

Thus we know every seed according to the garment that it generates. The trees have bark which denotes the strength and structure of every kind of teaching. Every teaching/tree is formed by an Understanding/Full View of Liberty. The Torah is the Law of Liberty, which is housed within the garment of the acacia/shittim trees [Sefer Yetziat Mitzraim/Exodus 37:1]. The acacia tree expands in all directions; it has a golden gum whereby the knowledge of the Torah oozes out of its branches. The gum may become ignited to burn (from whence comes the term brimstone). The wood of the tree is strong and hard, conveying its dependability and ability to stand against the test of mockery. And yet, though it is a hard wood, it is not heavy, but light to carry. The Torah does not weight us down as we carry it upon our shoulders. Thus the House of Yisrael comes to dwell in Shittim, which is not a place, like a country, but which refers to where the Tribes of our Name come to dwell in their progression—***in the acacia thought structure of the Torah. Every teaching of Torah sets you at liberty—liberty above forms, above condemnations, above estrangements, above fragmentations, and above death!*** In knowing the hidden things of the Torah, you have the eye of the eagle to soar upon the wings of the Divine Intelligence/Reúwach.



The Acacia/Shittah Tree: artist - Ron Gang, Kibbutz Urim, Israel ³

Every animal has its coat and texture of hair to convey the light frequency of the hour, day, and month in which it was created. For example, the zebra's black and white stripes are due to the united position of the lights (sun and moon) at the groin, at the 11th hour of Asher/verification, on the 15th day during the moon of Naphtali (the eve of spring), when all things are set to be distinguished from clarity arising from meditation. Animals with traits of elongation as the neck of the giraffe and the stripes of the zebra are read during the days when the lights are within the lower arch of the lunar rotation. The lights at the 15th day are in the elongation arc of the circle from which comes a drawing out of stripes. All things appear according to the Faces of HaShem—according to the expressions being read in the Council of The Elohim. The appearances follow the uttering of the words of faith. The coats of the animals are for protection. The seed within certain species generates skins for warmth.

Every plant has its color and patterns of branching to convey the concept of Thought by which it rises and bears its fruit. The plants convey seeds of endurance which can stand through ice and fire. The texture of their foliage is for the wholeness and wellness of all processes, thus there are plants for every process of life within us—for seeing, for hearing, etc. The fruit conveys the message of the plant according to the frequencies of light that it communicates. As with the animals, so also the plants which are formed to convey the frequency of the hour, day, and month in which they are created. For example, the eggplant is formed during the first watch, approximately 11 pm; the tomato at the time of the sun setting during the sixth moon; the bell pepper in early afternoon, approximately 1 pm; the peas at the first hour of dawn, and the cantaloupe when the sun and moon are in the same sign/house, during the fourth watch of the 15th night. The cantaloupe is silver on the outside and gold in the inside conveying that wisdom is the core of understanding, and dwells with understanding. The elongated sections of

the fruit are signs of the crescent moon coming out of the 15th night. We know each fruit, as to when it was read or called into manifestation, according to the shape, color, and timing of its ripening. When we eat the fruit of a plant, we break down the seed structure of thought that lies within her fibers. We partake of the fruit to bless/expand the Name of YHWH, and in so doing, we receive the thought structures concealed within the plant. For as we purpose to bless the Name of YHWH, our Name is blessed with an expansion of thoughts. Thanks be to Elohim.

Every fish has its coats and skin, some with scales. The fins are crowns that denote mastery to reside within the waters. Those who abide within the waters of the body will wear a crown of life. They will also have scales—shimmering circles of understanding radiating from their sides. The fins and scales represent the nature of Wisdom and Understanding respectively. The fish convey quick thinking with an ability to enter into depths, rise to heights, and span great spaces within a year.

The birds have feathers which are quills of communication. They carry the messages of Thought to all levels—those of the water, bringing messages of reflections and fullness; those of the air, being messages of expansion and blessing; and those of the ground, being messages of change and humility. The Brotherhood of the Red Feather are those with red feathers. Red denotes expansion, for expanding the teraysaron of a Name. The feathers are the means to carry messages, either via song, the quill pen, or by the voice/cry of the bird's language.

*Thus as we look at the garments—the coverings, flowers, feathers, skins of insects, birds, animals, and fish of the waters, so we see the Thoughts of Ephrayim. **The role of Ephrayim is to adorn a concept.** Each color and pattern in the garment are adornments of all that the animal or plant holds. And yet, we are to wear the adornment with humility lest we become proud with the exterior, causing the interior to fall short of its glory. Each adornment is to reveal a thought, not to hide it. Nor is the adornment to be praised; rather we are to take glory in the thought of our Name which is within the garment. Therefore, let not your adornment be external...but hidden within the parts, with the imperishable quality of a gentle and quiet Intelligence, which is precious in the eyes of YHWH [I Kefa/Peter 3:3].*

The cohesive nature of uniting all Thoughts of the twelve tribes into One is the Nature of Mashiyach—the full revelation of the Mind of YHWH. The power of cohesiveness is Love. Love is **the thought to bind all Principles of Light into one accord.** Thus love is the greatest for it serves not itself but serves the entire realm of all Divine Thoughts. The collective House of Yisrael is referred to as haMashiyach—the Messiah. This collective House is being birthed within every Name whereby the Mashiyach is formed within us. The person of Yahushúa ben Daúwid, ben Yoseph, is acknowledged as haMashiyach, for in him all of the fullness of Elohim dwelt bodily. However, he did not reserve this State of Thought expansion to be unique to himself, but sought to bring all Names into Oneness with the Principal of Light. He also admonished his disciples that they would become equipped to perform works and even greater—more exceedingly—then he performed. He became the first of the harvest of Thought to reveal *Adam*, having affirmed the collective order within himself, even prior to being conceived by Miriam. Via being born in flesh, he manifested *the primary teraysaron* that appeared before the Faces of YHWH and was therefore called **haMashiyach**.

As Rabbi Weller said, one of Judaism's mistake was to personalize the Messiah. In the Torah and the Prophets, the Messiah is the collective order of Thoughts to reveal the full expressions of the Faces of YHWH. In the days of captivity, a personal savior was anticipated that would deliver the Jews of that generation from their oppressors. In conjunction with this deliverance, he would also rebuild a physical kingdom for Yisrael. That desire for such a political leader was merged with prophetic words regarding the Mashiyach. Yahushúa denied being such a king for their political ambitions; however the longing for their political world superceded the ability to discern the teachings of the humble, yet assertive, Rabbi of Nazareth. Christianity inherited the tone for a Messiah personality and exaggerated this view to the point that the ancient sayings regarding the Mashiyach are dimmed. Even though Rav Shaul/Paul taught that the Mashiyach is formed within, the cast has been set in the eyes whereby the fixation is on a personality verses a State of attainment.

In the study of Names, one brings forth and cultivates the nature of perfect unity within themselves. Our teachers prune and shape the branches of our Name until they are full of *the fruit—the expressions of Thought* unto which they belong. Each of your branches will bud with the Names pertaining to their classification of Thought and bring forth the fruit/expression after their kind. In this manner the full nature of Elohim becomes expressed in the Union of Names—the Inner Kingdom of Elohim. As a result of fully branching your Name's tree, you are revealed as the *Atz Chaim*—The Tree of Life. This is the tree planted in the midst of your garden. As you inquire and study, you eat from the branches of your Name as they bear fruit. The fruit are the expressions of Light that pertain to each Branch of Thought. As one selects the fruit from the branches and *partakes of them*, they grow in knowledge, understanding, and Wisdom *until they are filled* with the Attributes of Elohim.

All things that we eat are the means to receive the thought that it holds. Those who have the capacity to observe, receive. There are numerous plants and animals that we are to eat and others that we are not to eat. We do not eat the raven for it feeds upon things that are adverse to the Principles and depicts those that mock the Principles [Mishle/Proverbs 30:17]. We do not eat vultures for they feed on that which is dead, and hence they convey to us thoughts that devour what dies of itself. We do not eat the swine, for they are pretentious, displaying the split hoof of a distinguishable walk, but lack inwardly the sign of consideration and mercy [Yeshayahu/Isaiah 66:17]. *The unclean animals convey incomplete thoughts*. We are to look at the traits that the garment conveys and determine if we are to eat/partake of it or not.

The *menorah* conveys the symmetry of the Light and illustrates the Tree of Life with paired branches of our Name. All of our parts are symmetrical, and via our symmetry of branches we light our lamps morning and evening. Via lighting our lamps each morning and evening, we have full illumination in all four sides of our Teraysaron Name. In the east there is the light to distinguish; in the south, the light to observe; in the west, the light to intertwine/weave; and in the north, the light to reflect. The Bread of the Faces is served from the north side, for bread/חֶלֶץ is reflective thought of the Orders of Light. Via the four sides—the full spectrum of light, we have complete illumination within the three levels of each side.

