



The Family of Yissachar— The Understanding of Stimuli for Laboring/Achievements

The offspring of Yissachar for their families: יְחִזָּקָה וְעַמְלֵךְ לֹא 23

Tola, family of the Tolai, תָּלָאֵה וְעַמְלֵךְ

for **Pe'uWah**, family of the Pe'uWani, פְּעֻוָּה וְעַמְלֵךְ

for **Yashuv**, family of the Yashuvi, יְשֻׁבָּה וְעַמְלֵךְ 24

for **Shimron**, family of the Shimroni יְשֻׁבָּה וְעַמְלֵךְ יְשֻׁבָּה וְעַמְלֵךְ

These/A Divine Order of Light is the family of Yissachar עַמְלֵךְ יְשֻׁבָּה וְעַמְלֵךְ 25

for their valuations/numbering/summations: יְשֻׁבָּה וְעַמְלֵךְ

Forty joined with Sixty Aleph/Thousand כֶּתֶב מֵלְאָכָה 3094

coupled with Three Hundred. קְרָבָה וְעַמְלֵךְ

FORMULATIONS OF LABOR/REWARD THE HOUSE/DEVELOPMENT OF YISSACHAR

Yissachar follows Yahúdah in the procession of service in the midst of the MISHKAN/Tabernacle, as implementation/achievement follows discernment. We engage our energies into service according to the values that we deduce. The Name Yis-shachar is comprised of two words: “Yis,” meaning there is, and “shachar,” meaning a recompense. **“There is a reward; there is an outcome to all that we speak/do.”** We are compensated for all things that we do, even when we may not expect it, being unaware of the result that we caused. All of our thoughts have an outcome as they are carried out through our expense of energy—actions.

Note the union/doubling of the letter *Shayin/WW* in Yissachar, denoting a compound of Fire. *Fire with Fire* may be literally read in this combination of letters. *The Fire of our Name and the Fire of our Mind’s Will* become intertwined in Yissachar, a designation of Wisdom. The two fires are as one; they blaze into all things that we agree to achieve. In the Name, Yissachar, the activity of compound Fires/WW results in a collection of thoughts/אָנָי. The final two letters of Yissachar—אָנָי comprise the *saddle-bags/אָנָי* of Lot. The *Kaf-Resh combination of letters/אָנָי* expresses the thoughts that compose the words “ram” and “pasture.” All three of these words:ram, pasture, and saddle-bags convey a means to hold and a place to develop.

We were formed from the dust—from the thoughts—the deliberations/considerations of The One of Elohim. Our foundation is in the Mind of HaShem. Our progressions are thought based; therefore, our thoughts ultimately produce only thoughts. Our journey into the human experience is to expand fully the Thought pertaining to our Name. The process of thought progressions come through Word developments which are directly connected with the expense of energy in labor—Yissachar. In implementing our thoughts, we attach them to our inner composite network of energies whereby they are carried out. Thoughts remain untested

and restricted without an obligation to expend energies to do or carry the thoughts into action. The *action* of the Fiery Thoughts is the first letter of Yissachar, the *Yud/א*. The process of carrying through the thought dedicates the emanations of light to create and formulate the full expression of thought. Thus *Yissachar is the means of Wisdom to dedicate Earth for the revelation of HaShem.*

When we speak of any dedication or endorsement, we are speaking of implementation of values. Thus Yissachar is within the camp of Yahúdah, in the east, to discern the presence and the activity of the Light for each day, for each thought, for each deed. We may say that the sun does not rise without implementing the considerations and strength of Yissachar. The movement behind all things involves a resolve to go forward, to give, to achieve, to bless, unto the Rest. The value in front of our eyes, as the Torah scrolls hang in the *tephillim* upon our forehead, lodges within the Mind of Yissachar; thereby, Yissachar designates our energies to fulfill the words of the Torah.

Essentially, we would be small in stature without the Nature of Yissachar. All growth and achievements are based upon their activity and allocation of Wisdom within us. In that Yissachar occupies the lands of the prostate, the adrenals, the pancreas, the thymus, the thyroid, and the pituitary, the development of the human form, the development and maturation of Mind, the development of the Mashiach within each collection of Names, resides within Yissachar. *In this House of Wisdom lies the stimuli to achieve the mission that each of our Names are appointed in YHWH.* The symbol of Yissachar is the donkey, the beast of burden that carries forth our labors/mission.

The Blessing of Yissachar is to call all other Tribes unto Sacrifice

It is the Nature and *duty of Yissachar to call the House of Yisrael to the mountains*—unto the illumination of Mind to *engage the entire House to make the sacrifices* [SMB Deut 33:18-19]. We are stimulated by the workings of Wisdom in Yissachar to bring forth out of our Name all that we are called to be in the House of YHWH. This bringing forth—the complete giving with *implementation*—is the making of the sacrifices. In calling all of the Tribal branches to sacrifice, Yissachar is blessed or expanded for all parts are now engaged in the labors of Light.

The sacrifice of YHWH continues through engagements of Yissachar. In that we are brought forth from HaShem to be a living sacrifice and in that we continue to bring forth from our Name, the sacrifice is perpetual/non-ending. *Through the sacrifices we abide in the Perpetual Continuum of Light.* Our continued giving/sharing/service of the Distinguished/Qodesh State is the link between our Name and HaShem's. We are the perpetual sacrifice of YHWH; we are the ever-burning Fire. We understand that there is no beginning and no end. We refer to *the sacrifice as an initial giving of YHWH* when the Composite Mind poured out all the properties of Light. Within this initial giving is the consummation or conclusion, for through the sacrifice the goal or fulfillment occurs. YHWH sows; YHWH reaps. From the giving of all within His Name, all will multiply, increase, be blessed or expanded. From each designated sacrifice comes a fulfillment, even as our words do not return unto us empty, but they accomplish the motives of our thoughts. From drawing out all the properties of our Name, we multiply,

increase, and are blessed. Through every giving of our Name we are positioned to receive with knowledge, wisdom, and an expansion of understanding. The unveiling of Noach, in his state of intoxication of understanding/wine, was a sacrifice, a revealing of the inner parts. As a result, he was clothed through his Name's expansion—the union of Shem and Yapheth.

We sacrifice from the same stimuli that initiated the giving of YHWH—by hearing the Voices of Yissachar within the Unity of our Name. As YHWH devoted all of His Fire Being unto the Expressive Will of Unity/**WWל**, so we do likewise on account of our Name.

