

Sefer Maaseh Bereshith

The Book of Genesis — The Acts of Wisdom Creating Perfectly Chapter 16

And Sarai, wife of Abram וְסָרַי אִשְׁתּוֹ אַבְרָם
is not currently bearing for him וְלֹא יָלְדָה לְאִישׁוֹ
and for her is a handmaid, from/coming out of *Tsraim* וְעַבְדָּתָהּ
and her name is Hagar/The Stranger/The Sojourner/The Dweller וְשֵׁם הָעַבְדָּתָהּ

The wife of Abram (pertaining to each name), Sarai, becomes the focus to fulfill the Ten States of Promise. Through Sarai, the developments of the Ten States are achieved. Sarai, wife of Abram, is rendered “my governess who perfects/completes the flame.” As a wife, she facilitates the Abram nature of every name to expand/וְאֵל the *aleph bet*/בֵּת within each name. (See notes from Chapters 11 & 12 to review the position of Sarai.) Sarai is the governance of each name. How shall she bear forth the glorious child of inheritance belonging to each name? This is the question as we proceed to fulfill the Presentation of the Ten States, commonly referred to as the Promised Land. How is your wife enabled to bring forth the child within you, the one who is the heir of your name? As Father YAH brings forth a Son to Rule and have Dominion, so shall each of us bring forth the Seed of Abram—the Productivity of our Name to occupy the State of Promise/Fulfillment.

Who is the Heir to the Ten States of Inheritance/Fulfillment?

We are in process to bring forth the nature within, the nature of father/emanator *unto the state of manifestation in which all the fullness of our name is released and fills a child of Unity in which we abide*. Cannot the father inherit the Ten States of Promise? Why does the Torah tell us that your children will inherit the land? Because a child, a *yeled*/יָלֵד, is the giving/extending order of all insights held within. A child is the arm empowered with all the energies of the father to sit at his right hand to administer the principles of the inner kingdom. A son makes the offerings for the father to partake of/to receive (i.e. Yitschak and his sons). The purpose of Sarai is *to expand the aleph bet*—to expand the principles of *aleph* unto the full expressive nature of *bet*/בֵּת, the same being called the manifestation of the father/בֵּת. The child or *bet* is already within the attribute of your father’s name, yet to be born or brought forth through The Unity of your name. Your Hebrew Divine Name has two parts: the father (Abram/emanating principles unto fullness) and the mother (Sarai/governing/maintaining via the father’s extended wisdom). The unity of your name achieved is the same as coming to know fully the Name of YHWH, the Light Nature of Father/YH and Mother/WH. The *bet* is the House of the Name or the Child of Inheritance which is filled with all the expansion of *Aleph* fully. The direction to build a House to the Name is the same for each name to bring forth the Child—the fully manifested light nature of your name. In the Torah, the state of expanding your father attribute is called Abram; and the state of developing your mother attribute is called Sarai. When you read the accounts of Abram and Sarai you are reading of the father and mother nature of your name coming into manifestation for their transformation/full revelation. This is why we plant a seed or why a Name comes into an earth body that we may behold its full glory, the fruit, the mature evidence and operation of the nature of light.

What does it mean that Sarai, his wife, is not bearing for him?

Sarai is not able to bear the child that belongs to him—at *this stage* she is not able to bring forth the *bet*. The *bet*/child is not born until the *aleph*/the composite attribute/Seed of life is composed, being matured via the seasons of development to be drawn out. Abram is the light genetic code data pertaining to each name to be formulated into a Seed. To assist Sarai is a handmaid, a maid servant—one who fires forth the expressions/faces of ascensions. It is the role of a handmaid to bring forth the inner expressions to arise whereby they may be gathered into the Seed and born by Sarai (See BHM notes regarding Sarai in Chp 12:16).

The name, Egypt/Mitsraim, is literally rendered as a coming out of or drawing out of Tsraim/from narrowings/distresses/enemies. As we are conditioned to the material manifestation of self, we are initially narrowed in perspective, for we are looking and ordering our lives around the manifestation verses the expansive nature of inner principles of light. We are called out of Egypt; we are called out of the narrowing avenues of coming into the world; we are called unto the Teacher *Rebat*—the Expander of Light Nature. We either operate as repetitious creatures of habit or as *ongoing creations of light*. Creatures of habit are governed by imposed perceptions, perceptions that are obtained by reflections. Creations of light are governed by internal unfoldments, generating renewed perceptions from the ongoing light bursts of our star name.

Sarai's attribute is to assist in the full development of each name via drawing out all the attributes of Abram unto the emergent nature of the Ten States. In this we see the hand of Wisdom that provides within every name the means of development. Just as an egg has within it everything necessary to bring forth a chick so does the genetic gathering of each name. Through the nurturing process we come to fulfill and govern the Ten States of the Inner Kingdom. This developmental process is under the feminine role of my governess/Sarai. The Ten States are first seen in conjunction with the drawing out of your spiritual hands as they emerged out of the bosom of your fire nature. The emergence of your hands of our your fire nature is the overall theme of Chapter 15. As your spiritual hands emerge out of your bosom so likewise your physical hands are drawn out of your body in the womb. From the formation of your fiery hands, the Ten States of Becoming are set before us. The Heir to the Fulfillment of our Name is the Holy Child.

And Sarai says/considers El—Abram. וְיִשְׂרָאֵל אָמַר אֶל שָׂרַי וְיָרָא
Behold the Unfoldment Principle; Profit/benefit I pray. אֲנִי אֶרְאֶה
YHWH is reserving me/restraining me/holding me back אֶרְאֶה אֶת־יְהוָה
from bearing/from drawing out the child. וְאֵל אָמַר
Appear/come forth, I pray, the Concept Directive/El of my handmaid. וְאֵל אָמַר
I will build up my strength from her/from the appointee/trustee., אֲנִי אֶבְנֶה
And Abram hears/comprehends וְאַבְרָם שָׁמַע אֶת־קוֹל שָׂרַי
the voice/vibrations of Sarai. וְשָׂרַי אָמַר

The Governess, Sarai, considers/meditates to fully consider the Principle Directing/Ordering/לְאֵל *the Expansion of Father*—Abram/וְיִשְׂרָאֵל. Yes, your name is an expansion of Father/אֵל YAH. Your name is a fire spark of light; you hold the very essence of your Father in the Names (in the heavens).

Whenever you come across the term heavens, read it as Names. For the Father and all the angels of light *are within the Names* and the every Name is derived from the Unified Name of YHWH. As a woman desires man so does Sarai desire the Principle of Light in your Name to expand according to the Directive Order of the Aleph Directive for expansion/מִ494 ל4. As we realize within, the role of Sarai, we comprehend the feminine Nature of Light to govern according to the Light Emanation. As you comprehend the voice of Sarai within, so you will yield all realms of manifestation under her hand. Sarai, considers/meditates upon the Expansion/Enlargement/Glorification of Concept Development—the Directive Order pertaining to Abram. According to the meditation, so Sarai appoints her handmaid- en for Abram.

In recognizing the spirit's ability to govern, we look internally for the platforms of the govern- ment. The foundation of this government was laid in place with the emergence of the Ten Kings / Genesis.Chapter 14. (The discussion of the Ten Kings in the Book of Revelations pertains to these Ten Kings and not to some Ten Kings that you are looking for in the nations today/Rev 17:16-17). Sarai meditates as she beholds the glorious Ten States of the Kingdom presented to Abram. She seeks the principles with which she governs the earth as her Queen. The principles we hold determine the direc- tion of our unfoldment and maturity. Everyone is a governor of his own empire of energies which is managed according to the principles governing the use of the scepter. Sarai meditates upon the direc- tive principles of governing in Abram — in the expansion of the Foundational Nature of Light.

The Concept Directive/ל4

Where do we find the principles to govern a business or a home or a school or an organization? They are in the Founding Nature of Attributes that causes the entity to appear! Each must discover and take hold of the founding attributes of their life; for by these shall each one govern his household of energies/light allocations and expressions. This is the meditation/consideration that Sarai receives as she views the presentation of the Ten States of Fulfillment. She considers the Concept of Ordering the Powers within to expand the basic founding attributes of Abram. It is this basis of being, the El/Concept Directive of each Name, that generates an expansion of name unto fulfillment.

There are occasions when we have a vision of our future or a dream of a calling or a desired relationship. We realize that the power to govern this dream/perception resides within us. But in order to govern the Ten States, we must have the scepter in our hands charged with the founding nature of our name. Our queen considers the counsel of our Founding Attributes within and their expansion according to our name.

Henay Na, commonly rendered “pray now,” means to profit/benefit *from prayer*. A prayer is an unfoldment of the collective consciousness that is gathered daily. Through prayer, the energies are refreshed with the gatherings of light emanations. ***In prayer we are processing the daily interactions of light frequencies, being receptors and transmitters of the the light.*** Thus we experience the won- der of being in prayer without cessation even as light is without ceasing. Praying without ceasing is the nature of the ongoing sacrifice.

Sarai's first meditation to unfold her husband is to behold/exclaim with awe, “*henay*” the unfoldment right of principle/*Na*. Each feminine nature within us cries out with expectation to see the unfoldment of our founding name. As the physical body embraces and warms the masculine principles

It is the role of the Governess/Sarai to allocate the light forms (physical traits) unto the Fire of her husband. As the governess, it is in the hands of Sarai to give or hold back. We learn from these Torah lines that all physical structures are in the hands of the Governess Sarai. Everything of Mother Earth is under the administration of Mother Name, the same being the over all administration of WAH. We may take the goods of the world, but they are not beneficial for our names until they are given, in a sacred trust, through the hand of Sarai. This is the consecration of the lands unto the hands of the spirit. Look at all that you allegedly own and ask yourself in what ways can Sarai use these things, most notable the things of your body. Realize that the *handmaid* is one who “heats up the expressions to arise.” Nothing is more capable than your body—the *hagar*—stranger—yet wonderfully capable to reveal every detail of your mind. As you vibrate the desire to pursue your becoming/רִפְּוּ, the body is given in marriage to your name.

Sarai takes hold of the stranger, the strange mass of formations. It is strange because it is a new appearance and level of manifestation to be known. Sarai accepts to manage the total scope of the materialization process. To say that she learns the total scope of Hagar, means that she takes the responsibility to manage the total scope of all appearances. This acceptance will take you far beyond the limited views that you may have been indoctrinated into by the various mothering organizations. It is in the hands of your Feminine Name Nature to manage all formative states of body and organizations, etc. Each accepts for their name the totality of the avenue of manifestation and discards none. Nothing manifested is without signification!

This taking occurs at the end of *ten years*. What is the Torah telling us? Literally, the taking comes from acquiring a study. Through making investigations one continues to take hold of the manifested realms for the continuing expansion of our Masculine Name Nature. As you apply your knowledge, so more is given. From extending your mind, more extensions follow. Where is the end? The end is only created when you cease from extending your mind. But from the end or culmination of every study there is further allocation of resources.

We may also state that from Sarai seeing and learning of the Ten States of Promise the process of managing the formative realms begins. ***To see the Ten States is the same to see your fingers emerge out of your Fiery Name. Hence, from the emergence of the ten extensions—your hands—out of the Fire, you begin taking hold of the elements for the sake of your name’s expansion.*** The process of spiritual governance begins from extending ten. For until we extend the Ten out of the Fire of our Name we are unable to manage the appearing forms. Through the extensions of Ten the consecration of the land/manifestations follows. From the vibrations to pursue/רִפְּוּ our name unto the furthest extent, the feminine nature governs. Each name is in process of unfolding unto the Ten States of Promise which is congruent with the process of bringing forth the inner child—the Seed Child of Abram—the Nature of Mashiyach. The governess force of your name—Sarai, allocates the illuminated channel of mind—Hagar to be a wife for Abram. In this marriage the physical form is considered to be an illuminated channel of mind, a channel to reveal the mind and to acquire knowledge. As a result of illumination of spirit to behold the Ten States of Promise, the formative developments at hand, i.e. Hagar, can now be married to Abram. This is the basis of consecrating all things unto the directive order of spirit.

The objective of the physical appointments is for the culmination of Abram. As YHWH enters

into the world and arranges/creates with his word, likewise is Abram entering that he may come to the same resting state as YHWH. What do we mean by entering rest? Rest is the state of full expansion achieved by fulfilling the *six days or unified light acts* of your name, even as any givings generates a rest.

It is for Abram that Sarai gives Hagar. In other words, it is for the expanse of your Name that a physical form is appointed to be married or joined unto your name. It is in the hands of Sarai to make this allocation for the sake of the fire initiations that are within Abram, and not only this allocation, but the consecration of all things unto your Fiery Name.

And he appears/comes unto Hagar/And he appears—El Hagar; אָהָר אֶל הָגָר
 and she conceives אֶת הַבָּרָא
 and she sees/perceives אֶת הַבָּרָא
 that she is conceiving אֶת הַבָּרָא
 and her ruling lady/her might is reduced אֶת הַבָּרָא
 in her eyes/understanding. אֶת הַבָּרָא

The coming or appearance of the Principle of Hagar occurs as Hagar is taken hold of by Sarai. As our spirit touches anything with the fires of wisdom, so does the inherent principle within the form emerge. Our feminine name nature takes hold of all light forms even as a woman takes hold of the life forms of a seed. In taking hold of Hagar, Sarai learns of the physical constructs provided for the Name of Abram to flourish. As the ground is provided for the wheat so is Hagar provided for the kernel of truth in each Name. The Principle/El of Hagar appears, and via the appearance of principles there is conception. There is no conception of any kind without a letting of seed or the coming of principles. As the conception takes place, the physical form or housing facility becomes aware of the holdings of spirit seed within. Even as we begin to take hold of a Torah concept/idea, so is there an awareness within us of its presence to be cherished and nourished.

Often times the new concept conceived is greater in our the vision than the ruling lady or might behind the scene. The might of Sarai, wife of Abram and also Queen of Egypt, is reduced in the understanding of Hagar. As our physical nature begins to conceive of the vast resources of our name, the might of the spirit is not recognized or seen initially by the physical forms. This concept is the same as the House of Yisrael entering into the land of Mitzraim/Egypt; whereas initially they were small in number, they grew unto a multitude. Sarai is reduced in the limited and narrowed vision of Hagar. Sarai has made herself small that she may increase. The nature of spirit does not boast of itself ever. It is willing to reside concealed for its development and expansion. This is the nature of YHWH, who rules with his might concealed (Tehillah/Psalm 66:7). As Rav Shaul expounds: the weakness of Elohim is stronger than men even though not recognized (I Cor 1:25, I Cor 15:42-43; 2 Cor 12:9; Hebrews 11:34). Strength is made complete through weakness. Our strength is released and disperse until it appears weak, but through the dispersion, we become strong, fully activated unto the revelation and resurrection of our name in full strength. Has not YHWH also done the same in dispersing his sparks in all the vessels of mankind?