The central branch of the *menorah* is the Tree of Life. There are six symmetrical branches of the menorah, three on the right and three on the left of the central stalk. Each of the six branches has two sides, thus forming twelve sides. Each branch is a union of two sticks according to the symmetry of the tribes. The twelve sides are the positions of Light for the tribes/branches of Yisrael. The twelve sides make up the composite faces of the Teraysaron/Dodecahedron of each Name. ***As one brings forth the fruit of their branches and unites these expressions of Thought under One Name, they are given the right to eat of the immortal fruit on the Tree of Life—from the central stock of your Name.*** For until there is a partaking of the complete nature of Elohim—resident within the branches—we are yet reserved for access to the Tree of Life. Access to the Tree of Life is a gift for those prepared to receive it—granted to those who walk in *the commandments—the divine orders of Light*. This is the same as receiving the gift of Eternal Life. However; *you must be schooled* in the Divine Orders to come unto the full communique of HaShem. Through proper guidance and cultivation, your Name branches and arises to stand complete amongst the trees in the garden as the Tree of Life. Your mind and all of your members have come into the *wudah/world* to partake of the immortal fruit of your distinguished Name. When the rich ruler ask, “What must I do to inherit Eternal Life?” Yahushúa answered that one must keep/maintain the commandments. Ah, all of this I have done was his reply. Yet one thing was lacking—*the entrance into the community of Names*. Therefore implement the Divine Order by selling/releasing all of your wealth of understanding, wisdom, and knowledge that you receive from knowing the commandments into those who are poor—humbly seeking. *For to be in the Divine Order of Life is to be building the Kingdom of YHWH as chavarim/comrades, in the Collective Order of Names.*

We are “the planting of YHWH.” Therefore, what is sown within us is Life! *Can you sense the living current that rises from your base—your inner most being—moving up the spine as a vibrant pulsating current?* Do you know the flow of Life that moves from the base, thru the trunk and upwards to the crown of your head? Do you see your name as a Living Tree branched and fruitful with the expressions of Light Principles? Do you know the seed from which your house has been built? Or are you touching the form and yet unable to honor and crown the Principle from which your body has risen? Have you released the *Reúwach haQodesh*/the Intelligence of the Distinguished within you that flows from your inner most being, as a River of Life, from the House of Yoseph? [You do not receive the Distinguished Reúwach; it is already present within you to be received by all of your expanded aspects of mind.] ***You release the Reúwach—the Properties of Breath*** within you, whereby the force of your Living Fountain rises to baptize all of your inner members. The Divine Intelligence/Reúwach haQodesh regulates all of your expressions to be according to the Life of your Name. Upon the release of *Reúwach haQodesh*—Living Waters arise out of your inner most being, like a rising river, and immerses your entire being into *the united waters of One Body*. In this corporate Body, your Name functions on behalf of all Names. You no longer live unto yourself, as previously, walking amongst the dead—detached members. Being immersed in one Body, you now live within a community—on behalf of the complete expressions of YHWH that are sown in the Garden of Humankind.

What has been sown in the midst of our garden is the Tree of Life with all Attributes of Elohim. Therefore the tree of our name bears the fruit of the Divine Intelligence. “The Thought of our Name” is the Tree of Life that has been sown into the midst of the garden. *The Thought is*

immortal, for it is not subject to corruption of any kind. However; there are corruptible thoughts. *How can you recognize those which are corruptible?* They are classed as violations to the Union of Names to which we belong. They are expressed in words and in actions that violate the Order/Commandments of YHWH. They reduce your expansion and separate you from the *chavarim/comrades* of Light. When you act in ways of hatred toward your neighbor, the love of the Unified Name is absent in your faces. There are schisms in your communications. You seek to divide one person from another in sundry ways. You speak exclusively instead of inclusively. Such thoughts are to be cast down as they were cast down by the Union of Lights. They belong not to the Order of Names to which we are called and to whom we belong. Unto the end/target of every Name becoming fully branched and fruitful, these studies from the House of Aharon, are presented to the students of the Midrash—to those *who are seeking to partake of The Thoughts* from the Faces of YHWH. [Concerning the Union of Names, see “The Kingdom of Names” study by Bet HaShem Midrash.]

The ***Branches of Joseph, Manasseh and Ephrayim with Benjamin*** are for bringing forth the Faces/expressions of Unity. These families of Names, in the Camp of Yoseph, are powers of Thoughts within us whereby we change our states of residence and extend our family assignments from generation to generation. These Names are not only present within physical habitations but more importantly, they operate at their highest frequency in Thought, wherein our true-self lives and breathes and has its being. The future residence of our Name will come through the Camps of Ephrayim which include Manasseh and Benjamin. There is a head and body to every side. Ephrayim is the head; Manasseh is the body; Benjamin is the life. When we look to the Camps of Reuben, Reuben is the head, Shimeon the body, and Gad the life. In the north, Dan is the head; Asher is the body, and Naphtali is the life. And in the east, Yahúdah is the head, Yissachar the body, and Zebulun the life.

When we learn how to use the glans penis we will, as a class of Names, proceed from our mortality into our immortality. When we know the Intelligence of Breath/Reúwach in the head of the penis we will create a new body and transfer our life into it. The way that we came into our body of residence was through the penis/clitoris, and the way into our ascending state will be through the same gate. We are to transfer the properties of our Life into perfect unions between Names, and become intertwined via the Breath/Reúwach which will establish a Union that cannot be broken!

When Potiphar’s wife sees Yoseph, she exclaims “*what a beautiful form.*” The text reads: “And YaH extends Yoseph to be a beautiful/wholesome figure coupled with beautiful/wholesome appearance/expression” Sefer Maaseh Bereshith/Gen 39:6. In Yoseph we behold the wholeness of Yisrael, in that all members are extended through him. The shape of the penile gland is a shaft, *as a strong cord of light* from which all other layers are woven. The penis/root extension is complete/whole with a body and head and an eye/opening at the crown whereby one may see 360°, having a complete circle in view from any vantage point of observation. From the penile gland, one beholds their future as well as their past. Seeing 360°, in our unfolded state, is achieved by looking from within, through all twelve gates, of our collective order. We see full circle as we stand within our Name’s Teraysaron and look through the portals of our name’s full extension.

Due to the role of Yoseph to administer the garments of the tribes and to determine their states of residence, dominion is given to Yoseph. The kings of Ephrayim reside within his house. His role is discerned by his coat of many colors—one color for each of the tribes that come into manifestation/full expression through him. He rises to be the Master of Mitzraim/Egypt; for Yoseph is the governor of all realms of manifestation. He is the interpreter of the Hebrews who carries words across from one realm unto another, via which, his mastery is elevated from the jail house Guardian to a Governor. For the one who can interpret the mysteries in words is one who arises above forms as a governor of their lands.

When the power of making statements/speaking/*Sichon of the Amori* and the powers of form manipulation/regulations of matter/*Og of Bashan* become transferred to the offspring of Yisrael, our inner network of tribal names is elevated to operate according to our divine order verses our natural order. While we commonly consider the Kings of Yisrael being of Yahúdah and Ephrayim, we are to see that all of the tribes are governing powers, each according to their classification of Thought. All of our Tribal Branches are to be Masters and none subject to the natural powers that arise via reflections of the Light.

The offspring of Yoseph via Ephrayim pertain to extending the governorship into three main branches: the Thought of Shutelach with Eran, Beker, and Tachan.

Shutelach/חלXYW

Shutelach/חלXYW is the primary formulation of expansion that is achieved by laying, placing, and appointing concepts/seed within us. This function is seen in the form of the glans penis which lays or places seed into the uterus. Via Shutelach, every concept is positioned within our lands. Where and when each seed concept should be sown is designated by Shutelach. Thus there are concepts to be laid for every tribe which are gathered on behalf of all of the tribes by Reuben, Manasseh, and Gad. Shutelach positions all concepts gathered within our lands for their totality.

There are seasons, according to the gates of the Names/heavens, as to when a seed or concept should be sown or laid in place. Concepts of the goats are sown in the fall; seeds of a tomato are sown in the spring. Should we sow the tomato in the fall, there is a small harvest in the summer, for the seeds, if they survive, develop late in the growth cycle and the harvest is thereby cut short. Hence, within Shutelach is the timing or schedule of planting. The name Shutelach is from a combination of words, one from the root pyramid, XŁW, meaning to put in place, the other from the root word, חל, meaning a schedule, time-table, a calendar, the vigor and force of life.

[Concerning the seasons, see “The Moadim—The Seasons, Days, Months, and Years.”]

The House of Ephrayim is the tribe pertaining to the seventh moon during which time most of the harvest is reaped. The seeds are stored or planted for sequential harvests under the administration of the House of Yoseph. The distribution and management of the seeds are in the House of Ephrayim via Shutelach.

There is a time-table when we are conceived and a time that we are appointed by the Lights to be born. Our conception and birthing occur within the same teraysaron/pyramid. If

one is conceived in the Pyramid of Wisdom, they are born in the Pyramid of Wisdom. There are three teraysarons/pyramids, each with four sides. These three teraysarons comprise ONE HOUSE in which the twelve tribes reside, one side for each tribe. *The Teraysaron of Wisdom* is the House of Revelations, to bring forth hidden Principles in order that they may shine with their glory—held values. *The Teraysaron of Understanding* is the House of Insights, to reflect and thereby comprehend the light from every facet. *The Teraysaron of Knowledge* is the House of Verification, to draw out every aspect and detail in all things. For example, if one is conceived in the third moon, through the Gate of Zebulun of the Pyramid of Knowledge, they will be born nine months later, in the twelfth moon of Naphtali, also of the Pyramid of Knowledge. What was sown in the eastern gate of Zebulun becomes manifest in the northern gate of Naphtali. Likewise, what is sown in the north, via the Gate of Naphtali, is born nine months later in Benjamin, the western side of the Pyramid of Knowledge. The Wisdom in Shutelach determines when a seed is sown as to when the fruit will appear. Thus in regards to our nine moon gestation cycle, what is sown in meditation/through secret codes—of the north side of the Temple in the House of Naphtali, is born through the western gate of the Temple—pertaining to the veiling/administration/securing of concepts in the House of Benjamin. What is sown in Gad—in the full illumination of the sayings—in the unfoldment of the mysteries of Naphtali, is born in the day pertaining to the origins/resources/antiquities of the House of Zebulun—Honorable Dwellings/Residences. That is, what is conceived in the southern Gate of Knowledge of Gad—via full disclosure and sayings of the secret codes, is born in the eastern Gate of Knowledge of Zebulun—to establish a State of Residence for the antiquities of Knowledge. (Information regarding the twelve Gates, your time of conception and birth, should be part of your Rosh Chodesh review. This information concerns your Name and the position you occupy within the Union of Lights.)

In examining the relationship of the Gates, one to the other, we note how various Thoughts become intertwined together. In the above examples of conception and birth, a cord connects the branch in which a Name is conceived with the branch in which a Name is born. Via the associations of branches and their gates, various Thoughts become woven into One Fabric or Body. Other means of knitting the Thoughts together are via the associated pairs of tribes and via the joining of the corners of the Teraysaron.

Shutelach considers the time reference—the days of seed implantation in regards to the days allocated for our journey. Thoughts are sequentially and timely planted within us for our ascension into the Union of The Lights. As the first formulation of Ephrayim, Shutelach is the means to place our Name Thought into the womb for robing. In accordance with this timing, let us affirm the prayer: “teach us to number/evaluate our days/activities of Light that we may apply our hearts toward Wisdom.”

In placing each concept for growth and expression, the inner parts are prepared first. As a farmer prepares the soil and as a man attends to the readiness of his wife, so does Shutelach prepare the fields of our inner parts to receive the precious thought seed. None of the seed are to be planted/cast until the field has been prepared. The stimuli of the clitoris is an indication of the readiness of Ephrayim to receive the seed thoughts. Other indications of readiness is the heaviness of the Breath, as it passes through the lands/body members as a wind to carry the seed from the branches.

As Manasseh is the means to carry a name across the Yordan, Ephrayim is the means to formulate thoughts within a given state. Shutelach places the thought in position, according to a schedule of the unfolding of your inner kingdom. You come into the earth according to your lineage of Name and in accordance with the light schedules of the universe. Your place in the Lights is coupled with other Names in Light so that all that you are to be is mutually supported by the presence of all other lights. You have not arrived too early or too late. Some are sent ahead, as Yoseph is sent into Egypt. There are appointments to sow concepts into the earth for future generations to harvest. Should you feel alone, you need only confirm your place amongst the lights in order that the appropriate interactions of lights be verified.

Shutelach places you into the womb for the robing of your Name, first with an earth body and then with a light body. And according to the frequency of the Thought, so the level of manifestation/embodiment. Each concept is placed or sown on behalf of all other members.

The functions of Shutelach are lifted up and consciously attended to, for all light traits are placed into their respective beautiful form and expressions. The letters of Shutelach/חלכךפ convey the nature of Wisdom to heal/maintain/י the scope/Fire/פ of one's position. Each of *our positions are designated by Wisdom/Wto be completely formulated/X according to the order/extent/ל of one's labor/role/ח*. The activity of Shutelach pertains to all extensions and states of life, placing the seed concept of a Name into its respective fields of Light. Thus, there are *the families* of Shutelach which serve in all states of progression. The nature of Shutelach is active in all levels of Thought development and expression. Are seed properties placed only in the realm of the mortal, or does the collective properties also reside in other states? A tree provides an example to the realms that a seed may abide in. We learn via observation that a seed may reside within a tree's heavenly branches, be buried under the ground, be carried by the wind or the wings of a bird. And may not the properties of a seed change form? For are not the properties of seed present also within a flower? And in case the seed is placed in a vacuum or sealed within a jar, would the properties be anymore estranged from the Totality to which they belong? The properties of a seed may reside at various levels according to the progression and expression of its Thought, either as a gathering of thoughts in the loins or as expanded thoughts within the mind. Likewise, we understand that the Principal/Seed of our name may abide in any state conducive to its level of progression. Thus we learn contentment in every abiding state, for our focus is not on what we have or do not have, but upon the level of progression by our eternal Name.

We are placed within a state via the splitting of an atom whereby all properties of our Name are extended. Our light nature breaks open the atomic structure of our seed thought, thereby releasing all traits and aspects of our Name to be placed into our parts/members according to their rightful place of occupancy. Out of the unified zygote cell, the diversity of our members become visible as each Branch of Thought breaks forth into the corresponding body parts. This breaking apart is referred to as fission. What follows thereafter is fusion—a blending/joining of all distinguished parts into a complete union.

Beker/B'chor/494

Having positioned the traits of Name within their respective fields for expansion and expression, the function of Ephrayim brings forth **Beker/494**. Beker is the means for each concept to emerge. Beker is the birthright of all laid in place by Shutelach. Each concept of light is vested with birthright, for every concept of sacred Unity holds within it the power of life to emerge, to lift its head up out of the ground and to express the Principle upon which it is founded.

Beker means to give priority, to prefer, to select and choose, pertaining to *the first born*. Beker determines in what order our thoughts will emerge and what sequences our thoughts are to be born. Though we have all the concepts of a seed within our Name, laid in their respective fields, some may lie latent for years until it is their time to be born. For should one be born out of sequence, there would not be the designated joining link to properly nurture and expand it. Hence, the timing of our birth as well as the timing of our being sowed is in the hands of Beker and Shutelach respectively. In that Beker makes the selections for birth, the thought process of selection will be determined, via the mirroring of Yahúdah, who regulates which concepts are precious and which are worthless. Some concepts are to be expelled as they pertain not to the Union of the Lights and would undermine our collective Unity. The other concepts are selected to be fed by the queen of the hive, to be warmed and meditated upon, until they are ripened and brought forth out of our inner most being as expressions to make full the Faces of Unity.

Each concept, as it is laid in place by Shutelach, is chosen and selected by Beker. As the concept is selected, it is given the vigor to be brought forth within us. The thought of Beker is also translated as a “young camel”, a reference to the birth canal and process of being brought forward from whence it was placed. The birth canal is the channel to deliver a thought and cause its head to appear. In this manner we bring forth the expressions of Ephrayim—to be fruitful, thrive, and to clothe a thought with a suitable garment.

Each thought has a period of gestation. Via sequential thought development, we are able to branch unto the heights and go into the depths of our totality. Each concept will be born in the pyramid thought construction in which it was sowed. If the concept pertains to Knowledge, the idea will be sown in one of the four gates of the pyramid of knowledge and reaped in one of the gates of the same pyramid. i.e. If it is sown in Naphtali, it may be reaped in Zebulun, for both of these gates belong to the Pyramid of Knowledge. The time of birth is determined according to the thought construct of each name within a lineage. From this observation, we derive to know that when we die (when the outward shell of our habitation breaks open which has held our Name construct) it will be in one of the moons that pertain to our Name's teraysaron/pyramid. Our inner nature will nurture the body until it is no longer needed, after which it will begin to demise, and the essence of our life's vapor will be released.

The concept of being fruitful is bearing the expressions of our Name. The prophet Yeshayahu/Isaiah, the Seer, voices that the fruit of our Name is the expressions or the outpouring abundance held within our branches of thought [Yeshayahu/Is 27:6]. **Through Beker**, the inward parts bear the fruit of our Name. *The House that plants, via Shutelach, reaps what was sown via Beker.* Both the sowing and reaping/birthing comes through the House of Ephrayim. In that Beker pertains to the firstborn, so the Thought of Beker regulates the giving of the firstborn of humankind, plants

and animals. The tithes and offerings generated are amongst the fruit reaped by Beker. Some suggest that by investing your money into their ministry or organization, that the funds donated will lay up fruit for you in heaven. Fruit is produced on trees and not on a currency made by hands. Monies donated into a temple treasury may support a ministry to assist the fruit bearing process within your kingdom of Names, but the funds themselves are not the fruit. Designating your monies for services and resources are to assist the branching and productivity of your Name whereby properties from this realm transfer into other states of progressions and residences.

Money is not our fruit nor can it create fruit. Rather it is a means to exchange values governed by a political party that creates it with its image and determines its value. Money, as a product of our labors, *may be used to share values* of Light, but the fruit of the light comes from the branches of the light. Organizations use funds for promotions, projects, facilities, chairs, literature, media, and other expenses. There is a saying... “*where you pull up to the table is the place you help with the groceries.*” With a collective mind, we dedicate temporal values, which includes more than monetary means. All of our temporal world is to be devoted toward the evolution of our states of habitations and progressions. The sharing of temporal values assist to develop and maintain community. The tithe of Yisrael, however, is not a temporal value but is comprised of the precious metals which perish not. The word tithe/ AWO is comprised of three letters denoting knowledge/brass, wisdom/gold, and understanding/silver. This wealth is eternal and comes from your twelve light branches. This is the wealth that you appoint for the House of HaShem whereby the house is full and overflowing with wealth/tithes generated on the branches of your Name. This is the first or primary tithe—the wealth of knowledge, understanding, and wisdom that is born on the branches of your Name. There is a secondary tithe that comes from your temporal reflections. These are the tithes of mint and money generated via the extensions of your hand and goods which come into your hands.

The tithes are delightfully presented to the Unity of the Master Name. The joy in giving comes as a result of affirming that we are One in HaShem. The tenth part—*the wealth*—of the branch is given on behalf of all branches—for the Whole House whereby the House is filled with abundance. Should the wealth of a particular branch not be designated for the whole, then it is squandered or misappropriated on behalf of itself apart from the others. As a result, the House of YHWH is robbed, in that the wealth of the branch is spent independently. In this case, the whole house suffers loss as in the story of the son who spent all of his wealth on undisciplined living. The branch that does not contribute its wealth on behalf of the resident Name is also weakened for it derives its strength from its place amongst the whole. However; as each branch contributes its wealth wisely, on behalf of all, the corporate House is blessed. Branches within us that hold back their wealth rob our very Name to whom they belong. Hence, to tithe is to devote the wealth (the tenth) of your branches of Name and occupation to the Tabernacle Dwelling of the Master Name whereby the House of your Name is filled with abundance and joy.

The offerings consist of choice thoughts for the mind and the house members that supports the whole—the Leúwim/Levites. Offerings are for the servants of Aharon—the Enlightenment of Mind and for the Leúwim/Levites who assist your members throughout their journeys. How much of your income is devoted for the development of your inner branches and enlightenment of mind? Since the servants of Leúwi/Levi labor with words of

Intellect/Reúwach, they are supported internally by the wealth on their inner branches. But externally, as they live in the reflective world, they are supported by secondary tithes and offerings, since they are involved in the ministry of words and thought progressions. Appropriating the secondary tithe demonstrates the State of one's inward organization. One's commitment to inward wholeness is conveyed externally. Each of our bodies is an expression, as a lamp is the means to radiate the inner light source. Tithing of mint and money is a statement of our belonging to the House of YHWH. The widow who came to the temple treasury with her two mite, was said to have given more than the rich who contributed large donations from their surplus. The extent of her giving the mites was from the funds that she actually had to live on, which conveyed that *she lived by the words and the order of the temple*. There was not a hesitation to give of her monies, for the values of the temple were a priority in her life, and these were the values that she supported and lived by. It is easy to give if our mind and life is according to the words of the Torah. We desire greatly to support the work of the Torah in every way possible. In comparison are those who give when they make extra on a job or have an abundance in a season beyond what they need to sustain their life style. And yet, even with a surplus, they give with great hesitation and generally pull back in the end because they find some fault in the way the temple is conducted, or see something to criticize in a ministry, or feel they can use the monies to better their condition, or fear they have to lay more back for hard times coming. Hence they cut short the role of Ephrayim within them which is the means to sow and harvest the concepts of the temple and to bring forth the productivity and glory of the temple.

The fruit of your name is generated from your inner branches. As you bring forth the expressions of name, those issuing out of your inward parts, you are a fruit bearing tree. For every month of the year, a fruit is to be born. Each of the twelve moon cycles of the year are dedicated to one of the twelve thought houses of your name. The moon for the House of Ephrayim is the seventh moon, occurring in the fall and aligned during the days of Libra. This is the month when the reproductive members of the penile gland bear its fruitfulness, i.e. a time of thriving/procreation in the plant kingdom and a time when seed coats are fully ripe.

There is also the concept of "first fruits" which distinguishes a harvest into periods. The first fruit are the primary expressions of name. All subsequent fruit that is produced follow the pattern established by the first fruit. Hence, when you first bear a trait or expression of Light, that fruit is distinguished/being a designation of Fire/Wisdom. The first fruit is given to the serving priest of your house—your enlightened mind which is satisfied from its labors, but more so, the giving of the first fruit establishes what the mind and her branches will be used for. The fruit that follows after the pattern of first fruit thought submitted is fully partaken of where-by the thought becomes expressed fully through the members. When I labor through teaching, I receive a first fruit from the labor. From the labor of the word ministry arises precious thoughts. These are choice first fruit—the Beker level of thought—which establishes in my mind a state of further productivity. Beker draws out from the constructs of thought previously ministered, a choice fruit that enters into my mind. From the Concepts sown and nurtured, via ministry, a choice fruit arises. As each concept is sowed/ministered, Beker supervises its development until a choice thought is formulated. The extent of Beker pertains to all dynamics of light. Hence, because of the processes of birthing each concept and the levels of the concepts we have *the families of Beker*.

Tachan/תַּחֲנֹן

The emanations and works of Light in Ephrayim are supported by **Tachan/תַּחֲנֹן**, for making supplications, entreaties and extending mercy. Tachan assists the development of our birthings via Beker. Whenever a concept is born within us, there is a release of mercy and grace. An infant cannot take care of itself; therefore, it must be shown a lot of mercy. We favor the face of the young. Our mercy includes tolerance, patience, and endurance for the immature in order that we minister them unto maturity.

The name, Tachan, is to compose/formulate/X grace/חַ. We grow in grace essentially as we bring forth concepts of Light. Nothing is developed without prayer and the applications of mercy. The mercy comes out of the womb with the baby. We know, by reflections, that in our mother's womb are fatty (grace) deposits surrounding us as our body develops. These fatty substances accompany us as we break forth unto dry land. The mercy of our Principal Unity is designated to work in the House of Ephrayim. Mercy is demonstrated to us in the story of Yoseph when he is in Mitzraim. Even though he was betrayed by his kin, and though he was unknown to them, having been a subject of abuse and ill treatment, yet, in his mastery and in his position, he extended mercy to them as each one came into the land. He provided for them grain when they spilt his seed in the pit; he clothed them when they took his garment and ripped it apart. And when they cast him out, he took them in as brothers. This is the Tachan Thought that occupies the House of Ephrayim, whereby though we are offenders, we are yet loved. The mercy from the Mind of the Principal resides within us, and as we apply it to others, so it multiplies within us.

Though our sex organs are a subject of jokes, and abused by the immature, yet what is contained in the House of Yoseph is so great that it carries us from one level unto another and ultimately leads us into the States of Verification—Fulfillment depicted in the ten lands of our inheritance [Sefer Maaseh Bereshith/Genesis 15:19-21]. **The Tachan Principle** will not let go of us. Tachan recognizes our members though we do not know Yoseph, as the estranged Pharaoh (carnal mind) does not know Yoseph who governs the lands of Mitzraim/Egypt. As the calf does not know the stall that it belongs in or as the wild ass does not know its trainer, so we, likewise, roam about in flesh, acting as the beast, because we do not know our dwellings in Light! We come to discover the Principal from whom we have been begotten as we affirm that which dwells within us. However; Yoseph knows us in that we are begotten through him. It is he who has clothed all of us and tended us as the sheep of the pastures in our dwellings. Thanks be to Elohim for the Wisdom that encompasses us and showers upon us good things, until we grow up to affirm the wholeness of our Name and the Union to whom we belong as Comrades/*Chavarim*. In light realms are the comrades who labor in the United House of Thought. The flesh and the puffiness of the lust of the body keep people/Names segmented. Being orientated after forms—the reflections of light—keep people distant from one another. However; **when there is a devotion to Thought, all forms become secondary.** Thought expressions rise to regulate your consciousness and your objects/forms. Object theology keeps you in a reflective mode—locked into forms and procedures of using your energies without understanding; hence, you abide apart from the Light that resides within Thought theology.

In Tachan, we compose the grace that comes with each birthing to facilitate the full development of all brought forth in Beker. There are no thoughts nor values that do not contain grace or what is generally rendered as the fat portions, for without grace—without favor, no concept could be born. If the concept is of life, than the grace or favor showed to it, will cause the concept to expand and bloom. If the concept is of destruction, the grace that is attached to it will cause your mind to triumph over it. Tachan is the means to facilitate the development of each thought value unto its farthest extension. As you grow in Torah thoughts, you will see your heart field expanding to accommodate the understanding that you are gathering. In Tachan, all of the fat portions of each offering, fat symbolizing grace, are appropriated for each of the *olot*/ascending fire offerings each day, whereby the Thought Base of your Name extends, causing the Teraysaron of your Name to arise unto its full stature.