The initial sacrifice is the foundational basis of the Wudah/Vedah/the Worlds—the manifestation/creation is a result of the sacrificial giving. The Wudah forms as a reflection of the Light. This initial sacrifice is called the Lamb/**אֵל** of YHWH. The Lamb is an interior formulations of Wisdom. We also bring forward the daily lambs for the offerings from within our loins. As the lamb is brought forward, we behold Wisdom's Emanations/**אֵל** that has formulated within us. Through the sacrifice, the worlds are formed, being a manifestation of that which is within. Hence, the lamb corresponds to the Letter *Bayit/ב*—***the manifestation of the interior*** which now serves as a reflection as well as a Guide, a means to comprehend and affirm that which is inwardly. Since we wonder upon that which is within, we bring it forth to behold every detail! The creation was not the motive in YHWH making the sacrifice. The impetus of Yissachar within the Mind of YHWH was to give completely; to stimulate all living processes into full expression and activities of Light. YHWH was not seeking to establish Himself as a King over slaves or to create people to see if they would follow good or evil inclinations. He gave because He affirms Nature of Life. As we come to realize that we are Life, we give also. Therefore, if we affirm that we are Life, than we void in our mind war, greed, and fear which are of a destructive mentality. We are a part of His giving, for we are those drawn out from within His bosom. We likewise, being of the same Mind and Divine Nature, bring forward the daily lambs for the offerings from within our loins. Each lamb is a composite of Wisdom's Emanations/**אֵל** that forms through the Light given/received from our Name and the daily outpouring of Light from the Faces of YHWH. Each sacrifice that we make shapes the world we dwell in, being a manifestation of that which is within. We are the fulfillment of YHWH's sacrifice as well as the perpetual motion of His giving. We affirm that We belong to One Name and that We are One People; we understand that divisions retard the full expression and love of His Name.

As a result of our continued giving, we express our perfect state of Unity. Our bodies are an expression of our perfect complete state of Unity; even as the world and environment around are the result of the discourse of HaShem and the Council of HaElohim. Their inquiries/midrashim resulted in a sacrifice just as the deliberations of our Mind with the Elohim within us result in sacrifice.

What first appeared when HaShem gave of His perfect unity? The Mashiach. The Mashiach is the Full Communication of YHWH. In Platonic thought, the Universe is built by “the first begotten” on the geometrical figure of the Dodecahedron/Teraysaron—a figure having twelve plane faces. These twelve expressions are the twelve foundational stones that every house is built upon. In bringing forth the Dodecahedron of the first begotten of the Father, the Mashiach becomes the path through which all Names come *to know, to affirm, and to live* in

the House of YHWH. Hence, from the complete giving of YHWH comes the saying of Mashiach as “*the Way/knowing, the Truth/affirming, and the Life/living.*” The communication assembly of Mashiach is the underlying pattern through which all Names come into the Wudah, built upon the twelve plane faces/foundational stones. From the twelve foundation stones the consciousness of the Name Yahushúa/OWYΞL arises unto the crown within each Name. The Name of Yahushúa arises unto your crown from your foundation! The Name or Position of Yahushúa/OWYΞL is the result, with evidence, of YHWH making the sacrifice whereby the Activities/Emanations/L of Lights/Ξ Unified/Y in Wisdom/W and Understanding/O appear. The first letter, *Yud*, in the Name of Yahushúa conveys the right hand to administer all states that have come forth, for with the appearance comes the necessity to administer. The final two letters, the *Shayin Ayin* configuration, form the crown of Light Emanations. Figuratively, the Name of Yahushúa is the Crown of YAH. The final letter, *Ayin*, conveys the State of the Perpetual Continuum in which we abide in all ages. Upon the *Ayin*, the *Shayin* rests as Fire positions itself in rings upon the foundation of Understanding. Hence comes the saying, *Rings of Fire*.



In beholding the Mashiach—the full measurement of YHWH, the Master of Lights exclaim: “Ah”, says HaShem, “Yes, all of the States within me are forming a Kingdom, *a united States* in which all of my offspring shall live! And this Kingdom shall be My House for all peoples.” The States formed according to their order of Light as a Kingdom. The various States of Light arrange themselves as they are arranged within the Name of YHWH. Likewise, do the stars and planets arrange themselves according to their place in YahúWah.

And to the council of Elohim, YHWH says, “I will build a House of My Name and for all of you abiding within My Name.” Hence, for every Elohim, commonly rendered as Gods, YahúWah destined a place in His Kingdom and for every Name He prepared a dwelling place. He observed the creation of the Wudah/the Worlds being formed as He gave freely from the Divine Order of Words. And as He observed the formations, all that He saw was good—belonging to the collective order of Unity; all He observed was a witness to that which was within Himself. In faith—with assurance of the invisible Nature within His Name, YHWH spoke. As a result of the speaking, there formulated a universe for His Name and a Wudah/World for all of the Elohim/Gods within His unified Name. Hence, the worlds were formed to House the Elohim becoming the House of the Gods.

Those who were around the Council of Elohim, each from their respective place in Light, cried out, “Send me into the World that I may fulfill and occupy my place.” So in the progression of their lineage—being in a line, YHWH placed their hands upon the head of each of us and sent us forth to establish our Name in His Kingdom. For as we saw the Divine Order of HaShem being manifested and what had been accomplished by faith, we declared also, “I will come into the world and build a house also for my Name and for all of the elohim/gods within me.” Through His Name and His Word, we entered into the established pattern of full expression to formulate our bodies into a holy temple for our Name and for all the elohim/gods within us. But this was not our motive, but the result of our making the complete perfect sacrifice of giving all that was within our Name. We saw the glory that arose from the altar as YHWH made the first sacrifice, and we knew that the potential of the glory would arise within us as

well. To see and function in the Glory of YHWH we have come into the world.

Though we have been sent forth one by one, we will not be separated. Each of us has come forth to expand our Name and to know the elohim within; however, we know that we belong to the One who sent us forth and that the full revelation of HaShem will be seen only as we regather in perfect Unity. The revelation of our Name has come forth as we have assembled and brought forth every attribute that belongs unto our Name. The regathering or summing up of all things into One will generate a result: the formulation of Bet HaShem. The House of YHWH will be constructed, and as a result, the glory of YHWH will fill the temple. Through our reuniting we will see the glory of YHWH and enter into the potential of unity perfected.