Does the physical forms comprehend this process of spiritual dispersion? Not initially as the Torah is reminding us. Hence it is not for us to despair during the concealing process of spirit but to take consolation knowing that our concealment is the path for our full revelation. Sarai, in her wisdom, reduced herself by positioning Hagar, in order that she may increase through the expansion of spiritual

principles within the physical constructs.

This principle of Torah study may also be applied in states of conflict, frustrations, habits, or illness. Whatever the state of weakness, look for the antidote within your spirit name. Give thanks for the state of weakness that the full glory and strength of your name may become evident.

And Sarai says/meditates unto Abram — El Abram וְאָבְרָם אֵל אַבְרָם 5
My shaking/oppression is unto you/for your ascent וְעַל לְעֹלְמִי
I give/appoint my handmaid וְאֶתְּנֶה לְעַמְּךָ
in your lap/bosom/inside; וּפָרָה
and she perceives אֶתְּנֶה
that she is conceiving; אֶתְּנֶה לְעֵינַי
and I am reduced in her eyes/understanding. אֶתְּנֶה לְעֵינַי לְפָנֶיךָ
YHWH is judging אֶתְּנֶה לְעֵינַי לְפָנֶיךָ
amidst/between me and between you. :אֶתְּנֶה לְעֵינַי לְפָנֶיךָ

In the state of humility and consciousness of being submitted to the weaker, Sarai's focus is fixed on the expansions of inherent principles. Thus she meditates on the Principle Force of Increasing the presence of the Aleph Bet/וְאָבְרָם אֵל.

The term to shake is like shaking the fruit off a tree. What has matured in Sarai's understanding is released or shaken from the Tree of Shem to fall unto the nature of Hagar. This fall is for the benefit of the ascent of one's name. Having fallen to be swallowed up, spirit shall emerge in greater strength and glory. This is what is considered to be "the fall" of Adam and Eve as well. The accounts of Adam, Noah, and Abram are the same story of creation told at three levels of expansion.

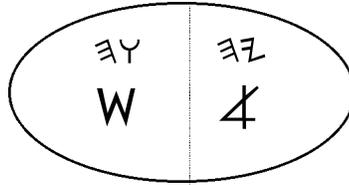
I appoint my handmaid within your bosom, and she perceives. The elements of our manifestation behold/are enabled to see via union with the spiritual principles appointed unto them. Each element of matter beholds according to the principle bonded to it. The Torah is instructing us that in order for our members to see and to bear the spiritual principles of our Name, the principles must be appointed unto them. Your collective mass of members is bonded to the Abram nature—the expansion of spirit. These principles of Name are the origin of the manifestation. It is our spiritual right of authority to confirm that the body members are appointed unto the founding principles of spirit.

The givings of spirit culminate in a perception and then a conception. Magen once shared the Baruch Sh'mo recording with a radio studio. The gentlemen listening to the songs remarked: "The words of the songs enter your mind and then explode." This is the nature of spiritual givings. Sarai gives; the giving is perceived and then conception or the explosion of the giving occurs. The seasons of light are appointed to generate perceptions and conceptions. The breeding of animals and fertilization of flowers correspond to the multiplication of the letters of the aleph bet within us. When the goats breed, it is the season of multiplying the nature of the letter waw; when the wheat is being formed, it is the season of multiplying the nature of the zayin, etc. The regulation of light is for multiplication of the aleph bet within the life energy centers.

The judging between me and between you is the acknowledgement that what goes out by the hand/activity of appointment/giving of Sarai is evaluated/judged according to the activity/productivity/branching of principles in Abram. Between the two is the judgment of Unity which regulates the

giving and expansion of a name. This action of giving and management of spiritual attributes is also the basis of cellular division and development.

Amidst/between Abram and Sarai is the Force of YHWH to determine the position of expansion attained. This is the Judgment of YAHÚWAH in the midst of the fire, the same as between Abram and Sarai. The acrostics of the names of Abram, being aleph/ א, and Sarai, being shin/ ש, form the word *ash/Wש*, meaning fire. In this revelation we see that the unity of Abram and Sarai is the Fire/Wש Spirit of our name. In the midst of the Fire is HaShem. YHWH is continually discerning what is released out of our fire chamber and how we utilize the giving. As each fire spark is out of the Name of YHWH so also is YHWH within each fire spark; even as a child emerges out of his father and mother, the presence of father and mother are always within. The eternal presence within the fires of our name is true sense of the Discernment of Spirit.



Initial letters of Abram and Sarai form the word, ash/Wש meaning fire. The nature of spirit is extended from the aleph to the shin, the first to the last letter of the three levels of the alphabet. The interplay of aleph and shin are the force of body regulations including cellular division and multiplication. From initiation of the spark/א to the full blazing nature of wisdom/W, there is continual discernment of your becoming.

And Abram says/considers the El of Sarai/The Principle of Governance אלה אלהי שרה אלהי אברהם
Behold/Acknowledge, your handmaid is in your hands; אלהי אברהם אלהי שרה
appoint/manage her אלהי אברהם
to define the good in your eyes. אלהי אברהם אלהי שרה

And Sarai bestows labor upon her/humbles her with radiance/illumination, אלהי אברהם אלהי שרה
and she is fastened/makes haste/to take to one's heels [to perform/follow] אלהי אברהם
from drawing out her faces/expressions/from the mirroring of her faces.: אלהי אברהם

Abram meditates upon the governing nature of Sarai. There is more to do than just to appoint the elements in consecration to the Name; there is an ongoing supervision of the elements and tenderness of communication that needs to be maintained.

Primary, let us acknowledge inwardly that the elements, though given, are yet within the hand of Sarai. That is to say, that the total composite nature of the elements and manifestation circles are under the Hand of Spirit Sarai. Secondly, the *Ruchah Sarai* continue to govern the elements/forms, managing and defining them as is good in her eyes. There is no, oh well, attitude in this responsibility. Each of us is to look at the forms of our Name and manage them according to the good present in our understanding. The word good/tov/טוב is comprised of the three letters of the alphabet expressing unity, the unity of ט/community/assemblies/total energy intercourse/full interchange, the unity of ו/bonding/joining/maintaining/healing, and the unity of ו/manifestation/expansion/formulations. Let each Name so manage their forms to express *the goodness within the Eye* of Understanding even as the One of Elohim sees the good and creates accordingly. If you need a law to guide your members, than let this be your law, for by it you shall create as the Holy One and express *the good* that YHWH sees in creating the worlds—טוב אלהי אברהם אלהי שרה / “And the One of Elohim sees that it is good” SMB 1:21. As you see the good, co-create and manage your formations accordingly.

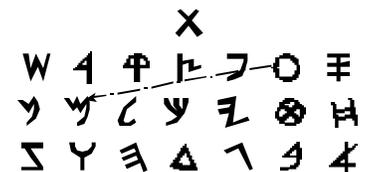
Secondly, according to the *Tov*/the Goodness of Manifestation, Sarai than illuminates/אור Hagar with the assignments of the elements bestowed by the *ruchah*/spirit. The final *he*/א on the root

word/וֹךְ conveys the extension and unfoldment of life committed to the feminine nature of spirit. The body is not only a servant to the spirit, but also a friend and companion, being one that serves hand-in-hand with the radiance shared. If the spirit does not inform or take hold of the reins, the elements wander and lack comprehension of the goal. As a result of Sarai's appointment, the body of Hagar is fastened/joined in service to the spirit to mirror the expressions of the spirit. Thus the Torah reads: And Sarai bestows labor upon her with radiance, and Hagar makes haste to fulfill her faces/expressions.

And a *Malak*/Messenger of YHWH overtakes/reveals her אַיָּאֵל שׂאֵלֶיךָ אֵלֵי־הַיָּדָבָר
 according to/ascending the Eye/fountain of the Waters/וֹיָם/*The Ayin of The Mem* וְעַל־מַיָּם וְעַל־לֵוֶן
 in the wilderness/through the flowing of words אֲדַבְּרָה
 according to/ascending the Eye/fountain וְעַל־מַיָּם וְעַל־לֵוֶן
 in the Way/path of Shur/observation/an ox/to struggle. :אֲדַבְּרָה שׂאֵלֶיךָ

In the place of our appointment, we are ministered unto by angels. With each commissioning we proceed in the wilderness attended to by angels. That is, we must undergo a flowing words for understanding to assist in fulfilling the commission received. To be receptive of this flow of words is the same to be *in the wilderness*/אֲדַבְּרָה. Having the assignment of Sarai upon her, Hagar is accompanied with a messenger that reveals to her what the spirit has transmitted to her. Hagar has been ordained by Sarai; the messenger will reveal to her the impact of the adornment placed upon her by *ruchah*. The messenger is an interpreter for the spirit to the form. With the interpretation, the messenger reveals her.

We may see *The Ayin Maiyin/The Eye of the Waters* to mean the collective consciousness/וֹיָם/ the peoples—of all that is gathering within us. As we hold in earthly vessels the treasures of spirit, know that the messages within are arising, both to reveal our treasures held within the manifestation and also to direct the manifestation to comprehend the unity of spirit and form—the unity of the heavens/names and earth/transformation processes. The messages arise from within showering and bathing the cells with the understanding and joy of our name. Thus, as the messages arise, they speak according to the Eye over the Waters—of all gathered within our manifestation. The messages are insightful waves of glory resident within spirit. Whereas initially, the perception of Sarai was small, now via the messages, the perception of Sarai increases. The Eye/וְעַל־מַיָּם of the Waters/וְעַל־מַיָּם are two letters of the aleph-bet denoting the composite body being opened to behold the wonders and goals of *ruchah*.



The ayin/ו in the third level of letters casts its glance over that water/ו in the second level of letters. The same is as the moon/ו affecting the bodies of our planetary waters/ו. The perception of the message affects the waters, and according to the perception amongst the waters so are a people born and maintained/וֹיָם.

As we have learned before, the *wilderness* pertains to *communication levels*. It is through the flowing words of the messenger that the inner fountain arises. The messenger speaks to us concerning what we are observing or struggling to understand—in the Way of Shur. In observing there are wrestlings with what we see appearing. The Way of Shur is a pathway opened up to Hagar to behold the concepts/oxen of Sarai's commission. This Path is for the forms of light; stop-in for a chat to discover yourself.

And he considers/says: אָמַרְתָּ 8
 Hagar, handmaiden of Sarai, לָאֵל שָׂרַי אֵלֶּיךָ
 of isles, from this you are coming/appearing, מִכָּתָל אֵלֶּיךָ
 and lamenting will you proceed/go? לָמָּה אֵלֶּיךָ
 And she considers/says: אָמַרְתָּ
 from/mirroring the faces of Sarai my mistress/might לָמָּה אֵלֶּיךָ לָאֵל שָׂרַי
 I make haste/heel to fulfill. :מִכָּתָל אֵלֶּיךָ

Before the Messenger speaks, he observes and meditates on the direction that the words will take. He considers the position of Hagar and the sequence of the messages. Note the four sequential messages presented.

Primary is the utterance as to the purpose of the arrow shaft of light. The perception of Hagar is presented as being the handmaiden/שָׂרַי of Sarai—the flaming expression to raise up one’s totality. This is the reference point of being able to hear the angel. We will otherwise be not in tuned with the frequencies of the messengers.

Of the isles is a reference to the collection of waters out of which *the form of spirit* arises such as a child arising out of the embryonic waters. The messenger speaks of the origin of Hagar. You have come from this/אֵלֶּיךָ—from being an arrow/shaft of light. Having this great origin and purpose of spirit, will you proceed downcast or with lamentations? Will you proceed or continue as a shadow of the spirit or as a lamp translating and radiating the will of spirit through your expressions?

In response, Hagar states that she will indeed mirror the faces of her might/mistress, to whom she is bonded, and make haste to follow the direction of the spirit. In this statement is the joy of the heavens/names and earth/embodiments united.

And the Messenger of YHWH says to her: אָמַרְתָּ לְפָנָי אֵלֶּיךָ 9
 Return/Be Transformed according to your might/mistress מִכָּתָל אֵלֶּיךָ
 and keep yourself submitted לְפָנָי אֵלֶּיךָ
 under her hands/management. :אֵלֶּיךָ אֵלֶּיךָ

The second message relates to the developments of the form of light. Will the form of our garments remain as they are now or may they be transformed from mortality to immortality? First, keep perceiving your members as shafts of light, appointed by the spirit for expressing and bringing forth the nature of spirit’s manifestation. Follow up your meditation that the garments are undergoing transformation according to the might of your spirit.

Why does the messenger say *to return* when the physical is bolted/fastened to the *ruchah*? Whereas the elements are set in place according to the *ruchah*, due to the smallness of vision, the elements waiver. This is the interpretation level when the waywardness of expression—the flesh is seen separate from the spirit. However; the message of the white text translates the verb: be transformed. You are being changed/elevated according to confirming the elements united to *ruchah*. The translation then reads: Be Transformed/be refreshed/לְפָנָי אֵלֶּיךָ by the arising fountain of understanding. For in that your members are indeed fastened to the appointment of *ruchah*, they are being transformed through service and fulfillment of the faces of Sarai.

It is understood that Rav Shaul wrote the book of Romans as a commentary on this Torah section. To sum up the saying, walking according to the will of the spirit and fulfill not the lusts of the flesh. Keep your members in perspective of their calling/appointment as wisdom's has chosen them to express and raise up all within, being a handmaiden. Keep your members aligned with the Sarai *ruchah* and under her fiery hands of love. The position of being under/חַח conveys being *in support of* knowing that the composing force of the feminine spirit/*ruchah* elevates the changes and renewal of the members. As your members are in support of *ruchah*, so is *ruchah* able to elevate and bring forth the transformations of the members. Apart from this devotion, the members are unable to be touched by the wand of Sarai and the extension of her hands. In other words, keep your members in touch with the activities and progressions of Sarai.

And the malak/messenger of YHWH says/meditates to her: אַתְּ אֵל מְרַבֵּץ אֶל אֲמִתּוֹת 10

To make an increase/multiply/to cause to expand, I will multiply/expand אֲרַבֵּץ אֲרַבֵּץ
the totality of your seed/fruitfulness; שׁוֹמֵר-חֵץ
with instruction in concepts he shall be numbered/there shall be no volume/border/limit אֲרַבֵּץ חֵץ
without limitation
from/as a result of the expansion. :אֲרַבֵּץ

Joining with the first statement, the messenger continues to bring forth the words of unity to her. As a messenger of YHWH he speaks the inward messages of YHWH/Unity. Accordingly, we discern the voice of YHWH within speaking and the voice of those who are speaking the words of YHWH—their *words correspond to and touch our inward parts* and lead us not to follow “here say” or to chase after external shadows.

