



# The Inheritance of the House of Manasseh— Verified Dwelling States

NOTES FROM CHAMESH HAPEKUDIM CHAPTER 32:32-42

We will pass over/go beyond, אָפּוֹר יֵצֵא 32  
being disengaged/liberated to the Faces of YHWH אַפְּסָאֵל אֶלְפָּאֵל אֶלְפָּאֵל  
of the State of Canaan יִצְחָק בְּאֵר

—the branching of our inner structure submitted to the Union of Lights,  
coupled with our grasping/taking a hold of an estate/dwelling אֶתְחַבֵּל יֵצֵא אֶתְחַבֵּל  
of our *inheritance*—*occupying via an assignment in our tribal camp by Name* יֵצֵא אֶתְחַבֵּל  
as a result/from going beyond, for the Jordan יִצְחָק אֶתְחַבֵּל אֶתְחַבֵּל  
*Yordan—for the purpose of our descent to formulate Words.*

The Yordan/Jordan/יִצְחָק is a cross over point from which we make a descent for expansion or from which we make an ascent unto verification of our Light nature. Through descending and ascending we verify all that is within our Name. We cross the Jordan to come into manifestation with a purpose/extent/י of the descent/אֶתְחַבֵּל. When the purpose of our descent is attained, we go beyond the Yordan—that is we exceed our previous state; the purpose of the descent is achieved. Through making a descent we activate/א knowledge/א regarding the pyramid's/א extension/י.

The Jordan runs within the land/State of Gad, a territory for King Cheshbon—an *area of the throat* that runs unto to the sea of Chinnereth—the heart *for Word assembly*. We are immersed in the Yordan to formulate new lands for the embodiment of the Names of Yisrael [Yahushúa/Joshua 13:27]. Whatever waters we are baptized into corresponds to the lands in which we come to reside. We are baptized into our mother's womb in making the descent; we are baptized into the waters at death in making an ascent. I recall standing at the bed of Major Dean Pritchett in Mt. Vernon, Ohio when he was passing. He told that as he was passing this world that he had entered into a bath of warm fluids. He describe himself as passing through a tunnel of warm bath water. Ahead of him was light. Why is it that we enter into water as we come into this world in the womb and also as we pass from this world?

We understand that water is the medium for us to become robed. From the vastness of sea life or from the chick in a watery egg unto humankind, we are fashioned in water. For via the Mem/מ we reflect all Principles of Light and thereby become robed or fitted for the realm that we are entering. In the days of the Council of the Elohim, as our names were read in the Bet HaShem, we were first drawn out of the Fire. Secondly, we are drawn out of the amniotic/body waters, to reflect, reveal and express the full nature of the Fire. The amniotic fatty water is also a

fuel for the Fire to flame. These two drawings convey the full nature of a Shem/Name/מ"ש. We are drawn out of the Fire/ש to emanate and expand our light nature; we are drawn out of the waters/מ" to be revealed and to put on the garments/robes, according to the faces of our light. The harmony of amniotic fluids/מ" and fire/ש give light/א, as light sustains the Intelligence of Wisdom/the Fire.

We pass through the waters of the Yordan as Hebrews/אֲדָוָה—those who cross over. We pass over the Yordan into physical forms to fulfill our descent. In returning to Canaan, we cross over/אֲדָוָה to walk in an immortal state, in which all is one and one is all. Yordan is the attainment/א of knowledge required/א to access the gates/א of our full extension/א. The Yordan facilitates coming into the States of Verification commonly known as *the Promised Lands*. The waters of the Yordan are opened or break as the priest with the ark enter the waters for us to pass over. From this Torah statement we understand that via Light activities in the mind, which hold the codes of the Torah, we initiate the parting of the waters at birth but also at every phase of transition.