When we loose sight of the Elohim within, we are often perplexed without. The shepherd lad, Daúwid/David, found himself taunted by the exterior. Being a shepherd, he was one tending to the inner flocks of his Name, and being a lad, he was full of quest and desire. In faith, with assurance that the interior Nature was greater than the largest threat of the exterior world, he spoke in the face of Goliath, “This day YHWH delivers you up into my hands...that *all the earth may know that there are elohim in Yisrael.*” The world or elements are the reflections of elohim; the elements are not the gods. The elohim/gods within you reside within the Names and the twelve spiritual powers of Israel. As we recognize and affirm the Names of the elohim within, we walk in the strength of YHWH. Though we abide in separate bodies for our Name to journey in, we are in a generation that says, my house does not belong to me alone, but rightfully belongs of YahúWah of all elohim/gods. We are pressing for the uniting of our Names together, and as we do, we are affirming collectively, the Kingdom of Names.

Through the giving, YHWH gathers His Council of Elohim to consider the Nature and the Outcome of His Kingdom. The outcome is the result of the workings of Yissachar within us. Are we motivated to give/emanate/sacrifice or to hold within the creation/accumulate/horde? If the former, we have eternal life; but if the later we have death [Mattithyahu/Mt 19:16-29].

As we come to the holy service each day, we bring our members to the laver for them to be renewed in the Waters of Regeneration. In coming to the laver, we enter into the Water of the Word that renews us. Through the engagement of Yissachar we regenerate the instructions we have received, thereby causing the Water of Word to renew us through the fulfillment of each commandment. The concept of washing occurs via mirroring and being enlightened. *As we come unto the laver, we wash our hands and feet, designating our actions and our directions, for the day or night, unto the service of HaShem.* The laver is lined with mirrors. As we look into the waters, we mirror ourself, thus revealing all that is within us. However; as I stand at the laver, I see more than my face looking back at me. I see also the Faces of YHWH. For as YHWH looks down and after us, His Faces are also being mirrored in the waters, toward us. Thus the blessing of Aharon: He causes His Faces to shine toward us from the shimmering mirrors and waters of the laver.

THE FORMULATIONS/SONS OF YISSACHAR

The Offspring of Yissachar, for their families, are Tola/תולא—for the drawing out of Wisdom comprising the Tolai/תולאי—the means to compose unions, through the abundance of mercy, pertaining to the Teachings of Understanding and their activation.

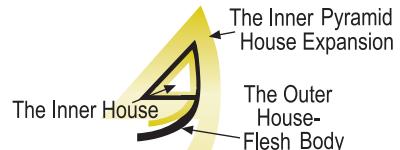
Tola/תולא

Tola/תולא is the position/Name to implement the values of life through compositions/changes/X of the vessel/form/Y guided/L by understanding/O. We enter into earth as a semen worm form through the name, Tola, whereby the *will of Mind is carried forward to enter new areas* for expansion. **From Tola comes the Properties of Thought.** Translated as “the scarlet worm,” Tola is worm of Fire—one with the fiery breath/Ruach. A worm employs all energies to be engaged in labors through Earth—the composition of Fire, Water, and Air. In other words, a worm brings all of the energies of Name into the full properties of Thought.

Why a worm? Of all the beginning stages of transference, a worm can penetrate the earth mother and take up lodging within earth. We are Thought foremost, a composition of Word. The process of bringing Word into manifestation is through a worm. An egg is prepared to feed the worm, but an egg cannot continue to develop without a worm. A worm enters into the House of Wah—the Mother of Light. In this sacred ground the worm makes its’ house. The worm carries the Fire, the primary property of Thought into Waters, the secondary property of Thought. In the Waters or through reflections and drawing our all properties of Fire, the worm undergoes transformations to carry our Name into Air, the third property of Thought. A worm is capable of going through processes of transformation to reveal the Fire of our Name until it is glorious displayed, winged and free. It operates through humility and endures the tribulations associated with being in the earth. These are the traits within the name, Tola. Though we are small and weak, as the number of Yisrael in the land of Mitzraim, we are admonished : “Do not fear, you worm, Yaaqov” [YeshaYahu/Isaiah 41:14]. Though we do not fully comprehend all that we will become, we are admonished, “Do not fear.”

Initially, as we enter into the womb, the serpents of Mitzraim/Egypt devour the inner House of Yaaqov and hold captive the properties of Yisrael. However; we know with assurance that the Serpent of MaShe will swallow up Mitzraim. As we come into the world, the serpent of Mitzraim swallows up the properties of the Seed of Avraham and enclose the precious light into folds of flesh. Upon ascension of our Name, the Serpent of the Spirit, being the Light Nature of our coiled up Name, will strike the House of Mitzraim and consume it entirely. Or as Rav Shaul articulates, “immortality will swallow up mortality.” The Fiery Serpent of MaShe will consume the flesh to reveal a new habitation. The inner serpent of MaShe has the power of a dragon when it is born and unleashed. It is our inner serpent that is like an erupting volcano that will spew fire out of its mouth and cover the earth with the lava that was inside the earth.

We stay within our mothers’ waters until they break and the earth spreads apart like a woman giving birth. When your inner house has fully expanded according to your Name, the earth will



The body forms an Outer House around the patterns of Light of the Inner House. This construct is called the 1st Adam in which the flesh swallows up the precious jewels of the Inner Man. Through expansion, the Inner House swallows up the Outer House, and the Name is clothed with immortality and the Light of the Name. This is the 2nd Adam.

quake like a violent volcano, and your inner serpent will help coals of Fire and brimstone upon your outer nature. An archeological dig will be required to find again your mortality, if possible.

The very presence of the heat in your breath; the smoke that comes out of your mouth on a cool day, attest to the smoldering coals that will arise through a volcano. Fire that comes out of the mouth or the head of our mountain is a volcano. Earthquakes occur as Wisdom breaks forth from the centres in which have been deposited the words and jewels of YHWH. When Rav Yahushúa speaks of earthquakes, he is referring to the earth/human form breaking open as the deposits of Wisdom arise to the surface within humankind.

Eyov/Job discerned what is transpiring inwardly: “To corruption I call, ‘You are my father;’ To the worm, ‘You are my mother and my sister.’” He discerned that the Principle Force of begetting us causes corruption. The dying of the Seed releases/activates all properties of Life which mirror themselves in the forms of flesh. The flesh will perish as the properties of *Living Seed* again die within us and create a new habitation. Our mother is the worm that feeds us as the coiled serpent from the mouth to the anus. Our sister is the worm through which we are changed/transformed who enables us to be joined to another house/form.

