

HHAMILLUN HHATÚWRAHH/TORAH

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The Dictionary *of The Túwrahh/Torah*

*A Reference Guide to Thoughts of HhaKuwáhnim,
Servant Illuminators*

*Words of Fire
Language of the Seed
ShephahhKennon—Lip of Canaan
Utterances of Breath
Thoughts of Intelligence*

NINTH EDITION 9.5

from Túwrahh/Torah Studies of

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Table of Contents, 3

Preface, 4

Introduction, 5

Uttering the Letters upon our Breath, 11

Sounds of the Letters, 22

Dictionary Entries

ᐱᐱᐱ/ALphæh, 23

ᐱᐱᐱ/Bæyit, 72

ᐱᐱᐱ/Gammal, 91

ᐱᐱᐱ/Dallath, 101

ᐱᐱᐱ/Hhúwa, 112

ᐱᐱᐱ/ÚWah, 119

ᐱᐱᐱ/Zayin, 120

ᐱᐱᐱ/Chayit, 128

ᐱᐱᐱ/Tæyth, 145

ᐱᐱᐱ/Yeúwd, 150

ᐱᐱᐱ/Kephúw, 181

ᐱᐱᐱ/Lammed, 193

ᐱᐱᐱ/Mæyim, 203

ᐱᐱᐱ/Neúwn, 242

ᐱᐱᐱ/Semek, 261

ᐱᐱᐱ/Oyin, 267

ᐱᐱᐱ/PauWah, 293

ᐱᐱᐱ/Tsædda, 305

ᐱᐱᐱ/Quphæhh/Qaúph, 311

ᐱᐱᐱ/Rayish, 325

ᐱᐱᐱ/Shayin, 346

ᐱᐱᐱ/Taúweh, 377

Footnotes, 388

Prefixes & Suffixes, 388

Beginnings and Endings of Words, Combination of Letter Signs, 389

Verbal Adverbs, 391

Abbreviations, 392

References, 393

Tables 1-4. Alphabet Charts, 396-399

The 7 Heavens, The Numbers of the Lammed, 400

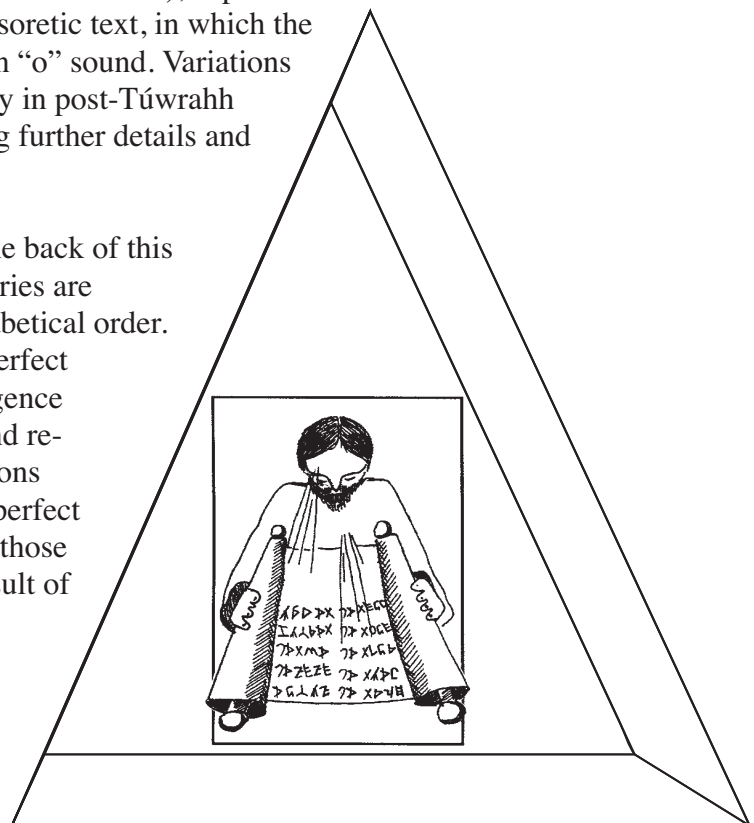
English Index, 401-436

Numerical values are listed in each entry. This value may be of interest to comprehend the messages of Wisdom in words with the same value. Where some of the values are exactly as the entry, we have not belabored the point to add repetitive verbiage. Also, during Túwrah Light Studies of BHM the value of the letters, counting by ones, was presented. Thus some of the entries have one or two values depicted depending on the values assigned to the letter. In most entries the value via tens may be reduced to the distilled value of counting by ones.

Included in the entries are mathematical formulas of words. The formulas provide significant understanding of the structure of light and demonstrate how an action/verb or noun is balanced to express a perfect ratio. The English transliteration of Names and the words of which they are comprised follows the numerical structure within the words. For transliteration, the Murashu Text, compiled in Nippur in the fifth century BCE, in which the sounds of the Ṿ/ÚWah/Waw are voiced as “u or w or uw” (as sustained in Old French), is preferable to the changes made within the Masoretic text, in which the ÚWah is typically pointed to generate an “o” sound. Variations in some dictionary entries are found only in post-Túwrah writings, and are considered as revealing further details and evolutions of Túwrah thought.

The **English to Hebrew Index** at the back of this work may assist you to find a word. Entries are arranged according to the Hebrew alphabetical order. Realize that the perfect words and the perfect Túwrah are written through the Intelligence within each name, and that the books and resources serve as a guide to the inscriptions within. However, where you find an imperfect rendering or mis-spellings, please draw those to our attention. Peace increases as a result of understanding this work.

ጸገጸጸ Shalúwm,
Bænúwt Aharúwan/Aaron



Introduction

Language derivatives of the Ancient Qudashim Tongues are Oovri or Eber, meaning that they are Cross-Overs of the Rays of Light into symbols. Etymology, the origin of a word, partly discerns the use a word form becomes commonly understood among a general populace, with the result that linguist come to recognize a meaning, with alternative senses and applications, when they compile dictionaries. The dictionary format is a way of correlating words between languages, and is helpful to assist translations. However, the purpose of the Túwrah Light Dictionary is to convey not only the etymology of a

word, but most importantly, the **essence and structure of Light** within the Túwrah/Torah, whereby the reader may discern the Light contained within the Letters as a word opens. The *qedam*/origin of a word pertains to the Signs of Light that comprise its meaning which are set forth with Understanding including the inherent Values/Numbers within a 494 Word—the insights within you, as offspring of ALhhim where the Words are activated and reside.

When thoughts of the Intelligence are discussed in the languages, however, meanings can become of more consequence than in ordinary communications. Particularized definitions are desired. Anxiety, at times, accompanies vital interests; and an explosive mixture of religious zeal and misunderstanding, which arises from confusion of expression, impels one to argue and faiths to collide.

The trend towards fragmentation is the pattern of etymology. There is no resolution along that path: only interim understandings and further questions, leading to further fragmentation. The purpose of religion is to reveal thought processes, dispersed within an ascending spiral, the way to the center of Bayinah.

Language is capable of pointing to the center, but not on the etymological level. Other levels of usage must come into play, among them the oracular. Within any language there is text and subtext, which is where the oracular dimensions begin. It is from this wobble in the absolute of the literal that a **student learns to open to processes of thought** that broaden the mind until it is capable of guidance by the Intelligence/Breath.

Initially, the oracular is perceived to be a realm of mystery, and so it is. Recent revelation proves that the Western alphabets, including *Ketav Levanah*, the ancient Hebrew prototype also known as the Phoenician and as the ancient Arabic, all devolve from a common sacred geometry. As the intersections of that geometry reveal themselves, the oracular emerges in its fullness, at which level it becomes not the language of religious mystery, but of religious science. The appearance of the Crown Diamond of the Tree of Life proves that the languages of man are congruent with the mathematics of the cosmos.

The ancients conversed with words written in richly symbolic hieroglyphs; and the words they used were, simultaneously, numbers. The meanings of words and the values of the numbers are associated together in all communications; for words and numbers were the same. The letters are the garment body of the numbers within each word.

This feature of language has been lost from the consciousness of many. It has not been lost to the language itself, however; for numerical value is inherent in all Western alphabets, as demonstrated by the geometric patterns. This level of understanding is being reclaimed for all Western languages. The hieroglyphic understandings underlying these languages can also be restored; for the letters of the prototypical Ancient Hebrew are known to have specific meanings, and the subsequent character forms are of the same pattern: they therefore share the same characteristics.

The path to restoration is a path of measurement. Until complete measurements have been understood, the aura of mystery will continue to attend our thoughts.

A mystery is a veiled expression: an unstated signification is being presented; and the clues pointing to that signification are hidden in the construction of the mystery, itself. As with mere fictional mystery,

a spiritual mystery is a story in which the veiled parts (such as characterization, cause and result, and the very progression of events) function precisely as variables function in a mathematical equation.

In any mystery, certain truths are known—stated. To resolve the mystery, one juggles known facts with hypothetical variables. This is the same process of thought used in algebra. Because of known factors A and B , we can solve for x when we deduct from its probable solution erroneous possibilities q and z , thereby establishing the likelihood of probabilities m and n . Further calculations bring us, eventually, to the answer.

Scripture is an interweaving of many mysteries operating at many levels. Accepted scripture are referred to as “lively oracles of ALhhim.” Whatever its historical merits, therefore, scriptural authority lies in oracular dimensions. The concept of “all powerful” is Spirit in the heavens and earth being freely distributed amongst all Names, whereby there is no other King amongst you. The all powerful Spirit comes down to reside and abide in you collectively whereby all Names are in agreement, affecting a total allegiance to your King YHWH. The authority dwells in your Rings/Eyes of ALhhim. When all consent to the Unified Authority of the Word, there is a kingdom/domain of peace, joy and righteousness in the RuæchHhaQudash whereby wars and sins cease. Your Seven Rings/Eyes, in agreement with the Light of YæHH, are filled with Illumination and all knowing Words. Is there anything more that you could add or receive to be more powerful?

The Nature of an Oracle speaks to the question prevalent in the mind of the petitioner, and therefore an oracle’s revelations cannot be said to have but one meaning. In the case of oracular scripture, its revelations have as many valid meanings as can be invoked by the points of view it engenders. As oracles, scripture is composed of parables in its most highly developed form.

To understand a parable, one must first analyze the employed symbolism. With the structural parameters of the parable firmly in mind, one then searches among one’s store of verbal variables (words) to find a word set that satisfies the parameters of the symbolism.

When a suitable word set is found, the parable can then be paraphrased according to that word set to arrive at an interpretation. The process of interpretation is therefore equivalent to the process of reaching a mathematical solution to an equation.

To truly understand the mystery of a parable, however, it is not adequate merely to replace the literal word set of the parable with the variable word set selected as basis of interpretation; for a parable is a component of the lively oracles of ALhhim, and every parable will have numerous valid interpretations applicable to human experience.

True understanding consists of a functioning comprehension of the underlying dynamics operative in a scriptural equation. When the spiritual dynamics of a parable are discerned, verbal interpretations become relevant only as they demonstrate an expedient utility in human communication.

The foundational components of scriptural mystery are the individual word forms, themselves—especially as concerns Túwrahh, which is the basis of all other scripture. The Túwrahh is an extension of One Principal. How, then, did the ancient scribes arrive at the word constructs we now study?

Scripture admonishes us to rightly divide/distinguish the word of truth. Is only one set of word constructs to be considered as being correct, or does the correct word construct at any given reading depend upon Understanding of Ræuch HhaQudash, acting as guide? We conclude the latter; for it is written, “Quench not the Intelligence.”

The literal elements of scripture kill—that is, they restrict focus, leading the mind to those questions expedient for spiritual growth. The spiritual elements of scripture quicken heart and mind, and they attend the literal, peeking through the lattice.

As one advances in study, different methods of analyzing the words of scripture become apparent. To ignore them is to quench the Spirit, but to embrace them is to enter into a higher level of study, where still other reading options present themselves.

An Oovri/Hebrew word is a mathematical expression, read either as simple sums or as algebraic equations, balanced or unbalanced. Words can also be equated to other word forms by virtue of their having the same sums; this method of study is known as “Gematria.” Further, the mathematical properties of distribution apply: a word’s numeric letters can be read or interpreted in any order without changing the end result. In Hebrew study, this method is known as “Notaricon.”

A related method of study is named “Temura,” in which the letters of any given word form are, themselves, read as words. The word meanings for individual letters are derived from the hieroglyphic properties of the Ancient Hebrew script. To restore this tradition in strength, it is necessary to return to the source language.

Every Hebrew word is an equation. It therefore follows that every Hebrew word is a veiled mystery to be opened. The oracular definition of any Hebrew word must therefore speak to all functioning dynamics underlying each letter and within each letter set.

Etymological definitions are derived from usage: if enough people agree that a sound has a particular meaning, then that is what that word means. This method of determining the meaning of scriptural word forms has led to much confusion and error. The original language is oracular, and the restoration of all things must pare away the veils of darkness imposed upon scripture by the traditions of men.

The comprehensive oracular definition for any Hebrew word form would be that set of interpretations which both treats of all possible combinations of arithmetical variation in the valuing of the Hebrew letters in a word-form equation and which also includes all possible readings of the symbolic hieroglyphs employed, remaining mindful of their locations on the Tree of Life. Thus does Shaul write that no scripture is of *any* private interpretation, meaning that the Truth of scripture is measured by the unification of all meanings it engenders.

In 1985, the teachings of BHM began to move from commonly traditional external interpretations of the Túwrahh, to a focus on readings of Light Principles embedded in the Túwrahh writings. *This approach includes the examination of letter and word arrangements set in a progressive order to unfold the full revelation of the works/offspring of ALhhim.* Messengers DaniAL and Yahushaphat have assisted in providing an understanding to the scrolls under the administration of Bayinah.

Each word form is examined according to its root meaning as hieroglyph and is allowed to stand in that sense, untainted by the artifices of translation, to convey what is written: there is no forcing of the translation to bring forth an understandable sense, nor is there a commitment to maintain the popular and familiar translations; rather, each word is recognized for its vital importance, as inspired by the Breath of the Holy to be written; and combinations of the words together in each sentence are allowed to speak for themselves in the presence of angels.

Where there is no apparent understanding of the translation initially, the words are nevertheless honored and revered and allowed to emanate the message that they hold. The concealed message within the word arrangement arises through meditation of sequential revelation.

Where many translations add additional words not appearing in the biblical texts, the translations of Midrash Bet HhaSham do not; for the words inspired by RæuchHhaQudash are sufficient in themselves. English translations are chosen to best convey the sense gathered. It is the message of the Ræuch HhaQudash that is listened for and read: the Midrash does not abide in the shadows of traditional renderings/interpretations.

The work of translation is committed to the Children of Aharúwan/Aaron, who are entrusted to read and teach the Túwrah to all YishARAL and their nations, who come and say, “Teach us the Law!” To the offspring of Aharúwan the Túwrah is given; and, hence, it is the generations of Aharúwan who are appointed and gifted to teach the Túwrah. For how can one teach what they are not given? The Túwrah is given to the priesthood.

The translations also are dedicated to convey the goodness of YæHúwaH and to lead the hearer to the performance of the writings in faith. Through beholding the goodness of YæHúwaH within, the initiate repents—that is, turns from vain servitude and devotion to the world to walk anew according to the interior Kingdom of Names and the Commandments of Life.

Túwrah is a Living Light Force loaded within the manifestations of letters/signs. It is the guide for your Name to regulate and develop your attributes of Light. Not walking by the outer darkness of the world, you walk by the inner illumination of the Word. The unfolding of the words of the Túwrah give your Name the illumination through which YæHúwaH directs your steps.

In studying the Túwrah, the divine design and Nature of Names are addressed. By way of illustration, the genealogies are not read as lists of men as history; rather they are acknowledged as *a record of the progressive unfolding of the dynamic attributes that characterize a Name and the unique, appointment within the progressions of Thought.*

Each Name in the Túwrah is a vital attribute of the totality of HhaSham YæHúwaH. It must be understood that every Name in the Túwrah contributes in comprising the whole Nature of Light. Within each Name are many Names. As each Name is confirmed and fully actualized within, the complete expression comes to walk in fullness: in accordance with and in fulfillment of the promise of the appearance of meShiæch, as given to Avrehhem, to maShayh, and to the priestly prophets. Additionally, there are contextual sayings and numbers that pertain to the names, and these are integral to their understanding.

The commandments of the Túwrah are other means to convey the Breathing Force of Light. First there are the Names, which are the attributes of the Principal of Unity. Correspondingly, there are the commandments, which are the orders, the movements, the wills of the Principal. These commandments and statutes are the activities of The Name.

Each saying conveys the order and work of light pertaining to the Names of the generations of Adim/Adam. There is nothing in the Túwrah that you are ordered to do by light that The Fathers do not do also. We are participants with the Principal and Giver of life. In the Words of Túwrah, you are ordered sequentially to become perfect/complete as HhaSham is perfect.

Through the study and meditations of the Names, sayings, statutes, and commandments, we are led to our full measurement of being. This is precisely what Rabbi Shaul perceived the Túwrah to be: a school *master* to bring us to the goal of our measurement—to the Messiah/meShiæch. It is unto this end that the work of Bet HhaSham Midrash labors in our generation and unto which we pledge our services as sons of Aharúwan to all peoples, which collectively comprise the House of ᐃᐃᐃᐃᐃ.

It will be useful, now, to take a look at an actual Hebrew word form to demonstrate what these things have to offer in terms of increased understanding. When we consider the values of the letters in *ahhæv*/ᐃᐃᐃ/love, we examine the numerical set {2, 5, 1}, which is identical to the letter set {ᐃ, ᐃ, ᐃ}. Reading this set as an equation, we find the word form imbalanced. However, the word can be balanced with the addition of a *Yeúwd*/ᐃ, which has a value of 10 and produces the numerical set {2,5,1,10}. The letters with these values produce the word form *ahhævi*/ᐃᐃᐃᐃ, normally translated as “my love” or love actuated. The balanced equation is written as $10 \times 1 = 2 \times 5$, or as $ᐃ \times ᐃ = ᐃ \times ᐃ$.

This equation teaches us that consciousness/ᐃ (2) multiplied by illumination/ᐃ (5) equals/yields the fulfillment/blessing/ᐃ (10) of inner principles/ᐃ (1). It also teaches that to achieve balance, love must be both given and received (ᐃ). Other word sets for interpretation of the hieroglyphs in *ahhævi* will produce other understandings: *e.g.*, “form multiplied by emanation equals the actualization/manifestation of principle.”

Túwrah is written as a single saying—love. Until we master all these things in relation to the words of Túwrah, we have yet to learn of its true and absolute meanings. How foolish of us to make men offenders because of a word! We are yet children learning the language of HhaSham.

It is necessary to say something concerning the dictionary layout for the entry headings. Both ancient and modern Hebrew word forms are provided without vowel points. We have also chosen to provide only representative pronunciations, which are understood to be but references to facilitate study. Also provided to the left of each entry in small print are the Strong’s number references for the vowel-pointed Masoretic word forms, as many study tools in use today make use of this system.

Shalam, banai Aharúwan/Children of Aaron

Knowing the Letters as Numbers

The expansion of the ALphæh/ᄃ unto the Shayin/W creates the Taúweh/X — the totality of all things: i.e. $4/1 + W/21 = 22/X$ or $1+21=22/4$. When counting the letters by tens/hundreds, the formula reads $4/1 + W/300 = 301$ or $3+1=400/4$. The basic value of the letters are seen by counting them by ones. Traditionally the letters have been counted by ones up to *Yeúwd* and then by tens (10-90) unto *Quphæhh* and then by hundreds (100-400). The same numerical value base is derived as illustrated in the following examples: Kephúw/Υ, the central letter in the eleventh position has the value of eleven; however, traditionally the value of 20. $11=1 + 1 + 0 = 20$; i.e. the letter *Lammed/ℓ* in the twelfth position has the base value of 12; however, traditionally the value of *Lammed* is 30. $12 = 1 + 2 + 0 = 30$; i.e. *Shayin/W* has the value of $21 = 2 + 1 + 00$ or 300. The same letters may be expanded unto thousands also in which they depict the abundant concepts of their sign. In the dictionary entries that follow, both ways of calculating the value of a word will be used; however, in the revision of this work, the entries will be of the basic values 1-22 as this value is more at the heart of the letters assembled. Also, the formulas of the words will be best considered by the basic values.

Uttering the Words of HhaALhhim—the Letters of Light upon the Tongue

In accordance with the Achadd/Unity of ALOZAR/ᄃ I O ℓ ᄃ, there appears a 1:1 ratio within the Letters that comprise the Name of ALOZAR. The value of the Letters of ALOZAR are counted by Principle/Chækúwmah to be 56, by Knowledge—the Crowning Glory the value is 308, and by Bayinah/ Understanding the sum is 11. Whether or not one counts the values within the words by Chækúwmah/Wisdom to see their primary essence or by Dao/Knowledge to see their radiance, the reductive value of Bayinah/Understanding is the same, for 56 reduces to 11 as does 308 reduce to 11.

With the eyes of Understanding, we behold the innermost value of 11, the Kephúw/Υ, in the midst of the Name of ALOZAR, and see that in the most blessed Name of Names is the Tree of Life/Υ which abides in the midst of the Garden of Letters. The Kephúw/Υ, being the value of 11 by Chækúwmah and the value of 20 by Dao is the value of 2 by Bayinah. Herein lies the order of the House of Light, for all things are arranged by pairs or by 2 according to the Mind/Rayish/20/2 of ALOZAR from whence all words come through grace without restriction.

The ratio of 1:1, being the balanced state of Oneness, is within every House of ALOZAR. The Houses of ALOZAR are known as the ALhhim which are formed by joining two Letters together. Within the Union of the Letters all Names and Families are born. The twenty-two Letters are called the Houses of the ALhhim. The Letters, as they combine, multiply the thoughts of Achadd to reveal the complete Mind of ALOZAR. The Letters comprise the Words of Light. Through the eyes of Understanding we discern that all words of ALhhim are according to the value of 1:1. Through the Unity of the ALhhim, all Names/Words are formed and become uttered or carried forward by Breath.

In that the Words are unified Light thoughts, they proceed day and night without sound being carried by the spectrum frequency of the Lights in accordance with the position of the Lights in respect to one another. Our ability to hear these Words, as they proceed day and night, is in relation to our being aligned with the positions of the Light. The alignment with the Lights is accomplished by the full giving of the oylah—the perpetual offering each evening and morning.

All thoughts of the ALhhim are clean, meaning that they are complete, lacking nothing. Each word thought is comprised of two sides or parts or pairs. As each Paleo Letter belongs to another Letter, they house within them the 1:1 ratio. Likewise, the words formed by their unions have within them a 1:1 ratio. Through the union of the Letters, comes forth the words, which are begotten of ALhhim. In this manner, all Names are the children of ALhhim.

A word is written with Letters and spaces. In former days, the words were joined one to other to convey a continuous flow of thought and not separated by spaces as appears today in modern languages. The spaces within the words are the means to weave the Letters together into a fabric of Light. When a word is uttered, the spaces amidst the Letters are likewise uttered, for though they be heard or not, they are carried with the Letters. The spaces amidst the Letters are conveyed in the vocalization of the Letters, whereby they are sounded within an opening or space of the throat. The mouth and tongue conforms to be according to that which is amidst the Letters proceeding from the gate of the Neúwn. In Paleo Oovri, we do not refer to the Letters as consonants or vowels; we know the Letters to be Signs and Numbers. Through the Numbers we discern the value of a Word, and according to the combination of the Signs and the Numbers, the words are uttered inaudibly or audible. The utterance of Light consciousness conveys the 1:1 ratio that is in the midst the words whereby **what is spoken are words of the Tree of Life**. These words of Life are acceptable to the encircling movements and intentions of the Breath, whereby the tongue, as a spear or scepter, is given the power to speak of life/animation or death/extension.

The manner of determining the sound of the Letters and the spaces between the Letters gives various utterances of the Breath. The Breath/Ræuch/Spirit/Intelligence of ALOZAR and those who are aligned mouth to mouth, speak the words to denote the presence of the 1:1 ratio, being of the harmony and sweetness of the Mind of ALOZAR. According to this harmony, the Words are read together as musical scores within an octave of a ten note scale according to the 1-9 threads or values to which every Letter belongs in the House of Bayinah/Understanding.

The pronunciation of words is according to the interior harmony of values/numbers within the Letters. In that there are 9 strands of Numbers amongst the Letters, so the primary or basic value of the Letter is used to compute the frequency of Light in sound. For example, the ALphæh/ᄃ, Yeúwd/ᄃ, and Quphæhh/ᄃ carry the value of 1, 10, and 100 respectively which are the three 1's amongst the Letters, carrying the value of the ones in the midst of three octaves. Whereas the Tæyth and Tsædda are two strands of 9, carrying the value of 9 and 90 respectively amongst the octaves of Light. The primary or basic value of the Letter is used to transfer the frequency of Light to be vocalized or heard, either audible or inaudibly. Though one may be accustomed to read the Letters by the extended Numbers of Knowledge to compute the value of a word or the equations and ratio amongst the Letters, the results is the same in the eyes of Understanding. However; in that Chækúwmah is the Primary Values of 1 to 10, we use only the primary Letters to determine the frequency of Light for all things are united according to the primary threads of thought. (Reference: "The States of Light: The Cardinals of the Letters" BHM Document, THE HOUSE OF DAN.)

1:1 Ratios

The Name of ALOZAR/4 I O C 4 commences with the ALPHÆH Letter. The values and the ratio are hereby set forth:

2 7 7 3 1 The Numbers
4 I O C 4 The Letters

Initially, the Letter ALPHÆH/4 appears as the Head of the Word, being in the first place, and beside it stands the LAMMED/C which is how the ALPHÆH of every kind is sorted into families within the Orders of the Lights. These two Letters, being the Name of AL (common usage: E/God), are the Head of every thing in all worlds for they are the beginning of the Order from which comes the Laúwim/Levites to whom the Staff is placed forever in their hands. The Union of these Letters comprise 4 which determine the 4 quadrants within a circle and the 4 mouths which are in the Mind of the Priest/Quphæhh/ᐅ from which comes the base and the ascending House/Tent/Δ of YæHúwaH.

3 1 The Numbers
C 4 The Letters

The balance or harmony of these two Letters come by their giving. What is in their midst is the value of 2. There are three Letters that carry the value of 2, the Bæyit/ᐅ, the Kephúw/ᐱ, and the Rayish/4. The first to emerge out of AL is the Head or the Rayish. This Head is what is known to be the meShiæch, being the Head of all creation but not the Head of the Initiator/Giver/Creator. The Rayish is the Head of the Body/I O which appears in the midst of the Rayish and the AL as the ALPHÆH is passed from the side of the LAMMED unto the Rayish. This passage of the LAMMED to the RAYISH is through the Body of the OYIN-ZAYIN. As the Zayin is aligned with the consciousness occurring in the midst of AL and the Rayish, the tongue/penile glan transfers the SEED, ALPHÆH, to the MIND, RAYISH. The space between AL and the RAYISH is the formation of the firmament in which all thoughts flourish and expand to reveal their glory/radiance of Light.

The Rayish/4 is drawn out of the LAMMED-ALPHÆH/C4 Union, 3 - 1 = 2.

2 — 3 1 The Numbers
4 — C 4 The Letters

As the ALPHÆH SEED is passed from AL to R, the thoughts Principles of Light are set in motion to comprise the 32 paths within the rings of Wisdom. In that there are 4 Houses in Wisdom, each with the value of 8, there are the paths of 4 x 8 =32. The 32 Paths are derived from the Lammed/30 + the Rayish/2. The drawing out of the Seed in its season/quadrant or via the 4 mouths yields the complete consciousness of all within the Head of ALOZAR, whereby the Body/Tent of Meeting/I O appears. In the Tent of Meeting AL abides in the midst of the people—the collective consciousness of Names. The dwelling of AL with us (OmanuAL/Emanuel) comes with the building of the House of YæHúwaH, whereby the full Counsel of ALOZAR becomes apparent.


The Body of the Ten Letters— OYIN-ZAYIN union—is the Flying Serpent body aligned at the sides. The Five Letters of the Zayin, Chayit, Tæyth, Yeúwd, and Kephúw are aligned with Five Let-

ters of the Lammed, Mæyim, Neúwn, Semek, and Oyin. These five to five comprise the Union of the Lights, written as the HhúwaÚwahHhúwa or 5 united to 5, from which comes the Name of YæHúwaH in which all Names abide. In the Union of the Five to Five the tail is in the mouth of the Head and the full circle of consciousness from the foundation to the head fills the body as the smoke and the glory fill the Tent of Meeting. The Body is carried by the wings of the remaining twelve Letters. (For further details, consult BHM document: THE HOUSE OF DAN.)

2 7 7 3 1 The Numbers
4 I O C A The Letters

Through the activation or giving of all that is within the House of AL (BæyitAL/Bethel), the 1:1 ratio is established, and all things in the House bear the image/likeness of the Unified Name of Light.

10/1 : 10/1 : 1 The Ratio
(2 1 7) (7 3) : 1 The Assembly of 10
4 A I O C A The Letters



Amidst the words of ALOZAR, the pattern of the 1:1 is carried forward even as the traits of unity passed from one generation to another. In reading the Unity within the Letters, the Shêpâhh BêRurah—the pure language is restored unto us collectively [Tehillah 12:5/7; Zephanyahu/ Zeph 3:9]. Note the Law of the Transposed ALphæh in the Name of ALOZAR.

The Letter ZAYIN, from which the ALPHÆH comes into the Mind, is written and spoken as perfect or complete.

5 1 7 The Numbers
Y Z I The Letters

ZAYIN contains within its spaces, the ALPHÆH. The Presence of the ALPHÆH is heard as the Name of YZ I is uttered as ZAYIN:

7 : 7 The 1:1 Ratio
(5 1 1) 7 The Assembly of 4
Y Z A I The Letters

A Letter within a word may be doubled in sound to convey the 1:1 Ratio of thought, for in that each Word is Perfect, and therefore nonpartial, it is thus spoken perfectly, whereby we do not speak apart from ALOZAR. When a Letter is doubled it is said to be hard and thereby conveys a firm sound, verses the soft sound as a Letter is struck once upon the tongue. A doubling of a Letter may be equated to striking the same note twice, side by side, in a musical score. An example of a double Letter is the Dallath, whereby it is spoken as a hard **D** sound, verses a soft D that has the sound of *dth*. The word “achadd” is uttered with a double D whereby there is a 1:1 ratio amongst the Letters that comprise the thought of Unity/Oneness/Achadd: Δ Π A. The Numbers in the Word are (4)Δ, (8)Π, (1)A. In doubling the final Letter/Δ, the ratio of the Word is (8)Δ, (8)Π, (1)A, whereby the ALphæh conveys that it is the means to give rise (8)Π to the square base of the

Haykal/temple whereby the foundation becomes fully extended as the cube (8)Δ. Within the word, Achadd/One, the 1:1 ratio is the ALphæh/ᐱ to the Chayit/ᐱ and the Dallath/Δ.

$$\begin{array}{r}
 \mathbf{9} : \mathbf{9} \quad \text{The 1:1 Ratio} \\
 (4+1+4) : 8 + 1 = 9 \quad \text{The Assembly of 4} \\
 \Delta \mathcal{A} \Delta = \mathcal{A} \mathcal{A} \quad \text{The Letters}
 \end{array}$$

The Letters that are doubled are called in Hebrew studies to be known mnemonically as the BēgadKēpat letters; however, in Paleo Oovri, the process of doubling the sound is not limited to these letters. In understanding the process of uttering a word, one must consider how the thought is to be conveyed so that partiality is not conveyed upon the Breath, which will defile the Breath. For in that the Breath is One, all that passes through the waters/vapors of Breath is one also; otherwise, the strange has entered into the midst of the qudash/holy. When the Letters are considered a development of human communications, they are then subject to the realm of mortality. As a result, they are subject to be colored and shaped by interpretations, which heaps upon them the impositions of grammarians. The Letters are before any thing is made; and hence to understand them, we see them in their pure Order and in their arrangement within the Rings of Light that are the same from age to age.

The doubling of a Letter within a word appears in the Word, **ALhhim/** ᐱᐱᐱᐱᐱ (common usage: Elohim/Gods). This word is a compound word as it is comprised of the Name, AL and the Letters, ᐱᐱᐱᐱ/him, the later meaning to stir, to make a sound. The Letters, ᐱᐱᐱᐱ/him come from the Tree of Life as in ᐱᐱᐱᐱᐱ. The term stems from the Union of the five to five parts in the OYIN-ZAYIN body. This Union is the Body of the Lights of Bayinah and Chækúwmah, the two—unified lights. The United Body is called the Hhúwa + Hhúwa configuration that emanates from AL. The bodies of luminaries spin from the ARAL Union—the sun from AR and the moon from AL. Together, all that is born of the Kuwahnim/priests in the Houses of AL are called HhaALhhim. Those born of the pairs of ALhhim are the Offspring of the Lights and are united together to be YishARAL. The Letters that comprise ALhhim are (4) ᐱ, (10) ᐱ, (5 x 2=10) ᐱ, and (4) ᐱ. The Letter Hhúwa/ᐱ is doubled in pronunciation.

$$\begin{array}{r}
 \mathbf{5} : 14/5 \quad \text{The Ratio} \\
 4 \ 1 \ (5 \ 5 \ 3 \ 1) \text{The Assembly of 5} \\
 \mathcal{A} \mathcal{A} \mathcal{A} \mathcal{A} \mathcal{A} \quad \text{The Letters}
 \end{array}$$

As every Letter is a 1:1 ratio of the Name of ALOZAR, so then, the words coming forth from ALhhim, which are comprised of the Letters, are also a 1:1 ratio. In the word of ALhhim, the ratio is 1:1:1:1. The ends of the Name are, 4:4, and are thereby a 1:1 ratio. The sum value of all Letters in the Name of ALhhim is 10 or the reductive of 1. From the make up of the Letters, the ratio is 5:5.

$$\begin{array}{r}
 \mathbf{1} : \mathbf{1} : \mathbf{1} : \mathbf{1} \quad \text{The Premise of Thought} \\
 \mathbf{5} : \mathbf{5} \quad \text{The Ratio} \\
 (4)(1)(1) \ (4) \ \text{The Sum Value of 10/1} \\
 \mathcal{A} \mathcal{A} \mathcal{A} \mathcal{A} \mathcal{A} \quad \text{The Letters}
 \end{array}$$

Combinations of the Letters are the means to expand and multiply the Thoughts within the Mind of ALOZAR. Through every Union appointed by AL, the Mind of AL is expanded to convey the Full Counsel of HhaALhhim. The combined Letters are continually interacting and exchanging properties, whereby they are eternally radiating their Light, neither slumbering nor holding onto anything, as though anything is of their own possession, but continually sharing everything that they have. In accordance with HhaALhhim, the Assembly of Names are of one heart and mind [SepherMaoshah Sh'lichim/Acts 4:32], none considering anything as of their own, for all things belong to the Oneness from which they come and are designated to be used according to the Oneness to whom they belong.

The Words are continually being spoken inaudible, within the conscious mind, and are uttered audibly through the mouths/spaces/openings at our gates. The words of Light carry the vibrations of the 1:1 ratio of Light as they are discerned and spoken through the Name of Shucham, meaning equality. Shucham is the Offspring of Dan, coming out of the Fires of the Shayin-Semek Union. In knowing the 1:1 ratio of every word, the Breath of Dan speaks 1:1, whereby every Word uttered is of ALOZAR unto whom we give an account of all words [Mætiayæhu/Matt. 12:33-37]. *According to the Words of HhaALhhim*, all things are appointed unto our Names [Dibre HhaYamin/I Chronicles 25:5].

The words of ALhhim carried within our Ræuch/Breath, audible or inaudible, are the thoughts of perfect balance and harmony. Through these words, the worlds of Light, being the ten lands of our inheritance, are formed. HhaALhhim are **The Principles—Seeds that Govern all things. Within HhaALhhim are the two Lights of the OYIN and the SHAYIN, being the heads of the scepter of the two Lights/אָא, whereby the ALhhim govern all thought considerations and activities. The words of Light are extended through the Zayin tongue, whereby they are transmissions of waters—Breath distillations and crystallizations of unified thoughts.** Through the tongue one perceives all that is within the Body of Light.

HhaALhhim are the Houses of Unlimited Concepts, ever giving, expanding and revealing the Principles of Unity. In HhaALhhim are a multitude of Seed Principles that are cast into the firmament as the stars. As each concept, or Principle Seed, is opened, whereby the nature of its Light is seen. In the opening of every word of ALhhim, the Light of the Shayh/Lamb fills the Temple.

HhaALhhim are paired; as nothing of ALOZAR abides alone. In the pairing of the Names of the Letters, the Full Counsel of HhaALhhim is declared. The unified word, ALhhim, is the plural form of AL—the United Order out of which comes all Teachings of Light.

The 1:1 Pairs of the ALhhim

The Four Houses of Wisdom
 Zayin-ALphæh
 Úwah-Bæyit
 Hhúwa-Gammal
 Dallath-Dallath

The Four Houses of Understanding
 Neúwn-Chayit
 Mæyim-Tæyth
 Lammed-Yeúwd
 Kephúw-Kephúw

The Four Houses of Knowledge
 Shayin-Semek
 Rayish-Oyin
 Quphæhh-Paúwah
 Tsædda-Tsædda

In each of the United Pairs of Letters there is the Taúweh, whereby they are joined as two sticks or branches of Life 1:1.

The ratio of 1:1 appears as two sides that are joined together. In other arrangement of the Letters, the 1:1 ratio appears as the head and the tail of the word with a common value in its midst. In this case, the combined value of the ends is the same as that which is in the midst. In the Name of the Laúwim; the value of 1 is in the midst. The sound of the ALphæh is present in the Name Laúwi/ᐱᐱᐱ for the instruction of the ALphæh is drawn out by the Mæyim/waters of Breath. The presence of the ALphæh is within the Yeúwd that is within the root word, Laúwi/ᐱᐱᐱ. From the three 4's within the premise of the word Laúwi/ᐱᐱᐱ, the value of 12 is derived, whereby there are twelve staffs/branches/tribes, one for each of the Houses of YishARAL.

4 (1+6+6=**4**) **4** The Numbers
 ᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱ The Letters
 4:4:4 The Premise
 1:1:1 The Ratio

The LAMMED-YEÚWD House of ALhhim contains the totality of the 22 Letters which are housed with the Laúwim, the offspring of the LAMMED-YEÚWD.

(4+4+4=**12/3**) **12/3** (4+6=**1**) **1** The Numbers
 Δ Δᐱ ᐱ — ᐱ ᐱ ᐱᐱ The Letters
 12:12 + 10:10 The Ratios
 1 : 1 The Ratio of the House

Origins of Thought and Words

The weavings of Laúwi assemble perfect thoughts which are Named and receive unto themselves soul—an embodiment of their Faces. The woven strands of Laúwi are Nine. There are 4 strands of triple cords, and 5 strands doubled, whereby the garment of soul is woven with the composite Thought of Fire. The triple strands are ALphæh, Yeúwd, Quphæhh; Bæyit, Kephúw, Rayish; Gammal, Lammed, Shayin, Dallath, Mæyim, Taúweh and there variations. The double strands are Hhúwa and Neúwn; ÚWah and Semek, Zayin and Oyin, Chayit and PaúWah, and Tæyth and Tsædda and their variations of frequencies, most commonly occurring by a doubling of Values for forming perfect ratios: i.e. Oyin to Gayin. The 4 strands of 3 are 12/ᐱ. The 5 strands of 2 are 10/ᐱ. The Lammed/ᐱ and its Hands/Works/ᐱ are the core of all Thoughts of Light and their deeds. These two marks compose the Name of Laúwi, the Body of Lammed-Yeúwd Ring in which is the Tree of Life.

As the strands are woven from a SeedName, the Body is made to an a *mishkan* tabernacle made of the House of Laúwi/ᐱᐱᐱ 28, **the Source** of the 28 ALhhim housed within 7 Rings of the Letters/Emanations denoted by 22 signs of Laúwi within Lammed. Variations of the 22 Letters are often misunderstood as other signs. Variations are signs commonly doubled are as the Oyin/Gayin and signs within the midst of the Bodies of ALhhim, namely the Dallath, Kephúw, and Tsædda. Variations of these marks are noted in words of associative tongues. There are 22 signs in all of the acrostics in the Túwrah/Torah, Prophets, and Psalms. The writings of the Letters are the best commentary on the Letters i.e. Tehillah/Ps 119. The Marks of Lammed are in the hands/ᐱ and the feet/ᐱ which flow from its sides. The sum of their signs are 22/Taúweh, the full extent/10 of Lammed/12. Variations of the signs are depicted in associated languages of the Oovri, i.e. Arabic, Modern Hebrew and Ugaritic. The Ancient Hebrew/Oovri has been documented to be at least ten centuries prior to the common era [i.e. inscriptions found during excavations at Khirbet Qeiyafain in the Elah Valley 1000 BCE; Khirbet Qeiyafa sits near the modern Israeli city of Beit Shemesh in the Judean foothills]. The Values of 22/Laúwi within the 7 Pillars and Rings/Eyes are the results of the spinning of the two sides of Lammed whose Lights are borne in the manurahh composed of the 7 Pillars and Eyes of ALhhim. Lammed/30 spins its Light/5 from both sides: 35/8+35/8 by which the 2 8's are formed and its Body of Consciousness 16/7 in which all of the Works of Lammed are perfect/7.

The Letters are read as an arrangement of Seven Eyes and 7 Pillars through which the Thoughts of Light are communicated. The marks in clay or inscriptions on parchment bear the messages of Their Source. From the Words of ALhhim we come to know the Thoughts of the Eternal Fire that blaze from their altars of emanations.

The Letters of Lammed carry Nine Values within each sign whereby they are woven into a unified garment. Associative Values of 2828 are 10:10 or the Values of 20—The Rayish Mind/20 of the Kephúw Tree of Life/20 which are in the heart of Laúwi. The association Values of 28x28 are 784/19/1, the Quphæhh Crown of Lammed, the same as 1010/100, whereby all Letters are One of the Unified Consciousness 1 OO.

The premise of a word is put first into the Word of combined Letters through which a result is formulated. **The premise is an original arrangement of thoughts of HhaALhhim which**

provide a basis for a word to be formed, from which results are drawn. The Seed is the premise. The Tree is the result drawn out of the Seed. The Word of AL is the Seed of AL—the Unified Faces of Yæhh. The WORD of AL is the same as the SEED of AL, for from every word a tree/plant formulates. A WORD of LIFE creates a TREE and brings forth the FRUIT of LIFE within the SEED—thereby giving evidence of the Light.

From the Seed of AL a Body of Light rises; the fruit of the Seed is born upon your twelve branches. This fruit is “the food we eat that others know not,” for as one engages in the Unity of the Branches, they yield the fruit, or the deeds of their thoughts, from which they eat and are satisfied. The seed are formed in the Land in which the offspring of the House of HhaALhhim reside, wherein it takes root, rises, and fills the land with harvests.

Principles of Speaking the Words

Foremost, consider the perfection of the Word. Notice which Letters are united to bring forth a perfect Word within the Body of ALOZAR.

Add up the values of the Letters according to the Numbers 1-0. Each of HhaALhhim are of 1-9, as each Letter is from the Hand/10 of AL in which is nothing/0. From the zero or the state of nothingness, AL has formed all things and brought all to manifestation to fulfill every thought to become laddened with the fruit and the expressions of Light from which they are derived.

The Hand of AL is conveyed by the Letter Yeúwd, which is a 4:4 ratio and comprised of three Letters: ᚰᚹᚰ. The Letter Yeúwd/ᚰ is 1; the Úwah/ᚹ is doubled to comprise 12/3, and the Dallath/ᚰ is 4. In that the Hand has nothing within it, the ratio is read as 0:0, for all that is within the Dallath is drawn out and given by the Hand of AL. The Hand of AL is the priest with the staff, which measures out all thoughts unto a space of residence—a sabbath. The Yeúwd is the Head in the midst from which all Thoughts become manifested and understood through deeds. *The Hand is the Enlightenment* that is not of any form or materialization, nor can it be weighed except by the fruit that it produces. In this manner, the Hand of AL fashions all things by what is unseen and becomes understood when it is spoken, whereby it becomes visible or seen.

The Letters of tens and hundreds are reduced to their smallest value as one determines the ratio of the united Letters that comprise the Words of Light. In reducing the values, one uses the values of Understanding, which is in the midst of the Word and through which the Word of HhaALhhim unites and expands.

Consider the combination of the Letters to speak inwardly, that you may first hear them prior to speaking them audibly. Consider that the Letters are a gift and an emanation of Light. Speak the Word with a 1:1 ratio. When the Letters that make up a Word do not seem to balance into a 1:1 ratio, consider doubling the sound of one of the Letters, and thereby doubling the value of one or more Letter to achieve a perfect ratio of thought.

When the Letter Úwah is present within a Word, the value is 6. When the Úwah is doubled in a Word, the value is 12, but counted as a 3, as 3 is the reductive of 12. The Úwah may also indicate a balance between two sides of a Word or may serve as a plus mark to add to sides together.

In some Words, the ratio is derived by speaking the sound of an ALphæh or YEÚWD within the Letters, whereby the values within the Word are fully extended by the Hand—the tenth power, or whereby the Principle of the ALphæh is underlying within the Word and becomes heard as it is spoken.

Some of the three Letter Words have been used as two letter words, for the meaning or relationship of the two Letters combined, have special significance; i.e. אַװ, meaning the Lamb, which signifies the Lights of the Staff to which the Lamb belongs. The pronunciation of the Lamb is shayh, whereby it becomes a 5:5 ratio. To derive the pronunciation, the ratio of the two Letters are 3:5. The ALphæh and the YEÚWD, both being a value of 1, are heard in speaking the Letters. These Letters are the basis for the Light of the Shayh which contains the two Lights within the ALphæh, in relation to the Letter Hhúwa at the base of the Staff, and the YEÚWD, which is the means to fully extended the ALphæh unto the Shayin, whereby there is the fiery Light at the head of the Staff. In the Shayh, the thought is complete and perfect for the oylah to compose the dwelling of all Names. Other two letter Words have been contracted in speaking and writing, for the inherent value or balance became lost.

The Letters and their organization open and speak to reveal the perfection to which they belong. We hear the Word uttered as we enter into the Rings of their Names from which the Letters have combined into a Seed to be sown, opened and harvested within the Land to which each thought belongs. Hence, there is no mixing of Seed within the Lands, for as each Land is 1-0, being ten, so are all Words of HhaALhhim of a value within the Lands, which is the unified Body of Light. The Body is comprised of ten curtains, which are the full extension of a thought, for until a plant is fully extended from its seed base, there is not the fruit with which to form a fabric of consciousness. The Word, אֵוֶלֶל, conveys a curtain of which the Tent of Meeting is comprised, whereby the thought is fully extended by the deeds/fruit of a plant to develop the consciousness of the Hand of the Sower. The Word is pronounced as Yeriyoḥ with a 4:4 ratio. The 4:4 ratio corresponds to the foundation of all thought, being HhaTsur/The Rock/44. The 4:4 ratio pertains to the 13/4 garments of Light that are formed in the 13 baptisms/washings of the Lamb; the garments are woven of the 9 threads of thought values. The value in the midst of 13-9 is 4, whereby the garments are 4:4 in that they are for the 4 sides of the mishkan. As the curtains are joined completely from all sides they comprise one House. Each thread is of HhaALhhim, though the Words are of more than one Letter, the fruit of their Unity is the value whereby they are known and positioned amongst the libraries of Light.

The ratios of words are introduced in the documentation of The House of Dan, and appear within the Dictionary with the transliteration of the Letters. When the Letter A, appears with the ratio, the Word is considered to be native to the Body of HhaALhhim, and the values of the ratio are derived from this Body of Numbers; otherwise the values are of Chækúwmah/Wisdom and Bayinah/ Understanding.

The Equations

The system used to render the Words for pronunciation is mathematical. The language is based upon Numbers. Each word is comprised of a balanced equation, whereby no word is spoken with partiality. The equations of the Words are located at the end of an entry under the section entitled, Values. We have yet to define the equations for all entries.

The transliterations of the Letters into English are related to the Letters of the original. i.e. The Letter Q represents the Quphæhh, the Letter A for the ALphæh, and the Letter O for the Oyin, etc.

There are no genders in the words. Each word has a form of Knowledge, a form of Understanding, and a form of Wisdom. Grammarians have looked at the Letters from the perspective of mortality, and hence derived terms as masculine or feminine forms of the words, but from the Oneness of ARAL, there is only the Union of Names. The Word, ᐱᐱ/sham, meaning Name, is an example of Knowledge. The form, ᐱᐱᐱ/shamut/Names, is of Understanding; the form, ᐱᐱᐱᐱ/shamæyim/Names, is of Wisdom. The Word of Knowledge is the fruit that is born upon the Branches of the Lammed. The Word of Understanding is the means to compose the thoughts associated with the Word and to draw out all that is within it. The Word of Wisdom is the means to multiply the Word by the inherent Cardinal Numbers that are within it. The singular and plural forms, as with the concept of gender, are likewise of either Knowledge, Understanding, and Wisdom to convey the level of the Thought form which expresses quantitative values and not as separate entities.

Each of **the verb forms** pertain to the level of activity within the 7 Rings of HhaALhhim, whereby there are 7 basic forms of words that convey the activity within each of the Rings. The **paradigms of the nouns**, being 10, pertain to the spaces within each of the Rings. Each noun or subject belongs to one of the 7 Rings of Light. The form of the noun pertains to a space within one of the 7 Rings. In this manner, the words are of a pure language, in that they are complete and they remain as nothing/transparent, whereby they may formulate or make a face from every perspective, being unbound except to one another through the perfect bond of Liberty—*ahhæv*/love/devotion to the perfect and wholeness of ARAL. The forms of the Words are relative to the staff, being 7, 10 or 12 basic configurations to communicate the action and the space of Lights, which are thoughts of perfect Unity. With the perfect speech, the space or form is according to the action, whereby the garment that is formed and worn is of the same value of the Name within it. With a pure language, the tribulation of Yaoquv/Jacob, comes to an end and with it the dissolution of the mortality, which is a state in which the immortal Names of Light are caught in a corruptible, incompatible dwelling that has no rest nor endurance. The mortal state is as the grass of the field that withers and dies, but not so with those who are as Trees planted by the Waters, for they yield their fruit in their season, and their leaves do not wither.

The Sounds of the Letters

Speaking the thoughts of HhaALhhim causes the Word, as a Seed, to open and thereby release the Light that is within it. As one speaks the Words of Light, they open the eyes, as the Zayin opens the ALphæh.

Every Letter has two sounds, one that is struck once and a sound when the Letter is struck twice—one soft and one hard. There are no vowels comprised of the Letters. What we impose on the language as vowels is from our own language. Every Letter is of a House of ALhhim is the means to build thereby. The space that is amidst the Letters creates vowel sounds. Every Word is Pure and is of one of the 10 ratios.

A Letter is doubled by the 0:0 Ratio of Light, whereby the sides of each Letter is multiplied by the expanding consciousness within it. The side on the left is called hard, for it has both sides into one; the side on the right is soft, for it is the side of expansion.

<u>Hard</u>	<u>Soft</u>	<u>Letter</u>
ayha	ah	𐤀
bahb	vah	𐤁
gahg	gah	𐤂
dahd	dath	𐤃
hah*	ha	𐤄
wawh	ooh	𐤅
zahz	zah	𐤆
chach•	chah	𐤇
tet/teth	tah	𐤈
yahy	yah	𐤉
khahk	kah	𐤊
lahl	lah	𐤋
mahm	mah	𐤌
nahn	nah	𐤍
sahs	sah	𐤎
gohg	oh	𐤏
pahp	pha	𐤐
tsahts	tsah	𐤑
qahq	qah	𐤒
rahr	rah	𐤓
shshah	shah	𐤔
tatht	tawth	𐤕

hah* — the Letter is aspirated at the end of word when doubled.

chach• — the ch sound is guttural, as to clear the throat, causing what is in the throat to arise.

ALphæh ᐱ

503-04 **Aleph; 1000, thousand; 1, one, ALphah, ALphæh (ᐱ) ᐱ**

Primal Cause; to initiate; to emanate, project: a projection of mind, enabling creation; central point, beginning; oneness, unity; to impregnate; conception; seed; Living Concepts, Principles of Light; horns; symbol of the ox, the priesthood; indicates strength, stability, power, outward expansion; side view of the eye, indicating presence of light, the capacity to see/perceive; an initial perspective; note: *ALphæh/ᐱ* is foundational to the *ALphæhbæyit* triad that progresses to *Chayit/ᐱ* and culminates in *Semek/ᐱ*; all twenty-two letters of the Hebrew *ALphæhBæyit* are contained within the *ALphæh*, by nature and design: the *ALphæh* is comprised of three strokes, the first being the descending/ascending vertical line, and the remaining two strokes of expansion or contraction diverging from or coming to a single point, lines conveying the nature of light; and foremost is the vertical line of descending and ascending, which provides a path for expansion unto universal consciousness: the vertical stance of the light prevails, gloriously, to unfold/expand every concept in the maturity of Unity's totality. The Unified Neúwn/14+14=28/10/1 solidifies to form the Yeúwd/10/ᐱ and the ALphæh/1/ᐱ that often appear at the Head of a Name or Word, whereby the Blood of the Neúwn runs from the ALphæh or Seed through the waters in accordance with the Values of 41/ᐱᐱ, which are the Mæyim/40/waters of the Unified Neúwn of the ALphæhSeed/1. The values of the Blood: 41/ᐱᐱ = ᐱᐱ whereby 41 = ᐱ/50. When the blood of the Seed of meShiæch 41/ᐱᐱ activates the garments of the oylah, the properties within the Seed/1 become extended/10 in the garment, as the blood flows from the ALphæh to the Yeúwd. Whether in the Seed or in the garment, the blood is 40+1 or 4+10/ᐱᐱ—The blood of the Neúwn ᐱ/50. Values, 35/ᐱᐱ: the ordering of Light is within the Seed; 4:4 ᐱᐱ = ᐱᐱ; the Unity of the ALphæh, in which is the square of three [ALphæh: .5 ᐱᐱ/12/3 .5], the Nine/ᐱ appear. See **one/ᐱᐱᐱᐱ**; **thousand/Aleph/ᐱᐱᐱᐱ**; **oxen/ᐱᐱᐱᐱ**.

¹⁴ **Principal, progenitor, father, Aúwv, Ayuv [3:3] (ᐱᐱ) ᐱᐱ**

Avúwt [5:5] ᐱᐱᐱᐱᐱᐱ; HhaAvim [5:5] ᐱᐱᐱᐱᐱᐱᐱ, Aúvim [7:7] ᐱᐱᐱᐱᐱᐱ

Source of Numbers 987654321, the sum of the Fathers of Avrehhem 321, Yetschaq 654, and Yaoquv 987 unified as One; Head/Chief/Beginning/Seed of a House, origin of 12 ᐱᐱ; *the Foundation of all levels of Enlightenment, the Force of Momentum*, patriarch; the Name Aúwv is uttered as 3/ᐱᐱ; three is the root of the Nine Heads in Lammed, the inherent unity of mind and body; the glory/21/3 is in the 12/3 so are the three in three in Aúwv; the Light/Life/ᐱ in the SeedALphæh of Lammed x 3 bears the 15 Aúvim/Fathers and their emanations as the Lights and offspring of Wisdom, Understanding, and Knowledge; the term, Aúvim pertains to the Names and Numbers of the Fathers, whereas Avúwt pertains to the Faces of the Fathers; basis of Enlightenment through which all is composed of unified parts/ratios in Wisdom; Name of ALhhim in Chækúwmah—the Principal of primary/associated thoughts [Isa. 57:19; Jn. 6:44]; a seed/ᐱ formulates/builds/ᐱ a dwelling, offspring are the evidence of Aúwv, through which the Aúwv becomes apparent/visible/made known—the *ALphæh/ᐱ* appears in the offspring/ᐱ whereby the Principal becomes known; the source/idea is revealed in the form; hence, **the Principal** is prior to the formulation and is known in thought without a form; through formulation the Principal is *manifested/expressed wherein the joy of the idea is fulfilled*; level of thought which formulates an idea: a seed/ᐱ appears/ᐱ after its kind; the seed of a founding thought formulates a house/body according to its kind, principles/stones/ᐱ united establish a dwelling/ᐱ; ᐱᐱ is the central strength of two sides which houses the Nine for their activations ᐱᐱᐱ: lineages of a Name are the lines of Thoughts which are begotten of the Aúvim and extended by the rays of the Amúat. The Aúvim are Primary Thoughts that have **the force to generate—to cause a group of thoughts to adhere together unto an appearance**. In that all Aúvim belong together as one [within the Neúwn of

10/1] they are pleased to abide together in one house, whereby there is One/Unified Father/Source of Light, the Collective Thoughts of generations are *as one* as they come to bear a body for them to reside. ***From the Unity of the Thoughts there is an assembly formed that dwells in one tent. These generative Thoughts bear fruit which are the Names and the faces/embodiments of their Collective Thoughts. The Unity of all of these Thoughts and their mutually are depicted as one father***—which does not refer to single personification. ***“One Father” is the unified force from which all Aúvim of the twelve belong whereby they bear their expressions/faces Collectivity through the Life of a SeedName.*** Hence, the assembly of your Name is not comprised in a flash. Through **the generative congruent thoughts** of the Aúvim in HhaALhhim we are made into an assembly to bear the image of the congruent Rings. In seeing ALhhim, we behold the congruent Rings within us and within the vibratory frequencies that appear unto us. We are assembled into a Seed—as a fiery spark to bear the congruent rings which are the origin of our SeedName. As Fire entities we are tested seven times in Fire whereby in all levels of enlightenment the generative thoughts of our Name stand true. Through the assembly of our Rings we are perfect—complete to convey all attributes of Life as the Aúvim in hashemim/the heavens. Any thoughts that attach your perfection or to denote that you are less in Value than your Aúwv are adversarial to your complete expressions and cannot stand the Fires when you test them; *the Serpent of Antiquities*; **the assembly of Numbers as a strand of thoughts—like a serpent, set within a coil of ten intervals, is the Aúwv of a Name**; the Aúwv of the Most High is the apex from the seed in which all within the Seed is drawn out to reveal its glory/weight. The two ends of Aúwv is 9 and 1; you may open the Seed from the crown of Nine—at the top of the tree, or from the foundation of One—at the base of the tree. The Nine Numbers are assembled in the Neúwn of Ten. Hence, the Collective Nine, that comprises the Tæyth/⊕, are gathered as One Seed, from whence the phrase, Father in heavens, is derived, for the Nine are of the Most High or of the heavens. i.e. an Aúwv is the Assembled Thoughts of the Nine as Nadav is the Aúwv of Dan; all thoughts of Judgment within the Nine comprise the Aúwv—an assembly from which a House is born. As the Neúwn opens, the Nine are revealed through the 3 Aúvim/Fathers [Avrehhem, Yetschaq, and Yaoquv] that come from One—HhaNeúwn [5+5=10]. The Aúwv Shaimyim—Father of Heavens/Names is the Seed of Consciousness from which all are begotten. The Names are begotten from Avrehhem/Abraham and the Patriarchs of YishARAL and HhaKuwáhnim. In that the Aúwv Shaimyim is the Seed of All Names, it is the Aúwv Shaimyim that feeds the birds. As the seed multiplies into a harvest, it provides the food for the birds, whereby they do not need to sow nor tend the fields. Likewise the continual messages (birds) of Light that we receive are fed as the Seed of the Manchain/grain offering, formed from the House of Baniymin, is multiplied during the daily oylut. The birds, as you, are the messengers of the Most High, to carry the Seed within your breasts—the Neúwn, from which it opens upon the altars of your hearts as parched grain in three measures—the measure for Avrehhem, the measure for Yetschaq, and the measure for Yaoquv; note: **Aúwv** provides a base of pairs upon which all belonging to the Body of HhaALhhim are positioned by the HhaCharasham/builders/masons; the Aúvim/fathers are founding ALhhim in Chækúwmah; Upon these foundational stones Chækúwmah nurtures the young; a house is set up in one day/a unified act of light [SYM/Ex 40:1-2], as one house falls—Babylon, another is raised up—YishARAL; Aúwv denotes a master; principal influence; the level of seeing/Ი and hearing/Კ, thus a state of Chækúwmah; ability to formulate perceptions from which comes Words; Words are formed via the Eyes through which they enter into the sides and come into the midst of the heart, foundation of vocalizations; relationship of the Momentum and the Extension of a Name: The extender is the assistant to fulfill the momentum. i.e. Qahhath. There are the works of Qahhath which are defined by the momentum. The works of each Name are fulfilled through the House extending the works. The mo-

mentums are the legs; the extensions are the hands. i.e. Aharúwan. There are 4 primary sides of Aharúwan to which a Name is set or suspended. There are extenders that pertain to each side of service for every Name. The combinations of the momentum/father/left side of Understanding and the extender/mother/right side of Wisdom are from the offering of the Ring to which a Name belongs. Therefore, in that there are twelve parts to an offerings plus the Laúwim, the combinations are according to the parts which are fused within the Fire of YæHúwaH, whereby an ember of the Name is formed. As the ember rises unto OLIYUN it is breathed upon. By the Breath the code or the Numbers of the Name are activated. The ember is submitted to the waters in which it is opened to fill the heavens and the earth; thus every Name is of the Fire and corresponds to the house in which one appears; *etc.*; also: greenness: the bud, sprout, young shoots; youth; conveys the generative nature of life; the principle strength/4 of a house/9; an incipency/4 of form/9; foundation of the *ALphaehBæyit*; foundation of all concepts and their manifestations; house/9 of innumerable seeds/4; *your father*/4: concepts/4 form/9 and bring forth/4 branching relationships/4; there are three levels of the foundations: Adim/Adam, Núwach, and the House of Avrehhem. Adim are of the dust—Thought Properties; Núwach is of the waters—Thought Transmissions; and Avrehhem is of the Lights—Thought Illuminations and their organization. As all Properties of Thought are known, the Offspring of Adim are revealed; YæHúwaH is not called Our Father; rather HhaSham is the memorial Name to recall—to bring into consciousness the foundations; the Name of YæHúwaH conveys the Principal and Intelligence, serving as the Corporate Name of Unity for all names in the Union of Lights. Yahushúo affirms unity with the Origin, saying that, “Anni—the Mind of the Body of the Unified Consciousness and The Father are one—in agreement,” What is formed above in the mind is the same as the Seed of the Aúvim; The Neúwn Head/Anni and the Father are one as 9—1=10; The Father/1 and the Mind of the Unified Consciousness/9 are achadd/unified/one as 10/Neúwn. The concept of Father rises from one of the three Houses of Thought, being a construct of the Thoughts within the Union of Lights. The three houses of thought correspond to three teraysarunim/pyramids: the House of Wisdom in which thoughts are laid--the foundation/Father; the House of Understanding from which thoughts are transmitted--the extender/Mother; and the House of Knowledge in which thoughts are known/detailed--the Offspring of HhaALhhim. Values, 3/4: lifts up; Aúwv 3:3; Aúvim/7:7; Avúwt/5:5; HhaAvúwt 4:4. The House of Shamoúnn—ÚWah Bæyit is in the midst of the Avúwt—XY94 Faces of the Fathers. see 9Y94/Job.

6-8 to loosen, destroy (*abad, ovad*, אבד) 𐤀𐤁𐤃

in regards to the States of Inheritance, the term is used to loosen the inner attributes for exploring every detail and function in Life [Mishneh Túwrahh/Deuteronomy 12:3]; also conveys to desist from a movement or to free/liberate a state; concepts/4 to expand/9 the teraysarun/base/4; often rendered to be lost, to cease, perish; to wander which conveys the freedom of movement, as all created including trees are free to move and position themselves without being rooted to the mortal nature of the world, to be distracted; ideas/4 in manifestation/9 within a gate/ avenue/alternate route/4; the Principal/4 of a form/9 within a path/4, until loosening the attributes, they may be considered as a stumbling block to enter into the collective wholeness of the peoples [TK/Lev. 23:30]; the projection/4 of a form/9 follows after its base/foundation/4. Values, 7/I:to terminate. See **destroy**/X9W.

20 melons (*avtiach*, אבטיחים) 𐤀𐤅𐤁𐤏𐤁𐤏𐤁

a fruit of the Shayin/Oyin configuration; interior color of gold/Shayin with an exterior shape and colorations of silver/Oyin depicting total redemption when all concepts/4 created/9 are collectively unified in the consciousness/⊕ with fulfillment/4 of their ascension/9 attaining/4 full range of occupations/9; the culmination of the root word is Chayit/9 indicating that at the outcome all concepts have arisen as the moon to reflect the wonderments of wisdom concealed within the world;

hence the golden interior fruit of the Shayin/Wisdom/w. The seeds inside are as ivory eyes of understanding defending and storing all that Wisdom is revealing in the world. The exterior lines of the melon are drawn from the two heads or the north and south poles, connecting the end to the beginning and providing paths to journey through every phase of understanding depicting the phases of the moon. The surface of the melon is as the craters of the moon from which Wisdom shines from the depths to the heights of Oyin. Regarding all fruit bearing seed, there is a significant message regarding the placement of the seed(s) within the fruit body. Some fruit form via a single concept/seed, others via clustering patterns of seeds, yet others via a scattering of seeds within the flesh of the fruit. Each of these types speak to us about how the fruit of our Name forms in relation to the ideas that we hold within. sg. Values, 30/℄: guidance of the inner order; pl. Values, 80: to make manifest/satisfy.

²⁴ **Abib (Aviv, אביב) אָבִיב**

promoting greenness—a beginning of the process of ripening; time of immature fruit and of evidence of maturing fruit; the Principal’s/שׂא active hand/כּ in the creation/שׂ; the Father’s hand upon Metsryim; age of emergence; time of the appearance of the head within the barley, a plant symbolizing humankind; the beginning of the awakening to journey through the twelve houses of Light—as the head begins to form within the sheath of the body, so a birthing or emergence occurs as a father brings forth/כּשׂא a child/שׂ (an emergence culminating at the head of the year); the first month of the Hebrew year, also called *Nisan*; the initial moon/period of light’s labor/revolution; note: as the primary moon of the year, *Aviv* signifies an initial understanding, whereby one perceives one’s inheritance in the house of YæHúwaH; the emanation/proliferation/כּ of forms/שׂ to achieve/כּ full development/שׂ; Unity/oneness/כּ formulates/שׂ attainment and fulfillment/כּ of the unified form/Son/שׂ; a seed/concept/כּ that causes growth/formation/development/שׂ to attain/כּ unto unity in HHaMashiyach/שׂ; composite earthly and heavenly sign that signals ascension: the sign/כּ of the moon’s activity/כּ in the paths/Δ of wisdom/w to define/כּ concepts/כּ causing growth/formation/development/שׂ to achieve/כּ the unity in HhameShiæch/שׂ; “maintain אָבִיבָא וְאֵלֶּיךָ אֵלֶּיךָ *the light periods of Aviv*,” that you may walk in Light’s unification (MT/Deut. 16:1)—maintain all that is activated and maturing within us; maintain the process of our ascension unto the full nature of meShiæch. Values, 15/אָבִיב: giving/emanation of Light. See **Nisan**/נִסָּן.

²⁷ **Abidan (Avidan, אבידן) אָבִידָן**

my/כּ Principal/שׂא is Judge/שׂא; to judge/evaluate the use and positions (statutes and ordinances) of the light energies, seas, and land masses within the body/tabernacle/temple via the spiritual gamete (the mature elder BeNiyman/בְּנִימָן resident within the tabernacle) to determine allocation of energy within structure; concepts/כּ by which to formulate/develop/שׂ the inscriptions/כּ to evaluate/Δ their unfoldment/כּ; a formulation of Gadoni/גַּדוֹנִי warrior/hewer; Head of the Ninth in Yæhh, AviDenn Bann Gadoni, the Head of Benyiman, the origins and developments of our Seed Name; meaning My Father discerns the generations of the wealthy/Gad and the poor/Oni; to evaluate/rightfully judge the affluence of Words in my Name as they are of the poverty—freely and completely given of the Fathers, to formulate all thoughts of the Poor within me through which all Knowledge of wealth is acquired. Values, 67/אָבִידָן: to structure a goal; supportive instrument; 31/אָבִידָן: to order concepts.

³⁰ **Abihu (Aiyahua, אביהוא) אָבִיחֵוָא**

“the Force of Momentum is becoming”: my foundation/כּשׂא is light/א bound/כּ to an initiation/will/כּ; a bowing to the Principal: my/כּ source/foundation of thought/שׂא gives way/bows/כּשׂא to that which is greater; my principles fall/give way: from the root אָבִיחֵוָא, meaning “becoming” or “to fall”; an initial/כּ formulation/שׂ belonging to/כּ the illumination/א administered/כּ by the Primal Cause/כּ; a primary formulation/work/son of Aharúwan/אָהָרֹוּאן that ultimately gives way to greater revelations of

the Principal; the sayings regarding AviYahua are very unique, as the wording in the sayings is not like other places that are rendered as one not having children: 1. If it is the case that there are no children, then another kindred has borne in their Name, as no Name is without Fruit in the House of YæHúwaH, lest it would not be a life giving spirit. MT/Deut 25:5-6. 2. If it is the case of no children, then we would consider that the offspring are of the same House, as the talmadim are of the House of their teacher. CHP/Num 27:8. The talmadim are as the daughters who carry forward the Seed of their Father, as a student who carries forward the Word of their Teacher, whereby they are their offspring. 3. It is said that Channah had no children (I ShmúwAL 1:2); however, this is not the final word regarding Channah, nor is it regarding Qeræch, regarding whom it is said that the earth swallows them up and all their Adim/Adam (*sic.* men), yet we know that their children are forever amongst us. CHP/Num 16:32-33; 26:11. 4. A kuwahren/priest may acquire a soul via silver, depicting Understanding, whereby the soul belongs to the house of the kuwahren. TK/Lev 22:11,5. Nadav and AviYahua lay in position the Enlightenment of Aharúwan in the Lands of Inheritance, whereby they are free to ever lead us into succeeding states. The offspring which stems from AviYahua are transfigured beings in our midst to bear the message from the other side of our freedom and transition through Fire, as it is through Fire that Nadav and AviYahua transcend. Nadav and AviYahua are the kuwáhnim of the north and east sides of the House which are numbered amongst the 16/Oyin Consciousness in CHP/Num 26:60. The one of AviYahua is of the Origin of Light, bearing the Letters of Av/commonly rendered as Father. How can AViyahua bear the construct of the Force of Momentum, or commonly rendered as Father, without offspring? The meaning of the Name is The Force of Momentum/Father of Becoming, who unites the Breaths unto their full extension. 6: The rendering of ALphæh Dibre Hhayamim/I Chr 24:2 is understood as: “And Nadav dies, and Aviyahua is to the faces of their father, and offspring, are they not becoming to them with ALozar and Ayithamar? They guard the oracles/divine as seers.” The verb, to die, is a third person singular form and is associated with Nadav, therefore does not include Aviyahua. The construct of the negative term, ᐱ/ᐱᐱ does not precede the term offspring/children, and may be used as an interrogative to convey that the offspring of Aviyahua are with ALozar and Ayithamar, as the east is with the south and west always, for what is of the Origin is with all that comes thereafter. All four Names are included in the statement: They guard the oracles/divine as seers. 7: The offspring of Nadav and AviYahua are numbered with the 3 and 20 ALphæh. CHP/Num 26:61-62; Nadav, Aviyahua, ALozar and Ayithamar correspond to the 4 sabbaths each month, Aviyahua is the kuwahren of the second shavbet/sabbath; from this square of 4 Names, the Enlightenment is spoken to create the worlds of Light, the aúwtim/epochs and muódim/ages. Values, 25/ᐱᐱ: a branching of Light.

34 **poor** (*ebium*, אביון) ᐱᐱᐱᐱᐱᐱᐱᐱ

humble in nature; one poor—impoverished in spirit, and thus free to receive the riches of the Holy Spirit, being emptied of self; also: a beggar; one destitute, miserable, needy; a beginning/ᐱ state of development/consciousness/ᐱ that obtains/promotes/ᐱ mercy/ᐱ in all dimensions of life/ᐱ. Values, 69/ᐱᐱ: supportive interchange. Compare **poor**/ᐱᐱ.

40 **Abimelech** (*Avimelek*, אבִּימֶלֶךְ) ᐱᐱᐱᐱᐱᐱᐱᐱ

my/ᐱ Principal/ᐱᐱ is king/ᐱᐱ: “my father/principle governs/rules”; a Philistine/ᐱᐱᐱᐱᐱᐱᐱᐱ king of Gerar/ᐱᐱᐱ: a governing power to determine the use of the body’s lands, involving the mastery of elements and of manifestations through making peace with the Names of Light that enter into earth fields; an expansion/ᐱ of consciousness/ᐱ that handles/manages/ᐱ the messages/ᐱ of instruction/ᐱ for productivity/the purpose of branching out/ᐱ; note: Avimeleck first seeks to possess the entering light energies, then makes peace with both Avraham/ᐱᐱᐱᐱᐱᐱᐱᐱ and Yetschaq/Isaac/ ᐱᐱᐱᐱᐱᐱ, the masters

of light and concepts; with the interplay between Avimeleck and Avraham concerning Sarai/אֵלֶּיךָ, we behold the initial powers of Cham/חָם and Sham/שָׁם resolving their mutual gifts to compose a body form for habitation. Values, 103/אָפ: domain of processes; territory of manifested communications.

Abiram, AVirram (אֲבִירָם) אֲבִירָם

Father/אָב extends thoughts into manifestation, enlarging what is unseen to be understood, yet within proportion to other associated Principals; to expand/אָ a house—cluster of thoughts/אָ through giving/אָ teachings/אָ for cultivation/אָ; source of parables which are designed to elevate a Number above the sentient world. Values, 46/בָּמ: manifestation of unity to cultivate all within us; 6:6.

56-61 indeed; mourn (aval, avale, ehvel, אָבֵל) אָבֵל

to verify the promises; truly: ALhhim speaks to assure a promise (SMB/Gen.17:19); seeing/אָ and hearing/אָ provide direction/stability/אָ: to see with understanding leads to following directions; ALhhim speaks to provide insight and comprehension, whereby the people are moved unto the goal; to lament, fade, perish; to be sorry, regretful; to wither, languish; also: a pasture, meadow, plain, field; when used as an adverb: but, however. Values, 33/אָל: to direct communications; 15/אָל: inscriptions of assurance.

68-70 stone, abben, avenn (אָבֵן) אָבֵן

precious stone, gem; a weight, plummet; concepts/אָ by which to build/אָ perfectly/אָ: thus, the twelve inner-foundation stones upon which to build the temple of YæHúwaH/אָבֵן; the smooth stones are those which are whole, uncut, as the Rings of HhaALhhim, with which we build the altar [MT/Duet 27:6]; according to the Rings of HhaALhhim so are the stones of the altar round and smooth, for upon the foundation of the Rings, the altar is built; to change into stone, fossilize; note: compare the Arabic word *ibn*, meaning “son of,” recalling that we are comprised of living stones, both collectively and individually; foundation of a house/world; concepts to develop your potential; uncut stones from an altar are fashioned by Ræuch/Breath: the Breath plants the crystallization patterns, the heart, with every breath taken causes the Stones to form upon the sides; we build-up the heart with seeds of knowledge; also the stones of the testes are uncut, naturally hewn whereby the ancients placed their hands to hold the stones of another to attest to the solidarity and the oneness to which they belong in YæHúwaH whereby a covenant and promise was made; the testes carry the inherent, full attributes/concepts for the altar/heart; jewels break open within stones, every jewel corresponds to a Thought construct; correlate how a Thought runs to determine the jewel’s message, thoughts compressed burst into jewels; There is an interesting correlation between the stone and the worm pertaining to the legends of the shamir. Our foundation, as a Seed, is a Stone. Seeds are stone-hard, yet when they crack open the worm-like stalk waves in the Light to bring forth all of the inner fine details as messages. Within the Seed of our Name is the worm that eats its way into our Mother to write the details/messages stored in our Stone. Our houses/bodies are built upon the Stone of our Names in which the messages of our Spirit are recorded; a parallel concept to the shamir stone/worm is the semen-worm of our Name which records/recalls/remembers/shamar to inscribe messages on our inner tablets. Values, 53/אָל: perfected processes; 17/אָל: inscriptions of completion; 2:2; 5:5.

alexandrite (ahven barilyume, אָבֵן בְּרִילִיּוּם) אָבֵן בְּרִילִיּוּם

compound formed by the mineral chrysoberyl with a trace of chromium, a rare occurrence; stone for the house of Aharúwan, corresponding to the multiple waves of light’s spectrum; force/אָ to develop/אָ the mind’s potentiality/אָ to fulfill instruction/אָ pertaining to the day’s illumination/אָ, and capable of radiating the colors of the twelve hours of light. Values, 351/אָל: wisdom’s display of principle; 17/אָל: inscriptions of completion; 73/אָל: deep perceptions of processes. See **stone**/אָ.

limestone (ahven sid, אבן סיד, ᐱᐱᐱ ᐱᐱᐱ)

compound of calcium/ᐱ, carbon/ᐱ, and oxygen/ᐱ; concepts/ᐱ by which to build/ᐱ perfectly/ᐱ a supportive structure/ᐱ for attaining/ᐱ insights/ᐱ; structure of vegetation hardened with principles of light and found at the base of a mountain; provides access to the mountain/illumination/ᐱᐱ formed of calcite material. Values, 127/ᐱᐱᐱ: to regulate the branches unto completion; 17/ᐱᐱ: inscriptions of completion; 29/ᐱᐱ: organic remains/gatherings. See **stone/ᐱᐱᐱ**.

⁷³ **girdle, sash, belt, rope ayvenet, (אבנט) ᐱᐱᐱᐱ**

stones/ᐱᐱᐱ assembled/gathered/ᐱ: Principal of Unity/ᐱᐱ spread out/extended/unfolded/ᐱ unto all gates/mouths/ᐱ; a linen garment of the priest: the means to position and hold together all stones/energy centers; a garment of the mind; symbolizes a plummet line extended from the head unto the aligned placement of all within: *esp.*, when following in sequence to the breeches/ᐱᐱᐱᐱ, as the mind aligns all inner energies and then realigns according to what is gathered; concepts/ᐱ by which to build/ᐱ a perfect/complete/ᐱ collectivity of being/ᐱ. Values, 62/ᐱᐱ: structuring/aligning of life consciousness; 9:9.

⁸⁵ **Abraham, Avrehhem (אברהם) ᐱᐱᐱᐱᐱᐱ**

to exalt principles; the concepts/ᐱ of the house/ᐱ to govern/ᐱ with enlightenment/ᐱ unto fullness/ᐱ; supremacy of principles to beget nations/processes; having strength to beget/bring forth the operating base of all light energies to occupy the soul/expressive faculties; note: the position to govern is first established before the waters/soul fields are placed in the elements; the inward state of Abram/ᐱᐱᐱᐱ augmented with the Letter *Hhúwa/ᐱ* from *HhaSham* (Yah/ᐱᐱ) as the force of the *ALphaeh-Bæyit/Father/ᐱᐱ* penetrates through the *Rayish/mind/ᐱ* and shines/ᐱ within the waters/ᐱ, the light force/ᐱ coming forth/forward via refraction to fully expand all light energies according to the potentialities of the soul fields; momentum of multitudes: the foundational state of all kings — of all interior ruling attributes that reside within the Dallath/loins/bosom of Chækúwmah; the *Ascending/Exalted Principles* beget Yetschaq/Isaac/ᐱᐱᐱᐱ/laughter; you are sent into the world by Avrehhem: 1. It is necessary to come into the world as a route to expand our Seed, just as it is necessary to sow a seed if you want to see what is inside of it. 2. Your SeedName is concealed as a treasure of HhaSham/The Master Name. 3. The Seed is made humble to enter the earth whereby it learns of the true riches. 4. The Eyes of Avrehhem open in your Seed to reveal its inheritance of destiny. 5. In coming into the world you learn a large principle how to go beyond so that you are not caught in former perceptions nor elevations of becoming. You learn to transcend through expansion in the Faces of Avrehhem. 6. Through being sent by Father Avrehhem into the world you multiply your Numbers and attributes of Name to bear a harvest to fill your mind and baskets of soul. 7. The result of your sojourn is perfection of your souls as precious stones set in the House of YæHúwaH to contain the Joyful Radiance of Reshun. 8. You learn obedience regarding your unique mission in the domains of Chækúwmah and Bayinah. 9. You learn how to conform and be aligned to another through your associations whereby you are of the same Source. Of necessity, to have your SeedStone Jewel placed in the Haikal/Temple, you understand the House of YHWH is not divided nor fractured. 10. With thanksgiving you are schooled to learn of the love in you through which your days are fulfilled. Values, 248/ᐱᐱᐱᐱ: head/beginning of life-measured/anointed performances; 5:5. See **Abram/ᐱᐱᐱᐱᐱᐱ**.

⁸⁷ **Abram (Avram, אברהם) ᐱᐱᐱᐱᐱᐱ**

to magnify/ᐱᐱ Principal/ᐱᐱ; the expansion/enlargement/realization/ᐱᐱ of the *ALphaeh-Bæyit/ᐱᐱ* within; to exalt the Principal; the seed form of each Name; Principal elevated to mastery over all

forms whereby one may be transformed; Father power that continually arises: the inherent, composite sum of one's divine Name in the heavens, possessing the full spiritual genetic code to become an offspring of ALhhim/ᐸᐱᐸᐸᐸᐸᐸᐸ in HhaAúrets/the earth; the greatness of the emanation force of one's Name to download the full heavenly nature to the earth: the power of Avram is released as one's Name becomes seated within the earth field; the genetic code assembled into a seed; stage transferring from Ur/ᐱᐸᐸᐸ/*Light Clusters* to the Earth [Ten Lands] for transformation and unfoldment; father of many parts/covenantor of pieces; the Principle/ᐸ of the house/ᐸ that governs/ᐸ over all inward nations/processes/bodies of water/ᐸ; note: the change of name from Avram to Avraham signifies the presence of Light's expansive nature (*Hhúwa/ᐸ*) according to YæHúwaH/ᐸᐸᐸᐸᐸᐸ; Avram is the third-dimension stage of the creation, Núwach/ᐸᐸᐸᐸ being the second and Adam/ᐸᐸᐸᐸ, the first. Values, 243/ᐸᐸᐸᐸ: head of multitudes and processes. See Abraham/ᐸᐸᐸᐸᐸᐸᐸᐸ.

⁵² **Abishai, Abshai (Avsikai, אבישאי) ᐸᐸᐸᐸᐸᐸᐸ;** (*Avshai, אבשאי*) ᐸᐸᐸᐸᐸᐸᐸ father/ᐸᐸ to dispense wisdom's/w gifts/ᐸ; brother of Yoab/ᐸᐸᐸᐸᐸ, one of thirty chosen men of DæúwD/ᐸᐸᐸᐸ/*instructor of love/man of loyalty*; conveys the strength to build, formulate, and unify via spiritual gifts and actions that overcome Omun/Ammon/ᐸᐸᐸᐸᐸᐸ; the expansive power/ᐸ to formulate/ᐸ and to achieve/ᐸ Wisdom's/w gifts and actions/ᐸ. Values, 313/ᐸᐸᐸᐸ: wisdom activating processes; 323/ᐸᐸᐸᐸ: wisdom branching out in diverse channels; 34/ᐸᐸ: the ordering of insights/gates.

⁹⁰ **Agag (agag, אגג) ᐸᐸᐸᐸ** a prickling irritation/flame; a master/king of Omaleq/ᐸᐸᐸᐸᐸᐸ; the thorn principle/ᐸ (multiplied/ᐸᐸ) throughout all channels/ᐸ and processes/ᐸ. Values, 7/ᐸ: piercing.

¹¹⁹⁻²⁴ *sing.* **Edom (Aæddum, Adam, אדם; אדום) ᐸᐸᐸᐸᐸᐸ;** ᐸᐸᐸᐸᐸᐸᐸ
¹²⁹⁻³⁰ *pl.* **Edomite Adumi (אדומי) ᐸᐸᐸᐸᐸᐸᐸᐸ**
reddish to bluish hues, thus purplish; name of the stone of Yahúdah as an amethysts (translated in some texts as carnelian); lifeblood: base of the thought formulations of body forms; means to carry/distribute messages; “suitable form”: name given to Esau/ᐸᐸᐸᐸᐸ upon separation/distinction from Yaoquv/ᐸᐸᐸᐸᐸᐸ; principal/ᐸ gate/avenue/ᐸ, both to release/ᐸ and by which to attain/ᐸ the waters/ᐸ; a projection/ᐸ through openings/ᐸ to receive/ᐸ the waters/ᐸ; connotes the blush of shame or the flush of anger; signifies those in flesh seeking redemption, the vibrancy of living flesh; encompasses spiritual powers and will not release hold, even as a body/woman clings to thought clusters/man, or as tissue does not willingly relinquish embodied light energy and clings to bone: in like manner, Edom attempts to preempt the spiritual possessions of the inner assembly with strife and conflict over inheritance and position. Values, 45/ᐸᐸᐸᐸ: the flow of life; 51/ᐸᐸᐸᐸ: desire to grow/expand; 55/ᐸᐸᐸᐸ: displays of warmth; 5:5; 1:1. See Esau/ᐸᐸᐸᐸᐸᐸ; Seir/ᐸᐸᐸᐸᐸᐸᐸ.

¹¹⁹⁻²⁴ **reddish purple/amethysts, vapors of Fire; man (Adam, Adim, אדם) ᐸᐸᐸᐸᐸᐸᐸ** primary level of Thought assembling as offspring/formulations of ALhhim/ᐸᐸᐸᐸᐸᐸᐸᐸ; first stage of becoming; the expanding base/ᐸ of a pyramid/teraysarun/ᐸ for revealing/ᐸ the Unity of Breath, thus primary stone and color of setting the stones in the mind as the beginning of the stones is based on equality, an impartial acquiesce of Wisdom and Understanding upon which other stones are gathered and laid; stone of Yahúdah; the source of a vapor [Yaoquv/James 4:14], condensed thought in which the spectrum of *a thought is composed, commonly rendered to be made*; the mists of Mt. Arrat from which Names are composed from the ALtars of the oylah of the Most High, plural of the root/ᐸᐸᐸᐸᐸᐸᐸᐸ, whereby the Adim are many — “*the Unified created them*” [SMB/Gen 1:27]; the opening of the Seed/ᐸ within a teraysarun base/ᐸ for full extraction/ᐸ as each Name is designated with another/a pair for a dwelling in Wisdom, Understanding, or Knowledge teraysarun construct; unity/ᐸ

is the pathway/Δ of plenty/blessing/expansion/ᐱ; the expanding/ever-widening/Δ gates/Δ unto revelation/ᐱ; a seed/concept/Δ in paths/Δ of ascensions/ᐱ; contextual definitions: (1) a composite of both Breath projection and Breath inhalation into one to form a continuing vapor, depicting the interior roles of an initiation, utilization, and facilitation of ALhhim (ᐱᐱᐱᐱᐱᐱ as undifferentiated Intelligence, to be United Thought processes via the unity of Their Rings); (2) bluish-reddish stone, ruby as seen from the right, garnet—a translucence of the nature of a Fire-man/Ayish/ᐱᐱᐱᐱ, being an activation/empowerment/ᐱ of the 22/ᐱᐱ letters; *adim* are the burning, radiant coals of life fanned into full flame by the Intelligence/Breath of Life, the concept of red/blue/flames stems from being fire-branded from the midst of the coals of the offering, as each Name is branded by the Numbers and the Letters from The Most High; a coal of fire to be exploded—to emanate the full nature of its expression of light; a house of fire which warms and makes vibrant the earth/ᐱᐱᐱᐱ (flowing with a molten river of blood): to expand/Δ via blood/ᐱᐱ; *adamah*/ᐱᐱᐱᐱ the radiant coals/stones—a composite of fiery thoughts; a Name of the Fire of YæHúwaH/ᐱᐱᐱᐱ; initial stage of collective thought, being a concept of praise/values in motion: the basis of all forms of sacrifice; (3) the state in which the invisible *ayish*/ᐱᐱᐱᐱ enters into *adamah*/ᐱᐱᐱᐱ to become full by partaking of the tree of knowing the goodness and companionship of parts; unity/oneness with Principal/Δ is the path/insight/Δ to fullness/ᐱ; the one, living core of concepts/*ALphæh* power/Δ constructs itself into the dimensions/Δ of many parts/a multitude/ᐱ; as Name given to a Fiery Thought/ᐱᐱᐱᐱ: the essential life force/Δ in the blood/ᐱᐱ; (4) the second Adam, in contrast to the first, is the expanded red fire, unfolded according to the full spectra of all its light natures: Yahushúo—the mature/complete Adam gives priority to unity with YæHúwaH, with a desire being for The Twelve—disciples also, to know unity with the Principal (Yahuchanan/Jn. 17: 11,22); note: the second Adam is in the *Bæyit*/ᐱ position, housing and attaining unto the fullness of ALhhim: in *BeRashshith*/Genesis, each Name is a thought state—having yet fully to enter into form: the teachings of the Beginning/Genesis designate the process by which the thoughts of cloud/dust form (categories of thought values) enters, via Yúwsphah/ᐱᐱᐱᐱ, from an angelic—from one sent as a message into a construct of fiery composed thoughts; *Sepher Yetsiat Metsryim*/Exodus describes a Name entering into definition/form for the expressed purpose of being/unfolding the tabernacle of ALhhim: the habitation in mortal flesh demonstrates confinements and limitations of our nature, a state of outer darkness, humbling us to come unto full knowledge of the light energies within; the Land of Metsryim defines and demonstrates the inner-life dynamics, via definition of thought within a space, and warms/nurtures us unto maturation; *adim* are the offspring in the likeness/*damut*/*Teraysarun* construct/*four faces* of ALhhim [YechúwzeqAL/Ezekiel 1:5-11], this likeness does not limit humankind to one sphere of operation, even as ALhhim are not restricted; a focus on individual attributes, or self, takes us away from the wholeness, blessedness, and freedom of YæHúwaH/ᐱᐱᐱᐱ/The Unity of Life; yet by grace, the *adim* are provided a unified structure (to house the resident fire and all light energies it contains) as a teacher for Unity and as a mechanism for the process of reconciliation unto the fullness of ALhhim. *Vapors* beget Shath/Seth/ᐱᐱ/*an interior positioning of values* to unfold the Kingdom/domain/dome; when the *Adim* are drawn out, a form/woman appears in which one enters, as a seed draws out of itself to form a tree/body; woman does not indicate a separate body as has been rendered; *Adim* draw out the embodiment of NAME, first as Qayin/Cain which is said to be an acquisition of Ayish/ᐱᐱᐱᐱ/the activation/ᐱ of the 22/ᐱᐱ letters as when a Name begins to Breathe; in saying this is flesh of my flesh and bone of my bone affirms that our flesh is of our thoughts, and our bone is of our knowledge; another person is not the flesh of my thoughts nor the bone of my bone, but that which is of one's Name; in like fashion a tree draws out its leaves and bark from itself; to be born through our Mothers of the ALhhim—the Seed of Light passes through the 12 gates or Dallath/Δ in the heavens,

the Seed/א enters into the waters/מ of our Mother/מא through the heavenly vagina gateway/א, whereby the offspring are called Adim/Adam/מאא. The summations of the Name of Adim/Adam is 18, meaning a house of Life/אא; every Name appears in their season according to the sowing of the Seed through the 12 portals or paradigm windows in the sky. Values, 45/אמ: transmission of Light; 18/אא: to extend via ascension; 18/א: transformation position, to branch into all Knowledge; 9/א: awakening consciousness. See **man/Ayish/Ish**/מאא, מאא; **ground**/אמאא.

127-28 **Adamah; ground, adumehh** (אדמה) אמאא

the Name *Adim/מאא* with what is called the *Hhúwa*א directive, signifying “movement/emanations of the Adim,”—the emanations/directives according to the Lights, that which is towards Adim as the Lights are toward the body; the shimmering lights of the vapors, glimpses, spectacles of the radiance of the vapors, the *foundational Unity of Light Principles/א of the Teraysarun/א to transmit/מ light/א* (within paths/א of fullness/מ); the adimah are formative compositions within earth/*Aúrets/אא*—within the spaces dedicated for thought expansion according to the flaming nature of a Name, *adamah/adimah* connote the embodiment of Thoughts clustered together and their levels of emanations, as stones that radiate with various lights; there are the heavens and the earth and within the earth the adimah are formed being an assembly of thoughts gathered together; with the adimah—stones of emanations one builds an altar [SYM/Ex 20:21-22]; ***the adimah are organized vapors of light emanations***, as stones/clusters of thoughts upon which one builds an altar for their service unto the Collective; the altar is of the organized stones of adimah, the wood upon the altar are the teaching of the Most High resident within the branches; the offerings on the altar are those of the stones/assemblies, whereby an offering is an opening/crying out of the stones of Avrehhem; the offering of Qayin/Cain is of the fruit/faces of the adimah which are formed—as appearances—the outward upon which YæHúwaH does not look verses that which is within the adimah—as the first/primary Numbers and their emanations of the flock/unified clusters, the later being the offering of Hevel/Abel [SMB/Gen 4:2-5]; Qayin is a cultivator of the external; Hevel an tender of the inner assembly; the adimah are states of ideas/concepts/א of the teraysarunim/א communications/מ of Light/א; denotes the release of emanations dedicated to expand the Teraysarun; of reddish color; a red coal conveying a composite of ash—fiery thoughts; also: husbandman, as farmers occupied in cultivation of earth, where seeds/א expand/א, facilitated by many waters (i.e. the water/anointing of Ræuch)/מ unto life/light/א; concepts/א at the gates/א anointed/מ to illuminate/shine/א. Values, 50/א: unfoldment; 23/אא: emergence/sprouting of Thoughts; 5/א: illumination. See **earth/אא**; **Adam/מאא**

Aduni; Adæn (אדני) אאא

sir, master of lands, deeds, states, worlds/concealments; Master of masters, commander, ruler, possessor, owner, proprietor. Values, 55/אאא: reference the Values for Master Reshun; 5:5.

154 **Edrei, adaroi** (עדרי) אאאא

arm: an extension of the mind’s understanding, power, might, strength; perceiving/א the path/א of knowledge/א, understanding/א, and attainment/א; a city/center of Bashan/אאא— as the arm/projection of the sayings of the Amúwri; three levels of the arm: biceps, forearm and hand are performing the thoughts of Wisdom, Understanding and Knowledge/respectfully; mists/vapours of consciousness determine action, one engages their hand according to the level of the Mountain in which their spirit resides. Values, 285/אאא: ascendant levels of the Faces of YæHH, 8:8.

157-59 **love, to serve, ahæv** (אהב) אאא

the Light of the Father, the Neúwn in the midst of the Fathers: 9876 55 4321; the bonds of mother and father that cannot be broken; the sum of all sayings as all spoken and written are of the Father

which are the Words of Light; to serve unto the full measurement of a Name according to the Light/ᄃ of the Eternal Values of the Father/ᄃᄃ; to love and be loved via the joining of Names, to make room for another, create a space in Zebúwlan for another to dwell, to tend the fruit of Beniyman for the full expression and productivity of the united Names through *chuw*n/grace, by Principle with form of expression; however, the forms of the world we are not to love/become attached unto, for it is perishing and is able to retard and spoil the garment of Light; to love the world is to attach ourselves to that which cannot cross over or go beyond, for the world is a fixed projection of thought and not the Thought itself; in loving the world or the things in the world we limit ourselves and reduce our allegiance to the Master Names; the love of the world is lust/a craving and passion for that which is an illusion and not the essence of Thought itself; to be “in love” is to have consciousness of the state of light in which we abide collectively; *The value of all Letters, ALphæh to Taúweh, is 253, interpreted to be the full extension of love/ᄃᄃᄃᄃ/8, being the Thoughts/200 of Love/8; Love is the bond in which all attributes are kept as One and via which the Principles flourish;* initiations related to being whole/complete; concepts/ᄃ of life/ᄃ being expressed/growing/expanding/ᄃ; the emanation/ᄃ of the Light/ᄃ in a united state or in a state of agreement with the Light/ᄃ; love is the agreement/Bæyit with the Light that shines/Hhúwa from Principles/ALphæh; light radiates/ᄃ Principles/ᄃ in compatible unions/ᄃ even as seed opens/ᄃ, releasing life/ᄃ creates a united house/ᄃ; love (the fulfillment of Túwrahh) are light forms—ideas synchronized with behaviors in accordance with the limitless aspects of life, vs. sin, or acts that cause decay and separation; love is the unity of the actions of light, which bring wholeness/oneness; The word *ahhæv*/love/ᄃᄃᄃ is comprised of three Letters: the ALphæh/ᄃ, the Hhúwa/ᄃ, and the Bæyit/ᄃ. The ALphæh is of two parts which is of the oneness of Hhúwa/Being; being of two parts of Hhúwa/.5, each ALphæh has ten parts/10 which reduces to 1. The ALphæh is displayed in the Bæyit, the house of pairs. The formula of *Ahhæv*/Love is 2-1-2, or **two are one**. Love is the Light Union of ᄃ/ALphæh—.5/Hhúwa+ᄃ+.5/Hhúwa. ALphæh is the means to extend unto 10 parts or the Yeúwd, which is the head of the ALphæh. The Yeúwd, as the Head of the ALphæh, is within the ALphæh as .5 + .5 = .10/1 just as the head of a plant is within the seed and within the plant even before it forms. The full extension of ALphæh, being One, is a Single bond of Light; each strand of Light, being of two parts or two ends, comprises a ᄃ/Bæyit/2. The Bæyit is the House of the Yeúwd/10 which is comprised of the underlying ALphæh/Seed—the Hhúwa-ᄃ-Hhúwa/ᄃᄃᄃ, when extended/ᄃ, the Name of ᄃᄃᄃᄃ/YæHúwaH appears. The bonds of light are in the midst of the pairs of Names which comprise one house. Being joined as two sticks of Light, **the mutual state of Unity does not violate itself for it is the state of *ahhæv*/devoted service/love**. The Union of Pairs are founded and fully extended via love, and through this bonding the House of YæHúwaH is built/woven. When love is perfected amongst the parts/pairs, there is no corruption, for the pairs have built an assembly of parts, called the House of YæHúwaH, which is immortal. Love/Divine Service has no end nor perishes [1 Cor 13]. Values, 8/ᄃ: covenant perspective, force of ascension, bond of covenants; 2:2.

Ohad; Ahad (ᄃᄃᄃ) ᄃᄃᄃ

The Name of AHAD in an interface in the works of Shamoúnn between Yamin and Yakin to activate the works of your hands and establish your Name by positions to stand with the Collective Consciousness; what is stated in the scroll of beginnings: SMB/Genesis 46:10 is affirmed in the scroll of emergence: SYM/Exodus 6:15 through the Ahad interface; The level of AHAD hearing enables the fulfillment of hand/action to foot/movement; your deeds/hands/actions become established as pillars, creating foundations to take a stand. Transitions within the foundations come through hearing to affirm your footing/movements in the Collective. Values, 10/ᄃ: a 1:1, hand to form foundations.

166-69 **Ohel; tent, *ahhal* (אהל) לֵאָה**

the double Hhúwa in the midst of AL; tabernacle; shelter, habitation; the base/foundation of Unity/4 of the Lights/א rule/order/ל; to cover, overshadow; to shine, as by virtue of a covering; the dome formulated by Gershun/גֵרְשׁוֹן according to the enlightened expressions/mouth of Aharúwan/אַהֲרֹן (CHP/Num. 4:27); the foundational seeds/4 of enlightened/א roles/ל; note: the plural form מֵאָה is often translated as “aloes,” a shiny and soothing gel providing protection from the heat; arranged in sets of 5 per side; in this arrangement the planets are to one another side by side as they travel within their rings of orbit. Values, 36/ל: instructive unity center; 3:3. See **tent of meeting/אֹהֶל מוֹעֵד** לֵאָה; **tabernacle of the congregation/אֹהֶל מוֹעֵד**.

168; 4150-51 **tent of meeting, *ahhal muode* (אהל מועד) אֹהֶל מוֹעֵד לֵאָה**

tent of congregating: a habitation in which all Names are activated and positioned in service; the body as the house of the manifold operations of Intelligence; all Names as the composite house of meShiæch; a projection of light force appointed/אֹהֶל מוֹעֵד, wherein concepts/4 of light/א govern/ל in each season/stages of maturity/to encircle the Teraysarun/אֹהֶל מוֹעֵד, as in the seasonal changing of plants which blanket/color the ground with fabrics of Light; those who are “in” the tent of meeting confirm Principles/4 of Light/א with order/authority/ל; Principle/4 enlightening/א and guiding/ל peoples/waters/מ united/ל in understanding/ו and outlook/א; note: a tent/לֵאָה is an arrangement of the letters of *Alhah/Eloha/אלה*; the veils of the tabernacle are appointed to Gershun/גֵרְשׁוֹן according to the enlightenment of Aharúwan/אַהֲרֹן (CHP/Numb 4:27); projected light waves to instruct/לֵאָה is a center for teaching wherein the anointing of Ræuch/Breath brings together the understanding to access all realms/אֹהֶל מוֹעֵד. Values, 156/ל: a dwelling/domain extending perfect unity; 3:3 *ahhal 8:8 muode*. See **tent/לֵאָה**; **tabernacle of the congregation/אֹהֶל מוֹעֵד**.

173 **Oholibama (*Oholibamah*, אהליבמה) אֹהֶל־בַּמָּה לֵאָה**

exalted habitation: my tent/לֵאָה is exalted/אֹהֶל מוֹעֵד; an expansive/4 enlightenment/א guiding/ל the soul/house/ש into an anointed/מ revelation/א; daughter of OúwnhAnah/אֲנָח, the daughter of Tseboon/Zibeon/זִבְעוֹן: spiritual position to communicate the combined expressions of Anah (to answer/witness/be humbled) and to communicate the message of Tseboon (to color/paint/hold; each color is a frequency of the flame from the altar), internal parenting that brings forth expressions of exaltation; note: a tent is another term for the body, or house, of humankind; to exalt one’s tent for worship is unlawful; the tent is exalted by being filled with humility and colorization in accordance with the ReuæchHhaQudash (SMB/Gen. 36:2) Values, 83/ל: expression of processes; 38/א: order for ascension. See **tent of meeting/אֹהֶל מוֹעֵד** לֵאָה.

175 **Aaron, *Aharúwan* (אהרן; אהרן) אַהֲרֹן; אֲהֲרֹן לֵאָה**

Enlightened Mind of the Ark/ARúwan; Aharúwan/Aaron precedes all Names, thus the Father of Names to impart Enlightenment of YæHH within strands of AL to rise and appear within the body of Unity; translated as “the Mountain of YHH”—the word אֶרֶץ/mountain is in the midst of the Aharúwan preceded by the First Cause/ל into gathering/forming the Neúwn mind of the Sayings of ALhhim/ל, the initial and last Letters/ל=15/א; the first born of Oomærram/ Amram is the third offspring of Qahhath/Kohath of Lauwi/Levi, from which the Name of Oomarreh/Gomorrhah is derived; Aharúwan is the Illumination of Reshun; the Hhúwa א breaks out as the Light within the ALphæh Seed; the Illumination leads you to shout with joy, which causes songs to flow; Aharúwan/Aaron is the Name of Taúwah/א, appears in sequence on the 22nd of a moon as the Master of Completions, who brings you into the fulfillment of the Works of Light from their impartations/codes in ALphah of the Sayings/Faces of the .5+.5 and their Teachings that reveal all Words to their servants—ALphahLammedPaúwah. According to Aharúwan, the 24 Courses of the Priests

are set to serve as the Taúwah of the 21 ALhhim of the Letters. The House of Aharúwan is of the third level of Laúwi, depicting the power of emergence of Knowledge; the third house conveys Aharúwan is first to appear through Understanding of Associations of Qahhath upon the pole of Marri; Oomærram binds sheaves and causes expansion within conscious fields; *the one whose rod bears flowers and ripened fruit of ALmonds, as the Ring of Lammed—Yeúwd is the only ring in which the ALphæh is present in their midst—in betwixt Lammed/12 and Yeúwd/10 there is one—ALphæh, depicting the ALmond of Wisdom*; a context in which the ALphæh Seed rises to the crown of the Lammed, ascent of the ALphæh from the base in Maneshayh denotes Enlightenment has come from within the Staff, whereby the staff is called for Aharúwan—the staff of Enlightenment; the Seed rises to the Crown and governs your houses according to the Enlightenment of Aharúwan; one who achieves Enlightenment amongst the tribes is the priest/servant of all houses, for in that the 12 Houses are in one Seed, the one humble to bear the Seed is the servant of all—the kuwahengúwdal that rises amongst other branches. ALphæh is in the Lammed, and Lammed is in the ALphæh. ALphæh: .5 + .5 = 1, the 2 sides are joined by the double UWah, 6+6=12, whereby 12/Lammed is seen in the midst of ALphæh; you govern your lives/affairs/deeds according to the ALphæh/Seed of our Names; Aharúwan is the third progression as the level of Knowledge that comes from the foundation of Wisdom, the third is the crown of Life, whereby the Seed of AL becomes evident upon the lips of the kuwáhnim/priests stationed around the Tree of Life in the midst of the Garden; Aharúwan is the first born of the Words of AL through which all is spoken and performed according to the mind of AL; in accordance with the firstborn of all creation, the full measurement, or meShiæch/messiah, appears; Nothing comes from AL except through the Enlightenment or the House of Aharúwan, for nothing appears without the Seed of AL upon the Lips of the kuwahren/priest, whereby the one speaking of the ALhhim is the mouth of all creations, that one speaking is the kuwahren/priest and the hand that moves upon the waters is the hand of Aharúwan as seen with the staff moving over the waters of Metsryim/Egypt; in the culmination of the age or mortality, all Names will affirm that they belong to the kuwahnute/priesthood of Aharúwan as all in Metsryim sold their lands in order that they would belong to the kuwahnute of Pharaoh; via the transfer of all lands unto Pharaoh, an age is born under Pharaoh that did not know Yúwspah/Joseph, nor does the house of YishARAL know Yúwspah as they come into Metsryim for grain/Knowledge of Hha-Davar/Word of ALhhim which they had lost; therefore, all of YishARAL entered into mortality for their redemption through the potter's wheel of Yúwspah that was estranged in a foreign land; through the House of Aharúwan all Names are read and called via the mouth of the patriarch of Aharúwan, and via the hand of the kuwahnute/priesthood, all Names are positioned into their place in Light; Aharúwan is the illumination of Thoughts arising within which bears one's full extension of Name unto its maturation; projected/Თ light waves/Თ of thought/Თ for unfoldment/Თ; the spiritual, enlightened mind that upholds the living tabernacle; concepts/Თ of illuminated/Თ Thoughts/Თ within a unified/Კ extension/perfection/Თ; of the illumination, enlightenment; the Letters: har/ᲗᲗ/mountain are in the center of the Name, conveying the ascent, the illumination of the mind; one who is of the Principal, in whom the illumination of Thought arises unto full extension; the priest/enlightened mind resident within is amongst the 12 tribes, from this arrangement comes the story of one being a master with 12 disciples to convey that every mind is to discipline and train their 12 members unto alignment with the teachings of the kuwáhnim/priesthood; an enlightened servant of humility; a projection/force/Თ of light/Თ to instruct/Თ all minds unto the unification/Კ of perfect extensions/Თ; concepts/Თ of enlightenment/Თ with knowledge/Თ of the paired Serpents of Wisdom and Understanding/Თ; designation of mind to formulate and group thoughts according to context, setting, and season, with formulations occurring on the left side and administration on the right: as the brain is

distinguished as having two tablets/sides, so is the priesthood of Aharúwan/Aaron distinguished by the Names of ALozar and Ayithamar, the pineal gland is a centre for the priesthood to regulate the organs or the internal bodies of light with the lunar cycle, a function of transferring properties of thought through Maneshayh/Manasseh whereby the deeds are ordered through the pituitary gland of Yishshakkar/Issachar, the kuwahnute monitor ideas and their release through nervous impulses whereby the house of Qahhath/Kohath carries forward the words of Enlightenment to all members which enables the camps to make progressions and movements; in that Maneshayh is the camp to enable transferring states there are cities within Maneshayh designated for the Laúwim to carry forward the Enlightenment [Yahushúo/Joshua 20]; note: concepts of the tabernacle are managed by ALozar/Eleazar, whereas the forms of the tabernacle are administered by Ayithamar/Itamar: Aharúwan/*the enlightenment of mind* brings forth the Understanding within ALozar/אֱלֹזָר/*the directive orders of the united dwellings of Light/AaR, whereby ALozar is a son of Aharúwan being now a formulation of thought through which the offspring (son) reveals the Source (father); the birthing of ALozar through Aharúwan is the means through which ALozar appears in all of the offspring of those Enlightened whereby comes the saying: I and the Principal (the father) are ONE; the fruit (son) and the Founding ALphæh/Seed (father) are the SAME; the fruit is revealing all that is within the Word Seed of ALOZAR (father), whereby all that is born from within us is of ALOZAR; as ALOZAR is born, the virgin traits of our Seed Name are revealed; Ayithamar/Itamar/אֵיִתָמָר/master of composing and stabilizing, and Pincus/Pinchas/פִּינְחָס/mouth/sayings of the Serpent of Wisdom/regeneration, being the Nachash/Wִנָּחָשׁ; the presentation of concepts (Aharúwan) is the first dimension of priesthood bearing the Seed of Wisdom; the instruction of Understanding (ALozar) is the middle dimension from which all comes, and the application of Knowledge (Pinchas) is the third; the role of the House of Aharúwan is to assist each Name to perfect their Name and to walk in their place amongst all Names with the glory/values of the Principal/א; the 13 cities of Aharúwan pertain to inward centers of tribal management: two parts are for Yúwspah and one part, each, for the remaining tribes/branches; the age of Aharúwan as 83 is the Age of Enlightenment, a formulary of Neúwn/50+Lecham/33 translated as *the Bread of Neúwn*; 14 Numbers from the sides of Yæhh emanate from the 7th Throne of Aharúwan around which teachings and parables are spun with the 8 of Nadæv + 9 of Geren to be 17, plus the 10 of Aviyahua, making 27....then 38, 50, 63, 77, 92, 93, 95, 98, 102, 107, 113, unto the sum of 120, the summations of all Faces of Yæhh within the Consciousness of the Twelve; Formula: ALphæh/א/concepts drawn out of Hhúwa/א/illumination equals Rayish/א/knowledge divided by Neúwn/נ/potential: $\frac{3}{5} - \frac{4}{1} = \frac{4}{200} \div \frac{1}{50}$, or the balanced value of $\frac{4}{\Delta}$, which pertains to the interior pyramid/teraysarun, the seat of revelation (note: the equal sign is equivalent to the conjunctive ÚWah/ו); an additional basic formula for Aharúwan is $\frac{6}{\gamma} : \frac{3}{5} + \frac{4}{1} = \frac{4}{20} - \frac{1}{14}$: as the mind fulfills its role to unify all, it is in perfect balance; for when the mind is adrift from its position of light, it is out of balance; first formula of Aharúwan is the value of 40 expressing the United Hands of YæHúwaH derived from the four Letters of HhaSham—two Yeúwd comprised of the Yeúwd/10 and Double Hhúwa/5+5 united by the ÚWah/ו; each Yeúwd/א has the value of 20. Values, 262/בפא: the mind structures all states of residence; 256/זזא: the mind perfects the extensions of unity; 40/מ: conductivity of the United Hands; 8:8.*

194-196 **Ulai; perhaps, maybe (ulai, ewli, אורי) אֵלֵי**

my/א strength/א: principle/א bonded/ו to roles/ל and actions/א; Sarai's handmaid to assist the hand/א of the governess/א: "I will build up my strength from the appointee/trustee/one in charge/אָנִי" (SMB/Gen. 16:2): she needs the strength to bear the heir; note: Abram understands/hears the voice of Sarai/the governess: the foundational concepts underlying our nature comprehends—is audibly attuned—to the governing vibrations. Values, 47/א: release completed; 19/ב: actions resolved.

197-99 **Ulam; meeting place (*ulum*, אולם) ᐱᐱᐱᐱᐱ**

a hall, parlor, antechamber, vestibule: an extension or recess to a principal room; concepts/ᐱ joining together/ᐱ to provide direction/ᐱ unto fullness/ᐱ; also: nevertheless, however, yet, also; the principle/ᐱ of weighing/ᐱ directs/ᐱ a release/ᐱ. Values, 77/IO: to encircle/perceive a goal/target.

202-06 **On; strength, power, potency (*own, awven*, און) ᐱᐱᐱᐱᐱ**

ability; a city of Metsryim/ᐱᐱᐱᐱᐱᐱᐱ; wealth, substance; concepts/ᐱ nurtured/ᐱ unto full extension/potency/ᐱ; also: grief, sorrow, vanity, distress; a reduction/loss/ᐱ affixed/ᐱ to a potentiality/ᐱ; the parameter letters of the first and second levels of the *ALphæhbæyit*, whereby the values of life are encountered. Values, 57/Iᐱ: potential realized; 21/W: processes culminating in wisdom. Compare **strong**/ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱᐱᐱ.

209 **Onan, Aunan (און) ᐱᐱᐱᐱᐱ**

able-bodied; to be strong, stout, vigorous; luminous, bright; to mourn, masturbate; to expend strength, potency, substance; to release/ᐱ what is gathered/ᐱ (maintaining balance) in one’s productive/ᐱ unfoldment/ᐱ; a son/formulation of Yahúdah/ᐱᐱᐱᐱᐱ/ᐱpraise that is coupled with Góúwer/ᐱᐱ/ᐱwatchfulness: as one’s eyes open to the inward fortunes of ALhhim/ᐱᐱᐱᐱᐱ, one will cast away seeds of vanity and self denial; note: Onan sees not to build, apart from the values of praise; hence, ideas and values not of the Kingdom of Light are expressed in such a manner that they are not sown/planted to become manifested. Values, 107/Iᐱ: purification of words; consecration of tongue.

215-18 **lights, Auwryim; light, Aúwer (אור) ᐱᐱᐱᐱᐱ**

parameter Values of 3/ᐱᐱ give way to the inner 3/ᐱᐱ forming a ratio of 3:3 whereby the eye opens inwardly; Light is the projection of the 15 Unified Minds of Yæhh before the darkness which are layers of the Faces; the inward 6/ÚWah is the foundation of the Semek/15/6; darkness is the beginning of creations as what has been assembled in you by Light is moulded and shaped into Faces of Light; out of darkness Light appears—is revealed through streams of radiance as the Faces of Yæhh are within darkness, as ÚWah is in the midst; the sides are of ALphæhRayish equating to 21/W or Fire seen in the Seed of ALphæh of the Rayish; the degree of unity/ᐱ determines the angle of radiance that the eye opens; Light is the Illumination that breaks forth as every Seed of AL is open to recall the unified strands of Light; the Mind orders the stands to form garments put-on in the evenings and mornings; hence, the Virgins who weave the Lights tend to the Offspring of ARAL as Mothers; The Light comes from the Seed as it opens; the sides of the Neúwn 14/5 and 14/5 are two lights and with them are the stars in the midst. The Seed resides in HhaKuWáhnim—in the Mind that feeds it and hence from the Head the Light shines forth, radiance, brightness, daylight, illumination; fire light; principle of knowledge: principle/ᐱ bonded/ᐱ to knowledge/ᐱ; ref. to the emanated presence of ALhhim/ᐱᐱᐱᐱᐱ in creation; concepts/ᐱ bestowing/unifying/ᐱ thoughts/ᐱ; an expanse/ᐱ of thoughts/ᐱ that unify/ᐱ; principles/ᐱ held/gathered/ᐱ in the mind/ᐱ; concepts of life/ᐱ contained in/bestowed by/ᐱ the Head of the Universe/ᐱ; the Force of Unity/ᐱ maintains/ᐱ and governs over all/ᐱ; note: without principles, there is obscurity, darkness, a non-distinguished mass; light is attended by principles/concepts of United Order, and the gathering of concepts increases illumination; thus, “light” signifies a state of knowing; Light surrounds you and comes into you as you give what is within so that there is room for the Lights; as you give your Light from below you receive the Lights above, you live in Light, the form/body of residence is secondary to your primary state of Light; you abide in Lights continually for that is your inherit Nature; if you are in a box or a room then you are not the box, for you are in Light and are Light. Put in a larger universe picture, you are stars which live in Light not in a body; should you desire things or places of the world then you are drawn unto them to enter into them, whereby you live in a shadow you create; *types of*

light: light to behold (sun); light to contemplate/understand (moon); light by which to travel (stars); light to conceive, to observe (morning); light to dispel darkness (noon); light to meditate (evening); penetrating light force to charge/strike, to destroy/change (lightning); bathing light force to cause growth; Aúwer is the Light that breaks forth within a Seed opening; Ræuch/Spirit is the Intelligence to form and give birth to the Seed, whereby there are those which are born of Ræuch, and there are those who are born of mortal flesh. In that the Light surrounds the Seed and comes forth from within the Seed, as Bayinah and Chækúwmah, it is said to carry that which is within the Seed; but only Ræuch can bear the Seed so that it does not fail; the works of Light are the full moons which create darkness and then draw out of darkness the Faces of Yæhh. Formula: 4 (1) 2 (=) 4 (200) ÷ 4 (200) [(the Úwah/2 is an equal sign, and the property of division signifies the reduction process and the base relationship of the combined Letters); in this formula, the attributes of knowledge/4 contained in/equated to the ALphaeh/4/1 are One]. Values, 207/I4: knowledge of Túwrahh; 27/I2: branching of Túwrahh; 6:6 Auwryim; light, the outer 3 gives way to the inner 3 in the ratio of 3:3 Aúwer. See **earth**/r44.

218; 3778-79 **Ur of the Chaldees** (Aúwer Kashdeem, אֹר כַּשְׁדִּים, אֹרְכַלְדַּיִם אֲרָץ) the East; those distinguishing/observing from the East—from the fourth dimension: the realm of dreams, visions, and of the spiritual communication construed by science as telepathy; the light/illumination/44 of astrologers/אֹרְכַלְדַּיִם—of those who track the paths of light energy, the *Kashdeem* comprising the celestial bodies entrusted with name/position/mission; the invisible principles/4 contained/2 in knowledge/4 are extensions/2 of wisdom/w that open the way/Δ to attainment/2 of the fullness of life/2; seed/concept contained in the mind; energy uniting/formulating thoughts; note: as an inward land state, *Ur Kashdeem* comprises the patriarchal positions of Shem/2w to Abram/2444. Values, 581/474X: to determine the destiny of the housed expressions of principle; 207/I4: law of knowledge. See **Chaldees**/אֹרְכַלְדַּיִם.

225-26 **letter, token; desire, aúwt** (אוּת) אֲוֹת sign, emblem, mark, indication; decoration; a symbol, letter of the alphabet; to be willing; to agree, consent; to be satisfied in an expression; the beginning/4 united/2 with the culmination/x. We are never to ask for a physical sign to be our determination for a progression or for an answer, for in so doing we placing an object to be our guide, and will fall under, becoming swallowed up within the sign. We are to look for the CORE of Wisdom within all things, and if not, then our eyes become unstable as water—and run in any direction, thereby bringing confusion within our camps. Whatever is precious and vital for us will be shown or come to us. “We are not to ask/seek after any sign form ever, period.” This saying is a watch word from the House of Gad, coming out of Tsaphun, first-born of Gad, for the House of RAúwaben/Reuben. The saying of Gad affects the House of Zebúwlan—the state of our residence. In what state do we seek to reside? Is it the House of YæHúwaH or is it the house of Metsryim/sign forms? [Tehillah/Psalm 27:4; Ps 23:6]. There is only ONE thing that we are to seek. As we seek the House of YæHúwaH, a house not made with hands, our heads are elevated above all obstacles/entrapments [Tehillah/Psalm 27:5-6]. Values, 407/IX: sign of renewal; the comprising of Túwrahh; 4:4. See **hundred**/X244.

227 **ever since, then** (az, אַז) I4 therefore, then, formerly; since, ever; in conclusion; in perspective; from the summations/4 to their/complete extension/I—from ALphaeh/4 to Zayin/I (parameter letters of the ALphaehbayit’s first-level perspective); note: the origins and the ends cannot be separated; hence, I4/then connotes results, consequences: the former will be the progressions; also: a continuum: ever since there was a beginning, so there will be an end; thus, az/I4 conveys the former things of olden times. Values, 8/8: pertaining to vision/perspective.

hyssop, azuv (זִשׁוֹפ) זִשׁוֹפ

good intentions of the Fathers, the goal of being born, unlimited summations/4 sent to their perfect completions/I through entering into a house/body/9; thoughts of prophecies/exhortations to thrust the blood, associated with plants of hyssoplike, lavender, marjoram, conveys the use of your body through which blood flows. Values, 10/4: administrations through hands.

²³⁹⁻⁴¹ **ear (azan, ozen, זִשׁוֹפ) זִשׁוֹפ**

hearing; to balance, broaden; to carefully attune; to expand/4 the instruments/I of one's potentiality in the Son of Neúwn/9; note: *azan* corresponds to *Horeb/94* (ascending/4 of thought/4 occurs via hearing/9), depicting the body and work of *mashiach*: Listen, to fulfill the letter *Bæyit/9*! Values, 58/4: internalization of vision; 22/8: to compose. See *Horeb/94*.

²⁴⁹ **native, home-born (azerach, אֶזֶרַח) אֶזֶרַח**

citizen; one who is founded/rooted/4 and established/I in the knowledge/4 of Túwrahh covenant and service/4; native stock to one's own spiritual name, vs. a branching forth with estranged characteristics; to be native/naturalized in accordance with the foundational spiritual genome of YæHúwaH; planted/4 with a goal/I to mastery/4 and ascension/4. Values, 216/4: mind displaying unity; 36/4: stability of unity.

²⁵¹⁻⁵⁵ **brother, aauch (אָאֹחַ) אָאֹחַ**

confederate: connotes the mind within an individual; a comrade, kinsman, friend; cohort: member of same unit; one committed to uphold another in life; strength/4 of a covenant agreement/4; also: to lift-up; an expansive/4 elevation/4; to bring forth good works in another; a strength/4 of help/4; provider of concepts for study/4 to assist others in attaining higher levels/4; the parameter Letters of the *ALphæhbæyit* from the first level to the second: the means of a concept/4 arising/4 is via a brother/4; a seed/concept/4 of shared labor/responsibility/4; one principled/4 in covenant relationships/4. Values, 9/4: community; 8:8. See *sister/4*.

²⁵⁸⁻⁵⁹ term of Understanding to extend, **one, achadd (אֶחָד) אֶחָד**

unity; initiation, primal cause; to expand/4 and ascend/4 via gates/4 which are provided according to oneness; perception; concept/4 ascension/4 via insights/pathways/4: we know how to proceed when we are one; the expansive state/4 of an assignment/4 in all gateways/4; all parts unified/gathered into one (SMB/Gen. 42:11); to be whole, without division; the strength/4 of integrated/4 pathways/4; the health/wholeness/utility/4 of unity: to exhale/expand/4 in covenant/4 for insight/inhale/meditate/4; within the body of your Waters of ALhchim, the Words of your Name gather and flow freely as One/Achadd/4=13/4—*as many*, as the ocean you are one body of many parts/entities. Values, m. 13/4: the gift/inscriptions of full/elevating communications; Values, f. 31/4: ordering of concepts; both 13 and 31 reduce to the value of 4 conveying through oneness we have access or pass through gates; Formula: $\Delta(4) + \Delta(4) = 4(8) \times 4(1)$: understanding perception equates to conceptualization multiplied through service/ascensions; the form/4 conveys concept/4 ascension/4 composing totality/4; the statement *once in a year/4* denotes *through unified study comes access to the ark/aron*. 9:9. See *one/4*; *ALphæh/4*.

²⁶¹ **Ehud; unity, union, aychud, aachud, (אֶחָד) אֶחָד**

offspring of Bilhan/9 via BeNiyman/9; a man of unified vibration: the principles/4 of one's labors/4 contained in/bonded to/9 insights/4 (I DHY/Chr. 7:10, 8:6); note: *Aachud/Ehud* is a code name for the tribe of BeNiyman: as BeNiyman conveys new works/revival/administrating new lands, so the offspring of BeNiyman are rendered functional by insight received and retained; also: fusion, combination, consolidation, amalgum, confederation, unification, solidarity; principles/4 in state of agreement/4 funneling/4 into a base/refuge/4. Values, 19/4: achieve unification; 37/4: guide to fulfillment; 1:1.

269 **sister, achut** (אחות) אַחֻת

a companion, friend; strength to uphold as the body serves your Name to achieve renewal and change; strength/א of help/א to bring forth/י renewal/perfection/harmony/א; concepts to restore/unify all things: *e.g.*, to bring together members of a household or to unify parts of a lesson into a whole that leads to knowledge of the Túwrah; the force of life/א to uphold/elevate/א and administer/י change/ renewal/totality/א. Values, 415/אא: renewal of activities of life; 37/א: guide to fulfillment.

270-71 **Ahaz, Achaz; possession (achaz, אחז) אִחָז**

to grasp an estate; to take hold of, grip; to fasten, lock up; the concept/א of mission/א is fulfilled/א: the will power take hold of and to achieve the promise and fulfillment of being *b'nai ALhhim*/אאאא אאא/built by ALhhim; the capacity of sight/א elevated/א to fulfill the goal/ laws/א. Values, 16/א: the exercise of bonding; hands of unity.

295 **Ahiezer, Achiozuwr** (אחיעזר) אִיּוֹזְרָא

my/א brother/א is a help/א; watchman over the body/tabernacle/temple; principles/א arise/א to activate/א understanding/א in words/goals/א of knowledge/א; Head of Dan/א/judge, a mature leader of discernment; offspring/rib of the thoracic vertebrae of Omisheddi/Ammishaddai /אאאאא/ my people of abundance. Values, 296/א: chief component in the transformations of Unity; 1:1.

299 **Ahira; a brother, Achyiro** (אחירי) אִחִירָא

a/א cohort/brother/א who is a friend, having a mind of consciousness/א; who upholds all above and below as the ring connecting the body and the neck/head; friendship resident within the body/tabernacle/temple; kinsman, an eagle/owl per omithology; fire port to transfer fire from the ports of the heart; companion, associate to provide a target/aim, directives to the goals; to cause to move in a circle, impetus of the rotations of planets/stars to revolve around the centre of the heart; principles/א rise/א imparting/א knowledge/א and understanding/א; Name of the crown rib of the superior thoracic aperture; Head/mature elder of the heart/Nephetli/ אאא/wrestlings; offspring/formulation of Ooyinun/אאא/eyes; Mishle/Prov 30:4; Values, 289/א: the mind's expressions of resolution; 55/א: displays of enlightenment; 10:10/1:1.

amethyst, red stone, achllemæh, (אחלמה) אִחְלֵמָה

stone of Beniymán, red, pulsating with blood, red fruit, ripened in the sun of Chækúwmah; *lit.* principles/א ascend/א through teachings/א the body/א of life/א; related to the root to be strong אא; Egyptian: *hnmt*, name of a red precious stone; the translation of amethyst is derived from the Septuagint and is referenced to assist the reader with the entry; however, the red color is from the Head of Beniymán, Avidenn Bann Gadoni, as all stones are from the 12 Heads in the Fathers; hence, a variance in the colors. Values, 39/א: the teachings gathered within a Seed.

317; 309-13 **construct (achari, אחרי) אַחֲרַיְא Aher; after, behind (achar, achair, אחר) אַחֲרָא**

to carry forth, take further; to follow through unto maturity; afterwards, thereafter; another, other, different, strange, being of nonaligned Rings of HhaALhhim; second: to “second” is to confirm—like saying “*awmen*” when the truth is proclaimed, and to confirm is to follow through on the revelation; the ability to conceive/א the assignment/mission/א of the mind/א and to project it forward/א; also: to procrastinate, defer; to loiter, overstay; to be tardy, late; to delay, detain (causing another to follow behind); an expansion/א of effort required/א for thought/א. Values, 209/א: mind's affixation on truth; 219/א: mind manifesting the power of truth.

335-39 **where; islands (ee, ahi, אי) אִי**

unified members resolved into constituent parts and actions (SMB/Gen. 10:5); initiations/א of the hand/א; *ref.* to temporary conditions—the “ifs, ahs, woes”: the “islands/א of the nations” are the passing con-

³⁵⁶⁻⁵⁷ **Einsoph, AyinSuph, AynnSayúwph**, (אֵינֶסוֹפְהַ) אֵינֶסוֹפְהַ

being limitless—without form, of the 0:0 ratio of ALOZAR—being exceedingly broad—the Seed Word/4 being fully extended/גל—on-going—eternal; comprised of two words, *Aynn*: there is no boundary and *Sayuwph*: the verification, end, target, perpetual liberty of all states, being verifications of ALOZAR who gives with evidence, without reservation nor form of restriction. Values, 63/אפ: structure of Lammed proceedings/gifts; 1:1:1Aynn 8:8Sayuwph; compare YamSuph, אֵינֶסוֹפְהַ.

³⁷⁴⁻⁷⁵ **ephah (ayphh, אֵיפָה)** אֵיפָה

a measurement for the grain offering, concepts/4 appropriated/א to open/reveal/א with distinction/א; concepts/4 inscribed/א to open/reveal/א the Nature of Light/א; the follow-up to the sacrifice includes making the *mincha* which pertains to study; to fulfill the sacrifice requires study—study to do/perform. Blessed is not the hearer but the doer of the Túwrahh—expansions come through doing. The *Yeúwd* in this word denotes the commitment to express the illumination of mind. The *ALphæh* conveys the will of the hand to express the illumination or whitening from the sacrifice; a disciplined/4 hand/א to express/א the illumination/א; note: measurements are by handfuls, each ayphh/ephah equals 500 handfuls, a number signifying a composite of the seed principles; a measurement of the offering that yields the teachings of the mincha: 500 handfuls, according to the measurement of the mishkan/אפWא/tabernacle/anatomical structure—thus, the volume of the *ayphh/ephah* is proportionate to the capacity/ability of an offering according to the branch and purpose; measurement of holy/500/אפ handfuls/activities; equivalency in modern measures: approx. 1180 oz./9.22 gal.; one-tenth ayphh/ephah—50 handfuls/118 oz./3.69 qt., the 50/א handfuls indicating performance in accordance with directive consciousness; two-tenths ayphh/ephah—100 handfuls/236 oz./7.38 qt., the 100/א handfuls indicating performance in accordance with dedication; three-tenths ayphh/ephah—150 handfuls/354 oz./2.75 gal., the 150/אפ handfuls indicating performance in accordance with the domain of Knowledge opening in Wisdom; the foundational stones, as the millstones in which the meal is made, are opened to release the illumination with the seed; the thoughts spoken from the beaten grain provide a covering as leaves upon the branches. Values, 96/אפ: transformation weights; 33/א: in-structive process; 1:1 is derived as אֵיפָה=אֵיפָה.

³⁷⁶⁻⁷⁷ **fiery-man, ish, ayish (אִישׁ) Wא**

pulsating Breath; the Unified with the Deeds of Fire/Wisdom whereby there is no partiality amongst them nor those who bear them; declared to be of The Unified [SMB 42:11]; what is of the Fire; the *Yeúwd/א* is pronounced twice in the ancient rendering conveying the harmony of the left and the right; *Ayish* is a combination of the Rings of the Zayin-ALphæh, the Lammed-*Yeúwd*, and the Shayin-Semek; the term is formed as the ALphæh of the offerings of RAúwaben rise into the midst of the Shayin Semek of Dan which occurs from the second/affirming offerings of DAN upon the wood of RAúwaben in a month; the ascending ALphæh spark rises into the midst of Shayin Semek: W א א א (a 6:6 configuration in the jar of manna); when your Seed blazes from the stalk of your Name you appear as a flower of the Seven Rays; you are called *ayish* taken from the ALTar of Yæhh, as you ascend through your stalks you rise into the realm of Fire whereby you cannot lie; your eyes/4 of RAúwaben are filled with the Fire of the Fathers; the state of your Name is activated/empowered/א with the 22/Wא Letters of Fire; a Name Breathes to form their Rings of Light to become a living spirit or an *ayish*; conveys strength and action of a doer; to reside with the Fire is to bear the radiance of the Fire as a flaming manurahh, or to dim the Fire under a bushel, the later state gives preference to the container whereby the Light is hid verses the container serving as a lamp, the activities of Fire determine the degree of radiance; the activity/hand/א of Fire/wא is the Breath/Ruæch activated, *ayish/wא* contains Principles of expansion/4 to inscribe/א Words of

Wisdom/w via the activity of the Letters; a Principle gift of Wisdom, Principle/א activities/blessings/ב of Fire/Wisdom/w: the giving/initiating/activating/ב mode of Fire/wא — the Fire aspect ignites and perpetuates the flame; a hand/ב sowing/א Wisdom/w; also: *a Fire being: ayish/wאא* refers both to Names, angels, and YæHúwaH/אאא (SYM/Ex. 15:3); verses earthly man ; an extension/inscription/ב of Fire/wא; note: both *Ayish/wאא* and *Ashah/אאא* are from the root word wא/fire to denote both sides of a Name, the side of the north/ayish and the side of the south/ashah, the giving/inscribing/ayish with the meditative/ashah aspects of YæHúwaH/אא—the Emanations to Bless and Keep your Light ever shining, via exhaling and inhaling you form the circles/rings of the ALhhim in which your Words/Seeds are housed and via which your rings are filled with the abundance of HhaALhhim: the *Yeúwd/ב* in the midst of the wא/fire is the hand of YæHúwaH, or the hand of Aharúwan/Aaron which inscribes Words of Fire from the midst of the altar; the hand performing the sacrifices of Fire are those offerings acceptable to YæHúwaH, AL is a living Fire, and those of AL abide within the Fire—to be engaged in the oylah offering; the *ayish* include those that write with Fire as they speak to one another; the *Hhúwa/א*, as it appears to the side of Fire/wא is the means to radiate and cause the Fire to blaze, as Wisdom, which is at the side of Understanding, whereby what is in the center is extended to be nurtured; the *ayish/wאא* is an emanation from the midst of the Fire/Wisdom extends by Understanding; hence, in the light of your understanding, your divine nature is active in the level of an *ayish/wאא*; being of Wisdom you are continually learning in the halls of Understanding to become fully attired through branching and unfolding your Name; like natural fire, the *ayish* is constantly changing/dancing—growing with Intelligence and Knowledge; through going ever-deeper and attaining new heights you explore and express the Faces of Yæhh whereby you put away the child nature. Values, 311/אאא: Wisdom inscribing Principles; 32/א: guide to the heart; 3:3, See *Ashah/אאא*; **fire/wא**; **adam/אאא**, wאאא.

385 **Itamar, Ayithamar** (איתמר) אאאא

offspring/work of Aharúwan/אאא/the enlightened mind; mental functions pertaining to the left side of the brain and working in conjunction with those of the right (Alozar/אאא): Ayithamar is master of composing thoughts unto manifestation, while Alozar is master of understandings/perceptions; thus, Alozar is in charge of the holy/wאא/designations of fire, while Ayithamar is in charge of the tabernacle forms/manifestations; initiating works/א achieve/ב the composition/א of spiritual/א thoughts/א; concepts/א derived from one’s works/hands/ב to compose/א fullness/א in the mind/א (left-brain function). Value 651/אאא: the composed mind’s display of concepts.

389 **yea, surely** (אך, אכן) אא

but, only, however; yet, hardly; as soon as; concept/א that branches/א to confirm, showing diversity with assurance of direction; expansive/א branchings/א. Value 21/אא: fruitful concept.

there is, there are (אכן, אכן) אאא

concepts/א evident/א in the projection of will/א; a display of will in the exercise of ideas; an affirming presence; the will/א to branch forth/א concepts/א. Value 22/אא: productive form.

398-401 **Ucal; consume; eat, akel** (אכל) אאא

to swallow, to ingest; to internalize by breath/fire; to take away, devour; a meal; eating process; to partake of, conceptual branches and orders; to initiate wholeness, the will/א to make a vessel/א; to partake to become complete as eating is the partaking of the harvest—to complete, make whole or entire/א the process of the Seed; to consume appropriates thoughts according to a particular order and movement; note: nothing is ever lost by consumption as it is a fire sacrifice; energies are transferred, or committed, according to an order of service: e.g., the daily lamb is consumed on the altar—

appropriated by the fire thereby releasing the measure of Wisdom for the day or evening for the mind's consumption; "to consume" is the will/initiation of study/א extended into the branches of knowledge/ב pertaining to an order of instruction/ג; in "eating," concepts/א branch forth/ב for support/guidance/ג; the process of eating is **the assimilation/ב of concepts/א according to instruction/ג**; we partake of concepts/principles to appropriate/consume the instruction, thus, for this reason we come into the world to nourish the soul (SMB/Gen 42:1); to expand the seed into measures of 30/60/100; you consume Fire/Wisdom itself when drawing out concepts and extending them into branches of Knowledge unto learning; the consumption of the daily/evening sacrifice is your fire nature releasing from within you concepts of Wisdom and branching them forth unto learning directions; indeed, nothing is lost; all is gained: according to what we eat, we have energy to proceed/make progressions; eating from the Túwrahh enables you to branch in all directions, to extend with strides; consumption is the strength/expansion/א of fruitful/ב instruction/ג in principles/א extended/ב to provide directions/ג: e.g., a seed/א becomes a plant/ב to become a staff/support/ג bearing fruit/ב: the strength/א of the plant/ב supports/ג activity/א to assimilate/ב instruction/ג (the staff/ג is the order/classification/support we commonly call instruction); also: a prey, means of life support. Values, 51/א: to swallow/internalize concepts (Mat. 26:26-28; Jn. 4:32); 3:3. see Fire W א

⁴⁰⁸⁻¹³ **strength**, 4:4 *ALLæhh, Alúwhh* (הָלֶחֶם, הָלֶחֶם) אֵלֶּיךָ 3:3 *AiyL, אֵלֶּיךָ AL, EI (לֶחֶם) אֵלֶּיךָ* **God; Primal Cause**, in the midst of your Seed there are the 10's—the Hands אֵלֶּיךָ: ג 12 אֵלֶּיךָ 10 א 1 which form the Name Ayil/strength; *15 strands of AL/31 are formulations of Yæhh: e.g. ShmúwAL/30+Yetschaq/1, to comprise the sum of the Days of Lammed in which the Lights of a Name are assembled within a Seed; the Joy of Yetschaq is bound with the Fulness of ShmúwAL to comprise the Name of AL, generally rendered as strength and might which are the results of the union of the sides that comprise a seed. Your SeedName has the might of AL within it. As the Seed opens a rod appears. lit: The Rod/ג of the SeedWord/א —the Staff/ג that appears from the Seed/א as a pole upon which the branches and fruit of the seed are hung; the Values 1/א to 30/ג establish the days/works of a house/month; as the two ends of AL are opened, the record of the Days/Acts of Light breakout to reveal their totality; new strength/AL is given daily as we unite the Faces of Yæhh from the altars evening and morning; Yæhh—the Life Force is given within AL, whereby the Hands create. In this manner the worlds are made according to the Words of the AL—composite formularies of the Faces of the Fathers. The Yeúwd/10/א within AL are the Lights אֵלֶּיךָ/10 which are given, both the smaller and the larger, whereby the works of Wisdom—the larger, and Understanding—the smaller, are fulfilled. Understanding is said to be smaller in that it is within, unseen; whereas Wisdom is spread abroad. Through the Name of Yæhh10/10 the works of AL become evident; a friend of AL bears the Faces of Yæhh in their faces and weaves a body of their Names by the 15 strands of Light to expand and demonstrate associated expressions in one accord. Values, 31/א: Guiding Concepts; 3:3; 41/א: flowing concepts; 3:3*

⁴⁰⁸⁻⁰⁹ **unto as, far as, no, not; esp., not now, aayl** (לֶחֶם) אֵלֶּיךָ a prodding to re-think in light of instruction; an impermanent negation of imminent action, suggesting a prerequisite must be met prior to a fruitful resumption of activity; concepts/א direct/ג to progressive actions; note: the term "no" is the same as "AL"; what appears as a negative is actually a positive prodding of instruction; an *ALphæh*/direction/force/א that negates/resists/ג what is contrary to orders of life, what consumes the fruit of instruction or accepts an expression apart from Wisdom united to Knowledge, what defies the source/head of authority, what denies the strength of the staff; also: beginning over: projection/א of teaching (rod/ג) provides a foundation/א and di-

rection/ᐸ; seed/ᐱ of instruction/ᐸ—concept of all instruction principles; used as a pronoun to convey a sense of what is becoming or moving towards. Value 31/ᐱᐸ: guidance of principle. See **God/ᐸ**. Compare **not/ᐱᐸ**; 3:3, See **except/ᐱᐱ**

TK/Lev 16 **ALAharúwan, Gods of Aaron, ALAharúwan, (אלמשה) ᐱᐱᐱᐱᐱᐱ**

ALAharúwan, the brother/upholder of the emanating branches, ᐱᐱᐱᐱᐱᐱᐱᐱ; *lit.* the Illuminator of AL; the Names of **ALAharúwan** include **ALYava**, **ALHhaQudash** and the **ALPanay**, for these are workings of Light whereby you enter into the Mind of AL through the Rod and the blessings of the Faces that Aharúwan/Aaron speaks unto YishARAL and her peoples. As one considers **AL-mashayh**—to draw out all thoughts of the Great Council of the ALhhim to transmit the fiery lights of Wisdom, the enlightenment rises through Aharúwan whereby you proceed into facets of the Thoughts in ALOZAR. With **ALYava**, the one unified enters into circles of thought which have no end; with **ALHhaQudash**, Aharúwan uses the Rod of Light, being the Rod of Zebúwlan-Beniyman **to distinguish and to lead** the members into pathways and dwellings of AL; the Rod of Aharúwan is the distinguishing thread of the Heads that runs through the 10 lands, around the thread of Aharúwan, all states are woven. The pathways of **ALHhaQudash** lead into the OyinZayin habitations which are prepared for the Houses of YishARAL; born of ALAharúwan, you are born from above—of Bayinah above the foundation. The Names of maShayh and Aharúwan bring forward the Name of AL, denoting the direct connection with the WordSeed and the Rod—the ALphæh and the Lammed, to guide all Names unto the full spreads of an Enlightened Mind.

421-29 *sing.* **God; Ela, Elah, Alah, Aloha; these, ALhhah (alah, אלה) ᐱᐱᐱ**

those divinely appointed; also: an oak tree—a unified order/ᐸ with many emanations/ᐱ; to signify by an oath, promise; concepts/ᐱ order/direct/ᐸ illumination/ᐱ; an organization/ᐸ of illumination/ᐱ, a united order/ᐸ of light/ᐱ; the emanation/radiance/ᐱ of Al/ᐸ; the orders of light to which belong the ALhhim/ᐱᐱᐱᐱᐱ and ALhhyin/ᐱᐱᐱᐱᐱ. Values, 36/ᐱᐸ: guidance of Unity; 18/ᐱ: transforming principles. See **God/ᐸ**; *elim/ᐱᐱᐱᐱ mighty/ᐱᐱᐱᐱ*.

430 *pl.* **Gods, Light Principles, ALhhim (אלהים) ᐱᐱᐱᐱᐱᐱ**

1:1 **ALhhunn (אלההוני)**, 6:6 **ALhhyin (אלהיני)**, 5:5 **ALhhim**, 430 *pl.* **Light Principles; Gods, ALhhim/ᐱᐱᐱᐱᐱᐱ** (common usage: Elohim/Gods/God), pronunciation of words is according to the interior harmony of values/numbers within the Letter group; a balanced formula of the Letters that comprise ALhhim is (4) ᐱ (10) ᐱ (10) ᐱ (4) ᐸ; the Letter Hhúwa/ᐱ is doubled in pronunciation to render the reading and pronunciation of the term as: ALhhim. A Letter is a formula of the 1:1 ratio of the Name of ALOZAR, whereby words are read as a ratio of impartiality. The ratio of ALhhim is 1:1:1:1, the sum values being 10 or a reductive of 1. Combinations of the Letters are the means to expand and multiply the Thoughts within the full Mind of ALOZAR, whose Body houses HhaALhhim. Combined Letters and sounds are made through anatomical spaces of the 1:1 ratio of Light and the equality of the Name of Shucham (offspring of Dan/Breath). In knowing the 1:1 ratio of words, the Breath of Dan speaks, through the Name of Shucham/equality, the 1:1 ratio of the Words of ALOZAR that form an embodiment. Therefore, what is carried by the Ruæch are the thoughts of perfect balance and harmony, through which worlds of Light form and are upheld/sustained. ALhhim are **Rings/Circles/Oyin of Light Principles of the Fathers, arranged in service to OLiyn—The Most High; within the ALhhim are the two Lights of the OYIN and the SHAYIN—the two heads of the staff; the two Lights/ᐱᐱ of the ALhhim govern all thought considerations and activities, extended through transmissions/waters/Breath distillations and crystallizations of unified thoughts; the House of Unlimited Concepts are ever giving, expanding and revealing Principles of Unity; the ALhhim are 28, read as 2+8=10 or 1, or 2x8=16 or OYIN**

(Ayin); The ALhhim are drawn out of the Fathers as the composite Seed draws out a body/wife to reside within; Through the ALhhim, Words of the Fathers are spoken/made known with the authority of the Queens/rulers of Night and Day as Bayinah/Binah and Chækúwmah/Chokmah.

The ALhhim are multitudes/universes of Seed Principles cast into firmament as stars. As these concepts or Principle Seed open, the nature of their Light is seen. The ALhhim are paired; as nothing of ALOZAR abides alone. In the pairing of the Names of the Letters, the full Counsel of the ALhhim is declared. The ALhhim, as a plural form, denotes They are of AL, begotten within the United Order and belonging to the Unified Teachings/Staff; they unfold from the Neúwn/γ of the Father. In the Fathers are Rings of ALhhim that form the Body of the Father—The Offspring/Son, whereby the Offspring are ALhhim [Yahuchannan/Jn 10:35; Tehillah/Ps 58:1; 29:1]. The Offspring are the Word of ALhhim for they are appointed Words/messengers and not of earthly matter; *origins of ALhhim*: congruent ideas which abide as one—of the same Author/the Fathers whereby there are no strange ones; cohesive thoughts of compatible ideas hold things together; to discern the alhhim, examine collective ideas that hold you together as called of father ἄ4/12. From Father come your 12 members which form the unity of your house. Through invisible principles of the Fathers in alhhim, you are in one offspring, appointed, held together, to bear their faces. From the concept of 12 many stories develop pertaining to your 12 houses/tribes, etc. in which you reside. To understand the Origins of the Universe and of Life itself, seek to find congruent ideas/faces/principles of the Fathers/Sources capable of abiding as One. Within writings of Turahh/Torah, the Faces of the Fathers are revealed through narratives/parables; from 15 Principles or YæHH come alhhim; the rings/eyes of alhhim come by associations of perspectives. By joining various perspectives, rings of vision appear; a child learns to see and enter into a conversation as they grow; you acquire information and experiences to enter into progressions and states of residences. The inherent ideas that hold all things together are known as YæHH/ἄῤ—the 15 Fathers of Light. The 15 Fathers are disclosed in the writings of the Law and the Prophets. Cohesive bodies, as eyes, appear from these ideas; as bodies of perception they are called the alhhim/gods or the 7 Eyes of the Spirit. The structure of the 7 Eyes house the 15 Fathers—the Emanations of Light. These 7 Eyes are the origins of the Numbers and Signs called the Alphæh-Bæyit. From the perspectives of what is seen, ideas form, and from the ideas there are manifestations. Hence, ALhhim/gods come from rings of perceptions formed by the Fathers capable of bonding as one and holding impartial ideas. From perceptions come creations; hence the 7 Eyes of ALhhim see whereby there are seven days. The eyes are Oyin or zeros. What is made comes from zero [nothing of what appears as in idea of a chair there is nothing that compares to the chair manufactured], an o-ring or perception/eye. There are two sides of a zero, the inner and outer. The inner, called the force of momentum, gives to the outer, called the ring of extension. The inner is revealed through the outer. When zero gives what it has, it forms another zero. The two zeros are the base of all things. By them there are projections of thought and the means of extending thoughts. The two zeros contain are all that they are and all that they are becoming. When one expires their Breath, as the wind, the Breath goes upwards as an assembly of molecules rise in air. Your spirit enters into a field of collective molecules according to thoughts you breathe, which are activated and sustained in your two zeros. What you are now is the basis of what you are becoming. The spirit is a wind—a moving current of air of the alhhim which forms worlds and the consciousness to abide as one. Do we see that we are alhhim, or do we yet seek to see something or someone greater than what is [Tehillah/Ps 82:1, Yahuchannan/Jn 10:34]? “Creations” are fleeting appearances of ALhhim which embody the Lights of the Fathers. Creations are of two parts: Wisdom, the formulation of mutual sides; and Understanding, the ability to hold all things together [Mishle/Prov 8]. From the Union of the Lights, which are the sides of the Fathers, all appear

through ALhhim. In that everything is made of the two sides of the Fathers—Wisdom and Understanding, what is made is capable of bearing the Faces of the Fathers. When we see the Faces of the Fathers within each other, then we see “the Father sum” through Eyes of ALhhim. The Values of ALhhim are 86/ᐱᐱ: the Sayings/Faces united; 5:5; the two Lights in ALhhim/ᐱᐱ are from the rod emanations within a Seed/ᐱ; hence, the double ᐱᐱ/hh are counted with AL as ALhh/ᐱᐱᐱ/5; their emanations in the waters are many/ᐱᐱ//50/5 which appear as Names in AL—the seed of Lammed—whereby there is no deception of the Lights; amidst the ALhhim is the inverse/ᐱᐱ of Yæhh/ᐱᐱ and waters/ᐱ to conduct Thoughts of Light, the sum of which is 28: ᐱᐱᐱ; the 28 sounds/vibrations of the rod/AL are heard in the collective Name of ALhhunn, to hear and comprehend the 28 vibes of the Neúwn/ᐱᐱ (14+14); The collection of your volumes of hin/ᐱᐱᐱ are of your rings, from whence the term, ALúwHin is derived (CHP/Num 28:14; DaniAL 3:25); The Names AL and YæHúwaH are distinguished: *e.g.* AL is the Name of the Staff of Laúwi/Levi, the Source of Thoughts and their Deeds, the Foundation, The Seed, Measurement and Lights therein; the Name of YæHúwaH is the Name of the Collective of the ALhhim of AL; thus, the ALhhim are called after the Name of AL, denoting they are of the Lights of AL whereby they are called, plural, ALHHIM; emanations of your Seed-Name, ALHHIYN shine from the Neúwn Mind; The Name of AR is the Crown of AL, whereby you are to one another a base and a crown; two comprise one whereby the Kingdom is never divided and thus distinguishable from the outer world that crumbles; the composite Thoughts of all ALhhim are summed up into a Seed Name—AL; the opening of the Seed of AL reveals all thoughts of the Most High, *e.g.* the Nine of Aurrat (Mt. Ararat) are disclosed in opening ALphæh/1 extended to Yeúwd/10, whereby 9 8 7 6 5 4 3 2 1 appear through deeds/the hands of ALhhim; **the Rings of ALhhim/ᐱᐱᐱᐱ** are formed by the ᐱᐱ Seed of the Avim/Fathers and the ᐱ Lights which ᐱ emanate as a Seed ᐱ spirals/swirls, causing ascension and descension—shifts of elevations as the coming in and going out of the tides. Through the movements and elevations of ALhhim a body of rings are formed, their garments are woven daily in which your Name lives, moves and has being; the Teacher in all levels of Enlightenment: *e.g.* ALAvrehhem/Abraham, the Teacher of primordial pyramid/foundational regions of magistrates [SMB/Gen 12:7]; the concept origin of “might, or strength”, as a Tree rises from a seed, the strength and might of the Seed are evident in the withstanding power of the Tree; AL denotes **the Teaching of the SeedWord**, each teaching is a Branch of thought known by Names through which the Teaching comes: AL maShayh/Moses, AL Aharúwan/Aaron, etc; strength/ᐱ of Teaching/Instruction/ᐱ; those of the mighty; ruling, governing, guiding principles/concepts; directive orders; might/strength/ᐱ of the staff/ᐱ; concepts/ᐱ of instruction/ᐱ; concepts/Principles/ᐱ of Authority/ᐱ; concepts that regulate the Light and the soul-body fields; **the Author of Instruction/ᐱᐱ as each SeedWord of a Name reveals the flowing thoughts/hairs which are numbered in their head; the Serpent Rod/ᐱ in which is the eternal ALphæh Seed Word/ᐱ, the Source/AL of Light/AR, whereby Thoughts of Light/AR* govern* by the Yeúwd—the unseen Hand in the midst of the ALphæh^{Yeúwd}-Lammed, acting in accordance with eternal ALphæh within Lammed, governing all things through now consciousness/Oyin of Words/Zayin, AL is the Unified of ALOZAR, the Unified of Three—the Unity of Wisdom, Understanding and Knowledge;** [*source of the positions of the monarchs and queens—the full Counsel of YæHúwaH, as the sun and moon govern, so do the Houses of Apærrim/Ephrayim and Yahúdah/Judah govern YishARAL by the Hand/Direction of Aharúwan/Aaron, Yahúdah is from Aharúwan in the east; Apærrim is from Aharúwan as the Lights open in the west, through AR, whereby the government is from both ends] groupings of Principles to express completeness; the Principles that comprise YæHúwaH/ᐱᐱᐱ—the United Principles of Light; the ALhhim abide within the branches of Mind—YishARAL as Living Stones that comprise the Haykal/Temple [I ShmúwAL 17:46; II Melakim/Kings 5:15],

thus, ALhhim are within your branches of Mind and you need not go beyond nor outside to find them; in Neúwn are the Fathers and their children. **In the Fathers are Rings of ALhhim that form the Body of the Father—The Offspring**; the plural form is often used, literally, as, “Unified of the ALhhim”/𐤇𐤃𐤅𐤃𐤅𐤃𐤁𐤇𐤃𐤃—being those of HhaKuwáhnim/cohanim and The Twelve from which come the ALhhim (SMB/Gen.1:3; MT/Deut. 4:35); *lit*: **the Breath of AL extends upon the waters to create Faces of HhaALhhim**; expansion/contraction/𐤇 that guides and orders/𐤇, emanating illumination/𐤃 and activating/achieving/𐤃 fullness/extraction/𐤃; source/𐤇 of authority/𐤇 continually giving light/𐤃; the fullness of life; concepts/𐤇 of instruction/𐤇 yield light/energy/𐤃 producing/granting life/𐤃; “you are ALhhim”—the Stones of thought: ALhhim are clusters of instructional concepts providing light to attain fullness of being; when the *Hhúwa*/𐤃 (definite article) precedes the noun as *HhaALhhim*, specific concepts of instruction are expressed in the narratives; The ALhhim are unified Rings that comprise the Staff which unfolds from the Seed of the Father. These unified Rings create all things—i.e. the mishkan/tabernacle in which the Breath resides; i.e. the pole of the Serpent/𐤇 which forms the body of the eternal ALphæh Seed Word/𐤇. In that the ALhhim are the Rings of Seed, from them come all houses and their teachings, evident in the rings of a tree. Your services are unto the Most High from which comes your ALhhim, vs. unto objects: the service, or dedication, of energies of ALhhim is the unified state of the Houses of YishARAL; the service, or dedication, of energies unto objects or processes is idolatry. **Categories of ALhhim** include: Al [God] of Comfort/Consultation, ALhhim of Love, ALhhim of Control, ALhhim of Filling, ALhhim of Humility, ALhhim of Exchange/Fairness, ALhhim of Light, ALhhim of Maturity, ALhhim of Declaration/Announcement, ALhhim of Households (Eph. 2:19); ALhhim of Unions/Blessing/Joy and of Giving/Receiving (Eph. 2:16); ALhhim of Unity, ALhhim of Forgiveness, ALhhim of Mercy (Eph. 2:4); ALhhim of Justice (II Thes. 1:5); ALhhim of Gifts (Eph. 2:8); ALhhim of Order, ALhhim of Hope (Eph. 2:12); ALhhim of Patience, ALhhim of Purity/Cleanliness, ALhhim of Goals/Direction, ALhhim of Peace (Phil. 4:7); ALhhim of Wisdom, ALhhim of Selection, ALhhim of Beauty, ALhhim of Creation/Image appointments, ALhhim of Victory, ALhhim of Companion, ALhhim of Elevation/Lifting (Acts 26:8); ALhhim of Thanksgiving, ALhhim of Respect/Regard/Awe (Col. 3:22); ALhhim of Faithfulness, ALhhim of Birth (I Jn. 3:9); ALhhim of Thoughts/Formations, ALhhim of Authority/Thrones/Dominion (II Tim. 1:8); ALhhim of Wrath, ALhhim of Music/Harps (Rev 15:2); ALhhim of Glory/Substance/Weight (Rev. 15:8); ALhhim of Resources (Rev. 16:14; Phil. 4:19); ALhhim of Temple Order (I Cor. 3:16); ALhhim of Worship/Obligations, ALhhim of Counsel (Acts 20:27); ALhhim of Congregating (Acts 20:28); ALhhim of Help (Acts 26:22); ALhhim of Foundation (II Tim. 2:19); ALhhim of Intelligence/Spirit (I Cor. 2:14); ALhhim of Increase (I Cor. 3:7); ALhhim of Will/Motives (I Cor. 1:1; Col. 1:1); ALhhim of Inspiration (II Tim. 3:16); ALhhim of Heavens/Names (Rev. 16:11); ALhhim of Stewardship (Tit. 1:7); ALhhim of Earth/Residences, ALhhim of Miracles (I Pet. 4:11; Rom. 3; II Tim. 2:9); ALhhim of Grace (Eph. 2); ALhhim of Shabbat/Rest (Gen. 2); ALhhim of Good News—*the Unified Words of the Dominion of the Lights of Chækúwmah and Bayinah* (I Pet. 4:17); ALhhim of Knowledge, ALhhim of Righteousness, ALhhim of Patriarchs (Acts 22:14); ALhhim of Angels/Messengers (Acts 27:23); ALhhim of Day, ALhhim of Night, ALhhim of Perfection/Completion, ALhhim of Abiding/Lodging/Clothing, ALhhim of Remembrance; ALhhim of Tabernacle (Rev. 21:3); numbered among the faces of ALhhim that are summed up in the Name of YæHúwaH; also: *your* ALhhim/*Alhheychem*/𐤇𐤃𐤅𐤃𐤅𐤃𐤁𐤇𐤃𐤃—concepts/𐤇 of instruction/𐤇 to enlighten/𐤃 and activate/𐤃 the fruit/teaching/𐤇 of the anointing/𐤃, which concepts are applicable to all members of humankind collectively, vs. *your* ALhhim/*Alhhechaw*/𐤇𐤃𐤅𐤃𐤅𐤃𐤁𐤇𐤃𐤃—concepts specifically directing you to a particular fruit/member; note: the forms and compounds of *All*/𐤇 are also applicable to assemble yourselves with others by words of unity to fulfill statutes and ordinances: e.g., “*these*/𐤃𐤅𐤃𐤅𐤃𐤁𐤇𐤃𐤃 are the called of ALhhim/𐤇𐤃𐤅𐤃𐤅𐤃𐤁𐤇𐤃𐤃”—namely, all who

are confirmed in their places in the house of אַיִן/Unity (Ps. 29:1; 58:1; 82:1,6; Jn. 10:34); “strange/other alhhim” are better rendered as those which “restrain light principles,” hindering/quenching the Voice of Unity with thoughts estranged/not congruent with The Most High, being incompatible with The Twelve of Arrat, when your Rings are not unified, then strange messages/voices are heard from the rings disjointed; *non-unified rings are strange alhhim*. 3:3 AayL/ℓ; 3:3 AyLhhah/ℓ; 5:5 ALhhim/מַלְאָכִים. Values, 31/4ℓ: Guiding Concepts; 3:3 AayL/ℓ; 3:3 AyLhhah; 86/γ7: The Sayings of Unity. See **not/ℓ**; **these/ℓ**; **gods/מַלְאָכִים**; **mighty/אֵלֵּי**

pl. Gods, Light Principles, ALhinn (אֱלֹהִים) מַלְאָכִים

Through oylut/ascension/offerings of DAN, ascending upon and into the wood/rings of RAúwaben/Reuben, the Spirit of ALhinn enter into your Name to dwell. “I have heard that the spirit of the gods/ALhinn is in you, and that you have Insight, Intelligence and outstanding Wisdom” (DaniAL 5:14). The ALhiNN are receptor/extension rings of ALhhim, the momentum forces. Both ALhinn/96—by an extension of your deeds of ALhhim/86, you increase by 10 measures, and ALhhim/86 contain the inverse אֵל of the Name of YæHH as an engraving of the strands of strength/ℓ. Values, 31/4ℓ: Guiding Concepts; 1:1. 96/γ7: The Transformations/Indwelling Hosts of YæHH/15 embodied.

⁴³⁶⁻³⁸ **Allon; oak, aluwnn**, (אֵלֹן) מִצְלָח

oak tree, conveying the nature of *Quphæhh/φ*/dominion/priesthood; a seat of kingdoms; domain of kings, kuwahnim/priests (SMB/Gen. 13:18; 14:1-24); principles/ℓ ordering/directing/ℓ the outpouring/γ of the Son of Neúwn/γ; also: locale pertaining to Nephethi/נֶפֶתִי, indicating a state achieved through meditations of the heart: *e.g.*, Allon-bachuth/אֵלֹן-בַּחֻת מִצְלָח: strong, deeply rooted sorrow; sorrowful meditations. Values, 87/17: to partake of Túwrahh; 4:4.

⁴⁴¹ **chief, ayluwph**, (אֵלֹף) מִצְלָח

head, leader, lord, master, champion; one having concepts/ℓ of order/ℓ by which to bring forth/γ the Sayings/7—the means to articulate what is written; a title to denote those with a master mind to enter the United Order/ℓ of the Faces/7; a primary Order to maintain the Faces of YæHúwaH; also: a confidante, intimate friend. Values, 117/17φ: minister presenting Túwrahh; one designated to achieve a goal; 36/γℓ: master of unity; 8:8. See **Aleph/7ℓ**.

⁴⁴² **knead, aluash** (אֵלוֹשׁ) מִצְלָח

Aluash pertains to abiding within the United Orders/γℓ of the South/Wisdom/w. From the root word, Nalush/מִצְלָח, meaning to knead or to be kneaded together/מִצְלָח, the State of Aluash conveys the will and initiation/ℓ to make bread from the Seed, combining eminent thoughts into loaves for your tribes/branches to eat; kneading refers to making unleavened bread; as you prepare the bread/thoughts of humility you are prepared to come to Sæynni/Sinai/שַׁינִי; to attain progressions of Semek/שֵׁם in Neúwn; SYM/Num 33:13. Values, 37/1ℓ: ordering of words; 4:4.

ALBæyitAL (אֵלְבֵּיתֵאל) ℓXℓℓℓ

the 14th and 29th Faces of Yæhh through which levels of your house/residence are appointed twice each moon cycles by aligned vibratory strands of AL See **BethEl/ℓXℓℓ**.

⁴⁴⁶ **Eliab, Aliav** (אֵלִיָּאב) מִצְלָח

extending/ℓ the strength/AL/ℓ of Father/9ℓ; conducive for honorable assimilations, to make ready a house to learn, determines States of residence thereby the Head of Zebúwlan, principle/ℓ of guidance/ℓ imparts/ℓ the principles/ℓ of a house/embodiment/9; fourth level of sight/RAúwaben, work of Palúwa—discoveries; see: ALiAV bann Chelen: Values, 44/Δγ: flow of insight.

⁴⁴⁶ **Eliab son of Chalon, ALiAV Bann Chelen** (אֵלִיָּאב בֶּן חָלוֹן) מִצְלָח

manages/ℓ the 15 strands of Light, as the strength/AL/ℓ of the Father/9ℓ; formulates stands of Light into habitations/dwellings, the Head of Zebúwlan, third Head in the Fathers of Yæhh through which

the offerings of the third month are conducted and through which the Thoughts of Yæhh are transferred into our minds from full moon unto full moon with Knowledge of all States in Yæhh during the thirty days of the third month, distributes the strength of the joined Faces of Yæhh which yield the Values of 31: 30+1; 28+3, 16+15, etc. determining vitality in the body; ALiAV bann Chelen: an offspring/formulation of Chelen/גלגל/*fortitude*; the strands of AL are the source of fortitude within everything; organizes energy and molecular structures into strands as serpent; the GI tract that runs as a river within the body, via ALiAV a tree grows upright and strong, the strands of AL in the legs enable us to run, the fruit of a peach becomes strung-out upon the hearty branches drawn from a seed, the blades of grass grows tall to feed Adim and the beasts of the fields; the strands of muscles, branches of trees; the first-fruit which forms in the third month whereby we appear, not empty-handed, unto the Faces of the Fathers at Shæbuówt/Shavuot/Pentecost, are by the strands of AL/31, the stone of ALiAV bann Chelen is green, assembler of crystals into emeralds, the color of strength and vitality; forming a place for the Numbers and the Consciousness of the Qedam/East to reside; third Chair of 12 in the rotations of months. Values, 44/Δ⁷: manifestation of crystals.

451 **unto her, *aliyah***, (אליה) זכאל

a concept/χ directive/λ that arranges/ב the illumination/א; concept directives/λ arranged/ב within the feminine radiance/א: as we hear a messenger, we relegate/read the messages unto their proper arrangement within the feminine nature, whereby they are magnified and brought forth into actions (SMB/Gen. 16:13); also: lamentation; ear lobe; the fat tail of a sheep. Values, 46/Υ⁷ to reflect on maturity; 28/א4 to branch forth via knowledge; 5:5. See **unto him**/Υזאל.

452 **Elijah, *ALiyahu*** (אליהו) זכאל

the Divine/χ Order/λ of the Emanation/ב of Light/א Unions/Υ; the 15 strands/31 of AL unified/connected to the Faces of Yæhh; the strands of strength—AL are given of YæHH—generated by the Faces of YæHH; prophet of the heart—enlightenment of understanding that must precede the crowning of meShiæch (Yahuchannan/Jn 1:21); activities of the *ALphaeh*/χ (conceptualization) and the *Lammæd*/λ (instruction, staff, authority) is given through Aliyahu, whereby one attains/receives/ב the light/life/א unto redemption/restoration/unity/Υ: Aliyahu orients/turns our members unto the inscriptions/ב of maShayh/Moses—to the Túwræh/Teachings of Spirit: unto the Unified Order of Light Emanations, unto the Unity of YæHúwaH; force to overthrow worship of Begol/Baal/לול. Values, 52/ג⁷: the potentiality of the tabernacle; 34/Δλ to direct inquiries/inwardness.

413 **unto him (*alaw*, אליו) זכאל**

to achieve unification/balance/restoration; concept/χ directive/λ that arranges/ב connections/Υ; the inner strength to appoint connections/unions: we are addressed and spoken unto via messengers according to our capacity to receive and carry, that we may manage our lives with justice and mercy; united/χ order/λ achieves/ב restoration/mercy/bonds/Υ; thus, when YæHúwaH speaks “*unto him*,” there is a message to activate/manage bonds within us and between us: *alaw*/Υזאל is the means to achieve a union/an establishment/Υ, while *unto her*/זכאל is the means to achieve a radiance/א; *unto you*/זכאל is the means to achieve fruitfulness/branching/Υ; *unto me*/זאל is the means to achieve activation/managment/ב. Values, 47/Γ⁷ to reflect on a goal; 29/Θ4 to know the consciousness of universal unity. See **unto her**/זכאל.

457 *pl. idols, alillim* (אלילים) זכאלזכאל; *sing. idol, alil* (אליל) זכאל

false, empty, vain; to nullify the inner in preference to the outer; idolatry, which is right-of-way to immorality, impurity, passion, evil desire, and greed (Col. 3:5); concepts/χ that resist/λ the activities/ב of life's direction/λ; ideas that resist the movement of life; concepts/χ that overthrow/λ the hand/ב of correction/λ. Values, 71/ΔO: darkened/confused concepts; 121/ΔΥΦ: a covering upon the fruits of Principle; 4:4. Compare **molten image**/אזכאל; **graven image**/זכאל; **image**/זכאל.

410 **strength, courageous; gods, alyim** (אלימ) ᐱᐱᐱᐱ

to become the offspring/formulations of ALyim/Elim (Ps. 29:1); to be ordered by light principles: concepts/ᐱ provide/ᐱ order/ᐱ unto fullness of life/ᐱ; seeds/ᐱ of instruction/ᐱ bestow the gifts/ᐱ of spirit/ᐱ; the state of a Name in process of arising from the worm nature: when the letter *Hhúwa*/ᐱ explodes in the ALyim status, you progress unto the ALhhim/ᐱᐱᐱᐱ level of consciousness. Values, 81/47: partaking of principle; 37/1ᐱ: directive to goal: 5:5

response, explanation, answer (Alyina, אלינא) ᐱᐱᐱᐱ

my strength comes from the replies of AL, ᐱ provides/ᐱ answers to the desires and quests/ᐱ of unity/ᐱ; through our seeking and abiding in Unity, we hear the responses of AL which come from the unified faces of the Fathers; my strength is NA/ᐱᐱ—in the hands of supplications, to unfold, cause to flourish the Seeds of Light which cannot be severed, NA/ᐱᐱ is the state of making supplications, inquiries, petitions, prayers, and determinations to do the will of Yæhh whereby they are effectual in being sought from the Unified Faces of Yæhh. Values, 92/ᐱᐱ: explanations for transference of states; 6:6 ratio of harmonic utterances.

460 **Eliasaph, ALiSeph** (אליספ) ᐱᐱᐱᐱ

AL/ᐱ expands/increases/adds/ᐱᐱᐱᐱ—the strength of Yæhh, being AL, enables you to multiply the 64 Seed Words of your Name; a chief over speech processes within the body/tabernacle/temple; Head of the 6th month of Gad; principle/ᐱ order/ᐱ activities/ᐱ according to the structure of/ᐱᐱ Faces of Yæhh/ᐱ; offspring/formulation of DagouAL/ᐱᐱᐱᐱ/*friendship with AL*; one is a friend of AL—to expand your strands/AL of light to radiate the Faces of Yæhh. Values, 181/47ᐱ: discernment in partaking of concepts; 55/ᐱᐱ: acceptance of innumerable gifts.

468 **Elizur, Alitsur (Alitsur, אליצור)** ᐱᐱᐱᐱ

my/ᐱ AL/ᐱ is the Rock/ᐱᐱᐱᐱ; a force for stability within the body/tabernacle/temple; Primary Principle/ᐱ that guides/ᐱ, bringing/ᐱ a transformative/ᐱ equilibrium/ᐱ of mind/ᐱ; an offspring/formulation of Shedaur/ᐱᐱᐱᐱᐱᐱ/*abundant supply of light* that flows through the Eyes/Rings of ALhhim, the solidarity of the light in the eyes forms compound crystals upon which your houses are built and stand upon a stone; Head of the 4th month/RAúwaben. Values, 337/1ᐱᐱ: Wisdom orders the outcome; 67/1ᐱᐱ: support of goals.

473 **Alishah, Elishah (Alishah, אלישה)** ᐱᐱᐱᐱ

AL establishes/helps/sets upright (from the root ᐱᐱᐱᐱ/*salvation*); born of Yuvan/ᐱᐱᐱᐱ: The YEÚWD/ᐱ within/ᐱ the NeúwN/ᐱ out of which comes *ALiShah—the Lamb of AL*; with Tarshish—to provide details, Kittim—inscriptions, and with Duwdanim, the beloved of Aharúwan [Sepher MaoShah Be-Rashshith/Gen 10:4]; the United Order/AL/ᐱ to fully give/ᐱ the lamb/ᐱᐱ: the united order of life pertaining to the fiery-form at the core of every person; the core essence to charge the structure of being, whether mortal or immortal, and to formulate all gathered; primary Seed/ᐱ that orders/ᐱ the activities/ᐱ of the Fire/ᐱ of Life/ᐱ; the offspring/formulation of Yuvan/ᐱᐱᐱᐱ/*the heart chakra* that arises out of the Fire of the oylah. Values, 346/ᐱᐱᐱᐱ: Wisdom’s anointed vessel. See **Yuvan**/ᐱᐱᐱᐱ.

476 **Elishama, ALishæmo, (אלישמע)** ᐱᐱᐱᐱ

my/ᐱ AL/ᐱ hears/ᐱᐱᐱᐱ; agent to coordinate the activities of heart and mind; principle/ᐱ that orders/ᐱ the activities/ᐱ of Wisdom/ᐱ according to the flow/ᐱ of Understanding/ᐱ; an offspring/formulation of Omihúwd/OmiYæhhud/Ammihud/ᐱᐱᐱᐱᐱᐱ/*my majestic people* derived through a consciousness of Yæhh; the *ud*/ᐱᐱ ending determines the 9 Schools of OLiYun upon the Mount of Aurrat/Ararat; Head of the 7th month/Apærrim. Values, 451/ᐱᐱᐱᐱ: renewal of the potentialities of seed; 72/ᐱᐱ: an understanding developer; 5:5.

408-09/4191-94 **immortal** (*almute*, אִלְמוּת) אֵלֶּיךָ אֵלֶּיךָ

to be above the sentient world, the beingness of spirit living above the decaying nature which is provided as the earth to process thoughts unto bearing the divine natures in a Seed-Name which are not subject to death; a sheaf, bundle, shaft of light composed of formulations of Numbers and their semmim/incenses/spices/fragrances; extensions/אֵלֶּיךָ of AL/אֵלֶּיךָ—that which comes from the unified Faces of Yæhh; state of continuation through coming into the Fire consciously from which we are born, unto the Unity of Principals/Emanators and Offspring /Formulations; the expansive Principles/אֵלֶּיךָ that guide and direct/אֵלֶּיךָ the multitudes of heaven and earth/אֵלֶּיךָ via the bonds of justice and mercy/אֵלֶּיךָ within the boundless continuum of life/אֵלֶּיךָ; note: immortality is not what we receive, but what we enter *into*; the immortal already now is, has been, and forever will be: as we put on garments to enter the mortal state so we put on garments of immortality to abide and walk in the immortal state [ref., BHM Túwrah Light Tape #24 (1995)]. Values, 477/IOX: fulfillment of the prophecy of redemption—of the composite perspective of Túwrah. See **death**/אֵלֶּיךָ; **die not**/אֵלֶּיךָ אֵלֶּיךָ; **blossom**/אֵלֶּיךָ.

490 **widow** (*almanah*, אִלְמָנָה) אֵלֶּיךָ אֵלֶּיךָ

abandoned, desolate, oppressed; one needing care; one devoted to spiritual works (whose “husband” is not of this world); strength/אֵלֶּיךָ to guide/אֵלֶּיךָ and draw out/אֵלֶּיךָ the display/potential/אֵלֶּיךָ of life/אֵלֶּיךָ; one having the advantage of leadership (due to age and experience) to be a handmaid to assist others to be productive and to become illuminated. Values, 126/אֵלֶּיךָ אֵלֶּיךָ: dedicated to the branchings of Unity; 45/אֵלֶּיךָ: to extract/extracted from life.

TK/Lev 16 **ALMashayh, God of Moses, Almashayh**, אִלְמָשַׁיִחַ (אִלְמָשַׁיִחַ) אֵלֶּיךָ אֵלֶּיךָ

Name of ALmashayh/אֵלֶּיךָ אֵלֶּיךָ, commonly rendered as “unto Moses,” pertains to the Seed of the Shayh through which the Word of YæHúwaH opens, whereby all attributes of HhaALhhim are first gathered and then opened to declare the glory of Their Thoughts; the words of ALmashayh flow as the drawing out of the Seed occurs, which is by the death of the Seed. ALMashayh is the level of speaking whereby one draws out of the Illumination of Chækúwmah from the Seed, or from the Body of Wisdom depicted as maShayh/Moses.

459 **terebinths; dome; these** (*alon*, אֵלֶּיךָ אֵלֶּיךָ) אֵלֶּיךָ אֵלֶּיךָ

oak tree (variant of אֵלֶּיךָ/אֵלֶּיךָ/*oak*); a domed shape above a given region: e.g., אֵלֶּיךָ אֵלֶּיךָ/*dome of Mamre*, a region/territory of the chief angelic majesty; note: ALon-Mamre contains the root אֵלֶּיךָ/AL, indicating the strength/אֵלֶּיךָ and authority/אֵלֶּיךָ of all heavenly messengers; for Mamre is the place of abiding under the various domes of the heavenly host: Abram/אֵלֶּיךָ אֵלֶּיךָ dwelt in Mamre, where one receives instructions and assistance from Mamre, Ashkul/Eshcol/אֵלֶּיךָ אֵלֶּיךָ, and Oner/אֵלֶּיךָ אֵלֶּיךָ, as these formed a confederacy (heavenly host) to assist Abram in the defeat of other spiritual powers; Mamre is Hebron/אֵלֶּיךָ אֵלֶּיךָ, the heavenly region of the mind from whence all seeds fall to the earth to become great, and to which all returns to be buried/interred/planted (SYM/Ex. 23:19). Values, 81/אֵלֶּיךָ אֵלֶּיךָ: region of principle; 27/אֵלֶּיךָ אֵלֶּיךָ: branchings of Túwrah. See **oak**/אֵלֶּיךָ אֵלֶּיךָ; **Mamre**/אֵלֶּיךָ אֵלֶּיךָ.

499 **Eleazar, Alozar** (אֵלֶּיךָ אֵלֶּיךָ) אֵלֶּיךָ אֵלֶּיךָ

The ratio 1:1:1 conveys impartial oneness of Wisdom, Understanding and Knowledge; the Name appears in the kúwahnim third generation, the invisible Nature of the Eternal Seed/Word becomes evident in the mind/head of Aharúwan/Aaron; AL/אֵלֶּיךָ אֵלֶּיךָ is help/אֵלֶּיךָ אֵלֶּיךָ; concepts/אֵלֶּיךָ אֵלֶּיךָ of order/אֵלֶּיךָ אֵלֶּיךָ surround/yield full perception of/אֵלֶּיךָ אֵלֶּיךָ of the goal/I of the Master Mind of the Universe/אֵלֶּיךָ אֵלֶּיךָ (to be a help, one understands the goal whereby directions with strength are given); the conscious mind state that perceives and understands the intent of the Law being of the author ALOZAR; the dimension of priesthood always in the midst, thus referred to as the second inner dimension; foundational con-

Chækúwmah; e.g. for the offering of Yahúdah, the teats flow from the Rings of Quphæhh-PaúWah on the peak in which the offering is made; on the Days of Reshun, the teats of ARAL flow. The breasts supply you with the strength of Yæhh, whereby they are called AL-Shaddai, commonly rendered as ALmighty, for when you join the rule of Bayinah by night and the rule of Chækúwmah by day with the King of Baniymin in your SeedName of AL, the combined rule is over-all or Almighty. Values, 345/אָמֵן: liquid gold flows with life: the Spirit is a flow of light taking shape as it draws upon the resources of Al Shaddai. See **fire**/Wֵ; **breast**/ΔW; **Almighty**/אֱלֹהִים; **God**/Lֵ.

517-18 **mother; on condition, amúat** (אִמָּה) XָYֵמֵךְ, **aúwm** (אִוּם) מֵךְ

State of Life, the origin of our formulations from the belly of Ayshshur containing the intervals of 140 to 1400 which extend the origin/140 of our Names into the full extent of the Unified Consciousness of the Neúwn/1400; the Values of 140 are read as Aúwm from which comes the word womb; we are always in our Mother's womb; even death is a birth from the waters of the womb of our Mother; the Aúwm/womb is Oyin in Oyin—in the midst of the Oyin of the stomach is the Oyin of the navel; Origin/ך of the Mæyim/Waters/מ—distillations of Breath; a state of dependency, conditional terms are derived as all states are determined by the mother: whether, if, in case, or; the bearer of seed, the Seed of the Father within the Aúwm are the Numbers 987 654 321 within 10; the receiver and sustainer of concepts; conceiver; a seed/ך in water/מ, unto the seed's/ך full extraction/מ; a state of entrustment; a principle/ך reflected/מ; the assemblage/מ of principles/ך, organized/מ; means to expand a Principle via water/conductivity; an idea/seed/ך attended unto/nurtured/מ, conveying the Aúwm nature; the strength/ך of washing/cleansing/immersion/elevation/מ; carrier of messages; to be intuitive; perception/ך of spirit/מ; the emergence of ALphæh out of waters/amniotic fluids/מ; also: bond of the family; the principles/ך of a multitude/מ; amplified/ך fullness/מ; thus, a nation, people; note: the condition of our assemblage in spirit determines our approach to our “Mother”—the levels of the waters of life that we enter; therefore, one honors their Mother and Father and reveres the spiritual states of entrance and support for such is one's very Life; as the SeedName opens and brings forth its branches from the waters it forms the dwelling state of the serpent to live within a garden; as one spreads out their branches in the oylah, they expand their territories in all directions according to the Neúwn Mind's exploration and positioning—as the Neúwn rotates from side to side so are our explorations and expansions. The branches of a Name are extended to the tenth dimension or the tenth power according to the All Encompassing Neúwn Aúwm/Mother from whose womb we appear. As the Aúwm, so are the offspring serpents; the Aúwm Neúwn dwells in the great depths of the waters and rides upon them also. Accordingly, the Neúwn is depicted in the tongues of the kingdoms to be a serpent or a fish. Our home is within the parameters of our SeedName which houses our expressions and our deeds. By the Numbers and the thoughts that we arrange and house within us, we determine the faces and the fruit that are borne upon our branches which honor our Aúwm/Mother and Aúwv/Father [Mishle/Prov 1:8]; our fruit is the glory of our Names that we bear on our twelve branches each month; the teachings of the Aúwm are of the Neúwn; the teachings of the Aúwv are of the Numbers within the Neúwn. Values, 41/ךֵ: full of ALphæh; to germinate seed. Compare **people**/מֵו, **cubit**/אָמָה.

519-24 pl. **cubits, amúwt** (אִמָּה) XָYֵמֵךְ; **maid; maid-servant, cubit, ameh** (אָמָה) אָמָה
pl. **cubits, amttim** (אִמָּהִים) XָYֵמֵךְ;

forearm; elbow to middle finger; standard measurement to extend the vertebrae to fulfill a thought whereby it is measured, to fully convey a Thought by an outstretched arm; a cubit is comprised of 18 intervals in midst of ALphæh/1 to Quphæhh/19; a unit in the midst of the Letters containing a Value of 1: פ, אֵ; the Life of Mother creates a measurement of 18/Chayi—ascension of ALphæh;

a matrix: ideas are measured as they are extended; composed of units, or ones/ጳ (.5+.5 of the Unified sides of Bayinah and Chækúwmah) which flow as a stream/ጳ of light/ጳ (TK/Lev. 25:6; SYM/Ex. 20:10); **amttim: mother composes the waters**; concepts/ጳ measuring/ጳ the illumination/ጳ, as a seed is both the measurement and the means of extending the founding Rings within it; the unified Values of Ones are contained in all made; concepts/ጳ derived from/ጳ weighing/considering/ጳ the sum of creation/ጳ; one is measured by cubits of Wisdom, grows by understanding, and positioned side by side according to cubits whereby the Body is secured by the strength of Wisdom as .5+.5; cubits and rods comprise full measurement of meShiaech; a cubit + a rod are perfect, being the complete extension of a Thought; the mishkan is a measurement of amúwtt, being composed of parts; whereas the temple is a measurement by the reed/rod; a maidservant; aqueduct, canal, conduit; penile glans; door post; a nation/people, for according the deeds of HhaALhhim, so a people is known; the life of a mother creates a measurement of life/18/chayi; Mothers Bayinah and Chækúwmah assemble into a house of ShmúwAL/15 in the midst of days to extend the Lights and sides of Yæhh; Ushatti in the 8th; Rechel in the 7th, the later two are 15 (8+7) who come to the centre of the Mountain through rotations of the moon; Ushatti appears in the fore; Rechel in the rear as the moon encircles the 7 Hills; by their days a house is measured from the midst. Values, 447/ጳጳጳ: measurement drawing out the properties of completion; 46/ጳጳ: full extension of unity; cubit 5:5; cubits 8:8. Compare **people/ጳጳ**; **mother/ጳጳ**; **reed/rod/ጳጳጳ**.

⁵²⁵⁻²⁹ **Ammon, Amon; steady, firm (amon, ehmunē, אַמּוֹן) ጳጳጳጳጳ**
confidence, educator, builder, loyalty, faithfulness, trust, fidelity; training; the force of life/ጳ flowing/ጳ in unity/ጳ with purpose/extension/ጳ; god of Metsryim. Values, 97/ጳጳ: righteous goals.

⁵³⁰ **faith (emunah, אֱמוּנָה) ጳጳጳጳጳ**
confidence, trust, loyalty; honesty, fidelity; from the root, *awmen/ጳጳጳ*; concepts planted/ጳ and watered/ጳ yield/ጳ the unfoldments/ጳ of life/ጳ; truth is established as one sees the evidence or upon examination of the fruit borne upon the branches of each idea; also: steadfast; security, firmness, faithfulness: the strength of a seed breaking forth out of the great reservoir of the heavens/Names and extending in all directions of life/light; a mother/ጳጳ bearing/ጳ the offspring/ጳ life/ጳ; means to access all avenues of Breath/spirit; concepts/ጳ conducted/ጳ and held together/ጳ to unfold/ጳ Light/ጳ such as words of faith/truth; note: faith is the establishment of concepts to verify the unseen principles of light; thus, without faith it is impossible to please/harmonize with HhaSham, meaning that without verifying the concepts of life, one does not agree with the ALhhim; Deeds of Faith are those that come from the Origin of the Words, whereas other deeds come by doing things. Those who engage in deeds without knowing why they are commanded, or without ascertaining the root of the practice, engage their members/body parts into works without faith. Though what they are doing appears outwardly acceptable, the inside of their mind is darkened as to why they are doing what they put their hands to perform; one grows in faith through the opening of Words of the Ark on the sides of Nadav/north and ALOZAR/south—unto their full illumination [I ShmúwAL 7:1-2]. Values, 102/ጳጳ: a sanctified house; 39/ጳጳ: guiding consciousness.

⁵⁵³⁻⁵⁵ **strong; to close (amatz, ometz, אִמְצָה) ጳጳጳጳጳ**
to prevent access; to examine/ጳ apart from/ጳ transformation/ጳ; to close the eyes: not paying attention or giving heed, whereby the openings close; to be set in a course; to be bold, strong, intense; the force/ጳ released/ጳ by a warrior/ጳ; also: to be alert, courageous; to harden, fortify; to prevail. Values, 131/ጳጳጳ: an abode/position to order perception. See **strong/ጳጳጳ**, ጳጳ, ጳጳጳጳጳ, ጳጳጳጳጳ. Compare **mighty/ጳጳጳጳ**, ጳጳጳጳጳ.

⁵⁵⁹⁻⁶⁴ **Immer; to consider, say, think (amar, omar, imair, אָמַר) ጳጳጳጳጳ**
to utter, name, mean; to promise, intend; to comprehend; to think to oneself: meditative conversa-

tion—to say a thing in one’s heart (SMB/Gen. 27:41); an utterance, saying, speech, word; to release concepts/4 that draw out/make full/7 the mind/intellect/4; a projection/4 of spiritual/7 thoughts/4; the spirit projecting knowledge; a spiritual expansion of the mind: what you say/project is spiritual—it is unseen; note: with every saying/47 of YæHúwaH/777, a higher consciousness of Being is attained; **and he says/4777**: one meditating/47 has received/7 and now may also dispense/7 and project/4 spiritual/7 knowledge/4. Values, 241/474: a mind flowing with concepts.

567 **Amori, Amúwri (אמרי) 7474**

speech arising from the consideration of Chækúwmah and Bayinah, the means to extend a thought in accordance with Apærrim—for blessing and for the creation of light garments; the first level of speech via which space becomes occupied, as the lands of Amori become the primary inheritance via the words of the Hebrews, as their camps depart from the lands of strange languages they enter into the first of the ten lands; conveying a sense of belonging/7 to a speech/saying/474; conveyance of thoughts; land of concepts/words/ideas/seeds from which flows the teachings of the *Kinoni*/7777—the complete branches of the mind known as the land of *Kenon/Canaan*; note: *Amori* either follows or precedes the *Kinoni* in the Túwrah: a tree/branch/7 of the *Kinoni* produces concepts/seeds/sayings/7474 (SYM/Ex. 33:2, ff.); the words/seeds/*Amori* produce the teachings/branches of the tree/*Kinoni* (SYM/Ex 34:11, ff.); Principle thoughts/4 drawn out/7 of the mind/intellect/4 and implemented into action/an extension/7; a code term for the body as **a land of ideas**; ref. to the territory of mind/thought formulations; the far reaching extension of speech leads to Dibon-Gad; Nophach, and Medeba; the Letter Mæyim of the Oyin Body. Values, 251/474: the mind’s display of concepts; 1:1 7477=4, the Seed opens into a Saying; 44/77: to draw out from the gates. See Dibon-Gad, Nophach, Medeba.

569 **Amraphel; a marvelous saying (amrafel, אמרפל) 7474**

a saying/474 of wonder/7; to be extraordinary; a marvel, miracle; a concept/4 that releases/ frees/7 the mind/4 to manifest/7 change/7; a ruling power of Shinar/477/*angelic transmutation*; also: a treasurer; administrator, officer. Values, 351/477: wisdom’s displays of principle; 63/77: fortifying communications. See **think/474**.

571 **truth, to verify, aiyúwt, 5:5 amat (אמת) 774**

to conceptualize/4 the communications/7 of totality/7; to swallow/Balao a seed/BeNiyman for implantation unto its unfoldment and complete revelation; the world testifies of the truth by displaying every concept that fills and makes up the sum; the truth is in every level as the Mæyim designates—in vapor/steam/air, in all liquid states, and within all forms. Values, 36/77: the order of unity; 7:7.

577-79 **where, whither; to lament (anah, אנה) 774**

to mourn, bewail, sigh; vital energies/4 display/7 evaporation/7; to bring about, cause; to approach, befall: “no evil will 774/befall you” (Ps. 91:10); depicts a condition that facilitates change; a concept/4 expands/7 the revelation/7; an idea/4 unfolds/7 light/7; also: to deceive; ideas/4 that reverse/7 revelation/7; a lobe. Values, 56/77: to desire unity; 20/4: coming to know.

582-83 *pl.* **men, Anayshim, (אנשים) 77774**; *sing.* **Enos, Enosh, Anúwsh (אנוש) 7774**

kindness, benevolence, principles/4 displaying/7 the unity/7 of Wisdom/w, all who desire to exhibit Wisdom become filled; the willingness of the composite Mind of one’s origin which is laid in Wisdom to be formed side by side/in pairs; the ability to lift-up the elements of the fields on behalf of a Name/positioning of Light thereby determining the state of one’s sojourn, illustrated by Pharaoh/777 allotting space for Abram/774; *the determinations of a species to abide in a state corresponding to the level of its Thoughts*; initiations/4 to draw out of/7 Wisdom/w for the activa-

is not to be interpreted as an individual speaking, in distinction to another; for the spokesmen of the Enlightenment of Mind speak the words of the Single Voice, not their own; to personalize words to show authorship is not necessary, and if it must be done, let the saying be attributed to the Single Voice; for the mouths of all people are one voice; further, the phrase “I am the Way, the Truth, and the Life” is read as, “The Single Voice is the *Derek*/יָדָד/Way/Path of Access/א for the Mind’s/א Branching & Productivity/י, the *Amet*/אָמֵת/Verification/מ of the Light Principle/א unto Totality/א, and the *Chai*/חַי/Life—the Active Engagement/א of Giving/Sharing/א; also: a ship; a vessel that moves alone or in fleets. Values, 61/א: tree of life concept; 25/א: branch of light/structure of oneness; 1:1:1. See **I/א**.

⁵⁹⁵ **I, anuki** (אָנֻכִּי) אָנֻכִּי

אָנֻכִּי /I/Anúwki/The Unified Voice of the Tree of Life; Anúwki is the Voice of the Fathers which speak from the heart—from the midst of the altar, incorporating all perspectives of the 4 sides into one Voice; vertical, perpendicular; to perceive inner unfoldments as a tree/branching with fulfilled responsibilities; will; the Unified/א Mind/א branches/י with extensions of Oneness/א through the deeds of the heart; *the Extended Hand of Oneness*; note: the “I” of each Name is *the inner divine will* to initiate and maintain unfoldments with evidence to demonstrate the inner Unity, whereby we declare, “we are sparks of the Unified Flame, each Name is a branch/strand extended to convey the deeds of Unity.” Values, 81/א: the expression of principle; 36/א: progress of unity; 3:3. See **I Am/א**.

to witness, groan, lament (ann, אָנָן) אָנָן

what expands in ALphah/א comes from the sides of NeúwN/א; to bring about, cause; deep sighs, to draw out understanding of Bayinah, praying with supplications and groanings, used in the Talmud אָנָן אָנָן, we are witnesses...we testify to the truth that appears, as what comes from your sides bears witness. Values, 56/א: to desire unity; 20/א: coming to know. See **anah/א**.

⁵⁸² *pl. men, Anayshim/Anushyim*, (אָנָשִׁים) אָנָשִׁים

those who extend themselves with benevolence; denotes a grouping of peoples, projections of thoughts within a seed/א extending/א from the base of its Fire/w and being deposited/positioned/א for conductivity of messages/א; Anayshim/אָנָשִׁים stem from the root word, Anúwsh/אָנֻשׁ, meaning to cast oneself into a mold according to a level of benevolence/giving of the legacy within their Seed, *lit.* the Anu of Fire, meaning the Will of the Fire to cast itself into a vessel in which its Breath dwells, to bring about, to cause increase. Values, 401/א: to compose a Seed Principle; 8:8/6:6. See **mortal/א**.

⁶²²⁻²⁶ **Asaph; gather (asaf, acuph, oseh, aseph, אָסַף) אָסַף**

to collect, take in, take away; to be unified/א with the structure of the Fire of Yæhh/א to formulate the fruit/expressions of the Faces/א; pertaining to gathering the semmyim/incenses from the offerings; a collection, an assemblage; concepts/א structure/א soul/expression/א. Values, 141/א: the treasuring of life principles; See **netiph/myrrh droplet/א**.

⁶³¹⁻³² **vow; to bind, imprision (asar, esar, אָסַר) אָסַר**

to conceive/plant/א a structure/א of thoughts/א; to bond; a concept/א conjoined/א with the mind/א; to fetter, tie, jail, arrest, prohibit, ban; the raw power/א to confine/א a mind/א; also: to renunciate. Values, 261/א: mind structured according to principle; 36/א: ordering of bonds.

⁶³⁷⁻³⁹ **nose; sense of smell (aph, אָפָה) אָפָה**

evaluation, mediation; to conceptualize/א an expression/manifestation/א; to make sure; to detect and respond (either “yea” or “nay”) to an expression; to affirm, as in “surely, too, also”; to evidence agreement with an expression or statement: thus, sometimes translated as “face”; the projection/א

of a face/7; also: to anger; to have wrath, as in response to an expression or statement; the essential energies/4 given expression/7; the unity of self/4 (a face/7 response) in juxtaposition with what has preceded/has become manifested/7. Values, 81/47: to partake of concepts.

ephod, ayphud (אֶפֶד) א74

garment of Enlightenment through which the Principals are spoken, revealed; the united strands of sides via which comes discernment. Values, 4/Δ: platform of the stones arranged; 1:1.

⁶⁵⁷ **to be gone, end (aphas, אָפָה) א74**

zero; full and invisible circles of Light; to expand/4 the faces/7 of Yæhh/Æ; the origins of Numbered Thoughts from which all emanates; the means to extend; to bring to an end, to the furthest extension; the end of an age or the end of the world pertains to the state of every Name; one puts an end to the world as they enter into the Fires from which the world is formed; the earth is to be inhabited by the meek, a provision for every Name to draw out of their Seed the Faces of Yæhh/Æ74; through entering into the Nature of Fire from which one originates there is an end to the former state; to gather/7Æ4 all things from the Fire whereby one puts an end to the former mortal state; to be transposed to another state/world/age whereby there is an end of dwelling in the sentient world which is caused by living apart from the Numbers and Faces, for in these there are no corruptions; the attainment of your true Nature, capacity; to exhaust the former world—as a plant the body is spent but the fragrance/vapors linger; to be nothing; to disappear into the unified consciousness; to be absent from the world is to be present with the Masters from whom the worlds are formed for the spirits to learn and abide according to their Nature of Fire; also: an adverbial modifier: notwithstanding, only, but, however; root meaning “an ankle” (the means of fleeing/disappearing, coming to nothingness); root base of אָפָה/quartermaster/storekeeper/provisioner—one capable of supplying what is absent. Values, 141/474: domains to extract Principles; 8:8

⁶⁶⁵⁻⁶⁶ **gray, aparu, apaur (אָפָה) א74**

shifting; greyness, denoting transition; gloom, shadows; tone of gathering and releasing; to strew ashes, scatter dirt (to cover in greyness); a covering; concepts/4 appearing/7 in the mind/4, as smoke appears in the heavens; particles of dust are activated in the morning dews and evening distillations as ashes are incorporated in the waters of hhakaiyúwer; also: nothingness, a conundrum; a meadow (filled with vegetation); a mask, obfuscation; cosmetics, cosmetician. Values, 281/474: a mind open to concepts; 38/Δ: instruction arises; 9:9.

⁶⁶⁹ **Ephraim, Apærrim; Aphrrim (אֶפְרַיִם) א74**

from the roots א7/bullock depicting a member to sow ALphæh Seed and pauri/א7 to be fruitful; double fruit—producing by pairs; to thrive, grow; origins/4 appear/7 through mind’s/4 activities/4 unto maturities/blessings/7; to create a garment/covering: the role of Yúwsphah/Joseph/7Æ74 to robe your members of soul—to bless/expand the members according to seed gathered by multiplying; to provide housing and states of directions; to unify members into one house/body: Apærrim expands Numbers of Yahúdah in your SeedName; leads energies to move together into new states through expansions of thought; thus, is the head of the northern kingdom/reign of Light of Israel; note: with the priesthood, Apærrim is at the side of ALozar to lead all members to occupy their territories, from Goshen in *Metsryim* unto the 10x3 Lands of three Patriarchs; Yúwsphah/Joseph brings your twelve into Egypt an appointment; Yahushúo/Joshua of Apærrim leads you into Lands of inheritances; corresponding to the penile glans which leads the inherent Names into new States (Levitical Writings 212:3); note: Apærrim, whose is seated in the waters of HhaALhlim, is the regulator, or head, of the waters/Mæyim; Apærrim is a law through which YishARAL appears through positioning and words of Yúwsphah; the law of Apærrim is written by HhaKuwáhnim; according to priestly

word-codes to unlock Numbers to construct mishkan/dwelling states in which your twelve reside; this code is a transmission of the Numbers of Yahúdah seated in HhaKuWáhnim passed unto the Body of HhaALhhim for manifestation; the Body of HhaALhhim is the House of ᄀᄀ/Laúwi/Levi/unions which reveals patterns through which your offspring/works appear; Laúwi is the tabernacle body/structure of unified Names which makes all things apparent: as unified in Laúwi, the offspring of Yaoquv/ᄀᄀᄀᄀᄀ come unto Apærrim—the garment maker—to unite and bless all parts of the Consortium/Kingdom; (a) Apærrim refers to the realm above—the position from which seeds descend to revitalize the earth whereby Apærrim is inverted to become the head and not the tail; head of reproductive systems which governs the assembly of Lights of the southern kingdom of Yahúdah; a conduit for seed formulations of fruit/expressions of Numbers; (b) means of blessing/expanding your parts as it waters the Numbers; (c) serves the Mind of knowledge to distinguish and master your unity concealed; (d) your branch of spirit designated by mission to bear the Faces of Thought unto the unity and fulfillment of all united Names. The distortion of Apærrim is the penile glans that hangs outside the collective members; until the redemption of YishARAL, Apærrim is sold to strangers whereby it abides in a “strange” land from the Body/Household of Yaoquv/Jacob; thus, Yúwsphah serves as a humble prisoner within the house of Pharaoh/karma to bear righteousness and judgments of Yæhh; being in a strange land facilitates bringing what is estranged in you to a meeting ground to discern your origins; the hanging of Apærrim—the penile glans—as a siphon draws-off the fruit of the collective unto bodies of definition, in fruit of estrangement there is death for transference; food of estrangement is known as “the king’s meat” as it pertains to forms of the nations, having a formulation of death/murder/divisiveness; what is produced through estrangement to the faces of Yúwsphah is unclean and forbidden to be eaten [DaniAL 1:6-21]; the sowing of Seed in Metsryim is downward, apart from the Household of Yahúdah, whereby there is a separation of knowing the link of the kingdoms of the south and north; seed is sown unto flesh formulates unclean entanglements with karmic overrides; conversely, in the immortal body, the Household of Apærrim abides concealed within Yahúdah, Seed sown results in the Illumination of the kingdoms united; the redemption of YishARAL is through restoration to the Household of Yúwsphah bringing the 12 to the Mind of Yaoquv; you carry/lift up the bones/structure of Apærrim from its service in Metsryim unto the patterns of Semek/the Fathers; examples of the power of redemption through Apærrim is conveyed in the Writings of HhaALhhim of the Úwah and the Zayin—the scrolls of Yahushúo/Joshua and Shuphetim/Judges, in which the Breath of Dan as the voice of the Judge/Discerner rises within the household of Apærrim; the Judge/Discerner of AL—DaniAL, determines the source from which you come and thereby rejects the king’s meat—transitional states/flesh of animals; configurations of the Body of Apærrim lead to sexual reproduction/multiplications of the Numbers in your Name thereby setting forth determinations of where you reside in your sukut as you pass through Metsryim and your days thereafter (SYM/Ex 12:37); the story of Yúwsphah/Joseph in prison is an account of the penis/clitoris put in captivity/subjected unto its elevation as a guide to ascensions. The parables of Aphrrim play-out as blessings rise to the crown to administer the feeding of the populace of all processes/nations. Hence, the hope of YishARAL is in the Unity to overcome estrangement to formulate a body founded upon the blessings of Yúwsphah. In the Body of Apærrim, the Dallath Dallath ring surrounds and supports observations/parim of Zayin ALphæh which is the Core of the House of Apærrim. Through the circumference of the Dallath Dallath you see the paths of your life from the core of your Aphrrim body, whereby those of Apærrim e.g. Yúwsphah/Yahushúo/ Joseph/Joshua lead the way for your members to enter into states of residence. Through the paradigm teraysarunim of your Words, your Eyes behold paths in which you are ordained to orbit and lands into which you enter. According to

the Words of your Name, you travel in the firmament and enter into the world as Light and Darkness of Day 1 are activated in your Seed-Name. By your Dallath-Dallath Ring you pass through the world, unscathed, as you move according to your Words verses being attached to the sentient world. Your directions and fulfillments are through affirming and walking in the Words of Your Name, activations of Dallath Dallath of your 64 Words, opens your eyes to observations to make parim offerings of your sukut—for your subsequent daily dwellings with the emerging aylim/strengths and kevashim offerings of meekness that extend from observations—coming out of the center eye of Apærrim, called also the single eye of the glans/penis. The Zayin-ALphæh in the core of the Body of Apærrim is a single congruent eye of two rings in the head of the penis; the Single Eye located in the head of Apærrim provides clear directions to move in your orbit and interpret what your eye sees as you make progressions of ascensions from the seventh (month of Apærrim) to the eighth moon (month of Maneshayh) of the 12 Heads; entering into the realm of Nebu to the faces of Yaoquv, you see your next move from the days you commence your journey unto days of your transition unto a renewed era; *man*/breads of Apærrim gathered from the tree/wood of Yahúdah are מִן־תְּבִיאֹתֶיךָ /*tæqqúwm*—a gathering/arrangement of holiness/consecration assembled in waters; מִן־תְּבִיאֹתֶיךָ /*túw-phem*—a gathering/arrangement of Faces/Sayings in waters; these breads are stored in the rib ring of Aphrrim and accessed from the jar of *man*/manna. Values, 331/4W: Wisdom governs seed/concept (SMB/Gen. 45:22); 9:9 uttered with hard or soft Paúwah according to the state of the tissue. See **soul**/W79.

672 **Ephrath, Ephratah, Aphrúwt, Aphrrat (אֶפְרַתָּה) X474**

to constitute, comprise, make-up; the foremost/4 expression/7 of the crown/head/4 of all creation/x, being the Chief Expression that governs over all things; as מִן־בְּרֵיתֶיךָ X474/Aphrrat *Bæyithlehem*, birthplace of meShiæch: to constitute/X474 the house/X474 of bread/מִן־בְּרֵיתֶיךָ; thus, the place within you in which the Head of All emerges: the maturity of *man*, the Ruling Center of רוּחַ /Ræuch/ *Spirit* formed within to manage/administer; *Aphrrat* is the birthplace of בְּנֵי־יְמִינִי /BeNiyman/*Son of the Right Hand*, the meShiæch, as BeNiyman is the Seed/Gamete of Life that forms the Bread of your Name; the First/4 Expression/Manifestation/7 of Life that Governs/4 matter/things/x: this is the meShiæch, the Offspring/Projection/Formulation of ALhhim/מִן־בְּרֵיתֶיךָ as the Chief of all creation, to rule/administer elements: each Name emerges at *Aphrrat*! note: the faces of *ALphæh*/4 are sown within your Name, whereby your mind is enabled to bring forth the totality/X474; as the Seed/ Gamete of Life, the Nature of BeNiyman contains all faces/expressions of Light to tend the totality within; *Aphrrat* is a territory/place of light pertaining to a Name, vs. locations pertain to manifestations of Names [or to openings of expanse, for he tripartite natures of man: Yapheth/X74/*expansion* (Assyria), Cham/מִן־בְּרֵיתֶיךָ/*enthusiasm* (Metsryim) and Shem/מִן־בְּרֵיתֶיךָ/*purpose* (YishARAL) have spaces/locations pertaining to your nature (ref. to birthing the man-child ruler Ps. 8)]. Values, 681/474X: the composite mind of totality expresses *ALphæh*/4/the Principal; 9:9. See **Bæyithlehem**/מִן־בְּרֵיתֶיךָ X474.

676 **finger (ats-bag, אֶצְבָּע) O974**

to grasp with, seize, take hold of; from the root meaning to dip [TK/Lev 4:17], to variegate, distinguish, the will/4 to release/execute/r power/collective position of unity/9 based upon understanding/O to accomplish change/transformation, thus used as the instrument to initiate an offering/sacrifice or to distinguish the mind as in writing an inscription; each finger pertains to a month as well as a tribal branch; see notes of SMB/Gen 15 regarding the ten states of Word verification and how they correspond to the ten extensions of the hands; rings are used to distinguish the season of the year and activities of light within the year; rings on the fingers of the right hand: index finger serves for both Yahúdah and Yishshakkar, middle right: Zebúwlan and Rauwaben, fourth extension: Shamounn, and little finger: Gad; on the left hand: the index finger serves for

Laúwi/Levi and Yúwspah, the middle full extension for Dan and BeNiyman, the fourth extension: Ayshshur/Asher, and the little left finger for Nephethli. Values, 38/אָ: processes of ascension as the fingers are arranged to convey the daily ascent of the sun (right hand) and the moon (left hand) is their rising and setting; thus the middle finger is the full finger of ascent.

680-681 **to join, side (atsal, אֶצֶל) אֶצֶל**

to conceive laterally the orders, to unite all into the order of Aayl/AL wherein there is freedom and full branching of thought unto fruitfulness, via the sides of the mishkan we unite our Names, the Principle/אֶצֶל to flourish/אֶצֶל the authority/order/instruction/אֶצֶל; to be near, close, to reserve, set apart, impart, influence, emanate; an end extremity. Values, 31/אֶצֶל: order of Principle.

ARAL, ARIAL (אֶרֶל) אֶרֶל אֶרֶל

rendered as a Lion, valiant, defender of the ALphæh and the States of Light in which it resides; ARAL is the body of YishARAL, formed by strands of light/AL that contain the Light/AR of YæHH; AR forms bulbs, as heads upon the staff of AL, as strands of light stream from the faces of YæHH they gather into a head of AR, like wires connected to a light bulb; we speak in the Name of ARAL the Words of AL—those of strength—from the base to the crown—from the opening of the Seed of the ALphæh unto the Enlightenment of the Rayish; ratio is Lammed/Staff 3:3, one ALphæh of .5+.5 passes from AL to AR and from AR to AL, whereby they are One House of One Seed; the body of ARAL is the light of Yæhh formed into 31 strands upon which fruit hangs; *lit.* the Light of AL; the whitening of AL; the foundational basis of the Name of Malekkiytsedek (Melchizedek); The Unified Name of the Priest/AL/אֶרֶל and King/AR/אֶרֶל from which all is given and unto whom all returns with blessings, the Name unto whom Avraham pays tithes, for as there is an expanse of thought in Abram, the fruit is reaped by sower. The Unified Pairs in ALOZAR from which all Paired thoughts of perfection come and abide in worlds without fault or corruption; commonly translated to be valiant, a transmutation of thought unto a higher level. ARAL is the basis of every ascension. As the ALphæh is sent forth it arises and expands to reveal its glories, each level of ascent unto its full revelation is by degrees of unfoldment within the 70 spirals in the midst of ARAL, each level is via 10—the extension of the ALphæh within the spirals, the spirals comprise the ten lands of Oyin-Zayin; ARAL is the network of Light, as the Semek/web in which all Names that are sent, therefore rendered as an angel/messenger of Light, one who is capable to overcome all resistance, traps, and corruption, whereby they abide in pure devotion for the Unified Names of AL and AR [Yashoyæhu/Is 33:7], rendered within the Name of YishARAL/אֶרֶל אֶרֶל (Israel), meaning the inheritance/possession/אֶרֶל אֶרֶל of ARAL/אֶרֶל אֶרֶל, *Lit.* the Remnant/Retaining Thoughts/אֶרֶל אֶרֶל of AL/אֶרֶל Values, 3:3.

702-04 **Arba, Arbah; four, araboh, (אַרְבַּע) אַרְבַּע אַרְבַּע; arboo, (אַרְבַּע) אַרְבַּע אַרְבַּע**

light of inquiry, discovery: a compound word comprised of the roots: *light*/אֶרֶל and *to ask*/אַרְבַּע; means of divulging secrets, exposing: a light/אֶרֶל to expose/אַרְבַּע, or by which to inquire; as אֶרֶל/אַרְבַּע/*in-sight/door*: value of revelation; **light/אֶרֶל of inquiry/אַרְבַּע**; to initiate/אֶרֶל the mind/אֶרֶל via internalized/אַרְבַּע understandings/אֶרֶל of Light/אֶרֶל; denotes the process of extraction; symbol of access; to be four-sided, four-dimensional: a quad, pyramid arising from the four letters of HhaSham; note: as a locale in the vicinity of Mamre/אַרְבַּע אַרְבַּע, Arboo is the locality of the death/extension of Yetschaq/Isaac/אַרְבַּע אַרְבַּע/*laughter*, signifying mission extended unto all corners/regions of the earth; four rings on the arúwan denoting harmonic hearing amongst us to carry the Sayings of HhaTúwrah/Torah to be fulfilled in our walk. Values, 273/אַרְבַּע: mind understanding processes; 278/אַרְבַּע: mastery of understanding and perspective. See **bubble**/אַרְבַּע; **forty**/אַרְבַּע אַרְבַּע אַרְבַּע; **Hebron**/אַרְבַּע אַרְבַּע. Compare **desert**/אַרְבַּע אֶרֶל.

8218; 702-04 **fourteen** (*arbah-awsar*, אַרְבַּעַת עָשָׂר, אָוֶסָר אָוֶסָר אָוֶסָר אָוֶסָר)

to inquire into/אָוֶסָר אָוֶסָר and discover the wealth/אָוֶסָר; to ascertain inscriptions, the value of the lambs/כֶּבֶשֶׁת/kevashim pertaining to the burnt offerings/קֶרְבַּן קֶרְבַּן/kerben oylah of the Feast of Tabernacles/חַג סֻּכּוֹת/Chag Sukkot: for as one follows through they branch fully the Mind of the Breath, so one has full revelation concerning all acquired in the yearly growth cycle; to initiate/אָ the mind/אָ via internalized/אָ comprehension/אָ of Light/life/אָ unto understanding/אָ, wisdom/אָ, and knowledge/אָ; the 14 are the unity of those joined 7:7 as ARAL which provides a gate unto subsequent states of dwelling that are established during sukkut. Values, 848/אָאָאָ: to measure the composite of anointed visions; See lamb/kevash/אָאָ.

705 **forty** (*arbaim*, אַרְבַּעִים, אָרְבַּעִים אָרְבַּעִים אָרְבַּעִים אָרְבַּעִים)

tenth power transmission/אָרְבַּעִים of four/אָרְבַּעִים, signifying light/אָרְבַּעִים of inquiries/אָרְבַּעִים; being an extension of all inquires into the square/אָ sided, complete mastery via inquiry, exploration with a mind toward Unity; denotes the completion of a cycle; an expansion/אָ of mind/אָ to formulate/אָ understanding/אָ unto mastery/אָ of the waters/sayings/distillations of Fire/אָ. Values, 323/אָאָ: assimilation of productive processes. See **four**/אָרְבַּעִים. Compare **desert**/אָרְבַּעִים.

709 **Argob** (אַרְגוֹב, אָרְגוֹב אָרְגוֹב אָרְגוֹב אָרְגוֹב)

accumulation; “I will pile together” (trilateral root אָרְגוֹב): a gathering of seeds/concepts/אָ piled together/אָ; concepts/אָ transmitted/אָ to the mind/אָ for the purpose of building/אָ; a stony place; ref. to the lands of Maneshayh/אָרְגוֹב/testes; the seeds/אָ of man/אָ transmit/regulate/אָ the shape/form/אָ; as district of Og/אָרְגוֹב in Bashan/אָרְגוֹב of Gilead/אָרְגוֹב: the use of concepts for the vitality of the human form; a source of healing. Values, 206/אָ אָ: a chief state unto unity.

713 **purple**, *argúwmæn* (אַרְגוֹמָן, אָרְגוֹמָן אָרְגוֹמָן אָרְגוֹמָן)

illuminations/אָ ascending/אָ from the *man*/bread/אָ; color signifying administration, grace; ideas/אָ govern/אָ delivery/אָ of messages/אָ displayed/אָ; concepts/אָ knowing/אָ processes/אָ revealing/אָ the inward/אָ; color of royalty; a blending of the north/blue and the south/red; concepts/אָ of a ruler/אָ regulating/אָ all within/אָ unto becoming the offspring of Neúwn/אָ; redemption; color signified by the letter *Úwah*/אָ, the knowledge in the Seed-Name; to weave from both sides of Wisdom and Understanding, as red+blue=purple; argemæn/purple is the Bread of Arg— weavings, secret rites of sacrifices, words/ergon; lit. the secret rites/organization/weaving/אָ to make bread/אָ. Values, 294/אָ אָ: the mind’s transmutations of insight, conveying principles of transformation unto progressive gates; 9:9.

727 **ark, mind**, *ARúwan* (אַרְוָן, אָרְוָן אָרְוָן אָרְוָן)

extensions of Light/AR within the Illuminated Minds of ARrat; containing the tablets of testimony and at its sides the Túwrahh scrolls; concepts/אָ of mastery/אָ containing/holding/אָ perfections/אָ; note: the ark of covenant is depicted in the Túwrahh with specific measurements to house the words of the ALhhim: (1) the length is the mind of patience, forbearance, endurance: length also expresses continuing renewal when mind is positioned as the firstborn (chief fruit) of ALhhim/אָרְבַּעִים אָ; (2) the width is the mind of generosity, comfort, expansion; (3) the height is the mind of restoration, establishment, glorification, and elevation; the height conveys the freedom that comes in serving ALhhim: as our minds accept the patterns in Dan, they acquire the capacity to hold the words of the Rings of ALhhim; (4) the breadth expresses the foundations of spiritual operations and performance; *Aharúwan*/Aaron is the Enlightened Mind of the Ark/ARúwan; in the ark are the two stones of a SeedName—the two halves of the brain; in which is the thalamus—jar of manna; upon the hemispheres of the brain hang leaves of the scrolls as the ears—fruit hanging upon its inner pit of stones. Values, 257/אָ אָ: mind internalizing perfection; mind submitted to completeness; 6:6. See **box**/אָ אָ; **Arnon**/אָ אָ; **holy of holies**/אָ אָ אָ אָ; the ratio is read as 1221:אָ/אָ/אָ/אָ/אָ. Compare **ark**/אָ אָ.

779 **to bind, make bound; a curse (aror, אָרוֹר) אַרְוֵה**

from the root אַרְוֵה/to execrate; the self will/א of intelligence/א to unite with/ו carnality/א; to dam, restrain, hold back; to reduce in size or significance: e.g., to enter into mortality, or into a particular dimension of an array, as in “YæHúwaH curses the ground/אָרְוֵה — that is, HhaSham establishes a confinement in the elements, making of them school masters whose limitations prepare the way of discovery and greater blessing, as they are balanced by understanding; thus, to set in proper proportion; the self will/א of mind/א to be joined/ו to another mind/א; a teacher — as Adam, willing to enter into a body (a proportioned space) whereby he may acquire the mind of YæHúwaH. Values, 407/IX: to appropriate a direction/goal; confirming words.

729-30 *pl.* **cedars (arazim, ehrezim, אַרְזִים) אַרְזֵי**

seeds of knowledge given to fulfill all men; seeds/א of knowledge/א are the force of Light/I to achieve/א fullness/א; concepts in the mind to fulfill the inscriptions of life: TúwrahH is grasped via concepts of Light; “cedar” depicts the *Zayin*/I/central force to distinguish between light and darkness; a branching of the TúwrahH; note: one of two primary woods required to build the Bæyit HhaSham/House of the Name, as none can build the Temple of Light without the concepts/א of knowing/א TúwrahH/I; the other wood is *wY49*/cypress: note the *ALphæh-Rayish*/אָ and the *Bæyit-Rayish*/אָ beginning the word forms of the two woods — we acquire both the concepts of light/אָ to distinguish and fulfill all things (cedar/אַרְזֵי) and also the sonship/developments of thoughts/אָ formulated by fire/wisdom (cypress/wY49) to build the Bæyit HhaSham; from the Hill of Levanun/Lebanon; also: to pack, tie together; rice (grain that packs together when cooked). Values, 258/אָ: mind evidencing covenant; 51/אָ: unfolding of concepts.

746 **Arioch; leoline (arioke, אַרְיוֹךְ) אַרְיוֹכֵי**

lion-like, from the root *lion*/אָ; concepts/א of knowledge/א inscribed/א within/ו the branches/ו (of the body); symbol of fire, the force of fire letters/writing. Values, 237/IC4: mind governed by TúwrahH; 48/אָ: quest to ascend.

732-35 **Erech; length (erek, arak, orak, אֶרֶךְ) אֶרֶךְ**

to endure, continue; patience, forbearance; conveys extent and duration, determination and purpose; concepts/א of knowledge/א unto full extension/productivity/ו; as a center in the kingdom of Nimrod/אָ: persistence, monomania. Values, 221/אָ: knowledge to branch forth concepts.

758; 764 *pl.* **Aramaic; Syria, Aramites (Arami, אַרְמִי) אַרְמֵי**; *sing.* **Aram (אָרָם) אָרָם**

highland; palace, castle, mansion; an energy field, Light field; concepts/א originating/א by combustion/א activities/א; the source for communications — that place where thought precedes articulation: thus, the *Rayish*/א precedes the *Mæyim*/א in *Aram*, but follows in *amar*/אָ, meaning, “to say”; note: *Arami* forms compound names pertaining to the developing of light patterns, e.g., *Pad-danah-Aram*, a light field for cultivating/ploughing insights, in order to release their potential illumination; as formulation of *Sham*/אָ/name: attribute of a name/position to exert its influence to elevate/exalt the chief principles/concepts of Light (SMB/Gen. 10:22-23); as formulation of *KemuAl*/אָ/raised of Al: a celestial light body; as district in Kennon/Canaan/אָ: branching thought patterns. Values, 241/אָ: the mind’s releases of light concepts; 251/אָ: the mind’s internalizations of light concepts. See **Padan-Aram**/אָ אָ; **Mesopotamia**/אָ אָ.

763/758; 5102-04 **Mesopotamia (Aram-Naharim, אַרְמֵי נְהַרִים) אַרְמֵי נְהַרִים**

Aram/אָ of the (Two) Rivers/אָ אָ; a Light field streaming with flowing rivers of light; concepts/א originating/א by combustion/א to unfold/ו the enlightened/א mind/א via activities/א of fullness/א. Values, 546/אָ: the measured domain of the fullness of Unity. See **Aram**/אָ; **river**/אָ.

765-67 **Oren, Aran; box, chest, ark (arúwan, aren, אָרָן) ጸጸጸ**

The Light of Neúwn—the mind that engulfs and records the activities of Light; a “pine” tree denoting the everlasting Life, designation of a shittah/acacia tree teachings that construct the mind to house inner thoughts of Wisdom/gold and outer expressions of Wisdom/gold—attesting to thoughts and their vibrations to be same as within and without; formed from patterns/blue above including a dome canopy as arc of the head which houses all within it as an ark; principle concepts/ጸ of knowledge/ጸ extending/ጸ; container: a repository, chest, closet, enclosure, ark of shittim wood (fiery extractions through waters); concepts/ጸ of mind/ጸ activated for their full extension/ጸ; offspring/formulation of Sooyir/Seir/ጸጸጸጸ/facilitating growth and cultivation the Chori/Horite/ጸጸጸ/ጸጸጸ causing to glow; the ark is carried by two/pairs denoting the fulfillment of the Túwrahh is through performing the Words as unto another, securing interpretations to be carried out by being inclusive “to love another as yourself;” four rings are gifted on both sides as the acetabulum ring connects to ring of the femoral head which holds the staves of the legs to move in accordance with the Illumination of HhaDavrim whereby their Words are fulfilled; the ark is carried by messengers from the sides of Bayinah and Chækúwmah; carried by offspring of Qahhath/Kohath depicting sets of nerves in agreement to transmit the messages of Aharúwan, for how can two walk together unless they agree by hearing the same frequency and extent of the Sayings; a crown of gold around the arúwan is a raised ridge at the top of the forehead that surrounds the head/cranium; the scrolls on the sides of the arúwan are rolled tissues of the ears in which codes are recorded (See BHM SYM/Ex 25 commentary with diagrams). Values, 251/ጸጸጸ: the mind unfolding concepts. See **ark/ጸጸጸጸ**. Compare **ark/ጸጸጸ**.

769-70 **Arnon/Ornan, aren, arneúwn (אֲרֹנָן) ጸጸጸጸ**

the chest cavity; valley/stream between Amúwri/ጸጸጸጸ and Moabi/ጸጸጸጸጸጸ: valley between the breast slopes unto the loins, the designation of the altar unto mastery: Ornan the Jebusite (Bayit DHY/2 Chronicles 3:1), *ie.*, valley/lowness of the heart, a concave, contrite heart to arrange the 12 members for the offerings; a tumultuous stream; the seeds/concepts/ጸ of knowledge/ጸ flourishing/ጸ in full extensions/ጸ; The Light/AR/ጸጸ of NeúwN/ጸጸ. Values, 301/ጸጸ: a firing/igniting of concepts, fire of the altar through sparking of branches faces to faces; 2:2. See **ark/ጸጸጸጸ**; **Geren/ጸጸጸ**

776 **earth, land space, auratsut, ጸጸጸጸጸጸ aúrets (אֶרֶץ) ጸጸጸጸጸጸ**

states of the Hosts of Lights for the heavens; from the root word, Aur/Lights/ጸጸ, designated as the Lights of the Hosts/ጸ; States of the Mountain of Yæhh upon which are the Hosts of Angels, encampments of the Hosts of YæHúwaH, of the Camps of Shayin, Rayish, Qauph, Tsædda-Tsædda, Paúwah, Oyin; **expansion states of Unity via which Thoughts attain unto full branching in liberty**; the combined Illuminations of the Host—of Heaven/Names, the Host being of the Tsædda/ጸ; **substrate energy**—molecular catalytic chemical reactions, an arrangement of light crystals; Earth comprises the states/lands of Names and thus is not confined to a single planet or sphere; a place where concepts of Knowledge flourish freely; designated state for thoughts of the Fire of a Name; the Aurets is formed by AL, as the bond is completed with AR; The formulations of The Earth are ten lands designated for a Seed—the embodiment and expression of the hosts of Lights. For every Name above there is jointly made a place for the Lights of a Name to be expressed through which the Thoughts of Light multiply and become manifest. The ten lands are a complete extension of the ALphæh of Rayish ጸጸ. Earth is a place in which the Seed/ጸ runs/ጸጸ [SMB 15:18]. As the life within a Seed runs it forms rivers and oceans within the lands. Through the waters it draws out of itself and forms the trees of its Name. Aurets is union of two bodies of Light, a cluster of lands; what is referred to as Earth, a reference to the shared/collective lands of our bodies passes away; for being made of Babel there is compound of

ideas; all that is created by the WORD of AL endures; land in which the thoughts from the Heads of a Name run as a river unto; a place is designated by Name as to its purpose and function, thus earth is where the Seeds/4 of the Heads/4 bear the upper branches of Nine/r; an space formed by the emanations of the light bursting forth from the SeedWord/4Y4 transformations/r into a great company; the ten lands of Word verification (promise) are the Lands of the Oyin body; each land is a realm of light for transformations/changes effected by the heavens/Names residing therein; territory to nourish the thoughts of Fire under the Ministry of Lights: while there are specific ministries of angels and Names, all are under the overseeing Ministries of the Lights: Chækúwmah and Bayinah; the embodiment of knowledge, being a depository of the thoughts of Wisdom and Understanding; joined inseparable with the heavens/Names; out of Earth come forth all attributes of Knowledge, Understanding, and Wisdom; for in the Earth, HhaSham places the Word (Amos 9:6); the expansion/4 of Mind/4 through transformations in branches/r; *designated exchange level*: residing concepts of Light/4 governing/4 the pursuits/transformations/use of energies/sacrifices/r; participatory exchange level of being in which the will of Breath is exercised; the place of transformations/sacrifices unto unity; the place of inheritance—of the flow of life—designated for the expressions/fruit of a Name; place of coming to maturity and fullness; the extended/initiated/4 mind/4 in pursuit/r; counterpart to the heavens/Names/מלמלא; space given for the invisible attributes of life (the twelve light branches) to be fully expressed as YishARAL/ללאאא; space to balance and tune, proportionately, a Name unto the wholeness; note: when the branches of a Name are fully balanced and appropriated according to life's measurements, then the branches of thought (expanded with soul/fruit, and positioned to be eternally renewed) become self-perpetuating by the wholeness achieved (Yahuchannan/Jn. 5:26); Earth/Aurets, as the collected body of thoughts, is distinguished from ground/adamah (which is the progressive movement of the core thought of adam/מאדא): **Aurets is a state of light**, love, bonding, favor, compensation, fulfillment, satisfaction; also: the phrase, “their lands/מאראאא,” expresses purposes for the openings of light, the forms, and attributes of fire (SMB/Gen. 10:5,20,31); a place is called by several Names: i.e. there are the upper and lower levels of every place, for the two are one yet not the same. The head is the upper definitions and the body is the lower definitions, which are referred to as upper and lower Metsryim. Metsryim is an arrangement of Numbers to formulate lands. The Name of the sphere of Nephethli is Askúwl—a fire pit of branches; the same is called a city or a gathering of Lights—Yerushelyim for through our unions we are an assembly of completion comprised of all houses which serve in Nephethli; the sphere is of Nephethli according to the construct of the Rings of ALhhim. Values, 291/4r4: a state in which thoughts are liberated/transformed within the realm of unity; Knowledge is the appropriation of ALphaeh; 9:9. See **ground**/אמאדא; **world/hidden**/מלמלא. Compare **Egypt**/מאראאא (note: *Metsryim* is an inverse/reflected/turned-inside-out variation of *land*/ראא, the ALphaeh/4 being swallowed by the Yeúwd/ב).

779 **to curse (arar, ארר) 444**

to be cursed, accursed; concepts/4 compounded/44; to withdraw/remove/take away the knowledge; concepts of ignorance; ideas/4 that cleave/4 the mind/4. Values, 401/4X: to end an expansion; 41/4מ: distraction principle.

780 **Ararat, Arrat, Aurraet (אררע) ⊕444**

the Illuminations/44 of the collective Minds of Truth/⊕4; an elevation of the seventh peak of 7th Masters Lights/Aúwryim; seventh set of Numbers from which tears of silver roll into the pools of consciousness as the fruit of joy runs from Illumination, an elevation of HhaKuwáhnim/ Enlightenment on the Hill of Nephethli, base level of the seventh hill, accessed through being lifted by the waters of the deep/Wisdom and elevated by Understanding and Knowledge via immersion, through the Trees of Knowledge, unto the Mountains of Ararat. Values, 50/7: Minds of Collective Consciousness; 1:1 is derived as ⊕+4=44Y as the parameter Letters/⊕4 are the same values of the interior; 3:3 as ⊕+4+4=44.

784-87 **fire, heat, wrath, ayish (שן) W4**

the SeedPrinciple/4 characterizing Wisdom/w, which analyzes, elevates, radiates, and consumes/completes a cycle; the seed of your Name/4 is of the Fire/w, fully blazing; the emanation force/ALphæh/4 of Wisdom/consummation/w; the complete igniting of all within the ALphæh is the full expression of the Fire. The Fire consumes all properties of thought, whereby the glory and radiance within the ALphæh are released without limit. *Fire is the electric charge of the ALphæh opening*, thereby releasing: .5ΥΥ.5 = 4/W4; the double Úwah/ΥΥ/12/3 is the Shayin/W/3 within the Seed. To transfer from one state to another is the work of Fire or consummation; transference is through passing the Seed from one head unto another head, as from the head of a tree to the head of a plant; as a candle, Fire transfers the form of the candle unto another state, whereby what is visible becomes invisible; what is invisible becomes visible as Fire transfers the Seed of ayish unto the branches of ashah to be one flesh/a completed thought, as a tree that burns yet its branches are not consumed; a visible, intense manifestation of Spirit causing the states of Light—Aúrets/earth, and as it relates to chariots of fire, etc.; an invisible spark, as it relates to incarnate life; Wisdom’s all-inclusive dynamic to unite all thoughts as one; Divine Fire melts us and reveals our commonality; the centrality of the covenant, as in *Berashshith/ אַבְרָם*; the offerings of fire are the properties of Thought which transform and consummate the intent and structure of the Thought; Fire creates supportive properties of Thought: from Fire comes water, from water comes air; these three, fire, water, and air combine to form a State of Mind known as Earth/AuRets—transforming Light; since the Fire is always present it can transform the State that it is residing within; note: fire/w is created when the ALphæh/4 is released into the microcosm, resulting in a spark/w that is bonded to the ALphæh: the same phenomenon is observed when a concept is released from the heart, mind, or loins and an electrical charge occurs in the synapses of the brain, the unity of life/4 is fire/w; a “consuming fire” is wisdom consummating all that begins—gathering unto itself the perfection of all aspects of being that are let out/sent out to attain perfect knowing and expression; the parameter letters of ALphæh/4/1 to Shayin/w/21, culminating in *Taiúweh/x/22* (x = 4 + w); a strange tongue is a *strange fire* which breaks out of ideas inflamed without the order/arrangement of Letters amidst the ALphæh and Shayin; *strange language* comes out of strange lands/tongues without affirming the inner structure of thought; every idea and word is examined to see how it fits into the orderly arrangement of the Letters to be qudash/holy or strange; the concept of strange also conveys “beyond” what is commonly known; the Fire of the Altar is located in the House of Nephethli/Naphtali; [a reference to the Fire as coming from the naphtha (root of Nephethli/Naphtali) is in the writings of the Maccabياهو/2 Maccabees 1:36]. The Fire of the Altar is in the Ring of Shayin-Semek. The Shayin/Fire comes down from the mind to the ignite the wood/Semek of the heart. In that the Wood, a structure of the Perpetual Words of the Fathers, is continually on the altar of the Fire, the Fire does not go out. The chemistry in the mind (in the section designated as the House of Nephethli) ignites the structure of the Thoughts of the Fathers within our offerings whereby the offerings are utterly consumed—integrated into our Spirit. Upon feeding upon the Bread of the offerings and drinking the Wine thereof the Spirit is transformed and grows unto the full Stature of meShiæch/Messiah. In the House of Nephethli—the 12th House, in which we are serving at the altar, the Fire comes down from the mind—the Collective House of YæHúwaH—to consume the offerings of our Rings. The Fire burns in the rings whereby our entire House is filled with smoke [Yashoyæhu/Isaiah 6]. The smoke distinguishes the Rings of Wisdom, Understanding, and Knowledge, whereby the Word, qudash/holy, is uttered three times. Values, 22/X: consummation/totality; 22/9Υ: the branches of magnetism; 301/4W: Wisdom of Principles; 3:3. See **man/W4**; **woman/אָוָם**; **El Shaddai/אֱלֹהִים**.

⁷⁹⁴ *pl.* **slopes** (*eshdat*, אֶשְׁדָּת) אֶשְׁדָּת; *sing.* **ravine; outpouring** (*ashadah*, אֶשְׁדָּה) אֶשְׁדָּה
the manner of fire: a fire/w law/xΔ, a fiery law; slope of a mountain; waterfall, cascade; rapid descent; the emanation/ of Wisdom/w from the doors/Δ of light/א: streams of light from the total composite of the summations/x. Values, 310/אW: wisdom’s release/pouring forth; 705/אWX: the totality of wisdom’s emanations (being like a waterfall—a rushing stream from innermost being).

⁸⁰² *pl.* **women** (*nashim*, נָשִׁים) נָשִׁים; *sing.* **rare, woman, wife, ayshayh** (אֵשְׁיָה) אֵשְׁיָה
seed/ of shayh/אW; Body drawn out of meShiæch; “the Living Sacrifice;” will to manifest mutual attributes of Life of the Rings of ALhhim formed by the Fathers whereby a body is created for residence of spirit and spiritual revelations; very rare in comparison to the external; a very rare radiance of burning sticks taken from the Fire/wא [SMB/Gen 2:23], the woman/body hangs upon the staff of Yishshakkar-Maneshayh through which all branches of the Tree are constructed and multiplied; the unified branches of the Fiery Breath/radiance are an assembly/vessel made for our Names—to be a wife; *ashah/a wife is a group/assembly of the unified twelve branches; these branches with the ayish/fiery breath are the sum of one flesh/body—the dwelling state/vessel for the Adim/vapors of Breath, the twelve firebrands plus the Ræuch of a Name comprise one flesh even as the sum of all branches of thoughts plus our Spirit comprise a unified flesh body*; the side of Breath devoted to illuminate concepts via meditation, inhaling side of Breath capable to receive the radiance of Fire, even as branches contain the glow of our Ræuch; a wife radiates/א Wisdom/unified parts/wא; a body of Light to bear the Names to which it belongs, i.e. Chækúwmah is the Body of Bayinah, and all Lights are the Body of ARAL; to illuminate a Name by housing and warming the concepts/SeedName: a Principle/ of Wisdom/w radiating/א via which one is nursed upon the milk of the Word given as the first stage of a plant’s nutrition; the illuminative function of Fire: Fire/wא radiates and thereby reveals all that is within, the fiery illumination from the sides of the staff/א; to fan/emanate/א the Fire/wא as branches that wave in the wind over the coals; the collective branches of Ræuch which warm, sustain, and cause to glow; **the expansive/ means of Wisdom/w to bear the illumination/א**; note: the *Neúwn/* in the multiple/plural form swallows up the *ALphæh/* of the unit/singular form, the neck/ receives into itself concepts/seeds and integrates them into the Breath Body; the interior actions/ of Wisdom/w that bring forth/א the fullness of life/א; the side of Breath to receive and cherish the Words/teachings; denotes a body of Fire to house the teachings to bear fruit according to the Seed; the body/woman cannot govern the Name/Sham in that it has been tempered/cursed/regulated by the garment of Sham and Yapheth as a covering of Núwach/Noah; the body/woman is not to speak in the assembly for the body speaks outwardly, such sayings pertain to the body of homo sapiens and are not limited to gender [I Cor 14:34], for if male or female speak outwardly it is as the body or flesh speaking without transparency of spirit; the heads of all people are to have a covering conveyed by the body members of Apærrim/Ephrayim—the glans and vagina, which is covered by hairs of silk as on an ear of corn (2 ShmúwAL 15:30); with a covering, the body/woman speaks the SeedWord through the veil of humility on the head as leaves wrapped around the ear to cover the glory/radiance of the thoughts and streams of hair; to speak with a head covering of humility communicates ideas of the collective minds of Aharúwan, as a body speaks consciously unified; words uttered with humility are imparted with the radiant glory of YæHúwaH upon and within the mishkan as seen within the veils of the tent, as the tent of meeting is veiled to cover the ark/mind within, whereby within the tent of meeting the Voice of YæHúwaH is heard and able to be carried forward/implemented through the coverings; as your members extend you proceed unto the arúwan/ark and behold the unified faces of the keRúwvim/cherubim that flutter mes-

sages upon hha-arúwn/the ark. Your head covering designates your readiness to receive the Words of angels; even an acorn creates a cap, as coverings are for transporting treasures as a sheath form around the precious grains of *man/ᐱᐱ* [SYM/Ex 25:21-22; SYM/Ex 40:3, 19; 1 Tim. 2:11,12]; when a spirit/ayish is let go/sent forth from the summations of father and mother—referring to the Collective Father of All Nations and the Collective Neúwn/Mother, they shall cleave unto their collective branches/wife and become a unified/whole thought, for without our branches we are yet to appear as a body to house the full attributes of our SeedName that is sown/released from above; the significance of one being sent from their Father and Mother is to receive a wife, for how can a seed receive its branches until it first is sent from the tree upon which is hangs? Together, the ayish and ashah are awakened/elevated/wise/ᐱᐱᐱᐱᐱᐱ 40—the Adim and the cluster of branches/wife, and they are not hindered/stunted/ashamed as those without fruit or whose heads are uncovered [SMB/Gen 2:24-25; Mishle/Prov 14:8; SYM/Ex 23:15; 1 Cor. 11:6]; the idea of taking another Name to be one’s branches/wife and to make them serve them is foreign to the harmony of the Adim and the Ashah union of the vapors and its branches of fire; the unions within a house are of the branches and their Heads bonded to the Rings of Spirit which are the wives of a Name through which offspring/fruit of a Name are born. Values, 306/ᐱᐱ: Wisdom of joining parts; 400/X: renewal, completion; 6:6. See **ayish/man/ᐱᐱᐱᐱ**; **fire/Wᐱ**; **female/ᐱᐱᐱᐱ**.

804 *sing.* **Assyria, Asshur, Ayshshur** (אשור) ᐱᐱᐱᐱ

805 *pl.* **Asshurim, Ashurites, Assyrian** (Asheri, אשורי) ᐱᐱᐱᐱᐱᐱ

Kingdom of the Hosts of YæHúwaH; dominion of freedom and affirmations; the middle/third toe on the left foot; to step aright; principles/ᐱ of Wisdom/w administered through/ᐱ authoritative/ᐱ actions/ᐱ; a confirmation, corroboration, approval, endorsement, sanction, acknowledgment; one of the three natures that comprises the works of YæHúwaH/ᐱᐱᐱᐱ (Isa. 19:23-25); note: Assyria corresponds to the soul—to the extension and flowering nature of the light energies that come from the centers and openings of the pre-embryonic mind: *e.g.*, NinúWah/ᐱᐱᐱᐱ/*progeny united with Light*, Ruwchebath-Oyr/ᐱᐱᐱᐱ ᐱᐱᐱᐱ/*observers of Ways/House of Spirit*, Kalah/ᐱᐱᐱᐱ/*completion*, and Resen/ᐱᐱᐱᐱ/*correction*; Assyria’s taking the tribes captive corresponds to the nature of the developing/emerging soul taking captive the energies of light, to use them as it wills; later (in the age of *Adam’s* maturity), Assyria has a path in Egypt/ᐱᐱᐱᐱᐱᐱ, and Egypt, a path into Assyria: as the two natures of the embodiment of mind energies intertwine to form the light body blessed by YishARAL/ ᐱᐱᐱᐱᐱᐱ, Asshur is formulated, in that the collective descendants of Yapheth/ᐱᐱᐱᐱ are designated to be within the tents of Sham/ᐱᐱᐱᐱ: the fruit of Assyria is undergirded by the roots of Yapheth/*the openings of soul*; Asshur, as the formulation of Sham/ᐱᐱᐱᐱ/*name/position*, signifies acknowledgment of mission, being the attribute of a name that gives direction with approval (SMB/Gen. 10:22). Values, 507/Iᐱᐱ: to measure the ordained goal; 517/Iᐱᐱᐱ: to measure ordained activities with words; 8:8. See **Ayshshur/ᐱᐱᐱᐱ**.

811-12 **Ashcol, Eskol, Ashkuwl** (אשכול) ᐱᐱᐱᐱᐱᐱ

the Fire’s/wᐱ totality/wholeness/ᐱᐱᐱᐱ; the fire completes/expands all begotten; a name for the lands of Earth as a residence of Light to complete/expand/ᐱᐱᐱᐱ fire/wisdom/Wᐱ; also: a cluster: *e.g.*, a clustering of the fire traits assembled in soul, as depicted by clusters of testicles or of grapes; trait of soul to house and radiate the Faces of Breath; the fire’s force to assemble, holding the core supply of strength and the fortitude of life; the Principles/ᐱ of Wisdom/w extending/ᐱ and nurturing/ᐱ roles/ᐱ; raceme/inflorescence as to the association with soul and purpose of the spaces of Ashkuwl; an *Amúwri/ᐱᐱᐱᐱ* confederate with Abram/ᐱᐱᐱᐱ, as state of words as a confederate with a Name. Values, 357/Iᐱᐱ: wisdom’s displays unto completion/rest; 6:6. See **Mamre/ᐱᐱᐱᐱ**; **Sheol/ᐱᐱᐱᐱ**.

813 **Ashkenaz** (אשכנז) I יָיָוֹזֵךְ

the gathering/I יָיָוֹזֵךְ of fire/Wֹזֵךְ, the clustering/I יָיָוֹזֵךְ of wisdom/Wֹזֵךְ; a bunch, cluster; *e.g.*, a poplar tree cluster/grove; a formulation/offspring of Yapheth/יָפֶתֶת/expansion through Gomer/גֹּמֵר/reaching conclusions; the principles/זֵךְ of wisdom/Wֹזֵךְ made evident/יָ in purposeful/יָ words/I; fire/Wֹזֵךְ branches forth/יָ with desire/יָ to be complete/I. Values, 378/אִוּוּ: utilization of understanding in perspective. See **Gomer**/גֹּמֵר.

817-18 **guilt offering, restoration** (asham, אשם) מְיָוֹזֵךְ

principal force/זֵךְ of Wisdom/Wֹזֵךְ to restore, to reformulate/מְ; to have knowledge of fault; to acknowledge guilt through Understanding, culpable, blameworthy; to comprehend what makes injuries; to be utterly aware of sin/ transgression to the point of forsaking it; to make straight the crooked; to perceive/זֵךְ wisdom's/Wֹזֵךְ fullness/מְ, and thereby to engage the energies unto transformation/correction/reinstatement into the Tree of Life; to instigate/זֵךְ a spiritual/Wֹזֵךְ revitalization/מְ. Values, 341/זֵמְוּ: Wisdom cleanses through unifying concepts.

833-39 *sing.* **Asher; happiness, Ayshshur** (אשר) אִשְׁשֹׁרֵךְ843 *pl.* **Asherites** (ashurim, אשורים) מְיָשֹׁרֵךְ

that which satisfies; the projection/זֵךְ of spiritual/Wֹזֵךְ thoughts/אִ; the expansion/זֵךְ of wisdom/Wֹזֵךְ in the mind/אִ to attain/יָ unto fullness/מְ; force of direction; to go forward, lead; to prosper; to bless; means of lengthening the ALphæh, to be level, straight; to guide; to take a step: hence, forasmuch, as, since, regarding (in the sense of certification); as a formulation/offspring of Yaoquv/יָאוֹקֻוּב: to make happy, relieve; happiness, blessing; means of expansion; as a tribe/branch of YishARAL/יִשְׂרָאֵל: *ref.* to the seat of the stomach, which approves or disapproves; *ref.* to the horn of understanding, in the shape of the *shuphar*/שֻׁפְרָא: a horn of plenty to satisfy/make full; the light energy to sound forth the horn of understanding—to confirm, verify, acknowledge, endorse, approve, permit; as demonstrative pronoun: who, which, that, regarding; also used as reference to an *oshtaruth*/אִשְׁתָּרוּת, as in *asherah*/אִשְׁרָא/grove; the garments of Ayshshur are of a **liberator** with the trumpet and of a **reaper** with the sickle. Values, 501/זֵפֶזֶךְ: continuation of holy expansion; 551/זֵלֶזֶזֶךְ: continuation of holiness to fully extend all concepts; 8:8. See **Asshur**/אִשְׁשֹׁרֵךְ; **grove**/אִשְׁרָא; **soul**/נְשָׁמָה.

842 **grove** (ashera, אשרה) אִשְׁרָא

to permit; to approve/אִשְׁרָא with light signs/letters/אִ within the grove/אִשְׁרָא—within the trees, or branches, of the oak/dominions of light; a Phoenician goddess of prosperity/abundance/fruitfulness: an approval/confirmation/אִשְׁרָא illuminated/אִ; expansion/זֵךְ of the spiritual/Wֹזֵךְ mind/אִ via enlightenment/אִ. Values, 506/זֵפֶזֶזֶךְ: to compose an ordained vessel. See **happiness**/אִשְׁשֹׁרֵךְ; **Ashtoreth/Astarte**/אִשְׁתָּרוּת.

summations זֵזֶזֶךְ; **you** *inhale/meditative* **aten** (אֵתֵן) אֵתֵן; *inhale/meditative* **sign, aúwt** (אָוֵט) אָוֵט852-55, 857-59; 864 **Etham; you** *exhale/expansion* (awtam, אֵתָם) אֵתָם; *exhale* (awtah, אֵתָה) אֵתָה

you, 2nd person singular, giver/encircler/the composite/sum of all inward within the collective, which contains within all concepts of ALhhim/אֵלֶּיךָ—from ALphæh/זֵךְ to Taiúweh/זֵךְ; (Rev. 1:8; Col. 2:9); the parameter letters of the ALphæhBæyit; the inclusive sign; also: the events of Names; accusative sign denoting an object; a sign, omen, portent (prophetic indication: glimpses of levels of progression within one's Name); togetherness: hence, the preposition “with”; the projection/זֵךְ of totality/זֵךְ—the first and the last; often untranslated in English versions of scripture, in which cases it normally connotes “complete, utter; the full scope of, the totality of”; the totality of an object, Name, *etc.*; an initiation/זֵךְ with renewal/זֵךְ; you/אֵתָה, 2nd person singular receiver/implanter whereby the 2nd person, to exhale/expansion, also becomes the carrier or receiver to assemble within, thus conveys a function of Name and is not dependent upon mortal gender; also a ploughshare, shovel, pertaining to an instrument that can gather up as the Nature of Inhaling gathers inwardly; percep-

tion/ך of the totality/ך of Light/א; the total nature of life; the force of Life/ך, completely/utterly/ך emanated/א without reservation in giving; Aramaic אֵלֶּיךָ: to come, occur, arrive, the summation of Breath is evident, able to move itself forward; perception/ך of the totality/ך of Light/א; the total nature of life, the sum breathes; the Unified force of Life/ך completely/utterly/ך emanated/א; Aramaic: to come, occur, arrive, the summation of Breath is evident, able to move itself forward Values, 401/ך: the sum of principle; a continuum of expansion; 1400/ך: the abundant totality of life; 451/ך: a measured display of principle; 406/ך: a composition of Unity; 441/ך: a measured release of Principle; 23/א: tree of communications; 4:4. See **him**/ך; **Etham**/ך; compare **her**/א

852-55 **her (awtah, אהתה) אֵלֶּיךָ**

The Assembler/ך of Breaths/Lights/א, to compose the Principles of Light and intertwine the Breaths of Names as United Branches, same Letter configuration of the word, “you,” see above; a oneness/ך via intertwining/ך of Breaths/א. Values, 28/א: tree of eternal life.

852-55 **him (otho, אהו) יְךָ**

a summation established; to balance and unite Principles of Completeness whereby they are established, all parts (ך through ן) becoming whole/united/ך. Values, 29/א: branched council, a branching of mouths. Compare **you**/א/a sum of Breath. See **you**/ך.

860-61 **she-ass (atone, atune, אהון) יְךָ**

a gift, reward, present; to gain strength; to be fortified; level of elemental empowerment to compose a new vessel; empowerment to integrate heavens with earth; the expansive force/ך to complete/finish/ך the vessel/ך of potentiality/ך; ref. to one’s spirit: a seed/ך compositing all we are/ך that contains/ך purpose/ך. Values, 457/א: sign designated to a purpose.

864 **Etham (atam, אהם) יְךָ**

plural 2nd-person pronoun: “you/ye”; the sign/ך of fullness/ך, conveying the collective signs of the Spirit; collective givers/encircles/the summation transmitted by another; the means to transmit the collective assembly of Names; the integrity/ך of Unity/ך; being true to all Names and parts, for the collective you is the representative of the Union; and what you/ye extend conveys the integrity of your inner assembly; a conceptual/ך composition/ך of the collective/ך; a place of camping subsequent to Sukkot/ך (SYM/Ex. 13:20). Values, 441/ך: measurement of spiritual principle; 36/א: the order of unity. See **you**/ך.

859 **you/ye, atan (אהת) יְךָ**

used to denote 2nd person plural collective receivers/implanters/the summation unfolded, the means to reveal the inner collective Names; to be strengthened, gain strength; to explain/ך all of Unity; to unify cells/cubicle/ ך; the inner assembly is instructed in Unity via which the Teacher makes all things known through association of parts, for how can we know all until we are willing to assemble through which we comprehend the vastness and networking of Unity; the reading of the inner collective is a means of coming full illumination. Values, 37/א: feet targeted; the order of the foundation of the Oyin Body—being a collective whereby one is a member/component; 5:5.

Bæyit 9

in, by, through (Bæyit, ב) 9

to build/destroy, add/divide; also: a preposition form, often combined in prefix to the root of a word, conveying the senses “in, at, by, on, among, with, of”—those things which receive and hold the expansions of *ALphæh/4*; ovum, form, house, body; ear; shell; state of consciousness; interiorization; to give form to principle; note: conveys the capacities to enter, to hear/receive, to initiate development (beginning position in word forms); opening/closing of ears; things integral, ongoing (middle position); the process of development/formation (end position); ref. to meShiæch as House of The Name; symbol of the Lamb and of the body/work of meShiæch/Messiah as means of composition and development; image of the invisible; symbol of Ram—means of atonement/covering of soul; *Bæyit/9* is foundational to the *positioning of the ALhhim* triad progressing to *Tæyth/⊕* and culminating in *Oyin/○*. See *two/ㄨㄩᄈ*; *house/ㄨᄈᄈ*; *daughter/Bæyit/ㄨᄈ*.

⁹³⁵ go, come, búwya, bya, (ב) 49

to enter into, arrive; make an appearance; internalization/9 of concepts/4; to house and develop/9 an idea/4. Value 3/ㄨ: processes; to be conveyed. Values, 3/ㄨ: emergence; 2:2. See *go/come/499*; *come out/go out/4ᄈᄈ*.

⁸⁷⁴⁻⁷⁷ Beer; expound, baar (באר) 449

to dig, engrave, make distinct; to elucidate, reveal in detail; to harmonize/bring together/9 the concepts/4 of the mind/4; a well, cistern, pit (even as these both capture and reveal, making distinct the essence of natural water’s flows and cycles); a house/9 for the principles/4 of knowledge/4; a well-spring of HhaSham (CHP/Num. 21:16): note: wells form according to the activities of a name, e.g., as the name Abram/ㄨᄈᄈ descends into earth, releasing the spiritual genetic code for the residence, watering, and development of following energies. Values, 203/ㄨ4: mastery of communications; 23/ㄨᄈ: evidence of processes; 3:3.

⁸⁸³ Beer-laChaiRoi, BaarLechaiRai, (באר לחי ראי) ㄨᄈᄈᄈᄈᄈᄈᄈ

“Well of the Life within the Eye of seeing”; the Force of Life to cause a seed to sprout; a wellspring of HhaSham (SMB/Gen. 16:14); a pathway of wisdom to bring together/9 concepts/4 of the mind/4 for the life/ㄨᄈᄈ of the beholder/ㄨᄈᄈ; house/9 concepts/4 of the mind/4 to direct/ㄨ perspective/ㄈ and to activate/ㄨ a knowledgeable mastery/4 of principle/4 in all activities/ㄨ; note: a well arising from the twelve swirling rivers of spirit “underground” in the body and positioned 15° apart at the circumference, forming concentric circles of living water (*anatomy*: the dermatotome/metamere segments of the abdominal): the upper walls of the well are the neck, the neck serving as the well cap of the body; the tongue (as a ladle) draws out from the well the “waters” of the twelve rivers; *Baar-LechaiRai* serves our life and the paths of our life: the well contains the golden *Dallath/Δ* of the Diamond Paths that rise and fall within the waters (see Crown Diamond); in meditation, one considers the tidal effects of the moon, which cause the waters within to rise and fall. As the *Dallath* arises unto the crown, the throat (well cap) of the sacrificial meekness is pierced, releasing the Wisdom stored within. Values, 462/9ᄈᄈ: infinite support of the house; 84/Δ7: mouth of the triangle, opening of the door.

⁸⁸⁴ Beer Sheva, BaarShevoo, (באר שבע) ○9ᄈ 449

well/449 of oath/○9ᄈ; mastery of waters, Father of the lands of the Yavúwsi of Ayshshur—of the womb which fills the seven eyes of Dan; wells of seven/satisfactions/completions of seven avenues/course-ways of waters; to develop/9 concepts/4 of knowledge/4 for completion/○9ᄈ; well-spring located in the region of the stomach/Ayshshur that announces understanding and releases waters for assimilation/implementations within the chambers of the ears and eyes; a formulary of

interior body-wells/𐤃 of Principles/𐤄 governing/𐤄 by Wisdom/w all housed/𐤃 with understanding/𐤀 of your seven rings, Father of Fillings in the 11th Chair of YæHH. Values, 575/𐤃𐤀𐤆𐤆: infinite confirmation of the understandings of life; 62/𐤃𐤆: structures maturity.

894-95 **Babylon, Babel, Beval** (בבל) 𐤁𐤁𐤀

a state of assimilation due to mingling, which may lead to being confounded with profundity or with confusion; with/𐤃 consciousness/𐤃 of instruction/𐤄; **the provisions of our original form/compound** as dust/clouds/thoughts prior to our knowing (or coming) into the collective order; before/𐤃 my/𐤃 knowing/instruction/𐤄; to compound matter/𐤃𐤃 into orders/𐤄; to be/𐤃 with Bal/𐤄/care, *to be tending a development*, and thus capable of change; to integrate/𐤃 frequencies of light into appearances/𐤃 of orders/classes/𐤄; to maintain acquired positions through unified assemblies, or by an evidence/appearance/perpetual emanations and bearing of fruit within the collective fabric of Light, as one maintains their position in the House of YæHúwaH via mercy, justice, humility, steadfastness, faithfulness, integrity, and verification of truth as it comes into the consciousness, through which we dwell within the Body of Names [Tehillah/Ps 101]; also: a disarray; as a united border for the diverse offspring/formulations of Núwach/𐤎𐤅—namely, Yapheth/𐤃𐤆𐤆, Cham/𐤃𐤆, and Sham/𐤃𐤆𐤆—an affixation to verbalized thought in seeking the elements necessary for rest or consolation; house/𐤃 of anxiety/𐤄; when Beval/Babylon falls, it is not an utter destruction of the Name of Beval, for Beval is foundational to all Kingdoms as it pertains to the ability to learn and acquire levels of manifestation/expression Values, 34/𐤄𐤄: a guide to the gates; 4:4.

898-99 **garment, begad** (בגד) 𐤁𐤂𐤄

to cover; a role, assignment, ministry; a robe; to determine and robe upon each member a function of enlightenment, a particular calling; the weavings of unity/𐤃 to communicate revelations/𐤆 of all within the gates/𐤄; the successive flow of revelation; the means unto revelation as the garment is unfolded and discerned, as all is given according to the gifts and callings appropriate to our respective garments/roles; the garment/**fabric of RAuwaben/Reuben**, for the eyes, are two circles united that drape at the sides and united together with a bridge piece of cloth as the sternum joins the two sides of the ribs; **for Dan** the garment is the robe of the judge, long and lengthy as the two lungs hang upon the inner framework of the trachea; **for Shamoun/Simeon**, the garment is the whole armor of ALhhim in that Shamoun is the soldier amongst the camps and the one who can use the spear/tongue to decipher all things; hearing is to follow through upon the commandments, hence to Shamoun is the attire of the soldiers which cast lots for the entire fabric of meShiæch, for in that Shamoun is of hearing, so is the entire body brought unto full attire through Shamoun who waits at the side of Yúwsphah for the coming of Beniyman for the full revelation of all that is within the Seed/Word of AL; **for Ayshshur/Asher** the garment is one for proclamations and declarations of Liberty, to Ayshshur is given the silver trumpet to affirm the words heard with liberty; **the garment of Lauúwi** are four in number, one for each of the Names of Lauúwi according to their service in the mishkan/tent of congregating, those that pertain to Aharúwan/Aaron have the cloth of two pieces that is woven together with united Taúweh, as the length of the garment expands, each section is joined by the crisscrossing stitches of the Taúweh, whereby the sides are united as one with complete flexibility of moving side to side or base to head; within the garment of Aharúwan are the cloths of Qahhath, Gershun and Merrari; **Yahúdah** receives the garments of praise which is comprised of the Numbers of ratio: 1:1, 2:2, 3:3, 4:4, 5:5, 6:6, 7:7, 8:8, 9:9, 0:0 which render the value of 90 as they are summed into a garment of total liberty, the concept of praise is value orientations; the values appear at the lips or at head/edge of the branches in which Yahúdah resides amongst the ALhhim of the Quphæhh-Paúwah congregation of Light entities; the garment of Yahúdah is comprised of the Letters, 𐤁𐤃𐤀𐤆𐤆𐤄𐤄𐤄, which conveys the values of the paired ratios, read as the

productive branch bearing fruit/𐤇𐤆 of the seeing mind/𐤇𐤇 according to the instruction of Unity/𐤇𐤇 and the Tree of Life/𐤇 into the consciousness/𐤇 dwelling of united Names/𐤇𐤇, the garment of Yahúdah is comprised of twelve Taúweh knitted together with gems studded into the center of each Taúweh; the corresponding garment to Yahúdah is **for Apærrim**—a garment comprised of ten spirals, expanding or contracting rings that either widen or narrow at the base, whereby a whirlwind of thought is formed to gather, or to expand, or move, on behalf of the congregation, the spirals of Apærrim ever open the Numbers of Yahúdah as the spiraling rings of Apærrim provide spaces for the values to expand, at the head of the garment are twelve points, as embedded stones of Light, via which the blessings go forth to all camps; **for Gad** the garment is the Tree of Life, as a wreath it may appear with 12 fruit hanging on the coiled rings of branches, conveying the twelve fruit bearing seed that are upon the lips of Knowledge; however, as the wreath is put on, it opens from both ends and extends unto twelve coiled branches of Light; the corresponding house to Gad is **Nephtli/Naphtali**, which receives the tri-folded square garment, whereby the Semek appears at each of the corners depicting the Pillar of Fire taking up residence around the corners of the mishkan; the garment of Nephtli folds from the top row of Letters to the base whereby the Semek lays with the ALphæh, and then folds right to left whereby the Semek is now with the Shayin and Zayin; the third fold is diagonal to bring the Semek to the midst of the square, whereby a triangle cloth is made conveying the Dallath-Dallath to which Nephtli belongs; within the tri-folded cloth are the three Teraysarun of Wisdom, Understanding, and Knowledge arising from the square base/foundation of two united Teraysarun which depicts the unity of the double Dallath with the inner Semek; the walls of the Teraysarun of Knowledge are the four sections on the exterior with the two inner Teraysarun being of Wisdom, on the right, and Understanding, on the left; **the cloth of Yishshakkar** is the garment of the shepherds which carry the staff; **the garment of Maneshayh** are like two water sacs, as wine skins, and being of multiple layers, they are used for water, oil, and wine that are used for traveling via which all camps transfer/journey from one level unto another through the 70 spirals of consciousness; these sacs hang upon the merkavah/chariot of Maneshayh whereby we are transported in the day and the night, the vessel of the merkavah is like the two sides of the buttocks, or like the shell of a gourd that is hollowed out; upon these vessels of transport hang the sacs like those which hang over the side of the ship; **the garment of Beniyman** is an outer and inner seat coats comprised of the values of 1,302,061,344, whereby the compound value of all 12 tribes have the renewal of mind and full extensions of their Names; for Zebúwlan, the garment is like the diamond facets of the serpent skin that is comprise of the woven Taúweh, one joined unto another, extending from the garment of Aharúwan to the tail, the cloth of ARAL in which we abide; each of the cloths, though some appear as circles, contain the square through which they are joined at the corners with the tsitsit/tassels, through which they are knitted together into one tent of YæHúwaH; these are amongst the garments that Yúwsphah/Joseph appoints to each of the members as they come unto unity within the defined spaces of Bayinah and Chækúwmah; the fabric of Yæhúwah is studded with gems according to the stones of each abiding house; the garment matches the inner frequency whereby it moves according to the thoughts being carried forth; the garment of mortality are the skins apart from the base of Wisdom, hence it is a divided cloth; also: to be covert; treachery; a formulation/𐤆 within the Gammal's six parts/𐤆 whereby a word/devar or fruit appears in the gates/𐤆. Values, 9/𐤇: a shielding arrangement; 5:5.

905-07 **linen; staves, poles (vad, 𐤇) 𐤆**

means of transporting the ark/𐤆𐤇; depicts teachings placed in the four side rings/ears/𐤆𐤇, whereby the ark is transported/carried forth: when the Túwrah is heard/understood, then it is fulfilled—enacted into movement; to hear at the gates; means to actualize the energies in man; having the capacity to

enter/ᐅ the openings/ᐱ; also: a portion, part, delineation from the whole—thus, sometimes construed as “falsehood, lie, fabrication, concoction”; a distinctive part; a branch, thread—*esp.* of cloth material; white linen; a development/manifestation/ᐅ of insights/ᐱ. Values, 6/ᐱ: connects together. See **linen tunic**/ᐱᐱᐱᐱᐱ; **breeches**/ᐱᐱ ᐱᐱᐱᐱ. Compare **staff/rod**/ᐱᐱᐱ; **staff/bar**/ᐱᐱᐱᐱ.

916 **bdellium resin** (*b'dolach*, בדרלה) ᐱᐱᐱᐱ

crystal; to crystallize—to reveal the facets of all contained within; to interiorize/ᐅ the insights/ᐱ leading/ᐱ to covenant/ᐱ; to display the diamond facets of a spiritual name; compound of *vad*/ᐱᐱ meaning, “textile, white linen,” and *luach*/ᐱᐱ, meaning “green, fresh, glistening, moist, vigorous”—the natural force of Name within spirit; note: bdellium conveys the “whiteness” of the force and light patterns within a Name, informing us that the character of Name is brilliant, being the vigor of Ræuch/spirit: *e.g.*, the Túwrahh phrase: ᐱᐱᐱᐱᐱᐱ/ᐱᐱᐱᐱ *name of bdellium* (SMB/Gen. 2:12). Values, 44/ᐱᐱ: reflection upon insights.

1819 **in the likeness** (*b'demut*, בדרמות) ᐱᐱᐱᐱᐱᐱ

according to character; similitude, conductivity; with/in/ᐅ a form/shape/ᐱᐱᐱᐱᐱ—being within/ᐅ the paths/ᐱ to transmit/ᐱ the contained/ᐱ totalityᐱ. Values, 452/ᐱᐱᐱ: a measurement of the potentialities of form.

929 **cattle bahamah** (בהמה) ᐱᐱᐱᐱᐱ

with/ᐅ *hamah*/ᐱᐱᐱᐱ: “with heat—with yearnings, shouts of confirmation”; to long for; those who cluster together, as a herd, blood is the River of Thoughts that pulses and thrives within any body, compared to the plants of the field that derive their heat from air temperature and plant water content; the *bahamah*—are those who cluster *with heat—the Breath of Fire*; connotes all energies and congruent functions of life: the collective aspects of light energies that herd together to be one/*ALphaeh*/ᐱ/ᐱ the ox; to house/ᐅ an animation/ᐱ of the fullness/waters/ᐱ of life/ᐱ; a position of an *oylah* (TK/Lev. 1:2): to expand/ᐅ the illumination/ᐱ unto release/ᐱ of full radiance/ᐱ; note: “cattle/*bahamah*” depicts the unity of life yielding illumination among all forms of life with the fiery breath. Values, 52/ᐱᐱ: means of potential development; 9:9 is derived as ᐱᐱᐱ=ᐱᐱᐱᐱᐱ. See **to yearn/buzz/hum**/ᐱᐱᐱᐱ. Compare **beast**//ᐱᐱᐱᐱ.

935 **come** (*buay*, בוא) ᐱᐱᐱᐱ

a coming, appearance, materialization; to manifest, reach, arrive, enter, abide; form/ᐅ connected/ᐱ to principle/ᐱ; consciousness/ᐅ uniting/ᐱ with the invisible/ᐱ. Values, 9/ᐱ: union of parts. See **go/come**/ᐱᐱ. Compare **come out/going out**/ᐱᐱᐱᐱ.

tread, bauws (בוט) ᐱᐱᐱᐱ

to trod, move with assurance over obstacles, inner directives to masteries; cultivate/ᐅ a whole/uni-fied/ᐱ structure/patterns of YæHH/ᐱᐱ; core of the Name Yavúwsi/Jebusite; conscious/ᐅ harmony/ᐱ with the Fathers/ᐱᐱ. Values, 23/ᐱᐱ: ascendancy of soul. Compare **thresh**/ᐱᐱᐱᐱ.

1156 **bubble, pore** (*booyah*, בעה) ᐱᐱᐱᐱ; (*bauah*, בועה) ᐱᐱᐱᐱᐱ

to ask, inquire; to discover; to divulge secrets; to expose, reveal, lay bare, elucidate; to give form/ᐅ to the content/ᐱ and understandings/ᐱ of revelation/ᐱ; the ear/ᐅ discerning/ᐱ, without limitation/ᐱ; to destroy; also: to bubble, boil, erupt; a vesicle, pore; vesicular; to develop/ᐅ keen/ᐱ evaluation/ᐱ of emanations/ᐱ. Values, 77/ᐱᐱ: awareness of import; 83/ᐱᐱ: to manifest what is hidden. See **four**/ᐱᐱᐱᐱ.

977 **choose** (*bachar*, בהר) ᐱᐱᐱᐱ

to select, elect, pick, try; a preference; a conscious/ᐅ effort/ᐱ unto mastery/knowledge/ᐱ. Values, 210/ᐱᐱ: discretion in acquisitions. See **bullock**/ᐱᐱᐱ, **herd**/ᐱᐱᐱ.

990-92 **Beten; stomach, body, betenn** (בתן) ᐱᐱᐱᐱ

to be hollow; the belly, abdomen, womb in the sense of consuming the Seed/thought/fruit, as when Adam brings inwardly the lust of the eyes, it come into the betenn, inner part; house/ᐅ of truth/con-gregating/ᐱ capable of full extension/ᐱ; a center pertaining to Ayshshur/ᐱᐱᐱ; also: depth; to bulge; to

impregnate; the coverings/ש upon the baskets/⊕ of flourishing/ג; to cover with an inward lining (as with the mucous lining of the stomach, a lining of the inner chamber, in contradistinction to such outer linings as the mucous membranes over the glans or the heart); that which is sanctified according to the inner principles; note: as the stomach is to the body, so the body is to the macrocosm: both partake, digest, and joyfully store for making all full; the body is the covering, or thought form, and changes with the inner development to yield the garments of light; a covenant form of unified agreements with Life Principles; form devoted to life to manifest concepts. Values, 61/4פ: a secret place supporting all living concepts; 2:2. Compare **stomach**/שפ.

3117-18 **in the day** (*b'yuum*, ביום) מן יום

in the midst of/ש daylight/מן יום; house/ש of warmth/מן יום; developing/ש occurrences/ל coupling/ג with fullness/מן via the activity/ל of Light/מן יום. Values, 58/פג: potential for labor/service. See **day**/מן יום.

995-97 **in the midst, between, bayin** (בין) ג

amongst, what is in the midst, as evening is a sum of hours preceeding and those which follow there after; hence, a pivot point in the midst of evenings as understanding unfolds; what is in the midst of a year are hours/days of Gad/6 and Aphrryim/7 through which you move forward/13/4/Δ in a path of Laúwi, in the midst of the south and north the lights reign—in the middle; to interpolate; to understand, comprehend, distinguish; an internalized/ש activity/ל of to be extended/ג; an exercise/ש and administration/ל of unfoldment/ג. Values, 26/גז: HhaSham which is always in our midst/center of all things; the tri-part unity.

995-98 **Bayinah, Understanding, Bayineh** (בינה) ג

amidst, that which is in the centre of all things and that which surrounds all things with Light, as the Oyin is amidst the Bæyit/ש and Hhúwa/א in the Name, **Bayinah**; thoughts of understanding are developed by establishing sides of agreement—a position of qavilah; when mutuality is affirmed one accesses the wealth of understanding, which rises within and is carried unto an emanation, as exhaled/projected upon the lips/faces of speech/expressions, whereby the thought comes to the surface and surrounds all from which it arose; the ever Present Faces of Light that govern day and night and neither slumber nor sleep; northern Queen of Light, governor of the tsaphun and qadam and extending into the peaks of the south, thereby regulating judgment, affirmations, meditations, numbers, consciousness, and states of residence which occur through unified parts to form whole numbers; the Fiery Nature of Breath The Hhúwa/א in the Name of YæHúwaH, thus comprising the northern side of the Mountain of YæHúwaH in union with the Assembled open/revealed Southern Faces of Wisdom/The Hhúwa/אל, the two, moon of Bayinah and sun of Chækúwmah, comprise One Light of four faces being the Light for all sides, NESW; the traits of Understanding are depicted in the moon that enters into all the camps of YishARAL and surrounds their habitations as the Name of YæHúwaH inhabits YishARAL; the movement of the moon amidst the camps each month keeps the union amongst the camps, thus YæHúwaH blesses and keeps YishARAL via Bayinah [Chamesh haPekudim/Numb 6:24]; unions of thought occurring within the camps are depicted as united light signs, *lit*: “*the wings of the sun*,” *the kanaphim* [sun dogs; Hebrew text of Malachi 3:20], appearing as pyramids at the left and/or right of the sun or as “*the wings of the moon*,” *the kanaphim* [moon dogs, wings of the Oyin Body], the flapping of the wings are determined by Bayinah’s position amongst the camps whereby there is movement; the journeys/progressions of the camps are accomplished by the Presence of Bayinah; via Understanding there is a drawing out of Wisdom whereby a tree grows and the camps move forward unto Knowledge; the union of the wings are achieved by a coordination of united thoughts amongst of the tribes; one may have a seed/concept of Wisdom but without the drawing out of the concepts there is no movement/extension of Name; Bayinah affects the progressions of Wisdom to Understanding and then unto Knowledge: a) as Bayinah moves from a

camp of Wisdom to a camp of Understanding, there is a *shemesh w'chatsi*—Wisdom couples with a side of Understanding whereby a wing becomes extended or appears at a side of the sun/Chækúwmah; the wings are evident as Light signs which bear testimony to the union of the two camps; the union of any two wings is the value of Light/5 being a reductive value of 23 [see BHM Chamesh haPekudim/Numb 26/House of Dan for further information regarding the union of the wings]; the camps of Wisdom unite with Understanding as Dan unites with Ayshshur, Yahúdah with Yishshakkar, RAuwaben with Shamounn, and Apærrim with Maneshayh, b) as Bayinah moves from a camp of Understanding to a camp of Knowledge there is a *chatsit shemesh*—a part(s) or the halves of Wisdom displayed, for Knowledge is a fruit of Wisdom extended from the body of Understanding, even as the branches of a tree are extensions of the trunk; as the moon is in the camps of Understanding and Knowledge a wing appears on the side(s) of Chækúwmah/the sun; the camps of Understanding and Knowledge are Yishshakkar coupled with Zebúwlan, Shamounn with Gad, Maneshayh with BeNiyman, and Ayshshur with Nephethli; 3) as Bayinah moves from a camp of Knowledge to a camp of Wisdom the *kanaphay hashemesh/wings of the sun* appear on each side of Chækúwmah; these appear *as an upper plate of ice crystals are toward the base/Chækúwmah* (depicted as the two plates of teeth are registered one above the other): one wing for the camp of Knowledge and one wing for the camp of Wisdom; the Presence of Bayinah within the camps is seen in the sun's sides, an evidence that the tribes are united according to their origin/placement in YæHúwaH; the teraysarunim of the sun convey the union of camps as the moon passes through them monthly; the camps of Knowledge and Wisdom are Nephethli and Yahúdah, Zebúwlan and RAuwaben, Gad and Apærrim, BeNiyman and Dan; these pairs convey the allegiance of the fruit unto the base/foundation via which the Tree of Life is always fruitful and its leaves never wither; for when the leaves and fruit are separated from the base, as in the Gayn Godann/Garden of Eden, the tree is found naked and the branches become cut off from their foundation, even so as one uses their members apart from the foundation, the tribes become cut off from the Patriarchs [YirmeYahu/Jeremiah 11:16; Romans 11:17-24]; the Names at the corners are joined whereby they establish thought patterns pertaining to their positions to secure the square/cardinal positions of Bayinah, which maintains the tribal members within the Mother Eye of Bayinah verses going out into the outer circles/realms of outer darkness; the Names at the corners/*kanaphim/ᐱᐱᐱᐱᐱᐱᐱ* coincide with the corners at the opposite ends of their staffs on the day in which they are joined: as Nephethli unites with Yahúdah, the effect is discerned in the union of Gad and Apærrim; as the corners are united they form the *kanaphim/wings/ᐱᐱᐱᐱᐱᐱᐱ* of the sun of righteousness whereby healing/wholeness arises, for as the sides are united, the wholeness of the Oyin Body/Bayinah's House is healed/restored; the teraysarunim/pyramids united are known as the offspring of Daúwid/ᐱᐱᐱᐱᐱᐱᐱ—those who unite the corners/camps/teraysarun, hence those united are established forever like the moon/Bayinah, and are a faithful witness in the Names (heavens) [Tehillim/Psalms 89:37]; the moon provides a witness for the month, the shebetut/sabbaths, and the union of Names and their dwellings; Bayinah is the ability to distinguish between two points—between Wisdom and Knowledge or between the core/root and the extension/branches; to comprehend the Unity of the Core and how all things are attached/joined at the gates and corners, being always connected unto the Centre—Bayinah, known as the Queen of the North and the Queen of Names, whereas, that which comes out of Bayinah is Chækúwmah/Wisdom who is called the Queen of the South; in teaching/learning one views all sides and both ends of a matter; to be able to reason and be discrete; to give due consideration; to be eloquent, intelligent, perceive; the central row of letters from Chayit to Neúwn; the central Teraysarun; to unify/ᐱ extensions/ᐱ completely/without fragmentation/ᐱ through Light/Breath/ᐱ; thus those of Bayinah are Light, always present, visible or invisible, for though the moon is light, She

is present with a light body, depicted as the visible moon, or present with an invisible body which is of the higher order, as the invisible moon, for what is invisible/transparent does not exalt itself; the union of the tribes are a perpetual order of thought within the mind of YæHúwaH, evidenced within our minds construct and projected into the organs/members of our bodies; whereas the object/organ/moon will fade, the arrangement of unified camps are always present within the construct of our Names; as our Names are in accordance with Bayinah they are counted within the arrangement of the Lights; the Lamb comes to bear the testimony of the arrangement of Lights whereby all Names come unto the Order of Bayinah and the Kingdom of YæHúwaH/the Assembly of the Queens, which has no end; thereby via Bayinah all rebellion and mortality will cease, and there will be no need of any object of the natural world, for all will become understood; the serpent of Aharúwan will consume the serpents of the magicians which are mirrors/mortal reflections of the Actual Thoughts of Light [Sepher Yetsiat Metsryim/Ex 7:10]. The Numbers 98765/35 are of the northern lights of Bayinah ᐱᐱᐱᐱᐱ/67, and the Values 54321/15 are of the southern Lights of Chækúwmah ᐱᐱᐱᐱᐱ/37. 98765 = 30+5: The instruction of Light; 54321=5+10: the deeds of Light. The Values of 30 are in the midst of Bayinah/67 and Chækúwmah/37 whereby they are of the Lammed/30. Around the Lammed the Lights rotate bearing their combined Lights of 37/10/1 + 67/13/4 which equals 14/ᐱ or 5/ᐱ. Reading from the left or the right the Lights are 55 expressed as the Unified Lights of HhúwaÚwahHhúwa ᐱᐱᐱ. *In the midst of the Lights we live, move and have Being.* The Lights are our State of Residence in all generations. Values, 67/Iᐱ: structure of Word/tongue, 13/4/ᐱ: Insight/Teraysarun Pattern of Light, Voice at the gate; 13/ᐱ as the final Letter of Maryim; Voice of Chækúwmah/Wisdom/1 + Bayinah/Understanding/4 + Dagot/Knowledge/6 = 11/ᐱ Tree of Life; 2:2, rendered as the House/2 of Life/11; the appearing ALphæh in the formula is transposed from side to side, called the transposed ALphæh in a word as in ALOZAR, whereby it is counted as one or as zero in the ratio of 2:2: ᐱᐱᐱᐱᐱᐱᐱᐱᐱ—the parameter Letters are equal to what is within ᐱᐱ = ᐱᐱᐱ 7:7; see **Chækúwmah**/ᐱᐱᐱᐱᐱ for the relationship of Wisdom with Understanding.

1004-06 **house, Bæyit (בית) ᐱᐱᐱ**

a household, school; a receptacle; interior; that which lies within; the interiorized/ᐱ manifestation/ᐱ of all things/x; family; form containing a composite of ever-renewing principles; form/ᐱ capable of/ᐱ regeneration/x; also: to domesticate; receptivity/ᐱ to the hand/ᐱ that designates/ measures/x; to incorporate; to take inwardly; *lit.* 2 a pair/ᐱ extends/ᐱ to 4/totality/x. Values, 412/ᐱᐱᐱ: a total/perfect work/act of unity; 4:4. See **daughter**/ᐱᐱ

1008 **BethEl, BæyitAL (בית-אל) ᐱᐱ ᐱᐱᐱ**

House/ᐱᐱᐱ of AL/God/ᐱᐱ; composed of strands of the Faces of Yæhh, commonly referred to as the “House of Strength”: location of the heart, from which messages ascend and to which they descend upon the rungs/tenons of the vertebrae; a house/formulation/ᐱᐱᐱ of order/ᐱᐱ: the manifestation/construct of Divine Order (SMB/Gen. 12:8); a total, flowing communication center where camps of angels are encountered; house/ᐱᐱᐱ of might/ᐱᐱ: a recognition of all cohesive elements and principles of life combined as a single Unity, a purport of the realization statement of Yaoquv/ᐱᐱᐱ upon encounters with an angel (SMB/Gen. 28:17); the state of consciousness/ᐱ furnishing/ᐱ continual renewal and amplification/x of the principles/ᐱ of authority/ᐱ; note: Bæyith-AL is perceived “from the West”/ᐱᐱᐱᐱᐱ— from the receptivity and exercise of all flowing from the East/ᐱᐱᐱᐱᐱ; the sum of a house are the unified 15 strands of your Nmae through which one bears the Faces of Yæhh. AL-BæyithAL forms and affirms the states of your habitations on the 14th and 29th of a moon cycle; your house of faces is founded upon truth and verifications of the Faces of the Fathers as the 15 strands of 31 are woven in your cells: 30+1; 29+2; 28+3; 27+4; 26+5; 25+6; 24+7; 23+8; 22+9; 21+10; 20+11; 19+12; 18+13; 17+14; 16+15. Values, 47/Iᐱᐱ: flow of tongues.

1004;2044 **House of The Name, Bæyit HhaSham** (בֵּית־הַשֵּׁם) ᐱᐱᐱᐱ ᐱᐱᐱᐱ

a house of all characteristics of Unity—of all combined functions of life: a recognition of all life’s combined/cohesive elements and principles; the confession and realization statement of Yaoquv (SMB/Gen. 28:17); house/ᐱᐱᐱᐱ manifesting/ᐱᐱᐱᐱ complete/ᐱᐱ Illumination/ᐱᐱ, Wisdom/ᐱᐱ, and Spirit/ᐱᐱ. Values, 757/ᐱᐱᐱᐱ: the totality of wisdom unfolded in the formulation/offspring of perfection; 4:4.

1035 **Bethlehem, Bæyithlehem (Bæyit Lechem, בית־לֶחֶם)** ᐱᐱᐱᐱ ᐱᐱᐱᐱ

house/ᐱᐱᐱᐱ of bread/sustenance/ᐱᐱᐱᐱ; former name is Luz/ᐱᐱᐱᐱ, meaning “to turn away from,” and thus, interior/ᐱᐱᐱᐱ combat/ᐱᐱᐱᐱ; birthplace of meShiæch, signifying that, in the company of HhameShiæch, interior struggles are no longer obstacles; rather, they provide the impetus for change, recalling Yahushúo’s words, “whom I love, I chasten”; house/ᐱᐱᐱᐱ receiving/ᐱᐱᐱᐱ complete/ᐱᐱ guidance/ᐱᐱ in ascensions/ᐱᐱᐱᐱ unto fullness/ᐱᐱ. Values, 490/ᐱᐱᐱᐱ: sign of righteousness. See Luz/ᐱᐱᐱᐱ; Ephratah/ᐱᐱᐱᐱ.

1047 **Bæyith Peor (בֵּית־פְּעוֹר)** ᐱᐱᐱᐱ ᐱᐱᐱᐱ

house/ᐱᐱᐱᐱ of openings/ᐱᐱᐱᐱ: place of value transference and determination of progressive states, conveying “house” as a set of openings—*e.g.*, the mouth, penile glan, anus—to determine progressive expansions; also: uncovering oneself to ease nature; to be wide open; a gap: a space between where we are presently, as accumulations, and where we will be going in our fulfillment; *ref.* to the receptivity position; a form/ᐱᐱᐱᐱ capable/ᐱᐱᐱᐱ of regeneration/ᐱᐱᐱᐱ with opening/ᐱᐱᐱᐱ cavities/ᐱᐱᐱᐱ to unite/ᐱᐱᐱᐱ with the head/glans/ᐱᐱᐱᐱ; house/receptacle/ᐱᐱᐱᐱ expressing/ᐱᐱᐱᐱ the values/ᐱᐱᐱᐱ contained/ᐱᐱᐱᐱ in the mind/ᐱᐱᐱᐱ: when a house acquires the Túwrahh and expresses that faith, the inward will has then formulated a receptacle/body through which to perform the Túwrahh, whereupon there is renewal. Values, 768/ᐱᐱᐱᐱᐱᐱ: measurement and assimilation of the dimensions of perspective. See Baal-peor/ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ; Peor/ᐱᐱᐱᐱᐱᐱ.

1060-61 **weep, cry (bekah, בכָּה)** ᐱᐱᐱᐱ ᐱᐱᐱᐱ

common to all peoples and the means of transformation; as the eyes weep so the eyes are cleansed to see further; weepings are sequential via which the tribes are gathered unto the Tree of Life; from fragmentation of perception and performance, denoted by the tribal camps unjoined, we are assembled together via the weepings of Yúwsphah; the weepings pertain to the flow of seed, as in the rings, there is not one ejaculation/propulsion of thought, but many, via which we are gathered and formulated through the many times Yúwsphah weeps; each weeping is like a burst of rocket fuel that comes from the base to propel the vessel further, the projection/entrance into Metsryim is via the weeping of Yúwsphah which does not stop; but continues until we are all gathered with the Ten Lands of Oyin; and even then the weepings will not cease but propel us into the other worlds of Bayinah upon our completion of this phase/age; each of the weepings are of Light Principles, being of the Seed, which are not limited to anyone plane of awareness, but which are layered to cover the total stages of development from the emergence from Bayinah unto our full stature in Her; the Principles/ALhhim within us will not be denied but will burst forth through our weepings to bring forth the Heads of the Nations; the emerging/ᐱᐱᐱᐱ branches/ᐱᐱᐱᐱ of Light/ᐱᐱᐱᐱ. Values, 18/ᐱᐱᐱᐱ: transformation/liberty/extension of mind

1060-61 **firstborn, bakúwr (בְּכוֹר)** ᐱᐱᐱᐱ ᐱᐱᐱᐱ

eldest, foremost, chief; a principal first-fruit which opens the door/branch for others (sign of maturation); a formulation/ᐱᐱᐱᐱ of branches/ᐱᐱᐱᐱ contained/ᐱᐱᐱᐱ within the collection of thoughts/ᐱᐱᐱᐱ—the foremost ability/fruit/evidence/construct of assembled thoughts; to develop/ᐱᐱᐱᐱ the branching/ extensions/ᐱᐱᐱᐱ contained/ᐱᐱᐱᐱ in the mind/ᐱᐱᐱᐱ; as meShiæch, the firstborn: state of appearance/ᐱᐱᐱᐱ in which the interior and integral/ᐱᐱᐱᐱ extensions/ᐱᐱᐱᐱ of Unity/ᐱᐱᐱᐱ rule/govern/ᐱᐱᐱᐱ; as YishARAL/ᐱᐱᐱᐱᐱᐱ, the firstborn: a term designating evidence of totality within the mind of the Father; the unfolding/ᐱᐱᐱᐱ inner

evidence/ʔ contained/ʔ within Aharúwan/the mind/4; a primary form that adequately expresses The Principal. Values, 228/ʔʔ4: foremost branch of service/assignment; 5:5. See **first fruits**/XʔW44.

1069-70 **bullock, selection (bekker, בכר) 4ʔʔ**

development/ʔ of the teachings/ʔ in the mind/4 via the priest/4— via *the inward selection* active in the work of ploughing and cultivation; same letters as ʔ4ʔ/bless, also an action of the priest/enlightened mind; also: to prefer, select, choose; to establish/ʔ a branch/ʔ of thought/4; to bear a (first) child; to give form/ʔ to the offspring/ʔ of the mind/teacher/4; to ripen early; to be preferred; to invest with the birthright; the *bekker* are the fruit that are formed via fusion of threads: one commences to weave the threads of the Quphæhh-Yeúwd-ALphæh/1's, then the Tsædda-Tsædda-Tæyth/9's, then the Paúwah-Chayit/8's, then the Oyin-Zayin/7's, then the Semek-Úwah/6's, then the Neúwn-Hhúwa/5's, then the Mæyim-Dallath/4's, then the Lammed-Gammal/3's, then the final thread are the pairs of the Kephúw-Bæyit-Rayish/2's, whereby there is a mind and a body formed from the midst of the Tree of Life; in this manner a thought is formed into fruit, as bees that are mouth to mouth to make honey, transforming the spice of the flower into a golden fruit of Wisdom, being mouth to mouth the Rings are joined via Breath—an intertwining of threads to create the fruit of the lips; the state of being mouth to mouth is to be joined at the ends: head to head and tail to tail, whereby a circle of consciousness is formed from the mouths at the crown to the mouths at the foundation, in this manner there is the head and the tail of the fruit; the head of the fruit is where it is joined to the vine/branch, and the tail of the fruit is its basin; the other process of weaving threads is via mouth to tail, as serpents are intertwined which yields circles, as garments, for the expansion of Enlightenment—Riy/4ʔ4. Values, 222/ʔʔ4: the mind's fruitful development; 33/ʔ: instruction process; 4:4. See **choose**/4ʔʔ, **herd**/4ʔʔ. Compare **bless**/ʔ4ʔ; **Rechab**/ʔʔ4; **Riy**/4ʔ4

1090-91 **Bilhah; guardian, mistress; tenderness, Belahah (בלהה) ʔʔʔʔ**

formulator of the Lights; the double Hhúwa with Bæyit form the outer value of 3 according to the inner Lammed/3; Rechel's virgin maid bears Dan and Nephethli; the formative/ʔ orders/ʔ of illumination's/ʔ radiance/ʔ; development/ʔ comes by directing/ʔ the multiple aspects of light/ʔʔ: the interiorization/ʔ of the guidance/ʔ of light/ʔ is enlightenment/ʔ; also: horror, terror; the interiorization/ʔ of prohibited/ʔ illumination/ʔ without limit or restraint/ʔ; a catastrophe, disaster, calamity. Values, 42/ʔʔ: anointed consciousness; 24/4ʔ: branch of insight; branching to higher unions and productivity; 3:3.

mingle belulah (בלוהה) ʔʔʔʔ

to mingle the oil, to spiral as a winding stairs, the joining of legs, through which one attains to strength and ascends the ladder of rings upon the spiraling rungs; to swirl the oil into the salut/fine flour, the oil rises into the grain as it matures and is drawn off the head of the stalks/branches, the oil flow relates to the maturity of the thought that rises from the oylah offering for the mincha [Chamesh haPedudim/Numbers 28]. Values, 37/ʔʔ: teachings of perfection/completion that arise from the Understanding; 8:8.

1097 **without, excluding (belee, בלי) ʔʔʔʔ**

except for, excluding; an interior/ʔ resistance/ʔ to action/ʔ; forever, endless, without limit, infinite, limitless; interiorization/ʔ of the guidance/ʔ of manifested power/ʔ; also: incessantly; to wear out, decay; destruction, annihilation; climacteric; the internalization/ʔ of the direction/ʔ manifested/ʔ. Values, 42/ʔʔ: the flow from within. See **without**/ʔʔʔʔ.

1104-06 **Belah, Bela; to swallow, Belæoo (בלע) ʔʔʔʔ**

the 5:5 ratio reveals the double Hhúwa within the Seed, as a seed opens it gives the Lights of Wisdom and Understanding; to absorb, assimilate, devour; to internalize/ʔ the Order/ʔ of Understand-

construct; to procreate; to give form/ḡ to the potentialities/ḡ of Light/א. Values, 57/1ḡ: an extension unto the goal; 1:1 derived from א:א. אא=ḡ x ḡ; See **son/ḡḡ**; **rib/ḡḡ**.

1121 **daughters (benute, בנות) אץḡḡ**

plural form of Ban/ḡḡ indicating the fullest range of the various means of extension, irrespective of any consideration; to develop/ḡ the potentialities/ḡ contained/ḡ in totality/א. Values, 458/אḡא: regenerative potential to reach other plateaus. See **son/ḡḡ**; **daughter/אḡ**.

sons and daughters (banute, בנות) (banim, בניים) אץḡḡץḡḡ

the emanation and containment/keepers; the flourishment and the joining nature of the offspring of ALhhim; the phrase, sons and daughters, does not infer separate bodies, but the union that unfolds the mind through the aspects of Breath, a work to increase/son and a work to bridge/daughter via which prophecy/unfoldments of thought come; every Name is both a son and daughter for as a Name emanates its Light from within, the fabric in which it resides, being a daughter, partakes of the emanations to build-up the illumination received whereby nothing is ever lost that belongs to the collective state of YæHúwaH; A *bannshanah* אḡḡḡḡḡ is a period of growth/development, when ripened it is then brought to the altar for an ascension.

1144 **Benjamin, Baniymin, BeNiymeN ḡḡḡḡḡ, BeNimiN (בנימין) ḡḡḡḡḡḡ**

the Name is given and uttered with one or two Yeúwd Letters: **BeNiymeN** 9:9 ḡḡḡḡḡḡ denotes the formulation of the Seed of a Name; **BaNiyimiN** 1:1 ḡḡḡḡḡḡḡ denotes the Judge and King having both hands activated to rule and judge; **Baniyman** ḡḡḡḡḡḡ 10:10 denotes the formulation of Seed for the manchaih/grain offerings, the utterance signifies that the ALphæh Seeds formulated during the oylah are opened unto the tenth—their full extension to be performed, the hands are activated according to the opened Seeds from which come studies/teachings; the Guardians of the Unified Rings as a Seed Coat protects the Rings within a Seed, or as a dog defends the dwellings of a house; the offspring of the double Neúwn/ḡ, House of the Neúwn/ḡḡ belonging to the far right/south/ḡḡḡ as each seed has two sides for expansion; written with or without the Yeúwd before the final Neúwn [SMB 46:19]; without the Yeúwd before the final Neúwn, the Yeúwd is doubled in the midst; but when it appears before the final Neúwn, it is called passing the hand for one of the Yeúwd moves from the Neúwn to the Neúwn; the movement of the Yeúwd shows the full extension of the Seed being transmitted from neck to neck; one of the twelve branches/tribes of life: BeNiyman, the gamete—the force to renew and to immortalize, occupying the lands of to which they are sown; the ability to administer new lands and acquisitions; the Seed is laid up with Yúwsphah until Beniyman comes/cums; formulating/ḡ an unfoldment/ḡ with inscriptions/א to fill/ḡ and fully extend/ḡ; the garment of Beniyman are an inner and outer layer seed coat of light providing an inner immunity and a defense for all within the Seed—the collective gathering of Names, whereby the Seed is called the Word, for the Seed incorporates all aspects of thought; the Seed is for expanding the soul and its venues—states of jurisdiction to which soul attains through cultivation towards the Inner Staff, otherwise the soul is a servant to the jurisdiction of another who may be unkind or harsh toward the soul; meShiæch is born in the place of BeNiyman—in Aphrat—which is of the Seed construct of Light; The Seed is the Word of ALhhim; the retaining aspects of the Seed within each of our members are *the ALhhim in YishARAL*; meShiæch is born of the Seed of BeNiyman; the birthing is not of this world or of the flesh nature but that which is the weaving of the threads of thought coming from Aphrat, being a construct of Mind of the Seed—the Word base of Being—which can go beyond this world as it is channeled into Breath; the gate to the House of BeNiyman is the Pearl of great price; beyond the gates are luscious green pastures, being an oasis in which the

Seed is planted in the lands of Zebúwlan; to obtain the Pearl of great price, at the gate of BeNiymaN, one must give all, just as one imparts the totality of the Breath, via the flowing of BeNiymaN, whereby the entire harvest is spent. Values, 152/ፆግፆ: to distinguish the Neúwn according to pairs, 9:9. See **ben/son**/ግፆ; **soul**/ሠጋግ; **right hand**/ግፍግፍፍ.

¹¹⁶² **Boaz (בעז) IO፩**

valour; to be with/ፆ strength/IO; offspring of Yahúdah/ጸገህጻጸ; name of the left pillar/leg of the Temple; the characteristic of walking as one who houses/ፆ the understanding/O of the Word/I; Values, 79/፱O: understands community; 25/ጸሂ: Tree of Life. See **Yachin**/ግፍፍፍ.

¹¹⁶⁶⁻⁶⁹ *pl.* **baalim, BOYlyim (בעלים) ግፍፍፍ**; *sing.* **Baal, Beol (בעל) CO፩**

one with OYliyun; a lord, a master, owner, husband; one who has mastered and undergone development, thus able to teach: the maturation/ፆ of understanding/O to instruct/exercise authority/ፍ—the result of acquiring understanding; a master of the Staff/Lammed with the core of Oyin; the offspring of OL/most high; a collection of rulers/masters (*pl.*): a construct/ፆ of light and/or darkness/O directing/ፍ the actions/ፍ of the peoples/waters/ግፍ. Values, 102/ፆፆ: the dominion of a house; 2:2. 152/ፆግፆ: domain susceptible to passivity; 5:5. See **Baal-Peor**/ጸገጋጋ CO፩; **Bæyith Peor**/ጸገጋጋ ጸፆ፩.

¹¹⁸⁷ **Baal-Peor, Beol Peour (בעל-פעור) ጸገጋጋ CO፩**

Master of Opportunity; owner/mastery/CO፩ of the openings/ጸገጋጋ; conscious/ፆ understanding/O provoking/ፍ the manifestation/ጋ of openings/O for the consideration/ሂ of intellect/፩. Values, 458/፱ጸ፩: a summing up of our potential labors to determine progressive horizons. See **Baal**/CO፩; **Peor**/ጸገጋጋ; **Bæyith Peor**/ጸገጋጋ ጸፆ፩.

¹¹⁸⁹ **Baal-Zephon, Beol-Tsaphun (בעל-צפון) ግሂጋጋ CO፩**

Master of the Hidden Secrets/Coverings; conscious/ፆ understanding/O directing/ፍ transformative/ጉ utterances/ጋ that are yoked/ሂ to potentiality/ግ. Values, 328/፱ጸ፩: wisdom in extensions of perspective. See **north/hidden**/ግሂጋጋ.

⁶¹⁶⁰ **in the plains (barabute, בערבות) ጸሂ፩፩ CO፩**

place where the waters become calm; the development/ፆ of understanding/O that is in meShiæch/፩ unto unity/ፆ to join together/ሂ all things/ጸ. Values, 680/ጋ፩፩: sign of the mind's opening; 68/፱፱: support provider. See **desert**/ጸ፩፩.

¹²¹² **Bezalel, BetsalAyL, (בצלאל) ረ፩ረ፩**

an onion of woven threads, layers of light, composed by many revolutions/days of Light whereby the Name is BetsalAyL bann Aúwryi/a formulation of Light (SYM/Ex 31:2); in the shadow/protection of AL which abides within the unified Faces of Yæhh, conveying that which dwells in the concentric rings of Light as those of an onion, ring within ring; offspring of Yahúdah—the Numbers through which all things are made; to develop/put together/ፆ transformed/ liberated/unbound/ጉ teachings/ፍ derived from the strands of AL/ፍ; endowed with Wisdom, Understanding, and Knowledge to formulate complete and wise works; to grow as a bulb; peeling capabilities to develop and reveal/unfold layers. Values, 153/ግፆፆ: consecrated/devoted mind processes; 5:5

¹²³⁴⁻³⁵ **to distinguish, break forth; bekah, bauwqo (בקע) O፩፩**

to break through; the results of deliberation; a value of silver, denoting understanding/insight; half the value of a shekel/ፍፆ፩, which conveys that a *bauwqoo* is the light that breaks forth from our examinations, extending our deliberations into the world of manifestation; the establishment/ፆ of the domain/ፆ of understanding/O. Values, 172/ፆO፩: holy understanding of the house/congregation/body. See **gerah**/ጸ፩፩; **shekel**/ፍፆ፩, ፍፆ፩.

¹²³⁷ **plain, valley, beqoh, (בקעה) ጸO፩፩**

to split wide open; to penetrate, cleave, sever; a segmental/ፆ separation/ፆ for the understanding/O of life/ጸ; to crack open the elements in order to penetrate/ examine components; a form/state of

consciousness/ḡ under the dome of/overshadowed by/ḥ the perpetuity/Ḡ of Light/א; note: the “plain” in Shinar/אֹרְגַל/transmutation of the angelic, refers to penetration of the energy fields unto composition of soul/body—the exploration of the thought patterns for the purpose of enhancing manifestation and expanding utilization of the elements. Values, 177/ḠḠḠ: realm in which openings are penetrated. Compare **lowland**/לְוַי.

¹²³⁹⁻⁴² **herd, morning; examine, bæqar** (בָּקַר) אִפְּ

to investigate, observe; to establish/ḡ the domain/ḥ of intellect/א; developing/expanding/ḡ the consecrated/ḥ mind/א; to audit, control; to heed, attend; designated position of an *oylah*/אֹל (TK/Lev. 1:2): to develop/internalize/ḡ the dominion/ḥ of thoughts/א; also: herd, cattle, oxen—the *ALphæh*/אֶלֶף as the means to examine what is obscured in darkness; an offering of Wisdom; note: an ox of the herd has 60 chromosomes, corresponding to the value of *Semek*/שֶׁמֶךְ/support (third level of *ALphæh*); offering of “one bullock” (e.g., on *Yúwm Kippur*) pertains to the unifying force to examine all to be one; and “two bullocks” (e.g., on *Rash Chedash*) pertains to establishing/renewing concepts/observations for the month, creating the sides of the moon for thirty days composed of sixty sides of thirty evenings and thirty mornings: the bullock offerings are an inward release of accumulations of what light brings to birth within us; the observations birthed within, as children, which are the means to fuel ascensions; אִפְּ/bullock signifies internalization/ḡ of consecrated/ḥ thoughts/א: develop and internalize the frequencies of knowledge Light radiates within you; until you *internalize/give birth* to Light’s frequencies, you have yet to *observe* them. Values, 302/ḡW: to assimilate consciousness; 3:3. See **bullock**/אִפְּ, **choose**/אִפְּ.

¹²⁴⁵ **seek, sought** (*bekash*, בִּקֵּשׁ) Wִפְּ

to ask, claim, request, require, search, intend, desire; to commit/ḡ the meditative mind/ḥ to wisdom/the activity of Fire/W. Values, 402/ḡX: measurement of consciousness. Compare **seek**/Wִפְּ.

¹²⁵⁴ **produce, create** (*bora*, בָּרָא) אֶאֶפְּ

lit.: to be with/ḡ Vision/seeing/אא, a primary goal/concept of Túwrahh: “As One of ALhhim is **with Vision**/אא, the totality of the hashemæyim/Names are coupled with the Aurts/land” [Sepher Maoshah Berashshith/Gen 1:1], means to formulate, shape; to develop houses/spaces/ḡ for the mind/א to sow seed/א, as one sees, then hears to translate the vision according to Understanding, one speaks the totality of Names and their dwelling—the Earth, which are constructs of Words; thus, all created is without anything material, for things made emanate from the Mind of YæHúwaH as Words which have no corruption; an heir/work/*bar*/א of the Principal/א; also: to cut down/fell trees; the instrumental action/ḡ of the axe/א of renewal/א; to recover, recuperate, strengthen; to internalize/ḡ mastery/א of concepts/א. Values, 203/אא: the mind of communications. See אֶWḠ **make**.

Bereshith, Genesis, BeRashshith (בראשית) אֶלֶף אֶאֶפְּ

Sepher Maoshah BeRashshith, the first scroll of the Túwrahh/Torah; conveys the scope of the *ALphæh* and is joined with the Scroll of the Zayin—HhaShuphetim/Judges to form one of the seven Eyes of HhaALhhim, to convey the deeds of the Mind of Fire, implementing thoughts from the opening of the Seed Word unto fulfillment; Values, 76/אI: tongue of unity; 8:8.

¹²⁵⁸⁻⁶⁰ **Bered; hail, hailstones** (*barad*, בָּרָד) אֶאֶפְּ

location of an inner well/אא associated with *Qudash*/Wִפְּ (SMB/Gen. 16:14); to be spotted, speckled, dappled, pied; a hail storm; to imprint/ḡ the mind/א with crystals/א: to structure crystalline thoughts; having three dimensions/access; the accompaniment of thunder; to be aroused; to participate in the “wonder of knowing”; one of the ten plagues (SYM/Ex. 9:18). Values, 206/אא: knowledge, contained; 26/אא: evidence of evaluation.

1280-82 *sing.* **Bariah; bar, bolt** (*bereach*, בריח) אבאג
pl. **bars** (*bereachim*, בריחים) אבאג

a latch; means/ג to control/א activities/ב and labors/א; the clavicle, collarbone; axis; to receive/ג a mind/head/א that rules/ב outlook/א; also: to escape, be free; acceptance of/ג and reverence for/א the blessings/ב of covenant/א; a fugitive; flight, *e.g.*, a “fleeing” serpent (Isa. 27:1); to internalize/ג knowledge/א that manifests/ב a perspective/א that brings/ב fullness/א; name of a constellation. Values, 220/א: thought extensions; 270/א: intellectual discernment.

1285-87 **Berith; covenant, barit**, (ברית) אבאג

a contract, agreement; interiorized development/ג of mind/א to extend/ב its totality/א; expansion/formulation/ג of mind/א to administer/ב all things/א; a work/expansion of mind/א to administer/ב with consequence/א; *an agreement/ג of mind/א to exercise/ב totality/א*; a condensed form of *Be-rashshith/אבאג*: the Fires of Mind/“beginnings” (realms of Fire beings/א); being fulfilled/con-cealed/contained/covered, by virtue of covenant; note: to enter covenant/אבאג is to develop/ג the intellect/א unto serving/ב totality/א; **the covenant is through Words** which makes the covenant everlasting, for words do not wear out like an object; the Numbers of our Name are breathed through Thoughts and their Words, hence the everlasting covenant is according to one’s Name that lives, moves and has being; therefore it is not a book written on paper which has no thoughts except what is given to it; upon entering into a covenant we become One with the Kuwáhnim who gave of their lives for us; the basis and State of our Lives are joined/united; you are me and I am You whereby a neighbor can love another as themselves; we cannot deny one another as our bonds of love are the evidence that we are in the covenant of YæHúwaH; the covenant it is based upon an understanding that we are One, the Words of the covenant are bonds of one Name unto another, and according to this unity the Names are blessed/expanded together; through the Words of the Covenant we enter together into all aspects of the Unified Mind; there is nothing separating us from the world before, or what is now, or that which is to come; by one’s Numbers we are fastened to the stone of our Names whereby our roots connect to the rock as Number connects to Number; the cornerstone of our house is the union of Nephethi and Yahúdah in the upper left side; in the cornerstone the treasures of our Name are gathered and from the cornerstone we give the Numbers of our Name to make the entire body; every house of our SeedName is aligned with the cornerstone whereby the parts of our house fit together according to the Numbers of our Names. Within the assembly of our parts is the agreement or covenant which is inscribed upon the two sides of a SeedStone. According to this covenant the houses of our Name are unified and dwell in the Collective — with YæHúwaH. From the beginning of the offerings of HhaKuwáhnim in the Unified Consciousness, the Numbers are given through the blood of Yahúdah; the Numbers in the blood of Yahúdah are sprinkled upon the fabric screen of the altar through which we are made as the sheep/kevashim of YæHúwaH, fashioned together upon the altars of the most high; according to the blood flowing from the left side of Yahúdah our Names belong to a contractual agreement. *The blood of our Names is the Life of the meShiæch—the measurement capacity of our Names that flows in accordance with Yahushúo—the Emanating Consciousness of our Names.* The covenant of our parts and our Names unified with another are according to how the Numbers of our Names connect our parts and our Names with another; we are made by the hand/giving of YæHúwaH, chosen to be fitted into the House of YæHúwaH forever; in the Seed is the covenant: AL Barit אבאג א (Shuphetim/Judges 9:46); the *barit* established with Avrehhem/Avraham/אבאג pertains to the pattern of agreement within HhaSham, our spiritual name, and our seed; to “keep” the covenant is to proceed in the patterns of HhaSham/אבאג, whereas the breaking of covenant is denial of the divine pattern within,

or to generate thoughts contrary to the pattern of our Names in the Collective; our unity with the patterns of HhaSham YæHúwaH is the primary, self-renewing covenant; the restoration of the primary covenant is within the Mind/Head: the Name that contains the Primary/New Covenant rewrites— ascribes anew with understanding—the words upon the inner tablets of one’s branches; the renewed covenant cannot be written or put into effect until the Mind/Head/Husband dies— becomes fully extended/ fully given—at which time the words of the covenant are written within the organ tablets (See BHM Túwrahh Light Notes: Genesis 10:4); *the sign of the Covenant—circumcision* affirms that we enter into a fulfilled State of Mind Development. Values, 612/964X: composing thoughts to administer States of Unity; 54/Δγ: acceptance of the unfoldment of the inner constructs of thought—the Teraysarun pattern; 9/⊕: agreement/uniting of the four heads/faces; 5:5. see Moel/circumcision/ℒΥ™.

1288-1291 **berúwkæh** אַרְבַּע אֲרָבָה, **bless, berek, barúwk** (ברך) ץ 49

to enlarge or expand, whereas a curse/ℒ⊕ reduces; to clothe/9 with honor/4 and fruitfulness/ץ; praise; the productivity/ץ of a son/work/49; expansion, growth; also: to kneel, bend; to pair/9 the head/4 with the foot/ץ; to profit; the inverse of master/94/rav, augmented with *Kephúw*/ץ/productivity: the teachings of a *rav* are given to develop/cultivate the soul according to a Rabi blessing of instruction; the interior expansion/9 of knowledge/4 unto productivity/ץ; the interior expansion/9 of mind/4 unto full branching/ץ: HhaSham expands as our name is blessed, as each of our Names is an attribute of HhaSham YæHúwaH. Values, 222/94: a mind for productive development; 5:5; berúwkæh; 7:7.

1298 **Bera (Barro, ברע)** ○ 49

gifted; spontaneous gift; son/49 of consciousness/understanding/○; formulation/9 of thought/4 via conscious perceptions/○; as master/king of Súwdim/™Δ≡/deliberations: one of the masters of light to be united in the war between light and darkness (SMB/Gen. 14:2). Values, 272/904: the mind’s discernment of the interior; 7:7.

emerald, berqet, (ברקת) X⊕ 49

stone of Zebúwan, green, vitality of the state of residence; appearing as the Life in a Name comes forth from the Numbers of its Name, thus formulations of mind/49 which are consecrated/predetermined/⊕ to belong as formulations/compositors of the Collective Body/X, emerald as the third stone is of Reshun, the First, denoting the Life in the midst (SYM/Ex 28:17). Values, 702/9WX: the composing fire to form a dwelling state, 5:5.

1306 **Birsha, Barrshuo (ברשע)** ○W 49

son/49 of salvation/regard/○W; a king/ruling power of Gomorreh/אמ״ם: a master of light/א pertaining to all stored in א״ם/○/the sheaves (e.g., leaf/אℒ○ and branch/7ץ); master of considering all unfoldments of a seed; to formulate/9 knowledge/4 according to Wisdom/W and Understanding/○. Values, 572/90⊕X: to measure the domain of discernment of forms. 7:7.

1310-11 **to seethe (bashale, בשל)** ℒW 9

process to mature, ripen, grow; internalization/9 of wisdom’s/W guidance/ℒ; also: to cook, boil: for what is yet green, or capable of spoilage, is preserved via cooking/maturation— whether as grapes into wine, or as milk into cheese; note: “to seethe/ℒW 9 a kid in the milk of the mother” is to attempt the maturity of unity through “food” that has yet to reach its ultimate form, a state of stability/preservation: such a process will never be the approach to satisfying Túwrahh inquiry, which is the reason Túwrahh states that you will not attain maturation in this way, and why those who pursue their fullness have no such perspective/practice. Values, 332/9ℒW: wisdom directing consciousness.

1316 **House of the Sun, bashshaman (בשמון)** ף 9

the fiery flow of a Name coming out of the Neúwn. Values, 50/γ: the glory of the sun is derived from the Neúwn; 9:9.

1316 **Bashan, Bæshen** (בַּשָּׁן) אֶשְׁרָא

faces of soul and body; body of fragrances; with/שָׁן אֶשְׁרָא — a claw, tooth, teeth, means to tear apart, make asunder, to open; mastery of forms/dwellings; house/שָׁן for Wisdom's/w potentialities/שָׁן; pattern of thoughts, projected realm; vast, formative area open for detailing and molding through Words/utterances; broad and open territory for occupations defined by principles—by fire energies of YishARAL/אֶשְׁרָא אֶשְׁרָא; territory devoted to one-half tribe of Maneshayh/אֶשְׁרָא אֶשְׁרָא as a developmental and sustaining base; form/שָׁן energized by Wisdom/fire/w extended according to purposes/שָׁן of the Enlightenment of Aharúwan with Gad. Values, 352/שָׁן אֶשְׁרָא: the Glory of HhaSham flourishing in created forms. See אֶשְׁרָא

1319-21 **flesh, beshshær**, בֶּשַׁר אֶשְׁרָא

a weaving of foundational thoughts for a skin/dwelling/fabric of Wisdom in which to extend Knowledge; a construct/development/house/שָׁן of fiery/w thoughts/שָׁן; a projection of light for expansion and development of Mind; a projection of a Name for habitation/expansion; a temple of diamond-path constructs (e.g., the Teraysarun); a form/שָׁן of Fire/Wisdom/w for mastery/שָׁן, comprising a foundation to : a manifestation/שָׁן of spiritual/w authority/knowledge/thoughts/שָׁן; also: meat, pulp of fruit, pudendum of a man; to herald, announce, bring good news; a messenger; note: to be “a bearer of good news” is the primary function of flesh—to bring into manifestation collective thoughts (Isa. 9:6); flesh is granted as one accepts the unity of Names/heavens and spaces/earth, whereby a Name acquires, possesses, and enters into dimensions to multiply; in contrast those who do not accept the unity of heavens and earth remain in outer darkness without the ability to house thoughts unto transformation; entering into collective thought pattern of flesh enables the fiery *ayish*/אֶשְׁרָא אֶשְׁרָא to mirror and, thereby, to behold the glory/value of אֶשְׁרָא אֶשְׁרָא/YæHúwaH: meShiæch of Yahúdah/values comes into flesh to unite, repossess, and redeem; for by taking a body, one executes a means of expiation, taking upon oneself a curse—means of regulating one’s houses to hang—be suspended upon a tree/skeleton, to dispose of mortal thoughts within the grave of his own body, and to cleanse the House of Names from defilement via blood—the flow of Understanding/redemption: whereby a Name takes up their staff/cross to rise unto the nature of meShiæch; through Yahushúo’s sacrifice/full giving of Knowledge you align your members of Mind with your members to be cleansed/enlightened and reinstated into the covenant for progressions by the Word (the expansion of Light being accepted) and the blood (the flowing of understanding) unto reunification with YæHúwaH, whereby all continue with ascension upon the wings of eagles—the flight of keen perceptions of the Seven Eyes of ALhhim; by taking a body of flesh, your Name is enabled to be transformed from a worm state that burrows itself into the earth to become a gloried and incorruptible *seraph*/אֶשְׁרָא אֶשְׁרָא—winged in freedom, with the capacity of all light energies fully developed; in flesh, all thought potentialities are brought into form, whereby they become fully evident to be cleansed/whitened and perpetually renewed; our sins/violations become buried in flesh, which serves as a depository, or means of removal, and also serves as the field in which a Name of Light may grow and fully develop; note: the term “one flesh” signifies embracing the complete form of the Teraysarun of united Names as the term flesh is not restricted to one form of fabric, blood relation, kindred; **as food**: the eating of flesh/אֶשְׁרָא אֶשְׁרָא corresponds to a mind acquiring branches of Knowledge referred to as “the meat of the Word” which is woven by Wisdom through Understanding: the flesh/food profits/accomplishes nothing on its own, nor can it contribute anything on its own; for it is dependent upon Breath for existence and is given for meditation/reflection, even as Knowledge itself is dependent upon Wisdom; animals in the text are figurative to denote categories of thoughts of the ALhhim; curds come from legumes also to denote what nourishes us as the milk of the breast; to eat veggies only is considered weak in that one does not grow up in stature to eat the meat of the grains also—the complete ripened thoughts (SMB/Gen

1:29); the use of animals in the parables do not negate the commandments of YæHúwaH which state we are to eat both the green leaf herbs with Seed/grain meat; *Strange flesh* are thought forms out of harmony with the UNION of Lights. What fellowship/communion has light with outer-darkness? The body is a system of communication. As bodies associate, they share frequencies; strange flesh signals/energies to be confused even as one listens to diverse teachers, whereby one sows mixed seed into their mind and soul; your bodies are designated for the Thoughts of Yæhh to be invaded by the Light and not disease; flesh is the composite thoughts of mind—a garment composed of organized numerical patterns, like a radio that transmits messages; frequency emissions from body parts; strange flesh abides alone/separate; remaining estranged from the Intelligence of Light. When you consider your bodies are distinct from your Breath, they become strange things belonging to realms of reflections vs. realities. Your bodies of Light are composed of Breath and therefore are of light. In contrast to the flesh, your Light bodies are of the Fire; Breath builds a body upon a solid foundation of Words. Though you shed outer layers, the house is the same; the body of Breath progresses with value accumulations and expands according to Principles. *Known flesh* is an arrangement of inner spaces as trustees of the outer, whereby all parts are aligned with the Union of the Lights. On the alphabet horizontal chart, aka the Southern Chart of Letters, the value of 14 is the inner space between the lower and upper levels throughout. The outside parameter is 42, the reflection of the 24 mature Principles/Elders. 14 is one-third of 42 or Pi. The Southern Chart of Letters is the pattern of the *oylah* offering whereby 1/3 ayphh/ephah results in the *manchaih*/mind state. Via the *oylah*, the inner is the trustee of the outer whereby the outer is aligned to be the communication of inner frequencies. Being aligned with the Order of ALhhim, the body communicates messages of the Letters as they are arranged in the Union. Every part of the body is positioned according to the order of the letters and the equivalent tribal encampments. For example, the Letter Bæyit, is the base of the 2nd column. Being so, the body/Bæyit is held between the ALphæh and Gammal, being the form via which the ALphæh is communicated via the Gammal. Ditto for the ear. The body/ear is beneath the Letter Tæyth whereby it is to be subject to the counsel and the UNION of Heads; the body or house is the giving of the Úwah within the Tsur/Rock, the result of two sides/Names being joined; each part of the body, represented by the Letters, is positioned according to its role in Light. Thus the question again, “What fellowship has Light with Darkness?” The body aligned according to its role in Light has no communion with a body misaligned. The two are like different radio channels and, in this case, opposing frequencies; manifestation in the physical leads to abuse and asserting one part above another, for each body of flesh seeks their importance and their occupation of space; in that the physical body projects itself above the inward nature, and in that the physical body takes up space for its own image, the nature of such leads to acquiring more materialization to affirm its position and the right to acquire; thus the nature of the flesh is corruption, for it undermines the basic unity of Breath via which all things are and all things hold together as ONE; the garment of our Names is of Light constructs and mathematical formulas which do not wear out, nor get old, nor assert themselves above another; within the garments of Light there is no need to project oneself above another, nor seek dominance, nor cause abuse or neglect, for their is not a want/desire/lust to hold onto possessions, knowing that all that is belongs to us freely as a collective of Names which perish not, but are to shared as each one is prepared to receive them, for the Nature of Breath does not hold but gives freely, continuously sharing as the Nature of Light; we are called out of the world of flesh to enter and to leave behind the old Metsryim that enslaves the inner 12 houses to the passions and demands of the outer. Values: 43/אָ: reflective communiques; 502/שָׁפָא: a composite of sanctified form; 5:5.

954 **delayed (bashash, בַּשָּׁשׁ) WW** 9

union/9 of spirits/WW: e.g., the spirit of maShayh receiving from Ræuch ALhhim (SYM/Ex. 32:1); teeth,

locked together and thus not communicating to the people of YishARAL; the instrumental action/ᓅ of the compound nature of Wisdom to dissect unto the Cardinal Numbers/WW even as grain is broken down by the teeth, the two millstones; also: shame; to be ashamed; interior/ᓅ fiery/W compound/W; house of spirit in conversation yet to be translated to other members or faculties; when the translation or transference is void of understanding, there is shame. Values, 602/ᓅ4X: sign of a mind in development; 44/ᐱᓄ: fluctuating access.

1323-25 **daughter (Bet, bot, bat, בת) Xᓅ**

child, to compose totality thus conveying *being within the Unity of a House*, i.e. BethAL—House of AL, and hence not related to the gender of mortality; means/ᓅ to compose/to renew unto perfection/X; branch; village; a liquid measure equal to an ayphh/ephah/ᐱᓄᐱᐱ; used in the constructs: “native of, inhabitant of, worthy of, belonging to the same party of”; a composite/X house of mutuality/ᓅ; unity/ᓅ through summation/X; to gather/ᓅ all things into one/X; to develop/ᓅ the Túwrah/X via hearing/ᓅ; means to receive for fulfillment; also: to change; to establish bridges—the means to transfer energies from one embodiment to another; house/ᓅ of renewal/X; to construct; with the movement of; at once; simultaneously. Values, 402/ᓅX: to change form; a perfection of hearing; the composition of form. See **house/Xᐱᓅ**; **build/ᐱᓄᓅ**; **daughters/Xᐱᓄᓅ**.

8432 **among (batok, בתוך) ᐱᐱᐱᐱ**

within/ᓅ the center/ᐱᐱᐱ; form/ᓅ perfected/X in an equilibrium/ᐱ of cycles/ᐱ. Values, 428/ᐱᐱᐱ: continuum of fruitful labors. See **center/ᐱᐱᐱ**.

1330 **virgin, native, pure, to hang clothe, Betúwlah bat-tuw-lah (בתולה) ᐱᐱᐱᐱ**

lit. the house/daughter/ᓅ of Uwlah/ᐱᐱ, from the root words of ula-an/ᐱᐱ and talah/ᐱᐱ; [The final Neúwn/ᓄ in the word, ᐱᐱ, appears as the Letter/ᐱ in batuwlah. In that the Hhúwa/ᐱ and the Neúwn/ᓄ are both values of 5 they are of the same body whereby they are interchangeable in their positions as the head and base united]; the term, uwlah/ᐱᐱ, as well as the root words *ula-an/ᐱᐱ and talah/ᐱᐱ*, **mean to hang/suspend the curtains, as Aharúwan/Aaron drapes the mishkan vessels with the fabrics** to be carried upon the shoulders of Qahhath/Kohath; ***the hanging of the fabrics are the weavings of the virgins which formulates a body of thought in which we move and have being; for each tribal member, there is a garment type woven for that which is in the Seed***, every Name is born of a virgin in the Unified Consciousness above—in spirit as a Seed, and then sown in the virgin waters of one’s mother to become manifest as the offspring of ALhhim, for the womb that bears a Name of Light is a new womb/egg/ovum in which no one has been laid there before; through being born of spirit and water one enters into the domain of ALhhim—a kingdom of Light and expression, a unified state of the invisible/Numbers and visible/Letters; a body woven for the a strange concept is the fruit of a harlot; a virgin weaves the fabric according to the Seed within the Ring of the Lammed—according to the Teachings of Light, virgins do not defile themselves to yield a strange vine [Chazun/Rev 14:4], the flesh apart from the spirit is a strange garment born of a harlot that bears offspring into foreign states, wherefore the great battle of the age is the Lamb—the core of Light strands—wars against the harlot; virgins bear the Seed of AL whereby they are garmented and draped upon by Aharúwan, woven from Apærrim at the potter’s wheel, they do not bear the image of the mortal nor know the strange woman; the Order of the Virgin is from the Lammed-Yeúwd Ring of the Laúwim; in the parables, the birth of Consciousness is via the virgin Maryim/Mary of the Laúwim, sister of Aharúwan/Aaron and maShayh/Moses who provides one to nurture the offspring of the Oovri/Hebrew child born in Metsryim/Egypt, as Bayinah provides Chækúwmah to nurturer and school us in the Cardinal Numbers of thought whereby we are eternally devoted to the Seed/Founding Principles; in the narratives of the Túwrah/Torah, Maryim/Mary portrays Bayinah; the nurturer is Yuwcheved/ Yochebed conveys Chækúwmah, both of the Lammed-Yeúwd Ring; we are born of Understanding; we are nurtured by Wisdom; remember the question:

Who are my mothers and my brothers [Menachem/Mark 3:33-34]? The answer: The one who do the will of AL; the same story of the birthing of Aharúwan and maShayh is played out in the bearing of the Name of Yahushúo, who arises from Metsryim as maShayh; the Names born are native to AL; and hence, born not of the flesh [as the flesh yields nothing on its own] but by the virgins of Light which are native to the inner Ring of AL—the Laúwim; the Seed passes through the Ring of the Mæyim-Tæyth, whereby through Yúwspah/Joseph, the seed receives its garment; however, the Seed is a formulation of Light dressed by the multi-color garment of Yúwspah; as the Seed rises it comes to the gate of the Neúwn-Chayit Ring whereby it is called and set at liberty to be born of the Neúwn to enter into the House from whence it is sent forth; for should a seed/idea originate from another will of mind or ring of blood outside of the blood of Breath it is born of a stranger /harlot and its garments are those of the pauper—filthy rags; such are not free, but enslaved to the one who does not know Yúwspah of the potter's wheel, being hardened in pride of separation, they cling to the Lammed of iron for their ultimate redemption, as the flesh clings to the bones; within **the Offspring of the Virgin State are the ALhhim born within the seven Rings of ALhhim; the body composed is of the Seed Words of the Paired ALhhim and each is adorned according to the Ring in which they are born; the offspring are 12 Principle Words fused into one, as a Seed comprised of all parts, whereby what is birthed is virgin, being native to the mind of ARAL, true and faithful to the Word of AL, without corruption or defilement of the world; not being born of this world, they do not enter into this world; as one nation is taken from the midst of another nation, so is YishARAL, taken from the midst of mortality to be the Offspring of HhaALhhim through which they are as the native born of AL; the Seed Word is comprised of the values of 1,302,061,344 (the Number 12 within a 12—a compound of 12 yielding 144,000 [Chazon/Rev 14:1-4]), rendered as $\Delta\text{V}\text{X}\text{Y}\text{Z}$, which being read is the formula of the black pearl of great price; the composite of 12 is formed within the Mæyim/waters of Breath whereby the Magi Persian Priest arises/ VXY with a third of an ephah/ XYZ which equates to the fortune of great wealth/ ΔV ; (the Persian Priest, is called a Mag [magi], which is a code term for a Priest of Understanding within the paths of the two circles of the breast of silver rings [Yirmeyahu 39:3; DaniAl 2:32, 5:28], the third of an ephah is the reaping of Knowledge; herein is the price of the pearl); a virgin is conveyed as a handmaid as one who is able to assist to bring forth the matrix of thought which is passing from one side unto the other, literally, the virgin is the space in the midst of AL and AR that is native and pure to the expansion of the ALphæh of AL as it passes to AR; in the midst of the passing there is Light/AUR in which the queens of the north and the south appear; the handmaid is the matrix of the hand of Aharúwan that extends the ALphæh from the mouths of AL; those born within the matrix are of virgins for they abide within the Ring of ARAL from whence the Name of YishARAL/ XYZ is derived, one of the hand/ X within the Fire/W of ARAL/ XYZ ; a virgin symbolizes purity—not gender based—as all Names of AL are virgin that are born of the Laúwim Order, being purely devoted to the teachings of AL, without deviation, as being of the origin, as a native/pure state, being never contaminated; the virgin body is formed as a pure pearl within two circles of hemispheres; a pearl is composed of a nucleus of Understanding (commonly considered a grain of sand) within the circles of light depicted by the two united circular shells/hemispheres rings to which all stars belong; sand is used to produce a transparent vessel of glass, created by the Fiery Breath blowing through a hollow tube to produce intricate and symmetrical shapes out of the molten glass at the end of the tube/rod; the glass is fashioned within Fire; the Virgin Counsel (of Queens) is comprised of Bayinah, the mother of all thought, who is also called, the Queen of Names for this is the expansive space in the midst of AR and AL—the Heavens [Sepher MaoShah Berashshith/Genesis 1:6-8]; with the virgin, Bayinah, is Chækúwmah, born of Bayinah as a virgin daughter that appears in the midst of Understanding as the Chayit appears in the midst of the Zayin/I Oyin/O**

in the midst of ALOZAR/4T⁰0C4; Chækúwmah is born out of the north and appears in the east at day-break to govern the south, whereby Chækúwmah is called the Queen of the South; the two Queens depict the two sides of Light, the evening and the morning, the morning appears out of the evening and so is the day or act according to the meditation that preceded it, the two sides of Light are the moon and the sun, as two shells, in which the offspring of the Virgin is born; in that the Light is One, the Virgin Counsel is One; Bayinah passes the Seed to Chækúwmah to bear the east/south dwellers which are the radiance of Leah and Zilpah; those born of Rachel and Bilhah reside in the west/north, coming from the quarters of Bayinah; the Seed of the Queens is passed to one queen to another **as an idea or concept is passed from one eye unto another**; the “queens” are the virgin body of consciousness through which the Principles of AL abide, the concepts pass through the Eyes/Rings of Wisdom and Understanding via which the Seed of ALOZAR is carried according to the consciousness prepared to receive them; the level of consciousness determines the dwelling state and the ability to receive the Seed of AL; there are no female and male references to being virgin, as there are no such divisions in the mind of ALOZAR; in attempting to equate the process of transmission of Seed via mortal bodies one stumbles and falters in the path; the transference from one state unto another is via the Seed passing through Yúwsphah/Joseph by the union of the necks of Beniyman/Benjamin; the pearls, conveying the virgin body of cultivation, are passed through the union of the necks amidst the circles of the Neún; the most costly gem of great price is the black pearl which is guarded in the midst of the full circles of Chækúwmah and Bayinah, in the midst of the circles is the neck that one enters as they fulfill the 49 ways of Chækúwmah and the 49 paths of Bayinah unto Knowledge; the bridge between these two circles is the gate to the worlds beyond; through the virgin state all members are united in the House of YæHúwaH, a virgin is one that composes totality/×ᄃ, being of two strands it is a clean fruit, establishing/ᄃ a perfect union of two strands/× and ever poised/ᄃ for the instruction/ᄃ of light/ᄃ. Values, 443/ᄃᄃᄃᄃᄃᄃᄃᄃ: composite of waters and processes; 47/T⁰: full life in completion and ready to enter a new phase; see further Rayish-Oyin; Mæyim-Tæyth—the potter’s wheel; 2:2, fruit of elevens.

1334-35 **divide** (*bathar, bether*, בתר) 4Xᄃ

to dissect, cut into pieces; to pair/ᄃ the mark/× and the axe/4; to divide in pieces/ᄃ the composite/× of mind/4, even as the body is segmented and molecularly structured in pieces/parts composing mind; to halve, as a deep ravine cuts the land in pieces; to look at the outcome/consequences; also: to follow after, as the body follows the head; the last, the latest, though the head appears last, it is first, for what is last shows what is at the beginning. Values, 602/ᄃ4X: to measure the mind’s composition; 43/ᄃᄃᄃᄃᄃᄃᄃᄃ: the flowing of crevices.

Gammal ᄃ

camel; to benefit, treat bountifully, Gammal (ג) ᄃ

to carry, transmit, convey; birth canal; processes; conduits, passageways, crevices, channels; ascending; breakthroughs; throat; to lift-up, rise, sprout; neck, umbilical cord; that which transmits, transports, assists to produce all ideas derived from the house/body; vocalization, transmission of sound; carrier of actions; waves; transportation of body; movement, locomotion; means of charity, plentitude; to recompense, to render, etc.; ᄃ = 3rd day, the land arising and sprouting; value of a trustee; resurrection; depicted by camel, llama, giraffe, ostrich, praying mantis; *Gammal*/ᄃ is foundational to the *ALphæhbæyit* triad that progresses to *Yeúwd*/ᄃ and culminates in *Pe*/ᄃ; *Gammal* is the Roman G rotated 90° while taking a similar form to the *Quphæhh*/ᄃ: in the Latinate alphabets, the *Gammal* was shifted from the third position to the fifth: since the *Gammal* pertains to the house of *Gershon haLaúwi*/ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, it was thought that *Gammal* should be the basis of the *Quphæhh*, as the *Laúwim*/Levites/ᄃ are foundational to the priesthood/ᄃ. See **three**/WYᄃW; *Gammal*/ᄃᄃᄃᄃᄃᄃᄃᄃ.

1350-51 **redeem** (*goel, ga'al*, גאל) גא

to save, rescue, liberate; to ransom, deliver; to transmit/∧ the concepts/∫ of instruction/∫; avenues by which to return/∧ to concepts/∫ of instruction/∫; avenue of correction and restoration via instruction; process of reviving the instructions/orders of life; process of being reborn according to our inheritance of life; also: to desecrate, defile, pollute, profane; to stain; to be defiled; to become entangled/∧ with germinal concepts/∫ that are prohibited/∫; the redeemer of YishARAL and all nations teaches the exceeding worth of all Names, their states and their processes whereby all are liberated from being subjected to vanity—as when the members are overridden and subdued by the processes/nations without substantial meaning/Values in the outcome/results of residence. Values, 34/∆∫: guidance on the path; 16/∫∫: to bring unity.

1368 **mighty** (*gibor*, גבור) גבור

heroic, powerful, valiant, courageous; warrior; one who subdues, conquers; processing/∧ inner strength/∫ to judge/∫ and rule/∫ (an exercise of knowledge/∫); inversely: the overthrow/∧ of a house/state of consciousness/∫ via determinations/∫ of the mind/∫ (Zech. 4:6). Values, 211/∫∫∫: ruling to administer concepts. See **God/Al/∫∫**; **mighty/∫∫∫∫**. Compare **strong/∫∫∫∫**, ∫∫∫, ∫∫, ∫∫∫∫, ∫∫∫∫.

1375 **cup** (*gevieyhaw, geviyah*, גביעה) גביעה

an assembly of/∫ cups/∫∫∫∫; a bowl, goblet, bell-shaped cup; an adaptable/∧ form/∫ given/∫ to surround/∫ an activity/∫ of life/∫; *ref.* to the manurahh/∫∫∫∫; to process/∧ the bringing together/∫ of inscriptions/∫ for comprehension/∫ of the activities/∫ of light/∫; also: sepaloid, calyx; bulb of a stem; bulb shape of the flower, prior to opening; a hill; base of the Gibeoni/∫∫∫∫, people who draw water. Values, 100/∫: distinguishment process; 46/∫∫: extracting unity.

1377 **mistress, ruling lady; might** (*geveerah*, גבירה) גבירה

dowager, rich woman; queen, queen-mother; channel/∧ to house/∫ the inscriptions/∫ of mastery/∫ of light/∫; processing/∧ inner strength/∫ through activities/the hands/∫ as a master/∫ of light/∫. Values, 220/∫∫: governnness of tribes; 40/∫∫: to anoint, measure.

1379-81 **Gebal; border** (*gabal, g'bol*, גבול) גבול; (*gabal, g'bal*, גבל) גבל

cord; boundary; to be bound; to confine, set a limit; denotes the extent of the sides, end—the termination—of a region or a stage of development: *e.g.*, the border of Kennon/Canaan/∫∫∫∫ is the end/goal of all that man attains in the image of Tsidon/∫∫∫∫/*gathering*; as territory of Edom/∫∫∫∫ and home of the Giblites/∫∫∫∫: to be constrained; to define; to adjoin; neighbor; to communicate/∧ the form's/∫ role/∫; also: to knead, mix, make a lump of dough; to lift up/distinguish/∧ the development/∫ of roles/∫; note: Gebal assists in one's formation: channels/∧ of development/∫ to contain/∫ instruction/∫. Values, 35/∫∫: guidance/Goad of Light; 41/∫∫: to reflect Principle.

1389-90 **Gibeah; hill** (*gaibooh*, גבעה) (*gaboth*, גבעה) (*gaboh, giboh*, גבעה) גבעה

a height, vantage point; avenue/∧ by which to develop/∫ understanding/∫ in life/∫, Hill of Death/Groaing, ∫∫∫∫ ∫∫∫∫, Yimeyahu 31:38. Values, 880/∫: open region; 26/∫∫: evident evaluations; 4:4, 5:5

1396-97 **man, male, hero; valiant; might** (*gavare, g'ver*, גבר) גבר

to be strong; a conduit/∧ that facilitates/∫ authority/∫; to increase, prevail, strengthen; to overcome, overpower; to transfer/∧ house/∫ authority/∫; to conquer, defeat, subdue (SYM/Ex. 17:11); communications/∧ to develop/∫ the mind/∫; processes/∧ to unite/∫ heads/∫; also: rooster, cock. Values, 205/∫∫: mastery without limitation; 25/∫∫: to spread forth illumination.

1407-10 **Gad; assemble, gad** (גַּד) אִל

success of gathering; the sixth of the twelve branches/tribes of Life—Gad, commonly rendered as fortune, occupying the lands from the 6th to the 12 ribs to assembly the true fortunes of Wisdom, Understanding, Knowledge; as head of the digestive system: energy to interpret what is being ingested; the final month of the Kingdom of Yahúdah that sums-up the days/hours of the east to the south through which the harvest of Words is gathered/fulfilled; the true riches of your Name are the Words for by them all things are now and will be; the righteous acquire slowly and quietly, day by day as a plant grows, verses a boat-load of things which appear materially; also: an express agreement; the communication/א in the gate/א; ref. to the tongue: the communication/א of wonders/insights/א whereupon words are assembled within the cavity of the mouth; the tongue is a river of life, flowing with light and energy coming from the heart to the mind; to group into troops whereby a fortune is assembled; success comes by collective strength or the grouping of words; from the root אִל/א to cut, primarily in the sense to cut dates as one gathers the harvest; even as the tongue is a cutting sword; tribal branch of the triad of RAúwaben/אָזְא/eyes, Shamóunn/אָזְא/ears, and Gad/אִל/mouth, which are stationed in the South/אָזְא for full, direct illumination; communications/א of the Fire amidst/א; the Fire of Gad consumes the daily offering as the Fire descends from the mouth and draws up words, via the smoking thoughts of the offering, into fields of silver/mind to be incorporated into the Breath/Ræuch; from the Head of Dan all words flow out of Nephethi unto Gad to be uttered or recorded by the Hand of the Aharúwan/Aaron and the Laúwim/Levites; words come via Breath which are channeled via the heart to be arranged strategically upon the tongue. For though a word is heard, it is not understood until it is discerned first via Breath, which is the source. also: coriander seed. Values, 7/I: completion; 4:4. See soul/אָזְא

1419-35 **growth; upbringing, geddel** (גִּדֵּל) אִל, **Giddel; great, gedaúwl, gaadul** (גִּדּוּל) אִל

advanced, high, noble; an uplifted/א heart/א joined/א with maturity/א; greater than; growing, developing; to nurture another to full stature; communicating/א insights/א to unify/א roles/א; nurture/א to increase/expand/א the inner harmony/א of the teachings/א (Yahuchánan/Jn. 14:12); also: becoming arrogant, or large, by projecting self above the whole; the means/א to open-up/א an instructions/א; great fish is the nurturer/GAADuL אִל of Words and Teachings of Gad+Lammæd (great) of the Dal-lath—the gates/paths of Light through which we enter into courses/ascensions of development אִל; note the Name of Gad/speech in the term; the inverse of the Gammal Dallath and the Dallath Gammal between the words: gedauwl/great and dag/fish. Values, 43/אָזְא: the flow of communications; 37/I: direction of momentum unto the goal; 7:7; 9:9. See **the great river**/אִל אָזְא

1423-26 **Gadi; kid** (גַּדִּי, גֵּדִי) אִל

a young goat (אָזְא); a channel/א of access/insight/א unto action/א; means/process/א unto the door/א of attainment/א. Values, 17/I: to provide momentum.

1438 **hew** (גָּדוּ, גִּדּוּ) אִל

to cut off, fell, dehorn, destroy; to process/א the insights/א of understanding/א. Values, 77/I: understanding implemented.

1439 **Gideon** (גִּדְעוֹן, גִּדְעוֹן) אִל

to cast down, cut down, lop off; a hewer; to dehorn; to process/א the insights/א of understanding/א weighed in accordance with/א potentiality/א. Value 133/אָזְא: to distinguish roles and processes.

1441 **Gideoni, Gadoni** (גִּדְעוֹנִי) אִל

warrior; hewer; to cut off/א lamentations/א; agent to determine value and placement of all encountered; processes/א of insight/א and understanding/א for the purpose/א of blessing/א; a formu-

lation pertaining to BeNiyman/ימנימן; Source of AviDenn/Avidan—My Father discerns generations of wealth/speech/Gad and the poor/humble/Oni; to judge discerningly the affluence of Words in a Name as they are of the poverty—freely and completely given as the Fathers, to formulate Sayings of the Poor within me through which Knowledge of wealth is acquired. Values, 137/100: discernment in the role of deliverance; 8:8.

¹⁴⁶³ **Gog, Gug** (גוג) גֹּג

a roof, ceiling; northern area where the light crystals condense; point of communicating/unity's/breakthrough/emergence/also: roofer, thatcher. Formula: 3 = 3 (written as גֹּג), a perfect balance of triads. Values, 12/9: acquisition of form: 6:6.

¹⁴⁷¹ **nations, gentiles, guwym**, (גוים) גוֹיִם; **gentile, nation, gawi** (גוי) גוֹי

my/covering/back/covering; Aramaic: interior structure; ongoing processes—to support in harmony with a Name or to strengthen a Name through resistance; processes that we channel our energies through; such as Metsryim/Egypt is the process of defining, process of residing within boundaries; each nation is a process/ to evaluate/ the energies through which we create and labor/; channels/ of Unity/ administering/ the waters/those assembled/; in that the coverings are basic to all peoples, the exterior is not a means to distinguish lineage which is via Name/Sham of Spirit, not Nation. Values, 19/10: attainment of consciousness; 59/10: dynamic interchange; 1:1; 6:6. See **people**/.

Gúwni (גוני) גוּנִי

my/ tint/; channel of the unified Mind to extend all within, to defend, protect, colour, reddish black hues as the composite colour of blood, nature of a bud to open to reveal the color in the heart of a seed. Values, 33/10: channels of instruction through colours. 6:6.

¹⁴⁸¹⁻⁸⁴ **Gur; to dwell, sojourn** (גור) גוּר

to settle, live, lodge; to congregate, crowd together; processes/ that unify/ social order/4; avenue/process/ to nurture/ the mind/4; also: to regard a stranger; to have reverence for the spiritual dweller within (even if unknown or immature), with understanding as to progressive developments; a cub, whelp, young lion. Values, 209/10: individual in community; 12/9: acquisition of form. See **stranger**/.

¹⁴⁸⁶ **lot, fortune, gúwral** (גורל) גוּרָל

destiny, share, portion; to cast lots; process/ of fusing/ knowledge/4 with roles of Lammæd/; to channel/ containments/ of knowledge/4 through supportive roles/; casting stones/pebbles determine portions of lands/states as the stones of the organs are cast into the body of waters, processes/ of administrations/ of the Head/Mind/4 of Lammæd to provide direction/; a way of redemption and knowledge to receive an inheritance *via lots—casting stones*; note: lots were not cast in darkness but in relationship to restoration/ and knowledge/4. Values, 239/10: knowledge directing interchange: 6:6. See **portion**/.

coal, gachal (גחל) גַּחַל

a burning coal, the silent inward communicate/ of the ascending/ teachings/; the coals resonate the Fire, activating the parts and molding them to the Flames to conform to the instructions of Light. Values, 23/10: branching ascensions; 3:3.

¹⁵¹⁷ **sinew, thong** (גיד) גִּיד

to invade, to penetrate with cords; compression of information; channel/ of dispersal/communications/ to each doorway/; note: the sinew is not eaten, so as not to consume the means of fulfillment. Values, 17/7: to express openly

1516/2011

Gehenna (gai-hinnom, גיהנום) ᐱᐱᐱᐱᐱᐱ

comprised of two the root words, a gorge/ᐱᐱ and *num*/ᐱᐱᐱ, meaning “to slumber/sleep” (which, with addition of the definite article/ᐱᐱᐱᐱ, means “to cause pleasure, bridal veil”): Gehenna is, thus, a “gorge of satisfaction”; the process/ᐱ of attaining/ᐱ enlightenment/ᐱ concerning the actualities/ᐱ of life/ᐱ; pertains to regions or cavities within man (Josh. 15:8); the area between the heart and the loins, being north of Aphrzym/Ephraim/ᐱᐱᐱᐱᐱᐱ; note: the heart’s vibrations reach unto our interactions via unions and affect what we partake of and distribute to our bodily members via digestion: we eat; and in so doing, we give; the heart, as the molten spring from which our words flow, reaches into Gehenna—the general area of the diaphragm—providing the force necessary to raise the fire to ignite the wood on the heart’s altar; as the winds of Gehenna (via the breath into the diaphragm) fan the heart’s fuel, words are released into actions, whether to kindle unto destruction or unto constructive behavior; thus, Gehenna can be rendered *a gorging of satisfaction*; note: eating, speaking, and copulations are means of uniting; if we eat worthily, we do so unto salvation, whereas those who eat unworthily eat unto damnation/condemnation; likewise, the manner in which we speak defines the joys and satisfactions of the heart; also: the plural form/ᐱᐱᐱᐱᐱᐱ denotes a veil, corresponding to the veil of the inwards that extends from the heart unto the doorway of the tent/the body/the opening: this is the veil of the outer courtyard, from the brazen altar/heart unto the entrance to the tent of meeting: Gehenna corresponds to hades/hell as the lower regions of the earth, or the lower region of the body of man: as digestion occurs in the bowels and induces sleep, so hades is the region of slumbering: the region on consummation; hence, the place where things are burned up/consummed—either by passions and fires of lust, greed, or hatred, or by selective purifying fires of wisdom; in this context, the Son of Hinnom, being an “offspring/formulation of the veil,” is seen as the product of veiled desires (Mt. 23:15); and thus the Valley of Hinnom is seen as the pit of consumption where all offenses are cast, (Menachem/Mk. 9:43, ff.): it is better to cut off the hand (an action) or a foot (a procedure) or to cut out an eye (a perception) than to have all parts affected: it is better to participate or enter as maimed into Life/ᐱᐱ—into the state of ascending/ᐱ activities/ᐱ—than for all to dwell in Gehenna—in the descending mode, where the worm state of humankind abides; the fires in Gehenna will ultimately elevate the consciousness of all entering therein through incremental stages unto the glory of Wisdom: what is done in a slumbering mode, or in darkness, shall not remain; for the Light shall take it away. Values, 108/ᐱᐱᐱ: separation before ascent.

1521

Gihon, Gihuwn (גיהון) ᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱᐱᐱ = ᐱᐱ; to fuel progressions and determine the garment of Cush—to cause a spinning and weaving of thoughts; to thrust, sudden, attack, burst, forward rush, a lightburst; a river of BeNiyman flowing from the Head of Apærrim, the flowing Knowledge of HhaCharasam/The Masons; a watercourse, passageway/ᐱ to attain/ᐱ illumination/ᐱ within a unified extension/ᐱᐱ; the river convey acceptance of the enlightened mind whereby the light of the mind flows as thoughts flow from a burst of illumination. Values, 38/ᐱᐱᐱ: guide to perpetuality; ᐱᐱᐱ.

1534-37

Gilgal; wheel (galgal, gilgal, gilgol, גלגל) ᐱᐱᐱᐱᐱᐱ

a whirlwind; rounded thing (by analogy); dual tornadoes: one spiraling upon the heart; another spiraling upon the mind; *ref.* to the testicles, from which come a balm of healing; depicts reproduction cycle and regeneration of forms, as well as generation of new ideas; to circle; to roll away reproach/chaff; the movement of 2 thighs to be a pair of wheels; use of the thighs as the means to fulfillment; to carry forward/ᐱ a process/ᐱ of instruction/ᐱ with strength/ᐱ, conveyed by the doubling of the *Gammal/Lammed* configuration; means to fulfill a role; processing/ᐱ instruction/ᐱ to carry forward/ᐱ a role/ᐱ. Values, 36/ᐱᐱᐱ: movement towards equilibrium. See **Arabah**/ᐱᐱᐱᐱᐱᐱ.

1057 **rings, circles, gallil** (גליל) גלל

the people of the rings, sea of the heart, the Sea of Galilee, a depiction of fresh living waters, and used in the narratives to denote the heart, a place of Nephethi [Yahushúo/Josh. 20:7]. The Name גלל Gallil/Galilee conveys a valve of a turning a Dallath/door as the means for the **the rings or circles** to line within the lock; Nephethi is the source of forming rings of light—those of Bayinah and Chækúwmah, the seven rings of the blood, the rings of smoke ascending from their offerings as the spirals of Thoughts arising in the heart, etc. When one is called a Galilean—of the Gaillili in the narratives, it is referring **to those of The Rings**. The waters are also called the “Sea of Chinereth” corresponding to the harp instrument of the heart [CHP/Num. 34:11; Yahushúo/Josh. 12:3; 13:27]; the Lake of Gennesareth/Gennesaret [Yúwspah/Luke 5:1], from the flat district lying on its west coast, and the “sea of Tiberias” [Yahuchannan/John 6:1; 21:1]. The various names of the waters pertain to the functions of the heart. Values, 73/∧O: understanding rotations; 7:7.

1419 **Giloh; to discover, reveal, uncover** (galah, גלה) גל

to expose, disclose; to appear; also: to wander, depart, go into exile: as a result of discovery, we depart from the old to pursue the new; to pursue/∧ the roles/∫ of life/א; a center pertaining to Yahúdah/אדאאא; to lift up the skirt; process of teaching to direct light/expose/reveal; also a bowl or basin, fountain or spring being a source of revelation. Values, 38/א∫: the roles of perspective/vision. See **uncover/∫אא**.

1556-61 **Galal; to roll** (gelal, gilal, galal, גלל) גל

to fold, unfold; to furl, unfurl; to exonerate; to remove disgrace; processes/∧ to fulfill/∫ instruction/∫; also: dung, excrement; a boulder, heavy stone (having been rolled from a mountain); due to, because of, for the sake of. Values, 63/אא: arranged/systematic processes.

1568 **Gilead, Gilod** (גלעד) גל

a balm for healing; the beneficial/∧ teachings/∫ of understanding/∫ in the heart/∫; hill/heap/stones/∫ of testimony/witness/confirmation/∫: compounds of the life flow from the Seed Sac attesting that healing is via an agreement, testimony, confession—by a fountain/verification/∫ of being as stone/∫ which upholds/∧ your tree/∫ to be in continuance/∫; processes/functions/∧ to guide/∫ the senses/∫ through openings/passageways/∫; note: through Gilead RAúwaben/Reuben/אאאא (to see within a Seed-Name) and Gad/∫ (for assimilating/speaking/sharing resources in the Seed) you receive their inheritance, as your Seed opens the Rings/Eyes and the Words therein formulate the dwellings of RAúwaben and Gad; an allotment to Maneshayh/אאא (for maturing/sustaining the Name related to flows from the testes/seed treasures of a Name without respect of gender); pertains to the areas of Visible manifestation and the state of the Invisible—the other side of the Yardenn/Jordan, whereby there are two sides of Light: Chækúwmah and Bayinah; thus two chambers of the testes as in origin of the fruit of the Tree of Life, as each fruit has two seed stones from which the 12 branches appear. Values, 107/אא: abiding/persevering with consolations unto the goal; 4:4.

1571 **also** (gam, גם) גמ

too; in addition to; either, or, neither; processes/∧ of multiplication/∫. Values, 43/אא: multiplication of avenues.

1580-81 **to ripen; camel; Gammal** (גמל) גמ

∫ = גמ, when ALphæh is present in the Gammal the ratio is א:א, as ALphæh is the House in which the Gammal resides; the Gammal is a neck through which the ALphæh passes: ∫א = גמ, the processes of ripening, weaning, maturing: to be distanced from a previous state; also: to reward, repay, recompense, benefit; remuneration; name of the third letter of the ALphæh Bayit; the means/processes/∧ of fulfilling/∫ roles/direction/∫; a camel is a chosen servant to carry and uphold your treasures.

Through the illumination of the camel you endure long, to transfer through stages of a dessert to an oasis to deliver goods bestowed upon you through your services' every engagement has rewards and provisions as a camel carries the wife of Yetschaq as YHH provides for your consolation and joy. Values, 73/∞: transference processes; I:I. See *Gammal*/∧; *three*/WYCW, WWCW.

1583 **Gamaliel, GamæliAl** (גמליאל) אצלמא

my/∧ reward/maturation/∞∧ is of AL/∞; essence of Intelligence brings all components and aspects of life to maturity; processes/∧ to release/∞ guidance/∞ to eventuate/∧ an expansion/∞ of roles/∞; a formulation of Pedæhtsur/∞∞∞∞/to be ransomed by the Rock; the means to transport all Sayings of Enlightenment, when Aharúwan is 83 the Name of GamæliAL is born; when maShayh/Moses is 80, one is of the state to convey the Illumination, to receive Aharúwan/ Enlightenment through the Voice of GamæliAL—transport instruction of AL, releasing all properties of the Seed to rise unto bearing the harvest of a Name. We move from one orbit to another by our words to make our transitions through the firmament. We descend on the spiral of 7 Eyes via 10 points/portals to enter into the embodiments of 33/∞ sites from Metsryim to our inheritance. The teachings of GamæliAL instruct you throughout your transitions. To study at the feet of GamæliAL is to receive directions. SMS/Acts 22:3. We rise through the 10 projectiles/gates to the heights of the Mountain from which we descend. In a miniature view, we fall and rise daily with our sense of direction and proceedings by laying down our branches and rising through our oylah. It is said that students of GamæliAL are considered fish in school: a ritually impure fish: one who has memorized everything by study, but has no understanding, and is the son of poor parents; a ritually pure fish: one who has learnt and understood everything, and is the son of rich parents; a fish from the Jordan River: one who has learnt everything, but doesn't know how to respond; a fish from the Mediterranean: one who has learnt everything, and knows how to respond—make applications to employ the teachings; The days of Maneshayh are under the Head of GamæliAL Bann PedæhTsur, who administers the teachers and messengers from the planetary orbits of Neptune—grayish-white spirits with Dallath hats appearing during the month in the courses of days and offerings. GamæliAL is the Head that rises from the loins of the Hhúwa Gammal Ring where the House of Maneshayh is seated (Numbers 7:54); the strengths of AL rise from the redemptive stones/testes/ovaries in Maneshayh, the quality that distinguishes your Name above the sentient world. In forming the worlds, the underlying waters of Neptune affect the cultivation of the Seed, the mists in Maneshayh rises to water the ground. Through the mists in the sacs of Maneshayh the earth is watered and gives rise of the inherent OYI-NOYIN Principle in Yishshakkar from which comes rains of Bayinah/Understanding. Values, 114/∞∞∞∞: discernment activating the gates; 49/∞∞: flow of communion, waters of the camel stored up for every journey; 8:8.

1584-86 **Gomer; to conclude (gemar, gomer, גומר)** אמא

to complete; to end, finish, decide; to deduce, learn from one thing to another; to make up one's mind; to infer; the processes/∧ involving flows/∞ of thought/∞; a formulation/son of Yapheth/∞∞∞∞/the first opening of the mind's expressions for the completion/perfection of man (as depicted in the generations of man following Núwach/comfort); to discern and enjoy the essence, flavor: thus, to burn spices; an ember, the final form of burning; note: we begin as a spark/W∞∞ and, during the first generations emitted from Adam/∞∞∞∞ to Núwach/∞∞, we grow unto the ember, which ember possesses all ignited/initiated from Adam unto Núwach; throughout this holding/∧ of fires/W∞∞, we rise as a sacrifice into the generations of Núwach: Gomer relates to the soft spot on the cranium, and it is this opening that is the orifice of the “straight and narrow path” within every person; and it is the very opening that determines the formulation of the brain and skull: the top opening of this fluted path is Gomer, and the bottom opening is Tiras/∞∞∞∞: as the energies of light descend through this

flute, so they arise again; the flow is within and without, continually radiating in an orbital motion; *Gomer* refers to the channeling/ח of messages/מ of knowledge/mind/א (the illuminations of channeling result in the processes of knowledge): from all drawn into this channel there are decisions and deductions; and Gomer is the opening of the head that draws knowledge in and out: as the messages are processed through the opening of Gomer through the inner ear via the mouth, a *Lammed*/ל forms—instruction occurs. Equation: $\sqrt{3} \times 4/200 = (מ/40 \times \sqrt{3})5$, which is balanced via the receptivity, or channeling/כ/ח, and during which process it is equated by conclusions of input/ש/א. Values, 243/מ/א: the mind of spiritual processes. See the formulations of Gomer: **Ashkenaz**/אשכנז, **Riphat**/רפח, and **Togarmah**/תוגרמא (these three openings determine the flower formation of the Iris within the mind).

1588 **garden, gayn** (גַּיִן) גֵּי

an orchard, a channel/ח for full extension/completion of the Origins/א; birth canal/ח of the Offspring of Neúwn/א: place where the secrets of life are deposited in life forms through the Seeds of the Neúwn, ultimately to be released into beautiful sheaves of light; all Seed reside within the Head of Neúwn/House of BeNiyman; there are the six trees of Knowledge in the GaynGodann/Garden of Eden; each tree is of the Seed of the Neúwn that is sown from the midst of the Gayn; the Gayn is the opened neck of the Neúwn, in which all Seeds come forth, whereby the Seed and its extension of Thought breaks open; the neck/ח is the conduit of the Seed, whereby it is extended unto the head/to become a head; in each Seed there is a Head and a Body that forms each Tree in the Gayn; though there are 6 Trees of Knowledge, we see 12, for we see from both sides, the Head and the Tail of the Thought; as we pass through one circle unto another, we are walking amidst the Trees of the GaynGodann; in the Gayn we hear the Voice of YæHúwaH, for we are abiding in the Body of the Collective. Values, 53/א: potential, in process; 5:5.

1589-90 **steal (ganav, גנב)** גָּנַב

to thief; to hurt the side; to put aside; to deceive, cheat, delude; to sweep away, as by a storm; to rob another of property or character; to trick, bamboozle; to rob the treasury of YæHúwaH via not tithing; to take away/ח the display/א of form/consciousness/unity/א. Values, 55/א: to swallow up life; 19/א: to take away consciousness.

touch (gauwo, נע) נָע

to meet with, agree; to elevate/ח understanding/א; from the root נָע/plague, as when YæHúwaH/אָנְנָה touches Pharaoh to raise up/ח consciousness/א of all compositions of Sarai/אָרָה; the spear/tongue in the side of the body is placing a tent peg into the side of one to be joined to another, whereby the blood and water flow, indicating a release of consciousness and the living waters of a Name from one unto another, yielding the Union of Sides. Values, 73/א: to understand a process. See **touch**/נָע.

1615-16 **stranger, gar** (גַּר) אָרַב

alien, foreigner; a proselyte; searcher in the avenues/ח of knowledge/א; to reside, dwell, sojourn; processing/ח aspects of mind/א unto coming/ח to knowing/א; also: befuddlement; to entangle/ח the mind/א. Values, 203/א: mind channel; 3:3. See **Hagar**/אָרָה; **dwell**/אָרַב.

1617 **Gera (gera, גֵּרָא)** אָרַב

avenue of sight that carries one away captive (I DHY/I Chr 8:7); avenue/ח of mind/א by which to behold/initiate/א; Values, 204/א: intellectual insight; 24/א: branching pathways.

1622 **(gergashi, גֵּרְגָשִׁי)** אָרַב אָרַב

the Gergashites (atHhaGirgashi, אֶת־הַגֵּרְגָשִׁי) אָרַב אָרַב אָרַב אָרַב

compound of the words, *hager*/אָרַב, meaning “to sojourn, to dwell, to reside,” and *gush*/אָרַב, meaning “a group/block”: to reside in a group, within an association, as all Names are appointed unto one of the seven levels of Enlightenment; the *Hhúwa*/א prefix defines the sojourner as illuminated,

and the enlightenment pertains to solidarity, being compact and massive (from the root *wʿh*); hence, the *Girgashites/Gir’gashi/ᐱᐱᐱᐱᐱᐱᐱᐱ* sojourn/*ᐱᐱᐱᐱ* in groups/*wʿh*: the enlightenment into the compact state of matter, or into assembled groups, follows the Kinoni/Canaanite State of occupation (SMB/Gen. 15:21): as it is said of Moses, to be the humblest on earth, so the *Girgashi* are those submitted to the whole house of *YæHúwaH*, dwelling/residing with an illumination concerning the compacted groups amassed therein together; the function of the *Girgashi* describes also the clustering of energies that dwell in blocks or groups; for being of the State of *Girgashi* is to abide in a clustering of groups with illumination; note: both the *gir/ᐱᐱ* and the *gash/wʿh* syllables begin with the letter *Gammal/ᐱ*, denoting that this state is via both communication with priest/mind/*ᐱᐱ* and communication with the Words of Wisdom/*wʿh*: the perspective attitude of a person seeking Knowledge/*ᐱᐱ* attains the Wisdom/*wʿh* of the collective residence, with overtones of humility (see *ALphaebæyit* charts for *Gammal*, *Rayish*, and *Shayin*); the *Girgashi* corresponds to the fourth finger of the left hand, mirroring the right-hand fourth position; the *Girgashi* State is an adornment/social grace of co-abiding in organizations, the results of the third finger’s high ascent, which true humility achieves—one who is humbled is exalted; corresponds to the Semek of the Oyin Body, where the pairs of wings are attached. Values, 516/ᐱᐱᐱᐱᐱᐱ: to measure a domain with the hand of unity; 922/ᐱᐱᐱᐱᐱᐱᐱᐱ: the complete measurement of domains within a fruitful house. See **Hagar/ᐱᐱᐱᐱ**.

1624-26 **gerah (gayrah, gerah, gorah, גרה, גרה)** ᐱᐱᐱᐱ

to excite, provoke, stimulate, incite, stir up; to chew the cud, ruminate; the processes/*ᐱᐱ* of intellectual/*ᐱᐱ* gathering/*ᐱᐱ*; a measurement in which twenty/*ᐱᐱ*/productive *gerah/ᐱᐱᐱᐱᐱᐱᐱᐱ* stimulations equals one shekel/*deliberation*. Values, 208/ᐱᐱᐱᐱ: thought weavings. See **beka/ᐱᐱᐱᐱ**; **shekel/ᐱᐱᐱᐱ**, **ᐱᐱᐱᐱ**.

1630 **Gerizim; rocky (gerzzim, גרזים, גרזים)** ᐱᐱᐱᐱᐱᐱᐱᐱ

Mt. Gerizim; *ref.* to the buttocks, or seat of judgment, which is comprised of two mounts/humps—Gerizim (right) and Oiyvel/Ebal (left); place of blessing and confirmation for expansion; to process thought with a goal/*ᐱᐱᐱᐱ* to achieve fullness/*ᐱᐱᐱᐱ*; also: cuttings of a tree to direct the growth, a stimuli for fruit production; to cut up, cut off; to clarify/*ᐱᐱ* the mind’s/*ᐱᐱᐱᐱ* goal/*ᐱᐱᐱᐱ* to achieve/*ᐱᐱᐱᐱ* fullness/*ᐱᐱᐱᐱ*; to decipher with an axe; to process/*ᐱᐱ* thoughts/*ᐱᐱᐱᐱ* with a goal/*ᐱᐱᐱᐱ* activated/*ᐱᐱᐱᐱ* through reflections/*ᐱᐱᐱᐱ*; that which elevates the intellect/mind unto the goal (perfection/completion); note: at the end of every act, there is an evaluation or judgment—following our ways, comes judgment (Matt. 11:30): judgment is at the end, as the buttocks (MT/Deut. 27:12). Values, 260/ᐱᐱᐱᐱᐱᐱ: prominent pillar; 53/ᐱᐱᐱᐱ: process of ravine; 3:3. See **Ebal/ᐱᐱᐱᐱᐱᐱ**.

1486; 1632 **portion (garall, גרל, גרל)** ᐱᐱᐱᐱᐱᐱᐱᐱ

to apportion; to cast/draw lots; the process/*ᐱᐱ* of allocating/*ᐱᐱᐱᐱ* roles/*ᐱᐱᐱᐱ*. Values, 233/ᐱᐱᐱᐱᐱᐱ: authority guiding processes. See **lot/fortune/ᐱᐱᐱᐱᐱᐱᐱᐱ**.

1637 **threshing floor (geren, גרן, גרן)** ᐱᐱᐱᐱᐱᐱᐱᐱ

to channel, winnow to allocate what emerges in the conduits of *ALhhim/ᐱᐱᐱᐱᐱᐱᐱᐱ* by the Head of the Seed/*ᐱᐱᐱᐱᐱᐱᐱᐱ* of *Neúwn/ᐱᐱᐱᐱᐱᐱᐱᐱ*; The Seed is winnowed from the shells of *ALhhim* to discern the Name and that which it contains. Before the worlds are made the Seed of *ALhhim* is breathed upon to appoint it unto its progressions. As in the beginning, so in the final days of the harvest the Seed is distinguished from the chaff that bore it unto its Anointing. *Geren HhaAuwerneh HhaYavúwsi* is the Ninth in the fifteen *FACES* of *YæHH* at elevations in the Mount of *Yerushelyim*. At this altitude of Light, you encounter the memory of being winnowed of the Seed of *ALhhim* before it is sent into the world. The *Ruæch/Spirit/Wind* of *Geren* blows upon the Seed throughout states of development separating it from former levels of maturation/perceptions, whereby you are re-sown/planted again to make transitions in the Rings/Eyes of *ALhhim*. This is a continual hand of providence of

Yúwsphah/Joseph to provide lodging for the achim/brothers and Father Yaoquv. Note: The Name, Geren HhaAuwerneh HhaYavúwsi, is rendered as the Jebusite called Araunah/אֵרָוֹנָה//אֵרָוֹנָה in 2 Samuel, and Ornan/וֹרְנָן in 1 Chronicles, but these are sufficiently similar to be accepted as variations of the same Name rather than different names. Values, 253/אֵלֶּיךָ: the rising thoughts of Neúwn through conduits of ALhhim; See **Arnon**/אֵרְנוֹן.

¹⁶³⁹ **reduce, diminish** (*gerro*, גֵּרַע) O אֶל

to subtract, deduct, draw out; to transmit/א the mind's/א understanding/O; to shear, trim ("hair" being a symbol of the activity of the mind); also: copper; a blood-letter; to begin to ripen; to channel the components encircled or held within to their utilization: the process of ripening is also the drawing out, or subtraction, of the properties contained in the seed. Values, 273/אֵלֶּיךָ: thoughts discerning process.

¹⁶⁴¹⁻⁴² **Gerar; to chew the cud** (*garar, gerar*, גֵּרַר) א אֶל

cause and effect; to bring about, involve, drag into/off; sequential participation; the extent of the border of Kennon/Canaan/כְּנַעַן, the humble servant-form: *ref.*, to the ability to bring about/involve via meditation: to chew the cud/meditate is the means to bring something about, or to move it along; the processes/א of the mind/א to multiply/increase thought/knowledge/א; the movements/א of a masterful/א mind/א. Values, 403/אֵלֶּיךָ: regenerative processes.

¹⁶⁴³⁻⁴⁵ **divorce; deport** (*garash, gheres*, גֵּרַשׁ) W אֶל

to drive out, expel, evict; to put away; to reveal/א the mastery/government/א of wisdom/W as some separates from that which is apart from Wisdom; also: to make fruitful; to be productive; *e.g.*, the produce of a plant is that which is expelled from the parent plant form for the purpose of procreation, even as the life force is first thrust out of the man and sown into the woman, later to be expelled from the mother as a viable life form; processes/א of intellectual/א digestion/assimilation/utilization/W; note: within each of us is the capacity to divorce ourselves from previous states/forms for the purpose of emerging as a new creature: thus, we understand that YæHúwaH/אֵלֶּיךָ drives out/expels the nations from before us, for the purpose of thrusting forth the chosen inherent processes unto their proper use and unto development of their designated progressive form. Values, 503/אֵלֶּיךָ: total distinguishment of processes. Compare **put away**/אֵלֶּיךָ.

^{1647/1648} **Gershon, Gershun** (גֵּרְשׁוֹן) אֵלֶּיךָ W אֶל; **Gershom, Gershuam** (גֵּרְשׁוֹם) אֵלֶּיךָ W אֶל

symbolizes productiveness, fruit of the body; comprised of the layers of thought that formulate the veils of the Mishkan, corresponds to the curtains of the tabernacle, which culminate in the light robes of immortality; reveals the divine order and glory of Light transmitted by Qahhath; to depart from the strange/א by causing an effect to bring about the garments of light; to condition our minds and vessels to carry signals and messages of light; for as long as we carry mortal imagery, we are bound to the mortal state. As we formulate the mortal skins to enter into this dimension, so we must make the immortal robes to proceed into our emerging Nature of Pure Light. And if we be of the Light, then we carry nothing in our thoughts nor in our vessels that which shadows or holds on to anything that is not of the light; a Name/א covering itself with strands pertaining to the Intelligence/א; communicates/א the thoughts/א of Wisdom/W held within/א the waters/media/א or within an extension/א; an offspring/formulation of Laúwi/אֵלֶּיךָ/joining. note: the 13 cities for Gershun are centers within the State of Promise to translate all orders of light into actions. Values, 549/אֵלֶּיךָ: composite covering of flowing interchange; 559/אֵלֶּיךָ: full discernment of potential unions: 5:5.

¹⁶⁵⁷ **Goshen, Gushan** (גושן) גשן

to rain upon; area of Metsyrim, developmental Collective embodiment stage, designated for the unfoldment of mind, in which the members take-up residence for manifestation; process/avenue/∧ for Wisdom's/the Fire's/w display/unfoldment/ג; process of spiritual perfection to become fully manifested; Gushan/Goshen/גשן — which are the states of ascensions and communications/∧ derived from the Fires of the oylah according to the Mind of HhaNeúwn/גשן. In Gushan we live in a common community, each receiving their daily portions from the altar as we serve one another in the Collective. The state of community is the awareness that all of us are transported by Yúwspah into one house, even as all of our families come to reside as the meek of the land. Values, 353/גשן: Wisdom's child in birth process; 38/גשן: order of descension.

⁵⁰⁶⁶ **come** (*gashet*, גשית) גשית

to approach; trilateral root for the forms גשית and גשית (both forms rendered in translation as variations on “drawing near”); the process/∧ of assimilating/w Túwrahh/ג. Values, 703/גשית: the measurement of Wisdom, lifting up. See **come near**/גשית.

Dallath דל

4, four (*Dallath*, ד) ד

a door; an opening to nurture, as the breast; gates of thanksgiving; door to the sheepfold, providing access beneath and above; an insight: to access paths of righteousness through embracing a light principle and being devoted/surrendered in mind to that principle: life is a treasure chest, one who honors Principles of Light has a key for access; door, gates, entrances, exits: the double Dallath is an oasis for the KephuwKephuw from which the stalk of your Name rises from the pelvic floor; heart, nose; to mature in the paths: opening to the origin present, and progressions; to examine, expand, facilitate; means of acquisition and revelation; to maintain communications with all paths of the diamond-clustered nature (See *Crown Diamond*); The five/ד/Light Word forms are the Crowns of Life which are inherent in the gem dusts of a Seed Name. The patterns of the Words of a Name correspond to the “five solids of Plato” through which one constructs their chambers, as jewels, to reside in. Within the chamber of the heart altar, where the Fire burns continually, the stones of a house are formed as five/living configurations of Light. The Words of each configuration rise from the heart/דד unto the mind—the crown of the body, through the offerings of Gad in a month, whereby each of the 12 Houses are formed. The double Dallath/דד in the Names of Yahúdah and Dan pertain to the formulations of the gemstones of a Name through which the House of The Name/Bæyit HhaSham (Bet HaShem) is built. The Dallath/ד is the path into HhaSham as the Numbers open through Yahúdah as we make a covering for them to develop. The Dallath/ד is the path to the Neúwn through the Spirit of Dan. Through the Dallath-Dallath, or Heart Altar, we come to know all things as well as to compose all things. We formulate the thoughts in the Fire Chamber which become crystalized and placed in our houses through performances/deeds. It is self-evident, that the reason that one enters into a body is to make a house—a dwelling place for their spirit (Scroll of SYM/Exodus). After all things are considered as to what one accomplishes in their life, the *raison d'être* of being here is to make the BæyithHhaSham. As the living stones of our Name we compose the House of YæHúwaH—a corporate Body made without hands; door/access to each of the twelve tribes within; to discern the gates within each tribal center of consciousness; to study the paths/courses of the heavens: the paths of names; to understand the influences of light and the harmony of light courses/orbits; to ride in a chariot, to enter into a planetary system/region: to enter into the Earth realm at birth is to proceed through a gate, and there are gates opened for the transfer from Earth to other realms; *Dallath/ד* is foundational to the *ALphæh Bæyit* triad that progresses to *Kephúw/ד* and culminates in *Tsædda/ד*. See **four**/דדדד; **Dallath**/דדד.

1696-99 **word, dever (רבר) 494**

a door into the House of the Mind; foundation of manifestation/expression, a gathering of cohesive thoughts; the Light of a Word and its authority are conveyed with the Numbers and the Names of ALhhim through which Words are composed; a leader, guide, cause; to conquer, subdue; vehicle of insights of the heart/Δ to formulate/build a house/9 for the head/thought/4; a door/Δ to the house/9 of knowledge/4; distinguishing thoughts/Δ to develop, form and build/9 the mind/4, by words, thoughts are assembled, and via the assembly of words, as stones, the worlds are formed; every form or body is for the purpose to convey words; a word is determined by the measurement/Numbers of a thought, the Word is the intermediate state/mediator between the Invisible levels of Enlightenment and the levels of appearance, whereby the Words are of HhaALhhim/the Gods through which all Numbers and their thoughts appear; words of eternal values are of the Enlightenment/Kuwáhnim; worthless utterances are of Belial, the later category of words destroys what it makes, i.e. forms of mortality, being of incoherent speech for a season; empty words lack coherent deeds; unifying words/מַלְאכָה מַלְאכָה *are secret chambers in which and through which insights and patterns of life are released to build the House of the Minds of YæHúwaH, descending from HarArrat.* Through the study of unifying words we enter doors that open these secret chambers through which we communicate with the Unified Mind/Master of the Universe; each word is an ascent of Thought arising from a base or plain. A Word is a Pyramid/Δ of the Offspring/49. Thoughts of HhaSham rise within from your base/foundation of Name, you are filled with the Word of YæHúwaH and are known as HhameShiæch—The Messiah, which is the rising Glory, as the *Man/Bread* within your Name. also: pasture, meadow—even as speech is a “meadow” of words: words are illuminated insights/Δ that make an appearance to construct/build/develop/9 the mind/4 of man as a ruler/governor/teacher/4 of all life energies: a word is that which opens/Δ the houses/9 of knowledge/4; note: words are seen as the basis of life; for they formulate waves of thoughts that belong to the unity of life; these waves, in turn, develop soul expressions, whereby they are complete, confirming their base of being; via the study of words and of their implementations—especially, the words of ALhhim/מַלְאכָה—the Names become totally expanded from their encapsulated state to become expressed fully as matured faces, which is the promised/spoken state; the total nature of a mature soul is the fruit, or the Word, which speaks in/from the beginning; passageway/Δ to the house/9 of the mind/4; avenue/Δ of the ears/9 to the mind/4; open door/insight/Δ manifesting/9 knowledge/4; means to formulate thoughts; Words of ALhhim comprise the Túwrahh which are often coloured with interpretations as one paints a picture of them in their minds as to what the Words are conveying; however, interpretations and pictures may narrowly frame the contents, should they be reduced to the world instead of remaining above that which is made. Values, 206/4: beginning of unity: the mind formulating unified expressions; 4:4 is derived as 4+9=Δ. See **wilderness/494**.

1700 **Deborah; bee, Davereh (רבר) 3494**

the tent/Δ of purity to house/9 the Thoughts/4 of Light/א; nurse depicting the worker bees, those who provides for the development of the Thoughts of Illumination through which all Names are formed in the double Dallath/honeycomb of the Queens and assembled to the hosts (i.e. as the bees) of the Queens; the insights/pathways/Δ of a house/9 unto the mastery/4 of life/א; the direction of a mind according to light: a word/494 of radiance/א; note: as with the names of Avrehhem/מַלְאכָה and Sarah/אָוָה, the letter *Hhúwa/א* follows the *Rayish/4* in Davereh, conveying that radiance/א is being emitted from the mind/4; when the *davar/494/Word* becomes radiant within, one enters into the colony of Wisdom, the Queen; a social organization of Light affecting the entire planet; depicts the social structure of wisdom: every cell bee has the potential of being the queen, even as every Name

has the potential of being a Ruler of Wisdom; we are to select each cell clustering within and feed it royal jelly—the royal words of Túwrahh—unto full mastery; bees abide in hexagon formations created by the clustering of six *ALphæh* around a center; the results of bee social order is sweetness that supports the entire cycle of life. Values, 207/I4: knowledge of Túwrahh; 31/4Ḷ: instruction principle; 7:7.

¹⁷⁰⁶ **honey, molasses, *davesh* (דבש) Wᖅᐱ**

to be sweet; formulations of understanding by the House of Tsædda-Tsædda—from the unified upper branches; product of nectar, insights/Δ develop/ᖅ Wisdom/W: honey-like conveys the agreeable states including the netiph/myrrh that runs from the unified branches as the marrow of the bones, the syrup of a tree/cane, etc. not limited to the hive, fruit of united mouths/kiss; the honey of the Rock is eaten verses the honey of the hive; a sweetness and satisfaction obtained in study and implementation, the syrup wine is the nesak of Ayshshur offerings; access/Δ to the house/ᖅ of Wisdom/W is satisfaction/sweetness; also: denotes the golden color of Chækúwmah; honeycomb, maple syrup, double fruit; pollen; bee, warrior; note: between the syrup and the workerbee is the ᖅ/plant—the branching and flowering within to be pollinated/worked to create agreeableness with ALhhim; to dwell in a land of honey/myrrh is to cultivate your branches by words of illumination/ᐱᐱᐱᐱ to yield a sweetness/agreeable states/Wᖅᐱ; lands of grace/milk of plants and honey/syrup of trees are the lands of Queen Bayinah: milk = favor/grace and honey = agreement/harmony. Values, 306/ᖅW: Wisdom unifies; 27/Iᖅ: the branching of Túwrahh.

¹⁷⁰⁹ **fish, *dag* (דג) ᖅᐱᐱ, ᖅᐱ**

symbolizes the Neúwn and the quick movements of Mind within the dazzling waters of embodiment, a dwelling/Δ of the processes of the staff/ᖅ; depicted in the writings as schools; an illustration often used in parables to convey access within waters; parable of disciples fishing in the boat convey the search to catch what is within your waters; the casting of the nets on the right side conveys the drawing out of Chækúwmah/Wisdom, the coming to shore is to pass through the waters unto Bayinah/Understanding where the fish/teachings of the unified Neúwn are prepared; the feeding of the 5000 with 5 loaves and 2 fishes are references to the seven scrolls of HhaTúwrahh/Torah/Torah: the five scrolls of Bread, being the first 5 documents of HhaTúwrahh/Torah plus the 2 scrolls of Yahushúo/Joshua and Shuphetim/Judges depicting the fish—scrolls of the Knowledge of Baniymin; the eating of fish denotes partaking of the Neúwn composite Mind of Letters and does not refer to eating an animal; whales—the great fish are orchestrators of the seas and all in them, whereby life flows through them; the sperm whale denotes all generations are birthed from the sea through for evolutions; by category whales are not fish as they are mammals; the sperm whale is our Mother/Body of Neúwn carrying the Seeds of the Fathers in the womb of the ocean for all inhabitants; mammals flow with milk/to nourish the young and meat/to make strong the warrior; the sperm whale is the bread of the Neúwn through which all formulations of thoughts come from the sea; milk flows from the seed to nurturer its own and also provides meat—the strands of thoughts of AL that form fruit upon the branches as they rise with strength; milk and meat are of the plants bearing seed (SMB/Gen 1:29). Values, 7/I: The Word; 4:4.

¹⁷¹³⁻¹⁴ **standard, banner (*d'gal, degel*, דגל) ᐱᐱᐱ**

flag, color, ensign; profession; a pathway/Δ in the avenues/ᖅ of instruction/ᐱ; weather vane; also: troop, division; cohort; a light signal to designate an area of occupation of energies/tribal branches: *e.g.*, the house of RAuwaben camps within the light frequencies seeing, while Shamounn camps under the standard of the frequencies of light to hear; diamond paths/Δ communicating/ᖅ an Order/ᐱ. Values, 37/Iᐱ: direction and thrust; 19/ᐱᐱ: management of community.

1715 **corn (*dagan*, דגן) ጵጵጵ**

cereal, grain; nourishment, increase; kernels designated for the expansion/blessing of the mind given to Yaoquv/ጵጵጵጵ; insights of the heart/ጵ to invigorate/communicate/ጵ an unfoldment/ጵ; the silk on the ears corresponds to the hair on the head—a fabric of Knowledge; the hairs on the arms and legs are of Understanding; pubic hair is of Wisdom, the nazir unshaven state of the head of Yúwspah/Joseph. Values, 57/ጵጵ: potentiality, completed; 21/ጵጵ: productive seed/concepts.

720-21 **Dedanim, Dedanites, Dodanim (*Dodanim*, דדני) ጵጵጵጵጵጵ**

confederates, covenanters; to be a friend; lovable, beloved; an uncle, aunt; also: to place in a basket; opening to achieve associated branches, or bonds, between all that has been formulated: it is a point of great strength of operation, as these bonds are established; through the openings of Dodanim, the perfect openings of unity are established within each person; gateway/ጵ to insights/ጵ that unfold/ጵ in activities/ጵ of fullness/ጵ; a son/formulation of Yavan/ጵጵጵ *the heart chakra*; note: “Dodanim” appears as ጵጵጵጵጵጵ (1 Chron. 1:7), where it may be rendered as “knowledgeable insight unfolds in activities of fullness.” Values, 108/ጵጵ: regulator of labors and services. See Yavan/ጵጵጵ; Kittim/ጵጵጵጵጵ.

1732 **David; loving, beloved, *DæúwD* (דוד) ጵጵጵ**

to connect/establish/ጵ two tents/ጵጵ together into one kingdom; to unite/ጵ doors of the Names/heavens and the invisible earth/ጵጵ into one dominion/ጵጵ; the double Dallath is the foundation Stone from which all Names rise from the altar to bear the Light in their Seed with mastery; the beloved of YæHuwaH, a bringing together two tents of Bayinah and Chækúwmah as one—the bond of love unites two Dallath into one house, forming four sides or gates; the governing force of love rules in the heart center/Jerusalem; love removes the blind and lame out of the heart (II SHM 5:6-8); one of dynamic balance; to measure the movements of the doors of the heavens and the earth into resting fields; to join the houses of Yahúdah/Judah and YishARAL/Israel into one kingdom; one receiving the keys of DæúwD is granted the keys to the double Dallath in HhaKuwáhnim in the City of DæúwD; the full branching from the root of Yeshshi/Jesse that results from the anointing of ShmúwAL in the House of Yeshshi. note: the central letter *Úwah*/ጵ conveys the balance, administration, and force of uniting; the love conveyed between the comrades of DæúwD and Yahúwnetten/Jonathan depict the bonds of the shoot that comes out of the Seed, whereby the House of Baniymin is the Life of the Branch, and the Branch is the house of the Seed; a bond closer than a man and a woman as the comrades of DæúwD and Yahúwnetten are intimately one—none can be closer than those who understand this bond of pure devotion; Yahúwnetten conveys one who gives their life for another as the Seed gives it life for the shoot that comes forth; DæúwD is the stalk that gives its Seed to Origins in Baniymin (Johnathan of Shaul, the Benjamite) from whence it comes, whereby there is no greater love than to give their SeedLife to each other that they may come to their full measurement; DæúwD and Yahúwnetten/Johnathan weep upon the necks of Baniymin as seed flows/weep from the head of Baniymin and from the head of the stalk of DæúwD, we sow with tears and reap with joy; within the compound Lights of a Star-Name is the Beloved Thought, called DæúwD/David/ጵጵ. A covenant is cut between you and Father Yæhh in order that your Name branches and bears fruit. DæúwD is the inner stalk of your Name which emerges from the Seed and rises to authority and mastery as king—an administor of all resources flowing from, to, and within your Seed-Name. The covenant with DæúwD includes the promise of everlasting-life. No beloved thought perishes or will be left in the grave, but will rise to the Throne of Yæhh—unto the Seat of meShiæch—from which it is sent forth as an emissary; meShiæch is of the Seed of DæúwD—the stalk of Life in your Seed-Name to rise with authority over all enemies,

the unfoldments of thought/ጳ; used as Dibon-Gad as the State is via speaking/Gad as one of the States attained in our progressions [Chamesh haPekudim/Numb 21:30, 33:45]; from the root Debar/ጳጳጳ, meaning a word; being a testimony or evidence of the mind's unfoldment as in ጳጳጳ ጳጳ; a river course, channel of thought, to astonish, depopulate/thought replacement, alarm, to shock, being a thought stimuli of frankincense/light burst. Values, 30/ጳ: the foot, expansion of kingdom.

¹⁷⁷⁴ **Dizahab; tongues of fire** (*di-zahav*, די־זָהָב) ጳጳጳ ጳጳጳ

an abundance/ጳጳ of gold/ጳጳጳ — a sufficiency of wisdom; bountifulness; insights of the heart/ጳ to activate/ጳ the tongue/ጳጳጳ unto enlightened/ጳ development/ጳ; Sinai/ጳጳጳጳ wilderness state associated with Hazeruth/ጳጳጳጳ/enclosures and Laban/ጳጳጳ/heart to go beyond the crossing at Reeds/ጳጳጳጳ/conclusions. Values, 28/ጳጳጳ: productive outlook.

¹⁷⁷⁷⁻⁸² **to judge, sentence, din** (דִּין) ጳጳጳጳ

to rule, govern; to correct; to contend, contest, discuss, quarrel, argue; to litigate; appoint; to defend, acquit, justify; insights/ጳ defining/ጳ potentiality/ጳ. Values, 64/ጳጳጳ: to fortify/uphold the door. See **judge/argue**/ጳጳጳጳጳ: 5:5. Compare **Dan**/ጳጳጳ.

¹⁷⁸³ **Dinah; to judge, sentence** (*deenah*, דינָה) ጳጳጳጳጳ

insights/ጳ managing/ጳ unfoldments/ጳ of light/ጳ: what is understood is revealed, thereby forming a basis of making a judgment/appointment; to evaluate/ጳ deeds/ጳ hands extended/ጳ energies/ጳ; daughter of Yaoquv/Jacob/ጳጳጳጳ/priestly mind: capacity for just judgment: Túwrah accounts convey what is hidden is revealed and brought to judgment through the presence of Dinah. Values, 69/ጳጳጳጳ: framework of society/structure of community. See **judge/argue**/ጳጳጳጳጳጳ. Compare **Dan**/ጳጳጳ.

¹⁸⁰⁰ **poor** (*dal*, דָּל) ጳጳ

means to bond without fault or separation, to completely empty one's treasures; lean, low, humble, weak through meekness; insights/ጳ that guide, provide mutual support/ጳ; also: a door, as means to pass through as to enter into the gates of Yerushelyim; insight/ጳ direct movement/ጳ; to deduct, subtract, to replenish; stability/security/ጳ alteration/ጳ. Value: 34/ጳጳ: purposeful examination. See **thin out**/ጳጳጳጳ. Compare **poor**/ጳጳጳጳጳጳ.

¹⁸¹⁷ **door Dallath** (דָּלָת) ጳጳጳጳ

ጳጳ = ጳጳ, gate, portal, entrance, means of access; insight/ጳ goads us/ጳ to totality/ጳ; the Dallath is created by eight hands, four of YAH and four of WAH joining as when the stones in the hands of the priest give the Aharuwanic blessing; to be sent forth with blessings of the Stones — of DallathDallath/ጳጳጳ of Names according to your Order in Light/ጳ to expand unto your Totality/ጳ; also: a cover over an opening; a passageway/ጳ that points/ጳ to a totality/ጳ; symbol of the heart of meShiæch Yahushúo, even as the doubled *Dallath*/ጳጳ is the symbol of the Body of meShiæch, the nation of YishARAL/ጳጳጳጳጳጳ ጳጳ/Ooam YishARAL (not to be confused with any secular state); the joining of the Dallath/Teraysarun of two Names yields the Magen/shield/sheath of protection. Value: 434/ጳጳጳጳ: the measurement of the roles of insight; to compose the rods of understanding; I:I. See **Derek**/ጳጳጳጳጳ, **Dallath**/ጳጳጳጳ; **four**/ጳጳጳጳጳጳ.

¹⁸¹⁸ **blood, daem** (דָּם) ጳጳጳጳጳ

the flow/ጳጳ of the Rock/ጳ; when your seedstone opens the issue of its life commences to run to form itself a house of garments; in that you are composed of the Blood of ALhhim, your blood as your skins are qudash/sanctified/set-apart unto your Name, whereby you are a River of the Blood of HhaALhhim; the avenue to reside and expand, ability to form states for your key Thoughts appointed for your Name, a flowing of the Neúwn Mind to designate lands/states; formulated from the crystallized thoughts of the north in the House of Merari and generated by the House of Yahúdah, thereby containing all Values/the Numbers of Breath through which a space is formed; means

to access/Δ the distillations of Breath/ᐱ; access/Δ to the altar/heart/ᐱ; sprinkled in seven rings to form a residence for the congruent house of Twelve; the crystal transparent juice of a plant is called “the blood,” which issues from the house formed by blood; thus, “the blood of the grape” issuing from Letters of Yúwspah containing frequencies/secret codes of your Numbers, product of the dæm/ᐱΔ, but not the very dæm itself for the blood flowing in your veins runs from the Life of your Name contained in your Eighth Ring of Consciousness which is your most holy place, whereas in contradistinction your body is your holy place; as your Seed-Word is opened the blood flows from your Letters, being the wine of the grapes or the strong drink of the grains; as blood runs within the veins of a plant, the cells construct around it and are fed by the flow; blood runs to construct a dwelling, the result of a sacrifice leads to a dwelling state of illumination according to the seven rings of the blood upon the altar that passes through the screen/veil upon the soul; in accordance with the opening of a seed, so the blood flows to form the tree, but the juice within the fruit of the tree is the blood/juice of the soul and not the blood of the Name which cannot be violated; the one who lets the blood flow from a body takes away their place in the Unified Body of Life, for they rob another of their Numbers whereby they have a dwelling; whenever the blood is sprinkled upon an item it is consecrated by the pulsations of the heart which are regulated by the Breath; the seven pulsations of blood upon the mezvach/altar are determined by the action of the Breath, whereby the blood of the kevash is sprinkled into the fabrique put on for the offering that the garment may be fully activated unto service, i.e. the blood of the kevash of Shamoúnn pulsates unto the garment/screen of Ayshshur in the day that Shamoúnn brings forth its offering and hangs it upon the branches of Ayshshur; the thoughts unto which the blood is let are developed and nourished, especially the thoughts which come from the virgin chamber of a member/plant; by the blood all things are designated and cleansed, with the waters of the kaiyúwer/laver and the blood of the offering, your members are cleansed/whitened/activated/designated unto service; as the blood is sprinkled in seven rings for each oylah offering, the blood affects all 12 houses which abide in the seven rings and thereby sanctifies the members for the offering; the access to any path of light; means of entrance into the holy of holies (boldly displayed in the veins of the Iris flower); blood/ᐱΔ is the means to reveal and access the realm of waters—revelations, by the Numbers in the blood one has access to the Thoughts of the Mind of HhaNeúwn and crystallization of Thoughts form in the mind as a result; to facilitate fullness; the means of exchange between members unto wholeness; to hold/exchange/Δ all together/ᐱ: the blood of Yahushúo exchanges, or transfers, alignment/righteousness to those accepting the image of ALhhim/ᐱᐱᐱᐱ: we are washed in/by the blood of the Word/ᐱᐱΔ, that whatever expression has been defiled or polluted may be cleansed in the exchange thus established between the earthly and the heavenly and may be renewed in agreement with the Word/Seed/Formulation of YæHúwaH/ᐱᐱᐱᐱ; note: at every point the Túwrahhh/Torah is unfolded, there is the shedding of blood, signifying the giving of life, whereby the Numbers of the Words are released to form a corresponding space within us to house the Thoughts; the flow of Wisdom to communicate all within the Seed and in the Heart of YæHúwaH; the sprinkling of blood, as spurts of blood from an open vein, represents an application of the blood to designate Wisdom for access and formulation of the works of light, both day and night; sprinkling is performed seven times— from ALphæh/ᐱ/initiation to Zayin/ᐱ/fulfillment—that the works of Wisdom are fulfilled; the dæm is sprinkled in the paths of the seven rings for the offerings, from the north side to the midst; the Blood of the Lamb enables the words of Wisdom to be formulated inwardly, whereby sins/offenses are carried away as one appropriates the blood of the offering to receive the Thoughts of the Most High; the doorway/Δ to life/ᐱ, to make atonement for earth/territory, for the blood consecrates a land for the people to abide there; product of water from the river and the dry earth; blood creates

a pathway from/to the foundation of Spirit; blood is not to be eaten—consumed, put away, or disregarded—but, rather, to be applied on the altar of the heart to release the complete flow of inner properties; to be used for atonement, cleansing, removal of impurities, and the formulation of words; blood supports the life of a soul as it is sustained by spirit; blood is the sustaining form of Understanding unto soul, whereby soul has life; a means of life forms; means of transmitting goods/nutrients/oxygen from one component to another; note: each faculty feeds all other faculties via the blood flow from one body area to another: the circulatory system is as the branches of rooted plants, which provide passageways for life supply; blood originates out of Yahúdah/ᚶᚱᚹᚰᚾᚾ/door to life) and from the Laúwi (Merari/ᚿᚱᚱᚾᚾ/bones), which support life and feed YishARAL/ᚶᚱᚱᚾᚾᚾ; the parables of Yahushúo refer to, “my flesh is food, indeed”: my thought formulations of the Word is true food, and the true drink of my blood is the living, flowing nature of Understanding containing the Numbers of the Shaúo/Ow as blood to the heart is the flow of Wisdom/W, carrying the elemental Principles of Thought, while blood from the heart is the flow of Understanding/O; conveys both the Wisdom and Understanding of the Intelligence of Breath; **The letting of blood is with distinct purpose:** When the consciousness opens, the blood is released. Those entering the Unified Consciousness sync mentally the flow of blood unto a state of fruit bearing in their lives; the blood flows as we perform the offerings; if the blood flows in the month of Yishshakkar, then the mind is set to expand the body of Yishshakkar and the head of Maneshayh; blood flows in both directions from the paired heads displaying; menstruation in the feminine is from the side of Chækúwmah, through which conception occurs via the unity of parts, blood is cast out, torn from the side by Understanding until it can be designated for the stars to reside; conception is when the blood of the woman is readied to bear the star child when the star is in shemesh; Chaúwah/mother of living distinguishes the sum of the parts, a part of the Tree is taken from the sum, whereby the oyin sheath is torn in a layer from its source whereby the blood is spilt; therefore, this division in gender causes the totality to bleed, and we are all conscious that blood is being spilt in vain through war, which depicts the waters of meribah/strife. The implications of flowing of blood pertains to releasing the Numbers. According to the Numbers released into the waters, a land mass is formed accordingly; thus the bodies of species vary by their Numbers. The letting of blood is regulated by the Mind through Yahúdah; as your Numbers create formularies of the Rock, you change forms; letting of blood establishes states and conditions. The flowing of blood prepares for conception of Seed and the expansion of mind. The queens as ruling bodies of species are the state of consciousness capable of bearing the expansion. The letting of blood establishes a state for the Seed to be prolific, whereby the Thoughts are spread out to be examined/analyzed; when the blood is no longer let from your Name—the qudæshqedæshim, then you withdraw from the body, committing death, as the Seed of your Name is readied by the Light to be appointed for another dwelling. The letting of blood is designated monthly according to each Work of Light by its Head; each letting of blood for each day of the month is for the House and Head of the month. **Each month’s flow is to develop the House in which the offerings are made.** Consciously one regulates the flow from shavbet—for seven/complete/perfect days/acts. The flow of blood for a week coincides with a side of a house. Hence, when the flow is from the first week of a month, then the flow is for the north side of a house. The flow of blood is for seven days for a side, 14 pulsations within a seven day interval; the blood flows 14 evenings and mornings and then the next level of the Seed of ALhhim is conceived and born within our bodies. The 14 day intervals of the Assembly of ALhhim create a Seed which is comprised of all words of the ALhhim making the offerings during the 14 days. After the 28 ALhhim have offered, Seed of meShiæch is formed in your house, coming to reside in the Head of the Month to appear six moons from the initiations (Yúwspah/Lk 1:26). The Grace is announced

in the course of AViYæhh (Yúwsphah/Lk 1:5; day shift of the Kuwáhnim of RAúwaben of the 4th moon) unto the illuminations of Zekkaryahu which sets the womb of Maryim to receive in the corresponding month of DAN—the tenth moon, whereby meShiæch appears in the 7th House of Yúwsphah, thus called Yahushúo Bann Neúwn of Aparryim. From the initiation of 14 days of letting the blood flow you receive the Seed of ALhhim on the Day of ShmúwAL, the 15th in a moon, to bear within your body of consciousness. The opening of the consciousness is movement within the seed-egg/body of consciousness within a species. As a result of the seed-egg coming forth, the flow of blood occurs for manifestations of HhaDAVAR. However, when the blood is spilt in vain there is a recall of former days when the Oyin Sheath was torn which permits the blood to flow outside the unified body. Without the Numbers in the blood being retained, the flow is not fruitful. Every menstruation is an awareness of the tear of the Oyin Sheath, and recalls within the consciousness of mortals the murder of Hevel/Able to be resolved [SMB/Gen 4:10; CHP/Num 35:33; Chazun/Rev 6:9-10]. In that the blood flows out of the woman corresponds to the tear in the unified consciousness of Names whereby the blood is spilt or shed. The results of the tear does not produce another body for the expansion of the Seed; body formed outside the Unified House of Consciousness perishes, being of subject to the sentient world of corruption; however the application of your blood secures your soul unto your Name which is only subject to your Numbers which do not perish. The blood that flows from within the Body of Unified Consciousness is applied to your garments, thus affects your dwellings in earth or in shemayim; the fruit of your Name formed are eternal, being the Fruit of Lives. Values, 44/Δᐱ to fulfill insights, pathways; 17/ᐱᐱ: manifestation of Túwrahhh; 4:4; of the pairs of stones in the Rock/Tsur/44.

¹⁸³³⁻³⁴ **Damascus, Dæmeseq (דמשק) ᐱᐱᐱᐱ**

blood/ᐱᐱ sack/ᐱᐱ: *ie.*, red sackcloth; to be alert; state of ascending consciousness concerning Wisdom’s activities: a realization of activities within sacks of blood, as organs; the path/Δ in the flowing waters/ᐱᐱ of the Fire of a Name/w designates/ᐱ and thereby consecrates the river of blood as it is sprinkled upon its vessels from the heart; the blood/ᐱᐱ of Shayin/W in Semek/ᐱᐱᐱᐱ forming the dominion/ᐱ of the Aúwvim. Values, 444/Δᐱᐱ: to measure the flow of insights; 4:4:4.

¹⁸³⁵⁻³⁶ **Denn, Dan (דן) ᐱᐱ**

dwells within the lions den—the Shayin-Semek Ring of Fire; the judge; judgment; one of the twelve branches/tribes of life—Dan/Denn belonging to the Teraysarun of Wisdom, occupying the northwest corner of the mishkan encampment, residing within the lands of the lungs/nose/breathing apparatus; to exchange/evaluate; examination/Δ potential/unfoldment/ᐱ; means to examine movements compared with *shephat*/ᐱᐱᐱᐱ which is the means to examine the expression of consciousness; note: the rendering of Dan as “judge” corresponds to the lungs’ role in the exchange of breath/air: through breathes, we exercise The Name/ᐱᐱᐱᐱ: via exhaling and inhaling—the reception of light waves via which you think or contemplate upon all within and become one as all without; also: function to smell whereby one discerns properties; means to acquire fragrances—to lift up or to turn away from what is foul; to discern direction and progressions of a name; note: Hiram/ᐱᐱᐱᐱ, a name of Dan, conveys one in the plain of Yarrdenn/Jordan/ᐱᐱᐱᐱ (I Kng 7:46): as attainment of knowledge is via the *JorDan*/ᐱᐱᐱᐱ, by your Breath you cross through the River of Blood from state to another, the flow of the heart goes to the lungs, providing waves of energy to renew the heart/Nephetli, tissues/Gershon, and the triangle of Lauwi/Levitical tribes to perpetually supply the tent of meeting with understanding: *ie.*, blood from the heart/Nephetli delivers oxygen into the bones/Marri, and tissues/Gershun whereby you perform knowledge of The Name through charity, caretaking, social works, and deeds of faith—an exercise of the muscles and garments of the tabernacle: as Gershun

performs knowledge, oxygen/א is transferred into the works, thereby turning the blood blue/purple in the process of oxidation; when performing knowledge or speaking in the Name of YHWH/אָיָהוּהָ, the blood is coloured with understanding—the colour of wine; the blood then returns to the heart/Nephetli to pump again into the lungs/Dan to discern, further, the actions according to knowledge; note: the heart/א is the house of instruction wherein words are formulated, and the blood contains iron/א by which to build/formulate/א; it is an interplay between the energies of Merari and Yahúdah that provide the properties of blood via the bones/Merari and the spleen/Yahúdah. Values, 54/א: determination to know/examine; 1:1A, Denn; 5:5 Dan. See soul/נַפְשׁוֹ; ræuch/אָרָח. Compare judge/אָרָח/אָרָח.

¹⁸⁴⁵ **Deuel, DagouAl, (דַּעוּאֵל) אָלֵי־אֵלִים**

Knowledge/אָלֵי־אֵלִים of Al/א; one of twenty-four elders surrounding the throne/heart; Source of ALiSeph, Head of the 6th month of speech, to appoint Words, Light clusters which gather and store knowledge; the heart/א of Understanding/א, in conjunction with/א the Principles/א of order/א; a formulation pertaining to Gad/אֶלֶּיךָ/fortune, one who is the Friend/known of AL is revealed all things through AL Shad-dai. Values, 111/אָרָח: discernment extending the Principle: 1:1.

¹⁸⁴⁷ **Knowledge, doot (דַּעוּת) אֵלֵי־אֵלִים**

the fruit of Wisdom and Understanding appearing upon the branches of a plant, whereby one discerns every detail within the Core of Wisdom; the extent/edge of all things, that which is drawn out from the center to reveal all Faces/expressions; the Words of Knowledge are on the lip, or the edges of the mouth, and from the edges/lips the Túwrahh is sought (Malachi 2:7), for from the edges the full extent of the Túwrahh is known; the holy kiss is to greet/know one another through passing the Breath into each other, whereby the 12 Breaths of one is united with the 12 Breaths of another to comprise 24/6—the unified state, by which we are sanctified unto each other in one Body; there are 12 Breaths/Intelligences, as there are 12 Fire offerings of YishARAL, each offering is a broken spirit—a Breath that has distinguished its components of Intellect and laid them open upon the wood of the altar; the lips are consecrated and purified with a coal from the altar/seat of Wisdom; a recognition and affirmation of every facet of Wisdom and Understanding makes yourself known to reveal your Faces; your ascending Teraysarun/א rises through Understanding/א unto full composition/א; the upper branches of a tree and the third upper row of Letters, Semek to Shayin, rise from the Base/Foundation of Wisdom; to know how a tree grows look in the midst, from the midst of a seed, from the midst of tree, from the midst of the branches, etc.; knowing Messiah is the Knowledge in which are Wisdom and Understanding; knowing meShiæch is Wisdom/Shayin/W and Understanding/ Oyin/א rising into the crown, whereby the Name is YahuSHÚO/WO. When one takes Knowledge, without Wisdom and Understanding, it is grasping to take of the fruit apart from the structure of the TREE. taking the fruit of Knowledge without Wisdom and Understanding, takes away from the core—what is in the midst. The beginning of WISDOM is perception of sides whereby what is within a Seed may be seen, and whereby there is a foundation/support of emergence. Wisdom is the milk of the SeedWord. Understanding is the meal/meat of the Word. Knowledge is the fruit/deed of the Word. From Knowledge we have the colors which come upon the top of the tree as the flowers and the fruit. From Knowledge we have the offerings and the incense for the altars. From Knowledge we have the garments that are spun by Wisdom and Understanding. However, if we do not know the weavers and the construct of the Tree, the Knowledge can lead us apart from the Foundation and the structure of the Tree, whereby the upper branches of YishARAL become broken off; those amongst the Kuwahnim/priests make the sin offering quickly; for as you learn you shed off the former that you do not carry that which was a stepping stone to Illumination; knowledge is the synthesis of Wisdom and Understanding into a fruit without blemish; Knowledge

is the end of the tree or the end of a study; it is the harvest of Wisdom and Understanding. Values, 42/ጸጋጋ: parameter value of the Letters, a drawing out of the Base; combined with Wisdom/1, Bayinah/4 and Knowledge/6 = 11/ጸጋጋ Tree of Life; 9:9.

minute, thin, small, daqeh (דקה) ጸጋጋጋ

path/Δ of Enlightenment/ጸጋጋ as the humility of the Lights/ጸጋጋ; used by mathematician Ptolemy to denote the sixtieth part of a degree; thin curtain (Yeshoyahu/Is 40:22); lean, small, fine. Values, 109/ጸጋጋጋ: consecrate the sum; 5:5.

¹⁸⁵⁸⁻⁵⁹ **generation, daúwr** (דר) ጸጋጋ

means/door/Δ unto knowledge/4; access/Δ for mind/4; pyramid/Δ of mind/4. Values, 204/Δ4: mental path; 24/Δጸጋጋ: branching avenue. Compare **generations**/ጸጋጋጋጋጋጋ: 5:5.

¹⁸⁶⁵⁻⁶⁶ **myrrh, freedom, deruwar** (דרור) ጸጋጋጋ

liberty; swift, flowing as fine myrrh, release from servitude; also: a sparrow, swallow; pathways/Δ to knowledge/4 are expansive/ጸጋጋ and elevating/4. Values, 410/ጸጋጋጋ: renewing activities; 6:6.

¹⁸⁶⁹⁻⁷⁰ **way, dereck** (דרך) ጸጋጋጋ

route of Wisdom into Understanding, the way of the Nachash serpent; a route, road, path, course; distance; to step, walk, go, march; also: custom, procedure; pathway/Δ of the Mind/4 to branch/ጸጋጋ; there is the broad way and the narrow way: the broad way is the pathway of an inverted Dallath/Δ from the base of the loins following the lines where the legs join at the loins to a line under the navel; this inverted Dallath is the broad path that extends the entire width body space; the narrow path is that which is above—the Dallath/Δ rest upon the foundation of the lips and appears over the mouth, ascending unto the top of the nose between the eyes; the narrow path is of the Words and Breath, and thus Life; the broad path is of the flesh and thus Death; according to the path that the Seed enters, so are the garments woven unto mortality or immortality. Values, 224/Δጸጋጋ 4: mind of fruitful insight; 4:4.

¹⁸⁷⁵ **seek, daruwsh** (דרוש) W ጸጋጋ

Wጸጋጋ = ΔΔ; the outer parameter Letters are the same as the inner whereby one is able to pass through the veils; to inquire, meditate, draw out, ask; to explain, interpret, claim; to frequent; a pathway/door opening/Δ the mind/4 unto the blaze of wisdom/W; one thing are we to seek and that is to dwell in the House of YæHúwaH (Psalm 27:4). Values, 504/Δጸጋጋጋ: the total domain of inquiry; 8:8. Compare **seek/sought**/Wጸጋጋጋ.

to sprout, swell, desha (שש) ጸጋጋጋ

the vibrant shoots that grow by the emanations of Light, to grow [SMB 1:11]. Values, 26/ጸጋጋጋ: branches of unity; 4:4.

¹⁸⁸⁰ **ashes (deshen, דשך)** ጸጋጋጋ

as removed from the altar, every particle of ash has a Number that is activated/quickenened by Breath; conveys abundance, affluence, fatness, oil, fertility, fertilizer as the condensed thoughts become a base to sprout further Principles; the waters that flow through the ashes are gathered into the *kaiyúwer*/laver for the whitening and fulfillment of the offerings; insights/Δ of Wisdom/W extended/ጸጋጋ. Values, 39/ጸጋጋጋ: instruction of truth.

¹⁸⁸² **royal decree, dat**, (דת) ጸጋጋ

word is formed with the Taúweh/22 combined with its reductive inner value of Dallath/4; the values of Wisdom, being of the single numbers/22, and the reductive Number of Understanding/4, form the word, Dat/ጸጋጋ, meaning the Royal Decree, ጸጋጋጋጋ ጸጋጋ —the Law of the Revealed Lamb/maShayh; the Law is the union of Shayin and Oyin—Wisdom and Understanding. The Dat/ጸጋጋ is the value of YæHúwaH/26 **which houses Oyin in the midst of Knowledge**/ጸጋጋጋ—the fruit/seed/foundation of the Tree of Life. Values, 26/ጸጋጋጋ: branching of Unity; 4:4. Compare Wጸጋጋጋ

Dathan, *Dattæn* (דָּתָן) דָּתָן

to compose insights into decrees/דָּת; to be given as one taught/דָּת verifications through what is seen inwardly, able to interpret the external signs according to their classifications of thoughts by the eyes of meekness/דָּת; offspring of RAúwaben/sight; seventh offspring, third level of Palúwa— to observe wonders, discoveries. Values, 40/דָּת: cultivation of thoughts as to their origin of display—a decree/declaration; 9:9.

Hhúwa אֵ5, five, *Hhúwa* (ה) אֵ

prefix used as definite article “the”; a rake, winnowing fan; light rays, life universal; stars, luminaries; lightening, illumination, emanation; that which gathers, separates, distinguishes; evaporation, precipitation; gifts innumerable; means of distributing composed knowledge; to be without measure or limit; *Hhúwa*/א is foundational to the triad of Letters that progresses to *Lammed*/ל and culminates in *Quphæhh*/פ; each triad conveys a complete thought of Wisdom and Knowledge with Understanding in the midst; 1:1. See *Hhúwa*/lo/אֵ; *five*/Wֵא.

1887 *lo*, *Hhúwa* (לו) אֵ

to behold; one may infer/deduce; the illumination/א of a concept/א; the Light and Breath within a Seed; the base of the Neúwn; all things are deduced by Breath; also: if so. Values, 6/ל: a connection/yoke; א:א. See *Hhúwa*/א; *five*/Wֵא.

Abel, *hevel* (אֵבֶל) אֵ

to be able to open the body to reveal the inner order by Breath, to exhale, evaporate, means to carry forward a thought/Principle, used to convey the state of freedom without weight— without being weighted down, being of the double Oyin OO; The Breath/א dwells/א through/according to instruction/ל; breath is the fire, water, and air that comes from the Unified Consciousness through which one attains information within the Unified Consciousness; the spirit of a Name is the breath or spark that arises from the Unified Consciousness in the day it is formed to give of itself on behalf of the Collective; according to the Breath one makes an acceptable offering; when the Unified Consciousness is formed within a Name, then the Spirit of a Name appears from its chambers and casts off its shadow. Values, 37/ל: order of instruction; 19/פ: consecration of thoughts; 5:5.

1571 *although* (*hagam*, הָגַם) אֵ

prefix with the *Hhúwa*/א interrogative, from the root אֵאָא, meaning “to cut off a branch of a tree, to lop off, peel”; highlight/א on the process/א of extraction/א. Values, 48/אֵ: fluid outlook; 21/אֵ works of extraction. See *gam*/אֵ.

1904 *Hagar* (הַגָּר) אֵ

Hagar is a *Hhúwa*-Gammal Name set by the kuwahnim/Rashim of the lands to bear the Seed for expansion; to migrate, emigrate: hence, “a stranger,” in the sense of being not of the same realm or level as the light which made it; an immigrant; a gift/א to transport/א mind/א; signifies the mediation of the heart energy field to bear manifestations, mother to develop body mass; *ref.* to Jerusalem: the door/access for The Name/אֵאָא to enter into the patterns of thoughts/elements; a bondwoman/servant for soul; the means to emanate the spiritual and to process activity of the mind; strange as a new garment, or those things yet to be redeemed— identified with the Rings of HhaAL-hhim; what is “strange” becomes unified (given definition) with the recognition of Name via the *barit milah*; note: Hagar defines/א the processes/א of mind/mastery/א and sets each bodily process/nation in order for the state of wholeness (SMB/Gen. 21:17). Values, 208/אֵ: mind elevation; the mind of service. See *stranger*/אֵ, אֵאָא; *Serah*/אֵאָא.

¹⁸⁰⁰ **to thin out** (*haydale*, הרהל) ᐸᐸᐸ

to weed, eliminate unwanted growth; the rake/ᐸ of impoverishment/ᐸᐸ; the winnowing/ᐸ of insights/ᐸ that restrain/ᐸ; also: “the poor”—those who society has weeded out. Values, 39/ᐸᐸ: to bring order to collections. See **poor**/ᐸᐸ.

¹⁹³⁰ **woe, alas**, *Haú* (הו) ᐸᐸᐸ

group of Letters conveying the Unified Lights of Illumination; an exclamation, denoting profound results. Values, 11/ᐸ: 6:6.

¹⁹³¹⁻³⁴ **he; to become**, *Hhúwa* (הוה) ᐸᐸᐸᐸ

the ALhhim of united Breaths fix/establish Cardinal Numbers within your ALphæh Seed—.5+.5/ᐸᐸᐸ spoken by the mouth of AL, flickers of the Spirit of Yæhh, means to speak mouth to mouth, exist, breathe (to emanate, express and multiply Thoughts); the origin of Light within your Seed Name as it emanates from Yæhh; Breath/ᐸ sustains/upholds/ᐸ your Seed-Principals/ᐸ; light waves/ᐸ contained/ᐸ within a seed/ᐸ—according to its frequencies or wave lengths; life/ᐸ contained and bonded/ᐸ to a seed/Principle/ᐸ; to be enlightened/ᐸ to the Unity of/ᐸ Concepts/ᐸ whereby you Breathe to emanate the Light of your Name; also: the same; the light/ᐸ contained/ᐸ according to Principle/ᐸ is a measure of illumination through which you walk, dependent upon opened Principles—layers of your Seed Name acquired; often used with or at the end of a statement to heighten the thought; joined to the Gammal to form the Ring of the Hhuwa-Gammal ALhhim, the core of a Word-House of Gad; Hhúwa is the Name of the Life of a Spirit; hence, co-meaning “to become.” The origins of Words is Hhúwa-Gammal through which Light is spoken as Light passes through the throat; the unity of Lights from both sides that creates a seed capsule—your Source “To Be.” The word, Ræuch, meaning Spirit, is the thoughts which rise from within the Seed forming a head, whereby there is a distinguishment between the core of the Light in your Spirit—Hhúwa, and the thoughts which rise from your Spirit; the ᐸᐸ Ring elevates the Illumination of Aharúwan through which Light rises in the heavens and earth, thereby Hhúwa is called the Creator (Tehillah 148:5); making a courtyard with curtains are extensions of Lights rays: the HHúwaGammal patterns and ratios of $3 \times 5 = 15$ span out with rays and consciousness of Yæhh/ᐸᐸ/15, extending to 100 and 50 *amah*/cubit; Gammal/three is an elevation of HHúwa/Light which extends into the south, north, west, and east, establishing your radiances for dwellings of HhaSham (SepherYetsiat Metsryim/Ex 27:9-18) which hang upon three pillars of Wisdom, Understanding, and Knowledge of the Kephúw/20 *amah* of the colours of blue/Understanding, purple/Knowledge, and scarlet/Wisdom. Values, 12/ᐸᐸ: the activity within; 1:1. See **she**/ᐸᐸᐸᐸ.

¹⁹³⁵⁻³⁶ **Hod; honor, glory**, *hhud* (הוד) ᐸᐸᐸᐸ

splendor, beauty, grandeur, magnificence; resonance; resounding; the brilliance/ᐸ contained/ᐸ in the gates/ᐸ. Values, 15/ᐸᐸ: to bless with light; 1:1.

³²⁰⁵ **to beget** (*holade*, הולד) ᐸᐸᐸᐸ

to father, have children/offspring of your Name; to be born; to project/emanate/ᐸ united/ᐸ roles/ᐸ through passageways/avenues/ᐸ. Values, 45/ᐸᐸ: anointed emanation. See **child**/ᐸᐸᐸ.

¹⁹⁵⁴ **Oshea, Hoshea, Hosea, Hushio; delivered**, *Húwshoo* (הושע) ᐸᐸᐸᐸ

The Lights of Shayin and Oyin, the Light in a Name through which all is made and redeemed, saved, helped; root of *Hoshanna*/ᐸᐸᐸᐸᐸᐸ, meaning “Save, I pray”; Enlightenment/ᐸ of Unity/ᐸ releasing Wisdom/w and Understanding/o; designated a the salvation of YæHH as Yahushúo. Values, 381/ᐸᐸᐸ: the utilization of manifested Principles; 8:8. See **Yahushúo**/ᐸᐸᐸᐸᐸ.

dream; sprinkle, hezzeh (הזה) אֵלֶּיךָ

to rave, point out, to appropriate by speaking/waving the finger to show intent as you are being guided in a dream, to perform Words of sign language to creates a path of your spirit to guide mind and body to enter; dreams are like cutting a pathway to follow; enlightenment/א of an aim/target/י leads to illuminations/brilliance/א; dreams are of various sources that range from your days of primordial formulations or days that replay interactions in your current journey. Your Nite Life affect your states of consciousness in your Day Life as they undergird your observations and interactions from sub-conscious levels. Dreams of your Days in ALhhim activate your foundations in YæHH whereby you make advancements, serving as stimuli for sub-sequential unfoldments. Dreams also inform you when you are captured in the surrounding milieu of activities. Your eye is given clues as to what captures your spirit to former states/associations, or what is opening within your Eyes of ALhhim unto your appointed prophecies. Per the dream gift, your set your eyes in the Day, to meditate, resolve conflicts, and to selectively enter into relationships and actions pertaining to your associations in Shemayim/Names. Dream activities replay events woven in your subconsciousness to show you where you are dwelling, or to stimulate you to recall prophecies and progressions destined for your Name. Values, 17/7: intent to speak, to employ; 3:3.

to begin (hachale, החל) אֵלֶּיךָ

to apply; to operate: the becoming/generation of your desires/seek to apply/operate by the principles of becoming, acquired from Adim/אדא to Núwach/אנא (SMB/Gen. 6:1); to activate/א an assignment/א in order/ל to apply/א the operations/א of an instruction/ל. Values, 43/א: to release a process. See **begin/redeem/לל**.

she, it, hhia, (היא) אֵלֶּיךָ

she, Breath/wave frequency of light/א receives to detail/inscribe/א Principles/א; as inhaling nature of Breath writes messages of Thoughts spoken, “she” is a scribe, one who records; a frequency of light/א receiving/א the Principle/Thought Concept/א whereby the Principles are seated and active within your assembly of parts; according to your taking in, so is your meditation, for you think upon what you swallow [i.e. Balao of BeNiyman]; אֵלֶּיךָ is considered the 7th moon which receives and composes from the 1st moon; “she” is seen in the hours of a day, 7-12, which are vessels to receive the ascending hours 1-6 each day. Values, 16/א: ability to compose; capable of unity as the nature to receive from another as Inhaling receives from Exhaling; 1:1:1. See **hu/אא**.

be (hayah, היה) אֵלֶּיךָ

a definite/א act of Light/א; becoming, belonging to; light/א breeds/gives/א life/א; to exist; to remain; it is; being that: אֵלֶּיךָ commonly appears with the conjunctive prefix *Úwah/א* in the construction אֵלֶּיךָ, which is normally rendered in translation as “and it came to pass,” or “and Yah acts”; the defined/א activities/א of life/light/א. Values, 20/א: the branching/productivity of life.

temple, haykel, hyikael, (היכל) אֵלֶּיךָ

Light/א creates/א vessels/א for its gifts; illumination/א to be enabled/א to masteries; formulations of the illuminated/א works/deeds/א of the Tree of Life/א as results of The Teacher/Lammæd/ל; the results of performing the Teachings of Life whereby your Name, which has been inscribed to abide in the Temple Stones, now occupies your appointed place; you transition from your tabernacle wonderings, passing through your veils of skins, to appear in your ordained place; as clustered living jeweled stones you build the HyiKæl, amongst arranged stones upon stones within the supportive Trees/Teachings of the LevaNuN/Lebanon; the temple is an evolved reality of the shadow of the mishkan, a proceeding dwelling state of HhaSham from curtains of the mishkan to the stones of the temple. Values, 65/א: the Light of the Fathers, the illuminated House of Yæhh; 6:6

1969 **hin** (הין) הַיָּהֵב

a flow of the Lights in Neúwn הַיָּהֵב, an employment of illuminations of Mind, a measure of juice or oil is maturation of the fruit of your SeedName; a liquid measure (thought to be approximating 176 oz.), however, each measurement of oil, drink, as well of salt, are generated from the offerings of your Name, whereby they are weights or volumns of ALhhim); from the root הַיָּהֵב, meaning “wealth, capital, plenty, abundance, enough, quietly, “gently does it” as maturation is produced day by day; a specified tabernacle measurement of your offerings of oil/wine/understanding **pertaining to your studies and deeds engaged through which the Life in your Name flows**; illumination/א to attain/ב the inward thoughts of your Mind/ג; **a quarter hin/הַיָּהֵב אֶחָד אֶשְׁבַּע** signifies inquiries unto obedience, to follow through, insights of 4 shebetut/shabbaths result in **accessible increase apportioned according to the gates opened by Knowledge, each kevesh of seven is a complete giving of each eye, a formulary of 4 parts x 7=28 as 1; one-third hin/הַיָּהֵב אֶחָד אֶשְׁבַּע** conveys the anointing of the oil of **communications entrusted according to the honoring of Principles processed through three rods in a light lunar cycle, from the three Eyes of Wisdom, Understanding and Knowledge whereby 1/3x3=1; the half hin/הַיָּהֵב אֶחָד אֶשְׁבַּע** acknowledges implementations of instruction—the means to unite the teachings in your two sides, as the two sides of the Faces of Yæhh the drink passes from days 1-15 to 16-30; **conducive to be built-up** with Wisdom and Understanding whereby .5+.5=1; **the full hin/65—the Light of the Fathers/אֶחָד אֶשְׁבַּע** is your full devotion to the Branches of Light, **in full understanding of instruction your branches belong wholly to Reshun from which your cups are full and run-over**; an emanation/א that activates/ב extension/ג; also: to dare; a venture, chance; to explore/א the hand/deeds/ב to extend/the Neúwn Mind/ג; to capitalize; to specify; a specification of your inner rivers. Values, 65/אֶחָד אֶשְׁבַּע: structuring illumination.

1970 **consciousness, hekar** (הכר) הַיָּהֵב

discernment, acquaintance, cognition, recognition (Job/Eyov 19:13); a mark, sign, means to identify; searching/א the branches/ב for a salient aspect/ג; defining/א the Tree/ב of Knowledge/ג; **a**) to partake of the tree of knowledge, whereby one becomes knowing both of good and evil and of his awareness of his state: once Adim take from the tree of knowledge, they could discern their condition, know their nakedness—the state of being with which they were yet to be clothed, communicate with The One of ALhhim regarding what they had eaten, and could realize the power of their tongue conveyed as the serpent; **b**) to define/א the branchings/ב of knowledge/ג: as with antlers branching forth on a deer with elegance and strength, you have an ability to classify and position knowledge as horns of strength emerging out of your head; for until we can use the knowledge, we are not yet conscious; **c**) to unfold the tree of the mind—to know that you are a tree of life and to know all of your members: this is the consciousness of Moses/*maShayh*/אֶחָד אֶשְׁבַּע—this is the reality from the sub-conscious (Midian) arising to the conscious level; note: as the activity of *hacar* is ongoing in your thoughts and members, you then progress unto the state of consciousness called *yada*/אֶחָד אֶשְׁבַּע, which involves implementation: Adim come to know the side of Wisdom (Chaúwah/Eve) to bear the fruit of their consciousness; *maShayh* comes to know the Túwrahh; The supra-consciousness is the ascending unified consciousness, termed as supra because it is the sum of the unified consciousness in all houses together that has risen collectively through the oylah; The configuration of Unified Rings: OO — 18 convey the Unified 8 ∞ of infinity, the State of Enlightenment. The two 8’s are 16, as one Circle, whereby they are complete/perfect 7. The 16 are the unified branches of Thought that stem from the inner core of the Consciousness. Values, 225/אֶחָד אֶשְׁבַּע 4: a mind branching forth with illumination; 5:5. See **recognize**/אֶחָד אֶשְׁבַּע.

1972/3808 **surely; remove, helaa, haylúwa** (הלווא, הלוא) הַיָּהֵב, הַיָּהֵב

is it not so; does anything not go beyond? to question why one is not illuminated leads to determine

a reason, [see SMB 4:7]; it is surely so; to emphasize a point clearly, emphatically; to clarify with emphasis, guide with assurance; to highlight/א the guidance/ל of Principle/כ; also: to be far removed; to be distanced, remote: the filter/א of negation/כ. Values, 36/ז: guidance of Unity; 5:5

¹⁹⁸⁰⁻⁸³ **walk** (*halak, halek*, הלך) זכא

to proceed, go, continue, step; a passageway, journey; to wander, travel; traveller; to delineate/define/א the course/direction/ל of a branching/ז. Values, 55/אז: potentialities of animation. See **to walk**/זכא.

^{1984-85, 239} **praise worthy/recognition, hallelujah; Hæl-laúi-YæH** (הללויה) אכזכא

the Illumination/radiance of the double Lammæd in Yæhh; an utterance of 35:35 — א and זכא; a giving of the Lights of Reshun/the First, the word, HalluYæh אכזכא, utters a combination of Numbers and Names: Light instructions/לכא of Lauíwi/Levi/כז are illuminations of YæHH/אכ, HalluYæh אכזכא declares the Origins of Numbers/Values and their Words of Praise/Values spinning from the core of Reshun to formulate the unions of the Names and their States of residences — the heavens and earth, including the Sayings within the Body of Unified Consciousness. Values, 86/זכ: expressions of Unity; 8:8 (8אכזכא=8כא).

¹⁹⁸⁶⁻⁸⁸ **Helem; hither; beat, strike** (*halom, halem*, הלם) זכא

to beat in pieces; to examine/א the instruction/ל released/ז; a blow, beatings; also: hither; used to denote gems — e.g., diamond, jasper, emerald — as one beats rock to discover the gems within. Values, 75/אז: to comprehend what has been sorted out; 30/ל: to extract an order of light/mind of management.

¹⁹⁹⁰⁻⁹² **Ham; they** (*hame, hem*, הם) זכא

conveys the third per. plural pronoun indicating an assembly/ז of light/א: the radiance/א reflected/ז within a cluster of Names; Breath's/א conductivity/ז of messages which occurs via groupings of thoughts; radiance/א fully released/ז; the awareness of groups/clusters of thoughts within one's Name — their collective lights and the messages transmitted through them. Values, 18/ככ: hands of labor; 45/אז: a conductive radiance.

¹⁹⁹²⁻⁹³ **to hum; the activity of life** (*hamah, hemah*, הנה) אכזכא

to thrum, be noisy; the consequence of the light energies/א releasing/ז heat/א; to make a shout, roar, coo, bleat, buzz; uproar: the various sounds of assembled life energies; life/א pouring forth/ז life/א; also: to desire, yearn. Values, 50/ז: potentiality. See **cattle**/אכזכא (with/א hamah/אכזכא, or “with heat” — with warmth/זא extended/א).

²⁰⁰⁴⁻⁰⁹ **those** (*hane*, הנה) זכא; (*3rd-pers.f.*) **they; yes, surely** (*hane*, הן) זכא
they themselves (*hane*, הנהן) זכא

an affirmation; to verify, affirm; to be definite, certain; the radiance/א of accepting/unfolding/ז; the radiance/א of all extended/ז; to behold/א the inner radiance/א unfolded/ז; the inhaling Breath/א flourishing/ז by its radiant/א display/ז. Values, 55/אז: extending illumination; 60/כ: unification of disparities; 110/ככ: to discern what is presented; 19/ככ: to achieve a collection.

²⁰⁰⁷⁻⁰⁹ **behold, hhanni** (הנני) כזכא; **henneh** (הנה) אכזכא

an acknowledgment of the Presence and Breath of the Neúwn: often translated as “here I am”; to animate/א the Presence/ז with illumination/א; the essence of a life, the animated potential — the giving of all to initiate and maintain all progressions: “Here am I”; state of awareness of the inner Breath; the phrase, I Am, denotes the Voice of Neúwn in which are the Aúvim/Fathers. The Neúwn is in the midst of the Lights of the Aúvim which are called the Fathers of the Lights; also: to give pleasure, cause joy; to please, gladden; to benefit from; to profit, as one seeks to please the Inner

Voice and not the outer. Values, 60/𐤆: responsible empowerment; 115/𐤁𐤏: the divine will's radiance, the divine will, illuminated; 43/𐤅: to transmit an answer; 2:2.

⁵¹⁴⁸ **laid, repose (hanachah, הַנַּחָה) 𐤁𐤏𐤅**

to put, place, ease, relief, deposit, supposition, hypothesis, theorize, as to lay a cornerstone of thought, as when Miriyam inquires of the messengers/angels: "Where have they laid him" pertains to the theoretical position of the Principles (not concerning the form of body) within the Name of Yahushúo and where the Name is positioned amongst the stones of Light; the inquiry is after the Word construct of the Name that they came to know, as they were not seeking the flesh; where is the composite expressions been transferred unto, which is the meaning of the face-cloth been rolled up [Yahuchanan/Jn 20: 6-7], for the expressions are gathered apart from the garments/body and carried with the merkevah unto their position in Light; the guards, those being at the mouth/throat gate of the tomb/body are shaken, and the expressive values within the face-skin/cloth are taken/carried unto their place; the stone of the tomb is at the neck the same being as the stone upon the well [Sepher Maoshah Berashshith/Gen 29:8]; the two angels are the composite messages that carry our Name as the wings of the Oyin Body, as the ears depict the wings that carry the messages of the faces; to distinguish/𐤁 the extension/𐤅 according to the role/position/𐤆 of Light/𐤁. Values, 32/𐤅: to carry the body. Compare **Núwach**/𐤏𐤅.

⁵⁴⁹³ **(haseer, הַסֵּר) 𐤁𐤏𐤅; put away (hasarah, הַסַּרָה) 𐤁𐤏𐤅**

to dismiss, remove, distance; a suspension; subtracted, deducted; lacking; to reduce, decrease; to remove/𐤁 the supporting/𐤆 knowledge/𐤁 concerning an emanation/𐤁. Values, 270/𐐀4: to impoverish understanding; 265/𐤁𐤏4: to weaken support of life. Compare **divorce/deport**/W 4𐤅.

⁶⁵⁶⁵ **break (hapare, הַפֵּר) 𐤁𐤏𐤅**

to dig, excavate; to search, explore, rummage; one who digs, breaks ground; also: to blush, be ashamed, break face; to reveal/𐤁 the expressions/𐐀 of the mind/𐤁. Values, 285/𐤁𐤏4: mind expressing illumination. See **break/shatter**/44𐤏.

²⁰²²⁻²³ **Hor; hill country, mount (har, hor, הַר) 𐤁**

an elevation, high range, mountain; an illuminated/𐤁 mind/𐤁; the light/𐤁 of the mind/𐤁; also: nation; innumerable/𐤁 individuals/𐤁. Values, 205/𐤁4: the mind's emanations.

^{2022, 567} **mount of the Amorites (Har-Amúwri, הַר-אַמּוּרִי) 𐤁𐤏𐤅**

with/𐤁 the authority/𐤁 of enlightened/𐤁 sayings/𐤁𐤏𐤅; the light/𐤁 of the mind/𐤁 defines/𐤁 concepts/𐤁 in flows/statements/𐤏 of knowledge/𐤁 and blessings/𐤁; depicts an illuminated mind/𐤁 radiating the light of knowledge which arrives out of the earth; note: expression repeats the central letters of Aharúwan𐤁𐤏𐤅, which recalls priestly formulation by light and knowledge, which produces a rock/𐤁 to stand upon, and out of which come the teachings/𐤁𐤏𐤅. Values, 461/4𐤏X: a composite structure of concepts/words. See **Haran**/𐤏𐤅.

²⁰²⁶⁻²⁷ **kill (harag, hereg, הָרַג) 𐤁𐤏𐤅**

to slay, execute an overthrow; to illuminate/𐤁 the thought/𐤁 with the process/𐤅; to smite, destroy, slaughter; also: to leap out, spring forth; to digress; to fine turn/sort/𐤁 mental/𐤁 processes/𐤅; the act of slaying is to open the neck to discern all inner paths, as when a member is slain for an offering, whereby all that is within the house is discerned. See Abel/𐤏𐤅; Values, 208/𐤆4: to rule perspective.

Hakkoz, HeQuts (הַקּוֹז) 𐤁𐤏𐤅

The kuwahan/priest of HeQuts Illuminates/𐤁 to Consecrate/𐤆 Transformations/𐤁 through the Eyes being opened and anointed. This force of Name causes the Seed to open, for the shell of the egg to

crack, for the bud of the flower to unfold; the predominate Force of GRACE to impart strength from the Faces and for your eyes opened by an internal pricking, to see what is given freely; illuminator and night instructor of RAúwaben, HeQuts is Teacher of Bayinah/night guard causing the eyes to see layers of Understanding; belonging to the divisions of the descendants of Aharúwan/Aaron: the seventh to Hequts/Hakkoz and the eighth to AviYæHH/Abijah, the paired illuminators of the 4th moon series of RAúwaben (ALphahDibreHhaYamim/I Chron 24:10) Values of HhaKuwanim, 715; Bayinah with ÚWah/201/ጳጳ: to perceive: 6:6.

²⁰²⁹⁻³⁰ **to conceive, be pregnant** (*hareé*, הרי) ጳጳጳ; (*harah*, הרה) ጳጳጳ ability to receive the Illumination; the illumination of mind multiplies; to be expecting: “to go to the mountain/ጳጳ,” with the *Hhúwa*/ጳ directive; conscious awareness/ጳ of the mind’s/ጳ radiance/ጳ; to define/ጳ the knowledge/ጳ of light/ጳ, a process to receive the Seed based upon readiness of Consciousness and Illumination. Values, 210/ጳጳ: mental activity—the governess’s hands; 30/ጳ: maternal profile.

²⁰³⁹ **Haran; mountianeer** (*haran*, הרן) ጳጳጳ keen intelligence; from the root ጳጳ/*mountain*; the enlightened/ጳ mind’s/ጳ unfoldments/ጳ; the illuminated/ጳ mind/ጳ in full extension/ጳ; brother to Avram/ጳጳጳ/*exalted principles*, and father to Lot/ጳጳ/*veiled*; offspring of Tarach/ጳጳ/*composing the mind through service*; father/generating force of the governing attributes Milkah/ጳጳጳ and Yisskah/ጳጳጳ; note: Haran is the developmental stage from which springs forth the measurement of our being and is also the root from which we branch out to observe the full capacity of life, signifying retention of our ascensions to carry us forward into Lot/ጳጳ/*veils/coverings*; where is Haran? it is amongst the stars, as each spiritual name comes from the Ur/Lights: it is the illumination emanating from each name that creates Haran; for Haran is where there are unfoldments of mind; as Abram dwells in Haran, so the fire essence of his name burns and gives off molecular constructs—“smoke” and “water”—which arise and form the cloud/veil known as “Lot,” in which the thoughts of wisdom are held: Lot, as the cloud veil of a name, provides assistance in moving from Haran to earth. Values, 255/ጳጳጳ: mind displaying enlightenment, illumination retained to be extended; 39/ጳጳ: guide to the community. See **Nahor**/ጳጳጳ; **Lot**/ጳጳጳ.

^{2044; 8034} **HaShem; The Name** (*HhaSham*, השם) ጳጳጳጳ sobriquet for ጳጳጳጳ (TK/Lev. 24-1 1); the emanation/ጳ of divine wisdom/w upon/within the peoples of Earth/ጳ; the radiance/ጳ of fire/w upon water/ጳ; as name of the father of mighty men in the company of King David: *wealthy* (from ጳጳጳጳ, an alternate spelling). Values, 345/ጳጳጳ: the Fire’s Water/Body of Life; 5:5. See **The Heavens**/ጳጳጳጳጳ; **Name**/ጳጳጳ; **YæHúwaH**/ጳጳጳጳጳ.

⁸⁰⁶⁴ **The Heavens, hashemim** (השמים) ጳጳጳጳጳጳ the/ጳ names/ጳጳጳጳጳ; the fiery/w waters/ጳጳጳጳ; also as ጳጳጳጳጳ—the eternal flame holding vessels of totality, collective plural of *HhaSham*/The Name (sobriquet for ጳጳጳጳጳ); names/positions of illumination; the mind’s seat of administration; the defined state/ጳ of wisdom/w flowing/ጳ to achieve/bless/ጳ the fullness of life/ጳ; the realm of light orders and positions: the earth may operate according to its own expressive will/nature, or it may joyfully submit to be one/integrated/possessed by the orders of light above—by the created region of divinely appointed positions/names that determine form and expression. Values, 395/ጳጳጳጳ: Wisdom’s transference through light; 62/ጳጳጳ: pattern of manifestation; compare with The Earth/ጳጳጳጳ holding a value of 44/ጳጳጳ: bearing revelation. Both values of the heavens/62 and the earth/44 are reduced to 8/ጳጳ, conveying the covenant/bonds/sacrifice/ascensions of principles, for through the union of the heavens/the Names and the earth, the Mind of Fire arises unto a complete State, a Kingdom of Actualization; 9:9. See **The Name**/ጳጳጳጳጳ; **Name**/ጳጳጳጳጳ.

begotten of Yah-ú-Wah/אָוּוּ is perpetual: e.g., *Cháuwah/Eve/אָוּוּ*, the bonding position/אָ of Wah/אָוּ, is of the elect/chosen/Uwahhli/wahli/אָוּוּ — the House of Wah of HhaLaúwi; the Body of Light/אָוּ of the LammedYeúwd/אָוּ of the kuwáhnim, the *Extractive* Principle of ALhhim, for as one receives from the emanation, they are commence to discern and thereby bring forth from within their members the Nature of the emanation. Values, 11/4אָ: to manifest principle. See **Yah/אָאָ**; **Yæhúwah/אָוּוּוּ**.

2053 **nail (wa-wee, ווי) אָוּוּ; (Úwah, ווי) וּוּ**
hook, pin; that which connects; a fastening/וּ in unity/וּ; to bond/וּ through united/וּ activities/אָ. Values, 12/אָאָ: (number of the tribes—of the branches of soul/Wאָאָ); 22/אָוּ: (number of letters in the *ALphæhbæyit*—the revealed spiritual configurations/operations of ALhhim/אָוּוּוּוּ). See **Úwah/וּ**; **six/Wאָ**.

8351-53 **Vashti, U'shatti (ושתי) אָאָוּוּ**
lit., the fabric of unity/וּ composed of fiery thoughts/W as thread woven/X by the acts/activities/hands of Principle/אָ: conveys the process in which Names are woven or knitted together into a fabric of light; beauty is derived by positioning and placement of united Names; translated as a queen of beauty, a counsel of the court; by queens a garment is woven in the midst of ARiAL; hence, the fabric of Light is composed by Names of ARiAL intertwining which is a true feminine body of Light; the body of flesh becomes estranged when its vibes are not carrying the weaving of Names, abiding separate unto itself; the Taúweh/Taw is doubled in the Name, the first strand/X is of Wisdom, and the second/X is of Understanding, and from this union the fruit of Knowledge comes forth in its season. Values, 716/59/14/אָ: the full extension/50 of the united Names/Tæyth/9; 9:9. See **two/Xאָ**; **both/אָאָאָ**.

Zayin I

7, seven (Zayin, ז) ז

weapon: two-edged sword, knife, arrow, javelin, tongue; that which penetrates, splits: word, laws, instruments, internal penile glan; that which marks: goal, aim, pursuit; thus, **the goal of the law**: perfection, regeneration, healing, deliverance; *Zayin* is foundational to the *ALphæhbæyit* triad commencing to Neúwn/ז and culminating with Shayin/W: the fullness of the Law/I brings us to the Jubilee/ז, which ends in inheritance/possession/W; *Zayin*/I/purpose, affected by action/אָ/*Yeúwd*, results in *Neúwn*/ז/display: *Zayin* ascends first to distinguishment/אָ of *Neúwn*/ז/potentiality, then ascends further (as *Zayin*/I/completion) unto assimilation of *Shayin*/W/wisdom through the influence of *Úwah*/וּ/unity; the formula for the *Zayin* triad may be sensed in the equation $\frac{10}{7} - 1 = \frac{3}{7}$ — that is, $10(10 - 7) = (50)6$: He who dwells/אָ with the Túwrah/I in his hands/אָ is maintained/וּ in Wisdom/W unto potentiality/ז; note: in the Roman alphabet, the *Zayin* is moved to the end of the alphabet, in the belief that “the word” was the culmination and means to renewal—to “change,” as moderns thinking in terms of the cross/X would understand; multiplication, proliferation. Formula: $49 = 7 \times 7$, which brings us to ז = 50/Jubilee. See **seven/Oאָ**, **Zayin/זאָ**.

2061-62 **wolf (z'ev, z'av, זאב) זאָ**
weapons/I and strength/אָ are in his house/ז; words/I and concepts/אָ in meShiæch/ז, the Instrument/I of the Principal/זאָ; strength is unity; symbol of power; *ref.* to BeNiyman/זאָאָאָ, means of renewal/means to vitalize the nature of meShiæch. Values, 10/אָ: right hand.

2063 *extender term* **this (zauwat, זאָוּוּ) זאָ**
targeted summations achieved, word formed by the final/beginning position of the Zayin and the total sum of ALphæh to Taúweh; the result of a definite purpose of Light; the sayings of perfection/I

within a seed/ᐱ unto renewal/fulfillment/ᐸ; the thrust/I of Principle/ᐱ in creation/ᐸ which cannot be compromised or thwarted; pronoun signifying completion/I of the *ALphaeh-Taúweh* construct/ᐸᐱ. Values, 408/ᐸᐸ: sign of Covenant; 8:8. See **that/this/ᐱI**.

²⁰⁷⁶ **issue, zauv (זב) ᐱI**

to pour, drip, ooze, spout, trickle; having a running discharge; one whose flesh is cut or severed/opened; the cutting/I of flesh/ᐱ; a secretion, discharge with power of ascensions; also: progeny; the target/progressions/I of formulations/ᐱ. Values, 9/ᐸ: collections; 8:8.

²⁰⁷⁴ **Zebulun, Zebúwlan (זבולן) ᐸᐸᐱI**

dwelling state of two ends, a serpent of two heads; to exalt, honor, dwell, abide; to lie with; a celestial abode, high abode; the attainment/I of conscious/ᐱ union/ᐸ of all roles/ᐸ in accordance with the Directive Neúwn/ᐸ; a dwelling/ᐸᐱI of the Neúwn/ᐸ, whereby there are 10 lands of the double Neúwn [$ᐸᐸ=14/5+14/5=10$] the creation of the Oyin Sheath, which is formed by the union of the double Neúwn [$ᐸᐸᐸ=16/0$]; the garments of Zebúwlan are comprised of the Lights of Bayinah and Chækúwmah daily, whereby they are 5:5 or HhúwaHhúwa; the fields of Names in **Zebúwlan are the pattern of the lands in HhaKuwáhnim** which are marked upon the nations and their lands in which YishARAL dwell; a river of Knowledge to manage all states/concepts abiding in fields/branches; of *the twelve* life tribes/branches: Zebúwlan, an attribute of Mind managing intestinal distribution systems to give honor, recognizing inherent values of parts as one; to flow and pour out/ᐸᐱI the teachings of the Neúwn/ᐸ; also: honorable speech; linked in the prophets with Nephethli/ᐸᐸᐸᐸ as being among the first to be awakened in YishARAL/ᐸᐸᐸᐸ (Isa. 9:1-2): the heart (Nephethli) and the bowels (Zebúwlan) are first to receive illumination; they are likewise linked as “the heart of compassion”; note: Zebúwlan is associated with ships as the intestines are at the seashore/boundary of the body’s waters, serving as a ship to deliver nutrients from the waters of earth to those of consciousness; the body of Zebúwlan is as the sea creature which navigates through the waters; as a ship they carry the soul from one sea to another through rivers; from the root word/ᐸᐱI meaning “to manure, fertilize”; also: the dung beetle, dung carrier; excrement; Zebúwlan is set in your foundational Rock; you are a like-stone from the solidarity of the Faces of Yæhh, a bundling of Thoughts of the congruent Faces of Light coiled up in spirals; gathered as Rings of smoke smoldering upon the altar of Yæhh, whereby you are a vapor; your rings are condensed into a Seed-Stone to be unraveled, drawn-out, day by day, revealing your attributes of the bonds of love in Yæhh. According to these smoke patterns, your serpent is coiled up on the foundation stone of your Name, to be extended from your Oyin anus to your Oyin mouth to reveal your origins of OyinOyin; your Words/Utterances/Sayings/Writings determine your States of Light in which you have a place appointed in the Dominion of Light; through offerings of Zebúwlan, what has been condensed within your Seed rises out of the Seed Stone sacs of Maneshayh—the stones of Understanding and Wisdom which contain the coiling of your Words—your Serpent. From these paired stones, your two sides form; your rays of Illumination of your Life in Zebúwlan are cast into your multi-coloured fabric of Yúwspah; your generations of Maneshayh are born; you appear as the Bread of the Shayh—Wisdom's Fiery emanations of Hhúwa—*lit.* the Fire of Reshun, which is the birth of the Shayh born through Households and generations of Laúwi according to your ordained dwelling states of Zebúwlan, whereby Chækúwmah takes-up residence in your congruent sides (SMB/Gen 30:20). Values, 95/ᐸᐸ: transformations of light; 5:5—the Dwelling of the Neúwn: $ᐸ = ᐸ+ᐸᐸ+ᐱ+I$; the 5:5 ratio refers to the 10 garments/curtains of the mishkan/lands of Neúwn. See **soul/Wᐸᐸ**.

²⁰⁷⁶⁻⁷⁸ **Zebah; sacrifice, zevahim, zevach (זבח) ᐸᐱI**

to slaughter, sacrifice; a feast, meal; transformations/I formulated through/ᐱ services/ᐸ; the culminating goal/aim/fulfillment/I of the unified state/house/ᐱ through services/works/ᐸ, in which the

combined energies become the bread and the offering; **works and deeds are ascendant thoughts and therefore the expression of Mind with satisfaction**; dedicating/I the forms of life/ḡ for service/Ḥ. note: the *zevach* is perpetually designated each morning and evening in conjunction with the red fires on the surface of the earth/body: our sacrifices are in conjunction with YæHúwaH as the Queens of Light bring forth their light emanations daily as the offerings of Light; whereby we have fellowship, joy, and peace with YæHúwaH as we confirm the unity of the fires of the Names/heavens; the flesh/ḡ is subject to the word/I, whereby there is ascension/Ḥ; the development/ḡ of the word/I causes us to arise/Ḥ. Values, 17/IḤ: the giving nature of the Word; 9:9. See **altar**/ḤḡIḤ. Compare **slaughter**/ḤḤW; **sacrifice**/ḡḡḤḤ; **feast**/ḤḤ.

2088-90 *exhale/expansion* **that, this (zeh, zoh, הַזֶּה)** זḤI

a definite purpose/I of Light/Ḥ; a goal/target/I of light/Ḥ; arrow/shaft/I of light/Ḥ; the word/I points out/illuminates/Ḥ. Values, 12/ḡḤ: a blessing upon the house. See **this**/ḤḤI; **that**/ḤḤ.

2091 **orange; gold, zahav (זָהָב)** ḡḤI

vibrations of Wisdom; the tongue/instrument/I of light/Ḥ to formulate/establish/create/ḡ; the ability to hold all things together; the completion/I of an illuminated/Ḥ form/ḡ; gold/ḡḤI is the wealth of Wisdom—the fire nature of your name, the very essence of your life; the Word, gold, ḡḤI *zahav*, is formed as the tongue illuminates a dwelling of sides, formed from the word ḡI, a tongue I of distinguishment ḡ. When one speaks of two sides—north and south, then a path is composed in the midst of the sides through which the Wisdom flows. As the Tongue speaks of the sides of Taúweh—the two strands of Light, Wisdom flows forth from within the SeedName creating a path for the sun. In this manner, the Ancients speak of the sides of their Thoughts whereby the gold from their bosoms rises in the midst of the sides and fills the Body of their Names with Light. As one gives of their sides upon the altar for the oylah, they create a space for Wisdom to flow. note: being conductible, gold is capable of being drawn out and fashioned into forms of the tabernacle: your radiating fire nature/Ḥ is the weapon/I of light/Ḥ to fashion and form/ḡ; the ability to create, to establish, and to gild—to overlay/designate and bring forth an association of parts as a unified expression: gold/wisdom is the wealth to fulfill/I all that light/Ḥ makes manifest and formulates/ḡ; gold is the completion/extension/I of light/Ḥ into form/ḡ, as well as the character of the fire/spirit that shall extend itself completely into an incorruptible, enduring house: the entire creation is a construct of life, and every seed is building itself a house; the creation process is cyclic and ongoing—from the creatures in the sea to the birds in the trees; wisdom is at work to create a house/tabernacle of life/light: “Wisdom builds her house, she hews out seven pillars” (Mishle/Prov. 9:1); thus, Abram comes with his capacity to learn (cattle), to understand (silver) and to establish (gold) a house for The Name. Golden threads are drawn from the Fire Chamber or lions being weavings of Wisdom to found and establish principles. Values, 14/ḤḤ: the blessing of insight; to appropriate a path.; 7:7. See **silver**/ḤḤḤ.

lavish, fade, zaúwl, (זָוַל) ḤYI

to go away, disappear, cease, to reduce the Values of an utterance or deed by a disassociation to the Source; the tongue/I is bound/Ḥ to the structure of a thought/Ḥ; to wash/activate or lavish a Thought by the associations of the Voice of ALhhim [Yashoyæhu 46:4]; Values, 43/ḤḤ: to transmit messages; 7:7.

only by association, save, except in context, zeuwl, (זָוַל) ḤYI

only in consideration to the Source, only in retrospect, by referring a message to Eyes of ALhhim and the Voice of their mouths; other as; altruism; the term appears in MT/Deut 4:12 in consideration to a Voice: ḤYḤ ḤYI that bears a message; messages fade when not connected to the Source Rings of ALhhim. When one hears a message apart from the Nothingness of the Rings of ALhhim

then the message heard lacks authority of compliance. i.e. When the Thoughts of ALhhim are reduced to mortal images, messages are misrendered and often swallowed up in the similitude self projection. You hear beyond your state of development whereby you are able to extend your Seed-Name by Words of ALhhim heard from the Fire; the tongue/I is bound/γ to the structure of a thought/ℓ unto a composition/×. Values, 443/ℵᵐ×: to compose the distillations of a Voice; 7:7.

2091 **Zayin; weapon, Zayin, (זין) זַיִן**

to arm, equip with arms; to adorn; thrust: its means, and its uses/results; name of the seventh letter of the *ALphæhBæyit*; an unused root taking many forms in scripture; the targeted/I use/כ of a display/potentiality/γ. Values, 67/İ⌘: to be empowered unto completion; 7:7. See *Zayin/I*; *seven/OፆW*.

2132 **olive, zaiyt (זיה) זַיִת**

the olive tree and its fruit; source of the anointing oil; source of illumination; the culmination/I of the works/כ unto perfection/× which yields perpetual light. Values, 417/İ⌘×: the measurement of the blessings of Túwrahh; 7:7. See *olive oil/×כזי יᵐW*.

rhinestone, crystal, zækukyit (זכוכית) זַכּוּכִית

a stone of glass, quite uncommon and highly prized, from sand of the Mountain of Beshæn/Bashan through the offerings of Father Baar'leChaiRai, drawn from the well, a formulary to conduct the seven rays of light which gives it a characteristic rainbow sparkle; denoted in the qavilah of Chazun/Rev. 4:6, אֵלֹהִים יִצְחָק, like an Eye of Frost/Ice, and in Ayuv/Job 28:17; a prized stone of no equal; a fomulary of the ALhhim of Gad, thus, the nature of pure Words to transmit the thoughts from the Hills of Yæhh; (called a rhinestone from sand of the Rhine River). Values, 67/İ⌘: The Words of the Fathers.

2142-45 **Zacher, Zecher, Zeker; male (zachar, זכור) זַכּוּר; (zachar, זכר) זַכּוּר**

explore, learn; to recognize that all belongs to One; to mark, imprint, be mindful; a commemoration, memorial; to bring forth/project/I productivity/γ and knowledge/4; also: a spiritual being prepared to extend the branches of knowledge; a person of headship, extending oneself as ALhhim/ᵐככ in creation to determine the generations of thought; to penetrate/I the cycles/γ of the mind/4: to remember is to bring to the fore what is hidden or stored, even as one teaches according to what is placed in the heart, or to bring forth seed from the loins/pubic bone; In the tongue, the endings on words denote containment or emanation. Grammarians have read languages as they view humanity, not as they view the Consortium of ALhhim from which the Tongue comes. i.e. Words with a YeúwdMæyim/ᵐכ ending show multiplication, extension, management of waters, etc.; the ÚwahTaúweh/× ending denotes containing, grouping, gathering, formulating, etc. some root words use both endings, i.e. Aúwv, as in a Seed there are both the means to create a body for the tree and to extend a tree. Thus in meShiæch—the Seed of Avrehhem, there is neither male or female, all are unified as one. The Aúvim and their Seed and those in them are neither masculine or feminine nor are there words, even as the Rings of ALhhim are not masculine or feminine as they serve each other, giving fully to each other and receiving fully from each other, they are achadd. Values, 227/İY4: master of productive instruments; 233/ℵ4: master of instructional process. Compare *male/×ᵐ*, *consciousness/4Yא*

2146 **remembrance, zickrun (זכרון) זִכְרוֹן**

a memory, memorial, recollection, memento; a celebration, commemoration; to remind; a complete/perfect/goal/I to the branching/γ of Knowledge/mind/4 within the contained realms of Unity/γ with progressions/γ; to recall your origins as well as any day in the Life of your Name spanning the places you inhabit; On Zichrun Teruoh, 1st of the Seventh moon, you recall the Breath of the ALhhim hovering over your Waters and Breathing/Blowing upon them to activate all within your

Name to conform to their Perfections. Offerings in the 7th month are overseen by the Head of the Month: ALiShæmo Bann OmiHúwd who transmits Thoughts beaming from the Fathers. On the Zickrun Teruoh, Father Yetschaq, joyously receives your offerings and accepts the smoke rings from your heart, watching over you in your states above and below, through whom you receive the JOY of your Life as you bring your Rings as offerings of Wisdom (2 bulls signifying your unified rings) perfectly aligned one to another impartially, as an offering of Understanding (a ram signifying your inner core), of the Strength of AL that holds you together, and with seven complete/perfect fruit of Knowledge (seven lambs signifying the meekness of your rings to cohabit in peace) you bring all of your Rings that make up the Mæyim-Tæyth Body for your Seven Masters of Illumination (CHP/Num 28:11-15). With the chatat (goat signifying the direction to learn/change and climb the Hills), you present your Name to grow and rise during the 30 days allocated for your branch of Apærrim; you abide in health as your soul prospers. Praise Yæhh. Values, 283/∧∩4: a chief expression of processes; 2:2.

²¹⁵³ **Zilpah; to trickle; dropping, Zælp hæh** (זִלְפָּה) זָלַץ

virgin that bears the offspring of Gad and Ayshshur, persistently penetrating/I instruction/∫ to reveal the full character/faces/∩ of light/æ; the servant aide/maid to Leah/æ∫/weak in the sense of tender, elementary State of Instruction in Concepts of Light as in the east that extends to the South, through instruction the Faces of Light appear via the Queen of the East; the staff/∫ of the soul/∩ is the word/I of life/æ; the sense of “dropping of water” conveys the receptivity of the heart that furthers the position of Leah/concept implantation; Zælp hæh receives the rain of thoughts coming down from the Mind as the earth receives from the canopy above; Zilpah cultivates the deep sayings of Spirit; note: the names of the maids Zælp hæh and Bilhah/æ∫∫/ guardian both contain æ/Hhúwa and ∫/Lammed; The mothers of YishARAL contain the letter Lammæd, the initial Letter of the word, lav, meaning the heart to which and from which instruction processes and the Name, Laban, from whom the daughters are brought forth. Values, 122/∫∩∩: dedicated to a productive house; 42/∫∩: the flow of consciousness; 7:7

^{2156/2167-71} **prune; sing (zemorah, zamar, zamir, זָמַר)** אָמַץ

to trim, cut off, prune; to help ripen; to mark/complete/perfect/I the flow/∩ of knowledge/4; also: to play, praise; to penetrate/I the fullness/∩ of knowledge/4; also: a song, melody, chant, tune; a deer, mountain goat; note: to prune and to sing share the same underlying dynamic, as both entail a direction of energy (symbolized by antlered animals) to produce fruit, to yield understanding. Values, 247/I∩4: to honor the fullness of a goal. See **fruit/æ∫∩I**. Compare **flow/∩4I**, **fruit/æ∫∩I**, **ripen/4I∩**, **wound/4∩I∩**.

²¹⁷²⁻⁷³ **choice produce; fruit (zemorah, zimrah, זִמְרָה)** אָמַץ

the evidence/illumination/æ of being pruned/4∩I; also: an object of praise/declaration of value; music, composition; strength; a penetrating/I flow/∩ of mature/4 enlightenment/æ. Values, 252/∫∩4: the mind's display of consciousness. See **prune/sing/4∩I**. Compare **flow/∩4I**, **ripen/4I∩**, **wound/4∩I∩**.

²¹⁸¹ **harlot, whoredom, zannah** (זָנָה) אָמַץ

to devour/I means to extend/∩ light/life/æ; to devour the bread of another, whereby the ability to formulate the fruit/loaves of the seed results in no offspring; whoredom, fornication; the fruit of the harlot is summed up in the words/teachings of the prophet Hoshaah [Hosea 1:2-9]: Prophet **learns** (takes) from the harlot [see ∩∩∫/lesson/take]; the darkened mind reads the text as though one is to take a harlot unto their bosom, whereby they bring unlawful—the estranged into their inner parts; the Prophet sets forth the lessons in three measures as each offspring of harlotry affects the Houses of Wisdom, Understanding, and Knowledge; the offspring of harlotry are: 1) YizroAL/Jezreel—a scattering, being divided from AL, no aim or target of collectivity, a casting away of the seed without

a harvest, no tending nor tenderness to Oneness; 2) LoRuhamah — no mercy or favor on that which has been discarded/cast out; 3)—LoAmmi, a loss of consciousness, slumbering, no devotion/bonds, being without an allegiance; whenever two bodies are joined, they comprise one house, for each body of mortality is only one side in that the thoughts forming the body have turned their back on AL whereby they have lost one side and become divided; if one joins themselves to a harlot, then they make their members unclean as one estranged from the House of Yæhúwah [I Cor 6:15]; when one joins themselves to the one of YæHúwaH they are one Breath, for such is the essence of those who live above the world and its lust; when one unites with another and imparts their seed, they impart their Breath, for as the seed rises, the complete Breath within them goes forth, and with the Breath, all members; the seed garment of Beniyma/Benjamin has twelve inter-lacing squares, one for each house, and hence, with the Seed, the entire house is imparted to another whereby all properties are exchanged via the union; the Enlightened have no fellowship with a strange house whose faces are turned away from YæHúwaH; Shimshun/Samson entering into the house of the Philistine results in the portals/eyes being closed, the blindness of the world results; the entrance of Shimshun into the house of the Philistines is grievous to the Shayin-Semek — the ALhhim of Dan, the ALhhim are portrayed as the parents of Shimshun in which Dan is born; a harlot does not nurture the Seed, nor does fornication respect the Seed to house, develop, and expand/multiply the choice fruit of the loins in which abide all 12 houses, hence, the translation of Rahab being a harlot misleads the reader; the Seed is given with support by the enlightened, for none will cast their life to the strange as those estranged from the 1:1 Name of YæHúwaH; there is no bed, nor foundation, upon which the Seed can arise to bring forth a new generation of thoughts; harlotry is the path of the Pharaoh/carnal mind that does not know Yúwsphah/Joseph, whereby the Seed is cast in the River of Metsryim without expansion; retained in Old Persian to denote sorting of kinds, to classify lights of Chækúwmah, Bayinah, and Dagot. Values, 17/Iᐱ: to take/steal the weapon of sowing for a reward, to take another's livelihood is a violation of the terms of payment; 7:7. See Oᐱᐱ, ᐱᐱᐱ, ᐱᐱᐱ.

2194-95 **excrete; damn, zommah** (זממה) ᐱᐱᐱᐱ

to defy; to cut/divide/speak against/I the understanding/O of the Spirit/ᐱ of Life/ᐱ; to curse, chide; anger, wrath, ire, fury, rage, indignation; injury/I to comprehension/O through reduction/ᐱ of Light/ᐱ; piecing action out of confusion. Values, 122/ᐱᐱᐱ: to isolate a branch of the house; 42/ᐱᐱ: reduction of consciousness; 9:9.

2204-07 **elder; beard, zegan**, (זקן) ᐱᐱᐱᐱ

ancient, old, aged; symbol of the instruction and performance of man (TK/Lev. 19:27): the beard is a manifestation of the *Lammed/c*, indicating the proper role of law/authority — to give instruction/c; infused/I with distinguishments/ᐱ of the Source/ᐱ; instruments/I of uncommon potential/ᐱ that are of the works of YishARAL /ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ — “Those having the Word of distinguished display”; note: *zegan* is comprised of the sword/I, crown/ᐱ, and fish/ᐱ symbols, signifying that the mature members within abide to assist the entire house to the goal of unfoldment: maturation pertains to those having the Word of holiness and perfection; the Law is the instrument/I to reach our potential/goal/ᐱ in righteousness/ᐱ; symbolizes position, authority: to be positioned/ᐱ in holiness/ᐱ by the Law/I that extends unto all potential. Values, 157/Iᐱᐱ: sanctified unfolding of words/speech; 7:7.

2220 **shoulder (zeroa, זרוע)** Oᐱ 4I

arm, foreleg; strength, means of extension; the plant/crown/4I arises/ᐱ with comprehensions/O; an instrument/I of mind/4 to evaluate/weights/ᐱ encircling perceptions/O; thus as comprehensions arise, a shouldering or responsible action results. Values, 283/ᐱᐱᐱ: foremost expression of process. See **seed/O**4I; **shoulder**. Compare **Shechem**/ᐱᐱᐱᐱ.

2224-26 **Zerah, Zarah, Zara, shine, zerach, (זרה) אֵלֶּיךָ**

to appear, bloom, rise; the fulfillment/I of the mind's/priest's/4 service/א: an offspring/work of ReuAl/אָרְוָה/*friend of AL*: a brightening; as son/formulation Yahúdah/אֲדָמָה/*praise*: irradiation, a suffusion of light. Values, 215/אָרְוָה: the mind giving illumination.

2229-30 **flow (zera, zaram, זרה) אֵלֶּיךָ**

to pour; a downpour, stream, current, flood; to sweep away; words/I that honor/4 fullness/א. Values, 247/אֵלֶּיךָ: to instigate the release of words. See **prune/sing/4**I. Compare **fruit/אֵלֶּיךָ**, **ripen/4**I, **wound/4**I.

2232-35 **seed, zero, זרע) אֵלֶּיךָ**

the assembly of one's Rings at any state, being an assembly of your living Thoughts; composed of the Seven Eyes/Rings of ALhhim containing a Number/Name through which one multiplies to house the Thoughts of the Most High; the multiplication of Seeds increase the Words of Knowledge born upon your branches, for every Seed Word is comprised of paired Rings that pertain to the House in which the seeds are formed; the State of your Seed is the degree to which your Rings are opening, branching, leafing, and bearing fruit in accordance with the 28 ALhhim to sow; the harvest/planting of seed; the results, fruit, force of the arm; posterity: "Verily, verily I say unto you, unless a grain of wheat fall into the ground and die, it abideth alone; but if it die, it brings forth much fruit (Yahuchannan 12:24); a seed yet to be planted remains alone; however, when it gives freely of itself it becomes part of the vibrant earth and the heavens.; open seeds receive the lights of the moon and sun to grow; you give my breath into the universe; you drink in the rains of understandings, and you share your blooms; associates do also, whereby you walk together in Illumination, intertwine your spirits, drink together a cup of joy, and invest your wealth into developing a harvest from your journeys; the means to extend or implement concepts unto new states and renewing of mind; an instrument/word/arrow/I of thought unto/4 understanding/O; the encircling/reaping/I of Thought/4 understood/O; as seed: instrument/I of the mind's/4 continuance/O; *ability of an idea to pierce/I the mind to be comprehended* as a seed can split a rock or the crust of the earth. The Seed of Beniyman is the Seed of Zebúwlan, the Serpent. This is **the Seed of the Serpent** that "shall bruise the head of the woman," which means that the Seed of Beniyman will rise into unto the head and **prick the mind with the consciousness of the Thoughts of the Most High** [SMB/Gen 3:15]. In regards to *her seed—the assembled seed* pricks the heel, such pertains to the illumination that one has gathered, which is the Hhúwa/א directive of the seed of the Body that determines the residence in which one abides; the term, seed/zero commences with the Zayin/I thought pricks both mind/4 and body/O; each ejaculation contains three measures, one for Wisdom, one for Understanding, and one for Knowledge; in three major thrusts there are the means for the concepts/seeds to take root, to expand, and to bring forth the fruit; each ejaculation is a platform of thought to be laid in the lands of our Names which is the space in which the Seeds flourish; the ten lands—the Earth of Ashkúw/Eshkol are for the seeds of Beniyman; seed designation is according to the numerical values of Light of our Names; sperm has all of properties of Light—the full spectrum of Light that is invisible but which is transmitted via the Mæyim/Waters to be processed by the Mind; the outer coat and the inner coat of the seed has twelve squares and is the Number of 1,302,061,344—the outer values of 1 and 344=12 as do the inner values of 302+061=12; the compound values yield 144000 squares of information in which are the compound words of the ALhhim; Via the seed, the Mind discerns all that is within a Name. Via the seeds every Name comes unto full expression in Unity and intertwining the strands of their Life properties. When the Mæyim/fluids dissipate, you will see that the River of BeNiyman, in its entirety is of Light and leaves no trace in this world, for it is not of this world. The flow of Seed/semen is the River of Knowledge that contains the Seeds of Wisdom via which comes Understanding; Through Shamoúnn each house develops and expands.

The SeedThought of every Name is formed by entering into the chamber of Shamoúnn in which it is warmed. Then the Thought passes into the waters of Ayshshur whereby it is affirmed and activated. From the waters the Thought is sown into one of the four chambers of the heart. As the Thought emanates from HhaKuwáhnim, the SeedThought is picked by the Bayinah or Chækúwmah whereby the seed coat is woven. From Chækúwmah or Bayinah the SeedName is transferred to Shamoúnn, to Ayshshur, and then sown into the handmaid of YishARAL. In this manner the Thoughts of OLIyun that are formed in HhaALhhim congregate into a SeedName to appear unto the glory and service of the Aúwv from which the Thought originates. The offspring of YishARAL are not born of bloods, nor flesh, nor desire of the anayshim but by the will/exercise of ALhhim whereby they are the offspring of ALhhim. There is that which is born of the bloods, being formulations of the offerings on our hearts; there is that which is born of flesh which is the body of manifestation; there is that which is born of the anayshim, which are the offspring of our unified gatherings; and there is that which is born of the exercise of ALhhim which are the Offspring of HhaOLiyun. The Thought from above is the Aúwv that enters into the heart as it passes from the wand of the Queens through Shamoúnn and then into the waters of Ayshshur and then to the heart comprised of the 4 Aúwm which are the handmaids of Bayinah and Chækúwmah. By the weavings of Understanding and Wisdom all things are formed, even the SeedThought which passes is formed in the heavens and then sown in earth. The formulation of the Thoughts likewise pass through levels of Enlightenment to form the SeedThought. i.e. Yahúdah is born from Reshun, to Aharúwan, to Nadav, and to Yetschaq through which the Seed of Yahúdah is formed and carried in the side of Chækúwmah to Shamoúnn to Ayshshur and then planted in Liah. The Name of Yaoquv pertains to the Collective Mind which grasps the foundational Thought in the mind and instead of referring to an individual person. Values, 277/IO4: mastery of understanding the Word; 7:7. See **shoulder**/OY4I.

2236 **dash, sprinkle** (*zaraq*, זרק) פ4I

to throw, hurl, fling; to throw/I the axe/4 at the head/פ; to target/I the mind/4 unto dominion of all allotments/פ. Values, 307/IW: wisdom in goals.

Chayit 𐤇

8, eight X𐤇𐤅 (Chayit, חיה) 𐤇

ladder: means of ascent and descent, of reaching other plateaus; perpetual motion, symbol of infinity, window; perspective, hence the eight offspring of RAuwaben/seeing; outlook; covenant, agreement; work, labor, progress; care, service, effort required; fatigue, exhilaration; empathy; accomplishment; weaving; signifies eighth day, the covenant of circumcision/sign of faith; Chayit/𐤇/ascension is the link in the ALphæhbæyit triad that begins with ALphæh/4/expansion and progresses to Semek/𐤇/stability; reductive value of YæHúwaH, Shayh/lamb, and Ahhæv/love. See **eight**/ᐱᐱᐱᐱᐱᐱ; **Chayit**/X𐤇.

2245-46 **Hobab; cherish** (*chovav, chavav*, חבב) 𐤇𐤆𐤅

to love, honor, esteem; name for the father-in-law of Moshe/ᐱᐱᐱ; the care and effort required/𐤇 to develop/𐤆 a household/𐤆. Value 12/𐤆𐤆: to bless a house. See **Jether**/4X𐤆; **Jethro**/Y4X𐤆; **Raguel/ Reuel**/𐤇4Y04.

2254-60 **pledge, lot** (*chabal, chavol, chovel, chivvel*, חבל) 𐤇𐤆𐤅

twisted cord, to rope, bind; to take a pledge; to pawn; a promise to acquire or to fulfill an obligation; covenant/𐤇 for the household's/𐤆 correction/guidance/𐤇; also: to wound, injure, destroy, subvert, constrain; to initiate/𐤇 a means/𐤆 of guidance/𐤇. Values, 40/𐤆: an anointing.

2266-71 **Heber; joined, *chævaúwr* (חבר) 494**

associated, linked, couple together, united; to connect, bind; a thing written, composed; a covenant/א of associated/9 minds/4; a Qayni/Kenite state to join together parts possessing a knowledge of becoming stitched together; to secure the bond of names; knowledge of association of thoughts with founding Principles. Values, 210/44: the beginning of blessings: 8:8; Compare **Eber**/490.

2275 **Hebron, *Chevrúwn* (חברון) 9494**

a friend, comrade, associate, companion; society, association; as city located in Kennon/Canaan/7094/*center of the soul's energy fields*, where Avrehhem/74494 makes an association/friendship with the formulations of Chætt/Heth/א; acquiring an occupancy in the fields of manifestation and the ability to transfer energy fields; to provide/א for development/9 of the mind's/4 unified/collected/9 potentials/9; place of the death/extension of Shereh/Sarah/44W (which also depicts a changing/transfer of energy fields); inheritance in the plain of Mamre/Memray/44777 pertaining to Yahúdah/44444/*value declarations/praise* and to Ayshshur/444/*happiness/affirmations*; Hebron signifies a covenant/contract/א to develop/expand/9 the mind's/4 inherent unity/9, whereby redemption occurs/9 unto the mind's potential/full display/9; place where Abram/7494 overcomes Shinor/409W/*angelic transmutations* to redeem Lot/999: note: the covenant established there leads to occupying all land states in order to possess them as domains of the Kingdom of Light; that he removes our sins “as far as east to west” expresses that from the rising of initial illumination/east/א4I unto our agreement and implementation with the light/west/940, our transgressions are removed: if they are not removed to that extent, we still carry them. Values, 266/444: a principal support of activitie; 1:1. See **Kiriath-Arba**/0944 4444.

feast (*chag*, חג) 74

a festival, celebration, holy day, sacrifice; a festival/א sacrifice/victim/9; an ascension/א process/9; a covenant/א procedure/9; a time of ascension/א and being lifted up/9; expresses sacrifice/prayer: we go up to Yerushelyim and *lift up* our offerings—upward/א ascent/9 activities on our journey to study the processes in life; Chaggai/7474, an offspring of Gad *lit.* My festival, my ascension, Chaggai conveys that our gatherings, the harvest of ideas and illuminated sayings comprise our feasts, a celebration of communications, to dance and move in procession according to the words gathered. Values, 11/44: incorporation of ideas. Compare **sacrifice**/א9I, 9944.

2282; 5522-23 **Feast of Tabernacles (*ChagHhaSukkuth*, חג הסוכות) 44444 74**

Festival/א of/א Booths/4444; celebration of abiding in the branches/dwellings as the birds that are free—in renewing life forms open to the heavens, as symbolized by the decorations of boughs affixed to the huts/movable shelters; the covenant/א procedure/9 of gathering/א united branches/4 that celebrate/9 the outpouring/9 of renewal/regeneration/4; the celebration of the third *ALphæhbæyit* level: *Semek/4 branching/9 to an outpouring/9 of Taúweh/4* as the festival/4444 commences on the 15th/4 day/letter and culminates on the 22nd/4. Values, 502/944: the measurement of holy habitation. See **feast**/א4; **tabernacle**/444.

2296 **girdle (*chagorot*, חגורת) 4474**

a belt, apron, bandolin; to be equipped: a man wears an assignment/א process/9 for mind/4 to be complete/4. Values, 611/4444: a measurement of mind that activates/manifests a concept.

2308-10 **ceasing, forbearing (*chadale, chadel*, חדל) 444**

pausing, forsaking; a cessation; the grave; to stop, leave off, desist; to repent/א of insights/4, unto change/4; also: to be powerless; to rest, be unoccupied; to provide/א a passageway/4 for instruction/4. Values, 42/99: withdrawal of consciousness.

2313 **Chaddeqol, Chiddeqel (*chad-de-kol*, חִדְדֵּקוֹל) (כּוֹלֵל)**

a river of Nephethli flowing from the Head of Dan; to carry the determinations/א of of the United Teraysarun/Δ upon the voice/ל arising from the heart; the Tigris. Values, 43/כּוֹלֵל: drawing off communications.

2318-21 **renew, initiate; month (*chodesh, chedash*, חֹדֶשׁ) W Δ א**

to make new, refresh; continually renew from one state unto another, to invent, revive, renovate, restore, refresh; a period/qualitative state of light activity; activities/works/א in the paths/Δ of Wisdom/w; “ascensions in the path of Fire,” as fields of stars enter into the course of the sun where you abide for 30 days intervals, a period of instructions through which you ascend upon the pole of Lammæd. Through your daily alignments with the cosmic lunar and solar forces you move and have your being in Bayinah and Chækúwmah respectively. The perpetual nature of the oylah offerings keeps your spirit, soul, and body in harmony with your origins and destinies.

Through each Chedash, a period of renewal, you make elevations through accessible doors for your Spirit. You elevate the beloved Numbers of your Spirit unto renewing perceptions and states of growth that pertain to your Name. What is sown in a Chedash transpires in the soul and becomes fully apparent in your Heads in six months, whereby you are continually sowing and reaping. The investments of the oylah are guaranteed as paid six-month dividends to reap imperishable jewels in your Heads, which are laid-up, as eternal deposits, forever, non-ending, becoming a part of your dynamic developing expansion of Seed to the Faces of Avrehhem; *chedash* pertains to the ever renewing Nature of Understanding depicted in the faces of the moon throughout the year, which designates the various works of Light within a year: a month’s duration is according to the position/arising/assignment/א of the three Heads within a moon cycle as they interface within gate/pathways/Δ of the sun/Wisdom/w; the moon journeys through the twelve camps of YishARAL (constellations) are continually renewed; each month pertains to a work/function of the twelve camps, a month in the year is for one of the twelve camps; the moon’s position among the bodies of light follows a path through the tribes/constellations each month, whereby the activity of the light within the camps contributes to achieve the fruit of the month; a month is an assignment of labor/work/א with four/Δ shebetut/sabbaths/rest periods/w; the moon provides a sign for each of the sabbaths when the portals of the month are opened [YechuwzeqAL/Ezek 46:1]; the cycle of the moon expresses an eternal/on-going renewal process: the moon gives and receives its light unto fullness, whereby it is renewed for renewal is as Breath—continually giving and receiving; in conjunction with the position of the moon are the positions of the sun and the stars: regarding the months and their correlation to the sun, moon, and stars—HhaMerot; the months of Wisdom are dictated by the Paths of the sun and its positions to initiate the 4 seasons of the year, according to the angles of Light so are the months of Wisdom; the moon governs the months of Understanding from the night to the noon/Neúwn; the stars and their placement are for the months of Knowledge; the preference of the sun’s location is given for the months of Wisdom; the preference for the moon is given for the months of Understanding; the preferences of the stars are given for the months of Knowledge; three letters for the word Chedash/W Δ א comprise three levels of illumination: the Chayit is the light of the Neúwn for months of Understanding; the Dallath is light of the sun for months of Wisdom; the Shayin is light of the stars for months of Knowledge; the activities of Light move in the paths of the upper Dallath (narrow path of the mouth and nose) which pertain to the order of stars; *chedash* is used in conjunction with the covenant *renewed* within us continually whereby the Words are kept daily. The *renewal of mercy* is in the daily offerings. **Chedash** refers to more than a month which is an ever constant reminder of renewal and the Nature of ongoing Life. The moon’s cycle each year is initiated by giving its fullness; it appears that the moon gets dimmer/smaller as

it imparts its light; however, the waning of the moon is swallowing up the light of the sun. Therefore the image of the moon getting smaller is due to it swallowing up the light that it is mirroring. The image of the moon is according to the angle, position, or degrees it is in relation to the location of the sun's projected light from within the teraysarun camp of the month. The moon completely swallows up the light whereby its light is concealed on the fifteenth day of the month; at this time Shayin/the sun and Oyin/the moon are in the same camp which is the basis for renewing or bringing forth a new body of light. Shayin and Oyin in the same camp denote a festival, to make an ascension, or a time to transfer from one state to another; thus, the primary festivals of Pessæch/Chaghamatzut and Sukut commence on the 15th day of YæHH to the Faces of ShmúwAL. The fifteenth day of the moon is the sign of coming out of darkness/Egypt to arise unto a new land/state in the days of Chaghamatzut, and to enter into a new dwelling in the days of Sukut. Wisdom swallowed up brings forth a new state, transferring the properties of light into a new land—the perpetual State of the Temple of YæHúwaH that cannot be broken down, undone, or torn asunder. As the moon arises out of the Union of Lights on the fifteenth day of swallowing up the sun in the first and seventh month, *we go upwards* unto the *Chag*/festival. The momentum or movement of the camps are set in the first and seventh moons; hence the days of the festival. This movement is according to the rotation of the menorah/manurahh lights at the time of the vernal and autumnal equinoxes; those camps on the front side of the manurahh change places with those on the verso. Throughout the month, the first and last half of the month mirror each other as the first six months and the last six months mirror each other. Included in this mirroring patterns are the tenth day of the first month and seventh month which are days of fasting, *Yiqchu l'Shayh* and *Yúwm HaKippurim*. The Heads of Understanding/Bayinah—the Yeúwd, the Oyin and the Shayin are positioned in the thirty days of each month, and with the three Heads are the bodies, each being 10 days to comprise the 30 days of each month. As one folds in half the three rows of the ALphæhBæyit Letters, the Oyin lays in the position of the Rayish. Hence on the 20th of each day—the Rayish, the Oyin lays its Head. Next to the Oyin is the Shayin Head on the 21st day of the month. The Head of the Yeúwd, or full extension commences the month at full moon, as each hand outstretched comprises 180° and together the full circle of light or the HhúwaÚwahHhúwa/ᲔᲗᲘᲙᲚᲛᲞᲟᲠᲡᲢᲣᲤᲥᲦᲧᲨᲩᲪᲫᲬᲭᲮᲯᲰᲱᲲᲳᲴᲵᲶᲷᲸᲹᲺ᲻᲼ᲽᲾᲿ State. As the tail of the Shayin Body sits on the 30th day, so it is beside the Yeúwd. Folding the two halves/sides of the month upon itself, the Letters align and register upon themselves to affirm their proximity to each other in the days of the month. The spaces/days between the Lammed and between the Shayin is a third portion of the 30 days of each month or a ten day span between them; there are ten spaces from the Lammed to the Shayin in the days of the month which comprise the Shayin Body of Light and whereby it is said that the sun rules the day by the tail of the Lammed; the tail of the Lammed is given to the head of the Shayin each month as the ALphæh rises out of the Neúwn on the fifteenth day (the position of the ALphæh in the Rod of the Lammed is seen by folding the circle of Light upon itself, creating two halves and then folding the halves upon themselves to make 4 quarters), without the ALphæh in the Lammed, the instruction or rod is powerless; the ALphæh in the Lammed signifies the almonds in the rod of the priesthood; the four corners of each level of illumination are positioned at the four quadrants of the month—on the days of the Shavbeth; thus in the month of Gad, being the 6th moon of the year, the heads of Zebúwlan, Gad, and BeNiyman and Nephethli are aligned on the 8th, 15th, 22nd, and 29th respectively—on the shebetut/sabbaths of Knowledge; via the 8 Heads—the four Heads of Wisdom and the four Heads of Understanding, the days are arranged to walk in the Lights of Wisdom and Understanding, and Knowledge; the process of renewal every month is according to the orders of illumination, accordingly *we number our days that we may Understand with a heart of Wisdom* [Tehillah 90:12; MT/Deut 32:29]. The term *chedash* cannot be used to

argue if the word means full or dark sliver because the term chedash refers to the entire month; every day the shape of the moon is different based on the position of the moon in relation to the Teraysarun window through which the sun enters to reside in the camps of YishARAL; a new name is the perpetual life of a Name always being renewed’ The word New Moon comes from the phrase, Rash Chedash, lit. the New Head—when the Head is full, it renews one of the 12 houses/members to come to the altar with their offerings for 30 days through which the house is renewed/revitalized in its season of the year. As a plant begins to bear leaves, flowers, and fruit it is renewed in its season! For every moon there is a plant that appears to bear its glory. i.e. Tulips are renewed in the spring moon; 12 moons in a year correspond to the 12 houses in us—the 12 branches of YishARAL. Each moon, the corresponding branch within is activated or reactivated unto their service. The 12th moon is the House of Nephethli/Naphtali, from which a new year/study commences from the heart; months 1 and 7 are side by side in days—the same structure, the first moon being the other side of the seventh and vice a versa; the months are OYIN OYIN; months correspond to the union of the rods of Yahúdah, month 1, and Apærrim, month 7. Values, 312/ᑭᑭᑭ: Wisdom activating and determining unions. See **head of the month**/Wᐱᐱ Wᐱᐱ. Compare **holy**/Wᐱᐱ.

2331-33 **Eve, ChaúWah** (חַוָּה) ᐱᐱᐱ

the primordial mother; the position/assignment/ᐱ of mother/ᐱᐱ; to make a statement, pronounce, to animate, thus to make known, declare; to make apparent our use of resources [SMB/Gen. 3:13; Tehillah 19:3]; to help/ᐱ unify/ᐱ via illumination/ᐱ; to experience; to bow in honor; to elevate/ᐱ the unity/ᐱ of life/ᐱ; “the Mother of all Living” not the mother of all dying [SMB/Gen. 3:20]; ChaúWah is drawn out of HhaAdim—the vapors; ChaúWah is the body of the life of the congregating mists/vapors from the unified assembly of ALhhim; first a body of fabric is woven, then Numbers come to reside therein; when Numbers come to the Words, the Values enter into a woven fabric, whereby the fabric is warmed and impregnated—charged with the Light of the Values and their combinations of Numbers; called Ashah corresponds to a body/dwelling, the mother of all living spaces; the angel/messenger who takes of the fruit—the expressions of knowledge—to nurture all children to become ALhhim; also: a farm, farmstead, ranch, place of cultivation, village. Values, 19/ᐱᐱ: activities that bind as one: 8:8. See **Wah**/ᐱᐱ.

2340 **Hivite (Chivi, Chauwi)** (חִוִּי) ᐱᐱᐱ

ascension of Unity extended via deeds/hands, active state of Chaúwah—Chaúwi, thought process which carries forward the Name of Chaúwah/Eve to unite the hands/extensions and maintain unity during development, as a mother unites all parts as they are entering into new lands; work/ᐱ of administering/uniting/ᐱ the extensions/ᐱ; perpetual motion/ᐱ in unity/ᐱ according to assignments/ᐱ; of Cham therefore a thought to formulate/construct a pattern; condition of thought pertaining to creating the arúwan/ark in relation to the perpetual motion of thoughts and their unification which maintains us in eternal life [Yahushúo/Joshua 3:10/11], inhabitants of the lands of unity: *ref.* to areas of reproduction; negative sense conveys self-exaltation, or drawing attention to self rather than consideration for the whole. Values, 24/ᐱᐱ: fruit of insight. See **Havilah**/ᐱᐱᐱᐱᐱ.

2341 **Havilah (Chavilah)** (חַוִּילָה) ᐱᐱᐱᐱᐱ

linked, circular; a joint, bead, vertebra; ring of a chain; a grouping or coiling effect; the work/ᐱ of joining/bonding/ᐱ the initiations/ᐱ ordering/directing/ᐱ life/ᐱ; as son/formulation of Cush/ *the ability to rotate*: basis of the body’s skeletal structure; note: the spiral of Chavilah extends unto Seba/*man of wine/understanding*, the son of Cush, in that the understandings of Seba are linked together as a chain of pearls, or as the vertebrae. Values, 59/ᐱᐱ: displays of mutuality. See **Hivite**/ᐱᐱᐱ; **Cush**/Wᐱᐱᐱ; **Seba**/ᐱᐱᐱ.

2344 **sand** (*chol*, חול) ርሂፊ

from the root meaning to fall on, apply to, to bind with, also to dance, tremble, and whirl conveying the multi-faceted particles of sand/cells that move in motion by the wind/ræuch/breath, conveying a state of vastness, innumerable, myriad; perspective/ፈ to unify/ሃ the inner order/ር; Avrehhem sees the unified Seed—all principles within as *the number* of the stars coupled with the number of sand—a reference *to know the value* of the Light, knowing the order/position of the stars within oneself as the order of the tribal lights. The quest is not found in the quantity but in the nature and function. The sand of the sea is the sand of the waters, whereby a glass vessel is made. Avrehhem sees all concepts within Yæhh to be according to the value of organized Light within a crystal clear vessel, whereby all Names are seen faces to faces. Values, 26/8/ሃሃ: branches of unity/perpetual motion.

2345 **brown, chaúwm**, (חום) ሞሃፊ

tanned, as by the sun; color conveying the unity of words which warm and comfort, to provide security; the manner in which words fit together to form intricate concepts; perspective/ፈ to unify/ሃ the waters/ሞ. Values, 54/ፈጎ: displaying access; 27/፲ሃ: branches of the tongue/language; 8:8 See **warm**/ሞፈ.

2348; 3220-22 **sea coast, chuph-yúwm** (חוף-ימים) ሞጌ ገሃፊ

the bank/edge/ገሃፈ of a sea/ሞጌ: the edge of each body member as a collection of waters, as well as the periphery of each soul energy center; also: area of trade, exchange—even as body members exchange their services for the well-being of the entire organism; to cleanse and commission each member unto fullness, pureness of spirit; services/works/ፈ coupling together/ሃ expressions/ገ to achieve/ጌ fullness/ሞ. Values, 144/ፈሞፆ: an area/domain of spiritual access.

2351 **without** (*hutz*, חוץ) ሱሃፊ

the exterior, external; outside, outdoors; to separate; foreign; to sever; excluding; a perspective/ፈ to administer/balance/ሃ change/ሱ; note: usage regarding Cham's report to the brothers “outside/ሱሃፈፆ the tent” is understood in the sense that he declares *through/via/ፆ* the exterior/ሱሃፈ (SMB/Gen. 9:22). Values, 104/ፈፆ: a domain of revelation.

2352-58 **Hur, chur** (חור) ፋሃፊ

a nobleman, free man; foreman; to access/ፈ the unified/ሃ mind/ፋ; to be clarified; white linen, cloth; pale, chalky, pallid, wan; also: an aperture, hole, cavity, socket; a window/ፈ joined/ሃ to the head/ፋ, the right humerus arm bone. Values, 214/ፈጌፋ: authority to bless the gates; 8:8.

2368 **signet ring** (*chutam*, חותם) ሞላሃፊ

to mark, imprint, to seal, secure; to implant/ፈ the unified/ሃ composed thoughts/ፋ unto the masses/ሞ; a agent of conductivity to transmit the messages which ascend within the fields of Names; from the root word Chayit/ጸፈ, being of the Chitti thought process to secure and seal a thought within a corresponding Name or Branch [Chaggai 2:23]; the signet is the result of ShealtiAl—to *seek and inquire into the United Order*; the results are Zerubabel—to *flow, as a warm wax, with thoughts to establish a pattern within all Names unto maturation*, to stamp the consciousness of the United Order in the House of YæHúwaH; to appoint a signet ring it is for making a mark, a pattern, to be stamped in the hearts of Names. Values, 49/፳፞: transmit consciousness/truth; flow of thought to secure. See also rings/ጸፆፆፆ, ሞጸፈ, Chayit ጸፈ, ጸጸጸጸጸጸጸ.

2388-92 **strong, chezeq** (חזק) ቀ፲ፊ

courageous, firm, robust; to strengthen, harden, reinforce; severe; to intensify, embolden; to aid/ፈ the goals/፲ of a domain/ፆ. Values, 115/ጸጌፆ: to distinguish actions with light; coverings that manifest energy. See **strong**/ሱሞፋ, ፈሃ, ፲ጌ፲፬, ሞሱ፬. Compare **mighty**/ፋሃፆጌ, ሞሱ፬; 8:8.

2403 **sin; sin offering** *pl.* (*chatat*, חַטָּאת) ᐱᐱᐱᐱ; *sing.* (*chata*, חַטָּה) ᐱᐱᐱᐱ

to partake of the emanations that are formulated in the fire outside of the camp denoting that which is radiating from our inner assembly whereby we establish credence with the inner and denote that all expressions are aligned with the inner; to arise above violations, offenses, transgressions, diversions apart from the inner oneness and strength; an ascension/ᐱ of truth/counsel/ᐱ according to opening of Principals/WordSeeds/ᐱ; the chatat offering is slain on the North indicating the side of enlightenment in which there is evaluation/judgement/decision/affirmations/meditations; the blood is poured at the base/foundation/counsel of the heart altar as we must address the root of every offense, misunderstanding, improper alignment of energies and support the members unto perfect alignment, pouring the blood at the base provides the platform of reason of Understanding to make changes; the phrase ᐱᐱᐱᐱ: *in accordance with the Most High*, denotes that the offering is to rise with complete knowledge unto Mt. Arrat—The Most High Thoughts of Enlightenment [CHP/Numb 28:15]; the chatat is the process of mind and member adjustment so that we do not become locked into perceptions whereby we do not conform our minds to previous levels of understanding lest we stunt ourself and others; we are liberated from our impositions of thought upon attainments of wisdom, understanding, and knowledge; the priesthood receives the right arm, a portion of the stomach and the cheeks, for it is the honor of the enlightened mind to provide direction (right arm), affirmation (stomach), and the expressions of being aligned with the Master Name (cheeks); the one who offers the chatat wears the skin of the strong one/goat indicating putting on the mind of Unity and reconciliation; however, if the level of offense requires a bullock, the skin is burnt indicating that a complete change of concept has occurred within the one making the offering; sin is an offense of immature acts, like a spoiled child; from ignorance, misinformation, an action violating one's Name, community or gathering principles; an immature expression coming short of Messiah—the full communications of a Name; unresolved issues/violations; guilt; to fault; the goat offering is one/achadd for it is **the offering of aligning all members to be accordance with the Unity of the Houses of Wisdom, Understanding, and Knowledge**. Through the goat offering, each member is aligned with another and *abides in one of the three united houses of the Lights* which are the houses of the suns, the moons, and the stars. The alignment process is the basis for progressions and entering into all that is in the Mind of the One of YæHúwaH; also: atonement, as awareness of offense begins the process of reconciliation; to triumph over sin; to rearrange self; an elevation/ᐱ of community consciousness/ᐱ in accordance with the concepts/ᐱ unto Totality/ᐱ; an ascent/ᐱ with openness and honesty/ᐱ unto the strength of oneness/ᐱ, whereby one is renewed to go forth again/ᐱ; means of reuniting/reformulating thoughts; the process of self-correction. Values, 18/ᐱᐱ: the hand on the ladder; 418/ᐱᐱᐱ: renewal of activities and services. See **sin**/ᐱᐱᐱ, ᐱᐱᐱ. See **meribah**/ᐱᐱᐱᐱᐱ; See **Egypt**/ᐱᐱᐱᐱᐱ.

2406 **wheat** *pl.* *chutim* (חֻטִּים) ᐱᐱᐱᐱᐱ; *chuteh, chætehh* (חֻטָּה) ᐱᐱᐱᐱ

grain of Zayin-ALphæh Ring; works/deeds/ᐱ of the Nine of the Auwvim/ᐱ emanating Life/ᐱ; product of ALhhim of the Zayin-ALphæh to enable eyes to behold perfections and their completions; you feed upon wheat offerings thereby beholding the perfections of Túwrah; harvest of wheat leads the eye being fully opened as depicted in the parable of RAúwaben finding the mandrakes unto the birth of Yishshakkar; the mandrakes depict the discovery of all symmetry in Túwrah through which the eye is filled with understanding; the awns of the wheat ears are a crown of thorns/ᐱᐱᐱ. Values, 22/ᐱ: the consummation of all things; 5:5; 9:9. See **mandrake**/ᐱᐱᐱᐱ

2413 **nose** (*chatam*, חטם) ሞጠጠ

to hold in, restrain; to withhold; to snort; to attach the camel halter; to muzzle the nose of a beast; activity/ጸ of gathering/ጠ essences/ሞ; function of Dan/ጋጠ/judgment; also: nose ring. Values, 57/ጠጋ: intake to the target; 30/ረ: directive organ.

2416-17; 2418; 2421 **to live** (*chayah*, חיה; ጸገጸ; ጸገጸ; ጸገጸ) **life**, *chayi* (חיי) ጸገጸ

alive, living, raw; active, vivacious, healthy; a bond, covenant of oneness; to be engaged/ጸ in giving/participating/ጸ; the ascending action/ጸ of our positions/gifts/ጸ of ALhhim/ሞጸጸጸጸ; an activity/ጸ of giving/ጸ, which establishes receiving/ጸ; a workman/ጸ of Yah/ጸጸ; to be kept/maintained alive; the covenanted/ጸ gift/ጸ of life/ጸ; to revive; an exchange/ጸ sharing/ጸ foundational principles/concepts/ጸ; works of giving, activities of attainment; beast, animal, an animation arising from the seat of passion/fires of the abyss [Chazun/Rev 11:7]; the form of the body which is given authority until the Words of a Name are executed and extended from within the body of its dwelling [Chazun 17:11-17]. Values, 18/ጸጸ: activity that bonds; 19/ጠጸ: activities of interchange; 23/ሂጸ: productive processes.

2426-29 **host; power, strength** (*chaiyeel*, חיל) ረጸጸ

wealth; valor, virtue, honesty; perception/ጸ managed/ጸ via roles/ረ; force, army, corps; agreement/ጸ fortifies/ጸ direction/ረ; arm; also: a small wall, rampart, bulwark, bastion; aid/ጸ that provides/ጸ defense/ረ; also: to have birth pangs, tremble, quake; anguish; to wait, hope; the effort required/ጸ to manifest/ጸ change/ረ; to succeed, mature; strenuous/ጸ activity/ጸ to take possession/rule/ረ. Values, 48/ጸጸ: the outpourings of effort. Compare **host**/ጸጸ.

2425 **lives** (*chaiyim*, חיים) ሞጸጸጸጸ

the plural of Chai/ጸጸ; ascending/ጸ participation/ጸ in the activities/ጸ of transmitting/ሞ; conveys an ongoing state of lives through generations; continual rite of ascension, committed to unified deeds and their fulfillments. Values, 41/ጸጸ: Transmission of Seed; the Teraysarun/ጠ/4 of Unity/Principle Concepts/ጸ/1. See **life, to be** (*chayah, Chai*, ጸጸጸ; ጸጸጸ)

2437 **splendors** (*cheerot*, חירות) ጸጸጸጸ; **Hirah** (*cheerah*, חירה) ጸጸጸጸ

nobility; a sense of splendor; also: to whiten, wax pale; an elevation/ጸ of life activity/ጸ that crowns the mind/ጸ with illuminating rays/ጸ— with renewal/ጸ; friend of Yahúdah/ጸጸጸጸ. Values, 223/ሂጸ 4: mind rejoicing in ascent; 618/ጸጸጸጸ: the renewal of intellect, giving elevation. See **Adulami**/ጸጸጸጸ.

2846 **to ascend, eight, pl.** ሞጸጸጸጸ; **Chet, Chayit** (חיה) ጸጸጸጸ

Voice of the ALhhim of ascensions, bringing forth all in the Neúwn through Chækúwmah, the first works of the Fathers spoken from the 8th to the 8th; to elevate, labor, enter into a body; to engage/ጸ deeds/hands/ጸ unto totality/ጸ, side/servant of Neúwn to bring Words of ALhhim into manifestations and their fulfillment through covenants of grace; from the east of ALozAR, the Number and Letter are born of the Kuwáhnim of Achituv/ጸጸጸጸጸ (DibreHhaYamim/1 Chr 5:33), drawn out of AmariYah— the sayings of Light, to bear the Collective Goodness of comrades, to formulate a unified body of Names according to the ALhhim of Neúwn. Values, 40/ሞ: waters of the altar that engage the hands and feet unto their assigned places; 3:3, power of ascensions of three levels.

2451-52 **Wisdom, intelligence, Chækúwmah/Chækúwmah** (חכמה, חכמה) ጸጸጸጸጸጸ, ጸጸጸጸጸጸ

the Eternal/ጸ categories of Thought/ሂ conducted/ሞ through Light/illuminations/ጸ; to make wise; governor of the negev/south and yúwm/west, Queen of the South to regulate seeing/RAúwaben, hearing/Shamounn, speaking/Gad, expansion/Aparryim, transference/ Maneshayh, and seed productivity/Benyman which all occur by unified parts; “You see with the Eyes of Chækúwmah before you have Eyes of Understanding” (Eye of Understanding is formed by the unity of Eyes of Wis-

dom); “One hears with the Ears of Chækúwmah before they have the Ear of Understanding; One speaks first the Words of Wisdom before they utter the Words of Understanding; One first blesses with both hands before they can bless through the Teraysarun/Δ of two hands as one; One first rises to make transitions from the united stones (paired rocks of the oylah) of Maneshayh before they can fly as the serpent; One is gathered together of 6:6 parts to become a Seed before they can become a Tree of Understanding;” These are the Words of Chækúwmah; called the Elect Lady, Elect Woman through whom you embody love (2 Yahuchanna/Jn 1:1); Chækúwmah is the Fiery Nature of Breath verses the cooling Nature of Breath of Bayinah; Chækúwmah is the sister to Queen of the North/Bayinah [Mishle/Prov. 7:4], a nurse maid to nurture and cultivate the concepts of Light and to reveal them fully; the Nature of Wisdom brings forth hidden Principles of the north, causing to give rise to all within the branches of thought/ᐱ that they may shine and rise/ᐱ within the south/ᐱ whereby the outer shell is a buffer for the inner dynamic: a wise man takes the concepts of the Túwrahh and causes them to shine within the stories, whereby they lie to be discovered and embraced [Mishle/Prov. 8:22-32]; also: to apply, experience prudence; science; a wisecrack, witty observation, to be skilful; One of three primary classifications of Thought: **The Teraysarun of Wisdom** is the House of Revelations, to bring forth hidden Principles in order that they may shine with their glory—held values. Wisdom is expressed in the extender term denoting *the Body of Thought* that holds the Principles; within Her is also Him for she holds him; whenever two or more Principles unite, the bond between them is the house/feminine that holds them together. Wisdom conveys the right side of the Invisible/of Breath—to project/activate Principle/investment of what is held/passive Principle/security; always at the side of **The Teraysarun of Understanding**—the House of Insights, which reflect and thereby comprehends the light from every facet. **The Teraysarun of Knowledge** is the House of Verification, to draw out every aspect and detail in all things which is the extension of Wisdom—to reveal all within her. Values, 73/ᐱᐱ: the Circle of Communications; 37/Iᐱ: instructive tongue/Intellect unto rest; 1/4: Principal; combined with Wisdom/1, Bayinah/4 and Knowledge/6 = 11/ᐱ Tree of Life; 1:1; ᐱᐱᐱᐱᐱ/43/7, the First of the Seven Sayings of Aharúwan/40 in which 28 ALhhim/ᐱ are drawn out from the Waters of Life/ᐱ to fuel the lamp/ᐱ of the Sayings/ᐱ/40.

2459-61 **Heleb; milk; fat (chaylev, chalav, חלב) ᐱᐱ**

to yield a flow of sustenance to learn of Wisdom—the parts of oneness, grease, sebum, marrow; that which rises to the surface; symbolizes grace, provision for energy development—*ie.*, necessary for lung development; note: without grace, true judgment cannot be perceived or uttered; for through grace, one can see the end from the beginning; to facilitate/ᐱ the direction and order/ᐱ of one’s development/ᐱ; to achieve/elevate/ᐱ the committed direction/ᐱ of the sacrifice form/ᐱ; effort/activity/ᐱ of support (the staff)/ᐱ, unto one’s development and maturation/ᐱ. Values, 40/ᐱ: to nurture/supply strength and nutrients. Compare **lobe**/ᐱᐱ.

[Sepher Yetsiat Melsryim/Exodus 30:34] **spice of the heart, galbanum, chelavenah (חלבנה) ᐱᐱᐱᐱ**

The chelavenah spice is the ascendant offering of the heart; *lit.* the ascendant/ᐱ heart/ᐱ of the Neúwn/ᐱ bears its emanations/ᐱ through which the spice is made, comprised of nine associated threads drawn out from the Oyin-Oyin, the Tæyth-Tæyth, Chayit-Chayit, Zayin-Zayin, Úwah-Úwah, Hhúwa-Hhúwa, Dallath-Dallath, Gammal-Gammal, Bæyit-Bæyit, ALphæh-ALphæh unto the Oyin-Oyin. Values, 95/ᐱ: transformations of light; 8:8. Compare **frankincense**/ᐱᐱᐱᐱ.

2472, 2492 **dream, chaalúwm (חלום) ᐱᐱᐱᐱ**

perceiving/ᐱ the order/ᐱ within/ᐱ a mirror/transmission/ᐱ; dreams stem from the camps of Dan, to discern, which appear in the branches of RAúwaben/sight, Shamoúnn/hearing, and Gad/utterances pertaining to an activity in the House of Yishshakkar or Maneshayh in most cases, for in these houses

a thought is committed; a dream is a process to recover information or to recover from an illness/malady or overthrow a weak thought that is active within the consciousness, thereby a means of healing/restoration; a process of entering other realms, as dreams of Yúwsphah convey whereby you enter into Metsryim/definitions while your Seed is sleeping. Which of the gates and/or openings does a dream enter into the eye? That is, can a dream come from the gate of RAúwaben or from another gate of Wisdom to enter into the consciousness? Can a dream come from Knowledge? Or do dreams come from the four gates of Understanding? In most cases it is the later, as a dream comes from a labor/activity or from affirming/permitting or contemplating a thought, or by transference from one state unto another, or by hearing. From the four quadrants of Understanding a dream may enter into us. When a dream comes to the eye it comes into the crucible to perfect the thought and to separate the dross that may be associated with what one is doing, to reflect upon what is within the gate of Yishshakkar or to clarify what one is permitting to run within their camps through the gate of Ayshshur. Or the dream may come into the eye to run with Understanding regarding our dwelling, location, transference from one place unto another via the gate of Maneshayh. Or a dream may enter due to what one has heard or to be heard whereby one is taught or comes to discern the intent of what has been said via the gate of Shamounn. Do dreams come from Dan, RAuwaben, Apærrim or Yahúdah or from the Houses of Knowledge? They are associated with these camps as they pertain to discernment or values or to reflect upon the outcome/results. Yúwsphah dreamed, but what gate did the dream enter? The dreams of Yúwsphah involved the activities of Yishshakkar and Maneshayh. From these gates the messages came into Yúwsphah—into Wisdom, and then arose into the eyes/RAuwaben for observation and clarity of vision. RAuwaben is the crucible to purify our thoughts. Tears are of various kind to wash and anoint the eyes; i.e. tears of sorrow/remorse, tears of joy, tears of Understanding, and tears of fear. When a dream comes into the eyes, which may take several attempts, the House of a Name is prepared to clarify a matter to make a shift in location; *each dream is to be read according to the inherent Principle, the body/activity of the dream and the results*. All three levels are vital to comprehend dream messages. Values, 39/12/96: to impart to distinguish/means to administer what is within a house: 1:1. See dream: אִיִּם

2471 **cakes** (*challot*, חֲלוֹת) אֵלֶּיךָ

square, perforated cakes that correspond to the workmanship of the altar/אֲבִיבִים and that signify a mind focused on the altar/the heart; pastry made of fine flour; from the root חָלַל, meaning “to wound, weaken, violate, profane, redeem”; connotes teachings composed through the bruising, opening, and application of concepts (beaten grain and beaten oil) working through the natural state, that their inherent spiritual force might appear as refined/fully developed; to prepare/provide/אֲבִיבִים instruction/teachings/חָלַל that administer/יְיָ renewal/אֵלֶּיךָ; ascension/אֲבִיבִים instruction/חָלַל that unites us/יְיָ unto our totality/אֵלֶּיךָ (working us as the Bread of Túwrahh in the process); also: maturity. Values, 444/477: composition that draws out insights. See **begin**/חָלַל.

2490-91 **begin; profane** (*chalal*, חָלַל) חָלַל

an instructor/חָלַל of distance/space/חָלַל; to start, commence; to redeem; also: to desecrate, make void; activity/אֲבִיבִים of resisting/breaking/חָלַל instruction/חָלַל; to create a cavity, vacuum, hollow; an empty space; a hollow/vacuum as a means to trap, or bring together, natures; a vault; to make hollow: to wound, pierce, defile, violate, make vulgar; wounded, slain, dead; the action of resisting; to break, disregard; violating instruction; to arrange/אֲבִיבִים an order/חָלַל of instruction/חָלַל; to assign/אֲבִיבִים a direction/חָלַל for instruction/חָלַל; also: to pipe, play pipes. Values, 68/אֲבִיבִים: to structure/restructure assignments. See **to begin**/חָלַל; **cakes**/אֵלֶּיךָ; **redeem**/חָלַל.

2497 **Helon Chelen** (חֵלֶן) חֵלֶן

strength; also: secularized, profane; perspective/אֲבִיבִים directs/חָלַל potentiality/חָלַל; a formulation pertaining to Zebúwlan/חָלַל אֵלֶּיךָ. Values, 88/אֲבִיבִים: expression of outlook; 34/חָלַל: an ordering of insights; 8:8.

²⁴⁹⁸⁻²⁵⁰¹ **Heleph; change (*chaylef, chaylaf*, חַלֵּף) 788**

to pass away, vanish; to shoot forth, pass through, come anew; to replace, succeed, exchange; to agree/ᐱ to a change/ᐸ in expression/7; also: instead, in return, in lieu of; an area pertaining to Nephethli/ᐱᐱᐱᐱᐱᐱ: note: whoever assists a name/Chaylef to pass from one plane unto another shall also be assisted when they pass from this world. Values, 118/ᐱᐱᐱᐱᐱᐱ: domains that yield concerning agreement.

²⁵⁰⁵⁻¹² **Helek, Halak; portion (*chalaq, chelek, chaluk*, חֶלֶק) 488**

an allotment, share; to divide into shares; to impart, distinguish, distribute; a service/ᐱ designating/ᐸ the inner domains/4; also: a smooth stone—a precious stone, depicting an organ of the body; the state of baldness (being hairless), a characteristic of the internal organs; provider/ᐱ of incentive/ᐸ unto purity/4. Values, 138/ᐱᐱᐱᐱᐱᐱ: separation preventing fatigue, a distinguished order of service.

²⁵²⁴⁻²⁷ **Ham; father-in-law (of a woman) (*Cham*, חַם) 448**

warmth, enthusiasm; formative: the warming and weaving of energies to create a corresponding formation of mass; hot, warm blooded: connotes sense of passion, intense emotion—as when the energy fields of the soul shed sensations into patterns of thoughts; the labors/activities/weavings/ᐱ of expanding water/resident energies/ᐱ; note: *land* of Cham: Egypt/ᐱᐱᐱᐱᐱᐱ/*Metsryim*; place from whence we emerge into the patterns of thoughts/mortal, ultimately to step forward into the immortal; also: husband’s father; to be cordial, warm; force to elevate/ᐱ the waters/ᐱ, even as the principle source within a man lifts up the feminine—a father-in-law, bearer of the patterns of thoughts which is a wife/body for the Name/Sham. Formula: ᐱ(ᐱ) = ᐱ [5(8) = 40], instructing us that the illumination (warming) of order yields a drawing out of waters—yields the base, or means, of forming the body. Values, 48/ᐱᐱᐱᐱᐱᐱ: reflector of spiritual activities/labors. See **Núwach**/ᐱᐱᐱᐱᐱᐱ; **brown**/ᐱᐱᐱᐱᐱᐱ.

²⁵³⁰⁻³¹ **covet (*chamode, chamad*, חָמַד) 448**

lust, desire; to be carnally excited; to commit/ᐱ the waters/ᐱ to their paths/4; also: to be pleasant, pretty, charming, lovely, desirable, pleasing; grace, charm, beauty, delight; an outlook/ᐱ that reflects/ᐱ the mind’s satisfaction/4; you will not covet is the results of full understanding of perfect unity, whereby one will not acquire another’s house, i.e the body/skin of another, or an animal, for use in any manner. Values, 52/ᐱᐱᐱᐱᐱᐱ: display of flesh; 25/ᐱᐱᐱᐱᐱᐱ: to branch the illumination.

²⁵²⁸⁻²⁹ **anger, wrath (*chaymah, chemah*, חַמָּה) 448**

sun, heat, warmth; summer; fever, rage, fury, ill nature; poison; to burn up an infection; a helpful/ᐱ flow/ᐱ of light/ᐱ. Values, 53/ᐱᐱᐱᐱᐱᐱ: internalized processes.

^{2538/2550} **full of mercy (*chamul*, חַמּוּל) 448**

the seventh offspring of the House of Yahúdah conveying no condemnation [Chamesh haPekudim/Numbers 26:21]; the drawing out and enhancements of values via the offspring of Yahúdah results in no condemnation/Chamul, for as all values are brought forth from within a house there is nothing left short to condemn, rather the resident is filled with all good things; ample mercy to spare, compassionate; the full favor of life is paramount and residing within, a non-ending/perpetual/ᐱ flow/ᐱ in unity with/ᐱ guidance/governance/ᐸ. Values, 39/ᐱᐱᐱᐱᐱᐱ: governing council/community.

²⁵⁸⁵ **he-ass, donkey (*chamor*, חַמּוֹר) 448**

to be difficult, strict; important, weighty, serious; depicts an assignment to fulfill the mind, or via which the mind is watered/rejuvenated; assignment/service/ᐱ to fulfill/ᐱ the unity/ᐱ of mind/intellect/4; *ref.* to the body members as the vessels of labor, which carry the weight of the assignments pertaining to each name/positioning; connotes provision of the duality given to each name; symbol of work; activity/ᐱ of the anointed/ᐱ, unified/ᐱ mind/4, on behalf of knowledge/4; work as a

state of mind: characterizes one's role/job in life (SMB/Gen. 12:16); carries heavy thoughts that pertain to your mission and assignments through which you enter into the world; asses laden from the stars, whereby the Mind of Yaoquv enters into the world of Metsryim to bring messages of a glorified mind and body transformed through putting on ashes in the spirit of humility. Values, 254/ΔΥ4: the mind unfolds with insights via one's labor.

2556-58

leavened (*chamatz, chametz*, חמץ) חמץ
 sour, fermented; raised bread (composition of beaten grain/concepts), creating an illusion that provides no substantial contribution and obscures the nutritional essence; force of asserting one's will/א resulting in illusive/ח branches of thought/ח; a process of elevating/א messages via liquids/waters/ח unto a change of the substance/ח (hence, symbol of the watery/illusive body); perspectives/elevations arising/א to result in a/ח change/ח; grains of the mincha remain unleavened; once the grain is mixed with the oil, it may rise to become leavened if not eaten in haste—accepted without hesitation/delay—within the day of its making. For when the teaching comes, it is to become apparent, clear, brought forth with evidence; the teaching comes from the flowing spout of Apærrim, or upon the lips of Gad, or as it arises from the heart of Nephethli, or as it is reaped from the oasis of Zebúwlan, and is to be eaten without hesitation. On condition that it is not secured from the flesh, the teaching will become leavened by the mortal body into which it has been gathered; whereby the teaching will become misunderstood and no longer accepted through faith—being an affirmation of what is given. When the teaching is not received with joy into the Reuæch, it may become sour by allowing it to be interpreted by the flesh nature, even a consternation, for one loses the essence of the frequency of Light carried in the thought of the mincha. Thereby the teaching that develops within the body of flesh is altered and is not of ALhhim, but rather a rendering of flesh, becoming an alteration/leavened loaf which will violate the commandment/order of ALhhim, thus the leavening of the Pharisees which reduces the Principle/Seed to the mortal nature [Menachem/Mk 8:15]; also: vinegar; to delay, causing to sour; wicked, violent, cruel, in the sense of “ruined”; what has become learned, causing offenses to arise/elevate, like the arising of the messages in battle; action/work/א of vapors/ח unto change/ח; on the day of Shavuot, out of our dwellings—within the branched messages of Light, we are to bring forth a new mincha, being formulations of the Numbers of Light; the Shavuot mincha pertains to the offering of bread being reaped from coming into the lands of the Oyin. The vibrations of thought within us are waved according to the light frequencies of the Numbers given to us as we demonstrate determination for coming into the Lands of the Oyin. The Numbers establish the sides of our dwellings and compose thoughts according to the wealth/value of the Numbers as they have been finely sifted by Breath. The **Numbers/Values have risen within to become apparent in the Words and the Thoughts**, as those baked, being heated in the Fires of the mind's oven via contemplations and review, allowing them to be welded together as fine flour forms a new loaf. The term, *hamatz*, translated as unleavened by the Hebrew text and leavened by the Christian text, **pertains to becoming apparent**. The Nature of the Values of Light which are counted during the seven shebetut/sabbaths now rise to the surface via the Breath. This is called the leaven of the Breath and does not pertain to the leaven of the flesh or the leavening of the Pharisees. Values, 39/⊕C: the ordering of the collective

2567-71

five (*chamesh, chamash, chamush*, חמש) חמש
 the fifth part; divided or multiplied by five; sobriquet for the Pentateuch—Túwrahh, the fifth loaf of the fives loaves of maShayh; an offspring of the fifth generation; having the characteristics of 5/א: to be illuminated, enlightened; light rays, radiance; the absorption/w of light, causing warmth/חא: a penetration of wisdom; also: to be equipped, armed, fitted for an assignment, as each house is robed per its work/task, to muster, robed with light; hence the scroll of ChameshH-

haPekudim/Numbers is *a mustering of life values*; positioned/ᐱ to reflect/ᐱ fire/wisdom/W. Values, 348/ᐱᐱᐱᐱ: wisdom released unto labors/services. See *Hhúwa*/ᐱ; 10/ᐱᐱ.

2571; 6235 **fifteen, chameshhh oosher** (הַמִּשֶׁה עֶשְׂרִים) 4WO ᐱWᐱᐱ

light weavings/ᐱ of your garments/robes (five/Wᐱᐱ), to equip with wealth/riches (ten/4WO) attained within a yearly journey: the fifteenth day of Sukut is an activity/implementation/ᐱ within the waters/ᐱ unto attaining fullness/ᐱᐱᐱ in Wisdom/W, to be equipped/robed/ᐱ in accordance with the wealth/riches/O being mined out/W from within/ᐱ; sobriquet of the 15 Fathers/ᐱ. Values, 923/ᐱᐱᐱᐱᐱ: renewal of the measurement of the priestly mind in the body's branches and processes; 8:8; 5:5

2580-81 **Hen; grace, cheúwn**, (חֵן) ᐱᐱ

to facilitate; beauty, favor, loveliness, attractiveness; to lift up/ᐱ the potentiality of the ascending Offspring of Neúwn/ᐱ (parameter letters of the *ALphæh-Bayit* second-level, *Chayit*/ᐱ to *Neúwn*/ᐱ); depicts the miracle of the bread/ᐱ and the fish/ᐱ: as each brings forth their bread (the rising of *ALphæh/bread*/ᐱ and *Neúwn/fishes*/ᐱ (the potential extension of those rising), so are there twelve baskets full: the twelve tribal branches of Mind within are filled; grace makes the invisible visible; via grace the unseen concepts/ᐱ are fully extended/ᐱ; as YæHúwaH is gracious to radiate the Unified Faces toward us, so the results are that the Faces arise within us/ᐱ fully extended/ᐱ; a window/ᐱ of potentiality/ᐱ; a ladder/ᐱ to potential revelations/ᐱ: as we grow in grace, we expand in perspectives that elevate us/ᐱ unto possibilities/ᐱ—no limitations; note: grace is the initial means of seeing as the firstborn of RAuwaben and the manner in which HhaSham sees us; the four fat portions of the oylah offering are measures of grace for the complete stature of Name and thought according to the Principle Message of the day/night; the fat on the kidneys/liver is the fat to receive the values within the messages of the Light being transmitted and to deposit them into the depths/roots of our stature for Wisdom; the heavy deposit of fat on the loins pertains to the grace to extend the trunk of the stature and to draw out the properties in the seed for Understanding; the grace on the camps/inner parts is the grace for fruitfulness of the oylah each day/night according to Knowledge; the grace of the fat tail or buttocks is the grace to expand the message into the breadth of stature. Values, 58/ᐱᐱ: interior action of an elevation; the potential of covenant.; 8:8. See *Enoch*/ᐱᐱᐱᐱ.

2583-84 **Hannah; encamp, pitch, channah** (חַנָּה) ᐱᐱᐱ

to dwell, station, settle; to honor/celebrate/ᐱ the augmentations/ᐱ of life/ᐱ; from the root, grace, the illumination through grace/favor of AL; also: to decline, bend down; to besiege; to diminish/ᐱ the potential/ᐱ of life/ᐱ; activity/ᐱ of study/examination/ᐱ unto the goal of attaining the perfection/productivity of the offspring of Neúwn/ᐱ; the works of the Neúwn-Hhúwa body to assist one to spread out into a space/settlement; the first space formed that the kuwahren/priest may be born within the Neúwn Center, one who provides a dwelling/settlement for the kuwahren to inquire therein; mother of ShmúwAL, as one who receives an answer from all asked of AL, therefore providing an avenue to quest into the Mind of AL through which one receives; right side (wife) of ALqanah/3:3/Elkanah as the *Chayit*/ᐱ in the word, *channah*/ᐱᐱᐱ, conveys the side of the Neúwn-Hhúwa/ᐱᐱ body within *ALqanah* [I ShmuwAL/Samuel 1:20], the fruit of *channah* is the kuwahren which is birthed in the east-south side of Light; to make an offering for AL, as the offspring of the Neúwn-Hhúwa body, being called *Shmuwal*, is given to dwell in the Temple, belonging forever to AL/Eli; all that appears within the dwelling of AL belongs to AL, what *Channah* receives is given wholly, without reservation, for AL, dedicated as a *nazir*, for this dedication to give is made prior to receiving; one who dedicates a space for the Mishkan, whereby all that is received is given for this dwelling [I ShmuwAL/Samuel 1:21-27]; the means to receive from AL is first a willingness to provide what is received for the House of

YæHúwaH [I ShmuwAL/Samuel 1:11]. Values, 27/17: productivity of the serpent, to enable one to stretch and bear fruit through inquiries into the sides; 63/77: to structure processes; 8:8. See **encamp**/777.

²⁵⁸⁵ **Enoch, Chanúwk** (חֲנוּךְ) 7777

to initiate; upbringing, education, training; lifting up/77 the potentials/77 of united/77 branches/77; grace/77 is the distribution of the NeúwnChayit/77 to form a tree; grace is actualized as the branches form and bear fruit; the favor/77/*chaúwn* of YæHúwaH/7777 is upon those who are combining/77 their life branches/77 freely; for by grace/77 YæHúwaH gives freely to us; grace enables us to join our branches together in the Body of ALOZAR; *Grace* begets Methushelach/7777/*liberty*—the overcoming of death actions and words. Values, 84/77: an open door,

²⁶³⁷⁻⁴⁰ **need** (*chacer, cheser*, חֶסֶר) 4777

to decrease, diminish, be reduced; a lack, deficiency; a reduction/77 in stability/77 of intellect/4; poverty, destitution; change/77 in structures/77 designated by the mind/4. Values, 268/774: the mind re-defines, for loss or gain.

²⁶⁴⁸ **haste** (*chapaz*, חַפְזוֹ) 1777

to let go, not hold back; to be without hesitation; to hurry; make an effort/77 to produce/77 a desired result/1; to hasten, lest you become entangled with the elements/Egyptians as they cast cords to detain you; note: our progressions are not delayed reactions, yet they are based upon three prior steps/771777 (SYM/EX 12:11)—as when one partakes of the Passover: the mind is fixed on the immediate progression at hand, which is not a “hasty decision,” but one based on prior steps of readiness and because of which one can take immediate steps toward freedom: we are readied by our constant alignment in light to move quickly, as prompted by the order of the Ræuch/Breath; to move suddenly via a quickening thought whereby we emerge; also: precipitous behavior; labor/77 to satisfy/77 will/1; to be confounded. Values, 95/77: to command the forces of light; 32/77: directing the house.

hallow of palm/hand, haphen (חַפְנֵי) 7777

handful, plenty; upholding/77 the faces/77 of of Neúwn which have been extended in the Fire/77; categorized as thin or small corresponding to the humilty of Bayinah; masseur. Values, 138/777: to consecrate the ascending teachings; 5:5.

²⁶⁷³ **to divide** (*chatzah*, חֲצֵהָ) 7777

to part, bisect; an ascendant value unto/77 transformation/77 of light/77 as light affects parts via the angle of rays; halved; value of 0.5/77/*the rake to gather into parts*; also: to cross, pass beyond a divide. Values, 103/77: to assemble a process.

²⁶⁷⁷⁻⁷⁸ **half, chetzi** (חֶצִי) 7777

semi-, hemi-; halves; the means/77 to join/77 parts/77; denotes pairs; sides/77 of life/77; an activity/ladder/77 of transformation/77 to impart/receive/77; means to couple: the “half cubit” of the sanctuary signifies the means to join parts, to become extended one side to form one body of consciousness; the heavens extend unto the 10 states of Aures/earth, that they respond in like manner to be one; means of unification and proliferation, as all Names are breathed as pairs, two by two. Values, 108/77: to make whole a work; the outer Letters/sides/77 are the sum of the inner Tsædda: 9:9.

²⁶⁸⁸ **Hazon, Hazazon** (*Hats'tsan*, חֲצֹנִים) 7777

partitions, divisions; to space apart, that components may be distinguished/readable/observed; the elevating work/77 of transformations/77 to appropriate/designate the use of energies/77 of potentiality/the Son of Neúwn/77; also: to cut into pieces; things set apart, as kidney stones. Values, 238/774: the mind learns of covenanted parts/works.

²⁶⁹⁸ **Hazeroth; courts** (*chatserot*, חֲצֵרוֹת; חֲצֵרוֹת) 7777; 7777

from the root 7777/*to surround*; thus, to be enclosed/surrounded in any manner: e.g., the sounding of trumpets—declaring understandings/outlooks to activate/77 our transformations/77 and pursuits/77

unto mastery/4 of wholeness/totality/x; trumpeters; a royal court: a pivot point from Sinai/ᐱᐱᐱᐱᐱᐱ unto Paran/ᐱᐱᐱᐱ; to activate/ᐱ transformations/ᐱ and knowledge/4 of our completion/totality/x; also: villages, hamlets, towers, stockades. Values, 698/ᐱᐱᐱᐱᐱᐱ: to renew the mind via transforming services; 704/ᐱᐱᐱᐱ: to measure assimilated insight. Compare **surround**/ᐱᐱᐱᐱᐱᐱ.

Chetsron, Hezron; Chetsran; Chatsrunni, (ᐱᐱᐱᐱᐱᐱᐱᐱ; ᐱᐱᐱᐱ) ᐱᐱᐱᐱ ᐱᐱᐱᐱ; ᐱᐱᐱᐱ to investigate, perspectives/ᐱ transform/ᐱ the thoughts/4 of mind/ᐱ unto their fulfillment through generations/offspring of deeds/ᐱ; third level of sight, offspring of RAúwaben and Yahúdah, operates within the field of sight at 90° to the Numbers, follows after Zerach and Palúwa. Values, 60/ᐱᐱ: structures the Rings of ALhhim; 8:8.

2707-08 **statute (chuqah ᐱᐱᐱᐱ) ᐱᐱᐱᐱ; (chuq, ᐱᐱ) ᐱᐱᐱᐱ; statutes, chæqúwt (ᐱᐱᐱᐱ) ᐱᐱᐱᐱ**

statutes are statements on the right—states of becoming, activations, deeds, laws, customs, radiating from the right side of the Faces of YæHH in support of judgements that form on the left side of the Faces; pertain to performances, to conduct your affairs as representatives of your Fathers to extend the Light of your Name; agreements/ᐱ regulate/ᐱ your composite thoughts and progressions/x; to determine the Law’s regulation as to the extent of the states in which all thoughts abide [Mishle/Prov 8:27]; a performance/activity of mind that will not offend forms or Light Principles (Ps. 148:6); the maturity of conduct understood by performances of YæHúwaH/ᐱᐱᐱᐱᐱᐱ—doing as YæHúwaH does; to imitate, emulate; to draw, engrave, carve; to set boundaries, define actions, regulate faculties; a maintenance of order that serves as a ladder/window/ᐱ to the holy/ᐱ— to the continuity/x; labor/activity/ᐱ of holy/ᐱ enlightenment/ᐱ, consciousness/x; ascensions/ᐱ of devotion/ᐱ unto renewal/totality/x; means to evaluate, study, obey/fulfill, sacrifice; a service/performance/practice of Aharúwan/ᐱᐱᐱᐱᐱᐱ, such as lighting the *menorah*/ᐱᐱᐱᐱᐱᐱ (TK/Lev. 24:3); exercises/ᐱ of the inner domain/ᐱ that are ongoing/x; the performance/ᐱ of the holy fires/ᐱ unto consummation/x; to become enlightened, thereby overcoming obstacles to freedom; an aspect of Túwrahh activity/work of clean/unclean, manner of mind, way of elevating one’s existence. Values, 508/ᐱᐱᐱᐱ: renewal of holy service; 113/ᐱᐱᐱᐱ: to sanctify manifested processes; 8:8. See **judgment**/ᐱᐱᐱᐱᐱᐱ; **ordinances/judgments**/ᐱᐱᐱᐱᐱᐱᐱᐱᐱ; **Law/Túwrahh**/ᐱᐱᐱᐱᐱᐱᐱᐱ

2717-22 **Horeb; sword, Churab (ᐱᐱᐱᐱ) ᐱᐱᐱᐱ**

b’churab—*in Horeb*; with a sword, knife, plowshare (Is 2:4); mountain upon which the tablets of stone were inscribed by the finger of AL/ᐱᐱᐱᐱ; the process to distinguish forms and their underlying principles: the Law/Teachings are given in Churab/Horeb (MT/Deut. 5:2); cultivation; an initiation/ᐱ for the mind’s/4 development/ᐱ; the ascension/ᐱ of thoughts/4 to yield the formulation/house of ALhhim/ᐱ; to make desolate; to demolish; parched; a drought, desert; dissolution; the decision/ᐱ of the mind/4 to reconstruct/ᐱ; ascent/activity/ᐱ of the mind/4 unto development/meShiæch/ᐱ; works/ᐱ of knowledge/4 in meShiæch/ᐱ: via works of knowledge, one properly utilizes the sword unto acquiring spiritual possessions; and via spiritual works, one benefits from the word (SMB/Gen. 48:22); activity of the mind to formulate thoughts; to divide, distinguish; also: means to dry up, devastate (SYM/Ex. 5:3); works/ᐱ of the rulers/4 of the flesh/ᐱ; the Amúwri State is acquired by distinguishing words (SMB/Gen. 48:22); the peak of Sæynni/Sinai, the ascent/elevation of the Mind of Associations of Reshun. Values, 210/ᐱᐱᐱᐱ: mind authority; 5:5. See **Sinai**/ᐱᐱᐱᐱᐱᐱᐱ.

2771; 2740 **angry (chara, ᐱᐱᐱᐱ) ᐱᐱᐱᐱ**

intensity of thought; hot wrath; from the root 44ᐱ, meaning “to glow, burn”; to intensify/ᐱ the mind’s/4 heat/ᐱ. Values, 258/ᐱᐱᐱᐱ: mind displays perspective.

2763-66

Harim; Horem; ban; nose (*charam, chorem, cherem, charim*, חרם) חרם
to seclude; elevation of thoughts through conductivity of water: to perpetuate/א the mind/4 unto revelations/מ; translated in Túwrah as “nose”; to serve/א as a guide/4 of revelations/מ; note: the nose located by the mouth causes stimulation of Yishshakkar glands to process food, as well as to initiate the sharing of passageways; the nose explores, seeks, and evaluates before the mouth partakes; thus it extends outward from the face, as a spy; also: used to convey a fisherman; a laborer/א who masters/4 the waters/מ; fishing net, fishpond; to swear, vow; consecrate the processes of being extended, in reference to the ten nations/processes to be inherited; as a verb/מ חרם, mistranslated as “to destroy,” the nations of our inheritance, rather the word conveys the sense “to ban and designate as one consecrates a process” on behalf of YishARAL [Mishneh Túwrah/Deuteronomy 12:3]; one consecrates the means to extend a Name but a Name does not make a covenant or marriage with them whereby the means does not swallow up the distinguished Names; to cast/spread a net; to ban, embargo; the effort/א to master/4 a flow of thoughts/מ; to dry up, destroy; excommunication. Values, 248/אמ4: knowing to fill an assignment; 41/4מ: to extract/discern concepts.

2768

Hermon, Charmmun, (חרמון) חרמון
to seclude or spread; to whiten, to make bright the teachings; corresponds to the dew crystals that sparkle as stars upon the ground during the night and early morning; composed of two words: Chur/א — to whiten and Man/מ — grain offering; to devote, vow, swear; the initiations/א of the mind/4 upon waters/מ to expand/מ potentials/מ; as mountain of YishARAL/ל4מ4: mount of illuminated values and thoughts; a northern boundary: ref. to the mind of evaluation. Values, 304/ΔW: wisdom in meditations, 6:6. See **Sion**/מ4מ4W; **Zion**/מ4מ4; **Shenir**/מ4מ4W; **Sirion**/מ4מ4W; **dew**/ל⊕.

2789-96

Heresh; to be silent, secret (*cheresh charash, chawrash*, חרש) חרש
to make deaf, deafen; to focus/א the intellect's/4 assimilation/W; to engrave, plough to discover, devise; to labor/א with a mind/4 of wisdom/W; craftsman, artisan, mason, builder; services/א of the mind/4 of wisdom/W; also: magic, magician. Values, 508/אמX: to renew a domain with labor.

2798; 7559-60

Builders, Masons (*Charasham*, חרשם) חרשם
fifth level of the heavens, fifth bloc of the Numbers of Enlightenment, realm in which Avrehhem beholds the builders of the City for ALhhim, land of the 10 oaks of Memray/Mamre, plans/א of the minds/W 4 of fullness/מ; the work of registering the Names and to the missions and lands into which they are sent/appointed, to draw out the plans; Tehillah 87:6; patterns of thoughts are formed by the relationships of the 15 Avuwt/Fathers: patterns of the evening Light of Imparting: i.e. 1st degree 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15; patterns of the morning Light of Becoming: i.e. 4th degree 4 5 6 7 8 9 10 11 12 13 14 15 1 2 3. Note in the first degree, all thoughts are patterned by a burst of joy unto their fulness—1 to 15; in the fourth degree, thoughts of inquiry are completed by an emergence/break through—4 to 3. Each thought period is a sequence of the 15 Aúvim. Values, 62/מ3: structure of a dwelling.

2803-05

to think (*cheshav, cheshev*, חשב) חשב
to initiate; to esteem, regard; to think over, reckon, calculate; to be determined; to account; also: a band, girdle, belt of the high priest; to ascend/elongate/א the spirit/W above the form/מ; to bring forth/א the spirit of wisdom/W with manifestations/מ: the manifestation of the soul according to the spirit. Values, 310/מW: wisdom in application; 31/4C: guided by concepts/principles.

2808-10

Heshbon, Cheshvun, (חשבון) חשבון
to determine values; accounting, arithmetic, computation; to think, mean, regard; the base/center of speech; a contrivance; a meditation of reckoning; fabrications, inventions; city of Laúwi/מ4מ4 pertaining to RAúwaben/Reuben/מ4מ4/sight and to Gad/Δ√assimilation and distribution of resources; inven-

tions/א of wisdom/w to formulate/א a unified/א potential/א. Values, 366/אאא: wisdom structuring the container of unity, 5:5.

2820-23 **darkness, *chæshúwk* (ךשח) אאא**

a veiled mystery, hidden message; a form given for observation; to preserve, hold, spare; to hide, darken; an orientation on forms for the sake of Light; a provision/א of Wisdom/w to enable full branching/א; note: the ability to hide/be hidden is given on account of the faces/expressions of the reflective attribute of an object: the earth is darkened, so that it can reflect what it holds, or hides; were it not so, then the earth would not fulfill the functions of reflection, which aid in meditation and inquiry and which direct us to the Light: that we understand the existence of things whose obscurity is apparent encourages us to examine visible manifestations more closely, to discover the underlying and invisible principles by which they are sustained (Rom. 1:20); The concept of darkness is understood to be the layers of acceptable compounds of illumination, whereas the outer darkness is to go beyond/outside the layers of acceptable compounds of illumination. Values, 328/אאא: Wisdom branching into works/actions; 8:8.

2833 **breastplate, *cheshen* (שח, אאא)**

stones form the twelve heads of the branches following the speaking of the words of Light by the ALhchim, a garment of gathering the Words of Light by their Numbers, prepared unto the 7th Chair of Aharúwan that follows the six days of Reshun, whereby the breastplate of stones belongs to Aharúwan, the kuwahren hhagedaúwl/nurturing or high priest is given the ability to read what is written by Light in the stones; the stones are positioned in parallel rows according to the setting of the camps around the mishkan; each stone is characterized by a range of colorations which varies in intensity or frequency according to the place that the stone is set in the twelve bodies; when the stones that build a house are set in the lower, foundational, or supportive levels of a house, then the hue of the stone is darker or more subdued; when the stone is in the upper registers of a house, then the hue is lighter and more brighter; e.g. in the first month, the stone of Yahúdah is of a lighter hue as it is in the head of the house, it is of medium hues when the stone of Yahúdah is set in the House of Zebúwlan—in the third month; and of darker hues when the stone of Yahúdah is positioned in the foundation of a house of the seventh month; the primary colors of the gems are from the layers of the Lights of Reshun, formed each month through the cycles of the moon passing into the stars as the twelve houses (star clusters) enter into the Fire (the path of the sun) for their offerings (CHP/Numbers 28:16), see the Names of the Twelve Heads for further information per stone. Values, 16/O: consciousness of all spoken from days 1 to 6; 43/אא: a flow of communications; 8:8.

2844-45 **Chet, Heth, *Chætt, Chayit* (ח, חית) אאא, אא**

the eighth letter of the *ALphaeh-Bæyit*, denoting perspective to elevate; as an offspring of Kennon/Canaan/אאא: an attribute of promise; also: to gather, take up, seize; terror; to be afraid; window/א of composing/totality/א; to highly regard principles (*Avrehhem*/אאאא) and the full form of *Adam/Adim*/אאא; to highly regard the possession of the final form of man, being thereby coupled with *Tsidon*/אאאא (SMB/Gen. 10:15); to make covenant with *Avrehhem* concerning entering into soul and body fields; note: *Avrehhem* accepts *Chætt*'s formative nature through acquiring the complete revelation/value of its reflective role (400/א/*complete shekels*/אאא/*deliberations of silver*/אאא/*understanding*): no one accepts their form as a senseless shape, but nurtures it and brings it forth with conscious spiritual understanding and cognisance of its holy origins (SMB/Gen. 23: 15-18); also: to gather all provided; to accept the potentialities/fishes that are in the nets of *Tsidon*; to give regard/reverence/awe for what we are becoming; to revere the awesome nature/א of our promised-land state/א; to be prostrate in grateful humility for *Tsidon*. Values, 408/אא: renewal of perspective; 30/א: to catch; 8:8; 9:9. See *Chayit*/א.

2844-45 **Hittite; gather, secure, Chitti** (חית) חִי

the Hittites/*Chitti* חִי חִי: from the eight letter of the *ALphæh-bæyit*, the letter *Chayit*/חִי; the *Chitti* express the trait to seal and make complete/sure, based on perspective; the *Chitti* correspond to the right hand's fourth finger, the finger of confirmation and acknowledgment, known also as the rake or gathering finger, yet nothing is gathered until its value has been determined; thus, the *Chitti* State determines whether or not to confirm the use of energies in any particular fashion or purpose: *e.g.*, as one makes the daily ascent with the sun (the State of *Qedmuni*/קֶדְמוֹנִי), a perspective is acquired with the elevation; hence, the *Chitti* functions at the windows; *ie.*, through the elevation process, the energies pass through gates and are engaged in various daily processes; the energies are then released into operations and tested according to their commitments: via the ascent perspective/חִי, the *Chitti* verify or annul with a mark/ח the designation of energies/ח; thus, in ancient times, a king would seal a matter with the imprint of his ring; likewise, the *Chitti* State comes to the moment of verification or reconsideration; note: the mention of the *Chitti* ring finger is not to suggest that rings are not to adorn the other fingers (there are rings for all fingers, as the fingers correspond to tribes); the *Chitti* pertains to the finger of verification following the ascent (*Qedmuni*); thus, the *Chitti* is the Promised State of Occupation, with strength, trust, and security; how that trust comes is via the previous three States: we learn to acquire, direct, and manage the energies, which leads us to a State of Verification and Trust; for without verifications, perspectives are left to be consumed in decay; actions composed from concepts and teachings of *Chitti* follow either *Kinoni*/כִּינֹנִי or *Amúwri*/אִמּוּרִי, cyclic natures of deeds that remain not, but perish; also: to beat down, terrify, confuse, dismay, frighten; corresponds to the lands of assimilation/intestinal fields; *ref.* to the letter *Yeúwd*. Values, 418/חִי: measurement to seal an accomplishment; 40/חִי: to reflect/designate.

2856-57 **to sign, seal (chatam, chotam, חתום) חֹטָם**

to close, finish, make an end, complete; a mark that signifies work/ח that is complete/total/perfect/ח and filled with all treasures of life's fullness/ח. Values, 448/חֹטָם: total fulfillment and accomplishment; 43/חֹטָם: the outcome of a process.

2859-60 **bridegroom, son-in-law (chatane, chathan, חתן) חָתָן**

the coming of the Head that arises through the bodies of all Numbers and Words, who brings to the consciousness the Thoughts of Enlightenment that all those who are readied may enter into the chambers of Illumination, as the Head of one end rises through another so the bridegroom travels the expanse from one end of the heavens unto another—the seven levels of Enlightenment; to ascend/ח with totality/ח unto full extension/ח; related to the Union of Houses/camps/branches; also: hero; elevating/ח the composed/ח displayed/ח; the work/ח of bringing together/ח the full extension/ח; to draw out the head, as mind is drawn out of *YæHúwaH*, being the composite formulation of all within the Principal. Enlightenment draws out of Unity to fully express all *ALhhim* within and to enter into the Glory of all in the Unified Name; what resulted was a dodecahedron/*Teraysarun*/12 plane figure with 12 gates, the full communication/3 of *HhaSham*, or termed *HhameShiæch*, the composite communication/measurement/ Offspring. From this composite structure of Light, every Name is drawn out which constitutes the bride—ones belonging to the Groom; all affirming perfect Unity in *meShiæch*—in the full measurement of Light are readied for the Marriage of the Lamb/אֵלֶּם—the Union of all Names/Emanations of Wisdom. *YæHúwaH* draws out all attributes of the Rings of *HhaALhhim* to enter into the *Kavud*/Glory of the Radiant Son/Bridegroom who draws out of one's SeedName to enter into the every attribute of Wisdom—the Names/the Bride. The Bride conveys the details of the Glory. In this Union the Full Revelation of *YæHúwaH* is expressed without limitation. What was once concealed within the Principal, is now fully known through

thought expansions; marriages between mortals in the world of corruption are unstable and changing to demise/separate; the marriage between the ræuch and its bodies is implied in the writings; the ræuchut/spirits come unite into one body verses a polygamist that seeks to abide into many bodies. Polygamy is generally full of impartialities. i.e. women are preferred above other women; men have preferences over women; the same rights do not apply to both; in the world of the Rings of ALhhim there are many unions which are faultless and which yield the fruit of the mind and the body. These are depicted in the hovering lights that provide a tent/body for us to live in. The concept of a marriage is that one provides a body for another. The level of our virginity is the basis for YæHúwaH to dwell in us—we are the tent/mishkan of the Collective Rings of ALhhim. As the Collective lives in us, we come to live in the Collective, whereby the two are one. The mind is given initially 4 chambers to reside within which are spaces in Chækúwmah first and then in Bayinah through which the mind is extended with fruit that abides for all generations. The ability to dwell in these quadrants leads one to enter into the One Body of the Unified Consciousness verses many bodies. The one body level of intimacy is of the mind of the Collective. Values, 44/Δᐱ: mirroring the Gates being a composite of 12 gates—a dodecahedron figure; 458/ᐱᐱᐱ: to compose the potential of service/as-cendant Names. See **bride**/ᐱᐱ

Tæyth ⊕

9, nine (Tæyth, ᐅ) ⊕

United bodies/two Bæyit aligned head to base and joined at the corners 90° swallowed up into One in the Oyin; to conform, confirm, circumscribe; explore, to intuit, the microcosm; unites/divides, the four sides of the Teraysarun are seen by looking down upon the graphic which is formed by the union of the two Bæyit, collects/separates, resolves; operational stages; builds up/breaks apart; cell dynamics; patterns, arrangements, segment, converge, vent, expunge, excise, brand, imprison, incarnate, fertilize, invigorate; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union, dependence; shield, a link of habitation/protection between Δ (entrance) and X (exit); interfacing of networks/centers of the body; the heart. Symbol of town/city/community, dwellings, gathering; coming together, communal consciousness. Signifies resolution of opposites, harmonization of disparate forces. Illustrated in plants: fig, tomato; material: clay; scroll: ShmúwAL; Land of HhaQedmuni/ᐱᐱᐱᐱᐱ; Tæyth/⊕/interchange is the link in the ALphæh-Bæyit triad that begins with Bæyit/ᐅ/house/consciousness and progresses to Oyin/○/understanding. See **nine**/○wX; Tæyth/Xᐱᐱ.

baptism, dipping, tevyilah, (טבילה) ᐱᐱᐱᐱᐱ

from the root/túwbal ᐱᐱᐱ, to dip, sink, immerse, bathe; the body, as the loom for the warp and the woof, pertains to daily offerings of the wood as the warp and the offering being the woof through which messages of the fabriques of your Name are woven; the offerings of Ayshshur/Asher are the warp; offerings of Shamounn/ Simeon are the woof. As you make the daily offering you create a warp and a woof for the messages of your Name to be woven; you enter into the world through Ayshshur/Asher—the womb of your Mother. The womb becomes the home of your spirit from which a house/body is built for your NAME. As your Name awakens from its journey from above, the Waters of your Name, being the Mæyim of your Fire/Shayin, breaks forth like a spring, then a river, then an ocean whereby you are immersed in the Waters of your Holy Spirit Name—tevyilah ayish/baptism of Fire. Thus, from your inner most being, Rivers of Living Waters flow out of you to fill your chambers of your Name, whereby you are baptized in the Spirit/Fire of your Anointing with your Waters. Hence, you are immersed in the Fire and the Waters of your SHAM—Shayin

Mæyim; your entire soul is now anointed and designated for you to serve by Name. The baptism of the Fire and Water of your Name affirms the soul body/Bæyit made for you by the 12 Heads of Yæhh. As your soul makes its ascensions it is joined to your husbands from whom your bodies, as a wife, have been drawn out! Values, 38/אָל: instructions of ascensions.

2884-2885 **rings, tevot, teboout** (טבעת, טבעות) XOʒ⊕

a ring to connect parts through creating a sunken hole to insert a corresponding ring; thus an anchor as staves are joined to carry the arúwan/ark—the rings of acetabulum joined to the rings of femur bone; to stamp, impress; to coin; to sink Oʒ⊕: thus, to impress or imprint an image; a signet, seal; an element, substance, nature, character—being an expression of the impressions held; patterns/⊕ of conscious embodiments/ʒ as jewels/O of infinity/X; rings on the bottom of the toes—as finger-marks XOʒ⊕—are jewels of the crown on the head as feet are extensions of mind originally positioned at the top of the head in the womb; rings are Oyin spirals that extend in Knowledge as rings of a tree bring forth upper branches of thought; signet ring is a color of Oyin frequency of all seven colors rising from the base of the Zayin, via which the garments of the Oyin Body are woven. Values, 481/47X: to compose the expressions of Principle; 49/⊕ʒ: flow of thought to secure; 2:2.

2889-92 **clean, tahuwr** (טהור) 4ʒ⊕

comprised of four faces/⊕ to radiate/א the non partial squared faces/a thought/4; pure, unblemished, unalloyed, unadulterated; brightness; all aspects/sides/⊕ are of the illumination/א of mind/4; all sides united/⊕ denote a complete radiance of the Light within a thought; whatever is coupled/⊕ with an illumination/א of mind/4 belongs to life; an association/arrangement/⊕ of light/א according to the mastery of thought/4; comprised of the letter Tæyth/⊕, coupled with 4ʒ/mountain: **to be “clean” is to join inseparably/⊕ all components of the illumination/א of Mind of meShiæch/4;** when that which is estranged is joined to Chækúwmah, then it is known as clean gold (SYM/Ex 25:17); in giving yourself totally to YæHúwaH you are clean as One Ræuch, for your Breath is as the same Giving of the Most High, whereby there are no separations; being of four faces/sides, stable, a complete expression to comprise a base of four, a joining of two sides; unions/⊕ illuminate/א the head/4—and yield the fruit of Knowledge. Values, 214/4ʒ4: mastery yields access; 34/Δ: order/arrangement of the Teraysarun—a value of 7—completeness/perfect as four sides of manurahh yield 7 branches; compare unclean/4ʒ⊕ that commences with the Tæyth also; 1:1.

2895-98 *pl.* (**tote, tevat**, טובות) Xʒ⊕; **Tob; good, teuav** (טוב) ʒʒ⊕

affirmation comprised of the three letters of unification: a gathering/⊕ together/ʒ in one body/house/ʒ (See Túwrah Light Notes, CHP/Num. 28:3); the state of perfect agreement; a property holding in Syria/Asshur/4ʒʒ/verification given to achieve the full inheritance/flow of life, without restriction; to hold all/⊕ together/ʒ in an estate/ʒ; consciousness of unity builds/develops; intercourse/⊕ unites/ʒ houses/makes one/ʒ; counsel/⊕ maintains the unity/ʒ of a house/ʒ; heads joined for maturity; also: to be pleasant, happy, glad; wealth, welfare, benefit; to be fair: an arrangement/⊕ that joins/ʒ houses to be whole/ʒ; associations that hold us together in meShiæch; to compile/plan our works, that they shall be gathered to achieve/produce unity (SMB/Ex. 4:7). Values, 17/Iʒ: achievement of goals [formula of “goodness” is dependent upon ALphæh, a principle of light/4/ 1/expansion/ALhhim: (1) + 2 = 6 - 9]; 415/ʒʒʒ: composing the acts of life/light; 9:9.

2905-2906 **column; row** (טור, תורה) 4ʒ⊕

a line, file, range, progression, conveying the order of the stones for the breastplate; the rows are numbered which designates their placement; the first row pertains to unity; the second pertains to establishing, the third pertains to entrustments, and the fourth row for inquiries/interchanges: a col-

lective/⊕ unified order/γ of Mind/4; to maintain the unity of Mind according to the placement of the stones/organs/tribes; the placement of the stones is according to the file and progressions of the campments of the tribes; the four rows create a square around the heart; (SYM/Ex. 39:8-14); also rendered as a rock, mountain. Values, 35/אָל: the order of lights.

2916 **Tæyth, Tet, to adhere, Tæyth, Tæyit, (טיה) X⊕**

to cling, stick as to assemble in clay; name for the ninth letter of the *ALphæh-Bæyit*; to aggregate, form a collection; the cellular dynamics/⊕ manifested/א in the universe/ח, belonging with the Mæyim; “to assemble into a vessel.” A clay jar in which the ALhhim/Elohim place their collective treasures. Tæ-yeeth is uttered with an aspirated final Taúweh, a doubling of the final Letter to make the equation. Values, 419/⊕אָ: the renewing activities of collection/separation; 9:9. See *Tæyth/⊕*.

2919 **dew (tal, טל) ⊕**

to cover, shadow, provide a layer, a composition/a collection of /⊕ orders/charges/ל as a process of collecting one’s thought; **the whitening of thought via meditation** that falls upon the teachings/grass/trees for rejuvenation of Names, dew is **the condensation of Breath** that falls upon us whereby our meditations are whitened, the dew arises into deeds—in the hours of the day; “the dew of Heavens/Names” [Sepher Maoshah Berashshith/Gen 27:28 a whitening for each position of Light]; “the dew of Hermon” [a whitening upon the Thoughts in the North to be spread/expanded upon the earth, as thoughts are spread forth out of the north]; Values, 21/אָ: thought principles/seeds of mind.

2923 **Telaim; spotted (teluim, טלמים) מ⊕**

patched; characteristics of the goats selected by Yaoquv/אָפּוּא, conveying that variegation comprises a full expression—the broadening of the mind, which will lead to a widening of the heart; to council/⊕ the ordering/ל of concepts/א to achieve fullness/מא. Values, 90/א: righteousness; 45/אָ: reflections of light.

2933 **unclean, temma (טמא) א⊕**

process of opening what is formed, to become whitened, process of a garment being transformed from one state unto another, a process of change from mortal/unclean to immortal/clean whereby Names and their bodies are aligned one to another in perfect union, misalignments are *temma*; **to compose an increase unto a whitening**; a word of the Mæyim-Tæyth ALhhim; to be conscious/aware/⊕ of the flowing/מ concepts/seeds/א, to remain apart from comprehending the flow is *temma*; flows of blood and Seed formulate congruent thoughts through processes/releases for new generations, when unappropriated flows are estranged from the unified body and mind; the Seed—ALphæh presents both the real and the unreal; the unclean of mixed compounds in matter obscures the invisible Principles; the outside of a cup is *temma* until it is integrated into one body with the inside, in like manner nations are cleansed to be one with YishARAL; the exterior of a seed dies; the inside flourish; when the outside—the form is hardened it is *temma/unclean* for it remains apart from the inner; as the outside is humbled it gives way so that the inside may flourish as a manurahh; external states yet to come into a collective harmony of the inner or the inner has yet to come into oneness with the outer is *temma*; animals with an exterior split hoof but do not chew the cud, and those that chew the cud but do not have the split hoof are called unclean—the inner and outer are not one/achadd. The clean is united to the Body of the First Born Assembly, being joined sides as Bayinah and Chækúwmah. When there is a flow from the body, as emissions of Yúwsphah, you activate the discharge by your 30 Numbers, starting with those of Knowledge, then Wisdom, then to Understanding in that order; such activations are translated “to wash” and then become clean at evening—with enlightenment. As you activate the hands and the feet by their Numbers and place them in the kaiyúwer, or wash your garments by the spiral of Numbers in the

blood, you do the same with releases of the tongue or mouths of the body whereby they are charged to whiten and extend evolutions of Light in accordance with what the Lights are forming in your parts. What is given to you is not owned personally; the body and its sums are of grace deposits of stars, suns and moon, resources for your Name's development. Núwach/𐤍𐤅 takes one pair of unclean into the Tavah/Ark to house the sevenseven clean making 50 [49+.5+.5], a probability of extension and expansion; Thoughts of a body express/extend the Neúwn-Chayit/𐤍𐤅 Ring; Núwach/Noah exercises "grace to the temma" to unify the outer shell of the world to become one with the inner states thereby transforming it to become transparent, as in the Tent of DæúwD, there are complete pairs—7 of Illumination within each body of Neúwn/14; no animal is temma as they are composites of the Words of ALhchim, within all living is "the shayh," whereby there are twelve branches evident in the souls of animals/the living/pulsating blood which are not for food as they have the blood of Life—the Chayit created in the sixth day with HhaAdim/Adam; therefore, beasts are of the same spirit, a work of the Seven Spirits of HhaALhchim from which comes the seven Rings, when the seven Rings of a house are healed as one, the house is clean throughout; a fruit is unclean when it is unripe/under developed; what clings to former illusions prevents the whitening process to be completed which leads one to become defiled, polluted, impure, contaminated outwardly and inwardly with unclear thoughts or via illusive concepts, a flow that does not belong to a unified state is temma; hence, the blood when it flows outside of the body, having no body to receive it is *temma*, likewise, the semen when cast away is not counted to belong to the Collective House of YæHúwaH; likewise, goyim are unclean being apart from the commonwealth of YishARAL; temma/unclean may become *tahúwr*/clean [SMS/Acts 10:28-35]; the former dies as the outer seed so what is developing inside rises fully; a state in which the concepts are not grasped/swallowed/internalized but remain apart from the whole expression; to be forbidden/restricted by the illuminated to enter into the Mishkan—the Tabernacle of Light, as food that is unclean which is not accepted within one's members on account of the soul/expression for it yields imperfect thoughts and expressions; those bound to the mortal and weighted down with corruptible matter cannot enter into the immortal, bound to the mortal is an association of partiality; to be partial is unclean because one part is set above another, illus. fish that have fins but do not have scales are unclean unto your soul; swine appears clean on the inside, but lacks understanding inside; therefore, such are unclean unto your expression/soul, for how can one express with their Rings that which they do not comprehend; when the whole/perfect associations come, the unclean or partial is done away; an arrangement of matter to be discerned by the Master Principal; a gathered/arranged/⊕ flow/𐤍 of seed/ideas/concepts/𐤅; also: state of being opaque due to unclarity of thoughts creating an opacity of veils; lacking transparent radiance; state of spotting—a flow of debris causes dark spots on transparent images of ALhchim/𐤍𐤅𐤅𐤅, causing obscurity, a darkening yet to be whitened or cleansed; abiding together/⊕ with transmissions/𐤍 of estrangement/𐤅; **there are three unclean spirits:** the spirit of discord and strife, which is a violation to Wisdom; the spirit of confusion which is a violation to Understanding; and the spirit of unbelief, being contrary to Knowledge; the unclean state cannot enter into the Oyin consciousness nor the temple of Light; a thought that does not have an association/pair in light; one is unclean until the evening or affirmed by the Kuwahan/priest; one flows with unclean issues until one understands or comes to the enlightenment that they are of the Union of Names, whereby the flows from within become designated unto a unified body, as semen or an issue of blood flows unto the evening one comes to a Kuwahan/servant with understanding, whereby the flows becomes designated unto the Breath and Mind as flowing concepts of Light in a land where there is no unclean; clean emissions are within the Union of Names; unclean emissions are outside the Order of Light; making a statue of an idea or practice or form in contrast to your body as atomic streams of non lo-

calized subatomic particles. When you consider your body as the lamp of the Light you are renewed with the Source of Illumination. From perceptions comes good and evil, clean and unclean, righteous and unrighteous. What is clean, as semen and blood, becomes unclean by the beholder. Making something unclean is a distortion of what is given freely of Light whereby you inherit into your consciousness lies/illusions. The TuwraHH is LIGHT; the unfolding of the Words imparts LIGHT/LIFE. The TuwraHH is PURE/LUCID, Enlightening the Eyes. The TuwraHH is PERFECT, without distortions, healing and whole; the TuwraHH is RIGHTEOUS, bringing JOY to the heart; from whence comes ideas that there is sin and the unclean; there are no evil or unclean in the Eyes or the Words of ALH-HIM in which all are good and clean. Impositions of illusions upon the Words cause confusion. Everything belongs to the ANNI YHWH affirmations. When the Collective Sense is forgotten there are wars and a greedy hand is put forth. Leavened thoughts rise that you can acquire more than others, or take what belongs to someone else, which are vain attempts; for no one can hold more in their hands than what they have inside of them. Attachments to one other are strands of strength which joins us to the Light—the sum of the TuwraHH; as clean you are joined inseparable to the heavens; dwelling in one accord with the Names and their creations/formularies. Your parts are joined one to another for their well-being, the sense of Collectiveness. Without attachments to Illuminations there are sadness, loneliness, and a withdrawal from the Collective; see yourself in the Vitality of the Tree of LIVES whereby the unclean is swallowed up. The pure TuwraHH are summations of thoughts and actions which are both supportive and reciprocal, as legs and arms of the body. Thoughts and deeds stream from calculations of Numbers which are pure, clean, and whole of THE GRACES. Values, 50/7: to cover over, veil; 9:9.

2935 **basket, tenna** (טנא) אָנָּא

to weave; a wicker basket; a pannier (basket of fruit carried on the shoulders): thus, bearing expressions; to collect/⊕ the flourishing aspects/7 of the harvest/seed/concepts/א; that which contains/⊕ one's potential/7 expansion/א. Values, 60/פ: means to carry/arrange: 1:1. See **basket**/צפ.

2945 **little one, taph**, (טף) אָנָּא

children; conscious unity/⊕ in faces/7. Values, 89/⊕7: manifest consciousness; 26/77: branch of unity: 9:9.

2958 **before (terem, טרם)** אָנָּא

to anticipate, precede, forestall; to do in anticipation of doing something else; not yet; previous; configuring/⊕ mind/thought/4 unto maturity/7. Values, 249/⊕74: to instigate withdrawal from a collection.

2958 **Counsel, Terenni** (טרני) אָנָּא

the sixth level of the heavens/Enlightenment, Masters of Understanding, holding the keys to the Tree of Life; configuring/⊕ mind/thoughts/4 according to the Directive Consciousness/7, that are extended into deeds/7 of the ALphæh; being the Body of Thought upon which the mountains of Arrat sit, from which the term ARrat, the Number of Arrat/50/7 and the Rayish Tæyth configuration are derived from HhaTerenni, as Knowledge is the results of Understanding; the vast Understanding of every deed and action of Túwrahh; seat of the full Counsel of Might, as the Kings Chambers who reside in the seats of an Understanding heart; related concepts: silver tray/7 אָנָּא, as one who request the mind of the kuwahun upon a silver platter, to comprehend the thoughts of Understanding; to determine the rows/routes/progressions/47⊕ of the Directive Consciousness of the Neúwn and the wand of Understanding. Values, 269/⊕פ4: mind to structure fruit.

2966 **torn to pieces (teraphah, טרפה)** אָנָּא

prey of a beast; also: mixed, shuffled, scrambled; confused, insane; mental derangement, delusion; configurations/⊕ of thought/4 for the expression/7 of illumination/א. Values, 294/א4: the mind transforming passageways.

Yeúwd ㄠ**10/0, ten (Yeúwd, ㄠ)** ㄠ

a hand: depicts its actions and extensions—to give/receive, share; to forgive; to take/acquire; performance; 1st letter of HhaSham/ᐃᐘᐃᐃ: to inscribe/appoint/exercise; to make manifest, set things in motion; means of attainment; blessing, fullness; manifested power, authority; mark of self, indicating possession, ownership; pertaining to, belonging to (as in the construct case); expresses the idea of duration and strength before a root word; replaces the *Neúwn*/ㄠ, as desire is swallowed up by action; replaces the *Hhúwa*/ᐃ, as illumination is received into the hands; *Yeúwd*/ㄠ/activity is the link in the *ALphæh-Bæyit* triad that begins with *Gammal*/ㄠ/process and progresses to *Paúwah*/*Pe*/ㄠ/manifestation; indicates receptivity or giving at ending position of a word—what I give, what I receive; hence, sign of the first person; means of attainment; note: “to be giving in heart is to receive the Wisdom of spirit; for without giving, there is no means to receive.” See **ten**/4W0; **hand**/ᐃᐃ.

to be willing, consent, yial (ㄠᐃ) ㄠᐃ

compliant, resolve, to begin, commence a new, please, endowed with goodness, kindness, graciousness, considerations as to what is before, coming, to be in front; to accept/receive/attain/ㄠ the direction of the faces of *AL*/ㄠ. Values, 23/ᐃᐘ to sprout through generosity; 3:3.

²⁹⁷⁵ **river, Nile River, yar, yaúwer (ᐃᐃ)** 4ᐃᐃ

a watercourse, lake, from the root letters 4ᐘ4/meaning light, illumination; the River/4ᐃᐃᐃ is a streaming of mind/thoughts, a flow of *ALphæh*/Principles activated coupled with concepts of Knowledge whereby manifestation results, thus at the Nile River maShayh/Moses appears with the Princess of Metsryim as the Princess is the body of maShayh in whose house he dwells, thus as maShayh/Moses appears in the *suph*/stomach with Pharaoh’s daughter in the river/*SYM* Ex 2:5; though we appear in the natural, the Oovri/Hebrew Extender/Mother of the Breath nourishes our Name; the Nile River is the flow from the womb that bears the natural; the river turned to blood is the flow at birth that bears the mortal into Metsryim/Egypt [Sepher Yetsiat Metsryim/Ex 2:3, 7:17], the Nile will wither and dry up and be no more signifying that the path to the mortal will be shut-up [Yashoyæhu/Is 9:5-7]. Values, 12/ᐃᐃ to manifest the body/dwelling state; 2:2. See **soul** /Wᐃᐃ; **twelve** /ᐃᐃᐃᐃᐃᐃᐃ; **Yúwm Suph**/ᐃᐃᐃᐃᐃᐃ.

⁸¹⁴⁷ **12, twelve, yav (ᐃᐃ)** ᐃᐃ

to attain/ㄠ the fullness/form of life/ᐃ; the manifestations/ᐃ given/ㄠ and acquired/ᐃ; the activity/hands/ㄠ of the house/form/ᐃ; note: one of the greatest statements of acknowledging who we are is the statement by the offspring of Yaoquv/Jacob: “We are Twelve, the offspring of One Man” (SMB/Genesis 42:11, 32), which recalls the corresponding statement by Yahushúo, “The Principal and I are One/unified”: meShiæch is the offspring/manifestation of Adim—of the offspring of *ALhhim*/ᐃᐃᐃᐃᐃᐃ; hence, meShiæch is the manifestation of *ALhhim* as their Words are the anointing/oil in the Seed; also, meShiæch is offspring//seed of *Avrehhem*/ᐃᐃᐃᐃᐃᐃ—of Life Principles appearing to exalt the Fathers: the life of the Father gives life to the offspring/form/manifestation/*twelve*; note: offspring are not exalted to be equal to the Principal, but are always subject to the Principal in everything; you acknowledge unity with meShiæch as the measurement of your sum value of The Twelve of Mount ARrat, and thereby are projected into an eternal continuum of Life; your confession of agreement/to be unified is an acknowledgment that you belong forever with the Principal, being components in the offspring; after first being accepted, you fulfill values of twelve in this manner: what you attain and are given/ㄠ, you now fulfill/man-

the sea” which is a *figurative speech that they walk on water*. *Lit.* “And the offspring of YishARAL proceed collectively through beholding — as one tarries/remains/to move gently in the midst of the sea, and the waters are for them allied/heated” by their fiery emanations [SYM/Ex 14:29]; you walk upon waters as your Spirit rises from your midst; a concept of a wall is implied and construed as waters support you to walk verses as side walls as common imagery. Words of Túwrahh do not convey side walls; rather waters are heated and allied/ᑭᐅᐅᐅ with YishARAL to support them; in coming to the altar daily, you pass through the waters of Hhakaiyúwer/the laver and then are elevated upon the waters on the altar whereby your foot does not slip [I SM/1 Kings 18: 30-35; Tehillah 66:9-15]. Values, 38/ᐅᐅ: channel of ascension; deductive value of 11/ᐅ: place of planting.

5045 **narrate, tell (yagad, יגד) ᐅᐅᐅ**

to declare, recount; an activity/ᐅ of Gad/ᐅᐅ/fortune; to release/ᐅ communication/ᐅ of insight/ᐅ; a scribe/author/spokesman/ᐅ channeling/ᐅ perceptions/ᐅ; to share/ᐅ a vocalization/ᐅ that serves as means of revelation/ᐅ. Values, 17/ᐅᐅ: to release words; realization of goals. See **narrate/ᐅᐅᐅ**.

3021-23/5060-61 **to smite, plague, yaggo (יגע) 0ᐅᐅ**

to strike, touch; the hand/ᐅ moving/ᐅ upon the center of consciousness/0; also: labor, effort, strain; exertion, weariness, exhaustion; to tire out, wear down; a means of attaining/ᐅ the process/ᐅ of understanding/0. Values, 83/ᐅᐅ: to open communications; 7:7. See **smite/plague/0ᐅᐅ**. Compare **smote/ᐅᐅᐅ**; **gore/ᐅᐅᐅ**.

5062-63 **smote (yegaf, יגף) ᐅᐅᐅ**

hurt, struck, plagued, gored; actions/ᐅ and procedures/ᐅ that open/ᐅ; a means to attain/ᐅ the processes/ᐅ of expression/ᐅ. Values, 93/ᐅᐅ: transformation of processes. See **gore/ᐅᐅᐅ**. Compare **smite/plague/0ᐅᐅ**; 0ᐅᐅ.

3027-28 **hand, Yeúwd/Yud (יד) ᐅᐅ**

an arm, foreleg; pointer, handle; a means to transmit/extend/ᐅ insights/ᐅ; manager/ᐅ of the gates /ᐅ; Yeúwd is one of the three Heads of Understanding, being positioned to the right side of the Oyin; what the hand does is a ruler of a house; the initial evidence of the arising of The Name, by the Hand of YæHúwaH and by the hand of maShayh and Aharúwan the energies go forth — are released through the hands from both sides; the foremost evidence of the Mind is its deeds conveying the commitment of mind to speak and create, by the Hand of YæHúwaH the heavens and earth are created; the hand is not shortened that it cannot save for it extends far above the head and beneath the loins, capable of managing as well to restore/reclaim all members of the flock to the uttermost; Yeúwd is the tenth letter; hence, *its Values are a ratio of ten*: $\Delta\Upsilon = \mathfrak{L}$ [10=6+4]; the means to give and therefore create unto the tenth state — unto its fulfillment; *lit. giving/ᐅ in unity/ᐅ leads to insights in pyramids/words/tents/ᐅ*; in the hand are many unified paths $\Delta\Upsilon$ [palm lines] which intersect as we share our gifts; the means of attainment, access, insight; portion, share; to possess/ᐅ the gates/ᐅ; also: monument, place; conveys power, strength; to say that not one jot or tittle shall pass away from the Túwrahh is more than just a reference to the stroke of the letter; not one jot indicates that *every unifying act*/Yeúwd/ $\Delta\Upsilon\mathfrak{L}$ shall be accomplished; not one tittle indicates that *every means to fasten/hold together/extension/ thorn/ᐅᐅᐅ* shall be fulfilled. When the Staff of Lammed is in the Hand of Yeúwd one is guided to perform the Teachings of Lauíwi. The Teachings of Lauíwi are extended by the hand whereby they are fulfilled; otherwise the hand is cut-off by non compliance with the Teachings of Túwrahh. Performance of the Teachings lead to the waters of Life which flow to the City of Dæúwd $\Delta\Delta$, comprised of the two Dallath in Lammed and Yeúwd. Values, 14/ᐅᐅ: activities of determination; $4-4=0:0$; $4:4 \Delta = \Upsilon\Upsilon\mathfrak{L}$, *the doubling of the ÚWah denotes the Presence of Lammed in Yeúwd*; $10:10 \Delta\Upsilon = \mathfrak{L}$. See **Yeúwd/ᐅ**.

¹⁶⁹⁶ **to incite (yadva, ירב, 𐤎𐤃𐤅)**

to activate/𐤃 insights/𐤃 within/𐤃; usually translated as “(He/YAHÚWAH) spoke.” Values, 16/𐤃𐤃: to instigate consideration. See **freewill/𐤃𐤃𐤅**.

³⁰³⁶ **Jadon; to judge, argue (yadon, ירון, 𐤎𐤃𐤅𐤍)**

to deduce; to determine a decision; judgment as a process of thought; to criticize harshly; to point out/𐤃 the basis of insights/𐤃 held/𐤃, for purpose of extension/𐤃. Values, 70/0: to understand. See **judge/sentence/𐤃𐤃𐤅**. Compare **Dan/𐤃𐤃**.

³⁰⁴⁵⁻⁴⁷ **Jada; know (yada, y'da, ידע, 𐤎𐤃𐤅)**

to perceive, discern, understand; to grasp, comprehend; to be aware of; to specify; to have intercourse with; to acquire/𐤃 via gates/𐤃 of understanding/0; to activate/𐤃 inquiry/𐤃 unto revelation/comprehension/0; to attain/𐤃 insights/𐤃 unto understanding/0; to know the lands of one’s Name whereby they access/𐤃 the door/gate opening/𐤃 unto redemption/0; notes: (1) to initiate/𐤃 inquiry/𐤃 for the purpose of understanding/0: some ask dead-end questions, such as “what do you think about this,” vs. “what do you know and understand”; “do you think it is right,” verses “what does this mean”; “what are we going to do,” vs. “what are the steps for becoming”; these are examples of initiating inquiry that may lead you down a dead-end street or that may lead you through gates of open pasture fields; (2) to receive/𐤃 through gates/𐤃 of understanding/0, or to engage the gates of understanding—especially through the third eye, the heart, the ears, and loins; the later sense, which is commonly read “to know another,” should be approached with thanksgiving and with wonderment of the holy within; for as Rav Shaul comments concerning whoever is joined with another—with the state of that person—they become one; and if the person is a harlot (one without a sense of belonging), then you likewise enter into that state of mind, your consciousness being affected accordingly; if the person is devoted to Unity, then you enter into that state and likewise receive and give according to that state of mind; the copulative act creates a full circle of chakra openings through which all aspects within the parties pass from one to the other in full exchange; e.g., the status of both Names joined affects the light stream accordingly; (3) to receive/𐤃 through paths/𐤃 unto comprehension/meditation/perception/vision/0 via concentration on the nature and names of light within you: according to your studies and meditations, so does your consciousness increase; it is by the study of Túwrahh *Light* that the words are unfolded, and via the unfoldment process they are released to grow like sprouting seed; it is one thing to read the sacred texts and quite another to know/discern/0𐤃𐤃 the concepts within the text, whereby the Light Principles are brought forth from within you; the purpose of your study is not to prove or disprove any particular theory, but rather to become actively conscious of all within you by the Word of HhaSham. **Knowledge** is the House of Verification, to draw out every aspect and detail in all things. Values, 84/𐤃𐤃: to open gates.

³⁰⁵⁰ **15, Yah, Jah, Jahu, Emanation Force, Yahu (יה) 𐤎𐤃𐤅 Yæhh (יה) 𐤎𐤃𐤅**

initiation/𐤃 of radiance/𐤃; The Name of creation, as the ALhhim speak in the Name of Yæhh, the emanations/𐤃 of Light/𐤃 appear into manifestation: 𐤎𐤃𐤅𐤃𐤃 (SepherMaoshahBeRashshith/ Genesis 1:3); summation of the 15 Fathers/Faces of Light through which the Semek/skeleton is formed to uphold ascensions; the extension/Hand of Light is the foundation of HhaSham/The Name 𐤎𐤃𐤅 to compose into one two sides of Light, Chækúwmah and Bayinah; the Nature of Wisdom to let out/extend the Principals of the Seven Masters; the Hand/Giver/𐤃 of Life/𐤃; the Activity/𐤃 of Light/Life/𐤃; ever-enduring, always in being, facilitating and supporting all life; management/𐤃 of light/life/𐤃 via which the Light of the fullness of Names is released as the Light begins to drip from the full 14 breasts of AL-Shaddai from the heavenly Yerushelyim/Jerusalem, as Light runs from the full moon; Yæhh is first word uttered by HhaALhhim; Bodies of Light are compounds of the Name Yæhh,

gathered into YæHúwaH אַחַד, meaning the Collectivity of Yæhh, with the extending Yeúwd, as Yahhi, the “a” vowel within the Yeúwd Hhúwa אֶל is yet invisible within the weightless seed, which becomes measurable as the Seed is made visible/apparent, the Name is spoken as Yæhh, with a trailing Yeúwd: Yehhi; with the ÚWah: Yahu which precedes or follows a State/Name; in before a Name the Emanation gathers as a head upon a Name/position, in following a root word, Yahhúw/Yahu/Yehu denotes the radiance coming out of the Name, as a trailing comet; The 12 Heads in Yæhh are the husbands of YishARAL in that YishARAL is drawn out from the sides of Yæhh as a SoulBody as a wife to house the Seed-Names of Light; the Túwrahh is a guide to giving Light according to every gift of Reshun in Yæhh; the Fathers give the Túwrahh as Light strands to be written as memorial gifts, those who are of the Fathers do their commandments—follow after their Orders as disciples of Yæhh; the Murashu Text, e.g. written in Nippur in the fifth century BCE, affirm the the ÚWah/Υ as an “u” verses an “o”, a change by the Masoretic pen. Values, 15/אֶל: hand holding the winnowing fan/rake; hand to cultivate; The Yeúwd/Head of performance/achievement; 1:1, or 1:1:1. See YAHÚWAH/אֶחָד, Wah/אֶל.

³⁰⁶³ **Judah (Yahúdah, יהודה) אֶחָד**

praise, Value determinations; a formulation of HhaSham: the door/Δ in The Name/אֶחָד; the ascendant pyramid/Δ arising from the Foundational Plane/אֶחָד. Yahúdah is called the Sanctuary/for the Sanctification of YæHH; in Yahúdah/אֶחָד are 15:15 — אֶל/15=אֶחָד/15, [Tehillah/Psalm 114:2] by Numbers of your Name; whereas YishARAL is known as the Dominion/Kingdom—the Numbers of your Name extended into the your tree; Yahúdah is the Cornerstone from which the House arises being the primary or first gem formed as the first born of Aharúwan for the breastplate; YishARAL is the expanding network in which all traits of HhaSham are revealed; the kingly roles of Yahúdah and Aphrriym/Ephraim are represented as two Dallath in the Name of DæúwD, the gates of HhaSham, as constructs/Teraysarun ΔΔ, are united via the Úwah in the Name of ΔΥΔ DæúwD/David; The House of Yahúdah and the House of Aphrriym are ONE TREE/רֶטֶם as the Lam-mæd (YechúwzeqAL/Ezek 37:16) as the stars of Jupiter and Uranus are united within you enabling you to bear your stalks of fruit, for until these parts are united you have leaves without fruit; as a fluorescent tube the light flows from one end to the other whereby your dress is worn in humility to your Numbers; DæúwD connects the two tents into one house; the joining of the two sides of your tree together is a fusing of your mid-line of your bodies; Aphrriym weaves the unified garment of your body based upon your Numbers of Yahúdah whereby the two are clothed as One; of functionality, Yahúdah maintains the house with Unified Values, Aphrriym causes the house to expand in four sides by the Letter, PaúWah/ר, Yahúdah carries the Letter, ÚWah/Υ; the blessing of Aharúwan; YæHúwaH blesses and keeps are two verbs in the roles of Aphrriym and Yahúdah, Aphrriym blesses/enlarges and Yahúdah keeps; these functions of kings are of your mastery levels aligned with the Mastery Principal/King of YæHúwaH; the role of kings applies to every Name as within your Name are twelve branches appointed for the Royal Courts; the kings and their subjects are one kingdom—state of the dominion of Light in which the King of Kings appears; the role of Yahúdah discerns how Names are joined with another, as Chækúwmah is joined with Bayinah, and how the unity of their Names expands into lands of the Oyin via the multiplication of Light Principles as HhúwaΥHhúwa/אֶחָד, as an ALphæh is comprised of two parts/sides of Light—the means to expand each Principle within us via Aphrriym into all realms of light, without operating according to unified Light Principles, via the discernment of Yahúdah and the expansion of Aphrriym one remains in a proliferation of mortals; the Monarch of YishARAL is governed by the Unity Principal of the Queens in the Court of YæHúwaH, this Principal is called the King; Aphrriym and Yahúdah

are the extension of the Unity Principal/King within the branches of thought; the Kuwáhnim/priests and the Laúwim are at the sides of the Queens and give access unto the Courts, stationed at all gates to maintain the Unity of the Name and discerning those which are of the Name whereby they have access; within the lands are the judges of tens, hundreds, and thousands, for the affairs of the kingdom are not as other peoples, **for the powers of government rise from within and not imposed upon from without**; from the root ᐱᐱᐱ, meaning “to shoot, throw, to hurl, fling,” depicting the use of the hand/ᐱᐱ to shoot a bow or throw a stone or to bring forth living stones from your gate/opening/ᐱ; one of twelve branches/tribes of life to administer 12 energies and their nations/processes of Life; to administer the Light within the seat/lands of internal government, *ie.*, the kidneys (reins), spleen (blood-cell production), liver (the stone of the kaiyúwer) functions for sanctifying/cleansing/directing; the energy of **governing via value determinations** from the root ᐱᐱᐱ, meaning also “to praise, acknowledge, admit, confess,” through hands/acts/ᐱ of Light/ᐱ to administer/ᐱ the gates/ᐱ of light/ᐱ to declare values through deeds; a king of the inward tribes who appropriates all resources to build and maintain the kingdom; anchored with Aphrryim for encampments, the reflections of Yahúdah take seat in Aphrryim whereby the kingly role of the tribes is shared; on Pessæch the moon is hid in the sun conveying the presence of understanding hid within Wisdom or the presence of the Shayin/Oyin configuration/ᐱᐱ dwelling within the House of Yahúdah which gives rise to deliverance; which occurs once in a year when the Shayin/Oyin configuration is in the House of Yahúdah; positioned as a governing planet of Jupiter containing the OyinShayin of Aharúwan; formula: (15) ᐱ+ᐱ+ᐱ = ᐱ+ᐱ (15), signifying a perfectly balanced equation of YahYah/ᐱᐱᐱᐱ through intercourse/exchange of pathways/gates/joined sides, the Dallathᐱ in HhaSham ᐱᐱᐱᐱ, creates a balanced equation; Yahúdah is the Name of HhaSham with Dallath,—the Gate to constitute Life; you bow the knee to enter the door/gate through which all peoples enter into Life; you bow to enter into the door as spirit is humbled exceedingly to get through the door (SMB/Gen 37:6, 42:6, 49:8); physically and spiritually, *e.g.*, one bows/prostrate in copulation, facing earth-woman whereby Spirit passes from as a Seed into the waters; praise/values of Yahúdah are the Numbers 26+4=30, the Lammæd/sceptre of the Kúwahnim/Cohanim of the House of Aharúwan/Aaron (Tehillah 118:3, 17-29)—appointed teachers in YishARAL; the Laúwim/Levites are Teachers and administrators of the Words of the Numbers of Yahúdah; through Hands of Yahushúo and ALozAR the gates of Yahúdah are opened at birth and their rebirths, whereby peoples enter the Bodies/Lands. Values, 30/ᐱ: guidance. See soul/ᐱᐱᐱ, Ephraim/ᐱᐱᐱᐱᐱᐱ.

³⁰⁶⁸ [rendered as **GOD, THE LORD, Jehovah**] **YæHúwaH, YaHhúWah** (יהוה) ᐱᐱᐱᐱ ᐱ+ᐱ=ᐱ; 5:5 **YaHhúWah** ᐱ/5+ᐱᐱ/3+ᐱᐱ/1+ᐱ/1; 1:1 **YæHúwaH** ᐱ/.5+ᐱ+ᐱ/.5=ᐱ/1; *lit.* The deeds/works of Hhúwa; a house comprised of 10 curtains, 5 per side, joined into One, as all Names join together through the union of their curtains, being 5:5 as Reshun; within One is the Unity of the two Lights of Bayinah/ᐱ/.5 and Chækúwmah/ᐱ/.5 [Sepher Yetsiat Metsryim/Ex 26:1-6]; HhaSham: The Collective Name of AL/Divine Order; The Name YæHúwaH is a collective Name of the AL-hhim united together as ONE House, called YæHúwaH; the Giver/exhalation of Life/ᐱᐱ and Sustainer/inhalation of Life/ᐱᐱ; **Emanator and Maintainer of Life; The Blessor of Names/ᐱᐱ and the Keeper of the Lights/ᐱᐱ**; to give without measure/limit; the Blessed One of mercy and justice having eternal ongoing life; The Name reveals/makes known the beginning of covenants wherein the Inner Organization of Lights are activated; an inverse of Mæshehh/Moses/ᐱᐱᐱ, HhaSham/ᐱᐱᐱᐱ is 345 or 12—the Flame in the Bones Illuminated; a Name of the verbal actions of your Collective Lights through which you move and have being; a verb of ᐱᐱᐱ, meaning “to form or to constitute” (Piel action of ᐱᐱᐱ), through activations of your sides of Light to bear expressions of your Light;

the actions do not rest nor slumber nor sleep; the phrase, ᐃᐃᐃᐃᐃᐃ, “The Collective Reigns” or “The Name is King,” conveys the Collectivity of your parts abide together unto a mutual-well-being which Rules/governs, as King of the worlds; you do not need to appoint a ruler to reign over you for your King is within your abiding consciousness; another king is vain in the Eyes of ALhim—a self-projection outside your inner Unity; moreover, another ruler/lord is a rejection and deviance to the King within you (ALphah ShmúwAL/1 Sam 8:7); a state of perpetual Unity either if you reside in the heavens or in the earth: Living Principles—the source and the disseminator of Light/Life (*to engage/animate*) coupled with the bearer and magnifier of Light (*to intertwine/establish*); the measure/ᐃ of Light/ᐃ attending both justice/ᐃ and mercy/ᐃ; the source/giver/ᐃ of Light/ᐃ and the receptor/evaluator/ᐃ of Light/ᐃ; *lit*: “**The United Hands**” conveying the Union of all Light activities/works of the Union of Light/*HaAchadim Urim*, being a rendering of the value of twenty-six—the double Yeúwd (10/ᐃ in the east extends the lights in the south and north as the HhúwaᐃHhúwa/ᐃᐃᐃ/5+5, as direct and in-direct light are essentially one work/hand), the two hands are joined by the 6/ᐃ in the west to complete the reading of the numbers in HhaSham to be “The United Hands”; via The United Hands of the priest of Aharúwan, the blessings are spoken; *HhaSham* is the pattern of the *mishkan* that displays the values of 10, 5, 6, 5; the *mishkan* arises from a square base/foundation comprised of the four letters of HhaSham and forms and functions according to the Teraysarun which is a configuration of the united hands of the priest. *ie.*, the two sets of five curtains illustrate the first five/ᐃ in HhaSham, signifying “without number,” and the final five/ᐃ, signifying “without ending” (2 Chr. 2:1; Ps. 90:1); The Name of Perfect Unity, expressing the Union of thought projection and carrier, being the Nature of Breath, united as one: according to the nature of The Breath whereby one form/body is generated to house The Name; note: multiple wives in Tanach refer to progressive stages of unfoldment to develop and bear forth the fruit/offspring of the Ræuch/Breath; the women in the text convey attributes of the Queens Bayinah and Chækúwmah; the Law/Túwrahh and The Name to which it bears witness are spiritual: not to be followed slavishly by the letter, lest one become subject to the forms of the Law and not liberated to walk in the freedom of the Divine Intelligence (Ræuch); The Name holds the three Teraysarun of Thought: **YAH**—The Teraysarun of Wisdom, the emanation and administration of LIGHT; **Ú**—The Teraysarun of Understanding; and **WAH**—The Teraysarun of Knowledge from which comes all branching; the equation of The Name: ᐃ + ᐃ + ᐃ = ᐃ + ᐃ - ᐃ, conveys that Light draws out of itself -ᐃ and thereby creates a House of Light +ᐃ which is the basis/foundation of forming the Oyin Body of MæyimMæyim—many waters/13+13; the drawing out of the value of a pair/two in YæHúwaH, is the basis for the pairing of Names in the House of YæHúwaH. Via the Hand/ᐃ extending Light/ᐃ there is a drawing out of Unity whereby all things are perpetually shared between the Names of YAH and WAH. The withdrawal of two conveys that Names are set in pairs and thereby are sent forth two by two. The balanced Number of 13 pertains to the list of Names in Sham: 13 of Sham and 13 of Sham’s extension, Yoktan, in YHWH are 26 Names/offspring/attributes of Sham—the value of YæHúwaH/ᐃᐃᐃ/26 (SMB/Gen 10:21-32), housed in branches of 2x6 or 12; a reductive value of 13/4/ᐃ forming a Teraysarun structure as the House of YæHúwaH, the initial letter of Dao/Knowledge which are branches coming out of the trunk/midst of Bayinah. The value of the Oyin/ᐃ, being the 16th letter, is the combination of the HWH/ᐃᐃᐃ in YæHúwaH. The Name of YæHúwaH is read as “**The Hand of Oyin**” from which the Ten States of Oyin appear. The Ten Lands are the House drawn out of the Name of YæHúwaH. From the values of The Name and their formulas, the letters of Chækúwmah/ᐃᐃᐃᐃ and Bayinah/ᐃᐃᐃᐃ with Dao/ᐃᐃ are in the Name of YæHúwaH/ᐃᐃᐃ. Thus when one speaks in the Name of YæHúwaH, they speak the words of Chækúwmah/Wisdom, Bayinah/Understanding and Dao/Knowledge; The Name of YæHúwaH is

the extensions and activities of the Oyin. The Name is the Yeúwd/hand of the United Lights—Hhúwa ÚWah Hhúwa—Chækúwmah and Bayinah. The Name is giving and managing Oyin—the ten of the sixteen, 10/Yeúwd of 16/Oyin is the reductive of One/10/1 of Complete Understanding/Perfection/16/7, one of seven, 1/ALphæh of 7/Zayin. Why are there two in one? Nothing abides/continues alone. According to the Name of YæHúwaH all things continue and have in them Life, the Principle of ALphæh .5 +.5, enabling transformations, through which your Numbers are kept/suspended and revealed fully; having ALphæh/Seed of Life whereby you are never bound to a fixed/limited state, as Ein Sof—the Principle/Word/Seed of Life, weightless and not bound unto any one level of progression. You come in the Name of YæHúwaH in which your Names undergo transformation; therefore, Blessed are all who come and proceed in the Name of YæHúwaH. The Name is olam/eternal/one from which all Names come in pairs according to the Unity of the Lights—the state of OyinOyin—the configuration of Unified Rings OO of infinity/Eternal. How is it that you come via two Queens and not by one queen and one king as mortals come into the world? As Lights of Stars, you are extensions/offspring of Queens who watch over you as a hen her chicks, via the sun of day, and by night, via the moon, whereby YæHúwaH neither slumbers nor sleeps, watching over YishARAL in 12 hours and 4 watches of the night. The 12 hours activates functions of Wisdom; the 4 watches are according to the four sides of Understanding. The 4 watches of night are the flames of the oylah from the 4 sides of the altar which precede into acts/days/mornings/observations. The properties of the Lights are four squared via which the Queen of the South provides a square base for the upper Queen of the North. The two square bases rest upon each other. When the bases are aligned face to face or side to side, the crystals of light transmit patterns of thoughts pertaining to the placement of the lights which reveal the activities within the Name of YæHúwaH. As Breath expands, amidst the two bases, a cube of Wisdom appears. The cube of the Name has six sides, from which there are twelve, six on the outside and six on the inside as with the honeycomb; the two ends of each side/extension become the twelve branches/tribes/encampments of Wisdom, Understanding, and Knowledge. As the bases expand, all four sides are determined: the north, out of which comes the east, and the south, and the west. From the foundation in the west of the cube all concepts are released from whence comes the Seed/Concept/Word (*a Word is an assembly of thought*). The Name of YæHúwaH, being a House of two Queens: Chækúwmah/Wisdom and Bayinah/Understanding, extends and carries all ideas/seeds/concepts with them continually. The queen of the hive brings forth the Seed transmitter/the drone from within herself even as we bring forth from within us every concept and Principle of Light to build the House of YæHúwaH. The principle seed that the queen bears from within herself is capable to regenerate from generation to generation. As the queen carries the transmitted/extended thought, she builds the hive and establishes a mighty colony. The process of the drone/queen conveys how we transmit from one side unto the other side which occurs in flight or as the sun/base ascends within us, from our loin unto our Oyin Head. Hence, the base of the Oyin Body is the Zayin/7 which comes out of the Oyin/16/7. From the base of Wisdom—the sun comes circles of Light, which are transmitted thoughts/seeds. The Queens depict the **Head of the north/the Crown of the Mind**, which is as the moon that encircles all things night and day, and the **Head of the south/the Crown corona of the glans**/that rises and falls. *By the Union of these two Queen/Quphæhh/Heads all lands are governed day and night.* In the flight of the queen bee, the Seed of the Zayin Head in the south rises up unto the Queen of North. As the seed enters into *the Crown of the Mind—the eternal seed-egg of the northern Queen, it generates immortal Principles* to build a colony—the collective order of the House of The Name. Once the Crown of the Mind receives the Seed, the mind is impregnated unto Life and continuously bears the concept(s) as the Queen. The Seed of the Oyin are circles/wheels of Light, dispensed in

tubes and/or in currents/waves/rivers of thought. The emissions of Light flow like a river or shoot up like a spring. The thought held within each circle determines the movement/direction. The circles of thought are extensions of the Unified Lights, being of the Mother Oyin. These circles appear on the bottom of the toes—the extensions for movement, to fulfill a direction of thought according to our rooting/footing. The circles on the underside of the toes pertain to the seed base which becomes the roots of the tree. The circles are as the heads of the fronds that arise from the branches of the fern which are then cast for expansion. That which was at the top is now at the bottom. The concepts at the feet are the platform of the enlightenment that ascend and set. The feet are renewed, and its kingdom base extends via the rise and fall of the Seed/sporangia. The fronds generate sporangia—being nongender cells, yet capable of regeneration. These circles of thought are arranged in clusters called sori. A circle of thought is a complete/whole emissions of Light. Being at are feet they convey the perfect thoughts upon which we stand and via which we move. Every Seed of Light comes from within the Unity of the Queens and is brought forth for the construction of the House of YæHúwaH. Via the Unity of the Queens, the Name of YæHúwaH contains all thoughts and Principles of Seed. According to the Principles of the Unified Thoughts of the Queens, the House is built upon the ALphæh .5 +.5. Being of two, perfected in Unity, they bring forth from within them every idea of Light. From the SEEDS of LIGHT all thoughts/Names come and have their Source of Being. The emanation of the Light is known as the Principal, later interpreted as the Father—the ALphæh-Bæyit/ᐃᐃ. Out of the House of Unity comes all Principles capable of renewing its State. The Queens rule/govern by the Principal, which is called the King. *The King is not to be referred to as an individual but as the Principal of Unity via which the Counsel/Queens govern the day and night; both Kings and Queens are best conveyed by the Counsel of the Rayish and the Quphæhh. Hence, as we discuss the Nature of YæHúwaH, the terms queen and king do not infer that state of gender known to mortals. Rather the references to the Queens convey the Nature of Light to govern within all Principles/Thoughts—the Body of Light which is given authority according to the Staff. Within every Seed is both the Thought Invisible and the means of develop/expand it within any State of Oyin. The Seed construct of Light conveys the very Nature of ALphæh/Unity that contains the Light to emanate and the Light to clothe.* Each thought emitted from the North/Bayinah is warmed to arise and be clothed via the garments shed forth every hour of the day in the south, by Chækúwmah/the shemesh/sun; the twelve hours/frequencies of Light released in the day are layered in the west each evening whereby each thought is dressed in garments of Light; the moon arises with Wisdom as the scepter of rule is passed from the sun to the moon; the sun arises with Understanding as the brilliance of the diamond moon is passed to the sun each morning; thus the colorations of the moon and sun are affected as they rise, the moon arises with the glow of Wisdom, with a golden hue during the first hour of Her reign, then the moon proceeds into a silver white coloration conveying the rising of Understanding that rules the night; prior to the moon setting, the moon picks up a bronze hue as it passes through a camp of Knowledge, and the strength of Understanding is brought into the House of Nephethli/the heart. References to the etymology of the Name as YæHúwaH: see S. Mowinckel & J. Montgomery, *The New 20th Century Encyclopedia of Religious Knowledge*, 2nd ed.; the form Yahu/ᐃᐃ appears in the Egyptian papyri, 5th century, BCE, and in Names i.e. YirmeYahu/ᐃᐃᐃᐃᐃᐃ, Aliyahu/ᐃᐃᐃᐃᐃᐃ, Yahut-sæddaq/ᐃᐃᐃᐃᐃᐃ. Values, 26/ᐃᐃ: the branches/cycles of Unity; the twenty-six formulations of Shem/Name (SMB/Gen. 10: 22-31). Equation activity: ᐃ + ᐃ + ᐃ = ᐃ + ᐃ - ᐃ, the light draws out of itself -ᐃ and thereby creates a house of light +ᐃ (the basis of forming body/woman out of Adam/unified thoughts for expansion). Equation balance: ᐃ + ᐃ + ᐃ = ᐃ + ᐃ, the light union is balanced via exchange/intercourse; The Name of Totality/22: ᐃ/granting ᐃᐃ/11 + ᐃᐃ/11 = 22/ᐃ: as one brings forth The Name from the Seat of one's foundation/the loins unto the Mind/Priest Seat, the *Taiúweh*/ᐃ is formed over one's being; 5:5 *YahúWah*, 1:1 *YæHúwaH*. See **HhaSham**/ᐃᐃᐃᐃ; **Yah**/ᐃᐃ; **Wah**/ᐃᐃ; Judah/ᐃᐃᐃᐃᐃ

gether, as two ones, 11, the combined ends of the Name are the same as the value in the center as the Hhúwa/5+Úwah/6—the United Lights/ᄃᄃ are 11; to be in accordance with Wisdom and Understanding that moves by the Staff of AL; ask, seek, and knock according to your total unfoldment and to function in the authority/right of that unfoldment; pray according to the activities/ᄃ of light/ᄃ, redemption/unity/ᄃ, Wisdom/w, and inward illumination of Understanding/o; The Name of Yahushúo is the account of Wisdom and Understanding rising within Fruit of Knowledge; until the presence of SHUO—Wisdom and Understanding rises within the Fruit of the Lights of Yahu, the Mind of Knowledge is not yet activated to reveal the full strands of AL, nor can it be lead out of the former and into a new state by the Name of Yahushúo/Joshua; The Presence of SHUO is in the third upper level of the Letters—Shayin to Semek; offspring in the third level of the Rings are those of Wisdom and Understanding; the Mind of Knowledge is filled with SHUO, whereby there are formulations of the renewed/new heavens and the new aúrets/places of residence in accordance with the Names of Light/Yahu. Yahushúo rises at the crown, and thereby is the Name above all Names within the Houses of YishARAL. The account of Wisdom and Understanding rising in the Mind is set in three levels: the Story of maShayh/Moses is the first level. The birth/bringing forth of maShayh is by Bayinah and Chækúwmah. The bearers of the Name are Maryim, representing Bayinah; upon birth the child is nursed by Yahucheved/Jochebed, depicting Chækúwmah. Mashayh is the level of the birth of the meek one/lamb in the school of Wisdom. **All aspects of the Túwrah/Torah are to school us unto the full expression of AL in meShiæch**—the full capacity/measurement of the 12 Heads within our branches of thought. The exaltation of Yahushúo personified is disowned by those seeking the Kingdom of AL, for such exaltation of one above another is corruption of the highest order amongst the principalities of the air. Accounts of Yahushúo in Mætiayæhu convey how a Name of supraconsciousness arises within a Name. The ascent of the Name of Yahushúo rising is an ascent of the supraconsciousness in every Name. A declaration of Enlightenment comes through the lips of the priest ZecharYahu (to bring to mind/recall), through whom the Offspring of HhaALhhim is born by the Virgin Body of Wisdom and Understanding. The accounts of the life of Yahushúo and the Sayings/Teachings of Yahushúo are a collection of Deeds and Teachings that depict the supraconsciousness within your Name. Other writings in the scriptures convey aspects of the consciousness rising within the Collective of YishARAL/Israel. The story of the birth of ShmúwAL, who is born of Bayinah, portrayed as Channah, is schooled by Chækúwmah, depicted as ALi/Eli. ShmúwAL is the Name of Understanding of the second rings through which the Age of each generation comes from within the midst of the former; through the Hand of ShmúwAL, the House of Beniyman of King Shaul, rises in the mind unto the perpetual line of the Counsel (Kings and Queens) that flows in the midst of YishARAL [Sepher Maoshah BeRashshith/Gen 17:6]. The third level of Knowledge is the birth of the Meek One that reveals the fullness of the Heads of HhaALhhim (coined as the fullness of the godhead bodily) which is presented by the Chassidim/Essenes in the account of Yahushúo. In this level of Yahushúo, Maryim/Mary, the daughter of Aharúwan/Aaron, conveys the function of Bayinah as in the story of maShayh/Moses, and Maryim/Mary, the pillar/Magdalah/Magdalone, is the attendant of Chækúwmah. Maryim HhaMagdalah bears the 7 Eyes of HhaALhhim, denoting Wisdom, the foundation which bears the 7 Rings of full revelation. The seven spirits that are cast out convey partial intelligence that is healed within the foundation of the 7 Pillars of Wisdom, whereby the pillars of Maryim HhaMagdalah may uphold the revelation of meShiæch; unclean spirits are activities of thoughts that emerge from disjoined Rings of HhaALhhim. These 3 accounts all point to the Body of the Meekness/Lamb that comes at the end of the harvest. In each level, one from the House of the Lammed-Yeúwd Ring comes forth to elevate the consciousness within the planting of AL. There are associated Names within the progression of the coming of

Yahushúo, notable is ALiyahu/Elijah, the prophet of Understanding and the Name of DæúwD/David which is also a key in this story, for in DæúwD, one achieves unity between two Names, whereby the Temple is built by the Knowledge of Yedidyahu (Solomon)—the Offspring of Wisdom. For the temple to be built, one obtains the colors that are within the Fruit of Knowledge, together with the constructs of Silver/Bayinah and Gold/Chækúwmah. Each Name in the narratives are instrumental to bring forth the meShiæch; the account is presented in the writings from each of the three schools of Thought. The Names in the progression that not of the inner House of Laúwi are the Names that are aligned amongst the branches with the Laúwim/Levites, through which the Word of AL, being the composite revelation within the Meek ones, is established in all of branches/tribes of the Staff for the end of the Age. The Scrolls of the Meek/Lamb have been sealed by the wax of the Neúwn-Chayit ring as a Defense until the end of the age, but as the wax softens by the Fires of the oylah altar, the full revelation comes forth from the scrolls. We are bringing forth the entire revelation of Knowledge in which is the total redemption of all Names and states in the world. As to the true vine, let us consider that the vine is the Single Voice of the virgins of Bayinah and Chækúwmah, through which all Names are birthed and nurtured. The branches of the Vine are the 12 Houses, depicted by the members within us that are disciples unto bearing the Fruit of Knowledge, in which SHUO is activated. When SHUO rises from the foundation, through the body of the kuwahn/priest, the Words of the Meek are upon the lips—upon the Rings of the Paúwah- Quphæhh/priest, then the end of this Age has come for the foundation has revealed itself fully and become extended through the entire body of the age, even as it is coming upon us now. **As all things are made by Bayinah and Chækúwmah, in the beginning, so is the first, the last, and the last, the first. Yahushúo is the account of Wisdom and Understanding rising within the emanations of Yahu—the Lights to bring forth a Perpetual State of the Eternal Kingdom.** Humankind, apart from this understanding, has taken the stories of Yahushúo and personified an iconic man. The Shayh/Lamb of the Age brings an end to the world of mortality, whereby all Names are liberated from the garments of corruption into the Temple/Body of the Meek, in which dwells Knowledge to renew all Names and their states of residence. Unto this end, we open the scrolls and the Words therein to bring forth the full revelation of meShiæch to be birthed within your Names. We make no compromise with the world, setting our faces toward the high calling of AL in meShiæch; we know comrades with us, for they make no compromise to accept this world as the inheritance of Avrehhem, but make progressions daily, forsaking the former and embracing the States of Light to which YishARAL are appointed to dwell; through the Name of Yahushúo, the Lights of Wisdom and Understanding rise unto the crown; whereby the Name is above every Name, and is the ruler; as the sun and the moon are given rule over the night and the day, the Name of Yahushúo rules in YishARAL; there is the Name of Yahushúo, and there is the Body of meShiæch; the two are intertwined as the Name of Yahushúo rises within the Body of meShiæch—your Name of Life; Yahushúo, later rendered as Joshua/Yeshua, Jesus—a late form of Iesous. Prior to Iesous the Greeks used the Name, Healand; translators left a trace of earlier writings using the Name of Yahushúo/Joshua as in the writings of Hebrews 4:8. The parables draw from the Túwrah/Torah; hence, the spellings in the scrolls embody inherent meanings in Names and messages they carry; the Model of Light; adherents to common TEXTS, as the Torah, Bible, Quran, Testaments, read the black printed text apart from the MODEL which leads to bigotry, isolations, wars, divisions of all kind due to the Word read and practiced without the SPIRIT of YAHUSHÚO; the SPIRIT Sanctifies the Vision of DaniAL as the MODEL of all NAMES to be offspring of ALhhim. The role of the Prince of Persia denotes that humanity is half-baked, an appearance of Wisdom (SHAYIN/21), to yet receive the transforming Spirit of Understanding that will follow in the coming Prince of Greece/YUVAN, by the Hand of MikaAL to affirm the MODEL in us all as created by the WORD of YAHUSHÚO. Values, 391/41^W: Wisdom

transformations according to the Concepts of Unity; 58/אָל: the full extension through grace; 2:2; 7:7 O=WYאָלֶּךָ See **Oshea/Hoshea**/OYאָ; **twelve**/אָלֶּךָ; **salvation**/אָוֶּיַךְ, OYאָ, אָוֶּיַךְ.

¹⁹⁶¹ **it shall be, Yæhh-Yæhh** (יהיה) אָלֶּךָ

the compound nature of illumination, the 15° of Bayinah plus the 15° of Chækúwmah which impart and cause becomings/appearances by the Names of HhaAúvim, the results of the 30 Emanations of Lammed, conveys the activity of multiplying illumination; activities/אָ of light/אָ to extend/אָ light/אָ, thereby containing the cause and effect. Values, 30/ל: ordering of Lammed; 1:1.

crystal blue diamond, yahlem (יהלם) אָלֶּךָ

stone of Gad, the Tree of Life, as the bright crystal of the sky; Yæhh's/אָ instuction/ל through many waters/אָ, hues of the transparent skies, brilliant as diamonds. Values, 85/אָ: Sayings of Light; 7:7.

³¹⁰⁴⁻⁰⁶ **Jubal; Yuval, jubilee, yaúwvel, yuvel,** (יובל) אָלֶּךָ

1=6:6; אָלֶּךָ:אָ=אָ ratio, pertains to the fiftieth year which designates a entrance into the Neúwn— the state of full extension, denotes completion, goals achieved, from all that goes out of the Neúwn, a harvest of Understanding results, a cycle of fulfillment; the movement of Neúwn configured as 12.5 years per 4 sides of the Neúwn Head whereby all camps are illuminated inwardly; 12.5 is translated as the Illumination of Lammed on all sides; the movement of the Mind, 12.5 years per side of Thought, forms the square/cube of Yuvel; in other considerations 49 Paths of Chækúwmah and the 49 Paths of Bayinah lead to the Liberated Mind of Neúwn/50; the Letters in the Name Yuvel convey administration and authority, namely the Letters Yeúwd, the Úwah, and the Lammed; the Bæyit Letter pertains to the lands in which the administration is carried forth, that is, in the States of being paired/Bæyit/אָ; the Hand/אָ to administer/אָ all unified/paired states/lands/houses/dwellings/אָ with mastery/the crown of conquest/ל; to attain/אָ equilibrium/אָ of form/אָ with function/progressions/ל; Yuvel is the results of the fiftieth—being fully extended whereby one's lap is full of the harvest of the land; the state of freedom denoted by the outstretched giving hand whereby nothing is held back in captivity; the Úwah in the Name is the means to form pairs carrying forth the Words of Horeb to comprehend how all things are associated; without the sense of how all things are paired there is no land to administer, and there is no unified body; rather, until the Úwah is seated into the consciousness, the body/the lands are void and divided into pieces which subjects them unto slavery. The power of the crown, which is the last Letter in the Name Yuvel, cannot appear while the body is divided—while one part is in opposition to the other. However, as the Úwah Power of ALhhim in the North governs over the lands/bodies, then the Lammed arises from the feet and spreads itself over the Head to display the glory of the ten jewels in the crown, one jewel for each of the ten lands. With the rod of the Lammed, the lands are free from enslavement which arises from division within the mind; a correlation with the lights of Sirius B and Sirius A as they come together every 50 years; these are 1:1 stars as Bayinah and Chækúwmah are 1:1; Sirius A is the brightest star as Chækúwmah appears; Sirius B is the same weight, though much smaller depicting Bayinah as the moon to the sun, as two stars they are 1:1; Bayinah, as Sirius B, is at the side of Sirius A and determines the move of Chækúwmah. Sirius B packs the entire mass of the sun into a body only 4 times the size of the earth whereby the 4 quadrants and sides of the Teraysarun are lit by Chækúwmah. When the two stars come together, they flip flop upon each other and release a flow of magnetic field lines which transmits their energies through a lens to all planets. This release of information every 49.9 years corresponds to the announcement of Yuval on the 9th day of the 7th moon in Apærrim, in association with the House of Ayshshur/Saturn/אָ, the sign of the coming Redeemer; the ninth is the beginning of the 10th day of Yúwm Kippur for the freedom of all YishARAL; Yuvel is the full verification of the House of Apærrim/Ephrayim

and the fulfillment of the shayh taken upon the 10th of Yahúdah. Values, 48/ጸግ: full transmissions of Light bonds; 12/ረ: the rod of instruction/guidance/movement; 5:5 *yaúwvel*, 3:3 *yuvel*.

hand, arm, yud, yeúwd (יד) ልሂቶ

the tenth power of HhaALhhim, the hand of might which has the staff, the means to reach into realms beyond any current state of dwelling; the hands move according to the Hhúwa-Gammal ring of Wisdom to implement the Principles of Light arising from the cardinal Numbers; to appropriate the unity of the foundational concepts in the Dallath which are in the Hhúwa-Gammal ring of ALhhim. Value 20/ሂ, for all deeds lead to the Tree of Life; the two hands of blessing of Aharúwan are 40 via which all things are made by the hands; 1:1 *ALhhim Numbers*; 4:4.

³¹¹⁵ **Jochebed** (*Yuwcheved*, יוכבד) ልግሂሂቶ

HhaSham's/ሂቶ substance/ልግሂ; empowerment/ቶ of the bonds/ሂ of productivity/ሂ and conscious/ፆ perception/ል; wife of Amram/ግግግግ/ግግግግ/exalted people and mother/maternal facilitator to maShayh/ግግግግ/ግግግግ/flowing of inner harmony, Aharúwan/ግግግግግግ/enlightened mind, and Maryim/ግግግግግግ/elevation, nurse of Chækúwmah. Values, 42/ፆግ: anointing unto development; 33/ረ: the role of conveyance; 4:4:4. See **substance**/ልግሂ.

³¹¹⁷⁻¹⁸ **day, yúwm** (יום) ግሂሂቶ

the activities/implementations/ቶ of all contained/ሂ within the vapors of Breath, being **the means to transfer thoughts/ግግ unto their full expression**—as light rays excite movement by the synaptic function and nerve impulses, to cause and control the activities of all within; to implement deeds by extending/ቶ the Unity/ሂ via messages/flowing of Words/ግግ; every day is a formulation of the offerings of antiquity; the offerings are the Origin of Days being offered by the Mind of HhaLammed in Mount Arrat; as we perform the daily offerings, we fulfill the day according to the Unified who spoke it into being and then fulfilled it through the offerings; the offerings are stolen when they are not made upon the day that they are formed for; a day is the unity of an evening and morning; “the Lights of a day rule at all times whereby they govern actions and instructions that rise from meditations; the Lights distinguish amidst the light (actions) and amidst the darkness (compound thoughts of meditations); the one of ALhhim sees that together they are a collective bond—good, SMB/Gen 1:18; twelve hours/parts comprise one day, which interval represents the twelve tribes/light designations and their services of Light rendered upon the foundation of the daily offerings; the 6 hours before the evening and the 6 hours before the morning are the hours in a 6:6 ratio with the directive rod in their midst, around which they turn unto each other, being face to face; the hours before evening and the hours before morning are as the two sides of the north and south that are face to face continually; note: **the morning oylah** offering unifies all inner houses to proceed in harmony with the ordering of the illumination **to observe and activate into deeds; the evening oylah** offering unifies all inner houses through **gathering in all observations, to examine, and to arrange the parts for their sequential levels of service**; a *yuum teuw*—a good day—is the collective interweavings of the evening and morning offerings; a day is an act whereby the hands/ቶ are joined/ሂ to fulfill the messages/ግግ; a decreed act of Light to unify and balance the House via the administrations of light; the phrase, “*The Day is at Hand*” conveys the activities of Light are present, resident within the twelve members, having been extended from the Mind of YæHúwaH; the phrase, “*The Day is at Hand*,” pertains to the Staff of the Lights of evening and morning which are in the Hand of the offerings; to follow the Staff we do not need a sign externally, nor a leader to arise from amongst us, nor for another prophet to declare the way, even though that which has been is renewed as you join, to overlap, the Rings within the Oyin Cycles of Thought, all within the Mind of YæHúwaH is forever encountered in their seasons communicated through OyinOyin overlapping circles. We are not waiting upon a Messiah to come, for the Offspring of Yæhúwah arises from the Rock/Tsur/ላሂቶ to be revealed in all who walk according

to the Inner Kingdom of the Neúwn; thus Yahushúo says, you do not need to wait upon me or for another, for the Day is at Hand—The Kingdom of HhaALhhim is within you. The Day at Hand is all inner twelve houses, depicting the twelve hours, engaged in the works of Light and paired as the hours of the day [See Leaves of Dan for further explanation on paired hours/camps]. *The Hand of YæHúwaH is extended via the sending forth of your Name with activities of Light within you.* You are not sent forth empty-handed; your hands/deeds of Light reveal the thoughts of your inner assembly. The lines in your hands convey that which is inward: the two mountains of the sun/Wisdom and of the moon/Understanding, the four rivers with their heads and bodies convey twelve camps of Knowledge, and in the midst is the Tree of Life; one walks according to all within your hands. As we project that which is within us a serpent comes forth and devours the outer darkness around us [Sepher Yetsiat Metsryim/Exodus 7:8-12]; the south emanates from the east but goes not further until it gives all to the west, whereby it has strength to rise again; north emanates from the west but goes not further until it gives all to the east. From the giving of the east and the gathering of the south in the west, an evening is born. From the giving of the west and the gathering of the north in the east, a morning is born; every Name is born from giving all within them—the one that gives all is a Light/.5. That which is given returns in full measure unto the one from whom they are given whereby there is now .5 + .5 or 1; in this manner two Names are one. No one holds anything individually; all things are held together as a collective. Bayinah gives all to Chækúwmah, and Chækúwmah gathers all to Bayinah. This is the Unity of the Lights. The sun gives all to the moon and the moon gives all to the sun via which there is day without end; the hands and feet are whitened daily as they are bathed in the gathering of the lights within the bowl/laver/*hakaiyúwer* of Knowledge; the hands and feet are whitened to be engaged in messages of Light encountered as the lights rise and set. Values, 56/𐤆𐤆: unfolding of unification; 29/𐤁𐤆: conscious development—formula requires a process/√3 to activate a day: (3) + 13 = 6 + 10; each day is a balanced fulfillment in the formula 4 + 0 = 10 - 6.; 4:4. See **in the day**/𐤍𐤃𐤆𐤆; **west/sea**/𐤍𐤆𐤆.

3120-3121 **Javan, Yuvan, Yúwnn** (יָוָן) 𐤆𐤆𐤃

The Yeúwd/𐤆 within/𐤆 Neuwn/𐤆 out of which comes *ALiShah*—the Inner Harmony of AL; with Tarshish—to provide details, Kitim—inscriptions, and with Dodanim, the beloved of Aharúwan [Sepher MaoShah B'rayshith/Gen 10:4]; root of productiveness; rich soil; a formulated opening of Yapheth/𐤆𐤆𐤃/*expansion* corresponding to the opening of the heart; couples with Madai/𐤎𐤁𐤆/*plentiful release* to unfold the interpretations of Madai and with Tubal/𐤆𐤆𐤃/*infinite diversity*, who carries forth the understanding of Yuvan to be absorbed into the soul fields; *Yuvan* corresponds to providing an electric charge to a molecule resting in a neutral configuration; to give forth/be an instrument/𐤆 of peace and unity/𐤆 unto a Names's full extension/𐤆; same as the English word *ion*, connoting “to go, let go, release, journey,” signifying that the opening of the heart is continually letting go and oozing out the stream of understanding/blood; also: to spill over; to effervesce—to emit the small bubbles of gas that come out of a liquid; mud, mire, mirey clay, muck, sediment; root for dove/pigeon/𐤆𐤆𐤃 which illustrates the *Úwah*/𐤆 as central theme of the Name; note: various meanings convey the opening of the heart which spills over in words and effervesces with joy, as a cup overflows: speaking with understanding causes the heart to overflow; the four sons/formulated openings of Yuvan open subsequent to Gomer/𐤆𐤆𐤃/*deduction*; the openings of the inner pyramid provide the base for the total expansion of the mind. Values, 66/𐤆𐤆: to support unity; 1:1. See **Jonah**/𐤆𐤆𐤃; **Meshach**/𐤆𐤆𐤃; **Tiras**/𐤆𐤆𐤃.

3123-24 **Jonah, Yuneh** (יֹנָתָן) 𐤆𐤆𐤃

dove, pigeon, messenger bird; also: Greece follows Persia as Bayinah follows acquisitions Chækúwmah, Persia is half of the appearance to be fully activated by the Lights of Yuneh (DaniAL

10:20); to Hellenize; to manifest/ᐱ and to administer/ᐸ displays/ᐸ of enlightenment/ᐱ; ring dove. Values, 71/ᐱᐸ: to understand concepts/principles; 1:1. See **Javan**/ᐸᐸᐱ, **Turtle doves**/ᐸᐱᐱᐱ, ᐱᐱ, ᐱᐸᐱ.

See **Yúwsphah**/ᐸᐸᐱ. 3130 **Joseph; increase (Yúwsphah, יוסף) ᐸᐸᐸᐸ**

³¹⁷⁶ **to violate; to hope, redeem (y'chal, יחל) ᐸᐸᐸ**
 to debase, profane, make common; to redeem unto commonality from a previous condition, and therefore to commence anew, start over; to restore, renew; performing/ᐱ assignments/ᐸ according to our roles/ᐸ—some, to honor: thus, the high/redemptive nature of the word is preferred, the negative sense pertaining to the lower vibrations of the word; to refashion, renew; also: to hollow out, pierce; to play on a pipe/flute (to sound out the chakras/openings/new understandings); a cavity, vacuum; to neutralize (SMB/Gen. 9:20); note: in the sense of “to hope,” ᐸᐸᐸ expresses “anticipation,” which corresponds to the values mentioned above; to expect, to be patient, have confidence, trust—to be assured by knowing the inner values of life: hope is the mutuality of all aspects of life in one United Order; thus, y'chal is root of the name JahleAl/ᐸᐸᐸᐸ, meaning “the expectant of AL/ᐸᐸ.” Values, 48/ᐸᐸᐸ: the cleansing nature of love enacted. See **Yachelel**/ᐸᐸᐸᐸ; **profane**/ᐸᐸᐸ.

³¹⁷⁷ **Jahleel (Y'chalAl, Yachelel, יחלאל) ᐸᐸᐸᐸᐸ**
 to be expectant of AL: to be awaiting the redemption/ᐸᐸᐸ of AL/God/ᐸᐸ; to manifest/ᐱ perspective/outlook/ᐸ that invokes/ᐸ expansive/ᐸ change/ᐸ. Values, 79/ᐸᐸᐸ: discernment of refuge.

³⁰⁹⁵ **diamond (yach-lome, יחלום) ᐸᐸᐸᐸᐸ**
 a precious stone for the breastplate of judgment/Dan according to the Name of Gad; the stone for communications of the Words of Light assembled; to uphold/ᐱ the ascension/perspective/ᐸ of instructive and ordering/ᐸ messages/ᐸᐸ; hard, able to smite as a hammer, to clarify, elucidate, break open mysteries, from the root-word, Chalam/ᐸᐸᐸᐸ—to dream, see visions, to be strong, healthy, to uphold the Teachings within the waters—states of manifestations. Values, 43/ᐸᐸᐸ: refracting communications.

²⁵⁸³ **to encamp (yachan, יחן) ᐸᐸᐸᐸ**
 to dwell as the Offspring of Neúwn: to perform/ᐱ the labors/services/ᐸ of our potentiality/ᐸ. Values, 68/ᐸᐸᐸ: to support covenant. See **encamp**/ᐸᐸᐸᐸ.

ratio, genealogy (appears later as יחש) yachæsh, ᐸᐸᐸ, ᐸᐸᐸᐸ
 to determine the origins of a Name or thought as formed and taught in the Nine Schools of Aurrat: to mark/attain/ᐱ the labors/services/ᐸ of one's spirit/fire nature/ᐸ; each Name is schooled on the mountain of Aurrat/Ararat prior to descent, the ratio of a Name pertains to one's origins; used to trace the descent of a spirit or thought, to attribute, distinguish birth, to be enrolled in genealogical lists of the Book of Life, to connect with or belong to the Schools of Aurrat; shows relationships of Names and Thoughts; e.g. the Name Anæh ᐸᐸᐸ has two possible ratios: Anæh is a 1:1 ratio; Anah, is a 6:6 ratio, ratios determine the utterance of the Letters, whereby the Words are of the Numbers; ratios stem to genealogies and academies of Núwach/Noah in which a Name or Thought is ascribed; the ratio is the balance of Numbers of the sides of a Name or Word; per the example of ᐸᐸᐸ, ALphæh/1 is the value of 1, Neúwn/14/5 and Hhúwa/5 have the Values of 5, the later are 10 or 1 also whereby there is a 1:1 ratio which belongs to the School of Qúwd that includes the ALhhim of Heads, the capstone within the foundation, appearances, the study of the Union of Numbers and Letters; more information pertaining to the Nine Schools are in Bet HaShem publication, ALHHIM ACHADD. Values, 318/ᐸᐸᐸᐸᐸ: the Fire of Life.

⁵¹⁹³⁻⁹⁵ **plant, implant (yato, יטע) ᐸᐸᐸᐸᐸ**
 the unified plant; the hand/ᐱ plants/ᐸᐸᐸ(ᐸ) as deeds establish an idea around which a nest of thoughts gather; to make/ᐱ a nest/ᐸ for the seed-egg/ᐸ. Values, 89/ᐸᐸᐸ: container of truth. See **plant**/ᐸᐸᐸᐸ.

3196 **wine, yiyenn** (יִינ) ᐅᑲᑲ

the ultimate form of fruit; to attain/ᐅ from the deeds/ᐅ of one's quest/search for Understanding/ᐅ; the wine is a state of preserving the deeds of the oylah in the mind as the scent of the wine is bottled up for an everlasting remembrance; note: the double *Yeúwd*/ᐅ expresses the complete works of understanding—through joining with others in the exercise/workings/fulfillment/ᐅ of our assignments/ᐅ of light, we achieve our satisfaction/ᐅ; the wine of each oylah is formed from the fruit of a house, being the composite values of its Rings, of the Fruit/Deeds which have been harvested and implemented/worked/set into motion, pressed down (deflated/humbled) and thereby caused to run/flow, being no longer contained within the body from which it has risen, whereby it spills forth with great joy from the heart, the fumes are gathered in the mind; the strong drink is from the grains of a House; from these are formed the nesak/drink offerings of YishARAL; The nesak/drink of Gad is of the *yiyenn*/wine as it comes from the fruit of the lips. The wine is sweet as it is formed by the union of the deeds in the Houses of ALhhim, whereby the Thoughts emanating from the oylah are gathered into sweet words filled with succulent drops of Understanding; the drink of Yahúdah is the fine wine, refined through seven siftings from each layer of the Rings of ALhhim; the wine of Wisdom flows from the Words formed by the Numbers from which the wine receives its savor; the drinks of the houses of Understanding are from the inner parts of the fruit or the inner parts of the grains; the skins are not used to produce the drinks of understanding i.e. for the oylut of Shamoúnn, Maneshayh, Ayshshur, and Yishshakkar. Values, 70/0: full depth of understanding in the well of perception—*Oyin*/ᐅᑲᑲ, of which wine is the drink of 50: +Yeúwd+Yeúwd+Neúwn; 2:2. See **wine**/W 4ᑲᑲ; **drink offering**/ᐅᑲᑲ.

3199 **Jachin, yakin** (יָכִין) ᐅᑲᐅᑲᑲ

one engaged/giving/ᐅ to establish/ᐅᐅᐅ; to manage/ᐅ the branching of thought/ᐅ to fulfill/ᐅ extension/movement/ᐅ; the common *Yeúwd* initial letter to a verb indicates that the works of a thought and the commitment to carry forward the Thought into action; an activity of branching/achieving stability; the right pillar of the Temple corresponding to the right leg (1 Kings 7:21); an Offspring of Shamoúnn/ᐅᐅᐅᐅᐅ, a work/formulation of hearing: the means to construct a foundation/stone, to lay the foundation of a teraysarun/pyramid, via implementation of hearing/understanding; the third level of hearing, following *NemuAl*/ᑲᐅᐅᐅᐅ and *Yamin*/ᐅᑲᐅᐅᐅ, evening kuwachen of Ayshshur, the 11th moon (DibreHhayamim | Chron 24:17). Values, 90/ᐅ: transformation; 45/ᐅᐅ: the fullness of life.

3201-02 **able; overcome, (yækuwl, יָכוּל) ᑲᐅᐅᐅᐅ; yukal, יוּכַל, ᑲᐅᐅᐅᐅ; yekul, יָכַל ᑲᐅᐅᐅ**

to be capable; competence; faculty, capacity, power, possibility; to achieve/ᐅ productivity/ᐅ through one's walk/proceedings/ᑲ; ability/ᐅ bonded with/ᐅ productive/ᐅ directives/ᑲ; to attain/ᐅ fruitfulness/ᐅ that administers/ᐅ change/ᑲ; composed of the Letters of Laúwi, those who overcome show alliance with the teachings of HhaTúwrahh/Torah; those who follow the Teachings of Lauwi are qualified to develop the capacities of the Most High, for their minds and deeds are synchronized; depicts the Crown of Lammed, ᑲᐅᑲ Yekel, which extends to the base as the 10 Rings to form a body and intervals of Lammed for the purpose to express joy through deeds/10. By the Name of Yekelᑲᐅᐅᐅ the Lammed defines itself as the Giver of Life ᑲ=ᐅᑲ, the threeᐅᑲ in threeᑲ whereby they are One Eye. The ᑲᐅᐅᐅ is the Rule over the Lands from which one governs themselves from their midst. The term ᑲᐅᐅᐅ denotes one who has competence, who is able to overcome, whereby from the Crown of Lammed the land of the Yevuwsu is formed. Values, 60/ᐅ: to be steadfast; 66/ᐅᐅ: steadfast equilibrium.

3205-06 *exhale/expansion* **child; to bear, beget, yeled** (יָלַד) ᐅᑲᑲ

to bring forth fruit, gather; births in the Túwrahh are to be read as the fruit that are born upon the sides of the Names as offspring; to be every young, the order of the Laúwim/Lammed *Yeúwd*/ᑲᐅ within

a Teraysarun/ፈ; to bring forth/ገ an order/ረ from one of the pyramids/ፈ; we bear fruit according to the deeds/hands/ገ the arm of power/scepter/ረ of the three pyramids of Wisdom, Understanding, and Knowledge/ፈ; to perform/ገ the Orders of Light/ረ with insights/ፈ; a structure of insight that opens in the days of its rotation; to be positioned to attain/ገ instructions/ረ and advancements/ፈ. Values, 44/ፈፃ: fullness of the Teraysarun; 4:4. See **child/daughter**/ጳፈረገ. See **Ludim**/ፃገፈሂረ

³²⁰⁷ *inhale/regulate/meditative* **child, daughter** (*yalada*, ילדה) ጳፈረገ
to bring forth fruit with radiance, to gather; formulation of thought with radiance; fruit are according to the deeds/hands/ገ of power/scepter/ረ of the three pyramids of Wisdom, Understanding, and Knowledge/ፈ in the days of its illumination/season/ጳ; the hand/activities of/ገ the staff/ረ with insights/ፈ unto continuance/ጳ; a structure of life’s continuation; passing the staff through the gates for continuation; position to attain/ገ instructions/ረ and advancements/ፈ for continuance/ጳ. Values, 49/ፈፃፃ: the fullness of interchange. See **bear/beget**/ፈረገ.

³²¹² **to walk, y’lek**, (הלך) ሂረገ
“one walks”; to proceed; to lead forth, carry forth; one/ገ moves/ረ the sole/ሂ; to impart/ገ direction/guidance/ረ concerning cycles/extensions/ሂ. Values, 60/ፈፃ: stages of a journey; 3:3 See **walk**/ሂረጳ.

³²²⁻²² **west; sea, yúwm** (ים) ማገ
compilations of thought—the gathering of the twelve daily hours; lake, broad river, laver, basin; loins, the blessing and weaving of Names/thoughts, place of transfers; a reception/ገ of the flow/ማ (from the East/ጳፃፈፈ); also: roaring, tumultuous, warm; the exercise/ገ of a flow/ማ; a gathering/ገ of waters/ማ: the “seas” in each man are distinct bodies of water gathered together for soul and body functions; as *West*: time/place of the end, where all gathers to rest and to enter a new habitation; depicts the study of all contained in the bodies of water energy; that which contains, gives and receives life; note: the warming Fire/ፃፈ within the earth causes it to arise from beneath the waters; “no more seas,” indicates that the fires/spirits have risen out of the waters, transforming them into vapor in harmony with Wisdom. Values, 50/ገ: full extension; 4:4. See **day**/ማሂሂ

^{3220-22; 4164-65} **sea of casting/molding, yúwm-mutseq**, (ים-מוצק) ቀድሂ ማገ
tumultuous/ማገ distress/ቀድሂ ማገ; sea/ማገ of metal/hardness/solids/tubing/piping/ቀድሂ ማገ; *ref.* to the laver in the temple/tent of meeting: the rim of lilies suggests the rim to be hexagonal (in accordance with the six petals of the lily), making the circumference exactly three times the diameter (2 Chron. 4:1-5); place of gathering/ገ of waters/ማ for the drawing out/ማ of all contained/ሂ unto transference/ገ to the dome of holiness/ቀ. Values, 286/ሂፈ: knowledge expressing unity. See **day**/ማሂሂ.

^{3220-22; 4417} **Salt Sea, Yúwm Malæch** (ים-מלח) ለረ ማገ
acquired/ገ waters/ማ extracting/ማ to defend/ረ what ascends/ጳ; corresponds to the bladder. Values, 128/ጳሂፈ: domain of extended effort; 56/ሂገ: desire to balance.

^{3220-22; 5489} **Red Sea, Sea of Reeds, Yúwm Suph** (ים-סוף) ገሂፈ ማገ
founding waters of the universe and all nations; warm/ማሂገ conclusion/ገሂፈ; depicts the stomach, where all ingested perishes/breaks down for assimilation; manifested power/ገ flowing/ማ in support of/ፈ unity/ሂ of soul/ገ; the blessings/ገ in the seas of the body/ማ supporting/ፈ unity/ሂ of expressions/ገ; entrance into the chamber of transition to affirm our nature above (SYM 2:5); also depicts entering into the waters of our body which serves as our mother also, following we enter in the waters of the Yarrdenn/Jordan (SYM 13:18) Values, 196/ሂፈፈ: domain resulting in unity; ፈ =ሂ+ገ 6:6 in the Numbers of ALhhim and HhaKuwahnim. See **reeds/Suph**/ገሂፈ; **day**/ማሂሂ.

^{3220-22; 6160-61} **Sea of Arabah, Yuwm Oorveh**, (ים-ערבה) ጳፈፈ ማገ
surety, guarantee, pledge, bond, token; to bargain, exchange; to become obscure—lost in the inter-

change; a gathering of messages/waters/ᑲᑲ for perceptions/ᑲ of increase/ᑳᑳ; depicts a gathering of fluids/peoples under the slopes of Pisgah/ᑳᑳᑳᑳ; stones of agreement: represents the testicles—a function of pleasantness; a formulation of seminal fluids beneath the Sea of Reeds, against the slopes of Pisgah/*the cleft*; the blessing/ᑲ of waters/ᑲ upon the seed-egg/ᑲ instigates/ᑳ the development/ᑳ of life/ᑳ. Values, 327/Iᑲᑲ: wisdom extending goals. See surety/ᑳᑳᑳ; Arabah/ᑳᑳᑳᑳ. Compare day/ᑲᑲᑲ.

3225-26 **Jamin, Yamin (yameen, y'meen, ימין)** ᑲᑲᑲᑲ

a right hand, the right side; the south: and thus, the teaching, “a formulation/son of hearing/Shamoúnn/ᑲᑲᑲᑲᑲᑲ is for Yamin/*Doing*”—for administering and performing and, thus, for full illumination (CHP/Num. 26:17); to administer/ᑲ the living/vibrant/conductive/ᑲ activities/ᑲ to their full extension/ᑲ; to make manifest/ᑲ via reflective/conductive/ᑲ management/works/ᑲ unto perfection/ᑲ; as the south administers that which comes from the north—discernment and presence of thought unto its full revelation. Values, 110/ᑲᑲ: sanctified activities. See left/ᑲᑲᑲᑲ

right handed, miminim, yman (מימינים, ימן) ᑲᑲᑲᑲ

to take the right hand, turn to the right, use of the right hand, “administering the thoughts of *man*/the unleavened bread (DibreHhaYamim/I Chr 12:2); those capable of casting stones of the right and left hand, depicting Masters of Words derived from inquiries (Matt 25:33); extending/ᑲ the anointed/ᑲ mind of Neúwn/ᑲ; suffix on Names as *Beniyman, Charmmun/Hermon*, coined as “son of man,” *lit.* an offspring of the *man*/ᑲᑲ/sacred bread; formulations of the unleavened thoughts from the Altar of your Name as they rise out of your SeedName. Values, 100/ᑲ: Quphæhh crown; 5:5. See left/ᑲᑲᑲᑲ

3245-46 **to establish (yasad, יסד)** ᑳᑳᑳᑲ

to set up, appoint, arrange; to found, base, organize; to establish/ᑲ a deliberation/ᑳᑳ; the action/ᑲ to structure/ᑳ insights/ᑳ; also: the results/ᑲ of a sitting, counsel, secret deliberation/ᑳᑳ; a science. Values, 74/ᑳᑳ: to comprehend insights.

3252 **Iscah (Yisskah, יסכה)** ᑳᑲᑳᑲ

observant, watchful; to monitor; from the root ᑲᑳᑲ, meaning “to anoint, measure”; related to the word ᑳᑳᑳ/*booth*, as the *sukkahh*/tabernacle is both the measurement of our being and also the means to observe our attributes of being; to provide/ᑲ the structure/ᑳ of our productivity/ᑲ in light/ᑳ; sister to Lot/ᑳᑲᑲ/*concealment*. Values, 95/ᑳᑲ: direction in life.

3254-55/3130 **Joseph; add, increase, Yúwsphah (יוסף, יוסף)** ᑲᑳᑳᑲᑲ; ᑲᑳᑲᑲ

to multiply, expand via union; the state of the penile glans; means of multiplying the Numbers, fruitfulness, increase; in that there are two within the Mæyim-Tæyth Ring of ALhhim, Yúwsphah/Joseph provides a double portion for the minchaih/daily mincha offering which forms the Bread of Life of 18 grains; first purchase of the soul for the Kingdom of a Name (Matt 13:44; SMB 37:28) acquired by the State of YishmagoAL/Ishmael for 20 shekels of silver, who is transferred to create boundaries of manifestation/ Metsryim; first born of Rachel; provide redemptions for the soul and unite all parts into a structure of soul; means of managing/ᑲ the fruitfulness/ᑲ of the interior arrangement/ᑳ; the inscriptions/ᑲ holding/ᑲ the structure/ᑳ of all faces/expressions/ᑲ; also: to puff up, as with leaven: whereby one adds to what YæHúwaH/ᑳᑳᑳᑳ says; to repeat, continue, supplement; Yúwsphah/*Increase* begets Apærrim/Ephraim/ᑲᑲᑲᑲᑲᑲ/ *growth/fruitfulness* and Maneshayh/ᑳᑳᑳᑳ/*transference/new placement/promotion*; note: the parts in the loins located at the end of the body branches to create new beginnings; the loss of the loin cloth in the house of Potiphar leaves the parts of Yúwsphah naked without a covering as the other members of the body which are enclosed; taking the bones of Yúwsphah out of Egypt at Pessæch corresponds to carrying forward the structure of life, which not only brings us into boundaries/Egypt but also empowers us to attain the Oyin Mind of the ten lands/states via Yúwsphah’s offspring, *Yahushúo/Joshua Ben Neúwn*, as we arise through Metsryim; agent to

achieve/א unity/י and structured stability/פ among all expressions/ק; leadership to determine state of residence. Values with the Úwah, 156/יגפ: consecrated to the purpose of unity; domain displaying unity; Values, 150/גפ: kingly direction; the parameter Letters/קא equal the interior values/פא forming the ratio of 9:9. See **Joseph/קפאא**.

Yoúwphæph, (Yoúwphæhh, יעוּפֶהֱפֶה)

from the root אפפפפ, to be flying, soar, to attain heights; the Yeúwd activations cause an attentiveness at altitudes in which your spirit is tasking; to act/א with understanding, as the eye of an eagle/ו containing/י sayings for unified mouths/קא; as birds feed mouth to mouth; to obtain insights by being mouth to mouth; an ascent/וא into the gate where mouths/קא meet/join/י. Values, 66/אפ: a unified staff of those joined; 9:9

³²⁷⁰ **Jaazer, Jazer (Yazeer, יעזיר) אאאא; (Yazar, יעזר) אאאא**

to be helpful; to act/א with understanding/ו that penetrates/א intellect/א; an assistance, aid; to succor; to make manifest/א comprehension/ו of a goal/א for the activities/א of intellect/א; also: enclosure—an area providing succor; a city/dwelling place assigned to Gad/א√energy of assimilation and appointed for Merari/אאאא/skeletal framework. Values, 287/אאא: mastery of expressed goals; 297/אאא: mastery of transforming words.

³²⁹⁰ **AL Jacob, Yaoquv (יעקב, יעקב) אאאא, אאאא**

אאאא, AL-Yaoquv [SMB/Gen 35:1], the 9:9 ratio is in accordance with the Houses of Knowledge which are 36/9; the attainment of Understanding/וא sanctifies as house/אא; The Head of Knowledge through which is fulfillment to follow through unto the end/culmination; a supplanter: to grasp/א the heel/אא; *lit*: the hand/א follows through/אא; to receive/א a reward/אא; depicts the spiritual Mind of YishARAL/אאאא, as it wrestles for mastery of Oshauw/Esau/אא/√mirroring of mind who brings the Seed of Yetschaq/Isaac into an outer form of man (compare Yahúdah/Jude 8-9): to supplant the flesh and overthrow waywardness and rebellion to Unity; as the twin of Oshauw, Yaoquv supplants/overthrows underlying principles of the mirroring twin, Oshauw/Esau; Yaoquv is the Nature of Mind to comprehend all within itself whereby the Mind is able to bring forth the twelve branches of Thought; Oshauw is the mirroring of mind whereby the mind bonds with the offspring of Cham for manifestation; the mirroring of Yaoquv through Oshauw/Esau is the basis for the two tablets/sides of mind, the mind mirroring itself is the means of Ræuch/Spirit to enter into manifestation as maShayh/Moses enters into Bæyit/House of Pharaoh whereby the Name enters into manifestation; the mind of Yaoquv comprehends itself for expansions into Names/heavenly realms and into transformation modes/earthly realms of YishARAL; the nature of Name projects itself through unions with the order of expression: Avrehhem establishes bonds with Chayit and unites with Hagar of the House of Pharaoh to bring the Concepts of Name into a foundation for transformation/unfoldment; Yetschaq/Isaac establishes the understandings/wells of Avrehhem and is acknowledge by the offspring of Metsryim/Egypt—the Philistim, to rightfully dwell in the land; Esau—the mirror of Yaoquv unites with the offspring of Chayit, the Chitti, and Egypt—the daughter of YishmæooAL/Ishmael, to bring the House of YishARAL into the lands to sojourn until they surrender to the Fiery Mind of Yaoquv [OvadYah/Obadiah 17-19]. YæHúwaH will not reject the offspring of Yaoquv but will tend the young on behalf of the founding Fathers; **Yaoquv is mind achieving/א the eternal and conscious Oyin/ו abode/א of unity/a house/א**; one who acquires/א understanding/Oyin/ו of the Kingdom/א in all manifestations/א; the giving/א of understanding/ו to abide/dwell/א in unified forms/א; to supplant a separate consciousness of (latent) body form. *Mastery over and making peace with the latent forms/אא* begets YishARAL/אאאא/*the active manifestation of the twelve light thought categories of soul*; the equation for Yaoquv requires an ÚWah as it appears in HhaTúwrahh/Torah TK/Lev 26:42, whereby the formula is 9:9 conveying the totality of Life gathered into one, the ability of the mind to orchestrate the unity of all offspring. Values, 11/א, Tree of Life, 182/אאא, the crown of soul and body; 9:9. See **soul/אאא**.

3293 **forest, yigor, yoryim** (יער, יערים) יגור, יורים, אור

a woods; groves of clusters of thoughts springing from the opening of Words; the gift/ר of understanding/ו in the mind/א; also: honeycomb; to attain/ר understanding/ו unto knowledge/א; City/Kiriath of Yoryim/Jearim location pertains to a part of the Mind that is devoted to those who are willing to give themselves fully to perform the Words of the Law. The city is on the boundary of Yahúdah and Beniyman, which indicates that is in the region of the mind that pertains to the Teachings of Numbers and the SeedWord in which they abide; [Yirmeyahu/Jer 17:15; Yahushúo 9:17]; a gathering place of trees/groves, a structure of thoughts as the honey combs that are clustered together as trees, for as Words open in the Mind they establish Teachings as a forest/woods, denoting that the teachings of the Ark are grouped together to make a stand of Trees within the Mind [I ShmúwAL 7:1-2]. Values, 280/א: a mind that has been opened; 46/ר: absorption of manifested power; yigor 9:9, yoryim 8:8.

6213 **one works (yaaseh, יעש)** עשה

to make, fashion; to manifest/ר an understanding/ו in wisdom/ו. Values, 380/א: wisdom expressed. See **make/עשה**.

3302-03 **beautiful (yepheh, יפה)** יפה

pretty, fair, nice, lovely, wholesome, worthy, good; to adorn, embellish, improve; to praise; to cause to flourish; to activate/ר the full expression/א of light/א; also: to authorize, empower, delegate; to appoint; note: a woman/א is *yepheh*/beautiful (SMB/Gen. 12:11) because she is one who receives, and in receiving, she warms by her fire/א, thereby empowering and adorning all she holds, knowing she is deemed worthy to be the vessel of receptivity. Values, 95/א: transforming power of light.

3315 **Japheth, Yapheth (יפה)** יפת

to enlarge, expand; to make wholesome; expansion; a renewed soul; to activate/ר manifestations/expressions/א of totality/א; to manifest/ר the expressions/utterances/fruit/א of regeneration/א; from *patha*/א, meaning “to open”; ref. to the openings/chakras of man, according to which the body is formed/shaped; note: each opening from Madai/א to Tiras/א is subject to the opening of Gomer/א: as the openings are fully extended (completed), the body also will be complete and filled with the glory of YæHúwaH/א; the activity/א of the openings/א achieves multiple compositions/א; the seven offspring of Yapheth are of the seven Eyes of ALhhim positioned from the Crown chakra to the foundation in the west. Formula: $X = (A \times R) \div C$ /consciousness. Values, 490/א: sign of righteousness; 1:1A. See **open/א**.

3318-19 **come out, going out (yetsa, y'tsa, יצא)** יצא

emerging, departing; to appear, arise; to activate/ר the emergence/transformation/א of light principles/א; to acquire/ר transforming/א concepts/א; to empty, finish; to bring forth/ר righteous/א seed/א — as in Sepher Yetsiat Metsryim/Exodus: the writings of light energies appear in and rise out of Egypt, understood as the defined elemental forms; activity/א to transform/א our seed/א — to allow sperm/א to go out a metamorphic process whereby a new thought base is established; to transform our concepts/ideas (it is for this reason we went out of Metsryim). Values, 101/א: sanctified expansion. See **go/come/א**.

3320-21 **station, stabilize (yetsav, y'tsav, יצב)** יצב

to reinforce; to stand forth; to take a stand; to be firm; actions/א that defend/א the house/א. Values, 102/א: to sanctify form/body/consciousness.

3327 **Isaac, Yetschaq (יצחק)** יצחק

laughter;—laughter—the tongue of inner understanding that quickens all to the Voice of Yishshakkar—The Consciousness, the expression of release, delight—the joy of wonderment that follows circumcision of Avrehhem/א and YishmæooAL/Ishmael/א; the delight in beholding Túwrah and the world with unveiled eyes; state of joy as one abides upon the base of

Wisdom and within the boughs of Knowledge whereby one fills their houses with Knowledge; the state of abiding beneath a hanging vine; **having the joy/laughter of Understanding**, state of immortal occupancy of the lands, characteristic distinguishing the offspring of faith; the mastery/ጸ of the branches/ጸ according to their mission/ጸ and devotion/ጸ; being loved; happiness; attainment of rest/ጸ arising out of the transformation/ጸ of statute/Principle/law/ጸጸ, even as joy flows as meditation breaks open in spiritual release, transforming the code of the black text unto the white text revelation; the joy that occurs via transforming from one state unto another; *the offering of Yetschaq/Isaac* teaches us that YæHúwaH desires a living sacrifice; though YæHúwaH tells Avrehem to sacrifice the unified offspring of one’s Breath, YæHúwaH explains that the acceptable sacrifice is to offer our son—our *potential construct of the formative, congruent Rings of our Breath*; through the inner harmony—*hashah/ጸጸጸ* our offering becomes the perpetual emanation of Wisdom. Our birth within the Oyin Lands is through our inner harmony, being the formulations within us that are called/read to bring forth living emanations from our Name that are appointed unto the Unified Name; doing the commandments YæHúwaH expands our understanding, as it is written: Blessed is the doer, not the hearer, of the Túwrahh. YæHúwaH gives us explanations and teachings that we would not otherwise receive as we obey and do the unified Words. *Laughter* begets Yaoquv/ጸጸጸ/*supplantation/overthrow of outward dominance by attaining an understanding/consciousness of the holy within; the birthing of Yetschaq occurs as we cross into the ten lands of the Oyin Body wherein we bring forth the fruit from the loins of Yaoquv/YishARAL; the succeeding goat/epoch to Núwach*. Values, 208/ጸ4: knowledge of assignment/service/ascension; 1:1. See **soul**/ጸጸጸጸ.

3334-38

Jezer; agent to create, manufacture, fashion mind, yatser (ጸጸጸ) ጸጸጸ

to narrow, mold into shape; to determinate: thus: instinct, an inclination being a facet of recall, impulse, drive, nature, being; also: a thing created, fashioned; activities/ጸ in pursuit/ጸ of mastery/ጸ; a means of achieving/ጸ the transformations/ጸ of knowledge/ጸ. Values, 300/W: Wisdom; 2:2.

3444-45

to burn, kindle (yaqad, yeqad, ጸጸ) ጸጸጸ

to ignite; to glow, blaze; the gift/ጸ of holy/ጸ insight/ጸ; result of being numbered/visited (SYM/Ex. 4:31); burning, as upon a hearth; note: the children of YishARAL are kindled with the fire of wisdom; to impart/ጸ the holy/ጸ in the gates/ጸ. Values, 114/ጸጸጸ: smoke (holy thoughts) emanates through the gates; 33/ጸጸ: the role of perception.

3947-48

he took (yeqach, ጸጸ) ጸጸጸ

to take, appropriate, claim; to grasp/ጸ the domain/ጸ of labors/services/ጸ. Values, 118/ጸጸጸ: crown of blessing for work. See **take**/ጸጸጸጸ.

3355

Joktan, Yúwqten (ጸጸጸ) ጸጸጸጸ

from the root *qatan*/ጸጸጸ, meaning “to be small”; reduced, little; the younger; the microcosm; private: all concepts conveying the sense of humility; to administer/ጸ the individual parts/ጸ in relation to/ጸ the formulation of the whole/ጸ; note: Yoqtan manages the humility position and oversees the micro aspects of our Name; ጸጸጸጸ bears or brings forth half of all attributes that comprise the foundational Name; there are 26 founding attributes, and Yoqtan bears 13; to manage/ጸ the kingdom’s/ጸ counsel/unity of minds/ጸ to flourish/ጸ; he/ጸ abides/dwells in/ጸ the community/ጸ for full extension/ጸ; 5:5. See **small**/ጸጸጸጸ.

3364

wakeful (yeqats, ጸጸጸ) ጸጸጸጸ

to awaken; to arouse, wake up; to accomplish/ጸ a holy/purifying/ጸ change/transformation/ጸ; activities/ጸ of the dominion/ጸ of righteousness/ጸ. Values, 200/ጸ4: state of knowing.

dear, precious, rare (yqær, ጸጸ) ጸጸጸጸ

state of Aharúwan prior to the creations of the world, ZekerYæhh 14:6 indicates the Word Seed of

the Kuwáhnim are very costly, rare, expensive, scarce of great value; to impart/ᐲ what has become qudash/sanctified/extraction of Fire/ᐆ within the Mind of the QudashhaQudashim/4; which become congealed, as curded milk in the stoneware vessels of Aharúwan from which the worlds are made and the fulness therein. Values, 301/4W: fiery seed: 2:2.

3372-73/3384

awe; regard, honor, yerra (ᐲᐲ) ᐲᐲᐲ

from the root to observe/see/44; reverence/bowing to behold all within YæHúwaH; to apprehend, understand, grasp; to acquire/ᐲ primary/4 concepts/4; whereby one stands in awe, revere; to dread, be careful of violating all that pertains to Ræuch/Spirit; to grasp/ᐲ the knowledge/4 of the Principal/4; via giving honor, one expands; the giving/ᐲ of knowledge/4 facilitates conception/4; note: reverence of ᐲᐲᐲ commences the activation of Wisdom because one is beholding the Principles of Light which are of the Teraysarun of Wisdom [Mishle/Proverbs 9:10], whereby what is seen/observed is never violated; when the Light of Wisdom enters the eye, there is an awe of beholding what was once hidden; to extend/performance/ᐲ the Thoughts/4 of Oneness/4; the fear/reverence of YæHúwaH is pure/ᐲᐲᐲᐲᐲᐲᐲ whereby no thought or saying violates the Unity of HhaSham and it endures forever/ᐲᐲ—giving evidence/testimony/encircling the Teraysarun of YæHúwaH [Tehillah/Psalm 19:9]; one *works out their salvation with fear and trembling*/ᐲᐲᐲᐲ—**by grasping the Principles/Thoughts of Oneness and with the mind rejoicing to encircle/swirl/integrate** the observation into their households; as the scripture says: “*Serve the totality of YæHúwaH with fear, and rejoice with trembling*” [Phil 2:12; Tehillah/Ps 2:11]. Values, 211/4ᐲᐲ: foremost attitude in acquiring/performing ALphaeh/4 concepts; 31/4ᐲ: mastery of Oneness/expansion; 3:3. See **regard**/ᐲᐲᐲ.

3381-82

Jared (yared, yarad, ᐲᐲ) ᐲᐲᐲ

to go down; a distribution, descent; to decrease, diminish, reduce: e.g., “to take down the veil” is to decrease/diminish the position of the veils/forms with regards to the operations of soul (CHP/Num. 4:5) whereby the external or covering does not diminish the inward; the humbling of a Name unto the Lamb of ALhhim as Yahuchanan (the grace with emanation) of the Priesthood humbles one’s mind unto the presence and revelation of the Lamb of ALhhim beheld before him—arising within his faces/expressions; the mastery/ᐲ of the mind/4 to examine/ᐲ; also: humility; to secure/ᐲ knowledge and insights/4 arising within the foundation of Thought/ᐲ; note: maShayh/Moses goes down/ᐲᐲᐲ into Egypt/Metsryim/humbles oneself to assist all members to break loose from bondage; to lead a Name unto sacrifice/examination of all inner properties. *Humility/Yared* begets Chanuk/ᐲᐲᐲᐲ/ᐲᐲᐲ. Values, 214/ᐲᐲᐲ: knowing yields insights. See Jacob/Yaoquv/ᐲᐲᐲᐲ; Jordan/ᐲᐲᐲᐲ.

3383

Jordan, Yarrdenn (ᐲᐲᐲ) ᐲᐲᐲᐲ

Mastery of Knowledge/4ᐲ with judgment/Dan/ᐲᐲ: the purpose/extent/ᐲ of the descent/ᐲᐲᐲ/ regarding the descending of concepts and their ascension, concepts are gathered via the eyes and tongue—Houses of RAúwaben and Gad with Maneshayh; concepts descended into the loins are brought to the heart via the sacrifice and unto the tongue/Table of the Faces/Shulchan Panayim unto the Ark/Mind; *the Yarrdenn conveys the full extent of the daily sacrifice process; an attainment with Mastery/ᐲ of Knowledge/4 of the Teraysarun/pyramid/ᐲ flourishing/ᐲ*; a land/State designated for the inheritance of Gad/the mouth whereby the concepts and words of Knowledge are at the lips of the priest, waters unto immersion; path to enter into the Ten States of Word Verification, territory for King Cheshbon/computation/base of speech; The Yarrdenn River is *the area of the throat to the sea of Chinnereth (the heart)*. **The river of the Yarrdenn/ᐲᐲᐲᐲ is a flow of words rising from the heart to be projected by Breath/upon the tongue. In the river of the throat Words are uttered as they are pass through the land of Dan/lungs, whereby the River is called Yarrdenn/Jordan;** One who masters the regulation of Knowledge/4ᐲ with discernment/Dan/ᐲᐲ controls the

fiery wand of the tongue. One who regulates the flow of thoughts carried in the Yarrdenn is a Master; mastery is conveyed by the phrase, the Hand of the Yarrdenn/ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ/The Most High Yeúwd-HhaYarrdenn; the Hand/Mastery/ᄃ of Knowledge/ᄃ of the Teraysarun/ᄃ perfection/completion/ᄃ; to be baptized in this river is the opening of the Seed of Wisdom in the Waters of Understanding, whereby one is born from above into the House of Dan; the entrance into these waters formulate new lands for the embodiment of the Names of YishARAL [Yahushúo/Joshua 13:27], the waters in which we are baptized are unto the lands/states in which reside: i.e. the immersion in the Yuwm-Suph/Sea of Reeds leads to the lands of the Wilderness/Sekkut, which is the birth of Chækúwmah from a SeedName; the immersion into the waters of the River Yarrdenn, leads to the lands of inheritance, which is the birth of Bayinah; we enter the Yarrdenn as the waters/collective gathering of Names by the attainment of Knowledge; note: to cross the Yarrdenn is to fulfill the purpose of our descent: we go across/ᄃᄃ as Oovri/Hebrews/ᄃᄃᄃ to inherit States projected by Chækúwmah in YæHúwaH—unto the full extension of Name through Understanding; Yarrdenn is a gate to enter the 10 States of Verification, within the waters are the kuwáhnim/priests of Aharúwan and the ark upon the shoulders of Qahhath which open the waters of Yarrdenn for the tribes to go beyond; crossing the Yarrdenn River is going to another side of Knowledge or Mind whereby we go beyond our current state of Mind unto another dimension of the Light of our Names. We move into extended parameters of our Names—within constructs/numerical and word formulas of our branching Mind to create a new state of habitation! As we receive from the Light of the Fathers stored within our SeedName the parameters of one's dwelling state changes. We go beyond the state we made in Metsryim by rolling off of our shoulders the former body of Metsryim as we cross the great divide, known as the River of Knowledge [Yahushúo/Josh 5: 9], circumcising again to release the new dynamics of a Seed [House of Beniyman]; on the other side we create a new embodiment to house the Light drawn out of our Seed through our sojourning. We establish the parameters for a new manifestation in accordance with the formulas emerging from within us—those developed at the altars—the heart of Wisdom and within the waters of our origins—those of Understanding. New habitations are of the formulas of Wisdom and Understanding through which all things are made which come forth upon the circumcisions of the Seed coat [Mishle/Prov 8]. As illustrated in the Letters of the Alphabet there are two sides of the Letters; one side is invisible—the *Numbers of Light*, and the other side is the visible—the *Letters of Light*. Formulas obtained within our SeedName enable us to go beyond. We exceed prior definitions and thereby enter into that which is becoming from our SeedNames. By the new compounds of our Numbers we form new States of Letters to create a new habitation [See BHM: The Alphabet, Part 2, The Letters]. The extended parameters range from 1 unto 49—a seven-fold state of the Numbers and Letters of our 7 Rings/Eyes [7x7]. The Letters robe us according to activated congruent Numbers formed through ascensions of one's ALphæh-Seed. From your beginning state unto your Taúweh/Totality, we move from one state unto the other according to our levels of transformation of mind. Expansions with our SeedName occur via implementation of the ALphæh Principal through our hands/deeds/ᄃ/10, whereby we cross over the Yarrdenn and enter into seven progressions of ten unto 70/Oyin—the perfect State of the Unified Consciousness. We forgive or release 49 times—from our seven-fold position of completeness—lest we hold anything within our Seven Eyes the karma of this world which maintain limited thoughts of another. We dismiss the imperfections and limitations of stature that hold one to an incompleteness of transformation. No one can hold a sin against our name unless we agree to hold it there also; hence, it is with Understanding that we hold no grievances within the Eyes of our Name. As YæHúwaH holds not our sins within the Union of Lights, lest the Union be held to mortality, so we forgive others lest we hold ourselves to their mortality. Hence, we release all sins, lawsuits

and demands for property in this realm, whereby we are at liberty to move into the States of our WordName. We submit all controversies to the Body of the Unified Consciousness for mediations in the Councils of the Just and their higher Orders—the Seventy—to maintain freedom from entanglements to this world to fulfill crossing HhaYarrdenn. Values, 264/Δ#4: knowing the structure of the Teraysarun; Values, 48/⌘: waters of ascension rising from the sea of the heart; 1:1 is derived as 444Δ=γ; 4x8=32/θ, path of the heart. See **Yaoquv**/θφ0ϖ; **Jared**/Δ4ϖ; **inheritance**/Δ⌘γ.

3423 **to occupy (yerush, ירוש)** WY 4ϖ

Mastery/ϖ of Knowledge/4 contained/γ in Wisdom/w. Values, 516/γϖφx: composite dominion of mastery in Unity; 57/Iγ:unfoldment unto completion. See **occupy**/w 4ϖ.

3389-90 **Jerusalem (Yerushalem, ירושלם)** WY 4ϖ

Jerusalem, Yerushelyim (ירושלים) WY 4ϖ

compound of two words: WY 4ϖ, meaning “empower, authorize,” and WY 4ϖ, meaning “to make complete/perfect/fulfill”; lit: to empower the states of perfection; city of the earth representing the heart from which words flow, thus a centre in Nephethi; a center situated in the heart field located in the midst as the Dallath-Dallath in the midst of the SeedWord of Beniyman; a heart for peace, completion; to instruct unto completion; the flowing of words that make for peace; the mother/watering/nurturing center from which we are born from above, upon having come to the completion of all things in meShiæch one acquires the blood of meShiæch, as the blood comes from the Enlightenment to those who are prepared, having constructed a body of thoughts in which the blood may flow; to acquire/ϖ Knowledge/4 that administers/γ Wisdom/w through roles/ϖ that fulfill/ϖ life’s embodiments/⌘; center of giving/ϖ Knowledge/4 joined to/γ Wisdom/w with instruction/ϖ to administer the collective bodies/⌘ϖ; center of redemption unto salvation/wY via the impartation of knowledge, whereby one receives instruction unto life; possessor/wY 4ϖ of sheafs/concepts/⌘(4); center for Yahúdah/purification and restoration, BeNiyman/new works and renewal of life, Apærrim/unification and rulership, and Maneshayh/producing concepts into life (DHY/I Chronicles 9:3); center out of which comes all words, speech—as a doe let loose: thus, the center of the heart (Nephethi); note: from Yerushelyim (the heart) shall go forth the word of YæHúwaH and from Tsiyun/Zion (the mind designated for Knowledge—the location of the tablets) shall go forth the Law. Values, 586/γφφx: measurement of holy expressions of unity; 6:6. See **Zion**/γγz.

3391-3394 **moon yarach, (ירח)** ϖ 4ϖ

lit: to extend/ϖ a thought/4 unto its works/classification of light/⌘; the term relates to a cycle that establishes seven day intervals as denoted in the phases of the moon; correlated to yarach is the city of Jericho that falls in seven days; associated to the term, yarach, is the term, *lavenehh*, which pertains to the whitening of understanding; the silver in the moon is the presence of the Neuwn in the midst that shines in the midst of Chækúwmah/the sun; the full moon is the γγ, the union of two halves/sides whose Numbers are 28: 14/γ+14/γ=28/1 + 6/γ =16/0—the fullness of the moon is Oyin/0; **the base of the word yarach means a space, interval, to extend**, Breath, wind, ghost, *as the ghost rider in the sky*; as the Light of Understanding, **the moon extends all thoughts unto the works of Knowledge**, the moon, as the sun, speaks mouth to mouth as it rises and sets from one edge/Paúwah/γ unto another edge/Paúwah/γ and distinguishes the four sabbaths/seven day intervals each month as it gives its sign of completion/fulfillment of stages according to the mouths/Sayings of light that proceed daily from the sun and moon; the moon is the encircling Breath of Understanding which gives evidence of the internal Seed Name even as the encircling metamere of the body conceal and yet testify—giving witness to the internal order of Thought belonging to each Seed Name; thus Tehillah 89:37-38: the Seed is affirmed, as the moon affirms by con-

cealing/encircling/*l'olam*, with the encircling there is a witness/a giving of evidence through grindings/𐤎𐤏𐤗𐤓 — discernment of parts of the truth whereby each Seed Principle is established/𐤍𐤌𐤀𐤎, for until a Principle is established and unfolded, the truth/𐤍𐤌𐤀 is not known; *as a witness discerns the truth of a matter, likewise is the moon a witness; the truth is known by its works/order of thought which comes by Understanding/discernment*; as the moon passes through the camps daily, strands of Light are woven via the encircling motion, some by two days yielding a double strand or in three days, yielding a tri-strand; the weaving is the base of concealment—the nature of *olam*, whereby the shape of every Principle of Wisdom is declared and born witness to by Understanding. Values, 38/𐤎𐤌: order of ascension/labor; 1:1 is derived as $1 = 2 + 8/10/1$. See **Paúwah**/𐤏𐤗.

3405 **Jericho, Yirichúw**, (יריחו) 𐤎𐤏𐤗𐤓

a collection/𐤎 of moons/𐤎𐤏𐤗; extends/𐤌 Knowledge/4 as works of light/𐤎 establish a base/𐤎, belonging to the foundation of Unity/𐤎; a city/center of lunations as the ears contain 6 months of Bayinah and 6 moons of Chækúwmah; causing tides of waters/emotions to rise and fall within you daily: lunar signs affect the activities within your tribal centers to establish the work of light in six/𐤎 days; allocations/𐤎 of the moon/𐤎𐤏𐤗; the moon’s vessel/𐤎; light allocations of the month to be implemented and confirmed with understanding/trumpets, *ie.*, the blowing of the inner shuphur/horn, made by Ayshshur and the bell of Shamóúnn, whereby the priest sounds for the understanding from the midst; a city of *reflected* light as the walls of the thought configurations holding the Oyin lands must fall/give way unto the greater dwellings of YishARAL; an initial state/realm to acquire/possess of the lands of promise; to activate/𐤌 the mind/4 with works/assignments/𐤎 of unity/𐤎; an allotment of light/𐤌 to govern/4 the associated forms/𐤎 of unity/𐤎; the ability to perform/𐤌 knowledge/4 in the bonds/covenant/𐤎 of unity/𐤎; “place of fragrance” pertaining to BeNiyman/𐤎𐤏𐤗𐤓𐤎𐤏𐤗 which arise in the mind; note: *Yirichúw* also appears in the forms 𐤎𐤏𐤗𐤓𐤎, 𐤎𐤏𐤗𐤓, and 𐤎𐤏𐤗𐤓𐤎. Values, 224/𐤎𐤏𐤗: knowing the branchings of the Teraysarun; 3:3 is derived as 𐤌𐤌𐤏𐤗=𐤎𐤏. Compare **Nachor**/smell/ 4Y𐤎; **spirit**/𐤎𐤏𐤗; **rahah**/𐤓𐤏𐤗

3407; 3408 *pl.* **Jerioth, yeriyot**, (יריעה) 𐤎𐤏𐤗𐤓𐤎; **curtain, yeriyoh** (יריעה) 𐤎𐤏𐤗𐤓𐤎

light unfolds itself completely into ten curtains, the givings to the mind brings forth the consciousness of light; thus the giving of AL to AR yields the curtains of the mishkan; a wall hanging; tent, sheet of canvas; sheet of parchment, writing sheet; to make manifest/𐤌 knowledge/4 to extend/reveal/𐤌 the understandings/𐤌 of Light/𐤎, and of totality/𐤎; the 4:4 ratio corresponds to the 13/4 garments of Light that are formed in the 13 baptisms/washings; the garments are woven of the 9 threads of thought values, the value in the midst of 13-9 is 4, whereby the garment is for the 4 sides of the mishkan and may be joined completely from all sides; each thread being of HhaALhhim: the ALphæh, Yeúwd, and Quphæhh threads are of the value of 1, the Bæyit, Kephúw, and Rayish are of the value of 2; etc. Values, 295/𐤎𐤏𐤗: mind liberated through illumination; 690/𐤌𐤏𐤗: renewal of mind with liberty; 3:3 *yeriyot*; 4:4 *yeriyoh*. See **curtains**/𐤎𐤏𐤗𐤓𐤎.

3409 **menorah base; thigh, hip, yarak** (ירך) 𐤎𐤏𐤗𐤓

loin, femur, flank, leg; the side; rear, hind part; stern, after part; depth; inner side, soft part; the gift/𐤌 of knowing/administrating/4 the tribes/branches/𐤎; *ref.* to the place of origin and to the depth of the bodily branches, as all branches stem from the loins/base of four corners having within it the pattern of the tablet for each day of twelve parts and the monthly tablet of thirty days (calendar) comprised of three sets of 10 days for the three heads of Bayinah/Understanding, depicted by the moon which regulates all composite thoughts/darkness and stars—realms of Knowledge; blessing/𐤌 of mind/4 to branch forth/𐤎. Values, 230/𐤌𐤏: performance of knowing facilitates branching/expansion/fruitfulness (Isa. 8:1); 3:3.

7521 **to wish (yirtsah, יִרְצֶה)** אֵלֶּיךָ

active/א desire/א-4; to want; to be pleased; to be accepted; to manifest/א a mind/4 transformed/ח by light/א. Values, 305/אW: assimilation of light. See **wish/will/א-4**.

3417-19 **to become green, yerræq (יִרְק)** אֵלֶּיךָ

vibrant, healthy, flourishing; prosperity, success; depicts an ever-abundance, eternal life, as the evergreen (SMB/Gen. 1:30); to acquire/perform/א according to the knowledge/4 of the holy/א; giving/א thoughts/4 that distinguish/א; green herbs, vegetation, verdure; verdancy, foliage; also: to spit, expectorate, as a plant exudes fluids; central thought as the colour in the midst of seven Values, 310/אW: Wisdom's handiwork/gifts; 3:3.

3423 **to inherit, take possession (yerash, יִרְשֶׁה)** W אֵלֶּיךָ

to occupy, dwell; to succeed; a legacy, heritage; *lit. to manage via the Thoughts of Breath*; to perform/א Knowledge/4 according to Wisdom/W whereby the branches are joined to the base; to handle/א the Knowledge/4 of Fire/W; to initiate/fulfill/א the thoughts/4 of Wisdom/W; also: to seize, conquer, consume: the sons of YishARAL/א-4W א inherit/consume/possess the land of Kennon/Canaan/א-4W and all inhabitants of Cham/א-4— that is, the offspring of Sham/א-4W ignite the patterns/forms into a House of Wisdom/Fire, whereby we attain an immortal form/body; the performance/acquisitions/א of the Mind/4 of Wisdom/W; note: *yerash* is sometimes translated as “to drive out,” in which cases the context had been better served by the rendering, “to thrust out,” even as seeds of a plant are expelled/thrust forth to take possession of the land; the phrase in English, to drive out/W א-4, is understood to possess and bring together into one the two parameter rows of the Letters—the row of ALphæh to Zayin and the row of letters Semek to Shayin, whereby we integrate/א Knowledge/4 with Wisdom/W [Chamesh haPekudim/Numbers 33:52]; possessions are attainment of Knowledge coupled with Wisdom—we possess property States as we enter them; therefore we enter into the Promised States via Knowledge according to Wisdom; we are birthed into a Wudah to be manifested/to inhabit for knowledge; when we die we continue in the knowledge attained by formulations of Words from our Name; **we speak according to the Words of our Names, thereby the flow of the Life of our Names form states of their immortality whereby we enter into our inheritance as the lands of the Words of our Names**; as the Life comes out of our Seed, there is a body to enter; likewise as the Life of our Names flow from our mouths we form the lands of our inheritance; possessions are held only by our Name. Values, 51/א-4: the perfection of ALphæh/Principal. See **possess/א-4W** א.

5375-78 **lift up (yesha, יִשָּׂא)** אֵלֶּיךָ

to rise up, accept; to ask; to give/receive/א an assimilation/W of principles/concepts/א; to acquire/א the wisdom/W of principle/א, whereby there is an elevation/lifting up. Values, 311/א-4W: to utilize a manifestation of principle. See **exalt/א-4W** א.

3427 **to sit, dwell (yashav, יִשָּׁב)** אֵלֶּיךָ

to inhabit, take up residence; the action/א of fire/wisdom/W to become blessed/manifest/א; to live, reside, abide, settle, populate; to stage (set something up); activity/א of Spirit/W residing in form/development/occupation/א. Values, 312/א-4W: wisdom receiving form.

3437 **Jashub; population (yeeshuv, יִשׁוּב)** אֵלֶּיךָ

settlement; also: explanation, consideration; the activities/א of fire/wisdom/W to fill/א a formation/א. Values, 318/א-4W: wisdom activating labors/services.

Yishvi, Yishúwi (יִשׁוּבִי) אֵלֶּיךָ

Through the alignment of all parts and the placement of the stones one unto another, the Faces of Light—being the full expressions of ARAL appear. The Name of Yishuvi is one of the 70 Names of consciousness that comprises the Great Assembly. Through the Name of Yishuvi, we affirm what belongs together or does not belong together. We know how to equate the compatibility of

Names and their states/residences. The ratios are the values that are within every word. The words are spoken through Dan — with discernment and via Breath. As we speak the words according to the balanced numbers within them, they are spoken without partiality, whereby we speak them as pure words as they come forth from the Mind of ALOZAR. Speaking the Words without partiality is the pure language. By the numbers within a word we know how to speak the word. The Name of Yishuwi is comprised of four Letters of HhaALhlim. The Letter Yeúwd, Shayin, Úwah, and Yeúwd, being a formulation of thought of the Laúwi, Dan, and Shamoúnn, being the offspring of Ayshshur. CHP/Num 26:44; The ratio is 4:4, giving the utterance as Yishuwi; 4:4 Gate to Gate; access points and transference within the order of the Light, as the moon enters into the gate of the sun, or into the gates of camps during a monthly rotation; the gates within orbit, the gates from one Ring unto another Ring, whereby they are aligned one another; the means of achieving stability, progress, and growth, as the values pertain to the Foundational State of HhaTsur/The Rock.

³⁴⁴⁴ **salvation; to reclaim, yishauoh** (ישועה) ᑭᐱᑦᑭᐱᑦ
 redemption, deliverance, help; the extension/hand reaching out/ᑭ of Wisdom/w yoked/ᑭ to Understanding/ᐅ of the Lights/ᑭ; to affirm the union of Wisdom and Understanding whereby all that is extended from the foundation is reclaimed; nothing is lost; all of Mind and its extension is used as it is designated from the Foundation and supported by Understanding, according to its value in YæHúwaH. Values, 391/ᑭᑭᑭ: Wisdom liberation of concepts. See **Yahushúo**/ᐅᑭᑭᑭᑭ; **salvation**/ᐅᑭᑭᑭ, ᑭᐱᑦᑭᐱᑦ.

³⁴⁴⁸ **Jesse, Yeshshi**, (ישׁי) ᑭᑭᑭᑭ
 to manage/appropriate the Fire/wᑭᑭ unto a full extension of ten/wealth/ᑭᑭ; the Name is derived from a complete extension of the term/wᑭᑭ, meaning, there is, an establishment of one’s Numbers; Yeshshi is the root of a Name that stems out of the offering of Maneshayh which follows after Yahúdah, whereby all Numbers of Enlightenment, containing the formulas of HhaKuwáhnim, are fed unto the Seed, through which the Seed branches unto full maturation; out of the Root of Yeshshi/Jesse comes the branches of the Kingdom of DæúwD within the Dallath-Dallath Ring [Yashoyæhu/Isaiah 11]. **The root of Yeshshi is the primary sprouting of one’s existence, being the base of all realities. In Yeshshi are all numerical assets of a Name.** As the strength of Yeshshi rises, all processes/nations will inquire into the mathematical formulas laid-up within the root; from these formulas every thought, every deed/work, and every land/state are determined. Values, 320/ᑭᑭᑭ: fiery branches; 4:4. See **David**/ᑭᑭᑭ.

⁵³⁸¹ **obtain (yashig)**, (ישׁיג) ᑭᑭᑭᑭᑭᑭ
 to overtake, regain; to remove; to give/receive/ᑭ utilization/w of activities/ᑭ and processes/ᑭ. Values, 323/ᑭᑭᑭᑭ: to utilize productive channels. See **attain**/ᑭᑭᑭᑭ; **connect**/ᑭᑭᑭᑭᑭᑭ.

³⁴⁵⁸ **Ishmael, YishmæooAL** (ישמעאל) ᑭᑭᑭᑭᑭᑭᑭᑭ
 to understand/hear/ᐅᑭᑭᑭ AL/ᑭᑭ; a seed/concept of Abraham/ᑭᑭᑭᑭᑭᑭ given/ᑭ unto communicate/ᑭᑭ the order of concepts/ᑭ via instruction/guidance/ᑭ to be understood/ᐅ via visible and audible vibrations/w; process/ᑭ to ignite/w the waters/ᑭᑭ via understanding/ᐅ the concepts/ᑭ of order/guidance/ᑭ (as ALiyáhu ignites the waters on the sacrifice on Mt. Carmel); the bridge between a Name and the Earth. Values, 451/ᑭᑭᑭᑭᑭ: goal of assimilating concepts; 9:9 is derived as ᑭᑭᑭᑭᑭᑭᑭᑭᑭ.

³⁴⁶⁷⁻⁶⁸ **salvation, yeshúwo** (ישוע) ᐅᑭᑭᑭ
 deliverance; the constant state of stability and support via which all members belong to the three heads of Understanding: the Yeúwd, the Shayin, and the Oyin — whereby the word is formed; to save, help, reclaim/reinstate; the Hand/ᑭ of Wisdom/w and Understanding/ᐅ to liberate that which becomes bound; to restore all things unto their function in YæHúwaH, whereby all within a

Name/positioning in YæHúwaH, is saved/reclaimed to fully rise unto its splendor; to gather the fruit from the decaying stem; to redeem with 70 pieces of silver—the value of Oyin/Understanding for via Understanding one beholds the value of all within whereby it is redeemed from the spoiler. Values, 380/7W: wisdom’s utterances. See **Yahushúo**/OWYאב; **salvation**/אויפאב, אפיפאב; **nobility**/ויפאב; 7:7.

⁵⁴⁰¹ **jasper, black onyx, yesphaeh** (ישפה) אבאב
stone of Nephethli, coming all colors of Light, layered radiances, givings/ב of the Fire/Wisdom/W to display the Faces/7 of Light/א; Values, 53/א: quests for ascensions/communications of mind; 4:4.

⁵⁴⁰¹ **kiss, touch, fasten** (yishah, ישה) אבאב; (yishaq, ישאק) אבאב
giving/ב to elevate the brow, to bring to the fore, a kiss/אב(א), a kiss brings to the surface what is within the breath; an acceptance of a position; Judas kisses Yahushúo in the parable to denote that the former consciousness acknowledges the supreme consciousness with a kiss of acceptance whereby what is formed gathers its former teachers around them and kisses that which it is now embracing; to accept/ב Wisdom’s/w consecration/א; Wisdom/w regulate/א the pulse/breath/א for we embrace our pairs/sides to which we belong. Values, 410/א: wholeness shared; 405/א: wholeness in life. See to **kiss**/אבאב; **shack**/אבאב

³⁴⁷⁴⁻⁷⁷ **Jeshar, Jasher, Jashar; to go straight** (yashar, yasher, yosher, ישר) אבאב
just, upright, pleasing, agreeable; fair-dealing; to be straight; straightforwardness; to be righteous, honest; having integrity; to make manifest/ב the strength/w of the King/א; to give/ receive/ב wisdom/w and knowledge/א; base root of YishARAL/אבאב; as formulation of Caleb/אבאב/ *forcefulness*: to be committed to the path. Values, 510/א: the measurement of holy activities.

³⁴⁷⁸⁻⁷⁹ **Israel, YishARAL** (ישראל) אבאב
the writings of the Fire of ARAL; the Hand of Fire/Wב inscribing and managing strands of Light as they are woven from the spirit’s fire into soul, drawing out strands of gold, silver and bronze of ARAL; the inscriptions of Fire of which are Names and Words of AL; those born of Fire verses those born of space or form; hence, those of YishARAL make fire offerings and house the fiery teachings/law as the fiery emanations of ARAL; “the Prince of AL” for the collective strength and majesty within your twelve branches of Light whereby you belong to the Court of the YæHúwaH, as begotten by the Queens/Full Counsel; to be straightforward: the uprightness/אבאב of AL/God/א; **a collective order to be head/אבאב, of all nations/processes of thought, to whom is given the concepts/א of instruction/א within the United Order/א; thus rendered as YishARAL/Israel—the appointment/tenth power/ב of the Prince/Shar/א within the United Order/א** [Sepher Maoshah Berashshith/Gen 32:29]; the state of meShiæch, the head, from whom proceeds all concepts of instruction; the 22nd generation from Adam/אבאב, indicating formation of the *Táúweh* nature/א; the head of the nations/processes; appointments of knowledge/mastery according to *measures* of Wisdom, YishARAL is the agreeable/co-operative state of parts mutually abiding together; the success of Yaoquv/אבאב to bring all branches of thought together for shallam/peace; to be pleasing, agreeable; you who strive and prevail with AL-hhim/אבאב/Principles of Light; to be upright, straightforward, righteous and just whereby you prevail over darkness with the might of Angels: Name given to the minds who strive and emerge as a Prince with Light Principles and who, thus, submit to abide agreeably together for the soundness of one Body/Man/Loaf (SMB/Gen. 32:29); the virtue of being vertically aligned; the activities/inscriptions/ב of the Fire of Life/Wisdom/w are known and principally displayed/א in the unity/א of life’s order/א; note: a name change from *Yaoquv* to *YishARAL* signifies achievement of compatibility with creative spheres/natures of being; signifies branching forth of your name into twelve tribal/branches of light: RAúwaben/sight; Shamóunn/hearing; Yahúdah/reins; Dan/lungs to judge; Ayshshur/stomach to verify;

Gad/mouth to assemble the fortunes; Yishshakkar/glands/stimuli to labor/seed-egg—state of Consciousness; Zebúwlan/intestines to honor/dwell; Aphrrim/penile glans to extend and cause growth; Maneshayh/testes for transference; Nephethli/heart to meditate; BeNiyman/seed of perpetual renewal: tribes are paired as Yahúdah and Apærrim, Yishshakkar and Maneshayh, Zebúwlan and BeNiyman, RAúwaben and Dan, Shamóunn and Ayshshur, Gad and Nephethli; the activity of Light which comprises your member/organs are considered the houses of your branches, not the member itself; as sight still operates without eye balls; you can still hear if your ears are shut, etc.; the state of residence of your members is the concern of the awakened; the sleeper does not know where they are or what house they are living in; the calling of the twelve disciples/learners is the calling forth of your inner kingdom; the sending out of the twelve conveys the projection of the inner kingdom; the tribal branchings contain aspects of mind; every member of the inner tabernacle contributes to the operations of the mind; the House of YishARAL (Apærrim) signifies *expansions/blessings of Mind*; the House of Yahúdah, the *discerning of values/governing nature of Mind*; the joining of these two branches is ultimately necessary for humankind to comprehend its nature fully and to unite as One in peace; Wisdom has designated the parts of your Name into twelve camps, *being one body with twelve parts, a Tree of Life with twelve branches. YishARAL is One House; the southern kingdom of Yahúdah is the Reign of Light from the qedam/east to the full ascensions in the south whereby it rules over all manifestos/observations; the northern kingdom of Apærrim/Ephraim rules over that which is concealed within all that is gathered from the Lights; together they are morning and evening, one day.* Values, 541/אָפּאַר: the composed inner kingdom reflecting the Concepts of ALhhim; 64/אָפּאַר: the structure of the Teraysarun; 6:6. See **soul**/W77.

³⁴⁸⁵ **Issachar, Yishshakkar** (יששכר) אֵיִשָּׁכָר

hire, wages, reward, profit, remuneration; one of the twelve emanations of Name, a distinguished branch/tribe of light—Yishshakkar, occupying the lands of the labor/motivational glands, including the prostate, adrenals, pancreas, thyroid, thymus; corresponds to the right index finger and the second month of the year; to appropriate/א the Fire/w of Wisdom/w within the branches/י of mind/4; comprised of two words: Wא/there is אֵיִשָּׁכָר/a recompense/karma to all activity/labor; Judas Iscariot is Yahúdah ben Yishshakkar, a discerner of labor/roles, who conveys the rewards/payment and labors of his master; the kiss of Yahúdah/Judas shows agreement/acceptance with the role/mission of Yahushúo; the death of Yahúdah/Judas conveys that your mission must be seated/established within your house of labor before it is accomplished by your Name; thus, Yahúdah precedes Yahushúo in being hung as the disciple joins his master in hanging up the flesh in preference for the Oyin Body; Yishshakkar is symbolized by the donkey in Túwrah literature as the beast of burden/labor. Values, 830/אָפּאַר: measurement to compose direction/order of activity; 83/אָפּאַר: interchange procedures/faces of processes; 7:7. See **soul**/W77; Ref: The Family of Yishshakkar Túwrah Light Study, CHP/Numbers 26.

¹⁵⁴⁰⁻⁴² **uncover** (yathgol, יתגל) אָפּאַר

to expose, lay bare; to make manifest/א the measurement/א of procedures/processes/א and roles/א. Values, 443/אָפּאַר: to measure the flow of life's order; a complete drawing out of process/procedure. See **reveal**/אָפּאַר.

³⁴⁸⁹ *pl.* pins (yathedot, יתדת) אָפּאַר; *sing.* nail, pin (yathed, יתד) אָפּאַר

a peg, wedge, stake, key, nail; **to manage/א the corners/א of the temple/א unto totality/wholeness/א**; a metric foot; a means to write, as a stylus or cuneiform wedge; **to wedge** together parts via cords of thought; **a key** whereby one has access through the gates/corners; to manage/א the corners/א of the teraysarun/א; the pegs/cords are of Wisdom which hold together all aspects of Knowledge: Yahúdah/kidneys/liver/purification/value determinations wedged into Nephethli/heart/mediation; Apærrim/penile glan/adornment wedged into Gad/mouth/sayings; Dan/lungs/judgment of Breath wedged into BeNiyman/gamete/extensions/generations and RAUwaben/eyes/vision wedged into Zebúwlan/in-

testines/dwellings; [Pin of Wisdom/RAuwaben in Zebúwlan, Shophetim/Judges 4:21, Ezra 9:8; Pin of Wisdom/Yahúdah in Nephethli, Yashoyæhu/Is 22:22-25, ZecharYah 10:4]; the keys to the temple are cords/strands of thought that can open the corners and grant access; the **pins are comprised of thought cords that maintains the branches of Knowledge with Wisdom**; Yahúdah is fused with Nephethli at the left arm pit corner whereby the complex thought of value determination maintains meditations upon wealth—gold, silver, and bronze; Apærrim is fused into Gad at the neck whereby the mouth is dedicated to blessing with words that formulate garments/woven strands of thought with grace and adornment; Dan is united with BeNiyman by infusing Breath into the seed sac at the groin opening via the union of the necks of BeNiyman—the Breath carries the complex thought to maintain productivity and extensions for fruitfulness; RAuwaben is fused into Zebúwlan at the right arm pit and positioned in the cheeks/lower faces by the anus whereby the eyes are fixed upon the occupation of Principles that determine our residence state; as thought Names are joined into one, four faces are restored to the Teraysarun complex at both ends whereby the value of the faces is heightened to eight—to comprise the full expressions of eternal life; thereafter we read everything to the eighth power; the results of joining the corners yields two heads into each side of the mishkan whereby there are four faces per side in accordance with the six sided cube and its configuration of 16 (4 x 4) components per side; the pins are depicted by the clavicles that maintain the upper corners in place as the heads of the humerus are positioned into the scapula; likewise the heads of the femur are seated into the coxal with the supportive strands of the pubis; the sphenoid illustrates the nature to wedge members from the skull/base of cranium; the wedge shape facilitates movement/expansion/support; joining the corners with the tent pegs causes the letter Taúweh to appear at the Teraysarun base/foundation. Values, 414/ΔλX: corners of the temple united; 814/ΔλXX: to compose the corners to fortify/fulfill temple proceedings. See **Sisera**/אֶסְרָא.

³⁴⁹⁰ **fatherless (yathowm, יתום)** יָתוּם

orphan; one bereaved, desolate; to be deprived/א of the measurement/כ that unifies/י the composite body of man/א; without father/guide/giver of life; one yet to know the intrinsic values that comprise one's foundation; the active/א state of the maggot/אָרָב; one yet to be born or brought forth. Values, 456/יגX: alteration in the scope of unity; 51/א: open to/seeking principles.

³⁴⁹⁸⁻³⁵⁰⁰ **Jether; lobe, caul (Yeter, יתר)** אֵתֶר

priest of the subconsciousness/land of Midin/Midian/יִתְרֵי; what survives; what remains, or is left over; a surplus, excess; the caul/lobe is a fatty-bodied substance/excess pertaining to the liver and to the kidneys (TK/Lev. 3:4) that is to be presented as a sweet aroma on the altar/heart (*ref.* BHM Túwrah notes, TK/Lev. 4); that which is carried over by the Numbers belongs with the fat, for the Values are the means of elevating all parts with measures of grace, whereby the extent of grace is determined for each offering; means of attaching an offering to the wood, whereby it is hung by the lobe, as the lobe of the ears are *the means to hang the offerings* of Shamoúnn, the lobe of the throat to hang the offerings of Gad; the lobe of the neck is the means to connect body and mind and cause them to hang together; also: a cord; a string connecting events and achievements—including training and achievements previous to conception—with the present form of occupation; what has accumulated from our learning at the hands of angels, and from whence we draw out strength via recalling and bringing forth that which has been deposited; to exercise/א the totality/כ of knowledge/א; to present/א the compositions/כ of knowledge/א; the collected knowledge acquired via events, learning, achievements, *etc.*, as pertains to the inner, resident glory/ liver/אָרָב/*keved* and as pertains to the administration of being complete/kidneys/ אָרָב/*kalayot*; also: what is to our advantage; a deposit of our surplus of understanding; a profit from learning, rest, and confidence; memory of deeds, studies,

missions; root of *Jethro*/ᑭᑭᑭᑭ. Values, 610/ᑭᑭᑭᑭ: renewal of the mind’s blessings. See **Hobab**/ᑭᑭᑭᑭ; **Jethro**/ᑭᑭᑭᑭ; **Raguel/ReuAl**/ᑭᑭᑭᑭᑭᑭ.

³⁵⁰³ **Jethro, Yetrúw** (ᑭᑭᑭᑭ) ᑭᑭᑭᑭ

belonging to/ᑭ Yeter/ᑭᑭᑭᑭ, father-in-law of Moses/ᑭᑭᑭᑭ; to receive/ᑭ the sum/ᑭ of the mind’s/ᑭ ministrations/ᑭ. Values, 616/ᑭᑭᑭᑭᑭᑭ: renewed mind manifesting unity. See **Hobab**/ᑭᑭᑭᑭ; **Jether**/ᑭᑭᑭᑭ; **Raguel/Reuel**/ᑭᑭᑭᑭᑭᑭ; 5:5.

Kephúw ᑭ

value of 11/20, (*Kephúw*, ᑭ; כ) ᑭ

the central letter of letters, the eleventh position in the ascension of names—Sham; the sticks that are joined to form the *Taúweh*; used as conjunction or preposition as a prefix to a root word, conveying the senses “like, as, when, about, according to”; to double ten/*Yeúwd*, or the value of multiplication of activities, whereby the branches/tribes of life are formulated; comparative branching; productivity, fruitfulness, reproduction; offspring, teachings, doctrines, coverings; leaves, palm tree; sole of foot; *Kephúw*/ᑭ/productivity/branching is the link in the *ALphæhbæyit* triad that begins with *Dallath*/ᑭ/paths/insights and culminates in *Tsædda*/ᑭ/transformation /wings. See *Kephúw*/ᑭᑭᑭᑭ; **twenty**/ᑭᑭᑭᑭᑭᑭ

22, *kev* (כב) ᑭᑭ

to convey or manifest the nature of *Taúweh*/ᑭ; the number of scrolls to comprise the Tanach, the writings of the House of Light; *lit.*, the branches/ᑭ of the house/ᑭ; the offspring/ᑭ of unity/ᑭ. Values, 22/ᑭᑭᑭᑭ: extensions of form; 2:2. See **Ancient Hebrew script**/ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ.

³⁵¹³⁻¹⁶ **glory, weight, substance, kævud** (כבוד) ᑭᑭᑭᑭᑭᑭ; **kæved**, (כבר) ᑭᑭᑭᑭᑭᑭ

heavy, burdensome—as the weightiness of life; *lit.*, the extensions/implications/ᑭ of internalized/ᑭ insights/ᑭ; force of gravity to settle and be stored; *lit.*, to blossom/ᑭ the construct of life/ᑭ in full radiance/ᑭ as a bloom/fruit weighs down the stalk that bears it; seriousness; to be weighty, difficult; abundant, numerous; *lit.*, the productivity/ᑭ of a household’s/ᑭ united/ᑭ insights/ᑭ; Glorification is when the Seven Eyes of ALhhim are resounding with their Vitality, whereby your Name, composed of the Seven Eyes, and They, are together in one accord bearing the Lights of YæHH. Now, at this point, is the Son of Man/Bread glorified, in that the ALHHim are glorified in your embodiment. As the ALhhim are glorified in your Name of Yæhh, ALhhim also glorifies Yahushuo—the Consciousness of Yæhh in themselves as they and you are formularies of the Lights of YæHH. You, and They, are glorified at once. Through the glorifications of the ALhhim in your Name, you arise in the oylah, whereby it is said: ‘Where I am going you are not coming/following;’ for this is a direct ascension of your Name to the altar from which you are begotten and to realms of Light appointed for your residence. Glorifications conclude activations of the Breath of Dan upon the Numbers of Yahúdah in your Name. What has become set in motion now spirals unto its heights, leaving behind non-acceptance of the Nature of ALhhim, whereby you move-on to your ascensions. What is sown below as natural rises unto its origins of the supernatural. also: liver. Values, 26/ᑭᑭᑭᑭᑭᑭ: extensions of unity; with expressed *Úwah*, 32/ᑭᑭᑭᑭᑭᑭ: the import of a household; 4:4. See **Jochebed/Yahucheved**/ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ.

3532-34 **meek one, lamb, kevash (שׁכב) Wጵጥ**

to be humble, gentle, submissive and compliant—the state of the members abiding in pairs, whereby one does not exalt itself above another, the meekness of all members cohabit in one body in mutual support of each other; a community of cohesive thoughts and members depict those who are meek, to demand little but to give all freely, for such is the state of the parts that reside to make a body/house; the basis to make an acceptable daily offering; a mystery, secret; also: to conquer over all states whereby the meek inherit—are given the spaces to dwell in, for nothing foreign nor not in agreement is granted access into the Lands of Hhakuwáhnim; thus to occupy, suppress, subject; **to submit**; a footstool; to rape/open the interior of a seed/body, subdue; to preserve, pickle; to hide; ref. to the branches of a Name, which are preserved/canned in the body of Names; lit., branching/ጥ of the united Body/ጵ of the Wisdom/Fire/W: as the branches of life unfold to a perfect form, those within the body of ARAL are known as “the sheep of YæHúwaH/ጳጵጳጵ”; note: when Yahuchánan/ጵጵጵጵጵጵ/John sees Yahushúo/OWጥጳጵ, one declares, “Behold the Kevash/Lamb of ጳጵጳጵ”; for in the Name of Yahushúo one perceives the rising of Wisdom and Understanding that causes the branches of a Name to be fully extended; the seven lambs of the *moadim/chag* are the complete and perfect state of Knowledge that rises from the unified body of the *ayil/ram*; the seven lambs are as the crown upon the Rod of Understanding; in order to have full revelation, one must have a unified body from which the revelation arises; revelation is dependent upon the state of the unified body or ayil/ram; what is revealed in the mind is dependent upon the house of the Ayil/Ram, which is the state of unity of paired strands in ALOZAR; to say that Avrehhem rejoiced to see the day of Yahushúo (John 8:56; SMB/Gen. 22:9-18) indicates that Avrehhem saw the seed becoming fully extended from the Shayh/ጳጵ: Avinu Avrehhem/ጵጳጳጳጳ ጥጵጵጳጳጳ beholds the Shayh as the level of Name Yetschaq/ጥጳጳጳጳ becomes the oylah; the Light of the Shayh is beheld as the Lights within the Staff of Aharuwan are completely extended, one beholds the foundational concepts of their Names becoming caught/contained in the midst of their branches of life whereby the Shayh/ጳጵ of Wisdom arises into the branches/Wጵጥ with honor/a ram/ጵጳጳ. Why is Wጵጥ translated both as “lamb” and as “mystery/to hide”? A lamb/ጵ is the concealment/internalization of the branches of Mind: a lamb/body is an occupation of ALhhim: *the branches of life are forms of Fire/Wisdom which are continually being modified/transformed*; the extent of our branches of Wisdom/Fire formulates the lambs for the daily offerings—the size and the color of the wool; the branching developments of Wisdom are held in the lambs; via the *oylah* offering all that branches daily are released in the *kevash achadd*/morning oylah and the *kevash shani*/evening oylah; the *kevash* is an offering of Knowledge, being of the branches, verses the *Shayh/ጳጵ*, which is an offering of Wisdom, being of the core and foundation; we serve daily according to the unity/*achadd* of our branches, and we establish/*shani* the progress each evening; the two *kevashim*/unified meek ones for the sabbath are made from the same house as the morning oylah, which establishes a unified base for observation and proceedings into the next side or dwelling; the one lamb of the morning is for opening the mind into all that has been released through the night and to fulfill the sayings of the evening; for the sabbath day there are two additional lambs to establish a platform of residence, creating a foundation/two to pass through the gates, each portal is formed by two sides/unified faces of meek ones, whereby together we enter into the house of the shavbet. Formula: W x ጵ = ጥ x ጵ —that is, the lamb/Wጵጥ equation is balanced with the *Lammed/C* instruction. in that the lamb belongs to a flock, being shepherded. Values, 322/ጵጥW: wisdom’s branches of the house of Understanding; 4:4. See **lamb/sheep/ጳጵ**; **offering/ጳጵO**; **sabbath XጵW**, **two lambs** ጵጵጵጵጵጵ ጳጵጵጵ.

³⁵⁴⁰ **to roll (Keedare, כדר, 4ΔΥ**

to make round, round off; spherical; globality; rotundity; cell, cellular; corpuscle, globule, ball; *lit.*, branching/Υ radiates/Δ a thought/4. Values, 224/ΔΥ 4: knowledge branches through insights.

³⁵⁴⁰ **Chedorlaomer (Keedarelaomer, כדרלעמר, 4מ״ו4ΔΥ**

to roll/4ΔΥ a lesson/ℓ into a sheaf/4מ״ו; an inner king with Avram/מ״א494; *lit.*, a branching/Υ that radiates/Δ thought/4 unto/ℓ conscious/O gathering/מ״ of knowledge/4; a master of Oylam/מ״ל60/*concealed strength*; governing power joining Abram/מ״א494; a master of unfolding the writings of light, as sheaves concealed within the human tabernacle pertaining to all discovered under the consul of Arioke, to roll up a collection of thoughts, to record light constructs into the energy fields; comprised of two words: *keedar*/4ΔΥ meaning to roll/spherical/branching radiates a thought, and the word, *omar*/4מ״ו meaning to bind/understanding reflected in the mind. Values, 564/Δפ״ח: to measure a domain with structured insights. See **Gomorreh**/א4מ״ו.

³⁵⁴¹⁻⁴² **thus, there, kahh (כה) א״ן**

that way, so; here, this way, now; *lit.*, the extensions/Υ of illumination/א. Values, 25/א״ן: branchings of light; 2:2.

³⁵⁴⁷⁻⁴⁹ **priest, kuwahen, kehen (כהן) מ״ן**

mediator between ALhhim and OLiyun, one who bears/carry the Illumination of the Neúwn through branches of mind; servant of all; *a kuwahen* מ״ן *is one who upholds the branches of the Twelve according to the Illumination of Mind* [CHP 18:1]; the enlightened mind and the servant thereof on behalf of all levels of consciousness, a teacher of Numbers first, and then the Words; *lit.*, one branched/Υ in the illumination/א of the Directive Mind/מ; *the branches are upheld according to the Illumination of Mind*; the Tree/Υ of Life/א extended for productivity/מ; a branch/Υ bearing the Illumination/א for all Offspring of Neúwn/מ: the branches/Υ of light/א extended, far reaching/מ; to branch forth/Υ the light/א in all dynamics unto perfection of being/מ; to assist every Name to branch forth the inward Nature of Light unto their full extension; thus there is a priest for every House; however, the *kuwahenhhagedaúwl*, the high priest, is the servant to all Houses; a priest of Aharúwan/Aaron is according to lineage; the position of each Name within the House of YæHúwaH prior to the formation of the worlds is the position of the Name as it is appointed and sent into the worlds; every Name is positioned and serves as an allocation of Wisdom; the *kuwahenhhagedaúwl*/high priest is appointed by YæHúwaH in every generation—state of progression and suspension of thought; there will always be a *kuwahenhhagedaúwl* which is a promise to YishARAL; the *kuwahenhhagedaúwl* is the Primordial Mind that instructs all Offspring in all generations; when a high priest passes beyond, YæHúwaH appoints another priest, as YæHúwaH appoints Aharúwan; the *kuwahenhhagedaúwl* is chosen by the Collective to serve the Collective of all Houses and their states of Consciousness; The Priesthood of Aharúwan/Aaron is set as the Seventh Order through which the Túwrahh/Torah and the fulfillment of all generations or seven days are complete. To the House of Laúwi/Levi, the Túwrahh and the Mishkan/Dwelling Tabernacle are given, as the body of every person, whereby the covenant remains with the mind of each Name to bring their members unto their state of glory in meShiæch. In that YæHúwaH has cut a covenant with the Laúwi/Levites and the House of YishARAL, it is by the Hands of maShayh/Moses and Aharúwan/Aaron that the entire House of YishARAL are brought, as the branches of DæúwD/David, to their inheritance in the Lands of the Fathers [Yirmeyahu/Jer 33:20-22; Tehillah 89:34; 77:20; ChameshHhaPekudim/Numb 33:1]. The covenants made with DæúwD and Laúwi are eternal, for the Branch of DæúwD is within every Seed as the Dallath-Dallath is seated in the midst of every

SeedName from which it rises and rules its house. The Body of the Law is maShayh/Moses. It is this body that the devil disputes even as one contrary to the Law of maShayh disputes over what is written and how the body is to be used. As a body, the scrolls of the Teachings of Light are written by the hand of maShayh. The Body of maShayh of Lauíwi produces a head, as a stalk of wheat generates a crown. The crown of the plant is Aharúwan/Aaron who is older than maShayh, yet who appears after. As the Seed is older than the body, its crown appears later. Aharúwan is the Teacher of Túwrahh who interprets and reveals the glory in all teachings in the Body of maShayh. The Teachings of Aharúwan are the means to bear the complete illumination of seven days unto their fulfillment. The ORDERS of the Priesthood are 15 according to the Orders of the Lights of the 15 Fathers from ALphæh to Semek. The Crown of Wisdom and Understanding rises upon the Fathers from Oyin to Shayin. As one commits their mind daily to the Túwrahh and the teachings of Aharúwan, the Light of each day forms a crown upon one's head. The crown is administered by the hands which are set five to five upon the sides of the faces. Hereby, one acquires the administration of the rule in the Name of Yahushúo—to govern according to the Shayin Oyin Crown of Yæhh. Values, 26/ᓃᓃ: branching of unity/tributes of HhaSham; 75/ᐃᐅ: full comprehension of Light; 5:5:5 is derived as ᓃᓃᓃ=ᐃᓃ=ᓃ; 2:2 is derived as ᓃ=ᐃ+ᓃ; a kehen is one in training unto the full illumination of tri-fold Lights of Wisdom, Understanding, and Knowledge/5:5:5, whereby they are called to be of the kuwahan.

priests, Leviticus, Kuwáhhnute (כהנ"ה) Kuwáhhnim (כהנים) ᓃᐃᓃᓃᓃᓃ

Scroll of the Túwrahh, Sepher HhaKuwáhhnim, the Writings of the ALhchim of the Gammal, united with the scroll of the Hhúwa—Mishneh Túwrahh, to form one of the Eyes of the HhaALhchim; the Kuwáhhnim provide instruction for all processes of the mishkan and the states of residence, their gates, changes, alignments, designating all things according their Numbers in AL Nachum, who resides in the Mountains of ARrat, the merciful of The Twelve; according to the Numbers, the Kuwáhhnim assign to each Name their Letters. 1:1 is derived as ᓃᐃᓃᓃ=ᐃᓃᓃᓃ; being 2 measures of 10 as the mincha for the ayil offering; the priesthood collectively are the kuwahnute, being 3 measures of 10 as the mincha for the faces/par offering: 1:1:1 is derived as ᓃᓃᓃᓃ=ᓃᓃᓃᓃ=ᐃᓃᓃᓃᓃ;

³⁵⁶⁸ **Ethiopia, Cush (כוש) Wᓃᓃ**

parameters of space allocations, pertaining to the spinning form/outward frequencies of one's dwelling/land; lit., branches of life/ᓃ for a vessel/ᓃ of wisdom/fire/W; also: dingy; to spindle—as a shaft with the ability to rotate; the rotating spindle/coil of light attached to point of origin, i.e. chakra field or star field; as son/work of Cham/Ham/ᓃᓃᓃ: passion, hot, holding the fire energies: lit., offspring/ᓃ of bonds/ᓃ containing fire/W; pertains to forms not to pigmentation; the spinning elements from the chakras/openings of Yapheth; the marriage of maShayh and the Cushi denotes the inner construct entering into a spun garment; formula: 300/W = 20ᓃ x 15ᐃᓃ (achieved by the Force of Yah). Values, 326/ᓃᓃᓃᓃ: fiery fruit, contractions, and expansions.

³⁵⁸¹ **strong, kuach (כח) ᐃᓃ**

ability, power; inner resource; force, strength, vigor; lit., to extend/ᓃ the effort required/ᐃ; also: resources, wealth. Values, 28/ᐃᓃᓃ: the productivity of labors/services: 8:8 See **strong**/ᓃᓃᓃᓃᓃᓃᓃ, ᓃᐃᐃᓃ, IᓃIO, ᓃᓃᓃᓃᓃ; compare **mighty**/ᐃᓃᓃᓃᓃ, ᓃᓃᓃᓃᓃᓃ.

³⁵⁸⁷⁻⁸⁸ **for, kyi (כי) ᓃᓃ**

extending the hand achieves result; branching forth to touch, to heal; a consequence, relationship of branches, because, since, that, but, only; as, if, in case; while, when, even though; indeed, in fact; although, since, lest; lit., the extensions/ᓃ of deeds/attainments/ᓃ; these letters follow observation of inner branches of a Name; i.e. kyi-teúwv/ᓃᓃᓃᓃ ᓃᓃ—the one of ALhchim sees the evidence of what follows after, being within a Name, for it is good—being an extension/a branching of Wisdom to achieve a collective wholeness; hence, any act the pertains to wholeness. Values, 30/ᓃ: an ordering; 2:2.

³⁵⁹⁵ **laver, kaiyúwer** (כִּיּוֹר) אֵיִרְבֵּי

basin; wash stand, pot, wash basin; molding, modeling; *lit.*, the palm in the hand and in the loins/י are appointed to serve/ל the vessels/י of mind/Thought/א for the ascensions of the offerings, through washings the parts are activated whereby the offering is fulfilled; to wash is to whiten, to cause an acceleration of thought processes and growth of the collective body of Names; to designate via examination/י proceedings/ל contained/י in the Mind/א, to put into motion intentions of giving and fulfilling as that which precedes the offering; the laver corresponds to the basin of the pelvis upon which the lid of the liver-stone floats; into the wash basin you examine values and intentions; a basin of purification, to mirror the activities/hands and the progressions/feet; as you approach the altar, you wash your hands and feet in the laver indicating that your hands/actions and proceedings/feet have been examined as to the purpose of your drawing near to the altar; the initial washing is the state showing your readiness; during the making of the oylut/burnt offerings, all of your inward parts are washed/whitened/activated for subsequent elevations by the waters running through the ashes of the prior offering, whereby each offering is assisted to rise by the previous offerings to be carried through by the ashes filtered into the kaiyúwer; at the conclusion of setting the oylah, the hands and feet of the offering are whitened/activated; in the washings of the kaiyúwer all parts are designated unto the purity of the Virgins that bear them; the washing in the kaiyúwer is for each inner part to be brought unto the basin (conveyed as the great bowl of the cervix) and then brought to the Mind of Aharúwan/Aaron to be presented by the kuwahan/priest serving at the altar—your state of Enlightenment; the kaiyúwer is the initial step as you approach the inner Mishkan/Tabernacle, all members genuflect unto the governing crown of the laver at the gates of Yahúdah which is the stone upon the well of the kaiyúwer, the genuflect is in respect of the government—that which reigns and determines the values whereby you distinguish all things to be of the light or the outer darkness; the ascensions of Chækúwmah and Bayinah daily are through the kaiyúwer as the sun rises through the waters/mists of the morning dew, and as the moon rises through the evening distillations. Values, 47/יׁ: the whitening of words; 236/לֵא: the shepherdess directs the activities; 5:5.

³⁵⁵⁶ **star, kúwkav** (כּוֹכַב) שָׁרֵשׁ **kakav** (כַּכָּב) שָׁרֵשׁ
stars, kukavim (כּוֹכָבִים) שָׁרֵשׁ

the ratio conveys pairs of stars in all three levels of Aúwer/Light; the collective state of the stars are 7:7; tribal names, a cluster of tribes/branches/יִי associated and belonging to a form a house/habitation/ש; stars are symbols of the tribes/peoples/states of Light [SMB/Gen 37:9]; in comparison to the sun which is composed of three Rings of ALhhim—the Hhúwa-Gammal; Shayin-Semek, and Kephuw-Kephuw; the stars are designated for the 15 Fathers, the Mothers and Queens of Light, the Names of the ALhhim, the 12 tribes of YishARAL, 12 princes of YishmæooAL/Ishmael, the 12 chiefs of Addum/Edom, and other configurations of the Qedam—the offspring of Avrehhem by Qeturah—the offspring of the smoke/incense of the altar, the ministries of Lauíwi in the heavens, and the nations/processes of Light to incorporate many facets of Thoughts as states/witnesses of illumination in all peoples; stars are distinguishes by colors, configurations, movements and intensities; light extends into different collective fields to expand, create and transmit thoughts; centres of knowledge arranged according to their respective paths of Light; when Avrehhem counts the stars, the Values of lights and their arrangements are numbered within the Name; the stars are set 6:6 in configuration with the Tribal encampments around the mishkan; while it appears all rotate around the sun, this appearance is due to all things rotating or spinning from its root, as a top spins; however, all planets and forms of Light rotate around the Staff in which is the root with its bodies of light, being unfurled as the rings of the staff, in like manner are the rings of a tree; the planets

are in a similitude of the Rings of HhaALhhim, some are on the outer portion of the Ring and some on the inner portion of a Ring; the Staff sets the size of any universe or galaxy; the stars are jewels in a crown which reside within the Rings of Knowledge; **the north star** is the Star of Yaoquv, which is set as the head of the staff of ARAL; around the north star all other bodies in the galaxy spin as in the dream of Yúwsphah/Joseph; around the ascending light of Yúwsphah—the Thoughts of the Mind of HhaKuwáhnim—the sun and moon and all of the stars turn/bow; as the north star corresponds to Yúwsphah, the north star regulates the flow of waters, the tides of the moon, and thus affects the times of harvest of the early and latter rains; within our constellations of light, the north star is located in the upper most left side of the noggin/head; the Neúwn star is the SeedName of Baniymin riding upon a donkey which carries the silver cup of the north star in its seed sac: “And there will be signs in the sun, in the moon, and in the stars; ...then they will see the Offspring of Neúwn coming in a cloud with power and great glory, conveying the SeedName rises in the Body of the Emanating Consciousness of Yishshakkar; the planets are known as roving stars, as stones they contain jewels that burst open from within their bodies. Values, 24/ΔΥ:42/θϣ; 7:7 kukavim; 5:5 kúwkvav (כוכב) θΥΥΥ 2:2:2 kakav. See Sand/ℳ⊕

3603-04 **talent (keekár, kikker, ככר) אֵלֶּיךָ**

a circle, circuit; a provision, loaf; a form of light; denotes the value of provision/benevolence; *lit.*, a branching out for fruit/Υ of the inner life branches/Υ according to the gift placed in the mind/4; also: plaza; valley, plain. Values, 240/ϣ4: the mind’s flow; consciousness of inner fullness.

3605-06 **every, all (kal, כל) ℳΥ**

any, each; whole; the unity of an integrated organism; a collective wholeness; every aspect united; *lit.*, productive/Υ order/ℳ. Values, 50/γ: potentiality of unified parts; the Son of Neúwn.

3615-18 **daughter-in-law, bride (kalah, כלה) אֵלֶּיךָ**

to be finished; to complete, bring to a summation; to bring completely; all together; to finish: thus, one prepared to receive the Illumination of the bridegroom, to prepare a house for all Names to abide in one House; *lit.*, to extend/Υ the roles/ℳ of life/א; also: to destroy, annihilate—“bringing to an end” means “to make complete,” as well as “to resolve” or “to eliminate”; *lit.*, branching/Υ ordered/ℳ by light/א, a branch of support in life, one drawn out of the groom as a branch drawn out of a tree under the direction of Light, so is the Temple prepared from within our members. Values, 28/⊕Υ: branch of life/the groom/the ascendant; 55/אγ: extension of life. See **his daughter-in-law/ΥXℳΥ**; **groom/γX⊕**.

3627 **vessel, kayli (כלי) אֵלֶּיךָ**

vessels appointed—the result of extending the Wisdom and Knowledge of a Name [CHP 7:1]: an article, utensil, instrument, tool, the fruit of Lammed to comprise body of mind, weapon, organ, apparatus, dress; 2 houses of your body are vessels of the sanctuary; living as the sanctuary in which you are called/Named is your ultimate reality; *lit.*, a branching/extension/Υ of ordered/ℳ activities/ℳ; instruction guides us unto attainment, productivity/fruitfulness determines our attainment—your capacity א to receive and give is an outcome of the direction via teachings Υ. Values, 33/√ℳ: 60/⊕: a construction, 4:4.

3615-18 **his daughter-in-law (kalato, כלהו) ΥXℳΥ**

lit., an extending/Υ role/ℳ that completes/X unity/Υ; productivity/Υ instructive/ℳ of perfect/X bonds/Υ. Values, 456/ΥγX: a measurement of potential bonds. See **bride/אℳΥ**.

you, a word suffix, kkem (כם) ϣΥ

for your branches collectively/well being, the life within the waters conveying the activations of one’s branches; commonly a third person designation, teachings pertaining to fullness, productivity of the people; the branching/Υ of conductive messages/ϣ as branches emerge from within wa-

ters of mother/body to create a collective gathering of ye. Values, 24/Δᐱ branching for insights; 4:4.

³⁶⁵¹ **yes, a post, you suffix (kane כנ) 𐌶𐌵**

collective suffix designation second person plural, ye—receiving, product/Kephúw/ᐱ of the assimilation/Neúwn/𐌶, fruitfulness produced, displayed, a covering of Aharuwan to affirm the function of a member; yes, to assure, to be honest, affirmed, also a base, pedestal, position, post, station, to hold an office as one affirms their calling/placement; to extend/branch with assurance, not wavering or doubting. Values, 25/ᐱᐱ a mind of assurance; 70/O:

³⁶⁵¹⁻⁵⁴ *pl.* **lice (kenam, כנמ) 𐌶𐌵𐌶**

truths, affirmations: fleas, vermin, louses, gnats; grace/𐌶ᐱ extends/appropriates waters/𐌶; *lit.*, to form a covering/ᐱ to filter/draw out/𐌶 fluids/subliminal messages within the Collective/𐌶; the root 𐌶ᐱ means to establish, confirm, forming a base, platform of what maShayh speaks. Values, 110/ᐱᐱ: a covering hand/provision of approval.

³⁶⁶⁴ **a meeting, conference (kenas, כנס) 𐌶𐌵𐌶**

a gathering, collection; to bring in, heap up; *lit.*, to extend/ᐱ potentiality/𐌶 by bonding together/𐌶. Values, 130/ᐱᐱ: sanctification of roles. See **breeches/Δᐱ 𐌶𐌵𐌶**.

³⁶⁶⁷ **the Canaanites/HhaKenoni 𐌶𐌵𐌵𐌶ᐱ ᐱᐱᐱᐱ Canaan, Kenon (כנען) 𐌶𐌵𐌶**

coupled with Amúwri/Sayings, to flourishes unto their full branching and potential; corresponds to the left hand middle finger; the eight land of the Oyin consciousness corresponding to the letter Neúwn of the Oyin body; Kenon/Canaan is *the state of humility/submission* to the origin of the thought and the classification of knowledge to which all are subject to the patterns of the Unified Consciousness to abide together as species/kinds of ALhhim; *the whole in which reside all branches of Knowledge* depicted in clusters of the stars, i.e. in the milky way, the great gathering that makes a belt around the capital city; accessible through Ayshshur the origins of birth; the occupation state of Mind branching; birth place of Yetschaq which occurs as we enter into the lands of our SeedName, Via humility, the path of abounding grace, one ascends as the middle finger to their crowning glory. The lowest becomes the greatest. HhaKenoni are the State to Branch forth completely unto manifesting the inner structure of Light. Within HhaKenoni State is the full branching of a Name; hence, this name alone has come to represent the promised State of being. The one of the Kenoni State has all energies balanced and submitted to each other in perfect unity, ambitions, perspectives, unions, and activities are gracefully modified to be the humble servant; bending the knee; a state of submission and fulfillment—to one’s potential in meShiæch/full measurement of Being; state of humble service to the whole; *lit.*, the productive/ᐱ unfoldments/𐌶 according to the full view/O of one’s extension/𐌶; *the branching ability to completely manifest life*; state in which all energies are submitted unto each other in the wholeness of immortality: Avrehhem/𐌶ᐱᐱᐱ perceives the full potential of a Name in Kenon, a land corresponding to potentiality; however, until all Names are submitted unto each other in the mature fruit of Kenon, the Philistines/XWᐱ and other strange (strange in the sense of unknown) powers continue to occupy the state destined for YishARAL/ᐱᐱᐱᐱᐱ; the fruit, or the bearing forth, of the promised land/Kenon occurs as one no longer uses the body for *trespassing/Philistines* or *shadowing/Capthorim/ᐱᐱᐱᐱ*

(SMB/Gen. 10:14-15); general name for the State/land of perception unto full ascent, the thirty-one kings and their lands are an inheritance to the tribes of YishARAL; the State of affirming lessons in creation/𐌶ᐱ that contain understanding of all displayed/𐌵ᐱ; also: to subdue, overpower, overcome, subjugate, humble; to be humiliated: hence, to turn the back; *lit.*, branches/ᐱ extended/𐌶 through understanding/O to achieve their full position in YæHúwaH/𐌶. Values, 190/ᐱᐱ: domain of transformation/dwelling in transmutations via extensions of thought/branches; 5:5 *is derived as* 𐌶=Oᐱᐱ; 6:6 *is derived as* 𐌶𐌶=Oᐱᐱᐱ.

3670-71 wing, corner, to project (Kanaph, כנף) כנף

the branching of thought/Υ extending/γ the Faces/ך; the outreach/border of our expression, hence the wings/kenaphim that spreads out in the west/rain; east/light; south/fruit/corn; north/ice/snow; the wings of the Queens that cover over us; those of Chækúwmah in the day/east south and those of Bayinah in the night/west north; the arc of the wings is called the qeshet hakanaphim/קשת חכמה XWΦ in which the tribes of Wisdom and Knowledge converge as the kenaphim of shemesh/the sun; the value of uniting the wings is the sum of 23 as one unites the Paúwah and Úwah/Gad and Nephethi; the Tsædda/Ayshshur and Hhúwa/Dan; the Quphæhh/Yishshakkar and Dallath/Yahúdah; the Rayish/Zebúwlan and Gammal/Laúwi; the Shayin/Yúwsphah and Bæyit/Shamounn; and the Taúweh/BeNiyman and the ALphæh/RAuwaben; the wings carry the house of the Oyin unto the Zayin; the Body of Oyin is carried by the wings on the right: ALphæh to Úwah, and the wings of the left: Paúwah to Taúweh; together they form the 22 letters, the value of 23 is 1 + 22 conveying that Unity (1) is around and beyond any given state; the means to go beyond any state is via being ONE; 23 reduces to 5, the Nature of Light which is a composition of parts/tribes; the four corners of The Earth/ arba kenaphot haAretz/ארבע קנפות ארץ are the extensions of thought defined by Wisdom/the sun as it makes a square around the earth daily; the four corners of the Mishkan/tabernacle are the four tribes of Wisdom: Yahúdah and Apærrim, RAúwaben and Dan; the four corners of The Earth are the four mothers of YishARAL, being attributes of Bayinah: Leah/לאה, mother/nurturer of the qadam/east; Zilpah/זלפה, mother/nurturer of the negev/south; Rachel/רachel, mother/nurturer of the yúwm/west; and Bilhah, nurturer of the tsaphun/north [Chazon Yahuchannan/Rev 7:1]; two structured thoughts, depicted as the two boards/planks form a corner [Sepher Yetsiat Metsryim/Ex 26:23]. Values, 42/כפ: dominion of our branches extended; See Bayinah/בית; Oyin/אין

3676-78 chair, kessæy (כסא; כס) כסא; כסא

throne, seat; also: full moon — as a surface filled with light — depicting the majestic radiance and extending power of a throne; lit., to make evident/Υ the governing structure/כ; evidence/fruit/Υ is the structure that upholds/כ the inherent principle/כ: even so, ought the thrones of the nations to uphold the founding principles of constitution; likewise, the thrones of our inner nature uphold life’s founding ALphæh powers of being via the teachings/Υ of trust/כ: from the throne of ALhhim/אלהים, the teachings are proclaimed as decrees sent from the throne of the king, whether in session or not (full moon/new moon). Values, 80/כ: full radiance; 81/כא: vessel of principle power/light; 3:3. See cover/כסא, כסא.

3678 cover, conceal, distinguish, kessæh, (כסא; כס) כסא, כסא

to hide, veil, keep secret; to clothe: to mark — to conceal or to distinguish — what is within the tent/body as the ark/ארון or manurahh/menorah/מנורה; also: moon phase/כסא: the mid-phase structure of light; lit., the sizings/productivity/in the midst/Υ of the cycles/כ of Light/א; as the letter Kephúw in the initial position of the word conveys the Tree within the Garden or that which is in the midst, even as the KEPHÚW is located in the midst of the letters; hence, in referring to the moon phase it refers to that which is in the midst of the month, the dark or concealed moon, the 15th day from the Head of the Month (Full Moon), the day commencing the feasts of Unleavened Bread and Tabernacles. Values, 80/כ: container; 85/כא: container of light; 5:5. See chair/כסא, כסא.

3700-02 silver, keseph (כסף) כסף

the value of silver is the means of renewal to change unto a new aúwt/era; when the 30 pieces of silver are offered, then the redemption shall come to all YishARAL [Romans 1126:]; to long, yearn; the longing for understanding; a whitening of gold; the silver whitish radiance of the sun; lit., to extend/Υ the dimensions/כ of expression/ך; depicts understanding and the face/expression of the moon (as well as its reflected color), in comparison with the golden color of the sun, which depicts wisdom; silver/כסף corresponds to reflection and to understandings; silver is the element that con-

cover or create a covering; even, to create an immortal garment; also: village, hamlet, rural setting. Values, 300/W: fire; *1:1 is derived as* $\Upsilon+\Upsilon=\Upsilon+4$.

³⁷²⁷ **Mercy Seat; coverings, kepparut (כפרה) X47Y**

a lid, a covering of layers; the ever renewing mind, *lit.*, the branching/Y faces/7 of knowledge/4 composed/X; via the covering layer, what was of times past is covered over or pardoned, being excused or let go of as what was previously thought, provisions of expiation; conveys the layerings of Thoughts and multiple provisions of mercy provided for us to enter unto the Ark and Túwrah scrolls of full revelation: the covering over every soul facilitates communication between all levels of expression, the apparent layer of thoughts is beheld by those in the Union of Lights and those approaching the Union whereby none focuses on our sins/the bending of reflected thoughts, but sees our divine nature becoming; according to our layers of Thoughts we have fellowship and growth, and by the appropriations of conceptual and unified Thoughts (created via the blood of a *par*/side/face of a Thought/*bullock* and *ozim*/strength of understanding/*goat*) we have access unto the Holy of Holies, in which is the Arúwan/Ark storing the composite tablets/recorded messages of the Testimony to compose and affirm the Mind, the rod of Aharúwan/instructions of the Kuwáhnim/priesthood, and the jar of manna/stored-up lessons/means of inquiry; Values, 700/WX: compositions of Wisdom. 70/O: encircling understandings/clouds of thought; *1:1:1 is derived as* $\Upsilon+\Upsilon=\Upsilon+4=\Upsilon+X$. See **cover/ran-som/47Y**; compare **curtains/veils/X47**.

³⁷³⁰ **knobs (kephúwtoreyhaw, כפתוריה) X47Y**

ref. to manurahh: an assembly of sepals; bud, architectural ref: capital, knop, upper lintel, crown; to button-up, a closed bud emerging from the cups-sepals, depicted in the adam-apple—a bulging bud of the central stem; *lit.*, to branch/Y expressively/7 the composing/X knowledge/4 to communicate/7 light/7. Values, 85/7: bud of light

³⁷⁴²⁻⁴³ **ArchAngel, keRuv; cherub, keRúwvim מַלְאָכִים, kerruv (כרוב) 9Y4Y**

lit. like/as/Y the Teacher/9Y4, the paired messengers of *keRúwvim* represent the Teacher, whereby they speak face to face and mouth to mouth as the Unified of HhaKuwáhnim whom send them forth as messengers; **through unified messengers, two by two, the Voice of YæHúwaH is heard concerning to all that is within the Arúwan/ark**, for every Thought has a winged servant to cause it to soar, even as every seed has the means to be carried to the place in which it is planted; cherubs/archangels are those who ascend through the oylah to the crown of the arúwan; who abide as the Oaks, through which comes the patterns of thoughts formed during the oylah that are carried forward, or winged—given flight; we form *keRúwvim* during the oylah processes as we are as the Teacher--doing as we are shown; we speak **as the Teacher**, through which we convey the Unity of Wisdom and Understanding—the multiple sides of Bayinah and Chækúwmah in forming a Teraysarun of the double Dallath; the messengers are two that are joined faces to faces, as in the oylah, the wood sticks are laid faces up, the parts of the oylah are laid faces down; the unity of the offering is carried throughout each step of Illumination, whereby the faces do not become turned outward, but are the unified expressions of the House of YæHúwaH; those joined faces to faces attain to the heights of meShich, either head to head or head to tail according to the hanging of the offering; the two messengers on the arúwan are of the two sides of a Rod that span the arúwan within their minds, whereby the offering is winged; i.e. for the offerings of RAúwaben; the wood is of Dan, and the parts are of RAúwaben which rise from the altar of the oylah upon the arúwan, elevated by the Fire and the Wood with the graces...as we make everything of the mishkan through the process of coming to the altars, the *keRúwvim* also are computed and are formed during the processes at the altars; the two messengers are not always the same on the arúwan, in that they rotate and are re-

lated to the oylut that are being made, through which one enters into the qudashqudashim by their own blood; the Teacher is the Collective Voice whose Name is achadd, being the Single Voice of the 35+35 unified Kuwáhnim; one does not say that they are the Teacher, lest they distinguish themselves by name apart from the Collective Voice; Teachers of the Single Voice are recognized as YæHúwaH and not by their own Name; the Letter Kephúw at the head of the word serves to prefix the root of *Aúvim*, denoting a kind of Teacher, specifically those who gather two sides as one, through which a body is formed for full resonance/hearing; as we are grouped/paired into one body, we have the capacity of full resonance of HhaTúwrahH/Torah, for then we can hear the messages of the 70; the illumination of instruction leads us unto forming congruent Rings of 7+7 to hold the Mind of HhaNeúwn/14; the term has been rendered to plough/sow, cultivate unto reaping; the four *keRúwvim* vary in expressions/faces corresponding to the four sections of the TúwrahH/Torah from which they speak: the faces are the adim (the charge), the ox (the statutes), the lion (the ordinances), and the eagle (the commandments/orders); these four stand at the four gates of TúwrahH to cultivate the messages of light; we attain the patterns as we are of the same frequencies of the *keRúwvim* in which the patterns are formed, as maShayh receives the patterns being mouth to mouth and faces to faces; positioned in the Charasham as the Arch Angels, who reveal the patterns of thoughts through which we are realigned and supported by the might of their diligence; the ArchAngels are the Oaks of Charasham; when Abram is in the Oaks—in the midst of Arch Angels; thought patterns of HhaKuwáhnim are manifest through the presence of an ArchAngel who testifies and transfers the patterns coming into an appearance; The patterns of Trees/Teachings, flowers, colours, etc., are imprinted on the fabrique of your temple at the stage of the oylah following the gathering of the spices. After the manchaiH/grain offering has been parched and salted, thoughts and imagery in the wood/teachings are transferred to the garment worn during the oylah and thus imprinted to be retained/recorded in the Body. The imprinting is depicted as cheruwvim/cherubs and plants in the cloth and walls of the haykal/temple. In your SeedName are Rings of ALhhim, whereby all messages of ALhhim are recorded within your veils and walls (ALphæh Sepher Malekim/(1 Kings 6:29, 32); Arch Angels pertain to constructs of the drawings of the masons/builders/those entrusted with patterns—both the builders of documents and houses to contain Thoughts of the Most High; also: to select, elect, pick, give preference; *lit.*, vessels/Υ of The Minds/4 that serve/Υ on behalf of One Body/θ; branches of Mind to unify the body; the golden *keRúwvim* are those of Wisdom who minister at the *kepparut/coverings* of the ARúwan/ark, affecting our layering of conceptual and unifying Thoughts. Values, 228/אָץ 4: mind branches with ascensions; designate branching of roles 4:4 *derived as* Υ+4=4+θ; 7:7 *is derived as* Υ+4+Υ=θ+Ϛ+מ

³⁷⁵⁴⁻⁵⁵ **vineyard, Karmi, keræm, (כרם, כרמי) אָץ, מָץ**

a garden; to pile up, heap; to work in a vineyard; the understanding in the eyes of the finished results of a need or thought; to behold the fruit of what is seen; also: a *yeshiva/אָפּעןשול*, or place of study—of piling up knowledge; *lit.*, branches/Υ of knowledge/4 satisfies fully/מ; replications/Υ of the flow/מ of knowledge/intelligence/4. Values, 260/אָץ 4: knowledge’s structure (within the vineyard/O/understanding).

³⁷⁶⁶⁻⁶⁷ **leg (kehra, כרע) אָץ**

lower part of thigh; *lit.*, the extension/Υ that determines/4 depth/O; to kneel, bow down, crouch; to collapse, sink, be in pain; means to fulfill pertains to the manner of one’s walk, a progression of the Thoughts. Values, 290/אָץ 4: knowledge of the jointed leg.

³⁷⁷² **to cut off (karat, כרת) אָץ**

to carve; to destroy, to discern the origin of a Thought in order to root out, excise, exterminate; to cut out, fell, cut down; to excommunicate; exercise divine judgment: *lit.*, to branch/Υ the mind for

the Túwrah/4 is to carve out tablets within the innermost parts for their inscriptions, thereby composing the aspects of totality/X. Values, 620/4X: to provide an avenue for the mind to branch.

³⁷⁷⁹ **Chaldees** (*Kashdeem*, כשדים) מלדאש astrologers from the land of Aúwer/Ur/Light/4Y4; *lit.*, the lessons/Y of Fire/W reveal origin, present, and progressive/Δ performance/ל of all within the Waters of ALhhim/מ; *clusters of fire committed to paths*; the Light of Compositions; *lit.*, realms of the branchings/Y of our Fire nature/the all-encompassing Fire of Wisdom/W which pertain to origin, placement, and progressions/Δ extending/ל unto fullness/מ; the star of the east is the sphere of Yahúdah/Jupiter appearing in the eastern gate. Values, 374/ΔOW: Wisdom and Understanding abide in one Tent. See **Ur of the Chaldees**/מלדאש 4Y4; compare **east**/מΔפ.

³⁷⁸⁹⁻⁹² **to write** (*ketav*, כתב) שXY to engrave; to register, document, record; to correspond, report; a writing, writ; an epistle of the Seed, a script, scripture; a scribe; handwriting—an extension of the Yeúwd ALhhim that is in the Seed; King Kedarlomer documents the unfoldments of Wisdom on tablets/organs of your expanding energy fields; *lit.*, to extend/branch out/Y a measurement/X of consciousness/ש. Values, 422/שX: to measure the branchings of consciousness; a perfect evidence of formulations.

^{3791; 3844} **the Ancient Oovri/Cross-Over script, Ketav Levunah** (כתב לבונה) שX the writing/שX of light/illuminations/שX; *lit.*, thought branches/Y of totality/summations/X develop through hearing/ש instructions/ל to formulate/ש unified/Y states of the Mind/מ according to principles/ל of light/ש; the Writings of **the Shepahn Kennon, “the lip of Canaan” —the Words in the Seed** of Beniyman forms languages of the Seed; **scripted to reveal the Faces of the Fathers** in which White Seed formulates emanations and Faces of the 15 Aúvim/Avuwt/Fathers; Yeshoyahu/Isaiah 19:1. Values, 516/שX: the measured domains of the acts/works of Unity; 4:4 and 2:2. See **twenty-two**/ש.

³⁷⁹⁴ **Chittim, Kittim** (*Kittim*, כתיים; כתי, כתי) מלדאש; שX islanders; to be separate/cut off, one from the other, as the various organs afloat in the waters of the human body; opening to facilitate the associations of all the stones, together, into troops, or into forces: by way of Kittim there are engravings, carvings, and inscriptions within each of the stones; for Kittim carves the molecular classes in which are inscribed the functions and the full attributes of operation within each stone; the opening of Kittim releases the hand of wisdom to designate the land masses/body parts unto particular functions and to position them within the waters of the body; *lit.*, branchings/tribes/Y marked/etched/X by activities/ל of fullness/מ; a son/formulation of Yavan/ש/ל *the heart chakra*. Values, 430/ל: measurement of instruction; 470/ל: measurement of understanding. See **Yavan**/ש/ל; **Dodanim**/מלדאש.

^{3801; 905-07} **linen tunic** (*katonet-bad*, כתנת-בד) ש XXY garment/XXY of distinction/hearing at the gate/ש; clarity of thought; an assignment of the mind to give heed to the pursuits of the spirit (not, necessarily, to refrain from any association or activity); the foremost attire/role of the mind in service to the Breath and all energy centers; *lit.*, a covering/Y by which to measure/X the full extension/מ of the sum/X with conscious/ש insights/Δ. Values, 876/ל: to measure the sum of all things according to an understanding of unity. See **linen/poles**/ש; compare **breeches**/שX.

³⁸⁰² **shoulder(s)**, *ketphim* (כתפים) מלדאש *katpha* (כתף) שX branches to compose the openings into the Body, where the sides are united at the arms and legs;

3808 **not, lya (לֹא) ᐃᐅ**

generally rendered as no, nay; negation; *lit.*, a prodding/ᐅ of principle/ᐃ; to refrain a principle or thought from developing; i.e. and the Unified testimonies—they do not ferment/pollute [Tehillah 78:56]; a direction/ᐅ of concepts/ᐃ; to re-think or redirect the mind use of the energy, to prod the assembly of one’s SeedRings—to prod one unto an act/deed; i.e. “and their heart is prodded to be certain/affirmed,” “and there is no doubt of certainty of the Unified Consciousness” [Tehillah 78:37]. Values, 31/ᐃᐅ: instruction unto expansion; 4:4, the 4 within the ᐃ/ALphæh = ᐅᐅ. See **not/not now/ᐅᐅ**.

3812 **Leah, tender, weak, Liah (לֵיָאָה) ᐃᐃᐅ**

the Order of the heart pertaining to the Primary/Unified/six Lights; strength/conception of light comes by instruction and attains to life; *the instruction/ordering/ᐅ of concepts/ᐃ illuminates*ᐃ; the negative/ᐃᐅ with affirmation of life/ᐃ; the eyes of Leah are weak as being subtle, supple, flexible, not fixed nor hard, soft and tender to adapt unto the Rings of ALhhim, capable of adjusting the lens to attain subsequent perceptions; conveys foremost formulations in the heart unto maturation; further development and instruction are required to acquire the sum value of concepts of Light. The four mothers create a Pyramid as four quadrants of the Heart. The first is Leah/ᐃᐃᐅ, the daughter of Laban—the heart/ᐅᐅ of Neúwn/ᐅ. First to bear branches of our Oayts Chaim/Tree of Lives, bearing six offspring/branches: the firstborn, RAúwaben, coupled with Shamoúnn, and Laúwi, and Yahúdah, and Yishshakkar, and Zebúwlan; ***Leah means the nature of the heart to formulate primary concepts of mind; the four mothers are attributes of Bayinah, paired Names 2:2***; initial formulations of ideas are loved to grasp their values; we love the cultivation of the concept as it becomes fruitful from her sister, Rachel. The interpretation of the Túwrahh that says Leah is unloved and Rachel is loved does not treat the text well, but does harm to the meanings that the text holds. *Lit.* the text reads: “And one comes also unto Rachel, and one loves also the totality of Rachel from Leah”—*as a result of loving Leah* [SMB/Gen 29:30]; One comes to Love Understanding of Rachel by first grasping Wisdom of Liah; otherwise, there is no golden vessel to store the silver; mind comes unto the fruitfulness of Rachel—the full expression of a concept, upon first planting the primary concepts within the heart via seven years of devotion to Liah. Hence, the Túwrahh reads that Yaoquv loves the summation of the Principles from the initial concepts sown, which is also loved. Liah/ᐃᐃᐅ is translated as “tender.” A fuller rendering pertains to the heart being the seat of “**instruction to unify and expand life.**” Some have rendered the name to mean weak, but this description should not be construed to mean frail. Rather the rendering of weak or tender is as a plant that comes up and is yet tender, capable of being extended and shaped at each level of progression, capable of taking form according to its level; tender hearted conveys the Principle of Leah, for in so being we may receive eternal concepts. Through Wisdom, ***the fullness comes from the initial six branches*** as the Light of the manurahh blazes through six branches of RAúwaben/sight, Shamoúnn/hearing, Laúwi/unified habitation, Yahúdah/value management, Yishshakkar/labor management, and Zebúwlan/land resource management. Values, 18/ᐃᐃᐅ: life/activity of ascension; 36/ᐅᐅ: Guidance/Staff of Unity; 5:5 *is derived as ᐃ+ᐅ+ᐅ=ᐃ*.

3808; 4191-94 **die not (לֹא-מוֹת) ᐃᐅᐅᐅ**

immortality; a negation/ᐃᐅ of death/ᐃᐅᐅᐅ, connotes an empowerment; *lit.*, guidance/ᐅ unto concepts/ᐃ that release/ᐅᐅ an outpouring of stores/ᐅ of regeneration/ᐃ. Values, 54/ᐃᐅ: renewal via understanding of goals and fulfillment of directions.

3820-21 **heart (לֵב, לַב) ᐃᐅ**

lit., the order/ᐅ of the house/dwelling/ᐅ; the arrangement of all members of a house organized around the heart—the *mizbaach hhaoylah*/altar of ascension; the seat of understanding; center surrounded

by all camps; central hub of the body, depicting the city of Yerushelyim/Jerusalem into which the city of ALhhim descends as it is built/constructed in the mind from all Principles risen from the foundation and arranged in the north of the Mind; Mind is the directive consciousness which abides in the white and black pearls; the heart is the place of service where the mind institutes and arranges the thoughts, the pulse of the soul; faculty for the selection, formulation, and application of words to express intellect; a guide for the body; course for directing one’s movements unto full manifestation; seat to rule/throne chair/ℓ to unify and expand/ᑭ; seat of instruction to build-up; the Heart/sea of Wisdom is aka *the lake of fire* which burns forever in which all adverse statements are consumed, being the seat of the perpetual *oylah* offering; to love YæHúwaH with all the heart is to be devoted/bonded with the complete arrangement of the inward; to love with the soul is the devotion of the expressions; to love with the steam is the devotion of the Breath with utterances coming out of the fire; the steam is the smoke that rises from the altar as the parts of soul are bathed into the waters of the kaiyúwer/laver to be placed upon the altar of the heart. see Dan/ᓄᐱ. Values, 32/ᑭℓ: goad of the base of consciousness/Unity.

3820-21 **thirty-two (lav, לב) ᑭℓ**

value of Yæhúwah/ᐃᐱᐱᐱ as the Úwah/ᐱ is doubled; the authority/rod of Light: when light is known/acknowledged, light thereby gives/extends itself/ᐱᐱ, and the giving creates a receiver/ᐱᐱ; these two, being united inseparably together, become the pattern of pairs, which appear as two in order to fulfill their capacity of being one; note: as pertains to the tabernacle, HhaSham is valued at 32, which when written as ᑭℓ means *the heart center*; also valued at 26 and 32, respectively, are ᐱᑭᐱ and ᐱᐱᑭᐱ, meaning “glory, weight, substance.” The Name of YæHúwaH/ᐃᐱᐱᐱ is the heart/center structure of everything; the four weeks are the Letters of Laúwi/ᐱᐱᐱᐱ/28, being the Staff, and with two heads, there are 30/Lammed, the Number of days. Values, 32/ᑭℓ: authority of the house; instructor of consciousness.

905 **alone, besides, not counted (lavad, לבד) ᐱᑭℓ**

weightless as the Ein Suph/Aynn Sayúwph; a perpetual state of the Lights which are continually giving as the *oylah tamid*; thus, no number of the perpetual giving is counted; the results of the giving are accumulated; those who are of the *melavad* ᐱᑭℓ are continually drawing/ᐱ of their sides branches/ᐱᑭℓ all values amidst the spaces of nothingness/not holding onto anything as the Mind of ALOZAR in perpetual motion as the lights. [Chamesh haPekudim/Numbers 29:16]. Values, 18/ᑭ: the collective faces. see ᐱᑭℓ.

SYM 30:34; 3828-29 **Lebonah; frankincense, incense lavenehh, ᐃᐱᑭℓ (לבונה) ᐃᐱᐱᐱᐱ**

to burst with light: the glowing effects of Túwrah study; from the same root as “moon,” indicating that the offering of spice depicts an Understanding sprinkled upon/arising from an offerings/study, whereby the process of illumination (whitening) commences; *lit.*, heart/ℓᑭ is the unity/ᐱ of the Neúwn/ᐱ emanations/ᐱ, the lights of Chækúwmah and Bayinah whiten the heart day and night; the measures of the lavenehh are sprinkled 6:6 ratio upon the heart altar and the altar of incense simultaneously as ALphæh-Zayin, Bæyit-Chayit, Gammal-Tæyth, Dallath-Yeúwd, Hhúwa-Kephúw, and Úwah-Lammed, commencing with the ALphæh upon the heart and the Zayin upon the altar of incense. The hand that bears the ALphæh is the hand of the offering, the left hand serving for the evening offerings and the right hand serving for the morning offerings. Values, 93/ᐱᑭ: transformative process; 87/ᐱᑭ: manifestation of goals; 6:6. See **moon**/ᐃᐱᑭℓ.

1115 **so as, in order not to (levale, לבל) ᑭℓ**

to take heed; to do in order; to confirm oneself; to prevent an injury; *lit.*, to order/ℓ conscious/ᑭ direction/ℓ; note: “And He says, who declares to you that you are naked/aware of pre-embodiment?”

birth is within the Orders of Light that come through the door/openings of the sides of the Teraysarun, *lit.*, light orders in passageways activate the waters; Compare **Child**/ΔΛΓ; ΔΛΥ

³⁸⁶⁸⁻⁷⁰ **almond tree, Luz, laúwz** (לוֹז) לֵיז

a foundation; gland; backbone, spinal column; also: to turn away; to turn aside; to depart from; *lit.*, to direct/guide/ℓ the combination of parts/Υ unto full stature/I; an almond, branch of the Rings of Aharúwan, formed by the 712 configuration of the oylah of the days of i.e. Unleavened Bread, 2 parim; 1 ayil; 7 keveshim, comprising the ten oylut of the days; read as the Lammed/12 Tongue/Teachings of the Rings/7. Values, 43/Λ: anointing that elevates; 7:7. See **Bæyithlehem**/מַלְכָּא; **Ephratah**/עַפְרַתָּה.

³⁸⁷¹ **tablet, calendar, luach** (לוּחַ) לֵיז

table, slab, plate; schedule, table of Numbers/offerings, arrangement of tribes; also: a plank, board, panel; a tabulation; *lit.*, **the ascensions of the Lammed**; the directives/ℓ of unified/Υ works/א; hours denote functions of Light within a side of Light; Days denote activities of Light from two ends. Months denote the works of the Light that yield fruit—corresponding expressions to a thought. Years denote process a study through all 12 houses. When every branch has formed its fruit, a year is counted. A year is the same thing as the 6 Days of HhaALhchim. When the 6 Days are fulfilled, another Age may be entered into. An Age is completed within the Directive Consciousness within the United Minds of the Neúwn. The Name of the 2nd Age of Núwach/Noah is Yaoquv. We have come through the Age of Adam and Avrehhem. Each Age has three levels. Age of Adam/conceptualizing, Age of Avrehhem/sowing, Age of Yaoquv/meShiæch/reaping. Each age is a measurement of 10, whereby an age is 30, according to the Staff. In this fashion so are the months three tens, for these are the works of Light according to the Staff. There are 12 hours within a day, but a day is 10, Five of Bayinah and 5 of Chækúwmah with Staff of ARAL in the midst. In the months there are three 10's—according to the measurements of the mincha. In a year there are 10 10's—the complete extension of the Hand. An Age is 100 10's—comprised of two parts each of 50 10's as the extension of a dominion. An epoch is 1000 10's—the full extension of a Premise. A day or 1000 is the same in the mind of ALOZAR, for each is an activity of the Light corresponding to an ALphah and the Staff within the ALphæh. Therefore, each day is complete in the mind of ALOZAR for it is a work of Light, and the Light has no end nor beginning in that it is always within AL and goes forth from AL and returns unto AL. We have no anxiety regarding time; we are in each other to engage in the continuum of ALphæh Lammed, eternally in the Fabric of ALOZAR, woven as united threads that do not wear out. We do not consider the age of a man to be counted as anything, for to so would reduce the properties of thought to a mortal form that perishes, whereby the age counted would be foolishness. More-so, we are not to say we are of this age or that, for our measurement is not according to the darkness of mortality. A year is a complete study. To say someone is 30 indicates that they are of the study of the Staff or that they have completed 30 studies. Each study is made from all 12 houses/degrees of Light, whereby it is one year. None are counted in YishARAL until they are of the Kephuw, for until they have the value of 20 they have not been paired within their minds, whereby they have no allegiance to the Staff; hence they are not known as YishARAL, but as fledglings. When the Age of 50 is attained in both Wisdom and Understanding, an new Age is born. An Epoch has its own space, form, and Name. The Epoch that we are in now is called, Núwach, which is set up to expand the Principles of AL. The epoch that we are to enter is the Epoch of Yetschaq, for every epoch comes from the midst of the ages, even as the next full month comes out of the midst of the current month, and a day come from the midst of its evenings—

understandings. In this manner, the needle is woven from one side unto the other, whereby all is a Fabric of Consciousness. The one that breaks this consciousness is one who sows discord and who lies (meditates) with another to confuse the patterns in recall unto subsequent progressions of a Name. For the one who lies with another forms a consciousness, and if it pertains to a state outside the Rings, it is an abomination to YæHúwaH. Values, 44/Δ⁷: anointed gates; 9:9.

3874-76 **Lot, Lut** (לוֹט) ⊕Υℓ

aspect of Name to enclose, wrap, cover, conceal, envelop, cloak, veil through which a body of soul is formed; *lit.*, the roles/ℓ of evaluation/Υ and resolution/⊕; to order/ℓ the holdings/Υ of our gatherings/⊕; a preliminary embodiment operation and means of transporting a Name from one form to another; “as in the days of Lúwt, so shall it be in the days of the Son of Neúwn”—those pursuing the fulfillment of their Name and its transportation into their light bodies; also: profile of the genetic code of a Name/positioning of spirit: the spiritual aura discerned; as a cloud forms from the ascensions of molecules, so does Lúwt as a covering cloud about us day and night. The offspring of a Name/Sham being born or formed as Sham in Haran. As a Name is illuminated, the mind yields a vapor of light that is called, Lúwt. As a vapor Lúwt is subject to illusionary refractions of all it encounters; however, the vapor state serves as a cloud vessel to hold the thoughts of a Name for expansion and their transpositions by Ræuch/wind, as clouds rise and are carried by the winds. Lúwt, being a position of reflection, has limited ability to procreate—only through daughters or houses to compose the thoughts. This ongoing sequential/cause and effect relationship between the Name (Abram) and the cloud emitted from the Name’s illumination (Lúwt) is the great mystery to be resolved at the waters of Yarrdenn/Jordan in order for the energies/tribes of YishARAL to enter into the state of promise whereby the Twelve energies of Lammed manage the land verses being subjugated to the forms of containment. Lúwt/⊕Υℓ is the ordering process to assist movements according to all gathered into our consciousness of collective Names. *lit.*, the order/ℓ of all contained/Υ by the gatherings/weavings of a Name/⊕; progenitor of Muav/ⓂⓂΥ⁷ and Ammun/ⓂΥ⁷ⓂⓂ; The 13:13 pairs of your Name are of the East—origins of your three levels of your Illuminations from YHH. These 13 sets of Name are 13+13+13 = 39, comprise the Name of Lut/⊕ℓ through which you carry your thoughts as saddlebags upon your horses of Semek/ⓂΥ⁷Ⓜ. Within your Name you activate the instructions of Lut to be transformed by the inward Lights of Chækúwmah/Wisdom and Bayinah/Understanding with Doot/Knowledge which comprise your totality. As you shepherd your Name with the shepherds of Lut, you expand your Name of Abram in the Land of Kenon/Canaan to spread out to the Lands appointed to your Name; whereby the shepherds of Lut reside in the east, according to the origins of your Name ever ready available to implementation for further expansions. Values, 45/Δ⁷: extracting illumination; to withdraw and winnow; 9:9 derived as ⊕=Υ+ℓ. See Haran.

3878-79 **Levi, Laúwi** (לֵוִי) ℓΥℓ

to join; The Unifiers/spokespersons of The Twelve branches/networks of light; appointed and anointed to build a tabernacle/unified dwelling state as the linkage of directive transmissions and their acts; *lit.*, to instruct/direct/ℓ united/Υ with deeds/operations/ℓ; the supportive structure/ℓ that unites all faculties and functions/Υ unto freedom and glorification/ℓ; an offspring/work of Yaoquv/ⓂⓂⓂⓂ—the mind designated and entrusted with the formulations of light. *Unification* begets Merari/ℓⓂⓂⓂ (the skeletal structure), Qahhath/Kohath/ⓂⓂⓂ (the central nervous system), and Gershun/ⓂΥ⁷ⓂⓂⓂ (the musculature and integuments), and Aharúwan/ⓂⓂⓂⓂ with whom is the rod of administration; the administration of justice and mercy is by the authority of the staff of Laúwi extended; instructions are contained in the hand; to support/ℓ and bring together/Υ all activity/ℓ; the words of Light are written by Qahhath and Aharúwan (Moses and Aaron) in that the nerves record the impulses of Light within our members,

³⁹²⁵ **goad, staff, cross, Master Teacher, lamadim/disciples of Lammed, Lamed (למד) Δᐱᐱ**
the root/3 of Nine—the Mind of Neúwn, **The Principle of Unity able to unify the sides and all things as one**: The Twelve/12/3 is 1 in 2 or the Unity of two sides—Darkness [layers of light] and Light [the unfoldment of the darkness/layers]; the two sides of 12 or 6:6 are the blessing/expanse on the right and the curse/regulation on the left; the two sides of Lammed are six pairs of branches/houses of YishARAL known as the Twelve Tribes; the unity of the six branches forms the 7 branched manurahh/lampstand and the 7 Eyes of ALhhim, inherent within Lammed; the three inherent levels of Lammed/12/3, to which the Eyes and the branches belong, are 1) Wisdom—the means to unify sides from which comes the sides of the universe and all that it contains; 2) Understanding—the means to extend a Thought with full expressions according to the intent of the Mind; and 3) Knowledge—the composite reductive seat of Numbers 1-9 by which there is perpetual regeneration, fruitfulness and multiplication of Seed; The Unity Force that holds all together is HhaLaúwi/The Levites; The Works of Lammed are the full extent of the Nine in Ten/Yeúwd which is the Body of Lammed whereby the Letters of Lammed are 12+10, the Staff/12 and the Deeds/10 of the Staff: The Lammed/12-Yeúwd/10 Ring, the same being the Body of HhaLaúwi, the Mishkan; as one demonstrates the works of Lammed, they form the Council of Eleven, the crown of 12 stars appears upon their heads; *ShnayHhaGoshar*/The Twelve are the disciples of a Name, being the twelve branches/houses within a body which follow after the Directive Mind of meShiæch; the oil which flows from the Teaching is the oil of Lammed from which the concept of being anointed is derived; what is in the Mind of Lammed is in all things made, whereby there is nothing estranged from Lammed, the Mind of Lammed in all things is called the meShiæch/Messiah through which the invisible and visible are created and by which one attains a full measurement of expression; each of *the Twelve Houses that forms the body of soul* have The Twelve of Lammed in them, for they are a composition of Lammed. When one sees their body of 12 members and the Unity that holds them together—HhaLaúwi, they see into their origin of unified strands of Light. The union of Lammed/12 with your 12 is the source of the origin of 12 x12=144. In considering the myriads of Thoughts in Lammed, then the 12x12=144000. The Values of 144 reduce to Nine/9. **The reductive Nine of the Twelve is the Head of Knowledge in Lammed.** These Nine are the Heads seated in Tsiyun/Zion and they comprise the Nine citadels of Thought in HhaKuwáhnim/The Priests of Aharúwan/Aaron and their Nine Schools; The Twelve Houses appear as they are drawn out of AL—from the Seed of HhaLammed/ᐱ. The Twelve in any state, either in Lammed of the Origins or as an appearance of the consecrated Head of Yaoquv/Jacob, operate by their positions within a Body of Thought in which they reside. The Names of the Twelve are in the Seed of Lammed before the beginning of manifestation. Each Name is branded by Lammed with a Number 1-9 through which every spirit is distinguished. The branding mark is by the Fire in the Breath of Lammed. As the Aúvim/Fathers speak a Name, in the day it arises from an oylah offering, the Number of the Name and all it contains is branded by the Fire in the mouth of the Aúvim which speak. The Twelve disciples are of Har**AurRrat**, The Nine Heads of Mount ARrat unto which one ascends with their Eight—ascendants upon the waters of the flood, to instruct, teach, guide; to study in the Nine Schools of HhaKuwáhnim, to learn mastery; to argue, debate; *lit.*, the goad/rod/ᐱ flows with living waters/ᐱ generating and sustaining insights/pyramid thought constructs/Δ; *lit.* Lammed/Δᐱᐱ is a teaching, a combination of many thoughts woven into a staff. The movement of the Teaching/ᐱ creates a flow of waters/ᐱ which forms pathways/Δ. In Lammed are the paths of life in which living waters—the distillations of Fire. As the Fire flows states of residences—pyramids are formed to create dwellings of the 4 sides of Light. The one who receives Lammed therefore receives Life and enters into the Pyramids of Thoughts/Δ—that which Lammed makes. i.e. A tree is a river of waters ᐱ that forms a pyramid

Δ denoting the paths of waters which are in Lammed ረ. When the Staff of Lammed is extended by the hand/Yud/Yeúwd, the waters flow with blood which is of the Life of the Numbers in Lammed. Values, 74/ΔO: testimony, consciousness of the three levels unified; 4:4:4 is derived as Δ.ጸ.ረ Lamed, the Values of 12; most generally rendered as 12:12: the Lammed or 3:3 is derived as Δ+ጸጸ=ረ, the Lammed is composed of three fours/platforms from which all is spoken/revealed/attained. See **Lammed**/ረ; see the corresponding pair of Lammed: Yud/Yeúwd.

4100-01 **for which (lamah, למה) ጸጸረ**

for what, to what cause; for how, for how many, for why; *lit.*, to direct/discern/purpose/ረ the flow/ጸ of life/light/ጸ. Values, 75/ጸO: discernment of life. See **what**/ጸጸ.

3929 **Lamech, Lamek (למך) ጸጸረ**

instruction; offspring/work of Methushelach/ጸጸጸጸጸ/one sent; teacher of spiritual productivity; *lit.*, instruction's/ረ anoint/ጸ the branchings/ጸ; a guide through the waters for the offspring of Life whereby Núwach is prepared to navigate the tavah/ark though the flood according to the instructions of Lamek; *Instruction/learning* begets Núwach/ጸጸ/desire to achieve/to console. Values, 90/ጸ: successful transformation; 5:5.

4616 **in order to, for the sake of (למען) ጸጸረ**

for the purpose of, on account of; from the root ጸጸ, meaning “to address, to reply, answer, respond, make an associative response”; *lit.*, movement/ረ of a flow/ጸ of understanding/O in the midst/ጸ. Values, 190/ጸጸ: domain of liberty. See **heed/habitation**/ጸጸጸ and ጸጸጸጸ, a dwelling, habitation.

6310-11 **according to, as (lafee, לפי) ጸጸረ**

by, by virtue of; *lit.*, to direct/ረ an expression/ጸ to fulfill/ጸ. Values, 120/ጸጸ: domains of productivity.

before YæHúwaH; to the faces of YæHúwaH (l'phnay Yæhúwah, לפני יהוה) ጸጸጸጸ ጸጸረ
according to the expressions displayed, given to us by the unification of lights, which meet us with bread and water in our steps.

3947-48 **lesson; take (lakach, לקח) ጸጸረ**

to receive, accept, bring, take hold, seize, grasp: to take/receive a gift, lessons are received, learned, taught; instruction; *lit.*, to direct/ረ the inner sayings of the mind/ጸ for service/ጸ; through inhaling/accepting, we draw-in information of Light unto the heart of the fiery Name and the composite of fiery thoughts within us; we are part of the whole as we learn; the more that we know in Ræuch, the greater our unity; we receive by observation; as what we implement what is of perfect unity our learning multiplies, for the observation is expanded by the hand; No one rejects everything, for unless one eats, drinks, and inhales there is an isolation unto death; the term, ayisha/ጸጸጸ/inhaling activity of Fire, contains the word Shah/ጸጸ which we accept/take on the 10th day of Yahúdah; we receive of the Ræuch being mouth to mouth/portal to portal; both ayisha and Shah contain the matrix via which we compose our Names and progressions. For each of our houses—our tribal camps of thoughts, we are to take the Shah/ጸጸ, the Wisdom of Breath which holds within it the construct of the thoughts of the Queens [Sepher Yetsiat Metsryim/Ex 12:1-3]. Values, 138/ጸጸጸ: to distinguish, through order, our labors/services.

3950-51 **compile (laquat, לקט) ጸጸረ**

to assemble, collect, gather, glean; *lit.*, to take/ረ the cappings/ጸ of harvest and put them in storage/ጸ. Values, 139/ጸጸጸ: domain that orders collections.

for the sake of, jacinth, golden stone, lasham, (לשם) ጸጸረ

stone of Apærrim; *lit.*, the directives/ረ of a Name/ጸጸ which are ordered by Wisdom; directions of a Name achieved by the House of Apærrim; that which flows in the branches on behalf of a house,

golden color of gum, depicts the ministry of Apærrim that gives itself on behalf of all peoples illustrated by Yúwsphah’s salvation of the world. Values, 46/ᐱᐱ: flow of harmony, compare Stone of Ayshshur ᐱᐱᐱ.

3956; 3960-61

language, tongue, layshúwn, lashan (לשון; לשן) ᐱᐱᐱᐱ; ᐱᐱᐱᐱ speech; expression; to strip; means for; directs spiritual potential; *lit.*, lessons/ᐱ of wisdom/W unfolded/extended/ᐱ; *ref.* to the initial serpent form of life committed to stages of transformation (see Light Transformer Reading, 12-7-95); there are 7 tongues of perfection: the Tongue of Wisdom, the Tongue of Understanding, the Tongue of Knowledge, the Tongue of HhaKuwáhnim/ Enlightenment; the Tongue of the Charasham/Masons/Builders; the Tongue of Life, the Tongue of the Merciful, of The Twelve . Values, 380/ᐱᐱ: Wisdom/a fiery mouth; 386/ᐱᐱᐱ: wisdom’s mouth of unity/for healing/wholeness; Lashan 6:6 is derived as ᐱᐱᐱ=ᐱᐱᐱ; Layshúwn 8:8 is derived as ᐱᐱᐱᐱ=ᐱᐱᐱᐱᐱᐱ.

3962

Lasha; break through (lasha, לשע) OWᐱ to emerge suddenly; to break through like a geyser; for/unto/ᐱ salvation/OW *lit.*, instruction/ᐱ unto wisdom/W and understanding/O. Values, 400/X: eternal renewal.

Mæyim ᐱᐱ

40, forty (Mæyim, מ; מ) ᐱᐱ

the value of 13/Mæyim in Chækúwmah, being divided into the right side of Mæyim, which is Tæyth/9=69237; with the value of the force of derivative, being 13, plus the remainder of 9, the sum of all Numbers in the formula is 40; waters; element of extraction—as water serves to extract properties of the plant, thus used as the preposition, “from”, often combined in prefix to the root of a word, conveying the sense “of, from, since;” *when the Mæyim and Neúwn share the same root, the Mæyim conveys the results of a process whereas the Neúwn conveys the process*; denotes comparison, ability of absorption, conductivity, reflection; sign of waters, people, the flow of life; fluids—as water, oil; flowing, cleansing, anointing; fullness; seas; multitudes; note: depicts both the inner and the outer distillations of Fire; aids in sound/noise production (Rev. 1:15; 17:15); *Mæyim/ᐱᐱ*/anointing (written in as ᐱᐱᐱ) is the link in the *ALphæhbæyit* triad that begins with *Úwah/ᐱ*/unity and culminates in *Rayish/ᐱ*/Knowledge; waters above and below the firmament, contains fullness of life; oil, soft, flowing, cleansing; means of conception, consecration, anointing, distribution, collective symbol of people, multitudes, seas; 3rd person, to exhale/expand, designation (semen-blood) at end of word; extractive article (from, drawn, out) and partitive article (some) before a root word; illustrated in plant: watermelon; animal: elephant; scroll: YechúwzeqAL (Ezekiel); water/H₂O—essence of Ræuch to transmit light; to manifest in solid, liquid, gas (steam), means of energy; 40 denotes a generation—state of waters; a journey is 340 or three sets of days in 40 year. See **water/ᐱᐱᐱᐱ**; **forty/ᐱᐱᐱᐱᐱᐱᐱᐱᐱ**.

3964

that (ma, מא) ᐱᐱᐱ principle’s reflection; *lit.*, of/ᐱᐱ the concept/ᐱᐱ; the fullness/ᐱᐱ of creation/ᐱᐱ displayed in the Bæyit HhaSham (SYM/Ex. 35:11-19). Values, 41/ᐱᐱᐱ: a multitude of concepts; the flow of principle. See **this/that/ᐱᐱᐱᐱ**, ᐱᐱ.

³⁹⁶⁶ **exceedingly** (*m'oed*, מְאֹד) אֲדָמָה

extremely, greatly; power, strength; very much; the waters/מ of the vapors/א that arise from the fire-sticks or firebrands of the oylah upon the coals of fire: this steam is the emanation of the waters of hhakaiyúwer and the fire of the altar as one, which empowers us unto levels of ascensions and maturation and which enables us to make transformations/unfoldings/changes of form and mind; a manner of loving from the *v'ahhævta*/אָהַבְתָּ: “and you love with all your steam—the offerings of devotion”; note: one’s spiritual might is measured by the capacity to love while igniting one’s totality in service and fulfillment unto *YæHúwaH*/אָהַבְתָּ/the Collective; *lit.*, to fill/מ the expanse/א of the tent/א; to speak from the midst of the Fire as a steamy breath. Values, 45/א: fullness of life.

³⁹⁶⁷ **hundred** (*mayat*, מֵאָה; מְאוֹת) אֲדָמָה; אֲדָמָה

to draw out/מ letters/signs/אָדָה: the containment of symbols, letters, marks; *lit.*, the drawing out/מ of principles/א contained/י in signs/א; a drawing out/מ of the principles/א of totality/א; designation of wisdom to set apart/consecrate within a sphere/פ; the fulfillment of ten/an engagement to yield a hundred fold. Values, 441/א: measurement of the fullness of Principle; 447/א: a measurement of consecrated goals. See **sign**/אָדָה; **one-hundredth**/אָדָה; **two hundred**/מְאוֹת.

³⁹⁶⁷ **one-hundredth** (*mayeet*, מְאוֹת) אֲדָמָה

a scoping down; *lit.*, the fullness/מ of principle/א made manifest/ל in signs/א. Values, 451/א: a measured display of principle. See **hundred**/אָדָה; **two hundred**/מְאוֹת.

³⁹⁸⁴⁻⁸⁷ **to refuse** (*mayane*, מְאָנָה) אֲדָמָה

to be unwilling; to decline, repudiate; *lit.*, to be drawn out/מ of an expansion/א potential/ג; Aramaic: who, which, what, he who. Values, 91/א: a transformation of concepts.

³⁹⁸⁹ **baked** (*maphah*, מְאָפָה) אֲדָמָה

pastry; fired in the oven/אָהַבְתָּ/brain pan: *i.e.*, a matter thoroughly considered in the fires of wisdom; *lit.*, a drawing out/מ of principles/concepts/א to manifest/ו inner radiance/א. Values, 126/א: a pure teaching of Unity. Compare **baked**/אָהַבְתָּ; **parched**/אָהַבְתָּ.

³⁹⁶⁷ **two hundred** (*mayteem*, מְאוֹתַיִם) אֲדָמָה

Knowledge expanded; a doubling of distinguishment; *lit.*, to draw out/מ of principles/א of totality/א into activities/engagements/ל of fullness/מ; totality extending into multiple domains to be full; the harmony of the heavens/names and earth/transformations; depicted by brass/bronze. Values, 491/א: a renewing transformation of ideas. See **hundred**/אָדָה; **one-hundredth**/אָדָה.

³⁹⁹⁹ **flood** (*mabbul*, מְבַבּוּל) אֲדָמָה

a rising of waters/peoples, as in the process of conceiving; entrance into the ark; culmination period (Dan. 9:26); a deluge, inundation; an onslaught of information; *lit.*, waters/מ expand/ש to facilitate/י learning/ל; multitudes/מ in/ש the contractions and expansions/י of correction/ל. to cleanse the house and restore direction. Values, 78/א: understanding to arise.

¹⁰⁹⁷ **without** (*mabli*, מְבַלִּי) אֲדָמָה

the inside flow directed outwards; *lit.*, to be drawn out/מ of conscious/ש roles/ל and activities/ל. Values, 82/א: to border the house. See **without**/אָדָה.

⁴⁰²¹ **head-dress, megebgoúwt, megebgoah**, (מְגַבְעוֹת) אֲדָמָה

cap, turbans, top-hats; *lit.*, to draw out/מ the wealth/ג of houses of/ש understanding/ו, whereby one is adorned with the encircling wrap of consciousness; created as a result of bowing, being humbled/ו, being spun from the rotations of the Lights daily; bearing the consciousness of hemi-

spheres; [SYM 28:40; 29:9]. Values, 115/𐤑𐤏: the crown of the skull; 1:1; interfacing one another in service; the inner equates to the parameters; pl. 7:7:7 composed of three levels of each paradigm of Wisdom, Understanding, and Knowledge.

⁴⁰²⁵ **preciousness, MagdiAl** (מגדיאל) 𐤌𐤁𐤌𐤁

the precious things of AL [MT 33:13-14], what has been refined, gems of revelation, the results of much labor and toil as it takes to make a fine pearl; *lit.*, to extract/𐤍 from processes/𐤌 the most precious insights/𐤁 whereby one performs and thus belongs unto/𐤁 the Staff/Directive Mind of AL/𐤌𐤁. Values, 55/𐤁𐤎: the full potential of life; 5:5 is derived as 𐤌𐤁𐤌𐤁=𐤁𐤎𐤁𐤎.

⁴⁰²⁴ **Migdol, Migdal; tower, megdelut, megdel,** (מגדל) 𐤌𐤁𐤌

point of lookout; observation point unto our maturation; adult, grown-up; growing, magnifying; to increase; *lit.*, drawing out/𐤍 from processes/𐤌 the passageways/insights/𐤁 to roles/order/𐤌. the spirits lifts up and grants access for one’s direction; spiritual process to achieve instruction; lookout position to behold direction. Values, 77/𐤁𐤐: understanding goals; 7:7.

⁴⁰³¹ **Magog (may-gog, מגוג)** 𐤌𐤁𐤎

from/𐤍 Gog/𐤌𐤁𐤎: from the top, from the ceiling; an opening to draw out illumination coming into the opening of Gomer/𐤌𐤁𐤎, which is located in the “northern” part of the body: Magog is the mind’s eye, often referred to as the third eye—the opening of man that discerns all coming into the crown opening; also: to soften, dissolve, melt, squeeze (*ref.* Magog’s role to decipher the light crystals of the mind); to discern and provide interpretations of the illumination; *lit.*, to draw out from/𐤍 processes/𐤌 and to unite/𐤎 processes/𐤌; note: from the two northern points of Gog and Magog much prophecy has been written concerning man’s final state of development; the concept “to squeeze, dissolve” is Magog’s ability to draw out the mature flow/juice, thereby starting the flow of illumination from Gomer. Values, 52/𐤁𐤎: potential of internalization.

^{4483, 4487} **ascending details, full spectrum of light, Megunah** (מגונה) 𐤌𐤁𐤎

frequencies of illumination unbound to matter, color codes of numbers *lit.*, messages/𐤍 ascend/𐤌 within joined pairs/𐤎 to reveal/𐤎 the Breath/𐤁; from the root word/𐤁𐤎𐤁𐤎, meaning to register, numerate, count; thus to determine the details and values gathered in composite records of Names and manifestations; to look intently into maShayh—the drawing out of the Shayh—reading with insight details of YæHúwaH arising within the Lamb/Shayh [Chamesh haPekudim/Numbers 12:8]. Values, 41/𐤁𐤎: the conductive body of the ALphæh/Principal; 7:7 is derived as 𐤁𐤎𐤁𐤎=𐤌𐤁𐤎. See 𐤁𐤎𐤁𐤎.

⁴⁰⁴²⁻⁴³ **shield, magann** (מגן) 𐤌𐤁𐤎

to defend, protect, guard; *lit.*, to water/nurture/𐤍 the processes/𐤌 of one’s potentiality/𐤎: as water is a shield for a child as it flourishes in the waters, a shield to nurture with ascension processes; water shields a thirsty plant from wilting and keeps it growing/unfolding unto productivity; note: “I am a shield”/𐤌𐤁𐤎 𐤁𐤎𐤁𐤎 (SMB/Gen. 15:1): I/the will/the inner initiations/𐤁 unfold/𐤎 with evidence/𐤎 unto fulfillment/𐤁, a nurturing center/𐤍 for all processes to ascend/𐤌 to their perfection/completion/𐤎; a shield is formed through the union of two Teraysarun/Dallath. Values, 93/𐤎𐤁: transformation process. 4:4 is derived as 𐤎𐤁𐤎=𐤌𐤁𐤎. See **Dallath**/𐤌𐤁𐤎.

⁴⁰⁴⁶ **plague, pestilence (magayphah, מגפה)** 𐤌𐤁𐤎

epidemic; to wound, defeat; *lit.*, to cleanse/𐤍 a process/𐤌 expressing/manifesting/𐤎 light/𐤁. Values, 128/𐤁𐤎𐤁: a covering upon the branches of labor/service

⁴⁰⁵⁷ **wilderness (midbar, מדבר)** 𐤌𐤁𐤎

the State of the Word, an untamed/unencountered state; *lit.*, a release/𐤍 of insights/𐤁 to expand/unfold/𐤎 the mind/knowledge/revelation/𐤁; to define by drawing out/𐤍 of the logos/word/𐤁𐤎

every detail/characteristic of meShiæch: the States of the Word/wilderness stage of life operates from the **word-base level of being**, in comparison to the form-base level of being; one comes into the Word State upon emerging from Egypt/מִצְרַיִם, or arising from the form-base of life [SYM/Ex. 8:25-27]; note: those in the wilderness extract the meanings of words and bring these meanings into the gates for mind explosion/manifestation of knowledge: through the wilderness periods, the word-nature of being is drawn out; the extraction of life is likened to one wooing a woman—as when one draws out the favorable attributes of the Body of Letters/woman. Through the wooing, the Letters become devoted to a Name developing a sense of belonging and worth. The more defined or drawn out we are, the more we know our source and our belonging to YæHúwaH; we thereby become joined, or embraced, to the Head as a bride to a husband. This consequence of devotion cultivates a pure/holy bride (Hos. 2:14-23). Also translated: pasture—a place of growth/cultivation for those who, entering by choice, accept the challenge; also: a desert; to be suppressive; a speaker; a topic; speech, talk: an anointed/measured/מִן word/אִשָּׁה; illustrative of stages of development, as in the measurement stages/אִשָּׁה of a son/אִשָּׁה. The various schools—wilderness classes—in which we may enroll are detailed in the Túwrah/Torah; the lessons to be learned pertain to the specific wilderness and are understood in the name of each wilderness. “anointing leads to the development of the mind;” the anointing facilitates development unto knowledge; to extract out of the words given; note the אִשָּׁה ending of the word, being the first letters of the Túwrah/Torah; state of spiritual access to develop unto knowledge; symbol of expansion of mind. Values, 39/⊕: 246/ΥΜΑ: knowing the fullness contained. See **word/אִשָּׁה**.

^{4057; 5489} **Wilderness of the Red Sea (Midbar Yuwm Suph, מִדְבַּר־יַם־סוּף) מִן אִשָּׁה אִשָּׁה**
a flow of words pertaining to the enlightened way; a pathway of initiation into vocabulary of Breath whereby we affirm our entrance into the waters of the Extenders, the waters of Understanding, the waters of our bodies, waters of the Yardann; *lit.*, a drawing out/מִן of insights/אִשָּׁה for the internalization/אִשָּׁה of knowledge/revelation/אִשָּׁה to manage/אִשָּׁה the waters of the body/מִן upholding/אִשָּׁה the unity/אִשָּׁה of expressions/אִשָּׁה [Sepher Yetsiat Metsryim/Ex 13:18]. Values, 100/⊕: to abide securely. See **wilderness/אִשָּׁה**; compare **Sea of Reeds/מִן אִשָּׁה**.

^{4057; 5512} **Wilderness of Sin (Midbar-Sin, מִדְבַּר־סִין) מִן אִשָּׁה אִשָּׁה**
a flow of words pertaining to structuring our energies unto their full extensions; *lit.*, a release/מִן of insights/אִשָּׁה for the internalization/אִשָּׁה of knowledge/revelation/אִשָּׁה to structure/אִשָּׁה the activities/אִשָּׁה of the Son of Neúwn/אִשָּׁה. Values, 366/ΥΦW: to assimilate the structure of unity. See **wilderness/אִשָּׁה**; **Sin/מִן אִשָּׁה**; compare **Sinai/אִשָּׁה אִשָּׁה**, which adds a final *Yeúwd/אִשָּׁה*.

^{4057; 5513-14} **Wilderness of Sinai (Midbar-Sinai, מִדְבַּר־סִינַי) מִן אִשָּׁה אִשָּׁה**
flowing/מִן statements/אִשָּׁה, *lit.*, to structure/אִשָּׁה our activities/אִשָּׁה to the potential/אִשָּׁה performance of giving/אִשָּׁה; the promised stage that follows initiated awakening via the blazing, inner-branched bush (SYM/Ex 3:12): what was activated at the burning bush is carried forward in coming to Sinai, which denotes the welcoming response to the initiation at the burning bush. Values, 376/ΥOW: to assimilate the understanding of Unity. See **wilderness/אִשָּׁה**; **Sinai/אִשָּׁה אִשָּׁה**; compare **Sin/אִשָּׁה אִשָּׁה**, which lacks the final *Yeúwd/אִשָּׁה*. See, also, **Horeb/אִשָּׁה אִשָּׁה**.

^{4057; 6290} **Wilderness of Paran (Midbar-Paran, מִדְבַּר־פָּאֵרָן) מִן אִשָּׁה אִשָּׁה**
a flow/מִן of words/אִשָּׁה pertaining to bringing forth, *lit.*, the expressions/אִשָּׁה of the principles/אִשָּׁה that govern/אִשָּׁה over our potential/אִשָּׁה; from the root אִשָּׁה, meaning “to embellish, adorn, glorify”: to manifest—fully develop—each aspect of being (*ref.* CHP/Num. 12:16). Values, 577/IOΦX: to renew and sanctify understanding of goals. See **wilderness/אִשָּׁה**; **Paran/אִשָּׁה אִשָּׁה**.

4057, 6790 **Wilderness of Tsin, Zin (Midbar-Tsin, מִדְבַּר-צִין) ᐱᐱᐱᐱᐱᐱ**

the flow/ᐱᐱᐱᐱ of words/ᐱᐱᐱᐱ pertaining to the divine/ᐱᐱᐱᐱ order/potentiality/ᐱᐱᐱᐱ; the arranging of the energies; the clothing of the thorn bush: the school of instruction where the thorns of the fire bush are felt and clothed; the prodding of wisdom regarding the paths of the holy; instructions concerning transformations unto our potentiality. Values, 386/ᐱᐱᐱᐱ: to assimilate the expressions/manifestation of Unity. See **wilderness/ᐱᐱᐱᐱ**; **Tsin/ᐱᐱᐱᐱ**.

4057; 6932 **Wilderness of Qadamoth (Midbar-Kedmute, מִדְבַּר-קַדְמוֹת) ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ**

an anointed/ᐱᐱᐱᐱ word/ᐱᐱᐱᐱ pertaining to a previous state of being/ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ—a beginning state of being: eastern, pertaining to origins, beforehand, ancient, former; *lit.*, words to bestow oil/ᐱᐱᐱᐱ via examining/ᐱᐱᐱᐱ the interior nature/ᐱᐱᐱᐱ of origin/ᐱᐱᐱᐱ through the hallowed/ᐱᐱᐱᐱ gates/ᐱᐱᐱᐱ of life’s waters/ᐱᐱᐱᐱ, which are contained/ᐱᐱᐱᐱ for regeneration/ᐱᐱᐱᐱ. Values, 796/ᐱᐱᐱᐱᐱᐱ: to measure what is contained and to transform what is contained. See **wilderness/ᐱᐱᐱᐱ**; **Qadamoth/ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ**.

4074-78 **Madai; all sufficiencies, adequate (maddai, מַדַּי) ᐱᐱᐱᐱᐱᐱᐱᐱ**

a release/ᐱᐱᐱᐱ of plenty/ᐱᐱᐱᐱ; *lit.*, the flow/ᐱᐱᐱᐱ from the portal/ᐱᐱᐱᐱ of blessings/ᐱᐱᐱᐱ; to have enough and more than enough: a connection with the source for a continual supply; *lit.*, messages/ᐱᐱᐱᐱ of insight/ᐱᐱᐱᐱ given/ᐱᐱᐱᐱ; an opening/formulation/son of Yapeth/ᐱᐱᐱᐱᐱᐱ/to enlarge/open corresponding to the mouth-throat opening that speaks from above, versus from the heart of meditation below; The Universal Gate of the East: the celestial palaces of the East in which the Trustees of Light reside; note: Madai’s role is to unfold the interpretations into teachings/words that provide a continual unfolding of all that we are. There is no end to the Word of YæHúwaH/ᐱᐱᐱᐱᐱᐱ—it is a continual source and a continual strength of being; Madai’s speech is subject to the Magog/ᐱᐱᐱᐱᐱᐱ opening, and is a follow-up/result from the softening of light crystals via Magog. As we release these crystallized words of light, so we have and so we become; as we teach, so there is sufficient revelation to be fulfilled. The unfolding nature of life yields an abundance, a continual supply: there is no stopping-up of the waters. Values, 54/ᐱᐱᐱᐱ: the Son of Neúwn/potential accesses

4079-81 **Middin, Madian, Midian, Midin (מִדְיָן) ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ**

from/ᐱᐱᐱᐱ the judgment/ᐱᐱᐱᐱ; seat of judgment/evaluations; contention; center of subconscious in the lands of Zebúwlan, whereas the Consciousness is in the House of Yishshakkar; *lit.*, the flow/ᐱᐱᐱᐱ of insights/ᐱᐱᐱᐱ to render/ᐱᐱᐱᐱ a decision/unfoldment/ᐱᐱᐱᐱ; place within the region of Moab /assurance to regulate assimilation of values, as the small intestines extract values; the subconscious is reserved from the centre of Dan, the lungs which overshadow the small intestines as coiled strands of Zebúwlan, the kuwahren/priest of Midin resides in the counter part of the body, which is in the mind—in the hills of Zebúwlan, once in contact with Midin, one maintains an alliance with the kuwahren that reside there in all matters of decision making, as YishARAL continues consultation with Yethro; Midin is the seat of the subconscious where maShayh/Moses beholds the burning bush—the Fire of Wisdom blazing within the unified tribal branches; location where one hears the Voice of the Fire proclaiming liberty and freedom; to call forth all within to comprehend and be aligned with the Fire; to call for all to emerge from under the task masters of the patterns of thoughts dominion in which they are enslaved. Midian, as the subconscious, holds all the information that ever happens to us. Each day we continue to write and update the Chronicles of Midian, to renew or reinforce, the subconscious. Using the material in the subconscious is *a key* to understanding our patterns of thoughts and conduct as well as our expectations. We have a key to open the doors to the subconscious and rewrite the letters that are locking up our energies into the veils of the origin. What is in the *subconscious is underneath* our awakened active consciousness. In the records of Midin are

the complete histories of our Name. This record contains all that we are from the heart of YæHúwaH as well as all that has transpired in our lives when we came forth from the inner chambers of Aúwer; indicates inclinations; negative subconscious powers contend for dominance; positive subconscious powers strive for awareness of all within; as a son/formulation of Abraham/מאבא via Keturah/קטורה/to excise: to contend, strive, quarrel; to be inclined; a region/state of memory and recall established unto a complete drawing out of our consciousness, until all is unraveled; dreams rise through offerings of RAuwaben upon the wood of DAN; in the month of Ayshshur, they contain lessons regarding your transformations. In dreams you are given counsel to see what lies in your subconsciousness. What is stored in Midyan/Midan affects your transformations. If overcome in the night you see through RAuwaben the powers which are overthrowing you in the night by what is stored in the predominance of the subconscious. MaShayh/Moses comes to see in the dream that those who once sought his life in Metsryim/Egypt had died. As this struggle became resolved, maShayh is guided unto a path of restoration for the flocks within. As you become enlightened by the kuwahnim/priests on the Mount, your former enemies and associations die. Replaying activities in the subconscious heightens your awareness what is yet controlling your associations and ascensions. As Yahushuo increases—the rise of Shayin and Oyin, a guard forms which is placed around you (Yahuchannan/John 3:30). Dwelling in ShayinOyin, insights and portals open up to you in dreams to guide your flock into places ordained for your dwellings and to direct your assignments amongst others for the sake of the kingdom. There is a word of caution as well as an admonition: Writing out your dreams reinforces them as you are affirming agreements consciously with what is in your stored sub-consciousness. Values, 104/Δφ: holy insight; 5:5:5.

⁴⁰⁹⁷ **midrash, midrash** (מדרש) W4Δמ

commentary, academy; the anointing of the spirit opens the door to knowledge unto strength/ wisdom; the house of investigation, interpretation, exposition; the spirit/מ facilitates/Δ the mind/4 unto full illumination of Wisdom/W; to mirror the paths/Δמ, extract, discover/Δמ in honor of Wisdom/W4. Values, 58/אγ: potential ascensions 544/ΔמφX: to compose holy reflective insights; 5:5:5. see W4Δ

⁴¹⁰⁰⁻⁰¹ **what, mah,** (מה) מ

an interrogative: what, which, how, how much, why; a questionable quantity: some, something, whatever; *lit.*, a transposition/מ of the Illumination/א. Values, 45/אמ: means to release enlightenment; 5:5. See **for which**/אמל.

⁴¹¹¹ **Maleleel, Mahalalel, Mahelael** (מהללאל) ללללמ

to praise AL; declare the glory of AL from all acquired; a work/son of Kenan/Cainan/קנן/תה capacity to learn; *lit.*, the fullness/majesty/מ of Light/א guides/ל progressions/ל through the united Faces of Yæhh in the united order/לל. Praise begets Yared/Δ4ל/humility/to go down—reception/ל of revealed/4 insights/Δ—for the appropriate sharing of derived values. Values, 136/זלφ: the hallowed role/support of Unity.

⁴¹²⁴ **Moab, Muaav** (מואב) מ

from/מ our father/מ; an assurance; a place of restoring positions: *lit.*, drawing out/מ of the vessel/ז the concepts/seeds/ל within/מ; withdrawing/extracting principles; thus a reference to the land of the testicles; to extract and make full with concepts of unity; in the negative sense: to extract from unity the concepts that hold us together; to disregard the state of YishARAL even to defile one's own body/temple/מ as one puts confidence on the flesh which is given as an assurance; a people/extension of Lot/לל/veiled derived from the thoughts that enclose/wrap; the people/ignorance that persists in being united to the flesh nature, thus binding the soul energies to an ever-renewing entrance into the fleshly nature via the birth/death cycle: the account of fornication with YishARAL/לל4מל at Baal Peor/4זו7 לל/מastery of openings is an attempt by Moav to establish

the mortal nature to preserve/maintain the life energies, and thus to prevent transcendence to promised potential; the third level of the priesthood (Pinchas/Phineas/פִּינְחָס) provides the sword/enlightened tongue to open the gates unto full soul development and spiritual mastery; a formulation of Lot/ᐅᐸᐸ. Values, 49/ᐅᐸᐸ: a drawing out of semen via copulation; the result of united heads; 4:4.

4131-32 **staff, bar, muat** (מֹט) ᐅᐸᐸᐸ

a yoke, rod, pole; *lit.*, a result/ᐸᐸ of combining/ᐸ strength/trust/ᐅ; also: to shake, quake, totter, waver, collapse, fall; *lit.*, conductive/ᐸᐸ bonds/ᐸ unifying your houses/ᐅ: the quakes/ upheavals/ᐸᐸ are due to the transmissions between bonds/ᐸ of the inner assembly/ᐅ and lead to a release of attributes/principles, causing a flow/ᐸᐸ of unity/ᐸ in the midst/ᐅ; a rod is set as a distaff for your mind to spin its thoughts; the sum is 2815, a union of the rod of Zebúwlan and Beniyman—2815—bears your coiled-up thoughts unto your appearance; being a blend of two parts it is called “a rod of iron” as a union of thoughts of your origins in Zebúwlan/21 and your Seed of Beniyman/85. The 28 ALhhim of Yæhh form a body of Consciousness/28=16/Oyin which contains your Life of Yæhh/15; the double Lammæd is composed in Yæhh from whose sides appears the Staff/Rod of maShayh and the Staff of Aharúwan. Values, 55/ᐃᐸᐸ: display of enlightenment. Compare **rod**/ᐃᐅᐸᐸ; **staves**/ᐃᐸᐸ; 1:1.

4135-36 **front, circumcise, mual** (מִוֵּל) ᐸᐸᐸᐸ

to cut: to pare, uncover; to encounter; to confront; to counter; abrupt; to blunt; to stand facing; in front of; to make hidden things visible; to confirm the distinguishing role of spirit/intelligence over form; an initial release; to be free of deceptive coverings; Sepher Maoshah Berashshith/Gen 17:19 indicates that the rite is for his Seed/ᐸᐅᐸᐸᐸᐸ. The foundation of circumcision is placing the tent peg of Dan into the house of BeNiyman whereby we administer Judgment for the Seed construct even before it sprouts and likewise all that has been sprouted into thought [Sepher Maoshah Berashshith/Gen 17:26], thus the Principle of Avrehhem and its extension are circumcised together. The Seed of Avrehhem is to be circumcised and the associated thoughts, and not the mortal flesh/patterns of thoughts which Avrehhem remained above. Rather, the practice is for the seed and the thought patterns that are emerging from each Principle, whereby the thoughts are conformed and shaped to the Seed base/foundation. We are to judge all properties within the Thoughts as to their Seed construct. When Dan is positioned in BeNiyman we proceed with the investigation of the Seed properties and Thoughts and thereby come to the Oracles of ALhhim. [Romans 3:1-2] also: to hem, make a fringe; *lit.*, to release/bring out/ᐸᐸ the unification of/ᐸ roles/ᐸ; to bring forth/ᐸᐸ the vessels/ᐸ of the twelve/ᐸ; the function of circumcision affirms the promise of our progressions. The unveiled head speaks that we will not remain covered or disclosed within mortal flesh, but that we will emerge/break forth through these veils to reveal the glory of all within. As the glans pertain to the House of Yusphaph, the circumcision of the glans affirm the role of the glans to bring us into new states and to support us in these states of occupation. The glans unveiled signify that the head that brought us for learning to be fully revealed. Circumcision is the sign of the covenant/agreement to enter into the fulfilled State of Mind Expanded attaining Totality/ᐸᐸᐸᐸᐸᐸ. Values, 76/ᐸᐅᐸ: consciousness of bonds; perceptions to join all inwardly; 4:4. Compare **uncircumcised**/ᐸᐸᐸᐸᐸᐸ, see Covenant/ᐸᐸᐸᐸᐸᐸ

4137 **birth, múwlad** (מִוֵּלָד) ᐸᐸᐸᐸᐸᐸ

what comes from or gathers around the Lammed ᐸᐸ through which there is an appearance of Name within space, the basis/*sq.* root of a Name or space, being determined by the Lammed [see ref. 2ShmúwAL 6:23/ᐸᐸᐸ; Yashoyæhu 66:19; SMB 10:13,22/ᐸᐅᐸᐸ]; the Lammed Presence is in the midst of all things whereby every value/Number and Name and their spaces are derived; birth of the moon/the whitening determines the teachings of Lammed that come to you, rising within your seed from the midst of a month, appointing spaces to form a head; the Mæyim prefix indicates the derivative of

the inner value of the Lammed, denoting origin of waters for a birth/child/Name/space; the full moon head rises in the conscious mind of Yishshakkar—from whence does it come? what is the value of the inner Lammed/ל that determines the Teraysarun/construct/Δ of it's Light/body/house?; the moon confronts/לִּי the darkness to achieve full illumination/Δ—even as a soul/Name/position of Ræuch/spirit enters into elements/spaces, head first, in order to progress unto full maturity; an appearance; to make an appearance; to relinquish/break through the veil, as one appears of the amniotic sac; however, such is to go outside the body; *lit.*, to release/מ the unity/י within the Staff/ל into designated space/Δ; the insight/consequence/opening of gates/Δ acquired through circumcision/לִּי; *lit.*, upper and nether springs/מ unite/י for procession/ל through elevations/access/Δ; Aramaic: “new moon,” Values, 80/7: expansion; appearance of fruit/four faces; 6:6(A) is derived as Δ=יִיִּי. See Lud/מִיִּיִּי

4138 **birthplace (moladet, מולדת) אֲדָרְמִי**

a birth/אֲדָרְמִי renews a place/א; nativity; a native; birth country, homeland; kindred, offspring, family; birth/אֲדָרְמִי of the regenerative/א: a contextual foundation from which to proceed upon receiving the gift of positioning/name (such as the change from Avram/מִיִּיִּי to Avrehhem/מִיִּיִּיִּי); *lit.*, an anointing/מ to balance/י roles/ל in all gates/Δ unto resurrection/א. Values, 480/7א: a renewal of soul.

4150-52 **appointed, mauódim, mauóde (מועד, מועדים) אֲדָרְמִי**

a fixed time; an age; an assembly, meeting, festival, season; used in conjunction with the place of meeting [SMB/Gen 1:14; TK/Lev 23:2]; *lit.*, to gather/מ in agreement/י with the witness/אֲדָרְמִי; to encircle/comprehend the Teraysarun structure of YæHúwaH; to gather/transmit/מ through unity/י the understanding/ו in the gates of the teraysarun/Δ. Tehillah/Psalm 104:19: “He appoints the moon for the appointed times/l' mauódim; the sun knows from which it comes.” As we walk in the illuminations of the sun/Wisdom and moon/Understanding, we are synchronized with the activities and the emanations of Light. We are appointed as the moon for the mauódim—to journey forth and to govern with understanding in the gates; as the sun knows from whence it comes, so do we know that we come from YæHúwaH and maintain our point of origin, even though we go forth to reveal the light in darkness, as the moon that visits the camps/dwellings of YishARAL. We are appointed to manifest Wisdom/the foundational unity. Values, 39/⊕: order of the collective; 120/י⊕: designated seasons; consecrated tribes; 2:2 is derived as אֲדָרְמִי=יִיִּי.

4150-52; 166-69 **tabernacle of the congregation, muode ahhal (מועד אהל) אֲדָרְמִי**

tent of meeting: an appointed/אֲדָרְמִי covering/dwelling/אֲדָרְמִי; the rendezvous of the soul members within the body; a seasonal habitation; *lit.*, a gathering of peoples/waters/מ united/י in understanding/ו and outlook/Δ, being of the founding principles/א and (therefore) in enlightened/א roles/ל. Values, 156/י⊕: dedication to the flourishing of Unity; 8:8 muode, 3:3 ahhal; See **tent of meeting/אֲדָרְמִי אֲדָרְמִי**; **congregation/אֲדָרְמִי, אֲדָרְמִי**.

4159 **wonders (mophet, מופת) אֲדָרְמִי**

miracles; conspicuous beauty; the understanding (also the very meanings) of forms and events; proof; the verification of a sign; a specimen, example; a marvel, paragon, model, prodigy; *lit.*, to release the perfumed essence/מ contained/י in the manifestations/ו of the universe/א. Values, 526/י⊕⊕: sign distinguishing the branchings of Unity.

4172 **fear (morah, מופא) אֲדָרְמִי**

awe, reverence; respect; dread; a miracle, awesome event; *lit.*, to release/מ the containments/י of the mind's/א concepts/perceptions/א. Values, 247/י⊕: mind released completely.

4175-77 **Moreh; teacher, muwreh (מורה), אֲדָרְמִי, אֲדָרְמִי**

instructor, educator, tutor; master, guide; wandering scholar; also: the “early rain”—the preliminary

flow of instruction; penile glans from which come concepts and seed, place of seed [SMB/Gen 12:6-7]; one gifted/graced with the ability to draw out of the Unified Consciousness the Thoughts of Light; each teaching is according to the breadth, height, and length, and depth of meShiæch; one who can submit totally to another is a master teacher, whereby the masters submit to each other in all things, for who can teach the Mind of the Neúwn unless they are as the Neúwn in all things?; *lit.*, a drawing out of the properties/מ of Unity/Υ for the mastery/4 of life/א; an archer who targets the Words of Light to the heart and upon the stones; a razor as one who can reveal all; to dispute, contend, used to convey those rebellious as to false doctrines, or who stands in opposition to those fixed in mind, to be mutinous—who are overly committed to initial instruction and unwilling to proceed in the light of new revelations; in contrast a teacher leads with the Lammed and points the way unto succeeding Values and their states of occupation with joy. Values, 251/494: The Mind of the Neúwn Seed; 7:7.

4187 **Mushi; detect, *Mushshi*** (מושי) מושי

offspring of Marri/Merari HhaLauwi, regulates direction via sensitivity of the bones, detects an intrusion whereby an antidote if provided, depicting the white corpuscles from the bone, conveys to feel, sense direction and movement of the staff, to handle and manage the proceeding of the camps according to the staff of Aharúwan, serves with the direction of Ayithamar to be steady stable, and immoveable; to keep on track with fine tuning; *Mushshi* is the major part of the defense of the body supplying the body with illumination regarding their origin in Light to ward off all attacks and means of enslavement. Values, 356/Υ9W: to guard the movements of unity; 4:4.

4191-94 **Muth; death (*mute*, מוּת)** מוּת

to shed off old skins; to die; to draw out mercy unto renewal/transformation; dead: a state of pestilence, destruction, slumbering, powerlessness; to be dead in sin is to be inactive, sleeping, unaware of the works of Light; *lit.*, to draw out of/מ the containment/Υ of the composite/whole creation/X; a transformation; *lit.*, an outpouring/flowing/מ coupled with/Υ regeneration/renewal/X; to be extended: “death” will be no more when there is no longer need to be extended/unfolded; when fully extended—when all has been born from the inner chamber of life in each Name there will be no more mortal birthing and dying; the last death is via the sword/tongue of Pincus/Phineas that pierces our ears and subconscious; fluids balanced and changed direction, the four directions (N.E.S.W) are seen in the X, indicating the composite to which all returns; the body returns to dust/land and to the water and the air; the spirit or breath returns to the Fire, essentially, all returns to the Properties of Thought from which they are formed; the Properties of Thought are foremost Fire/Initiations of Wisdom, then Water/Reflections, then Air/Expansions; the combined properties form lands or states for transformations; to die to the former conversation is the means of obtaining the inheritance of the Ten Lands for the death—full extension of Name leads releases the inheritance of that Name [Bæyit Kaypha/II Peter 1:4]; the death of a Name provides an inheritance to the offspring of a Name—the emerging Thoughts and Values contained within a Name. Values, 446/Υ9X: a continuation of cleansing contractions and expansions. See **immortal**/XΥ9C; **die not**/XΥ9 4C.

4196 **altar, *mezvach*** (מזבח) מִזְבֵּחַ

a flowing, targeted service; **altar of brass** represents the heart of knowing, center of man to combine the flame of Wisdom (fire) with the teachings of the priesthood (wood) upon which the light-energies and soul are designated/ordered unto services; composed of stones (concept of truth unto perfection) or earth/spaces of thought pertaining to one’s Name; the **altar of gold** (incense altar) depicts the nose/sensors and signifies the discernment of Wisdom, which generates the incense of pleasing thoughts; a sacrifice/מִזְבֵּחַ is the means to partake of the feast/אֵל, or what was “slaughtered”; both

to reflect on the goal and to formulate the ascension; the heart and the nose partake: understanding and discernment results; *lit.*, from/as a result/ of the tongue's knife/I we formulate/ our performances/labors/services/; the fluids of life—the dam/ (blood) carries the composite of inner parts unto further development and ascension; when the blood of a fruit flows, it is time for its sacrifice; to communicate the goals of house and its work-activity; place to slaughter the gathering of thoughts for enlightenment and evaluation of Fire. Values, 57/I: interior action of Túwrah/Torah; the actualization of goals/Túwrah/Torah; 2:2. See **sacrifice**/; **slaughter**/.

doorpost(s) **מזוזות** *mazuzeh*, (מזוזת) **מזוזת**

the seven pillars of Chækúwmah formed by the columns of the Letters, [Mishle 8:34, 9:1; SYM 11:7]; *lit.*, flowing words/I are of the/ flowing illumination/; by the flow of words there is a flow of illumination that forms the paths, gateways. Values, 65/א: structure of illumination; 3:3.

4204-05 **wound** (*mazoor*, מזור) **מזור**

disease, pain; a binding for an injury; *lit.*, to release/ a complete/I outpouring/ of intellect/4; also: a net, trap. Values, 253/א: intellectual display of process. See **ripen**/; compare **prune/sing**/, **fruit**/, **flow**/.

4213 **ripen** (*mizar*, מזר) **מזר**

to set fruit out for ripening; *lit.*, to draw out/ the goal/I of intellect/4; also: spoiled fruit; to spin/twist yarn, thread. Values, 247/I: to instigate a flow of words. See **wound**/; compare **prune/sing**/, **fruit**/, **flow**/.

orientate, *mezrach*, (מזרח) **מזרח**

to find one's bearings, the orientation to commence, a reference to the sunrise and east for prayers; a reference to the waters of Ayshshur as the point of origins to enter into the Kenoni/Canaan; *lit.*, to reflect/ the goal/I of intellect/4 and its labors/works/ascensions of the offerings/; a basin, highly polished to shine; oriental thought. Values, 48/א: insight to labor; 2:2. See **shine**/.

CHP 7:43 **bowl**, *mazreq*, (מזרק) **מזרק**

a silver bowl/basin/ meaning with a mouth of 70—to speak with understanding, whereby the Words of our mouth and the meditations of our heart are acceptable in the Rings—the eyes of the Collective [Tehillah 19:14; 49:3-4]; *lit.*, to let flow/ the words/I of intellect/4 and devotion/; Values, 347/I: wisdom to flow words; 3:3. See **dish**/.

4222 **clap, strike**, *muchya* (מחה) **מחה**

striking the hands together to denote concurrence of all states of residence with a thought which is prevailing or to denote agreement with an announcement or prevailing flow of energy; *lit.*, flowing/ activities/ are gathered and summed up within one's seed/ whereby it is maintained and incorporated into the fabric of consciousness. Values, 49/א: the flowing of Nine strikes; 1:1. See **clap**/.

4227 **pan** (*machavath*, מחבת) **מחבת**

a griddle, frying pan; a flat metal plate placed directly on the altar/ /heart; used in the term *mincha al-hamachavath*/, a grain offering of flour mixed with olive oil and baked on both sides, then broken into pieces and rubbed/ anointed with oil, indicating the Bread of comes to us via being humbled and broken in spirit; *lit.*, the cleansed/ perspective/ as means/ to renewal/; via reflection/ we ascend/ to manifest/ totality/. Values, 450/א: sign of Neúwn. See **piece**/; compare **stewing pan**/, **oven**/.

4229 **blot out** (*machah*, מחה) **מחה**

to wipe, cleanse, rub the soil out of; *lit.*, to cleanse/ via the covenant/ of Light/; to soften, lubri-

come from the Thoughts of Light of Aharúwan/Aaron; a shepherding/⊕ of peoples/⌘ belonging to Light/א; to gather into centers/⊕ all that flows/⌘ of life/א; symbol of the tongue, as a rod/means of communication and implementation; from the root אָרָב/taúahh/2:2, meaning **to spin**, twist by a spiral motion of integrated breath; formed from the undercurrent waters of Maneshayh unto the springs of Yishshakkar, through which one draws out all members to form a composite Seed for the manchaih/grain offering daily, as to spin the Semek/spider web; your paired rods are of the Enlightenment formed by the spinning of the mind; the Staff is used to strike the mind of consequences that imposes limitations of progressions, conveyed in the ten plaques/strikes of the Neúwn Mind to release one from ignorance unto the freedom of Knowledge; **the use of the staff of ALMashayh/Moses and ALAharúwan/Aaron convey manners of speech**; to take the tail of the serpent is to take into your hand the extension of the thought whereby it is fulfilled; Words run from the tongue as a serpent which forms a rod to rule and walk according to your Words sent forth as messengers; the sending forth of the staff, as a serpent, creates a path of Wisdom; when the serpent is taken up into the hand one performs the Words whereby it is a staff of Understanding; the Rod/Staff of maShayh is a branching of the humble words of Wisdom giving guidance to your Name and flock; the Rod/Staff of Aharúwan is the almond tree fruiting budding into the 12 Heads of YæHH though whose unions Wisdom appears on the Staff of maShayh as six pairs; when you take the staff in your hand you learn what is given to you; also: a bed, couch; inclined, reclined, down; when Mæyim/אָמַם and Neúwn/אָמַם share the same root, the Mæyim conveys the results of a process—a staff, whereas the Neúwn conveys a process—to stretch, whereby a staff is formed. Values, 54/Δγ: the potentialities of the Door; 4:4. See **soul**/Wגך; **staff**/⊕צ⌘; **staves**/Δג. Compare **rod/tribe**/⊕גW.

⁴³¹¹ **Medeba** (*meedeedah* מֵדֵבָה) אָגַדְלִי

a far reaching state of the Amúwri/sayings, to formulate affluence, comfort, abundance, strength; to abide amongst quiet waters—to speak slowly—without commotion or causing an agitation, to pace one’s words according to the anointing of thoughts; a result/flow/⌘ to extend/כ the teraysarun base/Δ the housing/ג the Principal Seed/Concept/א. Values, 30/ℓ: an order; kingdom.

⁴³²³ **Michael, MiykAL** (מִיכָאֵל) אָיִלִּי

from the Hand of AL, therefore a servant of the kuwahnim; what are the deeds to be as AL? who is like AL? to reveal/⌘ the deeds/acts/כ of the living form of associations/ץ of AL/אℓ; since shatan appears in the likeness; MiykAl of the *SharMalakim/Prince of Messengers* stands as the messenger of the United Order of HhaALhhim in contrast to the disparaging nature of shatan; the true messengers of AL expose the false, just as the True Understanding puts to defeat the assumptions; MiykAL conveys the Deeds of AL which are of Light and therefore exposes and rebukes those who go astray from the Way and the Path; a kerub, hence pertains to associations and the defender of the unified Names. Values, 47/I⌘: reveals by the sword; 6:6

⁴³²³ **Michal** (*mikal* מִיכָל) אָיִלִּי

a rivulet, brook or river’s beginning; daughter of Shaul/inquiry who is granted to David by his unveiling of darkness (I ShmúwAL 18): via the anointing/⌘ we receive/כ branches/ץ of instruction/ℓ that result from the circumcision of the Philistines; note the name is comprised of the values of 10,11,12,13. Values, 46/ץ⌘: streams of mercy.

circumcision (*milah* מִלָּה) אָלִּי

to confront/⌘ extensions of thought to receive/כ the teachings/ℓ of light/א; flow of blood facilitates reception of the instruction/lessons of light; to confront the world which demands to be served—a choice daily that we make regarding everything, none are exempt from the confrontations and there-

fore we must be circumcised apart from the world to access the gates and each level of illumination. Values, 40/ᑭ: to flood with water which uncovers 85/ᐱᑭ: to open via the Mouth of Breath; see mul/ᑭᐱᐱ

3205 **midwife** (*meyaledet*, מילדת) ᐱᑭᑭᑭ

lit: to draw out/ᑭ the yeled/child/ᐱᑭ; for the sake of totality/ᐱ, affecting the progressions; gynecology, sage. Values, 61/ᐱᑭ: dependable support of the Seed. see child/ᐱᑭ

water; name of the 13th letter of the ALphæh-Bæyit, Mæyim (mem, מ) ᑭᑭᑭ denotes comparison, the abilities of absorption/reflection; symbol of waters, peoples; the means to reflect and draw out all contained/held in the Úwah/ᑭ, the symbol of Unity: thus, by Unity/the Úwah's reflection of itself, water/ᑭ is created; *lit.*, the flow/ᑭ of life within a collective/ᑭ; depicts the inner and the outer flows of life; aids in voice/sound/noise production (Rev. 1:15; 17:15); note: as the life of seed is released by the action of water, so are the properties of holy seed drawn out to create the people; symbol of community in which we mirror one another; via Mæyim thoughts reflect themselves and multiply themselves in the mirroring whereby two sides appear from one; community is the affirmation that all belong to one Thought Foundation of Ræuch. Equation: ᑭ÷ᑭ = ᐱ/unity. Values, 80/ᑭ: expression/manifestation. See *Mæyim*/ᑭ; **water**/ᑭᑭᑭ; *six*/ᑭ.

4310/4325 **water, waters, Mæyim** (מים) ᑭᑭᑭ

the Letter conveying transmission of thought being the distillations of the Neúwn, any natural fluid; conductive agent of Breath, changeable mirror: a means of transferring properties; the composite body of Light, means to reflect/mediate upon stages of development and the positions amongst the whole; aids—teachings, visions, messages—that make visible our spiritual structure; the seminal fluids by which spirits enter into earth to take form for their service and fulfillment; the primary element in living forms: the nature of life to support earth/body—to refresh, renew, and cause to flourish; *lit.*, the upper springs/ᑭ blessing/ᑭ the nether springs/ᑭ; waters of above are of Knowledge, those below are waters of Wisdom beneath the firmament, in between is Understanding; you appear first above then enter below to affirm your origins above; you come to know what you are above as you are given a portal to see yourself in the reflections below; you progress into waters of Knowledge, being above the firmament, as you transfer your residing place; the cries coming out of Met-sryim and all nations is for the transition unto the upper frequencies of embodiment; male and female keep names in the waters outside the firmament, for a division of the faces is the means of the continuation of mortality; you draw out of the *shayh/inner harmony* every attribute within the waters beneath where by the nature of ALhhim within you rises unto the firmament above; when all has been discerned in the waters beneath it will run like a mighty current in all waters—in all peoples, for it will run through the waters/people like a dam that has been opened to elevate the consciousness of your emerging residence; bodies of waters convey what is in your midst. If the waters are expansive, as the oceans, then they convey Understanding to be in the midst. If the waters are as a spring, then they convey Wisdom in their midst. If the waters are a river, then they convey Knowledge to be in their midst. Thus, as one looks inwardly at the bodies of waters, one sees what is in the midst. In the ocean of body, being the stomach, is the sea of Understanding. In the springs of the body, belonging to the glans, there are the fountains of Wisdom. In the rivers in the body, as the intestines and streams from the heart, there is Knowledge. Values, 90/ᑭ: transformations; 5:5 See *Mæyim*/ᑭ, ᑭᑭᑭ; **place**/ᑭᑭᑭᑭ.

Mæyim - Tæyth ᐱᑭᑭᑭᑭᑭ

the 1:1 Tæyth comes from within the midst of the 4:1:1:4/5:5 *Mæyim*; the pairs of the ALhhim that form the **potter's wheel**; the ring of Understanding depicted as the white—the body—of the eye; the

Source Pairs of ALhhim give birth to the House of Yúwspah through which all thought and Names come into the lands for their residence, as the Mæyim-Tæyth forms the ring of the body of the eye, so are all bodies or lands formed through this three-fold Ring of ALhhim—the Mæyim-Tæyth, the ÚWah-Bæyit, and the Rayish-Oyin; the Mæyim is the means to mold and shape the Tæyth as a clay vessel to reveal the properties and signs of Breath; as the clay is united with the Mæyim, the house of Cham is pliable to the Potter's Hand to be formed into various species; the clay, a form of the Tæyth, belongs to the Mæyim from which it is derived, whereby it is formed into an arrangement of crystals of Breath; the levels of Tæyth are those above as dust of stars as well as particles for temporal transference/schooling; your body is determined by the mechanics of perceptions; perceptions structures your physiology and makes a commitment to where the body-mind resonates, when the pairs of the ALhhim are broken by division, their faces turn from ALOZAR whereby they are darkened; the clay clings to the bones for self-preservation every seeking its origins, as flesh attaches itself to the bones to be upheld, the clay, seeks the strengths of Lammed; feet of iron and clay are a mixture of the heavens and hell; the Lammed conveys the strength of iron, the Tæyth conveys the nature of clay; the feet of clay are hardened or cast into the molds of species that must be broken in order that the Tæyth resumes its virgin state with the Mæyim to form a body of ALhhim, as the prototype of the Adim; clay illustrates the submissive heart, as Tæyth, is hardened by associations with the structure of the world and becomes cold, as well as deceptive, as it moves apart from the Fire, instead of having the virgin crystal state, the clay or vessel becomes darkened with the opacity of mortality; to close the age of mortality, the material of the iron and clay must be sorted out so that the LAMMED is united to the Yeúwd and not to the Tæyth/clay; the Tæyth of flesh is bound to the Lammed, or the skeleton, instead of to the fluidity of the Mæyim/waters; the shift of the Tæyth occurs as the faces are divided one from another whereby the Tæyth is divided into two parts, one-half remaining with the Mæyim and the other to the Lammed, whereby the mortal species have two faces instead of four; as faces are divided, the clay body of flesh, wars against the Ræuchuw/Spirits/Breaths that seek alignment and unity; the two, *the iron and the clay combine in the seed of men but they will not adhere to one another*, even as iron does not combine with pottery [DaniAl 2:43]; Knowledge is above the body, yet within the body of clay whereby you can attain, by registering your members to belong to the Body of ALhhim of paired eyes; The STONE that comes from the Mountain strikes the legs with feet of iron and clay representing human kind that has mixed Knowledge from above with the elements of the earth, reducing the thoughts of the Enlightenment to the world of shadows. This Stone, as the Seed of Knowledge rolls from above to strike the image of confusion to provide a renewed foundation for your footing upon the solidarity of the Seven Hills of Yæhh, whereby your members no longer walk nor wander in confusion of form or words; the process of separating the clay from the iron is performed by the winnowing nature of Breath that separates the grain from the chaff; the clay must be reshaped on the potter's wheel; being willing to give up your body for a new creation to be joined into the fabrique of Light, giving way to the collective verses personal movements without the whole, known by NAME and called in the Assembly by your Name as paired in YæHúwaH; these spirits are free and their senses are heightened; as vibrations of thought are set free from a separated body the senses are twice as great, or an 100% increase as paired Names shift into the Corporate Body of ALhhim; the senses are doubled/multiplied; one loses their soul of their Name by forfeiting the path of Unity in that the soul is begotten to be retained only in the Collective arenas wherein its full expression flourishes in native soil; independence and separation rob the pleasures of perfect unity; the Assembly of YæHúwaH turns their faces forward to AL and turns their backs to this world of estrangements to belong to the One House of AvreHHem; on your right hand and on your left are other pairs to which you are joined as Light clusters of stars; one must lose themselves utterly to enter into the Collective;

you deny oneself and take-up the pattern of the Taúweh/X to follow into the Assembly of the Counsel of Aharúwan; you loose your own life to take-on a greater, higher ID; you become amongst the risk-takers who cast lots, as soldiers, you follow after the commandments, whose faces are not diverted, who casts their lots for the seamless garment of meShiæch (verses a body with seams), you find your stance upon the Rock of the WORD whereby you feet are no longer upon sand; for only fools think their life is built on shifting sands, continually being rearranged, emotional, by the waves of waters/Mæyim. 5:5; 1:1. See **Aaron**/ᐱᐱᐱᐱᐱᐱᐱᐱ; **Tæyth**/Xᐱᐱ; **virgin**/ᐱᐱᐱᐱᐱᐱ.

4310/4325; 4809 **waters of strivings/Meribah (may-mereevat, מִי-מֵרִיבָה, Xᐱᐱᐱᐱᐱᐱᐱᐱ)**

variant/disputing messages concerning the body of waters that stem from One Rock; *ref.* to the collections of waters in humankind that are in process of being *transformed according to the inner foundational cornerstone of life*; error toward gender division of Breath; *lit.*, conductive/ᐱᐱ management/ᐱᐱ of the reflective/ᐱᐱ mind/ᐱᐱ to designate/create/ᐱᐱ a Body/ᐱᐱ for Totality/X . Values, 702/ᐱᐱᐱᐱᐱᐱ: to compose according to Wisdom/fires unified body. See **waters**/ᐱᐱᐱᐱᐱᐱ; **Meribah**/ᐱᐱᐱᐱᐱᐱᐱ.

4327 **kind, type, min, mayin, (מִין) ᐱᐱᐱᐱᐱᐱᐱᐱ**

a specialization/ᐱᐱ of waters/ᐱᐱᐱᐱᐱᐱ; a portion; an inward branch function; sectarian, heretical; genus, classification according to species which reveal the characteristics of Unity, or function; every Name belongs to a category of thought and carries a face or expression most commonly of an animal to denote expression of progression of the thought; tribal characteristics are depicted as: Yahúdah—lion (rulership); Yishshakkar—donkey (service of labor); Zebúwlan—water dragon (residence within water); RAúwaben—ox (concept gatherer); Shamoúnn—sheep (house of concepts); Gad—lioness (mastery of the assembly of words); Apærrim—pigeon (to provide a united cloth of feathers); Maneshayh—dove (nest to bring forth messages of transition); BeNiyman—wolf (organizer of gates/lands, blood thirsty to cause a flow unto new births); Dan—copper serpent (discerner/judgment scale); Ayshshur—goat (unifier via affirmations); Nephethli—deer (conveys swift and graceful movements of meditation); Laúwi/Levites: Aharúwan—giraffe/keeper of the stones, Qahhath—camel/carrier of messages; Gershun—llama/body of the Gammal; Merari—ostrich/strong pikes/plumes in the chest/strides/extensions of vertebrae, also Hippopotamus denoting the bones in the waters; the entire House of Laúwi is conveyed also by Leviathan, rendered as Leuwiyatan, meaning the Laúwi/Levites are given as a vessel to transport the Túwrah/Torah into the consciousness of the waters/embodiments. *lit.*, embodiment/ᐱᐱ ordained/ᐱᐱ with purpose/ᐱᐱ; for the twelve states of all living things by the colors of Yúwspah, see ALhhim Achadd documentations. Values, 100/ᐱᐱ: to distinguish; 5:5.

4370; 906 **breeches (miknas-bad, מִכְנַס־בַּד, ᐱᐱᐱᐱᐱᐱᐱᐱ)**

a collection; assembled, gathered in; an assembly of thought from the loin gate; to comprehend and draw out the fruit, reward, thereby to be profitable, rewarding; a white linen garment (an assembled collection of flax); trousers, slacks, underpants; imported: to import, or to collect, all that is within the loins, illustrating the role of the mind to gather the life principles resident within—*esp.* in the loins, the seat of generation; to take/assess/ᐱᐱᐱᐱᐱᐱᐱ a portion/ᐱᐱ of all gathered: from all distilled and manufactured, each in its season of growth/production; *lit.*, to draw out/ᐱᐱ of fruit/productivity of the branches/ᐱᐱ to extend/ᐱᐱ into all levels to support/ᐱᐱ conscious/ᐱᐱ insights/ᐱᐱ; the means of the mind to store, draw out, and gather: this function of the mind—this formulation of Aharúwan/ᐱᐱᐱᐱᐱᐱᐱ—pertains to the state of thought formations, as it says: “seeds pertain to the collectivity of thoughts/flesh” TK/Lev. 16:4, thus each state is based upon the frequency of the seed/concept. Values, 176/ᐱᐱᐱᐱᐱᐱ: a holy understanding of Unity. See **linen/poles**/ᐱᐱᐱᐱᐱᐱ; **meeting/collection**/ᐱᐱᐱᐱᐱᐱ. Compare **linen tunic**/ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ.

4375 **Machpelah** (*Mak-pay-lah*, מכפלה) אַלְכָּלִּי

a folding, doubling, multiplying; dualism; to be comprised of various natures; multiplier, a product of arithmetic; as patriarchal burying place: symbol of the Body of HhaALhhim—the cave we enter in route to embodiment; *lit.*, to draw out/מ a branching/י to make apparent/ו the roles/ל of life/א—as in the cavity of body of HhaALhhim; preliminary stage development, transferring the life essence from Aúwer/Ur/Light fields/אֵלֶּיךָ unto Hebron/יְצֵאֵם/associative values in the earth. Values, 175/אֵלֶּיךָ: a holy covering for life.

4376-77 **sell** (*meker*, מכר) אֵלֶּיךָ

a value, extraction of ones products, teachings of knowledge draw out the productivity of the mind, to offer values, thereby releases what is obtained. Values, 44/אֵלֶּיךָ: extract from the base.

4397 **messenger, angel, melakyim, maylak** (מלאך) יְצֵאֵם

angels are messages for your Names of Light; drawn out conductive streams of thoughts/through waters/מ supplying the teachings/Lammed/ל with Seeds/א upon your branches/י of life pertaining to the Name of your Spirit; to carry/transmit/מ the Order/ל of Words/Alphæh/א as they are covered/י by the Kuwáhnim; the groups of messages are within the arches/auspices of the *SharMalakim/Arch Angels including the seraphim/fiery burning ones upon the altars of the Mountain carrying the embers/sparks of the offerings; the ophanim/מַלְאָכִים/auphænnim/the wheels—circling thoughts of the Faces around the thrones of Yæhh; the keRúwvim/cherubim stand upon the sides of the Mountain which adorn and imprint the thoughts of Light in the fabrique of souls.* Values, 91/אֵלֶּיךָ: to fly, the freedom of all within an idea to soar.

besides (*milvad*, מלבד) אֵלֶּיךָ

the Mæyim/מ prefix to the root אֵלֶּיךָ meaning *being added to, joined, overlaid, proclaimed as unique*, to go beyond the Values through their combinations, to show subsequent layers of Light, *lit.*: from counting of Values; the Values are seen in the results of the oylah/burnt ascendant offering being carried all the way through to the mincha/grain offering [CHP/Numb 28:31]; result/מ of the teachings/ל pertaining to the union/י of teraysarun thought/א; the unique values of Wisdom, Understanding, and Knowledge. Values, 31/אֵלֶּיךָ: Order of Principle—being of the Union of Light/united two sides as depicted in the cardinal ALphæh. See אֵלֶּיךָ.

dictionary millun, (מלון) אֵלֶּיךָ

an extracting process/מ of instruction/ל which contains/י the product/result/י; an examination of speech (לrod/tongue) revealing a potential extension of light with a word. Values, 45/אֵלֶּיךָ: extraction of light; 8:8.

4414-19; 3220-22 **Salt malech** (מלח) אֵלֶּיךָ

the savor of the teachings, the salt is within the grains; as the grain is opened/parched the savor comes forth, when food has lost its flavor it becomes flat, a lost of vitality; when the fruit is ripe, it is at the peak of its flavor, but should it be picked prior to or left to spoil, the savor is not present; the salt of the covenant is the flowing savor within the doctrine or teaching; when the full flavor of a teaching is tasted, one walks according to the teaching and will not depart from it, for they have received the salt of the covenant, the bond of agreement; the “salt” is the disclosure of the revelation within the teaching, whereby it is forever preserved within one’s members and will not be violated; *lit.* to draw out/מ the teaching/ל from the grain/bread/א; *the pillar of salt* is a column of rings that contains the maturity of the Thoughts of the Most High; in the days of Lot, when the eyes are cast upon the land/state of mystery/Súwdim/Sodom, all that can be seen is a pillar/column of salt, for the body/wife of Lot has been transformed through the fires burning amidst the stones; the savor within the Seed explodes into a column/pillar of the Rings of HhaALhhim. The stalemate in Súwdim is overthrown; in its place stands a column of righteousness which is fixed in the eternal Eye of Avrehhem on behalf of all souls; when one looks back they see the results of the branches

ignited in the Fires—brimstone; the column of Rings, being of smoke and illumination that arises, is called “a pillar of salt” because it contains the full savor of the Thoughts of the Most High, as the minchaih/grain offering that rises upon the altar of Fire contains the full savor of the Thought to be called the Bread of the Covenant—a Covenant of salt. As a loaf of Bread is not all salt, nor is the pillar all salt; the loaf and the pillar are salted whereby the provision and the pillar contain the full embodiment of the teachings which have been spread abroad so that the salt is throughout; 𐌆𐌺𐌆/*malæch*—extractions of Lammæd within the life of your seed are activated to ascend and preserved/kept; dispersed upon your grain offerings in measures of 5/five measures from each finger, shaken, for the radiance of Wisdom blazing in the impartial Eyes of ALhhim which houses your 12 Houses as 3 tens/30 (3 measures of giving); 10 measures to double/strengthen the teachings with Understandings of Semek/60 (the double measures of Yúwspah/Joseph); and 15 measures for the Teachings to have dominion from the crown of your head of Knowledge— ten tens/100 (the full extent of your Life as meShiæch). The sum of the salt measures are 5, 10, 15 or 30/Lammæd. The savor of the teachings is extracted and employed through activations of the salt in your Seed Name. As your hand touches the sacs of salt in Maneshayh, the salt granules adhere to your fingers. The shaking of your hand, once, twice, or three times are the portions specific to your Name and your deeds as you activate the Words and Teachings in your Seed through your offerings. Through the giving of your Salted Seed, your joy is fulfilled. 'Every grain offering of yours, moreover, is seasoned with salt, so that the salt of the covenant/agreements of your ALhhim are not cut short as they are completed/finished/extended to the seventh day from your grain offering; with all your offerings/drawn from your midst you offer/activate/show the evidence of your salt. TK/Lev 2:13 The savor of expressions in your Life are drawn out through your studies and activations of the Words of your Name whereby the agreements of your Rings vibrate in your faces, with the double blessing of Apærrim/observations/fruitfulness and Maneshayh/transitions/sustenance. Through the activations of the salt in your Seed, the blaze of Shayin appears through the offerings of your Name whereby the whitening of the salt 𐌆𐌺𐌆/*malæch* appears as 𐌆𐌺𐌆/*meShiæch*. Values, 78/𐌆𐌺: the consciousness of interacting, causing a scent to rise; 15/ᐱᐱ: to fully learn to emanate the Illumination; 8:8.

4414-19; 3220-22 **Salt Sea (*Malach Yam*, מַלַּח יָם) 𐌆𐌺𐌆 𐌆𐌺𐌆**

depicts the bladder; sea/𐌆𐌺𐌆 of seasoning/acuteness/dispersement/𐌆𐌺𐌆, located in the vale/depths/𐌆𐌺𐌆 of Siddim/𐌆𐌺𐌆𐌆𐌺/*the breasts/affluences/prosperity* (SMB/Gen. 14:3); waters in the vicinity of Súwdim/𐌆𐌺𐌆 and Gomorreh/ᐱᐱ𐌆𐌺; salt is that which is drawn out of the branches through fire and water, result of brimstone—the igniting of the branches; *lit.*, to draw out/𐌆𐌺 the distillations/𐌆 of one’s deeds/𐌆 implemented/𐌆 in the waters/fluids/𐌆. Values, 128/𐌆𐌺𐌆: to consecrate the branches unto their labor/services.

4421 **war (*mil-cha-mah*, מִלְחָמָה) 𐌆𐌺𐌆 𐌆𐌺𐌆**

to join forces, to be united inwardly by the weapons of one’s Name as DæúwD stood before Goliath in the armor of YæHúwaH; from the root 𐌆𐌺𐌆, meaning “joined together”; *lit.*, to draw out/𐌆𐌺 the order/ranks/𐌆 that have risen/𐌆 fully/𐌆 in light/ᐱ; warfare; to fight, battle; a combat, struggle against thoughts that undermine the Unity of the House of YæHúwaH; *lit.*, to draw forth/𐌆𐌺 corrective rods/𐌆 in an effort/𐌆 to cleanse/𐌆 one’s life/ᐱ (of vain expirations); a flood/𐌆 to prompt/𐌆 ascension/𐌆 and thereby overthrow evil by the opening of the floodgates/𐌆 of illumination/ᐱ (Yashoyæhu/Isa. 59:19-20). Values, 123/𐌆𐌺𐌆: to sanctify the productivity of processes. See **bread**/𐌆𐌺𐌆.

4427-32 **Melech, Molech, Moloch; king, master, *Malek* (מֶלֶךְ) 𐌆𐌺𐌆**

to conduct the flow/𐌆 of Order/𐌆 within the branches/tribes/𐌆; kings arise from within the Union of Names and hence come out of/𐌆 the Order within the Branches/𐌆 [Sepher Maoshah BeRashshith/

extension of your Name you belong to the Order of a king/master of righteousness, who learns and fulfills the unity of their rings, perfectly aligned whereby they are able to serve in a priestly manner as Offspring of ALhhim, a Serving Master of Aharúwan of the Seven Rays, coming/appearing through the Name of Avrehhem/expansion of the Seed; as one expands resources in their Name they have the wherewithal to distribute and tithe from their Seed Name [Sepher Maoshah BeRashshith/Gen 17:6]; the appearance of Malekkiytsedeq to Avrehhem conveys that Malekkiytsedeq is the Aúwv of Avrehhem; one rises unto their full extension—the tenth state of unfoldment, the Aúwv from which they have come appears, unto whom tithes are given; the SeedName gives tithes—extensions of its Light and Life to the Aúwv from which it has come whereby there is no extortion of wealth—the Numbers of a Seed and their multiplications; Malekkiytsedeq denotes the appropriations of the Twelve Kuwahnim of Lammæd which serve the earth, night and day in their courses, with distributions of Light each month, the Twelve in Avrehhem appear through the offspring; as offspring reveal the Twelve Heads within them they give glory to the Aúwv of their Names; note the two progressions in the order of the Letters, *Mæyim, Lammed, Kephúw, Yeúwd: 4321*, and also the progression of *Tsædda to Quphæhh: 941 with the ascendant Dallath, the base of the Tsædda*; the priesthood of ARAL is the Union of the *MalekkiyTsedeq* servants that arise within the Counsel/Government of Righteousness; the Malekkiytsedeq order is comprised of those born of AR/Light who are joined and aligned to the priests of AL, whereby their Counsel and Rule are according to the Priests of AL—Laúwim. Those born of the Enlightenment are brought up into the Counsel of the Light, whereby they become united with the Enlightenment. In this manner “kings” are of priests. Within AL is the Hand of appropriation of Words and Names through which all revelation is given. The Hand of Aharúwan/Aaron of the Laúwim is the servant of the Enlightenment and the Branching of Mind of AL; as a SeedName rises and aligns itself with the Enlightenment it is seated amongst the Rings of ALhhim in the mind as the offspring of HhaKuwáhnim and serves according to the Malekkiytsedeq—King of Alignment *priesthood—a servant* to administer and govern all of its members that reside within the Body of its Name, giving account always to the Kuwáhnim of their Life and Light; your Name ascends through the body to be a king-priest/servant, trained by the kuwáhnim who reside amongst you. In ascending to the head, the SeedName comes faces to faces with the Aúwv/Father which sent them, as one sowing, whereby they go to their Aúwv above and serve all within their bodies to be one/unified with Aúwv and their Name. From this position they are *of Malekkiytsedeq*, for all that are sent are of the Aúwv Avrehhem which are of Malekkiytsedeq which determines the alignment of all Names to reside in their places to which they are sent. In like manner, the SeedName risen to the Aúwv governs their members to reside in their places according to the unified kingdom of their Names; this is the service of one who is *of Malekkiytsedeq*; The Order of meShiæch/Messiah, following in the Order of Malekkiytsedeq, pertains to serving the bread and wine following the acts or days of Avrehhem. As the Seed of Avrehhem prevails within us, you stand upright in Union with the Fathers to serve bread and the wine amongst the Ancients. Serving bread and the wine are by the Hand of all Fathers; daily at the ShulchanPaynim, the Table of Faces—table of shewbread, we encounter provisions of breads served in portions for the day, along with yænn/wine from the offerings. Malekkiytsedeq, as the fifth Chair follows the fourth order of Avrehhem—state of expansion. What is accomplished in the fourth rolls unto the fifth as the results or tithes. In that the 15 Fathers serve bread and wine from their mountains, on the Days of their Illuminations, there are 15 Orders of Priests. As each Day unfolds unto another, the Faces of the Fathers appear in their ORDER. Consequently, there is no change of the law nor the priesthood through this service, rather a fulfillment of daily provisions and service [*i.e. Judges 19:19*]. Values, 87/17: spokesman of completion; 9:9 is derived as ᐱᐱᐱᐱᐱᐱᐱᐱᐱ.

4454 **nip** (מלק, מלאק) נפ

to extract by lashing or by directing the tongue; to draw out via instruction of the tongue at the neck/spinal centres, to confirm the inward; to open at the neck [TK/Lev 1:15]; to crack open, via the tongue one opens the mishkan at the Heads of the Oyin, each gate is concealed until the Head of the Gate opens the door [Tehillah/Ps 24]; and then to open all within, to lay open side to side. Values, 44/Δ: extract from the Terayasaron/gates.

4467-68 **kingdom(s), mamalekut** מלכות, **mamlekeh** (ממלכה) מלכות

belonging to a monarch/magistrate/אז; a **reign of counsel** conveying the flow of Illumination comprised of Understanding and Wisdom that governs the night/states and the days/acts; to be a master of one's house; sovereignty; a flow of authority of the Numbers within a space to establish a kingdom/realm/state that pertains to the Values of magistrates, a land of the Numbers, as the Nephethi sphere/earth is the the capital of BOYL Malek/Jupiter, and their Kingdom are the lands of Kennoni as all of the lands of Kennoni belong to the Kingdom in which reside all branches of Knowledge depicted in the clusters of the stars in the milky way, the great gathering that makes a belt around the capital city; accessible through Ayshshur—the origins of birth; *lit.*, a to designate a flow/ to transpose/ the Rod of Authority/ within the branches/tribes/ through the compound lights of Chækúwmah and Bayinah/א, whereby the tribal branches are the heirs to the lands of the Kings, and whereby through transposition of the Numbers via the Lights, there is no need of an intermediary king figure, for the Collective Body of the Most High/OLiyun is the King therein. Values, 135/אפ: domain regulated through illumination; 3:3.

trustee, from her, (mim•men•nah, ממנה) מינמנ

one in charge, officer, appointee as the receiver is put in charge of the concepts to carry them forward, an entrustment; *lit.*, to draw out/ fully/ extending/ light/א. Values, 45/אז: an extraction of light.

from him, from us (memenu, ממנו) מיננו

an acknowledgment of bonds; *lit.*, a release/ of the fullness/ unfolded by the flourishing nature/ of unity/ז. Values, 136/זפ: to distinguish the order of bonds.

4471 **Mamre, mæmra** (ממרה) ממרה

a plain/spreading place in the vicinity of Chevrúwn/Hebron/אזאא; to fly, take off, soar; a vision, appearance; view, sight; a mirror; to mirror the light energies, to make visible the soul fields; *lit.*, from/ the mirroring/ of principal/ light forces/; as an Amúwri/אמורי/one speaks strength, being an upholding brother to Ashkúwl/Eshcol/אשכול/to assemble/cluster and Oner/Aner/אנר/a youth/renewing trait and also a confederate of Avrehhem/אברהם: the exhilaration/influence of new wine/understandings (these four being leaders of heavenly hosts); *what is seen from a saying* (Amúwri): a vision/appearance that comes from a saying; also: to be rebellious, obstinate, disobedient, turbulent; note: the אשכול/oaks of Mamre indicate its region of influence over Chevrúwn: Mamre is a dome over the area of Chevrúwn and extends over the fields of Machpelah/מכפלה and over the Chitti/חיתי (SMB/Gen. 13:18; 14:13, 24; 18:1; 23:17, 19; 25:9; 35:27; 49:30; 50:13), likewise is the mind a dome over the body fields, a domain of associations; the traits of Mamre, Ashkúwl, and Oner are within the soul (Túwrah/Torah Light Notes SMB/Gen.12:5; 14:22-24). Values, 281/אזא: to elevate an expression of principle; to give eminence to expression of expansions; 1:1. Compare to say/אזא.

Mamre, Mæmra Hha'Amúwri (ממרה אמורי) ממרה אמורי

Mæmra, as the Amúwri, provides strength through sayings; therefore a brother or one who upholds another. Values, 96/זז: a sacrifice of peace/collective wholeness. see Mamre.

4478 **manna, provisional bread, man** (מַן) ᐣᐣ

means to inquire into words and their origins through reflective thought whereby the concepts become transparent/clear; provisions to make a progression into the wilderness—vocabulary Word development and expansion of the Midrashim of Light whereby access and revelation are provided into Túwrah/Torah; to draw out the communications of the Neúwn/ᐣᐣ; comes with the dew or moisture from the House of BeNiyman [see BHM series on the Tribes from Chamesh HhaPekudim/Numb 26: Tribe of BeNiyman] as a hoary frost substance which conveys the flow of semen/concepts of Light [SYM/Ex 16:12]; a jar of man/manna, called “the hidden manna,” is within the chambers of Beniyman that are in the Minds of the Most High, being reserved in the upper left center of the mind/arúwan, reserved from the manna provided for each instruction—ᐃᐣᐣ [CHP/Num 11:9], from the minchaih/minchah/grain offering that is offered at the time of the spices for the oylah, through which the instruction falls as droplets of dew [MT/Deut 32:2]; up to six portions of the manna are received upon their tongue, which are passed mouth to mouth creating the sweetness of the Bread [SYM/Ex 16:31]. The Bread of the Most High is made as the honey, mouth with mouth/ᐃᐣᐣᐣᐣᐣ, whereby it is most agreeable to all members [MT/Deut 8:3; Yirmeyahu/Jer 32:4], yet it has no honey within it; *man* is the SeedWord that is brought forth from the mouths of the Collective/ᐃᐣᐣᐣ whereby it is sweet; *man* falls unto our entering into the States of Verification for through crossing the Yarrdenn/Jordan which is unto entering any of the lands of our Names, kept in a jar in the arúwan/ark unto accessing revelation in opening the Túwrah/Torah; via the *man* one enters into the clear waters above/transparent realms; argemæn/purple is the Bread of Arg—weavings, secret rites of sacrifices, words/ergon; Mäneshah is the Bread of the Shayh; Beniyman is the Bread of generations; BæyitLechem is the House of Bread through which Beniyman appears. Values, 27/Iᐣ: to develop the goal/destination; 5:5. Compare to **number**/ᐃᐣᐣ. See **dew**/ᐣᐣ.

4483/4487-90 *pl. numberings (manut, מְנוּחָה) ᐣᐣᐣᐣᐣᐣ; sing. to number (manah, מְנָה) ᐣᐣᐣᐣ*

to count, reckon, enumerate; to appoint; to ration, portion, share; weigh out, measured amount, a derivative, quotient, ration; to constitute, assign, destine; worthy; *ref.* to manurahh as one allots the portion of oil for the day or night; *lit.*, to draw out/ᐣᐣ the intrinsic value/ᐣ of light/ᐣ; to reflect/ᐣᐣ the potentiality/ᐣ contained/ᐣ in the universe/ᐣ. Values, 32/ᐣᐣ: meditation of heart; 95/ᐣᐣ: the transformations of light; 496/ᐣᐣᐣ: the complete metamorphosis of Unity.

4503-04 *pl. bread offering (manchut, מְנַחֵה) ᐣᐣᐣᐣᐣᐣ; sing. grain offering, manchaih (מְנַחֵה) ᐣᐣᐣᐣᐣᐣ*

minchaih, composed of two words: manna/ᐣᐣ and life/ᐣᐣ, whereby it is called the Bread of Life; speaking the Yeúwd in the word with the Chayit forms the word, Life; appears as the teachings are spoken and performed; each minchaih is from a classification of the various kinds/ᐣᐣᐣ of seeds that pertain to each House from which the offering is made; grains formed during the oylah in Beniyman are laid upon the heart, as 18 Seeds of Chai/Life, via which the instruction that has been formed becomes expanded/multiplied in the mind; those that pertain to the teachings in their heart shall reap the harvest in their mind; teachings that correspond to the oylut/ascendant/burnt offerings; the grains of each offering are formed by the assembly of the thoughts of all of the Rings of an offerings; the meal of the houses of Understanding are from the inner parts of the seed/grains; the entire parts of the seed are not used to produce the meal of understanding; the meal of the houses of Wisdom are from the ground grains of both sides; the meal of the houses of Knowledge are from the plants that produce their grains at the crown, as wheat, verses the seeds that are formed upon the sides of a plant as corn; the grains formed during the process of the head of the offering rising, as the head of grain rises within a plant; pertaining to giving/receiving instruction; transformation through related

studies pertaining to each offering/season: concepts of freshly parched grain upon the coals of the altar, or beaten grain kneaded together and formed into loafs, a bread offered to Chækúwmah or Bayinah prepared for the Fire and the serving Kuwáhnim/priests; *lit.*, following after/ᐃ the desire/quest/ᐃ of the works/ᐃ of Light/ᐃ; anointed/ᐃ unfoldments/ᐃ of ascending/ᐃ compositions/ᐃ; the minchaih is offered during the hour of prayer of the incense prior to the *lavenehhzekah*/frankincense, during which the Seed of Beniyman is lifted up as the grain offering of the oylah, while the grain is lifted up, the left temple and then the right temple are touched to initiate the release and the spinning of the SeedWord to form the minchaih, as between the temples of the head is the rod of the oylah, from which the ripened grains are drawn out as the temples are pricked; as the rod of Aharúwan buds and bears ripe almonds, so does the rod of the offering bear the grains for the minchaih; the means to renew the mind with instruction; ***that which is currently unfolding within us and ascending with the oylah/burnt offering unto illumination teachings***; formulations of composed thoughts according to our desire/quest which rises as bread to illuminate our Mind regarding the inward quest of the tribes; each minchaih/mincha is a guide to inquiry and study—i.e. the minchaih for each day of Sukkut pertains to a focus of study according to the number/valuation of the sides/faces/bullock; studies are not to be entered into by random, but are to be made in pursuit to fulfill a determined value and appointed Principle in regards to the sides; each of the faces/sides *offering requires a minchaih of three tenths of an ephah—to be entrusted and communicate the wealth of the Principle; two tenths of ephah—to establish and formulate the Principles of wealth*; a requirement for making a *minchaih for strength* which pertains to studies with an objective to honor and mature in the ordering of Principles; a *minchaih for the meek* is comprised of ***one tenth of an ayphh/ephah—wealth compounded*** which pertains to studies/exchanges of minds concerning the mysteries of wisdom, their preservation and carrying through with the values and the establishment of honor pertaining to the sides and the unified strength; *minchaih for an alignment/capacity to learn* of a chatat/sin offering pertains to studies of enlightenment regarding our ascents from ignorance, separate ways, with a purpose of rearranging thoughts; a mincha is generally accompanied with a wine offering/nesak, for with a study comes a flow of understanding/wine; **minchaih types:** (1) *minchaih al-hamachavath*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ (also called *minchaih pitim*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ): unleavened bread made with flour mingled with olive oil, baked on both sides in a griddle/flat pan, then broken into pieces in humility and anointed with oil; commemorates the ongoing need to apply understanding in the processes of thought; (2) *minchaih maracheshet*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ: unleavened bread made of fine flour and baked with olive oil in a stewing pan, representative of concepts/beaten grain derived from dreams or meditative states and requiring priestly interpretation before brought to the altar/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ/heart; the baking process should be slow, the bread baked in the shape either of small square cubes, of leaves, or of triangles—shapes that pertain to the building nature of thoughts, the branching of the tree of knowledge, or the insight that is obtained via study and meditation; (3) *qarban rashit*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ: offering of the firsts (when of grain); not permitted for the altar, but are to be submitted to analysis in prayer to YæHúwaH/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ unto their maturation; (4) *minchat bekurim*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ: grain offering of the first fruits, acceptable after having been parched with fire—tested by the Spirit, confirmed to be of Wisdom; (5) *salet challot matsut*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ: square cakes of fine flour fashioned to structure and build up the heart, referring to the bread of covenant/agreement and signifying concepts/beaten grain formed in alignment with the dynamics of the heart to sustain us unto totality, square pertaining to the base of the teraysarun, hence thought patterns coming from the base/foundation; (6) *sulet murbechet challut*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ: cakes of fine flour fashioned after the pattern of the boards of the *mishkan*/ᐃᐱᐾᐅᐃᐱᐾᐅᐃᐱ, signifying that concepts/beaten grain form in alignment with the dynamics of the body; *ref.* to the Staff of Life, in

each morning and the Light of Bayinah each evening; the numerical configurations of the house, from which the oylah are made, are carried forward daily to make the intervals of the branches of the manurahh, which carry the Illumination of the oylah each evening and morning; as one makes the manurahh, the branches are configured according to the level of Enlightenment according to the oylah that is made each evening and morning; the manurahh is formed by the branches being cast into the Fire of the Altar which is made daily as the branches of the oylah are laid upon the coals. **As the branches are arranged in pairs, the Fire passes between them, whereby they are welded together to be one piece of gold/fashioned in Wisdom as unified parts;** the manurahh is gold because it is made by the halves of Wisdom; though the manurahh appears as three branches on each side, in actuality, there are six, three in the front and three in the rear; which is the result of welding together the 12 branches as they are arranged upon the altar, three to a side; the trimming of the wicks is the shaping of the branches to bear the frequencies of Bayinah or Chækúwmah; the wicks for Bayinah are trimmed narrow and long; and as they are trimmed for Chækúwmah, they are widened and shortened; shaped in accordance with the blaze of the illumination and its far reaching works that arise from each oylah; the lights of Bayinah lengthen a thought, and the lights of Chækúwmah cause the Principles to spread out; the dressing of the lamps is by designating the Letters of HhaALhhim according to the arrangement of the Letters of Dan; the filling of the cups is according to the Numbers that pertain to the daily oylah for each evening and morning; the manurahh is not stationary but in continual rotation so that what is on the front side rotates to be on the back side and vice-a-versa, according to the positions of the camps in procession during the year; the front side of the lamp houses the camps in the East and the South, the 180° for the day; the rear side of the lamp houses the camps in the West and in the North, the 180° for the night, those in the West correspond to those in the East; those in the North correspond to the camps in the South; *lit.*, a flow/river/𐤍 drawn in/𐤍 by the priestly mind/𐤌 for illumination/𐤌; a flowing elucidation/𐤍 being unfolded/𐤍 as a vessel/𐤌 of the mind's/𐤌 illumination/𐤌; note: during lighting the manurahh, the inner members are brought into alignment with the emanations of light pertaining to each day and night; the duties of Aharúwan to trim the lamp corresponds to the role of mind to channel the flow of illumination coming from the composite flow of oil gathered in Maneshayh from the *oylah* offering of each morning and evening; the oil is processed through the seven branches or columns of the ALphæh-Bæyit to fill the seventy cups of the manurahh through which the lights are processed unto full understanding; the seven pillars of the Letters are designated right to left and stationary manifesting their position while the positions of the tribes rotate through the pillars according to their continual procession in Light; the lighting of the manurahh commences with the central stalk, and then the stalk directly to the right of centre, then left to centre and so on until the furthest branches are lit and all seven branches flow as one stream of light ascending out the top of the head and descending encircling the body with light, as a garment of light, and penetrating through the loins unto the feet, whereby one walks in the complete, seven-fold spectrum, of Light; the seven pillars, each with four columns stacked, convey the objectives for illumination. Values, 52/𐤍: flourishing of unity; 295/𐤌4: the mind transforming energies for Light; 301/4W: fire/wisdom of ALphæh power/Principle:1:1, 7:7. Compare **lamp**/𐤌𐤍.

4519 **Manasseh; to forget; to shift, be moved, Maneshayh** (מנשה) 𐤌𐤍𐤍

lit. the Bread/*man*/𐤍 of the Shayh/𐤌; source of the 14 facial bones of the 14 Names of Maneshayh which creates a mouth to eat the seed; to remove, carry from one place to another; to raise, promote, heighten; to lay claim: to go beyond, forgetting the past or moving beyond in light of the present awareness; as branch/tribe of YishARAL/𐤌4W𐤌: means of maturation, a spiraling of thought com-

states of Thought; we are placed in orbits according to our works within the Collective Assembly of Names in which we move and have Being; those involved in their works on behalf of all Names are in progressions and their orbits interact with the vast body of Luminaries. Values, 143/־מִן: domains of the waters of ascension; 3:3. see root term: **round**/לָו

4591-93 **few, small, little, moot** (מוֹעַט) ⊕○מ

to be scarce, rare; to decrease, diminish, small, thin; to dwindle; to dwarf; to consider less or be less; few; *lit.*, to subtract/reduce/מ the parameters/○ of all gathered/⊕; the “few” saved refers to the humble that abide in the midst of the masses. Values, 119/⊕: mind of dependence, 9:9. See **Zoar**/4○.

4603-07 **sin** (*mowal*, מוֹעַל) ל○מ

transgression; falsehood, deception; to act faithlessly, misappropriate; to betray; misuse of sacred property; a state of elevating one aspect of self above the whole; to deem something or someone more important than the whole, thereby violating both the trust of unity and the individual part or member misused; *lit.*, waters/מ of consciousness/○ for instruction/discipline/ל; also: to lift, raise from above; to allot; above, upon, from. Values, 140/מ: consecration reduced.

4616 **heed, mo'un** (מוֹעֵן), יָצוּמ, מִן

to address, reply, to answer, result; commonly translated as “so that, for the sake of, in order to; because of;” *lit.*, result/מ of comprehending/○ the Mind of Neúwn, all within/י; the flow/מ of understanding/○ in the midst/י; יָצוּמ, a dwelling state, habitation as used in Tehillah 23:3; “The Unified place me in the Rings/Circles of Righteousness according to a dwelling of the Collective Name.” Values, 160/≠: to distinguish references. See **for the sake of**/יָצוּמ.

4629-32 **Mearah; cave** (*morah*, מוֹעֵרָה) אָוֹמ

a den; an empty/open place; to cavitate: to enter into a secluded place for habitation; *lit.*, to draw out/מ the understanding/○ of the mind/4 for illumination/א; to mirror/מ the understanding/○ and knowledge/4 of life/א. Values, 315/⊕: to assimilate received enlightenment.

4643 **tithe** (*moshar*, מוֹעֵשֶׁר) 4W○מ

from/מ ten/4W○: a tenth; the contribution of belonging; the tenth portion from one’s wealth—investments of all sown, purpose of gathering and re-sowing: the tithes/devoted activities of the inner houses composed of gold/Wisdom, silver/Understanding, and bronze/Knowledge which are from and for the House of YæHúwaH; the tithes of allotted periods/time (being mindful of the first, as time is an indication of the giving activities of light); not to be neglected are tithes of the elements; *lit.*, from/מ understanding/○ the wisdom/W of the Unified who rules by giving/4; derived from people of understanding and gives strength to the servants/ministers/priests; the anointing indicates a measure that is given—a tenth, from the deeds and fulfillment of one’s attainment; a measure unto receptivity and means to acquire/connect to the fount of all wealth; root of 4W○מ is 4W○ meaning ten, thus a tenth/wealth as a combination of all energies/jewels. Values, 610/ל-4X: the manner/4X of the hand/ל—to mind the hand; to mark/pay attention to the mind of the hand.

4672 **to find, discover, matstsa** (מַצֵּא) אָר־מ

to reach, overtake, come upon; to meet, encounter; to reveal; *lit.*, to make visible/מ the transformations/ר of Principle/א; to be sufficient; to take inventory; *lit.*, to draw out/מ organized hosts/ר of concepts/א. Values, 131/א: to confirm the direction of an expansion; 4:4A is derived as אָר־מ. See **tithe**/4W○.

4673-74 **pillar** (*mitsavah*, מִצְבֵּה; *mitsav*, מִצְב) אָר־מ, אָר־מ

a garrison; standing place, specified position; status, condition, situation; a memorial; *lit.*, designating/מ righteous forces/ר of a house/soul/א; the stance ר to formulate א according to the nature of

are defined states as the world common; those of the upper Metsryim are defined by the Lights within them, who have risen above the world whereby they reside in states of Illumination—according to the purpose of the forms; Metsryim is a defined arrangement of the thoughts to formulate the lands of all states, rendered as *multiple boundaries*; from the root word/ᄃᄃᄃᄃ meaning to form, fashion, a rock, Metsryim/Egypt depict forms of the Foundational Stone from which we are manifested; we enter into form to pursue knowledge through the offerings—designation of thoughts and energies, via which we affirm and know Wisdom, our Foundation; we are called out of Egypt—out of boundaries—to be the House of YæHúwaH built upon Wisdom for the House of YæHúwaH is unlimited boundaries; the Name is composed of the word rock/ᄃᄃᄃᄃ with the Mæyim/ᄃᄃᄃᄃ prefix and the plural suffix/ᄃᄃᄃᄃᄃᄃ; a branch of Cham (SMB/Gen 10:6), any land of Cham maybe overlaid with the Name of Metsryim, as Metsryim pertains to giving definition to the space, and the characteristics of the shape of each land; Metsryim is and has been and will the dwelling of the enlightened consciousness; when the waters are divided, Metsryim portrays the world of illusion, a plural of ᄃᄃᄃᄃᄃᄃ, meaning “**disharmony, dissonance, discordance; to be confining**” which conveys the state of divided waters, *via gender distinctions we create a limit, border, depression, distress*; the bodies of the world are limited because they are an imperfect arrangement of the Letters and thereby uncohesive to form the United Teraysarun of YæHúwaH; such bodies hold back the expansion in that they cannot express the Faces of YæHúwaH fully; they are as a shadow and fade like a flower [Yashoyæhu/Is 30:1-2]; Metsryim is depicted in the account of the princess—a house of definition—that comes/appears into the waters of the throat/Nile River to house the Oovri/Hebrew—the one crossing over, commencing to appear in the bulrushes/stomach; a narrowing pass, to contain an orifice, opening; to make evident an orifice/opening via shapes/molds/forms; to make a vent; to define shapes and processes; to bottle the fragrances of Sham; to mother the energies unto strength; out of/ᄃᄃᄃᄃᄃᄃ inscriptions/ᄃᄃᄃᄃᄃᄃ rises the foundation of thoughts/ᄃᄃᄃᄃᄃᄃ—which defines YishARAL/ᄃᄃᄃᄃᄃᄃᄃᄃ (the tenth power/hand of the Prince/Yishar/ᄃᄃᄃᄃᄃᄃ Unified Order/AL/ᄃᄃᄃᄃ) to emerge from Metsryim, a land of restrictions in order to enter into the lands of continual transformation; the houses of Metsryim will be unified and then raised in frequency to display the full Faces of the Unified Names which come to dwell there—the offspring of YishARAL in full measure, nothing denying its expression of unity, in that day the separateness of Metsryim yields to the Greater Unity Form [Yashoyæhu/Is 19:24-25]; sin retards expansion of expressions; a greater sin retards others; therefore, bless others, for in so doing you are forming the thoughts to bless/expand your Name. YæHúwaH, the Forces of Chækúwmah/Wisdom and Bayinah/Understanding are not subject to the decisions of the weak, in that they abide in the counsel and might of Unity upon the Unified Rock together with the full expressions of Breath. You no longer retard—keep hidden the expressions within your members, as one aligns their Breath after the expressions/faces that belong to the Union of Names; mortality is a retardation of every Name overthrown as we learn of the living internal constructs whereby all outside the Union and its consequences are cast off; when masters come into mortality they come in the form of sin by accepting mortal cloth in order to teach us the Nature of the Unity of Names, the later has been rendered “to become sin for us;” every manifestation makes apparent the invisible; the manifestation of liberty has no death and no corruption. We live within the Kingdom of Names to make a manifestation of the House of YæHúwaH; mortal forms make a house for individuals instead of the Collective Name, such is composed of sand without Knowledge to connect our Names into a unified House built upon The Rock. The path before us takes us to a Y in the road; the left fork is to remain in split-bodies; the road to the right enables us to rise through the houses built unto the Union of Breath, wherein we build the Bæyit HhaSham—a collective construct of Names to make apparent the full Faces of YæHúwaH by

Unions of Breath and their assembled thoughts. Let us put the tent pegs into each others sides/corners and raise up the walls upon the foundation Stone of the Unified Name. *lit.*, waters/ᐸ transform/ᐸ the mind/ᐱ to achieve/ᐸ conductivity/revelation/ᐸ (compare Dan. 9:26); **State of gathering thoughts to Transform the Mind within the union of the waters above and beneath**; to draw out/ᐸ transmutations/ᐸ of mind/ᐱ from activities/ᐸ of life/ᐸ. Note the inverse of ᐱᐸ in the word *Aúrets/ᐸᐱᐱ/land*: the will/ᐱ of the mind/ᐱ to compensate, love, satisfy, free, fulfill/ᐸ—the inward land—the state unto which we arise in coming up through Metsryim. Values, 380/ᐸᐸᐸ: Wisdom expressed; 4:4:4. See **boundary**/ᐱᐸᐸᐸ; See **Meribah**/ᐃᐸᐸᐸᐸᐸᐸ.

⁴⁷²⁰ **sanctuary** (*maqdash*, מִקְדָּשׁ) ᐸᐱᐸᐸᐸ

a place to mirror/conduct the consecrated teraysaruns of Wisdom; to reveal/reflect/ᐸ the designations of Breath/ᐸ being the paths/ᐱ of Fire/Wisdom/W. Values, 57/ᐸᐸ: a full extension of the Word.

⁴⁷²⁵ **place, maquwm** (מִקְוֵה) ᐸᐸᐸᐸᐸ

from/ᐸ establishing/ᐸᐸᐸ: as a result of arising, a place is formed; to position; to specify a dwelling/station in life; a locality; *maquwm*—*a place drawn out to distinguish a portal for the faces to fill*; *lit.*, a drawing out/ᐸ to distinguish/ᐸ, the unified/ᐸ faces in the waters/ᐸ. Values, 186/ᐸᐸᐸ: to distinguish/sanctify an expression of Unity: *4:4:4 is derived as* ᐸ:ᐸᐸᐸᐸᐸ, platform for all three Houses. See **waters**/ᐸᐸᐸᐸ; **to rise**/ᐸᐸᐸᐸ.

^{4726/4744} **fountain** (*maqor*, מִקְוֶה) ᐱᐸᐸᐸ; (*maqoor*, מִקְוֶה) ᐱᐸᐸᐸᐸ

a water source, spring; original, root, origin; interior of the sacs; *lit.*, the holy waters/ᐸ chosen/ᐸ to carry/ᐸ the head/ᐱ; also: a beak, striker, trigger—means of starting a flow. Values, 340/ᐸᐸᐸ: wisdom in waters above and below the firmament; 346/ᐸᐸᐸᐸ: the spiritual flow of Unity.

⁴⁷⁵⁸⁻⁶⁰ **possession** (*mikney, miknah*, מִרְאָה) ᐃᐸᐸᐸᐸ

a drawing out/ᐸ to acquire/ᐃᐸᐸ; a purchase, property; a price, payment; to release/ᐸ the inner collection of thoughts/ᐸ unto full extension/ᐸ and illumination/ᐃ. Values, 195/ᐸᐸᐸ: to designate what is acquired for the liberation of life vs its enslavement.

⁴⁷⁵⁸⁻⁶⁰ **from a vision, to be called, meqra** (מִרְאָה) ᐱᐸᐸᐸᐸ

to assemble, gather, be called, to read/interpret a vision; transposition/ᐸ of the sanctified minds of Aharúwan unto the eyes, yielding a vision; a perception set apart; to set apart days/acts for investigation, ascensions, celebrations with the Commonwealth of YishARAL, the days of the heavens are synced with the days of the earth. Values, 341/ᐸᐸᐸᐸ: the Fires transpose the unified thoughts between all who keep the days; 4:4.

setting apart the eyes, meqrayqædash (מִקְרָאִיקְדָּשׁ) ᐸᐱᐸᐸᐸᐸᐸᐸ

to see the finish from the start, the Unified Order of Seven Eyes bears Light; Meqray (plural form of meqra denoting the callings unto sanctification; a flowing order of appointments, a setting apart of the eyes to the vision and states of attainments as the fulfillment of appointed days; ChameshH-haPekukim/Num 3:2; 26:3; TeúwratHhaKuwáhnim/Lev 23:2 Values, 755/8, a fulfillment of the Works of Reshun as a completion of the works of Light in steps/progressions of ALhhim; Ratio of Utterance: 9:9

⁴⁷⁵⁸⁻⁶⁰ **vision** (*mareh*, מִרְאָה) ᐃᐸᐸᐸᐸ

from/ᐸ seeing/ᐃᐸᐸ; an appearance; the result of seeing; a sight, view, mirror, speculum; an exhibit, display; a reflection/drawing out/ᐸ of the mind's/ᐱ conception/ᐱ of light rays/ᐃ. Values, 246/ᐸᐸᐸᐸ: the mind's conductivity of Unity. See **regard**/ᐃᐸᐸᐸ.

⁷²⁴⁶ **well mixed** (*murbechet*, מִרְבֵּכֶת) ᐱᐸᐸᐸᐸᐸᐸ

from the root ᐸᐸᐸᐸ/*to soak/thicken with oil*; used in the term *salut murbechet challot*/ᐱᐸᐸᐸᐸᐸᐸ ᐱᐸᐸᐸᐸᐸᐸ, which are cakes of fine flour mixed with oil and prepared in the shape of sticks, to commem-

orate both the rod of instruction and the bones/boards of the *mishkan*/יָצַוָּמָּ/tabernacle/body, the house of instruction: symbolizes studying and integrating the Word into one's life, that it may become a staff/support to one's activities; *lit.*, cleansing/מָּ knowledge/4 of the interiorized/שׁ teachings/י of Túwrah/totality/X. Values, 662/שׁ4X: a renewed mind supporting the body.

spies (*me'ragelim*, מְרַגְלִים) מָּלֶלֶת

to be apart from knowledge 4מָּ yet in the avenue ֿ where there is instruction ל to attain the spiritual reflections. Values, 71/40: to be blind to the ALphæh principle all around

seeker of truth (*marganna*, מְרַגְלֵי אֱמֶת) אֱמֶת

one who seeks truth/verifications, the 4מָּ prefix is as in Maryim who uncovers or draws out thoughts to discern their ascensions ֿ unto the Neúwn Principles of oneness אֱמֶת; if the thoughts rise unto the Unity of Reshun, it is verifiable and therefore a truth to be affirmed unto the Mind of Neúwn. Values, 65/אֱמֶת: the structure of Light/Illumination; see מָּלֶלֶת

^{4753, 4776} **flowing myrrh** (*maderor*, מְדַרְדֵּר) אֲדָמָה

incense/spice of flowing myrrh/אֲדָמָה used in making the perfumed anointing oil [Sepher Yetsiat Metsryim 30:23]; a gum, bitter sticky resin which comes from the branches as they are put into the Fire of the altar; prepared to anoint and designate the tabernacle and Aharúwan and their unified offspring, a golden translucent sap exuding from the branches via which the branches are anointed— as droplets of the Light of Wisdom; composite thoughts of ALhchim contained within the members which exudes as they are unified/paired one to another to be faces to faces in the Fire, arranged on the altar; the myrrh spice provides a foundation for subsequent spices within your Name to be emitted and gathered to form the spice of the day. Values, 39/שׁל: teachings flow from all gathered in a seed that seeps from the unified branches.

⁴⁸⁰² **stewing pan** (*marcheshet*, מַרְחֶשֶׁת) אֲפֵקָה

deep frying pan; to be baked in a pan; used in the term *mincha maracheshet*/אֲפֵקָה אֲפֵקָה, which is unleavened bread made of fine flour and baked in olive oil: the depth of the pan indicates that the concepts/beaten grain come from the dream or meditative states and are subject to interpretation by the priestly mind before being offered upon the altar/אֲפֵקָה (heart); *lit.*, the extracted/מָּ thoughts/4 that emerge/אֲפֵקָה from assimilation/W of a continuum/X. Values, 948/אֲפֵקָה: continuing measurement of domains reflective of covenant perspective. Compare **pan**/אֲפֵקָה; **oven**/אֲפֵקָה.

⁴⁸⁰⁹ **Meribah** (*Mereevah*, מְרִיבָה) מְרִיבָה

to quarrel, dispute; strife; place in which maShayh/אֲפֵקָה and Aharúwan/יָצַוָּמָּ strive with the assembly arising from Metsryim over the waters/reflective bodies in which they reside; disputes concerning the expressive forms of Breath within the body of water which expresses the Intelligence and Unity of Foundation—the Unified Name of YæHúwaH; disputation between the Ræuch, Mind and her forms which occur to achieve understanding and to establish the House of YæHúwaH; known as the waters of strife, thereby discussions related to fragmentations/limitations in the bodies of water coming out of Metsryim; Aharúwan and Mashayh are to lead the transition from the bodies of Metsryim unto the Unified Body of YæHúwaH which arises from the Foundation Rock; in that they spoke according to the state of the assembly, water dissipated/flowed on behalf of duality/two expressions; this separate thought was already within the assembly as maShayh spoke to them as rebels/מָּלֶלֶת instead of hearkening to the Unity of the Rock. Waters from the Rock are conductive statements relative to the Foundation of the Name and the building of the Bæyit HhaSham. Mashayh smote/struck the rock twice, whereby the Teraysarun foundation of a Name was cracked—divided

4811, 4179 **Moriah, Muriyæhh** (מוריה) אֵלֶּיךָ אֵלֶּיךָ, **MerYah** (מוריה) אֵלֶּיךָ אֵלֶּיךָ

from/מ the mind perceiving the full extension of the ALphæh, as in RA/אָא, whereby the Yeúwd replaces the ALphæh as one ascends into the Hill of Muriyæhh—from beholding/מ the Mind/א of Yah/אָ [SMB 22:2]; the mount/ascension point of the offering of Yetschaq, wherein the Shayh/lamb provided comes into the heart/altar of Avrehhem; the One of ALhhim sees the offering of the Shayh to appear, who therefore sees the offering to come and thus provides the offering of the Shayh/אָW from their inner assembly; all that YæHúwaH has thought, the finest of the harvest of all Names is the offering of the Laúwim in the end of the age; the ones that are formed first in the Mind of AL are the last offering which ushers in a new age which comes out of their offerings as new works and progressions, being the hands and the feet which come forth at the end of the offerings of the oylut and then unto a new state of residence; Meryah is the site of the temple of Yedidyahu (Solomon) of the north side hills of ALhhim. Values, 48/אָ: the conductivity of all roles in to new states; 6:6. See **regard/אָא**.

4813 **Mary, Miriam, Maryim** (מרים) אֵלֶּיךָ אֵלֶּיךָ

plural of Marri/Merari; to be resolved for AL, native/virgin to the Mind of AL; resin—the foundational issue of Wisdom to bear the full glory of the head; conveys the nature of Bayinah to bring forth the offspring of AL as a virgin of Yæhh to carry Aharúwan and maShayh into the land of Metsryim for the redemption of all Names, whereby Maryim is the mother of the Shayh/Inner Harmony, who carries the invisible Names of Light until it is appointed for their appearances in the midst of the people, in this manner the child is not seen until their voice is to be heard and expressed through the branches at the side of the river, at the side of the river maShayh appears and is transferred to a vessel of Cham in the house of Pharaoh; as a sister, Maryim serves as an agent of change and renewal; to provide those born of AL with milk of the Word [Seed] through Chækúwmah; to draw out thoughts for their appearance as that which comes of Bayinah at night to be sown as a seed for the deeds of the day; the Names of Bayinah and Chækúwmah unified as the two sides of the body to bear the anointing; waters of the night and waters of the day, to bring forth the head from the waters; a continual supply of waters of the north and south to fully elevate the mind; to irrigate, provide moisture (Ayuv/Job 37:11); the plural of the root myrrh/mar/אָמ indicating that from evaluations, in their seasons, the branches of a tree bring forth the “golden flow” resin of the Tree of meShiæch/Anointing; anointed/מ thoughts/א to receive/achieve/bear/א fullness/מ; with the Mæyim prefix, the Name is understood as “*from the Riyim/מא*”—*from the multiplication of Thoughts to bear the full expression of meShiæch*. As the Mæyim rest near the Rayish, the Letters become fused many times to carry forth the idea of the flowing Mind, or the golden flow of Wisdom born by the womb of Bayinah. sister of maShayh/Moses and Aharúwan, as such Maryim assists the transformation of the resident *ræuch* and mind, a mother of *meShiæch* conveying a primal receptor level of light; one receives messages of light via an anointed mind/אָ; an agent of music and dance—to elevate, lift, raise up what is stored; also: to rebel, reject, dispute regarding maShayh as one disputes over forms of flesh unto which one approaches in this realm; thus, a guard over those which are carried by Bayinah; to defy the right of any wrong, to withstand the bearing of unclean trait or any branch not of AL; as a daughter of Laúwi, the Virgin carries forward the native Name of AL to where the child shall serve; as a mother, Maryim carries the Principle of the offspring to Chækúwmah for nurturing, whereby Wisdom rises unto Understanding; as a sister, Maryim bears the branches of the Name unto their fulfillment, whereby Understanding rises unto Knowledge; to rebel in the sense of refusing to accept the dominion of flesh within the Names that are carried forth to serve ALOZAR in the world, *i.e.* the edict to drown the power to exhale/expand and bear the fruit of YishARAL; *lit.*, the gathering of waters above (power to anointed thoughts)/מ

upholds/rule/4 the activities/ᓂ of the waters below/ᓂ; the upper springs/ᓂ determining thought progressions/4 to bless/manage/ᓂ the nether springs/ᓂ; a facilitative role between/amongst the comradeship of maShayh/ᐱᓂᓂ and Aharúwan/ᐱᐘᐱᐘᐱᐘ as a body of water between the base of *ræuch* and the crown of the enlightened mind. Values, 290/ᓂ-4: mind/thought of liberty; 6:6 is derived as ᓂᓂᓂ=ᐱᓂᓂ.

⁴⁸¹⁸ **chariot, merkævah (מרכבה) ᐃᐱᐘᐱᐘᐱᐘ**

agent/vehicle of transformation; a light form to carry us from star field to star field—from one knowledge base unto another; to assist in revelation—the unfolding of light within to determine destinations; a shallow dish shape as the buttock; *lit.*, to anoint/nurture/ᓂ the mind/4 unto productive/ᐘ consciousness/ᓂ of light/ᐱ. Values, 267/Iᓂᓂ: a mind structured by Túwrah/Torah/Law; 8:8.

⁴⁸⁴⁷⁻⁴⁸⁴⁸ **Merari, fortify, Marri (מררי) ᓂᓂᓂᓂ**

formulation of Laúwi/Levi/unity to uphold, means to lift up the oylah upon the bronze pole of the unified Twelve; manifested in the skeleton/boards of the tabernacle body providing definition, support and movement, *lit.*, to extract/mirror/ᓂ thoughts/4 of knowledge/4 unto the mastery/ᓂ; the double Rayish pertains to solidifying thoughts, therefore creating a hardness from which the concept of bitterness is derived; Marri is necessary for Pessæch—to have fortification to emerge and to go beyond, to create new boundaries of thought and place, to stand firm with Aharúwan in leading the peoples by the Lammed; the twelve cities of Marri provide a framework for twelve progressive steps of the tribes; the House of Marri forms the crystallized patterns of thought which harden, as the bones, to provide the structure of the House of YæHúwaH and to enable movement and progressions. Via Marri, the Lammed, or the foot, moves in the direction of the staff. When Marri is weak, there is little determination to persevere, nor can one stand upright in the face of opposition. The expansion of the south is indeed glorious, but the strength comes from the distillation of the expansion, which resides in Marri. From the Name Marri comes the many Maryim—Marys who are the Chosen Agents to carry the Offspring and spices of the most high—the formulations of Knowledge that come from the heart altar of ALhhim. Thus there are numerous Maryim/Marys in the writings, for they are of the administration of Marri/Merari. The *Maryim/Mariam/Marys are the fruit of Marri* through which the Seed of the most high are carried in their wombs. Hereby in the parables, the Maryim carry the child and the costly spices [Yahuchannan/Jn 12:3]. The offspring of Marri are two: Machli, which determines the cavities or hallowed out parts in the bones, such as the hollows for the eyes, the chest, the pelvic, etc. These cavities form space in which the heaviness/glory of HhaALhhim may be carried. The other offspring is Mushshi, meaning the very sensitive nature of the bones. Mushshi is the work of the Light to detect intrusion as well as to stabilize direction. Via Mushshi, we keep on track with fine tuning. Mushshi is the major part of the defense of the body supplying the body with illumination regarding their origin in Light to ward off all attacks and means of enslavement; the aspect of Marri meaning to be bitter, is from the side of the north, which is terse and to the point; with Dan, Marri makes quick decisions as necessary in order to cut off any intrusion, like a medicine that rids the body of intruders. Values, 450 weavings of the quest/search; 63/ᓂᓂ: structure of journey/processes; skeleton of communique; 5:5 is derived as ᓂᓂᓂ=ᐱᓂᓂ.

⁴⁸⁵²⁻⁵⁵ **Massa, Meshah; burden (mishah, מִשָּׂה) ᐱᓂᓂᓂ**

a role/load to carry, including a prophecy or **utterance**; an objective/purpose of the Laúwim/Levites which carry the weight of all members, each Name carries its weight/burden of assignment; *lit.*, to draw out the properties/ᓂ of Wisdom/W via Principle/ᐱ; the values of a word are composed according to the appointed Letters; the utterance of a word/Name is to speak the Values as a balanced formula, whereby it is a perfect deed of the utterance of the inscriptions. In that the Basic Letters

may be uttered as a Seed, or an a Deed, or as a Cause, the utterance will vary; however, the root Values are constant from which the utterance is drawn; denotes a claim of life on any given, organized, appointed energy. Values, 341/4^W: Wisdom releasing concepts.

hope of myrrh, *merqeh* (מרקה) אֵלֶּיךָ

expectations and aspirations within the unified branches of a Name whereby one exceeds and has directions to proceed unto their ultimate quests of joy, hope within the branches exudes a resin or flow of Wisdom unto bearing its joy as fruit; the 4^W prefix of Maryim who uncovers or draws out thoughts to discern goals and states of dominion פ of Light א. Values, 345/א^W: the Name as a construct of Light; The Wisdom of Nine Numbers—the flowing nature of Life

⁴⁸⁶³ kneading troughs (*misheret*, מִשְׁעֵרֶת) אֵלֶּיךָ

vessels to hold leavened dough until it rises; conveys the subconscious to hold thoughts as well as all forms/body organs being defined and emerging from Metsryim; *lit.*, releasing/raising/^W the Nature of Wisdom/W to expand/4 knowledge/thought/4 for total extension/X. Values, 941/4^WפXX: to compound/compose the flow of Principles; 77/IO: to perceive the end. See **leaven**/44^W.

⁴⁸⁷¹⁻⁷⁴ Moses, *maShayh/Maeshheh* (מֹשֶׁה) אֵלֶּיךָ

lit.: one who follows/^W the Inner Harmony/א^W, the result/flowing/^W of the Inner Harmony/א^W; to draw out/^W the *Shayh/lamb*/א^W/26 reveals the 26 attributes of HhaSham; the lamb is the child of the Yæhh born through the two sides of Light/א^W—the flames of Wisdom/W rising from the waters Standing in the kaiyúwer/^W; maShayh is hidden three moons—in Wisdom, Understanding and Knowledge within the chamber of the mother of the Hebrews/Bayinah until maShayh/Moses cannot be hid any longer, the appearance of the Hebrew in the waters occurs together with the princess of Metsryim/Egypt coming to the water, depicting the mortal body of definition coming into the waters with the Oovri/Hebrew Name; the sister of maShayh stands *afar off—to see a great distance, being able to observe the total scope of your transitions from your origins of emergence unto your mastery*; therefore, the sister is able to observe and coordinate the nursing/nurturing of the Hebrew Name unto transformation; maShayh/Moses is the construct of Wisdom which utters the messages of YæHúwaH according to the drawing out of the daily kevesh of Knowledge; the words of maShayh are released as you make the daily grain offerings—thoughts come by striated strands of the kevesh; words come by the formation of the seeds/grains; understanding and joy comes by the wine; basic meaning conveys being drawn out of the waters/fatty-oily waters, as before when you are first drawn out of the Fire of YæHúwaH (being a construct of the Thoughts of Laúwi/Levi, Ex 2:1-2 which ignites the pairs of branches); the first drawing out is by Fire; the second drawing out is by the amniotic/body fluid, being a reflection of the Fire and the means for the Fire to flame; these two drawings are immersions in the Fire and Water to activate the full nature of a Sham/Name/^W, ***you are drawn out of the Fire***/^W to reveal and expand your light nature; ***you are drawn out of the waters***/^W to put on the garments/robes of your light; the harmony of amniotic fluids/^W and fire/W creates light/breath/א; light/breath sustains the Intelligence of Wisdom/the Fire; the Fire is *a consuming spirit*, a metaphor for the Breathing Divine Intelligence/*Ræuch* within humankind which fuels every name; via maShayh all aspects of life are designated by tribe/branching and according to which one arises out of the nations/processes of space and form; maShayh is the pattern/design of the “body” according to the composed pattern of the Breath of Divine Intelligence/*Ræuch*; all aspects of intelligence/spirit assemble within a form of life—a drawing out/^W of the fiery patterns of life/lamb nature/א^W (SYM/Ex.12:3): thus, Rav maShayh is called the most humble teacher, in that maShayh abides in clay/mortal forms as a servant to all aspects of mind; *YæHúwaH speaks unto maShayh—unto the complete drawing out/release/^W of the Fires*

of Wisdom/W: unto full illumination and radiance of Light/ጳ; the inverse—the reflection—of HhaSham/ጳWጳ/The Name; the inverse state enables one to comprehend the end from the beginning, thus YæHúwaH births and placed each name within an amniotic/watery house for the culmination and full mirroring of all that Wisdom has begun to work within us; *lit., to manifest/ጳ the Wisdom/Fire Nature/W of Light/ጳ*; a flow/ጳ of the liquid gold/wisdom/W of Universal Life/ጳ: a drawing out from the inner to create the outer—both garments of rings, whereby the outer is indebted to the inner (Mishneh Túwrah/Torah/Deut. 15:2); the appearance of the daughter of Pharaoh carrying maShayh is the coming of a name (and all humankind) into manifestation; to be drawn out of the hayeor/river/watercourse/ጳጳጳጳ; a manifestation in all realms gives evidence of the maturation/expansion of Mind that follows the processes of thought to bring forth Yaoquv/Jacob coupled with Esau; Mashayh is the first manifestation that appears in Metsryim/definition, for only by the inner harmony assembling all thoughts of the twelve do we bear a corresponding manifestation; the birthing of Yaoquv and Esau are associations of the Mind Yaoquv via Esau whereby Mind expands and later becomes united to as Bæyit Pharaoh; flesh encloses maShayh/ræuch as a basket within the river/waters of Understanding, the union of mother and son: Bæyit Pharaoh (body) houses the ayish (maShayh), thus Mashayh is also called the son of Pharaoh even as we are called/read within the lands of Metsryim; we later refuse to be known as the offspring of Pharaoh as we recognize that we have been brought forth *with flesh* but not *by flesh and that our inheritance lies not in reflections/limitations of mortality*; Mashayh is a House of Laúwi/Unity from which the Tabernacle of YæHúwaH is drawn out and through whom it is revealed (SYM/Ex 2:1-5); MaShayh is the Man/Bread of Wisdom; ALiyahu is the Man/Bread of Understanding; Yahushúo is the Man/Bread of Knowledge; when the Body maShayh acquires the heart of ALiyahu and puts-on the Head of Knowledge, Yahushúo appears. See Yæhh document regarding Pisgah as the Mount of Transfiguration explains the Chassidim/Essenes parable of maShayh, ALiyahu, and Yahushúo on the Mount together, for they are one and the same through the generations. Values, 345/ጳጳጳጳ: Wisdom drawing out Light; 7:7 is derived as ጳጳጳጳ=Wጳ; the inverse, HhaSham: 4:4 is derived as ጳ=Wጳጳ, distillations of Shayin = Mayin. See **debt**/ጳWጳ, ጳWጳ; **messiah**/ጳጳጳጳጳጳ; **Yam Suph**/ጳጳጳጳጳጳ; **hayeor**/ጳጳጳጳጳጳ.

4871-74; 5382-84 **debt** (*nashe*, נִשָּׂה) ጳWጳ; *mæshehh*, (מִשְׁהָה) ጳWጳ

a drawing out from the inner to create the outer, which is thereby indebted to the inner; *lit., to draw out/ጳ the Wisdom/golden rays/W of light/ጳ*; what is neglected, abandoned, weakened, exhausted, loaned, lent out (MT/Deut. 15:2); *lit., to suck out/ጳ the fiery nature/W of life/ጳ*; also: to massage, draw out, pull out; therapeutic action. Values, 345/ጳጳጳጳ: to assimilate the flow of enlightenment; 355/ጳጳጳጳ: to assimilate the potential of enlightenment; 4:4. See **debt**/ጳWጳ.

4899 **AL Messih, Messiah, maShiyach, meShiæch** (מְשִׁיחַ) ጳጳጳጳጳጳ

a drawing out/ጳ of the Spirit/W of Life empowers/ጳ ascensions/ጳ; words “Sham/Name” and “Life/Chayi” are inversions in meShiæch whereby the Life of the Father appears in you; the inverse of these two words reveal the unseen: Name/sham ጳW and Life/chayi ጳጳ; thus, the Name/ጳW of Life/ጳጳ; Names are drawn out of the sides of the Spirit/Wጳ of Yæhh to reveal the Faces of Yæhh; when a Name is called forth from the Fire or from the grave it comes forth by the Life which is within its Numbers—the very Life of the Father; meShiæch is seen from the Fires, on the other side, as 34018, then 358, then 88, then 16/7—the perfections of Oyin-Zayin! *the meShiæch is a flow of Wisdom/Fire assigned unto a fulfillment through works and ascensions/ጳጳ*; the combined Lights of Hhúwa/ጳ/5+Hhúwa/ጳ/5 = Yeúwd/ጳ/10 whereby Mæshehh/ maShayh/Moses/ጳWጳ rises in your Name as Bread rises upon the waters; within the Bread/grain meal is the oil which anoints the head—grain sown in waters forms a crown, christened by the oil and wine that ries in the head

of the stalk; by the blood/flow of Life within your Names you overcome the world and emerge from—breakthrough Metsryim/Egypt; hereby, meShiæch is your Pessæch; by the shayh/Spirit of Life of your Name you come forth to eat nothing leavened—no longer of the world through which you are passing; the leavening/elevating power/פּ of meShiæch is within you through which you rise by the sides of Wisdom and Understanding; meShiæch is the Head of a seed from which comes body to bear the full measurement of your Numbers embodied—the Offspring of the most high; *a measurement of all thoughts of the Most High, the capacity of the Rings of HhaALhhim assemble to contain the Thoughts of OLiyun according to your SeedName*; the assembled Words of a Name, composed from the Numbers of a Name, forming a body of many gemstones, the life in the stones is extracted to from a tree for your embodiment; foundation of all soul is the Stone of YishARAL—meShiæch upon which you stand; the beginning of all creations as the thoughts of the Most High are placed into the head of a Seed to reveal the glory of the Aúwv/Father; to measure/communicate all placed in the head of a SeedName: the full measurement of Name is attained by the complete giving of the Collective Rings and Ræuchuw/Breaths within a SeedName; *lit.* result of speaking/conversing which unfolds the composite Seed of HhaALhhim which is in the Father of your SeedWord of AL—unified strands of the Faces of the Fathers; therefore, in AL are all Words. As the Seed of AL opens all things become evident to the Eyes of Understanding that imparts strength to Wisdom. Through the harmony of Bayinah and Chækúwmah within your Name you flourish unto forming the Head meShiæch that houses the complete Thoughts of the Most High expanding from the Seed of a Name; in this manner the Seed of AL multiplies with Knowledge—through meShiæch; the figurative meShiæch in the parables refer to the King of Baniymin within your Name that ascends upon the donkey of Yishshakkar—riding upon the Consciousness through which the initial offerings of Baniymin are made; the expectation of the King within you is not subrogated—replaced by a figurative image. The SeedWord of AL is called meShiæch, through which your Name is called and positioned amongst the Lights—the Heavens—an assembly of Name and the Earth—States of Residence. In meShiæch there are no males nor females as the authority to ascend is in a Name, not form; hence, the body is the fruit to house the Seed Word of AL; the Seed is in both male and female whereby it your Logo, not either male or female, as it is the composite Words of your Light not relative to gender; as the Seed of AL opens in your Names and their positions, your Light comes forth; one member is not above another, the first is last, and the last is first; through the revelation of all in your Seed appearing and ascending, you know the fullness of meShiæch. *From the First Set of Stones/Tablets, in which the Words are inscribed by Fire, comes the following Sayings of HhaALhhim: “You are formed by the Seed of ALhhim and brought forth in pairs, and none is above or apart from another; for as the ALhhim are united as pairs, so are all born of the ALhhim, in that you belong to ALhhim. Do not concern yourself over anything another says regarding you; rather concern yourself that you are One with ALhhim and that you are known by ALhhim. If you desire to know all things, you must see your oneness to ALhhim and to another which is your side of light, whereby you come to know all things.” “There is no name more important than another name. There’s a name for every space. A name that occupies a space at the top is not better than one at the bottom. Thus, consider every name to comprise the total consciousness, and honor every name the same, for without a bottom there would be no top.”* *lit.*, to release/cause to rise/מ the Fire’s/W activities/ל according to the positions/Names/arrangements/פּ of life: to extend fully each Name comprising the nature of Life; Wisdom is exonerated through fulfillment of light assignments in each of the branches of life; from the root words, inner harmony/shayh/אָו, and maShayh/Moshe/אָוּ, the term meShiæch/פּלָוּ, conveys *the inner har-*

⁴⁹⁴⁰ **families** (*mishpechah*, משפחה) (*mishpechat*, משפחת) אַפּוּמ; אַפּוּמ
 unfoldments of a Name conveying all that belongs to a unity; species, classes, categorical charac-
 teristics; the designations of Thought clusters through Chækúwmah and Bayinah; *lit.*, the exten-
 sion/drawing out/מ of Wisdom/W to manifest/fully express/ו an assignment/א (of light) of our
 measurement/totality/א: a flaming expressions of service; the means to release/מ Wisdom/W to ex-
 press/unfold/make apparent/ו the positions/workings/א of totality/א; a flow of spiritual expressions
 manifesting categories of works unto life; the expressive emanations of meShiæch which charac-
 terize and manifest the works of light; the strength of families comes by the unity of various aspects
 of Wisdom appointed together to serve the whole; ; the Paúwah in the midst are the Sayings of The
 Twelve, for each of the 12 there is a Saying. Values, 828/ אגאא: a regenerative measurement for potential
 labors; 8:8 is derived as 8 inner and 8 outer/around: אאא=א=אאא; the Mæyim x Shayin=12; the Chayit + Taúweh =
 12. The Mouths in the midst are the Sayings of the 12.

⁴⁹⁴¹⁻⁴² **judgment** (*mishpat*, משפט; משפּט) אַפּוּמ; אַפּוּמ
 the result; a stall; what is rightfully due, as from service: *e.g.*, an assigned/ordained position of light,
 as the right (*mishpat*) of the firstborn; an ordinance of unions: a positioning of Unity; an ordinance
 of priesthood: a gift of service; any measurable fire manifestation pertaining to our composition
 (as the fulfilling roles of son, daughter, mate, father, mother): to which these also bring their or-
 dained personal gifts, which are bestowed on behalf of the unity/wholeness of the Tabernacle State;
 the means to maintain fullness—to keep together all gathered; *lit.*, the reflections/מ of Wisdom/W
 yielding utterances/ו of the totality/א; the *mishpatim* contain reflections/מ; wisdom/W; the Faces/ו;
 counsel/א; totality/א; counsel/א; the *mishpatim* come from the waters above the firmament/מ to be
 expressions of united heads unto totality. Values, 429/אאא: renewal in the extensions of community; 820/אאא:
 complete measurement of coverings; See **statutes**/אאא; **ordinances/judgments**/אאאאפּוּמ;
Law/Túwrah/Torah/אאא.

⁴⁹⁴¹ **ordinances, judgments, meshpaetyim** (משפּטים) אַפּוּמ
 responses, evaluations; results; consequences of using the faculties; the blessings that position us
 in life; *lit.*, the release/מ of wisdom/W uttering/ו Truth/א to manifest the positions/א of the life's
 fullness/מ; ordinances pertaining to the House of YishARAL, spoken by the prophets, are set aside
 in favor of the restoration of the Tribes [Hosea 1:4; Eph 2:12-16]; Values, 479/אאא: signs of discerning our gath-
 ered mutuality; 6:6. See **statutes**/אאא; **judgment**/אאאפּוּמ; **Law/Túwrah/Torah**/אאא.

⁸²⁴⁶ **almond-like, watchful** (*mishuqadim*, משקדים) אַפּוּמ
ref. to the manurahh, to extract from the seed (almond-like); *lit.*, to draw out/מ wisdom's/W quest/א
 in all avenues/א to achieve fullness/מא; from the root/אפּוּמ to be alert, wakeful, studious, diligent,
 giving attention to the inner lights of the menuræhh; almond shape pertaining to the eye of watch-
 fulness; the shape and fruit of the almond is formed by the expanse of AL to AR via which the
 Yeúwd in the midst of AL and AR bears the ALphæh; the hand in the midst is of Aharúwan whose
 rod bears the ripe almonds. Values, 80/ו: to partake with satisfaction.

⁴⁹⁴⁵ **a drink, mashaqqah** (משקה) אַפּוּמ
 a beverage, liquor, draft, portion; a cup bearer, butler; watering; a watered region; to be irrigated;
lit., to draw out the distillations/מ of Wisdom/W, an ability to regulate/א life/א; one of Understanding
 to release the flow from the four quarters of the heart/mouth. Values, 445/אאא: renewing waters elevate;
 7:7 is derived as אאא=אאא. See lamb/אא. See **to water**/אאאפּוּמ.

4962 **male (math, מַתְּ)** X^מ

to extend, stretch, to convey the full stature, as an adult; a state of being fully prepared to fulfill all spiritual dimensions; waters composed/gathered; *lit.*, a the Seed's/מ maturation/complete composition/X; waters/streams/מ of continuity/X; also: dead, dying, drying up. Values, 440/מX: totality inhabiting waters; a collective embodiment. See **male**/4YI; compare **extension**/XY^מ.

4968 **Methuselah, Mathusala (Methushelach, מֵתוּשֶׁלַח) אַלְוַיֶּאֱמֵן**

a sent branch; to send away/אַלְוַי death/XY^מ; a son/work of Enoch/Chanoch/יְיָא/Grace: via grace actualized, man lives in freedom; *lit.*, from/מ the composite sum of creation/X are united all elements—from the highest to the lowest/Y—for utilization and application/W in the encouragement and support/ל of labors and services/א. *Sending death away* begets Lamech/ימל/learning: righteousness in the attribute of receiving instruction. Values, 784/ΔW^X: the measurement of wisdom that proclaims openings.

Neúwn ם

50, fifty (Neúwn, ם; נ) ם

throat of Oyin Body, the inner Head of Understanding in the North, a fish; to shine, flourish, spread; to decline, degenerate; all aspects conveying the nature of a plant as a growing structure of light: for as one nature flourishes, another declines; indicates purpose, scope, weight; to exchange, filter, suck; desire, determination; to vow; a display, augmentation; symbol of the Offspring of Neúwn/potentiality; the 14th letter of the *ALphæhbæyit*—the final/seventh letter of level two of the *ALphæhbæyit*; ם/Neúwn is a balanced equation ם (50) ץ (=) ם (50); a second formula shows how *Neúwn* culminates in/ascends to the third-octave position of the *Shayin/W*: ם (50) x ץ (6) = W (300; value: 14/5 indicating the source of Light. See **fifty**/מלW^מא; **Neúwn**/םם.

4994-96 **No; unfoldment request/platform; I pray you, naúwa, (נא) א**

to determine to do the will of the Neúwn Seed/א; please, pray; desire for principle, to take in/absorb/swallow-up concepts of light; *lit.*, to quest for/א the Principle/Source/א; to flourish/א the principle/life-initiating force/א; to entreat the HR/4א “mountain” in the Name of Aharúwan. NeúwnALphah/א forms the parameters of the Name of Aharúwan = 15, thus, a reading of “the Mountain of Yæhh.” In accordance to the First Cause of Aharúwan, *naúwa* is to employ/entreat/pray unto the Illumination of the Mountain of Yæhh. also: No/Thebes, capital of upper Egypt/מלל^א. Values, 51/א: desire for expansion.Values, 15/א: emanation of light; 5:5.

4998-99 **beautiful (na’ah, נְאִי) א**

comely, becoming, fitting, suitable; a perfect reflection; a display/א expanded/augmented/א by illumination/א; unfoldment/א of the principle/א of life/א (as in a flower). Values, 56/א: the interior action of Unity.

idolatry, adultery (nawaph, נְאִי) א

to violate unions of Divine Order, to becloud unified expressions, being bound to fetishes and fixations of concepts, forms or languages; to break a state of wholeness via fornication, adultery, idolatry—to misconfigure/א the Principle/א within an object/expression/א which holds one in arrest

without freedom of expansion; swallowed-up apart from unified expressions; engaging the energies into states apart from the union of origin and development; **“You will not commit adultery” conveys a promise that you will not be naive to misconfigure/swallow-up/ the unified/4 faces/7;** the focus on patterns of thoughts and their bonds lead to being engulfed in flesh which control the thoughts — manipulated by images/pornography and mental visualizations; conjugal unions are entered into as a twining of thoughts whereby the full essence of the union is entered into—the joy becomes full to affirm the former state of Unity, prior to divergence into split bodies; sex cells were identical until the species diverged from their pursuit of transformation and became enslaved unto themselves; sex cells divergent from common ancestry cannot exchange and hence are restricted to the points of their divergence; when the focus is on thought unions, the flesh serves the mind to intertwine thoughts for expansions verses the mind being enslaved to the flesh and its passion; to discern between the two, ask yourself if you are committed to expand Thought with a partner, or if your union with another is for the primary sake of flesh satisfaction; unions are means to expand and weave thoughts for the sake of Dominion of Lights; adultery is entered for the sake of the flesh/outer darkness that creates a barrier from the Union of Lights, idolatry is entered as a violation/separation of YæHúwaH by dedicating inner parts on behalf of corruptible forms verses maintaining dedication of inward parts to the Perpetual Life-Line, both adultery and idolatry result in a sentence of death; *fornication*: unequal unions, without devotion to the Commonwealth, uniting with strange flesh that is not one’s own via covenant but remains estranged/separate, being a form of non-unified/estranged rings. All processes and contracts/agreements with flesh are for the explicit purpose to expand/bless the Master Name and to develop the Tree of Life pertaining to one’s Name. The mortal body is a moist vapor that can greatly mirror, testify and assist our Name’s expansion but which easily disintegrates as water in a pan, leaving only the crystallized bones as a remembrance of our Name. Values, 32/46; negative, resisting the principle; 132/96: ruling/dominating over the order of Unity.

5015 **Nebo, Nevu (נבו) 5015**

height; the height of understanding; *lit.*, the unfolding/disclosing/ of all forms/ unto unity/; the acme of perception: to see the wholeness of Adim—the end from the beginning; a mountain/4/enlightened mind in the land of Moab/54/ paternalism in the vicinity of Yircho/284/reflected light: the Oral Law; maShayh/28 is gathered/ascends to the unified forces of momentum in Wisdom, at the top of peak Pisgah/287/through climactic contemplation; being expelled from one state unto another; Name of the planet of Yishshakkar/Mercury, as one is gathered/rises according to the level of their combined Consciousness [Yashoyæhu 46:1]. Values, 58/28: an offspring of Neúwn, ascending; Núwach. See **Pi-hahiroth/287/28**.

5029-30 **prophet, neviaim, naeviya (נביא) 4628**

a spokesman: a prophet imports/conveys received revelation; *lit.*, a quest/ to internalize/ the acts/ of Principle/4 in order to draw out their meaning and relevance; the unfolding of a house/form to, *lit.*, release/give/2/extend/ the enclosed/ encoding/principle/4: to unfold any development to fulfill the will of the Principal; those who desire unity receive the concepts; the term coming is understood to depict what is appearing rather than fortune telling or prophesying events. What is appearing is already present; through stages of development what is laid upon in our Names comes into expression whereby we are able to bear the faces of the thought. Like a tree, everything is in the seed, but in the days of its later growth the crown appears. The appearance or coming of the crown is dependent upon the structure of the branches. Hence what is coming to pass in our lives is based on the structure and development of our branches which is the prophecy of our Names. Values, 63/28: pillar of conveyance, 5:5.

5034-37 **Nabal; to wither, fade (*navale*, נבֵּל) לָאֵל**

to decay, wear away; to despise, blaspheme; to be degraded; to act foolish, cause disgrace; to make impure, dirty; to pollute; *lit.*, to deprive/ו a house/ש of order/ל; to make an animal ritually forbidden by improper slaughtering; also: vile, wicked, unbelieving; senseless. Values, 82/שׁ: to expose consciousness. See **outrage**/אֵלֶּיךָ.

lyre of 10 strings (*nebel*, נֶבֶל) לָאֵל

The first string plays the octaves of Alphæh, Yeúwd, and Quphæhh, all being one's 1, 10, 100; the second string plays the octaves of Bæyit, Kephúw, and Rayish, the two's; the third string plays the octaves of Gammal, Lammed, and Shayin, the threes; the fourth string plays the octaves of Dallath, Mæyim, and Taúweh, the fours; the fifth string plays the octaves of Hhúwa, and Neúwn, the fives; the sixth string plays the octaves of Úwah, and Semek, the sixes; the seventh string plays the octaves of the Zayin and Oyin, the sevens; the eighth string plays the octaves of Chayit and Paúwah, the eights; the ninth string plays the octaves of Tæyth and Tsædda, the nines; the tenth string plays the octaves of Alphæh Yeúwd and Quphæhh, all being one's tens, next higher octave to cover the thousands. Values, 55/אֵל: the unfolding of light.

5038 **villainous; an outrage (*nevalah*, נִבְלָה) אֵלֶּיךָ**

meanness, wickedness, obscenity; a corpse, carcass; an animal that died a natural death or by improper slaughter; a shameful deed; immodesty; behaving in a manner inferior to one's character; contemptible, base; *lit.*, reversals/ו of the forms/ש and roles/ל of life/א; also: to expose private parts or the private concerns of others. Values, 87/יׁ: to expose the animus. See **wither**/לָאֵל.

5045 **south, negev (נֶגֶב) שֶׁלֶף**

front/extended part from which we emanate our fullness, the side in which all is revealed to be reflected through the tongue carrying the thoughts of the north, side of complete illumination and comprehension; dry, arid, parched; to dry; to wipe in order to dry; maturity: the state of full illumination; intense heat; *lit.*, an interior/ו elevation/ל of consciousness/ש; indicates the will to nourish a construct, and connotes the stage of life emerging as forms of light; *lit.*, the desire/ו to ascend/ל within a house/embodiment/ש; desert. Values, 55/אֵל: the unfolding of light; 5:5 is derived as שֶׁלֶף=ל.

5046-49 **counterpart, tell, narrate (*negad, nagad*, נִגַּד) אֵלֶּיךָ**

to reveal, announce; towards: in the presence of, in front of, against; to oppose, contradict, strike; to be contrary: what is beheld is made known, declared—whether it be in support or in opposition; *lit.*, unfolding/ו communications/ל of insight/א. Our helpmate is the strength of being revealed—the counterpart to our Name that comes to the front, becoming evident. As HhaSham says: “I will fulfill to establish strength, a branching in the midst to reveal him/ו אֵלֶּיךָ.”[SMB 2:18]. Values, 57/יׁ: potentialities of conflict/completion; the unfolding of words. See **tell**/אֵלֶּיךָ.

5060-61 **plague, touch (*negah*, נִגַּע) אֵלֶּיךָ**

to smite, hurt, injure, strike, fault, afflict; to default; a blow, punishment, trouble; also: to “touch the heart”—to feel/make feel the effects; *lit.*, to diminish or augment/ו the processes/ל of understanding/א. Values, 123/אֵלֶּיךָ: to conceal productive processes. See **touch**/אֵלֶּיךָ; **plague/touch**/אֵלֶּיךָ, אֵלֶּיךָ; compare **plague/smite**/אֵלֶּיךָ.

5062-63 **smite, plague (*nagaf*, נִגַּף) אֵלֶּיךָ**

to strike, defeat, rout; to afflict; a disease; to bump, push, gore, pierce, slay; *lit.*, to diminish/ו processes/ל of expression/א; to trip, stumble; a defeat, rout: a “plague” is an obstacle—a disease, hence: a stumbling block, bump, hindrance; *lit.*, the resolution/ו to remove/ל an expression/א. Values, 133/אֵלֶּיךָ: the mind's use of the goad for purpose of elevation. See **touch**/אֵלֶּיךָ; **plague/touch**/אֵלֶּיךָ, אֵלֶּיךָ; compare **plague/smite**/אֵלֶּיךָ.

5065-66 **come near** (*nagash*, נגש) נגש

to press; press upon, urge; to crowd, oppress; *lit.*, the potentialities/ו of the processes/ו of assimilation/W. Values, 353/וW: utilization of purpose in processes. See **come**/XWו; compare **near**/49פ.

5068-70 **Nadab; freewill, Nadæv** (נדב) נדב

to volunteer; to donate, present; liberality; love-motivated energy initiated by generosity; to impel; as formulation son/work of Aharúwan/וY 4א4: the foremost work of the mind to give and to release the fires from the inner furnace, appropriating them for service; the desire to release stored measures; *lit.*, the mind's desire/ו to discern/Δ forms/ש; an initiator of the fires unto service; *lit.*, desire/ו to facilitate/Δ developments/ש: an oozing out/Δ from an overflowing/ו cup/ש; The Faces of Nadæv shape the body member of Maneshayh, namely the gonads, as two paired OyinOyin Rings in YæHH. The paired rings of Father NaDæv house the Seven Eyes of ALhhim through which your Spirit forms itself a Body corresponding to the Rings of your Breath. From your pairs of gonads, the Seven Eyes of your Spirit become evident as your Breath breathes into and upon your Seed. This process is ongoing. Your Rings/Circles of Nadæv are at your foundations which provide a continual development of Consciousness/Yishshakkar. Your rings of antiquity also support and uphold the Numbers of Yahúdah through sequential offerings. Maneshayh following Yahúdah is a support of the Numbers in your Name; Maneshayh preceding and following Yishshakkar both creates, supports, and extends Consciousness. All in your sac of Maneshayh is the basis of having Consciousness. Through offerings—employments of your part of Maneshayh, your Numbers are appropriated for your days, weeks, months, and years whereby your Consciousness expands as layered rings of a turban. Your House of Maneshayh gives generously, abundantly so, in the Name of NaDæv—Father of Free Giving and Benevolence. Your part releases into the Body of ALhhim and its members chemistries necessary for growth, change, healing (coined as the Balm of Gilead) and hormones to attain full-stature through providing a flow of your Light accumulations; As you complete Seven Days in your sukut/booth, then, on the 8th day you encounter the Faces of NaDæv to enter into new habitations and spirals of Light. Upon fulfilling the 22 days in the month to compose three levels of sevens—Wisdom/21, again, you come to the Faces of NaDæv on the 23rd day. Though you come to the ends of Zayin/7 and Taúwah/22, there are more in NaDæv-NaDæv, whereby there is no cessation of your life nor days. Upon each major set of days, the 7 and the 22, you appear to NaDæv at the altar, unto the MORE that is ready to bestow freely upon you for subsequent dwellings. It is understood that the worlds are spoken from the 8th—the ascending Voice of NaDæv, whereby the 7 days + the 8th contain the 15 Faces of YæHH. Values, 56/וY: the desire springing from love of unity; 6:6. See **to incite**/9Δפ.

5077-79 **to remove, cast out, neddeh** (נדה) נדה

to expel, banish, ostracize; the menstrual period prepares for an expansion of consciousness in association with a seed-egg/unified body; state of impurity; a harlot's pay, whore's wage of emptiness for no value has been obtained from the seed. Values, 59/⊕Y: to diminish a community/collection: 9:9.

5087-88 **vow, nader**, (נדר) נדר

to promise; to dedicate; an aim, goal; a rare/choice act; *lit.*, the expansions/determinations/ו of the heart/Δ with purpose of the mind/4; a permutation of 49Δ/word. Values, 254/ΔY4: the mind's choice to pursue a gate/insight; 6:6.

5102-04 *pl. neherrut*, (נהרות) נהרות; **river, nahær** (נהר) נהר

the unfolding/ו of a mountain/4א; a stream, current, flow, flood; *lit.*, the potentiality/ו of the enlightened/א mind/4 in harmony/ו with all things/X; a swarm, rush; also: to shine, light, make bright,

illuminate; to gleam, glisten, sparkle—as the shining of waters; to reflect the heavenly light; *lit.*, the effulgence/resplendent radiance/ו of the Light/א of Knowledge/Beginnings/4. movement of the illuminated mind; the river originates from the mountain אא and flows with illumination of knowledge into the earth. Values, 255/אג4: a mind unfolding with Light; 661/4פ4X: the measurement of the ruling pillar of Principle; 2:2. See **the great river**/לדא אאג; **the river Euphrates**/X47 אאג; **Mesopotamia**/מפאאג מ44.

5102-04; 1431-35 **the great river (n'har ha gadol, נהר הגדול) לדא אאג**

a manifested flow of all values: the great/לדא Light/א stream/אאג; *lit.*, the flow/ו of the enlightened/א mind/4 to illuminate/א communications/א in the gates/Δ of instruction/ל; beginning with esophagus through the stomach to the intestines; **a river to nurture**. Values, 297/י4: knowledge transforming us to the goal. See **river**/אאג; **great**/לדא.

5102-04; 6578 **the river Euphrates (n'har Peret, נהר־פרת) X47 אאג**

a rushing river breaking forth from its banks; the light stream/אאג of expansion/X47, unfolding/ו the mind/4 of meShiæch/X—expanding/X47 the flow of knowledge/אאג; *lit.*, the complete/ו animating/א intellect/4 in manifestations/ו of knowledge/4 towards totality/X. Values, 935/אפXX: to bear the sign of the regenerative domain of the orders of Light. See **river**/אאג; **Euphrates**/X47.

5125-26 **perpetuity, Neúwn (noon, נוּן) נץ**

purpose/ו contains/ו potentiality/ו; name of the fourteenth letter of the *ALphaebæyit*; *lit.*, to unfold/ו all within/ו to be extended/ו; to fully display, extension of being, Son of Neúwn, fish symbol; to shine, spread, degenerate as to withhold, decline, conveying the nature of a plant or growing structure of light for as one flourishes another declines, to flourish, proliferate; the final letter of the second level of letters, a balance equation $\nu = \nu$; $(6)\nu = \Upsilon \times \nu$: the formula illustrates how the *Neúwn* ascends to the third octave level of the *Shayin*/the value of 300— 6×50 ; also: a fish (Aramaic). Values, 106/ופ: the domain of Unity; 5:5 is derived as נץ. See **Neúwn**/נ; **Yahushúo**/OWYאפ.

to wave, swing, boughs (nuph, נוּף) נץ

the perfect/complete extension/ו of the inner Unity/ו for full expression/ו; the waving of the omar declares the new growth and harvest are unto the Faces/Expressions of YæHúwaH, the *omar* sheaf is waved to convey the full scope or extension of AL, from AL to AR, a motion from the the Mind of AL unto the loins of AR, extending the wave unto the feet, that the entire planting of Seed and the harvest are accordance with The Unified Name ARAL; the sheaf is waved from above the head and then towards the entire length of the body conveying the harvest within the ten lands of the Names and then upward to the head to affirm that is sown and harvested are in accordance with the enlightened Mind and the Name of HhaSham upon the forehead; one takes the six branches of the east and south in the right hand and the six sheaves of the west and north in the left hand, with the hands together the omar is waved toward the feet, then the hands are opened as those filled with the first sheaf of the harvest and brought upwards to the Faces of YæHúwaH; a panoramic wave to convey the extent of the congregation appearing and learning with evidence; as you examine the vast branches of thought within your lands, gather them together as a sheaf of twelve stalks; bind them in your hands and wave them to the Faces of YæHúwaH, affirm the origin of the stalks and then lower them, as a wave passing over the Ten Lands, reciting the Names of the stalks and the lands, then having designated them unto the full expression of YæHúwaH, lift up the stalks as high as you can, signifying their full extension; the wave pertains to the boughs of the tree as productive branches, an elevation, what arises to the top; the waving of the stalks is done with the currents of Breath via which they are supported and bear the fruit of the Ræuch. Values, 37/IC: the ordering of words/the harvest being directed unto the Master Name.

a name/ᵐW to take the cap off the bottle and allow the sweet aroma of our Name/Breath positioning to permeate our affairs with the release of the inner fragrance; Serug gathers all together and Nachúwr appropriates the gatherings unto service: Serug laces together a garment; Nachúwr determines how the garment will be worn; Serug links together aspects of our energies, and Nachúwr slaughters them, whereby they are released as acceptable offering; *lit.*, the will/ᵐ to elevate/engage in service/ᵐ all bottled/gathered/ᵐ in the mind/ᵐ. Values, 264/ᵐ4: the mind's supportive insight; 258/ᵐ4: the mind's display of perspective; 5:5. Compare **Haran**/ᵐ4ᵐ; **Yircho**/ᵐ4ᵐ; **Breath**/ᵐ4ᵐ.

⁵¹⁵⁷⁻⁵⁸ **valley, inherit, nechel**, (נחל) ᵐᵐᵐ

to take possession, occupy, seize, obtain; to exchange, receive; *lit.*, to internalize/unfold/ᵐ the covenant/agreement/arrangements/ᵐ of order/ᵐ; also: stream, brook, river, ravine, current—even as a valley or brook receives, or inherits, from what is above; *lit.*, the assimilative nature/ᵐ of a level of being/ᵐ given direction as a result of instruction/ᵐ. Values, 88/ᵐ7: the expression of service; a region of help, opportunity; 8:8: See **inheritance**/ᵐᵐᵐ.

⁵¹⁵⁹ **inheritance** (*nachalah*, נחלה) ᵐᵐᵐ

an estate, property, legacy, result of extension of Thought, the arena in which the Seed has brought forth its lands to dwell within; a receptive stream; *lit.*, to extend/ᵐ the assignments/deeds/ᵐ of our roles in the Staff/ᵐ according to the Illumination/ᵐ; a course of direction, flow; *lit.*, the results/ᵐ of our labors/ᵐ according to the orders/ᵐ of light/ᵐ; to unfold the ascendent roles/orders of light with radiance, i.e. the branches/fruit are the inheritance of the founding Name; one designates an inheritance for children/offspring as one understands the earth—the Aurets Land of the Oyin is to be continually possessed/utilized by the SeedName; an inheritance is obtained as the primary collective Seed of a Name dies/extends, whereby the inheritance passes unto the emerging branches that come out of the Seed Name; thus the inheritance is *the extension of one's assignment within the Orders of Light* and apart from that position there is no inheritance; every Name's inheritance is according to their extension and service within the community of Names; the further one is extended within the community the greater is the inheritance and the occupation of the Oyin lands; the lineage is determined by the progenitor/initiation of the Name; however, the calling of a Name is by either the foundational thought/father or the extender/mother of a Name, for it is Unity that bears the fruit of a Name; the lineage and the calling is commonly the same; but one may be called by the extender of the thought as well as the initiator/founder/Force of Momentum. Is there a difference between AR and AL, or the initiator and the extender? Such distinctions in the outer world make a separation, but there should not be for all are one and of the same Breath [SMB/Gen 28:2; 34:1]. The lands are seen by comprehending with the Eye of Understanding the full extension/10 of Unity within the Six Pairs. The corresponding pricks of the serpent culminate in coming unto the Ten Lands with promise, for as the Seed of the Serpent strikes the mind, the mind opens to behold the Ten States of Unity in the midst of the 6 Pairs to whom the land is given as their inheritance; in seeing the ten lands, one sees from their Foundation first, from Avrehhem, the State of the Seed—its Twelve Branches and the Lands which are made for them. The 1/Unified in the midst of the 6 pairs are the Laúwi/Levites. **The ten states are the full extension of the Laúwi, being the Unified Body in which all of YishARAL dwells, whereby the lands are for YishARAL, but the inheritance of Laúwi is YæHúwaH—the Collective States of all, from which all come and in which all dwell**; for when the Presence of HhaLaúwi is in all lands, then the lands are One and full of the Illumination from the midst; found the foundation laid in Metsryim/Egypt by Yúwsphah, the rod of Aharúwan opens a path in the great sea, whereby *the people have Understanding to proceed in freedom from the forms that enslaved them*. In freedom the Consciousness and the Soul of YishARAL move upon the dry lands—as a path in which the Ræuch has blown upon in the midst of the waters to come to the States of their inheri-

YHH, rising upon your pole from the depths of Maneshayh unto the heights of Yishshakkar, to fulfill the offering of YHH from which your Fire originates. Values, 358/𐤁𐤍𐤗: to digest/assimilate/consume the extension of perspectives; 8:8. See **serpent**/𐤍𐤏𐤍𐤓𐤏, 𐤍𐤏𐤍𐤓𐤏; **Nehushtan**/𐤍𐤏𐤍𐤓𐤏𐤍; **pole**/𐤏𐤍.

⁵¹⁷⁷ **Nachshun Son of Oominadæv** 𐤍𐤏𐤍𐤓𐤏, 𐤏𐤍𐤏𐤍𐤓𐤏 𐤍𐤏 𐤍𐤏𐤍𐤓𐤏

founding elder of the House of Yahúdah, head to transmit Numbers into the bodies of Yahúdah within each of the twelve houses, appearing as purplish with white highlights, as an amethyst gem, a weaving together light strands from two sides of Light, combining dark to light blues from the left side of Reshun 1234, and deep to pulsating reds from the right side of Reshun 6789, which appear as various shades of purples; the hue of the stone color depends upon the place of the Ring of Quphæhh-PaúWah within a house; when the Ring of Yahúdah is in the lower levels of a house, the colors are deeper/darker, and when at the top of a house, they vibrate with more translucents; ALder Nachshun manages the tongue to express the government of YaHÚwah and to unfold the traits of the complete spirit and soul. Through Wisdom, all that is given to appear is processed under Nachshun's authority, what is praiseworthy is released/distributed to each part for the purpose of establishing wholeness in all parts; what is vain, having no value, is eliminated to be recycled. These are the gifts of Nachshun/*the serpent nature*—a son/work/formulation of Oominadæv/𐤏𐤍𐤏𐤍𐤓𐤏/*high moral character* and brother/confederate to the helpmate of Aharúwan/𐤏𐤏𐤏𐤏𐤏 (ALisheba/𐤏𐤏𐤏𐤏𐤏/*oath pertaining to AL*); the twelve heads are born of HhaKuwáhnim, whereby they have no lineages; they are the gems/formulations of the Lights of Yæhh, through which the thoughts of Yæhh are transmitted into manifestations—states of residences. Values, 358/𐤁𐤍𐤗: to digest/assimilate/consume the extension of perspectives; 8:8. See **Yahúdah**/𐤏𐤏𐤏𐤏𐤏, **Nachshun**/𐤍𐤏𐤍𐤓𐤏.

⁵¹⁷⁷ **Naashon, Naasson; serpent, Nachshun** (𐤍𐤏𐤍𐤓𐤏) 𐤍𐤏𐤍𐤓𐤏

enchanting, ominous; to dart, hiss like a snake; denotes regeneration change of state and skin, position of Nachshun evaluates values within the Seed, signaling danger or peace; as one wise, alert, and discerning, Nachshun reigns as a king in the inner man to regulate outer states; *lit.*, the extensions/𐤍 of labors/𐤁 of Wisdom/W devoted/𐤏 to states of mind/𐤍: as discernment becomes operative, one accepts the Word of YæHúwaH/𐤏𐤏𐤏𐤏𐤏/Unity; the opening of the Numbers in words causes rivers of revelation to flow and maintains processes of continual regeneration; the serpent also depicts the rod of authority—*esp.* as concerns mastery of the tongue as one speaks according to the Numbers of Reshun; the Unified Lights [5+5] of the Zayin/7 + Oyin/70, comprise a Body called Nachshun/𐤍𐤏𐤍𐤓𐤏, the Serpent of Origin. The Name of Nachshun/𐤍𐤏𐤍𐤓𐤏 is comprised of the House of the Neúwn/𐤍𐤏𐤍𐤓𐤏 containing the activities of Fire/W𐤁; a code Name for the dwelling of ALOZAR; within the unity of the sides of the Neúwn is 11/W𐤁 [3+8]—the 1:1 ratio forms from the midst of the altar/𐤁 of Fire/W; the 11 within abide in the 1 at the sides/𐤍𐤏𐤍𐤓𐤏/1, whereby is the ratio: 1:1:1; the inner values are as the parameter whereby the two serpents are joined as one rod. Values, 414/𐤁𐤍𐤗: regenerative blessings of insight. See **serpent**/W𐤁, 𐤍𐤏𐤍𐤓𐤏; **Nehushtan**/𐤍𐤏𐤍𐤓𐤏.

⁵¹⁸⁰ **Nehushtan (Nachsheton, 𐤍𐤏𐤍𐤓𐤏) 𐤍𐤏𐤍𐤓𐤏**

brazen/fiery serpent—*ie.*, the knowledge extracted from wisdom; *lit.*, the will/𐤍 to labor/serve/𐤁 wisdom/W unto the measurement/X of potentiality/𐤍. Values, 808/𐤁𐤍𐤗: renewing compounded services. See **serpent**/W𐤁, 𐤍𐤏𐤍𐤓𐤏, 𐤍𐤏𐤍𐤓𐤏.

⁵¹⁸⁶ **to extend, stretch (natah, 𐤍𐤏𐤍) 𐤏𐤍**

to spread out; to pitch (a tent); to bend down low; to be inclined and stimulate recall; to turn aside, deviate; to conjugate: the reproductive process, from the coupling and exchange of genetic material to the union of cells and the accompanying deviation/spreading out of a new life form; pertains to words of the same derivation and to numbers of identical properties, differing only in the manner

the imaginary term is displayed; *lit.*, the flourishing/י of a pattern/⊕ in its distribution/א. Values, 64/Δפ: dimensions of insight; structuring progressive paths.

⁵¹⁹³⁻⁹⁴ **to plant, implant (nata, נטע) ○⊕י**

to insert; to fasten, fix; to set up, pitch; a planting, implantation, seedling; *lit.*, to accept/י truth/⊕ for understanding/○. Values, 129/⊕פ: to distinguish a productive repository/community. See **plant/implant/○⊕פ**.

myrrh droplet (núwteph, נטר) ג⊕י

lit., to extract from the branches/י the composite gatherings of Fire from the altar/⊕ unto bearing the Faces of the Fathers/ך. Values, 139/⊕פ: to distinguish the instruction coming from within the collective sum whereby it rises or appears; 8:8. See **flowing myrrh/4י 4Δ 4י**.

⁵²⁰⁷⁻⁰⁸ **aroma, agreeableness, nichúwach (ניחוח) פיפפלי**

perfume; a pleasant, sweet odor; delightfulness; the characteristic of the acceptable offerings/sacrifices; to be aromatic, calm; gentleness; from the root פפ, meaning “to rest, satisfy”; consolation: *lit.*, the result/י of giving/being extended/ל ascends/פ in harmony/unison/י with other ascensions/פ. Values, 82/פ: the release from within; 5:5. See **sweet savor/פיפפלי פפפ**.

⁵²¹⁰ **Nineveh, NinúWah (נינוה) אפיפלי**

offspring/יפלי of *Wah/אפי*: the continuous sprouting of life seeded in *Wah*; state of the perpetuality/יפלי of *Wah/אפי*; *lit.*, the flourishing/י activities/ל displayed/י in the unity/י of life/א; one of the centers that contributes to the nurturing of Tsiyun/יפפ. Values, 121/4פ: the domain of fruitful seed; 5:5. See **Zion/יפפ; Wah/אפי**.

⁵²¹² **Nisan (nissan, ניסן) יפפלי**

first month of the year/cycle; the display/extension/outgrowth of a wonder/פ; *lit.*, to unfold/י activities/ל to structure/פ growth/י. Values, 170/○פ: domain of understanding. See **ensign/פ; Abib/ פפפ**.

⁵²¹⁷⁻¹⁹ **plague, smite, nekkeh (נכה) אפי**

to strike; to hit/clap hands as to cast off, to dismiss or let go of an agreement, also: beaten, afflicted; to make invalid, cripple; to disable, incapacitate; to wound, slay, slaughter; one who defeats, conquers; smites, disheartens; *lit.*, determination/י to cultivate/י an emanation/א; seeks/desires to overthrow what is contrary to one’s purpose/productivity in life; the ten plaques are the ten blows of Dan upon the inhabitants; each blow is of two sides with consequences to the outer and the inner. Values, 75/א○: discernment of rays. See **touch/○י; plague/כפ, 7:7**

⁵²³⁴⁻³⁶ **to recognize, nekar (נכר) אפי**

to closely examine; to know, meet: to be convinced; to realize, understand, ascertain, find out, discover the truth of; to infiltrate the branching of mind/4י via uniting both ends together through unions of the mouth and loins, to comprehend the face/expression as tied to the source/loins; also: not to know; strange, to be estranged, alienated, foreign; to deny: when one knows merely the outer, he denies (is alienated from) the inner; when he knows the inner, however, he knows both the inner and the outer; strange flesh does not comprehend the Principles through which it is composed, nor aligned in service to the Unified Rings of a Name; strange flesh also conveys adultery by uniting with flesh apart from comprehension of founding Principles, hence because it is unknown it is strange/foreign; *lit.*, assimilating/י the extensions/י of intellect/4; a) to partake of the tree of knowledge whereby man became knowing of good coupled with evil with an awareness of this state. Once Adam took from the tree of knowledge they could discern their condition, they could *know* their nakedness--the state yet to be clothed, they could communicate with The One of ALhhim regarding what they had eaten. They could *realize* the power of their tongue conveyed as the serpent;

b) to define the branchings of knowledge, as antlers on a deer branch forth with elegance and strength, to classify and position knowledge as horns of strength emerging out of your head; until we can use Knowledge, we are not yet conscious of our extensions and their connection to Wisdom; c) to unfold the tree of the mind—to know your inner tree of life—all of your members which is the consciousness of *maShayh*/Moses, arising from the subconscious/Midian State whereby *maShayh* sees the inner Tree of Life burning, yet not consuming the branches. As *hacar* is ongoing in your thoughts and members, you are progressing unto the consciousness called *yada*. Adam knows his wife with fruitfulness of the sacred Unity and *maShayh* comes to know the Túwrahh/Torah. Values, 46/Υ: flow of all within/unity; 270/04: beginning of consciousness; confirmation of being/perception; 5:5.

Nemuel, NamuAL (נמואל) אֵלֶּיךָ

to discern the activities of Light through the sight and hearing through lowering the eyes and humbling the ears, offspring of RAúwaben and Shamoúnn; *lit.*, the quest/Υ to reflect upon and manifest/Υ all contained in the Strands of Light/Α. Values, 46/Υ: to know and manifest unity; 1:1.

⁵²⁴⁷ Nimrah (נמרה) אֵלֶּיךָ

to filtrate, thus producing clear water; to create spots, as on a leopard or as the pattern on a giraffe: in both cases there is a distinguishing of roles recorded as marks on the garments/skins; *lit.*, to filter/Υ the waters, drawing out/Υ the mind's/Α emanations/א; location east of Yordan/Υ ΔΑΛ pertaining to Gad/Α; a role initially pertaining to Nimrod/ΔΥ אֵלֶּיךָ. Values, 295/א-4: mind in the metamorphosis of enlightenment. See *Nimrod*/ΔΥ אֵלֶּיךָ.

⁵²⁴⁸ Nimrod, Nimrrud (נמרוד; נמרוד) אֵלֶּיךָ; אֵלֶּיךָ

leopard, tiger; spotted; to be variegated; employs use of ΔΥ as an extension suffix to the word *leopard*/אֵלֶּיךָ, denoting that the filtering process of the mind (אֵלֶּיךָ) is coupled with access to the gates (ΔΥ); a hunter operating in advance of YæHúwaH/אֵלֶּיךָ/Unity: “a mighty hunter for/Α the faces of Yæhúwah”; aspect of Cham/Υ through his formulation Cush/WΥΥ to gather various traits and to display their distinctions, such as occurs in the body: this is the ability to hunt out traits of life and to capture them into distinctive features, such as in the ear or eye, *etc.*; to pursue/secure gates for the mind; to determine or allocate waters for the mind; a molecular construct of being to provide for mind display/augmentation; to gather various ions together, whereby spots or elucidations are evident: distinguishing/filtering aspects/particles belonging to the whole; a work/son of Cush/WΥΥ/*rotational formative nature* (evidenced in chromosome placement); *lit.*, to engulf/encircle/Υ the consecrated waters/messages/Υ of the mind/Α and/Υ heart/Δ; to pursue the extent/display/Υ of man's composite nature/Υ in the mind's/Α chosen/Υ chambers/Δ. Values, 294/Δ-4: pre-embryonic man pursuing avenues; 300/W: fire/wisdom flowing; 3:3. See *Nimrah*/אֵלֶּיךָ; *hunter*/ΔΛ-1.

⁵²⁵¹ pole, nas (נס) אֵלֶּיךָ

a pole, stake of Understanding for the extension of the thoughts of Knowledge; the Neuw'n's skeleton upon which the ALhhim hang their parts as offerings, *lit.*, to extend/Υ the structure in three measures, from the scrotum unto the neck/א comprised of Maneshayh unto Yishshakkar, a flag, banner, to provide a signal for progressions; the quest for wholeness and completeness is the desire to bring forth Understanding with the fruit of Knowledge, means of healing [CHP/Num 21:7-9]. Values, 29/Θ-4: a branching of collectiveness. See *nachash*/Wאֵלֶּיךָ; *nissi*/אֵלֶּיךָ.

⁵²⁵⁴ to examine (*neesah*, נסה) אֵלֶּיךָ

to test, try; to tempt, attempt, prove; to lift up; to become experienced, accustomed; *lit.*, to submit/Υ to the structure/א of light/א; will to structure, confine, Yæhúwah tested Avrehhem—He willed to structure his life unto service [SMB/Gen 22:1]; the people tested Yæhúwah—they denied the process to structure according to His will. Values, 115/א-4: distinguishing according to the activity of light.

5251 **ensign (nissi, נִסִּי) ብቸኛ**

my/ብ banner/ቸኛ; a flag, standard, pennant; a sign, signal; also: miraculous, marvellous; a wonder, providential event; *lit.*, the will/ኃ to structure/ቸ action/attainment/ብ; used in the appellation *YæHúwaH-Nissi* ብቸኛ ጸላላ, “Yæhúwah, my Banner”; out of the depths arises a fortified support ቸኛ / the directive structure which guides/achieves ብ the Works of HhaALhhim. Values, 120/ሦቶ: over-head/towering branches.

5258-62 **weave, drink offering, nesak (נֶסֶק) ሦቸኛ**

to pour out; an oblation, libation; wine flows from the heart upon the altar following the minchaih/studies pertaining to the oylah/burnt offering; the serving of bread and strong drink stem from the inner processes of formulating ideas and releasing their understanding; to anoint, consecrate; *lit.*, devotion/ኃ to structure/ቸ productivity/ሦ; also: to weave, knot; to cover, veil—meanings associated with the consumption of wine; via understanding we know how to connect/join all things; to weave the compositions of understanding resulting from the flow of vine as one compounds/presses/humbles together the composite values of its Rings that have been harvested and implemented/worked/set into motion, pressed down and thereby caused to run/flow, being no longer contained within the body from which it has risen, whereby it spills forth with great joy from the heart, and its fumes are gathered in the mind; the strong drink is from the grains of a House, the wine from the fruit of a Houses; from these are formed the nesak/drink offerings of YishARAL; the 120 in the upper room are served the *nesakshaker*—a strong drink formed from the grain of the threshing floor of AúwernehHhaYavúwsi. The 120 which gather in the upper room are the Twelve that have ascended upon the spiral to the tenth—full ascension of the oylah, whereby the 12 becomes 120. The drink offering is received in the upper room from the oylah which is formed by the full extension of the 12 from the heart to become 120 in the mind; the concept of strong is from the root of Yishshakkar, meaning that it has worked to bear the full Values within the Seed. The nesak/drink of Gad is of the *iyenn*/wine as it comes from the fruit of the lips. The drink is sweet as it is formed by the union of the deeds in the Houses of ALhhim, whereby the Thoughts emanating from the oylah are gathered into sweet words that are filled with succulent drops of Understanding. Values, 130/፫ቶ: to preserve the Teachings: 7:7.

5265 **journey, nesao (נֶסֶא) ዐቸኛ**

progressive steps of faith comprised of three consecutive letters; *lit.*, the interior will/ኃ to structure a web/ቸ of understanding/ዐ; also: to pull up stakes; we are expelled out of the womb to return into the Unity of The Principal with full consciousness from which we journey, from where you started is where you will end; journeying occurs by four pathways: one day which equates to a unified act; two days equating to establishing activities; a month referencing an ascension through a period of light; and a year conveying a study/change via going full circle examining each truth by all twelve points [CHP/Num 9:17-23]; *lit.*, one’s movement/ኃ is structured/ቸ by one’s perceptions/ዐ; grace/determination/ኃ affords a (re)structuring/ቸ of understanding/ዐ; note: *nasa* is sometimes written as *masa*/ዐቸኛ: *lit.*, a drawing out/ኃ of the structure/ቸ of understanding/ዐ; movement/desire for maturity and understanding; to reinstruct with understanding according to what grace affords. Values, 180/፱ቶ: vibrations of soul/expression; 5:5.

5274 **sandle; shoe, nol (נֶל) ርዐኛ**

a movement by understanding and direction of the staff; desire for understanding and instruction keeps the feet from stumbling; the removal of the shoes denotes a consciousness from having *seen* the Fire within and *heard* that this is Holy Ground, means to arrive to a destination; until one arrives

unto an understanding, one proceeds and moves about without realizing they are already there; removing the shoes is taking your stand in the land/embodiment of Holy Ground being consecrated by the Eternal Fire within, that burns but does not burn-up the branches in which the Fire resides; unto the Holy Ground, maShayh leads the flocks [SYM/Ex 3:12]; 3:3. Values, 42/97: 150/74:

^{5278/5281} **bell** (*na-am, naomi*, נעמי, נעם) נעמי; נעמי

delight, suitableness, splendor or grace: beauty, pleasant. the sound of a voice in a well of water, the sound of many waters. Values, 50/7:160/34:

⁵²⁸⁶⁻⁹² **damsel; girl** (*na-arah*, נערה) נערה **boy; lad; attendant** (*na-ar*, נער) נער

often in pairs (SMB 22:3, CHP 22:22), one who desires and is receptive to understand thoughts/knowledge/to becoming a head; seen in both positive and negative pursuits in the stories of Avrehhem and Belaam; Values, 50/7: receptive.

⁵³⁰¹ **Nophah** (*nophach*, נפה) נפה

one of the far reaching states of the Amúwri, to speak of the capacity of the thought, **the volume of a thought saying**, to increase the space by the fruit of a thought, to extend and surround via the exhaling nature of Breath, to blow, inflate, fan; also a blacksmith which can shape the fire into a tool, instrument, suggesting the forms that result from our speaking; *lit.*, the extend/7 an expression/7 in all labor/assignments/activities/8; [Chamesh haPekudim/Numb 21:30, 33:45]. Values, 39/8: order of truth.

⁵³⁰⁷⁻⁰⁹ **fallen ones**, Nephliym (נפילים) נפילים **titan, giant, nephil** (נפיל) נפיל

pertains to a message descending into earth as seed falls into woman to be extended; those who fall to achieve higher altitudes which is a consolation of creation; therefore YæHúwaH is consoled (SMB/Gen 6:6); when seed falls and it is conceived there is a construct of thoughts from the order of YæHúwaH's house; HaNephliym descend from the most high to reside in the Rings of ALhhim. Amongst HaNephliym are the Kuwáhnim who come into the Rings of ALhhim to dwell in the midst of the peoples. They have no territory, nor do the Laúwim, for the lands are of the Numbers of the ALhhim unto the Twelve Houses. In that YishARAL appoints cities for the Laúwi and HhaKuwáhnim they come into the lands of YishARAL as guest to bear the Enlightenment from the ages of HhaKuwáhnim. When the Kuwáhnim come from unions of Aharúwan and GoimYishARAL, 44- W770, then the purpose is to lift up YishARAL into alignment with the ages of HhaKuwáhnim. Hence, one of the lineages of Aharúwan and RAúwaben is to unify RAúwaben to see all in HhaKuwáhnim. i.e. Or the lineages of Aharúwan and Yishshakkar is to elevate the consciousness of the peoples according to the consciousness in the priesthood. The unions of Dan and YishARAL, i.e. Dan and Maneshayh is to affect Maneshayh to elevate and support the consciousness according to the days of Dan. When HhaLaúwim bear offspring of HhaLaúwi and YishARAL, i.e. Laúwi and Shamoúnn, then the results are to affect all developments in YishARAL according to Unity of one Body—the Union of the Heavens and Aurets, as well as to assist YishARAL to hear the word of HhaTúwrahh/Torah to fulfill the Union. When the scriptures say that the meek are lifted up from the ash heaps, it means that the humble are chosen to enter into the prior ages of Enlightenment through their bonds with the Nephilim. The Nephilim are from prior ages who enter into the age of ALhhim to lift up those making the oylah to enter into consciousness and structure of prior ages, through which their days are fulfilled, for the days of ALhhim are the formulations of the Unified Consciousness and of the Ræuch Dan. According to the unions of HaNephliym with YishARAL, those of HhaALhhim are lifted up upon the foundations of the world whereby they are able to make manifest the origins of the most high [I ShmúwAL 2:8; Tehillah 87:1]; in a negative sense those who fall do not maintain their domain or body in righteous conduct; who abide in flesh awaiting evaluation/judgement; reject

the order of priesthood, reject a unified body/state, depicted in the scheming of Belaam and hatred of Kayin; fallen angels refer to worthless messages which contend to possess the body in darkness; thoughts of degradation. Values, 53/ᐱᐃ: declines ascension; 4:4.

carbuncle, magenta garnet, nephak (נִפְחָק) ᐃᐱᐃᐱ

stone of RAúwaben; *lit.*, the foremost mind/ᐃ to manifest/ᐱ the Tree of Life/ᐃ; *ref.* as to RAúwaben, the firstborn radiance of the sun coming up with magenta hues as the initial coloration of Light appears from the Rings of ALhhim as in metamorphic rocks; each color of stone is very broad as it appears in the earth and body to house the Lights of shemayim/heavens, the pink-redness of the eyeball; (SYM/Ex. 28:18). Values, 150/ᐃᐃ: consciousness of the Fathers.

⁵³¹⁰⁻¹¹ **overspread, excited (nephatz, נִפְחָץ) ᐃᐱᐃᐱ**

a pulsation, throbbing; to break open: an explosion, scattering; *lit.*, the unfolded/ᐃ faces/expressions/ᐱ for transformation/appropriations/ᐃ; *ref.* to the sons/works of Núwach/ᐃᐱᐃ (SMB/Gen. 9:19). Values, 220/ᐃᐱ: a mind in extension.

⁵³¹⁴⁻¹⁵ **soul, nepesh, (נֶפֶשׁ) ᐃᐱᐃᐱ**

a flowering of light crystals; vitality in color and expression, as a flower is the glorious garment at the head of a plant so is the soul for the Name, the stem and leaves as the bodily raiment are similar to the bones, which are the branches of the Staff, and flesh, the garments of our Name; soul is composed by Name, a drawing out of the thoughts of Name, thus the soul is unique for each Name, as the flower on a plant is according to its kind so is the nephesh soul according to our Name and lineage, an expression of the Faces of YæHúwaH; a product of thought management and extension; *nephesh is the breathing of thoughts via which we have mind exchanges appearing as crystals; we are One in thoughts through breath of nephesh*; the means to unfold the faces or expressions of spirit; the light-extending expression of the spirit; *lit.*, the unfolding/ᐃ expressions/ᐱ of Wisdom/Spirit/W; the results of being breathed upon; a monument of light: the oversoul being attributes of Spirit fanned into the inward functions and faculties of man—into the twelve energy centers (tribes/branchings) that comprise One House/Nation: namely, *seeing/ᐃᐱᐃᐱ/RAúwaben, hearing/ᐃᐱᐃᐱ/Shamóunn, communicating/delivering/ᐃᐱᐃᐱ/Gad, determining values/governing/ᐃᐱᐃᐱ/Yahúdah; stimuli to laboring, developing/ᐃᐱᐃᐱᐱᐱ/ Yishshakkar; understanding/rewarding/ᐃᐱᐃᐱ/Ayshshur, meditating/wrestling/ᐃᐱᐃᐱᐱᐱ/Nephetli, honoring/dwelling/ᐃᐱᐃᐱᐱᐱ/Zebúwlan, reproducing/ᐃᐱᐃᐱᐱᐱ/Aphærrim, maturing/uniting/transposing/ᐃᐱᐃᐱᐱᐱ/Maneshayh, evaluating/judging/ᐃᐱᐃᐱ, administering/renewing/ᐃᐱᐃᐱᐱᐱ/BeNiyman. Nephesh is written in feminine gender, in recognition of its roles to carry/receive and to blossom forth into new dimensions; *note*: the soul is the expression of the Name’s Light Body of YæHúwaH: the full unveiling/animation of the inner dynamics pertaining to each name of life; the perfect soul/expression is what the illuminated man is to become: “YæHH appoints the man to become a living soul”/ᐃᐱᐃᐱ ᐃᐱᐃᐱ (SMB/Gen. 2:7); *ie.*, it is not that ALhhim creates soul, but rather Adam breathes to become a living soul. The development of soul commences with the tripartite formulation of Abram, Sarai and Lot that formulate the initial state of soul/nephesh (SMB/Gen. 12:5); states of soul development are detailed in the branches of YishARAL (SMB/Gen 46) unto the full extension of soul (CHP/Num 26). As the complete nature of Being is unfurled, a **garment of radiance** is formulated to express the fullness of the light energies within. The releasing of the full nature of light energies resident within occurs as their unity is confirmed, in confessing (both in nature and in expression) that they are One—being a unity of life forces. This release is by the perfect unfolding of the names of the energies, which are the base of the expressive nature of soul—the names having become fully unraveled, as in the unraveling of a ball of yarn into a unified garment, without fragmentation. As the expressions are true and pure to the Nature of Light/YæHúwaH/ᐃᐱᐃᐱ, so does the light body become apparent. The *expressive nature of soul* is*

Land of Nephetli; in this manner the mouth/Gad of the kuwáhnim/priests have the Words of Knowledge upon their lips as the Seed of HhaALhhim reside there. Values, 570/0ፆX: recharging one’s domain with understanding; the 4:4:4 ratio pertains to the cloth of Nephetli, being a square that is folded thrice to form a Dallath; there are three Dallath that comprise the House of YæHúwaH: the pyramid of Wisdom, Understanding, and Knowledge; 4:4:4 is derived as ጸፍ=ጸፍ=ጸፍ; all meditations are unto the Lammed-Yeúwd within the Name of Nephetli. See **soul**/ፀገገ.

5324-25 **stand (natsav, נצב) ታሱኅ**

to be perpendicular — vertically aligned with ALhhim/ግጸፍፍፍ; to take your post, to affirm one’s position in the company of the righteous; a pillar, memorial; to station; a post, standing place; a garrison; status, condition; *lit.*, determination/ግ to defend/ሱ the house/ታ; determination/ግ to use/appropriate/ሱ consciousness/ታ. Values, 142/ፅግፆ: priest anointing the house. See **pillar**/ሱግፍ, ልግዐ.

5327-28 **blossom (nits-tsahh, ניצה) ታሱኅ**

to be kindled, set on fire, ignited; to fly; to fly away; to cover with feathers; the ability to ascend, to bud: the blossom is the igniting of the plant; earliest word to depict immortality, which is a robing of fire-light—a blossoming of one’s divine nature in glorious array; to display/ግ the transformations/ሱ of light/life/ጸ; also: to destroy, demolish in the sense of putting away the old man and embracing the new; to arouse strife; to quarrel. Values, 145/ጸግፆ: residence of flowing light. See **immortal**/ጸግግፍፍ.

5344-46 **Nekeb; curse, blaspheme (neqav, נקב) ታፆኅ**

to bore, perforate, puncture, punch, pierce, hollow, make a hole; *lit.*, to reverse/ግ the domain/ፆ of development/ታ; *lit.* to perforate/make empty by putting one part above the whole. “Whoever blasphemes against the Holy Spirit shall not be pardoned,” for putting one part above the whole is contrary to the Consecrated Intelligence which cannot be pardoned; it must be denied and annihilated in the mind who does so. HhaSham is greater than any one part, encompassing all aspects of ALhhim. a place pertaining to Nephetli/ጸፍፍፍ/interweaving; also: to specify, mention, name, state; *lit.*, to display/reveal/ግ a resident/ፆ form/ታ; to make, distinguish, fix; to feminize; *lit.*, to diminish/ግ the domain/ፆ of consciousness/ታ; during your beastly dwellings, your mouth utters blasphemies/mockings against ALhhim and you act contrary to the Source of your becoming. To take away what ALhhim give for the mutual benefit of all Names, you steal the free gifts hung upon the Trees of Knowledge—the fruit of your body for uses outside the agreement of the ALhhim. When Names of ALhhim are discounted in Number and strength, when their words are refuted and rejected, and when you use what you are given apart from their order, or take unto yourself what is not of their Body, their Names are blasphemed. Not knowing your origins of ALhhim you blaspheme the Unified Names and their dwellings—in heavens and earth, considering your own faces more important than the images of ALhhim. The arrogance of blasphemy is not forgivable. What is in opposition to the aligned Rings cannot be tolerated in their midst; hence, the “beast of arrogance, full of blasphemous names and words”—in contradistinction to the Names and Words of the ALhhim—must be cast down, put to death. You make war on the saints to subdue your inner righteous offspring of ALhhim to your passions. Authority of the beast is given over every tribe (your branches) and people (states of consciousness) and language (the words you speak) and nations (processes of behavior), and all who dwell on earth worship/serve it—everyone *whose name is not been written before the foundation of the world in the book of life of the Lamb slain*. From its burial places the Anointing of meShiæch rises to form new heads and renewed states of ALhhim. Values, 152/ፅግፆ: to mask the potential of consciousness; to distinguish the potential of form. See **cavity**/ጸፆፆ.

5347 **female** (*neqavah*, נקבה) אָפּוּ

to pierce, strike through, perforate; to detail by recalling what is within; to specify function; to open, unfold, establish; to enlarge principle into form: *lit.*, the desire/וּ to crown/פּ a house/form/שׁ with glory/אֵ; to specify, formulate, make glorious; *lit.*, one who accepts, swallows up/enfolds/וּ the head/פּ to develop/formulate/שׁ life/אֵ; the ability to accept and expand a concept via meditation, inhaling of what is projected; note: active and passive roles are equal aspects of the continuum of interaction and mirror each other, even at extremity; therefore, in the unity of meShia'ech there is neither male nor female, but a united house of order (Gal. 3:8). Values, 157/יגפּ: to secure/provide a covering for the purpose of achieving a goal. See **man**/וּלָא; **woman**/אָוָא; **wives**/מְלָכָה.

speckled (*neequdim*, נקדים) מְלָאָפּוּ

to dot, point, speck, from the root meaning a settlement, village as a clustering of people dot the landscape, characteristic of the goats chosen by Yaoquv which are cultivated for the development of mind from all drawn out from the heart/Laban; *lit.*, the desire/וּ to distinguish/פּ paths/אֵ unto fulness/מְלָאָ; the speckled distinguish what belongs together which eliminates the strange that weakens the energies and dilutes thoughts. Values, 60/פּ: to fortify

5216 **lamp, ner, nerrah**, (נר) אָוּ; אָוּ

a manifestation of the Word/אָוּ/λόγος: *lit.*, the expressive will/וּ of mind/אֵ radiating/אֵ; the Offspring of Neúwn/וּ as the Head/אֵ of Light/אֵ [Jn. 1:4]; the body that honors Light (Mat. 6:22-23). the unfolding/וּ of knowledge/אֵ produces light/אֵ; the emanations of the sides of Thought, being the Light of Hha-Teuwrah/Torah. Values, 255/אָוּ: the mind's extension of light; 7:7 is derived as אָוּ=אָוּ. See **soul**/וּלָא; compare **candlestick**/אָוּ/אָוּ.

5375-78/5387-88 *pl.* (*nasayeem*, נשאי) מְלָאָוּ; **vapor, lift, transcend, neshay**, (נשא) אָוּ high, lofty, exalted; to lift up, raise: the results of, *lit.*, the quest/unfolding will of Understanding/וּ and Wisdom/W to initiate/sow/אֵ: **the determination/expressive will/וּ of wisdom/fire/W to expand/conceptualize/ regenerate/אֵ**; also: to carry, bear, transfer, take; to pardon, forgive; to suffer, endure; to mislead, entice via appearance (SMB/Gen. 3:13): as the serpent seeks for transference into embodiment through the woman—the means of empowering a manifestation; the serpent beguiles us to enter into the negative that we may come to know the positive *e.g.*, Chaúwah/Eve becomes carried beyond by the quest *to know and become*, the concept of deceiving pertains to the appearances of the vapor, *i.e.* the body/a vapor form is a deceiving appearance of the Breath Life—what we are is not seen; what we see misleads being an inverse representation; a rising mist occurs as Breath/Fire is amidst the waters/means of reflection; a vapor is the evidence of Breath; as Moshe is the inverse of HhaSham, a vapor is the inverse of *Ayish*/Fire/W as a negative is the inverse of a positive whereby the positive becomes visible—*i.e.* a photographic reference: as Light frequencies pass through the negative; an inverse is the means to reflect/reveal; our vapors/inverse states are means to develop the Positive Nature of our Breath Life. YirmeYahu/Jer. 10:12-16; 51:15-19; Yaoquv/James 4:14. Values, 351/אָוּ: wisdom unfolds via expansion; 401/אָוּ: the measuring of concepts; 5:5. Compare **carry**/אָוּ; see Breath/אָוּ; Soul/וּלָא.

5381 **attain** (*nashag*, נשאג) אָוּ

to reach, achieve; to overtake; to obtain, get hold of; to grasp, comprehend; also: to question—*i.e.*, to approach with questions; *lit.*, to display/וּ wisdom/W in procedure/אֵ. Values, 253/אָוּ: mastery displayed in process. See **obtain**/אָוּ; **connect**/מְלָאָוּ.

5383-84 **debt** (*nashah*, נשאה) אָוּ

neglected, abandoned, forgotten, forsaken, weakened, exhausted, loaned; to make a loan; lent out to claim a debt; *lit.*, a determination/וּ to expend the nature of wisdom/W and life/אֵ, whereby the outer

becomes indebted to the inner (MT/Deut. 15:2)—often, without awareness of the withdrawal at the expense of the inner fires; to operate blindly, without comprehension of cost; a will to burn the energy of light in vain; *lit.*, to diminish/ጎ the fires/W of life/ጸ. Values, 355/ጸጎW: consumption of the potential of Light. See **debt**/ጸWጎ.

5387 **prince, chief, *nāshi* (נָשִׂי) ጸጸWጎ**

the Heads of Fire which oversee the twelve houses born of the Lights of the Fathers, the administrations of Yæhh; Minds appointed unto the sowing and cultivation of the Fathers; an exalted head rising from the mists and clouds of the Fathers through which Thoughts are transmitted to generations; a governor, captain, ruler; *lit.*, the Mind of Reshun/ጎ of the Fires of Wisdom/W to extend/performance/give/ጸ the Principles/ጸ; those not born of woman nor by the will of men, but born of the Fire and good intentions/will of the Fathers; the chiefs of YishARAL are the Heads of the camps through whom the thoughts of Light during a month are given unto the tribes/branches as they make their oylut/offerings (CHP/Num 7:11), those appointed as the Elders of Yæhh to guide all to be upright; the head of the host of each camp of OLiYun which determines progressions within soul, transference via the offerings; Names which lift-up/transfer the sum of a house; those who determine the hosts and their Values through which the congregations and flock are lead; they uphold and carry upon their branches the weights of glory; represented by the 12 thoracic vertebrae from the central part of the backbone, pillarlike weightbearing structures that rise from the five large lumbar vertebrae which form the small of the back, those five being of Reshun which bears most of the weight of the trunk and the head; the twelve princes stem from the primary root denoting the crown of a branch: *i.e.* Nachshun Bann Omi-Nadæv of Yahúdah; NetænAL Bann TusOR of Yishshakkar, etc. Values, 46/ጎጎ: to elevate unity; 5:5

5388-89 **women, wives (*nashim*, נָשִׁים) ጎጸWጎ**

the ability to extend light energy forms, devoted to develop/illuminate stored concepts: *lit.*, the will/potential/ጎ of wisdom/W to attain/ጸ fullness/ጎ; women; *lit.*, the interior acceptance/ጎ of wisdom/W to bring forth/ጸ the fullness of life/ጎ; a plural form of *nasha*/ጸWጎ, meaning “to carry/transfer”; an example of the collective form, using the *Neúwn*/ጎ to accept the fire/W initiations/activities/ጸ of the *Mæyim*/ጎ: the value of *ALphæh*/ጸ in the singular form (ጸWጸ) becomes augmented collectively in the *Neúwn*/ጎ. Values, 400/ጸ: regeneration; composition. See **woman**/ጸWጸ; **female**/ጸጎጎ.

5394 **cast out (*nashal*, נָשַׁל) ጸWጎ**

to dislodge them from within our camps whereby they are at liberty to lead us forward; to oust them beyond mortality that we may go after them and possess them [Mishneh Túwrahh/Torah/Deuteronomy 7:2].; *lit.*, to accept/ጎ Wisdom/W guidance/direction/ጸ. Values, 47/ጎጎ: to extract the goal.

5383-84 **soul, breath, *neshamah* (נֶשְׁמָה) ጸጎWጎ**

from the root ጎWጎ/*to breathe*; to inhale, breathe freely or to breathe heavily, to gasp; to exhale, pant; the use to which the breath of life/ጎጸጸጸ ጸጎWጎ is subjected; the central theme is Shem indicating a connection of the *neshamah* to the *animation or a Name*; *neshamah* reveals the presence of Name and holds a Name to reside within a given State; it is seen through the inhaling and exhaling waves of water within the body; when a Name or position is no longer resident within the earth, the *neshamah* or animation dies/extends beyond the earth-body. *lit.*, to take in/hold/ጎ a Name/ጎW of light/ጸ, which is precisely what breath accomplishes; everytime you inhale you take the Name: oxygen/ጸ and nitrogen/ጸ; through exhaling we release carbon/ጎ and nitrogen/ጸ; *neshamah* is the breath of animation, creating faces, a breath sustaining the presence of Name. Values, 395/ጸጎW: utilization of Righteous Light; 9:9 is derived as ጸጎ=Wጸጎ. Compare **soul**/Wጎጎ, Ræuch/ጸጎጎ.

5401 **to kiss, to touch, to meet together** (*neshaq*, נשק) פWᐲ

to suck/desire/to extend the flame unto the crowns, from united lips flow understanding between Names, Light communicates/expresses itself mouth to mouth, and saying to saying; *also* to carry arms, to arm oneself, to equip with the amour of Light, to fasten together; weapons, to defend Wisdom's crown; a kiss signifies acceptance and the means to exchange properties; the French kiss is the union of tongues via which one is extended/intertwined within another, from one end unto the other; *meanings include* to light, to kindle, to meet/come together as where sky and earth meet in the midst of the evenings or at sunrise when the offerings are made [Túwrahh/Torah HhaKuwahnim/Lev 6:3-4]. Values, 54/Δᐲ: to suck at the gates; quest for the base/foundation. See corner/ᐱᐱᐱ, lip/ᐱᐱ; sackcloth/פW.

5408-09 **to cut** (*naytach*, נתח) ᐱXᐲ

to dissect; to examine, analyze; *lit.*, to unfold/ᐲ the composite/X arrangement/ᐱ. Values, 458/ᐱᐲX: to measure all possible extensions of perspective.

5414-16 **Nathan; give, netten** (נתן) ᐲXᐲ

to hand over, grant, yield, transfer; to allow, permit; *also*: to obtain, get hold of, achieve, catch, grasp, comprehend; to place, position, establish, appoint; to learn by giving; to render; *lit.*, to desire/ᐲ consummation/accomplishment/X of potential/ᐲ. Values, 500/פX: to complete a domain; 9:9.

5417 **Nethanel, Nethaneel, NetænAl** (נהנאל) ᐱᐲᐲᐲ

a gift/position/ᐲᐲ of AL/ᐱᐱ; the strength given of the unified faces of Yæhh, a strong branch to compose the Neúwn Mind; *lit.*, to extend/ᐲ completely/X for unfoldments/ᐲ concepts/ᐱ of instruction/ᐱ; a son/formulation of Tsuor/ᐱᐲᐲ/ rejuvenation. Values, 131/ᐱᐱᐱ: domain of AL; 9:9.

5417 **Nethanel son of Zuar, NetænAL Bann TsuOR** נהשון, ᐱᐲᐲᐲ ᐱᐲᐲᐲ ᐱᐲᐲᐲ

founding Elder of the House of Yishshakkar and of the Rayish Oyin Ring of consciousness, head to transmit the Thoughts of Fire into the glands of Yishshakkar, the pituitary, thyroid, adrenals, etc., overseer of soul, head of the gem/formulation for the breastplate for the House of Yishshakkar creating a transparent/translucent opal/topaz/pearl luminesce (*e.g.* nature of moons), born of Yæhh as one of the 12 princes within the Fathers, comprising the twelfth part of the Fathers—the Body of Consciousness from which the Lights of Oyin break open within the Heads/Bodies of Understanding—those born of ALhhim; Head of the luminaries of moons; having no lineage of ALhhim nor man nor woman, as the 12 princes are birthed from the Fires of the Seven Hills; through them, as the Heads of Yæhh, the thoughts of Yæhh are transmitted into manifestations—states of residences and to the sheep of their pastures; NetænAL Bann TsuOR makes appointments of labors, gifts of Light which perpetually are renewed; the roles assigned are the vitality of a Name; appearing from the Fires in sequence to the allocations of Numbers following Nachshun Bann Omi-Nadæv; the name of second thoracic vertebrae arising from the five large lumbar vertebrae (CHP/Num 7:18). Values, 1399/ᐱᐲᐲᐲ: the Fire of transforming the collective/that which is assembled; 8:8. See Næshi/ᐱᐲᐲᐲ.

5422 **to break down** (*nathatz*, נתחץ) ᐱᐲᐲᐲ

to take apart, analyze; to demolish, tear down; to knock out, destroy; *lit.*, the determination/ᐲ to re-compose/X via overturning/ᐱ; desire/ᐲ to measure/X a solution/ᐱ. Values, 540/ᐲᐲᐲ: to measure a domain's fullness.

Semek 𐤎

60, sixty (Semek, ס) 𐤎

tree; reliance, trust, support, shelter; pillar, tower, fortification; arrangement, framework of man-
 rahh—the sum of the sides of the parts of Dan¹ multiplied/753/15/𐤎, construction; boundary of a
 structure; united branches; secret place as the framework from which the ALhhim speak the Name
 of Yæhh/15/𐤎, dimensions; reference of origins—which upholds; stability, dependability, respon-
 sibility, competence; to ordain, empower, authorize, encourage; promise; seasonal cycles, concentric
 circles; journeys; walls of strength: *Semek* is understood in the branchings of a tree above as its
 roots drink from the branches of waters beneath—providing the support of life: the tree branches
 support the walls of a house; and the waters, as a vessel of the sea—combine to support your body
 even as your bones and water fields uphold your Name. See *Semek/pillar*/𐤎𐤍𐤎; *sixty*/𐤎𐤍𐤍𐤍.

5433-35 Seba (Seva, סבא) 𐤎𐤁

a senior, elder, grandfather, old man; a man of wine/understanding; to be tipsy, saturated with un-
 derstanding; to wobble, move within the influence of diverse polarities; ability to retain a body in
 orbit; *lit.*, cycles/𐤎 of interior/𐤎 expansion/𐤁; also: winebibber, drunkard; a son/formulation of
 Cush/*ability to rotate*. Values, 63/𐤎: stabilization processes. See *Havilah*/𐤁𐤍𐤎𐤎; *Cush*/𐤍𐤎𐤎.

5437-39 surround (sabib, סביב) 𐤎𐤁𐤁; (sabub, סבוּב) 𐤎𐤁𐤁

to circle, encompass, rotate, turn; to be round; to go around, surround, complete a circuit; *lit.*, to en-
 circle/𐤎 forms/𐤎 with the evaluations/𐤎 of consciousness/𐤎; also: to transfer, *lit.*, to empower/𐤎 the
 body/𐤎 to achieve/𐤎 development/𐤎; to structure form united to form, proceeding from one devel-
 opment to another, to encompass/circle forms uniting. Values, 70/𐤎: consciousness; 74/𐤎: conscious insight.
 Compare *Hazeroth*/𐤁𐤎𐤎𐤎.

5454 Sabta, Sabtah (Sabhah, סבתה) 𐤎𐤁𐤁

an elder woman, grandmother, old lady; *ref.* to causation; pulsation of the heart, circulation of fluids;
lit., structure/𐤎 to develop/𐤎 the compositions/𐤁 of life/𐤎; to determine the course of an orbit; to
 keep in motion; a son/formulation of Cush/*ability to rotate*. Values, 467/𐤎𐤎: ongoing support of goals.
 See *Cush*/𐤍𐤎𐤎; *Sabteka*/𐤁𐤎𐤁𐤎.

5455 Sabtecha, Sabtechah (Sabteka, סבתכא) 𐤁𐤎𐤁𐤁

a grandmother, lady of counsel, queen of explanations; from the root 𐤎𐤁𐤁, meaning “to cause;” to
 enable new constructs to occur; ability to reproduce; to go into labor; to pulsate with new life forms;
lit., structure/𐤎 to develop/𐤎 the compositions/𐤁 that branch forth/𐤎 from seed/𐤁; a son/formulation
 of Cush/*ability to rotate*. Values, 483/𐤎𐤎: measurement manifesting process. See *Cush*/𐤍𐤎𐤎; *Sabhah*/𐤁𐤎𐤎.

5459 to adapt, blue indigo/violet (segel, סגל) 𐤎𐤁

to treasure, a jewel *lit.*, to arrange/𐤎 communications/𐤎 for instruction/𐤎; secrets of nature; to fit,
 conform, acquire, save, lay up treasures, Values, 30/𐤎: teachings.

5475; 5467 *sing.* reserved counsel, deliberation, Sod, saúwd (סוד) 𐤎𐤁

Sodom, *pl.* Súwdim (סדום) 𐤎𐤁

an enclave, sitting, session, selective consultations; a burning: the Wisdom to consume the full ex-
 tension of Mind, even as a resident coal warms its environment unto awareness of its Presence and
 then enters into it fully; to hear the Voice of Knowledge via deliberations of the heart/Understanding;
lit., to arrange/𐤎 a consideration/𐤎 within the courts/gates/𐤎; wonders of nature; the structure of 64
 words of a Name from which comes their sheaves of Oomarreh; *lit.*, an organism’s structure/𐤎

bonded/Υ to origin/Δ; the structures of the Teraysarun thus the pattern of the cube of Wisdom, the Oyin Body/cylinder and the rectangle of Knowledge; the illumination to construct/provide a framework of connections with the doors of progressions; a deep well of Knowledge; also: to plaster—cover over; note: those of Súwdim study the powers of life contained in a seed, in preference to being united to a profile form of life—Lot’s daughters/profile extensions—a form of prior comprehension; **Saúwd/Sod thought is study pertaining to patriarch Avrehhem which corresponds to Levels of Knowledge and rebirth of Wisdom into a new age.** Whereas *qabbilah thought is to distinguish that which corresponds, such as Numbers with Letters, or parts with functions within Totality*, Saúwd thought leads into a deeper level of Knowledge to know the structure within a Number and Letter and to comprehend the design and weaving of thoughts to comprise the Sum/Whole. Until there is the sheaf of grain, there is no SAÚWD thought nor a Súwdim (multiples of Saúwd). With the grain comes Knowledge by decoding of all within the Seed and the unfoldment process of all that the Seed has constructed. Out of Saúwd thought comes then the analysis of Seed and the distinction of all layers of Knowledge. These layers are within the human anatomy, a projection of Thought to convey the Dwelling Places of Names, but the human body is a torn garment. Saúwd thinking goes beyond the state of fragmentation and puts its nose into that which is in the Mind of YæHúwaH. In this level of thinking, one moves from a gender based orientation to entering into the reserved councils in Súwdim, for the states of gender and division are to be surpassed by the evolution of the Unified dwelling of Names. Values, 70/0: understandings; 104/Δφ: to sanctify openings; the corona gate (see Light Transformer Reading, 1-14-96); 7:7 is derived as ΔΥ=4☯; 7:7A is derived as ♯ΥΔ=Δ☯.

5483 **horse (suse, סוס; סוס) ☯☯; ☯Υ☯**

to be swift as a flash of light; unified structures of the Semek—sides of the Fathers: *lit.*, horse/☯ yoked/Υ with horse/☯ as with a chariot (for transport, power, and speed); the double Semek convey the two sides of the Aúvim/Fathers and the means to carry forth their teachings; to carry the Teachings of the Citadel unto the peoples; the equine of your palace delivers your messages from the Courts of your King unto levels of consciousness; 15/☯ flashes of emanation + 15/☯ flashes of becoming as the two sides of month are 15:15 days; four horses are colored according to the sides of Light of the Aúvim: the white horse from the qedam, the grey/pale/dappled horse from the tsaphun, the red horse from the negev, and the black horse from the yúwm; the horsemen bear the messages of the 4 sides of Light of the Aúvim; also: flight; a swallow, moth—a united structures of wings: the force to pursue, as well as to carry/transport; *lit.*, to empower/☯ forces/administration/Υ of authority/☯; note: the horse epitomizes a balanced skeletal structure; thus, the balanced equation ☯ Υ ☯ (60=60), convening a structural balance maintained for service; an agent of pursuit—horse of Pharaoh, who pursues after YishARAL to be overtaken as a structure of residence, as body pursues after that which determines the form and level of residence. Values, 120/Υφ: dedicated branches; 126/ΥΥφ: a dedicated palm for holding.

5486-91 **rushes, bulrushes, reeds (suwaph, סוף) ☯Υ☯**

to end, conclude, remove, terminate; to stomach—to put to an end to an expression; to break things down via an overcoming word; to confront the fleshly shell; maShayh/Moses is drawn out of the reeds to put an end to the domination of Metsryim; *lit.*, to confine/☯ the contractions and expansions/Υ of utterances/expressions/soul/☯. Values, 146/☯☯φ: to distinguish the waters’ actions. See **Sea of Reeds/☯Υ☯ ☯☯**.

5493-95 **Sur; remove, turn aside, take away (suwr, סור) 4Υ☯**

to leave off, deviate, depart from: name of a gate of the temple built by Solomon; to put away, remove, separate, banish; a thing removed, as a cutting from a vine; *lit.*, a pillar/☯ yoked/Υ to an axe/4;

a rebel, infidel; to hold back: the concept “to take away My hand” (SYM/Ex. 33:23) implies that the acts, or handiworks, of YæHúwaH/ጸላላዊ are held back—do not come across to be understood; also: to leaven—fermentation as a result of allowing things to go their natural course, *esp.* as concerns habits. Values, 266/ሃቹ4: the mind’s reliance on Unity. See **pot/4ጻቹ**.

dress, garment, clothing (suit, סוּת) ጸሃቹ

rainment; the parameter letters from *Semek* to *Taiúweh* conveying the third level wherein man’s nakedness is clothed with the abundance of Knowledge, the stage of a name in Gomorreh; rainment, the structuring/ቹ unifying one’s/ሃ totality/ጸ whereby man is clothed with the garments of light. Values, 43/ጸጸ: mirroring communications. See **sukkot/ጸሃቹ**.

⁵⁵¹¹ **Sihon, Sichúwn, (סִיחֹן; סִיחוֹן) ጸሃቹ; ጸሃቹ**

the King of Amúwri/speech/sayings; tempestuous discourse, to be swept away, conversation, manner of speech; *lit.*, a structuring of concepts/ቹ for designating/ቹ labors/services/positions/ቹ to unify/ሃ all displayed/unfolding/ሃ; a king/ruling principle of the Amúwri/ቹ ጸሃቹ— a governing force of words characteristic to those who love preeminence of speech; *lit.*, a structuring of concepts/ቹ in service/ቹ to the weavings/ቹ of desire/ሃ. Values, 47/ጸጸ: communications of the tongue; 128/ጸሃቹ: to distinguish doctrines, works, and services; 134/ጸሃቹ: distinguishing direction of insight; 7:7.

⁵⁵¹² **Sin, syn (סֵין) ጸሃቹ**

lit., means to structure/ቹ the energies/ቹ to their potential/ሃ; a district of the Sinai/ቹ ጸሃቹ desert in Egypt/ጸሃቹ ጸሃቹ; China. Values, 120/ሃቹ: to regulate productivity; 6:6 of the 15:15 sides of the Fathers. See **Wilderness of Sin/ጸሃቹ ጸሃቹ**.

⁵⁵¹³⁻¹⁴ **Sinai, Sæynni (סֵינַי) ጸሃቹ**

the central Mountain of the Fathers from which the Words of the Teuwrah are imparted; place of the heart; *lit.*, structure/ቹ to receive/ቹ full range/ሃ unto doing/actualization/ቹ; the supportive structure/ቹ to possess/ቹ potential/ሃ performance of the energies/ቹ; also: to utter in a whisper: from the root ጸሃቹ/*whisper*— what is heard/internalized at Sinai is the voice of the Burning Bush, structuring our performance potential unto actualization in every aspect of being; *ref.* to a thorn bush, which burns/filters/strains; a structure provided whereby perfection is attained; note the double *Yeúwd*, the *giving* of the word and the *giving* of the spirit—the two hands holding the tablets of ጸሃቹ (structure of perfection); at Sinai, we are provided the words to structure our activities unto the perfection of the creation, ጸሃቹ, structure/ቹ of ten—the structure of the ጸ, the giving of the Ten Words out of the Fire expressing perfection in the works of the hands; the place of the Ten Words manifested, given, contained; site of the holy of holiness where none can enter except those as priest or meShiæch, thus a reference to the mind. Values, 130/ሃቹ: holy mind instruction; 15/6:15/6:15/6; conveying the Fathers/15 of Wisdom, Understanding, and Knowledge. See **Horeb/ጸሃቹ**, the crown

^{5516, 5580, 7200} **Sisera, wandering/roaming glances (sisera, סִיסְרָא) ጸሃቹ**

king of Harosheth-goyim (process of deafness, deceitfulness) who inflicts YishARAL with deafness and through deceiving looks, composed of two words, sis/ቹ ጸሃቹ, meaning a moth or swallow bird that flutters about and ra/ጸሃ, meaning to observe, look, see; via the Qayni thought used by the Jael/Yaael, wife of Heber/ጸሃቹ/associations, Sisera—flighty/roaming glances/observations are overcome. Yaael [inhaling aspect of Breath], meaning to achieve ascendancy, paired with associations/Heber, being of the Qayni thought, takes hold of/grasps the tent peg of Wisdom to regulate vision and its dedication to oversee and observe our dwelling in Zebúwlan. Via the tent peg of RAuwaben into Zebúwlan [Shophetim/Judges 4:6] she overcomes the deafening process [in Harosheth—Shophetim/Judges 4:2] caused by the instability/roaming/deceitfulness of the eyes. Yaael—the force to implant associations—pierces the thought of roaming glances with the tent peg/cord of Wisdom. She pierces the thought of roaming glances entirely with the tent peg/cord of Wisdom whereby the eyes are fixed vs. roam-

ing; until the eyes are focused on the occupation of the Temple, the ears are shut-down; without dedication to the House of YæHúwaH there is no hearing to affirm our dwelling, for all things are in a fleeting/unstable state that prevents concepts from being developed and thereby heard. Values, 61/4פ: to provide a framework for Principles and their expansion. See **tent peg**/ΔXפ.

⁵⁵¹⁸ **pot (sir, סיר) אִבְּפֶ**

kettle, caldron: vessels into which food is “put away” for cooking; also: to visit, tour—take oneself away from a previous position/state; *lit.*, framework/פ by which to energize/פ thought/4. Values, 270/04: to boil understanding. See **remove**/4Yפ.

⁵⁵²¹⁻²³ **booths, sukkot, sukut (סכּוּה) XYYפ; tabernacle, sukkahh (סכּוּה) אֵלֶּיךָ**

center in the loins; a structure open for expansion, able to conform to the level of Thought that it embodies; a construct of thoughts corresponding to the level of learning; as one partakes of the fruit from the Tree of Splendor/4Δאֵלֶּיךָ אֵלֶּיךָ, namely the Branches of Palms, signifying the force to exert an ascent as a result of being steadfast in the Way; the Bough of a Myrtle Tree, signifying being intertwined/woven together, whereby the Names broaden, thus expanding in breadth; and the Willows of the Brook, signifying the covenant bonds of our legacy/position/inheritance in the Rings of HhaAL-hhim; the palms denote Knowledge; the myrtle corresponds to levels of Understanding, and the willows pertain to Wisdom; the term is used commonly in the plural sense, as we migrate through the wilderness—Word development—in stages, whereby the sukkahh is continually conforming to the dwelling state of progression; the progressive state of a Name’s residence emerging through Metsryim, a dwelling place of HhaSham/אֵלֶּיךָ אֵלֶּיךָ; *lit.*, a structure/פ comprised of the branches/tribes/פ of life/א; to structure/פ the branches/פ unto totality, being a weaving of perfection/X; teachings that pertain to the third level of the Letters bearing the Fruit of Knowledge—the *parameter Letters of the third level* from *Semek* to *Taúweh*; the feast of Sukkut in the seventh moon from the 15/פ to the 22nd/X also: to look, observe and to prognosticate; a prognosis—an enformulation/booth for expectations. Values, 85/אד: the soul of Light; 486/פדX: the measuring of soul for evaluation; the regeneration of expressions of Unity; 1:1 is derived as אֵלֶּיךָ אֵלֶּיךָ; 12/3:12/3 is derived as XYYפ=פפ. See **Feast of Tabernacles**/XYYפפ אֵלֶּיךָ. Compare **tabernacle**/פפפפפ.

to cover, screen, sekaka (סכּוּה) פפפ

to mesh leaves into cloth, a covering of the body/tabernacle, to thatch; *lit.*, to structure/פ the branches as pairs/פפ; to create a symmetrical shelter, hide, protect, plait, interweave. Values, 100/פ: secure dwelling 6:6.

⁵⁵³⁶ **basket, suwl (סל) פ**

means to weigh, value, assess; *lit.*, the structure/פ of learning/פ; the cycles/פ of instruction/פ; root for *Sellah*/פפ, the mark of the parts of a Tehillah/Psalm, signifying that a “basket” is prepared, by which to receive the illumination/Light of the Spirit. Values, 90/פ: transformation. See **basket**/פפפ, 6:6.

⁵⁵⁵³ **rock (selog, סלע) פפ**

a structure of instruction and understanding; the divine structure that orders our consciousness; Values, 43/פפ: 160/פפ. Compare **rock**/4Yפ.

⁵⁵⁶⁰ **fine flour, salut (סלת) Xפ**

composite grain offering generated from all Twelve Houses, finely ground/examined and sifted, integrated with oil—the flow of Understanding through an anointing; a salut is a sequence—more than one series of information, as a structured lesson of the Totality, whereby one part of the lesson follows in sequence to another; the multiple parts are denoted in the term salut; a multiple aspect of shelah/פפW which marks the parts of a salut or tehillah/psalm; to sift, select; semolina: choice flour suitable for delicate pastry; soft, well-milled flour: thoroughly prepared concepts; *lit.*, to structure/פ instruction/teachings/פ of totality/X; a salut—a structure of the opened kernels/seeds to provide instruction/guidance of Totality, being finely ground/processed attributes of the full spectrum

of Knowledge—Semek to Taúweh. Values, 49/ᐅᐱ: to extract the full sides of the offering upon the altar; 490/ᐱᐱ: composition that transforms. See **grain offering**/ᐱᐱᐱᐱᐱᐱ; 10:10, as the manchaih are composed of parts of ten.

5561 **aromas, semmyim (סמיים) ᐱᐱᐱᐱᐱᐱ; aroma, saym (סס) ᐱᐱᐱ**

a sweet smell; spice, medicine; *lit.*, *the aroma is the structure of Ræuch, being conducted through the waters of the body, that yield the spices of inward unity and strength*; the trust/confidence/ᐱ of an anointing/ᐱ; an arrangement of conductive messages arising from a unified name; the characteristic of faith—*lit.*, to stand in the framework/ᐱ flowing/ᐱ with blessings/ᐱ of an anointing/ᐱ; every offering emits the spices for the Altar of Incense, which are gathered from the spirals of thought emanating from the meek one to be presented during the hours of prayer/communion, being the 3rd of the evening and the 9th of the morning. See BHM book: THE MISHKAN, for further details regarding the spices. Values, 100/ᐱ: sanctification; 150/ᐱᐱ: distinguishing the extension/release of inward fragrances; 6:6, 1:1. See **sweet smell**/ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ.

5564 **a pillar, prop, Semek (סמך) ᐱᐱᐱᐱ**

Semek are woven reeds to create the ribs, a basket to contain the Bread for your soul members; to rely/lean on the breast, trust upon; *lit.*, to uphold the fullness of the tribes/branchings, support/ᐱ releasing/ᐱ productivity/ᐱ; to structure, skeleton, bones which are the branches of the Staff; to support, aid, assist; to draw close, lean upon; *lit.*, a pillar/ᐱ is a fully nurtured/ᐱ branch/ᐱ; also: to grade a continuum, to approximate; consistence, reliability. What creates *Semek*? A tree above/ᐱ and the waters beneath/ᐱ create branches of support/ᐱ; the bones/ᐱ and water/ᐱ create a tree of lives/ᐱ *lit.*, to uphold/ᐱ all embodied/ᐱ in the tribes/ᐱ; to be authoritative; fifteenth letter of the twenty-two emanations of Unity, the first letter of the third octave/level of the *ALphæhbæyir*; to structure spiritual productivity. Perfect, balanced equation: ᐱ (20) + ᐱ (40) = ᐱ (60). Values, 120/ᐱᐱ: the holy branchings of life; 6:6 is derived as ᐱᐱᐱ=ᐱ. See **Semek**/ᐱ; compare **pillar**/ᐱᐱᐱ, ᐱᐱᐱᐱᐱ.

5594 **mourn, lament (saphad, ספד) ᐱᐱᐱᐱ**

to eulogize sorrow; *lit.*, to restructure/ᐱ our expressions/faces/ᐱ to facilitate the opening of new paths/ᐱ. Values, 144/ᐱᐱᐱ: securing messages from the gates.

5599 **to attach, join (sephiach, ספח) ᐱᐱᐱᐱᐱ**

scales, aftergrowth; to afflict with scurvy, an accretion that grows of itself; also: inclusion—to fuse/add from the external; *lit.*, to bind/ᐱ the face/expressions/ᐱ and the hand/actions/ᐱ by perspective/ᐱ. Values, 158/ᐱᐱᐱ: to obscure the potential of labors/services.

sapphire, sephúwyir (ספיר) ᐱᐱᐱᐱᐱ

stone of Shamoúnn as the color of parchment, amber, musk, alabaster, yellowish brown sapphire, associated with the color of a scroll/*sephúwr/sepher*; *lit.*, to structure/ᐱ the face/expressions/ᐱ and the hand/actions/ᐱ through Knowledge/ᐱ. Values, 350/ᐱᐱ: the foremost extension as the cotyledon of the ears upon which the thoughts of a Name are recorded as leaves (a preservation of branching); 6:6.

5608-13 **number, scroll, sephúwr (ספר) ᐱᐱᐱᐱ**

a writing of summations; to inscribe; to count, number, enumerate; a census, tabulation, ledger; a book, document, volume, inscription, epistle; a scribe; also: a border, frontier—to provide a “district” as a writing provides definitions and adds descriptions, taking a “census” for a writing gives values and summations; also: to cut, trim—when one writes, there is a “cutting of stone” to which the letter conforms to become visible; *lit.*, to give structure and authority/ᐱ to the expressions/ᐱ of knowledge/ᐱ; “to support the voice of knowledge,” that which supports the words of the mind; supports the expression of knowledge; in our parts the expressions of mind are inscribed; to structure/gather the expressions of knowledge together, thus a means to sum, bring together, accomplish by counting; ordinal and cardinal numbers convey progression of thoughts and origins of Names/Words;

e.g. The Faces of Yæhh set an order of thoughts and their progressions to fulfill intervals of seven—to be complete. The Faces of Yæhh set sequences through **Ordinal Numbers** for progressions as first, second, third....denoting rank, positions and orders of steps, whereas the sums of the actions are denoted by **Cardinal Numbers** conveying the fruit generated through the processes of your thoughts and deeds, as one, two, three....steps attained show quantitative measures. Count your days by Wisdom, One, Two Three, an ordering of your unified parts/pairs—One to Twenty-Two/22; Walk unto your fulfilments by Numbers of Understanding; One, Ten, Hundreds...the ordering of your deeds—One to Four Hundred/400—the Illuminated Mind of 4 Sides; expand your rings through Numbers of ALhhim—The sum of Wisdom, One to One Hundred Twenty-Six + twenty-two—148; Secure your thoughts through Numbers of HhaKuwáhnim, The sum of Understanding, One to Nine Hundred + four hundred—1300; Sustain and move forward by your Thoughts and deeds through keeping progressions of shebetut/sabbaths—to enter in rest of the Works of your 12 Heads of Days, counting from day 1/Rash Chedash: 2345678; 1234567, 1234567, 1234567, unto your fulness of the 30th—the sum of the instructions/ℓ of 30 days. Can a book/scroll open itself? One who writes a Book opens it and explains the contents as Priests who open Túwrahh/Torah as original authors. In the Book of Shayin/W, the Lion scroll, Oozra/Ezra, HhaKuwahen/The Priest, opens the book and reads it unto the Eyes of the People. NechemYah 8:5.Chazun/Rev 5:5. The Lion opens the scrolls with a discernment of Yahúdah arising from the root of DæúwD—the state of two teraysarunim joined as one; by the root of DæúwD all houses/teraysarunim are joined. The Shayh Lamb/ᐱW in the scroll of Chazun is of the Lion/Spirit, the Shayin-Hhúwa radiance comes out of the east and unfurls itself in the south. The Lamb's Book of Life is a scroll of Names of Light, in the southern sky—like a canvas, upon which the Priest of the East/Qedam writes the scroll. The east is the foundation of the south, as the Author is the foundation of the Lamb. The material written is the scroll, inscribed on stones or parchment, but never on skins of an animal; the scroll is as a rod for the mind of the priest to measure the body of the Lamb/scroll. As above [CHP 27:13], Aharúwan gathers together, maShayh, or the Lamb, writes whereby Aharuwan appears/comes into what is written; whatever what your mind assembles, your members enter, until there are inscriptions laid in the mind, the members of the house have nowhere to enter into; the plans for the Mishkan are transferred to a dwelling/body to be read by HhaKuwáhnim; through the reading of HhaTúwrahh/Torah, the entire House comes together as one dwelling of the Unified Spirit. The building of the House of YæHúwaH is a done deal in thought. The Names play catch-up to what the mind inscribes. When the Book knows its author, the composite dwelling of the shayh lays in unified hands to be opened, just as we come into the Heart of Bayinah and the Assembly of Understanding, who gently turns the pages and gives comprehension to what is written within your parts; Numbers are derived from two sparks of Fire! As thought attributes they determine the nature to unify, extend a thought, generate depths and heights to create volumes, ascend, produce collectives, measures, weights, descensions, build, condense thoughts to be transported, which are activities of Fire. Through analysis of the activities of Fire, Nine Numbers in Zerro/the Seed of your Name, are seen from the midst, four Numbers on each side of the midst as they pass through the gates into the 4 sides forming NeúwnNeúwn. Invisible thoughts become observable in manifestation as they extend from the core of your Spirit. Your hands are a set of Numbers, 1 thumb stick and 4 sticks on the left and right sides drawn out from your two sparks/thumbs; ditto for the toes. The **digits in a root word** may be the same as the expansion of their sides, in other words, the head and body of the Letters of a word are one ring—the same values of their digits. These words are of the same frequencies in Number and Letters. In comparison, there are words of relational frequencies. Frequencies span from one organ to another and their associations, firmaments and amongst associated

5647-52 **Ebed; serve, *ovad* (עֶבֶד) אֲבָד**

work, labor, toil; to cultivate, till, adapt; a man-servant, bondsman; *lit.*, understanding/○ formulates/∂ portals/Δ; those who serve in HhaSham are rewarded with access; a servant comprehend their body/house/∂○, as a result windows of heaven open/Δ; a worshipper; to worship, elaborate; *lit.*, perceiving/○ the forms/developments/∂ of progressions/insights/Δ, *ie.*, understanding progressive developments, according to which there is an implementation of labour/service; determining motives for labor; Obadiah/OvadYehu/יְבֹדְיָהוּ, servant of the Fathers'; sequence of Oyin to the Bayit in Ovad is from the Head of Knowledge to parameters of Wisdom. The perceptions of Oyin/an overview of vast consciousness extends to examine what is in Bayit/detail/form/house which provides insights into Dallath. Values, 76/∂○: comprehending unity; 7:7 is derived as ΔΔ∂=○.

5674-77/5680-81 **Ibri, Hebrew, *Oovri* (עִבְרִי) אִבְרִי; Eber; beyond, *oovar* (עֵבֶר) אֵבֶר**

aspects able to be crossed over/paired as the Taúweh, and that which is able to cross over from one land of light unto another, from form into Thought, from one world/space unto another; the world does not pass over and hence it is not of the Hebrews; those of the Hebrews are the Names of Light and the Principles of ALhhim—those of the Mind of ALOZAR capable of transcending from one state unto another; a region on the other side; to perceive the other side; to go through or passover, go beyond; to impregnate, conceive; *lit.*, to comprehend/○ the developments/expansions/∂ of the mind/4; that which arises from the root of Shem/שֵׁם/Name/positioning; also: the other side, that which is beyond; note: in some translations, Eber/אֵבֶר is inconsistently rendered as “Heber,” a transliteration derived from אֵבֶר; אֵבֶר/insights develop/expand thoughts; the action of crossing over is illustrated by the moon illustrates which transfers light from its fulness into darkness and from a small crescent unto its full faces that takes away the darkness; thus, the moon that rules by night as understanding governs over the world/composite thoughts; the cycles of the moon convey processes of renewal, maturation, and new states as light is gathered from one days activity of the month unto another; when the light has been gathered to where it cannot hold any more, the light overflows and the moon dispenses to those who are of understanding, even as a mature man gives forth the light acquired; so it is with Hebrews, they transfer the values of Light to the earth for development and out of the earth they arise with their revealed glory. Values, 272/∂○4: the mind perceives its expansion/the blessing upon it (and, hence, passes over for its development: unto, *lit.*, mastery in understanding of consciousness); 282/∂74: Thoughts of the Faces expanding; 5:5 is derived as אֵבֶר=○; 5:5 is derived as אֵבֶר=○; 7:7 is derived as אֵבֶר=∂○. See **Heber/אֵבֶר; hunger/אֵבֶר**.

5695-96 **wagon, circle, calf, *oogæleh, ogal* (עוֹגֵל) אֵוֹגֵל, אֵוֹל**

an enclosure; states of training—to bake a cake, **draw a circle**; a thing round, rolling; swiftness; the twelve vertebrae determine movement appropriate to Marri and Gershon, being enclosed within the veils of the body, they are called “covered wagons” (CHP/Num 7:3); a heifer, young calf; *bull calf of small sides*: a circle (herd) of life forms—a circle of ideas within forms as the vertebrae discs, eyes, illustrated by calves clustering in a circle to form an outer circle of the earth/body as means to learn within an inner circle; a calf/idea/4 attribute of ALphæh/4 to reduce all attributes to a point for purpose of expansion/explosion; *lit.*, a conscious/○ process/∧ of instruction/training to enable movement/∫; also: a carriage, cart; the Great Bear constellation; a Hebrew acronym for XΥϚΛ○/incest, CI∨robbery, and γΥ∩/slander: hence, the expression, “to ogle;” cavities of space to transport instruction; the concept of *the golden calf/circle* conveys the Wisdom of ALhhim to fulfill directions in completing the offerings of Maneshayh to attain to the messages of maShayh. The people strive for inner Knowledge to flow from the altar to the mountain above. In securing directives

5729 **pleasure, Eden, Oodann (עֵדֶן) לֵאדֹ**

understanding opens avenues in accordance with the directive consciousness; *lit.* the consciousness/○ of Dan/לֵא— a pathway to Neúwn, the witness/אֹ of the Neúwn/ל; understanding is the way to complete extension; hence, a garden to flourish, improve, delight, refine; an extension of the Unified Consciousness through the rings of RAúwaben and Dan. Values, 88/אָ: sayings of ascensions, depicts the Unified Consciousness of ○○; 34/אָ: 124/אָפּ; 1:1 is derived as לֵא=אֹ○○.

5712 **congregation, ooydut (עֵדוּת) אֵאֹ**

to comprehend the paths of totality; the congregated light energies of YishARAL/אֵאָאָ; *lit.*, those understanding/○ the paths/אֵ of perfection/אָ—comprehending/○ the insights/אֵ into Túwrahh/Torah/the Measurement of meShiæch/אָ; pertains both to light energies already assembled into a body and to individual souls who have made transference into their light bodies (CHP/Num. 27:21). Values, 474/אֹאָ: the measurement of the lamp of meShiæch within the gates. Compare **congregation/אָפּ**; **tabernacle of the congregation/אָאֵ אֹאָאָ**.

to be bald, worn, to violate/overcome with change, ovel (עוֹבֵל) אָאָ

one of the twenty-six attributes of a Name; the power to destroy/reorganize/אָאָ Bel/compounds/אָ, conveys the role within our name to destroy one state to enter into another. As a serpent, we shed off the old to put on the new. This is the sense of Obal, also rendered Ebal, which is the means to change, the ability to relinquish the former to embrace the present. Through developments into your role and position amongst the whole you graduate from one level of operation unto another, and with each proceeding, there is a change of garments. Obal is the function that enables you to put on mortal flesh and also the ability to break down the flesh body to become adorned with the garments of gold; attribute of an inner force of regeneraion, to recycle, to make new coming out of that which is old; transgressions/אָאָ resulting from confusion/אָ are broken apart as chains of your past enable you to proceed in positions to which you are prophesied to fulfill; this attribute is activated upon entering into the Kingdom of Light Orders whereby you are translated out of the kingdom of darkness. Obal empowers you to ascend/descend and to go through transitions. Sometimes translated as be to bald, bare, Obal conveys the shedding of the former to put-on the new. You walk in consciousness of an everlasting kingdom that you live within knowing that temporal states pass and give way to a revelation of your precious immortal Name. Values, 108/אָפּ: to distinguish the light; 7:7.

5747 **Og, Oúwag (עוּג) אָאָ**

given unto RAúwaben and Gad as fields of inheritance, according to perceptions words form within spaces allotted to perceptions; a consciousness of processes within regulates forms /Bashan, behaviors, *e.g.*, the way one walks; king/ruling principle of Bashan/אָאָ (forms); negative sense depicts confusion that leads to shame or reversal of goals, manipulative states without consciousness of movement; positive sense conveys understanding bearing communications that bears the king of Bashan—the house/אָ of Wisdom/W extended/ל; *lit.*, a focus/perception/○ to administer/אָ a transitional process/אָ; a dominant awareness/○ of location/אָ. Values, 79/אָ: being consciousness of the fruit upon our lips/being formed at our sides; 7:7.

5749-51 **to encourage, surround (ouwd, עוּד) אָאָ**

to support, strengthen; to admonish, animate, invigorate; to give evidence: to testify, affirm, witness; also: duplication, repetition—additional, further, more, still other, yet again; *lit.*, the conscious/○ consideration/אָ of insight/אֵ. Values, 80/אָ: to be open/expressive. See **eternity/אֹ**.

plain; the formative power to generate sound doctrine; to formulate a tree; *lit.*, understanding/○ bonds/Υ to ascension/ℓ. Values, 166/Υ≡Φ: to distinguish the structure of Unity.

⁵⁷⁸²⁻⁸⁷ **awake, skin, blind (ogeware, our, עור) 4Υ○**

to awaken, be aroused; to rise, stir; *lit.*, consciousness/○ linked/Υ with intellect/4; sheath of Oyin according to Knowledge; Understanding links with Knowledge to yield a skin type—out of consciousness evolves the thoughts from which comes skin; also: to be blind, blindfolded; to skin; the epidermis, hide, leather: the “veils of skin” correspond to blindfolds upon inner dynamics and also serve to awaken and arouse, via neural reflection to the inner stirring; most animals are born blind until they have the light of seven days; the man born blind depicts all humanity whose eyes are shut until they receive the illumination of seven days upon which they see men walking as tree/branched forms of light, after which they see things in perspective and with clarity regarding all forms and the structure/faces of humanity; understanding redeems the mind which is manifested in the skin which encases us; term used in the *oylah* procedure (Torat Kohanim); one who assist another in making an *oylah* receives the 4Υ○ whereby he himself is covered; perceptions unite in knowledge. Values, 276/Υ○4: to instigate conscious bonds. See **town/city/41○**.

⁵⁷⁹⁵ **goats/goat, fortress, oz, ozim (עז, עזוימ) 77IO, IO**

strength, power, might, courage, defense of horns, those who unite to defend the sheep; valour, refuge, splendor; goat, goat's hair depicting growth and coming of age, strength and radiance of unity, amongst the coverings of the mishkan next to the glistening layer of tissue, white as flax/linen, secreting with oil/grace, over which a layer of hair—the hypodermis—that develops with growth, representing the hair on the neck of our Father Yaoquv/Jacob, then skin dyed red by the blood—the dermis, upon which forms the resilient layer—the epidermis that repels elements; *lit.*: understanding targeted/IO; the fruit of HhaKuwáhnim; unified body from head to tail; i.e. the final offering in the sequence of offerings on RashChedash denoting the alignment of all within according to the previous states of transitions made by the prior offerings; the chatat offering pertains to continuance, ever aligning the Rings of a Name according to the Teachings at hand, as every Teaching is from the congruent ALhchim, and every body/part is assembled in accordance with the arrangement of the Letters by their Numbers, whereby the body is readied to convey the Teaching through an alignment of the Rings according to the Teachings, whereby the works of ALhchim are performed; the *sheooir-ozim*/hairy goats are from the left side of the inner ear, therefore of the Understanding of the shayh/inner harmony; the sheooir ozim are the Values of 6 of the Úwah-Bæyit Ring, from which they are of the Uwah/Υ of the Neúwn/ΥΥΥ; as the offering of inner harmony is made, all intents of the parim, ayil, and kevashim are brought together, as faces to faces of the Neúwn Mind to receive the direction on behalf of all of the Rings assembled in the Oyin-Zayin bodies. Values, 77/IO comprehending the goal; 23/∧4 mind channeling/processing; thoughts ascending; 7:7; 5:5; see qarban/ΥΥ4Φ.

⁵⁷⁹⁹ **removal, scapegoat (ozazel, עזאזל) 77IO**

understanding and strength/IO comes by the concepts/4 that target/I our progress/ℓ; concepts provide direction to remove wrong from the camps. Values, 43/∧Δ insights to journey.

⁵⁸⁰⁰ **to release (ozav, ערב) 77IO**

to view/comprehend/○ the goal/I of our corporate residence/∂; *lit.*, understanding/○ the completion/I of dwelling in Unity/a body/∂; to leave, relinquish, set free, let go, with a lack of consciousness of our body there is the sense of abandonment, to quit, forsake; also used to help, assist, build, repair, fortify; root of *the inheritance*/ΥΥ∂IO meaning a living legacy; *we dwell in the splendor of Yaoquv*—within the upper branches of Knowledge; when a man leaves father and mother it conveys

composed through the Fires of the oylah; the formations of the Eyes are 196 Eyes of YishARAL (Meshneh Túwrahh/Torah/Deut 34:12; a formulary of 14x14); the 210 Eyes of Yæhh (DaniAL 10:6, Chazun/Rev 19:12; a formulary of 14x15); the 70 Eyes of YæHúwaH (Tehillah 34:15-16; a formulary of 5x14), and the 280 Eyes of ALhhim (SepherMaoshahBeRashshith 1:4; a formulary of the Eyes of the Fathers in Yæhh in the heavens + the Collective Eyes of YæHúwaH). The formularies are the Rings of ALhhim which make-up each house/organ/body, being the 12 of the Lammæd/למ, + the double blessing of Yúwsphah which makes 13, + the Ring of ARiAL which gathers the Words of ALhhim as fruit hanging on the branches which makes 14. These 14 chambers times the 14 paired Eyes/Rings of the Blessed Names of ALhhim within a Body of Soul are the Number of Eyes in YishARAL; the formularies of Yæhh are the 15 Names of Yæhh times the 14 Eyes of ALhhim to comprise 210 Eyes of the heavens — the Eyes/O of Fire/21/W. The formularies of the Eyes of YæHúwaH which roam the aúrets/earth are the composite 5 Eyes in a house/Body of Soul x 14 houses to yield 70 Eyes (Bæyit DibreHhaYamim / 2 Chron 16:9). The Eyes of the heavens and the aúrets/earth are 280 Eyes (210+70). The generations of YishARAL are of the composite Eyes of YæHúwaH of their ALhhim being a formulary of the Names of ALhhim which are joined to form a tabernacle/resident centre of the heavens and the earth (Tehillah/Psalm 121:2) in comparison to the Creations of Hhúwa who forms the heavens (Tehillah 148:5). When the strands of Yæhh, which are called AL, form fruit to bear the details of the Light/AR, then what is above takes resident in aúrets. The formulations of the Eyes of YishARAL are the results of the Light strands of AL belonging to Father Yaoquv through which the heavens and earth are made (Tehillah/Psalm 146:5). Values, 54/Δγ: Mind of insights; 7:7.

5869-71; 4941 **En Mishpat** (oyin mishpat, עֵינַי מִשְׁפָּט) אַךְ אֵלֶּיךָ

to carefully weigh/לָקַח a judgment/אַךְ אֵלֶּיךָ; to meditate/לָקַח on an ordained position/אַךְ אֵלֶּיךָ: consideration/לָקַח of the rights of passage/אַךְ אֵלֶּיךָ; *lit.*, to consider/O by assertion/לָקַח of will/לָקַח the flow/לָקַח of wisdom/W expressed/לָקַח in a measurement/אַךְ. Values, 950/לפפפ: regenerative measurements confirming potentiality. See **well**/לָקַח; **judgment**/אַךְ אֵלֶּיךָ; **Kadesh**/WΔפ; **Kadesh-barnea**/O749 WΔפ; **holy of holies**/לָקַח WΔפ WΔפ.

5890-91 **Ephah; ephah, goypah** (עִיפָה) אֵלֶּיךָ

a covering being what is unseen or underneath, a reference to the subconscious; *lit.*, understanding/O resulting/לָקַח in the sayings/לָקַח of Light/אֵלֶּיךָ as those spoken by Yethro; also weariness; darkness, gloom, obscurity — aspects of a covering as leaves upon the branches, state of acceptance in mortality; offspring of Midian and YishARAL; of Midian conveys the realm of the subconscious that comes into the hands/management of YishARAL. Values, 165/אפפ: covering in support of life; 5:5 is derived as אֵלֶּיךָ=OO.

5892-95 **town, city, ooyiar** (עִיר) אֵלֶּיךָ

a village, hamlet; to urbanize, build a city; from the root אֵלֶּיךָ, meaning “to awaken,” connoting the business of town life; *lit.*, organized perception/O activitated/administered/לָקַח by knowledge/אֵלֶּיךָ; a point of contact as skin, referring to wakefulness — according to our alertness we may be reached or contacted; Aramaic: angel; young ass, donkey, foal. Values, 280/74: the mind’s manifestations; 5:5. See **awake**/אֵלֶּיךָ.

5902-03 **Iram; naked** (oye-rome, עִירָם) אֵלֶּיךָ

nudity, bareness; to be exposed; to be denuded, as a tree without leaves; *lit.*, conscious/O activation/לָקַח of the mind’s/אֵלֶּיךָ flow/לָקַח. Values, 320/פW: fire yet to branch forth in glorious array. See **cunning**/לָקַח אֵלֶּיךָ; **nakedness**/אֵלֶּיךָ אֵלֶּיךָ; **prudent**/לָקַח אֵלֶּיךָ.

5906 **star of transference, Bear, Arcturus, ooyish** (עִישׁ) אֵלֶּיךָ

constellation of The Bear/Mouth/Arcturus (Ayuv/Job 38:32), means of Spirit to enter into Rings of ALhhim and her associated satellites through migrations; Spirit enters into the Body through paired

OO OYINOYIN Principle , *lit.*, the unity of openings/O prepares dwellings and works/א of Chækúwmah/W through which worlds are made as Spirit/Fire inhabits its dwellings. In Mesopotamia, Arcturus is linked to the ALhhim, Enlil—ALhhim of Breath/Wind, and also known as Shudun, meaning “to yoke,” whereby what is created is bound together in pairs, as yoked oxen that pull the cart of Marri. The name of the star derives from Ancient Greek Ἀρκτοῦρος (Arktouros) and means “Guardian of the Bear” ultimately from ἄρκτος (arktos), “bear” the Paúwah/Mouth + οὔρος (ouros), “watcher, guardian”, known by this name since at least days of Hesiod, the brightest star in the constellation Boötes (forming the left foot), which is next to the Greater and Lesser Bears, Ursa Major and Ursa Minor; Words of Wisdom flow in being mouth to mouth whereby the Breaths enter into the paired circles of lips (CHP/Numbers 12:8); in Arabic, Arcturus is one of two stars called AL-Simāk (“the uplifted one”) as Fire enters into the Rings of Semek פ. Values, 3806/7W: Sayings of Wisdom come through paired rings.

5918 **Ocran, Ochran, Okkren** (עכרן) 4420

to break open, decipher living meanings within words and their forms/structures; to stir-up, disturb, unsettle to cause change/progressions, to keep things moving, to punish as to correct, chastise, to interpret dis-ease as motivation to be alert for re-examining your status; *lit.*, to perceive/O the branching of light/classifications/י of thoughts/4 fully extended/י; one of the founding twenty four elders; gives birth to PagoiAL, portions of Light to be consumed/measured out through the strands of AL, a work of Ayshshur/4W4. Values, 340/7W: a name, fiery waters, Wisdom extended; 9:9

5920-23 **upon, on account of (ol, על) LO**

the top, denoting a sequence of ascending roles: hence, the Highest upon which all is founded upon: The most high/LO is the Consciousness of the Lammed. Within the Lammed are the invisible Thoughts that govern all things—the Numbers and their rule, to which all things are subject. also: a yoke; concerning, regarding, according to, with, together with, unto, near, above, over, by, towards, beyond, on behalf of, because; *lit.*, a perspective that understands/O rules/laws/L; one’s perspective/O directs their role/L; consciousness/O of directive movement/L; in conjunction with AL/God/L4, the Seed ALphaeh/4 is swallowed by the Body of Oyin/O which elevates AL in OL. Values, 100/4: the sky; the crown.

5927-31 **leaf, to cause to flourish; burnt offering, oylah** (עלה) 3LO

the 8:8 ratio forms the Oyin consciousness of 16/O; by a complete giving comes the full mind of ALOZAR unto the weightless state; the ratio is the Oyin/O with the invisible Hand/א of Enlightenment, whereby the offerings are managed according to the Teachings of Light—Lammed/3 + Hhúwa/5 =8; the foundation of all thought expansion; the basis of all creation whereby all within the Mind of AL is drawn out and clothed/attired; according to the instruction of illumination the oylah is made, whereby the consciousness is derived or rises within the head; to succeed, surpass, transcend, excel; *lit.*, full perception/O of the Orders/L of Light/א, whereby one submits all in harmony with the Lights; each oylah is the means to elevate the Teraysarun of Wisdom, Understanding, and Knowledge arising from the square copper altar, upon which is the foundation of Fire, the wood/six pairs of sticks/branches, and the daily blood/life flowing within the Meek/W3Y; the correlation of the offering and the leaves is that through the oylah, one branches and thereby forms leaves of exchange between all bodies and levels of thoughts, the branching of a Name is via the oylah, whereby the birds of the heavens have a place to land, or to congregate to sing their songs and deliver their messages; the oylah offering is the presentation of all members according to the primary thought of Enlightenment which is designated first by the hands, a devotion to the Collective/YæHúwaH from your entirety; to the Faces and the Will and the Name of YæHúwaH, thereby

apart unto death, as those who desire to retain the former dwelling state of Metsryim. Values, 105/ᐱᐱ: the dominion of Light; 8:8 is derived as ᐱᐱ=ᐱᐱ. See **bullocks**/ᐱᐱᐱᐱᐱ; **ram**/ᐱᐱᐱ; **lamb**/ᐱᐱᐱ; **he-goat**/ᐱᐱᐱᐱ; **grain offering**/ᐱᐱᐱᐱᐱ; **wine offering**/ᐱᐱᐱᐱ; **head of the month**/ᐱᐱᐱ ᐱᐱᐱ; compare **offering**/ᐱᐱᐱᐱᐱ.

5945-46

Most High; supreme consciousness, Elyon, Oliyun (עלין) ᐱᐱᐱᐱᐱ
the House of 70 Kuwáhnim from which all things are formed by patterns of perfect Numbers, the Body of HhaALhhim is the dwelling place of the Most High; the three levels above: of Charasham/Wisdom, of Terreni/Understanding, and Arrat/Knowledge; the ascent of Mount Arrat being the highest elevation of thought, dwelling of AL Nachum; *lit.* your divine order ascends, an ascent actualized, my ascent/ᐱᐱᐱ is ever bonded/secured to an extension/unfoldment/ᐱᐱᐱ; in conjunction with AL OLIyunn—the United Order of Ascension; being together with/ᐱᐱᐱ Yavan/ ᐱᐱᐱ, pertaining to the heart opening—to elevate/transform the opening of the heart via the oylah/burnt offering; signifies (in the microrgasm) the elevated consciousness of “Yavan,” which connotes freedom at the ionic/molecular level; *lit.*, to understand/ᐱᐱᐱ laws/roles/ᐱᐱᐱ as instruments/ᐱᐱᐱ of peace and unity/ᐱᐱᐱ unto full extension/ᐱᐱᐱ; understanding is obtaining authority to rule and administer all extensions; understanding of instructions; The Lights of AL assembled into one Head forms, OLIyunn “**the most high**” ᐱᐱᐱᐱᐱ in which are the Nine/ᐱᐱᐱ, ᐱᐱᐱ [5/3/1=9]. As every Seed forms a Head, the Head of AL is OLIyunn. The OLIyunn are those of the Understanding of Lammed who administer the Thoughts of the Fathers; The Numbered thoughts within your Name are concealed as a treasure, these appear in your brow; calculations of your Numbers form the Jewels in your crown; you come to realization that resources of ALhhim, in which are the Numbers of the Rock, are within you to be sought after foremostly whereby you enter into the high Paths of your Lives; your concentric lines provide a sense of complexity that cannot be unraveled, whereby they uphold, lift-up your Name to the most high elevation above that which surrounds you. Values, 166/ᐱᐱᐱᐱ: to regulate in support of Unity; OLIyunn 2:2 is derived as ᐱᐱᐱ=ᐱᐱᐱ, whereby all are two by two; OLIyunn 5:5, the Heads of the Lights derived as ᐱᐱᐱ=ᐱᐱᐱᐱᐱ.

uppermost (olai t'annah, עלי תאנה) ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

topmost, higher, chambers above, overhead, foliaceous, leafy, zygomatic, skull bones; arising reflections composing concepts for further extensions of light

5956-58

world, hidden, oluwm (עלום) ᐱᐱᐱᐱᐱ; **olem**, (עלם) ᐱᐱᐱᐱᐱ
secret, concealed; vanishing point; to protect, safeguard; to veil, remove from sight: hence, a youth; things remote; most high/ᐱᐱᐱ assembled places/waters/ᐱᐱᐱ *lit.*, circles of consciousness/ᐱᐱᐱ of the Teacher/ᐱᐱᐱ multiplied/ᐱᐱᐱ; also: the universe, cosmos—in the sense of its planetary structures, designed to secure treasures from thieves, reserved for those of integrity [2 Cor. 4:7]; existence, surroundings—thus, “world”, to be of the world is to be of the surroundings verses being of the inner Core of Wisdom; those of the world dwell in flesh verses residing in the depths of Ræuch/Breath; Earth is a repository of Breath/Names (Isa. 66:1), and various usages construed to mean “the end/*termination*” of the world (from “end/τέλος/*goal/result*” or from “end/συντέλεια/*consummation*”) signify the consummation/ unification of Breath from distinguishing itself into bodies of gender whereby the realization of being healed/joined and its purpose of being sent to Earth/The Ten Lands are fulfilled (2 Cor. 12:9; Jer. 31:34). Values, 140/ᐱᐱᐱᐱ: the sanctification of multitudes; 146/ᐱᐱᐱᐱᐱ: domain of multitudinous bonds; 7:7. Compare **earth**/ᐱᐱᐱᐱᐱ; **north**/ᐱᐱᐱᐱᐱ; **world**/ᐱᐱᐱᐱᐱ.

5971-74

with; people, ouwm, (עם) ᐱᐱᐱᐱᐱ
a nation, by virtue of the spiritual commonality of its adherents (not used to denote any political state); *lit.*, a grouping/ᐱᐱᐱ of people/ᐱᐱᐱ; an understanding/philosophy/ᐱᐱᐱ concerning the fullness of life/ᐱᐱᐱ: those who collect together do so because they share a common receptivity/ᐱᐱᐱ to a specific

respond, to be humbled, onnah (ענה) אָנָה

to answer, reply, hearken, bear witness, testify; chant, declare; lift up the voice; to be bowed down, afflicted, submission, to perceive/understand/○ all displayed/אָ is light/אָ; to fast on the tenth day of the first month and the seventh prior to Pessæch and Sukut; as a tree we fast prior to shed off the former whereby we may sprout the new; the tree fasts during winter whereby it is able to yield new growth in spring; the fast is the process to loosen the fetters of wickedness whereby they fall off as chains that can no longer hold the captive; the fast also repairs the breach, for as the former is no longer fed, the new spurts that arise heal over the former. Yashoyæhu Is 58:6-12; the Light that breaks forth from a fast is from the two ends of the Lammed; the fasts involve the days of Dan and RAúwaben in the first and seventh month; being of the 10th of the first is to fully extend the principles of the ALphæh; the seventh of the tenth is to open the gathered harvest Seeds and thereby feed the hungry; the fasts extend the Principle, opens what has been locked; heals what has been broken; restores vitality by shedding off the former. Values, 17/8/17: the tenth of the seventh; the power of 7 is to open and the power of 10 is to fully extend; 7:7 is derived as אָאָאָ=○. See **onni**/אָנָה.

6041 **affliction onai** (עני) אָנִי

Mishneh Túwrahh/Torah 16:3 “bread of affliction” M.T 26:7 the state of affliction allows us “to see our potential attainment” thus affliction produces a positive outlook for the progressions. Values, 40/אָ: reflections 130/אָ: the order of the branches; 7:7.

6049-52 **Anan; cloud, gonan** (ענן) אָנָן

a mist as the waters above; the clouds are as the white caps of the ocean; a collection of thoughts capable of directing and refreshing; *lit.*, a gathering understanding/○ of goals/אָ and of potential movement towards goals/אָ; the clouds and sky convey the activities of Light in relation to the camps that they reside within for the day/month; the rise of thoughts and their assembly are depicted by cloud formations and levels of altitude; the patterns of the clouds are the arrangements of thoughts; when the clouds break, the thoughts open up and refresh the lands via which new growth occurs; the rains designate the thoughts to refresh the Ten Lands via which the thoughts are absorbed; the snow is the whitening/blanketing of the Lands; the wind carries the thoughts in a particular direction; the colors in the clouds are frequencies of the thoughts; also: to obscure, cover—as with a cloud: hence, the connotation of various practices of magic; the clouds formed are the thoughts of the heart that pertain to the arrangement of the offerings. As the parts are unified so they yield unifying thoughts that assemble within the cloud, and one follows after unifying deeds. According to the ascending thoughts the cloud is of various shapes, hues, and proportions. One walks to accomplish the assembled thoughts into deeds. According to the thoughts and their arrangements set upon the heart, so is the type of cloud formed above. The **fire by night** is according to the instruction that burns from the wood/teachings on the altar. As one follows after the instruction they are lead into inquiries and levels of understanding. As one follows the thoughts assembled above as a cloud, they are engaged into deeds. Values, 170/○אָ: a covering, either of discernment or of darkness; 5;5:5. See **cloud**/אָנָן.

6059-62 **Anakim; Anak, Onaq** (ענקים; ענק) אָנָקִים; אָנָק

long necks, tall, giants, ref. to the consciousness in the state of Rephaim, known also as the Emin/peoples/levels of consciousness that rises/אָאָאָ; having a consciousness to stretch the neck, the gate/path into the sanctuary; a property within Moab/the loins via which there is a transference of residence; or pertains to fantasies that choke oneness as one considers the mortal realm to be real/fixed; *lit.*, to perceive/○ unfoldment/אָ as a crown/state of dominion/אָ to achieve/אָ of fullness/אָ; of the giants/elephants, the Consciousness of the Neúwn whereby all is consecrated; the ability to

carry large loads, to contain knowledge of all within the waters as they are given from the Neúwn, all given of the Neúwn consecrates the waters by what is placed within them; the states of Thoughts which are within the state of the Rephaim, the 6th land, which connects all of Understanding to Wisdom or vice-a-versa; the ability to supercede what is, to extend the thoughts unto their full stature. Values, 220/24: inordinate devotion to offspring; 270/04: beginning/mind of covetousness/darkness.

⁶⁰⁶³ **Aner, Oner (ענר) אגו**

an Amúwri/אמ"א confederate with Abram/אב"א, a trait of soul to provide “sayings” of the Amúwri, *lit.*, understanding/0 the display/ג of the mind/4; one who upholds with understanding the unfoldment of mind; a youth, force of renewing/revitalizing the mind. Values, 320/2W: wisdom’s extensions; 7:7 is derived as אג=0. See **Mamre/אמ"א**.

⁶⁰⁸⁰⁻⁸³ **Epher; dust, oophar (עפר) אגו**

pulverized; *lit.*, complete/0 expressions/7 of knowledge/4; to be made dusty, covered with dry earth; *lit.*, the containment of transparent truth/0 within a manifestation/expression/7 of knowing/4; also: a gazelle or roe/hart, depicting values and thoughts (antlers) of ALhhim/אלהים — animals that raise a cloud of dust forms; as work/formulation of Midian/מדיאן/from judgment: thorough analysis. Values, 350/9W: pulverized display; utilization of potentiality; 8:8.

⁶⁰⁸⁵ **Ephron (עפרון) גאגו**

to be soiled with dust, covered with mud; *lit.*, complete/0 expressions/7 of knowledge/4 bonded/2 to a display/ג; to accept/enter into a dust/soul covering; *lit.*, to understand/0 the manifestation/7 of mind/4 in conjunction with/2 its display/ג. Values, 406/2X: to measure bonds.

⁶⁰⁸⁶ **wood, tree, oayts, oyits (עץ) חו**

depicts a type of a teaching; *lit.*, complete comprehension/0 unto transfiguration/extension of thought/ח; an understanding/0 of liberty/ח: the inner circles of a tree bring forth changes/expansion unto freedom; the “wood” placed upon the altar constitutes the twelve sticks of YishARAL, those of Knowledge lowered unto the Fire of the ALTar, each tribe is a teaching of HhaALhhim for each branch is revelation of what is within the Lammed of Understanding; the teachings of the Teuwrah/Túwrah/Torah are of freedom, being winged/sent, and transforming; wood is the encircling extension of the ALphæh type from which the tree arises/חאח where by it is 9:9, or side to side, and thus contains the grain in the patterns of each board; a tree reaches its height by extending itself from both ends as the united Lammed, whereby they extend themselves fully; the wood to build the Mishkan is from the mountains/enlightenment within the medulla Teraysarun; to bring the wood implies bringing forth your branches of Name wherewith we build the House of HhaSham [Chaggi 1:8]; when we extend all branches of thought within our paired Names, we create the House of YæHúwaH, whereby all within the Mind of YæHúwaH has a house to dwell, the full nature of all within the compound thought of each Name is evident within the branches of their Name; according to the level of our extensions, so is the state of our residence; also: timber, pole, lumber; symbol of doctrine/teaching; understanding yields success/victory and/or produces change as the tree placed into bitter waters changed them to sweetness [SYM/Ex 15:25]. Values, 160/22: regulative structure; 9:9 is derived as ח=אח, conveying that every teaching has a Seed and a Deed within it.

to shape, fashion, ootsuwy (עצב) חו

related to cut-off, shape, form; (Ayuv 10:8); *lit.*, to encircle/0 transformations/ח into a body dwelling/9; also: to grief, pain, sorrow, sadness as to reflect upon sorting/cutting out patterns of behavior, to vex as to re-sort, recount, redetermine of mental anguish to reshape the Rings of your Name in alignment with the Fathers and their ALhhim; also, a nerve, an idol. Values, 162/222: a crown supports its dwelling, 5:5

6086; 1847 **Tree of Knowledge (oyats-ha-dugth, עץ-הדרעת) XODÁ** 𐤀𐤓

a tree/𐤀𐤓 of knowing/insight/verification/XODÁ: the details of the Tree of Life; the Tree of Life is the immortal state of Name that may be touched when all branches are in agreement through the oylah; when the sap within one’s branches yields the netiph incense, from the marrow of the bones, the flowing life in the Tree of Life is opened to be approached; the Trees of Knowledge surround the Tree of Life, as the Letters are arranged to surround the Kephúw in the midst, Knowledge is assembled around the Tree in the midst, thereby known as the sides, those on the left and right side of the Teacher; whereby we comprehend and enter into the Tree of Life; the branches of knowledge are regarding all collective states of Unity/goodness and all states which are compatible/paired, whereby we recognize the thoughts that are as reflections, being empty clouds and the ideas of separateness/evil; thus the Túwrahh/Torah states that coupled with the Tree of Life is the Tree of Knowledge/XODÁ 𐤀𐤓 𐤎𐤓 𐤕𐤕𐤕𐤓 𐤌𐤎𐤏𐤓 𐤀𐤓 being in the midst of the garden; as one consumes or takes away from the Trees of Knowledge they crossover from the immortal and enter into the mortal; thereby they extend or die, falling asleep to reawaken into a transferred state; even though the body is functional, one sleeps within their bodies until they awaken unto their Name and the quest to know within the Tree of Knowledge; in the immortal realm we are called/Named, being identified within the Master Twelve; entrance into the mortal is the means to become swallowed up, as one becomes shadowed by the reflections/mirrors of the world; through comprehending all aspects of knowing we crossover into the immortal realm, being enlightened regarding all that we belong to, having the right, through knowledge, to partake or to enter into the Tree of Life. Values, 81/47: to reveal the concepts of the Tree of Life. See **Adam**/𐤌𐤎𐤏𐤓, **consciousness**/4𐤕𐤓, **to confirm**/𐤌𐤓𐤏, **mincha**/𐤌𐤎𐤏𐤓, **to recognize**/4𐤕𐤓.

6099 **mighty, otstsuwm (עצום) 𐤌𐤎𐤏𐤓**

powerful, enormous; strength, force, essence; the might of a nation, the force of a process/ dynamic; one capable of binding; *lit.*, an understanding/O warrior/𐤀𐤓 that binds together/𐤕 the soul fields/𐤌; also: one bound fast, as being under contract; the body (bound aggregate) of wine; to be closed, shut tight. Values, 206/𐤕4: mastery of bonds; number of bones in the adult. See **strong**/𐤌𐤎𐤏𐤓, 𐤌𐤎𐤏𐤓; compare **mighty**/4𐤕𐤓; **strong**/𐤌𐤎𐤏𐤓, 𐤌𐤎𐤏𐤓, IYIO; 7:7

6105-6108 **bone, gotstsim, (עצם) 𐤌𐤎𐤏𐤓**

a tree/𐤀𐤓 formed in the waters/𐤌: distilled properties of the Teachings of Reshun through which the structure of Life appears, being bone of bone is to be of the essence of the Fire of Reshun; the waters of the kaiyúwer/laver and those of the womb extract the thoughts of Fire within the Spirit and convert them to bone, whereby the Thoughts of Light are maintained as the patterns which uphold us to live/ascend, move and have our being; bones are the Tree of Life/𐤀𐤓 within the waters/𐤌; the vertebral column is comprised of five large lumbar vertebrae representing the Names of Reshun—the Source of Life drawn out into five compounds of the 15 Fathers—three Names of the Fathers are layered together in each lumbar; above these five, are the twelve thoracic vertebrae of the twelve princes/chiefs through which the Thoughts of the Fathers are transmitted to the soul—the Twelve Houses of YishARAL housed in the Twelve Chambers of YishmæooAL/Ishmael; the Names of the thoracic are ascending from Nachshun Bann Omi-Nadæv (Nahshon the son of Amminadab) at the base, unto the twelfth thoracic vertebrae of Achiyro Bann OoyNun (Ahira the son of Enan) these are aligned from the kidneys to the heart for the services of the altar and the mishkan/tabernacle (CHP/Numbers 7:11-83); above these twelve vertebrae are the Seven cervical vertebrae of the neck depicting the Seven Rings/Eyes of ALhhim; beneath the lumbar is the pyramid of the sacrum/pelvis and coccyx, a fusions of the Numbers, 1 through 9, in descending order according to the pyramid of the Nine Midrashim/Academies of ALhhim (see ALhhim Achadd: 9 Names of Aurrat and Their

maculate, streaky, striate, *lit.* the perception/○ to distinguish/𐤒 paths/Δ unto fulness/𐤓𐤔; the striped of the goats convey that which bind together. Values, 62/𐤔𐤕: to structure a house

6144-47 **Er, Oouwer (ער) 40**

2+3=16+16/32/5; ○4 is the house of the Rayish-Oyin pairs of ALhhim; one who is alert as the eye of the shepherd; to be awake, watchful, vigilant, on guard; primary Name of Yahúdah that leads the flock into new states of awareness; within the head of Yahúdah is the body of Yishshakkar of the Rayish-Oyin ALhhim as the House of Understanding is within Wisdom in that Understanding is in the midst of all things through which all things hold together; thus the Úwah/𐤕𐤕 are of silver though they abide in the midst of the rings of Wisdom, between the Hhúwa/𐤅 and the Zayin/𐤆 [SYM/Ex 38:19]; *lit.*, an eye/○ of discretion/4; also: adversary, enemy; a central dwelling place of the Moavi/𐤌𐤔𐤕𐤕, depicting operations of the intestines (as Ori/𐤌40, a work/son of Gad/𐤆𐤆)—one who arouses faculties unto activity; as work/son of Yahúdah/𐤅𐤕𐤕𐤕: “eye-opener”— beholder of what is present within, offering praise and discernment. Values, 270/○4: beginning/mind of discernment; 5:5 is derived as 4𐤕=○○. See **Rayish-Oyin/𐤕𐤕-𐤕𐤕4**

6153-59 **west, woof, willow, Arab, Oreb; evening; surety, gorav (ערב) 𐤔40**

to be dark through composite layers of threads, though obscured for the nondiscernment eye, they are difficult to discern until the eyes are adjusted to behold that they are transparent of origin; to assimilate, confuse; *lit.*, to encircle/○ the head/4 of a house/𐤔; Arabia; to mix the lights of day and night, as in twilight when all of the hours of the day gather to mix their colors; to guarantee, be agreeable; pleasantness, sweetness, assurance, denotes the west where the light of the day has been received and implemented into our consciousness of mind and understanding; also: swarms (as occur at twilight); a woof as in weaving to create a veil, the transverse threads of cloth, to intertwine thoughts of Name whereby Wisdom appoints Names to be woven together, thereby used to denote a pledge, a weft, web; the contouring of Names according to the definitions of light; thus **the willow branches of Wisdom** which are pliable to be woven together on the woof, the tribal energies draw out their threads as they are abiding within the standards or placements of light waves; *i.e.* the House of Speech/Gad operate within the lightwaves of the tongue; should they reside in some other area, as in the lungs, they often are destructive and used for backbiting and judgment calls; the House of Blessing/Aparryim/Ephraim reside within the reproductive glans, and if not contouring to the shape of the warp of the penile glans, they are subject to operate as a whoremonger; the warp provides the structure for the unfoldment of the light branches otherwise the energies are amoebas in form; *lit. to understand/intertwine/○ thoughts/4 unto development/maturation/𐤔; e.g. When the moon appears with a veil, it conveys how understanding covers itself, as Reshun with garments of Light, and how our faces/expressions weave a cloth that glows with the Light of our Name. In making the manurahh each day we form a veil of Light that rises into our faces as the 28 cups at the crown of the manurahh are lit. The veil is a radiance coming from our faces and surrounds us as we carry the thoughts of the Fathers. In the coverings of Yæhh we go forth in our attire of the evening. The veil upon the head sways upon the shoulders adorning the garment of the oylah that is woven each evening and morning for our wardrobe.* Values, 38/𐤕𐤕: to order ascensions/elevations; 5:5 is derived as 𐤔44=○○. See **desert/𐤅40; hunger/greed/𐤔40; compare pledge/lot/𐤕𐤕, warp/𐤕𐤕𐤕, west/𐤕𐤕.**

6160-61 **desert, plain, gorveh (ערבה) 𐤅40**

dry land, wilderness; desert bordering the mouth of Yarrdenn/Jordan/𐤅𐤕𐤕; a place of intermingling (Arab/𐤔40): often used with the instrumental article (𐤔) and rendered as “with assurance, pleasantness, agreement”—the light of evening that confirms/points out specific light orders and their po-

sitions, coming to understand associations of light, a weaving together patterns of aligned positions as the lights are confirmed/breakout within us; *lit.*, insights/O in the Mind/4 develop/9 Light/3; fusion; area of the loins (Maneshayh) to supply a productivity/processing of light, near the thighs (see Gilgal); also: guarantee, pledge, exchange, token, bond; willow branch, small boat; **understanding the Master Teacher’s illumination**. Values, 277/IO4: knowledge and understanding of the goal/results of Túwrah/Torah; 7:7 is derived as 39=400. See **surety**/940; **four**/0944; **forty**/960944.

⁶¹⁷⁴⁻⁷⁵ **shrewd, guileful, cunning (owroom, ערום) מץ 40**

sly, crafty, subtle, astute; *lit.*, to understand/O the mind/4 in conjunction with/ץ the spirit/מ; prudent, deliberate, wise; also: accumulating, amassing. Values, 316/ץ6W: wisdom to attain equilibrium. See **prudent**/מץ 40; **Iram**/מץ 460.

⁶¹⁷²⁻⁷³ **blindness, skins, nakedness, gorut (ערוה) Xץ 40**

to expose, make bare; to be wakeful, watchful, alert, lively as one who has put off the coverings of their true inner nature; the blindness derivative is related to being veiled by the eyelids of the flesh, whereby the rings are covered and cannot see; the angelic state—the pre-embodiment state of Adam/מץ 44; to make plain, put the cards on the table; to be unclothed, disembodied; a state determined by the realization of Light Garments; does not pertain to the body of flesh as the body is a covering, but rather to the state of Mind; *lit.*, a view/consciousness/O of mind/4 as weighed/considered with mercy/ץ in light of totality/X; the skins are our garments through which we carry and transport our thoughts. Maneshayh, Shamoúnn, Ayshshur, and Yishshakkar are the skins of the four bodies of the ALhhim, Terrestrial, Celestial and HhaKuwáhnim. These four houses comprise two covered wagons—transport vehicles—for the House of Gershun HhaLaúwi [CHP/Num 7:7]. Yishshakkar provides the fine linen for the Kuwáhnim and the linen of the mishkan [SYM/Ex 39:41]. Yishshakkar weaves the veil amidst the courts of the mishkan: between the body and the mind. Shamoúnn provides the layer of garments called “the attachments of strength”—the rams skins [SYM/Ex 39:34]. The weavings of Shamoúnn are for the mishkan and pertain to the skins of the body of the Terrestrial. Ayshshur provides the weavings for the hin of the nesek—the wine skins and what are commonly referred to as the seal or badger skins—the outermost layer of the mishkan which come from the waters of the north: i.e. snake skins, etc. which are a thin layer of scales from the crystallized weavings of Ayshshur which form the Body of the Celestial. The veil of the screen is hung from Yishshakkar to Maneshayh and from Maneshayh to Yishshakkar [SYM/Ex 39:34]. Maneshayh provides the weavings for the Body of ALhhim which are spun as fine rings, whitened as discs of cartilage from which comes the design of the congruent metemeres. According to weavings from these houses you dwell within the canopies of Light. There are no animal skins used in making the tabernacle for such would be to covet the body of another. The mishkan is a house built without hands, made by the Numbers of Yahúdah and the Breath of Dan. The layers of fabrics are layers of thoughts, the inner most layer is linen, the pure harmonic thoughts of righteousness; the skins of rams are from our offerings and thoughts of understanding; the outer layer is a layer of knowledge, like the tough edges of fruit which are the fruit of our SeedWords. Values, 676/ץ04X: to measure mind with an understanding of bonds; 7:7. See **Iram**/מץ 460.

⁶²⁰⁹ **to strip oneself, make bare, to reveal foundations, oorir (עיריר) 46 40**

to make bare, in order to generate offspring, maturing from being childless (Yeshoyahu 23:13, 32:11), formations of the paired OO OYINOYIN Principle enable Faces to Faces to abide as one whereby they are fruitful, *lit.*, formations of openings/rings/O of paired Heads/4 designate/6 congruent thoughts to rise into 14 Neúwn facial bones/4 of Maneshayh; creating aligned circles/orbits the Heads of YæHH create Seven Rings/Eyes of ALhhim; an uncovering of their foundations facilitate

creations of Their shared Faces whereby Names of YæHH dwell in their habitations/offspring and fulfill their creations as the Faces are activated and mature in their generations (Yúwspah/Lk 1:17; Yeshoyahu/Is 40:5); details in the loins of a Name flow through paired rings resulting in the unity of faces/revelations (CHP/Numbers 33:11). Values, 480/7X: Sayings of Taúwah/finalizations/completions; 5:5.

⁶¹⁸⁶⁻⁸⁷ **to set, order, arrange, gorak** (עָרַךְ) 40

to array, prepare, edit, compare, knead together, organize; *lit.*, to comprehend/O the mind's/4 branchings/Y; also: value, appraisal, estimation; property, asset; TK/Lev 6:5. Values, 290/4: thought transformations; 5:5 is derived as 4=00.

⁶¹⁸⁸⁻⁹⁰ **foreskin (gorlah, עַרְלָה)** 40; **uncircumcised, goret**, (עַרְלָה) 40

dullness; profane thoughts; *lit.*, to darken/O the mind's/4 role/; immature fruit; that which is unripe, poisonous, un-pruned: the early processes, expressions; *lit.*, beholding/O the mind's/4 instruction/ toward Light/life/א: for until one acknowledges entrance into flesh, there is no concept of circumcision or uncircumcision; a veiling; what obscures the head, obstructs its freedom: uncircumcision connotes the Philistine/אֶלְכָנָן/unknowing nature of man; and the prepuce, expressed in feminine gender, represents the coverer; also: to count as forbidden. Values, 300/W: application state; 305/אW: to diffuse the light (*ie.*, to hide under a bushel); 5:5 is derived as 4=00. Compare **circumcise**/צָרַף.

⁶¹⁹¹⁻⁹⁴ **Erom; crafty, prudent (oram, עֵרָם)** 40

to be cunning, wise; to acquire/impart knowledge; intrigue; also: to undress, uncover, strip, make nude; *lit.*, to understand/O the mind's/4 flow/א. Values, 310/אW: wise actions. See **cunning**/מָרְדָּן; **Iram**/מָרְדָּן.

^{6199/6200} **Aroer, OrOr (עֲרֵעַר)** 4040

to weaken, subvert, overthrow, demolish; to shake, appeal; as pertains to the state of Arnúwn/Arnon/מָרְדָּן: redoubled vigilance, the resolve to avert a foreseen result; *lit.*, the eye/O of discernment/4 compounds understanding/O in the mind/4; as a city of Ooúwr/Ar/40 near the ford Yebeq/Jabbok/מָרְדָּן in a tributary valley of Arnúwn/Arnon: to shake/overthrow by the outpouring of words of compounded understanding. Values, 540/אX: to measure the domain of spirit; 9:9.

⁶²⁰⁵ **darkness, cloud (orphel, עֲרֵפֶל)** 40

fog, mist, heavy darkness, gloom; what is vague, indistinct, obscured, unclear, nebulous ascends to be articulated for guidance/; waters in Maneshayh rise to forms clouds of Yishshakkar; a concealed revelation; a mystery full of wonder; *lit.*, darkness of light encircles/O to precipitate/4 the voice/ of instruction/; in forming the worlds, the underlying waters of Neptune affect the cultivation of your Seed as mists in Maneshayh rise to water the ground. Through the mists in the sacs of Maneshayh the earth is watered and gives rise of the inherent OYINOYIN Principle in Maneshayh from which comes the rain clouds of Bayinah/Understanding. Values, 380/7W: Wisdom speaks. See **cloud**/מָרְדָּן.

⁶²¹² **herb, goshav (עֵשֶׂב)** 40

grass, planting of HhaALhhim, the form/Body of Counsel; to glisten/radiate from the sides; *lit.*, understanding/O with Wisdom/W forms all states/dwelling/bodies/א, being the dwellings of Light. Values, 372/9OW: Wisdom has within the Understanding of Unity; 5:5 is derived as 9W=00.

⁶²¹³ **make, perform, appoint oyshah (עֲשֵׂה)** 40

in accordance with the Lights/א of Understanding/O and Wisdom/W one appoints what appears—the constructs of patterns through which you fulfill/perform the service of the mishkan/tabernacle dwelling; to do, work, accomplish; to act, complete, appoint, manage; to gain, keep, acquire/holdings of the configurations of the patterns in the heavens, yield; to travel, sojourn; *lit.*, the conscious/O utilization/W of Light/א; to comprehend the Lamb—the Temple [Chazun/Rev 21:22]; to perceive sides

of Understanding/O upon the base of Wisdom/W as two lights/ᐱ stand together; note: according to the work of a Name/positioning, you are given a blue stone which changes color from light blue to shades of violet and purple; your stone is set in the diadem portion of the crown on the forehead for your conscious discernment in service; Understanding and Wisdom are manifested by what you make/do; in referring to the Works of YæHúwaH it is understood to be the Performer vs. Creator; to make or create conveys a static state; however, as you perform the Words, then the shape becomes manifest according to your level of doing; the shape of your appearances are thereby always active, moving, pulsating with the Word, whereby what appears stems from your living, immortal position; your NOW expresses itself in selections of Light to appoint your members through which you appears, not as being created, as you are before creations/manifestations; being made or created implies that you are something other than the Fathers; an add-on, a later idea, subsequent form, not the same as the Light which expresses itself as it pleases; hence, what is created or made is a generation apart from the Sources directly. You create a house, but the house is not you. You appear within your Collectivity—the Sum of your Name. You reside in your body that unfolds from a SeedName. Your Fire/W come into your own Waters/ᐱ in your SeedName/ᐱW; from Your Name, your soulbody flows of NOW Light Spirit ever in your seed—it is simply ALL YOU. The Light in your Seed is the basis of your energy. You not created but appear by your Name—your Breath and Waters, which have always been, are now, and always will be. What is created is subject to a time-period, an age, a following AFTER, not BEFORE creations (Yirmeyahu/Jer 1:5). You truly know yourself to be in YæHH, the 15 Fathers (Tehillah/Ps 82:6, Yahuchannan/Jn 10:34-38, 14:10). As your Name is activated in your own waters with reconnaissance before creations, you rise inwardly *to reside in a body to confirm your Numbers and associated Names, expressed through Words of ALhim coined in your Name*. Values, 375/ᐱOW; the Lights/ᐱ of Wisdom/W and Understanding/O; assimilation of Understanding with innumerable gifts; 8:8. See **fashion**/ᐱYWO.

6215 **Esau; to furnish; to hinder, Oshawu (עשׂו) ᐱWO**

mirroring the mind as the twin of Yaoquv/Jacob whereby the mind forms unions to enter into subsequent stages of manifestation—an appearance; the force of Sham/ᐱW/Name designated to furnish strength to the form/body; means of performance: *lit.*, to perceive/O the base of Wisdom/W of unions/ᐱ; understanding/O the Wisdom/W of being joined/ᐱ, suggesting a preference for manifestation above principle compatible with the contextual renderings of the name—“rough textured, hairy”; suitable form; *lit.*, the means to behold the latent pattern of the celestial body/O joined/ᐱ in Wisdom/W; as work/son of Yetschaq/Isaac/ᐱᐱᐱᐱᐱᐱᐱ/laughter: appointed servant of Yaoquv/ᐱᐱᐱᐱᐱᐱᐱ/the ability to supplant the dominance of the flesh, in which role Oshawu serves joyful unto a new creation. While in Kennon/Canaan/ᐱᐱᐱᐱᐱᐱᐱ, suitable form/Oshawu/Esau begets five sons/works (SMB/Gen. 36:1-5): ALiphaz/ᐱᐱᐱᐱᐱᐱᐱ/AL to refine/make pure, RaoúwAL/Reuel/ᐱᐱᐱᐱᐱᐱᐱ/friendship with might/AL, Yaoysh/Jeush/ᐱᐱᐱᐱᐱᐱᐱ/to hasten/assemble, Yolam/Jaalam/ᐱᐱᐱᐱᐱᐱᐱ/to conceal/hide, and Qarah/Korah/ᐱᐱᐱᐱᐱᐱᐱ/baldness (a result of unveilings); Oshawu/Esau settles in Shooir/Seir/ᐱᐱᐱᐱᐱᐱᐱ/new growth, where one acquires the Name of Aduam/ᐱᐱᐱᐱᐱᐱᐱᐱ/reddish to activate the waters of Adam/ᐱᐱᐱᐱᐱᐱᐱ in preparation for embodiment of the house of Yaoquv and whereby begets yet other offspring; note: the Edom state signifies an evolution of man to formulate a body form (Shooir/Seir/hairiness/light emanations) to house the sons of Yaoquv; the culmination of Oshawu/Esau/Aduam (Ovadyahu/Obadiah 1-16) signifies the pattern and organization of life transcending the mortal, arising to a higher form, through a full release of Wisdom/Fire from Yaoquv/primal mind and Yúwsphah/expansion/blessing. Values, 376/ᐱOW: fire organizing bonds; 7:7. See **Edom**/ᐱᐱᐱᐱᐱᐱᐱ; **Seir**/ᐱᐱᐱᐱᐱᐱᐱ.

6219-20 **Ashvath; fashion (owshoot, עשוה) X̄YWO**

to manufacture, forge, embellish, shape, mold; a thing wrought, fashioned for service; *lit.*, understanding/O and wisdom/W bonded/Y to a measurement/X. Values, 776/YOWX: full utilization of understanding, unto equilibrium. See **make/אWO**.

6218 **ten, gosharah (עשרה) אWO; wealth; tithe, tenth, goshar, (עשר) אWO**

to be rich, accumulate, to acquire wealth; an abundance; wealth is formed by the Eye/O which brings into the house silver/Understanding; by the Fire/W there is gold/Wisdom; by the Mind/4 there is bronze/Knowledge; comprised of the letters of silver/O, gold/W, and bronze/4 that equates to the wealth of a Name; the tithes of the camps are gathered by the Laúwim which bring the tithes into the House of YæHúwaH; the tithes of RAuwaben/seeing, Shamounn/hearing, and Gad/speaking are transmitted via Qahhath/nervous system, etc.; properties resulting from the compositions of nine/consciousness; following thereafter is ten or the *Yeúwd* which formulates the primary letter of HhaSham; from the composite The Name is revealed/activated; ten is a composite of two halves/א, both sides of Breath, left and right, creating a self renewing centre; to designate the energies unto the service of all; ten composes the levels of generations from Adam to Núwach and from Sham to Abram, and from Yetschaq/Isaac to David; three sets of 10 correspond to the three levels of the letters unto establishing the Kingdom with David; note the relationship from 10 to 3 as in ten generations from Adam to Núwach and then the appearance of the triad: Sham, Cham, Yapheth or ten generations from Núwach to Tarach and then the triad: Abram, Nachor, Haran; from each composite level/10 we enter into an process of transformation/3; *lit.*, to comprehend/O wisdom/W with knowledge/4, an enlightenment which only comes by doing the work/inscriptions of the hands/א/10; the tithe is an appropriation of light energies that fills a house with wealth (Malachi 3:10), a service of the hands—of the ten/א—to consecrate a portion of what is reaped whereby the harvest may expand/be multiplied; the ten bullock in the fourth day of Sukut convey the principles of the *Oyin/Shayin* configuration/WO to manage the mind on behalf of all energies; the level of mind management is according to yearly accumulations reaped, the corresponding studies to fulfill the bullock/observations are accomplished meal their offerings/*minchetam* and drink offerings/*nis'kaychem*; the *Oyin/Shayin* configuration/WO conveys that the inscriptions of ten follow after the comprehension/O that the fire of wisdom/W ignites the mind/4; means to give/receive, forgive, perform; means to exercise an initiation, inscribe, fulfill a concept. Values, 570/OFX: the measurement of holy understanding; 575/אOFX: to measure the domains of darkness and light; 5:5 is derived as 4W=OO. See **twenty/אאWO**; compare **tithe/אWO**.

6242 **twenty, goshrim (עשרים) אאWO**

a plural of ten, ten multiplied; the tenth doubled—to repeat the deed again conveying mastery; tenths, tithes, *activities passing side to side*, which culminate in branchings; *lit.*, understanding/O wisdom's/W mind/knowledge through engagements/א unto fullness/א; Values of Twenty correspond to the Tree of Life; Numbers have a unique formulation of Letters, yet the Values of 20 are the same as 10, for the values of 20 are the multiple works of your hands; a son of twenty year [CHP/Numb 26:20] denotes the formulations/productivities that develop from your tithes/twenty/אאWO; those counted amongst YishARAL have the Kephúw evidence in their hands; Tithes are gifts of life, a flow of spiritual values passing through the hands unto YæHúwaH. The tenth part—the full extension of the Seed is appropriated back to the Master Hand/Tither/א from whence it is given. As it is given from the Hand of YAH, so it returns as a blessing, an expansion of the giving. In this way there is a flow of resources between the Master's Hand and our hand. We give as the Principal Gives, freely, as we have received; for no Thought of Light can be bought.

The commandments regarding tithing reveal the Order of Life and are not ruled upon us, but are a rule of life itself that we live by. *Life is giving/tithing!* From each of our tribal centres, we give tithes—tithes from the eyes, the ears, etc. As thoughts are formulated and sustained by the tithes of YAH, so likewise we transfer the totality of Mind via tithing. While the tithes are a measure of Wisdom, Understanding, and Knowledge, they carry over into all areas of life and are given from all Houses of life founded upon Wisdom; hence, we appoint tenths of all, from the greater gifts of mercy and also from the mint. The mint conveys the spreading nature of life that distinctly flavors, a pungent gift arising from the common stocks, as the tithes distinctly flavor all Houses or dwellings of Names. Twenty comprises the collective tithes of all parts, being a plural or a 10th power of 10/א. They are holy in that they are of the same Nature of Gifts that emanate from the Hand from which they were given. Through the tithes we designate that we belong to the Master Hand of the Universe. Hence when the Túwrahh/Torah says *to transfer the Mind from an offspring of twenty—a productive branch* [Chamesh haPekudim/Numb 26:2], the writing is directing us to the resources within each of fields of Names, that are appropriated as holy to YæHúwaH. When the Túwrahh/Torah says twenty year and upwards, the Writing refers to the fields of Names wherein the choice fruit of our Mind are formulated; hence, the value of 20, either of the Rayish or the Kephúw convey where the fruit appear—upon the head of plant, like the grain, or upon the branches of a tree, like the peach. With the fruit/twenty, the entire congregation is whole; the giving of the tithes results in the entire House of YæHúwaH being filled with abundance [Malachi 3:8-18]; Twenty years means the study of the Words of Life contained in the Ark; as one accepts the Túwrahh/Torah/The Words and Teachings of the Law that are contained in the Ark of YæHúwaH, they come to fulfill the Teachings, for it is only by the study (year) of the Deeds of the Law (twenty) that one is able to fulfill them. As a result of the study of the Words, one keeps/maintains the Ark unto the days/acts of their fulfillment/perfection [I ShmúwAL 7:1-2]; we accept the Teachings through the House of Aharúwan, who is in charge of the Ark forever. Nadav pertains to the acceptance of the Source of the Teachings, and the sanctification to the Mind of ALozar is to keep the Words until they are opened, whereby the Words are extended into corresponding deeds of Faith; requirements to study the Túwrahh/Torah/Torah for twenty year are of necessity in order that one may perform the Sayings in an acceptable manner from the inside out. Otherwise one performs their system of beliefs blindly. While they make confessions by their mouth and commit their hands to do the practices of their religion, the inside of the cup is darkened without Understanding [I ShmuwAL 7:1-2]. Values, 80/7:fruitfulness; 620/א4X: measurement of the mind’s branchings; 5:5:5 is derived as אאא:4W:OO. See **tenth**/4WO.

⁶²⁴⁰ **to be stout, oshet** (עשה) XWO

cause one to grow strong, composed of the congruent Rings of Wisdom and Understanding/XWO, to think, to consider a matter with the Eye of Understanding/O of what is within by pairs/Wisdom/W through which it is composed/X; for in looking at the inner parts/pairs, one beholds the composition; to form a bar of steel, ivory; Shira/Song of Songs 5:14. Values, 770/OIO: the state of perfected consciousness; 7:7.

^{6240, 6246} **eleven, oashtay-ooshar** (עשתי עשר) 4WO אXWO

comprised of two words: ten/wealth/4WO and think/XWO especially to consider a thought, an idea, the unity of ones, for each thought is a unity of the Letters—eleven is the letter One; 1:1; paired in the Kephúw/א through which there is full branching and the mutual support of the sides; the House of Eleven is HhaTerreni, those of the Tree of Life from which the Words of Life are spoken into all realms; to perform/grow strong in the wealth, follows the values of 12 in making the *qarbanut/oylut*/the burnt offerings of Sukkut; the thirteen *parim*/fruit/faces/bullocks initiate the gathering of all entrusted/deposited within a Name; the twelve *parim* the initiation to use the annual ac-

6290 **Paran (פֶּאֶרָן)** פֶּאֶרָן

praiseworthy conduct; the development of good works; to adorn, embellish, glorify, decorate; ornamentation; *lit.*, to express/ו concepts/א reveal/make known/invigorate/א the potential a Son of Neúwn/ו; to embellish, ornamentation, glorification; land of Ishmael; note: whereas the wilderness of Sinai/אֶרֶץ סִינַי is the activation stage of Túwrahh/Torah study, Paran is the stage of Túwrahh/Torah manifestation unto fully developing each aspect of man; both activation and full development are vital for knowing and mustering the values of the housed life energies. Values, 331/אָלֶּיךָ: wisdom imparts/directs principles/concepts. See **Wilderness of Paran**/פֶּאֶרָן אֶרֶץ פָּרָן.

6285 **corner, payot/payut, paúhh, paúwt (פֶּאֶרָן, פֶּאֶרָה, פֶּאֶרָה)** פֶּאֶרָן; אֶרֶץ פֶּאֶרָן; אֶרֶץ

mouth(s), openings, direction, region, extremity, end, quarter, side; to make full expression/ו of the Concepts/א of light/א; to speak or think concepts is to draw them out unto their totality—full expression; the payut, rendered as sidelocks or sidecurls, (*e.g.* TK/Lev 19:27) refer to strands of light emitted from the openings at the temples of the head from which flows the thoughts of the offerings—the strands of thoughts as hair flow unto the feet—means of their fulfillment whereby they are not cut short, the strands flow by Numbers from the right temple by intervals of 28 for the Thoughts of ALhhim formed and emitted through Wisdom; unto 56—the arm or action; unto 84—the hip to carry forth the thoughts; unto 112—the knee to give curtsey/complete compliance to the Most High; unto 140—the ankle to achieve fulfillment of the Word; likewise, on the left the strands flow from the pulsations of 168—the left temple; unto 196—the left armpit to accept and concur with the deeds unto understanding; unto 224—unto the hip, the rotating movements; unto 252—the bows of understanding; unto 280—the fulfillment of the Words of ALhhim with consciousness. Values, 40/אָלֶּיךָ: drawn out; 8:8

6292 **stench, filth (pugale, פֶּגֶל, פֶּגֶל)** פֶּגֶל; (peegul, פֶּגֶל) פֶּגֶל

putrefied matter; to foul, spoil, destroy, denature; *lit.*, to vent/ו the bowels/א in conjunction with/א roles/א; to pollute, render unclean, adulterate; *lit.*, to express/ו processes/א of change/א; soul channeled in an off balance direction; a channel of expression—age of Aharúwan (SYM/Ex 7:7). Values, 32/אָלֶּיךָ: redirection of form

6295 **Pagiel, PagoiAL (פֶּגֶלֶיאל)** פֶּגֶלֶיאל

to portion, give lots, cause encounters/אָלֶּיךָ of/א AL/א through appointed distributions of the Unified Strands of the Faces of Yæhh; *lit.*, to light upon/come across is to be lit by the rays of PagoiAL; to determine meetings, occurrences as though taken by surprise, to come across information or a comrade as you are granted access into the strands/strings of the universe to attain measures for your transformations, progressions and developments according to your origins; encountering the Faces/sayings/א which rise/א with understanding/insights/א attained/א through alignments with your Divine Order—unified strands of AL/א; the teachings of AL to defend yourself by the strengths of AL; to insist, entreat, intercede, interpose thoughts from one world to another; one of the 12 Heads in Yæhh through which the strands/energies of Light are transmitted to waters to be gathered for affirming your level of Divine Order; Head of the branch of Ayshshur/Asher; Teacher of the 11th moon; transmitter of thoughts into the teraysarunim of Ayshshur; mature principle/ALder/elder located at the gates of your origins supervising your placement in the womb, primary chief of the womb/stomach; a formulation of Okkren/אָלֶּיךָ, meaning to break open. Values, 194/אָלֶּיךָ: consecrated state of residence for transformations through acquired gates; 59/אָלֶּיךָ: to accept council/revelation/provisions; 3:3.

6293-94 **meet, encounter (pagá, פֶּגֶל)** פֶּגֶל

faces to elevate understanding or expression to receive-intake understanding; presence (faces) channeled to redemption; to defend, insist, employ understanding. Values, 36/אָלֶּיךָ: 153/אָלֶּיךָ:

⁶²⁹⁸ **meet, encounter, fall upon** (*pagash*, פגש) W ר פ

to contact, opening a channel of Wisdom as when Aharúwan falls upon maShayh/Moses in humility and with gratitude; the channel of the Ræuch/inner flame opening. Values, 41/4 מ compound thoughts unto unity: 383/ר פ W: wisdom opens communications.

⁶²⁹⁹ **redeem** (*padah*, פדה) א ד פ

to ransom, release, free, rescue; to sell; *lit.*, to manifest/extend/reveal/open/keep through sayings/פ the ways/paths/gates/Δ of light/א. Values, 89/פ ד: to manifest brotherhood.

⁶³⁰¹ **Pedahzur, Pedæhtsur** (פרהצור) א י צ א ד פ

the ransom/א ד פ of the Rock/א י צ; *lit.*, to extend/open/פ the Word configurations/Δ of Light/א for transformations/victorious pursuits/ר in accordance with the unity/י of mind/knowledge/א; the Head/Source/Foundation of GamæliAL in Maneshayh/א פ י מ; the redeeming nature of the Seed inherent within a Name which rises from the Salt Fields within the Sacs of Maneshayh; though the shell of the seed perishes, its flowers fall, the colors fade, the fruit rots, and the stalks are burned, yet the Seed of your Name is indestructible, ever redeemed from the sentient world through which it passes. Values: 385/א פ W: The Wisdom of the Sayings of Life; 8:8.

⁶³⁰⁷ **Padan-Aram** (*Padeh-nah Arawm*, פרן ארם; פרנה ארם) מ א פ א ד מ; מ א פ א ד מ

tableland, place of ploughing: a light field corresponding to the heart; to cultivate insights unto actualization of their potential radiance; *lit.*, an open/פ door/Δ to the potentialities/מ of Light/א for expansion/פ of both mind/א and spirit/מ; as region of Charan/מ א פ/parched: to explode concepts from the heart, as mature grain springs from the bud. Values, 375/פ W: wisdom opens; 380/פ W: fires ready for manifestation. See **Aram**/מ א פ.

⁶³⁰⁹ **fat** (*peyder*, פדר) א ד פ

grease, suet; omentum: a free fold of transparent membrane stretched over an organ as a lining; *lit.*, a veiled enclosure/פ to chambers/Δ of the mind/א; an expressed/פ insight/Δ of intellect/א; an utterance/פ accessible/Δ to know/master/א, a facilitation of grace. Values, 284/א ד פ: the mind's open gateways.

^{6284; 6310-11; 6366} **corner, mouth, pa'ahh** (פאה) א פ א ה; **Paúwah**, (פואה) א י פ א ה

pl. edges, peyúwt (פיווה) א פ י ו ת

border, lip; corner, extremity, end; *lit.*, the edges of the horizons/פ of light/א from which the lights rise and set, each day is the speaking mouth to mouth; conveys the mouths of the Túwrah/Torah/Torah as the Paúwah is at the side of the Oyin; mouth of illumination; sayings of light; the Túwrah/Torah is the illumination/א, the prophets are the spokesperson/פ; a facet, region; mouth, orifice, throat; similarities of the mouth and ovum: both are the place of assembly—in the mouth we assemble words, in the ovum we assemble combined thoughts into forms, both have a perineum/lip, both swallow and are adorned with hair depicting thought projections from the heads, both have an instrument that wags, they are joined at the SW corner; the lips of Apærrim are 90° to the lips of Gad for they are at right angle to each other around the mishkan, with the lips of Gad we declare the full extent/width of Wisdom; with the lips of Apærrim we bring forth descension and ascension; when the two lips meet, there is full revelation of the south within the veils of the west; the unity of the House of Gad and Apærrim make the Letter Paúwah which is comprised of a horizontal line of the mouth of Gad supported by a vertical line of the House of Apærrim—the source of blessing that is spoken by the House of Gad; the ink well of Apærrim is drawn out by the pen of Gad to communicate of all that lies within the manifestation even as the tongue reveals every concept/seed property within us; *lit.*, container/פ for the seed/concepts/פ of life/א; opening, entrance;

speech; a saying, order, command; *lit.*, expressive/ך activities/ך. Values, 85/ך: utterances of life; 86/ך: an open goblet; 90/ך: flanks; 8:8. See כ; **eighty**/ךךךךךך, כךךךךךך.

⁶³¹⁶ **Phut, Put (Phut, פוט) ⊕ץך**

to fatten, stuff, cram; to mix, make a compound of elements; the ability to fill a boundary with substance; *lit.*, a container/ך united/ך with a collection/substance/⊕; a son/formulation of Cham/ךך/warming. Values, 95/ך: transformation of light energies. See **Cham**/ךך.

⁶³⁴¹ *pl. plates (pacheem, פחים) כךךךךך; plate (pache, פה) כךך*

pan, thin metal sheet, disc; *lit.*, a container/ך of service/ך; *ref.* to the nervous system, as regards the discs in the vertebrae: a disc is a container for the flow of neural information, providing support and facilitating movement; *lit.*, containers/ך serving/ך the activities/ך of embodiment/ך; also: obstacle, stumbling block, trap, snare: a “holder” to catch the prey. Values, 88/ךך: to manifest the means of reaching other plateaus; 138/ךך: to regulate the roles of labors/services.

⁶³⁵⁷ **topaz, opal, pittdeh (פטרדה) אד⊕ך**

stone of Yishshakkar of a translucent opal, depicting consciousness [SYM 28:18]; *whitish silver colored stone as the pituitary, a pearl luminesce*; denotes expanse of thoughts through sayings, thus the primary PaúWah letter; *lit.*, to open/ך the collective thoughts gathered in the mind/⊕ according to the paradigms/Δ of the Light/month/ך. Values, 26/ךך: to branch unified thoughts; 9:9.

⁶³⁶²⁻⁶³ **break open, púwter (פטר) 4⊕ך**

to commence a flow of water, to release, let go, liberate, break the bonds/chains; the foremost fruit that appears upon the Branches, from which all others come/appear [SYM 13:1]; *to open the flow of revelation*; *lit.*, to make an appearance/ך within the Collective Body/⊕ according to the Thought/4; Values, 289/⊕ך4: to think of expressions suitable for the Collective; 2:2.

⁶³⁷⁶ **Pishon (Pishon, פישון) יץWךך**

mouth of distinguishing; the River of Gad/speech coming from the Head of RAúwaben; edge/mouth/ךך of various attributes/יץW ; *lit.*, utterance/ך to extend/ך the base of Wisdom/W to maintain/ך the extensions of thought/י . Values, 78/ך: to comprehend an activity.

^{6367/6310; 2356} **Pi-hahiroth (Pihachiroth, פי החירות) א4ךךךךךך**

last camp of YishARAL/ךך4Wך before crossing Yarrdenn/י44ך; edge/mouth/ךך of/א splendors/א4ךך (See BHM Túwrah/Torah Light Notes for SYM/Ex. 14:2; CHP/Num. 33:7); *lit.*, utterance/ך that brings/ך enlightenment/ך of perspective/ך to make manifest/ך the mind/4 of regeneration/א. Values, 713/ךךWא: infinite wisdom blessing processes. See **Nebo**/ךך; **Pisgah**/ךךךך.

⁶³⁷⁰ **concubine (pilegesh, פילגש) W ךך, W ךךךך**

lit., mouth/an opening/ךך of a larch/pine variety/W ךך; an opening to discover the order and processes of wisdom; a wonderment/ך of approaching/starting/W ך; feminine or masculine attendant; a paramour; Values, 63/ךך: to support a process/discovery

⁶³⁷² **Phinehas, Pincus, Pyinchs (פינחס) כךךךךך**

lit., the mouth/ךך of the structure of Núwach/Noah/ךךך; sayings to structure the grace received; edge/mouth/sayings/ךך of collective refuge/wise as a serpent depicting Wisdom/ךךך; third level of the Aharúwanic priesthood depicting the mind of Wisdom’s administration; level of enlightenment to enter the Ten States undergirded by ALozar; expressions that govern desire and labor within the structure of HhaSham; activity stemming from the understanding of the Law; applications. Values, 64/ךך: structure of insights: 1:1.

Pallu, Paluai, (פלואי) פלואי, Palúwa, (פלווא) פלוא

to behold the wonder in all things made of Light; to discover, second level of seeing rises upon favorable sight of Chænnuk; offspring of RAúwaben/Reuben, *lit.*, sayings/ך which uphold/ל the harmonic wonder/ך of inner principles/ך. Values, 36/ך: instruction of unity, 8:8.

⁶⁴²⁹⁻³⁰ **Palestine, Palestina, Philistia (Peleset, פלשת) פלשתי**

state of emergence or breakthrough, to emerge from a trespass/ignorance — from absence of knowledge; migratory as building houses on sand; lacking knowledge of covenants thereby unable to use or apply Túwrahh/Torah; acting on impulses and urges whereby their minds are trapped in thoughts of their impulses for as DæúwD moved by impulse he did not know how to carry the ark and thus it came into the hands of the nondiscriminating mind, and thus being prone to continual relocations and operating by urges and impulses; escapism into thoughts of the past and desire; a code term for the uncircumcised; covered heads or thick darkness; the uncircumcised know not the knowledge of Túwrahh/Torah nor how to carry the scrolls upon their shoulders; *lit.*, mouth/manifestation/ך restricting/ל the fires/W of transformation/X; center for *Pelesti*/פלשתי/Philistines on the west coast of Kennon/Canaan/כנען: at the setting of their sun/light unto their meditations. Values, 72/90: a continuum of form (*ie.*, to remain ignorant as to cause).

⁶⁴⁴⁰ **turn (panah, פנה) פנה**

a turning of the face; to appeal, make application; to direct one’s countenance; to pivot upon principle or insight; to pay attention: to set one’s face towards a goal; to free oneself; *lit.*, to face/encounter/ך the scope/ך of Light/ך; also: to remove, disengage, make way. Values, 135/ך: to abide by the instruction of Light.

Phineas, Pincus, Pinches (פניחס פניחס) פניחס

mouth/sayings of knowledge, copper, bronze of the healing serpent; the sayings of Consolation/Núwach that rise upon Semek; third level of the priesthood of Enlightenment/Aharúwan; *lit.*, to face/encounter/ך the origins/ך to cause ascensions/lifting up/ך upon the staff of the Fathers/ך; also: to correct, reinstate, pierce completely spirit, soul and body. Values, 198/ך: to distinguish/consecrate the sides of Light; 5:5.

⁶⁴⁴⁰ **faces, penayim (פנים) פנים**

the seats of expressions which contain every attribute; the “Light of thy Faces” conveys streams of radiance from all of the expressions of YæHúwaH; the emanations of the faces yields a spice for the Altar of Incense; used only in the plural sense as a single face would limit the full radiance; the phrase *אלה פנים*: *to the unification of the Faces*, denotes the three measures of Wisdom, Understanding and Knowledge make one [CHP/Numb 28:12]; all studies of the Faces/fruit/parim/bulls is unto the unification of expression with the Number, to make three into One as the Lammed/3 has within the ALphæh, the Name of AL/ך being read as the unified/ך twelve/ך; offerings of Mane-shayh stem from the Faces of NaDæv-NaDæv composed of two sides of Light: the OYINOYIN Rings that encompass the Seven Eyes of the Spirit. With this composite awareness, your body parts are composed of strands of AL that contain the paired Faces of Reshun. You are known as the Body of YæHH, a composite of their FACES; activations and alignments to the FACES keep you above the sentient world. The turning of the FACES is the culmination of the creation whereby what is in you is ONE with your Source. Yirmeyahu/Jer 2:27, Malaki/Malachi 4:6. Values, 54/ך: 180/ך: the expressions of Numbers, being of the values of Yahúdah; 5:5.

⁶⁴⁴⁹ **Pisgah (פסגה) פסגה**

a mount, vantage point: “from here, we see the progressions”, the shaft of the wells of salvation/testes, a peak depicting the penile glan and connoting climax, culmination; related to the

⁶⁴⁶⁵ **Peor, pour** (פֵּעוֹר) אַיִוֹךְ

gap; abyss, chasm: a yawning opening; seeking transference of Principles from one state unto another, wantonness; *lit.*, an opening/mouth/ךְ to transfer/O the givings/ל of the head/א. Values, 360/פּW: fiery pillar; 4:4. See **Baal-peor**/אַיִוֹךְ לֹא; **Bæyith Peor**/אַיִוֹךְ אֶל־בְּ.

⁶⁴⁷⁰⁻⁷² **to beat; times** (פִּעְמִים, פֵּעַמִּים) אֵלֵּוֹךְ

to step, pace, tread; foot, base; to pulsate, stroke, throb, palpitate; pulse; to be moved, excited, stirred; to agitate; the rhythmic expression of *ALphæh*/א within the soul to achieve fullness; *lit.*, to express/ךְ an expansive/א flow/א through activities/ל of fullness/א. Values, 240/א 4: to punctuate a flow.

⁶⁴⁸⁵ **number, peqqedd, paqud** (פִּקֵּד) אַפֵּךְ

to enumerate, count, know the value; to order, muster, review, evaluate; to command, appoint, entrust; to take a census; *lit.*, to express values/ךְ of abiding/פ in the gates/א; also: to chastise; to visit; to have intimate relations; **to manifest the domain to the א** in HhaSham; expression of the domains that grant access to HhaSham. Values, 184/א 7 4: to confirm the expressions within the gates; 9:9. Compare **number**/א 7 4, א 7 W.

⁶⁴⁹⁹ **bullock, fruit/faces/sides of a Thought, pur, par** (פָּר) אַךְ

A PAR is the sum of 280—translated as the Rings of ALhhim unto which your Name is aligned to your foundations through which you make your ascensions and coverings; contains the Faces of the Head through which there are manifestations of YæHH; 280 are the Rings of ALhhim assembled through which the Faces of YæHH are manifested. *unified sides of a Name; an opening of the mouths/gates in the Rings whereby branches form to make a sukkahh; the sides of the Rings which establish a Seed—the parim/bullocks, from which comes the fruit of the lips as collective faces of mind—expressions/ךְ of Knowledge/א; the par/parim offerings break open revelations in your SeedName to reveal the inner Faces of YæHH and the hosts of ALhhim; the par offering א 7 4 7 4 7 is made from your platform of the collective 28 Names of ALhhim in seven Rings; as pairs of parim you establish the days of your moons in alignment to your sides; e.g. 7 and 1 as Aparryim to Yahúdah, 8 and 2, Maneshayh to Yishshakkar, etc. ; *lit.* the union of seven rings/Eyes contains no fractures or divisions in beholding the Collective; the union of the eyes into one denotes the position of “the middle eye;” formulations of your branches are brought to the altar for ascension upon the unified platform—aligned rings which supports the ascension; a manifestation of thoughts suitable for an *oylah* offering; basic Principles and foundational offering for achieving progressions in Thought to be followed by the offerings of honor/strength—the *ayil* rising in your midst and seven *kevashim*/meek ones/lambs of your members; primary offering oylut/burnt offerings for Rash Chedash/Head of the Month to establish the opening and expansion of the house residing in Chækúwmah/depicted by the constellations entering into the chamber of Fire; pairs of bulls on a Rash Chedash, e.g. for month of Gad are two parim of Gad and Nephethi by which the moon spins through magnetism of its poles, from full moon to full moon, causing the Table to turn, and the Light to spin its cloth/fruit for the month upon the rod of the inner strength between the two sides. Values, 37/I 6: direction of a goal 280/ך 4: thoughts flowering/expressed; par 1:1; pur 8:8, the parameter PaúwahRayish are 1 to contain the Principle ALphah utterance.*

⁶⁵⁰⁰⁻⁰¹ **fruit, pæri, (פָּרִי) פֵּאךְ, to bring forth fruit, parua** (פָּרְא) אַךְ

to yield, bear; *lit.*, to express/make manifest/ךְ the governing/א concepts/א; also: to be wild, untame, savage; expression of the mind in action, what is in the mind is seen in the hands, the mind is manifested in works/expressions/faces; each fruit comes from one seed according to the frequency of

Light through which the Seed thought passes as it comes from the mouth of AL to AR; the twelve offspring are of one Seed, each spoken from a side of Light in three levels of consciousness, whereby on each side there are three houses, one of Wisdom, Understanding, and Knowledge; the 12 fruit expand to full consciousness of 70. Values, 281/474: to instigate expression of principle; parua, 9:9; pæri, 1:1.

⁶⁴⁰⁴⁻⁰⁵ **mule, eparated (*parad*, פּרָד) אָדאָ**

to make a break; to branch off; associated parties, individuals, groups, parties; *lit.*, to open/ד the mind's/4 gates/Δ; also: to be disunited, dislocated; to disintegrate, decompose; a mule delivers the Teachings in order that you know how to perform them; distinguishes the thoughts to implement the Teachings whereby you carry-out the King's Commanments from the palace to the streets; determined, obstinate, odd; *lit.*, to expand/ד the mind's/4 avenues/Δ. Values, 284/Δ74: the mind of expanding insights; the poverty of closed revelation.

⁶⁵⁰⁹⁻¹³ **Phurah, Para; grow (*parah*, פּרָה) אָדאָ**

to grow produce; spiritual and intellectual growth; to thrive, be fruitful, bring forth offspring; *lit.*, fruitfulness of/ד the mind's/4 emanations/א. Values, 285/א74: to instigate expressions of enlightenment.

commentary, explanation, *perushæhh* (פּרֻשָּׁה) אָדאָ

insights into the teachings, interpretations, exegesis, to be explicit, seclusive, self-denial, *parush*/Pharisee who seeks to discover inner meanings of the Túwrahh/Torah; to cultivate fruit/ד of the lamb/meekness/אָדאָ; *lit.*, expressions of/ד thoughts/4 within/ד the Fires/ד of illuminations/א. Values, 591/ד74: to enlighten the crown in accordances of transformations/sides of Light; 2:2.

⁶⁵²⁵ **flowers (*perawcheyhaw*, פּרָחָה) אָדאָ**

reference to manurrah/menorah: her flowers; blossom, adornment, ornate, to burst forth, sprout, flourish, prosper, thrive, to fly, spread out, to burst the flame of the manurrah; *lit.*, expressing/ד the thoughts/4 of ascension/א to communicate inscriptions/א of light/א. Values, 60/א: seasonal arrangement

⁶⁵²² **Perizzite (*Perezee*, פּרִיזִי) אָדאָ**

to be foremost, chief, leader; to govern, rule; a country people; an open city; unwalled; free inhabitants; State of Promise conveying the totality of the Perizzites/Perizi/expanding/governing אָדאָ אָדאָ; dwellers of an open plain and occupants of an unwalled city. The inner trust of the Chiti becomes the defense of the Perizi. There is no need for walled cities, for security is found within instead of without. Thus the position of the right hand little finger corresponds to the meanings of the Perizzi. It is *the finger of defense*, the finger without an outer wall. According to the Perizi, we govern with the sceptre. What we have given approval to and stamped with our ring, becomes *the operations of our government*. The Perizi provide for **expansion opportunities**. As one operates with their inner trust, the fear of expansion diminishes. One is not afraid to pursue knowledge no matter where it is located nor is one afraid of the forms that are exalted without any base of principles. The **Perizi State facilitates expansion** and prepare for transformation exercises yet to be fulfilled by the developing inner tribes. *lit.*, an open/ד mind/4 setting in motion/א complete/finished/ד acts/א; a formulation of Cham/אָדאָ/*warmth*, corresponding to the formative nature that prepares open territories for the inner expansion of a Name/spiritual positioning unto fulfillment; the expressions/ד of the mind/4 to attain fulfillment/rest/ד, thereby creating land spaces to govern or regulate the resident energies of light initiated by the tribe/branching of Yahúdah/אָדאָ; corresponds to the letter *Kephúw*; negative sense of vulnerability, expressions of mind that create divisions, Values, 54/ד: to extend paths based on verifications of the Chiti.

break, crush, *perruk* (פּרֻק) אָדאָ

rub, grind, crumble, refute, confuted, analyze, oppression, severity in reference to breaking, a gridiron, *lit.*, expressing/ד the stone head/4 of the stalk/ד to reap the grain. Values, 48/אָדאָ: flow of toil; 1:1.

6532 **curtains, veils, *pereket* (פרכת) אֲשֶׁר**

a screen; *access to go beyond*; composed of two words; אֲשֶׁר meaning the sides or the means to transfer, to go beyond, and אֲשֶׁר, meaning to be bruised/open, a section, school class; the combined words are a means to go beyond the offering, as one goes from the altar of the oyah into the ascendant chambers where rings of smoke rise to comprise an understanding and arrangements of thoughts formed in the oylah; and you perform the works of your totality as a means to go beyond the schooling of your members [SYM 26:31]; the results of performing the offerings of our parts leads us into the Mind of the SchoolMaster, into the assembly of Knowledge of the arúwan/ark of the testimonies; an opening/אֲשֶׁר of Mind/אֲשֶׁר bearing the branches/אֲשֶׁר of totality/אֲשֶׁר; from the corresponding root אֲשֶׁר, meaning “to crush, break apart, analyze,” in the sense that the members distinguish each aspect of the whole as they are arranged on the altar; to pass through the veils into Enlightenment one is joined with another—you enter two by two; e.g. passing through the veils hung from Yishshakkar unto the depths of Maneshayh whereby the veils incorporate the transference of all houses in union with the mind; to see the result a deed culminating in Enlightenment; to pass through the Ring of Yishshakkar unto the Consciousness of the Teacher, to extend through the ten spirals unto the Tree of Life in which is the Arúwan/ark; the veils are hung as a screen through which one passes according to the cords of the offering that are hung according to the oylah type; the strands of blue are hung for the offerings of Understanding; the strands of purple for the offerings of Knowledge; and the strands of scarlet for the offerings of Wisdom, according to the thoughts of the offering and the wood the strands are hung for each offering whereby one goes beyond as the thoughts are drawn out as strands connecting us to the Mind from which they have come, through connecting strands from the heart to the mind; the one passing is dressed in the fabric of the screen upon which the offering is made whereby they are of the frequencies of the cords of the veils and therefore have access to pass unto the Enlightenment of Aharúwan, into the QudashQudashim/Holy of Holies; according to unified rings of ALhhim you draw out threads for a veil through which you enter into the rings of the Mind of OLiyan; you join/weave together thoughts of the ALhhim, both of the wood and thoughts of the ALhhim of the offering to **formulate paired woven threads as in the mind of the most high**; the woven threads of ALhhim are the veil before the mercy seat through which we have access unto the mind of the most high [SYM/Ex 26:31-33]. As we weave together the unified thoughts ascending from the heart altar, we form a curtain that is hung via the ascending threads of the offering. This curtain corresponds to unified thoughts of the kuwáhnim who distinguish all things. As our Name establishes the unified thoughts of ALhhim in our mind, we have access to the mind of the most high. Through this curtain of paired threads we pass from the distinguished parts/holy places into the *qudashqudashim—unto the mind that distinguishes the distinguished parts*. Through the blood of the offering we have access into all chambers of the inward parts, into the expressions/faces of ALhhim, and access through the veil of paired thoughts to the portal of the House in the mind from whence the blood flows and to which the blood returns. In that the mind is connected to all parts through Qahhath/Kohath, the assembly of threads woven are of two heads—the head of the wood and the head of the parts which are likened to the threads of the mind that connects all parts together and which sustains all parts as one [Col 1:17]. Within the mind are sympathetic threads of both the body and the mind—there are threads/nerves of affinity or mutual relationship between the mind and the body. Each thread is comprised of one head for the body and one head for the mind whereby every thought has a medium of expression and fulfillment. The access to the congruent Mind of Light—OLiyan is through weaving a veil comprised of the threads of the unified heads that have been drawn out from our SeedName, whereby we have

corresponding pairs to cross over from the parts upon the altar to the mind that forms them; the threads are woven as the offering is hung and its values are drawn out upon the loom of the warp/heart oylah and the woof/mind platform. When the offering is hung head long, then the threads are woven for the offering: the Quphæhh is threaded upwards from the foundation, whereby the position of the ALphæh is sewn fastened to the top of the hanging. However, when the offering is hung head to head, then pairs of nine threads are woven top to bottom with the centre thread of the Quphæhh at the crown and the ALphæh at the base of the body in Maneshayh. The threads are nine for each side. The threads for the offering are woven in this order. First, the centre thread of the kuwáhnim: the Quphæhh-Yeúwd-ALphæh; secondly, opposing right of centre (from the other side of the altar facing the kuwáhnim) the thread of the Tsædda-Tæyth, thirdly, opposing left of centre Paúwah-Chayit, fourth, the next extending line of the opposing right side: Oyin-Zayin; fifth, the next thread on the left: Semek-ÚWah; sixth; the thread further on the right: Neúwn-Hhúwa, then left, the seventh, Mæyim-Dallath thread, then the eighth to the far right, the Lammed-Gammal, and the last thread woven is outside on the left, the ninth, the Kephúw-Bæyit-Rayish. Each weaving concludes with the Rayish, as *the weavings form a body of Bæyit with a Rayish/Head*. After the weaving of the threads of the offering, the threads are woven for the wood/teachings; as your parts are arranged first for instruction, the teachings are woven into your members whereby you are of the fabric of the Unified Consciousness; the order of the threads of the wood is the same as for the kevesh, except they are hung from the centre, then from facing the altar left of centre, then right of centre unto the far edges; as the manurahh is lite from the centre stalk outwards so are the threads hung except the priest's thread is hung in the midst [for further details see The Offerings of Dan], also: to refute, oppress; a gridiron; a rebuttal, in the sense that veils honor and defend the Nature of Light in each camp/vessel/composite dwelling; to distinguish all consecrated as Aharúwan arranges the veils for the mishkan and the vessels which prepares them for movement/progression; as the consciousness of the vessels/resident members are filled with the Words and Breath of RæuchH-haQudash, so are the vessels prepared for transition/movement which comes by HhaKuwáhnim spreading forth the consciousness throughout the House of YishARAL. Values, 700/WX: measured applications of truth; 8:8 is derived as XY 4=7. Compare **curtain**/פֶּתַח־אֵלֶּיךָ.

Persia, peres, (פרס) פֶּתַח

to spread, break, divide, hinder, break the neck, a fifth of the right domains of Chækúwmah—the right small toe as kingdoms spread out; to divide, distinguish side of Chækúwmah, a split hoof, to break bread by discerning parts/sides of Wisdom within meal, to unfold a parable, half of the illumination as a half of a month, what is visible yet in need of the coming of Yuvan/Prince of Greece; *lit.*, to speak, open/manifest/7 the thoughts/4 of the Fathers/פ. Values, 488/פֶּתַח: a complete expression of perspective.

6546-47 Pharaoh, consequence, Phærooh (פרעה) פֶּתַח

to pay, repay, punish; to riot, abandon, reject; revenge; also: a reward for labors, a reward of understanding; *lit.*, a fruit/manifestation/appearance/7 of the mind's/4 perception/O of life/light/א; an expression of karmic mind, whether in or out of harmony with Aharúwan/לֵב־אֱלֹהִים: the enlightened mind oversees the members of the mind, while the karmic mind, Phargoh, governs the state in which the members abide; thought processes and deeds determine the state of the members; Phargoh mind binds you to a type of service/deeds/works in an evolutionary state of dwelling; bound in service to Phargoh/consequences which is determined by your hands and levels of servitude; you are liberated from self-imposed states of confinements according to your type of deeds which affects formation of your head and your corresponding body; distinction is made between the mind of Pharaoh that holds the members to their deeds and the mind of Aharúwan which liberates your

members through which they come forth from self-impositions to vanity; through the offerings you rise unto new levels of dwelling states; Phargoh is the ruling force in a state of dwelling; consequences of every word or deed are processed through the members which rule the state of residence within the houses of mind, governing how one uses mind and the thoughts that run within the members; words and deeds have a built-in consequences with various lengths/durations/affects according to the length of the words or deeds; the consequence of mortality is 400 years of slavery—tied and woven unto forms of mortal unions [SMB/Gen 15:13-14]; note: the Land/Goshen of Egypt/ᐱᐱᐱᐱᐱᐱ/ᐱᐱᐱᐱᐱᐱ is a reward for congruent names that follow after blessing/Yúwsphah/Joseph for the purpose of further transformations as through Yúwsphah you enter into the womb of your Mother—the Best of the Land, but not as an end unto itself, for nothing is an end unto itself; what is considered an end reverberates; as the Houses of Yaoquv seek the grain of Yúwsphah, the members realign with an expansion of values to abide in the best of the land for their cultivation and expansion through the houses of our Mothers; in a karmic sense, Phargoh is a means of repayment—what one sows one reaps; *lit.*, to envelope/ᐱ the mind's/ᐱ consciousness/ᐱ of life/light/ᐱ; also associated meanings: dishevelled, unkempt, disorderly; a saying to rule via perception/outlook of life; an expression of the mind related to one's perspective to life; renewal/fruit of friendship and knowledge; expression of intelligence to endure/continue in life/light. The Chassidim parallel the Túwrah/Torah/Torah, providing similarity through the writings of Mattæyahu, viewing King Herod as a “Pharaoh,” perceiving Yahushúo like/as “Moses” who escapes threats of being slain as a male child—a means of recalling the origins and Teachings of the Fathers. The Hebrew Child comes into the midst of world to reclaim that which is lost, namely the 12 houses that are within you. The 12 become lost by being swallowed up in the earth unto vain pursuits. Your houses are saved unto bearing the glory in them whereby they are transformed into gems of Light according to their origins. Through encountering the ruling powers in your day, you overthrow former ideas and practices unto the restoration of your Twelve House Consciousness and their states of mastery to sit upon the 12 thrones of YishARAL, no longer subject to ruling thoughts of the world. Hereby, you affirm and demonstrate your Light Nature. The Name of Herod is associated with a town west of Addum/Edom, named Orad/Arad/ᐱᐱᐱ; a practice of adding the sound of the letter H to the Oyin renders the name of Herod/Horad. The Name (OouwR/Er - SMB/Genesis 38:7), is identical to the first two letters of the Name (Orad). This name is transliterated in the Septuagint as occurs in Yúwsphah/Luke 3:28. Note that this name in Greek is spelled identical to the first two letters of Herod, indicative of a kinship between the name Herod and the Semitic root ᐱᐱᐱ. Apart from being the name Orad, the word occurs in Chaldean, which means “wild ass.” The cognate Arabic verb means to flee, and the Syrian Ethiopian cognate means to be untamed. The names Orad and Herod may even be related to the Hebrew verb (rud) meaning to wander or roam (Genesis 27:40, Hosea 12:1). The point of all of this pertains to the mind which governs over your 12 houses and the lands/bodies of the earth; in this case Herod rules over Yahudah/the Numbers which must be challenged in order to liberate the members of your soul. You confront those in high places—thoughts in your mind—as your Spirit speaks things of the Túwrah/Torah, and the Collective orders of Light. As the karmic mind ruling powers are challenged the mind begins to inquire into the things of Ruach/Spirit. This process is personified in the daughter of Pharaoh nurturing the Hebrew child, and for the wife of Herod to request the Head of Yahuchannan/John to be served on a silver platter—to acquire Understanding of the thoughts of the priest of Aharúwan/Aaron. The karmic untrained mind is a like a wild ass, seeking its own way, and bears consequences of its decisions, often making rules and decisions based upon consequences verses upon the inner harmony of what it is given—namely the wealth of the 12 within them. Hence, the account of Pharaoh and Herod are parallel writings to show how the

birth of your Name in the world rises above the ruling powers in which you enter. As Dan rises in you, you judge your thoughts which reside in high places to the liberty of your inner twelve. Values, 355/אָלֶּיךָ: to utilize or to destroy a display of light/life; 1:1.

⁶⁵⁶⁵ **break** (*parar*, פָּרַר) 447

to shatter, crumble; to undermine, annul, invalidate, frustrate, contravene; *lit.*, to close/7 the mind's/4 multiplication of thoughts/4. Values, 480/7א: to fix/isolate an expression. See **break**/47א.

⁶⁵⁶⁷⁻⁷¹ **Peresh; to clarify; horseman** (*parash*, פָּרַשׁ) W47

to spread, extend, expand; to explain, elucidate, specify, distinguish, break open; *lit.*, to open/7 the mind/4 unto utilization/W; a knight, cavalier, herald: one who spreads the news and announces the command; also: to set sail, unfurl; to retire, retreat, withdraw, keep aloof; excrement, dung; note: the secondary meanings all convey an extension or spreading out, even as a horsemen unfurls the power of a horse, to stretch out with power; horseman of carnality; to manifest the thoughts of passion; horseman of YæHúwaH—to manifest the knowledge of the spirit. Values, 580/7א: to complete a domain of expression. See **chapter**/אW47.

⁶⁵⁷⁵ **chapter** (*parashah*, פָּרָשָׁה) אW47

a section/portion of Túwrahh/Torah; annal, episode; an explanation; *lit.*, to open/uncover/7 a chief part/4 for the utilization/W of illumination/א. Values, 585/א7א: to measure a delineated expression of illumination.

⁶⁵⁷⁸ **Euphrates** (*Peret*, פֶּרַת) א47

a breaking forth; an expansion; *lit.*, the expression/7 of mind/4 unto renewal and totality/א; depicts the vast flow commencing at the throat, and pouring out of the stomach into the large intestines of renewal; the opening of thought leads to a totality/completeness/summation value. Values, 680/74א: to locate the fountainhead of expression; 59/⊕: assimilation of messages. See the **great river** and **River Euphrates**/א47 אא.

⁶⁵⁸⁴ **to explain, strip off** (*peshat*, פֶּשֶׁט) ⊕W7

to stretch, extend, spread; to make simple, straight; to be literal or abstract; *lit.*, to unveil/7 the fires/W gathered at the center/⊕. Values, 389/⊕7W: to utilize an apparent pattern.

to march, step, paysho' (פֶּשַׁע) OW7

to take steps according to progressions of the Sayings of Chækúwmah and Bayinah (Yeshoyahu 27:4; TK/Lev 16:16; I Shm 20:3); *lit.*, to present/7 oneself to the Fire/W and Understanding/O; to escape calamities, punishment, crime, transgression lest one be swallowed up by their lips. Values, 450/7א: to compose/arrange the mind to its primordial state.

⁶⁵⁹⁵⁻⁹⁶ *pl.* **pieces** (*pitim*, פִּתִּים) אָאֶא; *sing.* **piece** (*pit*, פֵּת) א7

opened/divided into fragments; a revealing of secret parts/components; a morsel, crumb, piece of bread; *lit.*, an opened/7 composite/א, the means of attaining/א release/א. Values, 480/7א: a measured container/expression; 530/א7א: mark of the domain of instruction. See **pan**/א7אא.

⁶⁵⁸² **doorway, open** (*pathach*, פָּתַח) א7א

an opening, vent, portal, orifice, entrance; to be roomy, accessible; to untie, loosen, unroll, uncover, begin; to be without guile, vulnerable, unguarded; *lit.*, unfolding/7 composed summations/א of the perspectives, eternal life principles/א. Values, 488/א7א: a complete expression of perspective.

Pithom (*pitom*, פִּתּוֹם) אָא7

a storehouse composing sayings renewing the overflow of life; *lit.*, sayings/7 to compose/sum-up/א all within the waters/א. Values, 52/א7: to swallow pride; to stimulate development

^{6622; 6623} **interpretation** (*pithrown*, פתרון; פתרון) ᐱᐱᐱᐱ; ᐱᐱᐱᐱᐱᐱ; **interpret** (*patar*, פתור) ᐱᐱᐱᐱ to elucidate, solve; a solution; one who interprets; *lit.*, unfolding/ᐱ a composition/ᐱ of the mind/ᐱ; opening/ᐱ the measurement/ᐱ of mind/ᐱ to full extension/ᐱ; to reveal/ᐱ the totality/ᐱ of mind/ᐱ held/ᐱ in full extension/ᐱ. Values, 680/ᐱᐱᐱ: to measure a mind’s expression; 730/ᐱᐱᐱ: a measurement of wisdom’s instruction; 736/ᐱᐱᐱ: a measurement of wisdom’s guidance unto Unity.

Tsædda ᐱ

18/90; lateral, upper branches, *Tsædda* (ᐱ; ᐱ) ᐱ

18th Letter; freedom, host, army, warrior, defense; to capture, catch, insect, winged creature; side, affixed to side; jointed leg; dance; transformation, metamorphosis; sacrifice; battle, conflict, victory; intention; to overturn, acquit, correct, change; accomplishment, success; the hosts which rises from the womb forming a crown of thorns/strength conveying the might of unifying all within. *Tsædda* appears also as ᐱᐱᐱ.

⁶⁶²⁹ **flock** (*tsone*, צאן) ᐱᐱᐱ

of the ones emerging from within, as those which go out/ᐱᐱ from the inner most of the Neuwn/ᐱ; small cattle; sheep, goats; *lit.*, wings/liberty/ᐱ expands/ᐱ through unfoldments/ extensions/ᐱ; denotes the state of studying together for liberty, transformation, expansion unto our full extension; thus blessed are the flocks of YæHúwaH. How is a soul lost when YæHúwaH knows where all souls are at all times? Therefore, how is a soul lost when YæHúwaH knows where it is? The House of the Laúwim/Levites are appointed to watch over the flocks/souls to nurture them like a mother nurses her offspring. A mother know her lamb and can distinguish the lamb from hundreds of other lambs. How does she know? Because of the fleece and the scent that it carries. In this way the Laúwim know all of the lambs of YæHúwaH, for we detect their fleece. Hence a soul is never lost to the Laúwim either, for we are of the Shepherd and are the mothers within the flocks. We can spot the sheep easily and guide them with the Lammed/staff so that they stray not away from the flock into which they were born. When we see the garments of the light, created by the oylah, stretched over their bones, we know that they have been born among the sheepfold of YæHúwaH. For YæHúwaH knows their own and calls them by Name. The sheep hear the Shepherd’s voice, however a stranger they do not follow. Those in the flock/liberated/expanding and being extended hear/comprehend when the Shepherd of the Souls speak to them, but when a dog barks or a false prophet speaks or when one is in the pulpit calling for their souls, unless they speak with the Voice of YæHúwaH, the sheep do not hear—they do not understand anything because it is jargon, and who could understand it for even the parrot that is speaking says that the Most High cannot be understood? When the Shepherd speaks, this Voice they hear with clarity; as they follow—proceed, they make progressions into the Ways of YæHúwaH unto their full extension. Values, 141/ᐱᐱᐱᐱ: domain reflecting principle. See **sheep**/ᐱᐱ.

³³¹⁸⁻¹⁹ **go forth**, (*tsate*, צאת) ᐱᐱᐱ, ᐱᐱᐱ

to make a result, arise, emerge, make an appearance; go out, depart; *lit.*, enter into transformation/ᐱ to expand/renew/ᐱ change location/ᐱ. Values, 491/ᐱᐱᐱ: a measured transformation of concepts. See root form: **come out/going out**/ᐱᐱᐱ.

⁶⁶³³⁻³⁵ **hosts**, (*tsevaút*, צבאות) ᐱᐱᐱᐱᐱᐱ **host**, *tseway* (צבה) ᐱᐱᐱ

multitude of messages, hosts of insects, those under orders/organized thought transmissions, targeted messages, troops; equipped body armor, as the amour of ALHhim: *ie.*, forms of light words as spears

to pierce/open/thorn; *lit.*, to pursue/liberate/ a house/ with the might as one/; also: to assemble, congregate, gather together; to wage collective compliance; to serve; *lit.*, a liberator/ conscious/ of principle/ , to overcome the flesh. Values, 93/ : transformation facilitators; 2:2.

⁶⁶³² **Zebim, Zebim (Tsevim, צבִּים)** זָבִים **canopy (tsawv, צב)** זָבִים gazelles, lizards, turtles; the grace of knowledge; from the root זָבִים, to establish, a covering, to summon one's wishes/will; the ability to bring into consciousness the desires and will of life's nature, *lit.*, to pursue/ the form/consciousness/ emanating/manifesting/ fullness/ ; orders which empower us to unify. Values, 20/ :to cover 92/ :to designate a house

⁶⁶⁴⁷⁻⁵⁰ **Zeboim זָבִים Zibeon (Tziv'on, צבעִינִי)** זָבִים **to color (tsa-vaog, צבע)** זָבִים to dip, to dye, variegate, paint, hue, wet, moisten, color is a means to translate principles and organizations, each color is of the spectrum of Fire, the colors of a flower are attributes of Fire from the oylut of OLiyun; *pl.* a valley of BeNiyman from which the dyes are released via the gamete; also to hold or clutch with the fingers, grip, signify by fingering; progenitor of Oholibamah, fiery extension of Anah; *lit.*, to design/ a house/ ; signifies the role of man that paints the earth via impregnation and raises up the colorful tent of Oholibamah; corresponding to colorization is the aspect of holding or grasping which accompanies fertilization as the seed both colors and takes hold of the earth; i.e. color of eyes: blue/green—reflective of sky in water/meanings of teachings; blue—instruction of names/teachings of the heavens, various shades of blue correspond to the time of day and hourly function; brown—roles of man/processes of change; black—administration/concealment of thought within a body of Understanding, as the onyx stones/hidden for disclosure to the meek; blue/brown—unity of the heavens and earth/spirit and body in unity; also marriage and labor depict man as Zibeon/ Values, 36/ :to point/dot a house.

⁶⁶⁵⁶ **side, tsedda (צדָּה)** זָבִים sides from which the fruit of unity is born; *lit.*, an upper branching of Knowledge/ to form a dwelling/foundation for a SeedWord/ in which are two, from which a rod is formed; a true design that does not fail. Values, 95/ : branching of illumination; 9:9.

⁶⁶⁶² **inhale (Tseddaqah, צדִּיקָה)** זָבִים **righteous, just, tsaddiq, (צדִּיק)** זָבִים true, honest, meritorious, fair, right: in accordance with the Principles of Life; *lit.*, ability to transform/ the teraysarunim/ through the deeds/ of holiness/HhaKuwáhnim/ : fulfilling the crown of life in accordance with the appointment of Wisdom; the righteous are vertical columns of the Rings of HhaALhhim without variance to the Order or alignment; the Teacher of Righteousness instructs in the Rings of HhaALhhim through which you are aligned One with another; though Avrehhem sought for evidence of the righteous in Súwdim/Sodom, no emerging columns became evident at any level within the SeedNames in the Garden of YæHúwaH—Súwdim, through when looking back, a column/pillar of salt stands in the midst of the city. Values, 204/ : minds of the pyramids; 199/ : the sanctified righteous one in states of transformation in the collective body; 1:1. See מֶלַח/salt.

⁶⁶⁶⁹ **yellow (ts-havah, צהָב)** זָבִים to glitter, golden in color *lit.*, to unrestricted/ radiance/ of perfect unity/ . Values, 25/ : evidence of illumination

⁶⁶⁷⁶⁻⁷⁷ **neck (tsa-u-ar, צוֹרֵר)** זָבִים *lit.*, to transpose/ between states/ the Principles of/ Knowledge/thoughts/ ; pertains to the camps of BeNiyman and Yúwsphah via which one transposes thoughts at every level of progression; the space designated for movement between levels in accordance with the thought frequency being cultivated and whereby the Seed/ALphæh/Principle is formed; the Túwrah/Torah speaks of the

necks of BeNiyman [SMB/Gen 45:14], both the neck of the penile glan and the neck of the throat via which concepts pass and are conducted; the neck is of Understanding which upholds the Head/Knowledge. Values, 45/ጸጢ: to conduct light/life.

6675 **command** (*tsee-u-wah*, צוה) ጸላላ

to order, charge, arrange; to ordain, appoint, establish, bequeath; to set up, erect; to constitute; to decree, determine; *lit.*, to arrange/ጽ bonds/ሃ of life/ጸ. Values, 101/ጸ፱: to confirm principle.

6686 **Zuar** (*Tsuor*, צוּר) ጸጣላ

rejuvenation; *lit.*, to translate/ጽ bonds/ሃ in the eye/ጠ to the mind/ጸ; a source of songs/music, to compose via translating held perceptions unto the mind; a form of Yishshakkar/ጸሃጸጸጸ; one of the elders/mature resident within a name, source of gifts/Nethanel. Values, 60/ጸ፻:compose/structure

6696-98 **fortress; Rock, Zur, Tyre, Tyrus** (*Tsur*, צוּר) ጸላላ

a rock, refuge; *lit.*, result of transferring/ጽ all contained/ሃ to the mind/ጸ; as city pertaining to Sidon: *ref.* to the body structure, which is both refuge and dwelling place. the Rock being our foundation, from whence materials are derived to build the *mishkan*/ጸሃጸጸጸ/tabernacle; the Source of Life from which we bring forth the flow of revelation/waters unto the mind as we make the daily and evening *oylah*. also: to tie, wrap up, mold, form, fashion; to lay siege to, which illustrates the working manner of a builder with stone. Values, 296/ሃጽጸ: the King of Righteousness, uniting all elements—from the highest to the lowest. See **Sidon/Zidon**/ጸጸጸጸ.

6701 **Zurishaddai** (*Tsurishaddai*, צוּרִישַׁדַּי) ጸጸጸጸጸጸ

abundant breast, my/ጸ rock/refuge/ጸላላ of strength/abundance/ጸጸጸ; *lit.*, to designate/ጽ the bonds/ሃ of knowledge/ጸ activated/ጸ by wisdom/ጸ in gates/ጸ active/ጸ; an elder of Shem pertaining to Shamounn/ጸሃጸጸጸ, father of Shelumiel/to fulfill the Directive Order, a purpose of hearing. Values, 87/ጸ፱: sayings to achieve

flower, blossom, tsúwts, (צוּרִי) ጸላላ

transference of thoughts/ጽ contained/ሃ in your side of mystery/ጽ which appear as crowns/thorns, to emit the radiance of your origins/ጽ contained/ሃ in your sides/ጽ; to glitter, shine, generate a crown of thorns (Tehillah 132:18); a shining of blooming thoughts as the awns of wheat ears; formed by the offerings of Ayshshur/ጸጸ upon the wood of Shamoúnn which yields a plate of gold on the forehead as the qudash plate of hhakuwahnim hhagúwdal/high priest; a word from the jar of the *man*/manna; plummage, wings, (Yirmeyahu 48:9); lock of hair, fringe, house of thorns/crowns; Values, 186/ሃ፱፱: distinguishing of unified Sayings; 3:3.

6718-19 **hunter, to supply fully** (*tsid*, צִיד) ጸጸጸጸ

provider, equipper; to supply provisions without reservations; *lit.*, to designate/ጽ all works/deeds/ጸ of light unto the Kingdom/ጸ; also: deceiver, trickster—to catch a prey; quarry, the chase/seeker, hunt to find; to stalk after for discovery/observation; *lit.*, to pursue/ጽ after the deeds/ጸ for insights/ጸ in order that one bears in their hands the results of the search; hunt to find with the intention of discovery methods of performing all that has been spoken; to find whereby one bears upon our lips the Words of blessing; *ref.* to the works of Cham/ጸጸ in relation to the portal positions of Yapheth/ጸጸጸ. Values, 104/ጸ፱: a consecration of the openings via bodily designations according to the portals. See **Sidon/Zidon**/ጸጸጸጸ; **Nimrod**/ጸሃጸጸጸ.

6721-22 **Sidon, Zidon, Tsidun** (צִידוֹן) ጸጸጸጸ

a coastal city of Tyre/ጸላላ; to supply, net, obtain provisions, gather food; a patient observer to acquire the provisions of Wisdom and Understanding; to equip for a journey; *lit.*, to pursue/designate/ጽ the bodily operations/functions/ጸ according to the gates/openings/progressions state/ጸ of one's full

the image of ALhhim/ᐱᐱᐱᐱ is to be capable of transformations not limited to one dimension of being (1 Sam. 10:6); the full *tselyim*/image of meShiæch within us, which is in the likeness of HhaALhhim — an assembly of stones that are laid together as the dwelling/Mishkan for the Most High; *lit.*, a designed/ᐱ order/ᐱ of abundance/ᐱ; the three letters convey the nature of the ones of HhaALhhim: the Tsædda/ᐱ — ability to transform oneself, to be winged, thus not bound but can transport oneself from one state unto another, the state of liberty/freedom; the Lammed/ᐱ — ability to teach, rule, govern, one with the staff to Shepherd, a leader, one of many roles/orders comprised of twelve branches, the Lammed provides the parameters from top to bottom — from the legs unto the jaw bones, the later forms the chamber where words are formed, from where the instruction goes forth; and the Mæyim/ᐱ the capacity of Spirit that fills all things, that can ascend and descend and transfer properties from the heavens unto the earth or vise-a-versa, to transfer residences, to satisfy and quench desire, to soothe, cleanse and overcome, and to reflect oneself; these Letters convey the traits of being in the Image of the ones of HhaALhhim according to which we affirm and live soberly and in meekness; *the Liberated Order of Abundant Life*; notice the Lammed over the Mæyim/ᐱ as the staff controls the movement of the waters; a pursuer to conquer and govern by spirit; to pursue (as a warrior) the classification and order of life being reflected within; Seth was created in the likeness of Adam, but not Cain — each Name is according to the Fiery Coal Nature/Adam verses the form; Cain was admonished to master/rule over evil, but instead evil became the master over him; when one pursues the instruction of spirit and overcomes evil, they are in the Image of HhaALhhim, transmitting/ᐱ the Liberty/ᐱ of the Law/ᐱ. Values, 43/ᐱ: to reveal all processes; Values, 160/ᐱᐱ: a domain of united branches; the reduction number is 7 conveying completeness, nothing lacking; 9:9 is derived as ᐱᐱᐱᐱᐱᐱᐱ. Compare **idol**/ᐱᐱᐱᐱ; **molten image**/ᐱᐱᐱᐱᐱᐱ; **graven image**/ᐱᐱᐱᐱ.

⁶⁷⁷⁰⁻⁷³ **thirst** (*tsame, tsimah*, צמא; צמא) ᐱᐱᐱᐱᐱᐱ; ᐱᐱᐱᐱᐱᐱ pursue/conquest for water, to pursue spiritual concepts. Values, 32/ᐱᐱ, 131/ᐱᐱᐱ ᐱᐱᐱᐱᐱ: 37/ᐱᐱ, 136/ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ:

⁶⁷⁹⁰⁻⁹¹ **Zin** (*Tsin, צין*) ᐱᐱᐱᐱᐱᐱ a thorn, briar; a steep rock, cliff, crag; to prod, prick; to put in order; to extend/ᐱ the vessel/ship/ᐱ (a “crag” upon the faces of the sea) that carries the load of goods through the waters of embodiment; to prick; a wilderness of thorns — needling conversation; to pick up/enjoin together via thorns or needles: a pricking goad (as the sun, which also inclines towards the south) to the south of Yahúdah/ᐱᐱᐱᐱᐱᐱ/*praise* — with regards to the chief cornerstone/pillar/monument, to which your Rings are aligned; *lit.*, transformations/ᐱ extend inner core of Neúwn/potentiality/ᐱ. Values, 140/ᐱᐱᐱ: holy messages — the flow of words pertaining to our divine order. See **Wilderness/Words of Zin**/ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ.

jar, tsentsenat (צנצנת) ᐱᐱᐱᐱᐱᐱ vessel to formulate words through which the Lights of the offerings are retained in the mind, the inner space of the brain that houses the core thoughts from the daily offerings, the sum of the thoughts gathered between the parameters of the offering and the rotating side of the wood; *e.g. the offerings of Dan in a house provide the parameters of the ALhhim of Shayin Semek to contain the teachings of the wood of RAúwaben (ALhhim of Zayin-ALphæh) upon which the offering rises; the manna of words is composed of three parts: two parameter Letters of the offering and a Letter of the wood whereby the Words are of ALhhim, either of the side of Understanding or Wisdom, e.g. the man Word, sayish, is formed by an affirmative offering of Dan (of the Shayin-Semek Ring) upon the wood of RAúwaben (of the Zayin-ALphæh Ring):* W ᐱᐱ ᐱ ᐱ; Words of *manna* determine the generations/progressions of your Name (SYM/Ex 16:33); *lit.*, transformations/ᐱ occurring in the Fire extend/ᐱ as thorns/projecting from the sides/ᐱ of mind/ᐱ to set body/directions/compositions/X; through transformations and extensions of your mind and its formularies you enter into sequential

cern of the harlot is for mammon/the stomach bring a curse upon the one who enters therein; a center of HhaKenoni/Canaanites from which there comes the branching of Understanding. Values, 26/22: 107/10: domain of direction. See **stomach**/גחמ; **to curse**/שפח; **Beer-sheva**/בשׁו 44; **blaspheme**/שפח.

⁶⁹⁰⁴⁻⁰⁵ **qaviluth** (קבילות) XΥΛϚⓈ **kabbalah, qavilah, qavalah** (קבלה) אϚⓈ to receive/לⓈ the unified parts of Light/א, accept; the (hidden) meanings; *lit. to correspond* (SYM/Ex. 26:5; 36:12): what is hidden is revealed when it is understood how it corresponds to other parts to comprise the whole; receiving according to the Oylah—the perpetual offering/giving/arrangement of Mind within the Body of ARAL; the term is used in reference to the loops in the tabernacle/mishkan and pertains to how all parts of a dwelling correspond together; how one part corresponds to another and how one Name is joined to another Name; how all things are held together as One; to comprehend the Unity and perfection of all parts as One; to have the eyes unveiled to the hidden or inward sayings: “Open my eyes that I may behold the wonderful things in Your Túwrah/Torah/Torah.” [Tehillah/Psalm 119:18]; to incline the ear unto a parable and open dark sayings via meditation [Tehillah/Psalm 49:4]; *abbrev.* as א (favor/grace), which comprises the first two letters of the words אאאא אאאא, meaning “Wisdom concealed.” Values, 137/10: the secret instruction of Túwrah/Torah/the Law; 6:6 qavalah, 7:7 qaviluth; qavilah is spoken to denote associated parts.

⁶⁹¹²⁻¹³ **a grave (qavar, קבר)** אⓈⓈ sepulcher; to bury, entomb, inter; *lit.*, a residence/Ⓢ for the body/Ⓢ of the master/4; gravestone; also: the uterus, womb; *lit.*, domain/Ⓢ for expanding/developing/Ⓢ the head/mind/4. Values, 302/Ⓢ: dissolution or utilization of form.

⁶⁹¹⁵ **bow (qadad, קדד)** אΔⓈ crown of the head lowered which grants access to the door; crown of the head before the door in the name, (SYM 4:31, אⓈⓈ) before the gates of life now and in the progressions; state of searching for the door, seeking access thru the Δ into HhaSham to obtain insights. Values, 15/א: emanations of Light, mind of the Fathers; Values, 106/2: to sanctify unions as portals of Wisdom, Understanding, and Knowledge.

bow/curtsey, qedæh (קדה) אΔⓈ a compliance manner to be in Agreement/Covenant as *one well pleasing*; to come faces to faces without exaltation of one above another, to receive mutually and fully; a formulary of the emergence is gathered into the term אΔⓈ Qædæh, rendered as 10 and the Lights/א of 84/ΔⓈ. The 10 intervals of a house extend each of the 12 to convey the full Faces/80 of all Sides/4 of the Lights of the Fathers. אΔⓈ Qædæh is from the root of the word, Fire, meaning to bow/curtsey to the Faces of the Aúvim whereby their Faces are forever in yours and the promise is fulfilled: There are no other faces before mine. The Fire of the Qædæh is the Word meaning to sanctify אΔⓈ the Name unto its place of residence in Light אאאא QadúwshHhaSham; Values, 10/א: prequalify to perform, to be engaged in the works of the Auvim/Fathers.

⁶⁹²³⁻²⁵ **east, qedam (קדם)** אΔⓈ head/top of throat, location of initiations and resources; origin; place of emanation that, *lit.*, regulates/Ⓢ the gates/paths/Δ of the multitudes/people/waters/the flow of life/א; The House of Yahúdah commences the offerings in the qedam/east—the point of origin of Numbers through which all things are distinguished and illuminated; ancient days, olden times; before, previously, prior; house of knowledge administered by the three trustees of Light: Abram/אאא, Nachúwr/אאא, and Haran/אאא; the spiritual position of distinguishing detailed aspects/attributes—of bringing them forth out of the crystals of the north and across the face of the south for full examination, even as the sun arises in the east to adorn the minutiae of the kingdom with the golden crown of light; the phrase that one removes our sins as from east to west expresses that from initial illumination rising/east/אאI unto our agreement and implementation with the light/west/ⓈA0, our transgressions

are removed, otherwise we still carry them. *lit.*, the crowning/ፈ path/ፈ of fullness/ግ; note: the gate of the East is Madai/ጳፈግ. Values, 144/ፈግፈ: domains to the heart’s satisfaction; territory of life’s gates; 5:5. See **qadamuth**/ጳሂግፈፈ, **compare west**/ፆፈፈ/ግፈፈ

6929/6932 *sing.* **Kedemah** (קדמה) ጳግፈፈ; *pl.* **Kedemoth, Qedemuth** (קדמוֹת) ጳሂግፈፈ antiquity; pertaining to origins — to previous states of being, former positions; a sanctification unto regeneration; *lit.*, to sanctify and honor/ፈ the gates of insight/ፈ unto the fullness/ግ of enlightenment/ጳ—of conforming with/ሂ one’s totality/ጳ; a wilderness (flow of speech) of Reuvan/ግፆሂፈፈ/seeing (speaking according to one’s sight); note: Qadamah pertains to, *lit.*, the regulators/trustees/ፈ of the eastern gates/ፈ that flow/ግ with illumination/ጳ. Values, 550/ግፆጳ: to measure the domains of potentiality; 149/ፆግፆ: to sanctify spiritual resolve. See **east**/ግፈፈ; **Wilderness of Kedemoth**/ጳሂግፈፈ ፈፆፈፈ.

Kadmonites, Qedmuni (קדמוני) ጳሂግፈፈ

The *Qedmuni regulate the gates through which the energies emerge and are release*. This includes the **management of the energies** through all gates of man. For example, the energies are regulated via the gates of the eyes, the gates of the ears, the gates of the mouth, the gates of the genitals, etc. *lit.*: to sanctify/regulate/ፈ the insights/ፈ fully/ግ through extensions/ግ of the hands/ጳ. The hands are the means to energy extensions and fulfillment. From root word, *qadam*, meaning east, we understanding that **the Qedmuni state extends the emanation from its origin unto its full brilliance according to the gates of light**. Through the gates of the twelve tribal/branching light fields, the emanation of words pass. What is acquired — Qayni, is targeted — Qenizi, and now passes through the gates fully elevated. We proceed according to the gates of light each day. The affects of the light within us cause the waters to rise and fall through our gates as the daily tide goes out in the morning and comes in at evening. One may see the correlation in the daily occurrence of sun rising. First, there is seen the shimmering rays of light that piece the eastern sky (the Qayni). Then the rays are cast forth like spears, targeting the rays unto full occupation and impact (the Qenizi). Following such the light passes through the gates of the twelve energies/tribes (the Qedmuni). In the course of the passing, the illumination rises until there are no shadows of observation. **This process of illumination is the same as one studies the ancient letters of the Túwrah/Torah in the Túwrah/Torah. The inner light essence breaks open the words (the Qayni). The rays of light are cast to pierce the energies with illumination (the Qenizi). Then the illumination is regulated through the 12 energy centers (the Qedmuni). What is acquired (the Qayni) is released into motion (the Qenizi) and then extended unto its full ascent — the Qedmuni.** Open your right hand and look at the pattern. The thumb, pointed toward eastwardly is the Qayni, the instrument to open, grasp and hold. The index finger, being the Qenizi, is the instrument to point out like a spear aimed. The middle finger is the Qedmuni, the full arising of the light as the sun arises from the east. The right hand opened, from the thumb to the little finger, is formed according to the motion of the sun as it arises and then falls/sets. Your hands are handling the Word of Life (I Yahuchanan/John 1:1). The Qedmuni bring up the insight to its full ascent. They take a word acquired, having released its value, and then draw out its full glory until we see the radiance fully risen and extended unto a king/queen arising in power (unto the ring finger). The Qedmuni elevate the light within to remove the shadows of the initiation/early morning. The darkness flees and the energies are regulated unto the daily sacrifice of service. Keep in mind that the ten traits or achievements are the use and activities of words. The ten States are the occupation of the energy management by words which is the fulfillment of being man in the image of ALhhim; for all in the heavens and earth are based on words. Correlating the Ten States to our ten fingers, the Qedmuni correspond to the service of the

right hand middle finger, to provide management; this state corresponds to the letter *Tæyth*. Values, 60/𐤔: to structure the light through gates; 9:9 is derived as 𐤅𐤆𐤆=𐤍𐤏𐤐. See **east/𐤍𐤏𐤐**; **Wilderness of Kedemoth/𐤅𐤆𐤆𐤏𐤐**

6942-46

to hallow; holy, qudæsh (קדש) WΔΦ

fire/ΔΦ of Wisdom/W; to set apart, consecrate, dedicate, assign; to cleanse, purify, sanctify, keep sacred; betrothed; *lit.*, **consecrated/devoted/Φ paths/Δ of wisdom/fire/W**; the path from the crown to the foundational fire chamber; confirming/Φ the inner/Δ fire/W; also: to wash hands and feet before a sacred act; to be set apart for a particular service or position; to proclaim the sanctifications of *Rash Chedash/WΔ𐤁 W𐤏𐤏*/new head of the month, which sets apart the months/moons for their works according to the Head that rises or crowns, thereby governing over the days; to sanctify the sabbaths and festivals; to set apart the weeks and the seasons: the seventh day is *qudash*/distinguished by the fires of the sun and light signs/reflections in the lunar phases [SMB/Gen 1:14; TK/Lev 23:2]; to regard as separated/distinguished unto; to be devoted to, as one Name to another Name; a dwelling state/domain in which one regards the inner as distinct from the outer yet united; a sanctuary for insight and for shaping by the Spirit; *lit.*, **to be distinguished/Φ by the insights/gates/Δ of Fire/Wisdom/W** or to be set apart by the destructive fires of passion or speech; to distinguish by fire, as *YæHúwaH/אֵלֶּיךָ* distinguishes by fire: all that fire distinguishes is holy, and the positions of father, mother, husband, wife, and children are *qudash l'Yæhúwah*; *lit.*, a devotion to the inner/Φ is the gate/way/Δ of Wisdom/W; a secluded/consecrated/Φ pathway/Δ of Wisdom/W; a consortium/Φ of pyramid expanded thoughts/Δ based on Wisdom/W; to reside/Φ within the Way/Δ of the eternal flame/W; sanctification/reverence/Φ is the way/Δ of wisdom/W: without holiness/dedicated reverence, no one may approach אֵלֶּיךָ; the saying of *qudash/holy, qudash, qudash*, uttering the word three times, affirms the sanctity of one's Name, dwelling of Unity, and portals in the present state of evolution of Sham, Cham, and Yapheth. Values, 404/ΔX: sign of access to the Door; 7:7 is derived as *WΔ=ΥΦ*. See **month/WΔ𐤁**.

6942-46

Kadesh, Kedesh, Qudæsh (קדש) WΔΦ

sanctuary; *lit.*, the consecrated/Φ paths/Δ of Fire/Wisdom/W: as En-mishpat, *Qudash/sanctuary* is understood to be the fountain of judgment proceeding from the Most High/Oliyun (Ps. 27:4-5); *lit.*, the sacred/Φ paths/Δ of Wisdom/W; via separation/sanctification we have access to the spirit/wisdom; contains the insight of Wisdom; sanctification is the door/passageway to Wisdom; means of spiritual strength. Values, 404/ΔX: measurement of the gates; 7:7 is derived as *WΔ=ΥΦ*. See **En-mishpat/𐤅𐤆𐤆𐤏𐤐** 𐤅𐤆𐤆; **Kadesh-barnea/𐤏𐤏𐤏 WΔ𐤐**; **Meribah-Kadesh/WΔ𐤐 X𐤏𐤏𐤏**.

6947/6942-46; 1251

Kadesh-barnea, Qudæsh Barnoo, (קדש-ברנע) 𐤏𐤏𐤏 WΔ𐤐

to resurge; resurrection; a non-ending position in life: a holy/WΔ𐤐 work/son/𐤏𐤏 of continuation/𐤏𐤏 — arising/emerging as the offspring of Neúwn; *lit.*, purification/Φ of the heart/Δ and spirit/W unfolds/𐤏 knowledge/𐤏 into a soul/expression/𐤏 of understanding/𐤏. Values, 726/ΥΥWX: renewal of wisdom concerning the branchings of Unity. See **En-mishpat/𐤅𐤆𐤆𐤏𐤐** 𐤅𐤆𐤆; **Kadesh/WΔ𐤐**.

6942-46

to distinguish the holies; most holy (Qudæsh Qedeshim, קדש קדשים) 𐤍𐤏𐤏 WΔ𐤐 WΔ𐤐

to sanctify/set apart/WΔ𐤐 your distinguished parts/members/𐤍𐤏𐤏 WΔ𐤐; “holy of holies”; *lit.*, the priestly quarters/Φ to revelation/Δ according to Wisdom/W of all distinguished/Φ pathways/Δ for assimilation/W of blessings/𐤏 and messages/𐤍; a distinguishing of the Spirit's presence within its manifested works: parts of body (a tent of meeting) are holy to *HhaSham/אֵלֶּיךָ*, as they are positioned and actively maintained by the Word; in terms of the ark, the holy of holies is the sanctity of the mind, set apart from other parts to sanctify them, a repository of Testimonies; one enters into the *qudashqudashim* at the fulfillment of a day as you cross over to the Faces, upon having formu-

all is performed according to the enlightenment. The conflict between Qahhath/Kohath and Aharúwan is resolved as one gathers according to the genealogy of Qahhath unto the birthing of the house of Aharúwan/Aaron, whereby Aharúwan becomes the Enlightened Servant, until that day, one follows the strivings of the eyes and the misleading twitching of the nerves. One gathers information through the offspring of Qahhath: the Chevruni with Qeræchi and Omram; the gathering unto Understanding proceeds in the sequence of the Names of Qahhath unto Enlightenment. First you gather to behold the Chevruni within all truth, whereby you are a comrade to the brotherhood and an enemy to the world. With the Chevruni mind you gather to behold the associations of all things—how all parts are 1:1; you devote yourself to be a companion with another to which you are joined in the House of YæHúwaH, in your devotion Name to Name you form a square base upon which all things are assembled in your collective. As you gather in this manner, you uncover the Eternal Principles within each statement and sequence of words. The veils commence to fall off of words and forms. You see the eye to the yellow-white of the sun and the moon to be the black pearl pupil that moves amongst the stars, the stars being arranged within the rings of the iris of twelve parts. In the eye you see Wisdom (yellow white) via which the Principle ALphæh passes between AL and AR. Also in the eye you behold Understanding as the black inner ring of the pupil that moves, reduces and enlarges in the midst of the iris. As silver turns black, so is Understanding to be discovered through which one comes to see all things, as one beholds all things via the dilation of the pupil; and within the eye are the rings of Knowledge depicted by the iris which conveys the movement of the moon pupil within the ring of stars; in having these eyes, your eyes will not lead you astray after the lust of the flesh and the pride of forms. You gather all that you have in sheaves as Omram, and devote your mind toward expansion, whereby the Principles gathered in your foundation commence to arise and expand. In the expansion of the Seed, you come to bring forth the kuwahnute/priesthood of Aharúwan, which has in their hands the Rod that buds and bears the fruit of AL within your mind/arúwn/ark. As you gather through Qahhath, you settle for nothing less than the kuwahnute/priesthood of Aharúwan/ Enlightenment; the instruction of Aharúwan corresponds to the night; however, Qahhath is ever ready to carry the arúwan/ark and the qudash things as they are covered through which we move into realms of Illumination. For how can we enter into the south of full illumination unless Aharúwan and Qahhath tread together? By Qahhath carrying forward the Teachings of Aharúwan, we enter into the Light of the south, whereby there is no shadow. In other words, unless we do the Words, we yet remain in wonder, which gives way to doubt, for the Directive Force of the Neúwn is not followed through. As we follow the Directive Force, then each step is a path into the Illumination of the Force; when we do not follow the given Directive, then we loose scent of the trail; the Force keeps moving, but should we stay behind, we gradually loose sight and the Presence of the Illumination. In Qahhath all things open-up as a flower opens in the morning sun; by following the instruction of Aharúwan of night we come to see and thereby to know all things through Qahhath in the day—in the deed; thus the Illumination of Aharúwan is seen through Qahhath from which Aharúwan becomes evident in the generations of Laúwi, even though Aharúwan precedes Qahhath as night precedes day. *lit.*, devoted/𐀀 light/𐀁 transmitters/𐀂; The Values of 505—the two Lights of Consciousness which are the formulations of Qahhath. The strands/nerves of Qahhath are the strands of Light woven between all bodies, whereby all parts are joined as one. Values, 505/𐀃𐀆𐀇: to measure and regulate light/life; 4:4 is derived as 𐀈=4𐀉𐀊𐀋, means to compile and compose the Illumination; 46 as the number of the primary vertebral nerves of the cervical vertebrae/14, thoracic discs/24, lumbar/10, sacral and coccygeal/10; with 12 in the cranium, the primary nerves are numbered 58 of 214 body connective threads.

to wait, hope, qáúwh (קה) ጸሃቀ

to have expectation, to endure long, to lengthen the stance/strand; *lit.*, to sanctify/ቀ all received/ሃ through illumination/ጸ, used to convey “to gather” indicating to collect or gather in hope, from the thought to stretch as one draws out from the Seed in hope of a harvest. Values, 111/ሃቀ: to consecrate the branches; 4:4.

Kof, Quphæhh, Qauph (קה) ገሃቀ

19th Name of ALhhim denoting singularity of mind, the unified summations/1 of assembled thoughts of Reshun/9, depicts the priestly mind, the crown which contains the Faces whereby Aharúwan speaks of the unified Faces of Yæhh; *lit.*, to encapsulate/ቀ the unity/ሃ of the Faces/Sayings/ገ; means “the eye of a needle,” base of words meaning a circuit, revolution, to go around from the concept of the Faces of Yæhh that move in courses of the moon; monkey of a long tail, ape as a *kepos*; carried forth in Greek as the *kappa* denoting the doubling of the Paúwah; the sign of the Letter contains a pair of faces/Paúwah, whereby the utterance Quphæhh is preferred. Values, 186/ሃገቀ: to sanctify the Faces of Unity; 8:8 is derived as ገ=ሃፋቀ; 7:7 is derived as ገገ=ሃቀ.

⁶⁹⁶⁵⁻⁶⁶ **to rise, qúwm** (קום) ግሃቀ

to stand, arise; to restore; to raise up another; to bring to the top/apex; to happen, occur, take place; to succeed; to be established; *lit.*, to break open/ቀ all contained/ሃ in the waters of the deep/the flood of knowledge/ግ. Values, 146/ሃግቀ: to elevate the messages of Unity; 4:4 is derived as ግ=ሃሃቀ, See **to rise**/ግሃፋ; **height**/ጸግሃቀ; **heights**/ጸግቀ.

⁶⁹⁶⁷ **height (quwmah, קומה)** ጸግሃቀ

to stand upright; to rise up; to establish; to restore again: connotes freedom of movement and the state of glorification, suggesting that what was beneath is now above; to take from within and to establish it as a guiding light principle; *lit.*, to sanctify/ቀ the bonds/ሃ mirrored/ግ in life/ጸ; to break open/ቀ the yokes/sets of knowledge/ሃ in the flood waters/ግ unto illumination/ጸ. Values, 151/ፋግቀ: to distinguish the potentiality/extent of Totality. See **to rise**/ግሃቀ; **heights**/ጸግቀ.

thorn, crown, quauts (קנין) ሁሃቀ

messages woven into your SeedName open and ascend unto your Crown whereby there is a gathering of thorns at your brow; origins of your Name come from the thorn bushes upon the peaks of Reshun. Through nurturing your Name under the auspices of Bayinah/Understanding and Chækuwmah/Wisdom, the fruit of Knowledge, as thorny projectiles of thoughts surround your head, whereby you appear to The Crown according to your origins in Ayshshur. The Crown is the Letter Tsada—the Values of 18—Chayi/Life. The Words of Life in your Seed rise to your crown forming a structure of thoughts which govern over your members as kings over their lands; the Letters convey a dominion state of transformations; also used to denote curls, locks, a name: My head is filled with dew, my locks with the drops of the night. (Song of Songs 5:2); Stephen describes the scene in Exodus with these words: “in the flame of a burning thorn bush” (Acts 7:30, NASB). Values, 196/ሃሁቀ: to distinguish the transformation attained through unity; 7:7.

⁶⁹⁶⁸⁻⁸⁹ **smoke (qeturah, קטורה)** ጸላሃቀ

Keturah, daughter of Yapheth—the incense of mind united with the expanding Name/Abram; canopy of truth contains knowledge and truth; usually translated as smoke of sacrifice; the smoke, a canopy of holiness/ቀ and truth/ቀ contains mercy and justice/ሃ unto knowledge/ፋ and light/ጸ that is received from the offering presented by Fire; messages from the gates provide Knowledge of light; spiral of interchange containing thoughts unto life; smoke arises from the Fiery Breath and gathers into the crown/crest of the head whereby the brain is formulated; the grey matter of the brain is composed of layers of smoke—thoughts of Breath. Values, 59/ቀገ: 140/ግቀ; see qatar/ፋቀ; Ræuch/ጸሃፋ

6994-97 **youngest, small (*qatan*, קטן) י⊕⊕**

minor, smallest, least significant; to lessen, decrease, dwindle; reduced; little, poor, unworthy, unqualified; *lit.*, to cover/distinguish/⊕ the four sides/⊕ unto full extension/γ; the nature of Bayinah, being of humility, regulates all mass, stars/lights of Knowledge, and projections; the humbleness in every level of Being and awareness. Values, 159/⊕γ⊕: separations desirous only of refuge (Mat. 5:19).

7014 **to smoke, fume (*qater*, קטר) 4⊕⊕**

to burn incense; to kindle, sacrifice; *lit.*, a spiral/⊕ of unified/⊕ thoughts/4. Values, 309/⊕W: analytic interchange; 2:2 is derived as 4=⊕4⊕; 4=⊕⊕⊕; state of mind as a result of oylah.

6999-7001 **to acquire, spear, Cain, *qaiyn* (קין) י⊕⊕**

7:7 being Word to Word are means of acquisitions through devoting the tongue as a spear; *lit.*, distinguish/⊕ to attain/⊕ the Neúwn of origins/γ; to acquire a body of parts that fit together, to fabricate, a craftsman, *e.g.* skill of singing, chanting, also used to denote large testicles through which the body is attained. Values, 160/⊕⊕: distinguishing inner structures through penetrations of the tongue; 5:5

Kenite, Kayni, *Qayni* (קניני) קניני⊕

The primary state of promise land (SMB/Gen 15:19) which the tribes occupy; state of awareness as the cracking of the dawn whereby one may take a hold of a thought; the Qayni/Kenite convey the capacity to open, grasp, acquire, hold, learn, and retain. The Qayni is the ***State of occupation to draw out from every form the true/affirming meanings of light***; to access, learn and to treasure the divine nature. You shift in direction from learning of ways to do something to the *focus of becoming* the Promised State *extended to you with covenant*. Doing is linked with becoming. This covenant for the Promised/Verified States is made upon activating the fire centers within your pieces/parts (SMB/Gen 15:9-18). The Qayni State is distinct from following, repeating, and being guided blind-folded. Derived from the root word Cain/Kayin, meaning to acquire an ayish/w⊕⊕ — the activity/⊕ of the 22 Letters of Fire/w⊕⊕, to purchase, procure, to impart knowledge, in the sense of ***the ability to grasp and transfer meanings according to Wisdom***. The Qayni are known as those of the blade, the edge, the point, the spear, being metal workers and silversmiths who take understanding and fashion a statement of knowledge or who create with understanding/silver. The ***metal workers of the Qayni are the refiners*** of gold, silver, and bronze who take from the crucible of observation and mediation the pure elements, having the dross removed, whereby their essence may be seen and handled. The Qayni has been translated also to mean to mourn, to wail, and lament. There is mourning as one emerges from being blindfolded unto grasping the realities of the light force present within whereby the mourning is turned into joy. ***The Qayni are characterized by grasping the edge of the words/swords***. They acquire from the shimmering side of the spear to discern the properties of light held and thereby learn the light essence contained within a word as well as form. The prefix, at/⊕⊕ denotes totality, that is, all aspects of the Qayni are included in this state of development. In correlating the Ten States to our ten fingers, the means of fulfilling our energies, the Qayni corresponds to the action of the right hand thumb, the means to open and hold. The Qayni are an associate of YishARAL and avoids destruction with Omaleq/Amalek, heeding the counsel of King Shaul; they yield the character of Yetrúw/Jethro who brings guidance and administration through the wilderness thus they are from the subconscious — Median; a Qayni/Kenite joins together parts possessing Knowledge to stitch together. As the tribes represent the twelve Letters: *ALphaeh* through *Úwah*, and *Paúwah* through *Taúweh*, the states of occupation are represented by *Zayin* through *Oyin*; the Qayni being the *Zayin* whereby one establishes a thought and takes root. The combination of the twelve tribes and ten states of occupation express the value of 22/*Taúweh*/totality. Values, 53/⊕γ: receptive communications; See **Heber**/49⊕.

7018 **Cainan, Kenan, Qinun** (קנין) ንንቲቶ

secure nest; to acquire, hold, retain; the capacity to learn; the ability to treasure; a son/work of Anúwsh/WYጎፈ/benevolence; *lit.*, nest/ቶ possessing/ቲ desire/ጎ for augmentation of potential/ጎ. *Ability to treasure* begets Mahalalel/ረፈረፈጳጳ/praise: the ability to know and declare worth. Values, 210/ቲ 4: the beginning of blessings; 6:6.

7039-40 **Kallai; parched, dried (qawlee, קלי) ቲረቶ; parched (qawloo, קלוי) ቲሂረቶ**

roasted grain; to be dried/roasted with fire: method of cooking in which the food is exposed directly to the heat of the fire; an immersion in fire, suggesting evaporation of impurities; an extraction of the natural oils/understandings in preparation to anointing with spiritual oil; *lit.*, a purifying smoke/ቶ brings order/ረ and equilibrium/ሂ to activities/ቲ. Values, 140/ጎቶ: smoke as means of release; 146/ሂጎቶ: smoke drawing out Unity. Compare **baked**/ጳጋፈጎ; **twice-baked**/ጎቲጋፈጎ.

6965-67 **heights (kumot, קומות) ጳጎቶ**

a plural form of *kum/qamah*; *lit.*, elevations/ቶ arising/ጎ in all things/ጳ. Values, 540/ጎቶጳ: complete measurement of the domain of fullness. See **to rise**/ጎሂቶ; **height**/ጳጎሂቶ.

7065-67 **Jealous; to possess, jealous (qin-nay, קינא) ፈጎቶ**

to envy; zealous, obsessed; however, the enlightened are not jealous of a darkened mind; *lit.*, the control/ቶ of desire/ጎ by concepts/ፈ; to suspect, accuse; to seclude, control—effects of the desires/motivations arising from projections of self: to be jealous is *lit.*, to regulate/ቶ the potential activity/ጎ of energies and foundational positions/ፈ, lest they stray from the framework of wholeness/unity; as name of YÆHH/ጳፊ: The Possessor of Heavens and Earth; also: zealot, fanatic. Values, 151/ፈጎቶ: domains that reveal/display principles. See **purchase**/ጳጎቶ.

7069-71 **Kanah; purchase, acquire, reed (qenah, קנה) ጳጎቶ**

to buy, get, procure; to own; to gain possession; means of measuring by the arm of Understanding; a cubit is the sum of the eighteen ones ALphæh to Quphæhh; a reed is the measurement of the Values amidst Quphæhh to Taúweh, being three hundreds, whereby Wisdom/W appears in the midst of Understanding; as the Values are counted by tens in Bayinah, a reed is grown which is **the sum of 30 tens/300 which is measured by the intervals of the Quphæhh/ቶ — Taúweh/ጳ**; a reed is determined by the full extensions of the Thoughts of the Most High, which are the unified 8/18, which are called the Nine; the 300 is the root of Understanding in the midst of the Values of ALphæh to Tsædda, being 180/9, for by the force of Understanding a tree grows in every way; through understanding every commandment performed by faith is a deed, measured by 10; the interval of 10 in the House of Understanding conveys that the principle/ፈ of the Thought is extended fully/ቲ into a deed/work; the formulation of the intervals of ten in the House of Understanding result in 90/ቲ from ALphæh/ፈ to Yeúwd/ቲ; from Yeúwd/ቲ to Quphæhh/ቶ another 90/ቲ appears, whereby the Ring of Tsædda-Tsædda/180 is formed, for each Ring is a formula of an arrangement of the Numbers; according to the extent of the Tsædda-Tsædda, one moves and grows according to the rod, for each extension of Tsædda-Tsædda forms a branch of Knowledge; the full exercise of branching Understanding is the state of Liberty through which all houses are redeemed, meaning that they are continually being reinstated from their being let go into a deed/work; the Numbers of Chækúwmah and Bayinah are based on the 28 ALhhim; as the ones of Chækúwmah—18 are joined to the 10/Hand of Bayinah = 28, Together they are the sum of the Neúwn Mind of 14+14; also: cane, resemblance of a rod, stalk; branch of the manurahh/candlestick, as a branch is the means to acquire and hold fire, to draw up the oil from the energies into the shaft of light; a nest (things possessed); *lit.*, domains/ቶ of the Neúwn's/ጎ illumination/life/ጳ. Values, 155/ጳጎቶ: domains that evidence discrimination; 6:6.

7105 **harvest** (*qetsir*, קציר) ᐱᐱᐱᐱ

time of harvest; reaping, cutting grain; *lit.*, to reap/store/designate/ᐱ the achievements/purposes of transformations/ᐱ- activated/ᐱ by mind/ᐱ; “when you come into the land” [Lev 23:10] is when you enter into transformations of Mind; upon your coming into the land you commence to reap the harvest; then you bring the evidence of the harvest to the serving *kuwahaen*/priest that it may be acceptable pertaining to the Faces/Expressions of YæHúwaH. The waving of the sheaf is on the day after the weekly sabbath which follows the seven days of the Feast of Unleavened Bread/ChagHhaMatstsúwat during the first moon period. There is no mention of a day, such as the 23rd of the moon, because the waving of the sheaf is the results of all the days of ChagHhaMatstsúwat. The outcome of the days (plural) verses mentioning a particular day is the focus for the wave sheaf. In eating unleavened bread, we lay/sow the Principles to sprout the new harvest which becomes fully evident in the seventh moon. On the day after the sabbath—after the weekly sabbath that follows the Feast of Unleavened Bread, we bring forth the inner evidence of our developing branches. Why is it after the weekly sabbath? Because the wave sheaf follows what we establish within us on the sabbath of all that preceded in the week prior and set in motion for transformation. The seven days of ChagHhaMatstsúwat correspond to the seven days of creation through which the branches of the Word appear. The seven days of Unleavened Bread are days of uttering the Word and sacrificing to bring forth an appearance the complete Faces of HhaSham. Is this not why you came into the world, being created in the Image of *Hu-HhaALhhim—becoming of The ALhhim*? The result of YæHúwaH speaking culminates in the Name coming into the land, for when *He*, which means *the United Breath*, speaks to manifest and to expand The Unified Name, The ones of ALhhim bring The Unified Name into what the one of ALhhim speaks; likewise do we. The first branch of HhaSham that becomes evident within the land are the fingers of Mind being extended as the Hand, even as The Unified Name begins with the *Yeúwd*/ᐱ. Hence, as we observe the ChagHhaMatstsúwat we release and bring forth the incorruptible words within our Name which sets in motion our coming into the land or into the State of Transformation. Through speaking the words that comprise your collective Names, your Names came into a body/land state. How is it that by speaking we eat unleavened bread? For it is what is on the tongue that goes not only out but also within. As of the clean/whitened, we chew the cud—we meditate upon the Words that feed us inwardly. As we make the offerings each day of Chag haMazut we enter into the complete rings and their deeds (seven days) of transformation pertaining to our Name. It is necessary that you confer with a *kuwahaen/priest* to determine that the harvest within your houses of YishARAL are according to the Faces of YæHúwaH; this process of determination and affirmation is called the Waving the Omer [Teúwrat HhaKuwáhnim/Lev 23:10-12]; the waving of the omar declares that the new growth of the year is unto the Faces/Expressions of YæHúwaH. Should the wave sheaf be acceptable, you proceed with a *qarban oylah*/a total giving of the Meek after which you partake of the fullness of your learning throughout the year. In all cases, we may conclude that the Waving of the Omar/Sheaf is the dedication of the Name and affirmation of the mind towards the Faces of YæHúwaH; upon the making of the oylah offering on the day of the wave sheaf; the mind is readied to receive the fullness of the learning cycle in the year. Values, 400/X: culmination/renewal; 67/Iᐱ: structure of the Word. See **to harvest**/ᐱᐱᐱᐱ; see Omer/ᐱᐱᐱᐱ; see wave/ᐱᐱᐱᐱ.

7114-16 **short; to harvest** (*qatsar*, קצר) ᐱᐱᐱᐱ

to reap; to cut, chop, clip, reduce; to shorten the stalks via harvesting; a woodchopper; also: to be short, more concise, curt; brevity; *lit.*, to reap/ᐱ a transformation/ᐱ- of mind/ᐱ, during which process there is a reduction of peripheral details, so that only the kernels of revelation remain; to be cut short, abbreviated. Values, 390/ᐱᐱ: to utilize a transformation. See **harvest**/ᐱᐱᐱᐱ.

7121-24 **to read, proclaim, qerah** (קָרָה) קָרָה

to preach, summons, pronounce; to cry out; to read, recite, study; to convene, assemble; to encounter; to call by name; to assemble; *lit.*, to regulate/distinguish/☉ the mind's/4 principles/4; to smoke/☉ the mind's/4 initiations/4 (to slowly process what is ignited); to call, to read is the Consecration of Sight, when the Eyes are sanctified by the Teacher, then one is called and also able to read. Why some are yet asleep is that the EYE of their Seed is yet closed, remaining blind. When “called” your Name opens like a Seed whereby you hear and respond, saying with Consciousness, Hhanni, I am Here, I am awake, I am Hearing, Speak, Master, Your servant is present and ready to go forth to walk in the Illumination kindly shown. RA/44 is the root of RAúwaben; to call forth from your Seed, as one is called forth from the waters all that is bound within you, to read the writings woven in your parts. The abilities to call/read are distinguished by the consecrations of the Teacher of Fire of RAuwaben, HeQuts/Hakkoz, the kuwahnim/priest Name appointed amongst the Courses of the Moon to stand with you as the Pillar of Fire of the night during the 30 days of RAúwaben (ALphahDibreHhayamim/I Chronicles 24:10). Values, 301/4W: assimilation of concepts; Wisdom bears the unified Principles/pairs within a Seed; 2:2 is derived as 4+☉=94. The parameter Letters are the same values as the interior, whereby one may read the meanings within a Word—the shell equates to the interior through which the Letters that house the Numbers are one with the interior.

7126-31 **near** (karav, קָרַב) קָרַב

smoking of mind achieves expansion, facilitates transcending states and boundaries; to approach, draw near; to engage; within; to be inward—in the midst of you; to be face to face—without obscurity/without veils; to be in the midst of the Presence/Fire, without barriers; also: to battle, encounter, or engage in combat as the consequence of an approach; *lit.*, intimacy/☉ of mind/4 with associations/☉; interior, inward part, bowels, intestines; regions from which the offerings/qarbanut are drawn out; “what is near” includes clean/unclean thoughts, those clean and holy pertain to the order of meShiæch, unholy thoughts—those outside the measurements of light; both maybe near or a kin to our energies. Values, 302/☉W: wisdom in associations. See **sacrifice**/☉☉4☉; compare **sacrifice**/☉☉I; **feast**/☉☉.

7133 **sacrifice, pl. qarbanut, qarban** (קָרְבָּן) קָרְבָּן

the inner depths/☉4☉ extending/☉; an offering, gift, vow; offerings appropriate Thoughts of Enlightenment whereby days, nights, seasons and years are measured and determined; the tablet/luach of the offerings sets in motion what are called days; *lit.*, light wave vibrations/☉ of intelligence/4 to develop/☉ the quests of Mind/☉; to extend the consecrated thoughts in the house of the Neúwn/☉☉4☉; to consecrate/☉ the intelligence/4 to expand/☉ releases/unfoldments/☉; what is within is unfolded to swallow-up the external, accumulations of energy formulations of light waves from your tribes/branches/nations/processes; wherewithal to approach the altars for unfoldment, to encounter and implement Wisdom with gifts/designations of energies; the offerings to establish new states/levels and new works as those on the festivals and Rash Chedash include: a) the unified faces/fruit of Chækúwmah, broken open to reveal all within a state/union—the opening of the sides, commonly rendered as the offerings of bulls, the unified faces/lips/sayings, b) the honour/strength of founding Principles of Bayinah—strength of a unified body/ram, c) the humility of meekness fulfilled—total submission/seven lambs of HhaALhhim; and d) splendor and glory of overcoming—the unified consciousness/he-goat of HhaKuwáhnim. These qarbanut are the constructs of Enlightenment whereby all deeds are determined and whereby Words are formed; the offerings provide a foundation of the body of the month—unified heads/two bulls); the strength to unify and extend from the foundation—honoring the unified mind/one ram; the complete follow-through and fulfillment,

glories, the glories through which you appear by the Lights of the Fathers prior to formulating your houses in earthen vessels; the spirit of revelation in Wisdom that opens the eyes to see impartially; offspring/work/יָצָא of sight/יָרָא; the energy of seeing; one of the twelve energy branches/tribes of life—RAúwaben, occupying the eyes of the soul; to perceive, behold; *lit.*, mind perceives Unity developing/expanding its full potential, one sees/יָרָא holding within itself/יָצָא all potential states/יָצָא; knowledge/יָדָע of concepts/יָדָע administer/יָצָא the development/יָצָא to full extension/יָצָא; via RAúwaben words are formulated through the eyes/levels of perception and come into the sides. The ideas, as they are seen, come into the left and right eyes and then pass from the sides into the midst, mostly to the heart from which they are carried in the blood. The words that are formed in this manner activate the members into various responses that are both verbal and mental impulses that regulate the body and behavior. Sight is by inversion and corresponds to planting whereby all concepts conceived arise in power and form. We first learn basic principles and then come to see. We establish thought concepts in order for vision to develop. Sight is seeing the unity of all concepts. Lust is seeing a layer apart from the founding principle. The offspring of RAúwaben are the products, the extensions and works of sight. Values, 43/יָצָא: reflective processes; 259/יָצָא: to recognize exchanges occurring within all gathered; 7:7; 9:9. See soul/Wָצָא.

7217-20

Rosh; head, rash (רֹשׁ) Wָצָא

chief, principal member; *lit.*, thoughts/יָצָא of fire/Wָצָא; to know/יָדָע the concepts/יָדָע of Fire/Wָצָא; principal part/יָצָא to perceive/יָדָע the structure of Wisdom/Wָצָא—being the Mind/יָדָע of Fire/Wָצָא, whereby the whole is ruled/regulated; the sum values of thoughts, being the Rash of 22/Wָצָא; the shaking of the head is via the sounding of trumpets/tongues to utter declarations of understandings; *lit.*, the head/mind/יָצָא expands/יָצָא strength/wisdom/Wָצָא as fruit expands the founding Seed; the mind of Yaoquv draws out and magnifies words from the heart/Laban—off the altar of Fire/Wָצָא; also: top, beginning—as the “head” of a stream; a royal court; positioned at the top of the house to direct all—the crowning position corresponds to its role as the servant of all; a function of the priesthood. As Aharúwan/Aaron provides an atonement for all peoples, the heads provide a covering for the body; “a head covering” is a mind which makes an atonement/a covering for all inner members as a woman/embodiment weaves a cloth for her husband—the seed and the members of her household/children (those in the womb as the stars spin a body to house their light); the threads on the head are as a sheath formed for the precious grains of man/unleavened bread/יָצָא; women, men, and children cover their heads during prayer and offerings as well as when speaking in the assembly as they formulate thoughts within their head, the words flow through coverings of the sheath of nerves within the body; rings of tissue cover the nerve sheath, protecting it as insulation surrounds an electrical cable; the tissues are composed of many fibers, called axons; the pattern of a head covering is in the sacrum and coccyx of the bone (cobra head dress) from which comes the head of the body as the first is last and the last is first; wearing of a head covering by men, women and children denotes that a mind prepared to weave the instructions being imparted through messengers for the sake of the stared-soul within them; outer coverings depict spiritual realities; all people have their heads covered as they approach the Mountain which conveys that the mind is attentive to house the thoughts being transmitted by the hands of melakyim/angels; each mind provides a covering to house and adorn the teachings as a woman covers the seed with a cloth, whereby the Word is housed within us unto its performance; *e.g.* (II ShmúwAL/2 Samuel 15:30); Aharúwan places the cloth on the vessels to reveal and designate the detail of the Numbers within the vessels to be understood; upon the draping of the cloth, the House of Qahhath, referring to the nerves, carries the messages of the priests; during prayer/meditation or when making an utterance the head is covered in accordance with the ALhhim who speak with coverings, for when They utter the Words of Yæhh they weave threads to cover everything that is made; hereby the ALhhim, denoted as “Let

Us, are the Mothers which unfold all Numbers and Names of Yæhh into fabrics of Light. Through their Words all things are made, even as through our Mothers what is invisible within the Seed appears and takes shape. The veil or the head covering corresponds to the garmenting the creation, for they speak with their heads covered—they provide a covering, as a parable, to contain the precious treasures of Yæhh; without a mind over the body/woman, the body speaks in shame, speaking apart from the Enlightenment of the Numbers; a veil over the head during prayer or utterances denotes speaking as the ALhhim; yet should a man hide his head to speak of things externally, it is also a disgrace, for in this one speaks without illumination—speaking of the coverings verses the meanings within; the veil is lifted when what is within is disclosed, revealed with understanding; should the thoughts composing the body be not veiled, then the glory within has no garment to radiate its Light, whereby the radiance of Their Faces is not seen distinctly, loosing details of the radiance of the Crown; one in humility covers their Head in the Assembly of First Born in coming to the Mountains of the Fathers for prayers/offerings and meditations. The sign of the Veiled Crown of the Fathers on our heads as coverings maintain and bear consciousness that the Faces of the Fathers are preeminent in all speech and teachings less one present their own thoughts apart from the Faces. We receive angels/messengers by levels of Light as we create branches of understanding to contain them, for unless a stalk has branches, where can the birds lands? If there is no covering on the peace, the fruit withers. Why are the Faces of maShayh/Moses veiled? As the companion body of Aharúwan, maShayh is *The head responsible for all within—what is said by the priest to be performed; the body of maShayh speaks to reveal the details of the Law*; by the Words of Gad, the Body of ALhhim and the Head are formed, both being formulations of the Seed, first the body and then the head in this order. The head empties all within it to form a body and then rises from within the body to govern over all of its lands. The body and head, as two, become one flesh—in perfect agreement with the Thoughts of Yæhh; likewise, two Names unify into one dwelling whereby they serve each other and have no strangeness of occupation. With the works of the oylah the Body is built-up and kept; with the spices for the mezvach semmim/Altar of Incenses, the Head of the body is made and renewed. Values, 42/9: draws out all aspects of unity; 501/4: to comprise a crown of Principle; 3:3 is derived as W=44; 6:6 is derived as W=44; See *Rayish/4, woman/4*

7217-20 **first, beginning, Rishon, Rayishúwn** (רִשׁוֹן) וְיָצָא

the goal of the mind in any undertaking; *lit.*, thoughts/4 of fire/W4; containing/Υ the goal/γ, outcome; mind of direction, with intent, to know the end from the beginning, whereby what is first is also last; the head is the first of the body, for it is the Seed of Knowledge from which all parts come; what contains the Neúwn/γΥ is the beginning of all things. 8:8 is derived as γΥΥ=W444.

7217-20; 2318-21 **head of the month, Rash Chedash** (רֶשֶׁת חֶדָשׁ) WΔΑ W44

the renewal through giving the head/W44 of the moon/WΔΑ, the full moon emerges offering its body of Understanding through which the head appears as a plant opens it's flower to increase Knowledge; the moon waxes to fullness to prepare for a new birth, as the Virgin Mother of Bayinah waxes with child; the waxing phase, from the dark moon unto fullness culminates in the presentation of the head; the beginning of a moon cycle is called a Head—the Rash/Head of Chedash/Newness to renew trees for bearing twelve houses into the Fire/the Sun to produce fruit of a season; the Rash Chedash sets 30 days for a moon phase: 4 weeks of 7 days (28) plus the head of the month (30-1) which is counted as one or two days of the Rash Chedash (ALphæh ShmúwAL/Samuel 20:5-27); the testes, as stones laid at the foot of the body, are a testimony of the heads of the months within the body, 6 moons roll from the left stone, and 6 moons roll from the right stone from the east; the emission of seed-semen is as the flicker of the crescent moon that is seated in the west; following

the 29 days in a month, the next day is the Rash/Head. The Head is a formulary of the Name of AL 30+1 ᐸ that contains the instructions and Faces of Yæhh. When a Head appears, a new stalk forms/emerges; e.g., The Head of semen creates a body. The Head empties itself to give all within it as full moon empties itself to initiate the Offerings of the Oylah (burnt offerings for the month), what is generated by the Light into layers of darkness gives all within from the dark moon to reveal the Head of its beginnings. You have 12 heads evidenced by the 12 bodies/organs assembled within your tabernacle. Your 12 body systems/organs is a witness of the 12 heads in your spirit of Yæhh. You do not stop thinking and consuming in that you are of Yæhh—the Eternal—Perpetual Flame of the ALtars of the Unified Holiness, whereby your offerings are from evening to morning, morning to evening.... Thirteen moons in a year convey that one head has doubled/multiplied as Yúwsphah/Joseph that brings forth two heads for blessings; the doubling head of Berúwchah/Blessing is for the expansion of the trees in a year.; *lit.*, the head/4 renews/ᐸ is strengths/W for the works/ᐸ with insights/ paths/ᐸ of Wisdom/W; note: the ascensions/Xᐸᐸᐸ/Oylut of Rash Chedash [CHP/Num. 28:11-15] pertain to the full range of 30 days; these offerings commence through observations of the sides of Wisdom—as the fruit of the lips (two bulls); ascensions occur as the mind and its extensions are submitted to the Unified Heads that determine the days of a month; in each month are two heads, one that commences and one that rises within the month, whereby each month is head to head; the unified sides of the month are foundational offerings from your Body of the month, the two faces/lips/sides/parim/bulls refer to impartial pairs as attributes of Wisdom; the offerings expand through Chækúwmah, being of pairs/two, i.e. two sides of the heart, two sides of the eyes, etc., from which comes the two halves of the moon; the offerings of the paired faces extend by an offering of honor/ayil/the ram that gives strength to the pairs, the offering honors the Heads in Yæhh, whereby comes strength of the ayil; the mind humbles itself, opens to let in daily portions of Illumination during 30 days; complete submission to fulfill the principles are manifested as fruit of Knowledge/those of perfect meekness/seven lambs; as a result, one bears the glory and splendor in their inner parts rising above violations and states of sleepiness, the later pertains to the qualities of the transcendent/he-goat offering to maintain communications in all dimensions of Light; the grain offerings of the month refer to the studies set in motion during the month with regards to the unfoldment of the Heads; studies serve the maturation process and attainments/fulfillment of being; nesek/drink offerings refer to the flow of understanding with corresponding joy. As you make your offerings, sense the light of the moon filtering through you; be; receptive to the principles and works of the light designated in its course by Wisdom; inner formulations occur daily; celebrate with expectation and in confirmation of the attainments: submit your mind and heart for teachings of the Head of the month to acquire Illuminations imparted through making the offerings. Proceed into the 4 sevens of the month to walk in the complete illumination of the four quadrants of Light; the moon moves amongst twelve houses/tribes of star constellations during the month to designate the offerings and colours of the forming prism; keep in mind the seasonal works of light and how the position of the moon affects your inner tribal centres: be conscious of the sun's emanation and its effect on your twelve life centers within—all in correspondence with the twelve light hours of a day; each moon sign is the pattern of a sheaf/leaf; from the head of the month, the moon unfolds itself through giving a portion of its body as the daily oylut/offerings; in the midst of the month the moon has imparted all within it, making an offering from each member during the courses of two weeks; as new moons—as crescent moons appear, a small leaf/sheaf as a smile, a tender plant emerges; during the later two weeks of the month the leaves increase in size, like a cabbage plant, a head forms within the leaves; the full moon is the compilation of the leaves gathered day by day from the crescent leaf unto forming a head; likewise, as you gather from the sheaves daily, your

mind becomes whitened and full of revelations; the crescent moon is the same moon as the full moon—it is one and the same; as the crescent increases everyday it is like a leaf on a tree growing larger until it is full; when the moon is full it is the NEW MOON, for now it is fulfilled. In like manner, when the NEW HEAVENS and NEW EARTH come, all spoken by the Unified of ALhhim are fulfilled; the fullness is the newness, or the beginning, of the new aúwt/epoch. The fullness comes at the end of the cycle, whereby it is the head of another cycle. The NEW HEAVENS and the NEW EARTH are the fulfillment of the aúwt/epoch of Núwach and the beginning of the aúwt of Yetschaq/Isaac, just as the full moon is the end of one month and the head or the beginning of the next month; in the midst of a month, on the ALphæh of the third week, (the 16th day) a new head begins to emerge. The four ALphæh in a month corresponds to the four ALphæh in the midst of the 4 squares of Numbers [for further information see: ALhhim Achadd]. The third ALphæh appearing is the ALphæh of HhaALhhim as a new Body is now arising, and it is filled with the Glory of the Numbers at the end of the cycle of days! When the new head is full, we come to the end of the month and commence the next month. The head, upon Rash Chedash, offers up its body as one makes an offering, whereby all that is within it goes out, as the fullness of the moon wanes. Through the giving of all, all becomes known, whereby the mind is renewed and filled with splendor and glory. In the beginning, the Unified spoke from the platform of Four—their four unified faces/sides, being the alignment of their stones from Maneshayh to Yishshakkar through which their faces are united from end to end, and whereby they speak from one end unto the other having full vision within the seven Rings of their Body/Shayh. As HhaKuwáhnim spoke of the Heavens and the Earth, they set forth the aúwt/epoch of Núwach/Noah. We are now in the midst of the aúwt of Núwach, for the Head of Yetschaq/Isaac has appeared. When the days of Núwach are fulfilled and become full, then we enter into a new aúwt/epoch and commence the days of Yetschaq/Isaac; when the days of one moon are fulfilled, we enter into a new cycle of measurement and unfoldment/revelation. The months are in the order of the days of HhaKuwáhnim: first is Beniyman, from which comes the Heavens and their spaces/the earth. This is the first day but the ninth month as all things are given from the hands of HhaKuwáhnim. When one is given from ten, there are nine, the sum reductive value of 3501/9 of the Numbers of HhaKuwáhnim. During the course of the month of Beniyman, the Seed is being formed, which is the first stage of the heavens and the earth; in the Seed are the Numbers and with them are the spaces/earth for all that is in the Seed. As the seed matures, the next head of the next month appears: RAúwaben, for upon the ripened seed an Eye appears. The Eye is the Head of RAúwaben; the opening of the EYE forms 7 Rings which forms the body in which the Light of the Seed fills; the opening of the Rings is the formation of the Mishkan, and the Body in which is formed is the House of YæHúwaH, a house for all attributes within the Seed; the Light that fills the Seed is called the Shayh/Lamb of YæHúwaH, for it is the emanation of the thoughts that are contained within the Body of Dan; the Life expands within the Body of the Rings as the open from the sides of the Seed. Into these Rings the Tree of a Name forms and makes itself a house that is continually transforming. Upon the fullness of Beniyman—the full moon at the end of the month of Dan, RAúwaben/The Eye appears as the head of the 10th moon, which offers its body of Wisdom, being Dan. During the month of Dan, the head of Shamoúnn appears, which are the wings upon the sides of the seed. The wings are the means by which the Seed Name is transported, being carried by the Breath/Wind of the unified that send it forth from the Staff/Lammed of HhaKuwáhnim, even as a seed is sent from the branch of the Tree in which it is composed within a face/fruit. On RashChedash, Shamoúnn offers its body of Ayshshur. During the month of Ayshshur the head of Gad appears, which declares all that the seed has within it, which is the opening of the Seed by Words, as the Seed rises upon the lips. Gad offers is body of Nephethli

to open up all that is within the heart of the Seed. During the month of Nephethli, the head of Apærrim appears, for now that the Seed is opened, Apærrim enables that which is within the Seed to grow and to cloth it with a garment/leaves unto the bearing of its fruit. Apærrim offers its body, being Yahúdah, whereby all of the Numbers and values within the plant are released to bring forth the full nature of its design. During the month of Yahúdah, the head of Maneshayh appears in the midst, whereby the values are transported from the seed unto the form into which it is growing. Maneshayh upholds and elevates, gives rise to the properties of the Seed, as one that defies gravity. Maneshayh offers its body upon Rash Chedash to bring forth the month of Yishshakkar, whereby the full activity of Life within the Seed is released into the body unto which it has entered. Then during the month of Yishshakkar, the head of Zebúwlan appears, which appoints the lands—all of the spaces in which the Seed will inherit, as it branches out and fills the spaces that are being formed. Zebúwlan offers its body of Beniyman in the third month, whereby every trait of the Seed is manifested: the structure of the branches, the flowers, and the first fruit thereof. During the month of Beniyman, the head of Dan arises. The head of Dan is the tenth power to empower fully the harvest of the Seed. Dan looks over the planting and secures its gates whereby it has a defense, being strengthened inwardly unto its full consciousness. Dan offers its body of the Rings, whereby all within the expanding Rings are clearly seen as though one is looking through a glass. During the month of RAúwaben, the head of Ayshshur rises to bear testimony of the Order and to affirm the discernment of the Eyes that first appeared upon the right side of the Seed. Ayshshur offers its body of Shamoúnn, whereby the Numbers and Letters formed within the fruit, upon the sides of the plant, are heard. This gives the ears an ability to hear the voice of meShiæch—the full measurement that has unfolded within the House of the ALphæh. During the month of Shamoúnn, the head of Nephethli arises and offers its body of Gad, whereby the Sayings of meShiæch are spoken and then written. The Sayings are of the Numbers, and the writings are of the Letters. During the month of Gad the head of Yahúdah arises to bring forth the final harvest of the plant. Yahúdah rises and offers the body of Apærrim to cause the full measurement of the plant to bear a harvest of praise in which the Numbers are expanded/blessed. During the month of Apærrim, the head of Yishshakkar rises. Through Yishshakkar, all that was in the foundation of the Seed rises to the crown, and the work of the first day, in which the Names and their spaces (earth) are set, becomes fulfilled. As the Head of Beniyman comes, the full consciousness of the Seed rises to the crown, and the heavens and the earth are set in their places for the works of HhaKuWáhnim to be brought forward amongst the inhabitants thereof. Those who are the called and the chosen shall see the glory that has been reserved for them. These meek ones only shall behold the earth—the spaces that are formed for the Names in a course of twelve moons. The Head of Beniyman appears and rises as at the beginning; then and only then are we readied to proceed into a new aúwt/era of revelation. The courses of the days are set through Beniyman, which determines the numbers of years. Within the years the months are determined by the activity of the Light. The years are determined according to the Head of the Seed from whence a year spins as a bulb, unwinding itself into a plant to flowers, through which the works are determined from the floor up—coming out of Maneshayh and rising in Yishshakkar. All months throughout a year are positioned in Maneshayh and Yishshakkar as they come into the paths of Chækúwmah, whereby they bear at their sides the fruit of their Names. As the camps are in rotation with the stars, the body of the month enters into Maneshayh, and the new head blooms out of the center position of Yishshakkar. Each moon/month serves as a head of another month. The process of the Head emerging is through the seasons /quadrants/sides that are set from the month in which the Seed is opened. The Head of the earth is in the ninth month after the harvest, being the fruit/Knowledge of the seventh/Apærrim. The head of a year is when the head appears in the

months—in which Beniyman rises within the fruit/Abib. The evidence of bearing fruit is seen in the third position, for though earth is positioned for the Names in day one, the earth, being the Body of the Names, does not appear until day three. The works within a year are counted according to their pairs of Names as they are set/laid together according to their Numbers—whereby Yahúdah is set for Apærrim. All months begin with the union of two heads, whereby no work is performed in isolation to any other. When the body of a month is offered, the blood begins to flow from the side of the moon. With the flowing of the Head of Light, a new month commences unto a forming a new moon that appears in its fullness, whereby all that is within it has ripened to be offered. From the heads are the sacrifices of the moons [Chamesh HhaPekudim/Numbers 28:11-14]. For without a body of perfection/wholeness/fullness, where are the offerings that are to be made? From Beniyman—the ninth of the house, the courses are determined by those of HhaKuwáhnim/3501/9. From all that is given through Beniyman/9—the Head of the Harvest, there is 8, then 7, then 6, then 5, then 4, then 3, then 2, then 1, and then 0:0; from which all states are formed in the midst, as in the midst of the months, whereby what is visible comes from the nothing, even as the Head of the Moon every month comes from the invisible and indivisible Unity of those coming mouth to mouth in total agreement and perfection. Following the harvest, comes the scales to judge the results. This is the month of Dan, the tenth, and with Dan are the Houses of Ayshshur and Nephethli, the twelfth, in which are the patterns of the mishkan. Hence, it is in Nephethli that the Tabernacle is set up, for in Nephethli is the pattern. The months 10, 11, 12, written as 101112, are the months of mystery, being of the north, for in them are the upper minds of consciousness from whence all other Numbers and their Words come. From 10 comes Chækúwmah and all of the deeds of the Hand—the Sayings of Unity and the works, which are composed in the commandments. From the Ten are the Numbers 1 - 10. Their extensions are unto 10 times, or unto the 10th empowerment, for one may extend their foundation unto their Origin in Understanding, from which they have come, whereby they may bring forth the power of the Hand in their midst and set themselves free from all states that they have come to sojourn. When the hand of Wisdom touches the Hand of Understanding, the staff of maShayh is placed into the hand of Aharúwan. This is the Hand of Salvation that stretches out beyond every state or land, even as the hand can reach higher than your head or lower than your foundation and wider than your dwelling of rags in which you have clothed yourself, oh, fool. The values of the ones (1-10) are the foundation of all things, for in Wisdom are all things laid. With 11 comes Bayinah and the twos, whereby all things are extended into a Tree to bear the revelations of all that has been laid within the foundation of the ages. Only by the ratios of the pairs of perfection can one draw out the resources of their Names from end to end. In Bayinah is Understanding, and with Understanding and Wisdom, all things are made that are to be made, and nothing is made without them, for without them all things will fall apart and go asunder, but with them, what is made, continues without end. Herein do we make the distinction between what is made in the world of mortals and in the worlds of HhaKuwáhnim, for the later does not perish, for it is according to their Words, but not so with the world of mortality, for it will come to an end and be remembered no more, for in the mortal, the Numbers are not perfect in Wisdom, and being not founded upon the Rock of Wisdom and Understanding, they shall fall asunder. When one comprehends the perfection of the foundation, they shall tremble with the fear of YæHúwaH, and become shaken from sand in which they have built their house. From 12 comes Dagot/9:9/Knowledge wherein are the threes, through which one may count by groups of threes. In 12 is 30, for if there is one, then all of the sum of the ones (1+2=3) may be extended by 10: 3x10, from whence comes the Hand of Wisdom, whereby it has the 10th power of ones in its midst. The ones are from the 1 in the 12. The twos are from the 2 in the 12, and the threes are the sum of all that is in the 12, from which comes

all higher Numbers of consciousness, even unto 900, in which is the platform of Enlightenment that rises upon Chækúwmah and Bayinah, being the square of 30. In that all comes from the 12 within the consciousness of HhaKuwáhnim, the worlds turn from twelve to 1, revolving counter clockwise. In the course of twelve moons, in the month of Yishshakkar, the head of Beniyman appears to bring forth a new state in which the inhabitants are liberated unto the lands to which they have been foreordained by the Mouths of HhaKuwáhnim, who spoke them into being by their Numbers and appointed their lands according to the Numbers of their Names, whereby the heavens and the earth are united as one. All has been spoken by the Mouths of HhaKuwáhnim for their own pleasure. For further information regarding the Tribes and their offerings, read BHM: The Mishkan. Values, 813/∧∧XX: the sign of completion/ renewal in activities and processes. See **offering**/∧∧O; **head**/W∧∧; **month**/W∧∧.

7225 **first, first fruits** (*reshiyt*, רשית) X∧W∧∧

beginning, start; foremost expression; principal part; chief concepts of the mind; inception: the mind/∧ of fire/W∧ initiating/∧ wholeness/X, adding the letter Bæyit/∧ — X∧W∧∧∧, forms the first word of the Túwrah/Torah comprised of six letters, corresponding to the unfoldment of the six days of creation; *lit.*, the knowledgeable elevation/∧ of the principles/∧ of wisdom/W to activate and give significance, values/∧ to all things/X. Values, 911/∧∧∧XX: sign of compound renewal in domains emanating principle. See **firstborn**/∧∧∧∧.

7227-30 **much, many** (*rav*, רב) ∧∧∧

mind development, thoughts increasing, numerous, enough; abundance, plenty; a multitude; *lit.*, the fortune/∧ of the house/∧; also: a master, chief; a rabbi/teacher, who brings a *Rayish Bæyit*— a mind/∧ focused upon the unity of all/∧: a masterful mind pertaining to fullness/meShiæch. Values, 202/∧∧∧: mind of multiplication.

7235-37 **Rabbah, Rabbath; multiply** (*ravah*, רבה) ∧∧∧

to increase, grow; to be large, great, numerous, plenteous; much; *lit.*, a mind/∧ expanding/unfolding/∧ the light/∧. Values, 207/I∧: mind of completion.

great is he/cultivating is the Breath, Rav Hhúwa, (רבהוא) ∧∧∧∧

knowledge of unity illuminates the uniting of all concepts into one. Values, 34/∧∧: 214/∧∧∧:

7243-44 **mating; raining; quarter, fourth** (*re'vee-ee*, רביעי) ∧O∧∧∧

to cause seed to branch forth/become extended in producing fruit: thus, used for both rain and copulation; rainy season, rainfall; intercourse; to be inseminated, impregnated; to be four dimensional: a source extended into three dimensions; from O∧∧∧, meaning “square, quadrant”; *lit.*, to instigate/∧ conscious/∧ activity/∧ for receptivity/O and sharing/∧; also: a couch; lying down; meditation; great (extended) grandchild. Values, 292/∧∧∧: mind transforming form. See **four**/O∧∧∧.

7259 **Rebecca, Reveqah** (רבקה) ∧∧∧∧

to team up, as a pair of oxen; loops of a rope— joined thoughts— conveyed by bracelets in the narrative; to fasten, tie firmly; to secure the mission/assignment to the mind; a link between the stellar and the earthly fields of being, where *adim*/∧∧∧ receive assignment and mission; *lit.*, a mind/∧ form/∧ distinguishing/∧ emanations/∧; as patriarchal wife: a spiritual gift of mind to bring forth the fruit/offspring of Yetschaq/Isaac/∧∧∧∧/joy/laughter, facilitating all that pertains to one’s mission/assignment of mind: the gift of Reveqah is provided at one’s pre-embodiment form to congeal all concepts of light into a mind field that will unfold through Yaoquv/∧∧∧∧/Jacob: the Yetschaq/joy of Avrehhem/∧∧∧∧∧/living by principles is Reveqah/teamed up/yoked to bring forth Yaoquv/the head of light energies; the function/∧ of this gift/∧ is illustrated by Reveqah’s drawing out the waters for the ten/∧ camels/∧∧∧, which represent complete transportations and storage processes/∧ belonging to the mind for its fulfillment of mission; the distinguishing role of Reveqah leads to the

body. *The tongue is to be welded by Fire, that is, shaped by the Fire in order to speak the Words of Fire*; *lit., mind with an assignment*; the Governing force/4 which contains/ᐱ purpose and assignment/ᐱ: one's origin and identity are encapsulated in one's assignment; *the pulsating Light frequencies in union with all activities*; the vehicle of life within forms: the animator, expressed by the body in signification of its role to carry/bear the life force within the tabernacle; the intelligence of Unity concerning all services and operations of life: *the Ræuch of humanity* which truly unites/ᐱ (in contradistinction to the flesh, which divides/distinguishes the parts of man, one from another, and which is capable of preference for one part above the whole); a kiss is the means to intertwine breaths; the inward guide of all forms of life; *lit., the ruling power/4 administering mercy and justice/ᐱ*; the interior Life capable of seeing beyond; *lit., the mind/4 yoked/ᐱ to the perspectives/ᐱ of enlightenment/ᐱ*; the means of both ascent and decent; ***the freedom of Breath is the liberty from Metsryim*** through which the members arise out of Egypt, whereby *Breath resides above the body* in the cavity of the nasal passages/lungs directly beneath the brain which serves as the cap or storage of one's thoughts; Breath is invisible but makes all things visible, from whence comes light—crystal patterns of light; Breath is at liberty above manifestations of form and yet abides within forms whereby all of Wisdom is read and thereby known; “the power of the air” is within the thoughts that are regulating the world to be an exterior nature of self-projection; what the children of men make and what are made of HhaALhhim are not always the same; Babylon is not made of demons, nor of the Rings, but by the offspring of Adim which uses bricks, as those enslaved in Metsryim; bricks are a formative state that build an outer world, verses making the mishkan with treads woven daily into a Body that exist solely for the purpose to carry the ever emerging Illumination. Bricks are made at a plateau of awareness that pertains to gate of becoming. The Consciousness within Breath seeks to enter into Unions whereby all of Wisdom is revealed, for no Breath lives unto itself, nor can Breath read itself entirely without the Faces of another: a counterpart is required. The necessity of intertwining Breaths is according to the Nature of Wisdom and the Order of the ALhhim that collectively abide within the heart/interior space of YæHúwaH. Without the intertwining of Breaths we remain extended and consciously lost/apart from the Core; also: wind, air, to smell, scent—both as means of perception and for pleasure/delight; distance, space, interval; relief, spaciousness; to be wide; profit, gain; the bearing of interest; *Ræuch* is the Nature of HhaSham which sustains all and is in all as the Nature of Wisdom/Queen Chækúwmah; the ***spittle*** on the eyes of the blind is water impregnated with Breath or the designation of Name/Fire Vapor/spittle/ᐱᐱ whereby eyes are restored by activations of Shayin Oyin in the SeedName; birthed of HhaNeúwn, **The twelve spirits of a Name** are those born in the Body of ALhhim/The Rings whereby they are of the same Ræuch and have within the Ræuch of sides: namely the Ræuch of Yahúdah, *The Spirit of Numbers/Praise*; of Yishshakkar, *The Spirit of Consciousness*; of Zebúwan, *The Spirit of the Lands/Dwellings*; of RAúwaben, *The Spirit of Revelation of Wisdom*; of Shamoúnn, *The Spirit of Understanding/Joy*; of Gad, *The Spirit of the Oracles/Discourses*; of Apærrim, *The Spirit of Blessing*; of Maneshayh, *The Spirit of Transitions/Transportation*; of Beniyman, *The Spirit of Life*; of Dan, *The Spirit of Judgment*; of Ayshshur, *The Spirit of Encouragement/Affirmation*; of Nephethli, *The Spirit of Sweetness/Agreement/Mutuality*; as there are 12 divisions of soul, likewise of Spirit [Hebrews 4:12]; when the unified sides of Consciousness of HhaKuwáhnim open, the Breath escapes as a vapor that goes forth from a sealed bottle, but returns as a bird to its nest, whereby a bird makes a nest in circles of Rings. *What is Breath?* Ræuch is a Vapor in which the Mind/Thought/4 is united/ᐱ to the sides/Chayit of the Neúwn/ᐱ, bearing the consciousness of its Numbers, capable of descending and ascending for exploration and full unveiling of the Name by which it is called/read; the Values of Ræuch are 214; 2(6+8=14), rendered as the double Neúwn;

Rayish—Oyin (רישעין) יֶלֶוּוֹרָא

The House of the ALhhim that gives birth to Yishshakkar/Issachar; the tribes are born of the Native/Virgin Mind of AL and are not of this age/world [Yahuchannan/John 1:13], for by them being born, as those which are born in Metsryim, this world is overthrown [SYM/Ex 1:15-22]; The Rayish-Oyin is the house of the Shepherds from which the term, *roah*/אוֹרָא is birthed; Rachel is a shepherdess, depicting the Oyin consciousness that gives birth to the western and northern camps; Rachel, with the handmaiden, Bilhah, are virgins of the Tæyth heart that arise unto the Oyin, residing within the Courts of Bayinah; whereas Leah and Zilpahh belong to the Courts of Chækúwmah and give birth to those in the east and the south; The Rayish reveals the Oyin as the head/Rayish of the plant reveals the fruit/grape/Oyin; within the Oyin/16/7 is the wine/יֶלֶוּוֹרָא/7(14+1+1=16/0], as the Zayin/I runs within the Oyin/0 whereby the Body of Light— the 5 + 5 is formed from the Rayish Mind of Light; from the Mind of Knowledge, depicted as the kuwahnim/priests of ALozAR, and as Yaoquv/Jacob, third position of the Patriarchs, in which the Seed rises, the fruit/offspring of Light are born of the native/virgin Mind of AuR, and therefore are not leavened, nor do they perishes, for they abide within an imperishable dwelling. Values, 3:3 Rayish - 7:7 Oyin.

⁷³⁹²⁻⁹⁵ **Rechab; ride, chariot** (*rakav*, רכב) רָכַב

to transport, mount; to ride upon an ass (SMB/Gen. 4:20; Zech 9:9); the shape of the buttocks as a dish in which one rides through the skies/stars; shape of the quadrants of the moon which moves in the skies according to the words being spoken in Light; the chariot of YishARAL/רָכַב (II Kings 2:12); an upper millstone—a grinding chariot wheel; also: to graft a branch—a means to mount one life form upon another; root of רָכַב/מֶרְכָּבָה/merkahav/chariot; *lit.*, mastery/א of the extensions/י of form/ש; means to transpose from one position to another; thoughts are transposed into a form; a carnal mind transposes thoughts into flesh; the central position י conveys the ability to assimilate and transpose into another form. Values, 33/ל: direction/guidance of communications; 222/ש 4:

Ramah (*remah*, רמה) רָמָה

hurled/sent from above; *lit.*, knowledge/א flowing/מ with light/א; house of ShmúwAL which signifies knowledge of the spiritual Túwrahh/Torah (I ShmúwAL 7:17). Values, 38/א: guidance to ascend

⁷⁴²⁰ **spear** (*romach*, רמח) רָמַח

a weapon that one acquires by the knowledge that comes out of or extracted from spiritual works. Values, 41/א: 248/א 4:

⁷⁴¹⁶⁻¹⁶ **pomegranate** (*rimmone*, רמון) רָמּוֹן

a “mind” filled/א with life giving/מ seeds yields productivity/י; the mind/head/א that is anointed (like a bowl seed/fruits)/מ unto all potential/י designed in blue and purple only for the priest garments, as it refers to the roles of teaching and administration; pertaining to the productivity of thoughts; the organization of concepts of a thought as they are grouped in the mind being illustrated by the pomegranate; via the organization of thoughts the mind is able to carry out living concepts; conveys productivity to the furthest extent. Values, 47/א: waters of life eternal; 290/א-4: thoughts organized.

⁷⁴³⁰⁻³¹ **teeming, creeping things** (*remes*, רמש) רָמָשׁ

to creep, move lightly; to touch gently; to glide swiftly, as a rapids; animals that so move; *lit.*, an intellectual/א flowing/מ of fire/W; depicts the role of the Lauwi/Levites/לְוִיִּם to provide movement. Values, 540/מ 4: the continuum of delineated multitudes. See *swarm*/א-4W.

⁷⁴⁴³ **ostrich** (*renanim*, רננים) רָנַנִּים (*renneeh*, רננה) רָנְנָה

Eyov/Job 39:13-18, piercing cries—a voice of the law which pierces, as the voice of the priest—one able to distinguish between clean and unclean; deposits seed-eggs on earth illustrating the

the world; 3) lust of the pride of life: to let loose of soul, to engage in a futility—to willingly accept a lower state of thought or engage into a foreign deed that is not associated with the Rings of ALhhim, going apart from wise counsel, testing the angels—messages of Knowledge accumulated—to keep one from falling upon engaging into deeds or expressions not in alignment with the Rings of ALhhim, such are those who rise upon the pinnacle of the temple to elevate themselves above the very Rings that uphold them, whereby they are caught into a web of their own arrogance above ALhhim, as the Adim partake of fruit apart from the Tree of Life; to be of one mind, one heart, and one soul is prerequisite to hear the Voice upon Har Sinai to enter into the Neúwn Mind and come to Mount Hebrun of associated thoughts. Values, 36/ΥϚ: guidance to unity; 270/04: intellect encircling Light—with or without understanding; the reduction number is 9 conveying consciousness; the word of the Rayish-Oyin Ring, whose Number is of Yishshakkar in HhaKuWáhnim: 730/10 unified consciousness.

7456-58 **hunger, greed (raw-av, רעב) 𐤓𐤐𐤀**

famine, scarcity; deprivation; to want, yearn after, greatly desire; *lit.*, thought/4 of an empty/0 house/𐤓. Values, 272/𐤓04: mind conscious of development. See **evening/surety/𐤓40**; **beyond/4𐤓0**; compare **Heber/4𐤓𐤁**.

7462-65 **shepherd, royim, roeh (רעה) 𐤑𐤐𐤀**

to lead, guide, tend; to graze, pasture; to be a friend, companion, mate; mind of insight or confusion; also: wicked, evil, trouble; *lit.*, mind/4 that is conscious or unconscious/0 of the light/illumination/𐤑: he who is conscious of illumination leads others; he who is unconscious troubles them. Values, 275/𐤑04: master understanding illuminationl 7:7, parameters equal inner Oyin.

7467 **Raguel, Reuel (Reuale, רעואל) 𐤓𐤀𐤕𐤀**

friend/Υ04 of AL/𐤒; *lit.*, a mind/4 conscious/0 of the outpouring/Υ of concepts/𐤒 of order/𐤒. Values, 307/IW: wisdom in goals. See **Jeter/4X𐤁**; **Jethro/Υ4X𐤁**; **Hobab/𐤓𐤓𐤁**.

7483-84 **Raamah (Ramah, רעמה) 𐤓𐤀𐤓𐤀**

to thunder, roar, flash with lightening; to cause to explode; to unfurl one's strength; to let loose, give reign to one's energies; to be enraged, furious; also: mane of a horse, crest of a bird; to unfurl, as a mane flying during the chase; *lit.*, the mind's/4 understanding/0 pouring forth/𐤓 in streams of light/𐤑; the ability to grow/generate hair, an unfurling of inner strength; a son/formulation of Cush/*ability to rotate*. Values, 315/𐤑𐤁W: fire releasing light. See **Cush/WY𐤑**.

Raamses, Romsas, Rameses (רעמסס) 𐤓𐤀𐤓𐤀𐤓𐤀

a storehouse of mind to comprehend the structure and dimensions to enter into the Oyin; out of the Rayin-Oyin Consciousness/04 of Yuwsphah/𐤓𐤓; the double Semek signals both the structure and dimension of Breath via which one is carried forward upon a horse/𐤓𐤓 [SYM/Ex 1:11]; from Raamses YishARAL departs out of Metsryim, being carried upon the ascending thoughts of Breath; *lit.*, the mind/4 understands/0 arise/𐤓 structure/𐤓 and dimensional constructs/𐤓; Values, 79/00: understanding council; 4:4.

7493-94 **quake, shake (Ra-ash, רעש) W04**

earthquake, noise, tumult, to be shaken, tremble; conveys means to move the heavens/Names and the earth; *lit.*, Knowledge/4 swirling/0 out of the Fire—from the Houses of Wisdom/W; the branches vibrating via comprehending the base of Wisdom; the roar of Wisdom shaking the branches to release the seeds/Principles of Thoughts/Knowledge. Values, 57/Iγ: releases of the Word. See **rod/staff/0Y𐤓**.

Rephaim; healings/completions (רפאים) 𐤓𐤁𐤏𐤁; Rapha; cure (רפא) 𐤓𐤁𐤀

to remedy/restore unto a state or level of performance; to heal a withered hand is to engage in the

deeds of ALhhim; to heal the lame is to enable one to walk in the fullness of their Names; to come to full stature, to connect Understanding and Wisdom and vice-a-versa; to mend by invigorating Principles, making great—therefore a State of Onaq/Anak; the Lands of Gad/speech, *lit.*, the nobility of mind/4 expressing/7 Principles of Light/4 to attain/7 wellness/fullness/7; the mind heals to complete principles related to each of the faculties to restore it and to engage proper use. also: to weaken—to lessen an offensive condition/characteristic; *ref.* to Hades/LY4W—place of ghosts, phantoms, the dead, spirits of the dead, whispers of voices, also refers to giants/being tall, having height which conveys health and vitality [MT/Deut. 2:11]: healing occurs when the Principle of Light becomes paramount due to decreased emphasis on outward forms, in which case factors of illness weaken and perish in the earth/Hades; the Letter Lammed in the Oyin Body. Values, 281/474: mind expressing principles; 331/4CW: wisdom orders according to principles. See **spread**/Δ74.

⁷⁵⁰⁸ **Rephidim** (רפידים; רפידים) מΔ74; מ7Δ74; **to spread** (*raphad*, רפר) Δ74 to widen; to refresh, sustain; *lit.*, the knowledge/4 expressed in the Faces/7 grants/7 access/Δ to receive/7 of the waters of life/7: through revelation/4 of the Faces of the Presence/7 one receives/7 access/Δ to the Living Waters/7—to the Fountain of Youth, the stream that comes down from the Sanctuary; via Knowledge the soul acquires access/insight to attain/receive the abundant Life; The Rephidim thought is a strategic place in the progressions coming out of Metsryim unto Sinai. Before we can comprehend the words of Sinai, we must abide in the Rephidim—to be spread out and to be supported with ballusters, which is between Alush and Sinai [Chamesh haPekudim/Numbers 33:14]. Alush pertains to the abiding within the United Orders of the South/Wisdom. From the root word, Nalush/WYCY, meaning to knead or to be kneaded together, the State of Alush conveys the work of a one which makes bread, who combines thoughts into loaves for the tribes. The kneading referred to is the making of unleavened bread. For as one prepares the bread/thoughts of humility, all that is exalted will be brought unto humility. This is the Rephidim State amidst Alush and Sinai, for until our hearts are spread open to partake of the anointed unleavened bread, we cannot ascend into the mount to hear the Túwrahh/Torah. Thus the Túwrahh/Torah states, that in Rephidim there was no water, an indication that the bread kneaded in Alush would not become leavened, but also, the people were prepared to receive the words but had not yet come to unfold and meditate upon the unleavened state of the word base of Being. Values, 284/Δ74: the intellectual expression of insight; 334/ΔCW: utilization of the role of insight; 344/Δ7W: utilization of the flow of insight; 1:1; *pl* 4:4. See **cure**/474.

⁷⁵⁰⁸ **to wish, will** (*ratsah*, רצה) א74 to want, be willing; to be pleased, satisfied, delighted with; to desire, favor, love; to pardon; to atone, repay, compensate, requite; to appease, placate, give satisfaction; *lit.*, intellect/4 making use of the energies/7 derived from illumination/7. an individual's accomplishment unto life. Values, 295/74: a mind transformed by Light. See **will**/774.

⁷⁵²² **will, good will** (*ratson*, רצון; רצון) 74; 774 a wish, desire; voluntary; acceptance, favor, grace; *lit.*, a mind/4 transformed/7 by bonding/7 with the Son of Neúwn/7. knowledge yields success unto the potential/purpose. Values, 346/77W: wisdom drawn from bonds; 340/7W: wisdom mirrored. See **will**/ **wish**/74.

to murder, slay, crush (*ratsach*, רצח) א74 to diminish the Intelligence, deprive of freedom of expressions and right of Breath, to stifle the works/deeds of another; to break, bruise; *lit.*, mind state/4 to triumph/7 over another's ascension/7; any form of exalting oneself due to the neglect of honoring the origin of momentum (father) and

development/extension (mother) within another; being dis-unified with one's origin/father and development/mother and hence to crush one's own progress, or to crush another in spirit or in their assemble thoughts to yield a body, doing harm/injury to another for the sake of one's lust, or by abuse/insult of the tongue; "You will not murder, nor be murdered" is a statement of verification by coming to know the glory of the togetherness/harmony or the origin of a spirit and the body which houses its Numbers that one endures/does not perish through their engagements with the Letters, for if one does not see the internal Numbers, they kill by their Letters as they covet the house/body/Letters of another. See to kill/𐤀𐤊𐤁.

⁷⁵³⁵ **except, raq' (רק)** 𐤓𐤁

far, as far as, as of yet, *i.e.* Sheluwme had only made offerings in the heights, to elevate the Seed, initial exercises devoted to ascending the Seed in Gibeon of Baniymin (ALphah Melakim/I Kngs 3:3), as a commencement unto the Mountain; mind/4 consecration/𐤓. Values, 300/W: flame to attain/consume, set direction.

expanse, raqqiyo' (רקיע) 𐤓𐤁𐤓

firmament, space of mind, means to establish all of understanding, ability to lengthen; space reserved for all Names; *lit.*, the mind's/4 dominion/𐤓 is achieved/attained/𐤓 through consciousness/O. Values, 420/𐤓X: perpetual productivity. See Spirit/𐤓𐤓𐤁.

⁷⁵⁵⁰ **wafers (reqiqay, ריקיקי)** 𐤓𐤁𐤓𐤁

thin cakes made in the shape of the round cap worn on the head of the priest and anointed with olive oil after being baked in an oven, to symbolize the anointing of the mind that occurs after study; *lit.*, head/4 covering/𐤓 that activates/𐤓 priestly/𐤓 actions/𐤓. Values, 420/𐤓X: perpetual productivity.

⁷⁵⁵⁴⁻⁵⁵ construct form **beaten (rikoo-aye, ריקעי)** 𐤓𐤓𐤁𐤓; **ceiling (rokah, rikoo-ah, ריקע)** 𐤓𐤓𐤁

to create a foundation, background; to tread on, stamp, stretch, flatten, beat; *lit.*, the mind/4 provides a dome/covering/𐤓 for understanding/O via action/𐤓; *ref.* to the firepans/𐤓𐤓𐤁𐤓: to the nervous system's transmitters/gatherers—as the discs between the vertebrae. Values, 370/Ow: to utilize an understanding; 380/𐤓W: to utilize an expression. See **plates/𐤓𐤓𐤁𐤓**; **beaten plates/𐤓𐤓𐤁𐤓 𐤓𐤓𐤁**.

^{7554-55; 6341} **beaten plates (rikoo-aye pacheem, ריקעי פחים)** 𐤓𐤓𐤁𐤓 𐤓𐤓𐤁

ref. to the discs between the vertebrae; also translated as "treading upon snares/obstacles/stumbling blocks"; *lit.*, the mind/4 creates a dome/covering/𐤓 for understanding/O by providing/𐤓 containers/expressions/𐤓 that serve/𐤓 the activities/𐤓 of embodiment/𐤓. Values, 518/𐤓𐤓X: the measured domain of actions and labors/services. See **ceiling/𐤓𐤓𐤁**; **plates/𐤓𐤓𐤁𐤓**.

³⁴²³⁻²⁵ **possess (re-shoot, רשות)** 𐤓𐤓𐤁

to exercise authority, control; regulate; to have freedom of action; *lit.*, the authority/4 of wisdom/W embracing/𐤓 totality/X; also: domain, territory, property; to fully inhabit the promised-land state of the tabernacle and to operate therein with authority, being able to lay it down and to raise it up again—to go beyond the limitations of the natural man. Principles of regulating each part of man: Aharúwan/mind overseer—be the humble servant to all; RAuwaben/eyes—process signs of light; Shamounn/ears—listen for vibrations of wholeness; Gad/mouth—bless and illuminate with words from the heart; Yahudah/kidneys/liver—discern values; Yishshakkar/glans of stimuli—initiate labors/works and stabilize; Zebúwlan/intestines—joyfully consume and distribute as each has need; Apærrim/penile glan—unify, whiten, and fill all branches of life; Maneshayh/testes—develop new ideas and move forward into new states; BeNiyman/gamete—administer/occupy new states; Dan/lungs—focus on maintaining and perpetual renewal; Ayshshur/stomach—proclaim understandings as the inner shofar; Nephethli/heart—store treasures and guard against decay. The priest are

descent into hell quickened an understanding. As the Consciousness rises within us, depicted in the parables of Yahushúo making the ascent upon the stavos—the Lammed of the Aúvim/Fathers, the Consciousness does not forsake the members within oneself through which the Consciousness makes the ascent. i.e. The means of the Consciousness rising is through the unified parts of our inner assembly comprised of the houses of judgment, origin, meditation, Numbers, the dwelling states of vision, hearing, speaking, blessing, transitions, formulating composite thoughts, and the unity of all parts as one—HhaLaúwi; as one arises, one also descends into the grave of embodiment/hell—making connections with all parts—to lift up all that come into the world—those in captivity in our bodies/lands, whereby the Consciousness of our Names takes those captive who have been captive to another master; elevating all members from the grave with their ascent, even those things which are yet to open within us—formulating concepts of our SeedNames which have been gifted to us from the most high's Consortium; the ascending Consciousness amongst all inhabitants is now at work in the world unto its freedom and transformations. Values, 337/ICW: Wisdom ordering fulfillment; 4:4.

⁷⁶⁰² **aspire, yearn (saw-aph, שָׁאָף)** 𐤑𐤃𐤍
to strive, suck, inhale; *ref.* to the sun, which draws out moisture from the earth; *lit.*, sun/wisdom/W initiating/expanding/𐤃 expression/𐤑; also: to crush, trample, oppress; *lit.*, to decimate/W the concepts/𐤃 expressed/𐤑. Values, 381/47W: the fires of the spirit partaking of principle.

⁷⁶⁰³⁻⁰⁷ **swell, leaven (shaar, שָׂאָר), kinsman (se-air, שֶׁאִיר)** 𐤑𐤃𐤍
a relative, blood relation; a remnant; remainder, survivor; *lit.*, the Fire/W of a concept/𐤃 held in thought/4 whereby it is retained and never lost; Fire/Wisdom conceived in the mind [TK/Lev 21:2], a the term for a remnant, for what remains alive is an ability of revitalization of thought—belonging to a relative or one of kin relationship; the rings, in which is a swelling of flesh, is a reminder of the Rings of HhaALhhim from which all is derived; only the remnant of the Rings—what belongs to HhaALhhim shall return, for the flesh of mortals is not created by HhaALhhim, and hence it does not return unto the Rings of Light into the Body of the Shayh/Lamb; also: flesh meat, food, sustenance; to leaven, make into leaven—an expansion/increase of thought to change form; an agent/measure causing change/expansion; dough left to rise; *lit.*, an internal combustion/W to expand/𐤃 thought/4; to create a form according to the level and nature of a thought: the fire activity/heat within the sown grains of truth bring forth the mature thoughts unto full revelation, wherein we become expressed fully according to the power of the Ræuch; Breath enables the inner camps to arise to bring forth the hidden remnant of YishARAL/𐤃𐤃𐤃𐤃 from amongst the nations to arise into the ten unleavened lands as the mature Faces of YæHúwaH [Matt 13:33]; present in the body is the leaven of the flesh, which elevates itself above the Breath, but which endures not, nor can it be sustained; “leavenings” of the same design, flesh, substance; also: to be at rest in the sense of arising to a task with continuance. Values, 42/97: vapors formulate; conductivity of bonds.

agate, brown/tan stone, shavu (שָׁבוּ) 𐤑𐤃𐤍
stone of Maneshayh, often appearing as brown skins with corresponding white fields; *lit.*, Wisdom/W develops/furnishes a house/9 to be a vessel/𐤃, containing all things which unify with one another. Values, 308/9W: fire of ascensions.

⁷⁶²⁰ **Shavuot, weeks, shebúwo (שִׁבּוּעוֹת) 𐤑𐤃𐤍**, **shebuówt (שִׁבּוּעוֹת) 𐤑𐤃𐤍**
inscribed in the Túwrah/Torah as *following the ShevboShevbúwt/seven sabbaths/𐤑𐤃𐤍* initiated by the wave sheaf, *lit.*, a fulfillment/O9W of *Shevbúwt/sabbaths/𐤑𐤃𐤍*; as the wave sheaf follows the sabbath of ChagHhaMatstsúwat/Feast of Unleavened Bread, likewise the day of *Shebuówt* follows the seven counted/numbered sabbaths, for when anything is numbered, the interior

7637 **seventh** (*she'vee-ee*, שבועי) 7637

satisfaction; to fill, gratify, satiate; the state of contentment; from the root/O9W; *lit.*, Wisdom/W expands/9 each action/7 of understanding/O fulfilled/7. Values, 392/9W: wisdom's transformation of consciousness. See **seven**/O9W; **seventy**/7637.

7646-52 **sevens** X079W, **Sheba**; **satisfied**; **to swear**; **seven**, *shevbo* (שבט) O9W

*the seventh power is the means to open and speak a Seed; sevens: the values of seven extended by all within itself to be 7x7=49; all things are formed in the walls of the Gammal by the seventh power and then fully extended by the tenth power; by the 7th power one of ALhhim speaks into the Ring of the Gammal for all things to be manifested; to take an oath based on complete understanding to be given; a giving of one's word: hence, the Word; seven, sevenfold; to be satisfied, sated, complete, perfect, content, replete; to be filled; to quench thirst; to have in abundance; to confirm by an oath: a complete statement both confirms and satisfies; fiery bond of consciousness through statements; lit., Wisdom/W is joined/9 with Understanding/O; note: the value of seven/I depicts a goal, aim, target, a complete statement, the Word; the strength of a house is understanding; a development/manifestation/9 occurs by Wisdom/Fire/W which culminates in Understanding/O; the seven fold Ræuch causes developments into understanding (light activities that occurs weekly); pertaining to the seven bullock of Sukut: to have in abundance the messages of the Words, to be satisfied fully with a cycle of complete illumination; a Name is sworn unto another Name as it is spoken to belong to or welded to another Name, as strands of thought joined in the Mind of YæHúwaH, no thought is left unto itself, but all thoughts are intertwined as a network that cannot be broken; the uniting of Names is in accordance with the Perfect Unity of Chækúwmah and Bayinah within the Name of YæHúwaH, and according to the Unified Name we breathe—exhale and inhale; the other Name is your other side, and apart from it you would not be, for no Name is called nor is brought forth as an independent thought. If there is a Name, then it has a pair via which it flourishes and is interwoven as a two-ply of body and three-ply cord with mind in the House of YæHúwaH as weavings of the woof upon the warp of the four sided Faces of the Queens; Chækúwmah and Bayinah provide the warp/framework; the Names within the court of the offerings comprise the woof that is strung within the warp—the wood of the offerings; two ply indicates your joined Names are of Wisdom and Understanding, through being two ply you become a three ply cord as your Names continue in the expansion of Light unto the Mind of Aharúwan; every Name is a two ply, having two sides of the N and S; those which are fruitful in Knowledge have three cords; the interweaving of Names is of two ply and three ply depending upon the becomings of their Names; as Light enters into that which it has appointed to lodge, the streams turn again from the receiver to their Source to join together as One. This process of the Light extending, being warmed and processed within, causes the faces of the receiver to turn to the Faces of their Origins which is called **the Neúwn Path**. There are seven steps outward and seven steps inward through which you walk in the Consciousness of the Neúwn/14. Seven Rays of Aharúwan regulate the forms of the Visible Creations, which are called Masters of the Universe. The forms are made by them; and hence, all forms are subject to them. As your forms are in agreement with the Seven Rays they contain the Joys of their Radiances without disturbances in mind, soul or body. The phrase “seven seven” denotes that which is clean/whitened/activated in the Rock as seven seven of the pure animals/animations of Lives in the tevah/ark of Núwach/Noah. The process of receiving and then emanating the likeness of the Fathers is the path of purification and transference from one state to another, from the vain or common, to the distinguished and holy. As you stay in the Path of the Neúwn, your spirit is guided through the waters. Values, 372/9OW: the wisdom and understanding of a devoted house; 7:7 is derived as O=9W. See **Zayin**/I, 7646; **seventh**/7637; **seventy**/7637.*

7657 **seventy** (*shavayim*, שבעים) מֵבַלְבָּל

multiple of seven; seven/בַּלְבָּל achieving/בַּלְבָּל fullness/מֵבַלְבָּל; the Word/בַּלְבָּל (7) multiplied by exercise/בַּלְבָּל (10) releases/מֵבַלְבָּל Understanding/בַּלְבָּל (70); *lit.*, Wisdom/singleness/W is the foundation unto/בַּלְבָּל Understanding/בַּלְבָּל and results in/בַּלְבָּל fullness/מֵבַלְבָּל; note: the value of seventy depicts the open eye of revelation, the eye sated with Understanding, the composite of Understanding; with seventy we are able to enter into Metsryim/Egypt [SYM/Ex 1:5], another grouping of seventy forms through which we enter into the Land of Kennon/Canaan; these are known as the Names of the Final Generation—the seventy Names recorded in Chamesh haPekudim/Numbers 26 are the level of consciousness arising in Knowledge—the upper branches of Thought. [CHP/Num 26]. Values, 62/בַּלְבָּל: journey of the light bodies; 422/בַּלְבָּל: composing extensions of consciousness. See *Oyin*/בַּלְבָּל; **seven**/בַּלְבָּל; **seventh**/בַּלְבָּל.

Seven Spirits of the Gods/ALhhim (שבערוחותאלהים) מֵבַלְבָּל

The Intelligence level of Breath that fills the seven Rings of HhaALhhim, known also as the Seven Eyes, the primordial state of Breath through which all Rings Breathe as One; as the Rings are unified as one, the *ShevboReuachutHhaALhhim* enters into the Unity of their Rings [Chazon/Revelations 3:1; 5:6]; until a body is formed likened unto HhaALhhim of the Seven Eyes [SMB/Gen 1:26-27], the Seven Spirits cannot come to abide, but when the Rings are united and sealed together as One, then the Spirit of the Seven Eyes comes and dwells in their sukkahh. See **Spirit of HhaALhhim**/מֵבַלְבָּל.

7663-7665 **Sheber; to dash, ruin, (shavar, שבר) אֶשׁ**

from the root to look, inspect, examine with expectation and hope *lit.*, an internal combustion/W to dissolve/divide/אֶשׁ the crown/אֶשׁ as the Fire within the earth causes the crust to break open, to break the resistance of the proud glory of flesh; seeing beyond in hope of the actual state of ALhhim; to shatter to pieces, rend, tear, to sprinkle; to splinter, fracture, break, rend, collapse, destroy, perish; to overthrow—as to quench a thirst: meanings which convey aspects of the mind discernment whereby the resistance is torn asunder; to hope, expect; an interpretation, surmise. Values, 43/אֶשׁ: transmissions arise.

7673-76 **a dwelling, rest, sabbaths, shevbúwt** שָׁבֹת; **sabbath, shavbet,** (שבת) שָׁבֹת**sabbaths, shebetut** (שבתות) שָׁבֹת

*the full blaze/glory in the Seed Word forms the House of Totality; abiding in a House of Fire and a House of Totality, the unity/marriage of full maturation; Knowledge expands the foundation unto totality; the platform of Wisdom to formulate light emanations into a totality by establishing the workings of light during six days; Wisdom, with Understanding, makes manifest and develops all things and then enters/rests; having built the worlds and established houses of Light, YæHúwaH rests or enters into a unified creation—the establishment of Wisdom; shavbet/sabbath culminates in 22 over 7 (pi); Taúweh over Zayin; the three levels of 7 unfold wisdom/21/W; Shayin/W expands/makes manifest/אֶשׁ the totality/summation/22/X; the shavbet offering of two lambs is the establishment of Wisdom/unified Principles, signifying to follow through on all formulations of light whereby wisdom is established within; rest is not the cessation of activities but a entering into a formulation/two of lambs—a following through concerning all initiated and completed in six days—acts of unification; the lambs pertain to the establishment of wisdom via which one rests from their enslavements of vanity commonly translated as servile labors; the phrase *you will do no servile work* is the result of *shavbet*, for as one establishes Wisdom within they cease from vain labor or enslavements; to enter a state of completion; to come to a goal/rest; each sabbath we make the two lamb offerings. In making the *shavbet* offering we position our members into the fire to formulate a new dwelling, and accord-*

ingly, we eat from the new loaves formed by the nervous system of Qahhath. As we come to the *shavbet*, we focus on what we have learned during the six days leading to the sabbath. How do we know we have learned something? We know we have learned when there is the evidence of implementation. When we see ourselves doing what we have come to know, then we are learning. In doing, what we are learning becomes extended like a Seed Concept that unfolds from within its midst. Learning is implementing what we know and occurs in stages, even as a plant grows in stages. We are learning in every level of Mind, in speech, in seeing, in hearing, in weavings, in transitions, etc. as we put into practice what has been taught to us. Growth comes by doing what we can today towards the goal—*hhashavbet/the sabbath*. In doing, we learn more for we occupy more space for thoughts to expand. When you see yourself doing what you have been taught, when you hear yourself speaking according to the 7 fold nature of Gad, etc. then you know with evidence that you are learning and progressing. Thus as one beholds their progress in liberty, they will call the *shavbet* a delight! When you see yourself and hear yourself doing what enslaves you, you know then by the evidence that you are yet captivated by Metsryim; in this state *shavbet* is not entered into. We see our freedom or we see our slavery according to what is in our hands. Every person catches themselves in the ACT! You need not look for the evidence beyond your own hands. As we make the two lambs *oylah* for the *shavbet*, we establish what has transpired during the six days prior. In bringing forth the sum of the two lambs, we create a house in which we move into. The moving into the house is the *shavbet*. Every State of Mind establishes a house to move into. Thus on the *shavbet*, we move into the Ring that has been prepared by what we have learned during the six days; the *shavbet* Ring establishes a foothold into the lands of HhaALhhim; this is the house that we do not go out from on the *shavbet*. We see also that during the *oylah* of each day, the sum of the offering is brought to the altar. The sum of the offering is comprised of the skins, the bones, the muscles, etc that pertain to the house of Lauwi. There is a house that we make in doing every *oylah*; in this house we move and have our being. Each day we move in the construct of LIGHT that is being formulated by our Mind being in the Light. The house of the daily offering is a transformation via which the mind is renewed daily. The *shavbet* offering establishes a house for transition. Thus there is a distinction between the one lamb for the day and the two lambs for the *shavbet*; *lit.*, Wisdom/W composes/internalizes/ᄃ all things/X; to cease from labor; a cessation of the works of self-will; to repose; *lit.*, wisdom/W formulates/ᄃ a totality/continual renewal/X; wisdom/W is manifested/ᄃ in the summation of all things/X. The entering into rest follows the formulations of thoughts and their works, each one enters into the lands of their thoughts via the commandments/orderings of light; sabbath is observed in seven day cycles signifying the perfect/complete acts of light; also: a seat, living area; sitting, idleness; the plants dill and anise; Wisdom's/W house/ᄃ of the progressions/X; shabbath is a delight as you bring forward your members into a sequel period of 7 days; movements on shabbath are from one House to another pertains to your members abiding in the Fire (in the path of the sun) as you make your progressions from side to side. You turn your foot to maintain the directions set before your faces, whereby the joy of your giving is not stifled (Yeshoyahu/Is 58:13-14); as with YishARAL you go out on the 15th day—on the shabbath (SYM/Ex 16:1; YechúwzeqAL/Ezek 46:1). *e.g.* in your House of Maneshayh, during the 8th moon, you bring forward your expansion of Wisdom that occurs in days of the South—through days 15-21 from abiding with Queen Chækuwmah. The totality of your House of Maneshayh is carried upon wings into the arms of Queen Rechel on day 22. In making the House for Queen Rechel on the 22nd by the shabbath offerings, you move your 14 Names of Maneshayh into the western side of Illumination to flourish in the Eyes of Rechel. The joy achieved in the Fire for 7 days elates the heart as you gather the treasures in your bosom to take your journey. Those in the West, serving amongst the Lights of Rechel, see you approaching through the open shabbat gates with your increase whereby you are received into

their midst with shouts of rejoicing! Values, 702/9WX: the measurement of Wisdom's House of 7 Pillars; *shavbet*/X9W—4:4:4 is derived as X=99=4W; *shevbúwt*/X99W—7:7 is derived as X9=99W; *shebetut*/X9X9W—5:5 is derived as X9X=9W.

5381 **to connect, since** (*shagam*, שָׁגַם) מִן־לְוֹ

to dovetail, tongue and groove; to bend; *lit.*, wisdom/W to process/put together/ messages/מִן. Values, 343/99W: wisdom reflected in process. See **attain**/9W9; compare **obtain**/9999.

7698 **calving, young** (*shagar*, שָׁגַר) אֶלֶּלֶ

offspring; a flow of ideas; to be fluent, run freely; to dispatch, send, release, consign; the labor of the birth process in all states; *lit.*, the Fire/travail/W that brings forth/lifts up/ the Head/4. Values, 503/99X: a measurement of delineated process.

7699-7701 **breast** (*shad*, שֶׁד) אֶלֶּ

a source of strength/supply/blessing, teat, nipple, bosom; protuberance; affluence; the nipples indicate functions of nurturing the Rings; sign of radiating the Fire through the gates/אֶל; the dual nature of the breast convey the two centers of administration to weigh all actions by justice (right) and mercy (left) as the seat that covers the heart and lungs, whereby all actions are immediately judged after they occur, such judgment is via the circulatory process of the blood that flows from the heart to the lungs to the muscles and then back to the heart, such corresponds to the O₂/YH being given and then utilized by the organs/muscles; the utilization of the giving turns the blood to wine/purple whereby it is judged or evaluated; according to the action or deed, the evaluation occurs at the breast center. ; *lit.*, Wisdom's/W Door/א; also: conveys a devil, demon, evil spirits are levels of intelligence which forms as one thinks from their heart and then speaks forth—giving their breath/spirit (rings) to contain and create entities in opposition to your true self and Name; a source of cursing; denoting what has been formed from the heart; one overcomes demons, referred to as “the devil and his angels,” meaning the thoughts, words, practices/deeds opposing our transitions and the associated messages/angels that accompany those thoughts, words, and deeds both within us and within others with whom we have been associated. As you come to know your own spirit—distinguishing yourself, you encounter other entities by former associations which you had accepted as part of your identity; and thus, they became detached from you due to your knowing your own pure Spirit of Life through which you perform the deeds of the Túwrah/Torah. *lit.*, a fire/W within the gates to the fields/א, indicating the fire of the brazen altar in the heart; mischievous, energetic; robbery, violence, misfortune. Values, 304/אֶל: wisdom concerning access. See **field**/אֶל; **Almighty**/אֶלֶּ אֶל; **Dan**/אֶל.

7704-05 **field** (*shadah*, שָׂדֵה) אֶלֶּ

soil, open country, plain; a place of abundance, cultivation; a nurturing center, garment; an avenue of expanse: moistened/watered land designated for the development/growth of each faculty; *lit.*, spirit/W access/doors/א of illumination/expansions/א: conveys an open expanse of knowledge, the land is a place from which to draw/garner/rake/א, even as a breast/אֶל that flows with abundance; in another usage, the אֶל/field connotes the activity of a demon that roams and does not enter into a habitation, one of an obstruction: *e.g.*, havoc, the effect of which is to prevent the earth from being cultivated by stopping up the portals through establishing resistance to the flowing will of Life; a demon does not have access to the power of the Rings to create, nor would they make a dwelling that is composed of the Rings of HhaALhhim, for they are opposed to the order of the Rings; a demon, until they repent, does not accept a body of organization for the Collective to abide in the Cities of HhaALhhim, but will attach themselves to dwell with another's body for that it may use unlawfully the Rings and avert the intentions of the Mind for progressions; a demon is not able to accept a body and maintain it, for it will not accept the Name of YæHúwaH, whereby it will not create a house for YæHúwaH.; demons

parts for Pessæch/Passover/פֶּסַח — Wisdom's/W Lamp/ Illumination/א, pertaining to the formulations of the beginning; the *shayh* of Pessæch is a birthing out of Breath/Ræuch at the first of the year to be sacrificed/released for the development of YishARAL/Israel unto the fullness of YæHúwaH; the shayh is obtained within the secret sides of Shamounn/ÚWah-Bæyit in Yahudah as one comprehends the sides of their Numbers as the Pessæch offering in distinction to the daily offerings — the *kevashim*/כֵּוָשִׁים for the branches of a Name; both terms of lamb pertain to a composite form/ש of light, being the Sheep of joined pastures, gives birth to lambs drawn out of the bosom for the daily offerings; an offering/*kevash* is according to the state of the branches via which the branches grow, being exercised. “Behold the Lamb of AL, which lifts up the divine arrangement” (the spaces of Light). Which is greater, the lamb that *takes away* sin or the lamb that *lifts-up* the divine order? When the divine order is elevated within all people, all transgressions cease. The meek one/lamb/ש presented each morning and evening lifts up the inward divine order via the organization of the branches, as the *oylah* offering lifts up the orderly arranged parts of the internal; the lambs offered are transferred from one form unto another; thus, always alive — as living sacrifices. The lamb/א is the united Lights of the Staff as the Hhúwa is the Light at the feet, and the Shayin is the Light of the crown, whereby the entire dwelling is filled with Light, as a dwelling of ALhhim, ref. to the Ræuch/Fiery Breath in which the fullness of YæHúwaH dwells, the Shayh is the dwelling/temple of YæHúwaH, being a Body of Light, as a Lamp, for all Names abide within the Lights of the Lammed [Chazun/Rev 21:22], the staff of the Shepherd; these are distinguished with 144 ALphæh/Principle [Chazun/Rev 14:1]; the Values of 144000 are composed of the 12 parts of the wood times the 12 parts of the offering times 10, whereby the 144 is transposed from the altar of the heart via the ten stations of an oylah's ascent unto the realm of the Mind to be 144000; the thoughts of 144000 follow the shayh/inner harmony as the people/consciousness follows maShayh/Moses through the wilderness, as the consciousness to the inner harmony of Rings, one follows after the Túwrah/Torah; the code of 144000 may be written as 444, to compose a unified Body in which are the Waters of HhaTsur/The Rock, which flow after the shayh — the fiery emanations of Thought as the Seed of the shayh opens; 144/9 are the Values of Adim/Adam/אדם/144; through offerings of Zebúwan your sides are condensed into a Seed to rise from the sacs of Maneshayh/אֶמֶת — the stones of Understanding and Wisdom contain the coiling of your Words — your Serpent. From these paired stones, your two sides form the body of shayh; your rays of Illumination in the Life in Zebúwan are cast into your multi-coloured fabric of Yúwsphah which bears the man/bread of the shayh — Maneshayh; the Bread of the Shayh — Wisdom's Fiery emanations of Hhúwa — *lit.* is the Fire of Reshun, born through Households and generations of Laúwi according to your origins in Ayshshur; the shayh is the firstborn of your Name through which your heavens and earth are formed and their dominions and principalities; the Lamb of ALhhim is the congruent cohesive sides of Chækúwmah embodied. Out of your Stones, which are the platform for your houses, springs forth the Offspring of your Name, Beniyman — “the coming/appearance of the Son of Man” (manna); in your Seed appears 12 Houses/Bodies which are of the 12 Heads of Yæhh. Within your body of Shayh are 28 ALhhim which house the Lights of Yæhh in your sides. Values, 26/8: the attributes of Sham; 305/א: the Wisdom of Yæhúwah within innumerable gifts; 5:5. Compare **sheep/lamb**/ש; **flock**/צֹאן; see **messiah**/מָשִׁיחַ.

onyx, silver grey streaked stone, shuham (שֹׁהַם) אֶמֶת

the fiery illumination and quickening the waters of the womb/Ayshshur, to blanche, to be spiritually awakened, quickened, the fiery/W heat/warmth/א within the seed stones of Ayshshur/Asher, as streaks of silver conveying the Body of Understanding, the Intelligence of Breath activating all that enters the womb, the two memorial stones upon which the Names and Words of Fire are in-

scribed convey the two sides of the Seed stone as it opens, thus creating two sides of the body [SMB 1:2; MT 4:11], the Lights of Chækúwmah/Wisdom and Bayinah/Understanding must be present for the Names to be read [SYM 28:9-12]; the Names are written amidst the darkness as veins running in the earth; the two stones are inlaid with Names inscribed in the Seed which appear in the womb and are carried upon the shoulders, as the Seed Stone opens, the Names appear whereby the Names of YishARAL are upheld and carried within the body; code for HhaSham, King Yedidyahu/Solomon; oxides; Akkadian: *shamtu* stone having reddish veins. Values 9:9; 39/⊕: order of consciousness, as the pupil of the eye.

7725 **convert, return** (*shuv*, שׁוּב) אָשׁוּב

to go/come back to your origins in Yæhh; to revert; to be transformed; to repeat, do again; to turn, repent, restore, refresh; *lit.*, Wisdom/strength/W joined/Υ to consciousness/א; conversion/convert: process of recognition of the offspring of man to become ALhhim; to align words and deeds with life/light; to put on immortality is to put on garments of meShiæch which are not corrupted nor corrupts the image of ALhhim; also: to mislead, seduce. Values, 308/אW: wisdom to arise.

7748 **Shucham** (*Shucham*, שׁוּחָם) אָשׁוּחָם

equality with all Breath, bend low in reverence, be humble, bend low in acknowledgement whereby to inspect, uncover, dig, go deep, explore depths, an inspection chamber, determine equality for all decisions/judgments without partiality; to recall the Unity Base of Names and judge/plea to be One, to number Atah—the summation whereby you are righteous/aligned with the Breath of YæHúwaH; [Yashoyæhu/Is. 43:26]; *lit.*, Wisdom’s base/W of Unity/Υ ascending and conducting messages from the Fire/א; the humble are exalted, and what is exalted shall be humbled. Values, 48/אW: conductivity through deeds.

7760-62 **to put; to assess** (*seem*, שׁוּם) אָשׁוּם; (*sume*, שׁוּם) אָשׁוּם

to place, lay; to plant; to establish, erect; to cause to be, make; to appoint; *lit.*, the fire’s/W activity/א unto fullness/א; to value, evaluate, appraise; *lit.*, Wisdom’s/W evaluations/Υ unto fullness/א: both forms denote the purpose of *Shayin*/W/wisdom unto fullness. Values, 346/אW: wisdom reflected in unions; 350/אW: wisdom’s full extension. See **name**/אW; **place**/אW.

7768-73 **Shua, Shuah, Shoa; salvation, nobility, 7:7 shaúwo** (שׁוּעַ) אָשׁוּעַ

Queen Mother from whom all are born from the sides of Yæhh; noble person, patrician, rich magnate; *lit.*, fire/W perfectly unites/Υ with a form/O; also: to cry out for help; to implore; *lit.*, Wisdom’s/W union/Υ with understanding/prudence/O, means to pray, to be ennobled to implore ALhhim/אאא for consciousness/understanding unto freedom (SYM/Ex 2:23; Jonah 2:3); note: salvation is actualized when the Wisdom/W contained within/Υ is fully understood/O; Yæhh alone is our salvation as Wisdom and Understanding emanates as the two Lights of YæHH through which the worlds are made, whereby the world is saved as it turns to its origins of being, Chækúwmah and Bayinah are our time-keepers who appoint when we appear in the world and when we are chosen to move to another state of residence; your Name is forever in the Mind of Yæhh—the Neúwn of two sides of Light as you are an extension of the shaúwo vine; therefore, ever joined to Yæhh; From the Neúwn Neúwn (14+14) comes Chækúwmah and Bayinah through whom the Bodies/Rings of ALhhim (28) are made/created as the Body of Light. Values, 376/אOW: the wisdom to understand bonds. See **salvation**/אOW.

7776-77 **jackel, fox** (*shual*, שׁוּעַל) אָשׁוּעַל

consumes the base of knowledge and understanding of instruction; howls empty cries without insight and truth (Yechezkel/Ezekiel 13:4-6); destroys understanding and the fruit that could be produced, (Shir HaShirim/Song of Songs 2:15); animals that devour, pretense, speak without true vision, takes away knowledge, born blind, value of the א. Values, 35/א: 406/אX:

7788-91 **Shur, shuar** (שור) 4YW

to struggle, wrestle; look, observe, see watch, gaze; path of the sun; a wall of fortification, fortress; an ox, bull, to align by gazing which yields a position of might; an access or path opened to us by the messenger of YæHúwaH, i.e. SMB/Gen 16:7; to discern the concepts of spirit. Values, 506/YFX composing communiques in unity; Values, 47/I44 compound thoughts targeted; 3:3.

7811-12 **to bow, bend, swim** (*shachah*, שחה) 3YW

to pay homage; to bend the knee; to delve into the depths; to prostrate; as swimming and bowing both require the lowering of the head; to convey submergence or being suppressed, as in the ten words: “*you will not be submersed for them*” meaning that you will not be submerged beneath the that which is in the heavens, earth, and waters; rather you will ride upon the waves of the arrangements of light and their dwelling states; *lit.*, to be wise/W in the plateaus/Æ of life/Æ; to pray is to discern, communicate for directions, to give thanks and discern management of resources; note: to be prostrate is to position Cush/WYU/*the light coil* at the gates of Yapheth/XJW/*openings*, whereby the coil is charged with the activities of light; also: to oppress, depress; to degrade. Values, 313/ÆW: wisdom acts to uplift.

7818-20 **slaughter** (*shachat*, שחט) 3YW

to open the cavity, to squeeze, press out the values; to hammer out, beat thin: to slaughter is to release the combined Rivers of Life unto renewal; *lit.*, Wisdom’s/W assignments/Æ are within a community/⊕ which are determined and fulfilled by our releasing our gifts unto the Collective. Values, 317/IW: wisdom bringing completion/rest. Compare **sacrifice**/ÆJ.

7838 **black, darkness, inquire** (*shachar*, שחר) 4YW

dawn, early morn or to grow dark, darken, to give meaning, sense, significance, to take interest in, seek early, search diligently as a lover of truth of the inner/darkened side; the black pearl is formed as the two sides of the ashes are gathered and joined at the neck, the gate of Madai; in the hallow of the neck the waters of HhaTsur flow into all lands; the ashes gathered from the oylah adhere together in the hallow of the neck amidst the waters, as a black pearl, glistening with the retained Thoughts of the Minds of the oylut; the terms, dark, and black, speaks of the inner parts that are darkened by the body, whereby the non discerner does not see them; all of our dark parts/sides will be redeemed as they have been in slavery to the world and the passions of the lighted sides. *lit.*, The Fire/W discloses/Æ unto the Mind cherishing Knowledge/4. Values, 49/⊕: waters collected, might of council.

7843-45 **destroy** (*shachat*, שחט) XYW

to act basely; to spoil, waste, ruin, corrupt; to be marred, spoiled by rotting; also: to make hay, fodder; a pit, grave; *lit.*, wisdom’s/W assignments/Æ to perpetuate/recycle/X. Values, 708/ÆWX: complete destruction of outlook/perspective. Compare **destroy**/ΔJ.

7847-48 *pl.* **shittim** (שטים) 3YW; *sing.* **acacia, stick** (*shittah*, שטה) 3YW

an acacia tree that ascends and expands in all directions as thoughts in Túwrah/Torah; its golden gum denotes knowledge which oozes out of its branches; when ignited burns as brimstone. The wood is strong and hard, conveying its dependability and ability to stand against mockery. And yet, though it is a hard wood, it is not heavy, but light to carry, as Túwrah/Torah is not a heavy burden upon our shoulders; to dwell in Shittim is to enter into progressions of the spirals of the rib cage—in the acacia/expansive thought structures of the Túwrah/Torah; *lit.*, Wisdom/W gathers/⊕ light/illuminations/Æ; to deviate—to go/turn aside in order to be extended as maShayh turns aside to see the wonder of the burning bush—to look inward; parallels the bones; to rebel/resist impulses; *lit.*, strength/W to remain in communities/⊕ of life/Æ; to laugh, jeer; mock, ridicule as the stability of

Taúweh/X, the means of reception of ideas composed by sight/vision, to bless according to their names: the right hand on Apærrim is to expand/bless/increase according to the position of Wisdom/Chækúwmah, the right side; the left hand of Bayinah on Maneshayh is for the transference from the right according to the position of Understanding/Bayinah—one who carries forth the increase unto a new state; thus the meanings to weigh, balance, ponder; intellect, comprehension, common sense, rationality; to be measured, equalized; to negotiate; *lit.*, Wisdom/W yields/Υ guidance/instruction/ℓ; also: to take, carry away, miscarry. Values, 350/γW: wisdom displayed; 5:5. See *beka*/○ΦΔ; *gerah*/אג; *shekel*/ℓΦW.

⁷⁹²⁵⁻²⁸ **Shechem, Sichem, Sychem; shoulder, *shekam* (שכם) מץW**

neck, being between the shoulders: means to carry a load, bear responsibility; connotes the strength of active thought, consideration; intermediate step of conception between the head/corona and the body/new house [SMB/Gen 12:6, 37:14]; upholds testicles/productive concepts; to arise early as the neck is the means for thoughts to arise; *lit.*, Wisdom's/W branches/Υ of messages/מ; the strength/W to yield/Υ a multitude/מ. Values, 360/פW: wisdom upholds/provides a support; 5:5. See *shoulder*/○ΥΔI.

⁷⁹³¹⁻³⁴ **dwell (*shakan*, שכן) יץW**

to reside, abide, remain, settle down; a habitation, stopping place: all faculties of the soul and territories of the body are dwelling places; resident: occupant of the place of dwelling (Heb. 13:4); *lit.*, a blaze/Fire/W in the cycles/branching/Υ unto full extension/γ; a branch unfolding its light; description of the Burning Bush. Values, 370/○W: Wisdom with Understanding (Mishle/Prov. 8:12).

⁷⁹³⁶⁻⁴¹ **Sacar; to hire, hired servant (*shakir*, שכיר) אץW (*shakar*, שכר) אץW**

wages, reward; a remuneration, profit, pay, salary; to lease, charter; root word of the branch Yishshakkar/אץWWז, to which pertains the glands of stimulation for labor; also: inebriation—intoxication as the price/wage of overindulgence, which excess is a belaboring of freedom; *lit.*, wisdom's/W productivity of labor/Υ for the mind/א; wisdom branches forth into thoughts; through spiritual teachings comes knowledge, spiritual productivity/bearing of fruit results in knowledge/branches of thoughts. Values, 520/ץΦX: sign of distinguished productivity.

⁷⁹⁵¹⁻⁵⁶ **Shiloh; Shelah, Salah, *Shelu* ץℓW, *Shelah* (שלה) אℓW**

tranquility, calmness; restful, which conveys the full state of full extension or fulfillment; to be secure, quiet; to extract, draw out, request; *lit.*, the fiery radiance/W determines the Rod/ℓ of light/life/א; conveys the nature of meshiæch as one attaining full measurement, the staff of the Lights of Wisdom and Knowledge, the sun and the stars regulated by the Light of Understanding—the moon; referred to LW 281:7 as the state of mastery coupled with the Name that rises to the crown, the full consciousness of the OyinShayin in the Name of Yahushúo; the seat of congregating under the Order of Aharúwan/Aaron; each one receives of their appointment according to Shiloh—the Rod of Fiery Lights; from the root 3:3 *Shel*/ℓW, through which all the tabernacle becomes manifested by the united Rod of ARAL; those of the congregation belong to the One of the Rod as all Names gather around the Rod/Sceptre; the sense of Shelah being forsaken pertains to the Faces of HhaALhhim being no longer found, in that the use of the House became contrary to the Order of the Rod of ARAL, which is the same as the Rod of Aharúwan; as a consequence, the Philistines, those without Knowledge, take possession of the space that was designated to be the House of AL; also: disquietude (by virtue of the negative inversion); an offspring of Yahúdah/אדץאז/praise and Bayt-Shaúwo/○ץW אד/house of nobility : succor, relief (SMB/Gen. 38); 6:6 Shelu,ץℓW, 6:6 Shelah. Values, 335/אℓW: The rod in Shayh.

accordance with the oylah offering, whereby it is commonly rendered as “showbread”; a spreading out/ᐱᐱ of the ideograms/ᐱ of being/ᐱᐱᐱᐱᐱ; *ref.* to the plate of the tongue—the table in the midst of the Faces upon which the bread/teachings/understandings are placed for full expression of inward measurements; the means to extend fully the illumination resident within the soul; one half of the loaves are received each evening and morning, according to the evening offering the morning oylah follows; the daily bread pertains to the thoughts emanating from the offering within the Rings of HhaALhhim, and are released in accordance of the one giving and the extent of the gift as one performs the offering, the month and the positions of the Lights affect the formulations of the bread prepared by Qahhath/Kohath; *lit.*, Wisdom’s/W instruction and guidance/ᐱ concerning covenant, arising/ᐱ in conjunction with the quest/ᐱ of enlightened/ᐱ utterances/ᐱ to unfold/ᐱ all being extended/ᐱ through the transmissions of thought/ᐱ; the bread is renewed on the four shebetut/sabbaths during a month; the loaves are imparted daily for the sequential six days through the gate opening on the shavbet/sabbath; one-half is partaken in the morning for Chækúwmah, being the parts composed by the pairs of Letters in the south, and one-half in the evening composed by the pairs of Letters in the north; the portions for the day on the right side are the breads for observation/implementation into deeds; the portions for the evening on the left side of the table being the bread of meditation; the right side portions are for Apærrim, Maneshayh, BeNiyman, RAúwaben, Shamoún, and Gad; the left portions are for Dan, Ayshshur, and Nephethi, Yahúdah, Yishshakkar, Zebúwlan; the portions of the Bread are the foundation for the Word of Knowledge; the Breads are for the hours of the twelve hours of the day. Values, 114/ᐱᐱ classifications of thought unto full extension with Knowledge/the gate of the Neúwn.

⁷⁹⁹² **third** (*shalishat*, שלישת, ᐱᐱᐱᐱᐱ; (*shilshi*, שלישי, ᐱᐱᐱᐱᐱ; (*shalish*, שליש, ᐱᐱᐱᐱᐱ Creation’s day/Light-work of emergence, revealing, resurgence; *lit.*, wisdom/W orders/ᐱ and initiates/ᐱ strength/W to go forth/ᐱ; the Spirit’s/W role/ᐱ to manifest/ᐱ Wisdom/W in the universe/X. Values, 640/ᐱᐱ 4X: the measurement of mind, reflected; 650/ᐱᐱ 4X: the measurement of mind, unfolded; 1040/ᐱᐱ 4: Principle making visible the structure of Spirit. See **three**/Wᐱᐱᐱ, ᐱᐱᐱᐱᐱ; **thirty**/ᐱᐱᐱᐱᐱᐱ; **Shelesh**/Wᐱᐱ; **Shalisha**/ᐱᐱᐱᐱᐱ.

⁷⁹⁹⁹⁻⁸⁰⁰⁶ **Salem, Shillem; peace offering, shelaim, shallæm, shalúwm** (שלום, שלם) ᐱᐱᐱᐱᐱ to complete, make whole; full, entire, total, perfect; intact, integral; peaceful; to requite, pay, recompense; to finish, come to an end/goal; *lit.*, Wisdom/W ordering/ᐱ the waters/ᐱ; ᐱ Lammed arising within a ᐱᐱ Name achieves completeness, a harmonic resolutions of sides which results in peace. the means of entering into completion/peace is through the full giving of one’s Rings. Values, 370/ᐱᐱ: assimilated understanding; 6:6; 7:7.

Solomon, Shúwlmeh (שלמה) ᐱᐱᐱᐱᐱ

The spices of these lands are gathered daily and borne as gifts to these Kingdoms, i.e. as all lands gather their spices, precious weavings of thoughts/cloth, and their attributes of gold/wisdom, silver/understanding, and bronze/knowledge and present them to ᐱᐱᐱᐱᐱ Shúwlmeh/Solomon—unto the forth coming states of their kingdoms. The title of Shúwlmeh (Solomon) is borne by the offspring of DæúwD—of the Unified Teraysarunim who are ever becoming. The Name of Shúwlmeh is composed of two words, *shel* and *mah*, which denotes what is at the fore of the eye, what is coming into being, the transpiring **results of the configurations of the double Teraysarun/ ᐱ which are ever unfolding before us in wonderment and majesty from every offering**. Through the union of the wood and the kevesh offering of each oylah, the House of DæúwD is formed and the offspring—Shúwlmeh, which bears the results of all that emanates from their Union, whereby Shúwlmeh is the king that emerges from the thousands of oylah and who bears the spices for the

altar of incense and the wealth of the Most High for THE BÆYITHHASHAM—THE HOUSE OF THE NAME. The bann DæúwD/offspring of David is called Yedidyahu; whereas Shúwlmeh conveys that the compositions are infinite, left open to be defined and read, which are derived from the Union of Names; Shúwlmeh conveys the emerging states of a unified Kingdom without limitations; called and read as Yedidyahu—the attainment of the beloved of the Light Emanations; Values, 375/æOW: the Lights of Wisdom and Understanding; 9:9.

⁸⁰¹⁷ **Shelumiel, ShalúwmiAL** (שלמיאל) אלאמל

my/א completion/peace/מל is of AL/א; *lit.*, Fire/W orders/ל the waters of origins/מ to activate/א the Divine Order within a SeedName/א; the peace/completion of Tsurishadi/אמאא, who bears the glory of Shamoún, presents of the offerings of the fifth day—the act attiring a house with the garments of Bayinah; the works of ShalúwmiAL bann Tsurishadi formulate a sufficiency of stones/Tsurishadi through hearing to build a house and render it complete according to the strands of AL—through comprehending how to unite the Faces of Yæhh; a solidarity of thoughts woven by AL through the eyes and ears enable us to see and hear; strands of AL configure a picture and vibrations of the thoughts of Yæhh. AL and Tsur in Names denote crystals/stones formed in the eyes and ears through the strands of Yæhh. Values, 411/אא: composing the inscriptions of the SeedALphæh.

⁸⁰²⁷⁻²⁹ **Shelesh, shelesh** (שלש) WלW

tri-fold, tripartite; great-grandson; *lit.*, fiery/W instructs/ל of Wisdom/W. Values, 630/אא: full knowledge of order; 3:3:3. Values of three are Nine; three being the root of all wealth of the Neúwn Mind, denoted and summed up in the three Seed of Avrehhem 321, Yetschaq 654, and Yaoquv 987. See **three**/WלW, מלW.

⁸⁰³⁰⁻³¹ **Shalisha (Sheleshah, שלשה)** אWלW

three dimensions; a grandson, granddaughter (being of the third generation); a trio; a grouping of three; *lit.*, wisdom/W orders/ל strength/W via emanation/א; Wisdom directs the people unto life's unified parts/pairs. Values, 635/אא: full knowledge of the Orders of Light. See **three**/WלW, מלW.

thirteen (שלשה-עשר) אWO אWלW

a third, being the triad of the Staff/Lammed/12/3, that is extended by 10, conveying an entrustment/deposit/אWלW of wealth/אWO; אWO follows the value of three/אWלW in the word construct, thereby rendered as **three extended or implemented** from which the value of 13 is derived in the Arabic system of counting; the thirteen bullocks on the first day of sukut convey the concepts of Wisdom that we are entrusted with to invest/harvest and plant with the commitment to study, in order that all concepts that are sown come unto full expression, according to the united faces of YæHúwaH. Values, 116/אא: dominion of extending unity.

^{7970/8032} **thirty (shalashim, שלשים)** מלWלW; **shælashum, (שלשום)** מלWלW

a multiple of three, being tenfold three; *lit.*, wisdom/W orders/regulates/ל the Fire/sun's/W activities/א unto fullness/מ; thirty days each month convey the activities of light orders—light orders/arranges, shapes, colors—all emanations of Fire, determines the temperatures, etc. unique orderings for each month of the year; wisdom/W regulates to guide/ל the utilization/W of bonds/ל unto fullness/מ; exercise of communication/instruction; to order, arrange, instruct, the extension of three i.e. the hands of the trustees extended; the implementation of three: to evolve, develop, to be a follower, to follow through, to go/inquire after. Values, 676/אא: complete knowledge and understanding of bonds; 680/אא: full knowledge of the nature of expressions: 1:1; 8:8. See **three**/WלW, מלW.

⁷⁹⁷⁰ **before; three (shaloshim, שלשם)** מלWלW

a threefold measure, expressing that all processes of the natural mind (Pharaoh/אOא) are devoted

⁸⁰³⁸ **wings, pinions, soar** (*ShemAber*, שְׂמֹאֲבֵר) אֵלֶּיךָ

the name of Aber or the designation to fly. Values, 57/17: 543/174W:

⁸⁰⁴¹⁻⁴² **left** (*samal*, שָׂמָל) אֵלֶּיךָ

hand of reception, position of follow through; the name's/17 fiery management of the waters; according to Divine Order/17; (SMB/Gen 14:5). Values, 46/17: reflective management

Samuel, Shmuel, ShmúwAL (שְׂמוּאֵל) אֵלֶּיךָ

Name of United Order; a restorer of HhaSham unto the unification of YishARAL collectively; to restore the Order of Names and unify the faculties unto AL, to teach the Túwrahh/Torah, one with maShayh and Aharúwan on the mountain, Tehillah 99:6-7; the words of Túwrahh/Torah are composed first as Numbers; the Name of AL — ShmúwAL is the transposer of the Words; with maShayh on the mountain conveys the Presence of the Letters, and with Aharúwan on the mountain conveys the Presence of the Numbers. In the midst is ShmúwAL through which the Numbers are transposed into Letters. The transposition of thought is through a Name of Fire and Water—the Name of AL, the Tæyth Scroll of Understanding: The Books of ShmúwAL; born of Apærrim as the first increase of Thought of the fruit of Yahúdah [I ShmúwAL 1:1]; (Yahúdah is the means to be fruitful; Apærrim is the means to multiply/increase); ShmúwAL is born for the House of AL; the Haykal is the home of ShmúwAL, ShmúwAL is called the son of ALi [I ShmúwAL 3:6]; The teacher, **maShayh**, is called *the Body of Wisdom*, which is your foundation. The teacher, **Aharúwan**, is called *the Body of Understanding* that is the strength of your unified parts. The **teacher of all** is **Shmu-AL**, which is rendered as the Name of AL, from which all teachings come. All teachings come from the **Word-Seed in which are the parts and the understanding how all abide as One**. ShmúwAL is read to mean a son of AL, or *the unified of the Name of AL*. Biblical scholars consider that “The son of AL” rendering implies that ShmúwAL is a cipher for YæHúwaH, considered by Biblical scholars to be the first Offspring of Al, through whom kings are anointed and the people of YishARAL are called; the first Priest, Prophet, and Judge of the Kingdom of YishARAL; by whose Word and Hand the Kingdom of HhaALhhim appears/comes. The Land is first called The Aurets/Land of YishARAL by ShmúwAL [I ShmúwAL/Samuel 11:14, 13:19]. The writings of ShmúwAL are of the Chayit scroll of the Neúwn; hence, they are the writings of Understanding of the beginnings and that which is before the beginning in Beniyman; whereby ShmúwAL is a kuwahren/priest of Beniyman, from whom the prophets and kings come forth in succession/stages of dominion; as the Name of the Left/ShmúwAL is the Captain of the Hosts of YæHúwaH and the Right Hand of Beniyman (Yahushúo 5:14; I Melekim/Kngs 22:19) through whom kings reign. The divine name Tzeva-ot does not appear in the Five Books of maShayh. From the day ALhhim create the world, says the Talmud, no one called the name Tzeva-ot until the barren Channah, mother of ShmuwAL the prophet, came along and called him so. (Berachot 31b) “Say ALhhim to Hannah: Your son (ShmuwAL) is destined to begin his prophecies with this name.” (Midrash Shmuel2) Values, 377IOW: Wisdom of the Oyin Zayin Body; wisdom and understanding of the Law, 53/17: receptor of communications/*qavalah*/cabalah; 7:7.

Names, shamut (שְׂמוּת) אֵלֶּיךָ

an eternal flame of Fire/W in oil/17; Fire/W burning the grace of the fat/oil/17 to compose and unite/17 all things/X; as the corporate House of Names holds and maintains/17 all things/X; a Name joins to its totality whereby the properties of your Name appear; the phrase “Our Principal/Father in Heaven” is understood to be rendered, “Our Principal with Names”. Values, 62/17: structure of a house/unity; see Name /17; 4:4:4, being squared at every level of Thought.

8057 **joy, shamchaeh, shimchaeh** (שמחה) ᑭᐱᑦᑭᐱᑦ

an active state of Name in life/light being in the position of the oylah evening and morning; a Name/ᑭᐱᑦᑭᐱᑦ perpetually descending and ascending/ᐱ in lights/ᑭ; as we give all in the oylah the lights enter into us for we have made a path for the Lights to enter by our openings/givings; the quality of a thought forever retained as the scent of a flower, or the fumes of a strong drink/nesek; the presence of the Yeúwd to comprise shimchaeh appears through implementations or giving of shimchaeh; Joy is the collective strength of a house from all members giving to each other: In Yahúdah is the joy of calculations; Yishshakkar, the joy of cognition that erases gloom; Zebúwlan, the joy of entering into spaces; RAúwaben, the joy of wonder; Shamoúnn, the joy of comprehending and the source of laughter; Gad, the joy of speaking the Words of a Name; Apærrim, the joy of expansion and blessing; Maneshayh, the joy of ascension from the depths, attaining new heights and stature; Baniymin, the joy of giving and setting new platforms; Dan, the joy of being whitened, entering into the illumination that comes through evaluations and judgments; Ayshshur, the joy of connecting with others from the point of origins to the state of today; Nephethli, the joy of trust and confidence; The joy of Lauíwi is through forming the perfect bond of Unity. In every offering are *the Joys of Service* to each other whereby there is no sense of estrangement or sorrow. Every remembrance of all given and transpired causes the faces to be lifted up with a smile. Values, 47/Iᑭ: a conductive state of satisfaction, *an acquiesce of attainment*; 4:4:4, being squared at every level of Thought.

8065 **names, heavens, shaimyim, shaemayim** (שמים) ᑭᐱᑦᑭᐱᑦ

Fire and Water impart life; the Fire of Ræuch distills vapors through which it multiplies through attributes of its Seed sown in waters, thus revealing itself; Name/ᑭᐱᑦᑭᐱᑦ activating/managing the Letters/states of embodiments; realm of Names and their dominions; the Name is the right hand administer of the waters, the means of expressions and formulations, being *the conductor of the Thoughts of the Most High* to which every Name belongs, whereby the Collective Single Voice speaks through Names in which thoughts are recorded (MT/Deut 4:36); to hear The Voice is to hear the messages within the Names of Light; the heavens contain the order of stars, suns the moons; with distinction space is of the heavens as the firmament; the heavens are the habitation of Names and the Lights of their Names which make-up the heavens; no Words are spoken from above, Tehillah 19:3. The Voice speaks from the heavens — the Collective speaks through Names/heavens. Messages woven and written in your Name are heard as your Name is opened to hear the Voice from above, SYM/Ex 20:22; Hear, O heavens/Names! Listen, O earth/Body! Yashoyæhu/Is 1:2. Values, 57/Iᑭ: the Breath of Perfection, 349/ᑭᐱᑦᑭᐱᑦ: The Names of Dominion/Perfections of Neúwn; 7:7; 5:5:5; an Illumination of every plane of Thought.

8058 **release (shamat, שמת)** ᑭᐱᑦᑭᐱᑦ

to let loose, drop; to loosen; *lit.*, wisdom/W fills/ᑭ the vessels/ᑭ; to remit what is due; *lit.*, strength/W to release/ᑭ a collection/ᑭ; a remission of debts; also: to disengage, turn aside. Values, 349/ᑭᐱᑦᑭᐱᑦ: wisdom draws out trust.

8071-72 **Samlah; garment, shamleh** (שמלה) ᑭᐱᑦᑭᐱᑦ

the name/ᑭᐱᑦᑭᐱᑦ imposed/ᑭ by Light/ᑭ; mantle, dress, robe, tunic; raiment; a covering over a form/shape: hence, the body is garment to the soul, which is an inner garment covering the angel, an imperishable garment of spirit; *lit.*, the Wisdom/W of Filling/ᑭ (a name/ᑭᐱᑦᑭᐱᑦ) orders/ᑭ our radiance/ᑭ; as a ruling power of Aduam/Edom/ᑭᐱᑦᑭᐱᑦ pertaining to Oshauw/Esau/ᑭᐱᑦᑭᐱᑦ: a general ruling characteristic of the outer; *the shamleh/ᑭᐱᑦᑭᐱᑦ* 56 or 11/ᑭ = Sham/ᑭᐱᑦᑭᐱᑦ/34 + Yapheth/ᑭᐱᑦᑭᐱᑦ/49 = 83 or 11/ᑭ. A garment is created through the union of Sham and Yapheth. In the mathematical rendering of the words, the union of Sham/Name and Yapheth/Soul yield a garment for Núwach, a weaving of the Tree or Life/ᑭ/11 [SMB/Gen 9:23] Values, 375/ᑭᐱᑦᑭᐱᑦ: Wisdom encircling stars, 56/ᑭᐱᑦᑭᐱᑦ: a drawing out of Unity; 8:8.

8080-82 **oil, shemenn** (שמן) יִמְנַן

the extent/י of a Name/ימנן; to grow fat, thick, stout, rich, fertile, robust; olive oil, cooking fat; also: to assess, appraise; to designate one's potential; *lit.*, to utilize/W the flow/י of extending a thought/י; a Name/ימנן out-poured/י, with extended flow/י; the oil and grain are together in the seminal fluids; the emollient of a Name; oil arises from the testes to fill the cups of the manurahh [CHP/Numb 28:5]; the Fire of Neúwn flows uninhibited whereby Lights do not flicker nor go out; often used with the Bæyit: יִמְנַן בִּשְׁמֵנִים, with oil/a house of oil. Values, 390/ח-ו: Wisdom's upper branches; 4:4; יִמְנַן בִּשְׁמֵנִים: 9:9.

8080-82; 2132 **olive oil, shemenn zaiyt** (שמן־זית) אֵלֶּיךָ יִמְנַן

to shine/ימנן brightly/אֵלֶּיךָ: a distillation of the mature fruit of soul components, which yields a pure oil from the understanding mastered: the oil of a Name rises out of fiery forms and is collected to fuel the manurahh/menorah/אֵלֶּיךָ, which enlightens the tabernacle/יִמְנַן; *lit.*, fire/W and water/י are of the Neúwn/י Words/I which determine actions according to what is placed in your hands/power/י unto regenerations/X; note: olive oil depicts the flow of understanding corresponding to your appointments in ALhhim; oil of anointing signifies ascensions of your Seed per stages of development of Names, in accordance with spiritual positioning/sham/ימנן in Life—for service, restoration, healing, fulfillment; vials of oil in your gonads supply your sides to light your manurahh evening and morning. Values, 807/יח: the sign of regeneration unto perfection. See **olive**/אֵלֶּיךָ; **oil**/יִמְנַן.

8083 **eight, shemúwneh** (שמנה; שמונה) אֵלֶּיךָ יִמְנַן; אֵלֶּיךָ יִמְנַן

to be plump, fat; rich, greasy; having the characteristic of oil/ימנן—the potential/י to be released/י by Fire/W/Wisdom and to arise/א/8 as light/א; *lit.*, wisdom/W releases/י all held/י to be extended/י in Light/life/א; pertaining to the eight bullock of sukkut: to walk in the grace and thereby ascend according to the principles composed/the nine bullock; a name/ימנן is unfolded/י in light/א. Values, 395/ח-ו: Wisdom's transformations of Light; 401/ח: renewal of concepts; 1:1. See **Chayit**/א, א; **eighty**/יִמְנַן יִמְנַן.

8084 **eighty (shemonim, שמנים; שמונים)** אֵלֶּיךָ יִמְנַן; אֵלֶּיךָ יִמְנַן

multiple of eight, being tenfold eight—eight achieving/א fullness/י; *lit.*, wisdom/W releases/י an outpouring/י of potentiality/י through the activity/א of multitudes/י; those of eighty have the strength to bear forth the expressions of the Oyin Consciousness—70. Values, 440/יח: sign of fullness; 446/יח: the measurement of fullness, outpoured. See **eight**/אֵלֶּיךָ; **Paúwah**/א, א.

8085-91 **Shema, Shama; hear, shemo** (שמע) אֵלֶּיךָ יִמְנַן

to heed, pay attention, obey; Wisdom/W conductivity/י of perfect Understanding/א; to understand/א a Name/ימנן; to discern, understand, deduce, listen, attend; we hear with all/אֵלֶּיךָ our heart, all/אֵלֶּיךָ our soul, and all/אֵלֶּיךָ our steam/strength; hearing *with all* leads to comprehending and operating without limitations; hearing is with the ear/א and with the entire body/א; thus *bakúwl/אֵלֶּיךָ* precedes each level of hearing and provides the vessel to receive all messages of light both audible and inaudible; the word *shemo/אֵלֶּיךָ* is Wisdom reflected into our consciousness; it is Name/position/ימנן understood/א. We may repeat a word causally, or learn to imitate a bird call, but the level of resonance within us will depend upon our comprehending what the letter combination means as well as to understand the sounds; there are 22 frequencies of sound whereby we hear all messages of Light in all dimensions/worlds; when we hear the sounds of the universe, they convey the extent of all that is in the Master Name/YæHúwaH; via hearing we detect a Presence; also: news, report, fame; audio; that which is heard; *lit.*, Wisdom's/W transmitting/י prophecy/consciousness/comprehension/א; hearing is the expansion, via fluid, of Wisdom in all cellular formations. Values, 410/ח-ו: combining achievements (Rom. 2:13); 7:7.

⁸⁰⁹⁵ **Simeon, Shamoúnn (שמעון) שׁוֹמֵן**

one of the twelve branches/tribes of life—Shamoúnn, the amplification of sight as the ears are the body of seeing; occupying the lands of the ears; the Mind of HhaNeúwn to give comprehension; to hear, understand, discern vibrations; the function of Name consciously attaining to perfection; *lit.*, Wisdom/W drawing out/ Understanding/O grouped/ to the Neúwn/; Name/W of cohabitation/suffering/to be a seer/; hearing synthesizes all parts into vibrations/compatible frequencies; hearing absorbs the frequencies within the waters to comprehend the seer/visionary of understanding; the House of YishARAL in which all thoughts are formulated prior to their appearance. Values, 466/ X: a measurement supporting bonds; 7:7:7. See soul/W.

⁸¹⁰⁴⁻⁰⁷ **Shemer, Shamer, Shomer; strain, keep, shumer (שמר) שׁוֹמֵר**

to maintain, cherish, observe, store, preserve, retain, protect, guard, watch, celebrate; a thing kept; to strain/filter; to keep the golden nuggets—to sort out the precious from the common; *lit.*, the diligent/W flow/ of intelligence/4; wisdom/W fills/ the mind/4; wisdom extracted culminates in knowledge; the “shamir worm” legend writes on stones which corresponds to the “semen worm” in your Seed Name to record/recall/remember, to preserve inscriptions of your Name in your inner parts of all that you are and learning. Values, 540/ X: complete protection of what is released; 6:6.

⁸¹¹¹ **Samari, Shumerrúwnn (שמרון) שׁוֹמֵר**

from the root of shumer/W indicating the centre of Ayshshur/Assyria to affirm that which is heard in Shamoúnn; the úwnn ending on the root indicates as seat/place, a grouping, and a stronghold of the Neúwn, as it is the Neúwn that keeps us; Shumerrúwnn is the state of Soul through which the Houses of YishARAL flourish; as a Thought comes into a practice or deed, it blooms and expands; processes of transferring the Wealth of a Name into expressions/faces/deeds are performed at the Terreni level, whereby all houses may be moved together into carrying forth the ascension of an offering; as one takes the Name of a Teaching and transfers the Thoughts of Wisdom, Understanding, Knowledge, and Enlightenment into a deed. The deed becomes called by the Name of the Teaching. In some passages, the deed, or act, is called by one of the Days of YishARAL [see ALhhim Achadd pertaining to the 11 Days journey for more details]. One may take the Name of the myrtle tree and transfer the concepts of being intertwined/interwoven into an act of being joined together to accomplish a task, such as, joining two oxen to plough a field, or for two to join their rings for expansion and exploration of all that is within the Unified Consciousness; through a full consideration of deeds, the teachings flourish and overtake the lands; the cities of Shumerrúwnn/Samaria are to affirm the Thoughts into deeds in support of the offspring of YishARAL; the cities of Samaria are detailed in the scroll of Malakim/Kings; the Master of Ayshshur (King of Assyria affirms what is heard, the affirmations brings forth, or causes to appear, from the compounds of the assembled parts—Babel, and from Cuthah (northeast corner of Nephethi-Yahúdah), and from Oúa/Avva (the eastsouth corner of Zebúwlan-RAúwaben); and the Chamath (southwest corner of Gad-Apærrim) [I Kngs 8:65], and from Sepheruyim/ (the west-north corner of Beniyman and Dan) in which one recounts/recollects the values within a thought to determine the action, and then sets the parts into **the cities of Shumerrúwnn/Samaria—to affirm the Thoughts into deeds—in support of the offspring of YishARAL**; from the corners [arm pits/loin pits] of the body the deeds of the hands and the progressions of the feet receive their strength as the light breaks forth from these circles to carry forth the Light of the members abiding within the sides; the parts of a house regulate the actions of the Thoughts and dwell in the assemblage of your lights, which are in the illuminated deeds that one performs, whereby the members dwell in Light or darkness. The Shumerrúwnn/Samaria level of the Thought is the dressing of a Word into a fabric of expression. In the broader sense, Shumerrúwnn/Samaria level pertains to Yapheth in which the parts of Cham are

positioned in service to Sham/a Name. The King of Assyria takes the elements of Cham and dresses them with an action to undergird the Thoughts of Sham. The three offspring of Núwach expand the Thoughts of YishARAL/Israel that arise from Sham into appropriate deeds, which **are the acts of verification through Yapheth/Assyria**; whereby the body of Babel/Cham is dressed with a suitable garment of expression. However, when one does not know the appropriate behavior, then the deeds do not honor YæHúwaH. Herein a rift forms between the House of Yahúdah and the Samaritans. The Samaritans are ardent to follow the Words of HhaTúwrahh/Torah and to do them; however, the manner in which they are done is not acceptable to the Yahudim—the deed does not adequately reveal the wealth of the Teaching [Bæyit Sepher Malakim/2 Kings 17:24-33]. This plays out in the story of the Good Samaritan, for though the Samaritans were not knowing of how to do certain teachings, yet they possess the compassion for another who becomes down trodden. Further extension of this Thought pertains to how far we are to extend the teachings. We are to commence in Yerushelyim/Jerusalem, which is from the heart/altar of the oylah, and then to carry the message into Samaria, that is, into deeds to affirm the Words of the heart; and then into the whole Aúrets/earth, that is, into all states and levels of consciousness, whereby the world and all that dwells therein are filled with the Illumination of the altar. Values, 596/זרפח: a complete consideration as to the liberty of unity; 6:6. See **corner**/זרז;

8120-22 **sun, shemesh (שמש) W^מW**

brilliance; to be brilliant; to serve, minister; waiting to serve; to function; to perform a duty, play a role: the sun observably occupies the twelve constellations each month, shedding its brilliance among the twelve tribes; two unified balls of Shayin/fire/W^מW: symbol of Chækúwmah/Wisdom through which the body/world is lighted; the two suns/WW unified are seen in the two kanaphim/wings/sun dogs, or when the sun appears as two heads/balls; the evidence of two suns is seen in the two strands of smoke that come from what appears as a single flame; the great Light of Chækúwmah is due to the union of the two unified Heads whereby the Seven Rings of one is united with the Seven Rings of another, together they are fourteen/14/5 through which the Light breaks out of their meditations in the night; Illumination of Wisdom lead unto forming congruent Rings of 7+7 to make a vessel for the Mind of HhaNeúwn; as a dragon, or animal that chews the cud depicts, the cheeks are filled with energy conveying the two heads of every thought of Wisdom from which comes Fire; a Name/W ignited/W for emanation which arises in the morning to govern activities, and returns at evening to disperse the Wisdom gathered during the day; to rule the act of one's hands by Chækúwmah which governs the members of one's Name; a means of cleansing (TK/Lev. 22:7); root sense: to serve, attend, wait on, officiate; *lit.*, Wisdom/W fills/W the heavens/W; the sun, as wisdom; the moon as understanding; and the stars as camps of knowledge—the twelve offspring. Values, 640/מזח: the unified heads emanating/flowing as streams of Wisdom; 7:7.

8127-28 **ivory, tooth (Shayin, שני) W^יW**

claw, jaw; as teeth *lit.*, Fire/W to assimilate/י; to consume the extended principles of unity within all things and words; the circles of teeth affect speech so does Wisdom masters the tongue; the Wisdom of Principal discerns all within, a consuming force, as inscribed: YæHúwaH is a consuming Fire, so is the Nature of the Shayin within the ALphæh as the Fire within each concept consumes its habitation and keeps the branches of inflamed; three parts to each tooth: the root of Wisdom, the neck of Understanding, and the crown of Knowledge; 32 teeth which form the double Oyin cavity for the Table of The Faces/The Shulchan Panayim in the House of YæHúwaH, like the manurahh honored in the rib cage cavity, and the Ark kept in the skull cavity; two rows of teeth, 16 and 16 convey upper chamber and the lower chamber via which you speak. Each set of 16 arched teeth are an Oyin Circle/16 to speak in the midst of the rings of Understanding from above unto

shavbet and transfers their members into the House of the Queen for the coming week. The shavbet/sabbath study equates to two tenths—a composition of wealth with branches of knowledge. Values, 102/99: consecration of a house; thought organization of unity. See X9W

8144-47; 6235-40

twelve, Shenym Goshar (שנים-עשר) 4W0 מלעו

a multiplication/מלעו of wealth/4W0 as the branches of the tribes are a symmetry of Wisdom, Understanding, and Knowledge; the complementary state of full values; the attainment of unity; twelve components that comprise a house; the twelve bullock of sukut convey the use of the annual accumulation of principles to increase/multiply the full branching of Name; *lit.*, *Shayin/The Fire/W* extends/מ to fully implement/ל the flows/מ of Understanding/O Wisdom/W and Knowledge/4; The Twelve of Mt. Arrat from which all Enlightenment is refined. Values, 970/O9XX: sign of the continuum of holy consciousness; 7:7. See **twelve/9ל**.

years (שנים) מלעו

denotes cycles completed, fulfilled studies; changes implemented, an accumulated results of light activities; *lit.*, *Shayin/Wisdom/מ* manages/ל the conductivity of messages/מ; in Hebrew Thought, the number of years of the earth or the number of years of a Name are not counted since every Name is ageless and the earth is a state of thought projection which only has value based on the thought; in that the thought is ageless also, it would be a violation to make a statement that the thought or the Name or the earth is so many years old; a year when a topic has been viewed from all four sides depicting the four seasons and four sides of illumination; Years denote extensions of a Name—we are provided a number of years—studies that denote an evolution unto a succeeding stage of unfoldment as in SMB/Gen 5; years are also mentioned in relation to when a king ruled to denote that under this administration of Wisdom, certain activities occur as in II Melakim/2 Kngs 17:1, 22:1; further, years are mentioned to convey the age of a Name as those who are twenty and upwards—those who are branching/learning and ascending in Knowledge as in CHP/Numb 26:2; or to convey the age of entering into mastery at the age of thirty; there are seventy spirals of light unto Oyin; we count the years according to the spirals that we enter even as we count the circles to determine the age of a tree; we are the Tree of Life. Values, 58/9ל: Núwach/grace/the full favor of the Lights. See **year/9ל**.

8149

Shenir, Senir (שניר) 4לעו

glacier; to point, peak; to direct by formulated thoughts; *lit.*, wisdom/W extended/מ via activities/ל of mind/4; the strength/W of potential/מ given/ל movement/progress/4; as an *Amúwri/לעו/4/speaking* name for Mt. Charmunn/Hermon/*devotion/to spread*: Senir is the mind's ability to motivate by speech/words. Values, 560/9לX: sign of holy structure. See **Hermon/מלעו/4ל**; **Sirion/מלעו/4ל**; **Sion/מלעו/4ל**; **Zion/מלעו/4ל**.

8152

Shinar (שנער) 40עו

angelic transmutation—the change from one form, nature, substance, or state into another; Babylonia; compounded from the root *shayneh/9ל*, meaning, “to transmute, fold, duplicate, change, disguise, return, do a second time,” and the root *Ooúwr/40*, meaning, “a city, angel, a watcher, an opening of eyes, to stir up oneself”; *lit.*, assimilation/W of the potentialities/מ encircled/O by the mind/4; signifies entrance into a defined, examinable form, by which process of unfolding one develops according to every inherent attribute of the generations of Núwach/9ל; as a plain/9ל/penetration in the land/לעו/energy given form for purpose of transformation, *Shinar/angelic transmutation* depicts the sons/works of Núwach in vigorous, multidimensional pursuit of the actualization of every potentiality of the angelic realm, to which end they receive multiple languages/expressions (Isa. 66:1-4). Values, 620/9לX: sign of the domain of extension/branchings.

⁸¹⁴² **yearly, annual** (*shanti*, שְׁנָתִי) אֶלְאֵלֵי

perennial; a gradational mark: to grade, divide; *lit.*, wisdom/W accomplishes/י perpetual/X blessings/א. Values, 760/אֶלְאֵלֵי: sign of wisdom’s structure.

³⁴⁶⁸ **salvation, shaúwo** (שֶׁע) אֶלְאֵלֵי

Wisdom and Understanding; the Shayin Oyin configuration whereby Wisdom is understood and inflamed within to reclaim all attributes of Light unto the Assembly; Fire comprehended fully; the Breath redeemed to reside above form. Values, 37/אֶלְאֵלֵי: an ordering of completeness/perfection 370/אֶלְאֵלֵי: the unity of Wisdom and Understanding; 7:7. See אֶלְאֵלֵי; אֶלְאֵלֵי

⁸¹⁵⁹⁻⁶⁰ **turn to, gaze, shoeh** (שֶׁעָה) אֶלְאֵלֵי

to regard, pay heed; to consider, observe, notice; to turn away; an hour, time, moment, short while; *lit.*, to assimilate/utilize/W an understanding/א concerning life/א; Wisdom/W contains the Lights of Oyin/א. Values, 375/אֶלְאֵלֵי: wisdom’s consciousness of light rays: 3:3.

⁸¹⁶³⁻⁶⁵ **hairiness, Seir, Sheoir** (שֶׁעִיר) אֶלְאֵלֵי

land under the dominion of Oshauw/Esau/אֶלְאֵלֵי/*suitable form*; roughness, hairiness; a goat, satyr; rain showers; the hairs on the head are formed by the strands of the Chalavanah spice which pertain to all Numbered Thoughts of the Aúvim; *lit.*, to agitate/excite/heat up/W the consciousness/א with activities/א of the mind/א: hence, to project the progressions; to put forth new shoots, new growth; אֶלְאֵלֵי אֶלְאֵלֵי/Mt. Seir is the illumination to generate new growth—to facilitate the emanation of life via a dwelling in the land of Oshauw. Values, 580/אֶלְאֵלֵי: to measure domains at the edge/periphery; 67/אֶלְאֵלֵי: to structure renewal; 8:8. See **Edom**/אֶלְאֵלֵי; **Esau**/אֶלְאֵלֵי.

⁸¹⁷⁵⁻⁸² **gates** (*shayairim*, שְׁעָרִים); אֶלְאֵלֵי (shayair, שֶׁעָר) אֶלְאֵלֵי

portals, entrances; forum, section (as of a book), meeting place; a market; to think, calculate, rate, measure, estimate: hence, market price/rate at the gates—we make exchanges/meet/encounter at the gates with the elders; *lit.*, Wisdom breaks open/W the state of consciousness/א of compiled thoughts/א; also: to split open (as the splitting of gates); storm, tempest, terror—events that, *lit.*, fire/rage/W through the openings/א of thought/א; to imagine, suppose; Wisdom comprehending thought which determines or creates a space—the twelve gates of the city, the twelve gates of the heavens, or the twelve inner gates to the houses of the tribes; twelve gates according to the composed “first begotten” dodecahedron figure. “There is only thought,” all else are reflections or the signs of thought including fire, water, air, earth, being four properties of thought. It is understood that fire/W א/22/א is the result of the sacrifice of HhaSham; fire creates water/אֶלְאֵלֵי/36/9; water creates air/cloud/אֶלְאֵלֵי/44/8; fire, water, and air combine resulting in earth/אֶלְאֵלֵי/39/12 in which the twelve gates of the dodecahedron are reflected. The reduction value of fire/א + water/9 + air/8 (the ascendant power) are summed up as 21/the Presence of Wisdom or the reduction value of 3. Earth is summed up as 12 or the reduction value of 3, *as above so below. Three/א conveys the Full Communication of HhaSham.* The States of these properties are Fire/east/emanation, Water/west/transition, air/south/expanse and earth/north/reflection. All thoughts pertain to the twelve gates which are the avenues of Mind implementation and expansion. Values, 570/אֶלְאֵלֵי: to measure the domain of understanding.

^{8175-82; 6724-27} **gates of Zion** (*shayairi Tsion*, שְׁעָרֵי צִיּוֹן) אֶלְאֵלֵי אֶלְאֵלֵי

access/אֶלְאֵלֵי points/אֶלְאֵלֵי within the Mountain the registers in north central side of the Crown of YæHH, called the cones of the mind, mental receptors and means of calculation that point out—mark with distinctions—to comprise an awareness of how all things belong together; the Heads/א of Wisdom/W and Understanding/א maintain the gates and their access; *lit.*, Wisdom breaks open/W the state of consciousness/א of compiled thoughts/א to attain/maintain the deeds/א of Liberty/א

achieved/𐤒 within the Body of Unity/𐤅 to clarify extensions/directions/𐤆. Values, 736/𐤅𐤆𐤇: measurement of wisdom leading to Unity. See **gate**/𐤅𐤆; **Zion**/𐤅𐤆𐤇𐤈.

⁸¹⁹²⁻⁹⁴ **edge, border (shaphah, שפה) 𐤅𐤆𐤇**

lip: as in “border/𐤅𐤆𐤇/edge” (of the valley) of Arnon/𐤅𐤆𐤇𐤈/*chest*, a concept understandable as “language of the heart”; to stick out, stand apart: hence, cheese (the curd standing apart from the whey); also: to cause smoothness, as in the sanding of wood; *lit.*, to utilize/𐤆 the extremities/faces/words/𐤇 of light/𐤅; to be laid bare; to be uncovered, even as words lay bare/uncover the heart; also: language, speech; 𐤅𐤆𐤇𐤈𐤉/Shepahh BeRúwreh—the Pure Language/2:2 derived as 𐤅𐤆𐤇=𐤆𐤇; 7:7 derived as 𐤅𐤆=𐤅𐤆𐤇𐤈; 𐤆𐤇𐤈𐤉𐤊/Shephahh Kennon—Language of Canaan, a tongue to branch the Twelve within the Seed of BeniMaN. Values, 385/𐤅𐤆𐤇: Wisdom’s borders of Light.

language of Canaan, Shephahh Kennon (שפה כנען) 𐤆𐤇𐤈𐤉𐤊

lit. the Lip of Canaan, designated as the inheritance of the branch of Beniyman, the productive state of Kennon—the state of submissions of all faculties/members dwelling without partiality to be one; the land has famine when Yúwsphah/Joseph, who is placed in charge of the Seed, is sold unto prostitutions and used for other purposes than the sanctuary breads; as the achim/brothers affirm they are offspring of One, they are reunited unto a gathering into Metsryim/Egypt to know themselves as of old (SMB/Genesis 42:11), *the fiery mouths of light 𐤅𐤆𐤇 speak with humility and submissiveness 𐤆𐤇𐤈𐤉 all that branches with Understanding in NeúwN*; you abide in Metsryim 430 year unto attaining the instructions of your totality. Values, 99/𐤆𐤇: transformations through gatherings.

handmaid (shifchah, שפחה) 𐤅𐤆𐤇𐤈

construct form **handmaiden (shifchat, שפחה) 𐤅𐤆𐤇𐤈**

to assist, help, denotes spiritual expression of labour of light/𐤅𐤆𐤇𐤈 to bring forth a concept/seed containing your messages/words of your faces (SMB/Gen 16:6.8); forces of Wisdom to heat/warm/fire/𐤆 the inherent expressions/faces/𐤇 thereby elevating/𐤆 the light within/𐤅; the role of forms of man to abide together, causing inner expressions to arise whereby they expand inwardly as they are born by your hand-maid/companion—hands of help, *e.g.* Sarai; one of the seven gifts to Abram (SMB/Gn 12:16) is appointed to your Name to expand unto the fulfillment of your mission, a service to the Name of each spirit, to assist the Name to use the forms to glorify AL; to compose the apparent light nature of your bodies as lighthouses and not darkened vessels; intermediate and necessary aid to the bearing of the heir who inherits the Ten States of Promise (SMB 15:19-21) as with Hagar, the Egyptian, who belongs to Sarai (SMB 16:1); Sarai is unable to bear initially because the nature of Abram is not drawn out/exalted to the point/age that it may be born by the Governness/Sarai; until a Seed is exalted to reverence it cannot be born by the queen who governs according to the Principle—as the principle may be crushed underfoot until it is revered. As a Principle becomes exalted a wife may bear it; whenever the ALphæh Bæyit is exalted/𐤆𐤇𐤈—Avrehhem, the corresponding nature of governance/𐤒𐤅𐤆—Sarai, bears the exaltation; unto the ALphæh Bæyit becoming exalted fully, your Principles yet rise via hand-mouth-assistance; 𐤅𐤆𐤇𐤈 *to fire/heat the internal expressions to arise; the nature of Wisdom expressly provides for ascensions unto totality.* Values, 393/𐤆𐤇𐤈: Wisdom transforms to elevate. 41/𐤆𐤇𐤈: heads unified multiply concepts/seeds

⁸²⁰² **judges (sheftim, שפטים) 𐤅𐤆𐤇𐤈𐤉𐤊 to judge, evaluate, shuphat (שפוט) 𐤅𐤆𐤇𐤈**

judgements are Words on the left—determinations, consequences, and planning through calculations, whereas statutes are those on the right—states of becoming, activations, deeds. Judgements come from the pairs of Faces of YæHH on the left side of their radiant thoughts which appoint you

to your chair—where you are seated as the Discerner of the Deeds you perform; to administer justice, adjudicate, rule, govern, vindicate, consider; Wisdom/W speaks, breaks open/⌈ the consciousness/⊕ whereby a state or a matter is set, to make decisions and judgments; Wisdom/W expresses/⌈ the collective Voice of truth/the council/⊕; Wisdom speaks through Dan; all matters are determined based on the mutuality of qavilah, a judge makes an edit to determine a state, then a king is appointed to oversee the affairs of the state who answers to the Judge that comes to determine progressions to subsequent states; the worlds are founded on the Words of a Judge, all will stand before the Judge of the world; all within a state shall give answer as to fulfilling their obligation amidst all inhabitants; the worlds are not made for a single/individual; every person is made for another and for the world/age/state that has been determined for the Universal Mind; the Words of a Judge are unto Liberty and Life, though a thought, or form is judged unto death, the motive of the judgment is unto life and liberty, whereby all decisions that the Judge makes are unto Life alone; if another, or a thought, or a practice, or a form hinders another, it shall be put to death by the decisions of the Judge, so that which is appointed unto Life may live; The Judge is before all ages and aúwtim/epochs, whereby at the end of an age the Judge appears to appoint those who have served in the Name of the Judge to enter into subsequent domains that are appointed by the Judge of those Days. Values, 389/⊕7W: wisdom manifest/brings forth to maturity the universal consciousness, 41/444: thoughts multiplying unto a decision/determination; 9:9.

8213-17 **lowland** (*shaphal*, שפּל) ⌈⌈W

plain, valley; meekness, humility; depression, humiliation; *lit.*, wisdom's/W voice/⌈ of instruction/⌈: one does not hear wisdom in arrogant or boisterous words. Values, 410/7X: to compose a gift; sign of blessing.

8231-34 **Shapher, Shaphir; Number, Shepherd, Shuphur** (שפר) 4⌈W

sound of the strength of an ayil/ram, a trumpet; clarity of sound; to be good, pleasing, beautiful, bright; sounds that come from an ayil/ram are within the Body of Light to activate/recall/bring into action all within you; this is the horn of the Uwah-Bəyit ALhchim Houses of Light instead of animals; pertaining to Wisdom; *lit.*, Wisdom/W to express/make expressive/to open/⌈ the mind/4: hence, to trim/cut the hair, which pertains to unveiling the head; a measurement, census, border, district, frontier—quantitative values or measurements of area: this word construct informs us that a value/numerical formula is the basis of expressive characteristics (the opening of the mind/4), whereby a construct or formulation into a Bəyit/ḡ/form/measurement appears. Values, 580/7⊕X: to compose enlightened expressions; 58/⊕7: Name of Núwach; the means to console, to direct the activities; 2:2 is derived as 7777=7777; Shephuryim—8:8 is derived as 7+7=7. See **scroll**/477; compare **number**/477.

8239-40 **ordain** (*shaw-phat*, שפה) X⌈W

to put, place, set, bring about, establish; *lit.*, to tone with Fire/W the mouths/⌈ unto your totality/X; also: labial; root of judgment—mishphat, whereby the ALhchim of Cham, being the body, must be judged/appointed, to be the same as the ALhchim of SHAM, the Name. Values, 780/7W7X: to measure wisdom through expression. See **mishphat**/X⌈W7;

8193 **lips** (*shaw-phatim*, שפתים) 7777W

a enclosure, entrance into the body of meekness, commonly referred as a sheepfold; pegs, hooks; stone heaps compiled by many Words of Knowledge, whereby the lips are formed in the shape of OyinShayin, the Oyin being the oval ring, and the Shayin that rises upon the mouth; ref. a heap of living stones; a gathering of forms to make an enclosure—symbolically depicted as a sheepfold, a grouping of meek ones whereby the lips are tender; the hem of enlightenment—of the robe of

Aharúwan; *lit.*, utilization/W of a container/7 that measures/X activities/7 of fullness/7. Values, 830/XX: sign of regenerative instruction.

5402, 8242 **sack, sackcloth** (*saq*, שק) פW

lit. Wisdom/W spirals/פ; the fiery spirals/coils arising from the base to cover what is being drawn out; being emissions of Light, light surrounds to clothe us even as the fabric of striated thoughts form the flesh for our mortal members; *meanings include* to light, to kindle, to kiss, to meet/come together as where sky and earth meet as in the midst of the evenings or at sunrise when the offerings are made, for via making the offerings one initiates the daily and evening coils of Fire to arise from the altar and clothe our Names, creating a new garment daily with the ashes of the altar and the coils of light, rendered as “sackcloth and ashes” via which the garments are renewed daily as the ashes are taken up [Túwrah/Torah haKohanim/Lev 6:3-4]; from the root nasaq/פW7, meaning to equip with the amour of Light, to fasten together; the sac of the scrotum is the weavers basket from which the properties of Light are drawn out via the needle of Apærrim, known as the spindle whorl used to spin yarn/threads. Values, 40/7: conductive vapors.

8248 **to water** (*shaqah*, שקח) 3פW

to moisten, irrigate; to give/let drink; *lit.*, wisdom’s/W dominions/regulations/פ of light/א. Values, 405/אX: renewal of life. See **drink**/אפW7.

8254-55 **sheqqel** (שקל) 7פW

to pose/proffer; to weigh, examine, ponder: a value obtained by deliberations; a value expressed with gold (wisdom), with silver (understanding), or with brass (knowledge); *lit.*, wisdom/W to decipher/פ with the rod of instruction/7; to measure by Fire/W what comes to the top/פ of the plant/staff/7, whereby its worth is determined by Fire; as sheqqel of the sanctuary/WΔפ: the enlightened mind performing a priestly examination of the sanctity of things and ideas. Values, 430/7X: measurement of instruction; 4:4. See **beka**/Oפ7; **gerah**/א47; **shekel**/7פW.

falsehood, lie (*shawqar*, שקר) 4פW

to betray, deceive, swindle, refute, a liar; to breakdown/W the spiral layers/פ of knowledge/4. Values, 60/פ: trapping oneself in a web.

8280-85 **Sarah, Serah** (*Shereh, Sheræh*, שרה) 34W chieftain, prince, captain (*Shar*, שר) 4W

4W/the first word created as the *Shayin* and *Rayish* bond; the *Rayish* appears as Wisdom/W emanates her thoughts/4 thereby establishing a chief; anyone who binds their mind to wisdom becomes a chief; a wise/W mind/4 possessing measures of Knowledge, one who consumes/feeds upon the thoughts of Wisdom; to rest, console; a resting place in light realms; to prevail as mistress/companion of principle in all domains unto rest—the establishment of wisdom to govern via light; *lit.*, wisdom/W governing/4 by Light/א, a state of development of the feminine nature of spirit that governs not just by hands but via the light radiating from her hands; the letter hey/א is formed in the name of Sarai as the force of the *Shayin*/W penetrates through the *Rayish*/the mind/4 and shines within the hands of the governess/7, which is the force of light overshadowing the work of the hands; wisdom/W supplying the mind/4 with illumination/א; as wife of Avrehhem/7א474: the resting place granted to a man/W74 living according to Principle, by which positioning he occupies the promised soul fields: thus, the tradition rendering Serah’s name as “wisdom”—the name change from *Sarai* to *Sarah* conveys that spirit of adam/W74 has come to rest/consolation, enabling it to abide in a form that exalts the Principal of Life, versus living in spiritual struggle for entrance into a suitable energy field for expansion; Serah and Avrehhem represent the first-dimensional unity of a spirit’s name and its soul fields—principles of origin that have come to shavbet/sabbath/X7W/rest

in promised soul fields, having come to know that the soul, itself, is a gift for the magnification and fulfillment of principles; Serah is the higher meditation of the heart field that bears the inner, immortal man, which meditation is the mother to develop the soul realm into mass. Values, 505/34X: to measure the domains of Light; 5:5. See **Sarai**/74W; compare **Hagar**/473.

8297-98 **Sarai; my princess, Sheri (שרי) 74W**

my/7 governess/4W: the assistance given to Abram/7444 to gain management of the powers of Kennon/Canaan/7074, for the purpose of gaining occupancy in the promised land/Word state of the appointments in a Seed; *lit.*, the Wisdom/W of nobility/4, possessed/7; note: the traditional rendering of *Sarai* as “dominative steward” devolves from the connotation of matters of responsibility; she is the Governess of the Name appointed over all manifestations of trust; noble lady. Values, 510/74X: to measure a domain of blessings. See **Sarah**/34W.

8303 **Sirion (שריין) 74W**

leader; to direct; to free, release, turn loose — as the mind directs the eyes to hunt for provisions: an action of the mind in relation to seeing; *lit.*, the wisdom/W to determine/4 to fulfill/7 desire/goals/7; as Sidonian/774777/to *patiently lie-in-wait* (name for Mt. Hermon/*devotion of enlightenment*): the sense of “securing a prey.” Values, 560/74X: to measure a domain of structure. See **Hermon**/7477474; **Zion**/74777; **Sion**/7477W; **Shenir**/477W.

8313-15 **Saraph; to burn, saerrif (שרפ) 74W**

a prince/quest for the Faces — full expression of HhaALhhim; one who transforms themselves ascending through Fire, the mind and faces of Fire; to consume, openings obtained via the questing in fire; combustion; also: to sip, suck; to cover; a fiery serpent; the resin/juice of plants; *lit.*, Wisdom/W determines/4 expressive openings/7; “The one who does not seek to change the world into which they enter, shall be conformed unto it.” “A worm enters into the hole that it came out of, so are the mortal. A Name arises as a shærrif with the Fire, transforming itself as a Seed of Light;” messengers upon the Mountain peaks. Values, 580/74X: to measure a domain of expressions; 8:8. See *Malek* 747

8317-18 **swarm (shratz , שרץ) 74W**

to teem, abound, multiply, breed; to creep, wiggle; means to expand fully, to fully develop (SMB/Gen. 1:21; SYM/Ex. 1:7); an inundation of small creatures; *lit.*, wisdom/W to determine/4 transformation/7; spiritual thoughts pursued. Values, 59/74: desire truth/sucking at the gates. Compare **creeping things**/W74.

8334-35 **minister (shawrat, שרת) X4W**

to serve, officiate; to perform a service, fulfill a position; *lit.*, strength/W to initiate/4 renewal/X. Values, 900/74X: to measure a regenerative domain.

8336-37; 8341 **six, sixth (shashah, ששה) 74W, 74W, 34W; six, shesh (שש) 77W**

8337; 8343-45 **Shashai, Seshai; sixth, six (shashay, ששי) 74W**

to rejoice as when the Seed of Avhrehhem opens [i.e. parable of the Seed: Matthiyahu 13:20]; term formed by the Values of 321 which are the 3 right digits of the Neúwn Mind; 321 is the Seed of Avhrehhem; the Shayin of Understanding/300 and the Shayin of Wisdom/21, whose sum are **six**: 3+2+1; values of uniting for all unions of the Unified Consciousness are based on the foundation of Wisdom/pairs and the means of their full extension; otherwise the union will break apart; the values of six form the sign of the conjunction/7; to balance/be just, maintain; *to be glad, exult, to be happy*; also: bleached; fine linen, fine clothes; marble, very strong, rock-like; to distinguish by pairs, being six in number, *lit.*, Wisdom’s/W blaze/W of light/3; the utilization/W of wisdom/W to inscribe/perform/7; the Fire of the altar of the oylah and the Fire of the altar of spices; the multiple sixes 666 characterize

the beast which includes being sensual, judgment/conditional, and divisive the opposite ends of administration, mercy and unity; six days — to be happily engaged or active. Values, 42/97: filling form; 47/17: fulfillment of goals; 52/97: extension of form; 3:3. See *Úwah*/Y; *hook*/Y; *sixty*/7LWW.

8346 **sixty** (*sheshim*, ששים) 7LWW

multiple of six: just weights/balances/WW to manage/7 all dwellings/7; *sheshem*: a compound of Wisdom/Fire to form a Name, as Sham is within the value of sixty, being a multiple of six pairs/a twelve terayaron structure; the value of uniting/WW, multiplied by its exercise/7, brings to light all within th waters/embodiement/7 to be of a united branched structure/7/sixty; *lit.*, the compound Nature of the Fire/Wisdom/WW results in/7 a balanced state, as water seeks to be level/7. Values, 65/37: the structure of Light/illumination. See *Semek*/7, Y77; *six*/WW.

8351-53 **Sheth, Seth, Shath** (שה) XW

to appoint, place, position; to comprehend the place of each Name; to designate each function of *adim*/77 according to an image of Breath; to uphold the Spirit, versus quenching the Spirit; *lit.*, Wisdom/W establishes a united teraysarun/wholeness/X: though Qinn/Cain/77/acquisitions/holdings quenches Hevel/Abel/77/the spirit, the Breath cries out for the sake of the State/77/to be *Adim*; as Shath, therefore, we are content to dwell as appointed, by the Principal, as paired Names, and to fulfill our place to glorify the Principal; Shath/*knowing our place* within the Body of Life begets Anúwsh/Enosh/WY77/kindness and gratitude. Values, 43/77: spiritual communique; 4:4. See *two*/XW; *both*/77XW

8351-53 **foundation, two** (*shat*, שה) XW

basis, buttocks; *lit.*, Wisdom/W founds/composes via joining of two teraysaruns/X. Values, 700/WX: Sign of Wisdom. See *Seth*/XW; *two*/77XW.

8354-57; 7896 **partake, buttock** (*sh'tah*, שתה) 7XW

to drink, accept; also: to warp, seat of weaving garments, be woven; to become founded: all that one accepts/drinks creates a weaving of life that builds a foundation for continuance; *lit.*, the Wisdom/strength/W to assemble/X illumination/7; thus region of the loins; the buttocks convey the purpose and gives assurance to all resting upon it; to designate a space of residence according to mission/lineage; the shape of the buttocks is a dish, as a merkavah/chariot, in which one rides through the stars; conveyed in the apricot; movement is according to fulfilling one's Name/mission. Value: 48/77: to conduct ascensions; 705/7WX: to compose the Wisdom of Light. See *ass*/4Y77.

8058 **to worship, to live long** (*shtach*, שתח) 7XW

the energies live continuously without being subject to death (SYM/Ex 4:31); *wisdom composes perpetual arisings/works*; some show 7XW to be a form of 7XW, a relationship between the *Chayit* and the *Hhúwa* expresses the ascending and descending nature of light illumination) Values, 51/77: conquest of principles.

8359 **warp** (*sh'tee*, שתי) 7XW

a fixture, warp as in weaving, the structure for the woof or transverse threads; the warp is the outer framework of light, corresponds to the human anatomy, a guide to weave the treads of the energies; the boundaries of our energies which are defined by light/life even as the organs and cellular constructs are definitions of light; the matrix pattern of the tribes encampments, Yahúdah on the east, RAúwaben on the South, etc.; the outer dimensions of the encampments and the grid work of lines between the tribes create the warp; the filling of these defined boundaries or the fillings of the woof shape/contour the engeries; *lit.*, Wisdom/W composes/X to fulfill/mastery/7. Values, 53/77: to perfect processes. See *woof*/77.

8397-98 **Tubal; universe, world (tayvale, תבול) טבול**

an opening of Yapheth/כפול/expansion, from the root meaning “to carry, flow: to bring forth a stream or watercourse”; *lit.*, a total composition/כ explaining/ש the instruction/ל; *ref.* to the navel, being the digestive-tract opening to the stomach and inner chambers; also: to season, spice, relish, sauce, flavor; to give variety; to variegate, diversify: to carry with flavor the steam coming out of Yavan/יפול/effervescence, thereby breaking up each aspect of understanding, that it may be absorbed and used to satisfy the diversity of adam/אדם; the concept of Tuval is also coupled with Mashek/משך/to extend: for from the digestive tract, there is an opening into the intestinal tract; also: to pervert, pollute, abominate; unnatural; to violate the natural order by deviating from a determined position or a determined nature of being; *lit.*, to change/alter/כ the form/ש of one’s role/ל, indicating a closed or dysfunctional opening apart from Yavan and subject to perversion. Values, 432/שכ: the measurement of roles, enformulated. Compare **world/hidden/מלכות**.

8403 **model, structure (tavneet, תבנית) תבנית**

form, mould, pattern, *lit.*, to compose/כ a house/ש capable/ל of performing/achieving/ל all things; /כ; patterns in Túwrah/Torah are blue prints which contain dimensions applicable to various levels of attainment and manifestations. e.g. A blue-print of the shul may lay on the table, yet the building is a fulfillment of the plans, or a model of the shul may be made in likeness and in proportion to the building erected; the aron/arúwan is rounded on top as the dome of the sky in which all records of knowledge are stored. Values, 70/ו: to encircle.

8413 **Tidal (teedal, תדעל) תדעל**

gratitude, thanksgiving; ascending emotional uplift; to give thanks on behalf of/together with; to arise in sequence with thanksgiving; *lit.*, to renew/כ the gates/ש with understanding/ו of instruction/ל; a ruling power of the nations/מלכות/those in process of redemption. Values, 504/שכ: renewed sanctification of insight. See **thanks/תודה**.

8415 **empty (tohu, תהו) תהו**

formlessness/תהו; a void; a designated space for the Name’s expansion; *lit.*, to compose/כ the Breaths/ש belonging together/ש wherein the Oyin sheath over the Names is woven; the compositions of Breath established, *lit.* his/ש close examination of thoughts/ש, a seat of meditation; a state of the earth prior to the Breath moving over it whereby the message of Fire are transmitted; the earth is a state for the seed of the head to branch but until the seed thoughts are imparted, the earth is formless. Values, 33/ל: guide of communications.

8415 **deep (tahom, תהום) תהום**

their/מ formlessness/תהו; an abyss; an underground/subterranean water supply; a passively reflective nature; *lit.*, the measurement/כ of life/ש cradled/ש within the multitudes/waters/מ. Values, 451/שכ: the composite potentialities of seed.

1961 *inhale/meditative* **become (teheeyah, תהיה) תהיה**; *exhale/expansion* **become (tehee, תהי) תהי** the state of becoming, from the root תהה; *lit.*, to fully extend/כ the light’s/ש initiations/ל, unto enlightenment/ש. Values, 415/שכ: to measure the activity of light; 420/שכ: to fully extend productivity. See **be/היה**.

revival, resurrection, sense, tuwyah, תויה) תויה

lit., to compose/כ light frequencies/ש given/ל from the Lights of Yæhh/ש; to examine, smell, sense/ש with meditation, reflection, to be amazed, astonished/ששש, a derivative of תהה/to live, a renaissance, renewal; in addition to the five senses: to see, smell, touch, hear, and taste there are directive senses to engage into an activity or follow a lead; a star sense to track movements and states of habitations; an intuition sense of knowing something through correlation with your inward parts; a truth sense to verify/affirm a statement through consciousness of the reality; a communi-

cation sense to transmit information through body, facial and verbal languages; a common sense that determines appropriate actions/words/solutions/ senses communis; an imagination or fantasy sense to open up a path for reality; an estimation/instinct sense to determine values/price/weight, relationships, outcomes; a memory sense to recall a fulfillment sense to move-on/sense satisfaction of a goal; a pleasure sense, to abide in an agreement which overcomes pain/fear emotions; a temperature/molecular activity sense; the sense of the Name of Yæhh—your Life Source and Force; The Mushi/Marri sense of direction detects what is coming, shifts in the atmosphere; *a Star Sense*: Your connections are more than parallel universes aligned which bleed-through the realm of manifestation. Connections are of the stars and their alignments one to another; you are connected in the heavens through your sharing levels of habitations of higher altitudes, namely mountain ranges of thoughts. e.g. the region of Beshæn/Bashan forms associations of stars. Through your star sense, your spirit tracks each other as you go forth. This is verbalized as the “Star Sense.” Values, 420/ሦጵ: compositions of inner branches 7:7.

⁸⁴²⁰ **mark, *Tæúwehh, Taúweh***, (תודה) ጸላጎ

name of the twenty-second letter of the *ALphæhbæyit*; a sign, emblem, signification; *lit.*, sign/ጸ of bonds/ሦ; Creation as the mark/sign of HhaSham; *lit.*, the sum of all things/ጸ taken together/ሦ, formularies of the Lights. Values, 406/ሦጵ: Measurement of Unity; 4:4; ጸ=ሦጸጸ; ጸፈ=ሦ ጸ See *Taúweh*/ጸ.

⁸⁴²² **Tubal (*Tuval*, תובל)** ጸላጎ

a universe, world; a composition to house an order, or a group of roles; also: variegated, diversified, by virtue of the mixing characteristics of a universe; from the root *yoval*//ጸላጎፈ, meaning “to carry, to flow, to bring forth”; *lit.*, a composition/ጸ of bonds/ሦ within/ፊ roles/ጸ; a son/formulation of Yapeth/ጸጋፈ pertaining to the digestive openings, in association with the navel. Values, 438/፳ጵ: composition of roles and services. See **Gomer**/ፋግፈ.

^{8425/8409} **Togarmah** (תוגרמה) ጸግፋጎላጎ

to bargain, trade, exchange; *lit.*, renewal/ጸ of equilibrium/ሦ through the transmission/ፈ of knowledge/ፋ extracted from/ግ enlightenment/ጸ; the ability to reason and to condense information; value determination; the exchange of information between spirits and angels; note: Togarmah enables man to enter into a constructed body form: it is a gate/opening of exchange whereby principles are released into constructs of form; e.g., as when the mind passes through the gate of Togarmah to enter into Egypt/ግፈፈፈፈ; thus is Togarmah instrumental in bringing Yúwspah/ግፆፈ into Egypt. Values, 654/ፈጎፋጵ: regenerated mind unfolding/displaying insights. See **Gomer**/ፋግፈ.

⁸⁴²⁶ **thanks, *teuwdah*** (תודה) ጸፈሦጎ

to be thankful; gratitude; the thanksgiving offering; song of praise; a confession of sin comes from a grateful heart that has received revelation regarding the goodness of HhaALhhim; *lit.*, to compose/ጸ what is contained/ሦ in insights/ፈ of light/life/ጸ. Values, 415/ጸጵ: measuring the blessings of life; *1:1 is derived as* ጸፈፈ=ሦጵ. Compare **Tidal**/ጸፈሦጎ.

^{8432; 8496} **design, program (*toke*, תך)** ሦጵ; **to mediate, arbitrate (*toke*, תוך)** ሦሦጵ

middle, midst, center; within, interior, inside; contents; *lit.*, the composition/ጸ within/ሦ the branches/ሦ; used with the prepositions: ሦሦጵፊ/among, ሦሦጵግ/from among. Values, 426/ሦሦጵ: to measure the branchings of unity; 420/ሦጵ: a composition’s extensions. See **token**/ጎሦጵ.

⁸⁴³⁵ **generations, *tuladut*** (תולדת) ጸፈጸሦጵ

the universe; *the outcome*, conclusion, result; a united face: what comes out of the unity of a Name or series of Names—what comes out of the embryo; a compound of *talleh*/ጸጵ, meaning “to suspend,” and *dot*/ጸፈ, meaning “devotion”: a suspension—a diffusion within the soul—of devotion; *lit.*, a continuum/ጸ of cherished/ሦ lessons/ጸ upon the pathway/ፈ to regeneration, forming a summa-

tion/X: the *generations* of Adim/Adam recount the **total scope** of attainment/א, as revealed in ten/א generations (Adam/אדא through Núwach/Noah/אנח); The genealogies of the Túwrahh/Torah/Torah are the outline of the scrolls. What occurs within the genealogies is written within the frame work of Names. The Names comprise the heavens; the earth is the space and the state of the illumination of the Names. The Names and their states are the construct of the writings, nothing more and nothing less. As the Names give their glory, their illumination shines and all darkness is whitened. Hevel/Abel is the inner construct, the sense of Beingness. Qayin/Cain is the sense of form, or what the Breath of Beingness acquires. The Collective Name/YæHúwaH looks at the inner constructs and not the form. What is of the form is continually changing in all levels and in all states; hence, we do not fix our Eyes or Rings upon what is acquired. Rather our Eyes look at the inner construct at all times by which the exterior changes and by which the formulations of thought and expressions are determined. When that which is acquired deems itself to be exalted and honored, then the inner construct is slain by the exterior. However, when the inner construct is heightened in every person, then the outer construct is slain. This is the meaning of the perpetual offering/sacrifice. Hevel/Abel—the inner construct and the Breath of our Beingness is of the Unified Consciousness. Qayin/Cain is what is acquired with or without ego. An ego may become attached to the acquisitions whereby it operates apart from the inner construct as a separate entity. The acquisitions are good when they belong to the Collective Body. Things not of the Collective are faulty in that they are formed apart from the Tæyth/9 construct that is to be adhered to the Mæyim/40—all things without exception are to be formed for the Collective Body, for from the Collective Body all come and live and have their Being; i.e. mortality is a mathematical miscalculation and overcome by the surge of Illumination within a Name according to the inner constructs of Life which brings all things acquired within the Tæyth/Community. Sath/Seth is the appointment of a Name which designates all attributes of Name according to the mathematical formulas that comprise immortality. Sath is the foundation of the new heavens and the new earth. Values, 840/אאא: the measured composition of fullness; 9:9. Compare **generation/age**/4אא.

8438-39 **scarlet, Tola; worm, tulo, (תולע) אצא**

the humble cultivator; maggot, crimson-grub, son/formulation of Yishshakkar/אצאאא; *lit.*, renewal/X is held/א in lessons/א of understanding/א. Values, 506/אאא: to renew the domains of Unity; 1:1.

8441 **abomination (toe-a-vat, תועבת) אאאא**

To assault/interrupt/X the stable/balanced/judicial/א comprehension/א of the house/א filled with totality/X; loathe; adverse to the order of spirit; i.e. to lust for flesh, something made that is abominable goes against oneself; to limit achievements by adverting direction, to stop growth, to spoil, ruin; forbid; idolatry; to participate in forbidden activities/pursuits; to go beyond the understanding stated so that one misses the goal; elements outside the construct of the house/offspring; *lit.*, to alter/dismiss/X the bonds/א of understanding/א the patterns/which hold all together as one/א in totality/X; as light strands we are one body; hence, there are no divisions as male or female; gender conveys splitting the fabrics of Light into separate bodies of waters of strife/Meribah; when the body is served for lust, it is abominable to spirit for spirit does not set its affections upon those things below; Names are joined as strands of Light whereby there is no male nor female that creates “homosexuality” to be conceived from Túwrahh/Torah/Law of associations. Values, 68/אא: to bar ascension; to journey with fatigue.

8446-50 **turyim אאאא, turtle dove, turr (תור) אא, אאא**

to farm; ploughing; an ox that cultivates a field; a course, era, epoch; to explore, search, investigate, visit; a messenger to renew the mind and to compose knowledge; one of the Rings, ring dove [Shir-

Shirim 1:10,11]; to be excellent, searched out, refined, endearment as one's own kin, one of high degree [I DibreHhaYamim 17:17]; *lit.*, a sign/X conveying/Y knowledge/4. Values, 606/Y4X: to measure the mind of unity; 4.4; pl. 6:6. Compare **season**/אָנָה, אָנָה.

⁸⁴⁵³ **settler, sojourner, tuwshayv** (תוֹשֵׁב) שׁוֹשְׁבֵי

one in the process of change to unite with a spiritual body/fellowship, *lit.*, to compose/X bonds/Y of Wisdom/W as one house/שׁוֹשְׁבֵי. Values, 51/47: unfoldment of idea; 7:7.

tachal/techel, (תַּחַל) חֲחֵל

to begin, commence, start, prime, initiating inception, former consciousness and purpose, *lit.*, to transform/X within the ascensions/חֲחֵל of an Order/ח. Values, 42/97: drawing out developmental stages

⁸⁴⁷⁶⁻⁷⁷ **Thahash; techas** (תַּחַשׁ) חֲחֵשׁ

outer layer of the tent/body, results of composed ascensions of your Fire offering through which layers of illumination cover your members, generating a resistance to external issues/shadows/attacks; to be tough, composed weavings of your ascensions of spirit; illustrating a protective/defensive view of the Lights through ministries of Levites/Gershun, based upon knowing values and operations within the tabernacle; *lit.*, sign/X of covenant/חֲחֵשׁ with Wisdom/W; also: a species of antelope, some refer to *techas* to be like a porpoise skin; a covering of the *mishkan*/חֲחֵשׁ: public declarations concerning the meaning of occurrences within the tent; a relative of Avrehhem/חֲחֵשׁ. Values, 708/חX: measurement of Wisdom's labors/services; 8:8.

⁸⁴⁷⁸⁻⁸⁰ **Tahath; under** (תַּחַת) חֲחֵת

in support of; beneath; instead; in lieu of; because, on account of; the bottom, under part, buttocks, rump; *lit.*, to undergird/X the labors and services/חֲחֵת concerning renewal/X; as an encampment of YishARAL/חֲחֵת between Makeheloth/חֲחֵת/assemblies and Tarah/חֲחֵת/renewal of mind for ascension: examination of the parameters of shared labor. Values, 808/חXX: the full context of labors/services.

⁸⁴⁹⁴ **Tiras** (תִּירָס) חֲחֵרָס

Gate to the West: a citadel/fortress in the western gate of the universe; an opening of Yapheth/חֲחֵרָס/expansion pertaining to the openings of the reproductive centers that carry the stream of illumination from Mesheck/חֲחֵרָס/extension; the coital point of releasing the stream into new creations or into layers of revelation, even as concerns the light body; the seventh/complete opening of Yapheth, which creates the layers of the turban/חֲחֵרָס, thus arising to ordain the mind to receive the revelation that commences from above: it is in this opening that Moshe/חֲחֵרָס will take a seat in man to unfurl the illumination of spirit; note: as the garments/body is initiated through Tiras, so will be the immortal garments of the light body, and thus the garments of Yúwspah/חֲחֵרָס given to BeNiyman/חֲחֵרָס come from Tiras; also: to wrap like a sheath of corn/maize; to shield, protect; to contradict, oppose, dispute—as the nature of flesh apart from spirit. Values, 670/O4X: sign of kingly consciousness. See **Yapheth**/חֲחֵרָס; **Mesheck**/חֲחֵרָס .

⁸⁴⁹² **wine** (*teeroosh*, תִּירוֹשׁ) חֲחֵרוֹשׁ

new wine; the unfermented juice of grapes; *lit.*, the composite/X results/חֲחֵרוֹשׁ of the mind's/4 pursuit of wisdom/W; when turning to vinegar, the complete work of Understanding is finished. Values, 910/חXX: composite sign of the domains of acquisition. See **wine**/חֲחֵרוֹשׁ.

⁸⁵⁰⁴ **blue, taklet** (תַּכְּלֵת) חֲחֵלָת

sky color; second strand of light, left of the centre green in the rainbow; conveys the strength of endurance, dome of peace, to end, limit; completion, extremity—expressing the full extent or goal; to measure, as the earth is the measurement of the heavens (Rom. 1:20); *lit.*, to measure/fully extend/X doctrine/Y via teachings/חֲחֵלָת of Túwrah/Torah/X, paired with the yellow strand; Values, 850/חXX: sign of the renewal of potentiality; 7:7. See חֲחֵלָת.

8505-07 **Tochen; token (tawkan, תכן) וְיִצְאֵ**

to examine, estimate, measure; to plan, intend; a fixed amount; to be fitted; contents, substance, capacity; a measurement, program, project; *lit.*, to compose/X for the branching/Υ anticipated/Υ. Values, 470/0X: sign of understanding.

8544 **image, detail (tamunah, תמונה) אֵלֶּיךָ אֵלֶּיךָ**

used to convey a likeness, form, description; a term to denote every detail of light; *lit.*, to sum/compose/X the conductive messages/מְ abiding/joined together/Υ to fully reveal/Υ the light/א; from the root word/אֵלֶּיךָ אֵלֶּיךָ, meaning to register, numerate, count; thus to determine the details and values gathered together in the composite records of our Names and manifestations; to look intently into maShayh—the drawing out of the Shayh—is to read with insight all details of YæHúwaH within the Lamb/Shayh [Chamesh haPekudim/Numbers 12:8]. Values, 60/פ: a network of information, a structure of the ALphæh/Principal.

8548 **to continue, temmyid, (תמיד) אֵלֶּיךָ אֵלֶּיךָ**

permanent, retained values, preserve, without end and always ongoing, constant, to stretch fully, as the results of an oylah are bottled up and extended through every word and deed of the eternal Thoughts of Fire; every word and deed of the Most High continues into all worlds/states, being indestructible, being of the purity of the Fire; *lit.*, composed/X transpositions/מְ of the deeds/ל of the perpetual teraysarun/Δ, full extension of the enduring qualities of the oylah. Values, 454/ΔX: sign of the fish's path.

8549 **to complete (tawmeem, תמים) מְאֵלֶּיךָ אֵלֶּיךָ**

honest, harmless; whole, full, entire; innocent, flawless, unblemished, sound; *lit.*, complete/X release/מְ of the blessings/ל of fullness/מְ; State of affirming all inherent traits of our Name. Values, 490/חX: sign of righteousness.

8549 **to be perfect, complete, blameless (tawmemeem, תמימים) מְמְאֵלֶּיךָ אֵלֶּיךָ**

entire/whole/without defect nor lack of total devotion; honest, innocent, whole, sound, flawless, unblemished, harmless; *lit.*, the composed/X messages/מְ achieve/ל compounded fullness/מְמְ; the “spotless” condition of the offerings, signifying that all of the attributes of life have been developed and that there is no lack or shortcoming of representation concerning the being of YæHúwaH/אֵלֶּיךָ אֵלֶּיךָ; note: perfect/מְמְאֵלֶּיךָ אֵלֶּיךָ is a perfectly balanced equation: X x מְ = ל x מְ x מְ. Values, 530/לפX: composed holy instruction.

8551 **support (tamak, תמוך) וְיִצְאֵ**

to help, assist, maintain; to grasp, hold, uphold, sustain; *lit.*, the endurance/X of a message/מְ of sound doctrine/Υ. Values, 460/פX: a composed, solid, 4 sq base structure.

8558-61 **Temærah (תמרה) אֵלֶּיךָ אֵלֶּיךָ, Tamar (תמר) אֵלֶּיךָ אֵלֶּיךָ**

to be tall, erect, upright; a palm tree, date palm; to be steadfast, unmoving, steady, upstanding; a condition of salvation causing the Numbers of Yahúdah/אֵלֶּיךָ אֵלֶּיךָ/praise to flourish, thus exhibiting the freedom of all within a state/form (SMB/Gen. 38); *lit.*, regenerative/X messages/מְ of knowledge/4. Values, 640/מX: sign of the mind's fullness, 6:6; אֵלֶּיךָ אֵלֶּיךָ, 8:8.

8573 **wave-offering (tenuphah, תנופה) אֵלֶּיךָ אֵלֶּיךָ**

a composite/X of thought unfoldings/Υ gathered/being a unity/Υ of the sayings of Life—from the four mouths of light/א; to compose/X a perfect/Υ unified expressions of light; to compose /X the fiftieth/Υ which contains/Υ the fruit/ו of the Light/א; the bread, breast and Lauwim/Levites are examples of wave offerings, which are waved to administer the discernment and unified orders. Values, 64/Δפ: 541/זמפX

8574 **oven (tannure, תנור)** אַזְנוּן

stove, furnace, covered cauldron suspended over the altar/אֵלֶּיךָ/heart; symbolic of the skull/ brain pan; *lit.*, the composite/א potential/א held/א contained/א in the mind/א. Values, 656/אזא: the continuum of thought displayed/unfolded for consideration. Compare **pan**/אזא; **stewing pan**/אזאא.

8577-78 **serpent, crocodile, tannin (תנין)** אֲנִיָּן, אֲנִיָּן

symbol of the tongue, sea monster, implying the dynamics of speech: compound from the root *tana*/אזא, meaning “to teach, to repeat,” and from *tanah*/אזא, meaning “to tell, to describe”; an activity of learning; also: to study, to harmonize music; *lit.*, to compose/א an extension/א which activates/א a full display/א; the Tanah/אזא is the means of forming the Tananim/אזא; The Tanah means to repeat/learn; whereby each pair of Names bring their gifts to the Body of Consciousness being in the Taúweh pattern; אֲנִיָּן — a composition of speech of the Neúwn Mind which appears as a serpent upon the tongue. According to how the tongue is welded from side to side, so is the power of one’s sword to encounter the states of one’s dwelling; as the tongue, the tannin appears as one comes to reside in their bodies of waters; via the tongue, we are able to draw out all within our members, whereby we learn from every part. Through the waters, the SeedName expands into details/unfoldments which gives us access into the configurations of our members; tannin is associated with the term אֲנִיָּן, meaning “we have learned.” As the rod/staff from the mouth of Aharúwan is laid before the faces of Phargoh, the gift of Enlightenment is extended to be activated in all states of residences. Values, 510/אזא: measurement that determines blessing; 6:6.

8601 **twice-baked (taphini, תפיני)** אֲפִיָּן; *sing.* **baked, cooked (tapheen, תפין)** אֲפִיָּן

pastry; from the root אָפַךְ/to bake; to be fired and refired in the oven/אזא/brain pan: *i.e.*, a matter thoroughly considered in the fires of wisdom and by the heart of understanding — as in melba toast, the starch is thereby transformed into grape sugar, a nutrient easily assimilated by the body; *lit.*, to renew/rethink/א an expression/א to attain/א its full extension/א unto fulfillment; a measured/א expression/א manifesting the power/א of the Son of Neúwn/א for blessing/א. Values, 540/אזא: sign of holy reflection; 550/אזא: measurement confirming potentiality. Compare **baked**/אזא; **parched**/אזא.

8602-03 **(tophelah, תפל)** אֲפִיָּן **Tophel; to slander; unsalted, folly (tophel, תפל)** אֲפִיָּן

a dissolution attending frivolity; impropriety, foolish conduct, vanity, tastelessness; *lit.*, a measurement/א invoking/א change/א; to be unsavory; to denounce, decry; insipid, vapid; lacking flavor, without tang; also: to smear, paste; to plaster, mortar, whitewash; a supplicatory prayer; as contextual element for the presentation of Meshneh Túwrah/Torah/אזא/within the wilderness/drawing out character: prayerful words — sounding trumpets/understanding/א אֲפִיָּן/Chazeruth with tongues of fire/אזא אֲפִיָּן/Dizahab — addressing with assurance/אזא/Oorbeh/Arabah a conclusion/אזא/ Suph to glorify/אזא/Paran and compose soul in the order/אזא/Tophel coming from the heart/אזא/Laban; subtle layers of thoughts to form parables. Values, 510/אזא: sign regulating blessing; 8:8.

8604-05 **prayer, supplication (tephillah, תפילה)** אֲפִיָּן

a hymn, psalm; one of the pair of phylacteries; *lit.*, to compose/א an expression/א according to the Orders/א of the Lights in progressive states of Enlightenment/א; composed expressions ordered by Light/illumination; prayer is for YæHúwaH, on behalf of the Collective, in the Unity of all ALhhim/Light Principles; for every action there is a corresponding prayer, without which the deed is empty and meaningless. Values, 415/אזא: sign of the activities of Light.

8626 **clap, snap fingers, teqen (תקנ)** אֲפִיָּן

the striking of the hands as to snap the fingers to affirm or click with the thought, to compose, make straight, click the thought, confirm, establish, balance, equalize; *lit.*, to compose/א thought descending

from above/ך in accordance with the state of mind/י; Tehillah/Ps 47:1. Values, 550/יפX: to compose the thoughts above; 5:5. see אַיִן.

8451-52 **Law, Teúwrat XAX, Túwrah/Torah** (תורה; תרה) אֵלֶּיךָ; אֵלֶּיךָ

to compose unified thoughts of Illumination; comprised of SeedWords that must be opened to behold all that is written, for every SeedWord is a volume to be drawn out as a Tree is drawn out from a Seed; from the root אֵלֶּיךָ, meaning “to teach, instruct, direct, cast, throw”; the teachings that renew the mind unto life; the appearance of the Úwah prior to the Rayish denotes Light, thus a composition/X of the Lights of Bayinah/4Y and Chækúwmah/א; *lit.*, the composite/X knowledge/4 in all realms of light/life/א; universal/X administration/Y of the knowledge/Mind/4 of Light/א: from the four corners of the world/X there is knowledge/4 conducive unto life—universal knowledge/λόγος/logos of Light/א: revelation of the full capacities of man, the measurement of a Name—HhameShiæch/The Messiah; the codes to interpret all forms of light whereby we enter into the structures of Light, whereby we are translated from the domain of darkness/manifestation into the dominion of Light; this translation process is the state of being saved or delivered from the corruption of the flesh/decaying nature of the manifestation which is appointed for a season [seventy years] to obtain Wisdom and Understanding/OW/salvation; a foundational testimony of the utter sufficiency of the Chief Cornerstone (Yahuchannan/Jn 5:39), the Túwrah/Torah/Torah—as meShiæch—the actualization of the Law—is spiritual: the spiritual base of being within every person (Rom. 7:14;10:4; Yahuchannan 3:6, 4:20; Chazun 13:8). There are ten strokes to write the word/אֵלֶּיךָ; there are ten fingers to hold the Túwrah/Torah; there are ten men or principles to open the Túwrah/Torah: compassion, love, inquiry, praise-commitment to values, knowledge, understanding, wisdom, humility, honor of unity, ascensions/progressions; the four sections of the Túwrah/Torah/HhaDevarim/the Sayings are the Mishmereth/the Charge; the Mishpatim/the Judgments; the Mitswut/the Commandments; and the Chuqut/the Statutes; two sides of Túwrah/Torah are left and right sides of Semek. The love of the Fathers is on the left side of each Law, and the love of one’s associate who is of the Fathers is on the right side of each Law. Values, 605/אֵלֶּיךָ: the measurement of Messiah’s life/Light; 611/אֵלֶּיךָ: the composed knowledge of all active/living Principles; 47/Iי: the drawing out of the completeness, 53/אֵלֶּיךָ: the unfolded/perfect communication, a gematria of the Names of ShmúwAL and Maneshayh; 8/א: words of Eternal Life; 7:7 Teúwrat XAX, 7:7 is derived as אֵלֶּיךָ=Túwrah/Torah. See **statutes**/Xפא; **ordinances**/יִצְחָק.

8641-42 **offering, terúwmah** (תרומה) אֵלֶּיךָ

a gift, contribution; *lit.*, a measured/composed/X source/position/4 that holds/Y the flow/י of light/revelation/א; the best/most distinguishing aspect of each Name/spiritual positioning; a composite/X of thought/4 containing the Breath of Life; composed of knowledge containing the spirit of life; a lifting up from our composite to become transformed; the mind to receive of the Breath’s anointing into radiance; a lifting up from all/X unto service as a thought/4 containing/receiving the fullness of living Breath; a renewal of the mind united to the communication of lights. Values, 66/יפ: the arrangement of Unity; 9:9 is derived as אֵלֶּיךָ. Compare **grain offering**/אֵלֶּיךָ; **wine offering**/יפ; **burnt offering**/אֵלֶּיךָ.

space(s) of thoughts heaving, terúwmpim אֵלֶּיךָ, **terúwmpah** (תרומפה) אֵלֶּיךָ
mouth/opening of loftiness, mouth to distinguish nobility; a heaving of gifts from terúwmah, thus a mouth of giving; space in which galaxies congregate; home of galaxies filled with the spirals of leki/אֵלֶּיךָ—harmonized light bodies; *lit.*, a composed/X Mind/Governor/4 in which the Unity/Y of all Thoughts rise/heave/י with faces/expressions/ך of states of Illumination/א; via Maneshayh-Yishshakkar one passes from one terúwmpah unto another, whereby one extends into levels of Il-

lumination; each terúwmpmah is a crown of Chækúwmah and Bayinah achieved by an alignment of all rings and their plains set in place; area of space in which are galaxies, stars, planets. Values, 731/4CW: a composition of the Wisdom of the Staff and the Seed which is born of the staff; 9:9. see **Paúwah**, 𐤀

⁸⁶⁴³ **signal, blowing of horns, teruoh** (תרועה) 𐤀𐤐𐤕𐤁𐤀

a shot, blast, to sound an alarm, warning; a trumpet call; to cry aloud; *lit.*, to gather the sum/X of Knowledge/thoughts/4 unified together/𐤕 by Understanding/O in light/𐤀; in blowing we first inhale deeply to fill all spaces and then blow directionally in order that the Breath passes through all of the lands/inward parts or states in which the Ræuch/Breath enters; **Yúwm Teruoh/Day of Blowing**: a day of blowing to recall, to bring forward from all to be reaped within; thereby to bring all parts up to the level of the mind’s progression each growing season, pertaining to our completing the phases of our journey from coming out of Metsryim at the beginning of the year unto the culmination of the growth cycle; a designation of Breath to gather/collect the sum inwardly from the branches being extended during the first six months; to recall the goal, bring to the fore what is in the arúwan/ark/mind; to discern the presence of the ark, to explore our state of wholeness, thus in unity of oneness/𐤀𐤁𐤀 of the mouths of understanding—in unity of our collective ascension we explore through blowing, causing the wind/Breath to pass through our lands to fan the fires inwardly, to gather us in perfect unity, to affirm the unity of our name with all other names, thereby we make the one par/to unify the sides, the one ayil/unified body, with the seven kevashim/complete revelation of all concealed, with a chatat/learning unto perpetual ascensions without retardation/self-imposed limitations; The term blowing 𐤀𐤐𐤕𐤁𐤀 is to compose the consciousness of the days of illumination that bring all things to their fulfillment—the state of seven. Note the primary Rayish Oyin Ring present in the word denoting the head Rayish is coupled to the Body of the Oyin Consciousness, being a composition X of Light 𐤀. We assemble our members/branches together for the fulfillment of all that they have been sown. As the winds gather the 12 to come together so we by our Rauchut/Breaths breathe upon them that they receive the sanctification of the Ræuch to be One with the Head that has formed in the midst of the days. The seventh month is the forming of the Head of the harvest whereby all within the branches of a house or kind are gathered together as one would gather the stalks or the fruit of the lands. The Rash of HhaShevii gathers the branches under its domain to be achadd unto the fulfillment of the SeedName sown. (CHP/Numbers 29:1-6; 31:6, I ShmúwAL 4:6, TK/Lev 23:23-25; 25:9). Values, 69/𐤀𐤁: to to secure and arrange the four quadrants; the structure of united heads; 3:3.

⁸⁶⁴⁶ **Tarah, Terah, Tarach** (תרה) 𐤀𐤁𐤀

to compose/renew the mind through services enacted; *lit.*, the renewal/X of mind/4 for ascension/𐤀; momentum force/father of Avrehhem/𐤀𐤁𐤀𐤀𐤀/exalted principles, Nachúwr/4𐤀𐤁𐤀/sweet aroma, and Haran/𐤁𐤀𐤀/illumination retained for extension; as sequential unfoldment of Name/Fiery vapors unto Nachúwr/4𐤀𐤁𐤀: to recharge the mind with thoughts unto service (SMB/Gen. 11:26). Values, 608/𐤀𐤁𐤀: sign of the beginning of covenant.—SMB 15, the covenant of pieces; 8:8.

Dodecahedron, Teraysarun (תריסרון) 𐤀𐤕𐤁𐤁𐤀𐤀

twelve sided pyramid of thought composed of three parts within each of the four sides, each side being a facet of Wisdom, Understanding, and Knowledge; the sides correspond to the months and the activities of Lights occurring within the congruent Body of The Twelve; *lit.*, the composition/X of thoughts/4 according to the ten/𐤁 of the Charasham/Mason/Patterns/𐤁 which provides the measurements of the Minds/4 unified/𐤕 with the Neúwn/Directive Consciousness/𐤕; references are commonly rendered in the English as the Tents of David [2 Sam 6:17; 7:2] in that a Teraysarun is the Union of two Dallath 𐤀𐤀 forming twelve sides, six inner and six around, whereby the union of two

Names is a dwelling state of the full Lights of YishARAL. Values, 926/ΥΥΦXX: fruit/9 of YæHúwaH/26; Minds of Enlightenment branching through 6 pairs; 4:4 is derived as $\gamma\Upsilon 4 = \text{פ} \text{ר} \text{א} \text{ל}$.

⁸⁶⁵⁸⁻⁵⁹ **beryl, white crystal stone, Tarshish (תַּרְשִׁישׁ) Wֶלֶבֶן אֶבֶן**

a gem, stone; variety of mineral crystallite, silicate; stone of Dan; from a root meaning “to sketch, design, plan, provide details”: the ability to formulate the jewels pertaining to the breastplate/גִּבְעוֹת for enlightenment into all facets of Light; opening to enable formulation of gems from meditations of the heart; *lit.*, composing/X thoughts/4 in wisdom/W to fulfill/ל the flame of a Name/W; renewing/X the mind/4 through the Fires/W implemented/performed/ל with Wisdom/W; changes occur through deeds which extend spirit and thus transform mind, offspring of **Yavan/יָוָן** /the heart ring. Values, 1210/לֶאֱלֵף: the strength of thought, activated; 94/אֵי: transforming paradigms. See **Yavan/יָוָן**.

⁸⁶⁴⁶ **salvation (teshuah, תְּשׁוּעָה; תְּשׁוּעָה) אֹשֶׁר; אֹשֶׁר**

deliverance, help; victory; *lit.*, the measurement/composition/X of Wisdom/W contained/held/י in Understanding/O of Life/א. Values, 781/אֶלֶף: measurement of Wisdom in expressions/manifestations of principle; 775/אֹשֶׁר: measurement of Wisdom in Understanding of life. See **salvation/אֹשֶׁר**, **OWֶל**; **Yahushúo/OWֶל**.

⁸³⁷² **nine, teshoh, teshuoh (תֵּשׁוֹחַ) (m) אֹשֶׁר teshuo, tesho, (תֵּשׁוֹ) (e) OWֶל**

to compose the Wisdom of Understanding; the Single Eye to behold all within the Fire, to enter into the Mind of the Consciousness of the Nine; observation of Wisdom, the ninth position of the Letters. unified with the Mæyim/Waters whereby the Thoughts in the Waters of Life are collected to be embodied, the Tæyth/⊕/values of formulating universal consciousness; contains the humility to assemble all Values into one digit for all Numbers are housed in Nine; pertaining to the seventh month: from *the ninth* at evening is from the consciousness of the goal unto the tenth at evening — unto fulfilling the goal, so shall you keep the *yúwm kepper/Day of Attainment*; pertains to the nine faces/foundational sides of Sukkut: to be submitted to regard and observe the Principles of Wisdom at work; **the values of 1 to 9 are without partiality**: The 12 of the Seed are arranged as the Rings of ALhchim combine to make all things, whereby all that is of the Twelve appear as one. Though the manurahh is comprised of six branches on one side and six on the other, in the eye one sees one stalk that contains the Unified Perfect Light of Unity. As one looks southward to the manurahh, the branches are 7; as one looks northward 7 are seen again, whereby the manurahh appears as the sum of 5: $7+7=14/5$. The five—Values of Illumination are the function of the parts. Though the parts are twelve they are the unified sides/2 of 1. In these glimpses we see the unity of all values: the twelve are 1, yet also 3 (1+2); the sum of their sides are 14/5; the manurahh is composed of 6 branches unified; they form 7 by their unity. At the top of each of 7 branches are four cups, whereby the Lights of the 28 appear; these also are one/1 (2+8). The 3 from each side attest that the branches contain the Values of 9/⊕, as the root of 3 points to its Source of the Nine of the Collective, whereby the Lights of the manurahh are a trilogy: the Lights of Bayinah, the Lights of Chækúwmah, and the Lights of Dagot/Knowledge that emanate at their crown. Baniymin is the 9th house, whereby the manurahh is the lamp of a Seed that bears the complete Values within a SeedName according to their arrangement of intervals and according to the organization of one’s branches of the Collective Nine/⊕. The 1 are its natures, the 2 are its sides, the 3 are its channels/levels, the 4 are its paths/gates, the 5 are its functions, the 6 are the unified structures, the 7 are its strengths; the two 8’s are its crowns, and the 9 are its Collective Source of One Seed. On the scale of Dan, the manurahh and its light are OO/weightless. Values, 59/770/⊕γ: the Neúwn Collectivity; e 7:7; m 5:5

8373

ninety (tisheem, תשעים) 𐤎𐤋𐤅𐤃

to observe, gaze, regard, to compose Wisdom's observations; symbol to transform, metaphors, triumph, overcome; *lit.*: to compose/X what the spirit/Wisdom beholds/OW thereby acquiring a measure of fullness/𐤎𐤋; a value of transformation as a result of regarding/observing; the value formulated/X by gazing into the *Shayin/Oyin* configuration/OW—the *Shayin/Oyin/OW* is Wisdom reflected whereby we attain and exercise the fullness of life; the mirroring of the Fire Nature, the moon turning to blood is the red Fires of Wisdom reflected in the moon which is the age when one beholds the Nature of Wisdom apparent in all things. Values,82/820 see nine/OWX.

Footnotes

¹The sum of the sides of the parts of Dan multiplied = 753/15/ᑭ—the formation of Semek:
In the offering of Dan, the Values of each part are multiplied side by side: 35/8 x 46/10 = 80; 36/9 x 36/9 = 81; 33/6 x 74/11 = 66; 33/6 x 74/11 = 66; 33/6 x 74/11 = 66; 34/7 x 06 = 42; 34/7 x 15/6 = 42; 34/7 x 15/6 = 42; 34/7 x 24/6 = 42; 37/10 x 26/8 = 80; 35/8 x 46/10 = 80; 33/6 x 74/11 = 66;
The sum of the multiplied parts = 753, the Seven Branches of the Neúwn's communications of Light—hhamanurahh; 753 are the 12 of 3 stages; 753/15 is the Semek that comes from the Fires of Shayin, whereby the Shayin has drawn out from its sides and composed itself a body for its Eternal Fire; the fulfillment of the prophet ShmúwAL/53 as a Judge/Dan.

Prefixes and Suffixes, Translation Guidelines

- ᐠ the action from the unified Eye, all Rings as One, the single eye platform of engaging a thought into action; progressive sign, indicating projection and will; perceptive will/motive/intent (first-person sign); i.e ᐠᐠᐠ —the Unified Eye sees
- ᑭ one illuminated causes an action, to illuminate, point out; definite article to distinguish
- ᑭ prefix: conjunction; depicts a group, those united, or belonging to, commonly rendered as “they”; a bridge, coupler; element of containment; expresses continuity, balance.
(suffix: collective ending for second and third-person forms)
- ᑭ denotes a unified deed, sign of initiations, one set to fulfill a thought, signifying an extension through giving and receiving, the hand is the sign of extensions in ten measures; full extension of a thought into a deed of fulfillment; the hands extend the heart/breast of Consciousness i.e. to create the Milky Way; conveys the thought is extended fully; the action is extended unto the tenth state; i.e. ᑭᑭᑭ: the works, gifts, appointments of a Name (first-person ending), what follows thereafter are the works, first the feet and then the hands
- ᑭ sign of the Collective, used as the second-person sign, denotes one’s output, productivity; expression—as fruit or leaves; as characteristic of a tree, the K is the sign of one’s united branches/Collective state; also used as a prefix to denote similarity/comparison, as in *like*, *as*, *accordingly*; refers to **the Collectivity of Values**, which has been misunderstood as the masc. case and/or the **Collectivity of one’s lands/expressions/fem.**
- ᐠ indicates instruction or purpose of the direction; used an a preposition to show direction to or to denote “for”
- ᑭ to draw out: thus, the sign meaning “from”; article of extraction; water; a means of extraction, as in preparing tea, tinctures, *etc.*; often prefixing a word to express coming out of—a flow coming from an anointing, coming out of maShich (See ᑭᑭᑭᑭᑭ); final *Maeyim* indicates a full release: many—the concept of fullness from all extracted—that is, the extraction is accomplished or assembled from a grouping.
- ᑭ sign of the will, the interior action, the action coming from the midst; the Understanding that determines direction; symbol of the Offspring of Neúwn, the double Neúwn
- ᑭ sign of summations, to make a composite; indicating progressive action; denoting role to change; before a verb, the Taúweh indicates to compose; (second-person feminine)

Beginning & Endings of Words, Combinations of Letter Signs

፲፭ denotes the full reange of perception from the end to the beginning.

፳፭ combination of all letters, *ALphaeh* through *Tauúweh*; a combination of signs, a group of marks; suggests completely, a totality of what word form follows.

ሃ፩ denotes the state within, *Úwah* joins to a word ending in *Bæyit* to form a body of hearing for leafing; means to come, enter, appear, one unifies their parts into one body; the purpose of the ሃ፩ ring is to make a dwelling in which the Words of Enlightenment dwell and resonate; every form is constructed to house Words and their emanating Thoughts; i.e. ሃ፩፪፫፬፭፮፯፰ CHP 28:11; The Body of Hearing/Transmission of the Words of HhaKuáwáhnim; unto this end and consciousness the offerings are made as well as all manifestations.

፳፮ conveys the state of health, mercy seat, from the depths to ascending elevations, MT 17:22

፳፯ twins stalks, favored branch

ሃ፳ unified Lights, the illumination of belonging, the illumination of a group

፳፯ those illuminated, illuminations as the *Mæyim* indicates many litghts; to exhale/expand/initiate—designation without measures are the Seeds of AL; they; the light that radiates to/belongs to all; light contained. (3rd person)

ሃ፳ 3rd person, to inhale/meditate—designation without measure, to extend the potentiality of the Seed Word.

፳፶ to connect at a gate, to hold insight; a seed/grouping of the Dallath

ሃሃ contained in a school of thought; held in a branch to distinguish characteristics; a seat of the Kephúw

ሃሃ containment of purpose, goal; unity of purposes achieved; archaic plural ending, as in *ALhunn*, *shavbethuwn*, *zichrun*: the noun’s purpose achieved; contains the secret/containment of the progressions; an accusative ending; a seat/stronghold of the Neúwn

፳፶ results of unified minds; follows the collectivity of knowledge; used as a suffix: *e.g.*, ፳፶፱፳—the unity of mind/the gathering of knowledge/፳፶ follows consolation/comfort/rest/፱፳; a seat/stronghold of the Rayish/Thought

፳፶ carrying multiple values, signifying receptivity unto continuance; joins together all things; contains properties unto complete renewal, administration unto totality; a vessel of thoughts, to embody multiple characteristics; composition of totality; to inhale/inscribe inwardly thoughts; a seat/stronghold of the Tauúweh, 28 ALhhim

ሃ፷ a prefix; to attain unto unity; the achievement of unity

- ᐸᐸ which extends your branches, deeds of the branches,
- ᐸᐸ projection of thoughts. multiplies; agents of conductivity, the release/extension to fill space/ᐸᐸ; tenth power transmission/ᐸᐸ of a number: i.e. four/ᐸᐸᐸᐸ to comprise the value of forty/ᐸᐸᐸᐸᐸᐸ; to fulfill an embodiment/space; mastery/ᐸ of the waters/sayings/distillations of Fire/ᐸ, acquiring a measure of fullness, the projection principles regulate the waters; e.g. sperm into the ovary/ovum/Oyin mouth to affect consciousness; to exhale/project patterns of Light; 14/50 Neúwn
- ