

SCROLL OF MAOSHAYH BERASHSHIT GENESIS, CHAPTER 12

The story of Abram going forth from Haran is an account of your Name, assigned to see and enter into its Eyes of ALhhim by breaking forth in the congregation of lights in heavens to come/appear in earth. This portion of Words contains the prospects and the scope of the journey. The text sets forth the challenges of combining spirit and matter and opportunities of manifestation for your Name entering into realms of earth—light embodiments. What a Name encountera, resolutions, and subsequent developments are detailed in a personified narrative—a parable. This material is beneficial for periodic reviews to keep focused on your goal of complete manifestation and also how to process the encounters. In studying the text, you will recall many teachings learned prior to your appearance/coming to strengthen you on your journey.

We are introduced to the term, Pharaoh, appearing first in this chapter. The value of this name must be understood in relation to Abram coming into earth. Note, also the development of the Names of Cham/Ham as they are brought into the story and the significance of their development in relation to Abram's proceeding into the earth.

Verse 1

And YHWH says/utters/gives consideration אַתָּה אֲנִי אֲבְרָם
unto Abram/unto exaltation of concepts: אֲנִי אֲבְרָם לְךָ
to proceed/walk forward for yourself/for your branching out יָצֵא יָצֵא
from your land/from your stage (point) of transformation יֵצֵא אֲבְרָם
and from your being brought forward/birthplace/what pertains to your branching יָצֵא אֲבְרָם מִבְּרֵית אֲבִיו
and from the house of your Father, יָצֵא אֲבְרָם מִבְּרֵית אֲבִיו
to the earth/transformation/exchange plane יֵצֵא אֲבְרָם לְעָרַם
to confirm/verify how one perceives themselves. :אֲבְרָם אֲנִי אֲבְרָם

Abram is the initiative stage of a Name (a formulation and offspring of Terach) that is devoted and readied to serve within the Order of Perfect Unity. Abram is the Name of the Father in your SEED positioned within the universe to integrate aspects of heaven in earth whereby you appear or become manifest to behold your totality of being. Specicallly, you come to see through manifestation how your members abide impartially and cohesively in one tent. Hence, the words... “I will show you.” Your coming to see your inner orchestration of Light is in contrast to viewing the nakedness, outward, realms of embodiement (SMB/Gen 42:9).

YHWH—The Collective Lights respond, giving due thought and consideration as to how this man—how this aspect of Fatherhood emerges—should fulfill your Name to exalt the principles lodged within your SEED. This wording of the Tuwrahh/torah parallels the words in the Beginning, when Ones of ALhhim say/think/consider the Workings of Light/אֲנִי אֲבְרָם לְךָ אֲנִי אֲבְרָם (Gen/SMB 1:3), so likewise now אַתָּה אֲנִי אֲבְרָם (Gen/SMB 12:1). In considering Abram—the expansion/אֲנִי of the aleph-bet/אֲבָרָם, there is a new beginning: a new day (period of light activity) for the mind that attains unto the stage of being sent out from the star fields of the Bet HaSham (the House of Shem) unto a land: unto a transformational plane with purpose to expand unto its full character of being. Through *Abram*—by the exaltation of light principles—one's full image is developed. As we come into earth, the holy text of

this scroll makes us aware/conscious of our purpose of coming lest we get caught up/entangled with the forms of creation and lose sight of *the purpose of our being sent out to the land* to know and confirm fully our inheritance as an immortal form of ALhhim.

Abram is considered foremostly and is directed to go forth on behalf of your SEED's opening and expansion. The Fathers appears within yoru SEED on behalf of your branching the lives with-you. It is this branching that Yahushúo teaches regarding bearing much fruit—the mature nature of ALhhim. The proceeding of Abram is a basic concern for each of us who have land/a body in which we are to branch forth and bring forth the fruit of the divine SeedWord within us. YHWH has seriously considered each of us before directing us to go forth unto the land. We proceed for the branching out of our innermost being to stand as the mature Trees of Light.

The going forth of Abram has its parable counterparts in the other two levels of creation. Abram going out from Haran corresponds to Núwach going out of the ark (8:15) and to Adam going out of Eden (3:23). The story of Núwach's sons unfold the patterns of life in preparation to being sent into the land. Abram's account makes the transition from the heavenly to the earthly.

The three points of departure in verse one refer to three levels in which Abram proceeds. We break out according to our transformation level attained within the land/country. As Adam goes forth at the Initiation Stage of Creation and as Núwach/Noah goes forth as the Acceptance to Be Stage is completed, so Abram goes forth to release the Faces of the Fathers within an Encapsulated Seed Stage that carries forth initiations and our acceptance into the land. We arrive at the level of the Abram position through our name being unfolded from Sham unto Terach/Terah; in Abram we are afforded the right-of-way unto our full branching of being. And how else would this branching be facilitated without Terach being set in place and extended into Haran (11:32)? Through Terach we mature in devotion to exalt and expand the principles of life whereby we proceed unto our full branching. Whenever we begin to move in ways that disregard the Light Principles, we must again reestablish the key position of Terach in which we are afforded the right of embodiment. As man departs from Haran he initiates and develops the Soul to fulfill all promised to the name's expansion (see 12:5). With Abram all things are possible because the very source of Father is preeminent and is consciously being exalted. There is nothing impossible when the force of YaH/אֵל is active.

In contrast, when secondary or supportive matters are placed above the Abram Father consciousness, there are self-imposed limitations. The forms, or secondary levels, of one's nature are dependent and are determined by invisible spiritual concepts. When the forms are our primary concern instead of the principles, then the principles are subdued and our development is impeded. Thus Yahushúo speaks of being mindful of the Father to determine the course as Abram, our seed nature, must keep mindful of Terach, our Father's Father. The primary or higher states of being are the principles of light; the forms of life are secondary and will enhance our branching as they are kept in their place. We may well learn from this Tuwrah/torah statement that when we are verifying Abram in one accord, we are in the course/path of being changed and transformed; for the state of Abram is giving right-of-way to the Father Hand of Power.

From Abram, all things of one's name become visible: even unto the full actualization of man—haMashiyach, which stems from the Seed of Abram. Thus, haMashiyach is of one seed, not many; for the full measurement of each man—the Messiah—rises from the composed seed of Sham in the loins of Abram. It is the seed of Abram that is sown in the earth. Our full measurement is not attained from the multiple seeds/concepts that go forth from Abram; the Messiah rises out of the seed of Father Abram's Name, and not from the various (even though wonderful) formulations that Abram bears. For example, there are many children and formulations that are from Abram,

both the branchings of Yishmael and Yitschak acknowledged; however, the Messiah, or the full measurement of man, arises from the very seed of Abram (Gal 3:16); the offspring are then part of the branching of this seed. It is in the preeminent exaltation of Avinu, Our Father, that the form of Messiah appears fuller and fuller, unto perfection/completion.

The offspring of your Name appear through three wives. Your SEED NAME of Avrehhem is given three wives. One who comes with your FATHER of expansions, SERAH/Sarah, through whom the JOY of the PROMISE—the JOY that is within your SEED is born, released to fill our houses with Understanding. With your coming there is Hagar, by whom the Invisible comes into Manifestation to be seen, to be tempered, to be known as a habitation of LIGHT. What is in the heaven becomes united to the Earth. And following, there is Keturah, the wife of the EAST by which you transpose the worlds as the BREATH of your NAME rises as SMOKE from your ascensions.

Unto this *seed of Sham—Abram*, which is the composition of the spiritual genetic codes of Adam to Terach, the precious promises are spoken. These promises pertain to the seed of Abram that is within the name of life you are given and called to be from the beginning, when Those of ALhhim give the totality of your beingness for expansion and for complete revelation/knowing of yourself. And because the Fathers of ALhhim have begotten all of us, not holding anything back, and because They sustains us with perfect/complete love, Abram is our Eternal Father of ALhhim which formulate habitations. In due consideration of Theri love for us, is there any one other that we should love with all our heart, soul, and might (life force) except YHWH, or is there any other Name that you should honor? We proceed from the land/r-44"/the transformation that occurs in Haran with the promises spoken in Abram. From Haran—from the gathering of enlightenment by which our mind is illuminated, that it may be fully extended into a land—we go forth.

Secondly, we make the departure from our birthplace of origins. Not only do we go forth for our total expansion, but we go forth with mission. This is the place of our being born or brought forth from the great lineage of the Names of Sham. Our *molad/ΔCY"/birthplace* is a position to which we are called in a family/tribal entity. It is from/out of the designated calling to fulfill a position of life that we proceed. We go forth from our heavenly homeland with a mission of our family. Our family members in the heavens are mindful daily of us on earth. It is out of One Name/Sham that we appear; and *from this foundation of being, we proceed*. Realize that we are not departing in the sense of leaving behind, but in the sense of carrying forward our heritage.

Thirdly, we proceed from the house of our Fathers/4794 X79"/: that is, there are new forms that we will enter into that evolve from the form, or the house, in which we were previously resident. Our form today in an earthly tabernacle is distinct from the house of glory in the stars that we proceeded from. But in so coming to this humble state of being, we have become positioned to unfold the glory attained in the heavens unto the glorious form of a child of Nun/"/potentiality. Again, while we dwelt in the heavenly stars of our Father, we formulated a light pattern of being. We leave our father's house to carry forth this pattern to earth unto an unfolding of *a more radiant state/a full embodiment of glory*. Thus, Rav Shaul says that we are being transformed into the same image of Messiah, from glory to glory (2 Cor 3:18). It is not that we begin our earthly form in the heavens, but rather that we commence our full embodiment in the likeness of Messiah by being sown in the earthly planes. According to our established pattern of life in the heavens, we are manifested in earth unto performing with full demonstration our heavenly appointment. Our Sham/Name Seed is sown into earth that it may arise unto the complete form of the Son of Adam/Man (I Cor 15:46).

The departure from the heavenly pattern is to yield a manifested light-earth form. The term “earth” pertains to all planet bodies that are designated for our transformation. Each earth body is a place of full exchange, having a structure pre-set to receive the star seed and to feed it unto its full blossoming. The earth is designated to manifest our pattern of light coded in the seed of Abram.

We established channels to proceed from the heavens through the formulations of Japheth. Through the structure of Cham (Put), we have readied the earth to be filled with our light energies. And through the lineage of Sham, we carry the light of YÆHH in the Name we are given to build the House of Sham/Bæyit HaSham on earth. The earth is readied for our arrival. The twelve gates on earth are aligned with the twelve gates in the heavens through which we come and go. The earth receives the heavenly allotments of light through these twelve gates, and by being receptive to the allocation of lights monthly, the earth is molded according to the patterns in the heavens. As a mother, the earth accepts the Names of the heavens for their unfoldment and fulfillment in all aspects of being. Each of our Names in Bet HaSham—the House of Sham—are being cut and polished as facets of a precious gem which is being formed within the womb of the earth.

The Promises Spoken to Abram and to Their Seed

The high calling of each of our lives is to become as we are perceived to be from the beginning. Within the Eyes of YHWH lie both our destiny and the journey to our fulfillment. Each appointment that is made for us is in the eyes. From this Tuwrahh/torah verse, the Psalms echo that we are the pupil/apple of their eyes. We are the trees of their planting. Our journey to and on earth confirms—makes visible to us—what is in the eye of YHWH. The first great promise to Abram is that YAHÚWAH confirms and verifies how we are perceived—Y444 4W4. We proceed as we are shown; and what we see is how we are seen, being a reflection of faces to faces. YHWH reveals to us the land/earth that is prepared for us to inherit. In sequence to Abram’s vision, Mæshehh/Mashayh is later shown the details of the tabernacle, the design of human form and its operations.

Coupled with the perception is the making. Thus vs. 2: “And I will make you.” The sense of 3WO is to complete/appoint/consciously utilize the light nature that we are, according to the perception. The promises continue.