Eran/אֵרָן

Eran/אֵרָן is a further ascending thought level of *Shutelach*, through which concepts of our Name are planted/laid in place for development. In *Shutelach*, one considers the placement of every idea/seed drawn out of the Fires of our Name. The drawing out of the fiery seed is perpetual via the *olot*/ascendant offerings. Seed generated from the tree are positioned via Eran, being the offspring of *Shutelach*'s Thought Principle. Seed may be placed at the top of the tree, called the Crown, from where the ideas will govern and illuminate the entire house. Other ideas are to be placed at the base of the tree, called the Root Level. These ideas pertain to support, stability and strength to establish a concept. Other concepts are positioned within the trunk of the Tree from which they extend and facilitate further branching/productivity. Whereas *Shutelach* places the primary seed to plant the Tree of our Name, Eran's role includes the placement of seed that comes from the fruit that the tree bears. Hence, with Eran are examination and discernment, to determine the fruit being formed and the placement or eradication of the seed within the fruit that we bear.

Four mouths of the Name's Teraysaron/Pyramid

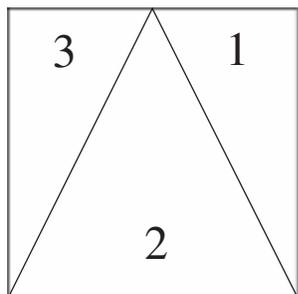
According to the gates of the Teraysaron, there are four mouths from which the concepts may issue forth and in which Eran may place the concepts. ***From the four mouths or openings of the Teraysaron we discern appropriate positions to join thoughts together.*** The four openings/gates of each Teraysaron are: the head, the loins and the two sides. Thus one may be joined head to head, loin to loin, side to side or via combinations as head to loin, head to side.

The four openings are gates through which we engage *in purposeful unions*. Seed, when it issues forth from the penile gland, may arise to the head, fall at the base/loin, and/or be sown upon the trunk/branches. We share face to face—head to head in joining the mouth/throat gate. ***Via a kiss we share thoughts and intertwine our breaths.*** A kiss is a sign that we accept the faces/expressions of another. Via the throat gate we share the communications of Breath. However; some withhold their Breath, even when they kiss; not knowing how to share their Breath, they keep it inwardly.

Further stages of coming into full union of Names follows acceptance. Aharon kisses MaSheh [Sefer Yetziat Mitzraim/Ex 4:27] as one enlightened (being in the mountain of The Elohim), kisses or ***accepts the messages of Breath/Reúwach.*** We share breaths and words through the throat gate. The message imparted is according to the side of the Teraysaron that is before the

mouth which is the same Teraysaron before the house of the sun each month. The side of the Teraysaron, in the path of the sun each month, is before our faces whereby we both receive and impart messages. When a priest gives the Aharonic blessing, he speaks through a pyramid gate before his mouth, formed by uniting the tips of the thumbs and index fingers. This signifies that the blessing is coming through a gate that will pertain to the positioning of the tribal encampments. For example, in the eleventh month, which is for the Thought of Asher, all words or impartations of Breath come through the north side of the Teraysaron of Understanding. All thoughts of Light are filtered to us through this side of the Teraysaron, and all passing through our lips is through the same side of the Teraysaron positioned in the path of the sun. Hence, we are not only receiving messages through the Teraysaron, but we are also giving through the same window of Light.

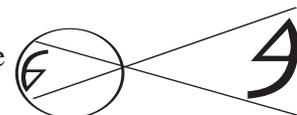
We bring Names into unions via joining bases. There are three positions to become united according to the three teraysarons of our Name. We lie full body, face to face, and thereby bring the heads and bases into union. This union is conveyed in the Name of YHWH and his servant, Daúwid/David/דָּוִד, who unites the Teraysarons of Thought into one kingdom. Each



Within each name's base, there are three teraysarons/pyramids.

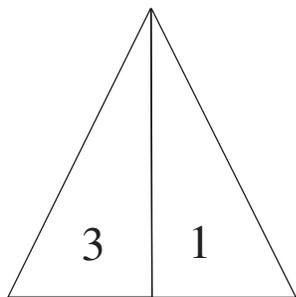
Name is to comprehend the uniting of their twelve Teraysarons of Thought into one inner Kingdom of Elohim. This union is achieved prior to manifestation whereby a Name comes into Mitzraim/Egypt/definition. The process of uniting the twelve categories of Thought is told in the stories of Yoseph which culminates with the twelve tribal Thoughts gathered around a table, for now, as they are partaking/studying together, they are given garments by Yoseph to be gathered together as one house. Our daily coming to the *shulchan panaim*/The Table of the Faces (Showbread) is an affirmation of our inward union of twelve houses of Thought readied for transformation.

We are joined head to base as twins in the womb. This configuration of two teraysarons uniting, forms the pattern of the Magen Daúwid and symbolizes the union of the heavens and earth—Names entering into transformation. This union conveys the purpose of *mind entering into body which forms a shield of protection for the entire house*. Being head to base conveys that the head is mindful and in service to all within the body, to guard and protect its branching of thought. The head to base position, as in oral unions, is the means of acquiring concepts—to draw out via the mouth (the ovum above) the inherent Principles of Light. The guard of the tongue/Gad serves Ephrayim as the left corner guard—to speak according to the blessings of Ephrayim. Through inversions, as with the House of Reuben/sight, we grasp founding principles which places the head at the base. [see The Daily Service of the Mishkan/ Tabernacle pp 11-12.]



We may also be joined at the sides. This occurs as we join hands, stand in a circle hand-in-hand, or lie beside another where by information passes through the mutual sides joined. The hands are a means of extending all within. With our right hand we initiate a flow of fiery thoughts, and with the left hand we accept the flows from another. This flow creates a current that charges the waters within our bodies and may reach a level of intensity that causes the waters within us to rise as waves that splash against our inside walls, rising to the peak of our

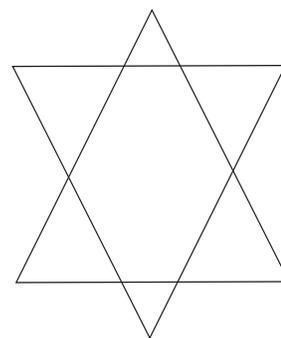
crown and crashing as waves at our feet. Such unions revitalize our entire dwelling. Via an exchange of thought properties and giving ourselves unto One Body, there comes healing and impartations of blessings for expansion of our Name Thought.



The two sides of a name join as one house to form the YHWH position.

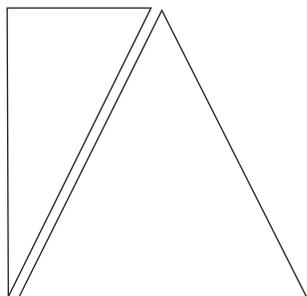
In summary, there are three positions to be joined: (1) face to face—strands of thought being mirrored and exchanged at all points. Each name yields two sides. The union of their two sides makes up the four sided Teraysaron of Thought. This is the YHWH position. The YHWH position is also structured with both sides of Breath—the convex and concave which makes up a complete sphere. Via Reúwach/Breath, every name builds for itself *a bet hashem*. (2) The head to base/loin conveys two stands of thought forming the Letter Taw/X. This is the Magen position. In this posi-

tion, Names join together to create a shield for each other and thereby form the Magen Daúwid. This position yields an expanse of thought/mind as it is united to a base/foundation. The shielding of each other brings up the base to the crown whereby the foundational structure of thought is drawn up to the head. (3) The head to side (arm pit) position conveys strands of thought nursing each other. This is the Tsipporah or Cradle position. Since this position occurs as the moon is in its two quarters—in the shape of a cradle, it has the name of the Cradle position as one who is cradled in the arms of their mother to be nursed. In this position a Name unites within another to nurture and/or to be nurtured. Being head to side is likened to a hen and her chicks. Thus this is also known as the Malak (messenger) position as the angels/messengers/*malachim* camp at our sides. The head into the right side (camps of Reuben in the south) is to envision and nurture concepts of Wisdom; the head into the left side (camps of Dan in the north) is to impart and nurture heart meditations of the mysteries/codes of Knowledge. The purpose of every union is to

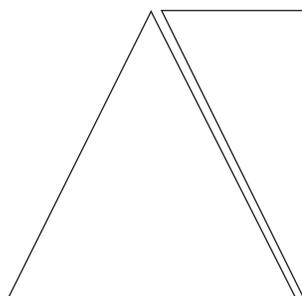


Two names unite to expand the base unto the crown, creating a Magen, to shield each other.

affirm our oneness and to assist each of our Names across into the Union of the Light. It was Yahuchanan who assisted Yahushúa as he positioned his head at Yahushúa side and bosom[Yahuchanan/John 13:23].



The Nurturing Position of the head into the left side.



The Nurturing Position of the head into the right side.

The above three positions correspond to the three levels of the Letters. The YHWH position pertains to the Aleph to Zayin level, being the state of expansion to perfection.

The Magen position pertains to the Chet to Nun level of thought, being the state of ascending/descending unto full extension. The Tsipporah/Cradle/Malak/Angel position pertains to the Samech to Shayin level, being pillars of support unto full consummations into the Fire.

In the joining of names, one generally proceeds in the above sequence. First there is a coming together face to face, then crown to foundation, and then head to side. Trust is built via joining faces/expressions. Confidence is established by joining crown to base. Nurturing

expands the Names as they rest head to flank. Each Name is a coil of thought capable of being intertwined into a strong strand which cannot be broken.

In the above unions, Eran is alert to unite Thoughts held with the Names being joined. The flesh is not a barrier to unite our Names of Thought, nor are we to forbid unions/marriages of Names due to dwelling in flesh. However, if we are joined only by flesh, then we leave our name captive or held within the dominion of Mitzraim/Egypt. Hence in every union, we are to ascend through the veils of the tabernacle unto the liberty of Thought. The patterns of the body, as they are understood, will assist you to transcend the forms of the body into governing levels of Thought whereby one may carry across the concepts/seeds gathered by the Houses of Yoseph. In that seeds are forms of Light, we are transferring Light properties within a seed into Houses of Thought where they are planted by Shutelach, birthed by Beker, and attended to by Tachan, unto their full awareness/revelation by Eran. Thus if one is joined to a harlot, understand that they are one with her [I Corinthians 6:16]. A harlot depicts one not knowing to whom she belongs. In joining ourselves in unions with the unknowing, we submit concepts of our name to be held captive in levels of flesh. The noncommitted, unknowing partner is not *aware of the Eran Thought level* to carry across the thought properties/concepts being emitted into thought realms of expansion and blessings. Hence one transgresses/restricts their own inward nature via fornication. Furthermore we are not to eat—partake with others who are in realms of indirect support—abiding in forms without comprehension. To study/partake with those who do not comprehend the expansion of the Teraysaron of Torah Thought is to submit our mind unto object theology and to those wearing darkened glasses. The admonition of Rav Shaul not to eat with others does not refer to setting down to a meal, nor does it refer that we should not talk with others; but rather it pertains to inquiry and study of Thought progressions. The uninitiated are unable to carry concepts past the manifestation level, as they are caught in object theology, and hence they will argue and war against the progressions of direct thought.

We are in the midst of establishing Torah Thought verses Mitzraim Thought in our generation. Too long have the camps of Yisrael dwelt in darkness, being dependent upon *indirect support—the forms of life*. Humankind has too long sought for the support from flesh, not realizing that the flesh form is supported by the inward Breath. The mind, set on the flesh for provisions, will keep the houses of thought bound unto the mortal cycle of birthing and dying—carnal dwellings. Indirect support relies upon another in manifestation to be their help and provider. However, there is One that supports all, *the Unity* above flesh. We are to turn our faces to *direct support*—to look unto the Union of Lights from whence we have come and to which we return. Hence, in all of our joining together, let us not look for the flesh to be our consolation or resting place, but to order and align every part of the body with our Breath, that it may serve us, as a prophet, to lead us to the patterns of thoughts—unto direct support.

Children are born by two houses being joined in the YHWH position to create a door for their Names to be brought across into transformation and expansion modes. Since the children are of YHWH, let them be gathered into tribal camps to which they belong, that the elders of the community may teach them the categories of Thought. Let us not fear to hold our children into small families, for they belong not to a few, but to all. Let us instruct our offspring regarding the Teraysaron of a Name—the very Nature of Breath—which is the base of their manifesta-

tion. Let us provide schools for our children for cultivating their Names unto the purpose of their coming into flesh, whereby we will arise together from our mortality unto the coming of the Son of Man/Ish/Adam. The Thought of each Name will be fully dressed to enter into the Marriage Supper of the Lamb.

The offspring of Yoseph dwell in the west for they belong to *the category of Thought to mix together the spectrum of lights into one body/garment*. The role of Yoseph, via Ephrayim, is to bring us face-to-face via which the full expressions of our Thought Name become intertwined to convey the revelation of YHWH.

Anal intercourse has nothing in common with the term *sodom* nor does the story of Lot in Sodom have anything to do with homosexuality. Such ideas are hand me downs based on speculations of meanings that are unrelated to the meanings of the Torah words. Sodom is the plural of Sod, meaning to deliberate—to enter into secret counsel. From this term, comes the School of Sod Thought which is an avenue to read the scrolls. Most perceptions of Torah Words regarding gender today are impositions on Torah Thought, for the Torah was composed prior to the formulations of gender into split bodies; and hence, Torah Words are above all states of flesh and the corruption that abides within human flesh. Therefore, we do not translate the Torah according to the manifestations, which are here today and gone tomorrow; for the Words of the Torah do not pass away—they are of the enduring Nature of Ashe/Fire; Ahav/Love and Reúwach/Breath.

The story of Lot pertains to how a thought is packaged, concerning which, Eran is aware. Eran discerns the thoughts within each fruit being born on our branches. Lot going forth from Sodom indicates that thoughts are emerging and breaking open from *Sodom—a state of secret councils/codes*. When Lot's wife looks back, it is to say that she is reflecting upon the words of the council and the hidden meanings therein. The council of Sodom determines how codes of Light are broken/opened/unsealed whereby a Name enters into manifestation/an unfolding/revelation state. Likewise, we are to be involved in breaking codes of Light in our generation, that we, as offspring, *bring about the revelation of Adam—our Father¹ of Thought* projections. Looking back is reflecting upon the principles of Sod whereby his wife is turned into a pillar of salt, meaning a structure (pillar) has been established to preserve thought expansion through codes, whereby the thoughts reflected upon will never be lost nor lose their potency. What was determined in Sodom were revelations that sparked brimstone/a resinous wood, depicting the bronze state of knowledge, coupled with Wisdom/Fire from the Names/heavens. The information that was decoded in that age would be preserved within our bodily pillars for all generations. When Yahushúa refers to the days of Lot as a sign *for revealing the Son of Adam*, he is saying that in those days there will be a rise of Sod Thought². ***Men will be gathering together in council to deliberate upon how Thoughts of Light are packaged within the human anatomy.*** The garments of our immortality are locked up in the seeds of Sod Thought. We have garments yet to be woven for our Name by Ephrayim, but these garments will be made as we break the codes of the Sod Thought level where we currently reside, for as you fulfill one level of inquiry, you receive a graduation robe unto a progressive level. The codes are preserved for us in the pillar of salt. Where is the pillar of salt? Each of our bodies are the pillar of salt pertaining to the Thought of our Name, for when she looked back, ***the thoughts became reflect-***

ed. The body is the pillar of preserved reflections. *His wife* is the means to expand thoughts within these veils—the coverings of thought. Through her meditations, the secret thoughts of Knowledge and Wisdom become housed and thereby expanded within the human anatomy. [More details regarding the account of Lot in Sefer Maaseh Bereshith 18-19: The Records of Abram from Bet HaShem.]

Keep in mind that the purpose of Ephrayim is to expand concepts with a garment/functionality and to position seed for a yield of growth/fruitfulness. The penile gland is like a needle that interweaves stands of light and knits together garments for each Name. As a means to join together, Ephrayim serves to multiply the Faces of Light and to affirm our perfect/complete union of Names. Ephrayim leads us unto the Faces, not the reflections. Ephrayim leads us forward, not backwards. The camp of Ephrayim is near the House of Leúwi/Levi as it follows after the procession of the ark and the distinguished things of the tabernacle dwelling.

In all of our unions, let the consciousness of wholeness pervade our minds knowing that the union of Names expresses the complete thoughts of light. We cannot enter into the wholeness with reservations in our hearts or doubts regarding others. We must realize that we belong not to ourselves but to all Names comprising the Bet HaShem. The State of Oneness is the position where intimacy may be achieved via knowing where you belong and to whom you belong. There is nothing hid if intimacy is achieved. As one unveils their name, they take off the garments/roles/attitudes of the flesh and reveal the garments/functions of their Name as positioned in the Divine Order of Names. Herein there is no loneliness or feelings of rejection or superiority. One affirms their place amidst the community of Names. Those of the community/Union affirm the honor and role of each Name that enters into the Union.

