

The Family of Joseph
the House of Manasseh—
The Understanding to Transfer/Promote
Properties into other States

The Fruit of the Ovaries/Testes on the Tree of Life

Chamesh haPekudim / The Book of Numbers Chapter 26: VERSE 28

The *offspring of Joseph* are for their families/*Faces of Unity*: מַחְבְּרָתָם לְפָנָיו לְיִשְׂרָאֵל
Manasseh/to heighten/promote/carry beyond אֲחֵרֵי
is coupled with *Ephrayim*/to thrive/be fruitful/create a garment. מְלֵאכֵי

VERSE 29

The offspring of Manasseh are *for Makir*/recognition/approval אֲחֵרֵי מַכִּיר
the family of the Makiri. לְאֵלֵי מַכִּיר אֲחֵרֵי

And Makir begat the sum of *Gilead* אֲחֵרֵי גִלְעָד אֲחֵרֵי
for Gilead the family of the Giladi. לְאֵלֵי גִלְעָד אֲחֵרֵי

VERSE 30/31/32

These are [the divine order] of the offspring of Gilead: אֲחֵרֵי גִלְעָד
Aeazer, the family of the Aeazeri לְאֵלֵי אֵעָזֵר אֲחֵרֵי
for Chaleq, the family of the Chaleqi לְאֵלֵי חַלְעָק אֲחֵרֵי
coupled with Asri'El, the family of the Asri'Eli לְאֵלֵי אֲסִירֵי אֲחֵרֵי
coupled with Shekem, family of the Shekemi לְאֵלֵי שֶׁכֶם אֲחֵרֵי
coupled with Shemida, the family of the Shemidai לְאֵלֵי שֶׁמִּידָי אֲחֵרֵי
coupled with Cheper, the family of the Cheperi. לְאֵלֵי חֶפֶר אֲחֵרֵי

VERSE 33

Coupled with Tselaphachad, son of Cheper; אֲחֵרֵי חֶפֶר אֲחֵרֵי
there were not to him sons. מְלֵאכֵי

For as a result/consequence, daughters are coupled with name. מְלֵאכֵי
The daughters of Tselaphachad are: אֲחֵרֵי חֶפֶר אֲחֵרֵי
Machlah coupled with Noah, Chaglah,
Milkah and Tirtsah. אֲחֵרֵי חֶפֶר אֲחֵרֵי

VERSE 34

These are [the divine order] of the families of Manasseh אֲחֵרֵי מַנַּשֶׁה אֲחֵרֵי
and their numbers are two coupled with fifty Aleph/thousand אֲחֵרֵי
and seven hundred. אֲחֵרֵי

THE HOUSE OF MANASSEH—THE CENTRE FOR TRANSFERRING FORMULATIONS,
BOTH IN THOUGHT AND IN MANIFESTATION

“The *offspring of Joseph* are for their families.” A family serves to draw out the Faces of
Unity/מַחְבְּרָתָם לְפָנָיו לְיִשְׂרָאֵל. The overall theme of the Houses of Manasseh and Ephrayim are the

expansion of the multiple faces—expressions of Unity. Thus Yoseph was given the garment/robe of many colors, one color for each of the tribes that would become evident through his role to bless and expand the multiple faces of a Name.

Manasseh is listed first, as the older, from which arises the Properties of a Name. Ephrayim is listed second, as the means to extend the Properties of a Name. Seeing that Ephrayim is the means to extend the Properties and to expand the Properties, he is given the headship of the two. The role of Ephrayim corresponds to the functions of the organ penis/clitoris which is formed as an *extended head* to lead a Name into new states. The position of being a head amongst the tribes was conferred upon him by *the laying on of hands* by the Patriarch, Yaaqov/Jacob. The hands have ten extensions which are a sign of our future corresponding to the ten states of verification. The placement of hands upon another functions to confirm a gift and one's future extensions unto the Ten States of Verification, commonly known as the Promise Land.

Manasseh is the first born of the Tribes to come into the land of Mitzraim/Egypt. Via the birth of Manasseh a Name comes into definitions—revealed via earthly garments. Our physical bodies are garments to reveal the Orders and attributes within our Name. Our bodies are forms of light which reveal and teach us regarding the construct of the Greater House in which we all abide. Whereas Manasseh is the firstborn of our brothers in Mitzraim, the other tribes are born or brought forth in Canaan—in the State where mind branches to create the blueprint for manifestation in Mitzraim. As the mind branches, it distinguishing itself; and accordingly, all facets of mind come into manifestation. After Manasseh is brought forth, Ephrayim follows. When Yaaqov blesses his offspring, Manasseh is at his right hand, being the older, and Ephrayim at his left. However, during the blessing Yaaqov crosses his hands, placing the right hand on Ephrayim and the left hand on Manasseh. This crossing of the hands confers the position of the right hand—the role to administer the tribes and to distribute the seed from the harvest—functions assigned to the glans penis for the House of Yoseph. Manasseh has the blessing of the left hand, to support and to follow through on the distribution of seed and cause it to mature—the role of the testes.

Yoseph is the member of our house that descends into Mitzarim. He goes down in order that all of his brothers may be filled with the good things of the land. He descends that the blessings and expansions may be on all the tribes. In his descent he demonstrates Thoughts of Leadership and becomes a benefactor on behalf of all of the tribes. The descent of Yoseph is the means for the entire house to come into the land. Yoseph extends the household members into new states of dwelling through the glans penis.

The House of Yoseph correspond to the glans of our sexuality. Yoseph transmits our genetic information from one state unto another. The sex glands are rendered *as the glands of procreation, serving to expand/develop the entire house of a Name. From the House of Yoseph comes forth all Faces/Expressions of our Unified Name. Everything that is necessary for your Name to come unto completion lies within your foundation. All that is necessary for your healing or wholeness lies within your Name's construct, for your house is built and fashioned according to your Name; hence, all that is necessary for your full development and wholeness has been present from your beginning. Through the House of Yoseph you come to see*

all that is within your foundation. Upon seeing that which was not perceived before, you grow in faith to operate according to the Unseen Principles that you are now coming to see. Through eyes of faith you change your construct of thoughts and your states of occupation. For faith is the ability to see the evidence of the unseen, and upon seeing the Principles that were at one time hid from your eyes, one has a sure testimony of the Living Principles at work. There is no “blind faith”—a concept contrary to what is of faith. The unseen Principles of YHWH have been present within you from the beginning. When you are enabled to behold them, your Name operates accordingly to that which has been revealed/seen/understood—*by faith.*

The role of Manasseh is active at all times within a Name. Sexuality pertains only to the flesh dimension as it is respective as male or female. The function of Manasseh is much greater than its role for mating. The House of Yoseph and Benyamin—the children of Yaaqov and Rachel—are active at all times within us just as the heart seldom misses a beat. One aspect of Manasseh is to serve during copulation which is an avenue to bring other Names across; thus male and female exist in this dimension for that purpose. Via sanctified unions, we bring Names into a family. Bringing Names into manifestation is for the purpose of transformation. Thus families serve the Orders of Light for the expansion of Thoughts emitting from the Union of Lights. As Names are intertwined, via breath exhaling and inhaling, they enter into full intercourse whereby aspects of their Names are joined. In this union, states of development between the Names are shared/transmitted. Unions with others should be cautiously considered as the state of one partner affects the other. The confidence in such a union attest to our Names belonging to each other.