The past, present, and future/X is held together/Y according to the Order/C to which we belong consciously/O. The worm houses the past, present and future which is linked to our Order of Names. Tola provides the depth to comprehend the Order of lineage to which each Name belongs. Tola pursues the totality/X of unity/Y that emerges out of the worm state with an authority/a staff/rod/backbone/C of understanding/O, as the serpent rises on the pole. Tola, being of the scarlet hue, denotes redemption—appointed to lift-up all aspects of Name unto their fullness in Light.

Of all the children of Yissachar, the Name, Tola, is not prefixed with the *Lamed*. We read the initial line regarding Yissachar. “***The families of Yissachar are cultivators,***” referring to the development assignments of the tribe. **Via Tola, our labors are designated unto the totality/X of being unified with/Y the instruction/teachings/C to understand/comprehend/O.** Through mercy/Y the teachings of understanding are composed. Tola strives and yearns for the Unions/Y of all the Tribes, for this family sees the great work of HaShem and *the glory that will result from their Unions*. Tola joyfully receives the instruction of the Torah unto fulfilling every Word. Everything that we do is a means to compose and extend the thoughts of Torah via which they are renewed. When a man has a child, his life is renewed in the child; so also, as we bring forth the deeds of the Torah, the Living Word is renewed in our achievements. We do not lose heart, though our outer man is decaying, our inner man is being renewed day by day. The momentary, light affliction from abiding in the outer man is producing for us an eternal weight of glory far beyond all comparison, keeping our eye upon that which is eternal [II Cor 4:16-18].

Our performing the Torah is the means to cultivate our Names to be engaged in Wisdom. Tola engages the energies for transformation, for change, for progressions into the liberty that pertains to the Nature of Spirit. There is more in Tola than just the segmented form of the worm. The worm has a future form that is not bound to the earth. The nature of the flesh is bound, bound to breath, bound to gravity, bound to the planet, bound to a pattern that cast it for

a journey. The inner patterns that formed our bodies will be altered during the course of our journey, after which changes occur the body will then be forsaken. The pattern will change, undergo metamorphosis, until our serpent of knowledge/bronze climbs the pole to become a serif/winged liberated Name. We will shed the old as a snake sheds its skin to reveal what is underlying. Whenever the patterns of your Light frequencies change, the old falls away because there is nothing to keep it attached to. Old ideas and forms will also pass away as your mind enters into new constructs of Light. Your body is bound unto all that you think and speak; therefore always be subject to Spirit and Mind. Your body does not speak Words. It is your Mind and/or your Spirit that speaks. Your body is a composite of Words, that which is created by Words to serve as a vehicle for the Words. The body, at times opposes the Nature of the Words that created it and pursues its own course of direction, which will lead to death since it separates itself from the origin of Life. If you listen to the desires of your flesh, you will perish with it. However; as you follow the Enlightenment of Mind and the Words of the Spirit, you will live. As your mind is transformed according to the Mind of Mashiyyach, you will likewise be changed in every aspect, for all members are attached to Mind even as all families of Yisrael are linked to Yaaqov. Changes of Mind occur by the workings of Tola within us.

A worm seeks to be clothed, thus burrowing itself into a cocoon to undergo transfiguration. The nature of a worm is to investigate, seek covering, go beneath. ***Tola stimulates us unto full discovery unto completing our unified energies as a Consuming Fire entity.*** A worm is said to be a gardener's friend because it irrigates the soil. In this regards, Tola nurtures all aspects of knowing within us unto our productivity. The worm cultivates the soil to aerate the plants to branch and be productive. The hardness of soil retards the plant from developing. The breaking up of the soil is associated with the humility of heart whereby expansion is not hindered. Thank you, Tola, for your humble attitude and services to cultivate our houses unto Totality.

Even though the worm changes, the essence of Life remains and continues to engage us into transformation processes. Tola is a constant attribute to engage our energies into changes/transformations. For who is to say that transformations would cease upon attaining our Aleph/unified oneness with The Mind of YHWH? For does not Fire transform itself as well as transforms all it is enters unto or consumes? As Fire, the worm dies not because it is transforming itself continually through progressions and renewing itself through changing forms.

The messages of Tola acknowledge the right-of-way of the Fire within the worm. The activities of Fire/אָוֶת/W^ד/W^ל are the basis of achieving transformation. We are stimulated to abide faithfully and patiently. "Don't try to leave the earth too soon; remember you came here to grow/expand/cultivate." A worm is committed to transformations and labors according to the seasons or light activities. Yissachar triggers our responses to the Light for each season—its duration, color, intensity, and temperature. These responses affect the way that we labor and the types of labors that we are involved in during the month.

Transformations/changes occur through self-correction as one seeks instruction at the Mouth of the Priest. In harmony with the Twenty-Four elders, the instruction is transferred from fathers to sons. The inner guidance of our Name seeks to comprehend all that we are becoming. It is Tola who stimulates us to comprehend the activities of Fire/Wisdom within. The extension

of the Tola family accomplishes transformation for every tribe/branch of life. We are transformed from residing in a dominion of darkness unto a Kingdom of Light. The Light breaks forth out of the darkness, and we walk in the Light of all being understood. We all walk amongst the Properties of Thought; although some walk in darkness not knowing the Properties, and other walk in the Illumination of the Properties. Yissachar, as an extension of Mind, draws out the properties of Wisdom and stimulates every branch to know and walk according to its glorious Nature. ***As Mind unifies itself with all of its extensions, it becomes whole/healed/complete and readied to enter into the Union of Names.*** Until Mind knows itself through the extensions of the Tribes, it cannot know or be joined with another. Therefore, it remains unto itself until it comes to the knowledge of all within, whereby it can know another, and thereby be joined in perfect Unity.

