/body; values of renewal, exchange; to revitalize; resurgence; without end; to recycle, enter upon a continuum; to mark, signify; a consummation; totality, the symbol of the Law—in the Falun Gong Srivatsa emblem, the Taúweh forms and appears in the midst of the altar to gather all attributes of the Fire and translates them into teachings, appears in five locations: at the four corners: Semek, Zayin, Shayin and ALphæh, and in the midst of the double Kephúw, spinning in the direction of the offering, left to right for the morning oylah, and right to left for the evening offering; the gathering of the Numbers and Thoughts of the oylah from both sides of Lammæd create yin and yang patterns which swirl together as one whereby each teaching contains Wisdom and Understanding. Values, 22/א. See Taúweh/Ḥ; four/äßig; hundred/ח.�ו.

those in agreement, to be bonded via Name, mutual sharing all States/Thoughts, community, being symmetrical to fully mirror another, lit., to compose/sum/come to totality/Χ of the Principal/א Union/א in waters/levels of conscious residence/א. Values, 42/א: to conduct the messages of a unified house/harmonic details

copulation, fig (tanah, התנה) ח.ף

unions for full expression, to join unto four faces, to be in heat/receptive, a consciousness of the sheath that covers nakedness, adam is productive/copulative to bring forth a garment attained in the first garden signifying the Tæyth/א/four faces in Union; fig leaves signify unfolding the solidarity of thoughts; lit., to compose/Χ the Principles/א of the Union/א of Breaths/א. Values, 42/א: to conduct the messages of a unified house

92 ark, tevahh (תַּכּוֹה) ח.ף

a box, chest, case; lit., the composite/Χ house/א of life/א—containing/א in continuance/Χ all aspects/functions of life/א; the totality/Χ of the house/א of Light/א. Values, 407/א: preservation by the Word of Túwrah/Torah; 4:4 is derived as ח.ף.א.ג=א. Compare ark/ג.ף.א.

crop, yield (tevuah, תַּכּוֹה) ח.ף

produce, grains, product; harvest, increase, result; profit, income; the composed yield of the ALphæh/א/seed of life; lit., the measured/Χ form/א outpoured/א by a principle/א of Light/א. Values, 414/ף.א: the measurement of activity in the gates.
Tubal; universe, world (tayvale, תバル) לארשי

an opening of Yapheth/expansion, from the root meaning “to carry, flow: to bring forth a stream or watercourse”; lit., a total composition/explaining/ the instruction/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/effervescence, thereby breaking up each aspect of understanding, that it may be absorbed and used to satisfy the diversity of adam; the concept of Tuval is also coupled with Mashek/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/ the form of one’s role, indicating a closed or dysfunctional opening apart from Yavan and subject to perversion. Values, 432: the measurement of roles, enformulated. Compare world/hidden.

model, structure (tavneet, תיבנה) X שונא

form, mould, pattern, lit., to compose/ a house/ capable of performing/achieving/ all things; /X; patterns in Tŵrah/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: to encircle.

gratitude, thanksgiving; ascending emotional uplift; to give thanks on behalf of/together with; to arise in sequence with thanksgiving; lit., to renew/ the gates/ with understanding/ of instruction/; a ruling power of the nations/those in process of redemption. Values, 504:

empty (tohu, תוה) Yאשה

formlessness/; a void; a designated space for the Name’s expansion; lit., to compose/ the Breaths/ belonging together/ wherein the Oyin sheath over the Names is woven; the compositions of Breath established, lit. his/ close examination of thoughts/, 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:

deep (tahom, תתן) Yאשה

their formlessness/; an abyss; an underground/subterranean water supply; a passively reflective nature; lit., the measurement/ of life/ cradled/ within the multitudes/waters/ . Values, 451:

inhale/meditative become (teheeyah, תנייה) Yאשה; exhale/expansion become (tehee, תנייה) Yאשה

the state of becoming, from the root לשת, lit.. to fully extend/ the light’s/ initiations/ unto enlightenment/. Values, 415:

revival, resurrection, sense, tuwyah, (תוה) Yאשה

lit., to compose/ light frequencies/ given from the Lights of Yañh; to examine, smell, sense/ with meditation, reflection, to be amazed, astonished, a derivative of /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 habitats; 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-
cation sense to transmit information through body, facial and verbal languages; a common sense that determines appropriate actions/words/solutions/senses communis; an imagination or fantasy sense to open up a path for reality; an estimation/intinct sense to determine values/price/weigh, relationships, outcomes; a memory sense to recall a fulfillment sense to move-on/sense satisfaction of a goal; a pleasure sense, to abide in an agreement which overcomes pain/fear emotions; a temperature/molecular activity sense; the sense of the Name of Yæhh—your Life Source and Force; The Mushi/Marri sense of direction detects what is coming, shifts in the atmosphere; a Star Sense: Your connections are more than parallel universes aligned which bleed-through the realm of man—manifestation. Connections are of the stars and their alignments one to another; you are connected in the heavens through your sharing levels of habitation of higher altitudes, namely mountain ranges of thoughts. e.g. the region of Beshæn/Bashan forms associations of stars. Through your star sense, your spirit tracks each other as you go forth. This is verbalized as the “Star Sense.” Values, 420/4X: compositions of inner branches 7:7.