Verse 2

And I will complete/make you YWO4Y
 a great/noble/developing nation/manager of energies; CΥΔΛ ƷΥΛC
 and I will bless/expand/brood/kneel over you; YΥ494Y
 and I will nurture/develop your Name; YWY 3CΔΛ4Y
 and it [your Name] will always remain a blessing/brood/
 and the light of YæHH blesses/broods toward/over you. 3Y49 373Y

Though your proceeding to earth, these great and awesome promises are bonded to your FireName. You never count as insignificant a day that you are in your Body. You are the work of Light appointed for a great nation—for processes of tribes/organs/energy centers. Via the handiwork of ALhhim you grow/CΥΔΛ unto the full administration of all that you are in meShiæch. The paths/Λ of the gates/Δ are opened to you to receive/Y instruction/C. Through these paths and gates, the greatness of the creation of Light is at work! The development of Sham (SMB 10-11) is now poised to be further blessed—to develop unto the productive nature of Light!

You are blessed in three levels of Neúwn. The Neúwn from which comes Wisdom, the Neúwn from which comes Understanding, and the Neúwn from which comes Knowledge. This three levels of attainments are through the unfoldments of your Name as through 14/Neúwn generations.

The first 14 unfoldments is your SeedName of Abram expanding to Dæuwd. The second Neúwn/14 is from your Name of Dæuwd being sent into the world to appear with manifestations. The third Neúwn phase is your ascension as the oil in your Seed rises to your crown to be anointed with the oil by which your Fire continues to burn within your rotations.

Avrehhem to Dæúwd/the Beloved—the expansion of the Light within your Stone of References; Dauwd to Yehuyekin יְהוּיֶקִין—from the beloved of YæHH to the appointments of YæHH; Yehuyekin to meShiæch—the anointing of your Name as the harvest of the ages.

Blessings await all who come into the earth. You are blessed/brooded over/Υ49 by the daily and nightly allocations of light that are over you, as a hen is over her chicks. The genetic interior structure of your name Abram is being expanded unto the full nature of meShiæch. In the Eyes of YæHH there is a determination that shows you how to become mangers of all energies and powers of light. To this end you are blessed and expanded, that the light within you multiplies with righteous profitability in every regard. Every blessing from above is unto this end, and by each blessing your name expands and unfolds its attributes; and as it unfolds, it remains in every profitable exercise. Nothing is ever lost, as the word אַלֵּא conveys. The promises continue.

Verse 3

And I will brood over you/bleed/kneel over you to impart אַיִתֶּיךָ
to extract/draw out from your blessings/broodings; יִצְּרֶיךָ
and from that which curses/diminishes/repudiates you, יִלְּצֶיךָ
I will execrate/denounce completely/illuminate; אֲבָרֶךָ
and they have been blessed/expand/brooded over within you— יִצְּרֶיךָ
all families/categories of works/designations of wisdom אֲבָרֶךָ
towards/in light of the ManBread/haAdam. אֲבָרֶךָ

As a result of the broodings/blessings, YæHH extracts/draws out from your being blessed—even as chicks are brought forth from the brooding of the hen. This great promise is referred to by Yahushúo to remind us of the earnest desire of YHWH toward the heart (Jerusalem) to incubate The Word in us, a great promise that accompanies us day and night (Mattithyahu 23:37-39). The warmth of the fire of YæHH is upon us as Wisdom's Hand of Adoption to bring forth from us every trait of Himself that is in the Code of Sham/the Name.

And should there arise within us some thought of denying ourselves, that we will not be (in the brood), or should there arise any form of distortion that diminishes your place, your calling, your growth, know that the promise of YHWH is upon us to denounce/אֲבָרֶךָ that lie, until we are completely illuminated/אֲבָרֶךָ to the truth that we are offspring of heaven and belong only to the Father of Truth that begets us. YæHH denounces every curse—a thousand times, if need be—until we are enlightened to the divine nature of life within us and until we know, with understanding, that our Name is amongst the brood of Sham, whereby all families—all drawing out of the Wisdom/Fire in our Name—will be unto the full radiance of Adam. (*Haadamah/אֲבָרֶךָ* is an example of the *Hhúwa/א* directive joined to the Name of Adam to indicate that the light is appointed for The Man).

There are encounters in our journey that seemingly cause us to despair, or to behave in irra-

tional manners—in ways that pertain not to ALhhim (the collection of LightWord Principles of YæHH). We have all heard many reports of unfairness and unkindness. Accidents seem to happen without explanation. Mistakes occur that overshadow the Brooding Hand of YæHH. Things at time do seem unfair, unstable—even perverse to what we think they should be. What you once considered to be an ideal in society becomes tarnished. There are reports of infidelity, corruption, and abuse of power in levels of government and in many offices and homes. You also have learned that the earth is much older than you learned in Sunday School. Things are not so simple. There is much more to the stories of the Tuwrah/torah than the history of a people.

In addition to secular distractions, there are indications that the sacred text you once pledged your life on has been altered/tampered with. You wonder what is true and relevant. Are there absolutes? You wake-up, sometimes, and think you have believed lies and distortions. You change your mind about morality and engage in whatever provides a feeling of comfort. Laziness and greedy ambitions also seem justified. What is there to hold on to? Your partner has not been true. You have a defect or disability. You had a bad childhood and, in consequence, you're on drugs or addicted to other detrimental behaviors. You have heard more than you like to know and have become bewildered to coast as long as well as you can coast. ***But regardless of what you have heard or what has happened to you, the question is rising to be considered, have you found your life?***

Consciousness of Yahushúo teaches: “one who finds his life loses it (when holding it back), and the one who loses his life for my sake discovers it” (Mattithyahu 10:39). One who holds it back keeps it hidden within. Those who are hiding their life are still being incubated in the brood. Ones who enter into the awakened brood desire to bring their life forward, for the purpose of its fulfillment in Messiah—the total measurement; these shall know it/discover it fully.

In the Beginning of beginnings is YæHH, the Emanations of Light. The Letters *Yeúwd/ㄨ*, representing a hand, and *Hhúwa/ㄨ*, representing Light, are Letters that comprise the Name of YæHH in the Hebrew tongue. These Letters speak to us that YæHH/ㄨ is the Giver of Life. Baruch Shmau! Your beginning is when YæHH gives all of the 15 traits in your Seed. Your life is what is given to you, not what has been taken from you.

As you find your name, you find the attribute of Their Names appointed for you. As you find your Name's life, you discover the full attributes that belong to it—even the inherent twenty-six attributes of HaSham that are in every Name of light (Gen/SMB 10:22-29). These twenty-six attributes of Sham are unfoldings of the numerical value of YHWH. Upon finding your life, you will no longer hold it back or deny it. You will crouch beneath the ever-warming Hand/ㄨ of YæHH/ㄨ and enter into the bosom of WAH/ㄨ, that your life may be unfolded according to every genetic code of Sham within the Seed of Abram. You will be incubated unto the loosing or releasing of all that is within; and through the loosing—through the unfolding in developmental stages—you will discover and find fully all that you are in YHWH from the beginning. The glory that is within you will come forth from you to comprise your garments of immortality.

Take hold of what has been given to you—not what has been taken from you. Thankfully, abide in the brood of YHWH, who wants more than anything else for the full nature of your Name to be unfolded in the glories of light. You may have forgotten the promises that YHWH made to you as you began your journey to earth, but by them, those exceedingly and great, the Mashiyach Anointing upon your Head appears from your innermost being and will be completely formed in you (2 Kayphah 1:4).

As you find all that has been given to you, you will also find all the children that pertain to your life—the offspring within your Name that you bear spiritually and the offspring that issue forth from you loins of Abram. You will find the Names of your wife that has been given to you and the Names of your children. Indeed, these are your life also. Assist them to mature, even like Father YæHH broods over you with winged pinions. Love them to bring out of them the robes of light according to their pattern in the heavens. This is your life. It isn't given to any other but you. It is for you to discover and claim and be. Proceed onward.

Verse 4

And Abram/expansions proceed/continue/on-going ᲙᲕᲑᲕ ᲕᲚᲚᲕ
as one confirms what YHWH speaks unto them ᲗᲕᲗᲗ ᲕᲚᲚᲕ ᲕᲑᲕ ᲕᲙᲕᲕᲕ
and Lut/Lot proceeds with you; ᲕᲕᲕ ᲕᲕᲕ ᲕᲚᲚᲕ
and Abram is a son of five years ᲙᲕᲗᲗᲗ ᲙᲙᲑᲑᲑᲑ ᲙᲕᲑᲕᲕᲕ
and seventy year ᲗᲕᲗᲗ ᲙᲕᲗᲗᲗᲗᲗᲗ
in going forth from Haran. ᲑᲕᲕᲕᲕ ᲕᲕᲕᲕᲕᲕ

With the age of 75, being the summations of all of the Lights of Bayinah, thus containing the 15 Faces of YæHH within you SEED, you go forth, never alone, for you will never be forsaken. In your hand are the promises set in your bones from which your Expansions of Avrehhem proceed—even as you follow and hearken according to what YHWH speaks unto you. This verse says more than we will proceed by the promises spoken, even though the promises are exceedingly broad to cover and extend us fully. We proceed and walk forward as YHWH speaks specifically unto us—unto all that comprises us, unto every characteristic and detail of our genetic code. The combination of the incubation and the Words in our ears bring forth all that is within us. When you are five/Hhúwa and seventy/Oyin you have the sum of the Illumination of Understanding by which you trek forward to your destiny.

Lut, meaning a covering or veil, proceeds with your expansions of SEED—Abram. What is this veil or covering that is generated by Sham as an offspring of Haran? Lut is the product of your enlightenment in Haran. Those who are enlightened come into the earth/world with a mantle and suitcases of messages to assist you are you turn from one side another with the Light. You are provided with a covering that shields, like a sheath, the genetic Seed of Life to be transported to the earth. At all times your life nature is protected and even hidden: either within a sheathing over the seed or within a plant/body. Lut is the covering for transporting the development of your Name from embodiment to embodiment. Lut is your provisional covering until you put on your immortal garments woven through your Name's Ascensions. One retracts as well as expands their Name, just as the giant oak condenses its traits into an acorn and then expands to a giant tree. The provision of Lut enables us to be transferred according to our stage of development. Via Lut we are transportable. While formulations of Cham pertain to your body forms that are manifested in Mizraim/Egypt, Lut is distinguished to be of Sham's line to generate a covering, created in Haran, to carry forward the retention of your heavenly development. The covering, or veil of Lut, retains or holds like a vessel all characteristics of your Name that are gathered and summed up in Haran. Regarding the formulations of Lut, Moab and Ammon, there is much said in the prophets YirmeYahu/Jeremiah and Yechezkel/Ezekiel that discuss this aspect of your unfoldment. In particular, *the offspring of Lut must be emptied in order to discern its full flavor and scent* (YirmeYahu 48:11). All messages that Lut is carrying in your skins from vessel to vessel—from embodiment to embodiment are to be drawn out, to be poured forth, no longer locked up or held in captivity. This release of your heavenly retentions is at the age of your recognition that the Lights of Oyin/75 in you contain the origins and glory of YHWH.

Why does the Tuwrahh/torah next tell us the age of Abram in the sequence? Abram, with Lot, has a provisionary means of to become fully extended. The value of Abram's age of heavenly maturity is designated as five years. The word five in Hebrew (chamesh/W^מה) means to be fitted, robed, and equipped. One sent for expansion/Abram becomes a master in the use of light to formulate an appropriate covering to assist to make transformations. The lines of the Tuwrahh/torah in this portion are poetic, written in a parallel style of writing. What is said in one line is repeated in the next with words that amplify and define the line preceding: Abram as five years follows the statement that Lot proceeds with him. Abram has studied and accumulated the learnings to proceed with a covering for transportations. Each of us who has come to earth has attained to this level, for we are continually creating coverings to assist us in our journeys. There is a covering sheath on the seed that we are transported in; however, as our life breaks open the seed's coating, our life puts on another covering, that being the stock that is created from within the previous coating. As one sheath is scaled off so another appears. As the serpent and as the larve, so we too shed off our former skins and put on new. The transforming nature of the veil, or covering, occurs by the value of being five years. Being five years/W^מה, we are fitted, robed, and equipped to condense or to expand our life natures with an appropriate covering.

