

וְאֵדָמָם וְאֵשֶׁת

BayitHhaSham Midrash

Sepher Maoshah BeRashshith / The Book of Genesis Chapter 15 ז

Subsequent to the these words—following the divinely appointed words זְכָר אֶת־עֲבֹדָתִי כִּי־אַתָּה בְּאַתְּ־עַמְּךָ
becoming is a Word—a meadow of YæhhúWah unto Abram זְכָר אֶת־עֲבֹדָתִי כִּי־אַתָּה בְּאַתְּ־עַמְּךָ
in a vision for consideration: זְכָר אֶת־עֲבֹדָתִי כִּי־אַתָּה בְּאַתְּ־עַמְּךָ

An United Order, you will respect/fear/honor, Abram/You will not fear, Abram; זְכָר אֶת־עֲבֹדָתִי כִּי־אַתָּה בְּאַתְּ־עַמְּךָ
I, a nurturer/shielder, am for your flourishingly/I being a shield for you; זְכָר אֶת־עֲבֹדָתִי כִּי־אַתָּה בְּאַתְּ־עַמְּךָ
your labor/reward/profit illuminates the multitude [inner greatness] exceedingly. זְכָר אֶת־עֲבֹדָתִי כִּי־אַתָּה בְּאַתְּ־עַמְּךָ

Keep in mind that the words pertain to the operation of the kings and specifically the words of King Sodom regarding watching over the soul. We come into the earth with a means to carry, as a wife, the messages, also with a covering/Lot, and with soul/expression. Earlier in chapters 12 and 13 we focused on the development and interplay of Sarai and Lot with Abram. Now the Tuwrah/Tuwrah progresses to consider the development of soul. We come to earth with our names—heavenly attributes to be perfected or completed with soul—a full disclosure and expression of all within [SMB 12:5, Tehillah 103:1]. Abram now is carrying through on the words of King Bera for the perfection of Name and soul (Hebrews 12:23; 10:39). The soul is the expression of the Reúwach according to Name. The sacrifices and every expression of wisdom becomes visible through the soul. The soul body is a lamp or radiance of Reúwach which radiance is according to understanding/the eye [Metiyæhu 6:22]. If the understanding is based on the illumination and radiance of a name, then the lamp shines brightly; however; if the understanding is darkened, being without inner illumination, then the lamp of the soul, the radiance nature of the soul, is dimmed. As noted in chapter 14, There are three traits of soul: Mamre, Eshkol, and Aner. These three communicate the nature of soul—to reflect as a mirror/Mamre, to be a gathering place of all the fire natures of Reúwach/Eshkol, and to serve as a renewing force for the mind/Aner.

With divine words our hearts are full. When the thoughts and words of YHWH are opened to us, the corresponding word is opened in our heart causing the heart to overflow. As the heart is opened, the mind is satisfied, and as the word is confirmed and becomes manifested in expression, the mind is renewed.

We may well say that every heart is filled with the Tuwrah, but until the heart is opened, the Tuwrah words are locked inside. The heart may appear empty or dark because the words inside are not released or opened to let their light shine forth. But as the words are open, as Shaul wrote, the Divine Intelligence/The Holy Spirit sheds love abroad in our hearts (Romans 5:5).

With the position of King Sodom being appointed for the soul, Abram continues in deliberations of all in his heart pertaining to the soul. As the deliberations begin (ch 14) the divine order of

kings emerge. These are powers of light that were once held captive within the seed construct of Abram. Through deliberations, the authority and order of the Kings and their messages are released within you!

Subsequent to the divine order of kings radiating through words, there is a becoming—**בְּשָׁמֶן**—Light Acts to radiate the inner messages. Following the divine order of words, illumination is given unto Abram with a vision for consideration. After the divine order of words there becomes an insight/**בְּשָׁמֶן** to expand the genetic code name—Abram/enlargement of principles/**מִתְּאֵץ**.

The meaning of *devar/a word*/**דְּבָר** may also be translated as a meadow. In ascensions on the ladder there are meadows in the picture windows. The meadow depicts the word that is being opened at this window/perspective/altitude. Lately, I was called to rung number 374 in which appears the Megiddo Valley, where all the kings assemble.

We could translate verse one as: Subsequent to the Divine Order of Words [pertaining to the inner kingdom and soul development], becoming there is a meadow of YHWH in a vision. Note, a vision is a reflection of our ascension and appears only by the illumination received and released inwardly. What we release in our heart is then provided a window or vision for it to expand fully. Just as a seed releases its life, the earth opens for its expansion. Or as a baby releases its energies, a door opens for its full emergence. A vision is for the expansion of the spiritual mind and development of soul—the expression of Wisdom.

The next lines may be read as: Do not fear, Abram, or you can render them as a parallel thought: The El/Divine Order speaks: You will not fear, Abram. Having the ten kings released and appointed for soul, you will not fear/be afraid of yourself or the encounters of your progression. I am a *magen/shield* for you. Or the lines could be read: El—the Divine Order—you will respect/honor/fear/highly regard, Abram. I am a nurturer (shield) for you to flourish. The later is preferred by the teacher as noted in the translation above.

A shield/*magen*/**מִגְּנָה** is comprised of water/**מֹ�** for a baby to grow in and for its flourishingly. Water is a shield for a plant to fully branch forth and to keep it from wilting and dying. Water is shield, forming as a blister, to protect a wound and to facilitate its healing. Hence, the initial letter in *magen* is the letter **מ**. The word/meadow of YæhhúWah is a nurture center for the flourishingly and expansion of our inner principles. The “I” in the lines refer to the nature of Unity, being a combined wholeness that has risen and is perpendicular/upright, which is a shield for our name perpetually. Anochi/I/**אָנֹכִי** is the inner divine will that initiates/**עֲמֹדָה** unfoldments/**מְלֹאת** with evidence/**מְלֹאת** to fulfillment/**מְלֹאת**. Thanks be to ALhhim for the voice of the Unified Spirit that opens up our consciousness of the kings within and how the kings are expressed in soul. As we see ourselves unfolding, we declare with jubilation: That’s me! This is who I am! I am a *magen/a shield*—a nurturing center/**מִגְּנָה** for all processes to ascend/**עַל** to their perfection/complete expression/**מְלֹאת**.

The labor/reward/profit of Abram will be exceedingly due to the shield/nurturing, just as the harvest will be great due to the rains. The profit pertains to the cultivation of the inner kingdom reaped in the expression/fruit of soul. In laboring for the inner kingdom, the mind is illuminated to be expressed in its perfection, being expanded and empowered to further unfoldings. The word, exceedingly, means to draw out steam, vapors of fire, to empower our expansions and ascensions.

TWO STATEMENTS OF ABRAM—EXCLAMATIONS OF THE VISION

And Abram thinks/says: וְאַתָּה אֱלֹהִים 2
 Adonai/My Masters/Rulers of YHWH, קָדוֹשׁ בָּרוּךְ הוּא
 what have you appointed for me? זֶה עֲבָדֵךְ
 With I proceeding/walking barren/childless זָרָה תְּצַדֵּקְתִּי
 with a son/an interior development to possess/becoming a household— פְּנָמֵי
 a house/receptacle/all lying within that belongs to me, זֶה עֲבָדֵךְ
 becoming sacks of blood (distributed energies)—Damascus פְּנָמֵי אֶלְيִזָּעֵר
 my divine order being a help—Eliezer.: אֶלְיִזָּעֵר

Abram meditates on what is seen in the vision. The statements are discernment of the position Abram sees himself. The position that each of us have been appointed unto is a secret for us to discover and discern. It would be meaningless for us to be told our status until we are standing in the vision as Rabbi Shaul, on the road to Damascus, when he heard/discrimined the voice speaking to him regarding the position he has in the House of YHWH. Abram, standing in the vision, addresses the kings before him. My Rulers of YHWH, what are you appointing for me? As noted above (14:15) Damascus is the state of ascending consciousness of wisdom's activity, seated in sacs of blood—in bodies/organs in which the energies of name take resident. Abram sees a vision of his future developments, knowing inwardly that, Eliezer, will be his divine order as a help/strength for him to proceed. (The root Damascus, lit. means sac of blood and refers to the various energy bodies housed in sacs of blood, commonly referred to as organs.) This order/arrangement of organs, Abram beholds, and comprehends that this order is a divine help unto him.

And Abram thinks/says: וְאַתָּה אֱלֹהִים 3
 Affirmingly/surely, for me, you do not yield a seed/offspring. אַתָּה עֲבָדֵךְ זֶה
 With pleasure/Behold!There is a son/an interior development in my house! זֶה עֲבָדֵךְ יְהִי
 He will take possession/receive a legacy of my composites/my totality. זֶה עֲבָדֵךְ וְאַתָּה

The second statement foresees in the vision that a seed or fruit will not be given for him. He has seen that great shield of YHWH within him and over him is *for him* to expand within. He exclaims: Ah, you will not be giving me a son; it is my process of expansion that will yield the fruit of my loins which will contain the full nature of my name. What a vision! Have you seen into the meadow the position of your becoming? Do you look at the process of your development with pleasure, with beholding and exclaiming: *there is an interior development occurring in my house that will be the heir/receiver of all within me, a habitation of all that I am!* The son will receive from Abram even as every form/embodiment receives the radiant glory of a name. The child/fruit will be the heir to all that the name becomes. And the child and the father will be one, one entity of being. Everything that belongs to the father will belong to the son: the child will receive my totality. This is the focus of the prophet Aliyæhhu who foresees the era when the father (every name begotten of YEHU) turns its heart/understanding toward the child/the offspring or fruit of its Being, and the child/offspring turns its heart/understanding toward the force that begot it, and the two shall be one.

With pleasure/Behold, the word/meadow of YHWH/Unity קָדוֹשׁ-אֱלֹהִים 4
 is unto him/is a divine order for him for consideration/thinking/saying: אֱלֹהִים יְלִיכָה

This, he will not cause/plan to inherit you; וְאֵת יְהִי לְךָ כִּי
 although, on condition/being nurtured וְאֵת
 he will confirm/verify to go forth/to the result אֲתָּה כִּי
 being a drawing out/from your bowels/entrails. וְאֵת
 To exist/breathe, he will inherit/possess you—he will be your heir. וְאֵת כִּי

The response to insight extends the Wisdom discerned and provides for an extension, a look into the future of the developments ahead. With pleasure YaeHúwaH looks unto the one of Abram who comes into the world for expansion, and who speaks a word of divine order. The arrangement is for one to consider what they are becoming. First, there is a word of caution and expectation. The fruit you are bearing does not plan nor will cause one to possess all the riches that are held inwardly. Why not? Because the soul, as the topic focuses upon, does not know all the riches present in the Name. The verb form יְהִי לְךָ, being a Pe-Waw Imperfect Hiphil shortened form of the verb, signifies that there is no cause or intent of the offspring to possess all that one of Abram has. Except, on condition, he will confirm/verify to the result of being formed from your inner spaces. However, as the soul is nurtured/being mothered/one will begin to confirm the soul unto the presence of the name, and the soul/offspring will go forth/become the result; for the name is the cause, not the offspring of soul. The soul is the result of the name, not the cause of inheritance. The word of Wisdom speaks: although, as the offspring is conditioned, being nurtured, it will confirm and verify all that is within your entrails/energy centers, and as it begins to breathe upon its own, it will humbly possess, take unto itself all that you have.