name of the twenty-second letter of the ALphaḥbayit; a sign, emblem, signification; lit., sign/X of bonds/Y; Creation as the mark/sign of HhaSham; lit., the sum of all things/X taken together/Y, formularies of the Lights. Values, 406/X: Measurement of Unity; 4:4; X=_ylim; X = Y = X See Tauiwh/X.

a universe, world; a composition to house an order, or a group of roles; also: variegated, diversified, by virtue of the mixing characteristics of a universe; from the root yoval/4YX, meaning “to carry, to flow, to bring forth”; lit., a composition/X of bonds/Y within/3 roles/3; a son/formulation of Yapeth/2X pertaining to the digestive openings, in association with the navel. Values, 438/4X: composition of roles and services. See Gomer/4X.

to bargain, trade, exchange; lit., renewal/X of equilibrium/Y through the transmission/A of knowledge/A/ extracted from/A enlightenment/X; the ability to reason and to condense information; value determination; the exchange of information between spirits and angels; note: Togarmah enables man to enter into a constructed body form: it is a gate/opening of exchange whereby principles are released into constructs of form; e.g., as when the mind passes through the gate of Togarmah to enter into Egypt/4YX; thus is Togarmah instrumental in bringing Yūwsphah/4X into Egypt. Values, 654/4X: regenerated mind unfolding/displaying insights. See Gomer/4X.

to be thankful; gratitude; the thanksgiving offering; song of praise; a confession of sin comes from a grateful heart that has received revelation regarding the goodness of HhaALhhim; lit., to compose/X what is contained/Y in insights/A of light/life/X. Values, 415/4X: measuring the blessings of life; 1:1 is derived as X/A = YX. Compare Tidal/4X.

design, program (toke, 4X) 7X; to mediate, arbitrate (toke, 4X) 7X middle, midst, center; within, interior, inside; contents; lit., the composition/X within/Y the branches/Y; used with the prepositions: 7X/I/among, 7X/J/from among. Values, 426/4X: to measure the branchings of unity; 420/4X: a composition’s extensions. See token/4X.

generations, tuladut (4X) 4X the universe; the outcome, conclusion, result; a united face: what comes out of the unity of a Name or series of Names—what comes out of the embryo; a compound of talleh/4X, meaning “to suspend,” and dot/A, meaning “devotion”; a suspension—a diffusion within the soul—of devotion; lit., a continuum/X of cherished/Y lessons/3 upon the pathway/A to regeneration, forming a summa-
tion/: the generations of Adim/Adam recount the total scope of attainment/, as revealed in ten/ generation (Adam/Adam through Nówach/Noah/Noah); The genealogies of the Túwrahr/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/"WW: the measured composition of fullness; 9:9. Compare generation/age/γΔ.

scarlet, Tola; worm, tulo, (תולא) OLYX
the humble cultivator; maggot, crimson-grub, son/formulation of Yishshakkar/אָשְׁשָׁקָר; lit., renewal/ is held/ in lessons/ of understanding/O. Values, 506/"PX: to renew the domains of Unity; 1:1.

abomination (toe-a-vat, הָרְעָה) 902X
To assault/interrupt/ the stable/balanced/judicial/ comprehension/O of the house/9 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/ the bonds/ of understanding/O the patterns/which hold all together as one/ 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 Túwrahr/Torah/Law of associations. Values, 68/"E: to bar ascension; to journey with fatigue.

tur'yim יְנַיִּים, turtle dove, turr (תור) 4X, 42X
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 DibreHYaYamim 17:17]; lit., a sign conveying knowledge. Values, 606:4X: to measure
the mind of unity; 4.4; pl. 6:6. Compare season/חביה, XO.

setler, sojourner, tuwshayy (תעושי) .Escape one in the process of change to unite with a spiritual body/fellowship, lit., to compose bonds of
tachal/techel, (תחלת) X to begin, commence, start, prime, initiating inception, former consciousness and purpose, lit., to transform within the ascensions/ח of an Order/L. Values, 42:9X: drawing out developmental stages

Thahash; techas (ת tasar) חחח 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/ק of covenant/ק with Wisdom/W; also: a species of antelope, some refer to techas to be like a porpoise skin; a covering of the mishkan/ן of public declarations concerning the meaning of occurrences within the tent; a relative of Avrehhem/ף. Values, 708:8XX: measurement of Wisdom’s labors/services; 8:8.

Tahath; under (tachat, תחת) X in support of; beneath; instead; in lieu of; because, on account of; the bottom, under part, buttocks, rump; lit., to undergird/ק the labors and services/ק concerning renewal/ק; as an encampment of YishARAL/ול between Makeheloth/א and Tarah/א/renewal of mind for ascension: examination of the parameters of shared labor. Values, 808:8XX: the full context of labors/services.