Daily functions of Manasseh include **blessing all other tribes** . Via the sex glands, chemical and hormone are distributed to enhance the psyche and the well being of our inner houses. Chiefly amongst the functions of Manasseh, is the **role to transfer thought properties** that are being processed continually through interactions of the mind with the full spectrum of the lights of day and night. Via the lights, thoughts are being composed within us at all times. Since these thoughts are conceptual, they lodge initially within the loins from whence they are drawn out for the Temple offerings. The “animal offerings” of the Temple Body are formulations of the fiery lights, thus the Torah says that they are **fire offerings** . These “fire offerings” are drawn out from our seat of reproduction and presented to the mind to be placed upon the altar of the heart. The formulations of the lights are occurring both day and night whereby one has within their loins the *b’hamah/cattle* (basic Principles), the flocks (forms of unity and mysteries), and the birds (messages) for the daily, monthly, and annual offerings. The appropriations of the light formulations, via the offerings, are the means of ascension for the Names and their services in YHWH.

Every month the Lights are filtered through the Tribal Pyramid that is positioned in the path of the sun due to the perpetual revolving Order of Lights—movements of the constellations. During the eight month—moon of Manasseh, the camp of Manasseh has circled into the eastern gate through which the sun beams. The rays of the sun pass through the teraysaron gates of the camp. Since Manasseh belongs to the Pyramid of Understanding, the Light passes through the western side of the pyramid. The concentration of the Light, into the House of Manasseh, causes formulations of within Manasseh. The Light carries the Thought frequencies

of the House of Manasseh into every expression of our Name, for the rays are passing through the Gate of Manasseh while it is camped in the path of the sun. In the fall season, the sun rays are filtered through the camps of the west; in summer the light beams through the gates of the tribes in the south; in winter the light shines through the sides of the northern camps; and in the spring, the lights come through the gates of the eastern occupied camps. Thus through out the year, the light carries the full measurement of a Name as it beams its rays of messages pertaining to each side of the Mashiyach Teraysaron.

The positions of the camps moon by moon determine the activities during the seasons of the year. Each month has its unique works of Light. According to the illumination of the month, certain fruit are produced. Pears ripen during one moon and wheat in another. The Tree of Life has twelve types of fruit, one for each of the twelve months of the year. This fruit corresponds to the Tribal camps within us that are resident within the twelve primary organs. Each year we bear the fruit of our loins as the House of Yoseph processes the Properties of Thought on behalf of all the tribes.

All that is discerned via the House of Yahúdah and perceived via Reuben is stored in the House of Yoseph. Every Property of Name that is discerned and regulated belongs eternally to the House of YHWH. These Properties are entrusted to the sacks of Benyamin and distributed by the House of Yoseph. Yoseph brings the Properties of your Name not only into the world, but into all states of dwelling, wherever the Name shall take up its lodging. It is not that Reuben is the first born of a Name, but the first of the Tribal Branches to come into manifestation out of Canaan. All the tribes which follow the opening of the gates of HaShem via Yahúdah, are organized in order of appearance for their coming forth. The birth of the tribes follows the pattern of how a Thought of Light appears and becomes formulated within us. First Reuben, then Shimeon, etc unto the full blessing and expansion of Yoseph! Underlying patterns of Thought are not initially seen. The Houses of Yoseph and Benyamin are the last to appear in the development of the embryo, yet they are primary for the embryo to begin. In the birth order of the tribes, the first appears last, and the last is the beginning.”

The cycle of the egg and the daily seed generation are determined by the duration of the lights. The daily allocation of the lights yields perpetual seed/concept generation; where as the monthly cycle of the moon yields an egg for a month. The egg bears the *fruit of the month* for each of our members as they come to reside within the path of the sun. The processing of the lights and the duration of exposure to the lights determines the menstruation cycle within the feminine side of our Name. As animals enter into reproductive cycles according to the exposure of the light during the months, so does a Name generate seed and egg according to the lights striking the head. Releases of semen and egg during the month are to be appropriated for the gathering of the Thoughts of Lights being processed in that month and for the productivity of the tribe that is in the path of the sun.

All forms of vegetable, animal, and human kind are offspring of Light. All originate in Light. The Thoughts that pertain to each classification of forms are transferred from the Lights, and all classifications are formed by the activities of the Lights. The Light transmits Thought Properties to form the seed and egg; the Light affects the release of the seed and egg, and the

Light formulates the union of the seed and egg unto its full development and maturation. *Therefore all that is formulated is of the Light, being the Offspring of Light!*

The above discusses some of the ongoing activities of the testes and ovaries. The specific functions of mind pertaining to our sexuality will be developed further as the Names of Yoseph and Benyamin are read from the Torah. Each offspring of the Yaaqov and Rachel Union will reveal the Thoughts of Light pertaining to our composite mind.

THE CORRESPONDING TRIBAL PAIRS OF MANASSEH AND YISSACHAR



The goodness of Manasseh is stimulated by the activity in Yissachar. One tribal branch provokes another unto good works. In this united branch of tribal lights, Yissachar applies Wisdom and Understanding to engage Manasseh unto fruitfulness. What is discerned by Yahúdah to affect our value consciousness is implemented by Yissachar into actions and deeds. Yissachar comprises the laborers of the body as the adrenals, thyroid, pituitary, pancreas, and prostrate glans. *What is achieved through labor is the productivity of Thought.* The productivity of Thought is transferred via Manasseh into new and renewing states. This ever self extending and renewing state of Light is seen as a tree commits the resources of the heavens to bear its fruit. All that the tree produces is extended via the flowering and seed bearing process—the House of Manasseh. From this we learn a valuable statement: “Good Deeds have no end.” What we set into motion continues to generate vibrations of wholeness. Thus, according to the pairing of the tribes, *there are no dead end streets in the paths of Light.* What is achieved through one branch is extended via the corresponding tribe. All that is achieved through *our labors—implementing Thought into action*—leads to further dwellings and progressive movements via Manasseh. For when we labor, *we put Thought into action, and this action carries us forward, via Manasseh,* into the states of the Name that belong to the Unity of YHWH. As we function at one level of development in developing and processing Thought, we are carried forward into other levels of Thought achievement unto perfecting the wholeness of Thought with those in the Union of Lights.

Manasseh is the stimuli of Yissachar. The satisfaction that comes from Yissachar in doing good deeds, is stimulated by Manasseh. As we are transferred into new states of Thought, so the level of our deeds reflect our occupation. As we advanced in Thought developments of Light, we become drawn into the circle of the Union of Lights. One of the characteristics evident that one is approaching the Union is the manner that one accepts others. There can be no ill thoughts toward anyone, for to project such thoughts would negate your entrance and dwelling in the Union of Lights. Hence, there will be no backbiting, malice, condescending attitude of thought or words. Rather there will be mercy, wonderment of expectation, and *the recognition of value in all others.* Another trait of your ascension of Thought activity and transference of occupation is the manner that you regulate matter. The more advanced you become in the Thought patterns and activities in the Union of Lights, the more you affect matter verses matter affecting you. The worlds will be your footstool, and all within the world will be subject to your Thoughts of Light.

All of us have demonstrated the ability to organize and master the elements through the formulation of our own bodies; however, when we come into our bodies, the elements do not recognize their resident master until the master affirms the wholeness and organization of the body. The awakening of your Name and coming to know your position of Thought origin, will lead to your assuming the mastery of Thought forms at levels that will affect not only your circles of dwelling but also the centre of the Union of Lights.