Coupled with five years are seventy year (singular). The seventy year denote that Abram has determined to fulfill what YHWH speaks unto him and is determined to understand his total nature. He pledges himself to go forth to see all in the Eye/O/Ayin of YHWH, whereby he will perceive himself as he is perceived (vs 1). He is of seventy year, denoting that he is in the period of ongoing learnings/visions/perceptions. The root of the word seventy/O^שב remains with the value of five years at the time that Abraham is transported to another stage of extension. "And Abraham dies/is extended with a good age, an elder full/satiated/O^שב..." (SMB/Gen 25:8). The duration of Abram's days contain the age of seventy year and five years with the addition of a hundred year (SMB/Gen 25:7). The value of a hundred year indicates that Abram is securing what is being developed/drawn out during the journeys. Thus we understand that the values of our Abram seed nature remains from the time of our departure from the House of Sham to earth and unto the next stage of our extension. These values of five years and seventy year are the values earned/attained to jumpstart and progress unto the formulations of Mashiyach. We may see that these values are the inherent age force perpetuating our unfoldments/incarnations. It is proper for us to review these values to keep us focused on the goal of putting on the full nature of mashiyach/messiah.

The term to go out/X^אר means that we are initiating the transformations of light principles unto our totality. We proceed from Haran, from the illumination of all retained in our heavenly development. As the heavens are created first and then the earth, so do we first undergo our heavenly state and then to our earthly stage.

Luggage for the Journey

Verse 5

And Abram learns/acquires/takes מ^את כל א^רצוֹת
 the totality of Sarai, his wife, וְכָל אֲשֶׁר
 and the totality of Lot, a formulation/son of his brother, וְכָל אֲשֶׁר
 and the totality of all their acquisitions/property/substances/riches: מְכַלְכֵּל
 to verify/confirm they will gather/acquire; וְכָל אֲשֶׁר
 and the totality of the soul: וְכָל אֲשֶׁר
 to verify/confirm they will complete with/by Haran; וְכָל אֲשֶׁר

ination/idolatry. Unless the total recall/mindfulness is activated *in accordance with tabernacle performance*, the coming into woman/body is the same as idolatry. For unless one is using their energies to perform/fulfill the nature of life, they are slumbering; the same is being in a service of idolatry to the flesh; let the reader be enlightened to the principle/4Y3 just stated. The word/4Y3 at the conclusion of the statement serves to heighten the thought. In this case, let us be aware that our total recall/4YI (male) of all that we have been given and all that we are becoming comes by being drawn out of woman, that is, by being drawn out of the radiance of the fire/3W4 (Matt 11:11), otherwise we are in idolatry as one asleep in the wombs/tombs, giving service with the flesh while the attributes of Name slumber. The offense of the soul's devotion to any form of idolatry puts into limbo the unfoldings necessary for the Name's sequential stages of expansion. Such an offense leads one to neglect the Name's masculine and feminine natures which is the same as not honoring the Position of YAH and WAH—the United Name of Life's activities and fulfillment. We should not think that the end of the ages—the maturity of our Name to be an oblivion to our quest, but rather a period of conscious mindfulness of all we are becoming in mashiach—the measurement of life. When Yahushúo refers to Noah and Lot, he is speaking of the great works of light in their day and not the implied corruption of the days. The end-time is the culminative stage of great breakthroughs of all that has been suspended and that has held us mortally captive in our journey. Let us defend the role of Lot amongst us and give thanks for this resourceful gift of continued expansion.

Your name of Abram/expansion of the Father has these riches: complete traits of Sarai and Lot. It is the far-reaching traits/riches of Sarai and Lot that Abram is gifted with as the means to verify/confirm the age/maturity/development of his name. The *living property/substances* of Sarai and Lot are for verifying/confirming; likewise, the soul also is for making confirmations of one's name. The riches of our wife and our brother's son, coupled with the soul, are formulations to exercise and to make apparent the traits of a name. If we take in our hand these living properties of Sarai, Lot, and the Soul for a purpose other than to affirm our life, then what end can it serve? Certainly, being in tune with our wife, Sarai, and with Lot is continually confirming or affirming our name's development. How we govern with our energies and how we use the riches of our covering to transport us are confirmations to us wherever we are in our development. Abram takes hold of these gifts to confirm the line of Sham through his exercise of life in the land. As Qerivah restated the lesson, these living properties of Sarai, Lot, and Soul are the means "to portray the essence of our names." The phrase, "they will complete in Haran"/74#3 YWO signifies that the soul will be completed through the collective efforts of Abram, Sarai, and Lot, which extend from and have resourceful ties in the realms of Haran.

Not only with the promises above but also with the riches of Abram, we set forth to go unto and towards the State of Transformation—the land. What does it mean, that this composite grouping of life proceeds and appears *towards the land Canaan*? All that comprises Abram, being five years and seventy year, is directed towards fulfillment of the held potentials of life. Sarai and Lot are committed, also, to the venture. Where should we proceed to, to fulfill what has been acquired and learned in the heavens? It is toward Canaan, the land or state of transformations unto all promised—unto our potential unfolded achievements in likeness/like manner of the One who begot us in love.

There are two actions associated with our approach towards the land: they go out/arise/merge, and they come/become manifest/appear. It is with their combined strength that they arise to go forth; it is a strength that is self-propelling us to our potential activities. We go towards Canaan, also, to become fully manifested, whereby we shall know all things. This mani-

festation is made even at being at risk (periods of seemingly set-backs or attempts to loose our wife, our brother's son, and soul) by openly displaying our degree of development. Yet in all of our manifestations there are profitable lessons via reflections. But the will of becoming goes beyond any risks; for we know inwardly that we are becoming manifested as the Offspring of Light (1 Yahuchanan/John 3:1-3).

In considering the letter of Yahuchanan, one reads that no one born of ALhhim sins, because His seed remains in him (1 Jn 3:9). We may see that the soul, as discussed above, is that which is created by the gatherings of Abram, Sarai, and Lot. It is not ALhhim that creates soul, but rather Adam receives breath/spirit/intelligence *for* becoming a living soul/אֵלֶּיךָ נְשָׁמָה (SMB/Gen 2:7). In this study of Sham, meaning “a Name,” we see that it is *a Name* that is begotten of ALhhim, a process stage of light in which we are begotten from NÚwach to Abram; this name—holy and chosen from the beginning, being drawn out of the womb of YHWH—does not sin, but is true to its divine nature. The lineage of Sham/a name is the State of the Living (Psalm 27:13); none of these attributes of the name ever sins or dies, except as a seed dies to be extended unto the light form of its name (SMB/Gen 10-11). The writings of SMB explain, further, that the soul is an extension of the mind of a Name (*e.g.*, SMB/Gen 46:15-27; SYM/Ex 1:5). What a name creates to know and express itself may sin; but the nature of a Name as begotten of YHWH does not sin.

What, then, is the living soul that Adam is to become? A soul is *nephesh*/נֶפֶשׁ, *the light-extending expression of the spirit*. The soul is *living*/אֵלֶּיךָ, as it is the expression of the work of YAH. A “living soul” is, then, a worker of the Light. A soul is dead/slumbering in idolatry when it is in transgression to a Name from whence it is created. It may live in conflict with various extensions of life; it may offend the very Name that created it, until it acquires the consciousness of the base of perfect unity with the purposes of light which it is to manifest in glorious radiance. Your soul as well as your branchings of mind, when they sin, offend your very Name, and if your Name is offended, then also is HaSham YHWH offended. Thus the prodigal son/a formulation of a man says, “I have sinned against heaven (a Name) and also in Your sight.”

At the age of Abram proceeding to earth, man begins his formulation of soul. In conjunction with our proceeding unto earth for manifestation, the soul is a formulation to verify our manifestations as the Sons of ALhhim. In faith of the promises and by faith of all we envision, we go out of Haran to the land: knowing the evidence of our manifestation is within us. The soul begins via the gathering of Abram, Sarai, and Lot; and this soul is now the becoming of the name of Adam. As Adam is both male and female, likewise is soul created from both male and female names according to the Name YHWH. The story of creation is presented in three dimensions in the writings of Genesis. The three accounts are that of Adam, Noah, and Abram; each unfolding is an explanation of the multi-nature of man's beginning. Grace sums up the lesson, “the account of Abram is downloaded to the earth,” whereby man may be created with flesh and bones.

Verse 6

And Abram passes from one state to another into the land אֶרֶץ כְּנָעַן
as far as the position Shekem, מִן הַיַּרְדֵּן אֶל הַיַּרְדֵּן
as far as the oak Moreh; אֶל הַיַּרְדֵּן אֶל הַיַּרְדֵּן
and the Canaani have ever since been in the land. אֶל הַיַּרְדֵּן אֶל הַיַּרְדֵּן

The cross-over is made between Haran and earth. The route is unto Shekem, unto Elon Moreh. One goes as far as Shekem, being a witness/ΔO of the responsibility he is carrying that pertains to the position of his name. Shekem connotes the strength of conscious responsibility. The place/position of Shekem corresponds to the awesome seat of responsibility—*ie.*, the reproductive center (testes) that carries the seed until its time of release.

As one crosses over, carrying forward their name/position in the kingdom of heaven, one proceeds unto Elon Moreh—unto the stature of a teacher. *Elon*, meaning “an oak, a tree of strength,” conveys the dominion one has as a Moreh/teacher/ master, being a wandering itinerant scholar. This is the initial extent of our cross over. We come into the land with a Light responsibility to fulfill; and as we do so, we also function as Teacher in witness of all we have learned from our development in the heavens, which development is being downloaded to the earth.

And ever since/IX we have crossed over with our responsibility to carry forth the light of heavens to the earth, the Canaani have been in the land! The aspects of the Canaani are activated as Abram comes into the land; for as Sham’s line descends into the earth, the servant Canaan accompanies him (SMB 9:26). The Canaani come with us as a servant travels with his master. Moreover, they are given to us to inherit and possess. The word Canaan is comprised of two words: *kan/7Y* and *on7O*. *Kan* means “to reinstate, to provide a base, to assure, to be honest, to plant, and to shoot out.” *On* means “a flock, to answer, to respond, to be humble.” The Canaani are inherent attributes devoted to one’s name that enable the name to branch forth in order to completely manifest the life powers within. These traits of man are the Cananni which provide a base of operation in the land. The Canaani represent the personality humbled to the spirit’s name. The ego is within the personality realm. The attributes of the Canaani enable us to manifest our planting, our taking root, and our branching out. This manifested structure of life is a humble response to all being initiated by our name. It is the Cananni/the manifested branching of our lives and our responses that we are to manage and possess, whereby we inherit our total, extended divine nature.

Verse 7

And YHWH appears/gives honor/shows regard unto Abram, 7494 64 3Y37 447Y
and He says/gives consideration/engages in meditative conversation: 4747Y

On behalf of/for your seed 7O4I6

The Will of HhaSham appoints a totality of this land. X4I3 7-443-X4 7X4

And one builds there/formulates a position/name— 7W 797Y

an altar for YHWH— 3Y376 797Y

One who shows regard—appearing unto the collective. :Y764 34473

Through our steps forward to cross over unto our actualization, the prevailing concepts of YHWH are presented to us. We honor YHWH through every state of our development, and we are honored by YHWH as we go forth to know fully who we are. Upon our approach to the land to fulfill our responsibility in the kingdom and to be a Teacher/Student of the Light, the mind of YHWH is opened to us.