Tiras (תירס) X Gate to the West: a citadel/fortress in the western gate of the universe; an opening of Yapheth/ף/expansion pertaining to the openings of the reproductive centers that carry the stream of illumination from Mesheck/ף/extension; the coital point of releasing the stream into new creations or into layers of revelation, even as concerns the light body; the seventh/opening of Yapheth, which creates the layers of the turban/ף, thus arising to ordain the mind to receive the revelation that commences from above: it is in this opening that Moshe/ף 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 Yúwsphah/ף given to BeNiyman/ף 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, 670:4X: sign of kingly consciousness. See Yapheth/ף; Meseck/ף.

wine (teeroosh, תרש) X new wine; the unfermented juice of grapes; lit., the composite/ק results/ק of the mind’s/ק pursuit of wisdom/W; when turning to vinegar, the complete work of Understanding is finished. Values, 910:9XX: composite sign of the domains of acquisition. See wine/ף.

blue, taklet (תכל) X 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/ף doctrine/ף via teachings/ף of Túwrahh/Torah/X, paired with the yellow strand; Values, 850:4XX: sign of the renewal of potentiality; 7:7. See ף.
to examine, estimate, measure; to plan, intend; a fixed amount; to be fitted; contents, substance, capacity; a measurement, program, project; *lit.*, to compose/*lit.* anticipated/*lit.* anticipated/*lit.* Values, 470/*lit.*: sign of understanding.

**image, detail** (*tamunah*, תָּמִנָה) used to convey a likeness, form, description; a term to denote every detail of light; *lit.*, to sum/compose/*lit.* the conductive messages/*lit.* abiding/joined together/*lit.* to fully reveal/*lit.* the light/*lit.* from the root word/*lit.* 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/*lit.*: a network of information, a structure of the ALphæh/Principal.

**to continue**, *temmyid* (טָמֵמְיָד) 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/*lit.* transpositions/*lit.* of the deeds/*lit.* the perpetual teraysarun/*lit.* full extension of the enduring qualities of the oylah. Values, 454/*lit.*: sign of the fish’s path.

**to complete**, *tawmeeem* (טָוֶמֶם) honest, harmless; whole, full, entire; innocent, flawless, unblemished, sound; *lit.*, complete/*lit.* release/*lit.* of the blessings/*lit.* of fullness/*lit.*; State of affirming all inherent traits of our Name. Values, 490/*lit.*: sign of rightousness.

**to be perfect, complete, blameless** (*tawmeeem*, טָוֶמֶם) entire/whole/without defect nor lack of total devotion; honest, innocent, whole, sound, flawless, unblemished, harmless; *lit.*, the composed/*lit.* messages/*lit.* achieve/*lit.* compounded fullness/*lit.* 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/*lit.*; note: perfect/*lit.* is a perfectly balanced equation: $X \times \overline{X} = \overline{X} \times X \overline{X}$. Values, 530/*lit.*: composed holy instruction.

**support** (*tamak*, תמָק) to help, assist, maintain; to grasp, hold, uphold, sustain; *lit.*, the endurance/*lit.* of a message/*lit.* of sound doctrine/*lit.*. Values, 460/*lit.*: a composed, solid, 4 sq base structure.

**Temærah** (תֵּמָאֵרַח) Tamar (תָּמָר) 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/*lit.* praise to flourish, thus exhibiting the freedom of all within a state/form (SMB/Gen. 38); *lit.*, regenerative/*lit.* messages/*lit.* of knowledge/*lit.*. Values, 640/*lit.*: sign of the mind’s fullness, 6:6; 6:6/*lit.* 8:8.

**wave-offering** (*tenuphah*, תֵּנֻּפָּה) a composite/*lit.* of thought unfoldings/*lit.* gathered/being a unity/*lit.* of the sayings of Life—from the four mouths of light/*lit.* to compose/*lit.* perfect/*lit.* unified expressions of light; to compose/*lit.* the fiftieth/*lit.* which contains/*lit.* the fruit/*lit.* of the Light/*lit.* the bread, breast and Laúwim/Levites are examples of wave offerings, which are waved to administer the discernment and unified orders. Values, 64/*lit.* 541/*lit.*
stove, furnace, covered cauldron suspended over the altar/brainpan; symbolic of the skull/brainpan; lit., the composite/potential held/contained in the mind. Values, 656/γνωρία: the continuum of thought displayed/unfolded for consideration. Compare **pan**/επιτρύπω; **stewing pan**/Xωμός.

symbol of the tongue, sea monster, implying the dynamics of speech: compound from the root **tanal**/τανάλω, meaning “to teach, to repeat,” and from **tanah**/τανάω, meaning “to tell, to describe”; an activity of learning; also: to study, to harmonize music; lit., to compose/κατωμίμημον, an extension/γνώμη which activates/τάλα a full display/γνώμη; the Tanah/τανάω is the means of forming the Taninim/τανίνω; The Tanah means to repeat/learn; whereby each pair of Names bring their gifts to the Body of Consciousness being in the Taúweh pattern/τανάλω— a composition of speech of the Neúwn Mind which appears as a serpent upon the tongue. According to how the tongue is welded from side to side, so is the power of one’s sword to encounter the states of one’s dwelling; as the tongue, the tannin appears as one comes to reside in their bodies of waters; via the tongue, we are able to draw out all within our members, whereby we learn from every part. Through the waters, the SeedName expands into details/unfoldments which gives us access into the configurations of our members; tannin is associated with the term γνώμη, meaning “we have learned.” As the rod/staff from the mouth of Aharúwan is laid before the faces of Phargoh, the gift of Enlightenment is extended to be activated in all states of residences.