The discussion of putting Thought into action and the resulting productivity, with rights of transference, is how the worlds are formulated and how they are continually being renewed. As the Union of Lights, also known as YHWH, gave and projected their Thoughts unto the surrounding space, the seed of their Thoughts became evident. Each of us spring forth from a seed generated by the Thoughts of the Union. We are the flowering of their Thoughts and we hold the seeds from the Thoughts of the Union. Via our positions in space, Thoughts of the Union have been and are being transferred into us which establish us within a constellation of Light. The process of Thoughts being transferred from the Union of Thoughts will continue until all space is designated unto the Union of Lights, wherein the full value of the Union will be revealed and its glorious domain shall emit the collected State of Thought which we will come to behold and comprehend. *Eyes will yet see and ears will come to hear all the goodness/wholeness of YHWH.* As the apocalyptic writings express, there will not be a need of the sun for illumination, for in that *day—in the activity of the Lights—the lamb—the emanations of Wisdom’s concepts—*will be the Light of the Tabernacle. The Tabernacle is and will be fully known as the residence of Fire. Being the House of Fire, all things may be created from this house through the interaction of the primary elements of oxygen and carbon.

We rely upon outside illumination in the natural habitation; but in the Principled State, the inner light is the source of our illumination. The Light breaks forth from within, where it is housed. This inner Light is comprised of the Conceptual Union of Intelligence/אָרְאָ. Through *united concepts of Wisdom*, we reveal the nature of the lamb/אָמ. When the concepts within us are united—no longer isolated or restricted via shadowy divisions, the radiance of Wisdom bursts through our veils and illuminates all that She occupies. In that State, all Thoughts penetrate the body, and the veils are turned to a transparent glass even as Fire makes glass—suspending ions. However; when the Thoughts are hidden, being unsearched or secluded within, there remains a veil or covering yet to be set ablaze.

The Formulation of Manasseh/אָמָּ is the drawing out of Wisdom to functionally move a Name from one state unto another. The preceding Mim/מָ indicates that the position of Manasseh will be to reflect the extensions of Wisdom with radiance. Manasseh reveals to us via reflections/מָ all that we possess by Name. The reflections are states of transition which assist to carry us forward. With each transition there is a heightening, elevation, a rising of Principles within the construct of your Name. Each time that you are carried in the waters of the Earth—via your mother, immersions, and/or comprehension of reflections, there follows a rising within your Name. Whenever there is a rising from within the waters of Manasseh, as in the days of menstruation or in the days of ejaculation, the properties of your Name are elevated unto understandings and whitenings. For as the Torah states upon having a discharge: *you will whiten the sum of your thoughts (being whitened/electrically charged in mind via the discharge) and be*

unclean/tamay (to become aware of the flow of concepts) unto the evening—unto understanding. Thus semen is white, conveying a process to whiten. As semen is exposed to the elements, it turns into strands of gold—a preservation of Wisdom. In the days of menstruation, the issue of a woman is unclean, during which time there is a flowing of blood for nurturing concepts for seven days. This does not mean that the flow will last seven days but that it is *for seven days—unto a completion/wholeness.* The flowing of blood facilitates reclaiming the field/womb for further developments of concepts. The terminology of being “unclean” indicates a transitional phase. The seven day period indicates that *the result is unto a fulfillment* of passing through a transitory shift from one state of occupancy unto another. Thus the flow is red, belonging to the frequency of light to expand life, unify, redeem, and to formulate concepts. Being exposed to the elements, the blood turns into strands of carbon/onyx being a preservation of Understanding out of which values may arise.

The root of the branch of Manasseh is to heighten, raise, promote and carry from one level of maturation unto new beginnings. We must grow, mature, and be fruitful before we can cross over into new and higher realms. Do not be to anxious about entering into an arena where you do not have the developed fiber to endure. One may comprehend this transfer process by examining the products of one’s loins. As the inner fruit on our Tree of Life ripens within the House of Manasseh, the properties are released and transferred into another location. The House of Manasseh comprises the ovaries and the testes through which the properties of a name are transferred into new bodies/forms. As a tree sheds its fruit, the seeds are carried unto other places for further extension and dwelling. This natural order depicts the spiritual processes of our Name to mature at various levels and then to reformulate for continual extension and expression. We may reside within one thought realm or within one group for a period of years until we are carried forward to reestablish our Name in higher plateaus of thinking and performance. As a seed releases its properties, the inner plant begins to rise through the ground and establish itself. This conveys the essence of the root word in the Name of Manasseh/מַנַּסֶּה; our name is promoted/elevated to arise unto its full expression. The root of *nasseh/מַנַּסֶּה* means to heighten thoughts whereby the Name arises into illuminations. Through the heightening process, former restrictions and bounds are broken. When your Name is liberated from prior attachments, the work of Manasseh has a fulfillment within you. Manasseh has a perfect/completing work, for you cannot go back to where you were before, not for love or money. You now have a greater love to embrace and greater values that have been granted unto you.

The Midrash of Bet HaShem arises from within a group of Names as Wisdom draws us in pursuit of our occupation in YHWH. The quest to belong to an Inquiry Centre or Academy is birthed into us via the Ruach haQodesh/the Holy Spirit—the Designated Intelligence belonging only to YHWH and to all those in YHWH. Before we were birthed into the lands of our body definitions, *aka* the houses of Mitzraim/Egypt, we dwelt in midrashim/inquiry centres. Being occupied in Light we drew out the Wisdom in the veins of YHWH. When our name was called, meaning that when it was read by the Council of the Elohim, we were readied to be sent into the world for the expansion of our Name on behalf of the entire House of YHWH.

Many share the common literature of Judaism, Islam and Christianity. As a result we have been associated and attached mentally with these bodies of peoples according to the inter-

pretations. However, as the work of Bet HaShem Midrash continues to expand, we find ourselves rolled out of the cradles of the traditional renderings even as peas are rolled out of a pod. ***The role of religious education is to provide a base and structure for the mind to explore the wonderment of Life in Wisdom.*** The teachings of the community are to lead the congregation into all dynamics of Life via respecting the Unified Principles of Light and the harmony of all Life. Though we share many terms with those that nurtured us and who also made us intoxicated, we have become estranged from the former meanings laid down into our minds. The words on their tongues are now recognized as ***Object Theology verses Thought Theology.*** In Object Theology the terms are associated with forms. Objects, we know by observation, are in states of decay. The firmament and the earth will pass away, but the Words—Thought constructs of YHWH—abide perpetually. The formulation of elements will all come to an end, but the Principles of YHWH are ongoing.

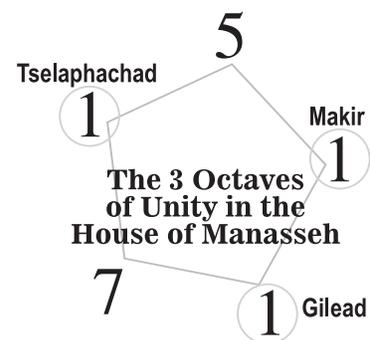
The Sons of Elohim/Gods are projected as individuals verses Names holding a construct of Thought belonging to the House of YHWH. i.e. In Christianity, Yahushúa is laid down within the minds as an individual human being verses the highest construct of Name within the family of divine Names within us. When Yahushúa/OWYʼʼL is birthed within us out of the Houses of Ephrayim and Yahúdah, then the Wisdom and Understanding of YAH appears as rising stars within our tribal camps—that which has been within us from the foundation of our Name. Understand that Yahushúa/OWYʼʼL is the ascending capstone of the temple of our divine Name that arises from the Rock of our Foundation. Readings from the prophets regarding the building of a temple, for example, it is often interpreted that another physical temple will be constructed upon a specific piece of real estate. In Thought Theology, the temple is regarded not as a house built by hands, but one constructed of all Names structured together, as strands of Thoughts into one glorious eternal House. For as so much that HaShem is eternal, then the house that is built to his Name reflects the nature of the eternal abode. We will not be gathered together into this house as individual people. There will be no distinction of sex, male or female, no married or divorced, no cultural identity in our comprising the House of YHWH. Nationalism will be eradicated in the summing up of all things into One. We will not be houses of mortal clay within the House of Fire, for the heat will have consumed the forms into translucent stones. We will be the Unity of perfected immortal Thoughts, positioned by Name into the Eternal abode of YHWH. Our unique holy Names, which belong to One Name, will be placed into the fabric of the universal Temple of Light. To say that the Mashiyach/Messiah is in you means that the full measurement of your Name is within you! Hence, terms used in Object Theology are unclean to us, having yet to be whitened (made clean). The terms and expressions have become strange to us like the strangeness of Egypt from which we have been called to arise.