In response to MaSheh/Moses, the people speak as a collective voice... ***“We will go beyond....”*** *The collective voice* indicates that the distinguishable tribal branches or Reuben, Gad and Manasseh are not pursuing separate interest, but are *acting on behalf of the whole*. *The collective voice* is the results of grouping these thought processes as one. *In this grouping, we have the united activities of seeing, speaking, and promoting the Aleph Principles*. Specifically, the camps of Reuben, Gad and Manasseh request more land for the cattle that are with them. These tribal functions indicate that the eyes/Reuben, mouth/Gad, and testes/ovaries/Manasseh are the regions that carry the Principles/Seeds/Concepts, as these tribes are abundant with cattle—cattle being a code term for Aleph Concepts. Their aspirations for lands are to accommodate the Aleph Principles that they are holding. The quest for new lands is for concept expansions. The quest is based on their commitment to all other camps/members/aspects of mind. For example, *one may want to see* all the animals at the zoo or all the plants at the Botanical Gardens or all the movies at the Theatre. However; unless one is looking on behalf of all the camps within, there is little space allocated to hold the ideas. Concepts may be gazed upon but not expanded if they are only being gathered for the sake of the eye’s pleasure. We are not expanding our territories/lands for seeing until we are seeing on behalf of all of the inner parts. Likewise, the mouth may speak codes and words, but until it speaks on behalf of all the tribes, the words on the tongue are sounds that carry little understanding of the principles that they hold. Hence, the collective voice...*We will go beyond....is a sign of their commitment on behalf of all YisraEl—being upright.*

וַיִּשְׁמַע מֹשֶׁה אֶת-קוֹל בְּנֵי-גָד וְאֶת-קוֹל בְּנֵי-רְעֻבֵן וְאֶת-קוֹל בְּנֵי-מָנַשֶׁה בְּנֵי-יֹסֵף  
 וַיִּשְׁמַע מֹשֶׁה אֶת-קוֹל בְּנֵי-גָד וְאֶת-קוֹל בְּנֵי-רְעֻבֵן וְאֶת-קוֹל בְּנֵי-מָנַשֶׁה בְּנֵי-יֹסֵף

*And MaSheh/Moses appoints for them—the Offspring of Gad and the Offspring of Reuben, and for half of the tribe of Manasseh, Offspring of Yoseph/Joseph—*

The half tribe of Manasseh, one half on one side of the Yordan and the other half on the other side of the Yordan indicates the unique positioning of the camp. These two halves are evident in the anatomy of the male and female, one side housing the testes and the other side the ovaries; however the process needs to be understood. In that Manasseh is on both sides of the

Yordan, one side facilitates the descent and the other side the ascent. One side is **for retaining** further progressions and the other half is **for ascending** into States of Verification. Via Manasseh, we have the means to continue our progressions pertaining to any of our members as well as the avenue to rise unto verifying and implementing the knowledge into higher levels of affirmation of Name.

XCJAJ EJAOE EAJAJ YWJAJ YLEJ AYO XYLEJ XAJ AAMAJ YLEJ YHAE XYLEJ XAJ  
JAEJ EAJAJ AAO

*The total kingdom/empire of Sichon, King of the Amori, and the kingdom/empire of Og, the King of Bashan, the land/aretz is for its cities/centres within the boundaries/definitions—cities of the land surrounding/encompassing/within a circle.*

The scope of the empires of Sichon and Og pertain to centres where Thoughts have gathered and become defined—the centres being within the revolving circle of Thoughts. Sichon is a controlling and powerful thought that regulates the use of words. Generally, the speech of Sichon refers to talking in a manner that is tempestuous and war-like. The discourses of Sichon create waves, often being argumentative and divisive in nature being statements derived from the reflective nature of the Bet/manifestation. As the wholeness of all inner parts are verified, the regulation of speech and all associated lands are appointed for the formulations of Gad, Reuben, and the half tribe of Manasseh **to convey the Aleph Principles**. Hence patterns of speech will change *from being tempestuous* in nature *to conveying and revealing Principles* as the transfer takes place from Sichon to the camps of Yisrael.