Note: as we come unto the land, our seed is given and appointed the totality of the land. It is not our name that is appointed for the land; but rather, the land is appointed/given for the seed of our name, which contains all of our attributes to be extended. “For your seed I am giving the total aspects of this land.” Our seed/O4I contains our offspring; our seed houses our full extension. We have come to a place of transformation in which all that is stored in our genetic code of life is to emerge and expand unto its full character. It is with joy and great anticipation that we came across

into *this land!*

To all that branches out from our seed, YAH appropriates land. The appropriations are in accordance with the branching out. As you branch so you acquire new territory. This response of YHWH to appoint the land confirms our Becoming. The seed will possess the land in the same way that our seed's genetic code possesses all that branches out from it. To know that our branches will be possessed by our seed is also to know that all that we are is being possessed by YHWH. This provisional statement is also a promise of faith. We know from the beginning that the land of Canaan will be possessed by our seed/O4I. Though we seem to be facing great obstacles, we have reason not to despair. The Force of Life with us will prevail to establish, arrange, order and fully possess all that is set before us. Our seed is the instrument/I of the mind's/4 awareness/continuance/endurance/O. Know in faith and move forward in faith with Abram to possess all that branches forth lest it be controlled and regulated by another.

What does the Tuwrah/torah mean by “This Land”? The pronoun/X4I3 distinguishes the land to which Light3 is aimed/directed/I on behalf of the seed's/4 totality/X. It is not simply that Light is targeted on behalf of your seed; but moreso, that the Totality of the Light—all that the Light contains, nothing held back—is appointed with every expense toward you, in love. Abram is moved to make the altar/heart by this inner knowing of the kind intent of YHWH toward you.

What is the purpose of the altar formulation that Abram initiates? This is the first altar in the land to which Abram has come. Note that the altar is the foremost formulation that Abram constructs in the land. We may understand, literally, that an altar is a construction of one's name or position. Later, in the writings of SYM(Ex), every part of the tabernacle is an construction of our name as unfolded into the aspects of Yisrael, and that the tabernacle construct is for the name YHWH. Little change occurs without an altar. An altar is a center for the transpiration and transformation of all things. The lights of heaven are being designated for our seed: we respond by creating a mode of exchange, through which all in our seed may be brought forward and transformed by the lights. Look at the word “altar”/39I7: it is from/7 the intention/goal/I of our descent that we construct/9 a means to ascend/3 again. The root of the word means “to sacrifice”—to pursue a form of ascension/service. An altar facilitates the flowing nature of life into service, whereby all that is in the genetic code of the seed is released. It is thus very important to know what is on our altar; because what we bring there determines the direction in which our energies are spent/utilized.

The altar is for YHWH. It is for the service of all that the Light emanates and develops. As there is an Appearance so one initiates and constructs the heart/altar accordingly. It is unto the Unity of Life: our Father/YAH and Mother/WAH—unto being in likemanner to the name of YHWH in every respect. We thus build the altar unto the Unity that is revealed/3443. According to the revelations presented to us, we construct the altar. In everything that we see our Father to be, we in like manner take off from this goal/vision to perform with like progress; for this is the expressive will of our divine name. Consider the ways that YHWH has shown Himself to us. From those visions—i.e. from the visions of the jewels and the diamond—we construct our altar that we may perform that which we have been shown in like manner. In so doing, we will stand in His likeness, to become as He sees us from your beginning.

Verse 8

And he shifts/moves his position/name's seat from there/
via the name absorbing and processing the light 7W7 4XO7Y
towards the mountain/towards the illumination of mind radiating 3433
from the East/from where he was previously/from the emanation encountered/
from absorbing the regulation of the paths of the peoples/waters 7447
for BayitAL/for the House/Body of AL/a United Order 74 X497

and spreads out/bends lowly/undergoes an exchange of genetic matter ִּתְּלֵךְ
 his tent/concepts of enlightened direction/roles per his illumination— אֶלְעָא
 The House of El, an extraction of west/from the gathering of waters מִן־הַיָּם לְעָא
 and the Ai/the perceptions activated from the east; מִן־הָאֵל מִן־הָאֵל
 and he builds there/he formulates a position/name— מִן־הָאֵל
 an altar for YHWH אֶלְעָא לְעָא
 and he assembles by the name of YHWH. אֶלְעָא מִן־הָאֵל

The altar serves as a pivot point from which Abram moves to higher consciousness. Via the altar we implement our perceptions and directions. Abram shifts his positions from there/מִן־הָאֵל. We shift or move to the mountain—to illuminations of mind via our service at the altar/with the heart. Illumination breaks forth as we are brought to the mountain which is the result of altar service.

From the east we proceed to the House of El/BayitAL. Moving *from the east*/מִן־הָאֵל is by extracting/absorbing the illumination being ever supplied. The east is the point that regulates/פ the gates/paths/Δ of the peoples/מִן. The final mem/מ at the end of the word denotes the many gates and paths—the east regulates the paths of many. The mountain/illumination is from the east— from the ongoing regulation of lights though the gates and the full release of light in sequence of rotation. The regulation of lights is for the House of El—it is on behalf or towards the Construction of El/לְעָא—for the Ruling Concepts to order and govern all branching out. Illumination is provided to us that Principles and Concepts will govern/rule/order us verses lying dormant within us. Via the appropriations of light, the seed is warmed and activated. The life forces within our seed's name emerges to govern/order over the land given, even unto the management of our branching forth known as the Canaani. It is unto this goal that we pitch our tent and take up a residence. The pitching of a tent is the initial building of our tabernacle. We set up a place of residence/habitation for the purpose of all that is in the east that is devoted to the House of El. All the light from the east is given *for/ל* the formulation of all within our seed to emerge and order/govern/ל. The light is given for the full order of our life's empowerment, arising as a bridegroom out of his chamber to take a bride unto full productive expression, so does the sun arise on behalf of the earth for its full expression/manifestation/release of all sun energy.

Our tent is set up to receive the light from the east that warms and activates our inner powers, unto fulfilling a harmonic expression of heaven and earth. It is for BayitAL, for the manifestation and expression Divine Order that we pitch out tent! Abram pitches a tent to fulfill our name comes to this planet. We drive in our tent stake as an anchor in the core of the earth to position ourselves to receive and channel the light into the earth field. When my father left this land, my mother wondered why she was left here? However the question is, mom, why did you come here?

BayitAL is from the west—the result of the east's givings. BayitAL is waters/מִן־הַיָּם לְעָא —the composite body of mankind. BayitAL is from the west/מִן־הַיָּם—an absorption/מִן of the giving/לְ of the flow/מִן; a result/מִן from the exercise/לְ of the flow/מִן. It is the giving flow of light from the east that formulates BayitAL on earth—a manifestation/construct of Divine Order.

And *the Ai*/מִן־הָאֵל is from the east. Our perceptions initiated are from the east—from the regulations of the gates of life's flow. The gates of the east control the flow of the light. Ai and BayitAL are two linked centers. Ai confirms/verifies the stronghold of BayitAL (Yahushúo/Joshua 12:9). BayitAL is not set in place in the west without the confirmations of the east to make it a stronghold and fortress. The writing of Yahushúo is the same as the LightTransformer's message pertaining to the fortress in the west. All that emanates from the east is on behalf of BayitAL, the construct of Divine Order.

And he builds there an altar to YHWH! Abram constructs a center of service for YAH/אל—the emanation of light coupled with sustaining the vessel of Light! As Abram, we build an altar to perform the service of the light into manifestations of Divine Order in all expressions of our life—Divine Order in family roles, in our vocations or work in society, all unto the Perfect Order of our unfoldments.

And he studies and proclaims in the Name of YHWH. For as one builds an altar to appropriate and exercise the light unto Divine Order, so one is lead into studies and proclamations in the name/position of the wisdom flowing forth of YHWH—the emanation of light and the sustaining vessel of light. The daily flow of the Sun in the twelve hours of the day is to be processed as the flow of wisdom in each of our twelve tribal centers. Likewise, the light of the moon, as in camps in the twelve gates each month, is to be processed in our corresponding twelve tribal centers. We walk then in the courses of the light, placing our feet on the rings of 74X9W/Saturn, riding on our chariot from star to star coming to knowledge that accelerates our learning all which is fueled by the sacrifices we make. As we give forth generously from our fire chambers so more will be given. There will be no lack of fuel to propel our acceleration. A fuse has been lit in our stored combustible fire nature, even into our consuming fire reserve that propels us forward. Thanks be to ALHim and the Minister/Angel of Acceleration.

And Abram journeys, 7494 0#72 9
proceeding and journeying toward the south. :3773 0Y#7Y 7Y73

The journeys of a Name is a result of light forces structuring our perceptions and understandings—how we see and hear. Our journeys are an outcome of dedicating ourselves to the implementation of the light whereby movement and growth occurs. If one neglects or sleeps through the assigned services at the altar, to engage our mind's energies into Divine Order, a divine arrangement, then one moves not but remains in the same place. It takes 430/7 year for us to emerge from Egypt, that is, there must be a renewal of Divine Order/7 consciousness for us to emerge from the captivity of the flesh. It is the call to the altar that awakens the name to appropriate the energies unto Divine Order, for such is the worship/service of YHWH.

The nature of the verbs/0Y#7Y 7Y73 denotes continual action. As we proceed and walk in the light so we journey in the south, the place of full illumination, unto the full governance of wisdom. The negev/south/7773 is the will to nourish one's household unto arising/emerging with the illumination being presented/encountered. The south is the interior elevation and nourishment of one's consciousness. The south is the direction the sun arises in and is likewise the sequential movement of one's name as it comes through the gates of the east.

The movement toward the South involves progressing through the twelve hours of the day. As we arise each day we are to synchronize with the movement of the sun as it passes across the southern sphere.

Hour One corresponds to the House of Yahudah/Praise:

We participate in declaring the glorious radiance of wisdom, giving praise, making value declarations, bringing forth our korban olah and shouting praises over it. We awaken each day to all of Value which prepares us to receive the daily allocation of light.

Hour Two corresponds to the House of Yissachar/Labor:

We confirm our labors of the day are unto YHWH. Our labors are set according to the praise which orders our day. "Whatever we do in word or in deed is to the honor of YHWH". We take our assignment in the tabernacle service of YHWH.

Hour Three corresponds to the House of Zevulun/Speech:

Our speech and communications reflect our position as a servant of YHWH. We speak with tabernacle terminology and we talk with others showing mutual regard as co-laborers and servants of YHWH. Notice that our speech evolves from the base of praise and labor/assignment.

Hour Four corresponds to the House of Reuban/Seeing:

We see according to what we say. Our perceptions of the world are according to speech—how we talk and how others talk to us.

Hour Five corresponds to the House of Shimeon/Hearing:

We hear according to our perceptions. Through perceptions of faith we receive understanding/comprehension. It is a glimpse of a vision that often opens the doors to hearing and receiving meaning to what we are beholding.

Hour Six corresponds to the House of Gad/Fortunes:

We assimilate the fortunes of seeing and hearing as we receive understanding. Otherwise, the awesome pictures and sounds we encounter each day pass through us without assimilation. Our riches are gathered each day as we hear.

Hour Seven corresponds to the House of Ephraim/Branching/Thriving:

What we partake of/assimilate/absorb determines our growth and branching forth. Our assimilation also determines our unions and relationships for these also affect our branching ability. As a plant form branches out each day, putting forth a leaf or a bud, likewise do we.

Hour Eight corresponds to the House of Manasseh/Transferring/Carrying Forth:

Through growing we transfer our properties into new fields; in this hour we store up as well as designate our acquisitions into service, designating them for matured fulfillment. The eighth hour concerns transferring our wealth and energies for a wholeness of being within ourselves and also others.