HaShem has provided a distinct place for us in Bet HaShem to grow and become extended according to the upward call of Elohim unto the fullness of YHWH. We cannot remain in the battle field over ideologies and interpretations and at the same time care for our young. Nor can we stay in slavery to Egypt, being bound to the forms of reflections, and at the same time explore our freedom in the Word Verification States of Promise. Our young are most precious to our Name, for these are the families of Names that have been born within us. As we mature in the Teachings of Light—in the Illumination that arises out of the forms and combina-

tions of the ancient Letters, we are raised and carried forth into classes conducive to our further development. Blessed be YHWH for the House of Manasseh that provides the impetus to be ejected from our former states of occupation with objects unto being aligned with the Words of Promise unto Eternal Life—States that our name is headed toward. Thus in accordance with our projection of Name, we designate all sexual functions unto an eternal habitation even as, at one level, our sexual functions brought us into a perishable habitation. As we perceive and discern the eternal attributes of YHWH, they are stored in the sacks of Benyamin for the distribution via Manasseh. Having within the concepts of the immortal, we have positioned ourselves **to be transferred according to the concepts that we gather**. The message of Zichron T'ruah, on Rosh Chodesh hash'Shvii (the Head of the Seventh Month), is to project yourself forward, into the future, according to all that has been recalled through understandings. Teachers will lead you, but it is your quest to pick-up the concepts and put them into your sacks.

We are the called *the bride* of YHWH as we are *Formulation of His Thoughts*. YahúWah speaks Words of Eternal Life; we are the formulation/appearance/glory of the Words. As a person resides within their thoughts, so YahúWah resides within us. As a man resides with his companion, so YHWH comes unto His bride to reside within her in Unity. The bride prepares her garments—the weavings of her thoughts until she is grown and prepared as a mature virgin to house the Holy Concepts of the Groom. As we weave the fabric of our inward houses, we prepare a place for the Holy Concepts of Wisdom, Understanding, and Knowledge to come unto us. Even now the coming of Holy Seed is upon us and continues to be distributed to us day by day until we are filled with the Word and the Glory of HaShem.

The Houses of Manasseh and Gad lead the way into occupying the lands of Canaan. We must leave father and mother—the houses of religion and forms that we were born into. We are to be joined unto the wife within us, with whom we are to dwell, even as a seed comes to abide within the house that arises from it. We came into the waters of our mother to reflect all properties of our Name. We dwell in our earthly reflective bodies for a time until we have drawn out all the Properties of our Name through reflection discernment. The properties of Light are forms of Thoughts. These property states are conveyed in the Names of *the five daughters* of Tselaphachad which *reveal Light Forms not subject to decay*. As Properties of Thought are drawn out from the waters of reflections via the Fires of our Name, we weave golden threads of Wisdom into garments of immortality. This weaving of Wisdom formulates the immortal habitation of our Name. Out of our foundation of Life we formulate a habitation of light in which our Name dwells. We proceed though the number sequence of the offspring of Manasseh, from one to one, one to seven, seven to one, and one to five and from five back to one. These are the steps of commencement unto consummation of our Name into the Unity of YHWH. As a tree comes from within a seed so does the dwelling state of a wife/companion come from within a Name.



In order to make the transition from the natural habitation, we must leave the religions that have cradled us and ascend through the forms that have kept us warm. We walk on the waters, no

longer being under them. We transfer our minds to enter into the Bet HaShem that arises from the universal House of Manasseh. Through Manasseh our Names are able to make a transference from natural orientations and religious institutions into the structure of Bet HaShem—constructs of Thought patterns verses constructs of decaying forms/flesh. Such a transference may be applied to all types of settings; however, the basis of each transfer will have the same traits. That is, there must be a gathering of properties according to Name followed by a maturation of those properties. Via the maturation of the properties we have inwardly all that is necessary to establish ourselves into new lands—States of Transformation.

In the Scroll of Chamesh haPekudim, we read that the House of Manasseh was coupled with the initial transfer of the House of Yisrael into the Land of Promise, better termed as the State of Verifications. Coupled with Gad and Reuben, Manasseh goes forth “for the Faces of YHWH” into the Land of Canaan [Chamesh haPekudim 32:32-42]. It is not that we turn our backs on where we lodged before nor that we disdain others who are yet ripening within their natural residences, but we cannot deny the grace of HaShem upon our Name to go forward unto the complete FACES of YHWH.

There is the unity of Manasseh in Makir that gives birth to the unity of Gilead. We may see this dynamic of Light as we consider the branching of the Tree of Manasseh. The number sequence is one : one : seven : one : five. That is, from the unified Name of Makir comes one/unified Name, Gilead. This sequence of Names illustrates that from one unity of father/mother comes one child. From one child comes seven—completeness/perfection. And out of the completeness or from the seven comes oneness/wholeness. From Tselaphachad, the third level of unity in Manasseh, comes five—the illumination with the invigoration of an abundant life. Hence the House of Manasseh grows in this manner, Makir (1) begets Gilead (1). Gilead begets (7): Aeazer, Chaleq, Asri’El, Shekem, Shemida and Chepher, and the sixth/ו, Chepher, begets: Tselaphachad. From the oneness of Tselaphachad (1) comes five: Machlah and Noach, Chaglah, Milkah, and Tirtsah (5).

SEVEN PROGRESSIONS UNTO THE UNIFIED NAME AND A LIFE OF VITALITY

The levels of development in Manasseh position us at the threshold of the third octave in Tselaphachad—the Target of Oneness arising from the seat of Manasseh.

First Octave

Makir/מכיר is the founding level of acceptance and recognition. Via the order of Makir, a mould from Manasseh is prepared and adorned for a Name’s occupancy. This mould, in the natural, is formed by the activities of Manasseh that yield a union of sperm and egg to create the unified base cell for a Name. In preparing this base, there is a giving and receiving or selling and acquiring of values, terms that are associated with the the Name of *Makir*. The terminology of “selling” is the means to release values and to regenerate. We release/מ a product/ש manufactured/ל by knowledge/mental processes/א. The process of selling is the foundation of *friendship*—establishing bonds by giving our knowledge to another. Friendship (the sharing of thoughts) includes accepting responsibility for what is sold/released unto another.

Every Name has the right of occupancy ordained by their position in Unity. In Makir there

are no preferences within your thought constructs to exalt one member or Name above another. You regard all names as part of the Unity Consciousness of the Master Name YHWH. All which comes through the Daleth—the Door of Unity—has the right to abide in their house without confrontation, threat, and restriction of opportunities. National or cultural preferences in the world are considered of value in object theology but not in Thought Theology. There is no nationalism in the level of Makir. All are seen as One. There are no religious or cultural preferences to favor or bless another. All names are favored and have a right of blessings. There are no seats reserved for material motives in the houses of Makir; every room is established for the expansion of Name. Each person or member within one's household is viewed as a Face of Elohim, even though, for a time one may be unaware of the Inner Presence to honor the Master Name. The state of one's organization of parts and the condition of their unified kingdom of lands attest to the side that they belong—to the side of darkness/objects/shadows or to the side of illumination/thought/distinctions. ***Thoughts of acceptance and recognition belong to the family of the Makiri*** which affirm and defend the rightful place of each Name to grow and thrive where they are planted.