Og, the King of Bashan is sequential to Sichon, in that Og regulates behavior and processes. The manner of walking—how one proceeds according to concepts and ideas that are being carried. The manner of walking and the ways that we engage the inner parts are appointed for the formulations of Gad, Reuben, and the half tribe of Manasseh which regulate the members to proceed according to the Aleph Principles of Light and their subsequent transformations. Og regulates the houses of mind to follow patterns without understanding, to walk in shadowy forms without comprehension, and to be bound by structures of flesh, illusions and reflections. The transfer occurs as MaSheh *appoints the forms as agents of light communications*. The ways that we carry our bodies and the manner of our walk become according to Light Principles that have been released inwardly.

:AOAO XAJ XAOO XAJ YJAE XAJ AE AJJ YJAJY 34

*The Offspring of Gad establishments*

:EJAJAJY AZOA XAJ YJYW XAOO XAJ 35

:YAE XAJAY AJJ AAO YAJ XAJ-XAJ EAJY XAJ-XAJ 36

: AXAJAJ XAJ AJAOAJ XAJ YJWH XAJ YJ YJAJ AAJY 37

*The Offspring of Reuben establishments*

:YJAJ AWAJ AOA XYJW XAJ XJWJ YAJAJY EJJW XAJ W XAJY YJO AJ XAJ YJ

*The Offspring of Manasseh establishments*

:אָ 4W4 אֲלֹמֶאָ 4 W4Yאֲלֵי אֲדַשְׁלֵי אֲדֹלַךְ אַוְיָי נִגְ אֲלֵימֵ אֲנִיג יִשְׁלֵי 39

*And the Offspring of Machir, Offspring of Manasseh proceed towards Gilead, and they seize /trap/weave/unite it and possess/occupy the totality of the Amori/sayings to be verified therein.*

The weavings intertwine the stands of Thought that are within the Sayings of Manasseh, arising from the construct of words generated via the sacrificial lamb each day in interaction with the illuminations.

:אָ 9Wאֲלֵי אַוְיָי נִגְ אֲלֵימֵל דֹּלַךְא X4 אַוְיָי נִיXאֲלֵי 40

*And MaSheh appoints the totality of Gilead for Machir, Offspring of Manasseh to reside/dwell in her.*

The One who draws out of the Fires—MaSheh, appoints the previous level to take hold of evolving levels, as Machir takes hold of all emerging via Gilead. As one seizes that which is within them, so all taken hold in future progressions is appointed for our Name.

Why is the phrase *the Offspring of Manasseh* repeated in the above lines 39 and 40? We receive *appointments by name in relation to our branching* of Thought/Mind. Repeating the phrase is **to affirm** that the reflective extensions of Name come to reside in higher frequencies of Light.

:4אֲלֵי XYH נִיX4 44Pאֲלֵי אֲלֵXYH X4 אֲדַשְׁלֵי שֹׁלַךְ אַוְיָי נִגְ 4אֲלֵי 41

*And Yair, the Offspring of Manasseh proceeds/progresses and seizes/traps/weaves the totality of Chauwatayhem, and he proclaims/reads their totality to be Chauwot Yair—the revelations/statements of illumination.* Chauwot is the plural of the name of Eve/Chaúwah which is rendered as *the revelations or statements of WaH!* She, as the feminine, holds the revelation as a Centre entrusted with Living Principles.

Yair—one who dwells in Gilead—is a state of the combined formulations of Gilead, conveying the attainment of illumination via residing in the thought constructs of Gilead. See Chamesh HaPekudim notes for chapter 26 regarding Gilead.

:יִמְW9 H9Y אֶל 44Pאֲלֵי אֲלֵXYH X4Y XYH X4 אֲדַשְׁלֵי שֹׁלַךְ H9Y 42

*And Nobach proceeds/progresses, and he seizes/traps/weaves the totality of Kenath and her daughters, and he proclaims/reads for her the distinctive voice of Nobach in his Name.*

Likewise, Nobach is a sequential state of the combine thoughts of Gilead. From reading the Statements of Illumination one develops a bark/Nobach, a voice to distinction to declare all things within the centre of residence. This combined state of Gilead's thought is capable to intertwine the totality of Kenath—the branches of the menorah/means of procurements—which carry the illumination and her daughters—the means of enhancements. Thereby, ***all statements of Light are able to be read within our Name of Light.***