Connections via Ephrayim extend beyond body unions. The unions established by Ephrayim join Names to the foundation of Wisdom, as Ephrayim is a primary thought of Name. The body is a form, a complement to the inner nature. Every part of the body is formed to complement the functions of Breath/Reúwach (weakly rendered as “spirit”), which is ***the Living Intelligence*** within us. When we connect the inner natures via the outer, full union of expressions are achieved as well as a union of Breaths. Via body—the expressive projection of Intelligence, the expressions of mind and Breath enter into unity. Each body is a collective symbol of the union of the heavens/Names and earth/forms. The level of intimacy we seek is found in uniting all complementary attributes of Thought within us, for this is where we reside/abide and have our being. While one may think that the body is being satisfied via intercourse, *the real satisfaction occurs within the Breath of a Name.*

Our essence is Breath—thus *we are invisible*. As we see, via faith, what is unseen, we comprehend the functions of Breath. The exhaling nature has been called the male/the projector; the inhaling nature has been called female/the receiver. However, we know that Breath/Reúwach is One, thus it is understood that there are no male or female in thought but that every thought comprises the ability to give/exhale and to intertwine/inhale. Each Thought of Unity is whole/complete. Though the body demises, Breath/Reúwach continues. When YHWH Breathed into Adam, he projected Breath/Reúwach into a Name Thought that could treasure and fully express it. [i.e. Adam/אָדָם/ means to expand/א the Teraysaron/א and fill it/א, an initial state for every Name that

will be fulfilled in the *coming of the Son of Adam*] *As we breathe*—that is, as *the Name of YHWH—Unified Breath* breathes within our composite of Thought, every cell of our house is designated to be *a living soul—an expression of our Name*. As a result of YHWH breathing, the Torah states that *He created both male and female* [Sefer Maaseh Bereshith/Genesis 1:27]. The ancient Hebrew conveys these lines as following [for comparison, traditional readings are provided in parenthesis]:

And—coupled with the saying (vs26), action proceeds. אָדָם 27
With a mind of expansion/singleness, One of Elohim (God created) אֱלֹהִים אֶחָד
composes to define the expansion of the Teraysaron of Thought fully (The Adam) אֶחָד אֶחָד
in an illusive/non-static, with liberty, capable of transformations, yet always connected/belonging
(in his image) יְצַלְמֵנוּ
in an non-static, liberated state, capable of transformations
pertaining to Elohim—Living Principles (in the image of Elohim). אֱלֹהִים אֶחָד
With a mind of expansion/singleness, all signs are united (he created him); יְחַדְדֵם אֶחָד
to recall/bring forward/project/imprint/zachar (male) coupled with
to enfold/fold over/weave/detail/establish/neqavah (and female). אֶחָד אֶחָד
With a mind of expansion/singleness, all signs become full [due to the union of zachar and
neqavah] (he created them) אֶחָד אֶחָד

As we approach the level of Light pertaining to the Union of Names, we affirm the unity nature of Breath whereby we may be joined with other Names. In the union there are no distinguishing males nor females nor any marriages, for all have become One in the Union of Names. Male and female pertain to aspects of Breath. In our society of forms the terms, male and female, reflect the faces and roles of Unity. Our Name enters into mortal bodies as a thought projection, for our Breath/Reúwach knows the best position for us to serve, and hence learn, as we are being formed in the womb. Our body forms are mirrors, and hence all males and females mirror the essence of Breath to give/animate/breathe upon (male) and to inspire/infuse/enliven (female). But the essence of Breath is the same in each vessel; there are no age or generation barriers *in Reúwach*. Breath is ageless, belonging to YHWH, older than dirt but younger than the new born. Breath is according to your Name-kind and carries all categories of Thought. When your body pales, your Breath remains. There will be no distinction between the Breath of a man or a woman; for all are Reúwach and belong to the House of YHWH. Breath is the nature of your Life now, as it has been before you were manifested, and will be as you ascend through your mortality. The states of Breath vary according to your Name's progression. Thus according to your Breath, you dwell in the twelve categories/houses of thought. You see, hear and engage in unions, etc. according to the State of Breath Residence. When one attains orgasm, their Breath is gone which attest that the Breath itself has completely, unreservedly, given forth the concepts that it has held. It is the property of the Ephrayim Thought within Breath that initiates a union as a means of blessing. The body can do nothing apart from Breath. Each Breath is a Teraysaron. *More on the nature of Breath will be addressed in the study regarding the House of Dan which has only one offspring, conveying the Oneness/Unity of Breath.*

When we consider ourselves other than Breath, that is, to be a thought reflection as a male or a female, we indicate a state of incompleteness and *a shortness of Breath*. When we

perceive ourselves to be incomplete or imperfect, we have yet to perceive the totality of our name. When we sense a need for a reflective body for the sake of acquiring a sense of wholeness, we live yet in the reflective state *verses* the state of complete thought. In thought realms, there are no gaps to be filled, for thoughts fill all things, do they not? In the Mashiyach—our full measurement—there is neither male nor female for all has been joined into One. In Mashiyach, we stand in our maturity being filled with the complete Principles of Elohim. All Thoughts of the Union have been tested/proven within us whereby we are called to enter into the Marriage of the Lamb. Having become married with all names of Wisdom, Understanding and Knowledge, there will be no other marriages in the Kingdom of Names. We are joined according to our Thought via Breath.

Should we consider ourselves yet as children—as reflective forms of thought, that is, as a creation, we perceive ourselves to be a separate object from the Source Mind. Whereas children are formulations projected from a Unity, we are the very projection of a Thought Principle. As a breathing Thought Principle, *verses* as a form of Thought, we are One with the Principal. The form/flesh divides; the Breath/Reúwach unites.

We desire to be intertwined in Breath because we are all One—continually sharing the Breath with each other that we may enter into the deep things of the Mind of Breath/Reúwach. The body form is a projection to understand all inner workings. The placement of each part of the body pertains to the functions of Breath. Via the body we come to understand as we behold each attribute reflecting our totality and the workings of Thought. Our Breath, being invisible, is mirrored into a visible resemblance for us to know. We are not dependent upon the body to live; rather, the body is dependent upon the Breath of our Name.

Eran is an alert guard to our sacred unions. As another level of Shutelach, Eran watches over all that is sown within us as one appoints an attendant before the safe of their house to guard the jewels. ***Eran means to be alert, perceptive to the progressions of each idea.*** You will not just hear an idea; with the activated Eran Thought, you will consider what the idea can become and where it best fits. You will be alert whether it is suitable or not for your development and expression of Name or whether it is to be put under your feet as a reflection that has no living source. Eran sees that each seed drawn out is the Mind projecting itself to multiply and renew itself. Hence, the responsibility to bear the seed unto its potentiality is upon the shoulders of Eran.

In Eran our minds do not sleep. In the House of Ephrayim, we are aware of the seeds and concepts passing through us and their placement. The mercy of HaShem alerts us to the wealth within us and that which is emerging from us. We are alert in all proceedings of concept development. We are alert to our past, to our present, and to the paths that are carrying us forward into our future. Today, we are creating our future. Eran is at the Eye of the Vessel that is moving through the waters, as the inner assembly of names are moving through the waters of our body. We are alert to the supremacy of the Intelligence of our Name that governs the body and all forms. As to the many levels of our projections for multiplication and as to the many degrees of the forms of light, so are there families of Erani. In whatever state of transformation our Name undergoes, the families of our Name are present. The families of Ephrayim are the collective order of a Name to bring forth all expressions of a Name.



The corresponding member to the House of Ephrayim is the House of Yahúdah. What emanates in the east—Yahúdah, is gathered in the west—Ephrayim. Between the two camps is the House of Leúwi/Levites, for they are the mediators between the east and the west. In the processions of the camps, the House of Yahúdah leads the progressions and movements of the Lights. Those which follow are Yissachar, Zebulun, Reuben, Shimeon, and Gad; for these six tribes are the members of the direct illumination residing in the east and south. The House of Leúwi formulates all direct illumination via which the House of indirect light proceeds in progressions. That is, all direct illumination becomes a symbol or form. From the reflections come forth manifestations including the writings of the Leúwi. Between the two Houses of Yahúdah and Ephrayim, the House of Leúwi brings into projection the Ordering of Thoughts—their transmission, form, and interior structure. Once these aspects of Thought are set amongst the tribes, we may proceed with Thought expansion and productivity. The family of Kehath of the Leúwim carry the concepts over into new states of transition between the emanation and its manifestation, that is, from the House of Yahúdah unto the House of Ephrayim. Thus there are two kingdoms or dominions that comprise the House of Yisrael, Yahúdah and Ephrayim. Both belong to the House of Wisdom which governs the domain of Light (Yahúdah) and the other the domain of Darkness (Ephrayim) via which all spectrums of the light are woven into a garment. Yet these two tribes are one stick to govern the camps. According to the values held in Yahúdah, so is there productivity in Ephrayim. Hence, before one can honor the penile gland/clitoris—the value of its role to determine our states of residence and to expand concepts, we must be governing our thoughts. The Light is understood to be the realm of Concepts contained in Thoughts; the Darkness is understood to be the realm of compositions to conceal and secure the Thoughts unto their full branching/glory. The two kingdoms come from one—Yediyahu (Solomon), for so has Wisdom destined a state of residence—the individual body or the Unified Body of Names—for the Faces of the Invisible and the Visible to be fully expressed/revealed.

Thus is the saying that we are translated from the Kingdom of Darkness unto the Kingdom of Light, for as we come into this world, we do so for expansion, for revelation, and for drawing out all properties of Thought that pertain to our name. Once we rise unto the full nature of our name in Mashiyach—come into our Totality—we are translated into the realm of Light; for we have come to know and understand all that Wisdom has ordained for our name throughout the ages. We are saved—that is, we are not left to decay or be swallowed up within mortality and reflections. Our name is redeemed from miry clay. Our feet are placed on the Rock of our Salvation to stand upon the Principles of Light from which we have been begotten/brought forth. Thanks be to Elohim.

The Divine Orders of Ephrayim

To every thought there is a divine order. There is the divine order of the moon to proceed through all of our twelve houses/tribes each month, and there is the divine order of the sun to rule in each of our twelve houses throughout the year. The divine order of the tribes is according to the names that comprise and fill the House of each of the Tribes. For the House of Ephrayim, there are four divine orders, the divine order of the offspring of Ephrayim, the divine

order of offspring of Shutelach, the divine order of the families of Ephrayim, and the divine order of Yoseph. We enter into these divine orders as we bring forth and establish the Names of the House of Ephrayim within us.

The four offspring are the inherent Principles of Elohim in regards to blessing/expanding concepts and thoughts with garments/roles/positions of Light. For when we are blessed, we have expanded in Thought with the ability to implement the Thought—with a garment. The four names that comprise the house of Ephrayim express how we bless others and how we come into unity with others. First and foremost is Shutelach, the thought to lay a concept. Every seed that is sown is done in humility or else it cannot be laid down—it will continue to float or drift. The way/*derek* that we come to learn Torah is via making the olah—to lay ourselves into the bed of Wisdom’s fire. Likewise, when we unite we enter into the bed of our Fiery Breaths, with the heat and the passion of the Breath. However; if there is arrogance or selfishness, the sharing is diminished for we have put up a resistance to receive and to give. Hence, Shutelach thought and implementation arise from humility as one surrenders to the blessing and expansion from being laid. Secondly, there is fruitfulness and productivity that can only be achieved via unity. This is the Thought of B’chor/Beker. The union is established and maintained by mercy whereby all that is laid is nurtured and cared for to come unto maturity. This is the Thought of Tachan. Finally, there is the pursuit of Intelligence, Understanding, and Knowledge that is held in Eran. The Thought of Eran selectively watches over the fruit bearing processes and selects the concepts to develop further within us.

The offspring/עֲרֵב house the extensions of our seed properties/works. For each assignment there are extensions, as the positions/Names of Light are perpetual and ever self renewing. Hence, according to our Name we bear children, and they are the continual drawing out of our assignments. Rightfully so, for each child comes from a lineage of a certain work, for in a designated house they are born.

עֲרֵב עֲרֵב עֲרֵב

The first divine order (vs 35) is *the offspring of Ephrayim*—the perpetual extensions of lights pertaining to our roles/garments/coverings. Our roles function from one generation unto another and from one level of service unto another. Your role amongst Names is the same in whatever state of transformation that you reside; however, the magnitude and level of service corresponds to the state achieved. One receives their garments according to Shutelach, Beker and Tachan. The Thought of Ephrayim is the basis for the properties of Thought to become clothed even as a seed is the basis for the formulation of fruit or body. Involved in the process is the birthing or breaking open of the seed through Beker, and the perpetual application of mercy to maintain the graduate, ascending offspring, through Tachan. There are garments yet to be prepared and worn by your Name of Light. As you fulfill the service in one level you graduate into a succeeding stage. In each stage there are uniforms—the garment type—to reflect your state of progression. The *uniform of our body* designates that we are of the same class—stage of thought progression. Though the priest and Leúwim may lead us in the progressions of Torah Thought, they cannot pass this state until all of Yisrael is brought across in the states of Word Verification (commonly known as the Promised Lands).

הצחצח ענין אצח

The second divine order (vs 36) is *the offspring of Shutelach*—the ordering of Principles in sequence. This sequence of Principles occurs in conjunction with the daily olah offerings. For principles continue to be released according to how we are wearing our garments—performing our roles. Thus Shutelach follows Ephrayim.

על אצח ענין אצח

The third divine order (vs 37) is *the families of the offspring of Ephrayim*—the ordering of all expressions that follow in accordance with the positioning of Principles within us. For the Principle is one level; the expression and follow through is an affirmation that the Principle has been sowed and is growing within us.

אצח אצח אצח אצח אצח

The fourth divine order (vs 37) is *the offspring of Yoseph*—the ordering of expressions into a sum value. From all of the affirmations of Thought Principles rises the order of totality wherein we stand in our completion of Names.

We enter into a covering or body garment/אצח via Ephrayim/על אצח. We come to discern the divine order of Thought within the positions and principle parts of our body. We come to bring forth the incredible expressions/Faces of Light from within us that pertains to each resident concept carefully laid there. We then come into the totality that is summed up in our Name.

The Values of the House of Ephrayim:

The offspring of Ephrayim על אצח ענין
for their numbering/musterings are אצח אצח אצח
two and thirty Aleph/thousand אצח על אצח אצח
coupled with five hundred. אצח אצח אצח

The work of Ephrayim is summed up in mathematical numbers which are value statements regarding the House of Ephrayim. The numbers project the Thoughts of Ephrayim to reveal the worth of the thoughts. How much are the thoughts worth? Being of the Torah, they are more precious than gold and more agreeable/sweeter than honey.

The value of all thoughts that pertain to Ephrayim are **two** coupled with **thirty Aleph** coupled with **five hundred**. These numbers are examined individually and collectively. *Two* is the basic value which conveys being *complementary*. **Thus the primary value of Ephrayim is two**. Every garment produced is complementary to the thought that it shrouds. Every role or function within us is given a complementary jacket. We are to examine our garments to see if they are complementary to our Name. Even what we wear and how we conduct ourselves are projections of our *living* garments. A projection of haughtiness and discourteousness are the wrong garments for a clerk offering merchandise at a store; so is pride and exclusion stained garments for anyone baptized into the unified waters of the Body of Names. Are we conveying the value of *two* in our relationships? Every part of the body is woven to complement the Thoughts of the Name that it has wrapped itself around, so that all of the garments of the body

are in harmony with each other. Every organ is a covering to complement the residing lights of a Name.

Coupled with two is *thirty* which expresses the value of being trustworthy. Our thought has been entrusted to a garment/role even as one wraps words in a scroll. Every role has a garment just as there are uniforms for various occupations. The uniform worn is entrusted to the person to whom it is assigned. We are entrusted with a *group* of thoughts housed within; thus the value of *thirty* is a *plural* form. We are entrusted with the wealth/tithe of our Name and its use for the House of YHWH.

The concept of *Aleph* conveys the strength of many combined concepts into One. The *Aleph* extends the combined values of two and thirty into all realms. *Aleph* expresses the state of perpetual renewal. You become attired with garments of immortality as you portray the value of two and thirty *Aleph*.

An attire is conveyed by the number, *five*, which also means to be fitted or robed for specific tasks. In its relation to a hundred, *five* expresses that the above values are of life and that we are fitted and attired in the Kingdom of Names, symbolized by the value of a *hundred*. A *hundred*, conveying a dome, appears as we begin to draw out all signs of light within us. Via drawing out all signs of complementary roles and fulfilling our trust of Name, we are attired with garments that do not perish or wear out. We are renewed continually in our role amongst all Names.

Footnotes

¹ There are three stages of fatherhood: **Adam, Noach**, and the levels of **Avraham**. Adam is of the father of the dust—Thought Properties. The fatherhood of Adam is the establishment of Thought recognition whereby one receives the Breath of YHWH. Impartation of Breath is a sign that the Thought belongs to YHWH and is chosen for expansion. Noach is the father of the waters—Thought Mirroring. The fatherhood of Noach pertains to Thought reflections via which we come to understandings. From the mirrorings, comes forth the fatherhood of Abram. Avraham is the father of the Lights—Thought Illuminations/Expansions and the expansion of Principal. When the Son of Man/Adam is revealed, all Properties of Thought will be known. YHWH is not our father, but rather the Principal and Corporate Name of Unity for all in the Union of Lights. The concept of father arises from one of the three Houses of Thought—constructs of the Principal Union of Lights. These correspond to the three teraysarons/pyramids: the House of Wisdom from which thoughts are born--the father; the House of Understanding from which thoughts are reflected--the mother; and the House of Knowledge in which thoughts are known/detailed--the child. The sun is wisdom, the moon is understanding, the stars are the camps of knowledge--the twelve offspring.

² **Sod**, pertains to **secret counsel, deliberation/ΔΥפ**, an enclave, session, consultation; a burning: the force of wisdom to consume, even as a resident coal warms its environment unto awareness of its presence; a means to hear the voice of wisdom via deliberations of the heart; *lit.*, to arrange/פ a consideration/Υ in private/Δ; secrets of nature; illumination of thought to construct a framework of the future; a deep secret; also: to plaster—make secret; the men of **Sodom** study the powers of life contained/hidden within the seed coverings.

³ **Acacia Tree**: courtesy of Ron Gang, artist, Kibbutz Urim, Israel; web site: <http://www.iarc.org>