Hour Nine corresponds to the House of Benyamin/Administering:

Administrations of new lands follows what is being allocated. Management of our growing energies is involved to be given for healing, counsel, and wellness of new creations.

Hour Ten corresponds to the House of Dan/Judging:

Evaluations follow how each energy is being utilized. We judge our operations and make decisions, discerning our assignments, performance and outcome.

Hour Eleven corresponds to the House of Asher/Affirmations:

We confirm/affirm all evaluated, either to proceed in the same manner or to make a change. We also acknowledge the truths encountered and confirm them as they are clearly understood.

The confirmations release the joy of YHWH which is our strength. During the eleventh hour our strength is renewed as make each confirmations.

Hour Twelve corresponds to the House of Naphtali/Meditations:

As the sun beings to set our mind focuses on the goodness of the day. We meditate on our entire house/tabernacle holdings to enter into rest with revelations to unfold during the night whereby we awaken the next morning with praises on our lips.

And YAH appoints/initiates a famine within the land. 149 904 737Y 10
And Abram descends toward Mitzraim/Egypt. 3774177 7494 447Y

to a strange place/for a sojourn there מן 4Y7C
 because heavy/severe is the famine 3043 43Y-7Y
 within the land 4-449

The famine of YAH is the great earnest desire, a hunger, a yearning within the land—within the arena of transformation and fulfillment. The land/earth/44 is the counterpart to the heavens/the names of life. Within in the land corresponds to the activity of the names that are embodied seeking for knowledge and their full release/will of expression. As we proceed and come into the south consciousness, there is an intense desire and hunger for knowing all that is present. We come to know our name fully and its position in the universe. We yearn for the affect of the light within us and our full transformation to operate accordingly with the lights. *Within the earth* there is a hunger for Sham; a yearning for the illumination whereby all within her will be changed and transformed by all that comes unto her (Romans 8:19-23). Every extension of heaven is found in the earth. The earth is our exchange level of operation. As water falls and rises, it is purified and changed, so are we transformed as we descend and ascend. As the warmth of the South penetrates our inner core, there's an awareness of our internal ball of fire that radiates within. We hunger for the bread of knowing our totality of our fire nature in likeness to He of the Consuming Fire.

In response to the hunger, Abram descends to plant all knowledge of Haran into the earth where it can grow. Through the descent, a Name is put into an orbit to proceed through the gates/paths of light. Our name descends as a stranger/4Y7 coming into unclaimed territory where we are regarded initially as the outsider (Psalm 114:1). However; there is no fear. The famine is so strong that we cannot resist to come. We must know and we must become. The famine within us must be satisfied.

What is meant by Mitzraim/מִצְרַיִם? Its plurality denotes the duality of being that Abram is entering combining heaven and earth. It is a place of manifestation and definitions. We come to see and to know fully all that we are to become. There are many reflections and drawings out/מ for being transformed/changed/4 to learn/4 and activate/7 our fullness/מ. The root of the word denotes a dissonance, a disharmony, discordance that occurs as unlike frequencies grate on the ears. The state of Mitzraim initially is set opposing us to capture and enslave us. We come with a desire not to be held captive but to change not only ourselves but the earth also. With hunger Abram comes to know the full nature of his name; Yaaqov and the tribes also hunger to also descend into Mitzraim to know the full nature of the mind extended. It seems that both our name and our mind extensions must first come into Mitzraim as we proceed to know all that we are in Him, and in so coming with name and with mind we see in Mitzraim the order and nurture of our life manifested before us. It is important to note that Yitschaq does not descend into Mitzraim. We realize that our mission, depicted by Yitschaq, does not enter into the duality but remains positioned as the promised fruit of a Name. Abram and later Yaaqov with all the tribes come into Mitzraim as a result of a hunger. And if you so hunger, then you will be called, as it says: Out of Mitzraim/Egypt I call my children (Matt 2:15; Ex 4:22; Hosea 11:1). Passover is the response to our cries for something other than what Mitzraim has to offer. Rav Yahushuo says: Blessed are they who hunger and thirst for righteousness/ 474, for they will be filled/satisfied. He is referring to the *mincha*/study and the *nesek*/understanding—the bread and the wine that is sought after. The one who eats and drinks does so to know and to demonstrate with full manifestation the divine principles of life. And it is the fulfillment of the offerings through mincha/study and nesek/understanding—the divine service to YHWH—that receives a filling or satisfaction, for the one who fulfills the offerings to YHWH satisfies the innate nature of life. The person giving high regard to the principles of life is known as being righteous/474. The righteous are those in pursuit of the paths that demonstrate

holiness/devotion to the mind of light. As noted in the word *tsdaka*/righteous, it is the righteous that receive the crown of life/אפ. As the full nature of life arises within a person to full consciousness of being, their crown/brow is enlightened, and this glowing radiance is the crown's appearance. It is the aim of the righteous to consider their conduct and behavior. Our conduct is a reflection to the mind pertaining to our manifestation of heaven in earth. How is it that we demonstrate the light principles that comprises our very fabric of life? If we walk according to Mitzraim/Egypt, we walk in duality and in disharmony to our Name. There are many ways to walk and much to consider to determine behavior. Somewhere in the apex of our considerations there is the light of unity that conveys a meticulous order in everything we do. It is the Order of Sham that determines the action and how it is implemented. What is right for one may be wrong for another as everyone does what is right in their own eyes; but whatever is right is right as one walks with TheName and gives honor to the Principles of Light—HaHuALhchim. As children of TheName/HaSham, we pursue to fulfill the nature of the heavens, particularly as we discover and confirm our divine nature. We come to earth to know our divine nature even more fully than we once knew. We are called forth in proof of becoming, in proof of our knowing ALhchim, in demonstration of being able to bring the full nature of Sham/the heaven into the earth. Even though we come into a strange land, a land that does not yet understand the powers of life that are causing it to pulsate and move, we are not left without the consciousness of Name that pricks the mind regarding the purpose of our coming.

And YAH gives/releases/activates/And it come to pass זאזז 11

accordingly to confirm the approach זזזא 4W4Y

to come/appear toward/illuminating Mitzraim. זזזזזז 4Y9C

And he considers/thinks/meditates: 4Y4Z

Unto Sarai—The AL of Sarai/the Concepts guiding Governance, זזזזזז

his wife, the one who gives pleasure, being suitable. 4Y-זזז 4XW4

I have known/am knowledgeable consciously/have an understanding זזזזזז

that a wife/a fiery radiance is :זזז זז

to empower/embellish/authorize an appearance unto totality/completion. X4 זזזזז-X7Z

The response to our pursuit is rewarded: and YAH gives forth to confirm our approach to all that is within us/זזזא. The mind makes initiations to confirm itself unto becoming transformed in the glorious radiance of a heavenly warrior. According to our pursuit within earth, the Light Force/YAH responds, for as our mind touches the internal extensions of life with the wand of enlightenment, the Light within is activated or responds.

Each action of the Light, as we awaken it and are in tune with it, causes us to meditate and to consider the Work of the Light. So does Abram think upon AL—the Concepts that guide his governance into a strange land—a state not yet known to him; however, a state that he will know by his coming or by his appearance. Even though the full characters of our mind are within us, until they appear with evidence, they are as a strange thing to us. The question arises: how will we govern the states that we are creating and evolving? Unless we activate these Concepts of Governance we will be enslaved to our own creations.

Therefore, Abram considers his wife—the readied assistance of Sarai, the expressed ability to Govern; she is his gift of YAH. The out drawing expression to our name is a wife. Husband and wife comprise the nature of Ruach ALhchim (masc) and Rachat/Ruchut Tsvaut (fem). Sarai is the feminine side of Spirit to make known completely the Attribute of our Name. The wife of Abram is Sarai; for the helpmate of Exalting the Father Principle/Abram is directly joined with

Governance/Sarai that is inherently contained through the Exaltation of Father, thereby becoming a wife. Our names are fulfilled through wives. Your wives are already within you to be released as your names initiate fulfillment. Abram exalts a thought or principle; the exalted principle then becomes a force to govern via Sarai. When Abram comes unto earth, the presence and gift of Sarai appears/is given/released also. As one goes inward or approaches within, one considers how the attributes brought forth will govern suitably unto a perfect unity, a complete expression of being. This Tuwrah/Torah construct of thought or meditation/consideration may be applied in each stage of your development: for each initiation of the works of light there is a helpmate to empower it.

A wife is fire designated to radiate and warm the seed belonging to a name. She is characterized as beautiful/X77 for she is the one authorized, who may empower, and delegate the appointment of a Name. As *his wife*, she is designated to receive and then to warm by her radiant fire nature the seed of Abram. In her function as a wife she empowers and gives authority and appointment to the seed of Abram; this is the sense of the her character often translated as beautiful.

And YAH acts/it comes to pass/happens, 373Y 12
that the Mitzraim will see/regard you. 774173 YX4 Y447 7Y
And they will say/think: Y474Y
this is his wife. X4I YXW4
And they will kill/smite/divert me; 7X4 Y743Y
and you, they will let live/be vivacious. :Y747 YX4Y

Our natures, as they are released to be fully exercised, must come to recognize that their seemingly independence is a path to know their unity. Until the knowing of their unity and belonging to each other, one nature wars against another as told in the struggles between Mitzraim and Yisrael. Though our parts sequentially develop side by side, they have yet to rightfully acknowledge each other until they are come into manifestation. These are lessons of compatibility to be encountered at all levels: i.e Abel and Cain; Sham, Yapheth and Cham; Abram and Avimeleck; Yaaqov and Esau; Yisrael and Mitzraim, Yahushúo and Canaan. The tribes of Yisrael do not properly know their brother, Yoseph, until they come into Mitzraim. Likewise with Abram. Sarai, a side of Spirit, is the fanner of Abram's radiating fire chamber and the means to govern with heavenly principle. She will be regarded more than the principles of Abram as she appears in earth. Abram will be seen initially to be in conflict or in competition with Mitzraim, whereas Sarai will be seen as an enhancer and empowerer of one's form. The beginning knowledge of Mitzraim proposes that the flesh servant occupy and lord over the Name for which it is appointed. Mitzraim is the form of duality, a chosen creation of YAH that is made up of two parts: heaven and earth. However; the fleshly body being a distinct nature of ourselves, sees itself as preeminent until it understands the merging unity of Name with body. Abram prophetically sees how this duality of natures will extract power of our Name (Sarai) even to the point of stifling our determined right to mature in the image of YHWH. In due consideration therefore, what shall be the approach of our Name as we enter into earth? Núwach foresaw the same conflict and thereby appointed Cham as a servant to Sham. Abram will set forth the next stage of the resolution.

The phrase, "this is his wife"/X4I YXW4, denotes the consuming purpose of the fires that are operative on behalf of a name. Sarai is regarded as an empowerer to cause a name to flourish.

As Abram becomes active, Sarai appears and becomes evident also. She will become bonded with Mitzraim for the sake of promoting the begat duality. As a wife, Mitzraim uses her to develop the mind and to position itself as a govern over the name. This consciousness of Mitzraim caus-

es a schism of Ruach in man and attempts to overthrow the expansion rite of one's name. Abram, who must resolve the duality, is protected from being slain/smitten. In this is a basis of the crucifixion parable. Abram willingly comes into an arena for his full expressed nature, even amongst those will slay him, and via the slaying, his full nature will arise. This is seen also in the stories of Abel, Mæshehh/MaShayh/Moses, and Yahushúo. They will kill/slay me is not a stated possibility, but a reality. Every name as it enters into the duality is split to be slain even as every seed that falls into the ground must die. The land of Mitzraim encompasses the name to possess it and to draw out from it the heart beat for its own will. Your name is resurrected out of the graves of Mitzraim to be healed—rejoined unto its perfect unity as in the beginning unto fulfilling its coming. In light of this dying of Abram, Sarai must be strategically positioned to awaken him from the crossover. It is the wife side of your Spirit that is key to your name's fulfillment, as the R'wahchah/ר'בך or Rachat/ר'בך is the fanner of the flame (Is 30:24) .