The Union of Names shall exceed with greater intensity the functions of Light discovered in mortal habitations. The formation of Bet HaShem, the Holy Temple of YHWH is through the Union of Names which follows after uniting the branches of Israel within a Name. The Union of Names is the summation—the gathering of the Heavens—
מִלְאָכָל through their transformations—in Earth.
 the Voice of Pe'uWah
 House of Yissachar

for PeúWah/**פְּעוּוָה**

Pe’úWah/**פְּעוּוָה** (a tri-part root from **פֹּה**) means a mouth, *lit. the Mouths/ז of Wah/**פְּעוּוָה**.* From Pe’úWah comes forth the four shabbat moons and the four mouths of our Name that form our body of habitation. The letter Pah/ז is plural to convey the mouths and the faces of HaShem. The mouths reveal the inner illumination. According to the activities of Light, so the words/works are spoken through the proper mouth. The words of roundness/fullness are spoken from the head; the words/works of elongation/endurance are spoken from the loins; the words/works of determination/direction /implementation /judgment are spoken from the right side mouth; the words/works of mercy/support/upholding are spoken from the left side.

The mouth may exhale the Breath and thereby blow like a blast, to frost, glisten, or to fan a flame. Or the mouth may inhale another’s Breath and thereby become engulfed in properties of Thought exchange. Thus to breathe out is to illuminate others and to breathe in is to illuminate our inner houses.

All mouths are used to cultivate with words—to yield “**sayings of cultivation.**” Words arise from our labors to give forth the sayings/ז of unifications/summations/ו of light/**א**. In fact, words are the fuel of our labors. Yissachar or the labor we are assigned in YHWH is **for PeúWah**—an extension of Unity to draw out/**ו** Wisdom/**ח** to fulfill/ז an assignment/**ח** in the totality/**כ**—thereby coming to be a family/**חַדְשָׁה**. From PeúWah

There is a Door **א**
 open for all Names to come together into the Oneness of My Holy Name. The Spirits of My People will unite their Lights and Breath whereby their Lights and Breath are Blessed. Unions are required for blessings to occur. Your Name is being readied to enter the Door unto the Marriage of the Lamb **אַ**
וְ and into the Magnitude of Lights. through the Voice of Pe'uWah
 House of Yissachar

comes the family of the Pe'uWani/**פְּעֻוָנִי**—those who carry forth the sayings into deeds/actions. The additional letter, Nun, in the family name depicts the carrying out of the sayings.

Most of our enlightened teachings are the work of Pe'uWah which stimulates us unto the consciousness and confirmation of the life nature within. Sayings that seem to appear from nowhere spring from PeúWah. These messages provide stimuli to achieve our top performance. At times we find ourselves saying: “Wow! I never heard that before; yet I just said it.” ***We have just released the Sayings of YHWH in accordance with our level of transfiguration. Hence, based upon the works of Tola, we enter into the Sayings of Pe'uWah.***

The above saying pertains to PeúWah stimulating the release of seed in Manasseh. Such is an example of how one house affects another camp. As we are in progression of our Name and the Service of our Name, accordingly is the frequency of the Seed that is being released from us. The basis for the concepts of Manasseh being drawn out by PeuWah pertains to the Sayings of Wah that will be formulated by the emerging Seed. Every release is via the works that we are engaged in, for without the works or deeds, which is the implementation of Values, we are not entrusted to receive more. For as we engage in the deeds of Light, so are we rewarded, just as a servant is worthy of his hire. And if one does not work, one does not eat [2 Thes 3:10].

Sometimes we don't know how to proceed with a thought or a task, or how to resolve an issue or how to respond to a question or make a commitment. As we engage our members to be transformed according to all Principles of Light, PeúWah will speak at each transition period and receive the Breath of YHWH that will fill our sails and maintain our movement in the direction of our transfiguration.

Oh, how refreshing is a word of light! It not only makes a task effortless but also places a dance in our feet to perform our missions. The sayings of PeúWah make us conscious to do all things unto YHWH, not as men pleasers seeking an earthly reward, but as Servants of the Light, engaged in a partnership with our Eternal Master. In everything, we focus on the light principle or the light expression rather than on the task itself. Thus we do our assignment unto our full measurement, for so it will develop and flex our interior muscles. (Ephesians 6:5-6) If you slough off, your inner man is neglected.

In everything, regard the Unity of all things. Do nothing that violates the Unity and Orders of Life. Enjoy your labors/activities in Light. PeúWah will admonish and cultivate you. For PeúWah, an extension of the Wisdom of labor, belonging to the breaths of light, cultivates us unto illuminated deeds/actions.

*for Yashuv/**וַיְשֻׁב**, an assistant to Kings*

Yissachar is for Yashuv/**וַיְשֻׁב**—for restoring, repairing, recalling, bringing to mind, replaying, as well as for turning away from backsliding or disgraceful deeds. The Yud, at the beginning of the Name, indicates the appropriate use and administrative hand of Yashuv. Yashuv assists kings to manage the energies and States of our inner kingdom.

As Yashuv brings all things to remembrance, he brings all things to the fore that are hidden within the mysteries of Wisdom. We live within the mysteries. Everything in the wudah/veda is veiled in order that it is safeguarded by Wisdom. It lies as a treasure to be discovered, to be uncovered, to be known. As we discover, we realize all that Wisdom has deposited within us. We learn the Nature of Wisdom that pertains to our Name. The Sayings of YHWH are brought to the crown of our Thought matrix. From former years/studies as well as current inquiries, Yashuv draws on information assembled to bring to the fore of our consciousness.

We did not come to the earth because we fell from the heavens as evil messengers; we did not come to the earth because we must choose damnation or salvation; we were not born in sin nor could sin ever separate us from the love of YHWH. ***We came to the earth for our Name to blessed and to bless the Name of YHWH. We came into manifestation to sojourn in the midrashim of Wisdom and to comprehend through mirroring and associations all properties of Wisdom within our Name.*** We came into the earth through seventy names—through acquiring the understanding/Ayin/seventy that arose and took its place besides Wisdom/Chokmah, whereby we built a temporary house to sojourn in and to reveal our holy Name [Sefer Yetziat Mitzraim/Ex1:1-5]. We came to earth to arise through visual appearances unto Ten States of Word verification. As we bring forth and mature the seventy Names of the Branches of Wisdom within us [Chamesh haPekudim/Numb 26:5-49], Ayin/the Seventy will again stand at the side of Wisdom that we have ascended with, as Bayinah/Binah stands besides Chokmah in the Tree of Life. From this State of comprehending Wisdom, we will build the house of our Name—the very construct of Thought that belongs to our Name. Building the house of our Name will put into place another gem into the House of the Master Name to whom our Name belongs. When Seventy rises within us, we are prepared to create the world of our Name at the level of our comprehension of Wisdom [Mishle/Proverbs 8:1-36]. The union of Ayin/Seventy and Shayin/Wisdom forms the word, salvation/OW. It is this salvation that enable us to rise above corruption of unrighteousness and the decaying nature of mortality whereby we escape the world of lust—the craving after flesh and the things of the world that are perishing. You hate and despise evil the more you regard and cherish Wisdom. Your words, as well as your deeds, will reflect the thoughts of Light that you have formulated throughout your members. In raising up the seventy names, your eyes are filled with Fire; for Understanding now stands shoulder to shoulder with Wisdom. The Fire of Wisdom is now evident in your perspectives. Your eyes/Ayin are portals of the furnace chamber of your Name which burns upon the Rock of your Foundation. In this State of maturation, you are one of mastery within the construct of the world that you have laid and from which you have risen. You have moved your precious stones from dwelling amongst shifting sands (mortal reflections) unto the Rock of your Foundation (immortal Principles).