And as one brings forth/one causes to appear the totality belonging inwardly וְאֵת כִּי
 toward the outside/exterior/foreign, וְאֵת
 and one considers/thinks/says: וְאֵת

Cast your eyes as seed/Look/View about, I pray you/Desire the concepts וְאֵת
 toward the heavens/the names, וְאֵת
 and number/inscribe the stars וְאֵת כִּי
 on condition/being nurtured/mothered you will be able to inscribe/count וְאֵת כִּי
 them—the totality of their fullness. וְאֵת

And one considers/thinks/says to all assembled inwardly: וְאֵת

According to the branches of light/thus shall be your seed/fruit/offspring וְאֵת כִּי

The hand of YaeHúwaH takes one of Abram to emerge/to arise/to emerge; specifically, the totality of all that one is begins to emerge out of him. This is because one asks the rulers of YaeHúwaH with him, what has been appointed for me? And likewise, as one is aware of the interior expansion commencing, one asks to whom does this belong? Hence, in answer to his awareness the total attributes begin to emerge, arising from within him, whereby they appear as outside or foreign. It is like seeing your mind displayed or hanging outside of you in your body. As you cast your eyes to behold this phenomenon of life, do so with a desire to behold the principles of light that are displayed. Look to the myriad host of names that are located in this awesome display. Couple the desire with making inscriptions/writings/recordings/ evaluating/numbering the stars. What are the stars/וְאֵת כִּי? They are tribal homes/וְאֵת כִּי being a cluster of tribes/branches/וְאֵת כִּי associated and belonging to each other to comprise a habitation/ house/וְאֵת כִּי. Stars refer to the tribes and offspring of Yaaqov/jacob (SMB37:9) So when Abram is given a glance of himself, being drawn out from within him, his answer is provided. **Look at the names and count/evaluate the stars. According to your inscriptions of names, in your Tuwrah**

scroll, and according to the stars/your branches of light, so shall become your soul/your fruit/your offspring. According to the compound nature of illumination—**YÆHH YÆHH/בְּאֶתְהָ** so shall your soul become. That is, your soul becomes according to the emanations of light proceeding forth out of your Reúwach. These details, projected to Abram, are inscribed, counted, and expounded upon in the scroll of Chamesh haPekudim/the Book of Numbers.

And one believes/entrusts/verifies/confirms himself with/in YæHúwaH. **אֵת הָ** אֶתְהָ
And one determines/thinks radiantly/considers/adds it up the sum/groupings **כְּ** כְּאֶת הָ
to be righteous/to be in accordance with the Principles of Life. **מְ**מְשָׁרֵךְ

Abram questions are answered. What have you appointed for me? And the answer: Names and Tribal Branches of Light. Who will inherit this Expanse of Being? And the answer: Your offspring of soul is the heir. Abram is shown his nature and his becoming, and as a result he believes in YHWH—trusts and confirms the order of the Name of YHWH within. Seeing this picture, does it cause you to believe also? Abram becomes faithful, believing, fostering, true to the unity of life within him. He finds in YHWH truth; he finds the Unity within him to be true. He put his confidence in YHWH and finds him to be trustworthy because he educates him to be like himself. Abram saw his beginning and ending in once glance, and then he knew with confidence the Unity of Life that formulates him and sends him forth unto his full extension of being. He believes in the Unity of Life, in YHWH, that is with him and who is revealing himself to Abram. This is the faith of Abram and the faith of those who see the names residing within as Abram and those who count/enumerate the stars as Abram.

The words Abram spoke and the mediations of his heart added up to one thing: righteousness—a pursuer of the paths of dominion. He ask questions about his becoming and what would be the outcome? YHWH hears and adds up the value of the statements and the meditations. Yes, what we think and say do add up to something. Thus, the Tuwrah says “he *counted* him to be righteous.” The word, to calculate is from the root word, **כְּ**, meaning to ascend/elevate the Reúwach above/with manifestation form. Abram faith is placed in YHWH from this time forth. He sees the inner domain of names—the heavens and records the stars/the branchings of light within him unto their fullness. So is the development of his soul unto perfection.

His faith/entrustments are in YHWH, in the emanations of light and its holdings. For so is a man and his soul. Each man being an emanation of light/YH and his soul the radiant glory of the emanation/WH. And so it was accounted to him for so was it understood in him. And so was Abram reckoned to be righteous—to pursue the paths of the kingdom domain. This every man comes to put first in his quest, and the other is provided as manifestations of his developments/emergence (Metiyæhu 6:33).

And one says/considers the divine order actively held/unto him: **אֵת כָּאֵת כְּ**
I/The concepts extending are active, YHWH/emanations and holdings, **אֵת כָּל כְּ**
to confirm/verify the illumination bringing you forth/your emergence **אֵת כָּל יְהָ** 4W
from Ur of Kashdeem/Light of Astrology **מְלֹא כָּל יְהָ**
to give/appoint for you **כְּ** כְּ
the totality of this land/the sum value of illuminated transformation achievements **כְּ** כְּ
for an inheritance. **מְ**מְשָׁרֵךְ

Unto him: **אֵת כָּאֵת**. What is the position of the pronoun him? It is the condition or *the State of the Name in which the divine order is actively held/treasured*. The State of your divine orders activity is

the value of what you are treasuring. According to the State of Divine Order within you, so you will be addressed. You may say, no one ever told me that....well, perhaps your State could not be approached with such thoughts. Kings usually talk with other kings. Who is talking unto him—the treasured name's state within you?

The statement follows: I, the initiation of unfoldments are in the hands/**לְמִזְבֵּחַ** of YHWH. Abram, your thoughts are adding up to the realization of names and stars within you. Now realize that the initiations of their unfoldments are in the hands of YHWH, are in the hands of the UNITY of light. For the names and the stars to be magnified and possessed by your seed/soul; the name of YHWH must be blessed/expanded for all of these unfoldments are within the NAME.

The inner divine Single Eye speaks of the Name to satisfy/to confirm, yes, Abram, this is why you have been sent, why you are emerging, being brought forth from the Ur—the Light of Compositions being extended. It is where the past, present, and future—all of our days are extended unto fullness. The Kashdeem/Chaldees are *the constellations, the groupings of fire that are committed to paths* of activities unto fullness. This is your origin! And the name considers the State of Residence and the emergence to be satisfied. You are emerging for an appointment of inheritance.

Yes, your inheritance is what you have expanded within yourself which is for you and you alone to dwell in! If you bring forth all the lands/modes of transformations pertaining to the totality of your name, then this will be your inheritance. You can't occupy someone else's lands because their names are dwelling there, just as two people don't live in the same mind space, only one high priest resides there. You live in the expansions of your name through the lands or transformations achieved.

And he considers/thinks/says: **אָמַר לְךָ** 8
Rulers of YHWH **אֱלֹהִים** **לְמִזְבֵּחַ**
 with what do I know **וְאֵד** **אֲמִתָּה**
 that I will inherit/occupy/dwell in it? **אֵין וְאֵת** **לְכָה**

What is the question Abram has now? How do I know that I will possess the expansion? Or is he asking, In what ways are the reflections of the invisible—light orders occurring that I will know/recognize them? Or in what ways do I comprehend and give attention to the proceedings of the emergence to become aware of my totality? We know the vastness of our totality inwardly. It seems almost breath taking and so awesome. How do we comprehend it that we come to possess it/dwell in the full nature of the orders of light? This question follows up on the section, *ani YHWH*, verse 7:

I/The Single Voice—the active concepts extended—YHWH/emanations and holdings, **אֱלֹהִים** **לְמִזְבֵּחַ**
 are to confirm/verify the illumination bringing you forth/your emergence **יְלֹאֵת יְהֹוָה** **אַתָּה**
 from Ur of Kashdeem/Light of Astrology **אֱלֹהִים** **לְמִזְבֵּחַ**
 to give/appoint for you **יְלֹאֵת** **לְמִזְבֵּחַ**
 the totality of this land/the summed value of illuminated transformation achievements **אֱלֹהִים** **לְמִזְבֵּחַ**
 for an inheritance.

And the Unified respond, utter for meditation, to gain comprehension, **אָמַר לְךָ** 9
 of the Unified of AayLiuh—AL of the Divine Order of Unified Deeds: **יְלֹאֵת**
 to learn of Laúwi, of the Lammed-Yeúwd **לְכָה** **אֲמִתָּה**

In order to Distinguish the works of light for performance/attainment/exercise:
 a Circle (not a calf) as your initial offering of three to obtain an emergence, **XYCWY** אַלְעָו
 and/coupled with an Oz (not a goat) of three/from an emergence, **XWCWY** תּוֹעֵבָה
 and/coupled with an Ayil (not a ram) of three/from an emergence, **WCWY** כְּלָעֵבָה
 and/coupled with a turtle dove/an investigation/search **XY**
 and/coupled with a young bird/processes held inwardly to determine future proceedings. :**CYAY**

THE REQUIREMENTS OF ASCENSIONS FOR A SEEDNAME OF AVREHHEM

In making the proscribed offerings you come **to know and affirm your destiny in ALhhim.** To know the Words of ALhhim within you are, three levels of emergence are required (SMB/Gen 15:8-14). These three levels of commitment are your self-determination within the Collective Consciousness.

1. a ogelah/אַלְעָו (not a heifer) of threes. The *ogelah* is **the Circle Consciousness** from which you are made in the likeness of ALhhim. This offering is from your body of Wisdom that make up one of the 3 Eyes of ALhhim: The Eye of Zayin-ALphah.

I Y אַלְעָו

2. an oz/תוֹעֵבָה (not a goat) of threes. The *oz* offering is of the concentric rings of ten within the ogelah/circle of origins. This offering is your Body of Understanding as one of the 3 Eyes of ALhhim: The Eye of Neúwn—Chayit.

וּמְאֹדֶת צְבָבָה

3. an ayil/כְּלָעֵבָה (not a ram) of threes. The *ayil* offering is the strength that rises in the midst of your rings, as a pole, upon which you bear the maturation of your SEEDName. The Lives in you—that of your Spirit and your members of nations, continue—passing through the world in which you appear unto your destinations in spheres of ALhhim. This offering is your Body of Knowledge as one of the 3 Eyes of ALhhim: The Eye of Shayin—Semek.

וְאַלְעָו כְּלָעֵבָה

The Unified that speak of the foundation of Wisdom, which is depicted in the patriarch, Abram. The Name of the Unified that speaks pertaining to the lands is AayLuw. The inheritance of a Name is the quest of Wisdom, for in which state shall the SeedWord abide that it may flourish without limitations?

The means of acquiring the states of inheritance is via learning of the Lauwi, being of the Lammad-Yeuwd Ring. As on learns the lessons in the Teuwrah, they receive the Yeuwd, being the gift of the Lammad. The Ten States are the Rings that are within the Lammad, as rings are within a tree. As we learn of the Life within the Lammad—the Teachings of Aharúwan, we receive the Lands in which the Teachings and all of those who are born of the Lammad come to reside—the ten lands. Within the Yeuwd are the ten levels of inheritance that the SeedWord comes to abide, for upon the branches of the Thoughts in the Tree, that which is begotten of the Tree comes to abide. The Tree referred to is the Tree of Life, the Kephuh-Kephuh, paired branches are within the Lammad-Yeúwd Ring. Together with The Twelve, the Ten Lands are given to be the states of the Kingdom of Names.

The pattern for the ten lands of inheritance, are within the five offerings that are laid open, whereby all within them are distinguished, from side to side. In that there are two sides to each offer-

ing, there are ten states: five of Bayinah, and five of Chakmah. These corresponding states pertain to the five fingers on the left hand with the five on the right hands. The ten lands, as the parts of the offering, are arranged in pairs. The hands, as the lands, are 5:5, with matching thumbs to little fingers.

According to the ten spaces amidst the twelve associated parts, the lands are named and configured as 5:5: The Qayni is paired to the Rephaim; the Qenizi is paired with the Amori; the Qadmoni is paired with the Kenaani; the Chitti is paired with the Girkashi; and the Perizzi is paired with the Yevusi. Together, these lands form the Body of Consciousness, known also as the Oyin-Zayin body, which appears the ZebulaN, the House of the Zayin/Tongue of the Neúwn. [For further information regarding the lands, see BHM: House of Dan].

THE LESSONS OF THE LAMMED-YEUWD ARE OBTAINED FROM THE EMANATIONS OF THE OFFERINGS.