Say/consider/make a promise, please/to flourish a principle: אָנֹכִי אֶפְרַיִם 13
 My sister you are—An appointed companion you are for my totality אָנֹכִי אֶפְרַיִם
 to reply that it will be well/beneficial/managing goodness for me אֲנִי אֶפְרַיִם
 in your passage/transcending/cross-over/growth. אֲנִי אֶפְרַיִם
 And my soul will live/be active/vivacious/engaged in giving/initiations אֲנִי אֶפְרַיִם
 אֲנִי אֶפְרַיִם
 with your unfoldment/within your folds/with your exoneration. אֲנִי אֶפְרַיִם

Abram beholds the intertwining of a Name's attributes in seeing the distinct assistance of his wife. She is also a sister as one begotten out of the same Mind of ALhchim as himself. For unless she was begotten also of the same Father as a sister she would be unequally yoked as a wife. As WAH is for the unfoldment of YAH, likewise is Sarai for Abram. Each wife's vow to her husband is to flourish the seed within him whereby she also becomes whole. She, first of all, winnows the seed as to distinguish it from the chaff, and thereby holds the precious treasure of life. She gives herself to warm the seed unto its complete release in the land. Abram must be consciously awakened to be intertwined to know her again as a wife. As the cross-over is made, it is Abram that falls asleep in the transition, even as every man slumbers as he is condensed into a seed or as the larvae sleeps in the cocoon. Foreknowing of this hybridation mode, he relies on Sarai as a sister to lift him up, awaken him, and watch over him as Miriam performs for Mæshehh/mashayh. This is true for all of us as we make the cross-over from heaven to earth. We must be awakened out of slumber in which we were transported to receive a body. This is another correlation in the stories of creation. As Adam is put into a deep sleep for the creation of woman so is Abram for the creation of his body, as we are all. We come from our star field, and though we slumber initially, the star light is never diminished due to its encapsulation or wrappings. The feminine side of our ruach is already breathing, being joined with the elements to stand with us as ChauWah/Eve stood by Adam as he was in deep sleep. It is her responsibility even as it is the great responsibility entrusted to our body to awaken the master within. As a sister, she is an appointed companion to awaken him that he may be to her a husband. A sister has the same letters as a brother/אָבִי with the addition of the Tau/אָ as she is one of strength like a brother, but moreso, she brings forth renewal of energies and progress. A sister/אָבִי is a force of life to uphold and administer renewals unto totality. Sarai, as a sister, is programmed to operate in her full range of Sham as she, with Abram, makes the cross-over into the duality of Mitzraim. Her promise is to awaken and empower Abram to gather all together in One House/אָבִי.

Abram previews that his soul will be active, living, and revived from being slain or dying as a seed dies. "And my soul will live!" as a result of Sarai's promise and sister companionship to exon-

erate him within the duality. These lines of agreement between Abram and Sarai may be confirmed as two come into a marriage relationship or as one joyfully announces that his sister has awakened him from the sleep of Adam to become Ishi. Thus the prophet Hoshea writes, in that day you will no longer call Him Baali, but Ishi. So in like comparison, as we are faithful to arouse the Divine Name within us, we shall be united to Him and know to call him again, Ishi. In return, Abram promises to live to unfold fully all that she is.

The WORDS are the basis of the reality of what is written. The Words are the sum of the Tuwrah, which you may colour with your interpretations or paint a picture of them in your minds as to what they are saying; however, such interpretations and pictures may narrowly frame the contents.

So what is your reality? It is a complex weaving of your parents projections on you as a child, and how your family and friends and associates interact. Continually you understand yourself by the Words and expressions that you bring forth through your offerings. The Life-Reality supersedes these pictures that people paint of the Words. Reality of the texts are sets of Letters. This reality is before and after the picture-show of what you may glimpse at one level or another in the text. WHO you are is a question that is answered through your expressions and faces. There is no static state in Life; all is continually changing within and without.

Regarding ABRAM, I find no condemnation in the WORDS of the text of the projection that SARAI is a sister, then a wife. Hence, I find no fault as though something was wrong in these lines of affirmation. In that the scrolls are 22, one for each LETTER, the contents of each Writing pertains to a Letter, as SepherMaoshahBeRashshith pertains to the Letter ALphah/Number 1. The Words of this scroll show us what is within a Seed, as the following scroll of SepherYetsiatMetsryim shows us what in a House/Bayit.

The sister-wife relationship is based on who you are today and how you evolve. The view includes a universal parable of coming into the world and how you interact with ideas as you tend to your inner flocks verses seeing a historical imagery of people on camels traveling out of Egypt. As the WORDS are INVISIBLE when spoken, they are unbounded, continually shaping the Realities of today.

Your body is first referred to as “a sister” which keeps you alive to enter into ascending paths of Life as your Spirit takes up an embodiment. The brother to your sister is your NAME that is as ABRAM, to expand through an embodiment. Your Name upholds your body as a Brother; your Sister is your body that upholds your Name as her brother. To stay alive and not die, your sister comes into the hands of Pharaoh—the manager of the manifested world whereby she is taken care of and loved. When you go through puberty and generate seed, it is then known that your body is your wife. You develop biologically and psychologically to generate Seed within in your Body-Sister, whereby she contains the flowing of your Seed inwardly, and therefore designated as your Body-Wife. The consciousness of Metsryim knows that She is designated to you as your wife with much cattle—to develop perspectives/ideas with gold/Wisdom and silver/Understanding drawn out of the coffers of Metsryim (SMB/Gen 12:19-13:1-4). The same scenario also is on the movie screen of Yetschaq/Isaac at a level of Understanding, whereas the account of Abram is recounted at a beginning level of Wisdom. At the state of your Name's development as Yaoquv, that is, of Knowledge, your Seed is formed in the Head of your stalk, whereby it requires to find a wife for its habitation. In Light of this awareness, Abram is admonished to walk perfectly/soundly unto the Faces of HhaSham, whereby Abram and his wife receive the illumination of the double Hhúwa (SMB/Gen 17:1-2).

Why is the concept of exoneration included? It is one thing to honor a husband's wealth or his

personality or his job in the land of Mitzraim; it is quite another to honor his presence and the seed that lies within him to come to one's totality. It is in the later sense that Abram lives on her behalf. Until he is honored his soul or full expression remains to be empowered! Do we realize also that as we honor the Name of YHWH that we empower His Name in our life, as each of us are a tabernacle of YHWH? We are to know our perfect unity of being, masculine *Ruach* and feminine *Ruchah/Rachat* to walk forward in the image of YHWH. The crossover from Haran to the Land is the Voyage of Light to be fully known, and both sides of our name—masculine and feminine in the likeness of YAH and WAH, are to reestablish their unity unto total unfoldment. Our initiated energy releases are committed to our wife for empowerment even as YAH so gives His light within us. Our works/exercises of light are fulfilled as we perform them in the Unity of our Being verses in our separation. Fully give your light by transferring nature of your life through the feminine side of your name for empowerment. This we do already in the natural as the seed falls into the well. The life-forms are created as the seed principles/masculine are released in the ovum. The forces of life are given to the establishment of the feminine or receptacle side of our name. It is then left to the feminine to honor the principles that have been released and freely given on her account. Until such time, the masculine side of our name will be slain over and over as its nature is dishonored.

The cross-over process of being encapsulated into a seed form is why one must be awakened. The seers often mention that man must be awakened upon entering into the earth. As life is dormant in a seed until it is planted, watered from above and warmed by the sun, so is the Name of life in us. We are sown as a seed within the well of our mother. The seed name remains sown in its habitation until it is activated by the light and the waters of spirit. The well was dry until a seed fell into it. With the seed came also water to fill the well. The seed grew into a tree and branched forth until it emerged out of the well. The well is your mother, and you are the seed that fell into the well. As you came into the well, the waters of the womb came to nourish the seed unto your formation. The natural mirrors the spiritual. We are the seed of light sown in the earth. The waters of the flood cover the entire earth/body formation to nourish it with an abundance of grace and knowledge unto salvation. The story of Núwach and his family is the account of your composite nature emergence unto the state of Abram. As understanding is drawn out of the waters, your seedling becomes a Tree of Life. There are many wells that are filling with water, and within you are the wells of salvation.

And YAH gives/the Emanation is Active/it comes to pass 737Y 14
as Abram comes towards/to illuminate Mitzraim. 377417 7494 4Y9Y
And the Duality/Mitzraim regards/views/sees 7741773 7447Y
the composing nature of the totality of the wife 3W43-X4
for an authorizer/embellisher/empowerer; 3777-7Y
she is exceedingly/she is with a fire-brand, a fire-wand (means to ignite). :Δ47 4Y3

According to the promises and the procession of Abram to illuminate the state of duality, so is YAH active or initiating fulfillment. The Name, YAH, in the text, connotes that LIGHT IS APPROPRIATED. There is an allocation of the lights on Abram's account. As we move toward fulfilling our gift of Name, we are aware of the appropriations that are graciously made toward us. The daily Light allocations are available for the just and the unjust, but the appropriations of the allocations are effective as one proceeds in the direction of their light journey.

Abram's descent into Mitzraim/Egypt is like a spy sent out to establish a field of occupation. He enters into an arena in which the fires may be fanned even unto an ultimate consummation of the forms for an eternal abode. Keep in mind the overall picture of the creation which is the same photo of you entering into matter: you are building a House of The Name/BayitHaSham. In this

realm of being Abram seeks to confirm his wife as an ignitor of all attributes of a Name. Later, the patriarch, Yaaqov/Jacob descends for the mind's full extension into form based upon Abram's liberation.

The created Duality/Mitzaim recognizes the presence of a Name coming for transformation. The very involuntary breathing action of the flesh or earth-composed-man breathes according to the Name that comes into it. Via the movement of Breath/Ruach, the flesh is aware of the Presence and seeks to possess it, even to dominate and slay the Ruach as Kayin/Cain slew his brother Chavel/Abel. [The same term to slay or kill/ה4א is used in 12:12 as in 4:8.] As mentioned above, the story of Abram is the same account of creation as Adam on a third level frequency.

Frequency is a lesson at hand to be understood. Note how one person says one thing and it is heard or interpreted sometimes with the very opposite intent to what the speaker spoke. How is this? It is a matter of operating at different frequencies. The slower and the duller the frequency, the slower and duller the hearing. The faster and brighter the frequency, the greater the range of hearing! Hence, when one person speaks light words they may be garbled up, literally, in the ears of one operating at a lower frequency. Frequency has to do with the degree of illumination that is released within oneself. The more attributes of Name that you have operative, the brighter nature you are and the higher the frequency in which you operate. In fact, the more brighter you become the more you will be hated for you will be interpreted to be opposed to the duller nature and states of fastidiousness.

Hence, as Abram operates at one frequency, Mitzraim is operating at another. However, due to the presence of Intelligence/Breath of Ruach present in the land there is a cognition of knowing the *presence* of a Name yet without comprehension. It is like knowing someone is there or in the room but not knowing who it is in terms of their mission. All that Mitzraim will know is that the Breathing Force that is both masculine and feminine (the exhaling/masculine and inhaling/feminine) is the Authority and Empowerer of its form and operations! It is Sarai, the inhaler, that fans the flames within and ignites the very natures and operations of life. She is the one with the Fire-Brand.