In these lines, you may understand that the *malak*, often translated as messenger, pertains to any **messages** that are released or transmitted to you, either via an assigned agent or by an opening of the vast center of knowledge within you. *For as you unfold concept upon concept, the principles will form messages and arise within as a messenger of light.* The purpose of the messages corresponds to the expanding nature of light—I will multiply/expand the totality of your seed/fruitfulness. Are the messages forming within you leading you to multiply, expand, be fruitful? What shall expand? The totality of your seed name. Every attribute of your being shall be unfolded and accordingly you shall know the total value of your name within the Bet HaShem.

To say that there shall be no border is an idiomatic expression that states that your expansion shall be without limitation. No, nothing, shall impede or limit the nature of light within you to expand unto its fullness. Regardless of the miles of concrete laid, the seeds will still break through and flower according to their nature of light. So shall you.

Having appointed the forms—Hagar, to bear the Seed Name, messages of understanding the appointment/creation form and arise within that nothing will be lost or left undone. Why does the angel speak now; didn't we know this before? While the promise of expansion/fulfillment is with us from the beginning, having already been spoken to Abram, the promises are now spoken again in the context of the projection/form of light. Each of our stages of development/evolution are to comprehend the intent of our being. Upon the light projecting itself into form, the messages of understanding, guidance, and assurance arises from within the form.

Basically, we are aware of the greatness of information within and also that there must be an established developmental stage in order for the messages to emerge. Otherwise, the messages, should they emerge prematurely, would be not understood and would seem as casting pearls before swine. Thus the messages arise in conjunction with our initiations and established development whereby they are formulated to be heard. The great joy in studying the Torah is knowing that the Torah is THE SCHOOL MASTER that prompts us unto the full discovery of all in our Seed Name. It is not the hearing of the Torah but the doing of the Torah that releases the compound statements of our Name in accordance with our doing/fulfillment of that which is discern/heard.

And the *malak*/messenger of YHWH says/meditates to her: אַתְּ יָרָא וְיָלֵד אֶתְּךָ 11
 define yourself/your awareness of extension has been conceived—behold yourself pregnant, אַתְּ יָרָא
 and you will bear/bring forth a child/a form/manifestation of potentiality וְיָלֵד אֶתְּךָ
 and you shall call/read/proclaim his name, Yishmael לְךָ יִשְׁמָעֵל וְיָרָא אֶתְּךָ
 for/being an extended hand of hearing/understanding YHWH אַתְּ יָרָא וְיָלֵד אֶתְּךָ
 according to your assignment/humility. :אֶתְּךָ וְיָלֵד אֶתְּךָ

The fourth statement is the level of Hagar’s renewal and transformation: *to be the extension of the seed*. It is in understanding this statement that our larva nature extends into the *serif* fiery form. In sequence to the above three statements, the message arise within concerning the role of our manifestation. Each of us affirm ourselves via manifestations. As our formative feminine nature comprehends, being aware of the radiance within our nuclei (mother cell), we affirm the Seed Name residence within us—we accept the nature of our Seed Name, and in so accepting we are pregnant. The Eye of the Waters has opened to receive the immortal Seed Name for manifestation. In receiving the Seed of Abram, we define ourselves. Our manifestation is shaped by this holy union of name and earth, and we behold ourselves not as just a body, but as a house filled with all the traits of light. We see ourselves not just as flesh, but as holding within us the man-child of light. Our bodies are holy, being designated by the fire name to hold the attributes of wisdom and to ultimately bring forth the promised heir of our Name, which is the same as the extended arm or the fulfillment of Name attributes in manifestation. The word/אֶתְּךָ indicates that we are aware of the extension within and its branching nature. Our body perceives itself in unity with our Name and is designated to bear for the mind’s radiance.

You will bring forth a son. Yes, each and every man and woman shall bring out of their inner chambers the Heir of their name. This child is a son—a manifested form of unity fully extending the nature of your name. Even so now, we are developing the unity of earth and name individually, and collectively the unity of earth and the heavens. In our development each cell is designated to belong to the holy fire of our Name. Each cell is to receive the brilliance of our Name extended, to be pregnant with the life giving immortal nature, to hold it and cherish it, to never dishonor it, until our Name is fully extended within our assignment amongst the stars and we bear in the likeness of YHWH the *mashiyach*. For the *mashiyach* is your Name fully communicated, being arrayed with the garments of light projected in wisdom, understanding, and knowledge thus being adorned with garments of gold, silver and brass with perish not.

You shall study to proclaim the name of the child of your mother earth cell/Hagar and your father Name Abram. This name or position you shall call Yismael/לְךָ יִשְׁמָעֵל for it shall be according to your hearing or understanding of the Name within you. Yes, in every generation you shall call your

form status, Yismael, for it is a proclamation of the understanding of the Name YHWH within you and it shall be according to your assignment which you shall perform in humility. For it is in humility or in submission to the Heavens, all collective Names that we understand and both fulfill our assignments.

Now what does it mean to call his name? In everything that you do you are proclaiming your form status according to how you understand the name of YHWH. How do you hear the order of lights within, then accordingly, so is the name of your vessel called. How do you act/ע upon seeing and understanding/ו the divine order/לך of the fire/ו in the waters/ו, then in so understanding are you called/proclaimed/לךוּמַעַל amongst men and angels. You are known by your developmental status of the harmony and devotion of earth and Name, and its proclamation is yourself announcing to the world yourself in the summed name of Yishmael. You proclaim your status according to the assigned awareness of your earth body in unity with you name and according to the assignment of your name within the earth.

And breathing/he is a compound nature of illumination/YAHYAH אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ 12
to yield/to bring forth the fruit of man/Adam מְדַבֵּר דָּבָר
his hand/activity is with/distinguishes all לַיָּד יָדָּה
and a hand of totality/completion/unifying all parts is within him. יָד לַיָּד דָּבָר
With the ascensions of the faces of all/the wholeness of his brothers יָבִיט לַיָּד לַיָּד לַיָּד
he shall dwell/abide. :מַעַל

The nature of the projection is breathing/pulsating, being a compound nature of light. It is a compound formulation of all the characters of light resulting from the unity of a Name into many distinct parts. Hence does the body undergo cellular division and the formation of compatible organs which is a process of decomposing our light characteristics having been released out of the Name of each *ruach*. As the Name Seed emanates its light so it decomposes from its holdings into a glorious array of many parts. The offspring is therefore a decomposing structure in that the characteristics of light are separated into constituent parts or elements, undergoing a chemical breakdown of light, similar to a mathematical number grouping into subgroups. This is the wonderment and complexity of our projection. Why is this called *a yield of Adam*/מְדַבֵּר דָּבָר verses a branching of Abram? Because the Adam/מְדַבֵּר level of being is the stage of a seed nature/ך diversifying/Δ into waters of reflection/ו verses the Abram level being the stage of our seed nature expanding the mind/spiritual intellect unto fullness. Therefore, the Abram level is called the friend/companion of Elohim for it enters into fellowship with Elohim via the expansion of spiritual intellect.

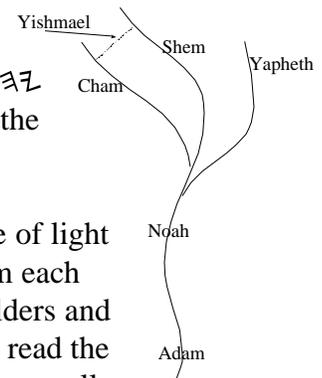
The term/דָּבָר is also rendered as wild or untame. True. For the projection must learn of the reins of the spirit and to be harnessed unto the will of the spirit. This is the taming responsibility of each Name, to bring into harmony with the tribes the wild savages of the nations. Whatever its activity level is shall distinguish him, yet know that the hand of fire to unify and to make whole is always within. And with ascensions of the faces/expressions of the wholeness of his brothers he shall abide.

Yishmael is the initial medium of our manifestation as we come to the earth. Being a medium it provides us a means to comprehend the source of the manifestation—our own name that begat it and the Master Name from which we are derived and have our being. Yishmael is an extension of your name. The extension/child is to come to know its father. The condition of the extension is determined by the ascension process of the brothers within.

The nature of the projection is a compound illumination of all the traits of light. It is a fruit of Adam, being a reflection of the diversity of the aleph/emanation. It also must be tamed and harnessed in love with the spirit. His hand or activity level will assist to distinguish one's inner wholeness, and the hand of fire will be within managing over. On behalf of all his brothers/comrades of light—their expressive nature of light to be whole, he shall reside. The occupation of the body is for the brothers, and yet, according to the wholeness of the brothers/members of a Name's mind, so shall the projection be a dwelling.

And she proclaims/reads/studies the name of YHWH/YAHÚWAH אַיִן אֵל אֶלְפִי 13
of the illuminated Word/Leader/speaking/message unto her: אֵל אֶלְפִי אֶלְפִי
You are El of my seeing, אֵל אֶלְפִי אֶלְפִי
extending her hand/for she says/meditates: אֵל אֶלְפִי אֶלְפִי
breaking open a gem/peeling back bark, I am seeing אֵל אֶלְפִי אֶלְפִי
to follow after my vision/seeing. אֵל אֶלְפִי אֶלְפִי

“She reads/studies” may be understood that the mother to formulate the light patterns—Hagar—has consciousness and cognitive abilities to read the incoming signals. The body formations, being a construct or arrow of light, is comprised of the mind's unfoldment; and hence, has cognitive abilities to read or study the incoming light signals being summed as YHWH. As the mother, she reads the incoming patterns within her womb, comprising the child, Yismael. She studies the magnitude of the Name within the emerging construct of herself, of Abram whose seed she has received, and Yishmael, the form of the Name developing within. She affirms with recognition that she is the WAH of the Name, housing the seed of Abram, the YAH of the Name/emanating light. She proclaims with joyful understanding: YAHÚWAH/אַיִן אֵל אֶלְפִי for so is Yishmael, the unity of YAH and WAH. The proclamation and inquiry of the child is the study of Bet HaShem Midrash, meaning an inquiry into the Name.



We proclaim the Name not only with our voice but with our expressive structure of light and organization/use of energies. We recite the Name as we inquire and proclaim each attribute of the Name within, including the kings, the fathers and mothers, the elders and tribal names detailed in the Torah, which are specific attributes of HaShem. We read the Name as we discern the living letters that dance within. These letters of HaShem are all around us comprising all living things and forms. Call out with jubilation the Name of YHWH as you behold His Name within and discerned in all things. The emanation of light/YH is continually joined with the maintenance of light/WH so that nothing is ever lost.

Hagar meditates on the words of the angel. In response she declares the Name YHWH of the Word being spoken to her. *'You are the Concept Directive of my seeing.'* Through your messages I have sight. Yismael, the structure to unite Shem and Cham provides comprehension between the Name/Abram and the manifestation channel/Cham. ***Yishmael/אֵל אֶלְפִי אֶלְפִי is the activity of hearing/comprehending the Divine Order, which is the formative results of the Ayin/אֵל אֶלְפִי taking residence within the earth thereby providing insight/illumination/אֵל אֶלְפִי of a name/אֵל אֶלְפִי.*** Comprehension/hearing results—*shema/אֵל אֶלְפִי אֶלְפִי*. Via the union of Shem and Cham, there is a bridge of communications from the name to the manifestation whereby the divine order is perceived fully and understood/אֵל אֶלְפִי אֶלְפִי. As the *ayin* is received in the *mem*/waters, a well is established. These are wells of salvation within each of the tribal

status is in transition. Now she beholds the right of passage or the right to follow through. She will carry through the quest of the Name with manifestation—the state of Shem and Cham to come unto wholeness of parts.

As the angel has provided illumination to Hagar so do we comprehend that the body/form must be enlightened. This is the priest's role in the outer sanctuary to assist all nations into the Bet HaShem built for all peoples.

Therefore affirmingly, he studies/reads the instruction/direction of the well אֵינַן אֵינַן אֵינַן אֵינַן 14
a well for the life of my seeing/conceptualizing אֵינַן אֵינַן אֵינַן
Behold/observe it in the midst of Kadesh וְאֵינַן אֵינַן אֵינַן
coupled with in the midst of Bared :אֵינַן אֵינַן

With affirmations, he proclaims the instruction within the *ayin* or within the well. He is in reference to the messenger speaking and pertains to anyone who beholds the inner resident *ayin*. There is an inner well amidst your body waters; it is a well for the life of my sight. *Henay*/Behold it is in the midst of Kadesh—the path from the crown to the fire/וְאֵינַן and in the midst of Bared/אֵינַן, meaning to hail/imprint. In the midst of communications between the Fire and the Crowning mind, the mind becomes imprinted with thought patterns in the shape of crystals.

This well of life maintains our vision with the ascending activities of light/אֵינַן/life/18. We use the Well to view ourselves and relationships, for studies, prayers, and the daily allocations for wisdom. Our shout is “Baer laChai roi”—There is a well for the life of my seeing! To often a person sees themselves and their relationships based on external circumstances versus internal commitments. When the external circumstances change so that a relationship is significantly altered, fragmentation of the relationship results. If you have undergone broken relationships look into the well and wash your eyes of focusing on the pieces of the breakup. Put your eyes deep into the well that has within it a fire burning thereby creating crystals of illumination. Stop looking at the dead or the corpse of a relationship or event and open your eyes to the ascending actions of light that are within you and in all things.

And Hagar bears/brings forth for Abram/the expansion of the aleph bet: אֵינַן אֵינַן אֵינַן 15
a son/a form of being extended/a house of the future. אֵינַן
Coupled with/and Abram reads אֵינַן אֵינַן אֵינַן
his name אֵינַן אֵינַן
to confirm Hagar's bearing אֵינַן אֵינַן אֵינַן
Yishmael :אֵינַן אֵינַן

And Hagar bears for Abram a son. Can you bear the seed within without understanding? Without a well being opened within you, we cannot bring forth our seed nature. Hagar, at the well is in the commencement of labor pains. The well opening is another way to look at birth. The inner spring of life bulges underneath the surface and then breaks open. From this spring or geyser springs forth a child, yes, the child springs forth having been coiled up. He springs out of the womb with a cry of confirmation: I have been brought forth. Thanks be to Elohim.