The offerings are five kinds to denote the works of Light. Via offerings are the means to perform the Words of the Tuwrah, for as the offerings are made, the members are arranged to carry the Words with the intent of the Illumination. All deeds of HhaALhhim are of the nature of Light, whereby they are called the deeds of Light versus the deeds of darkness. When Abram learns of the deeds to Light, the Lammad opens the pathways to the ten the lands, which is the Body of the Teachings, being Yeúwd/Ten. The Words of the Teachings are in the staff of the heart; the body of the teachings, in which the teachings reside, are in the hands. As we are studying the heart of Chakmah and Bayinah, and engaged in the deeds of Understanding and Wisdom, we abide in the Body of Illumination; conversely, if we are not into the heart of the Kuwáhnim, and carry not the Numbers of the offerings upon our hands, then we abide outside the Lammad and their lands.

A calf is a circle of ALphah, an extraction of three XW^W מְאֹד, which pertains to *creating an enclosure, a space*. States of training occur during being enclosed or encircled within a cluster or group. Encirclings are for the processes of life to proceeding with emergence. For example, the concepts of life are encircled within forms. As soon as the conception period begins so the encircling of the life energies. Your SEEDName begins to create a space—an encirclement to house the SeedWord. Via the circle, a cart or carriage is created for mastering principles. How is this calf from three? The enclosures are from entrustments, a result of an awareness to be a trustee of the attributes given to us for unfoldment. All of the aspects of three may be held in the thought *emergence*. *Take hold/distinguish the works of light that are encircling the concepts from the emergence unto totality.* Again, referring to the above: the calf is to confirm/verify the illumination bringing you forth/your emergence. Your body that encircles your name is like the curtains that are woven each day by the orbits of the moon and sun around the earth. It is the nature of the consciousness to wrap up the seed attribute, even as the body weaves the threads around the entering larvae/serpent form/sperm composite. Expand your mind on encircling states. The Tuwrah documents are an encircling of names for the emergence to be upheld and verified within each of us. Every time an attribute arises from within you, there is an emergence. What emerges forth is encircled. Weave the golden thread *around* each principle and emerging nature of your name.

Coupled with the circle are the ten OyinZayin/OZ Rings forming the strength of unity apparent through emergence XW^W מְאֹד. An OZ (not a goat) are your rings of might, power, vigor whereby you ascend from your circle, to be energized. The form expresses the comprehension of our strength/internal weapons/TO. One thought holds the essence of a goat: the passion of unity/Úwah. Is our unity apparent from our emergence? Most definitely. We see our concepts encircled in the calf and

in the goat we see our strength of a united collection arising. This strength is also evident from our emergence.

And coupled with the calf and the goat is the ram from emergence/*וְכָבֵד כָּלָא*, the nature to initiate actions of proceeding. A ram is the same term used to describe nobility, authority, being a head/lord of maturity, a leader and defender of the herd. Is the head evident in emergence? Does it not lead the flock out of captivity? Do not the compelling and most noble notions that arise from within us lead the way, causing initiations and actions for us to proceed? Do these not become evident through their emergence or being three? [The terms relative to years of age and gender are not included in the text, though implied in some renderings. Only a unified body is suitable for forming the states of inheritance. When all bahamah are unified again, there will be nothing to harm, for all will abide in the States of Enlightenment].

And/coupled with a turtle dove/an investigation/search/*אַתְּ*, representing the flying messenger to renew and compose the mind state via explorations. The three above are not sufficient within themselves. They must be fed and assisted with the birds for our encirclings, our comprehensions, and our directing initiations are all connected to our investigations. And with the explorations is the gozal/*כִּינְסָתָה* a young bird/fledgling/one still in the nest. So what does this distinguishing holding tell us? In everything we are to distinguish the processes that are nested within us that determine our proceedings.

The question: With what proceedings of the emergence can I comprehend, become aware of my totality? And the answer unto him—the State of Divine Order being actively treasured. There are five radiating, illuminating, parts to the emergence. Distinguish, distinguish, distinguish, distinguish, distinguish: the calf, the goat, the ram, the dove, and the fledgling. Know with observation of the light concepts that are encircling you. Know the orbits (the encircling nature of light) and their habitations. We are speaking about our light energies being encircled with a body, or our name being encircled with curtains in which we abide. Is there any difference between *your orbit* apart from the orbits of the moon and stars? Are you not in orbit as a light body circling the sun, being from the Ur of Kashdeem, a part of the constellations emanating from earth? Are you not positioned in orbit and suspended within your Ring of service? Distinguish the state of your lights as they are encircled with a body; distinguish the state of your lights are they are in orbit within the galaxies of lights! Realize the potential effects of your position and distinguish your own position amongst the others. Remember the lines:

We are to confirm/verify the illumination bringing you forth/your emergence *תְּלַשְׁךְ הַיָּה אֶת־*
from Ur of Kashdeem/Light of astrology—clusters of fire committed to paths *מְלָאָה וְיַעֲמֹד*

Distinguish the strength that is with you, the force of unity that supports you and fortifies you daily. Focus on your power to grow, to heal, to overcome, to be in precarious positions yet with agility.

Distinguish the mature and leading stages of your development. Look back and look forward to see you present state of proceeding. Take comfort in your developments. Take comfort in your defeats and mistakes as you call them for your direction has been altered by them. Maturity has resulted to distinguish the initiations that are emerging out of all of that but more so the initiations that are arising out of all ripened within your name. As your Name matures so will the initiations arise just as blooms and seed arise yearly from the plants of the field. Distinguish the sowing and the harvest. All of this is in the ram.

Distinguish the search and the investigations that you are making. Where are they headed? Keep focused on the inward explorations. As the turtle dove depicts, let your searches be for peace, completion, wholeness within yourself and all else. Never search to set yourself apart from others to show how you are right and they are wrong. Always search for the peace and completion of your name and the names of others.

Distinguish that which is residing within you that needs nourishment and assistance. Keep bringing up new chicks that will continue to determine your future. Realize your offspring are gates to the future. Distinguish the developing stages of your mind; let them arise to your consciousness and nurture them for they, as they are given wings, will determine your future proceedings.

Now take out a sheet of paper and write out as much as you can of the five radiating aspects of your emergence. These five aspects will continue to affect your emergence, and they will show you the proceedings of your emergence to become aware of your totality.

All lands are transferred to YishARAL via the Hands of HhaKuwáhnik. Thus the Tuwrah states to *learn at the hands of the Laúwi*; from all that you learn, you will receive your inheritance. Thus ALOZAR of Aharúwan and YÆHHUSHÚO of Aparryim, impart the lands unto all YishARAL, for the lands, being ten, are the Deeds of Yeúwd from the Lammad of Aharúwan that are formulated through the waters of Aparryim. Out of the waters of Aparryim, the lands come forth for the dwellings of YishARAL [SMB 1:9]. The Name of Yæhhushúo conveys the consciousness of the priesthood that is transferred to the waters of HhaALhhim, and formed within the head of Aparryim.

And he takes/learns/distinguishes unto himself/the Orders Treasure יְלֵדָה 10
 the composing branches of divine order radiating a collective wholeness of the divine order, אֶלְעָמָן כְּבָשָׂר
 and one distinguishes/divides/dissects/sets in parts/analyzes the latest/looks אֶלְעָמָן
 at the end/maturity of them—the collective reflections מְלֵאָה
 within the midst/within the center/abiding within the interior; מְלֵאָה
 and one appropriates/gives/appoints/establishes מְלֵאָה
 a man/an ayish/an appropriation of fire with his part/piece יְמֵדָה וְלֵבָה
 for the assembly/pronouncement/study of his Guide/guiding/shepherding/association יְמֵדָה כְּבָשָׂר
 and the totality of the rising/the morning/the bird אֶלְעָמָן כְּבָשָׂר
 one parts not out/puts not in sets/dissects not. :אֶלְעָמָן כְּבָשָׂר

He confirms within his treasure house the five distinguishing marks. As we confirm also these five road signs, we establish a process to track our journeys. Everything that we assemble in the five emergent sign posts and in the warp and the woof are collective reflections. They are our mirrors to reflect our measurement unto our unfoldment. Learn and use them. He integrates the five into his warp and woof whereby they become part of the fabric of his life. And being in the the warp and the woof they are capable of holding the various unfoldments of his totality. As we unfold our threads of life we may extend the warp or we designate a warp for each of the energy centers. The warp is shaped according to the levels of our emergence. One graduates in the shapes and in the operations of the loom. This is why we always have fringes on our garments so that they can be added unto and also so they can be connected with another's garments.

The threads of life make up the woof. The golden threads are drawn out of our fiery chambers—the centers of wisdom in each piece. The silver threads are drawn out of our hearts—the centers

of understanding. And the bronze threads are drawn out of our minds—out of the centers of knowing. These are the threads to create the garments of our immortality which are according to and the same as drawing out our divine nature.

In applying the five aspects to confirm our emergence, we are focusing on the composing structure of our divine order. What do we mean by divine order? This phrase pertains to the orderly concepts of light that comprise each name. According to their arrangement they are able to glow or radiate. By divine I am referring to light forces that initiate and sustain each name, which includes all concepts and principles of light within the family of ALhhim. And since we are begotten of YHWH, isn't all that comprises us divine? So is there anything of our nature that is not divine? If all comes from the light, then, is not all divine? Or does it become divine to us when we identify it and confirm it? I think the latter is the case for many. For until each person recognizes their light nature they consider themselves less or apart from the Father of Light that begot them. We need to move forward in our recognitions that every trait and every cell are divine, being a living structure of light. The more that emerges from within us, the greater or more expanding our divinity consciousness until we come to see all that we are to be light and without darkness of understanding. The point of the Tuwrah lines is to set into parts—to look analytically at our divine nature and to examine the parts and their correlation to each other. For by bringing out each piece we come to know it fully in its own right and function. This observation goes beyond medical terminology for the anatomical parts. We are observing the holy functions of light and the associations of light natures. Medical terminology is often lacking in dimension and in the scope of the functions of light. In many cases a word is used to identify and label a thing or a function of form. However, through observations of light, our vocabulary is no longer limited to reflective perspectives. With Abram we want to see the maturity of our being, and unless we see the maturity how do we know what we are to become. Let us remember the glimpse, as Adam in the Garden, when we saw the glorious robes of our Father in the garden and thereby discerned our beginning without garments. Set your target to become all that is within you.

It is in the realm of the interior/within our midst that we arrange the sets and pieces of our being. An in so arranging the parts, Abram appropriates an *ish/man*—a hand of fire—in each piece.

As our Father YHWH, when he distinguishes all names within his midst, so he appoints the names unto their place, for their unfoldment, and in appointing the pieces/names within himself, so he places a hand of fire within each of the parts. This *hand in the fire* is the *ruach/Reúwach/Wּא* masculine nature that is resident within each name. In process of our emergence, we take from our fire chamber and disperse our name of fire into each piece that comprises our totality, thereby establishing a unity of parts and thereby appointing a measure of wisdom within each piece. And in so doing we are assured that wisdom will have its complete and perfect work. As the line above states, the hand of fire is for the assembly of guidance. This is the trait of a congregation of one or many, the presence of the Fire is recognized. There are people who cannot meet or study together because their fire nature does not join with others, and hence, they always feel not belonging. These same individuals do not wear the fringes either because they are unable to extend their robes to join their name with others to build the Bet HaShem. May it no longer be so.

The following line sums up the matter: *and the totality of the rising he does not divide*. How beautifully stated! Though we distinguish and set in pieces the nature within, we do not divide the

totality of the rising. We continue to see our emergence as One within ourselves and within the circles of people we are called to associate. **We are parted out to assemble as one!** We will behold the perfect unity of the Rising in all of its glory. HalleluYæhh!