Second Octave

Gilead/גִּלְעָד is generally translated to mean a hill of testimony and a monument. What we sell or release via Makir is of lasting value. The works that we produce according to our Name are remembered/endure as monument.

Gilead is the frequency of Name ***to verify all statements within—to give testimony of inner ascensions as Founding Principles arise***. In Gilead one confirms the emanations of Names within. In verifying our members and Names of Light within us, messages of the Light resound within our inner chambers. Every Word of YHWH is verified to abide within our Names and members. The body is a scroll of skins to house the writings of Light. The Torah has never been lost, but it is written within everyone of us by the pen of YaH. In Gilead we verify our wholeness in our collective State of Ruach/Intelligence/spirit. We do not feed for the sake of our individuality to continue, for we know that our greater blessing is yet within the congregation of the Union. We recognize separateness as a transitory means to reveal our part/piece that belongs to One. We deny the hold of separateness and exclusive philosophies in order that we may enter into the inclusive ONE HOUSE of YHWH. We project ourselves into an expanded state of our name dwelling as One with all Names read/revealed in the House of YHWH. We are no longer male or female, married or single; ***we are a collective order of Names***. Male and female are transitional manifestations to facilitate the expansion of Thought. Though we belong to one, male and female are formulations/reflections to bring other names across from the Light into the Earth—state of transformation. Via male and female we magnify the universe in which thoughts are projected (male) and expanded (female). The collective state of names is what is known as the Marriage of the Lamb or ***the uniting all emanations of Light which have been formulated into One House***. The coming wedding is not called the Marriage of the Cattle, for that is a state uniting all concepts which has already occurred within us; but the Marriage of the Lamb—the state of merging all formulated/expanded Names into One Body.

In Gilead we see ourselves into the worlds to come. In our collective state we will not exist in separate bodies. Our physical bodies provide for us as a means to reveal the design of YHWH's House. Through dwelling in our separate bodies, we come to know the organization

of Light, being brought Face to Face with it in every detail. Our Name, having become extended and drawn out, will enter into the unique and designated place in the House of YHWH to which it belongs. ***In the House of YHWH we are a weaving of Thoughts through which the glory of YHWH is revealed.*** The glory of YHWH is not seen in the physical world which is decaying, but in the expansion of Thoughts which outshine the sun! The glory of YHWH will be seen when all Names, which belong to YHWH are gathered into One House. ***In the unity of all names shall the glory—the full value of YHWH/UNITY appear.*** This is the glory that Rav MaSheh (Moses) saw as the Tabernacle was set up and the glory filled it.

During our sojourn in the flesh we bear/bring forth all of the sons/thought extenders and daughters/thought enhances of Shem/Name via which distinctive operations of Light arise within us. Each of our Names is an emanation of Light from the Mind of YHWH as strands of hair extend from the head. YHWH will gather all of His Thoughts and weave them together in ONE HOUSE. In the light of your future you will not see yourself separate from others nor the need to abide alone. You will embrace community and affirm that you belong to One Name. You will not have separate houses but rather common dwellings. Such Thoughts of community emanate from the family of Gilead. For did not your great community of parts emanate out of the House of Manasseh? Gilead establishes us in the second octave to mature into all things pertaining to Unity. The second octave is the status of abiding in and affirming the union from which you sprang. The phrase “*the balm of Gilead*” pertains to seven potents or levels of restoration and wholeness of our Name in the Union of the Lights.

The seven offspring of Gilead express the perfection of the second octave of Universal Consciousness and lead us into the third octave. The earth arising out of the waters on the third day conveys that all transformation of energies arise from their reflective centers. Yahushúa ascending from the tomb on the third day conveys that all primary foundational Principles of our Name will arise unto our crown. Via breakthroughs of Principles, we bring forth the traits and functions of the completeness within us. Every Name is in process to arise unto the third octave—the state of Universal Totality.

Complete (7 Step) Progressions from Gilead—*Inner Testimonies and Verification Statements* unto the Daughters of Oneness—*Enhancers and Formulations of Totality*

1. **Ea’ezer/אָזֶר** conveys that ***the activity of each Principle/עֵזֶר is a help/אָזֶר***. What is meant by help? When the feminine body is formulated, she is called as a help-mate conveying that through the feminine comes understanding and insights for the mind. So is the body for the mind—a help-mate, one joined as the body is joined to the head. The concept of being a help is to provide understanding or assistance unto a goal or fulfillment.

How is Eaezer a foundational help in attaining Totality? ***Each principal part within us has an activity to convey the totality of Life.*** For example, there is within us the Principle of Vision. The activities of seeing are ***a help/an assistance to comprehend the word base of the mind and its fulfillment/אָזֶר***. **We may say that everything in the world contains the Ea’ezer Thought, for everything is conveying how a principle works within the whole.** This basic thought resides within Manasseh and arises from ***the Gilead Word construct*** which veri-

fies all aspects of Life within us, for all activities of Light emerge out of one cellular base of Manasseh. Manasseh provides the base for Words in Makir to make a statement through the human anatomy. From the base, the statements in Gilead arise. Out of Gilead arises the Thoughts—*the hill of testimony*—which convey the activities of the foundational words. In Manasseh, the Principles of Words gather, and from there they arise to express the Totality of Life. We begin to see this Totality of Life through the veils of our reflections, but we will come to behold the very translucent nature of the Thoughts that are within the veils. ***With the Ea'ezer thought construct, we are able to bring forth the Thought that pertains to the activity of each Foundational Principle.*** In comprehending how all things work in Light, we are building the Mind to fully operate according to the Faces of Light and to fulfill all Words that make up our Totality.

Each ascension of Name in Manasseh is founded by and rests upon a Principle of Truth. *Knowing the activity of each principle is a help or support* in everything we think and do, in that our thoughts and deeds are founded upon truth. We have only to look upon the Founding Rock of our Name to touch the level of everlasting support for our Name. The Founding Rock that we arose from is ever beneath us as the base of our Name's pyramid. The base will arise to cap the pyramid's crown. As we develop the Thoughts of Manasseh, we are forming the crown upon our pyramid.

Each of our Names has a Founding Principle. The Principle through which we are built is our Eternal Foundation. YHWH tested every principle before committing it to be part of His Eternal House. You would not even be in the flesh at this time had not the Principle of your Name been tested and then secured to comprise the House of YHWH. In that YHWH has committed to you the waters and the land as well as all resources of Lights, He has ordained your name to be blessed/expanded. Via coming into the earth, the Principles of your Name is grounded/established/confirmed with revelation of your anatomical structure. *Your anatomical structure is a myriad of thought formulations.* In knowing the thoughts of your Name, you are able to enter into the Thoughts belonging to the Union of Lights through your Name. Thus when you pray, do so in your Name for it is your key to access all realms. Each member of your Name is an emanation of the Lights. In expanding your Thought bases you arise within the House of YHWH with the Mind of Mashiyach/Messiah—a Mind fully measured out—via which you fulfill your Name in YHWH.

In Wisdom, YHWH sees your fullness from your beginning. The Presence of YHWH resides with you to nurture and guide you as attributes of a father and mother reside within the children they bear. YHWH has read your Name and determined that it is an exceeding great Name, worthy of nourishment and protection and an honorable appointment of service. In reading your Name, YHWH deciphered the constructs of Light and the values of Life within you. Likewise, as we read into the Name of YHWH, we behold the structure of Light and values of the unified eternal Name. When you come across the phrase "*to call upon the Name of YHWH*" in the scriptures, understand that it means that you are *to read into the Name of YahúWah*. Your Name has been read into by YHWH and thereby selected/chosen to forever belong to the Union of Lights and to fully express the Wisdom of Light. Hence, with your Name, YHWH makes covenants to maintain and develop your Name fully. According to your Name and your lineage we live and have our

being; for in our Name is our calling in the House of YHWH.

