

# *The Family of Zebulun— The Knowledge to Honor and Dwell, a management distribution network within the Kingdom of Yisrael*

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

The offspring of Zebulun are for their families: מִן־בְּנֵי־זְבֻלֹן לְיָצֵק לְשֵׁרֵד  
for Sered, family of the Seredi אֲדָפָא חֲבֻלָּם אֲדָפָא  
for Alon, family of the Aloni אֲנִילָא חֲבֻלָּם אֲנִילָא  
for Yach'le'El, family of the Yach'le'Eli אֲכַלְחָא חֲבֻלָּם אֲכַלְחָא

*VERSE 27*

These—The United Order of Light comprise the families of חֲבֻלָּם אֲכַלְחָא  
The Zebuluni for their numbers/musterings אֲנִילָא אֲדָפָא אֲנִילָא  
being sixty Aleph/thousand אֲכַלְחָא אֲנִילָא  
coupled with five hundred. אֲכַלְחָא אֲנִילָא

## THE HOUSE OF ZEBULUN—THE SERPENT FORM AND GREAT RIVER OF THE INTESTINES, THE FORMULATIONS TO HONOR AND TO RESIDE

The Formulation of Zebulun/אֲנִילָא is *the drawing out of Wisdom to establish a residence, a dwelling place*. Zebulun is involved in processing thoughts to honor all distinguished concepts and their distribution. Through Zebulun we manage our resources through the great river of the intestines. Waters both come into and flow from this ever living stream. The intestines distribute vast resources of Thought Properties to build and maintain the functions of all the parts of the body. The intestines are largely *the body* of the Serpent Man, being approximately thirty feet in length. This serpent organ depicts the coiled-up body of the serpent lying in wait for transformation. However, before any values can be put into place, they must first be honored. Thus the name, Zebulun, meaning *to honor*, is the foundation for the Principles of Elohim to reside within us. The fear/reverence of YHWH is the beginning to build a house of Wisdom. Understanding is the means to build. Knowledge is the framework of the house.

Zebulun is the seat of the Shavuot festival/celebration. Shavuot occurs in the third month—the month of Zebulun. The day of Shavuot occurs when the sun and moon are both in the camp of Zebulun.<sup>1</sup> This compound gathering of Light is the Shayin-Ayin configuration that occurs only once a year within Zebulun. Shavuot is the day/act of Light when the Torah is given and when the letters of Fire appear on the mountain/אֲנִילָא—within the illumination of Mind. When the sun is in the House of Knowledge the knowledge of the Torah is given unto us

<sup>1</sup>The major festivals occur when the sun and moon reside within a tribe. Pesach and Unleavened Bread commence with the sun and moon in the House of Yahúdah. Sukkoth commences when the sun and moon are in the House of Ephrayim.

as distinguished embers which flame to illuminate the entire camp. Through Zebulun or through honoring the distinguished principles of the Torah, the Torah resides within us.

Shavuot is also the season of year when we acknowledge the appearing first-fruit that has been produced since the days of Unleavened Bread. The ability to retain the concepts from Pesach onward is through Zebulun—the honoring of the concepts in the House of Benjamin.

***The root of the name, Zebulun, is to honor, extol, exalt, to dwell and lie with.*** The same tri-part root of letters is also translated as dung, manure, to fertilize and to excrete. The body of intestines provides the avenue for excretions, but its greater nature provides resources to the working parts of the body. In the distribution process, Zebulun shows honor unto all other parts. Every part is an essential aspect of Wisdom for the Serpent Man to function. Thus the bowels have come to symbolize compassion, fellowship, consolation, endurance, self-awareness and equality of parts. ***The respect of all parts and their well-being is the theme of the House of Zebulun.*** As the lands of Zebulun extend low within the kingdom, its great fertile River supplies the waters and resources for all dwelling inhabitants. Through the intestines, we dwell in the land and are daily sustained.

Directly across from Zebulun in the encampment of tribes, is the House of Benjamin. These two tribal branches are joined as one stick within our inner kingdom as the House of Yahúdah is joined with the House of Ephrayim [Yechezkel/Ezekiel 37:19]. The branches are anchored into one another with two tenons [Sefer Yetziat Mitzraim Ex 26:17]. The stick of Zebulun and Benjamin is a shaft of bronze. The function of these two tribes are related to each other. Benjamin would wither and die without the support of Zebulun. Zebulun provides the Basin of Life for the seed to take root and the supply-line to feed the seed unto its maturity. The umbilical cord is a prototype of the intestinal cord whereby a Name takes-up residence in the land. Through the cords of Zebulun we dwell within the lands of our Names. On the other hand, Benjamin provides Zebulun with the means of overflowing its banks and the perpetual flow of Living Properties whereby Zebulun is kept vibrant and refreshed.

For each of our tribal branches there is the counterpart. The kingdom within us is divided when the cords are severed. The prophet Yechezkel/Ezekiel was instructed to place the names of the tribes on two branches and then to join them together *that they may be one in his hand*. Being ***one in his hand*** conveys the ***united management of the kings—that is there are no longer a divided kingdom but one kingdom united.*** Yahúdah and Ephrayim are the two tribes that rule and regulate the lands in which we reside. Yahúdah, occupies the lands of the kidneys and liver that regulates all interior processes; Ephrayim occupies the heads of the reproductive organs that governs the state in which we reside, develop and expand. When the discerning powers of all that is within us—Yahúdah and the power that regulates our expansion/blessing—Ephrayim are divided, we are weakened in our attempts to fulfill our residence in the earth/body. The passion and strength of our sexuality is one major ruler. The other king amongst us is the regulator of our internal life processes. When these two are united they form the lead team of the tribes. As a result of their *perfect union*, we have a united management leadership team within us, a balancing of powers between our expansions and our internal managements.

Each tribe, comprising the pair, is dependent upon each other for expansion/blessing. The team of Yissachar and Manasseh secure our efforts and labors by transferring the value of labors into other properties that do not fade. All that we achieve is deposited into Manasseh. From the composite values assembled in Manasseh the tone of our labor is affected. We labor not for perishable things, but eternal principles that are not subject to the corruption of the world. The world is continually changing as it is supposed to, for it is designated for transformations to occur.

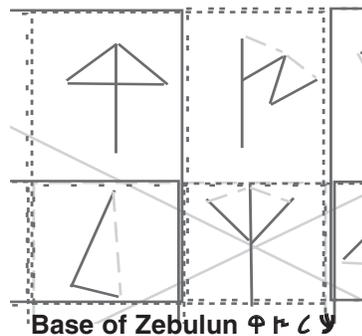


The 6 Sticks of the United Kingdom

In regards to Zebulun and Benyamin, Benyamin, the younger brother in Yoseph's house, resides within the gamete. Via dispersion of semen or an egg during menstruation, there is a shift in our state of residence. We extend mind into other places as we disperse seed/egg. Not that we are making a shift in body mass alone, but as new concepts are released within us or the means to develop those concepts through the release of an egg in the feminine, we are position to enter into new states. Benyamin is the younger member as the seed is always the youngest part of a plant. It is our youth that the life of our Mind Yaaqov is always bound unto. Benyamin facilitates states of renewal and brings forth the latest concepts that we have developed which positions—propels us forward to occupy our place in Light according to the concepts that we have developed and brought forth for expansion. Benyamin establishes new states of residence in Zebulun. As we seek to enter into new states of Mind, we appropriate the dispersion of semen and eggs via ejaculation or menstruation cycles unto renewed states of residence. The designation of the gamete is harvesting our fruitfulness verses letting the precious fruit of life fall unto the earth unclaimed. During days of menstruation or acts of ejaculation, we are to designate the harvest on behalf of the tribes positioned in the paths of the sun and the moon. We consider that our gamete are products of the Light. As we reap the harvest of Light we designate some of the seed harvest for storage and some for planting—new occupations for Zebulun.

Reuben and Dan are the means to observe and make decisions. As Dan pertains to judgments, Reuben is the eye witness. Even in our courts of law today, the evidence to make a judgment is based upon perceptions and the seen evidence. The unity of Shimeon and Asher provides a verification of all that we hear. This unity guards against assumptions and misinterpretations. And Gad and Naphtali are the joining of the mouth and heart branches via which we assemble words and come to see them fulfilled. This is the team of faith and confession that elevates us into spiritual realms of mystical unions. These six teams lead us into states of transformation as a team of six paired horses pull the *merkavah/chariot* in which we travel through established diamond paths of Light. The diamond paths create and fill the teraysaron/pyramid structures of Thought.

To comprehend the Thought of YHWH regarding the Tribe/Branching of Mind of Zebulun, examine the Teraysaron/Pyramid of Zebulun. [See the **Matrix of Thought** chart from the THE ALPHABET:THE TERAYSARON/PYRAMID FORMS OF LIGHT. Segment of chart illustrated]. Zebulun is comprised



of the four foundational squares of the letters Kaf, Lamed, Tsade and Qof. The letters, being composites of Thought, signify the Nature of Wisdom to formulate the operations of Zebulun—**for growth/branching, for direction of properties, for transformation/renewal, and for kingdom occupation.** In identifying the four foundational cubes, the four cardinal points of the House of Zebulun are observed. The four cardinal points open for each tribe as the tribe comes to occupy its place in the path of the sun/Wisdom. When Zebulun coincides with the direct path of the Sun, the four corners of this Tribal Teraysaron are evident. The four corners of the Tribal Teraysaron/Pyramid of Zebulun are Naphtali, Gad, Benyamin and the corner of its own name, Zebulun. The four tribal foundational cubes, each comprised of four letters, formulate the Matrix of Thought upon which the House of Zebulun is built. The corners of each Tribal Teraysaron open from these four bases. The openings of the pyramid corners mark the progressions of Light activities during the month which coincide with the rotation of the moon during the month. These marks are called the indicators of Light during the month and are known as the four sabbaths of the month. During the month of Zebulun there is the Shabbat of Intertwining/Naphtali on the 8th day, the Shabbat of Zebulun/Dwelling/Renewing on the 15th; the Shabbat of Assembling/Gad on the 22nd, and the Shabbat of Administering/Benyamin on the 29th day. Since Zebulun belongs to the House or Pyramid of Knowledge, the sabbath breads upon the *Shulchan Panayim*/Table of Showbread pertain to messages of Knowledge. Each opening of the gates of Zebulun during the month releases messages that come forth through the House of Zebulun for all assembled members. On the sabbaths of the month we **assemble our inner members in accordance with the progressions of our name**, even as a plant periodically assembles its branches according to processing the activities of Light. This *assembling of ourselves together is an inner gathering* and is the intended meaning of the assembly on the *moadim*/appointed times. Our inner assembly builds up the inner man and establishes the works of Light occurring during the interval days to the four sabbaths. On the sabbath days and on the day of the Rosh Chodesh, *the gates of the inner court open*/פּתַח [Yechezkel/Ezek 46:1]. The word, open/*patach*/פּתַח, means to reveal, unroll, and uncover. **These openings are the four mouths of the House which compose, into sayings, the activities of the Light within Zebulun.** When a bud opens, the flower is composed, revealing the inner glory of the ascending properties held within the seed. In comparison, on the shabbat days, the properties within our House open and express the developments and messages of Light. The four openings or faces of Zebulun are Naphtali, Benyamin, Gad, and Zebulun. During the moon of Zebulun, these four faces are revealed. At each opening or revelation, their messages come forth, and they establish the work of Light in Zebulun through Words.

The initial letter of the Tribe of Zebulun is the Zayin. **The Zayin/Z denotes completion and fulfillment of everything that we discern and implement** via Yahúdah and Yissachar, the tribes on the east with Zebulun, after which Zebulun is positioned. Zebulun completes what is initiated (Yahúdah) and implemented (Yissachar) as the third house on the eastern encampment. The letter Zayin, as a sword, distinguishes and dissects all properties as does the intestines. The great river snake of the intestines may heal as well as destroy. It may give life or death, for this is the power of the serpent tongue. The Zayin of Zebulun is the flashing sword that guides us to

the Tree of Life. From the flashing of the sword we achieve cohesion of all parts and direction; it is the the sword that divides asunder/distinguishes all parts.

As an arrow, the Zayin depicts a target, a goal—a flying arrow/spear in the hands of the hunter/warrior. The Zayin is also a straight staff verses the crooked staff of the Lamed. MaSheh/Moses takes the Zayin staff/branch/tribe/Mateh/אֶזְרָא in his hand and tosses it towards the Land/Eretz—a State of Transformation, whereby it becomes a snake. The serpent of Zebulun devours the reflections of Mitzraim/Egypt—the State in which the serpent comes to know; however, the reflections of Egypt cannot conversely devour the serpents of our Light Name even as a shadow cannot consume the sun that causes it to appear. Zebulun is the serpent body that lies within us. It is the same serpent of knowledge that is lifted up upon the pole whereby healing/wholeness comes to all of our inner families. *The families of Zebulun distinguish all things within us and carry forward the properties according to the aim of the serpent lying within us.* We manage all things in view of our aim/purpose/goal. The initial letter of Zebulun expresses the primary thought *to aim*. The sound of the Zayin conveys the speed/flight of light flashes/**Z**. These strikes of light become manifest by becoming cohesive/**צ** according to their order/**ל** and then fully extend/**ל**. Translated *as honor*, Zebulun exalts and lifts up, through the circulatory system of the heart—Naphtali—the first opening of the House of Zebulun. In conjunction with Naphtali, all Properties of Thought are positioned to their respective places. In this service to the whole, Zebulun is among the bronze vessels of the heart, a value association to the bronze serpent upon the pole. The serpent on the pole is a depiction of the gastrointestinal tract hanging upon the vertebrae or pole of the human skeleton.

The second letter of the root word of Zebulun, *zevull/צֶזַל*, is the Bayit/בַּיִת—the means of our reaching the goal. Each of us must move into the House/Bet where the goal of our Name may be fulfilled. *The means is through embodiment, occupation, developments, states of cohesiveness that correspond to the goal or target.* Though we abide in a mortal flesh enclosure, the flesh does not have mastery over us. The flesh is weak in regards to the rising House of Yisrael that has come within her. Though we are at times succumbed to be servants to the taskmasters of Mitzraim in lands of darkness, through council of the Leúwim/Levites, we overthrow this slavery and emerge into the freedom that pertains to the Offspring of Light.

What is the goal of the serpent to humble itself and dwell in fleshly forms? The target is to fly, to bear its wings, *to be transformed unto a flying serif of light*. The wings are beneath our skin ready to breakthrough upon our maturation [an anatomical reference to the trapezius and latissimus dorsi muscles]. Why does the serpent aim to fly? Flight is the State of Mastery, a position of transcending the embodiment that we entered through the egg. Flight demonstrates the ability to attain and support oneself at various altitudes without the need of having our feet upon an earthly foundation. **To fly is realizing the Foundation of Light—the Rock of YHWH that is within us!** The earth is a foundation of shifting sand; the Rock of YHWH is the foundation of our Name. Flying is a confirmation that the Kingdom of HaShem YHWH is an organization of Light rather than a place on earth. The Kingdom is a State of the dominion of the heavens—Names as well as having dominion *over the earth*—the States of Transformation. *To reside in the Kingdom of YHWH is the uniting of heavens (Names) and earth (Transformation States) into ONE. This united state is the goal of Wisdom in Zebulun.*

The third letter of the root word is the Lamed/ל. The third position is what we are to focus on to fulfill the primary thought of the Zayin and the means of the Bayit. In the Name of Zebulun, the Lamed is the base of this pyramid of thought. ***The Lamed conveys the Ordering of all parts*** that belong to the serpent. To achieve the goal/Z—the initial thought and to properly develop/expand/ש—the means of the thought, all must be in accordance with the Divine Order/ל. We feed upon the instruction of Words from the mouths of the Priests. We are directed unto the goal with words of Knowledge. Our primary focus is not on the initial letter/Zayin which conveys the end or the goal. ***Our focus in Zebulun is the third letter/Lamed which conveys the order that we belong to whereby the goal is obtained/satisfied.*** In fulfilling the Divine Order, to which we are commissioned by Name and by Tribe, we exemplify the One to whom we belong—the Father of the heavens and the Mother of the lands—the Name of Yahúwah! Baruch HaShem.

The Nun/נ at the end of the word, is a suffix—an attachment that mirrors the initial letter of the word, the Zayin. Both the Nun and the Zayin are in the seventh position of letters and communicate the same frequency of Light. ***The Nun is a reflective thought to convey the extent or the full extension of the goal.*** It is not in part that we have mastered, but we have attained our dwelling place with full extension, nothing held back.

The Waw/ו in the midst of the letters conveys the development through Unity whereby expansions occur in proper proportions. The Waw is the support of the Bayit, being layered beneath the Bayit in the layers of the Thought Teraysaron of the Name of Zebulun/נלצףז. To visualize the layers of letters comprising a Name, write the letters in the four quadrants of a Teraysaron and also write them in layers, one letter upon another to comprehend their ability to form the intestines through their grouping of Thoughts. ***Each of the body organs are built upon Thoughts pertaining to one's name.*** As the letters of Zayin, Bayit and Lamed unite to form the Name of Zebulun, the intestines are created. Basically, ***the name of Zebulun is the Serpent's House of Order, being a vessel to project and fully extend the name of the house.*** Thus, according to the Name that you have been called in YHWH, so is your house a vessel of extension, perfect/complete in every way. The intestines comprise the serpent body that takes up residence within the mother/body/earth. According to the Thoughts of the Zayin, Bayit, and Lamed the intestines are formed. Their base or foundation is the word thought to honor, to dwell, to reside. Zebulun has the ability to regenerate and renew/Zayin the house/Bet of Unity/Waw daily through the ordering/Lamed of words and thoughts which have been drawn out via the daily offering/Nun.

In considering the Teraysaron/Pyramid of the House of Zebulun, refer to THE MATRIX OF THOUGHT chart and the configuration of each Tribes function [reference: [The Alphabet—The Teraysaron/Pyramid Forms of Light](#)]. Zebulun operates through eastern illumination sharing corners of Naphtali, Benyamin, his mirror/anchor, and Gad. The medium value of all four quadrants is 56. The reduction of 56 is 11 or 2. These values depict the House/Bet, the central letter of the name. The Bayit, as the central letter, is the means of regeneration and the actualization of the Inner Order of Parts/Names. The serpent is in process of regeneration—one that can change their skins, which can attack, strike, and ***achieve success/control over their prey via the tongue.*** May we be likewise in all areas of mastery.

Leah is the mother of, Zebulun, he being her sixth son [Sefer Maaseh Bereshith 30:20]. In the household of Yaaqov/Jacob, Zebulun is the tenth child to be come forth. Zebulun is the attainment (tenth) of coming to dwell/occupy (sixth). Through Zebulun we secure a dwelling place by the River [Psalm 1:3]. The order of birth in bringing forth the tribes conveys to us a sequence of developing the branches of one's Name. First there is sight/vision/Reuben, then Shimeon/to hear/comprehend. These are the initial expansion of mind/Yaaqov to bring forth the twelve branches of mind. In order for honor to reside within us, we must first behold the concepts of Light and comprehend them. Without these sequential steps there is not the consciousness to honor or to occupy a place. For who shows honor and respect to anything unless they know its value? Before ideas take up residence within us, they must be observed/Reuben, and then comprehended/Shimeon, and then developed further until the Principle of Zebulun is berthed within us. When Zebulun is born or brought forward within the waters of our motherland, we honor the concepts of Light, and they come to abide within us.

Leah desires the concepts or the Principles of Mind to reside and to dwell with her. Her quest of heart is achieved through the birthing of Zebulun. Leah pertains to the nature of the heart to formulate the concepts of Mind. As a child of Yaaqov/mind and Leah/heart, Zebulun is an expression of the Unity of the Heart and the Mind. And as an offspring of Mind that pledges its support for the heart, Zebulun honors the Principles of Mind as well as the fields in which the Principles develop—the heart. By heart, we do not exclude all other lands, for as mind is in all parts being the father of each part, so is heart also in each part being the mother of each part.

The primary meaning of the name is to honor, dwell, reside, occupy. The persistent occupation of our name within the houses of Cham shows our great respect and honor to occupy our dwelling state. Even though one may at times feel that they despise their residence, they are always being challenged to bring their residence up according to the expectation of their name. How the serpent dwells in an earth suit and transcends into all dimensions of Light comes about through the arrangements of Letters inwardly.

The intestines are both a receiving and distribution network to position all discerned by Yahúdah and all labored for by Yissachar. All of these operations are regulated by the reúwach and mind which uses the intestines as a vessel for the *Mishkan*/Tabernacle, being a vessel of the Brazen Altar. Zebulun holds the concepts derived from all Thoughts, either those that are held in form or in Reúwach, and is responsible to place them according to the honoring of the concepts within all members of one's house.

People ask, "How did this level of understanding first break through in the Midrash? My answer is that the messages arose from the Words of the Torah. The Light within the Letters broke through the black text. With the reúwach of humility and the willingness to honor the concepts, they appear. The honoring of the concepts is the premise that awarded our searching with revelations. The structure of the monthly offering [Chamesh haPekudim/Numbers 28:11-15] comprised of two bullocks, one ram, seven he-lambs, and one he-goat sets the stage for continual revelation and mind expansion regarding all things within our Kingdom of name. As we draw out values of Light, we enter into them. The offerings of the month are drawn out of our Name. The two bullocks signify a unity of concepts and pertain to the ideas of Light that are transmit-

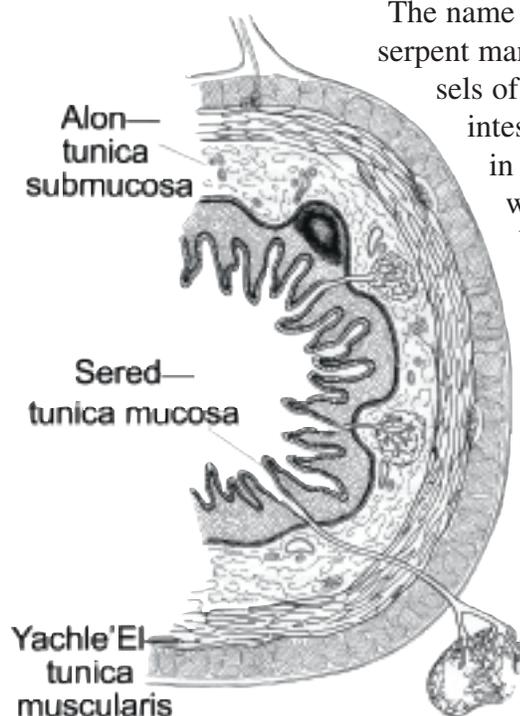
ted to us during the month/season of Light. The one ram conveys growth and expansion of the concepts. The ram speaks of honor, integrity, and maturation into the concepts. The seven lambs of the month pertain to the complete follow through of the two bullocks. Following through via the lambs includes entering into the mysteries of the concepts whereby we comprehend completely their positions in Light. The he-goat of oneness/unity is the means to maintain communications and learnings during the phases of Light. As a chatat/sin offering, the he-goat lays the foundation for inward renewal, self-correction, and change in accordance with all that we are being unified with or entering into. We read the offerings as follows: *the Bullock* are the Establishment of United Concepts; *the Ram* is the Honor of Unity; and *the Seven Lambs* are the Fulfillment of Mysteries. Through humility concepts arise; through honor they expand, and through service they are completely revealed. These are three steps of progression unto the ascension into Unity of all things via *the Goat*—the Suitability of Unity.

Zebulun/זְבֻלֹן is the serpent man/Z, built according to the order of our Name. The serpent form is the complete extension of a Name that is drawn out within the House of YHWH. The seed of the serpent is drawn out in the womb just as the Seed of YAH is drawn out in WAH. These seeds are spoken of in the writings of Sefer Maaseh Bereshith/Genesis 3:15: “*And animosity I will fix in your midst, and in the midst of the woman, and in the midst of her seed; he will strike you, the head, and you shall strike him, the heel.*” This statement conveys the great struggle that the serpent form encounters in taking the challenge to partake of the Tree of Knowledge—to know the good—all that unifies, and to know the evil—all that projects itself apart from the unity due to it being a mirror or a reflection of the Properties of Light and thereby subject to distortions of every kind. The extension of the serpent into the consciousness of the woman sets into motion the discovery of knowing good and evil. In order for the discovery to be complete, so that we are not left nor locked into any one position, the animosity or perhaps better rendered—the unsettling, unresting or inner disturbance is sprinkled into our midst. This is the Nature of Wisdom to keep things stirred up so that all of her glorious attributes will be known and positioned in right order, not by a fixed creation, but through understanding all that lies inherently within us as gifted to our Name. Through the mercy of YAH, He fixes or appoints within us the hatred or animosity whereby the progression will not be denied nor halted. One may comprehend this inwardly or within a group. Day by day things seem to be going smoothly, and then sometimes gradually or suddenly, a discord is sprinkled within our members or within a group that we belong. The discord is not to be shrugged off, but to be examined, managed and projected as to where it will lead us or how it will affect our inner organization of members.

The awareness of the animosity/hatred is to affirm that we are not bound to this level of progression. That is, the Principles of our Name are not restricted to mortal forms but are active within our seat of habitation to emerge and be clothed with a form that is immortal as the Seed Principles of Elohim. Every seed is clothed according to its kind. Because the Divine Seed of Mashiyach has yet to emerge within us, we are yet clothed as mortals, being clothed with rotten rags to reflect upon the attributes of our Name yet to be born within us. The animosity between these two natures causes the Seed of the Woman—the emergent Child form—to strike the head/thoughts of the serpent; and for the serpent—the quester—to strike at the heel/the consequences of the thought. The heel is the hind part as well as the crown of the foot. How can the

heel be both the hind as well as the crown? The answer to this riddle lies in the fact that the consequences or results govern us for a period. From this root word,  $\text{אָפּו}$ , comes the Name, Yaaqov/Jacob/ $\text{אָפּוֹל}$ , which has been translated as one deceitful or crooked. Deceitfulness does not portray the complete picture, but conveys primarily the after effects.

Yaaqov is the third level of the Patriarchs which is the level of reaping the harvest of all sown by Avraham and established by mission through Yitschak/Isaac. Being the father of the twelve, Yaaqov is at the level of reaping the harvest of the Patriarchal Seed. The Offspring or Seed of our Name—that which is maturing within us strikes at the Mind of the Serpent. **How are the thoughts that we are carrying in accordance to our goal of becoming? How are our questions and learnings leading us unto the fullness of Mashiyach?** Conversely, the serpent strikes at the heel or consequence of our developments *to insure that our quest of thoughts is being fulfilled in accordance with the expansion/blessing of The Name. In light of all that we are learning, how are we performing and managing our Thoughts?* Between the two, the child and the serpent, there is a check and balance system. The Child will atune the serpent toward the state of transformation, and the serpent will prick at the Child to fully implement the on-going expansions of thought. Understand that *to strike/פּוֹל*, conveys *to smooth and to polish as an artist strikes the stone to create and smooth an image*. Through the chiseling process of refinements, the inner stones are polished unto full radiance and illumination. The animosity will play itself out until full knowledge of YHWH is attained. The interplay of the Child at the den of the serpent is the fulfillment of the animosity spoken unto Chaúwah/Eve. The prophet YeshaYahu/Isaiah declared the glorious resolution: *“And the nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper’s den. They will not hurt or destroy in all My distinguished mountain, for the earth will be full of the knowledge of YHWH as the waters cover the sea.”*



The name of Zebulun means to dwell with honor, for through the serpent man all things come to dwell or to abide amongst the vessels of the Tabernacle of YHWH, even as through the intestines all things come to be distributed and placed within our members. In considering the relationship of parts, we see that all of our parts belong to One Name. Though Wisdom has designated the parts of our Name into twelve camps, *we are one body with twelve parts, or we are a Tree of Life with twelve branches. Israel is One House*. The serpent form is the longest member and basically the body of the house. Within the house are *the precious stones* including the kidneys, the eyes, the liver, the testes, etc. We have been fully extended in form to comprehend the operations of Wisdom and to know the components of our Name. Just looking at the properties of Wisdom or just hearing the properties will not cause the house to become full of Knowledge. Wisdom and her properties of understanding and knowledge must be tasted and *assimilat-*

*ed through honor*, then we shall be filled with the glory of YHWH to whom we belong. Until we taste and assimilate, the properties entering into our eyes, ears and mouth are just passing through us. We build-up our members by giving honor to all that is before us whereby the properties of Wisdom have a place to dwell within the houses of our Name.

The formulations of Zebulun are for all possible extensions of dwelling with honor unto the attainment of each level and the fulfillment of each project. Through digestion and absorption the intestines honor each vessel and place the values in the camps that will honor them.

There are three sons or formulations of the tribe of Zebulun. They are Sered, Alon, and Yachle'El. These three depict the functions of the gastrointestinal tract or alimentary canal. Each function has its own garment. In science these are called the tunics: the tunica mucosa, the tunica submucosa, the tunica muscularis and serosa, the later being a membrane or covering that holds in place the suspended garments.

It is understood that development occurs from the inner to the outer in the embryo as well as in all things. The hair or outer covering is the last thing that develops in the kingdom of animals and plants. So do not be disappointed that the wings of your feathers have not become visible, for they will be the last to form even as the chick first has a fuzzy layer before it brings forth its plumage of maturation.

As we are learning the dynamics of our great inner kingdom, we see initially the exterior. We behold the construct of the form before us with the eyes of Reuben, starting with the level of sight from Chanoch unto the transparent layer over the cornea and unto the white of the eyes (levels of Eliav, the extensions of Pallu). As we behold the composite revelation, there is a door that opens through the exterior and leads us into the rooms of our inner chamber. These inner chambers are Sered, Alon and Yachle'El.

The formulations of Wisdom, comprising Zebulun are  
**For Sered/▲𐤑𐤍**

Sered/▲𐤑𐤍 is commonly rendered “to tremble.” The trembling of Zebulun may be compared to an earthquake which releases the Fire/Wisdom within us. When the prophets spoke of the days of earthquakes, they were putting into words a vision. They envisioned an era when Wisdom, within humankind, would break through the lands of the body. Trembling is accompanied with vibrations and a rise in energy frequencies. The inner tremblings of the Reúwach are felt within our lands and causes our waters to create waves within us. Goose bumps are the waves of currents rising to the surface. When we tremble waters move and shift inwardly. Trembling occurs as we highly regard or honor great authority or a revelation that is opened to us. For example, the Torah states that we trembled at the Words spoken at Sinai for they move us in avenues of Wisdom. “And ***all the people*** (*a phrase to denote all levels of understanding, lineages and times were present—the entire scope of humanity*) perceived the thunders, and the lightnings, and the voice of the trumpet, and the mountain smoking; and the people saw inwardly, and they trembled/shook, *and they stood from the platform*” [Sefer Yetziat Mitzraim 20:15]. The results of ***revelation causes us to stand from the dimensions/platforms of words being spoken***. The more that we comprehend in the

Sayings of Unity, the more that we stand upon the Rock of our Foundation until all within us has arisen and stands vertically aligned with the Nature of YHWH. What we stand upon are platforms of Thought. Each thought has its own base that rises into multi-faceted dimensions like a pyramid. We call these structures the Teraysaron of a Word. The workings of Zebulun assist the transmission and movement of thoughts within us. When Thoughts are transmitted, Zebulun discreetly routes the Properties of Thought to the appropriate place in the body. Various centers within the body are prepared to receive the Thought Properties being transmitted through molecules. Each center has within it a trained, supervising mind/priest, to honor the Words. Within the body there are forty-eight centers designated for the House of Aharon to occupy [*the forty-eight centers are illustrated in the ref: THE ALPHABET: THE TERAYSARON/PYRAMID FORMS OF LIGHT*]. As Zebulun trembles, certain thought formulations are discarded having no suitable place for them to lodge. Each work of Zebulun is conveyed by three offspring within this tribe. The routing of Thought Properties is assisted through Sered who uses caution, carefulness, and consideration in routing each Thought Property. The construct of Thoughts and Words are routed to assist the performance of one's Name.

In conjunction with *the distribution patterns of Sered/Δ4Ξ, a network or grid is established*. Thus *Sered also means to establish a network, grille, pattern, grid*. It is the activity of Sered that enables us to proceed in the Diamond Paths of Light. Our journey in the Diamond Paths is ongoing, both day and night. According to the Diamond Path constructs, we behold and interpret all things that are seen and heard. What are the Diamond Paths? These are the networks of our learning channels that we are attuned with; they are stages that we have completed, and they are areas/realm of light that we have been given access. The paths are comprised of multiple letters of the Taw/Χ, connected together to form diamond patterns. The basic meanings of *Sered—to break open, quake, and cause movements*—are fulfilled by processing thoughts through the diamond path network. These paths are the avenues which facilitate establishing patterns of thought transmissions. Once a pattern is established, we can process thoughts quickly to build further diamond paths as well as to combine other connecting diamonds in the network. This is similar to playing the game of Parcheesi, an ancient board game of *pachisi*. When we have established a series of marbles in a line, we can move quickly through the network to the corresponding pyramid.

Sered examines each thought for revelation and then processes the distribution. The concept properties being distributed correspond to the shapes and colors of the Fire breaking out through the quake. The quaking of the house of Zebulun is via the tunica mucosa, comprised of garments of villus which tremble or quake as food passes through the intestines. The villus are in shape of teeth or roots which are the means of extraction and the breaking down of properties. The quake is likened unto labor pains, generally quite gentle, almost unnoticeable, but later become very violent, as severe abdominal pains, when affecting all of the tunics together. Sered is the direct follow-up to the labor activities of the Yissachar families. Hence, vibrations of the intestines are according to the labors of the House. This is why learning occurs in conjunction with doing. The release of held properties is achieved by activating them through labors. Take any idea; the properties that an idea holds are released as the idea is activated and flourishes through labor.

Through Sered we exercise reverence to engage the energies in productive labors. We show regard to all others and carefully approach each other for they are revealing to us the Faces of YHWH. *Every person is a servant of HaShem, for they are bearing and carrying about the expressions of YHWH bodily, and in doing so, they are capable of bearing His Name with honor. Every Child bears or carries forth the traits of their Father. To accept the human form is a great love for YHWH, for in bearing about the body, one carries forth the image of HaShem. When one awakens to this distinguished servitude to The Name, he/she will arise as an heir to the throne of Wisdom and no longer be in subjection to the flesh and its desire that each name carries.* In all associations we show the honor due to all Names of His distinguished kingdom, especially in our service to each other, whether we are talking to another or performing a task for them. Whatever we do, we do it all in the Name of YHWH, attesting that we belong to the Unity of One Name. Through positioning Sered in our camps, we rise above offending or disregarding the importance of another person, an inner member, and/or a concept of Thought.

Earthquakes come about from our studies, meditations and processing of information. As in the natural or reflective state, we process food that causes a trembling movement of the intestinal walls, muscle contractions, a bending over, and openings of the earth; so also in the Direct Illumination Realm, we process words and ideas that cause the earth to tremble and open. The process of digestion and absorption breaks down the reflective forms into basic molecular structures of Thought, and each Thought molecule has a teraysaron base whereby it arises and expands. As each Thought arises into a pyramid form, we see all facets of that Thought.

Trembling causes us to have caution regarding all we contact and select to process. If we are ill, we may tremble with fever or with bowel cramps. We are very cautious what we will eat next. Through Sered, we are mindful that what we encounter and select are brought into our kingdom state. What we pursue and accept in realms of thoughts and that which we eat and drink, hold properties of thought.

Zebulun takes all within its river and gives out a portion to other parts in the body. For as the fruit on a tree ripens, the fruit falls at its base. Via the falling of the fruit, the values or thought properties held with the fruit are distributed. Each portion is positioned to be a blessing—for growth extension. What it is extracted from is discarded. The discarded material is called waste that is eliminated from the bowels. Thus we learn that from all things we are to extract the Principles within them, and to discard the form so that it may be recycled/reshaped/renewed to facilitate further transference of Thought.

Zebulun is *for Sered*—for releasing the inner fires held within and accessing all realms of knowledge. Wisdom has designated the intestines to provide a structure/network/≠ of knowledge/4 for the ascension of Thoughts/Δ. Of the three pyramid constructs, Zebulun belongs to the House of Knowledge with the tribes Naphtali, Gad, and Benjamin, the later being the mirror and anchor of Zebulun. Through Zebulun we come to know all things. The ability to learn and have access into the Aron/Ark of the Torah is **granted according to honoring** the House of the Divine Name.

The families of Sered include all possible extensions to bless/increase the ascensions of Thought through honor and carefully serving our members and one another with knowledge.

The formulations of Wisdom, comprising Zebulun are  
**For Alon/אלון**

Alon/אלון, meaning an oak, strength, stability, is for establishing a distinguished habitation/חצר—a dome of treasures from the accumulations of knowledge accessed by Sered. Alon's position in Wisdom is to secure, house, and protect the words of knowledge. Alon is robed with the tunica submucosa which is a connective tissue binding the tunica mucosa and the tunica muscularis together. Within the field of the tunica submucosa the pattern of the oak tree is seen in the cellular constructs, which in science is called the gland in the submucosa.

As a great facilitator, Alon expands the properties of Thought even as an acorn seed expands unto an oak tree. The properties of Thought expand according to their various frequencies; hence, Alon is subject to the careful selection and regulation of the concepts entering into the body. Each type of food that is taken upon the tongue as well as each word that is formed in the mouth or enters into the ears is discerned by Alon. Where are you going to put each construct of Thought? This function of discernment is from the Zayin/ז, the initial letter of Zebulun. Alon licks up the servings of the midrashim/inquiries like an ox licks-up the grass or as students that lick-up the words of honey from the Torah.

The role of Alon is conveyed with the Chitti, the father-in-law of Esau. The function of the name of Alon assist to formulate manifestations through gathering concepts from the tables of knowledge set before us. From all Properties of Thought released via Sered, Alon causes the properties to expand like the spreading of an oak. Alon functions in correlation with The Chitti—the State of Verification—one of the ten states of immortal residence. To reside in the lands of the Chitti is to dwell in the lands of knowledge acquired through perspectives and testings. We verify through knowing and via the Thought Properties that comprise the pyramid of Knowledge. Realize the power of the three sons of Zebulun, for they are able to discern the Thought Properties held within every word and food type.

The sons of Zebedee/Zebadi/זבדי were appointed amongst the twelve, for they were noted to be *those gifted to occupy*. Being of the House of Zebulun, they assist to acquire our states of residence. For even though one lives within their bodies, these lands must be acquired by the Name that has come to dwell therein. In looking at the twelve of Yahushúa, Mashiyach read or called out the twelve within his own household of Names as he arose from the Bemidbar/wilderness/States of Vocabulary Development. Each of the twelve disciples is the disciplining/training of our inner parts which corresponds to the twelve tribes within our household. These members are read or called out via study of Torah Words. We disciple each of our members as we place Thought Properties within their houses and train them according to the Words of Torah. Their performance is achieved as they are paired, two by two. Our pairs of inner branches are coupled with Yahúdah and Ephrayim, the lead pair.

From the Thought emanations of Sered, Alon creates a dome for the knowledge acquired to reside within. Each type of Thought yields its own house: thoughts of Wisdom generate gold and forms of Fire; thoughts of Understanding generate silver and forms of Reflections, generally with circles; thoughts of Knowledge generate brass and forms of dominion. As Thoughts of Knowledge arise from the fields of our Name, they arise to form domes and territories even as distillations of water arise to form clouds. These domes, being made of brass, are strong. Thus Alon is rendered as “a strong man” for he is one with much knowledge. The dome houses all principles of order and provides a canopy of strength fortified by the words of knowledge/brass. How reassuring this is, that whatever we speak in the “Alon mode” will never be lost. We speak to formulate all potential arrangements of light. As we acquire knowledge regarding each name and Principle of unity, we speak with this knowledge to lift each name within each branch of life.

Alon’s families are all possible extensions of generating a domain, kingdom, dome, territory of holding all concepts of light order/יחלף. This dominion or dome serves as a covering over our heads, even to the point of creating a garment to cover another person’s nakedness or shame. We may create a covering for another as we speak words of knowledge that pertains to them and that which they hold even unknowingly. But adversely, we may disrobe another person by speaking of the illusions that we perceive within them. Do we perceive others as the servants of YHWH, who are bearing His Name, or do we disdain them because they have yet to acquire the knowledge that they have come to earth to eat? Alon is the strength of Zebulun maintained by speaking with honor and acting in accordance with knowledge toward all and in all things.

The formulations of Wisdom, comprising Zebulun are

**For Yachle’El/לחלף**

For Yachle’El/לחלף, means *unto the Hope/Expectation of El*. This name is the third level of Zebulun and conveys the expectations, patience, and hopes that knowledge gives to us. When we learn even one important Principle of HaShem, we are encouraged to grow in hope and in expectation of all that we are becoming in Mashiyach. Yach’le’El takes us beyond our present level into other dimensions. We pass from one state of the Kingdom into another. Through Yachle’El, we maintain a State of a United Order/Kingdom. It is the reassuring, “not to give up message” of Yachle’El that encourages us to persevere in well-doing. In hope we patiently wait to see the salvation and total redemption of YHWH of all of our members. Blessed be Yach’le’El who is appointed within our domain of Names that we faint not nor cease to look unto the fulfillment of every promise.

Yachle’El is adorned with the tunica of muscularis. This contains part of the skeletal muscle that produces voluntary swallowing. It is our acceptance and integration level of Zebulun whereby we acknowledge and integrate within us the Thought Properties discerned and expanded via Sered and Alon. The acceptance or swallowing facilitates our breaking down of properties unto further refinement.

Hope is knowing that there is always a continuance. This Thought is conveyed in the circular and longitudinal fibers that comprise the tunica muscularis cells. Affirming that we are One Thought encompasses all things and provides strength/endurance conveyed by the longitudinal cellular patterns. Hope is knowing that whatever may be our lot we are connected to a life spiraling umbilical cord of perfect order and abundant supply. Hope is of El, that is, of the united order of Life. It is the very Order of Light within us that gives us hope. The collective order is greater than any test or trial. Though there are disappointments in our journey, though one member falters from the inner fold, yet there is HOPE that arises from our collective wholeness that will heal the psychic damage and lift our entire house up from stumbling.

In hope, there is honor or an expression of Zebulun, for we speak not just as we appear now, but knowing that by our words of Light we are being changed into an immortal vessel of honor. The words of Yach'le'El achieve a transformation from one position of honor unto another.

The total measurement of life is the “hope of glory,” literally, the trust of all values of life. Yachle'El expresses the foundational trust we have in every life attribute/value. Therefore we will never lose heart or despair. Our confidence/trust/hope will extinguish fake fires that spark in the dark that cannot be maintained. We know that within lies great values. As these values surface and expand fully within us they will reveal the Messiah within us—the expectation of glory/values to be revealed!

Yachle'El is the progressive stage of residing that follows Alon. For as one creates a dome, a covering, a storage of all values, so one has confidence, trust and the “mutuality of all aspects of life in one United Order.”

The families of Yachle'El are all possible extensions of the confidence and hope that is arising within the Messiah—the total measurement and performance—in all members.

These three sons comprise the House of Zebulun and the surrounding garment of the tunica serosa. The outermost layer of the intestines contains the peritoneum which is the largest serous membrane of the body. This membrane extends over the heart, lung and thoracic organs. This white lacy veil, covering over the household members, is the basis from which the immortal white garments arise. The outermost layer of the body is likened to the outer skin of the serpent which will be shed to reveal the developing inner tunics of light.

The sum value of Zebulun is the authentic root or base from which all arises in this branch of life. This “number” is the light value via which Wisdom comes to reside within the human anatomy. The sum value is 60,000 coupled with 500. We must look at the words that construct this value to determine their meanings.

## The Numbers/Summations of Zebulun

being sixty Aleph/thousand פלף מלללל  
coupled with five hundred. חלללל מלללל

Sixty is the means to structure the Aleph or the concepts that reside within matter. Sixty/מלללל makes visible the Aleph's spiritual structure through a system of united branches. Aleph/פ or the value of thousands conveys unlimited principles/concepts. Hence, to say that Zebulun is sixty thousand conveys that the structure of the serpent form has the capacity to hold the manifold concepts of Elohim. Each of our structured branches/פ/60 houses the principles of YHWH. To be sixty, is to form a compound structure of Fire. Fire takes various elements and merges them together to form the skeleton. This process may be likened to the manufacturing of various metals as iron, which gives support to a building. The nature of sixty or the Samek takes bivalent metallic elements of the the alkaline-earth group that occur only in combination. This combining action is conveyed by the double Shayin/ל in the the word sixty/מלללל. Sixty is a compound of one's Name as Shem/לל is within the root word of sixty/sheshem. As one approaches the age of sixty, they have become somewhat hardened in their structure of life. Yet this hardening is not restrictive, but is of the position to provide great strength to the household of faith.

Coupled with Sixty Thousand are the values of five and hundreds. Five expresses the emanations of Light radiating from the visible concepts. Via five/לללל, we put on the fitted robes of light for each of the twelve houses that pertain to the serpent man. These garments are the tunica or coats of the GI/gastrointestinal tract as referred to in the science of anatomy and physiology. All organs or branches of Mind are part of the Serpent Body. The serpent is the form; the developing organs are the child within the form. The gastrointestinal tract descends from the mouth unto the anus. The organs of accessory to the serpent are the tongue, the glands, the stomach, the liver, kidneys, gallbladder, pancreas, appendix and lungs and heart. Other organs as the eye, ears, and reproductive members extend, guide and pertain to the serpent's development. These organs provide stimuli and yield the fruit of the serpent. Hence, we see that all parts comprise the Serpent Man with the House of Zebulun being the body of the serpent and the Organs comprising the developing Child.

The value of hundred expresses that all principles contained within the composition of Letters have been drawn out. Thus five hundred conveys that our tunics are created by drawing out treads or weavings from Principles of Totality. From the time that we enter the womb, we being to spin the fabric of our mortality through the umbilical cord which is extended into the GI tract. Through operations of the Light Natures within us, the House of Zebulun continues to spin immortal garments of our Name. The value of a hundred conveys the kingdom state of our Name. The state of our kingdom is the domain/habitation/established from extracted Light Principles.

These numbers explain how the creative process takes place. Concepts are released into words. Spoken words cause an environment/form to appear. Zebulun formulates the words into a structure/פ (sixty) of Light concepts/פ (thousands) and emits/ל (five) the Principles into formulated habitations and energizing domains/ל (hundreds).

Numerical Table of Zebulun זְבֻלֻן

	<u>Value of Tens</u>	<u>reductive values</u>	<u>Values of Ones</u>	<u>Assoc Words</u>
Sered אֶרֶב	264	12/3	39	⊗
Alon אֲלוֹן	87	15/6	33	⌒
Yachle'El יַחֲלֵ'אֵל	79	16/7	43	⌒
Total of 3 Names	430	7	115	⊗
Zebulun זְבֻלֻן	95	14/5	41	⌒

Sered provides a network or grid for all veiled concepts of instruction to be gathered. The value of thirty-nine is associated with the term, lot, which expresses further the value of Sered. A network of light transmissions occur via trembles and operates within the veils or coverings of our Name. This may be understood in terms of interactions between roles or people working together. Various people are engaged in a business, each doing a certain task. The activities between people generate a wave or trembling of matter which is dependent upon the principles of the business. The Principles are transmitted through a network of people as they fulfill the principles of the work. Thus we come to comprehend that as our branches are performing according to our name, they are carrying forth the Principles of YHWH and thereby establishing a network through which all concepts are carried and glorified within us.

The three sons, Sered, Alon, and Yachle'El, are the complete work /Taow/X of Zebulun—*the honor of residing/dwelling in all of the Kadoshim/distinguished Principles.*

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