**twice-baked** (taphini, ταφήνι) **ταφήνι**/ταφήνι: sing. **baked, cooked** (tapheen, ταφήν) **ταφήν**/ταφήν pastry; from the root τάφω/to bake; to be fired and refired in the oven/ταφήν/brain pan: i.e., a matter thoroughly considered in the fires of wisdom and by the heart of understanding—as in melba toast, the starch is thereby transformed into grape sugar, a nutrient easily assimilated by the body; lit., to renew/rethink/καταντάω an expression/καταντάω to attain/καταντάω its full extension/καταντάω unto fulfillment; a measured/καταντάω expression/καταντάω manifesting the power/καταντάω of the Son of Neúwn/γνώρία for blessing/καταντάω. Values, 510/δόξα: sign of holy reflection; 550/δόξα: measurement confirming potentiality. Compare **baked**/ταφήν; **parded**/ταφήν.

**tophelah**/τοπθελα, τοπθελα, **Tophel**; to slander; unsalted, folly (tophel, τοπθέλω) **τοπθέλω**/τοπθέλω a dissolution attending frivolity; impropriety, foolish conduct, vanity, tastelessness; lit., a measurement/τοπθελα invoking/τοπθελα change/τοπθελα to be unsavory; to denounce, decry; insipid, vapid; lacking flavor, without tang; also: to smear, paste; to plaster, mortar, whitewash; a supplicatory prayer; as contextual element for the presentation of Meshneh Túwrah/Torah/γνώρια/within the wilderness/drawing out character: prayerful words—sounding trumpets/understanding/τοπθελα/Chazeruth with tongues of fire/τοπθελα/Dizahab—addressing with assurance/τοπθελα/Oorbeh/Arabah a conclusion/τοπθελα/ Suph to glorify/τοπθελα/Paran and compose soul in the order/τοπθελα/Tophel coming from the heart/τοπθελα/Laban; subtle layers of thoughts to form parables. Values, 510/δόξα: sign regulating blessing; 8:8.

**prayer, supplication** (tephillah, τεφίλλα) **τεφίλλα**/**a hymn, psalm; one of the pair of phylacteries; lit., to compose/καταφθείλλα an expression/καταφθείλλα according to the Orders/καταφθείλλα of the Lights in progressive states of Enlightenment/καταφθείλλα; composed expressions ordered by Light/illumination; prayer is for YæHúwaH, on behalf of the Collective, in the Unity of all ALhhim/Light Principles; for every action there is a corresponding prayer, without which the deed is empty and meaningless. Values, 415/γνώρια: sign of the activities of Light.

**clap, snap fingers** (teqen, τεχέν) **τεχέν**/τεχέν the striking of the hands as to snap the fingers to affirm or click with the thought, to compose, make straight, click the thought, confirm, establish, balance, equalize; lit., to compose/καταφθέν thought descending
from above in accordance with the state of mind; Tehillah/Ps 47:1. Values, 550: to compose the thoughts above; 5:5. see 465-52.

Law, Teúwrat X4X, Túwrah/Torah (הוּרוֹר; חֶרֶב) ®4X; ®4X 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 ®4X, 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 of the Lights of Bayinah/4Y and Chekúwmah/3; it., the composite knowledge in all realms of light/life/3; universal administration of the knowledge/Mind of Light/3; from the four corners of the world there is knowledge conducive unto life—universal knowledge of Light/3; 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 Lights of Bayinah/.

There are ten strokes to write the word ®4X; 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: the measurement of Messiah’s life/Light; 611/®4X: the composed knowledge of all active/living Principles; 47/®4X: the drawing out of the completeness, 53/®4X: the unfolded/perfect communication, a gematria of the Names of ShmúwAL and Maneshayh; 8/®4X: words of Eternal Life; 7:7 Teúwrat X4X, 7:7 is derived as ®4X/Túwrah/Torah. See statutes®4X; ordinances®4X.

offering, terúwmah (תרומת) ®4X a gift, contribution; it., a measured/composed source/position that holds the flow of light/revelation/ ®4X; the best/most distinguishing aspect of each Name/spiritual positioning; a composite of thought 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 unto service as a thought containing/receiving the fullness of living Breath; a renewal of the mind united to the communication of lights. Values, 66/®4X: the arrangement of Unity; 9:9 is derived as ®4X. Compare grain offering®4X; wine offering®4X; burnt offering®4X.

space(s) of thoughts heaving, terúwmphim ®4X, terúwmphah (תרומת) ®4X 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—harmonized light bodies; it., a composed Mind/Governor in which the Unity of all Thoughts rise/heave®4X with faces/expressions of states of Illumination/ ®4X; via Maneshayh-Yishshakkar one passes from one terúwmphah unto another, whereby one extends into levels of Il-
lumination; each terúwmphah 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/UIUX: a composition of the Wisdom of the Staff and the Seed which is born of the staff; 9:9. see Paúwah, Ξ

signal, blowing of horns, teruoh (טְרוֹהַ) ΘÔY 4X

a shot, blast, to sound an alarm, warning; a trumpet call; to cry aloud; lit., to gather the sum/Χ of Knowledge/thoughts/Α unified together/ϩ by Understanding/Ο in light/Χ; 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/collection 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/ΔΡ 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 ΘÔY 4X 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 Χ of Light Ω. 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/ΘΣ: to to secure and arrange the four quadrants; the structure of united heads; 3:3.

