

Sefer Maaseh Beraysheit (Genesis) 11

A Bridge of Shem from the Astral to the Earth for Illuminated Transformations

And YAH appoints/gives a complete, $\text{C}\text{Y}\text{L}\text{A}\text{L}\text{Y}$ ¹
illuminated state exchange level—the Land $\text{L}\text{A}\text{L}\text{A}$
to be one language/a unified border $\text{X}\text{H}\text{A}\text{A}\text{W}$
and with unifying words. $\text{Y}\text{L}\text{A}\text{H}\text{A}\text{A}\text{Y}\text{L}\text{A}\text{A}\text{Y}$

YAH/ AL , the Emanator of Light, designates the activity of Light to prepare a complete center of exchange/transformation on earth i.e. the human body or *any State in which concepts of mind can be transformed*. The land is appointed on behalf of each Name/Shem of Life. The three sons of Noah are designated to receive a unified border/language, a means of expression that is held together by unifying words which also build and maintain the unified form.

A land, which is suitable and corresponds to every attribute of mind, is appointed for a complete exchange between the formulations of Noah. This Land is a unified expression of life, sharing a united border, being a composite of one speech—a AW . The three unfoldments of our acceptance to Be—Yapheth, Cham, and Shem all share the same border. This discussion, amidst the genealogies of Shem, is understood to provide a bridge for Shem from the astral to the earth plane for the expansion of Name. As a plot of soil is designated for the full expansion of a seed as it falls from the branches above so is a Land prepared for every Name. There is a complete language or a complete set of words that has been formed having been released by the drawing out of the three natures of your being—Yapheth, Cham, and Shem. As we speak every name of Noah, so a State is created for the names to enter and to be fulfilled.

The land/ $\text{L}\text{A}\text{L}\text{A}$ is a place of transformation and exchange levels of being. The earth is where ideas are processed; it is where one engages in exchanges between parts thereby maturing them, and via which, they are displayed, tested, and fully known. The land is a place designated by the rays of light for us to fully know and to become a ray of light without any darkness, ignorance, enclosures, hidden traits or attributes. All of our Divine Light Nature is becoming unfurled in the complete/perfect likeness of YahúWah who has dispersed each Name out of the established Mind of Unity for complete extension of which we are apart. The term *shaphah*/ AW , commonly translated as language, border, edge, also means to be uncovered, laid open, calmed and quieted. It is understood that these meanings are synonyms, and via the land, all united components of Noah are unfolded or laid open for full understanding. As we have read the Name of the families we have laid open the plan for the Name to expand.

Coupled with each uncovering of the inner nature and composition of Life are unifying words/ $\text{Y}\text{L}\text{A}\text{H}\text{A}\text{A}\text{Y}\text{L}\text{A}\text{A}\text{Y}$. ***Words are secret chambers in which and through which insights and patterns of life are released for developing and housing the mind.*** Through the study of unifying words we enter doors that open to us into these secret chambers through which we communicate with the Unified Mind/Master of the Universe. Is the mind housed in words or does the mind house the words? It is understood to be both states. The mind is housed in the extensions of all members or unfoldments of mind as displayed in the heart, lungs, eyes, etc. The mind houses all words as it consolidates or withdraws all from the extended position.

Thus the rendering of Rabbi Yahúshua: I am in the Father, and the Father is in me. Each of is the Word of the Father in whom we have our habitation, and each of us form the House of Father in which dwells the Force of Life.

How we read these words of Torah is an important consideration to our entering into them and the life of these words entering into us. When I begin to share the unfoldment process of Name with one being initiated, they often ask, well do you believe that the stories in the Torah really happened. Was Abraham a man just like me? Are you asking me if Abraham had flesh and blood in the same state that I have and was engaged in the same level of occupation that I am in? The answer to that question and those related to it, is No. I used to think it to be OK for a person to believe that the stories were fleshly; however, I am resolved to consider that this is a stumbling block for entering into the Living Words of Elohim which change not. Heaven and earth may pass away, but My Words, endure forever. If the Word base of being, the Word of Perfect Unity, changes not, then how are the Words fleshly? The flesh perishes but the Word of YHWH endures forever. You may read the external layer of the Torah, but that layer will disintegrate or you can read the inner layers of the text and enter into the eternal light of the Word. The created worlds are upheld by the Words but are not the Words themselves. The creation or manifestation of words continually changes to reveal the properties of the Words. The flesh is as the grass of the field, here today and gone tomorrow. The flesh arises and lays back down. The Word of YHWH is the same yesterday, today and forever.

When we consider the Words of Elohim to be flesh, or the reflection instead of the light, we submit our energies to become attached to the forms rather than to the words. As a generation of Shem—an outcome of attributes that belongs to every Name, we are free from the world in which we abide. We have no debt to the flesh unless we rob it of its intended values. We have a freedom to walk in it and amongst it, to touch it and become revealed through it. We belong to YHWH, our Father and Mother of Life, the Unity of Elohim or the corporate unity of the Gods/Elohim. When our Name and her properties deviate from the Unity of YHWH, there is an adultery. When we bow down to the flesh and give our Name energies for the sake of the flesh apart from the Unity of YHWH we commit idolatry for we are now servants to the creation verses being masters of what we created. When spirit unites unequally with flesh and unions are formed of Name and strange flesh, that is not their own, this is fornication.

When you commit your mind to the flesh, and place the accounts of spirit portrayed through stories into fleshly narratives, you create a roadblock before the door of revelation that in before you. The access into the Words or into the secret chambers of Unity are entered into through humility, because if you are too tall in your own estimation, you will bump your head at the gate and be dazed to believe you have seen something of reality, but in actuality you have seen an illusion.

To impose the flesh upon the structure of light and to consider the structure of light to be corruptible flesh is the cause for arrogance of a culture, the motivation for war, for possession, for the rights of a certain class or people against the whole, unto which we belong and apart from which we cannot see or know our totality. You may parade in the market place or in the eyes of your neighbor to be just like Job or just like Abraham, or your favorite biblical character upon which you have a fixation, but in so doing you are hiding your light under a bushel.

The reality of the Torah is the spirit of the Words, and the Words are spirit—intelligence, and they are life—ascending always. The flesh on the other hand is dumb—silent and it is death—descending. The mind that focus itself upon the spirit shall live; but the mind that focuses upon the flesh will perish. One of the most influential minds that has penetrated much of the world with the assistance of the Roman Empire is the Rabbi of Tarsus, Shaul, aka as the Apostle Paul, who have been elevated upon Moshe and above Rabbi Yahushúa because most of the world will adhere to the writings of Paul above any others. Shaul stated that we know the Torah is Spiritual and that accounts of the Torah are allegories. Examine the views of scriptures and decide your path of interpretation of holy writings and then look at the end results. Where do you want to be at the outcome of your study and practice of holy writings?

As noted in verse 1, YAH extends his hand to give a unified expression coupled with unifying words. Because YAH is One, he only gives forth unifying words. The united unfoldment is joined, held together, built and sustained with unifying words. As one writer states, “we understand that the worlds were built by the Words of Unity/YHWH, so that what is seen was not made out of things which are visible.” Even your body was not made or composed of physical matter, but by Words, manifesting themselves through a mirror of waters. We are fire; the waters are condensed steam, and the bones are crystallizations of the heated waters.

Our united composition of Yapheth—the mind opening, Cham—the mind forming, and Shem—the mind named/actively designated according to the attributes of Wisdom, are extended completely to become a united perfect unfoldment coupled with or in accordance with the unified words that are the base or foundation of our being.

Vs. 1: And Yah extends/designates completely/wholly the land—an enlightened plane, an illuminated embodiment for transformation to be a unified unfoldment coupled with the words of oneness.

Through words of our oneness we are unfolded. Via the study of Unified Words, we are made known and come to know all things. Mashe and the prophets speak the words of oneness/*hadevarim echad*. With comprehension and confirmation of doing of the Law, we designate our components of opening, form, and name to the unity base of being and thereby we unfold stage by stage. This in essence is the pursuit of the Torah words. The result of this pursuit is the manifestation of Messiah/the Measurement of Adam which is the same as the unfolding of the words of oneness spoken by the prophets, Moshe being the chief revelator and Aharon the spokesman.

The land is the place of unfoldment. A plant unfolds its petals upon being positioned in the earth. The plant takes root, then puts forth its branches, buds, flowers, and yields seed. The cycle from seed to seed demonstrates the perpetuity of life unfolding. Your unfoldment occurs with dedication to your position in your exchange place. You are rooted in Tiras, and from there you branch forth the nature of your name. So YAH designates a land/earth/body/state of exchange that you may be totally transformed to be one unfoldment coupled or joined with the words of One Law.

What else does YAH designate? The giving or extensions occurs or follows the formulations of Noach which is the same as our confirmation to be. This review of the formulations is pertinent to our extension period now! Through this study we consciously bring the our past development into the present, thereby activating it for our current unfoldings.

How can we prove such speculations or know such things to be true? Our design of openings, forms, and positions and the very order of life is a visible testimony to this translations of the Torah. Though our natures be subdued or conscious, our parts are a visible testimony to the reality of the order of Life. We affirm these givings of YAH (noted in vs 1 & 2) as we fulfill the words of being One.