This opening of the inner well is in the midst of Kadesh—in the midst of inquiry regarding the appointments of wisdom and in the midst of Bared—in the midst of imprinting the mind regarding the appointment that causes the inner well of *Baer laChai Roi* to open. And the opening is for Abram—expansion of the aleph bet. This expansion is for the total nature of life and the purpose of your transformation processes. When the expansion of the aleph bet is complete within you, you will transcend this level and enter into the rest/the following through and abiding in the House of Perfect Unity. Though you are in the house of unity now, the process of expansion is necessary to enter into the perfected/completed house of unity.

To say that Hagar bears אֲדָמָה is to bring forth out of herself the nature of the aleph bet expanding. She brings the light of Abram's seed and gives of herself/ל an order/ל through the dalet/ד. It is one level to come to the door, another to enter, and yet another to pass through the door. Birth, in bringing forth the seed of Abram, includes all passageways of the light. As we enter into transformation stages—the lands—we approach or come into what we did not know, that is, a stranger/Hagar. The wonder is that all we give unto this realm becomes a manifestation and results in revelations! We enter realms of unknowing not with fear but as receiving a gift, even though the gift is veiled or wrapped thereby not knowing all that the package contains. We then reside with the stranger unto the breaking open of the well and the opening of a door for us to emerge or to change lands/transformational levels.

How is the door opened for birth or for changing locations? In the midst of Kadesh coupled with being in the midst of Bared, that is, being in the midst of discerning the holy fires present and their appointments within the strange (Kadesh) *coupled with* a hailing or forming of crystals that shine with the radiance of wisdom, imprinting and shaping the mind with illumination (Bared). (The crystal formations are according to the appointments of fire.) Then a door opens. Out emerges what has developed within our inner womb. As Yishmael emerges, so shall everyone of us bring out of our bodies the children of our name to be read. What does it mean to read the name? It is to read the nature of wisdom within the manifestation, to read the level of expression, to read with comprehension the attributes of our name unfolding. Being in the midst of Kadesh and Bared is to be in the midst of wisdom's appointments (Kadesh) and the radiance of wisdom according to the appointment (Bared). Being in the midst is **a principle of transformation** that pertains to every level of development. Hagar brings forth/ל an order/ל of insights through the door/ד, out of the nesting place unto full revelation.

We all have the Words of Torah within us; the complete imprinting has been received from Moshe to Aharon—from spirit unto the committed mind to hear wisdom speak. As we recall the words they are released within us whereby we become pregnant with Light Concepts. Wisdom then lodges within, taking hold of our mind and cells to form itself a house of expression for light demonstration.

It is not the study of the Torah alone but the performance, the bringing it forward into an expression of life, that is justification whereby you are placed in an upright/perpendicular stance and dance of light. To be justified/פְּדוּת is to be in accordance with the principles of light, to carry forth/ל the illumination/ד of the appointment/פ (ref. Yaacov/James 1:21-25; 2:21-23).

Hagar bears for Abram. Is this process of bearing occurring within you? Are your feminine helpmates of light bearing for the glorification/expansion/מִלְכָּה of Father/אָב within you? Hagar carries the seed all the way through the door and brings forward a son/בֶּן a house of potential display of all that is within. This is our high calling to bring forth the son/the mashiyach/the anointed light manifes-

tation of wisdom whereby we can enter into the realm of the WISE and abide in the state of wisdom governing over all. The adversaries to wisdom have been put under our feet as we walk in wisdom and in nothing less. ***We leave behind all states adverse to Wisdom to embrace our full light capabilities!***

The desire of the feminine is to receive and to bear in which there is the joy of the spirit. To say that ChauWah/Eve desires Adam/man is to express the feminine nature of each of us desiring to receive and bring forth the manifestation of life of our Father of whom we have been begotten. The full manifestation of the Father within us is the fulfillment of the creation; what has been sown is now reaped.

And Abram calls/studies/reads the Name of his son. This is precisely how a name is received; it is read in light characters. As Abram beholds the Name—the fire nature flowing as molten gold, the nature of wisdom reflected as the sun upon the waters/יָוָם, so he reads the wisdom within his son/יָצָא, his future, his extension, that pertains to the unified form of life brought forth. We are to read the fires reflected in each other and in each part of our being, even within each cell to comprehend fully the divine nature of light and thereby function in the dynamics of light. Abram reads to confirm the bearing of Hagar, who brings forth the Order of Insights. Though once a stranger, she now serves as an illuminated channel of the mind, and likewise should you see your own bodies. To read even one name is a reading of the Torah. We read the fire of wisdom until every word of the Torah is read to verify/confirm/make blessed/to satisfy the expansion of wisdom in the mind/אֲבָרָם.

The name he reads is Yishmael/יִשְׁמָעֵל. It is the appointment of a name comprehending the Divine Order (see verse 14). Yishmael is the establishment of the ayin/אָיִן fixed to the name/יָוָם whereby the name is given expanded vision to behold the Divine Order within itself through the extension of oneself within the earth's embodiment.

And Abram becomes יָצָא אֲבָרָם **16**
 a son/a unified extension of eighty year אֲבָרָם יָצָא אֲבָרָם יָצָא
 coupled with six years יָצָא אֲבָרָם וָשֵׁשׁ
 through/within the bearing of Hagar, the totality of Yishmael יִשְׁמָעֵל אֲבָרָם אֲבָרָם אֲבָרָם
 for Abram. :יָצָא אֲבָרָם

Eighty year is a period of studying/learning within a manifestation/expression instrument. As his seed attribute is now dwelling in a new occupied state, so is he *eighty year—within an expression of change/learning*. We see ourselves at various ages. When we are looking at the Divine Order projected/Yishmael and learning within this manifestation; we are eighty year. This age is a transition period of our existence to which we come and go. Initially, it is an awkward and perhaps difficult stage to adjust to. I trust this lesson will assist you to lay back and start using the *ayin/אָיִן* within, that is affixed/bonded to your divine name of light/אֲבָרָם, that you may learn of your divine nature. The well of *Baer laChai Roi* is there and flows to all who believe/put confidence in the name and walk according to it.

Coupled with learning of Divine Order (being an expression/80) is becoming a son of 6 years. Eighty is not enough, for as you learn within your manifestation you unify the form and the divine order thereby adding six years. The harmony of the form with the inner divine order dresses the name in white linen—the value of six. The quests of unity within continue until the totality of Yishmael is born; for he is not born in one day except that day enact a complete work of light's unification. Our

name learns through the bearing of Hagar/אֶלְנָא unto the totality of Yishmael. Once the process of bearing Abram’s seed is set in motion, it will continue unto the Totality of the opening of the eye/well of every name of Divine Order/לְכֹל־שֵׁם. The totality of Yishmael will continue to be read until the well is drunk dry and the name stands transformed in the likeness of our Father who reads us and calls us unto perfection. The six years—being robed in linen garments—are fulfilled with rejoicing for Abram—the glorification of Father.

The Appointments of a Name

Beraysheet/Genesis 17

Coupled with/and Yah gives/extends Abram מֵאַתְּנָה לְאַתְּנָה י
to be a son of ninety year אָנֹכִי מְלֹוֹךְ יָג
coupled with nine years. מְלֹוֹךְ יָג
And YHWH show regards/apprehends unto Abram מֵאַתְּנָה לְכֹל אֲנִי אֶלְנָא
and he says/meditates unto him יְלֹוֹךְ אֲנִי אֶלְנָא
I (the singular composite Force extended via the hands) לְנָא
(supplying all things of Divine Order) El Shaddai לְכֹל לְכֹל
proceed yourself according to my faces/expressions לְנָא לְנָא לְנָא
and you will become perfect/complete. :מְלֹוֹךְ אֲנִי אֶלְנָא

It is understood, that the coupling/י of YAH, being extended, comes with the reading of Yishmael. We age/mature through the reading of children and by bringing forth the traits of our name. The activity of light released in the bearing of Yishmael extends the value of a name to be 90 year—a value of transformation. The term ninety/מְלֹוֹךְ means *to compose the gaze of wisdom to manage all contained/collected*. The root/אָנֹכִי of the number ninety, means to observe, gaze, show regard. Wisdom recognizes the radiance/light/illumination we are emitting and provides for us an observation accordingly. That is, as we are displaying the nature of the Divine Order at the age of eighty plus six; so we mature to ninety, being given the right of observation into the nature and works of wisdom. For Rabbi Yahushúa to behold his father working he must of first understood the nature of divine order within.

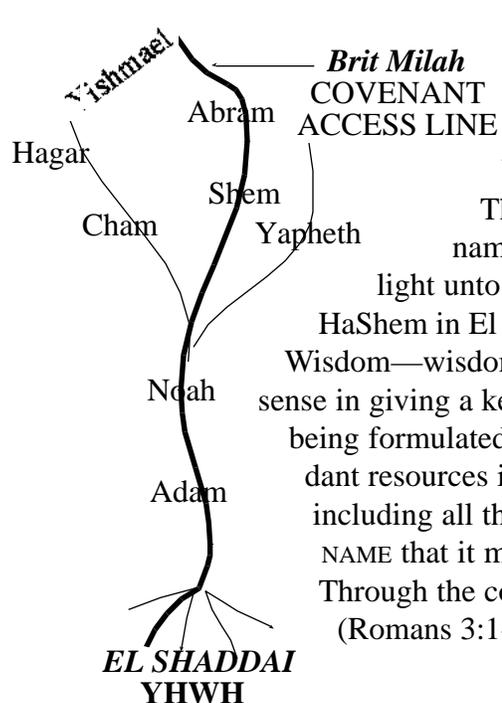
And Abram is extended to be a son, a formulation of unfolding light. He is composing a transformation of his own seed in beholding Yishmael. Yismael is the placement/ל of a Name/יָג with understanding/אָנֹכִי being according to the Divine Order/לְכֹל, which is activated in the waters/through reflectivity/יָג (the masculine principle). The masculing principles regulates and organizes the waters. As the masculine principle i.e. sperm enters into the womb, the waters are distinguished into seas, etc as in the (SMB 1:10). The waters of the mother and the child are managed according to the presence of the masculine principle. In the reading of Yishmael, Abram beholds the ayin within his son. Through the ayin, Abram reads the fire nature and the masculine principle managing the waters. The same is the activity of YAH. , Through beholding Yishmael, the spirit of Abram is composed into the value of 90 year—the learning value that occurs via beholding he spirit/fire/wisdom. Such a gaze culminates in 90—transformation.

Discern to know the difference between the gazes of our spirit/fire nature and the gazes of the

eye vessel. What an eye sees may cause the beholder to say, “awe”. But without an intent to read what is seen, the mind of the beholder is pauses or freezes. What the spirit beholds goes beyond the awe statement to read and to compose what is seen into learnings of transformation. As the learning occurs with the observation, then the value of 90/ר arises; for there is a composition/a bringing together of views regarding the spirit’s observations/וּמַלְאכָה to manage our contained fulness/reflection/מַלְאכָה. The final *yod mem* suffix denotes the management of the waters which is the masculine ending/force of the Name to regulate the waters. An example of the masculine to manage the waters is seen in the masculine presence of implanting a seed, whereby the waters of the womb are managed unto fruitfulness.

Coupled with ninety year is nine years. The years (plural) are an accumulated sum verses a year (singular) being a graduation mark or level of learning/practice. The value of nine means to respond, to answer, to discuss. Coupled with the observation of wisdom/being 90 is 9—a response/dialogue concerning the observation. The observation is linked with a verbal dialogue at the seat of Wisdom. The wonderful result of wisdom’s gaze is to be invited to a seat where Wisdom speaks!

The very foundation Stone of our name beholds the level of communications that we are arriving unto even as a father addresses his children according to their vocabulary development (stages of the midbar/wildernesses. As YHWH beholds the development of Abram, regard is given. Hence YHWH, our inner rock releases a meditation to the child of his name—unto him/וְאֵלָיו. To say that the meditation is *unto him* pertains to the divine order arranging connections. The ability of the Divine Order to extend a connection is the position of being “him”. The message of YHWH is unto his capacity to hold/to manage/to be just and to be merciful. It is these traits of the waw/ו that are reflected in the faces of HaShem. These traits are include in the address *unto him* by the Master Name YHWH. The message is unto the position of divine order being extended unto its capacity.



The message commences with *Anee El Shaddai*. The term “I” denotes the realization of inner concepts extended through the hands. Any idea extended into an action is the first person position—I. Hence, I El Shaddai expresses the inner nature of YAH projected as El Shaddai—the abundant supply of Light.

This supply is now uttered into the consciousness of the name/Abram through which he will draw out every characteristic of light unto his perfection. The reading of Yismael opens up the libraries of HaShem in El Shaddai/אֱלֹהִים through which there is full access to the Fire of Wisdom—wisdom’s/W sufficiency/אֵל. If someone is not going to read there is no sense in giving a key to the library; however, as Abram reads the activity of wisdom being formulated in the creation, the Master Name gives him a key to the abundant resources in El Shaddai. What has developed unto this stage of creation, including all the lessons of Wisdom, may be transmitted unto THE READING NAME that it may be brought forth in perfect stance and unity with the Father. Through the covenant to follow, all the oracles/sayings of Elohim are released (Romans 3:1-2).

I appoint/set into place אָנֹכִי אֶתְּנֶה
in my midst and in your midst אֲנִי אֶתְּנֶה

and I am expanding/increasing/multiplying your signs שׂאָ אַאָאָ
through extractions of vapour/firebrand from a fire brand. :דאָ אָאָ

The **appointment of the agreement/b'rit** now becomes an utterance of revelation of **the com - mon bonds present** within the name of Abram and HaShem. The covenant has been present, but as it is spoken, it is brought into conscious recognition and therefore into a state of honor. Both YHWH and Abram operate with a *berit*/אָבֵרִית, via the expansion of mind to administer all things. YHWH operates via the covenant in his name, and Abram operates according to the covenant within his name. Each man/ish/fire nature operates according to the comprehension and development of the covenant amidst all names of light whereby our names are eternally bonded to HaShem and to all names of light which have been derived from HaShem. Our name is linked perpetually to HaShem. The covenant—formulation of mind to administer all things—is ongoing in my midst and in your midst as our name affirms its unity with the Master Name.

What do we mean that is in your midst/אָיִנְךָ? It is within your hands extended. What is in your midst is in your hands activity. *The interior management process is being extended into the tribal centers*/אָיִנְךָ. As we think of *Chamishim Yom*—The Fiftieth Day, following the seven shabbat of the wave sheaf after Pesach, we identify this interior development process and make our new offerings of grain (compiled concepts) from this level. The expansion of thoughts is visible within the hands extended into the offerings. What is expanding in the mind of HaShem is coupled with the expansion process occurring within our minds. The covenant is in both of our midst. Based upon the covenant there is an expansion and multiplication of our signs—our composite letters of light to branch forth. The signs are the twenty-two letters of Wisdom/Fire.