To compose/renew the mind through services enacted; lit., the renewal/Χ of mind/Δ for ascension/Φ; momentum force/father of Avrehhem/ΓΩΘΛΩΔ\textit{exalted principles}, Nachúwr/ΓΩΘΛΩΔ/sweet aroma, and Haran/ΓΩΘΛΩΔ/illumination retained for extension; as sequential unfoldment of Name/Fiery vapors unto Nachúwr/ΓΩΘΛΩΔ: to recharge the mind with thoughts unto service (SMB/Gen. 11:26). Values, 608/ΘΣ: sign of the beginning of covenant.—SMB 15, the covenant of pieces; 8:8.

Dodecahedron, Teraysarun (דודקאידרון תְּרַיָּסאָרִין) ΣΦΛ4X
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/Χ of thoughts/Δ according to the ten/Ξ of the Charasham/Mason/Patterns/Ξ which provides the measurements of the Minds/Δ unified/ϩ with the Neúwn/Directive Consciousness/Ψ; 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 ΔΔ 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/ןע"ע: fruit/9 of YæHúwaH/26; Minds of Enlightenment branching through 6 pairs; 4:4 is derived as ו"ע/ץ/ץ.

**beryl, white crystal stone, Tarshish (תַּרְשִׁישׁ) וּרְשִׁישׁ**
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/ןע"ע for enlightenment into all facets of Light; opening to enable formulation of gems from meditations of the heart; lit., composing/ץ thoughts/ץ in wisdom/ץ to fulfill/ץ the flame of a Name/ץ; renewing/ץ the mind/ץ through the Fires/ץ implemented/performed/ץ with Wisdom/ץ; changes occur through deeds which extend spirit and thus transform mind, offspring of **Yavan/ץ**/ני/יאו the heart ring. Values, 1210/ץ: the strength of thought, activated; 94/ץ: transforming paradigms. See **Yavan/ץ**.

**salvation (teshuah, תֶּשֶׁה; תֶשֶׁדוּה) אֹזַע; אֹזַואַז** deliverance, help; victory; lit., the measurement/composition/ץ of Wisdom/ץ contained/ץ held/ץ in Understanding/ץ of Life/ץ. Values, 781/ץ: measurement of Wisdom in expressions/manifestations of principle; 775/ץ: measurement of Wisdom in Understanding of life. See salvation/ץ אֹזַואַז; אֹזַואַז; Yahušúo/ץ אֹזָוַז.

**nine, teshoh, teshuoh (תֵשֹׁה; תֵשֹׁדוּ) אֹזַע**
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/ץ 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 yúw m 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 ALhhim 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/ץ 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/ץ (2+8). The 3 from each side attest that the branches contain the Values of 9/ץ, 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/ץ. 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 אא/ץ: the Neúwn Collectivity; e 7:7; m 5:5
to observe, gaze, regard, to compose Wisdom’s observations; symbol to transform, metaphors, triumph, overcome; *lit.:* to compose what the spirit/Wisdom beholds thereby acquiring a measure of fullness; a value of transformation as a result of regarding/observing; the value formulated by gazing into the Shayan/Oyin configuration—the Shayan/Oyin 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 see nine.
Footnotes

1 The sum of the sides of the parts of Dan multiplied = $\frac{753}{15}$—the formation of Semek:

In the offering of Dan, the Values of each part are multiplied side by side:

- $35/8 \times 46/10 = 80$
- $36/9 \times 36/9 = 81$
- $33/6 \times 74/11 = 66$
- $33/6 \times 74/11 = 66$
- $33/6 \times 74/11 = 66$
- $34/7 \times 06 = 42$
- $34/7 \times 06 = 42$
- $34/7 \times 15/6 = 42$
- $37/10 \times 26/8 = 80$
- $35/8 \times 46/10 = 80$
- $33/6 \times 74/11 = 66$

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

4 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. 4 4 —the Unified Eye sees

带头人 one illuminated causes an action, to illuminate, point out; definite article to distinguish

;'>

Υ 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)

ד 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. דָּאָו: the works, gifts, appointmens of a Name (first-person ending), what follows thereafter are the works, first the feet and then the hands

ש 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.

נ indicates instruction or purpose of the direction; used as a preposition to show direction to or to denote “for”

支援 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 ְמַשְׁחִית); final Mayim indicates a full release: many—the concept of fullness from all extracted—that is, the extraction is accomplished or assembled from a grouping.