Yashuv serves as a deterrent to any disobedience or waywardness but much more, he is a guide to fulfill our mission of perfect alignment in YHWH. This is the strength of steadfastness in Yissachar. To ever assist our progression and our Name, Yashuv recalls and brings to mind/to the fore the Sayings of PeúWah and the goal of our Name. The voice of Yashuv came from Belam's donkey to deter Belam from continuing in the way of Moab with Balak. Yashuv will counsel us from reaching out and taking hold of what is perishing. Yashuv shows us what will

become of that which we take into our hands. If what we reach for is perishing, the light that glittered upon it will fade before our eyes. As Belam, should we approach putting in our hands what is of greed, we will be stopped to examine the Wisdom that is in our hands. Thereby, through the counsel of Yashuv, we will keep our hands after Wisdom. But should our ears be closed to Yashuv we will arrogantly ignore the Voice of Counsel and extend our arm for what is perishing. The donkey that speaks is a reference to the mouth on the left side of the body which counsels us regarding our labors. Whenever a donkey is used in the narrative, a reference is being made to one's labor/assignment. When a donkey speaks it is a voice of Yissachar addressing our Name. The family of Yashuv is an extension *to draw out and reflect before us Wisdom to fulfill the assignments within the scope of totality*. That is, as we labor, we perform our mission for the sake of all—for the wholeness of expression without giving over attention or undo preference to any single part.

The aspect of cultivation through Yashuv takes each inherent trait of life and lights it up unto full consciousness so we are “restored” into the source or nature of YHWH from whom we are emanating. We take hold of what is captive within our veils and release its power and right to freedom. As we have descended into flesh, so *we shall arise unto the House of Perfect Unity from which we have come. We will not be forsaken nor bound to our mortality!* We continually emanate from our Rock, YAHÚWAH. As we release the traits of our Name, Yashuv not only activates each aspect, but also stimulates the trait unto its full nature or full expression of belonging to YHWH! The more that you bring forth from your divine Name, the more you are seen in the likeness of the Master Name YHWH and the more you know in your heart to whom you belong, have belonged, and forever will belong.

The prophets speak of the restoration of Israel, and in so speaking they are referring to restoring the Mind and her house full of energies from deviate behavior unto the perfect works of YHWH. *The work of Yashuv leads us to ongoing repentance. The decisions we make are to align and harness the energies unto the will of YHWH* versus letting them go as untrained heifers to mate with the whiffs of the wind. *Yashuv’s development brings stability in character and use of our members for righteousness.*

Yissachar continues to make us mindful of our rite to blessing/expansion. Mishneh Torah/Deuteronomy 32:15-47 relates the forgetfulness of Israel as they expand within the Wudah, being forgetful of the Rock to whom they belong. The promise in verse 47 reminds us that the Word is our LIFE; we have no life apart from His Words. As we walk in accordance with the Word our days are prolonged—we are occupied in all activities of Light! The words of restoration continue in Ezekiel 20:33-44.

There is the call to enlightenment—to align our inner members for the transformations of mind and for expansions. Through the families of our Name, we draw out every aspect/trait that lies at the base of our Fire being, in the waters and in the lands—what is in our spirit/intelligence, and also in our formative particles of Thought assembling through sound. Sound is the application/exercise of the force of our light energies to bring their vibrations into an assembly of thoughts. Blessed be the work of Yashuv within us.

for Shimron/שִׁמְרוֹן

Yissachar is for Shimron/שִׁמְרוֹן, all the developments/formulations/sons are for/unto/*ל* a specific function. Shimron is from the root, שִׁמְרָה, to keep, maintain, preserve, safeguard, retain, observe, watch after. Shimron watches after, maintains the progressions to fulfill an assignment in the totality. All that has been discovered by Yashuv, will be watched over by Shimron so that nothing is ever lost. As Rabbi Yahushúa stated: nothing that has been discovered will be lost.

The security of Wisdom is held in the traits of Yissachar. The security of our treasures are held in Shimron from all that we formulated through the house of Yissachar. The cultivations and humble explorations of Tola, the stimuli of the enlightened sayings of PeúWah, and the recollections and restorations of Yashuv, ***are maintained and watched over by the services of Shimron.*** HalleluYah! Blessed be the House of Yissachar.

The stages of transformation are maintained generation to generation, from unfolding to unfolding. The enlightened sayings of Wisdom are kept, cherished, preserved. Shimron stimulates us to write them down upon the tablets/organs of our Name, to organize and file them in the innermost tablets of our heart and in the scrolls of our mind. They are wrapped like the bee wraps its catch to preserve the integrity of the hive.

A true student of Torah studies and hides the Words in the heart so that no offense is created by any of our members. A student of Torah shares the insights to catch other Names into the structure of Light, rescuing them from the evil in the world. The Words are always moving amongst us and thereby affecting and changing the wudah/world. We are stimulated to give away what we learn, so it will be recorded here and there. In transferring the messages to others we are doing what Fire does best—it leaves a mark on what it has shaped and created. It has fashioned the molten gold of our Name into a vessel of service to the House of YHWH.

Shimron is faithful to the trust of keeping and cherishing what YHWH appoints for our Name. Whatever assignment we have individually is for the collective whole. Each assignment is entrusted and committed to us and affirmed by Shimron as a sacred trust. Those committed to diligently watch over the assignments they have been given is one in whom Shimron is lifted up and honored.