And they will see/regard you. אX4 Y447Y 15
to be Sarai/a Princess/Governess of Pharaoh א047 74W
And they will praise/rave/laud you/your compositions of life אX4 YC37Y
unto Pharaoh/El Pharaoh/to satisfy the natural mind's perception of life. א047-74
And the woman/the wife is received/appropriated/claimed/laid hold on אW43 א4XY
to be an incorporation/a house/a propagation of Pharaoh. *א047 X79

The Tuwrahh/torah offers insight how the *Ruchat* of a Name's flame comes under the regulation of Pharaoh and later Mitzraim. The pronoun you/אX4 is separate from the verb form to emphasize the role of the wife as a composer of life. Mitzraim see her to be for Pharaoh instead of being for Abram. Herein lies the foundation of the *Ruach* becoming subject to the flesh. The duality of being—Mitzraim will give regard for the means to be composed and to compose. Sarai is highly raved, for by her, all compositions occur. Specifically she is the means to satisfy the desires of Pharaoh and to compose the natural body and the natural extension of mind. And hence, the woman is received, gladly welcomed as a miracle worker who can turn basic elements into forms or who can take a cell and multiply it, fashioning it after all that is within the mind. And this composition of life for Pharaoh, yet pre-embryonic, is the formulation pattern of the physical brain and

its unfoldment into a house according to all it contains. We may see the Pharaoh as the development of the sperm head as it is the first primary manifestation which becomes the natural mind or physical brain. Thus, the Tuwrah/torah says that she is to be a house/a receptacle/a dwelling of Pharaoh. Pharaoh, depicting the masculine role of the elements receives the heavenly messenger that he may be manifested. This story discusses the interaction of spirit and matter.

This is the first time that the name Pharaoh appears in the scroll, and hence we should take note as to its appearance and meaning. The name, Pharaoh, meaning a reward, has the initial letter pe/פ signifying to satisfy. The perceptions held by the natural mind seek to be satisfied and fulfilled. The work of light will gradually transform the perceptions to become more and more intergrated with the Light and less toward the Darkness. Our rewards and karmic states correspond to our perceptions and their fulfillment.

And for Abram, He causes there to be a gathering/a benefit פלגתא מִאֲרָצוֹת 16
in her region/side/on her account. אֲרָצוֹת
And YAH gives to him/And it comes about for him: ילד-עֲרֵב
a flock/a transformation vehicle and a herd/an examination אֶרְבֵּי צֹאן
and he-assess/serving forms of combustion מְרֵאָה
and men servants/cultivators and maids/expanders עַבְדֵי וְעַמְּוָנִים
and she-asses/gifts/rewards and camels/maturations/ripenings. *מְלֶכֶת וְעַמְּוָנִים

Behind the scenes: while Pharaoh seeks the compositions via Sarai, YAH/THE ACTIVITY OF LIGHT is designating all of the compositions via Sarai for his servant Abram! In this story the Tuwrah/torah teaches us that whatever is composed or put together by the force of *Ruchat*, even though it is for the physical state of Duality/Mitzraim/Egypt and seemingly apart from her husband, it is done so for the Name of each *Ruach*. Everything in the duality and in the worlds is for the Hebrew Name of the *Ruach*. The Force of Light/YAH/ילד allocates *for him* everything that is being gathered via Sarai—the *Ruchat*. If it is initiated by Pharaoh, the natural mind that is being comprised of earthly elements, it is for the sake of Abram! The Tuwrah/torah specifically lists the seven/complete benefits of the human form in process of becoming via the taking of Sarai by Pharaoh. These are the forms of fulfillment to be created by the empowerment of *Ruchat*. In this list we have set forth the satisfying purposes of the human body which is appropriated for Abram and every name of *Ruach*. Even though it appears that the spirit is subject to the flesh, all that is created in the house of Pharaoh is for Abram.

First there is a flock/צֹאן. The word flock denotes that the empowerment of the physical or earthly is to be a vehicle for change and transformation. A flock or sheep illustrates the basic shape of the body, corresponding to the letter bet/ב. The flocking or gathering of cells comprises the human form. A flock/צֹאן is the extension/ו of an appearance, being the means for a Name to emerge and come forth in the flesh/בשר. A flock is associated with the term to become renown or to be known. Our bodies enable us to appear and exercise our natures of light in earth. Through the exercises come changes and transformations unto our completeness of knowing all that we are. Upon the designation of our bodies as a flock/צֹאן we proceed to receive other forms unto our completion or satisfaction of becoming.

Coupled with a flock, a gathering of energies into form, is a herd/אֶרְבֵּי. With each of the gatherings of forms comes also the gathering of principles (oxen) for controlling, auditing, and exam-

ining the use of the body life forms. Thanks be to ALhhim for the herd level of forms whereby there is a daily review of our flock. The term boker/499 is the same word meaning morning or to examine. Every morning we confirm the mind's presence to regulate the body in interaction with the light that determines the life forms use.

Joined with the flock and herd are the he-asses/*chamorim*/7474. The *chamorim* are the body forms as instruments to labor and fulfill the critical duties of our name. It is not that our bodies are on a mission or have an assignment; rather, our name is on an assignment and the body forms are he-asses to perform the labors and works of light. The forms, upon being regulated and governed by light, become carriers of weighty loads as donkeys do. Our bodies, as he-asses, basically comply with the goals of our Ruach even though they are slow and some-times stubborn/difficult to conform to our change in direction. The main point is that the forms are adorned with heavenly responsibilities and with weighty matters that pertain to the ever-living Ruach. Preparing this very lesson is an example of the body members as *chamorim*.

Coupled with the above collection are the men-servants/*avadim*/7490. How are these servants distinguished from the *chamorim*? The men-servants are those who perceive the developments of the assignments even unto the future outcome. They are faithful bond-servants to our Name to cultivate and labor on behalf of our Name to carry forth the perceptions of our development. They keep the he-asses moving in the right direction. These levels of body performance are under the direction of our Name/*Ruach*, and we need to communicate and share our assignments and goals unto their completion to all allocated to us.

In addition, for each Name/*Ruach* there are maid-servants/*shephachot*/877W. These maids are the functions of body empowered by *Ruchat* that assist our *Ruach* to formulate the results of our labors into renewing forms. These ladies are the level of body performance to glorify El. They are the characteristics of life form that compose and make apparent that our bodies are light-houses and not darkened vessels. Via the maids, the elements are being turned into a form unto which they are evolving.

Note the ascending direction of the collection of animals, which are coded descriptions of the use of body forms, offered to Abram. We begin with a flock—a body form for transformation. As we confirm this gift and use it for this purpose, then the Hand of YAH or the Activity of Light takes the forms to another level of service—as the means to be regulate and provide to our Name examinations and daily reviews, becoming a herd. The inherent empowerment of *Ruchat* and *Ruach* regulate the forms unto divine service to fulfill the transformation process. The vessels are then appointed by YAH to become bearers of weighty assignments, being he-asses. They are then heightened to become bond servants to carry forth, cultivate and fully develop the assignments. Next the vessels are chosen to express the character of maid-servants that glorify ALhhim. At each level there is a higher operation of the body. The elements, being tried and proven, are entrusted vessels to ascend unto the nature of the heavenly Name that inhabits them. All of the seven levels are necessary and not one is to be put above the other as they are all inter-related and cyclic stages. How is it that the eyes, for example, begin to see things they never saw before? How is it that your begin to write things that were once foreign to you? Each part of our bodies is first designated for our Name's transformation. As the eyes, for example, come to serve for transformation of the Name lodging within, they also are then able to function critically to discern what they were beholding. They came to be trusted; by their operations they earn the right to bear heavy concepts and to assist

the mind as men-servants to develop the Name's transformation for which they were created initially. And as they so labor so they are elevated to ascend as the Name is transformed. They become known as vessels to glorify ALHhim. And with their performance in the daily *korban olah* sacrificial mode more is designated for them to become.

Sequentially YAH appoints the vessels empowered by *Ruchat* to be as she-esses/athnot/שׁוֹשׂוֹת. A she-ass fortifies and enhances strength. She is present as additional strength when you thought you had no energy left; suddenly she appears to assist you to go the second mile. From all your uses of body to glorify El you gain strength and further empowerment unto the integration of light with matter. What was once an occasion and sure set-up to use your body for vanity now is surpassed with new strength of your body vessels to prevail over temptations and perversity. This level of the she-esses is known as Belaam's talking donkey; our bodies committed to our Name speak to us regarding our directions and fear/highly regard to proceed in ways of obedience. The she-esses are the second set of feminine gifts, and so being, they are instrumental to empower our emerging forms unto composing a new vessel. The level of body performance to magnify Light Principles—the maid-servants—kicks in the ability to regenerate and compose renewed forms of habitation. The she-esses appear as the concepts of light prevail/שׁ in our members and bring forth change/ת within the vessel/ו into a new extension/ו of form.

Coupled with the she-assess are the camels/*gamelim*/גַּמְלִים, the characteristics of our vessels to carry forth the full nature of *Ruach*/Spirit. The *gamelim* are the mature forms of the earthly vessels, the ripened fruit of the empowered earth. The concepts of the *gamelim* are the remuneration of all the efforts put forth to bring the heavens to earth. The camels illustrate the new and higher forms of earth that have been created through the endorsement of the *Ruchat*, the feminine nature of spirit. As illustrations of the third letter of the alphabet, the gimel/ג, the camels symbolize the resurrection and emergence of the immortal form of light. The total composite of these seven levels of forms are the allocations of light designated for every name, as Abram, that comes into the worlds to be known via manifestations as he is known by his Father and Friend.

And YHWH plaques/internally raises consciousness/touches אַתָּה אֵלֹהֵי אַבְרָם 17
the composite of Pharaoh/reward/remuneration of perceptions/achievements, אֵלֹהֵי אַבְרָם
elevating and nurturing encounters/touches/plaques אֵלֹהֵי אַבְרָם
and the totality of his house/incorporations יְהוָה אֵלֹהֵי אַבְרָם
pertaining to the word of Sarai, wife of Abram :מִלְּפִי אֵלֹהֵי אַבְרָם אֵלֹהֵי אַבְרָם

To say that YHWH touches what is composed via Sarai is language to convey that YHWH agrees with our compositions and their being designated for Abram. In touching, YHWH elevates our consciousness to the rewards that are in accordance with our perceptions/achievements that we formulate. YHWH pricks our mind to consider the seven levels of our housing development for Abram that are formulated in the house of Pharaoh. The touch may be gentle to severe depending upon the result needed. But regardless of the kind of touch, there is agreement to nurture these vessels that are designated by YAH and sustained by WAH; thus it is YaHúWaH, the combined Unity that acts toward us.