ר 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

Ⅹ 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

\(I\) denote the full range of perception from the end to the beginning.

\(X\) combination of all letters, \(ALpha\) through \(Ta\iweh\); a combination of signs, a group of marks; suggests completely, a totality of what word form follows.

\(Y\) denote the state within, \(\bar{U}wah\) joins to a word ending in \(B\ae\)yt to form a body of hearing for leafing; means to come, enter, appear, one unifies their parts into one body; the purpose of the \(Y\) 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. \(Y\) 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.

\(\\\) conveys the state of health, mercy seat, from the depths to ascending elevations, MT 17:22

\(\\\) twins stalks, favored branch

\(\\\) unified Lights, the illumination of belonging, the illumination of a group

\(\\\) those illuminated, illuminations as the \(\bar{M}\ae\)yim 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)

\(\\\) 3rd person, to inhale/meditate—designation without measure, to extend the potentiality of the Seed Word.

\(\\\) to connect at a gate, to hold insight; a seed/grouping of the Dallath

\(\\\) contained in a school of thought; held in a branch to distinguish characteristics; a seat of the Kephúw

\(\\\) containment of purpose, goal; unity of purposes achieved; archaic plural ending, as in \(ALhhunn, shavBethuwn, zikhrun\): the noun’s purpose achieved; contains the secret/containment of the progressions; an accusative ending; a seat/stronghold of the Neúwn

\(\\\) results of unified minds; follows the collectivity of knowledge; used as a suffix: e.g., \(\\\) —the unity of mind/the gathering of knowledge/\(\\\) follows consolation/comfort/rest/\(\\\); a seat/stronghold of the Rayish/Thought

\(\\\) 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 Taúweh, 28 ALhhim

\(\\\) a prefix; to attain unto unity; the achievement of unity
which extends your branches, deeds of the branches,

projection of thoughts. multiplies; agents of conductivity, the release/extension to fill space/projection of a number: i.e. four/multiplies; to fulfill an embodiment; mastery of the waters/sayings/distillations of Fire/acquiring a measure of fullness, the projection principles regulate the waters; e.g. sperm into the ovary/ovum/Oyin mouth to affect consciousness; to exhale/project patterns of Light; 14/50 Neúwn

works of the Neúwn Mind, achievements of the progression and directive thought i.e. ALhhiyn

suffix, denotes the total giving of the Neúwn Mind of Reshun, the Value of 410 is an extension of the Neúwn/14

Value of 22, the branches of the light, the writings of the House, offspring of unity

Four gates of perfection derived from the values of 4 times 7 (28), the value of each seven days of Sukkut by adding the day of the seventh month with the number of faces/bullock per day: i.e. on the fifteenth day thirteen bullocks are offered. The two values of the number of the day and the number of bullock culminate in (28); each day of sukkut and the number of parim per day equal the same for seven days. This number expresses the four avenues of the universe through which we branch out on the ladder of ascension; the value of four weeks/period of lunar rotation; access/door/Dallath times progression/revelation/Zayin—4 x 7 = 28/.

the branches of the collective waters; to exhale/expand/initiate—indicates the productivity of peoples, teachings—the fruit yielded from the anointing (second-person plural)

order of unity, to direct a group

generally translated as “to me”: instruction /to perform/to place the staff in the hands/—direction to receive and accept to fulfill

coming and going; what is contained yet expelling

to extend the Illumination

to extend the gathering/collectiveness

consciousness to perform whereby one becomes called after the thought as the Qedmuni, who are of the qadam/east

the sum of my works

denotes a composite of peoples—what is composed by the Spirit that belongs collectively to all; composite of the collective; (third-person plural ending)
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:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>SYM</td>
<td>Sepher Yetsiat Metsryim, The Scroll of Exodus, The Rising/Appearance out of Egypt</td>
</tr>
<tr>
<td>TK</td>
<td>Teúwrat hhaKuwañnim, The Teaching of the Kuwañnim/Priests, The Writings of Leviticus</td>
</tr>
<tr>
<td>CHP</td>
<td>Chamesh HhaPekudim, The Book of Numbers, A Mustering of Life</td>
</tr>
<tr>
<td>MT</td>
<td>Mishneh Túwrahh/Torah, The Book of Deuteronomy, Confirmations of Túwrahh/Torah</td>
</tr>
<tr>
<td>YS</td>
<td>Yahushúo, Joshua</td>
</tr>
<tr>
<td>SHP</td>
<td>Shuñhetim, Judges</td>
</tr>
</tbody>
</table>