And YAH designates/gives/appropriates 𐤒𐤀𐤆𐤏𐤃
 through journeys from the east, 𐤏𐤁𐤏𐤏 𐤏𐤐𐤏𐤏
 and they find a plain 𐤏𐤐𐤏𐤏 𐤏𐤁𐤏𐤏
 in the land of Shinar 𐤀𐤐𐤏𐤏 𐤏𐤁𐤏𐤏
 and they reside/dwell there. 𐤏𐤏 𐤏𐤏𐤏𐤏

Coupled with and to fulfill the designation of an illuminated land, YAH provides illuminations from the East whereby our understanding is structured unto fullness. Each journey of the light is a determined course to structure our state of consciousness. The journey of the lights above come through the heavenly kingdom gate of Madai to ever supply us with illumination. Even as words come forth from the throat gate, so light breaks through the Gate of Madai daily. Every day the words that we speak is the means of further illuminating our State of Transformation/The Earth. As holy words come forth through the Madai throat gate, so the Words, according to the frequency given, attunes and sanctifies our entire house with them.

The order of the lights in the sky mirror the order of the lights of the mind, which is a micro composite of the skies over each land body. As the thoughts contained in the word are over us, so we journey; hence we journey from the East. The journeys may be of one day, or two days, or a month, or a year, according to the duration of the word thoughts that are abiding in our minds, positioned over the tabernacle body, [Chamesh haPekudim/Numbers 9:17-23].

The measures of light seen in the east are spoken into words, they affect the twelve centers of mind (a zodiac order). Via the journeys of illumination we find/discover the plain/𐤏𐤐𐤏𐤏 of Shinar, which being uncoded, is the state of consciousness/𐤏 within the dome/𐤏 of perpetual/𐤐 illumination/𐤀 to process concepts unto transmutations/𐤀𐤐𐤏𐤏 𐤏𐤁𐤏𐤏. Those who find or discover this realm of being are content to reside/abide there. This state is achieved by receiving the two givings of YAH, the gift of an illuminated body and the giftings of light that come from the east. We see the lights in the east initially morning and night, for at evening it darkens in the east first as the sun is still radiating in the west.

YAH designates transformations according to our embracing and fulfilling *the unity of Torah words*. YAH gives illumination drawing out the lights of the sun—wisdom, the moon—understanding, and the stars—knowledge, unto our full transformation into our divine nature. These great givings of YAH fuel each other to maintain perpetual motion/progression.

YAH gives transformations to be one perfect unfoldment;
 YAH gives illuminations drawing out wisdom, understanding, and knowledge.
 These two givings initiate a perpetual motion of expansion.

And they say/to establish an meditation: ַאָמֶלֶךְ
 a man/a fire initiation/ish of United Order/El/God establishes a guide/shepherd—אָמֶלֶךְ
 The one ascribing/giving/coming/positioning אָמֶלֶךְ
 is being whitened/clarified/elucidated אָמֶלֶךְ
 for cleansings/whiteness/purifications אָמֶלֶךְ
 and is being burned for combustion/for becoming a *seraph* אָמֶלֶךְ אָמֶלֶךְ
 and the elucidations become for them a stone אָמֶלֶךְ אָמֶלֶךְ אָמֶלֶךְ
 and the warming/burning/bubbling forth אָמֶלֶךְ
 become for them like pitch/heaps. אָמֶלֶךְ אָמֶלֶךְ אָמֶלֶךְ

And they say/to establish an meditation: ַאָמֶלֶךְ. This construct of letters shows us how powerful or sayings are as the word amor is preceded and followed by the letter *Waw*. Out of our unified tabernacle state comes the amor/sayings, and following the sayings we create and we establish bonds of unity. May we all say “Awmen” and so confirm the use of words—to draw them forth from the State of Unity and to speak them unto formulating bonds of Unity.

“They say” refer to those consciously dwelling in Shinar—in modes of transmutations. Each man/*ish* is a fire initiator. Commonly, אָמֶלֶךְ would be translated as a Man of God or literally as ***a fire initiation of the United Order***. Through each initiation a guide/shepherd of illumination is established which nurtures the initiation unto complete expression and understanding. The one who is becoming/אָמֶלֶךְ (from the root אָמֶלֶךְ) pertains to the fire initiation that the guide explains to him. By these sparks of wisdom, the one becoming is whitened, elucidated, and purified [Niphil tense]. To say that one is being whitened is the same word as bricked. When bricks are heated, they turn white. This process of being whitened follows the appointment of The Earth for it is unto becoming whitened unto the Serif image that we have come to The Earth. The account is woven into the genealogies of Shem and has become rendered as a story regarding a tower made of bricks. One should question in reading the Torah as to why the account is position in the midst of the genealogies as this will assist the reader to have the proper perspective.

It should be noted that *fire initiations* are masculine while as the occurrences of *being whitened* are feminine. What is initiated (masc) has a direct affect on the soul (fem) or the expression of a Name/Shem. The elucidations are for clarifications and cleansings. The one becoming or coming forth unto his/her fullness is being burned—encountering the coals off the altar that they may be activated by wisdom. This burning inwardly is the process to become a fiery serpent or the Serpent of Wisdom. Via the burnings, a sticky substance is generated which holds in place the stones created through elucidations/whitenings. The crystal stones for each function of Shem, to be known as the twelve branches of Mind, occur as the Fire burns within our temple. As we comprehend the positioning of each stone, an oozing bubbling forth creates a pitch or adhering tissues to hold the gem in place within The Earth/The Body Land Mass. With the stones and pitch they build the house of Shem—the Bet haShem.

And YHWH says/considers/meditates: $\text{אָפּזען אַמאָלען}^6$
 Behold! A people of Unity אַהאַ ןוּ ןא
 coupled with a language of Unity for their completion $\text{װען צו אַהאַ אָנװײַ}$
 and this is the dream/vision to be fulfilled! $\text{אַװווען װען אָנזען}$
 And now there will not be anything restraining/nothing inaccessible/held back $\text{אַװווען אַלע אַרױף}$
 from them/by extracting from the light bodies of their own being, װען אַװווען
 a complete verification they purpose/consider to do/to fulfill/achieve. $\text{:אַװווען אַלע אַרױף אַלע אַלע}$

With the delight of heart when a master/initiator observes the progress of his students, YHWH says, Behold! It is a delight when a father sees the development of his children. Behold, a people of Unity. And a border/language of unity is for their completion. The language of Unity is the writings of the Holy Words. What YHWH says in observation to the ones becoming is one of the greatest promises of the Torah—*there will not be anything inaccessible to the one who envisions to fulfill their name.* (See Kayphah/II Peter 1:3-4). As YHWH considers the motives of the people assembled for elucidations and reads their visions, so He opens up every door/gate/avenue/provision for their fulfillment of being.

The one who dreams/envisions is strengthened by what he sees and thus becomes strong. Our dreams provide encouragement and reveal to us potentialities. And with this strength one is able to fulfill/perform the complete unfoldment of their being. In this mode there is not anything that can restrain or stop you from perfect unfoldment, for as one is united for their complete unfolding, so the power of their unity, the power of their unified consciousness as *Am Echad/One People* will maintain the gates in the open mode granting access unto all realms of revelation, knowledge, understanding, and wisdom to be One with YHWH. I have a dream that we all are becoming one, perfectly whole, with YAHÚWAH! The voice of YHWH says that anything which they purpose/consider to do will be fulfilled.

The one ascribing/coming, we will lower/collectively descend $\text{אַװווען אַלע אַרױף}^7$
 and a Name we will compound/make limitless their language/border $\text{װען צו אַהאַ אָנװײַ}$
 to confirm/verify/satisfy that which they do not understand/hear: $\text{װען אַװווען אַלע אַרױף}$
 a fireman initiates a language establishing a shepherd/guide. $\text{:אַװווען אַלע אַרױף אַלע אַלע}$

Via the position of collective humility, all that each name contains is exhausted, drawn out from within the language of Unity. This sense is derived from the letters/אָלד meaning to be old or worn as well as to be infinite, limitless. For as we unfold the interior orders of light, so we age and with aging is the continuum of life through the capacity of fruit bearing as well as via entering into the Taw/renewal cycle. As one descends/is humbled, there is a drawing out of all that is contained with each name. The exhaustion or wearing out does not cause weakness or confusion but rather is understood to bring forth a maximum definition of being that is contained in the language, in the expression of man, in their border that is shared collectively by Yapheth, Cham, and Shem. What was not understood before now becomes known; the accessibility of the promise is becomes fulfilled.

One may understand implications of this saying of YHWH to mean that those ascribing are no longer assembling/paying heed to/װען אַלע אַרױף (Piel form of װען) mortal definitions but are

rather assembling the initiations of wisdom that are drawn out of the mortal, deposited there as a trust, and rising in consciousness with immortality.