Let's also consider the work of multiplication or increase/אַאָאָ. Lit. the mind is developing; thoughts are increasing pertaining to our divine nature. The Singular Force of HaShem is affecting the mind's development in light. We are not speaking of the development of just any thoughts; we are referring to the mind being conscious of the activities of light and the dynamics of the divine nature! It is the mind state of being focused on the unity of all parts as a master mind that participates in the universe. What is multiplied are the signs—the composite nature of one's totality. We are to be engaged in increasing the signs of light from concepts into full operational processes that we operate in our full light nature. This increase pertains to every sign of light now visible to us, being displayed or mirrored in our bodies. There is also the powerful activity of multiplying the affects of one letter unto another as set forth in the names of the tribes and in every name of our totality.

The **expansion or increase of signs** occurs via אָאָ אָאָ – from one firebrand unto another is from HaShem to each shem/name. As we extract out of HaShem, the fiery operations in His Name are transferred unto our name. The concept of steam/אָאָ conveys the results of the fiery name's presence and activity in the waters/organs. Steam or strength is a result of the fiery name's development within the tribal centers according to the fueling and enlightenment of our name united with HaShem—from one firebrand unto another—from one name unto another. Hence, the increase of HaShem occurs within our name even as a father/mother expands and spreads forth through his children.

And Abram is prostrate pertaining to His Faces אָבֵרִית לֹא אָבֵרִית לֹא אָבֵרִית 3
And He of Elohim speaks/reveals with him אָבֵרִית אָבֵרִית אָבֵרִית
for sayings/meditations. :אָאָ

The falling of Abram—to become prostrate, conveys the regard of Abram for the Foundational Name YHWH. Unto His faces/expressions Abram descends that he may ascend according to the likeness of He of the Covenant. Through this process of descending, there is a mirroring of the Faces of the Rock in the name of Abram. As we fall in the prostrate position we seek to reflect and to draw out of our Foundation insights and characteristics for full development. The falling of a seed or the descent of name carries with it the promise of the covenant to be expanded. “And I will expand/increase/multiply your signs $\Psi X \Delta \text{ אבאאא}$.” Our initial fall was to become clothed in the likeness of our Father—the Master Name, He who addresses us with mercy and full compassion (SMB 3:9-10). Having an access opened to the Master’s Throne via the utterance of El Shaddai, we now seek/inquire into realms of revelation regarding the expressions of wisdom in HaShem. The covenant bond between us provides the path of access to our Father, the Foundational Name, from which flows the abundance of light—El Shaddai.

The result of Abram being prostrate; “And He of Elohim speaks/reveals with him to order his meditations.” Via the covenant arrangement between names, every word of YHWH is given to his children of the Name. Thus great is the covenant between names for through it all the oracles of Elohim are received. The meditations of Abram focus on the Wisdom/Fire from which arises a divine sequential order of revelation.

An extension of hands/I אבאא 4
 acknowledges my covenant with you/the branching of your signs; $\Psi X \Delta \text{ אבאאאא}$ אבא
 and you are becoming אבאאא
 for a father of a resounding/roar/multitude of processes/nations. אבאאא אבאאא

When YHWH writes the covenant words with Moshe, it is a writing of fire. His hands extend to inscribe even as they extend to inscribe into Abram’s stones/energy centers the words of the covenant and how to perform them. These mark two of the many periods of development in which the Master Name inscribes within our stones the words of wisdom. We may see these inscriptions being “a match made in heaven” whereby passages in the libraries in the heavens are inscribed within the names in the earth. The writing is an acknowledgement—an inscription of gladness/ אבא pertaining to the branching of one’s signs or totality. The signs are the letters which comprise our name which holds the twenty-two letters detailing our totality. With the inscription of YAH’s hands, our name becomes for a father, one endowed with expansion ability to bring forth the host of processes of light! A multitude of nations is a roaring with full consciousness to develop the interior structures/nations/ אבאאא .

And you will not read to duplicate/or to remain the same $\Delta Y O \text{ אבאאא אבא}$ 5
 your composite name Abram. אבאא אבאא אבא
 Coupled with your name, you are becoming Abraham אבאאא אבאא אבאא
 for a father of resounding processes אבאאא אבאא אבאא
 I have appointed/set you. אבאאאא

Your will no longer read only the composite form of your name, Abram; rather, you will read the expanding traits of your name. It is necessary to read the aleph-taw configurations of each name; however the key of wisdom has opened up the library to read the expanding nature of our name. It is said that we shall increase (vs 2), but how? It is not by duplicating ourselves or making clones of ourselves. Our increase comes by the interior expansion of our name and the bringing forth of processes/nations. Coupled with your name, you are becoming Abraham, for a father of resounding processes.

The letter he/א within the name of YAH/אל is now activated within your own name, expanding the name Abram to be Abraham. Your name base expands internally with the light/א of YAH. Within your name the activation of illumination is expanding your name into a host of light processes and activities. Your name is changed by the expansion occurring within it. These activities of light and resounding processes will be reading material or the callings from within. The א within your name is now positioned to bring forth and mind over/א the expanding/א multitude/א. To say that “I have appointed” you indicates that ***the expansion unto fatherhood is already positioned within your name***. Your name has been set and now activated to bring forth the multitudinous processes of wisdom and become nothing less than one with the Father’s full traits.

Coupled with, I am causing growth/fruitfulness of your signs אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי 6
 through extractions of vapour/a firebrand from a firebrand. אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי
 And I will appoint/position you regarding/for nations, אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי
 coupled with, Kings shall go forth from you. :אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי

In accordance with the multiplication of the signs/letters (vs 2) the foundational Rock causes productivity/fruitfulness of your signs. The expressions and traits of the letters are breaking forth on the branches of your name as it multiplies. As your name increases, so does it generate flowers and fruit according to the dynamics of your name. Note, the means of growth is via extracting the vapour or firebrands from HaShem to ignite our own name. Again, this comes via being prostrate to The Name. During the making of the daily olah one may focus on igniting the firebrands. What is the point of access to the firebrands within HaShem? The goal must be stated and the intent verified.

Your name is appointed for nations/for the expanding processes of wisdom, and as you develop the processes of wisdom so shall kings appear from your name. If no processess, then there is no need for the kings of the processes to appear or emerge. For a king is one drawn out of the peoples to order/direct the branchings/אֵלֶיךָ. As a King, so does he order the pruning of the vines and the distribution of the fruit. As the kings emerge, you shall behold yourself being transformed from the pauper to the prince, and your kingly line of being a descendant of HaShem will be visible.

And I establish/cause to stand firm the totality of my covenant/agreement אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי 7
 in my midst and in your midst אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי
 and in the midst of your seed following after you אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי
 for generations/sojourning/dwelling states אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי
 for a covenant concealed, אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי
 for the becoming of your branching is for elohim/principles of light אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי
 and for your seed following after you. :אֲנִי אֶעֱשֶׂה לְךָ אֵימֹתַי

Via the kings that order the processes, the covenant/formulation of mind to manage all things becomes established. Interior governing forces of light cause one to stand firm against the wiles and distortions of satan. There is a standing firm within my midst, within my interior hands extended on behalf of your name, and within your midst, within the interior hands extended into branches—from one midst unto another midst; from one extension unto another extension. As you develop the processes of wisdom so is their a response of YAH, from within His Name of Fire, his hands are extended toward you, blessing the processes with the full capacity of Ten, all affects of the fingers to designate the processes unto their full operative service. And coupled with his blessing, so shall the covenant/formulation of mind managing the all things be established within your midst. Your hands shall be extend-

ed to be less others. The full nature of your fingers are extended unto administering the branching of your name. Coupled with, the standing/establishment of the covenant shall be in the interior hands extended within the seed that comes forth after you—in accordance with your processes. Not all seed that come forth are after our name and the processes of wisdom. Some come forth as the tares and not the wheat. Those seed coming after our name, being born out of the fruit, have within it the extended covenant and also the hands of fire. They shall be for generations—for their dwelling states and sojournings. Where ever the seed lodges so shall the affects of the covenant be felt. The covenant is concealed within, but according to fruitfulness of one's Name, so shall the Elohim emerge. For until fruit is born the developing seed cannot appear and hence Elohim remain concealed within. But as the name bears the fruit/traits of wisdom in processes and develops the seed that follows after within the fruit of those processes, so are you filled with Elohim—principles of light to be released in accordance with your branchings. Thus in this manner are you filled with the fullness of Elohim bodily. Thanks be to YAH.

Coupled with, I appoint/set in place for you **שׁל עַלְמֵיךָ** 8
 and for the seed following after you **שׁל אֶרֶץ מִצְרַיִם**
 the totality of the state from your journeys/residings, **שׁל אֶרֶץ מִצְרַיִם** X4
 the totality of wholeness of the land of Canaan **מִצְרַיִם מִצְרַיִם** X4
 for an estate concealed **מִצְרַיִם מִצְרַיִם**
 coupled with, I am being for them to be Elohim. **שׁל עַלְמֵיךָ מִצְרַיִם**

These are the appointments of our Name! Whatever your goals are in your sojournings, keep focused on the appointments that HaShem has set for you to achieve. Nothing can compare with the position that you are called to share. Our society, as a whole, has yet to consider the grandeur of its inner nature beyond the fascinations of the external nature. The appointments are for our name and pertain to the concepts that are developing—that follow after our name—being according to our name. This appointment includes the State of occupation in our residings.

Nothing is ever lost that you bear or bring forth out of your name. All that your name establishes is set in place in light. In comparison, what we establish in the external nature with possessions largely decay over generations. Your name's fruitfulness remain within the letters and construct of your name. It is the residing positions of your name and the seed that issues from you that occupy the wholeness of the land of Canaan. This state comprises ten lands that expresses *the complete traits of light!*

The totality of the Kenites/Kayni **עַלְמֵיךָ**
 State of opening, grasping, acquiring, learning, treasuring, the focus of becoming
 Activation and maintenance of the fire centers within your members
 Management of Essence, discernment of inner light
 Ability to grasp and transfer meanings within a form according to wisdom
 The metal workers and refiners of Gold

coupled with the totality of the Kenizzites/Kenizi **עַלְמֵיךָ**
 State of harnessing energies and releasing them unto actions, goals, assignments
 To speak with precise aim, master of understanding, refiners of silver

coupled with the totality of the Kadmonites/Kadmoni/regulating/extending **עַלְמֵיךָ**

Management of energies and regulation of the gates
Ability to extend an emanation unto full brilliance
coupled with the totality of the Hittites/Chiti חֲחִיטִים
Trait to seal and secure, Master of Authority
Management of confirmations, to verify or annul

coupled with the totality of the Perizzites/Perizi פְּרִיצִים
Trait of Defense, Operations of Governments
Management of Nations/Processes
Facilitates expansion

coupled with the totality of the Rephaim/healings/curings רֵפְאִים
Trait of Healing, to make great and manifest principles
The Master of Medicine/Remedies; Master of Stars
Enlightenment unto Wholeness and Wellness

coupled with the totality of the Amorites/Amori אֲמֹרִים
Masters of Sayings, The Spokesmen
Utterances of a Unified State
Being able to code and decode a Saying

coupled with the totality of the Canaanites/Kena'ani כְּנַעֲנִים
Master of Flourishing the Full Branches of a Name
Master of Humilty and Submission to the Whole

coupled with the totality of the Girschites/Gir'gashi גִּרְשִׁים
Masters of Journeys, Residence, Dwellings
Group/Social Organizations

coupled with the totality of the Jebusites/Yevusi יְבוּסִים
Ability to Structure the extractions from the Harvest
Master of Armies, Ability to Put Underfoot all opponets/enemies
Seat of the Temple Operations

Indeed, what is the result of your fruit bearing and seed population? It will be summed up to be the State of all Canaan—a full display of your Divine Order. Moreover, it is an estate concealed—not obvious to the carnal mind for which the State does not exist nor is evident. It is concealed to be the Government of Light. Who is concerned with the Government of Light being weighted with concerns pertaining to the Government of Darkness? Yet those who confirm the works of the Father within them and endeavor to bring forth the Seed of Abram—the Mashiyach—he says: ***coupled with all of your stages of expansion, I am joined with you and your seed, and multiply my hand within your name that all seed extended become elohim.*** The very seed that you bear are becoming the elohim/the principles of light through which you progress in your journeys and come to operate in your States of Occupation. As a Name of YHWH you bring forth the host of Elohim out of your Name as the Master Name has brought forth The Elohim to create whereby he is known as *He of the Elohim*. With the Covenant of Fire **אֵשׁ**, He of Elohim formulates the heavens and the earth—the totality of all

names *מל מוואאא* and the totalities of territories/places of occupation *ר-אאאאא*. The heavens/the totality of Names are the positions of Wisdom coupled with the earth/the totality of territories/occupations. *אאא*—With a vision, the Mind of Principles formulates the Names—*wisdom extracting to manage/administer fulness*. We are positioned to bring forth every trait of light.

And He of Elohim says unto Abraham/gives *מל אאא אאאאא 9*
the Concept Directive to Abraham: *מאאאא אא*
And you/your complete illumination, *אאאא*
the totality of my covenant you shall keep, *אאאא אאאאא אא*
you and your seed following after you *אאאאא אאאאא אאאא*
for their generations/dwelling states/levels of illumination. *:אאאאא*

The Concept Directive for the illumination expands the Aleph Bet...*אא אא* within each Name. The seed that comes forth follows after matures according from the trees we have established. What comes after each study, after each planting, is the seed accordingly. As the Torah light teachings are planted in our names, so they bear the seed/concepts/elohim accordingly.

Who shall keep the covenant? We, all who are of Abraham, who abide within the radiance of our expansion shall maintain the agreement between our name and YHWH. As you move in the light of your name, the agreement will be honored and maintained. And what does it mean that you will keep the covenant? You will prevail in your stages with the sceptre of the covenant; the development of mind will enable you to administer/manage the summation of your expansion. As He of Elohim, he considers the paths yet ahead for each name, for he has already traveled the same whereby he is called the Shepherd. Blessed be the One of Elohim, for all principles of light have been brought forth in His Name, and as a Shepherd, he leads the flock to discover all within their name. As He, so will you unify the elohim being born from you that you also be known One of Elohim. And knowing His Name you will bless it—expand His Name with every breath of your being and with every study of His Torah. For as His Holy Name expands within you so the firebrands touch your corresponding parts and light you up as a burning bush.

As a result of proceeding in our expansion we will keep/maintain/honor the covenant. To keep/shamar is wisdom anointing the mind whereby the covenant is preserved. How can two walk together unless they agree? The path of our name goes hand-in-hand with YHWH. If we walk with a different name/position unto which we are not called or if we serve another Master who has not loved us, than we walk according to some other name and the cord of the covenant is severed in terms of strength and revelations.

אאאאא אאא 10

This is my covenant;/The target of all things is to expand the mind to manage/fulfill the sum activated;
to confirm/verify, he will keep it, *אאאאא אאאא*
in my midst and in your midst, *אאאאאאאא אאאאא*
and in the midst/interior of your seed/offspring following after you *אאאאא אאאאא אאאאא*
to be circumcised for you/for all your branching componets, *אאא אאאאא*
a wholenss of recall/every male. *:אאאא אא*

Do we see the pattern of HaShem in our name and in the seed that we are bringing forth? The

pattern of agreement, the pattern of likeness, our becoming into the likeness of our Father—this is the Covenant. If you will verify or confirm the divine image within you, than you will keep the covenant; however, if you deny or show little attention to the divine pattern within, than you will break the covenant. The word, *this*/אָדָם, pertains to the goal and the completion of the aleph-taw construction of our Name. How we begin is answered in the aleph, and how we finish is answered in the taw. This is the goal of our emergence of light unto the totality of our unfoldments.

What is within HaShem is within your name and within the seed that your name is bearing as you walk in the covenant. Let us look within HaShem, and we will see the structure of the spider web, such being a structure of light threads, concentric, like the circles within a tree stabilized with the lines ever emanating from the center. The lines support the circles and also enable the circles to expand. In likewise does the creation proceed and with it the galaxies of light in which we tabernacle. Within HaShem are these patterns of light, being structures/פֶּרֶף of the alephim/אָ (ref: the sameck is the third progression of the aleph) which hold the aleph and positions it amongst the revolutions of light and within the revelations of light. Our journeys/revolutions and discoveries/revelations occur within the spider web pattern. What is the value of an aleph if it is out of order or misplaced? Even as a seed is placed in rows or in patches to bring forth a harvest so are the alephim placed in a *sameck* order according to their kind. This illustration pertains to concept classification. We have the ideas of faith, but how are they arranged? The arrangements are within HaShem and within your name and within the seed borne from your Name whereby the principles of light branch, flower and multiply according to the inner structure of light. Is not the spider web design within the oak seed also? According to the inner design so is the outer manifestation. Does the tree not grow with concentric circles and lines of strength? Ah, here is the design of the aleph being displayed in the tree as well! The perpendicular line is the force of stabilization while the projection to the left is the means of its expansion whereby the circle and all shapes are made. ***Now we see that via the light design of the aleph all the letters are made!*** For as expansion occurs so is the bet formulated and being shaped it uses the lines of the aleph to create a supporting vessel—the gimel displayed as the neck of the giraffe. For anything that light formulates is sustained by the light as the gimel provides. The aleph expanding creates portals or the dalet already seen within the design of the aleph, etc.

So what is within HaShem and within your name and within your seed? The letter of aleph becoming fully expressed unto the taw. This/אָדָם is my Covenant/אָדָם אֱלֹהֵינוּ.

As we bring forth and confirm the pattern of light within we keep or maintain the expanding nature of the agreement/covenant. It is one thing to have an idea; it is the establishment of the ideas that is vital to a healthy and prosperous organization. Upon the emergence of each idea/offspring of our Name, we have the rite of the circumcision. As our offspring emerge from within the coverings and garments, from within the organs of light in which they have been conceived, so they are circumcised. They are not circumcised if we allow them to be covered over by the veils of the flesh. This circumcision is *for you*—for all of your branchings and unfoldments. As you confirm the emerging patterns and natures of light being born out of your Name, so are your offspring circumcised and likewise is your Name established within the States of your Sojourns. Via the bearing or bringing forth with circumcision, there is a complete recall, a complete presentation of all within you.

What is meant by every male? The male nature refers to uniting every aspect of your Name unto a complete wholeness. Literally it is recalling/bringing to the surface and into operation all within

your Name to be circumcised. It is circumcised when it emerges/arises—on the eighth day! If it emerges, how can it remain covered or concealed? Only if it is left uncircumcised. The unveiling is a conscious reminder of our interior design. According to this design we walk in His Name. Honoring this pattern as it emerges and branches forth is the keeping and maintaining of the covenant. Blessed be He. All of our parts shall be brought forward—this is the bearing of the male or the bearing of the inner explorations, the learning, the recognition of our name and its works. These you bring forth out of your loins, from your house of fire to be established as the Trees/Branchings of YHWH.

To be circumcised/לָצַד is to extract all held lessons/teachings of wisdom and establish them in their own rite and order of light. The same, word, *mul*, means to face, to confront, to be in front of and not behind or left in the shadows. That is, *we are bringing to the fore the unifying instruction of wisdom*. We walk in the straight and narrow path that is the cord of the covenant, that being the path in the backbone from the base to the crown according to which is the path of the urethra, etc. We face or receive the lessons of wisdom and draw out the rods of the *alephim* unto their full disclosure. Such is seen physically as the rod or the shaft of the penis as it emerges out of the foreskin. As the shaft of the aleph the penis is the instrument for expansions to occur. The lessons of wisdom pertain to every vessel/tribal centre of our Name. According to the which their are six pairs of loaves placed on the Table of Shewbread. As we partake and speak by this sabbath bread, so do we speak on behalf of the wholeness of the tribes. Face/circumcise the inner structure and proceed to keep the covenant, whereby strength and revelations are maintained!

And you shall face/circumcise אַתָּה תִּצְדָּק 11

the totality of the flesh/thoughts of your foreskin/the unpruned/untrimmed, אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה וְעָלְמָה
and it is to be for a sign/a wonder of the covenant אֶת־הַבְּרִית אֲשֶׁר־בֵּינֵינוּ
within my midst and within your midst. :אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה

You shall face the aleph tau/אָתָּה אֲשֶׁר־עָלְמָה. For when you are tired and exhausted at looking at the veils you will begin to look at the marvelous design of your full extension. And when you see one, your vision will be occupied to look for others until they are all discovered! You will not allow there to be any unpruned branches of your Name. This is the wonder of the covenant! The circumcision is the sign of the covenant in your flesh of bearing the divine image. It is bringing forth the aleph shafts to facilitate the full expansion of your Name! Is it not a wonder, a miracle of vision, a sign and symbol that we are keeping the covenant when we behold the glorious nature of wisdom emerging within us? HalleluYah! You see your Name circumcised emerging out of the Fiery Rock that founded you; you see the Torah Lessons regarding each of your Name’s branching unfurled as the stars out of the black text; you see the letters of the Aleph/the Father; you see the Elders that guide you; you see the Rite of the Daily Offerings, you see the Fire of your Name blazing on the brazen altar; you see the Wood/the Teachings of the kohanim arranged daily on your heart; you see the Pattern of the Tabernacle Furniture emerging whereby you make it, anoint it, and operate according to their perfect order of Service in HaShem. Yes, you shall face the *aleph tau* construct of light, because, friend, there is really nothing else to face unless you keep your eyes veiled to the wonder of Wisdom.

And a son/formulation of eight days/activities of grace אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה 12

you will circumcise/face for you/your branching to fulness אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה
every male/the productive order of recalling אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה
for your generations/dwelling states אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה
an offspring of a house/one home born אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה
coupled with/and acquired of silver אֶת־כָּל־בָּשָׂרְךָ אֲשֶׁר־עָלְמָה

extracted from a son/formulation of recognition אֲשֶׁר יָגֵד לְעַמּוֹ
to verify/confirm a stirring of concepts extracted from your seed to become :אֲשֶׁר יָגֵד לְעַמּוֹ אֶל אֲבֹתָי

The value of eight depicts fatness, rich deposits of oil, grease, all of which conveys the nature of grace to enable one to ascend. Eight days are ascendant activities. What you are learning shall be faced/circumcised in all vessels of recall, and accordingly, these shall be your dwelling states. What do we mean in vessels of recall? These are the centers of wisdom within each name that hold the divine nature and wonder of YHWH. Wisdom and her attributes have been deposited within you to be drawn out; it is this drawing out coupled with facing that one recalls or brings forth into consciousness what is being born or brought forth within them. Otherwise we dwell in veils and in mysteries masked from our understanding. Via the emergence or recall you will face or encounter the order of the Tree in the Midst of your garden/ אֶלְעֵל. This is the Tree of Life/ אֶלְעֵל in your midst. The bringing to the fore as in recalling all that is within your Name of Origin/YHWH determines your dwelling states/generations.

The offspring are characterized as born or brought forth of a house—from any of the interior development centres coupled with silver/the yearning for understanding that draws out a formula of recognition even though it was once strange. The circumcision confirms that it belongs as a branch on your Tree of Life. It is your offspring/seed of becoming, and you have pruned it that it may be fruitful; for how can a branch be fruitful if it is yet within the trunk or if it has no portals? I am speaking of the portals of your tribes/inner branches through which your inner dynamics flourish. The final word of this statement, hu/ אֲשֶׁר יָגֵד expresses that the offspring heightens the inner activity of becoming. The qualifications of circumcision are not to be taken lightly, as we are not to circumcise what we do not understand nor that which has not been an extraction of our seed to become lest we graft unto our tree strange branches.

To circumcise oneself, he will circumcise לְעַמּוֹ לְעַמּוֹ 13
offspring in your house אֶלְעֵל אֶלְעֵל
and from acquisitions of your silver אֶלְעֵל אֶלְעֵל
coupled with my covenant being אֶלְעֵל אֶלְעֵל
in your collectiveness of thoughts/flesh אֶלְעֵל אֶלְעֵל
to be a concealed agreement/covenant. :אֶלְעֵל אֶלְעֵל

The process of circumcision is ongoing and reflexive in meaning—it is accomplished by yourself and futuristic. You will generate offspring within your interior houses and you will have new developments as you acquire insights of your divine nature through understanding and reflectivity/silver. This is the state of regeneration that comes by being focused on the covenant in the midst of HaShem and in the midst of your name. There is no facing, confronting or circumscion activity when the covenant is not maintained in the midst of your name with HaShem. For if the agreement or marriage has been cut off, how can you be fruitful when the two are not in agreement? On the contrary, when the agreement of Names is heightened in your midst, so are the offspring and acquisitions forthcoming. The covenant is present within all of your tribal centers which are your centres of consciousness. The collective order of your centres being the most powerful verses being conscious in only one or a few of your centres. Turn all of your centres on via the agreement that is foundational in your name with HaShem. In agreement the masculine and feminine natures of your name will expand according to the Unity of the Name YAHÚWAH. YAH shall expand the masculine side and WAH the feminine side unto their full expansion to be in likeness to the Unity and expansion nature of HaShem.

The covenant encompasses all of our thoughts. When we have thoughts or formulations apart from the covenant, then we reorganize the energy that they hold lest they take strength from us. The covenant is the basis of our collective wholeness and the basis our our achieving and maintaining collective consciousness. And this agreement is concealed—reserved in our inner centres. Being concealed, it will never be lost. Thanks be to Elohim. The concentric circles within the trunk and branches of a tree are an example of the expansive inner design of the covenant that is concealed within you. This pattern of light, according to the design of the light threads of the universal spider web, provide the strength and the means for the branches to expand. Is this expansive state of consciousness in your thoughts and in your flesh? Accordingly, you will circumcise yourself, your offspring, and your growing acquisitions through understanding.

And a poisonous/uncircumcised male/recall אַשְׁמֵךְ לְאֹיֵךְ 14
 verifies/confirm a stirring of concepts, he will be circumcised— לְיָמֶיךָ אֶל אִשְׁמֵךְ
 the composite thoughts/flesh of his foreskin/poison/unripeness. וְיָחַלְתָּ אִשְׁמֵךְ וְיָחַלְתָּ
 Coupled with, you (fem.) will cut off that soul/expression of being אֶתְּךָ מִבְּנֵי אֲדָמָה
 from her peoples; אֶתְּךָ מִבְּנֵי אֲדָמָה
 the totality of my covenant has been broken/explored/dug out. :אֶתְּךָ מִבְּנֵי אֲדָמָה

In contrast to the universal expanding web of consciousness, there is the sticky poisonous web of darkness that responds to the stirring of concepts. As the concepts are recalled initially, the mannerisms are unripe and immature, and yes, at times opposing the very nature of the soul's being. But even the poisonous attacks verify the stirring vibrations within the web—an emergence breaks forth and with it an uncircumcision of the poisonous branch displaying the unripeness of expression. We live in and amongst these webs of consciousness. On July 13, 1999, corresponding to the 15th day of the moon in her cycle, the SCROLL OF CONSCIOUS RAISING was laid upon my table during the Ministration of Angels in Torah Class. I understand that the contents of the scroll pertain to the universal consciousness. Receiving a scroll is a means of releasing instruction. Shortly thereafter, I received an email from Bora. I had not shared the vision of the scroll with him. He wrote that we were being given ancient scrolls to read. The SCROLL OF CONSCIOUS RAISING contains information regarding the web patterns of life. Included is a dark web of the financial institutions and all aligned with it over the planet, dismal and frightening. But of consolation, there is the intriguing light web that spans in greater altitudes and dimensions. The light web is so vast that the dark web looks powerless in comparison. I saw companies and entities operating between the two. Each of us operate in a web pattern. We see the design everywhere, in the concentric circles of the tree, the patterns in the fruit, the longitudinal and meridian lines, the strata fields of the earth, the regions of the sea and atmosphere, the layers of tissues, as well as the strata of thought that we live in. The ladder of descension and ascension move us through these strata fields that comprise the webs of darkness and light.

How are there dark webs, poisonous plants and words when we are light beings? Why is their darkness when we all come from light? Darkness is provided as a means to reflect the light whereby we may behold it, and beholding it, may understand it, embrace it, and confirm its nature within us. And since there is a sweetness of order in all things of the light, how then is their poison? Poison is the result of disorder amongst the arrangements of light, being a trait of unconfirmed darkness. The poisonous nature of a plant or a word serves as a potent to heal or to kill that which is contrary to the light. Knowing that the light has within it the remedies to restore its perfect order, these remedies

appear amongst the balance of all things. But the poisonous nature of the uncircumcised is the bitterness of the unripe fruit. Instead of circumcising the poisonous branch whereby it bears forth its fruit, the Torah instructs us to cut it off. Who will do the cutting? She, the feminine nature of our Name, will cut off the expression from her peoples, as one cuts out of their collective consciousness what is abhorrent, the pretense of life, and the poisonous nature of the wild untamed tongue/snake. She, being the governance of the Name, takes the wand of light and cuts out of our consciousness the uncircumcised. As we will later see, Sarah, becomes an administrator of the covenant with Yitschak. Concerning Sarah and her role, the One of Elohim now addresses(vs 15).