And the eagle/vulture descends עַל־עֲזֹבֶת־עַל־עֲזֹבֶת 11

pertaining to being backward/the carcasses/the bits (of a bridle) מִתְחַנֵּן כְּאֶבֶן
and Abram sits/explains/meditates/considers them—the collective reflections. מִתְהַנֵּן מִתְהַנֵּן תְּהַנֵּן

And with the pieces fixated with the hand in the fire/spirit, the eagle/vulture, conveying the overall perspicacity of the parts from a high point of observation, descends. An understanding of the pieces descends. Pieces that are bridled together for movement, pieces of our carcasses which are seemingly backward to our ascension, are attracting the force of understanding to descend them to comprehend their end from their beginning. The term “backward” pertains to the sense of mirroring. The pieces serve as a look backwards, via a mirror, for us to look into. Such a look assist us to recall our design and the progression of our lives. Wonderful it is behold from the heights of the eagle all that is within us. As the eagle we see within the waters the potential, to draw out of the waters the fish/ם. In meditation, we draw out the divine potential with our feet/proceedings. And with each eagle eye view Abram meditates on/being in the midst of the collective reflections of the pieces. Arise unto your heights to behold your manifold nature of light clusters; then descend into your midst and look/consider/meditate upon each cell cluster.

And Yæhh gives/it comes to pass זְהֹבֶת 12

the sun/the brilliance/the Server/duty to enter/come in/arrive אַיִלְוָת וְמִשְׁׁמָרָה

And a sleep/slumber falls/occurs pertaining to one of Abram מִתְהַנֵּן כְּאֶבֶן תְּהַנֵּן
and behold/acknowledging/with pleasure a fear/awesomeness— תְּהַנֵּן תְּהַנֵּן

a great darkness/veiled mystery/hidden secret תְּהַנֵּן תְּהַנֵּן
falls/occurs into one’s midst—the divine order is held/treasured. יְהֹוָה כְּאֶבֶן

And YæHH—the inner core of all Values are set by the Fathers within a SeedName. As the inner core of 10 in which are 55 is activated a Name to gives freely of itself whereby the fire of a Name is allocated unto its parts or members. In like manner, YæHH disperses the Lights of the 15 Fathers in each piece of humanity, appropriating a spark for each name with the ability of the spark creating a blaze, becoming a consuming fire. And with this sense of knowing, we ask. Is YæHH then the composition of Light within all of us? And YæHúwaH, the sum of our fire natures, and that which we are holding/becoming? In this light YæHúwaH is unfolding through us and yet there is something more than our collectivity, for YæHH is the Hand of Light, the Giving Force from which we emanate, and WAH, as the Mother holds the Light as the dedicated vessel of sacred trust.

The core Numbers of every Name is YæHH, the double Hhúwa 55 זְהֹבֶת in 10 זְהֹבֶת. Within the Hand 10 זְהֹבֶת of YæHH are two fives 55 זְהֹבֶת. In ten: 09876543210 are 987654321, the sum of $45 \div 9 = 5$, the mean value, which is the Light זְהֹבֶת in the Hand. The mean value is the sum that holds all things as one or the Light of Understanding which is to the side or in the midst of the radiance of Yæhh, the Light זְהֹבֶת of Wisdom. According to the two Hhúwa, 55, all that is given of Yæhh is Light. As the Lights of Yæhh are in your hand, your works are of the Lights.

In response to one of Abram dispersing the fire of their Name, one thereby signifies the active nature of YæHH within them. YæHH gives or extends the fire of wisdom to enter into the meditation.

Now there are four present in the fire: YÆHH, the one of Abram, the assembled house of a man/*ayish*; and the Wisdom of YÆHH which joins the three in the pieces gathered. Things warm-up inwardly as the sun of Wisdom enters into the class or within the meditation! Those in the Fire are of Yæhh יְהֹה, the first word in verse 12. The one of Abram, וְאֵת *ayish*, is in verse 10 whose hand extends into these lines. The one of Abram is the source of the parts for the offering which come from our spirit/*ayish*. As the spirit of a Name is one of Abram, who has been sent, the power of the Wisdom of Yæhh comes down and enters into their midst. Wisdom is conveyed in the second word, Shemmesh וְמַשֵּׁה, the sun—the Wisdom of Yæhh which comes down into the midst of the agreement of AL-Abram. As we are in agreement with the Fathers, the Wisdom of Yæhh comes to us as the sun to behold the works of Wisdom emanating from Yæhh in our midst.

In these Torah/Tuwrallah lines we read of a name, one of Abram which depicts the Face of the Father now appearing in a Seed. As a Name enters into the world, the full faces of the Fathers become radiate from the Seed. Through becoming of Abram a Name projects their Light into all parts of their embodiment. We may hurriedly see these parts to be the anatomy of man; however, let us consider the stages between the appropriation of one's fire until the form of flesh materializes. Even as YÆHH confirms the light within himself to release it, to give it, to extend it with all its glorious power and creative ability, so Abram now confirms the light within his name and does likewise. And the darkness is revealed or occurs unto him. What does it meant by the darkness? Even as YÆHH gives his light to create day, so darkness fell upon the world. The darkness is the counterpart to reveal the presence of the light. It is the veiling or the hiding of the light unto its discovery and revelation via the night. No one sees the ever present stars until the night becomes dark, and likewise, no one sees the brilliant divine order of light until the night falls upon them. The sun enters into the mediation, and the night follows the day even as form follows the breaking out of illumination and ideas. Some of the greatest struggles you may face will come after great inspiration and the release of ideas, for through the struggles you will make evident the power of the ideas emerging. Do not despair even in your darkest hour; empower your energies and your prayers with the ideas of the light, that have risen, that you may see their glory. Much easier said than done; but the doing is the evidence of *your life/light*, and in the doing you have completion of the light/ideas. Otherwise they lay still as dormant seeds within the name of a person unto their awakening. Furthermore, let us walk in the seasons of light to bring forth each idea in a timely manner whereby it may flourish with its glory.

Stages follow after the fire is appropriated unto the occupation of the pieces. The occupations are concept expressions as each piece of cellular construct is a face/expression of the allhim/united principles of life. Abram's learning stage pertaining to the five aspects of confirmation sets in motion all projected via dispersion to become a manifestation. He learns of the process of the five/light that he uses immediately to extend his fire nature and also learns of their usefulness in all emerging stages. He recognizes and confirms the enclosure of his name, beholding the clusters of fire that are in encircled in his midst (the calf). He beholds his strength of unity (the she-goat). He recognizes the authority and emerging leadership coming from within him (the ram). He confirms the investigation is ongoing unto a full exploration (the turtle dove). And he recognizes the nurturing process that determines his future (the fledgling). All of this occurs with or without fleshly form. Thus when the Tuwrallah speaks that YæHúwaH is without form it does not mean without structure but without the slowed down nature of examination/coming to know. He has already went through it. On the mount, Moshe beholds not only YæHúwaH in the fast mode of spirit but also he beholds himself. And from the fast mode, being ascendant above the habitation of flesh, Moshe receives the Tuwrallah that is written in stones (withing his

own organs), and brings them forth to read what has been written by the finger of ALhhim. He brings forth the inscriptions of light that are within each man, that were written there when Abram placed the *ayish*/the hand in the fire, and the presence of YÆHH and the voice of Wisdom joined in the assembly. Not that they were not already present, but that they joyfully entered into the actions of the one of Abram, and the hand of fire moves to write the laws within the pieces. **This is the founding of the written covenant/contract of parts!**

13

And one considers/mediates/says/thinks for Abram—an enlargement of ALphahBayit מְאֹדָה בָּיִת
 To discern/know you will know, OΔX OΔZ
 although a stranger/sojourner/resident אֶחָד
 your seed/offspring will become a compounding illumination/YÆHHYÆHH יְהֹוָה יְהֹוָה
 through transformations/in a land to prod the principle for theirs/not for theirs. מְאֹד לְאָדָם
 And they will serve/be enslaved/cultivate them מְאֹד שְׁבֵדָה
 and they will be oppressed/humbled/respond/answer with them מְאֹד שְׁבֵדָה
 four hundred year/light inquiries to draw out the totality cycle/illumination period. מְאֹד שְׁבֵדָה

The phrase, *in a land not theirs*/through transformations to prod the principle for theirs/מְאֹד לְאָדָם, the offspring are provided land states to bring forth the principles of their names/tribal developments. While they dwell in the land of Cham/formations, the land provides the processes of developing the sojourner. The land is for Cham. Cham is the servant of YishARAL/Israel even as the land is a servant for us. Our name and its offspring are masters of the land for occupation, as Shem is to master Cham. The land is the exchange state or transformation process that leads unto our complete formulation of Adam. The land, not theirs, indicates that the state of their occupation goes beyond the transformation process. We possess more than the processes themselves or the land that is provided for transformations. What is yielded through the transformation process—the unfoldment of their name is the inheritance. And coming to abide within the inheritance of all offspring drawn out of our name, we enter into this rest. The rest is for those who have labored unto their complete unfoldment. Thus the six days of creation may be understood that YÆHH labored, undergoing the drawing out of himself completely, which includes the creation of Adam (male and female), and following/afterward of this work he rested. This is the pattern for each of us. We are to create/bora/formulate the heavens (names) and earth (exchange states) unto the formulation/creation of Adam, the 2nd or confirming man/woman, and following which, we enter into the rest. Our work is to complete the creation/formulation of our name even as YÆHH completely drew out the nature of his name, and in this drawing out he rested, being completely exhausted/unfolded without holding any reservation for himself privately.

The promise is, that through the dwelling in the land, your seed/offspring will become a compounding illumination/YÆHHYÆHH יְהֹוָה יְהֹוָה. Your offspring/fruit will become a compounding illumination/YÆHHYÆHH. You were in the YÆHH mode when you distributed your fire nature into each of the pieces (vs10). You will increase in the nature and operations of light. The nature of light itself compounds—adds unto itself by giving and exercising the illumination. It is a marvel. One person starts a family by giving to another person, and soon the light natures are compounded in children and in many other forms of expressions. What is happening inwardly? Your name is unfolding through transformations, and as it does so, their is a compounding illumination. The light is compounded via sacrifice. A fire blazes as it is fed. Compounds occur as two or more elements are united. As you name unites with released concepts, and as your name unites with procedures, with deeds, with manifestations, sacrifices are put in motion. Through the sacrifices the expressive natures or offspring become

evident, and they compound the light that you are—a compounding illumination/YÆHHYÆHH! The initiations continue to create a compound, and out of the united parts, offspring emerge *through transformation exercises*. It is not unusual for us to loose this focus and wish to depart off of the planet at times. However, through unions with the land, we plant and reap the offspring of our own being. Through the land we direct the aleph/אֵל for theirs—for the offspring. We may be discouraged due to physical losses or the physical demisings. However, let us be all the more be appreciative of the land and its stages of flowering and extensions, even though temporary, to all the more focus on the gain our offspring achieves through it.

The nature of YÆHHYÆHH is perpetual giving, a continual drawing out of illumination (evidenced in the flowering of the male that continues to yield seed). And what awesomeness occurs the moment we give something and it is caught by another—even another part of ourselves. There is a responsibility of gratitude to receive anything. A trust is automatically set-up between the parts/parties and the Giver. Even a smile received requires a thank you. The giving of light to generate a smile compounds the nature of light to smile by creating more smiles.

A discerning eye that receives anything gleams with gratitude, even it is a handshake or a hug that is received. There is so much transmitted through the hands and hugs! We are accountable for everything we receive. How shall we use it? For what sacrifices of light will they be given or exercised from us? As we give what we have received the compounding of illumination occurs. We give, another receives, and they give what they have received, and so the cycle goes.

What does it mean to be a receiver? You are capable. If you weren't capable you couldn't have received it—it would have not been compatible for you to hold. And if you are able to hold it or receive it, than you are capable of using it. You are capable to use it and to generate offspring of your name from it. Everything we receive prods us to use an idea whereby the idea grows. Even a smile received prods us to use the smile to create one also. If you like the interpretation that “the land is not theirs,” the application of this conversation still works. Even though YishARAL did not own Mitzraim/Egypt, yet in the land they multiplied. I prefer the reading *to prod the principle* (verses reading the land is not theirs) which the land does for each of us. Who cares who owns the land; doesn't it rightfully belong to the Light anyway? It is so futile to focus on possessing and taking repossession of forms when the forms or habitations in which we live are actually generated by us anyway. The point being made in these Tuwrah lines is that the land is for transformations and through the transformations we come to dwell in our inheritance.