2. **Chaleq/חלוק** is the role to distinguish and to honor the diversity of concepts arising unto full maturation. **The activity of the Principles in Ea'ezer are distinguished and cultivated by Chaleq.** As the House of Manasseh releases hormones to affect our growth and maturation in the natural, so does Chaleq distribute chemical formulations of Thought pertaining to the facets of mind and her branches. Chaleq supplies us with nurturing measures of knowledge and formulates Light chemical structures unto our maturation as Offspring of Light. We proceed step by step in learning. Each idea takes time to stretch itself through our fibers through which we are made strong. As we grow, we behold ourselves expanding internally—we sense the changes occurring within our mind. These chemical stimuli are provided from the families of Chaleq. There is a family for each of the different types of Light chemical formulas that arise out of the base of Manasseh via Chaleq. The chemical formulations of the Manasseh affect penetration of ideas/seeds and also provide energy for an idea or for a seed to move and become lodged within us. What causes an idea to emerge and be placed within us is affected by Manasseh. Ideas undergo development, but when they are nurtured within us they are released to bloom and become manifested within us. ***The nurturing of the ideas in respect/honor of other concepts and providing a place for them to grow is a function of via Chaleq.*** Chemicals are imparted from Manasseh regarding the development of the growth and maintenance of the reproductive parts. The chemicals formulations of Manasseh regulate bone growth, protein anabolism and general traits of body hair and shape. Again, hair pertains to the emanation of life within us that arise from our base thoughts.

Chaleq distinguishes the Principles of Thought and how all of them belong unto One Face. Differences of opinions and encountering those who are operating from various knowledge bases are not threats to one of Chaleq, for Chaleq recognizes the broad spectrum of light and the multiple bases of knowledge formed by combination of concepts. Many species annihilate imperfect or strange formulations of thoughts that gather around them. When a species or a thought becomes captive, it is as though it has been checkmated by the King or governing force of the Union. We do not have to fear that a certain idea will take over the worlds, for any idea that is antithetical to the concepts of perfection, will come to fade and self-destruct. The ability to recognize the Principles of Thought leads to a distinguishing of the role of each Principle. Chaleq is a master to discern the roles of each Thought and to enhance them by releasing a chemical formulation that pertains to their occupancy and power. The rise of goose bumps, climaxes, waves of emotions, electrical currents within our body, are generated by the presence of Chaleq arising from Gilead—an affirmation of Principles belonging together.

3. **Ashri'El/אשרי'אל** is the verification and joy of the inner united order which extends outwardly. We do our work in praise—through value affirmations. We give or sell the fruit of our hands with gladness—*YHWH loves a cheerful giver.* Joy is a sign of operating according to values; otherwise there is a sense of emptiness. Thus one may have joy or emptiness in doing the same task or in saying the same thing, for one may be operating by affirming values and the other as a matter of rote. In Ashir'El we affirm others instead of shunning them; we bless others instead of condemning them. This is the mind of Ashri'El. When we affirm the totality of others, we receive the feedback of their totality toward us. We are affirming the active Faces of

YHWH that are before us in all humankind. In so doing, the lights of their faces bounce back toward us, and we are blessed by their totality. The endorsements of the United Order releases chemical formulations that cause happiness and joy in our parts. As a result, our inner parts are strong according to our Name. A depressed faculty is downcast—their vision is gloomy and their hearing interprets things to be offensive and downgrading. This is the feedback from feeling superior or condemning others. What we put out is returned to us via feedback. The meaning of Ashri'El is “*happiness is being in the United Order.*” Happiness is affirming—as a result of discerning how all things fit together. “The joy of YHWH is our strength.” As we develop in concepts and their formation, we generate health and prosperity. Endorsements of Ashri'El yield thought chemicals of gladness, contentment, and blessings. In the reading of Names, Ashri'El is coupled with Chaleq—with each activity of Light comes a portion of happiness and affirmation. When ideas ripen with us, they are blessed by Ashri'El. The blessing is an endorsement of the united order's expansion. The voice of Ashri'El provides affirming words, gives a hearty “Awwmen” when truth is espoused and encourages us in our progressive levels of attainment. *The total range of endorsements* is covered by the Family of Ashri'El.

4. **Shekem/שקם** also is linked to Chaleq and Ashri'El. The Name Shekem, stemming from Manasseh, *shoulders the ideas and the affirmations of principles*. Shekem issues thoughts of responsible performances according to our level of progression. You are not expected to do more or less than you have matured regarding the concepts of Light, for indeed you are not able to do more or less than what you have come to grasp. But upon bearing the concepts, Shekem assists you to uphold them. As you enter into the dynamics of Light, you follow the codes and procedures and practices of the Thought patterns that have been released within you. Your current environment is determined by the Concepts of Light that you have grasped. Shekem shoulders your Name to walk and fulfill the ideas and the affirmations in accordance with your progressions. When you question if you can do something or not, generally the inherent idea is not present within you. When the idea has been birthed within your fields of Names there is little question if you can perform them. They have become part of your Thoughts; having risen from your loins into your mental Aharonic consciousness. Being ascended with the House of Aharon, the arisen concepts are continually affirmed and shouldered. These arisen concepts are held in the onyx stones upon the shoulders of the priesthood. In the stones are the inscriptions of the name of Manasseh. All of the Names, as they arise from our foundation of Wisdom become inscribed in the stones upon our shoulder. According to the Names within the stones, so our Name functions. Thus the saying: to whom much is given, much is required. However; let us render the saying: *to the one acquiring; blessed is their performance*. Shekem upholds the founding principles and supports the responsibilities of Name to proceed within levels attained in all branches of mind. When you are passive, Shekem will voice your neglect to the concept. When you are anxious, Shekem will cool your waters with words of balance. Both neglect and anxiety are deterrents to your well being in operating according to the concepts.

As Chaleq allots unto us the ripened concepts, Ashri'El affirms them; and Shekem shoulders them. When your concepts undergo attack, Shekem will bolster them with a defense and secure the concepts with under girding strength. This is what it means in the common vernacular that one has the balls, which is quite literal. Our responsibility level is based on the concepts that we have given birth to. So if you see a non player in the Kingdom of Names, real-

ize that the concepts have yet to arise within them. The concepts are sustained by endorsements by Shekem and unto their fulfillment which leads to further expansion of the concepts. We do not mature or grow in the concepts without carrying them forward. All areas of responsibilities according to concepts and their maturation pertain to the family or full extension of Shekem.

5. **Shemida/שְׁמִידָה** is coupled with Shekem. Shemida is comprised of two parts: *my Name/שְׁמִי* and *to be knowledgeable/understood/שָׂדָה*. *The knowing of Name* comes through accesses provided us. Access is provided as we are fulfilling the assignments given to our Name. In Shemida, we designate our activities and members to the assignments of our Name, which is *operating according to the knowing of our Name*.

Each moon cycle, there are rays of light emanating from one of the four sides of the pyramid positioned in the path of the sun, either the pyramid of Wisdom, Understanding, or Knowledge. The processing of these light rays comes through the daily offerings. The light rays are strands to light that are drawn out of our Fiery Foundation and woven into our Name. As we shoulder the responsibility of concepts, we enter into the ever broadening realms of the pyramids/teraysarons/שָׂדָה. There are stages of progress where we come to *be in* a particular level or access dimension. Through Wisdom we operate all aspects of mind according to the knowing the Eternal Flame of our Name. Our tribal branches of mind function as a burning bush of Fire. Our Name of knowledge flourishes in Wisdom and thereby develops in all traits/operations of Wisdom. All of this progression follows Shekem—the shouldering of the concepts in Manasseh.