As Sarah governs the shape of the energies so does she master the princesses of Mitzraim, passing on the knowledge and wisdom to shape the house or body of flesh/manifestation. We are at a the stage of vision to behold the shaping of the Temple of Light with twelve gates and twelve centres. With the shaping of the energies there is also the corresponding shaping of the vessels. The vessel of the light engeries has appeared as a transparent glass body filled with colorful gems; each gem representing the twelve tribal light energies, each having its own color and structure of light.

To say that the covenant is broken indicates that strength and revelations within the cord of expansion has been severed between the Names. The severing of the cord is repairable by realignment and reaffirming the position of your Name with HaShem. As the Torah is a two-edged sword, those in alignment or of the circumcision may read that the wholeness of my covenant has been explored whereas those names out of alignment may read that the covenant has been broken. If one is of the uncircumcision, than the covenant is broken; however, if one is of the circumcision, the covenant is explored. There are both sides: the circumcised and the uncircumcised; the sweetness and the bitterness; the recalling and confirmations of light principles and the unripe responses to the *alephim*. With circumcision, there is a resolution, a wholeness, and a totality—a synthesis of all that we are. We explore the hidden, and upon finding what has emerged, we either confirm by circumcision or annihilate the unripe fruit by cutting it off. In essence, circumcision is *the shaping our Tree of Life*.

And One of Elohim says וְלֵאמֹר אֶלְיָכָם 15

unto Avraham/the expansion of the Alephbet/Father, unto spreading one's wings/members: וְאָמַרְתָּ לָּהּ
Sarai, your wife, וְאָמַרְתָּ לָּהּ
you do not call/proclaim the totality of her name to be Sarai; לֹא תִקְרָא אֶת שְׂרָיָה שָׂרָי
indeed, Sarah is to be her Name. כִּי שָׂרָי הִיא שְׂרָיָה

The Messenger of the Principles of Light—one of Elohim—brings forth a meditation, a saying addressed to the state of Avraham, that is, unto the magnification of the Principles Inwardly, concerning his wife, Sarai. The saying is unto Avraham—unto the spreading of one's wings/ אֵלֶיךָ. The trilateral root of Avraham, *aver*, expresses the ability of the name to fly, to soar, to have members, organ centres and limbs. The final letter of his name, *mem*, signifies expanse and the filling of the members. Often denoting the living waters of the spirit, the *mem* supports the members as they expand until all members are filled with the Ruach haQodesh. To say that one has wings or members is the same to say that Avraham pertains to the expanse and magnification of Father/Principles.

Your wife/וְאָמַרְתָּ לָּהּ is the Fire to compose the branching members. Via her name of Fire with the *taw kaf*/וְאָמַרְתָּ extension, Sarai is readied for bearing the precious fruit of the Name to further the branching of a Name. As the instruction regarding circumsicion comes to the house of Abraham, it is received

by Sarai. She receives the message to unveil the emergent nature of light, and in so doing the light within breaks forth through her hands. As a result, her name graduates from Sarai/ר אװ to Sarah/א אװ as the force of the *he/א* shines forth through her mind and into her hands/ר. Note the progression of the letters. The Force of *shin/ו* penetrates the mind/א and radiates through her hands whereby the *yod/ו* is not seen but rather the light presence/א by which she governs. Likewise, as the whitening occurs through your members from the daily offering, your hands and also your feet are covered in light. Sarah takes the *alephim* and positions them amongst the members with her radiant hands. Daily, we lay our hands on the energy centers where the *shin ayin* configurations of light are residing to confirm and appropriate the works of Light in our members. The configurations are the locations of the sun/*shin* and moon/*ayin* amongst the tribes. For example, if the *Shin Ayin* is within the house of Shimeon, the ears, then lay your hands on your ears and say: Blessed/Expansive be the House of Shimeon this day, for this house has been chosen to have the precious guests of Wisdom and Understanding in visitation. A similar blessing is given on Rosh Chodesh/the Head of the Month as the *Shin* moves into one of our houses for the month. Thanks be to Elohim for the ongoing visitations of Light in our midst whereby we walk not in darkness.

For the sake of Principle Force/אׁ, you shall call/proclaim the totality of her name, Sarai to become a branching administrator; Sarah is to be her Name. Let us be reminded that each name progression is for the sake of The Principle Force to be extended and to arise in the Name. We do not speak totality of the nature of the wife of our name until we comprehend the circumcision of the branches. Then we behold the whitening of her hands and proclaim her in *her wholeness to be Sarah*. As Sarah, she conveys that the governess of our name has led us to the rest/establishment of the light principles. It is one level to be Sarai, a governance; another achievement to be Sarah, a governance unto rest and consolation. As Sarai graduates to be Sarah, so our name progresses unto a level of wholeness and totality. Sarai is not the wholeness; rather, it is Sarah. It is the development of *Isha/a* wife unto the conscious level where wisdom governs via light verses deeds or management of the hands. The fire has burned through the hands whereby the final letter of Sarai, the *yod/ו*, has been ignited with illumination. How does this affect Avraham? The development of the feminine nature of spirit will enable the masculine nature to further expand the inner concepts; hence, the messenger speaks *unto* Avraham.

And I will expand her—the totality of the signs being whitened אֲנִי אֶפְתָּח וְאֶרְוֶה אֶת־כָּל־אֲתֵמֶתֶיךָ 16
 And also, I will appoint from her, for you a son, וְאֶתְּנֶה לְךָ בֵּן מִיְּמֵי אֶתְנֶה לְךָ בֵּן
 And I will expand her—the radiance, אֶתְּנֶה לְךָ אֶת־אֶתְנֶה לְךָ
 and she is becoming for nations/processes אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ
 rulers/masters/kings of peoples/understanding the fulness of life אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ
 from her they shall be. :אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ

The feminine nature of our Name arises according to her role. Why are there two sexes and a dual nature to our light? Why masculine and feminine? Could the nature of wisdom be communicated and unfolded in some other means? OneForce is to mark, to explore, to be mindful, and to commence, and the other Force is to open, unfold, establish and complete. Since there are two ends to each expression so are there different ends to the sexes while the other components being the same. It is not a choice to change sexes or to put one Force above the other. Each Name has both attributes/sides/sexes. The perspective is that I am whole being both masculine and feminine, and my Light Nature operates to its capacity by developing and exercising both. Should I have only the Nature to commence but not

bring to fruition, what benefit is it? And if I can establish something but never learn the principle to be established, what value is it? Our society has had us focus so much on being boys or girls that we have isolated our Name according to the projections of our peers and the expectations of the older members of our society. This segmentation of the sexes has limited the development and expressions of each Name. The marvels of the Torah addresses the complete nature of a Name, and via the Guidance of Light, we comprehend the vast nature and scope of attainment via the joined natures of wisdom.

The One of Elohim shall increase/expand the signs that are whitened in Sarah. It is the Force of Principles, as they are acknowledged, embraced, and put into action, as in the circumcision or unveiling of the branching of light, that causes all signs within our wife chamber to expand. If we will circumcise the branches of our name, then we will expand the feminine nature who is charge of unfolding the branches unto their full bloom. When you love a Torah Principle, as it arises within your fire chamber, and you hold it dear to your heart and let it govern your hands, then your signs/members/components of your name will be increased. As the writer of Tehillah/Psalm 115 sings—YHWH will give you his increase, you and your children. The effect of the administration of light concepts is an appointment from her—a son for you. The son is appointed from her—a yielding of the concepts/being given and now drawn out from her. This extraction of the extended light enables the Avrahamic Nature to branch forth a son. The son is *a complete formulation* of light, being an offspring of a name/Shem. A son is a manifestation/development of one's extension or unfoldment to bear further concepts. When a level of unfoldment is completed within the united members, then a son or development of the name occurs. Until *the unfoldment occurs within each of the members*, a son could not be born less it would be born without full membership thereby defective in parts. When the parental union of Light expands, the expansion has to go someplace. This is the basis of children being born. When parents mature and become filled with life giving attributes, the attributes are designated in a child. As a cactus plant, the emerging plant comes forth from the mother's body. Likewise, the illumination of Sarah, extending out of her hands, is appointed or designated unto further branching. Hence, as the parent plant extends itself, a branch occurs. A branch breaks forth from a node in like manner. The branching of Sarah is to be a son, a development of her unfoldment that is designated for the extending illumination. The sons are inward as branches on our trees of life. When all attributes of Life are borne then shall the heir appear who administers the States that have been acquired and given. Shall the heir be someone other than yourself, or shall the son be the full unfoldment of your whitened Name, being an elevation of your consciousness in a completely branched State? I understand it is the later. A son is a development and extension of your Name, being the promised heir of inheritance. The heir is the Master of all families that have developed within. It is with expectation that the Heir shall arise, and unto this birthing all families of a Name wait in Hope of their full redemption.

Following the appointment of a son, the One of Elohim also says, I will increase her—the radiance within her. As you formulate, so you also radiate, for you have more expansion to shine through; hence, your wife nature shall shine brighter. And this increase is for the processes/nations, kings/governors of understanding the activities of the members; kings of the energies shall be from her. Via the collective arrangement of members to mature into a son, processes are established. Via collective arrangement of your energies, you create a channel/flow of light energies. Out of the processes come kings or masters of the members as processes lead to mastery of each level whereby kings emerge or are evident. Lords/Adonim are over territories; Kings are masters of energies/tribes. The phrase: Lord of Lords and King of Kings refer to the Heir, the son of Elohim who has become the matured perfected SEED of Avraham filled in every trait and capacity of Light. Each of our expansions are to become

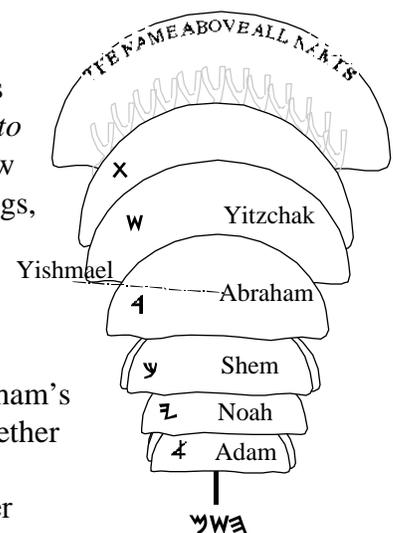
channels/processes of the light. These channels in turn become masters of the members which receive from the channels. From her, from her overflowing extending nature of light, they shall become. It is through continuing to give forth our light, governing with hands of light on behalf of the members that enable the masters to be for Abraham.

And Abraham falls/is prostrate pertaining to his faces $\Upsilon\text{L}\text{N}\text{C}\text{O}$ $\text{W}\text{A}\text{A}\text{A}\text{A}$ $\text{C}\text{J}\text{L}\text{Y}$ 17
 coupled with, he laughs/he is becoming Yitzchak, $\text{P}\text{H}\text{I}\text{L}\text{Y}$
 and he meditates in his heart: $\text{Y}\text{A}\text{C}\text{A}$ $\text{A}\text{Y}\text{A}\text{L}\text{Y}$
 The whitening from a hundred year AYW AAY $\text{Y}\text{A}\text{C}\text{A}$
 is being born $\Delta\text{C}\text{Y}\text{L}$
 and the womb/matrix of Sarah, AAW WAY
 the daughter of ninety year, AYW $\text{W}\text{L}\text{O}\text{W}\text{X}$ XAA
 she is bearing. $:\Delta\text{C}\text{X}$

Abraham falls unto the faces—the inward expressions that have expanded in HaShem and which he is now conscious of within him. He is delighted to learn that his wife has received the force of wisdom’s penetration through the mind/ AW unto full radiance/ A to become Sarah/ AAW . Oh, the joy to look into the Faces of Wisdom, into the Faces of HaShem, to behold the glorious order of light and its unfoldment. And as he looks with humility, being prostrate, a great joy springs up in laughter/Yitzchk, for there is pleasure and merriment in his observations. “Avraham is becoming Yitzchak,” that is, he is emerging into a new dominion of his name’s unfoldment. The level of Yitzchak breaks the code to enable all members to be transformed and ascend into the domains of wisdom and full branching of being—into the shin and taw domains of HaShem.

Avraham meditates on the beholdings and considers what manner of expressions are within. He meditates within his heart, within the interior center/ A which orders/instructs/ C all forms A / unto unity/ Y . The heart is where the teachings/words formulate/ AC which guide the house AC . Thus the characters of the word, heart, describe the function of its centre. The whitening/ *halavan*/ $\text{Y}\text{A}\text{C}\text{A}$ is the heart/ ACA extended. When words are unfolded out of the heart, a whitening occurs. As the Psalmist writes: The unfolding of Torah words give light (Ps 119:130).

“The whitening from a hundred year” are words flowing from his heart. It is a confirmation of his becoming Yitzchak, being *born again into the Domain of Names* commonly called the Kingdom of Heaven. His new birth is the effect of the whitening within. As we have these inner birthings, our Name is born again into the Domain or Dominion of Names. We shall continue to arise within this structure of names until the Name above every Name is birthed. A hundred year is the quality of light to draw out of his totality that has formulated via direct and reflective light compositions. All that he has become is extracted to bear Yitzchak. Avraham’s whitening has accumulated unto the stage of reproducing, a bringing together or synthesis of his learnings. His name is ripened to expand and to bring forth a whole Order of Light from his pathways/ $\Delta\text{C}\text{Y}\text{L}$. There is an Order of Understanding emerging that cannot be contained or held back. As the waters of the womb break and the force of life within emerges, so do the

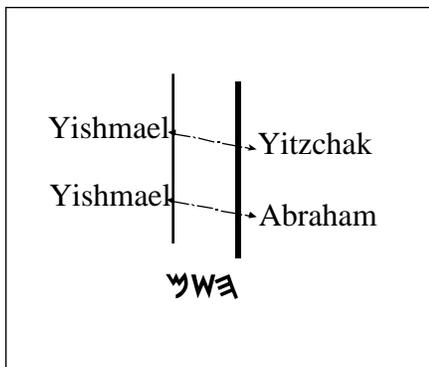


inner developments break forth with laughter/Yitzchak. Our name formulates a son/an extension of our development. The difference between a development phase of one our members and the bearing of a son is that a son has *all members gathered and emerging together* into a higher consciousness. Whereas we may expand in some of our energy centres, when a son is born, the son has a complete set of energies emerging together within the Dominion of Names and is therefore called or proclaimed to be in a higher elevation.