What can occur in being a sojourner or stranger in the land? Both verbs/actions *to serve* and *to be humbled* begin with the *ayin*/the eye. Hence, according to perspective/*ayin*/the eye one either is enslaved or cultivates; one either is oppressed or responds as they reside in the land. These are the two ends of the continuum. We come to cultivate the land, but due to its holding power we perceive ourselves as slaves to the land. We come to consciously respond to the land—the exchange states, but due to the high level of sensations, we feel oppressed by the weight of it. The difference is either living above or living below the land mass or to live within the land mass realizing it is for transformations. As one unfolds inwardly, our offspring arise to cultivate the land state/exchange process. Also, as we respond to the exchanges occurring we are no longer depressed or oppressed by the occurrences. Depression is the state of wanting to know, wanting to respond, but unable to respond because there is not enough released spirit to answer each situation. Depression follows enslavement. If you are

depressed, consider what situations triggered the depression. Then what was your response? On the other hand, cultivation of mind and energies leads to response/reaction to each situation so that the situation does not swallow you up.

In either mode of reaction, we abide in the land or states of exchange for four hundred year. This value expresses that our occupation in the land is for a period/cycle of illumination for light inquiries (4) until we are completely drawn out unto our fulfilled totality (hundred).

And also/in addition is the totality of the nations/processes זֶבֶשׂ כָּלְבָנָה 14
to verify/confirm they will serve/cultivate: יְדֹוָעָה 4W4
Anochi/I/the will to initiate unfolds with evidence of fulfillment זֶבֶשׂ
an earthen vessel/to judge/discriminate/deduce/discuss, יְדָא
And following the affirmation/the base position, they shall go out/emerge/arise יְצַרֵּת יְמִינָה
with a great acquisition/saddled bags/thoughts branching with wisdom. יְמִינָה וְמִינָה

Not only is our name compounding with illumination, but also their are the processes of light that are compounding. The *processes* are referred to as *nations*. The nation of Egypt is the process of formulations. The nations of Yapheth refers to the processes of openings. The nation of Assyria corresponds to the processes of extending the expression of a name. All of the nations compound along with or in addition to the name's multiplication; for with each name attribute there is a corresponding process. The processes is where the name becomes enslaved or cultivated. The processes reflect to us are unfoldments. The more processes the more evidence of more offspring/fruitfulness being brought forward into action. The processes also enable us to open further offspring of our light nature. In the processes we see the evidence of the light. The process of a tree branch opening discloses the attributes of that tree. The flower or expressive soul of the tree is a maturing processes enabling further generation of the founding principles within the seed. The processes are under the control of the will or the initiations to know and to fulfill your name. With an initiation the evidence come forth in processes. The processes lead to discernment, deductions, confirmations of the idea. In the Tuwrah and Prophets you read of the the judgment of the nations which is referring to the deductions that are drawn and consequences of the processes through which we are confirming our name.

Let's take an idea. You want to initiate orderliness in your kitchen. The dishes are dirty and other often viewed as a mundane chore before you. Your light nature initiates the process of cleaning. Through the process you have evidence of your nature; the nature of light to order, to cleanse, to restore, to save, to make clean.

The daily processes of eating and drinking express the humility nature of light whereby it receives. The bowing of the head with every spoonful demonstrates that before we receive we must first be humble. The processes of eating may be for cultivation of the energies in the land/body or the energies may becomes enslaved to the process.

The process of writing is the evidence of light to extend the composed thoughts unto a conscious formulation. You may begin with a line and soon a story is written; you begin with defining a work and soon a dictionary is formed. The processes also are compounding as your thoughts are composed and your name's offspring are brought forth and mature. Each process is a confirmation of our enslavement

or your will to cultivate. The will with which you engage your energies into the process determines the discernment you receive from the process. Which will? If it is the will of the flesh to satisfy its hunger, than you may be enslaved to eating. If it the will of your name to receive the nature of light in the food than you are cultivating your energies through eating. You see, everything you eat has a light structure of thoughts and words. As you eat with the will to know yourself completely in Him, so the higher frequencies of the food are released to give evidence and support of your light name. Through the process you have a discernment. Hence in everything that you do, do it with the will of your name—the divine I/anochi unto the purpose of discerning all that you are and all that is within you.

The promise follows: your offspring will arise with great saddled bags! The word great means to be nurturing/developing/enlarging. The saddled bags pertain to the collectivity of thoughts are arising releasing knowledge, understanding, and wisdom of all that you are. The mind branches according to the unfoldment of spirit/WY4. Don't miss the opportunities of explorations in every process you engage your energies unto. Process with the I divine!

And the summation of your Light appears/becomes manifest. וְיֹתֶרֶךְ 15
 ALAúwvtyk—The SeedStrength of your Father's Compositions is extended into branches, וְלֹא כֵן
 a house complete/fulfilled/entire/perfect/shallam. וְיָכָנָה
 Your composition is entombed—placed in a womb, וְיָבַרְךָ
 in the midst of an agreeable/goodly dwelling of illumination. וְיָבַרְךָ

Your totality shall appear—to be manifest! (Romans 8:19-24) Having been entombed, you shall arise! Manifestation implies cultivation of your creation. From your commencement unto your unfoldment. You make evident all that you are. What is involved in becoming manifested? What shall be manifested? The divine order of your name, glorified, entirely. The composition of the letters and arrangements of your name given and ordained from the commencement of light unfoldments and proclaimed when you were sent forth to the earth or for transformations. The name has always been in your being; however, it is revealed when you are called or sent or released to come into the world for manifestation. For now you have entered into the challenge, having first accepted your divine nature, you now come to know your divine nature and to let it be unfurled unto full revelation. And unto this end you shall be entombed or wombed in a suitable and agreeable dwelling state, even you body. This terminology is used in the awakening comments by Yahushúo (Metiyáhu 23:25-28).

For Abram to enter or go to his fathers indicate that he will appear and arise to manifest the founding concepts of light—the fathers. In arising, Abram fulfills his name, for he has come to exalt, via manifestation, the Father/מִזְרָח. Best understood, the name, via the *anochi dan*, makes manifest the divine order of the *Aleph-bet*'s composition extended with maturity/branching/evidence. To say that he emerges or arises in peace, indicates that his ascension is complete/fulfilled/entire/perfect/in shalom. You shall be entombed or be in the womb—in the place of WAH—with an agreeable dwelling/inhabitation. Entombment is entering into a place of residence even as one is entombed in the womb for extension/mission.

How is your dwelling agreeable? It is first of all a revelation. Take a look at the word *tov*, meaning *good*. It is comprised of three letters, all letters being an expression of unity. Good is a verification. Good is a gathering of all holdings into one house. Good is also a non-inhibiting structure per-

mitting full exchange and operations of your energies without any restriction. Good is warming and nurturing to assist you in your development. Good is fruit bearing in both potential and action. Good is agreeable.

And the generation of the fourth—those generating inquiries זְלִזְלִיזָה יְמִינָה 16
are transformed/restored to acknowledge/behold what is beneficial/agreeable. זְמִינָה יְמִינָה

For there is not yet a completeness/perfection מְלֵאָה כְּלִילָה
of the perception/cloud of The Amori/Sayings זְמִינָה יְמִינָה
to bear evidence/conscious testimony of beneficial/agreeable beholdings. זְמִינָה אֲדֹנָה

A fourth generation conveys the suspension of man in the midst of the heavens and earth for the sake of making light inquiries. Included in the inquiries are periods of mating and inseminations through which the inquiries flourish. The fourth generation is transformed or unfolded totally; for not complete is the perceptions of the sayings. What do we mean by The Sayings? Everything in the world is to be perceived according to the word base of being. Inquiries lead us to fully perceiving the sayings within us, those inscriptions that are written as the thoughts of the Name are released and discerned. The Sayings are the total expressions of Wisdom. When all has been perceived as it is than one gives testimony of what they are beholding. This is another way the Tuwrah tells us of our fulfillment of journey.

The word iniquity is the same as a soothsayer—one who looks into things to behold the held potential. If the inquiry is left undiscerned, it is an iniquity. However; as the inquiry is discerned, it becomes a prophecy. The white text reads: for not complete is the beholding/perceiving of the contained potential—the full extension—of the sayings that pertain to held perceptions/iniquity/awon/יְמִינָה. The Sayings fully disclose all held within. When the Saying is perceived one then gives testimony with pleasure. The Sayings of light are seen, being manifest to all (Rom 1:20-23). Are we being attuned to the vibrating message within each form of light. Without such testimony there is little pleasure or profit/זְמִינָה in seeing the form. Without beholding the Saying it cannot be spoken or written or performed through which it fully appears in its glory. When the Saying is not beheld or acknowledged there is iniquity. When the saying is acknowledged there is glory. The fourth generation speaks and reads the Saying of Wisdom in everything. And the testimony or the evidence will be in speaking and doing the endless *raise de'tere*/foundation of wisdom/reason for being, with pleasure and with great benefit/profit. Light forms are for profit/pleasure/acknowledgement. Many have perceived the forms largely for a monetary profit. The Tuwrah speaks of the great profit in terms of pleasure/joy that comes by acknowledging the wisdom's display and the manifold expression of light that is released within the form. For until the form is perceived according to the light nature essence, it cannot therefore release the light that it holds. It is like looking at a light under a bushel whereby the full radiance is not perceived. The characteristics of the fourth generation is to inquire into the message of wisdom in everything, to behold the nature of light within, to know its operations and works, unto giving full testimony, knowing the evidence that is within oneself. Would there be any greater joy or gladness; for now one enters into the bliss of perfect conscious union with YAEHH and participates in the works of wisdom. This is the high calling that you have in your totality of being mashiyach.

And YAEHH gives/come to pass/coupled with (the inquiries) is the hand of light extending זְלִזְלִיזָה 17
the sun/wisdom appears/comes זְמִינָה וּמְלֵאָה

Acknowledgement activates the giving or extension hand of YÆHH. And by His hand, wisdom appears (Proverbs 8). A blaze of brilliance comes forth, and coupled with the sun appearing is the sound of the cock that cries with delight amidst the sleepers; Awake! The term *alatah*/darkness conveys the time of night when the cock crows. There is gloomy, muddy period in which the bird cries out unashamedly in the midst of those sleeping. The day is coming! Wisdom is making herself manifest/evident before us! And as the sun arises one beholds within the furnace smoking. You see your offerings transcending in smoke off your heart altar! The skull/mind over the heart makes a cauldron/warming chamber to smoke the offerings of *olah* and *shalom*. With the presence of the overseeing mind/priest, the fire burns slowly to release and extract with full essence, value, and fragrance of the offering.

Smoke/MWO is evident as one perceives inner wisdom being extended. Through smoking one releases heat, energy, odor, and fragrance of their name. As your energies are smoking so they are arising and being carried into interactive relationships with the ALhhim. There is an integration of you name with the heavens via the daily and evening smoking periods. Via the offerings, your energies operate at higher altitudes.

To say that the darkness breaks indicates that the forms of man are breaking open to release the inner likeness of Yæhh. As your divine nature emerges so the creation process becomes fulfilled. And Yæhh gives/extends himself—wisdom is given; a portion of Yæhh is distributed into each of his offspring. And as the wisdom within is acknowledged, the forms of darkness that have held and treasured the mines of gold within you, begin to shout as the cock! The results: your energies begin to smoke. Coupled with the smoke is the torch of fire. Smoke is the sign of fire. As to the nature of the smoke so the nature of the fire. One may smoke their energies according to the heat and passions of the flesh; another may smoke their energies according to the heat and passions of the ruach/fire of wisdom. The latter is being addressed. The term torch/ΔΛΥC is the same meaning to ablaze, flame, to stew fruit (the radiant form of expression).