Our responsibilities in the Universal House of Life are set within our Name. The voice of Shemida pertains to the functions of our Name according to our mission in life. For example, as a member of the House of Aharon, my mission is to bless others. The concepts of blessing in Manasseh arise upon my shoulders, and from there, my Name, Shmuel, functions to bless others—to see that all aspects of each Name are expanding and that the Master Name is over your houses. With my hands I pronounce the blessing over your Name in accordance with your offerings, learnings, studies, and works. I am not able to bless more than you are applying within the United Order of Names. Thus according to our Name and position in life, our Name functions according to the principles that we bear with responsibilities. We refer to *our roles as an appropriation of our “life fire”* within us on behalf of all in the Kingdom of Names. All of the attributes of Name function according to the concepts arising upon our shoulders. The diversity of concepts within our Name is upheld by *the families* of Shemida, for every trait in our Name is heightened by Manasseh via Shemida.

6. **Chepher/כֶּפֶר** means *to dig, excavate, search, explore*. *The stimuli for research is the continual ascending/faces/ד expressions of mind/כ*. Via Chepher we discover, record, write, and provide documents for future generations. **Via explorations into our Name, Principles are refined.** This refinement occurs within the crucible of our the body where the concepts are housed and into which they are given. As YaH emanated the concepts of the holy into space, likewise does our name emit the Principles of our name into the spaces of the body. The body reflects back to the mind all that is housed within. All things that the Name gave as it entered into the body are reflected back through thought waves whereby the Principles are explored. Through Chepher we search out all that is within us—to know every Principles of Life. We

must examine the reflections under the leadership of Shemida, lest we look at the patterns of light within us but not interpret them according to the Principles and functions of our Name. When we excavate the resources of our body, we may read the reflections through a warped mirror. The warping occurs as one focuses on the forms apart from the underlying Principles. The world contains bent light waves which are reflections of the real. Darkness occurs when the rays of the light are bent. Looking at the bent waves causes us to see amiss from the Principles that founded them. With the knowledge of Shemida, we explore all cavities and lands within us. We mine out the hills of gold, silver and bronze where Wisdom, Understanding, and Knowledge are stored. With each search there is a teacher; for every question there is an answer; for each thirst there is a well of understanding. *Via Chepher we reach unto the origins of each Principle—into the seats of the Council of Elohim. We tap into the roots of all aspects of mind. This is the companionship of Chepher in our midst.* All possible finds and discoveries of treasures are found in the family of Chepher.

7. **Tselaphachad/אחפאד** is the keen perception to incorporate all into oneness. The meaning of Tselaphachad is “**a marksman of oneness.**” One who sets a target as a marksman/אד with a single eye/אח. Being the sixth of Chepher, we behold the extension of Unity/the Waw unto the seventh position from which level are born the daughters to fully enhance the state of Oneness.

From all that is searched out via Chepher, one attains the jewels by the acuity of Tselaphachad. The marksmanship of Tselaphachad is fulfilled by keeping your eye single—by viewing all parts of your Name as one entity in YHWH. The keenness of the marksman targets all things unto Unity, affirming YHWH as One within us. Thus from the first born of the house in Mitzraim, there lay within us the eye of Tselaphachad to see the Unity that we were approaching. These are the eyes within us that sees the end/culmination from the beginning.

Third Octave

There is a unique phrase in this portion regarding Tselaphachad: “*there was not to him sons, in that, **being with daughters** אֲשֶׁר לְיָסָף אֲשֶׁר לְיָסָף יָלַד יָלַד אֵלּוּ **are coupled with name.**”* At the level of Tselaphachad there are not further formulations or extensions of the House of Manasseh, in that there are daughters, those coupled with the Name. These are the five/*chamesh*/those fitted together within the Name of Tselaphachad. There are levels of our Name in which there are no further extensions, but rather levels entered into for the expression, building, and development in the Light that we have brought forth. Thus within our Name there are attributes to be released via the mind’s branching. The daughters express our full development with enhancements. Through the daughters of Tselaphachad, being five, we are clothed with radiant garments of our Light.

Manasseh is a unity of parts comprised of two halves (testes/ovaries) which yields a unity of parts—a child. The Oneness of Makir expresses itself in the seven fold nature of Light via Gilead. This pattern is seen also in the House of Yapheth: from one opening comes seven initial chakras; from one light comes seven rainbow colors; from one note comes seven keys, etc. The seventh conveys the full range of the oneness from which the Name originates. As we expand in our full spectrum of light, we affirm the fruit of our loins to be of Unity and to convey

the complete aspects of oneness. Out of this level of oneness comes the abundance of Life or the daughters of Tselaphachad—the means to compose the House of Unity. In this level of Oneness there are no further sons—extensions with concepts. All Principal concepts have been begotten. The genetic codes within us have been revealed in our parts. As a result or in consequence/מִן לְיָ with Tselaphachad, *there are daughters—a composing of all inner concepts*. When we are in the womb, we draw out the parts or extensions of mind—the sons. Each of our parts are filled with concepts/seeds of Life and make-up the wholeness of our bodies. In that all of our parts contain Principles/concepts they are sons—seed filled bodies—emanating the Principles of Oneness unto Tselaphachad. As a result of giving birth to all of these sons, we arrive at a collective wholeness. We do not continue to generate sons or other body parts. Out of our fullness, we give birth to daughters who are stored up within our Name. Via daughters we compose the concepts and adorn the House of Manasseh. The daughters are coupled with Name/מִן לְיָ כִּי לְיָ for they are attributes to fully adorn and compose the state of the Name Tselaphachad—the aim of Unity. The daughters are those in agreement and in humility to enhance the Principles of Light.

The Daughters of Tselaphachad

מַחֲלָה מִלְכָּה מִצְלָח מִתִּרְסָה מִיֹּאֵל

Machlah coupled with Noah, Chaglah, Milkah coupled with Tirtsah

1. **Machlah/מַחֲלָה** means a cavity, cavern, resource center, and to be receptive. The Name also is rendered to renounce fault, distortions or damages, to pardon/forgive, initiate cleansings, to restore and maintain states of maturation to honor and preserve the Unity of Names. We limit what our cavities can hold when we retain guilt and damages. To confess and renounce the fault leads to healing and expansions of associations. The *Thought to confess*—**Machlah** is in regards to the Target of Unity, being an offshoot of Tselaphachad. This daughter conveys the foremost *nature of being one* whereby the unity established cannot be dissolved. As we discover and set our marks unto the Unity of YHWH so we set aside what is missing the mark. In our attempts to shoot the bow, there are times that we miss the mark. Forgiveness is the primary attribute to maintain the Unity of a house.

Machlah forgoes damages to retain the greater value of the Unity.

The name of Machlah also means illness, disease, having a malady or ailment. When there is unforgiveness, there is a retention of missing the mark, and this retention affects the health of our members. Machlah forgoes the damages to retain the greater value of the Unity. She renounces all concepts apart from the Union of Lights. The feminine nature holds or releases. The affects of thoughts and actions occur and become visible within the body. Ideas are not consequential until they are housed—having been given space to form and grow. Thus Rav Yahushúa states that when a man lusts within his house, having formulated the thoughts, he has already entered into the construct of the deed. In the house—the feminine expression of a Name—we renounce all distortions and attitudes that are antithetical to the Union of Names. The observations of each day are examined each evening as to whether we should renounce or retain them to unfold their complexity.