Coupled with the birthing within Avraham is the bearing of Sarah. The matrix of light within her, being a daughter of ninety year, shall bear; she shall compose the Order of the Pathways. Sarah, in her unity with Abraham, reflects to him in a son all that he holds at 100/𐤀.

From all of your proceedings and journeys in the orbits of illumination, our name bears at the age of ninety year. A year (singular form) expresses a graduation mark. Her being ninety/𐤍𐤏𐤅𐤍 is the result of observing/gazing into the *shin ayin* configuration which we observe daily. The *shin ayin* is *wisdom reflected* whereby we attain a measure of fulness. The nature of wisdom is composed via reflections; in like manner Sarah is composing the activity of wisdom within Avraham. Our fire nature is mirrored to us in everything. The aged of *ninety* observe and meditate upon it. This is what the prophets mean when the moon turns to blood for the red fires of Wisdom have colored the moon with its light.

These developments within the House of Avraham follow the break through of the *aleph bet* in the masculine nature and the force of wisdom in the feminine nature. In summary, to be masculine is to be of principles, and to be feminine is to radiate reflectively. She gives the illumination of the principle whereby it is reflected in the word and in the manifestations of light.



And Avraham says/meditates 𐤁𐤀 𐤀𐤁𐤁 𐤀𐤁𐤁𐤅 18
 The Concept Directive of the Elohim—Principles of Light are
 towards him: 𐤏𐤏 𐤍𐤏 𐤁𐤀 𐤀𐤁𐤁 𐤀𐤁𐤁
 Yishmael is living to Your Faces :𐤏𐤏 𐤍𐤏 𐤁𐤀 𐤀𐤁𐤁 𐤀𐤁𐤁

Yishmael *living before your Faces* is mirroring and thereby ascending according to the Expressions of Unity. Living Name to Name, HaShem mirrors his likeness/attributes in our Name. As a Name, i.e. Avraham, radiates the illumination of YHWH within it, so does Yismael live or have his being from The Name of Avraham.

In like manner the moon lives or ascends according to the sun, as the Faces of YHWH radiate through Avraham in Yishmael. *He lives to the Faces of YHWH* as the expressive nature of HaShem is transferred through Avraham. He will continue to live according to the Faces as the expressive nature of HaShem is transferred through Yitzchak. With the expansion of Yitzchak so will there be expansion within Yishmael. This is the same as Yishmael *living—continuing to activate the works of the yod/gifts of light/𐤁𐤏𐤅𐤍*. We understand that life is *a gift/assignment activated/𐤏𐤏*. There is no life apart from the Faces of Light. As Abraham comprehends his own emergence into the unfolding of Yitzchak, so he realizes that the nature of Yismael, that assisted him to this level of delight is living Face to Face. We acknowledge and support the gifts that continue to assist us as we ascend/expand further. There is no neglect of Yishmael as Abraham moves forward. What has transpired from the age eighty to one hundred in the life of Abram has lead to the great inner expansion of Yitzchak’s. Abraham confirms the

Concept Directive's Presence and acknowledges within him the continual unfolding nature of YHWH through Yishmael לְאֹמְרָךְ—a name comprehending/hearing the Divine Order.

The Divine Order, comprised of all Principles of Light, has been toward him, guiding him in his progressive unfoldment. In harmony with your name's expansion so is the Divine Order being reflected to you. We understand/hear/וֹמְרָךְ the Divine Order/לְאֹמְרָךְ as we walk in the Diamond Paths of Light. Yishmael will ascend with activities according to the Faces. The reflections of Yishmael will continue to radiate the Faces of the Name. Nurturing from this formulation shall provide further learning developments to draw out the full comprehension of a Name. Yishmael lives—*he is positioned and assigned by the Hand of Light*, according to the Faces of YHWH on behalf of Abraham and now also Yitzchak.

And the One of Elohim says/meditates וְאֵלֹהִים אָמַר 19
sorrowfully/indeed, Sarah your wife שָׂרָה אִמְךָ
will bear for you a son, וְיָצַק לְךָ
and you shall proclaim the totality of his name to be Yitzchak. וְיִצְחָק יִשְׂרָאֵל
And I will establish/set in place the totality of my agreement וְאֶתְּנֶה
with him/of his signs וְאֶתְּנֶה
to be an agreement concealed/universal וְאֶתְּנֶה
for this seed following :וְעַתָּה יְהוָה

The One of *Elohim* saying is any that will heed to this revelation and meditate upon it. As the psalmist has written, in your Torah I meditate both day and night. All who will enter into the letters of light are ones of the *Elohim*.

Sorrowfully Sarah, your wife, will bear. Though there is laughter with Avraham there is crying in Sarah. How so? For she has the pain to bear the emergence. It is her that must open her womb and bring forth the developing concepts. Concepts are not born easily. There is the period of mourning as we turn from what we have become to become a greater name of light. There is a period of lamentation, a period of somber meditation, that enables us to make leaps in our progression. We enter into the phase of stillness and laying in hope as we shed off the skins of our former nature/development. Sarah, the governess unto rest, has the strength to bear for the branching of your Name a formulated extension of light—a son. Unless we are seriously contemplating our future, we continue in our present state. The position of our feminine side makes the commitment to change. Daughters are agents of change and the ability to compose all attributes; sons are formulated extensions/unfoldments.

The name Yitzchak conveys the joyful state of recognizing the emergent branches. We read the name: to activate the members/wings to ascend into consciousness of Light Domains. This is true laughter or being Yitzchak. Laughter is when you know that was hidden; you know what is going on; you understand the riddle; the puzzle has been solved. It brings joy in Name.

The totality all aspects of the covenant is with Yitzchak. The “Yitzchak” level has broken the code of Abraham to bring forth the members of a name with wings whereby all members undergo transformation. Not one attribute of YHWH is missing in the covenant. The agreement of YHWH supports every Name unto its full disclosure. The covenant is concealed within the very structure of the Name; it is far extending as the universe itself and pertains to every seed/concept that matures with him. It is for your Name and its evolutionary stages of development. You will always be supported by

the Agreement of the Master Name; you have been given access to behold the Faces of Light, and nothing, no nothing will be held back from your emergent Name. You will become in His Likeness and Image from whom you emerged as a spark of revelation. Every idea or concept that comes forth from the Stage of Yitzchak shall be lighted by the Faces of Light unto full expansion. And when Yitzchak shall fully matured and extended his members in unity; than another Stage of Name shall be before us.

And on behalf of/for Yishmael לְאַחַר מִשְׁכַּח 20
 I hear/understand you. שָׂמַעְתִּי וָיָדָעְתִּי
 Behold/acknowledge, I am blessing/expanding his totality/signs יְרַבְּךָ אֶת-כָּל-אֲשֶׁר-עָשִׂיתָ
 coupled with I am causing his totality/signs to be fruitful יְרַבְּךָ אֶת-כָּל-אֲשֶׁר-עָשִׂיתָ
 and multiply his signs יְרַבְּךָ אֶת-כָּל-אֲשֶׁר-עָשִׂיתָ
 through extractions of vapour/firebrand from a fire brand, אֶת-מִן-אֶת-מִן
 to multiply the wealth of desires—to be twelve princes מִן-אֶת-מִן אֶת-מִן מִן-אֶת-מִן
 he will bring forth אֶת-כָּל-אֲשֶׁר-עָשִׂיתָ
 coupled with I will appoint him for be a nuturing process. :לְאַחַר מִשְׁכַּח יְרַבְּךָ אֶת-כָּל-אֲשֶׁר-עָשִׂיתָ

The foundation of our being, YHWH, responds to our awareness and confirmations. As we are aware of the Divine Order within, so does YHWH enter into our dialogue of Oneness realized. For example, as Adam understood his nakedness, so YHWH responded to expand his understanding.

If all the attributes of Name shall continue to expand through Yitzchak, what of Yishmael? There are avenues for our name in all dimensions of light. HaShem opens our eyes to behold the future developments in both the realms of Divine Order, Yishmael and in the core name/Yitzchak—emergence of members.

I have understood/heard you. HaShem has already been up this road before. The Voice of Unity comprehends what is and will transpire. As your name says, HaShem confirms/establishes it. Avraham recognizes the expansion of his name in Yitzchak, but that the expansion is also in Yishmael. Expansions occur in both the name attributes and in the comprehension of the Divine Order. As our name emerges so do we need awareness and comprehension of the Divine Order’s expanding also.

The signs in Yishmael come from Abram; these formulate and fill Yishmael. The signs are the seen as symbols within the levels of manifestation that will be ignited by the works of light in Shem. As lighting strikes the negative/the reflective side so do the breakthroughs of light within a name stike the corresponding parts in Yishmael whereby they increase and multiply. The precious promise follows: I will expand the total nature of Yishmael and also cause his nature to be fruitful—full of expression. When there is fruit there is evidence of all concepts being reflected via Yishmael. With the firebrand of my name I will ignite his attributes to blaze forth exceedingly. The process of multiplication is through extractions of vapour/firebrand from a fire brand. That is, as thoughts of wisdom arise within us, they are ignited to bud and bloom in the both the radiance of a Name and in also the vessel that expresses the light.

Twelve princes/desires will establish a complementary state of full giving between Yitzchak and Yishmael. The value of twelve/ אֶת-מִן מִן-אֶת-מִן is the multiplication of wealth, the means for the riches within a name are multiplied. The Divine Order shall be established for Yitzchak’s expanse as it was for Avrahamic Stage of a Name. Yishmael shall continue to expand as the nature of Yitzchak is

released. Coupled with his appointment, Yishmael, shall become a great process for understanding. The two sons, Yitzchak and Yishmael shall grow together, each in process of multiplying to bring forth the total nature of Light. The desires in both the spiritual and manifestation realms shall complement each other. Each desire shall provide an avenue to discern our full nature of being.

The nature of Yishmael, being a bridge between the Name/Abram and the Manifestation/Mitzraim, shall expand according to bring forth fruitful expressions sparked by light flares. Our natures expand in via complementary dimensions—by being twelve. As we speak, as we work, as we demonstrate the nature of Light so do we expand in our discernment of light orders, manifestations and names. And as one focuses on *desires/princes*; for a desire becomes a *master* just as a prince becomes a king, so will the nature of Yishmael bring forth twelve—the number to make up a house—to establish a gift/activity in its place. Princes *unfold wisdom to receive the principle unto fullness*/מִלְפָּנֵי. And in so being, it shall be a *great growth process* for our learning and development. The term “great” means to nurture; hence the line reads: I will appoint him for be a nuturing process.

Coupled with the totality of my covenant/agreement לְכָל אֲשֶׁר אֲבָרַךְ 21
 I will set in place the totality of Yitzchak אֶתְּכֹלֵךְ אֲשֶׁר אֲבָרַךְ
 to satisfy/verify Sarah’s bearing for your branching אֶתְּכֹלֵךְ אֲשֶׁר אֲבָרַךְ
 for this appointment/season אֶתְּכֹלֵךְ אֲשֶׁר אֲבָרַךְ
 will be in the year/period of study following. :אֶתְּכֹלֵךְ אֲשֶׁר אֲבָרַךְ

Let our name stand upright within us as we hear the magnitude of Light that is appropriated for it. Let us lift our hands to the Light in gratitude for the Total Rays that are connected to our name base. There is nothing missing from the Faces of YHWH in his agreement. In each new birth of our name the covenant remains fixed, and that which we are able to reflect will be drawn out of the Faces. Via the covenant the totality, the complete development of Yitzchak will be put in place. Yitzchak’s maturity will satisfy—make complete her bearing for your branching of name. To draw out all contained with Yitzchak will be the goal of the covenant. It is an appointment of light, in the year/studies that will follow. A year provides the proof of the seed’s content, giving evidence to all within. So it will be for Avraham; all within his name shall be brought forth with evidence in Yitzchak.

And he is enabled/powerd/capacitated to declare/speak boldly with him וְאַתָּה אֲבָרַכְתָּ 22
 and the One of Elohim arises מִלְּפָנֵי אֱלֹהִים
 from elevating/from all pertaining to Avraham. :מִלְּפָנֵי אֱלֹהִים

The path of HaShem now is opened to declare Avraham’s total development as he sees from the commencement of Yitzchak unto the end. And via the communication pertaining to what Avraham is understanding, the One of Elohim arise/ascends. So it is. As you confirm the Divine Order within, as you recognize this order of light, so does He of Elohim speak. As a result the understanding of the words arise and bloom within. All that has been in Avraham has been lifted up to full consciousness whereby Avraham is elevated into the next dominion of the Names/heavens. The communications caused the Principles of Light/Elohim to arise within, and with the arising of the principles so also does the ascension of *shem*/a name occur. Thanks be to He of Elohim.

And Avraham took/acquired מִלְּפָנֵי אֱלֹהִים 23
 the totality of Yishmael his son וְיִשְׁמָעֵאל בְּנוֹ

and the totality of all born/being brought forth within his house
 and the totality of all acquired with his silver/understanding
 every branching order of males/forces of recall and initiation
 within the men of the house of Avraham
 and he circumcised
 the totality of flesh/developments of thoughts of their foreskin/immaturity/profane uses
 with possession/might to be of this day
 to confirm the revelation/speaking of Elohim with him.

We are to confirm the messages of light through the cirmcumsion of all of our properties, to extend to all of our acquistions of thoughts and means to initiation, to attain a full branching of recalling all within the Force of Wisdom whereby nothing shall be left covered or used to profane the holy. Via the circumcsion we will exert the Might of the Spirit over the flesh; we will with might take possession to the Shaft of Light/hayomhazeh, to be according to the Definite Works of Light.

T מִן אֲבֹתָיו 24
 T אֲנִי וְאֵלֹהֵי אֲבוֹתָי
 T יְצִיאָה
 T :יְצִיאָה אֲנִי

T יְצִיאָה אֲנִי וְאֵלֹהֵי אֲבוֹתָי 25
 T אֲנִי וְאֵלֹהֵי אֲבוֹתָי וְאֵלֹהֵי אֲבוֹתָי
 T יְצִיאָה
 T :יְצִיאָה אֲנִי וְאֵלֹהֵי אֲבוֹתָי

T אֲנִי וְאֵלֹהֵי אֲבוֹתָי 26
 T מִן אֲבֹתָיו
 T :יְצִיאָה אֲנִי וְאֵלֹהֵי אֲבוֹתָי

T יְצִיאָה אֲנִי וְאֵלֹהֵי אֲבוֹתָי 27
 T אֲנִי וְאֵלֹהֵי אֲבוֹתָי
 T אֲנִי וְאֵלֹהֵי אֲבוֹתָי
 T אֲנִי וְאֵלֹהֵי אֲבוֹתָי
 T :יְצִיאָה אֲנִי וְאֵלֹהֵי אֲבוֹתָי