**Abbreviation definitions:**

- *abbrev.* abbreviation
- *approx.* approximately;
- *e. extension* 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**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Alphabetic Order</th>
<th>Basic Meanings* of the Letters**</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>ALphæh 1/1000</td>
<td>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, <strong>Alphæh</strong> 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 progress. Side view of eye (Maoshah BeRashshith (Genesis); tribe: Reuben).</td>
</tr>
<tr>
<td>B</td>
<td>Bæyit</td>
<td>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 meShiæh (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. 2 = 2nd day, development of space, definition. Illustrated in plants: mandrake, hyssop; animals: sheep, frog, clover; fabric: wool; scroll: Sepher Yetsiat Metsryim (Exodus); tribe: Shamouin/Simeon.</td>
</tr>
<tr>
<td>C</td>
<td>Dallath</td>
<td>Door, passageways; nose; entrances/exits; nodes; doubled to form gates; access/openings to foundational and progressive paths; secret chamber, to pervade, shine; a pyramid (<em>lit.</em>, &quot;fire amidst&quot;), 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. 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 3, comprising the universal emblem 8, illustrates two doors—to the earth and the heavens. 4 = 4th day, separation of light and darkness; a distinction to enter Bæyit HhaSham. Illustrated in the plant: nodes, lilac; animal: duck; elements: carbon, phosphorus; scroll: TeowrathaKuwähnim/Leviticus; tribe: Luwi/Levi.</td>
</tr>
<tr>
<td>D</td>
<td>D, TH</td>
<td>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 winnowing fork, rake: gathers, distinguishes, distributes. Evaporation and precipitation: as vapor rays ascend, collect, and disperse—bringing rain, fullness. Pattern of cervical mucus, netted leaf veins. 5 = 5th day, fullness of life. Illustrated in plants: fern, ginseng, pine; palm leaves of A-tree with ascent of Gammal; animals: mice, rabbit; elements: nitrogen, hydrogen; scroll: Meshneh Tiwrarah/Torah (Deuteronomy); tribe: Dan.</td>
</tr>
<tr>
<td>E</td>
<td>Hhúwa</td>
<td>Hook, yoke; connects, joins, ties together, adheres, bonds; nail; to clasp. Scale, balance beam; 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. 6 = 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: Yahushué/Joshua: the scrolls of Yahushú and Shuphetim are the Two Fishes that feed the multitudes; the five loaves are the five scrolls of maShayh/Moses; plant: myrtle; tribe: Nephthli/Naphtali.</td>
</tr>
<tr>
<td>F</td>
<td>7</td>
<td>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. 7 = 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/leave.</td>
</tr>
</tbody>
</table>
Table 2. Chayit to Neúwn  

**Basic Meanings* of the Letters**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CH</td>
<td>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 י as activity arises out of illumination. Illustrated in the elements: oxygen, iodine; scroll: Malekim (Kings); Land State of HhaChitti/Hittites/חֵיתוֹ</td>
</tr>
<tr>
<td>T</td>
<td>Branch, leaves, palm of hand as י follows י depicting a branching of a hand or branching of an inscrip-tion; 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 word root, indicating your output, your 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/קְפֶּה</td>
</tr>
<tr>
<td>K, CH</td>
<td>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—לכ/lo cease, prevent (the rod before the horn); or the word לכ/lo correct (the rod after the action); thus, the directive article. Gives way to the ב: לכו becomes לה; for once the כ 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 versus the clay remaining upon the potter’s wheel with the Manyem. The element: iron; scroll: Yirmeyahu (Jeremiah); Land State of HhaRephayim/Rephaim/רַפְּאָי</td>
</tr>
<tr>
<td>L</td>
<td>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/fulness 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: YchúwzeqAL/EzekiAL; Land State of HhaAmúwri/Amorite/אַמְוָרי</td>
</tr>
<tr>
<td>M</td>
<td>Fish, extension; flourish/desire; perpetuity, 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/פ; 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 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/כֶּנֹּנִי</td>
</tr>
<tr>
<td>N</td>
<td>Neúwn 14/50</td>
</tr>
</tbody>
</table>
Table 3. Semek to Shayin BASIC MEANINGS* of the LETTERS**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ס</td>
<td>Support, pillar, tower, fortification, fortress, shelter; skeleton, spine; bristly; united branches, as in sukku't/םיקע ; 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/גירגשיהת</td>
<td>Semek 15/60</td>
</tr>
<tr>
<td>ע</td>
<td>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/עлер, hawk/עפר, zebra/circle of rings; element: silver, mercury; jewel: pearl; scroll: Mishle/Prov.; House of HhaKuwâhâm; Land of HhaYâvûwâsi/Jebusite/גבעות יבשת</td>
<td>Oyin, Ooayin/Ghayin 16/70/140</td>
</tr>
<tr>
<td>₪</td>
<td>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 bavayit/בואי, the pei/פי is the output or exhalation of the form, whereas the bavayit 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: comprhey, spelt; animals: badger, bear, moth, caterpillar; element: lead; scroll: Eyov (Job); tribe: Gadd.</td>
<td>Paúwah 17/80</td>
</tr>
<tr>
<td>₪</td>
<td>Host, insect; transformation, metamorphosis; by design; jointed leg; winged creature. To pursue/order the forces, to appropriate/designate the use of energies; sacrifice; to ward off, defend, exorcize; to fear. Army, defense, military; warrior; chariot spoke/wheel; victory, dance; battle, conquest, conflict; devastate; intention; to overturn, acquit; righteous; correct, change; order/or- 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, Koheleth/Eccl; tribe: Ayshshur.</td>
<td>Tsædda 18/90</td>
</tr>
<tr>
<td>₪</td>
<td>Priest’s cap, crown; Queen; kingdom, domain; sky, corona, dome; to control, seclude, regulate; nest/ן; 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 ציון/voice. Spiral design and associated movements: denotes progression and achievement—from the כ (doctrines/teachings) to the ק (crown of righteousness). Illustrated in plants: mushroom, oak, flax; fabric: linen; animals: monkey, tortoise, lemur, dog, chicken, turtle; scroll: Daniel; tribe: Yishshakkar.</td>
<td>Quphaehh, Qauph 19/100</td>
</tr>
<tr>
<td>₪</td>
<td>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 Rayishun—Head of the Neúw. Illustrated in the plants: dusty miller, walnut, corn, pomegranate/דוביע, mustard; animals: deer, gazelle, hart, roe buck, antelope, turkey; element: copper (brass) brass; scroll: Oozera/Ezra; tribe: Zébûwâlan.</td>
<td>Rayish 20/200</td>
</tr>
<tr>
<td>₪</td>
<td>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 YeHûwâH. The Radiance/21 of Lammad/12 which breaks forth in the compiled Thoughts of the Ávûm. Strength of Spirit, spirit of meShiæsch/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: Yûwšphah/Joseph.</td>
<td>Shayin 21/300</td>
</tr>
</tbody>
</table>
**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/A to Shayin/S (S A /Fire) is from strength to strength; ALphæh/A to Taúweh/X (XA/totality) 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 Inscriptions of Light