YHWH spreads them out/explodes them/breaks open within them ַּוּחַד אֵימָרָה לְפָנֶיךָ 8
from there/by drawing out each name ַּוּחַד
pertaining to the faces/expressions of a complete transformation, לְפָנֶיךָ לְפָנֶיךָ לְפָנֶיךָ
and they leave off/take off/make transitions ַּוּחַד לְפָנֶיךָ
to build/enhance/elucidate fully the city/seraph angel :אֵלֹהִים אֵלֹהִים

YHWH/The Name of Perfect Unity, breaks open within them from having drawn out their name. There is a release or a scattering of the fires held within the language according to the initiations of our guide. Each departure from the unknown is made possible by the illuminations. We take off as an eagle in flight. We transcend from the elucidations gathered to the point that YHWH breaks open within.

The implications are like that above: one leaves off from building Babel to construct the city of Zion or the form of the seraph. As noted in vs. 7, they no longer hear of the darkness; all is becoming fully known inwardly which makes for happiness/expansions.

Therefore/on account of confirmation ַּוּחַד לְפָנֶיךָ 9
he proclaims her name Babel/a Gate of El לְפָנֶיךָ אֵימָרָה אֵימָרָה
for there/a branching forth to actively manage a Name ַּוּחַד לְפָנֶיךָ
YAHÚWAH compounds/stirs up/causes to assimilate/to create stones אֵימָרָה לְפָנֶיךָ
a language to complete the transformation לְפָנֶיךָ לְפָנֶיךָ
and from there/and with the drawing out of each Name ַּוּחַד לְפָנֶיךָ
YAHÚWAH causes a breaking open/explodes them אֵימָרָה אֵימָרָה
on account of the faces/expressions of total transformation/all the earth. לְפָנֶיךָ לְפָנֶיךָ לְפָנֶיךָ

The translation of Babel as “a gate of El” is maintained in the Assyrian לְפָנֶיךָ. Our mortal construct blueprint is indeed an avenue of all the concepts of Light. In this framework The Name of Unity enables us to assimilate, transferring the concepts that abide in Babel or within the gate of the mortal—in the gate where all is being composed/mixed to the habitation of the immortal. It is in Babel that we assimilate the language of Unity which is the basis of completing our transformation. With each assimilation, not just by exposure, each attribute is drawn out of our name. The drawing out or releasing of each name attribute is like a gas that is ignited as it drawn out of the container. The Name of Unity breaks open like a genie in a bottle that cannot be contained or held back from total transformation as the sons/formulations of Shem unfold.

The stones are created from the crystallization effect of the fires within the waters. Upon the stones a Name is written which is the key to access all within the stones. As all within the stones are accessed and appropriated, one builds their eternal light body.

This section of Torah, is a bridge amidst the generations of Shem. The development of a Name continues as one is resolved in their transformations, ascribing to the initiations of wisdom. As TheName/Presence of YHWH descends into consciousness of being, The Name and

A name that follows after the flood follows after the 40 day activity of light! Forty days is an expression of the letter Mem—that activity of light to draw out all that is in the heavens and earth. A name that becomes 100 year pursues the great deluge of information released by the flood which provides for expansion and learning the full release of the heavens and earth and all embodied there in that is drawn out of the waters. The term to follow after/ 4ዘፋ expresses the mind’s confirmation of itself, to go after and go forward to the full release of being—to conceive the mind’s assignment to be completely unfolded as light.

As Arpachshad bears there are markers, indicators of growth, as one follows after the provisional waters of the flood. These markers are like the nodes on a plant in sequential stages of evolution.

And a name/Shem lives ግወ ኒዘቺሃ 11

following after/confirming the bearing of Arpachshad ልወሃገፋፋ ጸፋ ሃፈቺሮሃጻ ኒ 4ዘፋ

five hundred year ጻጎወ ጸሃፋግ ወግዘ

and bears/brings forth sons/formulations and daughters/nourishers :ጸሃጎፋሃ ግቺጎፋ ልሮሃቺሃ

A name lives! This statement is most significant as it conveys the awakening and engagement of *a Name in an active ascension of life*, in which a Name thrives with activity as a participant in the light to bring forth all that is within itself. What are the marks of a living thing? If a tree is living, it is ascending and productive. In living, a Name brings forth out of itself formulations—sons and the means to join together the formulations—daughters. *The life activity of a name is in the ascending action/ጌዘ*. A living ascending name follows after and confirms the attribute of Arpachshad; for it is one thing to bring forth the force of affluence, the means to extend/branch out—Arpachshad; it is another matter to confirm the trait, to nourish it, and sustain the extensions of the mind’s position amongst the whole.

Five hundred may be read: Arpachshad lives in the illumination/5 of all drawn out of the Totality/100. He lives/participates in the light to draw out all within himself, a full cycle of light. In so doing, he bears out of himself sons and daughters—formulations and bridges. The builders are the sons and the bridge makers are the daughters who connect one aspect to another. This is the life of a Name.

And Arpachshad lives ኒዘ ልወሃገፋፋሃ 12

five and thirty year ጻጎወ ግቺወሮወሃ ወግዘ

and brings forth the totality of Shelach. :ዘሮወ ጸፋ ልሮሃቺሃ

And Arpachshad lives, being a participant, a giver, extender, for how do you know if an evergreen is living unless you see it putting forth new shoots. Arpachshad, the branching, affluence of health and vitality of life, lives in the orders of lights whereby he bears Shalach, the ambassador who negotiates between processes, being a representative of one’s totality of Name. In my case, Shalach is the ambassador of the name Shmuel and thereby the representative of my unity. In Shalach, Arpachshad spreads out like a vine, being further extended. For who can extend in all directions unless your Name has a representative to go forth into all processes/nations? Through Shalach you touch the vast dominion that your Name lives within. Other wise, without Shalach, a Name may become withdrawn, reserved from the great explorations that an ambassador fulfills for us.

Five coupled with thirty conveys that the Name lives by illumination within the instruction. In being five/ Wግዘ one is absorbing the radiance of light and is distinguished by light, putting on the garments fitted by light as one is equipped with an attire relative to each occasion. Thirty expresses the evolution and being a follower of the three Trustees and the three levels of the Alephbet. Thirty is the ten fold of three, in other words, thirty is the activation, management, and fulfillment of the instructions of the Trustees as well as the managing follow through on the instruction received. With these values, Arpachshad brings forth the total nature of Shalach.

Each Name lives in the order of lights according to our being sent forth as Shalach. Each of us are the Shalach/representative of YHWH who are sent forth into orbit from our star field.

And Arpachshad lives ልወፆፓፋፋ ጊዘጊሂ¹³
 following the bearing of the totality of Shalach ዘረወ ጸፋ ሃፈጊረሂጻ ጊፋዘፋ
 three years and four hundred year ጸጎወ ጸሂፋጎ ዐፅፋፋሂ ጎጊጎወ ወረወ
 and he bears sons and daughters. :ጸሂጎፅሂ ጎጊጎፅ ልረሂጊሂ

In confirming Shalach, he lives to affirm his extensions and awareness of Name as an ambassador of YHWH. He lives in the realm of light teachers, amongst the three trustees of the East. He lives in the three dimensional fields of words and their on-going cycles—years. He lives also in 400—in the inquiries and unfoldings of secrets contained in the totality each revolution of light/a year. With each statement of living—in the ascending mode, an ascension level occurs. He lives and ascends as he follows through on what he bears!

He lives in the communications of his son Shalach, in the role of an ambassador, having the value of three years—all accumulative communications of Shalach; he lives four hundred—in the discovery zone of all being drawn out as a result of the established ambassador that is ongoing. Via these communications (three years) and via the inquiries (four hundred year) he brings forth formulations/sons and bridges/daughters to connect all things together.

In reading the numerical values, distinguish between years and year. Years are accumulative cycles or amassed studies; a year is a cycle of light that contains the affects of twelve moons. A year is a full study of a topic, years are accumulative studies summed into a value. In this case, Arpachshad lives in the accumulative studies of the Trustees of light—three years, coupled with an inquiry into the totality—four hundred year. Each single year there is a measured value of living 400. This measure pertains to an inquiry and having access to secrets amidst a cycle of light in which we are participating. Thanks be to YAH. As the more Arpachshad is exposed to and the more revelations he has, so the more formulations occur and the more enhancers are brought forth—sons/formulators and daughters/enhancers. These are not named as they are already bear the name Arpachshad—being formulations and enhancements of the affluence nature of your name.

And Shalach lives ጊዘ ዘረወሂ¹⁴
 thirty year ጸጎወ ጎጊወረወ
 and brings forth the totality of Eber. :ፋፅዐ ጸፋ ልረሂጊሂ

Shalach lives in the instruction of Eber obtained via the communications and inquires. He lives in the Order of Lights in which he was brought forth. Thirty indicates that he also is a follower of the three Trustees and the three levels of the AlephBet. Being ten fold of three, thirty is the activation, management, and fulfillment of the instructions of the Trustees as well as the managing follow through on the instruction received. In this cycle and quest, he brings forth Eber, the operation of a Name to go cross over, to go from side to side, to know from one side to the other. As one is sent forth, so the next level of expansion is Eber, that is, the ability to be transferred or to cross over into the realms to which one is sent. Eber is functionally present within each of us to transfer messages as well as to see from the spiritual and to bring it across into a deed or into some form of manifestation. Eber means to transfer, to go beyond, to go through. Via Eber we can transfer our Name proper as well as to transfer learnings in one phase into another, thereby continuing to build with the same principles. For other aspects of Eber, see the BHM Torah Light notes for chapter 10.