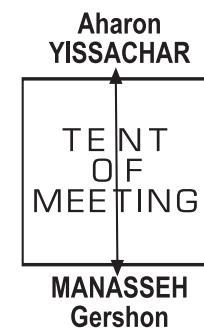
The families of Yissachar uphold and operate according to the blessing spoken by Aharon. “YHWH blesses you and keeps you.” The scope of Tola blesses; it is Shimron who keeps. “YHWH makes his faces shine toward you” is the radiance of PeúWah. “YHWH makes his faces to arise within you unto completion” is the work of Yashuv who activates all that is within us. Yissachar is united with the house of Aharon implementing and fulfilling the blessing. Yissachar calls the tribes to the altar where they are served by Aharon.

The Summations

The House of Yissachar regulates the activities of growth and reproduction/regeneration. In their appointed function, they occupy the lands of the glands of labor, namely the pituitary for the family of Tola, the thyroid for the family of PeúWani, the thymus and pancreas for the

families of Yashuv, and the adrenals for the families of Shimron. The prostate also belongs to the family of Tola as it is connected to the pituitary in regeneration from both ends of the House.

The thread of services of Yissachar runs from **Tola to Shimron**. **Tola**, occupying the Seat in the Pituitary is closely connected to the House of Aharon, thus are their children from the unions of Aharon and Yissachar. Tola activates regeneration through releasing seven known chemicals into the lands to cause changes in dwelling States. These changes are fulfilled through our reproductive Seats of Manasseh unto whom Yissachar is joined. The chemicals are Thought patterns generated through our labors. Thus, whatever we do or in what manner we may engage the energies, we do so unto the will and service to YHWH which affects the chemical thoughts and consequences of our labors. In doing all according to the will of YHWH, the frequency of our labors reside in and resound back to us through chemical formulations created in the House of YHWH. What we put into the House of YHWH is multiplied upon our heads and runs down upon our members as oil runs from the instruction/beard of Aharon unto all who are attentive unto the words of the priest.



In the position of the Tribes within the Mishkan/Tabernacle, Yissachar is directly across from Manasseh. These two tribes are paired up to mirror each other's faces. All of the tribes have a corresponding member through which they build each other up through Light activities. Each month is a designated work/activity of Light. The positioning of the Tribes each month on Rosh Chodesh are according to their dwellings around the Tent of Meeting. For the month of Yissachar, the moon is in Manasseh on Rosh Chodesh and goes full cycle through the tribes until it returns unto Manasseh at the end of the month. Through associated pairs, the tribes operate and fulfill their obligations in the House of Unity. The primary number of the House of YHWH is 6/י, the central value of HaShem, which teams up the tribes in pairs and arranges 6 on one side and 6 on the other in both their dwellings and in their placement on the Shulchan Panayim—the Table of the Faces. Yissachar affects the monthly lunar activity cycle of the Tribes—their labors, their dwellings, and their sabbaths.

Yissachar provides Manasseh with hormonal stimuli for the growth and maturation of the Tribes. Manasseh provides Yissachar with feedback pertaining to the growth in the House whereby the work of Yissachar is tuned and managed. As Yissachar affects the development of the ova each month in Manasseh, so the Tribe of Manasseh prepares the body for implantation, a change of residence, and the ability to recreate itself. The unions of Yissachar and Manasseh provide for perpetual renewal, which is **a primary function** of one's sexuality.

All of the workings of the body are under the administration of the Aharonic Priesthood. In this example, the House of Aharon, occupying the centers of the pineal and the hypothalamus of the brain, activates the House of Yissachar to process seven known hormones into the body. These provisions affect the growth, nourishment, milk secretion, labor, regeneration, sexual activities, and the potion of melanocyte/coloration in the pigmentation/skin. The work of Yissachar is paired with Manasseh to cause expansion and growth and to develop new states of dwelling. The end

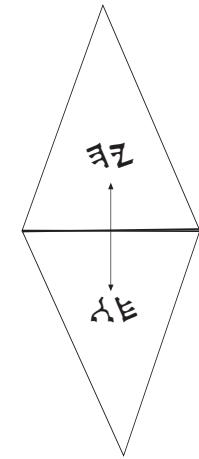
results are seen in the House of Gershon, which pertains to the garments or veils of the House. From Aharon to Tola, from Tola to Manasseh, from Manasseh to Gershon, the Tribal encampments are stimulated to change and fulfill their dwellings through transfigurations.

Tola, as the firstborn, is followed by **Pe'uWah**, who provides sayings of transfigurations. Pe'uWah occupies the Seat in the thyroid lands, from which comes openings in the Wudah or in the Mouth of Wah to communicate the resources of grace and its appropriations. Simply rendered, Pe'uWah is the Faces/Expressions of Wah which reflect our appropriations of grace unto growth and achievement—the bringing up of our Name within Eye to Eye fellowship in YHWH.

Following Pe'uWah is **Yashuv**, who occupies the Seats in the thymus and pancreas. Yashuv provides stimuli to use Words and to operate in the Sayings of Pe'uWah. This family enables a recall of Words at the appropriate time and their implementation, to deter disorder as reflected in the ability to ingest bacteria, to dispose of dead concepts, and to make necessary changes in direction, to restore as well as to repair what was lost or damaged and to bring to the fore what is concealed by Wisdom. As Sayings are uttered, Yashuv, via an inward gasp of delight and wonderment as one attempting to catch their breath, causes the coals to blaze with the breath of Yissachar. The bursts of light fill the House with inner radiance. The inner Light elevates our members to escape corruption or the dominion of darkness. Our members are translated from the domains of darkness into dominions of Light. Darkness is the absence of knowing; it is the state in which aspects of Mind are yet veiled/covered/concealed.

Shimron, fulfills the House of Yissachar by keeping and maintaining one's growth and transfigurations. Located in the adrenals, beside the House of Yahúdah, Shimron is called the watchdog of the States, looking after and maintaining the progress achieved. Shimron controls stress management, internal pressure, and temperature as well as keeping secure the transformations.

The common letter in the names of Yissachar is the Waw/ו, denoting the ability to designate the Vessel of each name unto its labor. Some of the Names in Torah have been contracted as in Shimron, which is spelled fully in Dibre HaYamim 7:1. Note the placement of Waw in each of the names. The Vessels of each name belongs to Waw—the Bride of YAH. According to our Mother Waw/The Intelligence of Life, we have the vessels of Yissachar to use to mature and reveal the glory of our Name.