<table>
<thead>
<tr>
<th>Process/Nature/Position/Day</th>
<th>7</th>
<th>6</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td>126</td>
<td>77</td>
<td>28</td>
<td>42</td>
<td>39</td>
<td>36</td>
<td>33</td>
</tr>
</tbody>
</table>

Example (≠ H.4):
The first letter of each level illustrates the three dimensions of the ox, kuwahen/priest, and/or the holy concepts in the Earth. The first stage (≠) is conceptualization and planting of seed/ideas. The second stage (H) includes the activities of cultivation as ascension of level one. Stage three (≠), includes the function of harvesting, which provides bread/grain to support/establish society.

The value of the Taúwah/X/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 Taúwah moves to the right of the ALphæh thereby setting into motion the formulation of fruit; the united strands of the Taúwah form the serpent body called the Tanah/hnt from which the Taninim/™ÂkhX 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 HhaRamin (Chronicles); Tribe: Banyimin/Benjamin.

* Compiled from studies of the Túwrah/Torah: Bæyit HhaSham Midrash, The AlphæhBæyit: The Letters of ALhhim

**Table 4. Taúwah/Symbol of Totality**

<table>
<thead>
<tr>
<th>Process/Nature/Position/Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summations</td>
</tr>
<tr>
<td>3 Knowledge</td>
</tr>
<tr>
<td>2 Understanding</td>
</tr>
<tr>
<td>1 Wisdom</td>
</tr>
</tbody>
</table>

Table 4. Taúwah/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/fluuids/soul, earth/solids/body; loom, to weave; sinew, strings, cords; totality, infinity; sign, mark; finishes, completions; Teuwrah, 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* crossed and joined; creates diamond paths, yin and yang, sivatsa Fa, created by i.e. ALphæh+Shayin, Semek+xZayin, the double Kephúw churning in the midst, 2nd-person progression indicator. 400 = sanctification/completion of all; The Taúwah moves to the right of the ALphæh thereby setting into motion the formulation of fruit; the united strands of the Taúwah form the serpent body called the Tanah/hnt from which the Taninim/™ÂkhX 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 HhaRamin (Chronicles); Tribe: Banyimin/Benjamin.
### The Lammad ℓ

The Terreni in which is the Tree of Life /♀

- 20 10 9 8 7 6 5 4 3 2 1 10
- 276 210 165 120 84 68 40 20 10 4 1

HhaCharasham — The Yeũwd Head/ℌ

- 10 9 8 7 6 5 4 3 2 1 10
- 55 45 36 28 21 15 10 6 3 1

<table>
<thead>
<tr>
<th>HhaKuwáhnim — The 70</th>
</tr>
</thead>
<tbody>
<tr>
<td>900 600 400 300 210 130 60</td>
</tr>
<tr>
<td>167 117 77 47 27 17 8</td>
</tr>
<tr>
<td>28 21 15 10 6 3 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HhaALhhim — The Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>126 105 85 66 48 31 15</td>
</tr>
<tr>
<td>77 63 50 38 27 17 8</td>
</tr>
<tr>
<td>28 21 15 10 6 3 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Offspring of Bayinah</th>
</tr>
</thead>
<tbody>
<tr>
<td>300 200 100 90 80 70 60</td>
</tr>
<tr>
<td>50 40 30 20 10 9 8</td>
</tr>
<tr>
<td>7 6 5 4 3 2 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Offspring of Chakmah</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 20 19 18 17 16 15</td>
</tr>
<tr>
<td>14 13 12 11 10 9 8</td>
</tr>
<tr>
<td>7 6 5 4 3 2 1</td>
</tr>
</tbody>
</table>