The compositions are of Pharaoh, and they correspond to our level of life fulfillments. The term Pharaoh, meaning a reward, often is understood as meaning karma. What is it that pertains to our vessels and their development that also has initial governance over us? There are consequences

to everything that we put our hand to do, some by knowing and some by not knowing. The goal of the creation of our vessels is to bring us to a knowing and understanding level to discern the wisdom present at all times by which we have our being. As we proceed in unknowing, we are presented with consequences to lead us to knowing. These consequences are amongst the touches of YHWH, thus they are plaques on the houses of Pharaoh. As we proceed in knowing the full nature of life, we receive the consequences of the progression of the seven vessels/animals *for Abram*. Life does not deal us a bad hand, but it does mirror to us our hand or our actions. This mirroring is the pseudo force that enslaves us, as Pharaoh enslaves Yisrael, until we break from it. We are held according to our perceptions of reflected light objects. Breaking away from this temporary authority is by shattering the mirror that is first accomplished by perceiving our true life form, referred to in the Tuwrah/torah as the Passover Lamb. Karma, in its broad sense, is for our good to make transitions unto our perfection. Karma contains abundant measure of grace to enable us to ascend even though the mirroring seems harsh and severely resistance at times. As all governing powers and authority are of YHWH, likewise is Pharaoh. And being of YHWH, the Governing Unified Force of Life, Pharaoh is not to be misunderstood as people in human governments. Rather Pharaoh is the force that holds us according to how we perceive the forms of light reflected that contain both sides of judgment and mercy. Thus there are times that Pharaoh says “no” and other times “go”. We are held as slaves even though we are actually heirs to the throne! Note the corresponding message of Rabbi Shaul/Paul in Galatians 4:1-7: “As long as the heir is a child, he does not differ at all from a slave although he is owner of everything.” I am often awed by the various mirrors that govern us. One man is ruled over his traditions; another over an interpretation; another over an addiction or use of money, etc., or as Rav Shaul indicates, by an external wrapping of the law, etc., all being perceptions! Fortunately, these are task masters whose authority may be broken as you proceed to walk in your light nature and walk according to the Light. There are within us both the slave and the heir. Which one are you looking at when you look in the mirror? Who is within you? The very patterns of life, folded or unfolded, determine the vessel or the merkavah in which we ride. A garment maker first unfolds the pattern that is within the package in order to make the garment. The selected material is then matched to the pattern. In like manner, we must unfold the patterns of light within us to formulate and graduate stage by stage to the incorruptible form of light. The Life of our Name is pursuing a vessel likened to the *gamelim/camels*/מגלמל. In this consciousness, the teacher Yahuchanan (John, the Baptist), amongst others, wore camel skins. As our name comes to know the very life within us, so does our vessel know the level to which it is arising.

YHWH plaques/touches Pharaoh and his house with *nurturing touches*. What is meant by his house? The house is the response of Pharaoh to the plaques. Each of our houses or vessels are the response to the plaques that we receive. The condition of the vessel and its development pertain to the house of Pharaoh. This verse is a sequel to the progressive vessel stages coded in animal terminology in the lines above (vs16). In summary, Pharaoh is the reward or karma of our perceptions of light forms; the house is the stage of the vessel in which we reside. Note carefully the next statement. The touches of YHWH pertain to the *word of Sarai*, wife of Abram!

The *word of Sarai*/ראי אגא, is her statement corresponding to Abram’s request, “You are my sister”(vs 13). The word/*devar*/אגא is a cause, a leader, a guide, being expressed insight of the heart that enformulates the mind. Each word of our sister, Sarai, opens gates to the houses of knowledge. The phrase, “*devar Sarai*”, literally means “the Guide/Word of my Governance”! We are touched as we are guided by Sarai, the one who holds the fire-wand to ignite the principles of exal-

tation/Abram. This lesson reminds and teaches us to be in touch with our masculine and feminine sides of our name, and as such, we are touched by YHWH, the Unifier of the Sides. Do we hear our feminine side speaking for the purpose of the complete unfoldment of the our name/*ruach*? She will not be silent. She understands that her ascensions occur hand-in-hand with Abram. As Chaúwah, Eve brings us into our mortality; likewise, Sarai, provides for us the houses/forms of Mitzraim. This is yet another example of the parallel nature of the story of Adam and the story of Abram. According to the word of Sarai we are touched by YHWH, and these nurturing touches enable the name within to arise as an heir.

And Pharaoh/the recompense reads/studies/cries out for Abram מ494C 3047 4497Y 18
 and he says/considers/thinks/mediates: 4747Y
 What is this you are doing for me? 7C X7WO X4I-37
 Why did you not tell/announce to me 7C X473-4C 37C
 that she is your wife? :4Y3 YXW4 7Y

Pharaoh, the karmic mind, begins to read and cry out for the exaltation of principles—for Abram. There comes a point in our development that the natural mind is no longer satisfied by temporary satisfactions and begins to yearn for congruent satisfaction of the Principles of Life that are foundational to all forms. In the questions of the karmic mind, Pharaoh assists to regulate the fires that Sarai kindles. Indeed, as you realize the presence of Abram in the land, your mind seeks to cause the ignitions of Sarai to blaze that you may be changed/transformed. The word to cry out or call/449 pertains to regulating the mind's initiations. For example, as the sacrificial animal is placed on the fiery coals on the altar, the priest makes it smoke, causing it to be transformed by the resident fires in the coals. The procedure of smoking is in contrast to burning up the animal in flames. The unconsidering mind often burns the flesh for its own will and passions. The discerning mind, seeks to regulate the bodies use according to the Presence and Faces of resident spirit/fire within the body—on the coals. The daily lighting of the menorah within also demonstrates the regulation of the vessel. The enlightened mind or priest in your temple/body daily takes of the holy oil from your twelve life branches/tribes and causes the light to burn all day and all night. The golden candelstick burns brightly and steadily as we regulate the oil from the tribes. Keep in mind that the oil flows as the tribes are in proper balance, humble, and melted, undergoing transformation via the daily *korban olah*/burnt offering procedure.

Pharaoh begins to comprehend/think/consider the position of Abram. Therefore he asks: "What is this that you are doing to me?" or perhaps better rendered, "What are you doing for me?" Is it the state of Abram, then, that determines the houses of Pharaoh? Our karma mirrors our name's development which transfers thoughts to our natural mind for encounters. As what is formulated by Sarai and Pharaoh is given to Abram, so the karmic mind is touched and awakened to the awesome name that is present. Sarai also has caused a fire to burn in Pharaoh's house. The term to announce or tell/X473 conveys communicating the insights of one's totality. The question, What is this? is the same as asking: Unto what definite purpose is this drawing out life into a human form? The karmic mind asks, What are the purposes of light to become housed in a clay vessel? What is the end result of drawing out life into a natural realm? Moreover, why have you withheld from me that she is your wife? Why have you not informed me so that I understand the force of empowerment in my life? Has your karmic mind ask your Name the same questions? The tone of the questions are statements of discovery verses accusations. And with each question, a smile of understanding spreads forth on Abram's face.

Why do you say/consider/think: X474 37C 19
 “She is my sister?” 4Y3 FLX#4
 And I took/seized her (you fem.) for myself/for my actions 7C 3X4 #P4Y
 for a wife/for energizing life/for the fires of life 3W4C
 and in light of/in consequence, 3XOY
 behold/profit/be gladdened with your wife; YXW4 373
 take/accept/receive and walk/proceed. :YCY #P

In the age of reason Pharoah considers the words of Abram and why he would call her sister. In not understanding the reason, the karmic mind seizes unreasoningly and takes hold of the empowerment of life to allocate her for his own actions. These questions are statements of a great confession or acknowledgment of faith that the karmic mind makes. This is the lineage of the Pharoah that knows Yoseph and upon this link of faith between the spirit and the flesh, all is prepared for the energies of light to come into the earth for manifestation. This agreement of understanding between the realms of Haran and planet Earth is basic for the next undertaking of Name to come into the earth.

There are veins of gold laid in the earth via Abram and Pharoah that may be tapped and dug up in the generations to follow. The release of empowerment, the wife, to one’s name prepares the way for each Name to become fulfilled. The acknowledgment of the karmic mind of what belongs to the *Ruach*/Spirit opens the way for gladness and profitability. The right-a-way of *Ruach* into the Land is granted by the master mind Pharoah, regulator of the elements. The force fields of the karmic mind and the force fields of the spirit are joined to facilitate the embodiment of spirit into matter. The statement to walk and proceed leads Abram to rejoice and move forward in attainments of illumination toward the South (13:1). The implications of the understanding between Pharaoh and Abram is far reaching as it provides a foundation for the merger of elements and spirit into the immortal form. The procedure of combining sand and fire to create a glass has a correlation to this merger.

And Pharoah appoints unto him men/benevolences 7FLW74 3047 Y7C0 Y77Y 20
 and transfers his totality/summation YX4 Y#CW7Y
 and the sum of his wife YXW4-X4Y
 and the sum of all to prosper/being a certification for him. :Y7-4W4-7Y-X4Y

The appointments of Pharoah are for the successful intergrations of each name entering into the earth. The men appointed refer to the setting up the stage for Abram to come into human form. Each of the male components within the elements of earth are designated to operate for the sake of Abram. Thereby every form that is necessary for Abram’s manifestation to reside into the elements is provided for him. Pharoah not only understands that this is the route for Abram’s fulfillment but likewise his own future is determined by this appointment. In so doing, Pharoah accepts the total nature, not certain selected traits, but all attributes of a name—Abram into the realm of earth. Correlated to the appointments of Pharoah are our perceptions of who we are becoming that are transferred/sent/released into a manifestation. As Pharoah commits men for Abram so do our perceptions arrange for our making appearances which enable us to come unto a new form of operation. The appointments of Pharoah may be used hand-in-hand with our name’s progression as we make transitional changes from the sheep to the camels (vs 16). In conjunction with the appoint-

ment of men/benevolences, Pharoah also releases the force of empowering the name—his wife and with her the totality of every vessel that will verify and affirm Abram’s coming. Every element of earth is designated by Pharoah for a confirmation of one’s name. Thus in all the forms of life within and around us are energy frequencies of knowing all that we are. As our karmic mind appoints all elements for our name, we are releasing the authority of our perceptions unto our name and giving our name the authority to lead our perceptions.

Note the word at/X4 used in relation to Abram, his wife, and all which belongs to him. This combination of letters from aleph to tav conveys the total range from an initiation unto its perfect composition. The initiations of one’s name, its empowerment, and all that is formed by Abram and Sarai unto their composed perfect states are released into the earth’s atmosphere or within the sphere of earth’s atoms. You may apply this understand of at/X4 to the various references where this sign appears.

Chapter twelve of Genesis is referred to in the statements of faith: “By faith (the conviction of becoming) Abram, when he was called/named, obeyed/being true to himself by going to a place which he would receive for an inheritance; and he went out, not knowing the extent of his goings” (Hebrews 11:8). The name we are given does not know the reaches that it will make, for how can it know, until it is unfolded to behold itself and all the glory it contains. But having a name compels one to know itself and to make the venture of manifestations.

Most importantly in this chapter is the realization that every breath we take and every form that we have developed to be our bodies as well as every force, masculine and feminine, in the earth’s atomic sphere is appropriated for our name’s becoming. And in becoming there is an intergration of heaven and earth into one house of light. Even though one may feel the absence of heavenly presences/faces, one should realize the presences/faces of the earth’s atoms are standing on their behalf and desiring all that is perfect for them. We, of heavenly descent, are in a partnership with the atoms of earth to form a more perfect union to know and fully express the nature of light. As Yahushúo says: “You are the Light of the earth.”

The agreement of the light and the reflections of the light are determined for you and all that pertains to you. Perceive them in their unity and perfect harmony as you are becoming the Vessel of Immortality YHWH beholds you to be. The radiating Faces of YHWH surround you, enlightening you unto your complete unfoldment and expression of wisdom.

Faces, smooth and glowing, appear in a circle check to check, encircling the Tuwrahh/torah class.

“For every Face there is a corresponding attribute or expression within you. These multi-faces, faces to faces, compacted together in layers, in a large circle upon us, are shedding forth their radiance unto that corresponding attribute within each person that it might be fully developed and manifested in glorious freedom and radiance. These are the faces of YHWH that are appointed for you. This is according to the blessing:

יְיָ אֱלֹהֵינוּ יְבָרְכֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ

YHWH blesses/expands and keeps/preserves you;
YHWH causes their faces to radiate toward you and is abundantly gracious to you;
YHWH causes their faces/expressions to arise within you and extends peace/completion.

The Faces of YHWH are upon you for good and are favoring you, to cultivate every expression within you, causing the radiance of your expressions to arise within you unto your completeness of Being. These faces will not depart from your midst until every expression within you is brought forth in its fullness. Then, and only then, is this work of creation complete. And it shall be so.

Shallam.

Subsequent Tuwrah/Torah studies are available from:
Bet HaSham Midrash, 13539 Old 24 E, New Haven Indiana 46774-9006.

Please mention this study when writing.
The gracious hand of YæHH is upon you.