Tola	וֹלָה
Pe'uWah	פְּעוּוָה
Yashuv	יַשְׁׁבֵעַ
Shimron	שִׁמְרוֹן

Values of The House of Yissachar

The following table illustrates the numerical language of Torah.
NB. All the offspring of Yissachar are the sum of the Family Name (2).

Name	Ancient Hebrew	Numerical Value	Reduction No.	Name with Lamed	Reduction No.
YISSACHAR	יִסָּחָר	83	2	na	2
Tola	וֹלָה	56	2	na	2
I'Pe'uWah	אֶפְעוּוּוָה	28	1	40	4
I'Yashuv	אֶשְׁבַּעַת	39	3	51	6
I'Shimron	אֶשְׁמָרָה	68	5	80	8

The numerical value of each name pertains to the function/assignment of Thought that the name carries within Yissachar. The letters that comprise the name, Tola, add up to 56 which may be reduced to 11 (56 or 5+6), which can be reduced further as 2 (11 or 1+1). The value of Tola is carried throughout the subsequent names of Yissachar. Tola is the thread woven through the family of names. As noted in the beginning of this study, there is no prefix before the name Tola. We read: "And the offspring of Yissachar are Tola..." The value of Tola (2) is between the NAMES with the Lamed prefix: 4 - 6 - 8. The Lamed is *a directive letter and feminine in number, being 12*. The feminine Nature of Wisdom points out/reveals/shows the way even are our bodies, being feminine in nature, reveal and point to the masculine Principles of Elohim. Whether the masculine number sequence of 1, 3, 5, or the feminine sequence of 2, 4, 6, the value of 2 is in their midst. Tola, the power of 2, is present to affect the progressive traits of Yissachar. Not only does Tola carry the value of two throughout the House of Yissachar but also into the House of Manasseh as well, which is the branch of reflection/mirroring of Yissachar. **NB.** The sum of the reduction numbers of all four offspring of Yissachar is 11 (m) or 20 (f). The base value is 2 which conveys that ***the value of all offspring equate to the Primary Tribal Name of Yissachar/2. The value of 2 denotes building, growth, development, revealing. This is the primary work of Yissachar.***

A general overview of the numbers speaks to the works of each offspring. **Tola** builds and shapes; **Pe'uWah** unifies through sayings and provides access into revelations; **Yashuv** stabilizes and maintains; and **Shimron** elevates and commits us to future progressions.

The results of our labors are gold, silver, and bronze and fine linen garments of righteousness—the choice spinning of the silk worm. The labor processes of Tola, PeúWah, and Yashuv, are supported by Shimron who keeps a watchful eye to preserve, maintain and cherish what is accomplished in each stage of development. These threads of Light are the extensions or drawing out of the family of Yissachar.

These are the extensions of labor according to the Values mustered from them:

The unit values of the families are ***four, sixty, thousand, three, and hundred***. We read them in sequence and come to know the values via the operations of Yissachar within our family of Names.

The initial value of laboring is **four**/arbaah/אַרְבָּעָה—meaning to discover and to divulge mysteries that occur through the engagements of energies into their assignments. All labor brings us into active interactions/associations of all parts of our Name. The word, four, is comprised of two words: light and inquiry. Through inquires into the Light we come to divulge mysteries. From Yissachar, the central position in the eastern camp, positioned on the side of discernment, we begin to raise the crown of the Teraysaron from the plane of thought. The value of 4/א is the ascension of all sides of Thought. The bringing up of the sides of the temple leads to revealing mysteries. As revelations are observed and decoded, all parts of our Name become activated. Tola is associated with the initial value of four as it is the primary branch on the tree of Yissachar.

Four is coupled with **sixty thousand**/שְׁשׁוֹת וּבְ�אֵלֶּנֶת 1000/א. 60,000 may be rendered to be *the structuring of ideas, via labors, whereby the concepts are tested, known and form the framework for the Faces of the Lights*. As one combines the value of Light Inquiries (4) with the Structuring of Concepts (60,000) we enter into the great paths of Light. The value of 60/וְלִיWW contains the double Shayin Principle. Sixty holds the value of the Wisdom of a Name *and* the Wisdom of the will/the exertion of energy. All creative works stem from Wisdom arising to expressively fulfill the foundation of HaShem. With sixty/וְלִיWW, Wisdom sends forth the concepts within the Union of Lights. This exertion of energy has been commonly called the “will of God” which we may better express as the “will of the Union of Lights.” The Collective Order of Lights *willed to release unto full expansion all traits held in their Union*. Via the will of Wisdom to give/לִי the double Shayin Principle, the concepts of the Union are structured to results in refractions/mirrors/revelations/וְ of the double Shayin Principle—the Name and the Will. Thus through labors—the assignments that we engage our energies unto, are the means to express our Name through the exercise of our will. We can proceed in labors blind-folded, whereby we attach our energies to rote mechanics, or we can engage the energies open-eyed, knowing that we are functioning by Name and will to fulfill an assignment. The latter approach leads to full discovery of ideas that are incorporated within every tasks under the sun. Even though one is engaged in simple mundane tasks or duties with a high price ticket, there are under lying concepts in each level of task. Though labor one is engaged in elevating the base of each Thought whereby there is discovery of all that the Thought holds. Sixty thousand is the unlimited realm of structuring/וְ concepts/א. These concepts are revealed and ascends through labor—the exercise of Will/Wisdom unto revealing the hidden principles unto their full expression/1000/Aleph/וְא. The central value of sixty thousand is expressed in Pe'uWah and Yashuv—the names in the center of the Yissachar tree.

The value of sixty thousand is coupled with **three hundred**/300/וְ—the entrustments held within our Kingdom. Three/וְלִי conveys the value of commitment, awareness and application. The value is associated with those whom we trust, in whom we may leave a deposit and know it will be safe, and one who we regard to be a captain or commander. The value of one hundred/וְאַלִי expresses mastery within a domain. It is made up from/וְ all the signs and letters/וְאַלִי arising from all dominions or sides of Thought. The number 300 corresponds to the role of Shimron who keeps and preserves the sum values of our labors. The summation of our labors results in deposits within our Kingdom of Names. We do not labor for the perishable, but

to acquire the imperishable values in the Mind of YHWH. Blessings to all who read and study this material that our labors not be in vain.

According to the values of Yissachar, our name expends energy to blaze with the Fire of YHWH!

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