Via Eber we pass over from an astral plane to an earth state and vice-a-versa. Eber is the operation of our Name to behold the white text, to see through the words, to understand the origin and the intent. This fruit of our Name emerges as we follow through on being sent as a representative of Unity whereby access is granted to all that lies in the heart of Perfect Unity. When one is cut-off from the Hebrew—the language of crossing over planes and going beyond into other dimensions, they can re-affirm the position of Shalach and then bring forth Eber into their present consciousness.

And Shalach lives $\text{H} \text{C} \text{W} \text{Z} \text{H} \text{Z} \text{Y}$ ¹⁵
 following after the bearing of the totality of Eber $\text{A} \text{D} \text{O} \text{X} \text{A} \text{Y} \text{A} \text{F} \text{L} \text{C} \text{Y} \text{A} \text{Z} \text{Z} \text{A} \text{H} \text{A}$
 three years and four hundred year $\text{A} \text{Y} \text{W} \text{X} \text{Y} \text{A} \text{M} \text{O} \text{D} \text{A} \text{A} \text{Y} \text{M} \text{Z} \text{Y} \text{W} \text{W} \text{C} \text{W}$
 and he bears sons and daughters. $\text{:X} \text{Y} \text{Y} \text{D} \text{Y} \text{M} \text{Z} \text{Y} \text{D} \text{A} \text{C} \text{Y} \text{Z} \text{Y}$

We live as we follow through on the transference processes for all that is coming across enables us to continual ascend. We live three years—in all being amassed via the transference of information and also four hundred year—in the inquiries that result from the transference available to us at this level. Eber is a constant ability as we continually are following through on all transferred to us by putting into application. Through this follow through he brings forth the fruit of his name with sons and daughters—formulations and builders to connect all being learned at this level and progression of Shem.

And Eber lives $\text{A} \text{D} \text{O} \text{Z} \text{H} \text{Z} \text{Y}$ ¹⁶
 four and thirty year $\text{A} \text{Y} \text{W} \text{M} \text{Z} \text{W} \text{C} \text{W} \text{Y} \text{O} \text{D} \text{A} \text{A}$
 and he bears the totality of Peleg $\text{:A} \text{C} \text{J} \text{X} \text{A} \text{A} \text{C} \text{Y} \text{Z} \text{Y}$

And Eber lives in the ascending actions of light: four—in the inquiries of light coupled with thirty—in the instruction and conscious orderings of the light. And with these values he brings forth Peleg. Eber lives in the great access of light, able to enter into the light's astral planes from which he emerges and able to access the light embodied in the forms of life. This is living in the value of 4, yet the inquiry zones of Eber are distinct from the inquiry zone of Shalach whose inquires/4 coupled with 100 which pertain to the level of being sent. Eber lives in the 4 inquiry zone coupled with the orderings of light that occur in all dimensions and

planes. We see the light passing over into forms and inquire to learn the operations of the lights that we may fulfill them via applications.

Our Name lives in our questions and answers, in all being transferred to us. We live in the instruction that we receive on a daily basis and by it we formulate and connect by bearing sons and daughters. We live in inquiry zones and in the instruction received. These values are pertinent at all stages of development and fulfillment, even into the age of the appearance of the Kingdom of Light. At this level, we bear Peleg—all of our questions/answers/learnings come to bear the fruit of Peleg, the Unifier, otherwise we have asked amiss. Peleg means to distinguish, to divide in half as in mitosis which enables *a wholeness of expression to emerge*. Via Peleg we see all parts and know that all parts belong to One. As discussed above in chapter 10, Peleg is the Unifier of all parts. Peleg allocates the various energies to their respective places of service. Via the life of Peleg, our energies of life are strategically placed in their respective fields as the nature of seeing is resident within the eyes, etc. Through the fruit of Peleg, all exchange levels of life operations are distinguished. What is present in our Name and present within the Earth—Field of Exchange, is discerned and distinguished. This is a force within mitosis in both the spiritual and physical realms.

Peleg follows Eber very logically, for as one is transferred into other zone fields, so one is distinguished by the place with elements, shapes, functions, and attributes that reveal the presence of our Name. It is Peleg that maintains the Unity between all levels of development and the attributes that are being transferred into various fields.

We may see that Shalach is the LightBearer; Eber is the LightWorker; Peleg is the Worker of the Light; and Reu to follow is the Overseer of all Works.

And Eber lives 490 זחזז 17
following the bearing of the totality of Peleg 77 X4 YΔ7LCY3 ז4H4
thirty year and four hundred year 37W XY47 O944Y 37W 77W7W
and he continues to bear sons and daughters. :XY77Y 7779 ΔCY7Y

There is a great joy and hope in our heart each time we meditate upon each operation of our Name and hear the words: i.e. and *Eber lives*. There is an awareness within of the ascendant movement of Names and the vivaciousness of their presence within the Kingdom of our Name. As we follow through upon our initiations and the bearing a new trait of our Name, so do *we live* in this dynamic of the Kingdom of Names.

Eber lives—the function of transferring information, releasing the meanings hidden in all forms unto the conscious reality of mind is alive within. The condition of this aspect of our Name is dependent upon bearing the totality of Peleg: to have the mind to unify all components. And with Peleg established in our consciousness, we live in the instructive order of the universe—thirty year and have access into all dominions—four hundred year. We live in the Kingdom of Wisdom unfolding/expanding/extending the nature of light/37W. The life of Eber upon bearing Peleg assist us to understand through inquiries how all of our parts comprise one. We enter into the oneness with all verses asking how we are separate. We live in the cycle of light's order/thirty that directs the energies and designates them now and where they will be in the future to various centres for residence and operation. We live in the light cycle to distinguish all parts unto their complete expansion as one.

Eber lives in following through bearing Peleg, thirty year—in the orders and instruction how light appropriates its attributes unto fulfillment. Eber beholds the nature of light distinguished in all works of light—how the light sees, hears, assimilates, recycles, self regenerates, and allocates its energies into parts. Eber, the function to go beyond has no barrier to know the operations of light in all levels and planes as he maintains the consciousness of Peleg—the Unifier of all parts. The instruction and order of light is perpetual as he couples it with four—the value to inquiry. Stop inquiring and you slow down the learning process. 30 is maintained with 4, when we inquire into the totality of being/100. Inquire into the macro lest you be withdrawn into the micro. Via 30 plus the 4 of 100 Eber ascends to the degree and elevation of light whereby another power of Name emerges: Reu.

Via our Name we still live in our conceptual astral body even when we move into our earthly body. We have the ability to fly in our dreams and be transported through our *merkibah* in all astral realms. We have an earthly body in which to develop and manifest our astral nature even as a seed falls into the earth for expansion and total revelation. From this we ascend into a mastery or golden light body wherein resides the crystal forms of our energies. Yet there is another body that we live in which is the composite or universal body of light that contains all embodiments. Through the living nature of Eber, we transfer properties from one realm unto another. Through the instruction of light and the inquires/full access we bring forth formulations of light/sons and also connective roles/daughters. *Baruch haShem*.

And Peleg lives אָלף עֶלְפֵי 18
 thirty year אַרְבָּעִים
 and he bears the totality of Reu. אַרְבָּעִים

Peleg lives! Peleg is the nature of our Name to distinguish the Energy of Life into different fields whereby their unique properties and functions can be fulfilled as they are positioned to occupy and fill the House of TheName. Peleg is the directive force to initiate and sustain mitosis in the 1) astral, 2) physical/transformation planes, and in all 3) open avenues/expansive planes. These are three planes of being and operation of Mind distinguished via Peleg.

Peleg lives via the instruction of his father Eber, thus 30 year—instruction in all his father has known and imparted. Peleg engages in the course of study also and integrates it into his consciousness, knowing himself as the aspect of Name that diversifies Energy. Peleg lives in the order of the diversity that he creates even as we all live in the worlds of thoughts and forms that we formulate.

Does the energy of light become fearful to us upon becoming diversified? Do we have trouble recognizing the powers that are unleashed and have had appointed Mind to oversee, develop, and manage the energies? Do you sometimes become uncomfortable that your great light that you are has become allotted to various parts, even hidden into earthen vessels? As you receive the wonderful instruction of Eber, the knowing of all that is within passes on to you to confirm a greater consciousness of your perfect Unity.