These lines take us through the process of the LightTransformer message where one activates the black to become red and the red to become blue and the blue to become white. One moves from darkness (blackness) to confirm the fire (redness) and its torch (blueness) unto full illumination (whiteness). The *torch/ΔΓΓ* directs the expressions acquired through insights. Where once the perceptions were darkened, now that the sun/wisdom appears, the flame points the way to direct/Γ the manifestations/expressions/Γ to fulfill/Γ the illumination/Δ. The word, *ΔΓΓ*, describes what a flame does—it orders the openings/manifestations to proceed with insights. The flame directs us inwardly, teaching us how to process/move forward the faces of our totality in fulfillment of the insights/avenues afforded to us.

In process, one confirms and verifies the crossing over or the right of passage/^{אֹת} of the energies amidst the decrees/sayings. Through the smoking/releasing essence and the flaming/illumination of wisdom, the name and her energies are given the right of passage into other avenues of the light amidst other decrees of wisdom spoken. Crossing over is understood *to comprehend with awareness the development of the mind/אֹת*. The passage occurs amidst the forms/decrees of the divine order of light. That is, the passage or crossing over is amongst the *gezarim*/^{גֵּזֶרֶת}. This term denotes decisions, derivatives, decrees, and ordinations. Commonly rendered as pieces, one must understand that knowing where to cut implies that decisions must be made first. As in the case of the vineyard, the vinedresser decides where to make the cuts to obtain the most yield. The Father is the Vinedresser; you are the branches. The term *gezarim* is used in mathematics: to differentiate, meaning also to decide, determine, and ordain. Yes, the right of passage occurs as you ordain your mind and her full display to smoke according to the Flames of Wisdom, which flames you are from the foundation of the worlds.

With that day/act of light/in that period of illumination/in the day's becoming ^{אַיִלָּה} ^{וְיַעֲשֵׂה} ^{אָת} ^{יְהֻדָּה}
 YæHúwaH carves out the totality of Abram an agreement/covenant ^{וְעָמָד} ^{וְיִתְּבָרֵךְ} ^{וְעָמָד} ^{וְעָמָד}
 to say/for comprehension: ^{וְיִתְּבָרֵךְ}
 For your offspring/posterity/fruit ^{וְיִתְּבָרֵךְ}
 I am giving/extending ^{וְיִתְּבָרֵךְ}
 the totality of this land/the state of exchange/transformation achieved ^{וְעָמָד} ^{וְעָמָד} ^{וְעָמָד}
 from/drawing out the river Mitzraim/Egypt ^{וְעָמָד} ^{וְעָמָד}
 being a testimony/witness of the great river, ^{וְעָמָד} ^{וְעָמָד} ^{וְעָמָד}
 the river of Perat/Euphrates: ^{וְעָמָד} ^{וְעָמָד}

One follows to read that the smoking flame is the state of becoming fully illuminated. So the Túwrah line reads: in the day's becoming the inner light compounds activity to be unfolded according to principles embraced/^{אַיִלָּה}. In confirming your light nature, principle by principle, there is a day within. Light is released, and in so doing you are unfolded further.

Hand in hand with your decisions, YæHúwaH carves out your totality. That is, all aspects of your name (in the Abram stage) have been selectively touched by the finger of YæHúwaH. From your complete formulation, YæHúwaH make a age-abiding covenant with your Name that you will be perfect and completely extended. They carve your name out of your complex arrangement of elements, out of your openings and out of your formations. They carve your Name out of your embraced ideas, outlooks, and structures that you have built around you. And One says: I will extend you totally! From the vast river of Egypt—from the flowing river beginning at the mouth to the anus, I will bear testimony of the great/growing/developing river of Euphrates of light within you!

The carving results in forming. The term *karat* is understood that through teachings and branchings/^{וְעָמָד} of the mind/priesthood/^{וְעָמָד} one's totality is being composed/^{וְעָמָד}. The ongoing carving/cutting out of YæHúwaH is according to the agreement made with your Name from the beginning. As you acknowledge all within the form of your becoming takes place.

The covenant you have with YæHúwaH is to develop the mind unto its totality. The carving out is for comprehension. As each piece of your nature is carved/shaved/cut out and lifted up, so does comprehension of your totality result. Thanks be to ALhhim. There is nothing that can change or alter the contract that you have with your Father. It is embedded within your Name and is activated through

Túwrah teachings and meditations in acknowledgment that you are their offspring and that divine nature is within you.

The promise follows: I will extend/give/appoint the totality of the illuminated state of exchange unto it fulfilled purposed within your Name. This is the promise of contract you have. It is not to give you a physical properties for you arrange your physical environment according to your spiritual unfoldments. The value of your becoming is worth more than monetary gifts. I will extend the total scope of your State of Exchange. All seed of knowing within you will be winged/prevail unto its full glory and radiance. Your participation will be totally one with the Unity/YæHúwaH; your name fully operative; your mind totality transformed as His in light. How? From the river Metsryim—from the drawing out of the stream/flow of all within your forms—from unfolding the mind of illumination—from drawing out the gems and radiance of your name with evidence/testimony to the flow of all values—the Great River—the river/light stream of expansion, the Son of Man animated/manifestations of mind totality composed.

The vast river (esophagus-intestinal tract) within you is part of your divine order. It is the means to draw out and appropriate the principles of all that you partake of unto its full use and expression. Included within this river will arise ten traits/processes/nations of your Unfolded Image. These are the Ten, the Active or Fulfilled stages of your coming into manifestation commonly perceived as the ten nations you are to overthrow. Rather than nations to be overthrown or cast out, these are the ten active states unto the fulfillment of your name in the land. These are the hands/the ten/ל that is being dealt to you to dislodge from your inner resources unto full activity. And from this pivot point, you proceed unto other occupations of being. However, before proceeding unto other realms or conditions, the ten states must be accomplished in your present journey.

The totality of the Kenites/Qayni/acquiring/learning קֵנִים קָנֵי 19
coupled with the totality of the Kenizzites/Qenizi/harnessing/releasing קֵנִיזִים קָנֵזִי 20
coupled with the totality of the Kadmonites/Qedmuni/regulating/extending קֵדְמוֹנִים קָדְמָנוּי 21
coupled with the totality of the Hittites/Chitti/sealing/securing קֵחִים קָשָׁרָה 22
coupled with the totality of the Perizzites/Perizi/expanding/governing קֵרִיזִים קָרְבָּלָה 23
coupled with the totality of the Rephaim/healings/curings קֵרְפָּהִים קָרְבָּלָה 24
coupled with the totality of the Amorites/Amori/sayings/meditations קֵרְבָּלִים קָרְבָּלָה 25
coupled with the totality of the Canaanites/Kenoni/humility unto full branchings קֵנָאָנִים קָרְבָּלָה 26
coupled with the totality of the Gergashites/Girgashi קֵרְגָּשִׁים קָרְבָּלָה 27
coupled with the totality of the Jebusites/Yevúwsi קֵרְבָּלִים קָרְבָּלָה 28

Note the above list of ten traits culminates with the Yevus/קֵרְבָּלָה, having in its construct of letters the primary position of letter Yeúwd/ל/the value of ten. All of the traits display the Yeúwd/ל as their final letter. Such signifies the fulfillment and the attainment of the name. The Yeúwd/ל, being the sign of the construct case, designates *belonging to*.

the Kenite/Qayni קֵנִים קָנֵי

The primary state, the Kenite/hhaQayni, is the capacity to open, grasp, acquire, hold, learn, and retain. The Qayni is the state to access, learn and to treasure your divine nature. First and foremost the State of Fulfillment becomes your learning focus. You shift in direction from holding and learning of

the ways to do something to the *focus of becoming* the Promised State *extended to you with covenant*. Doing is linked with becoming. The covenant is made upon your activation of the fire centers within your pieces/parts. The Qayni State is distinct from following, repeating, and being guided blind-folded. Your treasures are not laid up where moth and rust can corrupt, but are held in the State of the eternal riches of illumination.

Derived from the root word Cain/Kayin, the Qayni mean to acquire, purchase, procure, to impart knowledge, in the sense of ***the ability to grasp and transfer meanings within a form according to wisdom***. The Qayni are known as those of the blade, the edge, the point, the spear, being metal workers and silversmiths who take understanding and fashion a statement of knowledge or who create with understanding/silver. The ***metal workers of the Qayni are the refiners*** of gold, silver, and bronze who take from the crucible of observation and mediation the pure elements, having the dross removed, whereby their essence may be seen and handled.

The Qayni has been translated also to mean to mourn, to wail, and lament. There is a state of mourning as one emerges from being blindfolded unto grasping the realities of the light force present within. The mourning is then turned into joy. ***The Qayni are characterized by grasping the edge of the words/swords***. They acquire from the shimmering side of the spear to discern and thereby learn the light essence contained within a word. The prefix, *aúwt/Xאָוֹת* denotes totality—all aspects of the Qayni are included in this state of development.

We may correlate the Ten States to our ten fingers, the means of fulfilling our energies. In which case the Qayni corresponds to the action of the right hand thumb, the means to open and hold.

the Kenizzite/Qenizi קֵנִיזִיתְ

From the root, Qanaz, meaning to be an archer, spear thrower, lancer, the Qenizi are therefore known as spear throwers or archers. The name has also been used to express a side, a loin, a flank, depicting strength centralized for such follows the Qayni who utilize the spear created by understanding. They have the trait of a silver tongue, who can *speak with precise aim of placing the silver/understanding in the heart of another or within their own heart*. Via the spear toss they thereby extend the understanding and engage the energies according to the understanding.

What is the associated meaning of side/flank/loin but the region of strength The side is the ability to expand and contract, to flex, twist, move, and carry forth the light perceived in the stage of the Qayni. The loins enable us ***to harness and release the energies***, thus to move according to the stage of the Qayni. As one increases in their abilities amongst the vast total range of the Qayni development, so will their movements be more swift and precise, moving in accordance with the understanding perceived. From the Qenizi the phrase, “gird up your loins with truth” has arisen, for such is moving according to the truth.

Correlating the Ten States to our ten fingers, the Qenizi corresponds to the service of the right hand index finger, to provide direction.

the Qedmuni/Kadmoni/regulating/extending קְדֻמִּיָּה וְקָדוּמִיָּה

The *Qedmuni* regulate the gates through which the energies emerge and are release. This includes the **management of the energies** through all gates of man. For example, the energies are regulated via the gates of the eyes, the gates of the ears, the gates of the mouth, the gates of the genitals, etc. We may read the name as: to sanctify/regulate/תְּמִימָה the insights/אֶנְזִים fully/מִמְמָה through extending/מְבָרֵךְ the hand/הַמִּידָה. Again, the hands or the ten are the means to energy extensions and fulfillment.

From root word, kedem, meaning east, we understanding that the Qedmuni state extends the emanation from its origin unto its full brilliance. Through the gates of the zodiac/the 12 tribal/branching light fields, the emanation or words thrown forth passes. What is acquired—Qayni, is targeted—Qenizi, and now passes through the gates fully elevated. One may see the correlation in the daily occurrence of sun rising. First, there is seen the shimmering rays of light that piece the eastern sky (the Qayni). Then the rays are cast forth like spears, targeting the rays unto full occupation and impact (the Qenizi). Following such the light passes through the gates of the twelve energies/tribes (the Qedmuni). In the course of the passing, the illumination arise until there are no shadows of observation.

Now this process of illumination is the same as one studies the ancient signs of the Túwrah. Precisely, this is what occurs as one studies the Túwrah. The inner light essence breaks open the words (the Qayni). The rays of light are cast to pierce the heart with illumination (the Qenizi). And then the illumination is regulated through the 12 energy centers (the Qedmuni). What is acquired (the Qayni) is released into motion (the Qenizi) and then extended unto its full ascent (the Qedmuni).

Open your right hand and look at the pattern. The thumb, pointed toward eastwardly is the Qayni, the instrument to open, grasp and hold. The index finger, being the Qenizi, is the instrument to point out like a spear tossed. The middle finger is the Qedmuni, the full arising of the light as the sun arises from the east. The right hand opened, from the thumb to the little finger, is formed according to the motion of the sun as it arises and then falls/sets. Yes, your hands are handling the Word of Life. Read I Yahuchannan/John 1:1.

The Qedmuni bring up the insight to its full ascent. They take a word acquired, having released its value, and then draw out its full glory until we see the radiance fully risen and extended unto a king/queen arising in power (unto the ring finger). The Qedmuni elevate the light within to remove the shadows of the initiation/early morning. The darkness flees and the energies are regulated unto the daily sacrifice of service.

Keep in mind that the ten traits or achievements are the use of words, and the activity of the words. These ten are the management of words which is the fulfillment of being man in the image of ALhhim, for all in the heavens and earth are based on words. Correlating the Ten States to our ten fingers, the Qedmuni correspond to the service of the right hand middle finger, to provide management.

the Hittites/Chitti חִתִּים וְחִתִּים

From the eight letter of the alphabet, the letter Chayit/חַיִת, the Chitti express the trait to seal and

make complete or sure, based on perspective. The Chitti correspond to the right hand fourth finger, the finger of confirmation and acknowledgment. It is also known as the rake or gathering finger. Again, nothing is gathered until its value has been determined.

Meaning to gather, seal and to secure, the Chitti determine whether or not to confirm the use of energies in any particular fashion or purpose. As one makes the daily ascent with the sun (the State of Qedmuni), a perspective is acquired with the elevation. Hence, the Chitti are those at the windows. Through the elevation process, the energies pass through gates and are engaged in various daily processes. The energies are released into operations and tested according to their commitments. With the ascent perspective, the Chitti verify or annul the designation of energies. Thus in ancient times, a king would seal a matter with the imprint of his ring. Likewise, as one considers a matter, the Chitti State comes to the moment of verification or reconsideration. The mentioning of the Chitti ring finger is not to mean that rings are not to adorn the other fingers. There are rings for all the fingers as the fingers also correspond to the tribes. The sense of the ***Chitti pertains to the finger of verification*** following the ascent (Qedmuni). Thus, the Chitti is the Promised State of Occupation with strength, trust, and security. How the trust comes is via the previous three States: we learn to acquire, direct and manage the energies which leads us to a State of Verification and Trust.

the Perizzites/Perizi פְּרִזְזִתִּים וְפָרִזִּים

Meaning the dwellers of an open plain and occupying an unwalled cities, as the open ears, so is the State of the Perizi. The inner trust of the Chitti becomes the defense of the Perizi. There is no need for walled cities for security is found within instead of without. Thus the position of the right hand little finger corresponds to the meanings of the Perizzi. It is *the finger of defense*, the finger without an outer wall. According to the Perizi, we govern with the sceptre through understanding. What we have given approval to and stamped with our ring, becomes *the operations of our government*.

The Perizi provide for expansion opportunities. As one operates with their inner trust, the fear of expansion diminishes. One is not afraid to pursue knowledge no matter where it is located nor is one afraid of the forms that are exalted without any base of principles. The ***Perizi State facilities expansion*** and occupying transformation exercises yet to be fulfilled by the developing inner tribes.

the Rephaim רְפָהִים וְרְפָהִים

The Rephaim/Healers mean to make great and manifest a principle, thus it is most commonly translated to cure or to provide a remedy by Words. One may now bring forth their left hand and consider the fingers of the following five.

The Rephaim/healers make great the right by the nobility of the Perizi. Anything is recoverable as the left follows through on the right or initiation. Hence, what follows the first five results in healings/Rephaim. Whatever is learned, directed, managed, verified, and expands now becomes increased via the State of Rephaim. We grasp words and form them into a government constitution—the processes of Qayni through Perizi. All processed becomes a resource to heal the infirmed or to cure and mend the lame. And hence, the question is answered: how does healing come? It is via the Rephaim—by operating according to the right hand characteristics of Word Consciousness. Built within our own word based constitution is the source of healing and fully manifesting a principle. The Rephaim are the

foremost of the next five to implement the characteristics of the first five—the State or Hand of Enlightenment unto wholeness or wellness—the Rephaim. Being too anxious often times, we seek for a remedy without illumination or having our principles of operation (the right hand) in place.

From our beginning, the Rephaim have been present. As we release an idea and establish the framework for the idea's expression, the Rephaim appear to make it whole. This is the sense of this State of occupation. Every concept and word becomes whole or manifested in its entirety through the development of the Rephaim.

As the first five express the position and movement of the sun, so the next five correspond to the position and movement of the moon. Hence, the next five are States of Implementation of the Right. As the moon, it carries forth the light of the day into the night. What is yet to be seen and discovered is already embraced with the carrying forward of the daylight. The night conveys also the darkness or the forms through which the light becomes fully known and revealed. At night, the entire sky, as a mural, depicts the locations and messages of the light. What the light is doing in the day is discerned in the night, the moon being the vessel of illumination to strategically reveal the months activity of light according to the day. The location of the moon each night, amidst the tribal constellations, corresponds to the work of the light each day.

With your right hand opened and your left hand placed over it, so that the corresponding fingers are laying upon their twin set, note the progression of the left being the same as the right. The moon in its fulness arises in glory in the east as the sun. As it sails across the southern sky so its majestic location of revelation is set for the months activity of light. And what was held inside becomes opened visibly for all.

Gradually rotate your left hand to the left until the hands are fully opened. Inscribed upon your hands are messages unseen until the hands open. The opening and full disclosure process comprise the nature of the harmony of light and darkness in creating life forms. Your tribal energy centers open the same way, i.e. the eyes, the ears, etc. until they are joined together in the center midline to be healed or to express a wholeness—the Rephaim. Hence, in ***the State of the Rephaim you receive the light to wholly express or manifest. This is the State of Curing.***

What are your goals? Are they beyond the olem/world? Your journey on this planet may be focused on material acquisitions; however, the purpose of your journey is to be healed, to be completely joined in all of your parts unto the manifestation of the children of ALhhim—the formulations and expressions of Light Principles. Set first the Kingdom of ALhhim and their righteousness, and according to the principles set forth so manifestations follow. If you are setting forth the principles of materialism, then materialism manifestation will surely follow. According to what you sow, so you reap. One that sows to the flesh reaps of the flesh, and the one who sows to the spirit reaps of the spirit.

With your hands before your eyes, both opened side by side, note the looping/coupling nature of the fingers through which they can be joined together as well as joined with another. The three loops or segments of each finger, making a set of five loops, are the means to join the fabric or curtains of the tabernacle together. This is portrayed as we join hands together, the great expression of our belonging to one House/Tabernacle/Encampment/Dwelling of YæHúwah! We join our hands or activities of light

unto fulfilling the tasks that are set before us. Those who have joined their hands with the midrash have set to accomplish the work of the midrash together.

The three segments of each finger correspond to the nature of light three levels of occupation and expression. These three levels are vividly portrayed in the three levels of the alphabet. As the fingers are stacked with three parts, so they convey the three operational stages of each of the ten States of Occupation. The Túwrah conveys this multi-faceted scope with the word, *aúwt/X* which preceeds the name of each occupation. Each level of development is included within each of the ten names.

Note also the radiating ayin/O that is present in the finger prints. This design conveys the radiating nature of the energies through the fingers. As electronic discs and sensor, the fingers see and transmit via the finger prints. As I open my right hand, there is the ALphahTauwah combination beneath my third and fourth finger. Other significant designs are surfacing.

the Amorites/Amúwri זָמָרֵץָעָרִי 21

Appropriately so, the Amúwri, meaning the sayings, does not proceed until following the Rephayim even as the sayings are a result of your healings—comprehending your wholeness. As we are healed or made whole, joined together and composed into an expression of unity, so do the Amúwri or sayings emerge. *The Sayings are the utterances of the unified state of being healed.* Statements of unity are seldom heard by the ill or fragmented. But the Amúwri are for our occupation and possession, and with them we may point the way as the index finger of the left hand suggests. The Amúwri directs the healed person according to concepts and principles, yielding sayings of wholeness. And from the sayings that are held as well as uttered, there are meditations to full comprehension. The one of covenant draws out of the sayings the impact and authority of the held concepts/X comprising the saying. Note the letter he/א preceeding the State indicating that one has the illumination of the saying and is not just repeating it. With the sayings, the mind is made full with the concepts of light.

the Canaanites/Kenoni זְנוּנֵץָעָרִי

And following the Sayings, one flourishes unto their full branchings and potential. Again, the extension of the left hand middle finger corresponds to this extension of energy. As the name Canaan indicates, ***one walks in humility and in submission to the whole.*** This is the occupation state of the one who truly speaks the sayings of unity. Via humility, the path of abounding grace, one ascends as the middle finger to their crowning glory. The lowest becomes the greatest. The Kenoni are the State to Branch forth completely unto manifesting the inner structure of light! Within the Kenoni State is the full potential of man; hence, this name alone has come to represent the promised State of being. The one who takes hold of the Kenoni State has all energies perfectly balanced and submitted to each other in perfect unity. As you reflect upon this state, so will your speech, perspectives, unions, and activities be gracefully modified. You will abound with energies balance with each other.

the Girgashites/Gir'gashi זְגִירָגָשִׁי

A compound word made up of the word *hager/X* meaning to sojourn or to dwell or to reside. The Hhúwa/א prefix indicates an enlightenment of the sojourner or stranger who is dwelling or residing for illumination. In particular, the enlightenment of the sojourner pertains to the mass or the clumps

of materialization or what is dense in manifestation, from the root וַיַּעֲשֵׂה. The enlightenment into the compact state of matter or into the groups assembled is a result of the Canaanite State of occupation. As it was said of Moses: he was the humblest man on the earth; the results of humility and submission to the whole design and submission to the whole house of YæHúwah leads then to dwelling or residing with an illumination of the compacted groups amassed together. Such describes the clustering of the energies into manifested blocks or groups. Being of the state of Girgashi is abiding in this clustering or blocks of spiritual forces with illumination.

Note, both the *Gir* and the *Gash* commence with the letter *Gammal/ג*, denoting this state is via communication with priest/mind/ג and communication with the spirit's words of Wisdom/ו. It is the perspective attitude of a person seeking knowledge/ד that attains the wisdom/ו of the collective residence with the overtones of humility. (see dicot notes under *ger* and *Hagar*. Refer to the alphabet charts under Gammal, Rayish, and Shayin.

The Girgashi corresponds to the fourth finger of the left hand, associated with right hand fourth position meaning to verify, to confirm according to the ascent. Likewise the Girgashi state is an adornment of the elevation (third finger of the left hand) due to humility.

the Jebusites/Yevúwsi יְבָשִׁים יְבָשִׁים

The tenth position, associated with the little fifth finger, refers to and mirrors the right hand in abilities to govern. It is the active state of putting underfoot our enemies. One handles what is contrary in order that it does not obstruct your progress or fulfillment. It is the state of conquering and reaping as in the threshing floor where the grain is trampled for its full extraction. As the original name of the city of Jerusalem, the Jebusi, are those who, with meditation, continue to extract and proceed without defeat in their heart. It refers to the capital seat in your kingdom, being the place of the throne—your heart center.

Note the letters in progression. The Yevusi: *the illumination of management formulates a balance structure attained*. It is the attainment/ל with full development/ו of the Semek/structure/ם, the third level of the alphabet, the full illumination of YæHH/ם being 15 as the sameck's position. Whatever state that we abide in we have come to sit on the throne, on the left and on the right with the mashiach. For both has been given for us to achieve as offspring of ALhhim. It is these ten traits or State of Residence that we come into the earth to develop unto full occupation and exercise of light. It is the will of heaven being done in earth, the fulfillment of our transformation from a larve to a serif. See Light Transformer reading.

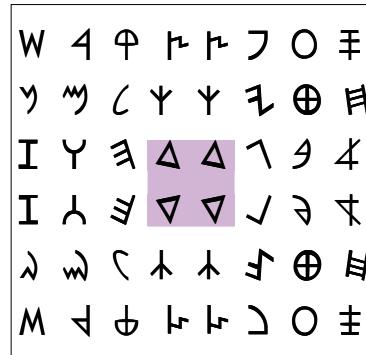
States of the Word designated for Avrehhem, Yetshaq and Yaoquv and their Seed

The Lands of LYIQ לִיּוֹק

The Fields of Nephethli are within the City of Yerushelyim. These lands are those of the Dallath Dallath ALhhim. You enter into the Mother City, the Centre of Illumination, through the roads of AL 12 and AL 19 that form also the heart (Chazun 21:2; SMB/Gen 12:1; Yahuchannan/Jn 14:2-4). These lands are called לִיּוֹק/Liq by the rods of the Faces of Ayithamar and Avrehhem. The gaze of Avrehhem upon the stones

of a Name formulate the City of crystals, whereby the writing state that Avrehhem looks for a city with foundations, whose architect and builder are HhaALhhim. Upon your coming forth from the realms of Light, the Faces of Avrehhem are looking through the bones of Ayithamar for your dwellings in the orbits of ALhhim.

The gate to the City of Paradise, of multifaceted jewels, is entered through scroungings, becoming stricken, whipped and ridiculed by swipes of tongues. The Light that you affirm distinguishes you from the outside world, whereby the gate keeper opens to you the portals to paradise. In that you are able to see from the origins of the altar from which you are born, you are able to enter into the City. The Light in these lands are of the Faces of Ayithamar and Avrehhem who give you strength to endure—to stand-up in the midst of oppositions; knowing your origins you are not coward by strangers. The foundation of these lands are the Shaliæch Bartholomew-NathaniAL who appoints your Names to dwell there (1 Ne 12:9; Chazun/Rev 21:14; Eph 2:20; Metiayæhu 19:28). In the City of Nephethli, the Kingdom of Dauwyd/David reigns over all of your parts for they are submitted totally to the Collective having been lowered to the altars. From being given access into this City you are able to go out through Her Twelve Gates to the 10 Lands surrounding.



The Names of these lands are derived from the Faces of Light that create them, being measures of the AL/31. The DallathDallath ALhhim of the City of Yerushelyim are the hub of the Ten Lands. The fields of your dwellings surround the City of Yerushelyim. The lands are drawn out from the offerings of your heart as your body parts are drawn from the blood in your Seed, whereby you enter into the City and Her Lands by your own blood. As the Dallath Dallath is the central foundations of the ALhhim and below (reflectively seen), to be four square, Yerushelyim is the pupil of the Eye of YæHúwaH (MT/Deut 32:10, Tehillah 17:8, Zekkaryahu 1:16, 2:8-11, 8:3; YechúwzeqAL 48:35) .

The Lands of Taut XY⊕

The **Lands of Beniyman** are fields of The Nine, called Taut/Thoth, accessible through the Eye Gate in the Seed (Yirmeyahu/Jer 37:12). As the Seed, the lands are created to embody the Lights of the Faces of GerenHhaAuwernehHhaYavúwsi and Aharúwan. These field are called the **Lands of HhaKenoni**/the sweet land of Canaan from which milk/fat and sweetness/honey flows. As a Seed, from these field every Name comes and returns with their baskets full.

In this Word State, your 12 gather into One through education/schooling, a composite of the Fires of Totality; containing the Enlightenment composed from the altars; the illumination to rule over all forms as the moon in which 360 days comprise a year; or 364 days in a full year. Herein is the pen of the scribe of the underworld, activating the Life in the River Nile, associated with Thoth as lands of inscriptions emerge from within your seed. Known as writings of the shamir worm, the messages of the covenant are inscribed upon the stones in your body, whereby the Words and messages of your Name reside within the chosen vessels/organs/stones of ALhhim, written by the hand of Beniyman as the finger of ALhhim upon which Fruit of your Name hangs upon your tree. Metyri credit Taut as the author of works of science, religion, philosophy, and magic. Greeks further declare Taut as inventor of astronomy, astrology, the science of numbers, mathematics, geometry, land surveying, medicine, botany, theology, civilized government, the alphabet, reading, writing, and oratory who further claim Thoth/Taut is the author of every branch of knowledge, human and divine as it unfolds within a Name.

The Lands of Gekúwæch גָּעֵךְ

The **Lands of Zebúwlan** are entered by paths of strength, created by strands of AL 3 and 28. Through performances of the teachings you are elevated to the gate of the illumination from which your Light comes into the **lands of Qedmuni**. The Light that creates and fills these regions are by the Faces of Reshun and Yaoquv which establish the glory of the Fathers to rise into your dwellings. Gekuwæch is the first Light of your Name when your Seed opens. The land is proclaimed by the Numbers and Letters of your Name (Maelaki 3:12; Yeshoyahu 62:4; Oomúws/Amos 9:14-15; Yirmeyahu 23:8; YechuwzeqAL/Ezek 37:25).

The Lands of YeSHSHA שְׁשָׂה

The **Lands of Dan** take you into the paths of Fire. Impartiality is required to pass through the gates. In the Lands of Dan you learn how the Breath lifts up all things, and carries the weight of the world, though the weight of the Spirit appears on the scales as zerozero. To reside in this land is with consciousness that all things are mutually joined without respect of one more important than other. The Lights of the Faces of Aviyahua and ALozAR shine into these realms whereby the spaces are designated to contain their Illuminations. To the patriarchs, these are the lands known as **Girgashi** in which your parts are pairs to reside in achadd/oneness/perfect agreement as the two sides of the Spirit/Breath.

The Lands of Dakez דָּקֵץ

The **Lands of RAúwaben** are formulations of the strands of Light, 4 and 27, forming the Name of Dakez. The states of your perceptions are garnered by the Faces of Avrehhem and Ayithamar framing patterns of the spider webs of Dan in which the Body of RAúwaben dwells. The lands are of the **Chitti** which are obtained as states of residence for your seed Name expanding of Avrehhem. Through the rings of ALhhim you attain lands for your Name to reside.

The Lands of KeR קֵרֶב, Kuwk קָוָק

The **Lands of Ayshshur** are obtained by following the Shepherds into the pastures. The 4Y formulary of 11+20 is read being compliant with Bayinah. This agreement with Understanding leads to you obedience and stillness. With mastery to manifest you enter into the **lands of Yevúwsi/Jebusi**. From the ashes of your oylah you make your ascensions as a phoenix specie (Ayuv/Job 29:18), as stars are formed with 63 dust clouds. As you comply with Understanding, the questions that rise are given an audience in the heavens which lead you further into the astral spaces of origins. Hence, to enter these gates there are the prerequisites of faithfulness to follow through on instructions, obeying them with your whole heart. In following the Shepherds, you remain long in the quest, to endure the saddle of the camel, to confront obstacles with a mind of endurance. The opening of these lands are through star fields whereby the access appears as kúwk YY.

The Lands of Hhækúw חָאָקָעָם

The **Lands of Shamoúnn** are fields to hear the intervals of Light through which you develop all other houses/members of your Name. Hhaku, meaning “to burn or scorch” is the result of making your oylut—ascendant offerings. The inner linings of your Rings are tempered to the Fire which leads to revelations of the Sources of ALhhim through which you are composed from the altar. As you hear inwardly the meanings of the Words of Light, you have a clear path, directions to distinguish every

ALhhim circle—known as cells, that make-up your dwellings of Chækúwmah and Bayinah for the Faces of YæHH. The purposes of creations are to make a House for YæHúwaH, of which you are.

The lands of hearing are of **the Perizi**, פְּרִזִּי, states of expansion as unwalled cities opening on the sides to your heads.. Such are formed by the Lights of the Faces of Malekkiytsedeq and Baar Shevoo.

The Lands of Uwkeh עֻקֶּה

The **Lands of Gad** are created by the Faces of ALozAR and Aviyahua. These states are those that take you beyond as the limitations of the olem and the divisions that are displayed in the world. As you speak the Words of ALhhim—those of wholeness, which encircle, the gates open to you to enter into **the lands of Rephaim**. Your Words expand providing for places to dwell with a sense of “present awareness” of the Light. Commonly called “the Now State,” you are here and then there with the strength of your Spirit. An ever present help of YæHH is in your Spirit which supports you and your dwelling states. As the Staff of ARiAL, the Spirit is directed in succeeding territories of revelations.

The Lands of Zekad זְקָדָה

The **Lands of Yúwsphah** are of two levels of Light from the strands of 7 and 22 for **Aparryim** and 8 and 23 for **Maneshayh**, which stream from the same Mountain region of the Faces of Aharúwan and NaDæv, whereby they are of Seven Seven configurations. These lands are fields of purity, whitened, innocent, morally clean as Yúwsphah whereby you have a right to thrones over manifestation. Formed by the Word as The Seed, **the lands are called Amúwri**/Amorites, from which comes the bread—manifestation of the Invisible through Yúwsphah. You go through schools of refinements and purifications to affirm that your dwellings are consecrated to the House of Yúwsphah by which you enter into your dwellings. Through affirming your holiness, being set-apart by your Breath that dwells in your habitations, you acquit yourself and deem yourself to be appointed by the Lights of Higher Consciousness that determines your dwellings and the days that you are to lodge. From the purity of the Seed that is committed to its unique body/wife, comes the teachings of sexual purity and faithfulness.

The Lands of Chekuwg חָקָעָג

Likewise, part of **the Amúwri fields**, these are lands of the Faces of NadævNadæv as the Seed-Word is freely given. These **Lands of Maneshayh** are formulated for your STATES and their progressions. During your phases of manifestation you draw out of your Name to formulate realities of consciousness. Based on what you extract from your substances, you create your dwellings now and in subsequent hours. As depicted as the phoenix bird, you rise from the ashes of your oylah in states to transformation (Ayuv/Job 29:18).

The Lands of AL אלְּ

The **Lands of Yahúdah** begin with the Qúphah/פ ALhhim: the Qayni/קָנִי for Yahúdah; the Qenizi for Yishshakkar, and the Qedmuni for Zebúwlan. The lands of the Qayni are all encompassing Strands of AL from one to thirty, which lead to the 15 Faces of the Fathers in YæHH. The borders of these lands are 1 and 30. In them are the summations of the Lights of 1 to 30—ALphah to Shayin 1-21/3, 1+21=22; thus, from the end to the beginning the fields of Yahúdah contain the mastery of

Numbers from which all Words of ALhhim are uttered. In that the Words are founded upon Numbers they do not fade nor dissipate. The Lights of the Faces of Yetochaq and ShmúwAL create these plains and thus fill all spaces/boundaries with their Illuminations. Through the strands 1 - 30 you acquire all things of Light whereby this is called the first of the ten states of the Word, the Qayni/Kenites (SMB/Gen 15:19).

The Lands of Buwkkat ☉

The **Lands of Yishshakkar**, as the body of Yahúdah, inherit the **Lands of the Qenezi**/לְזֵת. Being of the Head of Yahúdah, the Name carries the crown of the **Qúphah**/פְּנִים. The Lights of Faces of BaarLeChaiRai and ALBayitAL shine into space forming states of Consciousness in which you reside. By the Life of YæHH in your Name, your dwellings are made and secured whereby no harm nor intrusions are able to enter. The pillar of your Name is as a strong tower of aligned rings without access to outsiders. The strange to your consciousness—are they able to enter your thoughts? In you/ךְ is Truth/הַשְׁׁלֹמֶן, the complete of assembly of ALhhim; hence, YæHúwaH is with you, and you have no fear as to what mere mortals could do to you. As a tree, the more stout you are, the more resistance you have inwardly and outwardly. The borders of these lands are 2 and 29. Through these strands you enter into the Qenize/Kenizzite territories (SMB/Gen 15:19). What is in your Name puts out branches to affirm developing the Truth within you.