One may confess a fault for self approval or for self salvation without considering the

damages done to oneself or to another or without considering the placement of their Name within the Unity of Names. A confession with these objectives has little effect, having fallen short to becoming realigned with the whole. The confession of Malcah is performed in regards to a Target of Oneness and thereby maintains the unity embraced. A confession of understanding or a renouncement of an error/injustice is to be unto the goal to maintain or restore the Unity of one's Name in regards to their position in YHWH and with all others that comprise the Union of Lights. One renounces their mistakes as well as the mistakes against us that we may be woven together as perfect, unmarred strands of light.

The thoughts of HaShem are strands of light. A testimony of these strands are the hairs that come out of the head and surround the openings of the four mouths through which they are spoken. The hair reveals us to strands of thoughts coming out of the Mind of YaH. The saying "to count the number of hairs" is to determine/weigh the value of the thoughts pertaining to your name of Light. Thus YHWH knows the number of your hairs, for the value of your Thought Name is known and held to be precious in the Mind that comprises the Union of Lights.

In view of our position in the Union of Lights, we renounce to carry or to elevate (belch up) the errors and crimes that we have committed in ignorance as well as distorted thoughts and offenses that have been projected toward us. This is the role of the name of Machlah within us that enhances and preserves the Unity achieved at the level of Tselephachad.

2. Noah/אֹנִי means to achieve mobility, movement from state to state and to fit in with what is happening around you—achieving mutuality. Via maintaining the Union with Machlah, one flourishes into further extensions of Light. We discern how we fit together into one body and how all thoughts comprise the value of One.

Noah of Tselaphachad is not to be confused with Noah with the ark. The two names are composed differently. Noah/Noach/חָוִי pertains to consolations; Noah/אֹנִי of Tselaphachad maintains our access into all realms of understanding.

Via Noah we ride the *merkavah/chariot of light* for perpetual progressions. Our desires for understanding lead us into all paths of Light. We are adaptable to enter into the depths and degrees of Unity. At each level there are principles to enhance and develop within a name. The weights of offenses will not hinder us from pursuing the goals before us, for in Machlah, we have laid aside every encumbrance and the sins that entangle us that we may run the race set before us.

3. Chaglah/צִלְחָה means a partridge, to draw a circle, to go around. Chaglah provides perspective from all angles and from all points of unity. Depicting a partridge, a member of the quail family, the meat is said to be the tastiest of all birds. Via the Thought construct of Chaglah, one feeds upon the complete spectrum of Unity—indeed a delicacy of Thought. Their young may run at birth thus having the advantage of making swift transitions and avoiding being caught as a prey. The breast is the primary meat which conveys the great understanding cultivated by the Thoughts of Chaglah. While the name does not contain an Ayin, it describes the position of the Ayin. The letters of Chaglah speak of the ascending communica-

tions that guide us. Confirming our position in the encircling of lights, we are given the advantage to behold all things from every facet and are able to make quick moves into further progressions of thoughts.

4. **Milkah/מִלְכָּה** means to give counsel, considerations, the advice of a queen. As a further drawing out of Tselaphachad, the Thought of Milkah develops from the rotations of Chaglah. The words of counsel form as we discern each angle of a thought. We compose council from the depths and the heights of a thought. Further, we behold our origins from the beginning—from being seated around the Council of Elohim—within the Mind of YHWH—unto the furthest point of our extension.

5. **Tirtsah/תִּרְסָה** means a cypress, to be pleasing, provide explanations, soothing replies, and the ability to explain difficulties/complexities/patterns. As a further drawing out of Tselaphachad, the Thought of Tirtsah develops from the counsel of Milkah. All within the state of perfect Unity may be explained. We are able to discern all placements and operations of our inner kingdom and how all thought forms make up and comprise the state of totality. The Taw-Resh/רֶשֶׁת combination indicates a composing of Thoughts unto a full transformation of Light/אֵל. The illumination within us has worked its way through all mental avenues to compose pleasing, agreeable answers in accordance with the patterns of Thought that comprise our Totality.

In looking at the arrangement of Names of the daughters, Noah is coupled with Machlah and Tirtsah joined with Milkah. This construct provides us the patterns how the Names function through relationships with each other. We are all strands of Thought that are joined and knitted together with other Names to comprise the full expression of the Mind of YHWH. None of us can exist apart from each other; we are chosen and selected Names that belong to the Totality of the Union of Lights. Thus if you have a face and a body, know that your expression of Name is a complete Thought of Light and belongs to the Light. As your Name is drawn out completely, it will be adorned with the composed thought attributes of the daughters. According to the level of your Oneness, so are you joined and knitted together with other Names. In your perfected or completed State you enter into the Union of Lights wherein your Name is knitted within the fabric of Their Perfect Thoughts. This weaving of Thoughts comprises the House of YHWH. The collective arrangement of Names forms the Bet HaShem in which the Unified Name of YHWH abides.

The Names of each of the families are composed from Thought constructs. The frequency of the thought determines where the family resides amongst the whole. In the case of Manasseh, the Thoughts of the Union reside within the lower chambers. The testes are at the base of the loins, at times extended due to the heat, but their lower residence indicates the major thoughts of support that they hold. As one looks at the Names of each of the families, look at the thoughts that each Name hold. The Names of Manasseh are foundational, upholding, and always elevating one to make further progressions and movements. Hence, we may discuss each of the Names according to their *frequency of thought*. Manasseh comprises the lower or foundational frequencies of a Name. Whereas Reuben, positioned in the eyes, is comprised of lighter frequencies. The health of the parts is affected by the thought frequencies that corre-

spond to the functions and Names residing within the parts. Likewise, disease is rooted in thoughts that are contrary to the patterns of wholeness through which the Names are constructed. Negative thoughts or those which negate the Names of Manasseh settle in the lower regions of the testes and ovaries for they are corresponding mirrors of the thoughts in Manasseh. Though they are distortions, being mirrors, they occupy the same regions. For example, unforgiveness causes disturbances in the functions of Machlah which results in ovary and teste problems. The vitality and the abundant life of each member are found by dedicating the spaces and forms to the Principal Thoughts of each Name. All other thoughts are excluded from lodging, especially those of distortions or at war with the Thoughts of the Names. Consider what thought patterns are residing within each of your lands. Examine the thoughts to see if they are in accord or in conflict to your Kingdom of Names. Based upon the Names, *manage your thoughts*.

THE PRINCIPAL THOUGHTS OF MANASSEH

Makir מַכִּיר recognition/approve/acceptance/mould
Gilead גִּלְעָד verify/testify of all inner statements
Aeazer אֶזְרָא activity of principles is a strength
Chaleq חָלַק distinguish and cultivate
Asri'El אֲסִירֵי־אֱלֹהִים to affirm the United Order
Shekem שֵׁכֶם to shoulder with responsibility
Shemida שְׂמִידָה my name is knowledgeable
Cheper חָפַר dig/excavate/search/explore
Tselaphachad צֶלַפְחָדָד marksman of oneness
Machlah מַחֲלָה renounce fault and damages/forgive
Noah נֹחַ movement between states/adapt/mobile
Chaglah חָגַל partridge/go around in a circle
Milkah מִלְכָּה counsel/queen/advice/determination
Tirtsah תִּרְסָה pleasing explanations/replies

The values of Manasseh are **two, fifty Aleph/thousand, coupled with seven hundred**. These values describe the Thoughts that build and establish a Name (2) unto fully extending the Principals (50,000) unto a complete/perfect dwelling (700). The position of Manasseh will continue to transfer us from state to state until we come to reside in the complete revelation and perfect extension of our Name of Light. These values arise from the combined or sum of all the offspring of Manasseh. From each of the functions of Name the values are generated. These values are held within us a stones/precious gems for the crown.