Peleg lives, ascends, thirty year—in the orders of a unified diversity, and he brings forth Reu. The brother of Peleg, Yoqtan (10:25ff), and his descendants continue to uphold Peleg and his descendants from the astral blueprint planes of light within the second level of the Kingdom in which the contracts for unfoldment are written and maintained. As you study the Kingdom of Names in the Torah, you will be conscious of the levels of their operation in all domains of your Kingdom. You will confirm the position of Names in the in the four planes of emanation: in the foundation, in the astral fields, in the cities, in the streets, in the palaces, in the homes, in the working fields, in the gardens and in the corrals, in the academies, in the Seats of Mastery and Counsel that oversee the entire kingdom fields. And as you bear your names and live according to them, so you will grow-up into all powers of your Name and occupy your position in the universe, coming to take your Seat that belongs only to you in the Kingdom of TheName. The twenty-six attributes of Shem (chp 10) are the traits of every Name. These comprise the capsule ingredients of our Name into Mind/Intelligence/Spirit. As we further break forth the glory of our Name, we develop residences and occupy positions of soul whereby the entire house and soul are perfected—completely formulated and fulfilled. The generations of Shem unfold through Archpashad who alone branches the Name into the formulations of earth for transformation and into the soul’s expression and glory.

Peleg bears Reu, meaning a friend, for as one appoints and distributes the Energy of Life into the regions of Life operations, the Name brings forth the intelligence of companionship of all allotments of Energy. Reu is the nature of Name to be a friend, companion, and comrade. Not only does Reu befriend all allocations of light as it is scattered abroad for expansion and expression, but Reu is the trait of Life that initiates friendships, partnerships, and comrades amongst us. Reu/ΥΟ4 is the knowing, the over seeing Mind/4 that comprehends/Ο that though the Energy of Mind is scattered amongst in all peoples, in all forms, in all processes, we are a greater fellowship of Light and are One United Name of Life/Υ. Reu takes his place in the Kingdom through listening to the instruction of his father, Eber. Reu is the consciousness knowing that we are One entity, apart of the each other that comprise the whole, that we have the same Father, and as a result we do not live as spies or strangers, but as the family of One Name. [One may note that in some translations the line is read: “and Peleg lived thirty years, and became the father of Reu.” Note that year is singular in this many of these verses as discussed above. Also the term father does not appear in these genealogies, because a Shem/Name has one Father, YHWH. Whereas Abram is referred to a father later, such indicates that the role of Abram to be the progenitor or the line of Shem within the Earth fields.]

Peleg lives and now brings forth another ascendant branch of Shem that enables the root of Archpashad to be flourish unto the final taw generation of Names iterated in the SCROLL OF CHAMESH HAPEKUDIM 26, the fulfillment of Abram’s seed into the Promised Land/States of Verification.

And Peleg lives ִלְכֹל עֵלְמֵלֶךְ 19
as he follows forth bearing the total scope of Reu ִלְכֹל עֵלְמֵלֶךְ עֵלְמֵלֶךְ
nine years and two hundred year ִלְכֹל עֵלְמֵלֶךְ עֵלְמֵלֶךְ עֵלְמֵלֶךְ
and he bears sons and daughters. :ִלְכֹל עֵלְמֵלֶךְ עֵלְמֵלֶךְ עֵלְמֵלֶךְ

Peleg lives! Each branch that is brought forth unto fruitfulness must be implemented into our consciousness and operations. Peleg ascends as Reu is understood and followed after. In so doing, Peleg ascends nine years—in amassing the studies of light to deliver, save, reclaim any use and/or faculty of Energy that goes apart from the whole, to find the lost and return it, to go after the one and return it to the ninety-nine that there is one-hundred, totality; to maintain communications, intercourse, and keeping all parts informed of their roles in totality. These are the subjects we study during the course of nine years. Via 9, we compose all that wisdom coupled with understanding releases/OWX which is the entire worlds to distinguish all aspects of light (Mishle/Proverbs 8:12-36). While 9 is the value to compose wisdom and prudence; the value of 10 expresses the grouping composite of life. (See BHM Torah Light Dictionary for further details.)

The 9 years are coupled with 200 year/ጸገወ ማጺጸፋሣሂ. Reu elevates Peleg to ascend/live into the state of companionship/friendships that are formed within the unified diversity. The value of 200 year is a study of our *totality expanding, being extended into multiple domains*, never forgetting or separating ourselves from our eternal nature even though we come to reside in changing forms. From the age of 9 years coupled with 200 year we bear houses of potentialities and houses of compositions—sons and daughters that pertain to the harmony of names/heavens and earth/transformations. Through distinguishing parts, our Name is consciously extending in multiple domains that the full glory be drawn out and fulfilled.

And Reu lives/is ascending ሃዐፋ ጊዘጊሂ 20
two and thirty year ጸገወ ማጺጸፋሣሂ ማጺጸፋሣሂ
and bears the totality of Serug. ፡ገሂፋወ ጸፋ ልረሃጊሂ

Reu/Companionships lead to further ascensions! The compound value of 2 and 30 relate to establishing the order that has been created via the distinguishing of parts by Peleg and cementing all parts to belong together as life long companions by Reu. 2 is the value to create pairs and relationships, it is a foundation of mind/higher thoughts/200, a unified structure from which a tree grows/20. As we consider the values of companionships, two and thirty, we engage in the study of pairs and the unity of the parts distinguished via Peleg. The pairs are seen to belong to an order, a level of instruction concerning which belongs to the rod/30 of communications/3 between the flaming fire of wisdom/300. Two is a platform of operation coupled with 30 whereby the orders of life and developed between all parts. Reu lives in establishing a foundation for us to develop in earth fields regarding the allocation of energies via Peleg. The nature of Reu enables us pair our members and establish the order of life amongst them.

As our members are paired, they can be evolve and develop within the Order of life. The order is the strength to carry forth our will of spirit. The spirit is willing/30 in each generation but the flesh/2 is weak in comparison. The spirit is the prime instigator, initiator, but the flesh while supportive and the means of revelation, is weak on its own to lead the way unto the goal of our journey, for itself is a servant and not the master. In this sense it is weak. The flesh/2 is also weak because it is dependent upon the teacher/30 and its dependency nature makes it subjective and impulsive to self indulge and self satisfy. But as we couple the flesh with will and instruction, and devote ourselves to Unity and mature in the reflections that the flesh affords us, then we will guard the flesh against being swallowed up in evil doing (Psalms

127). This is the essence of the prayer: your will is done in earth as it is in the Names. There is no condition or enslavement that can prevail over one's Name.

In the midst of this study of comradery, the totality of Serug is brought forth. Serug means to twine, interweave, interlace, to be interwoven, braided all conveying the strength that comes forth through the pairing our energies with instruction, the rod of Wisdom.

Peleg allocates the light energies into their respective fields of service. Reu establishes pairs and maintains the common foundation between all allocations of light, to recognize and uphold each trait as precious within the unified order. Likened to a constellation, Reu comrades the light energies within groups. Serug provides the connective threads between the allocation of energies. With Serug, there is a twisted cord that cannot be broken between the energies of mind and amongst all the names of light. When the cords of Serug are cut asunder, one may be enticed, seduced, being gullible, and lead astray due to the apparent fragmentation or loss of networking consciousness of our wholeness. Serug's position within our Kingdom of Names is a major strength of unity, linking each allocation of mind to each other like nerves connecting and protecting each part of our mind's extension.

Serug enables us to lace together all unfoldments from generation to generation, an operation of our Name in weaving the body of light. With sequences, Serug weaves as a master workman to create the garments of Cham. Serug master minds all weavings of cloth including the drawing out of the golden threads. Could it be that the tighter we are woven, the lighter we are? As we are intertwined astrally, so is our body.

And Reu lives ሃዐላ ጊዜጊሃ 21
seven years coupled with two hundred year ጳጎሠ ማጸጸጸ ማጊጎሠ ዐጎሠ
to follow up on birthing the totality of Serug ገሃጎሠ ጸጸ ሃጸጊጊሃጳ ጊ ጎላጸጸ
and he is fruitful/bears sons and daughters. :ጸሃጎጎሃ ማጊጎጎ ለጊሃጊሃ

Reu lives to 7 years, in the fulfillment of an oath, an oath that lies within each of us to maintain our covenant with YHWH and to uphold the bonds of a united adam. Coupled with this fulfillment is the value of 200, the knowledge of our totality in multiple domains or levels of being whereby there is growth of our core personality. As Reu lives or ascends, there are contacts with guides and the LightTransformer. Though Serug's ties, Reu ascends further even as we ascend through achievements and formulations of our life. What ever we bring forth affects the quality of our life!

With fulfilling the oath of the covenant bonds and with mindfulness over our fields, Reu brings forth formulations and connections of life. There is fruitfulness in the realms of our friendships and association of Names.

And Serug lives :ገሃጎሠ ጊዜጊሃ 22
thirty year ጳጎሠ ማጊጎሠ
and brings forth the totality of Nachor. ጎሃጎጎ ጸጸ ለጊሃጊሃ

Serug lives in the Order/instruction of being intertwined. The very act of lacing together our allocations of energies causes us to arise in a higher order of consciousness. As what initiates his emergence ascends/Reu, so does also that which comes forth from the initiation. In this list of ascensions we understand that what we do in one area or within one attribute of our Name, directly affects other areas or levels of achievement. In Serug, we are resolved to live within the divine order of all parts and cohesive nature in the Kingdom of Names.

Within this order, Nachor appears meaning to assertiveness, snorting, to make a declaration, to pierce, slaughter, create an opening, to release what is contained, surrender unto a goal, objective or to focus upon an opening to attain vision. We see the aspects of Yapheth/expansiveness abiding within the tents of Nachor.

Serug, in lacing our allocations we move forward in great strength. Serug is the healer of fragmentations via the fulfillment of the oath to be One. In this strength, he brings forth Nachor. Nachor, as the above meanings convey, is the function of Name to take off the cap of the bottle and to allow the sweet fragrance of life to permeate our affairs.

Serug intertwines all in oneness; Nachor appropriates the strength into service as to make an sacrifice whereby all is poured out and its full essence released. Serug laces all together into one garment of life, and Nachor says this is the way that we will wear the garment. Serug links all aspects of our energies; Nachor brings them to the altar and slaughters them whereby their attributes are given as an acceptable offering. Think of yourself releasing the fragrance of life within you as you perform your labors, as you give forth consecrated prayers, as you give an answer or ask a question, as you love your fellow humankind. In your release of energies, let there be a consciousness of Nachor that emits a sweet savor from the united energies of Serug! In whatever I say and do there is a sweet aroma being emitted! All of the various meanings of Nachor pertain to expelling the force of life within, evening in the snorting of a horse which conveys the strength and might. Hence Nachor is associated with the nostrils, a guide to the house. Appoint this attribute within the nostrils that you may always discern the aroma that is coming forth with each breath.

And Serug lives ገሃፋወ ኒዘኒሂ²³
following after birthing the totality of Nachor ፋሃዘህ ጸፋ ሃፈኒረሂጻ ኒፋዘፋ
two hundred year ጻጎወ ማኒጸፋህ
and he bears sons and daughters. :ጸሃጎጎሃ ማኒጎጎ ልረሃኒሂ

He who laces Names together for service shall ascend further as the service or sacrifice is implemented. As Serug initiates and brings forth Nachor, he follows through on designating the united energies into service whereby he lives 200 year, a reference to the higher thoughts that arise out of the bleeding heart in multiple dimensions. We may say that as we follow through on releasing our energies as an acceptable sacrifice of love, so we ascend in the multiple dimensions of Names and transformation rites and thereby come to bond and elevate our energies into higher dimensions to which they are extended. We come to bond with bands of angels and with masters of light as we are continually in the sacrifice mode.

As Nachor expels the energies essence through labors and communications, Serug intertwines our Names and energies amidst the parties and spheres involved. Through our classes and the interchanges that occur, Serug is active intertwining our thoughts and hearts together. As we have interchange with the Trustees of Light, or the counsel of Madai, or the LightTransformer, Serug is present to intertwine us together through the gates that open to us upon bearing Nachor. The connections between our families in the heavens and in the earth are also maintained by Serug who lives in the multifaceted, multi dimensions of life.

In the 200 year ascension of Serug, he brings forth all formulations of lacing—sons as well as the means to sustain them—daughters.

Bringing forth the characteristics and attributes of our Name are means of ascensions and provide the momentum of life. Often we encounter one who is beset in their journey; let us gently remind them that our living, our lives, are in bringing forth the attributes of our Name. Specifically in these Torah lines, do we focus on living. In the Father, the Progenitor Force of Being, do we have everlasting life, eternal life. Let us pray, “Our Father,” for even in uttering the phrase, we declare that we belong to Life and to each other. Let us utter, “Our Father who are in Names/the heavens,” knowing that the very Source and Progenitor of Life is within our Kingdom of Names. Truly in the Kingdom of Names we are One, being of the same essence yet positioned to an assignment that expresses and maintains the totality of life. Let us prayer for each other that we be kept in TheName (Yahuchanan/Jn 17:15,26; YirmeYahu/Jer 23:27). In the Name, we all bear the same attributes of the Father and confirm our eternal oneness.

When we say, “hallowed be Your Name,” we meditate upon the unity and dynamic of life that is preserved even though the flesh decays. We declare that all aspects belong to the Unity of TheName and that by TheName all things are set apart or sanctified unto the position of TheName. “Your will is being done” conveys that the exercise of the Names are accomplished in earth—in all exchange realms and that the manifestations are in accordance with the Names or that which is commonly rendered, *in the heavens*.

And Nachor lives אַחֲוֹר עֲשֵׂר וְעֶשְׂרִים²⁴
 nine and twenty year אָרְבָּעָה וְעֶשְׂרִים וְאֶחָד
 and bears the totality of Terach. אֶחָד אֶחָד אֶחָד

Nachor lives! The value of 9 is the composites of life, all that is formulated via sacrifice. We live in the universal consciousness coupled with twenty/the mirroring and branching of life. In all of our quests and responses, we compose Wisdom—9; in all of our branching we mirror the words/deeds of understanding/○, wisdom/W, and knowledge/4 that manages/7 the fullness of the world/א. We live as we respond and compose and thereby release the fragrance of our unity. Our responses/9 are coupled with a mirror/20 of all understood by the spiritual mind in touch with the flow of life. At this level we bear Terach—the Name that renews/composes/X the mind/4 according to the services/א enacted through Nachor.

As we understand the compositions of Nachor, the interpretations of the smells in the universe, the mirroring what is within, there is the formulation of Terach. Terach, before incar-

nation is the force to bring forward the consciousness of our assigned place in the House of Life. Via Terach we know our assignments and are committed to perform them. After incarnation, Terach is the force of a Name to renew the mind repeatedly toward fulfilling the assignments of our life. Teach enables us to take all responses and compositions higher, all encounters in the worlds, and recharge the mind with thoughts of our assignment at hand. It is the charge of thoughts into action/service that bears Abram, for when the mind is dedicated to its mission and aligned with the strength of Serug, that the Name is sent forth into the world. We come into the world well equipped to accomplish the expansion of our Name that the Father is exalted and magnified—Abram. As we live according to our Name, our days are satisfied.

Since these Torah Words are the same yesterday, today and forever, being a constant teaching of our Name, we realize that *now* Nachor is ascending nine—through all acts of light to assist others in their salvation/in the recognition of all that is good and holy within them, coupled with twenty year—to mirror the activities of Life before each other and to know ourselves through each other. In this *level of living*, one brings forth Terach—the level of continually renewing the mind through service.

Terach as the ninth of Shem is the name whereby all assembles or composes into a wholeness to bring forth the tenth which is a triad, a commune of all preceding at this kingdom level. The process of composing the fire’s consciousness/OWX. Note both the Name Terach and the value of 9, begin with the tav. What other correlations do we find between the letters of each Name, their position in Shem, and the function of their Name and position? For example, Shem as the 1st of Noach, conveys the position and identification of intelligence, the function of fire continually burning with its own supply, and commences with the letter *Shin*, the first letter of the alphabet, but of greater awareness, Shem holds the position of being one, a unified Name, depicting the value of *Aleph*.

And Nachor lives 4YHY ZHZY ²⁵
 following after bringing forth the totality of Terach HAX X4 YDELZY3 Z4H4
 nineteen year and a hundred year 3YW X4MY 3YW 34WO OWX
 and bears sons and daughters. :XY9Y TZ99 DELZY

Nachor, after Terach, lives in the consciousness of carrying forward our mission which is the fulfillment of our sacrifice. The fragrance of our name lives into the service to which we are appointed. As we follow through on our assignments, the fragrance lives on. Thanks be to YHWH. Nachor lives nineteen—in the wealth, abundance of the vast responses/feedback of wisdom coupled with a hundred year—to draw out of his totality, and brings forth formulations of answers—sons and the houses to join them together—daughters. The age of 100 indicates further extractions shall be forthcoming.

And Terach lives HAX ZHZY ²⁶
 seventy year 3YW TZ09W
 and brings forth the totality of Abram M94 X4 DELZY
 the totality of Nachor coupled with the totality of Haran. :94 X4Y 4YHY X4

And Terach lives seventy year: in the study and attainments of all that completes, satisfies, and fulfills the oath or our Name. Terach revitalizes our mind unto our mission and role amongst the whole where the Name lives in the understanding and flowing of spirit in our vessels. As we are focused on our mission, we are in a position to maintain the flow in our seventy menorah cups. From Nachor's releases of fragrances, there is a gathering of the fragrances into the vessels of our Name; into the cavities or organ centres of our habitations. Terach, being of 70 year, is filled with understanding. Being the tenth position from Noach, Terach must communicate all that has come unto wholeness thereby bringing forth the triad: Abram, Nachor, and Haran. Each position of 10 is a graduation mark that breaks out into threes—processes and communications. Abram is the expanse of Father; Nachor is the acceptable sacrifice that accompanies the expansion; and Haran is the illumination of mind extended into a new plateau.

What is the fruitful offspring of having an eye of understanding, one who is oriented to full revelation, belonging to the mind of seventy? The offspring are a triad, to fully communicate all that has become whole—Abram, Nachor, and Haran. Terach bears the totality of each of these three positions/Names. He puts in place the concepts for enlargement/greatness/Abram and for sacrifice/transformation/full release/Nachor. These two go hand-in-hand for as one yields a life of sacrifice to magnify Aleph, so they bring forth Nachor, the fragrance that corresponds to a deed. We have retained this awareness in many of our sayings: What a nice thing to do, it will linger on; or What a terrible thing, it is nauseating to my stomach. Terach bears Abram and Nachor as twins coupled with the totality of Haran/the illuminated mind extended.

As we exalt father, magnifying our foundational principles, we intensify and are joined with the radiance around us—Haran. We share in the light of all principles and their far reaching beams into all forms. As we magnify the foundational principles so we abide in the abundance of light being generated, released, or shining from within us. The illumination also spreads as we ignite our energies as sacrifices, especially the offering of frankincense that bears the lightburst and sweet smells of Nachor.

We may see that the three offspring of Terach is the same frequency of the statement: "Let light be"—let the concepts explode! This is the force of creation coming into earth.

Abram is the position of Shem/Name to magnify the inherent Aleph-Bet, to expand the father/Aleph principle into form/Bet principle; to enlarge the concepts of a house.

We should note that there are nine generations commencing with Shem lives (vs 11) and concluding with Terach lives (vs26). In the midst of these composed parameters of Name, there are seven Names that are mentioned to live two times. The significance of the word, lives, used 16 times in this lesson convey a complete life/7 through its management role of all that composes a Name of YHWH/Unity. The usage pattern of the word *chai*/lives creates a string of number sequences: 1-2-2-2-2-2-2-2-1. The parameters of ones or unity principles frame the complete harmony or seven pairs within.

And these/those divinely appointed are the results/generations of XΔCYX אLCY 27
 Terach/the transfigured mind to ascend H4X
 Terach is the one bearing/bringing forth ΔZCYA H4X
 the totality of Abram, the totality of Nachor AYAY X4 Y4A4 X4
 coupled with the totality of Haran Y4A X4Y
 and Haran is the one bringing forth the totality of Lot. :⊗YX X4 ΔZCYA Y4AY

These are those of Elohim/אLC—the illuminated of El/United order. Those of Elohim come forth as the Name composes the thoughts of ascension. Abram is the friend/mind beholding with full perspective Elohim. Any friend is one who regards you with a mind of understanding, compassion, openness that facilitates illumination; thus is Abram for Elohim. The total possibilities of expanding the source code is within Abram. Amongst the Elohim is Nachor, the total scope of sacrifice/releasing the qualities and light. And coupled with these is Haran, the illumination of mind that is extending as the rays of light reach from one corner of the universe unto another. For as one is for expansion and for creating a pleasantness, being agreeable with the whole, confirming their vibrancy of being one, so is there illumination of mind being extended. Thus are the triad of Terach brought forth at the age of 70 year—one who has studied and come to understand the goal of wisdom. We understand that this triad is the composite nature of wholeness within one and does not refer to three individuals even as Yapheth, Cham, and Shem are a triad of each fire spark.

A generation comes out of Unity which is an unfolding of faces, a result, an outcome, within the total scope of being Adam. These are the forces of Elohim within Terach emerging from the position to commit the mind unto its service and role. The Name of Terach will keep us committed to our position throughout our generations. Line 27 starts a new chapter of light. Terach, the function of Name that composes thoughts and renews the mind through elevations and bonds of covenants/H is the promise of the Holy Spirit to release within us the river of divine intelligence that will enable our mind to attain unto its full stature and capacity. Through the presence of the Holy Spirit our minds are transformed whereby we comprehend via expansion/Abram, releasing/Nachor, and illumination/Haran the full Faces of Unity and whereby we build and enter into the Kingdom of Names, revealing our perpetual immortal nature. This enlightenment is carried over in all ascensions from Adam unto the final generation of Names.

Haran, upon bearing Lot, dies as his son is being born in order that the illumination may be transferred with Abram as he enters into expansion. We do not come to earth without retaining all that we have mastered and come to understand in light realms or in the Ur Kashdim/Lights of Astral plane. What we retain in the astral planes is transferred via an envelope of retention/memory—the formulation of Lot. The composite of Lot is the nature of Name to enclose, wrap, conceal or to be veiled. As Psalm 104:2, we are “covering ourselves with light as with a cloak.” The drawing out of light within us creates Lot. This spark of intelligence in Adam enabled him to discern his nakedness as he beheld the Faces of YHWH clothed in splendor and majesty. Our bodies are according to our the illumination that has been drawn out of our Names. We will encounter Lot throughout our journey until we resolve all in perfect oneness with his offspring whereby we cross over the Jordan into States of Verification/Promised Land.

Haran may be understood and read as: the music רָאָה. Ran/רָאָה means the singing, the song, the exultation of life through music which joins with Abram and Nachor. Music comes from exalting principles and releasing their fragrance. Such creates a song! The concept of music in Hebrew is a medium of thought/mind to retain and carry an idea and the fragrance released. Haran is the retaining nature of Name, that bears Lot. Upon bearing Lot, meaning a veil, enclosure, a concealment of all retained. Haran dies pertaining to the faces of Terach, in order that all being retained may accompany Abram and Nachor into the earth for transformation. As stated in the beginning of this study, Abram and all preceding in the evolution of Name are not in the manifestation of earth as we are today, for they are yet being readied to enter into this dimension of light. In coming to the ninth position from Shem—the state of composing all within this level of unfoldment, we then bear a triad—the communication of all composed. As Terach is the ninth of Shem, the tenth or the wholeness of all composed is seen in three parts to communicate all that has been composed. The same process occurs at each level of becoming as from Adam to Noah at which time Shem, Cham, and Yapheth are brought forth (SMB/Gen 5:1-32). When we divide three into the ten we have the value of 3.3333 which conveys *com - pound communications*.

And Haran dies/becomes extended רָאָה אֶת־פָּנָיו²⁸
 pertaining to the faces/expressions of פָּנָיו לֹא
 Terach his father/to establish the Aleph light ray in the house רָאָה אֶת־פָּנָיו
 in the State of his birthing/to establish birth רָאָה אֶת־פָּנָיו
 in the Lights of Astral planes. :רָאָה אֶת־פָּנָיו רָאָה

Haran, the retention of ascensions and illumination in all astral planes, carries us forward with new veils, coverings, skins. In bearing Lot, as Lot comes out of the inner womb and takes the first breath, the breath passes from Haran, whereby he is extended pertaining to the faces of Terach—the expressions of composing mind into all ascensions. We may understand that Haran dies according to the activity of mind radiating from the faces of Terach—in his astral native plane that is committed unto total renewal of Name. Of all the Names of light, Haran is the only one to die in the astral plane, whereby the energy is transferred into earth realms to continue for revelation. All other aspects of Name live and are not subject to death. In Haran, our Names are forever retained in our family star field. The cognition process that we are undergoing currently is transmitted to our astral home base which supports us in our journey and assist us, keeping their minds upon our progress. Haran dies in the Light of being distinguished—in the *Kashdim*/רָאָה אֶת־פָּנָיו/in the lessons of fire pertaining to past, present, and future planes. With his extension, Abram and Nachor begin to increase. The Torah tells us that as one is dying, others will be blessed. When a door is opened by one, others may enter also. When Haran dies, Abram and Nachor begin to multiply.

The mind that retains all dies as a seed is planted for transformation from the Name plane in the realm of the Lights of the Kashdim, a reference to our star field home. As the prophet NechemYah [Nehemiah 9:7-8] states, our Name is selected from the realms of light and given another corresponding land, the land of Canaan in which we branch forth to reveal the presence and activities of light. The State of Ur Kashdim is the realm where the full nature of light/רָאָה has been composed to branch/רָאָה the fiery nature of wisdom/W, through all doors, composing past, present, and future/רָאָה activities/initiations unto fulness MY. Is it not the nature

of life to die in order to pass into higher evolutions? Each time a seed is given, there is a dying through which another face arise to explain and to radiate the light of the ages. Via the extensions of life—the illumination of mind into another dimension/Haran, there is magnification to be fully known, to be tested by the fires in all states of creation to refine the Name of wisdom as pure gold.

And Abram and Nachor acquire to themselves wives ግጊወግ ግጋር ላሃዞግ ግጋጋጋ ዘቀጊሃ 29
 Name of the wife of Abram is Sarai ጊጋወ ግጋጋጋ ጸወጋ ግወ
 and name of the wife of Nachor is Milkah ጻሃርግ ላሃዞግ ጸወጋ ግወሃ
 a daughter of Haran ግጋጋ ጸጋ
 father of Milkah ጻሃርግ ጊጋጋ
 and father of Iscah. :ጻሃቶጊ ጊጋጋሃ

To say that Abram and Nachor take to themselves wives may be understood that they receive a lesson/a gift/ዘቀጊ, an illumination unto their light measurement, which are wives. The repetition of the words for Abram and Nachor convey the bonds of Abram and Nachor as every exaltation of father/Abram is coupled with an aroma or release of sense/Nachor. In receiving the gifts, we understand that our name is not sent forth without gifts to learn, multiply, be comforted, renewed, fanned, and to have a mirror of reflection to measure our progress. The wives/ግጊወግ are an interior action of our fire nature to administer our measurement as a governess. In taking a wife we may say that we accept/receive the interior unfoldment process. The root of the word wives is nasay/ጻወግ meaning to carry, conveying that our wife enables us to be transferred from one plane unto another. In other words, our name is gifted with transference.

Sarai/ጊጋወ is rendered to mean my governess, to assist in occupying and managing the land unto rest/entering into a residence. She is the wisdom of nobility activated and belonging to Abram, emerging from within his name. In accepting this interior unfoldment, we receive the hands of wisdom to govern, manage, and occupy all powers encountered. To Sarai we put in charge properties of the kingdom even as YH entrust his principles for expansion and regulation with WH, or as a man puts his values into the feminine. In the accounts of Sarai, we will see how her name is the helpmate to Abram to govern the lands and powers encountered. (re: the Governess of Sarai, see BHM Torah Light notes from chapter 12)

Milkah/ጻሃርግ also pertains to a governess, as a queen, one who rules with light, to regulate the releases of our essence. As a queen she assist in managing the resources of the land and their distribution. Milkah is a daughter, a composition of Haran—illumination of mind extending/radiating/projecting whereby a queen is born. Until we project the inner light, the power of a queen remains within us.

The concept of a daughter/ጸጋ, reoccurring in this portion, is the basis for the unfolding to be composed. The sons/ግጋ reveal and disseminate the potential of life, but the daughters are the means to compose and bring all into one, even as a woman receives the seed and composes the unity of the masculine principles and the feminine nature into one house, into a wholeness, a perfect synthesis of life. A daughter is inherent within and enables us to make changes via the compositions. Consider these words as you read the above lines concerning each Name bringing

forth sons and daughters that you may see the total scope of their drawing out the properties of Wisdom within them.

Milkah is *a daughter* of Haran, one knowing how to compose the illumination or mind and how to compose music to regulate the emerging soul into harmonious vibrations. She is the queen of retention in all of our generations knowing how to bring forth out of the past and compose it with the present that determines our future. She works with all retained from Adam to Terach and will continue to manage all coming hence forth within our Kingdom of Names. She is the Queen of the Kingdom. She assist in building the BET HASHEM/House of the Name in earth as according to the pattern in the heavens or in the Name fields.

Haran is distinguished with the title *Avi Milkah/Father of Milkah*. He is the father of the vast illumination deposits gathered throughout our unfoldments that generates the means to compose them and use them for governing the Kingdom of Names. Via this illumination we may walk in the valleys of deep darkness and fear no evil. He is the Father, the founding concepts of our progression from Ur to Canaan, enabling us to go forward to our completion with the governess of Milkah.

Haran is also the father of Yiskah/אִשְׁכָּח from the root word/אִשְׁח meaning to anoint or measure, related to the word sukkah/אֶשְׁכֵּחַ depicting the house of many branches in which we dwell. The illumination of mind extending then brings forth the ability for us to be measure, to know our capacity, and to branch forth with all that is within us. It is unto this line of Name that we come as we seek for soul mates as Yitzchak/Isaac returns of the family of Milkah from who he receives Rivkah/Rebekah (24:15; and to whom Yaaqov receives Leah and Rachel 28:2). Thanks be to YHWH for the continued presence of Haran and for the daughters to compose the illumination throughout our journeys.

And Sarai remains/happens to be barren; אִשְׁתִּי עָרְיָה לִּי 30
there is not for her a child. :אֵין לָהּ יֶלֶד

The condition to be barren indicates that she has not been impregnated. The statement is more regarding Abram than Sarai who has yet to formulate the seed that Sarai will bear. This is not a negative statement regarding Sarah, but one that concerns the alertness of Sarai and her readiness. We also draw from this that we are to be aware in our present journey to develop the seed of our Name—to formulate our current unfoldings and sow this seed that it may be composed.

And Terach learns/acquires הִלְמֵד לְאַבְרָם 31
the totality of Abram his son/to establish a house for unfoldments יָצָא אֲבְרָם וְסָרַי
coupled with the totality of Lot, son of Haran וְלֹט בֶּן־הָרָן וְיִצְחָק בֶּן־יִצְחָק
son of his son/a formulation to establish a house for unfoldments יָצָא וְסָרַי
and the totality of Sarai his daughter-in-law יָצָא וְסָרַי וְיִצְחָק בֶּן־יִצְחָק
wife of Abram his son יָצָא אֲבְרָם וְסָרַי וְיִצְחָק בֶּן־יִצְחָק
and they depart/arise with them וְיִצְחָק בֶּן־יִצְחָק וְסָרַי וְיִצְחָק בֶּן־יִצְחָק
from the Ur Kashdim וְיִצְחָק בֶּן־יִצְחָק וְסָרַי וְיִצְחָק בֶּן־יִצְחָק

to proceed/walk to the land of Canaan ʾOʾʾ ʾt-44 Xʾʾʾ
and they appear/come unto Haran ʾ4H ΔO ʾ4ʾʾʾ
and they reside there/they of a Name dwell/reside :ʾW ʾʾʾʾʾ

The initial response to Sarai barrenness is that Terach learns/acquires. What does the statement imply to the situation of Sarai being not impregnated? It suggest that through Terach, the composing mind is bringing forth the necessary attributes whereby the seed of Abram will be formulated and whereby Sarai conceives and brings forth the full measurement of Shem/Name which will be called haMashiyach/the Messiah. Terach acquires the necessary attributes of a Name whereby a Name comes to reside in Canaan—the state of branching unto one’s potential or bearing the seed of Abram—the son/formulation of potentially that glorifies with magnitude the Father.

Terach take the total scope and family of Abram. The word take is the same as to learn; hence, all we bring forth are classes that we enroll in. All that we draw out of ourselves creates classrooms for us to enter into. Terach also learns his son’s son—Lot, the offspring of Haran. Thus none should ever despise the veil that comes with us realizing that it is the product of one’s illumination of all gathered and retained for remembrance. Our bodies our are past upon we draw out strength to create the residences of today. The unique phrase ben beno/ʾʾʾ ʾʾ —son of his son—expresses the continuing force of Terach, telling us that the influence of Terach is from generation to generation. Also our emerging veil or enclosure is determined by our mind’s illumination retention and commitment to the position and service of our Name.

Terach also learns of Sarai. Yes, I translate the verb “take” to mean “learn” because we cannot take anything until we learn it. Sarai is also a classroom for the mind of composition. A daughter-in-law/ʾXʾʾ is the inner branching of Name that orders/directs the composing unity. In Sarai he learns the gift to govern all powers and frequencies of energy including the land mass to be soon acquired. We are prepared in Name prior to our being sent into the earth. Sarai is the wife of Abram, his established potential with formulation. We all have potential, but it is not a son until it is formulated. As a wife, Sarai is the role of Name fans to fulfill the fire/XW4. And they, sign of collectiveness, arise with them/ʾX4—the totality of reflective ability, the totality to fill as well as extract all things. They go out or arise in their gathered totality. In their going out they activate emergence and transformation of the *Aleph* power/4t-7. Anyone who goes out of anything activates emergence and change, from the time you arose from your mother’s womb, from the time you got up out of bed and left the house, from the time your were awakened to your inner Name and you decided to walk according to your inner light vs. reflected light, you activated emergence! They collectively arise. Do not forget to go forth in your totality of all that has been brought forth within your Name. They arise from the Lights of Kashdim/ʾ7ΔWʾ—the branching of Fire into all planes/avenues/paths to express the abundance of life. And we continue to do so as we arise each day and go forth/proceed according to the fires of the sun and walk in the paths of the sun through the zodiac. For it is this path that we come to Canaan/ʾOʾʾ—the state of flourishing with our branches being completely extended. It is in this path that and they appear/come unto Haran, and their collective Name dwells/resides in Haran/in the retention of illumination that is never lost to the consciousness of

your Name. This is our permanent address of Shem in the astral field. This lesson is to assist your recall of all within your Name and to bring up to your present operations the various attributes that you may live/continue to ascend in them.

And YAH appoints/gives and unifies the days/activities of Terach הֵאָחָז עֲשָׂה יְהוָה³²
to be five years coupled with two hundred year אֶלֶף שָׁנָה וְחָמֵשׁ שָׁנִים
and Terach/becomes extended/dies in Haran. וַיָּחִי הָאָחָז אֶלֶף שָׁנָה וְחָמֵשׁ שָׁנִים

The emanation of light/אֵל, giving and unifying, even daily, determines the activities/days of our compositions of Name. As we place our mind and energy formulations each day into the Fire upon the altar, so we compose thoughts and attributes of our Name until we give birth to all within and operate in the Unity of all extended. The giving and unification is 5 years, the amassing of illumination coupled with 200 year, the knowing of our *totality expanding into multiple domains*, pertaining to the year or light cycle in which we are abiding. And in this age of being—five years—the amassing of illumination coupled with two hundred year—the knowledge of our totality expanding, Terach—the attribute to compose is extended with the illumination and retained as we proceed. Baruch haShem!

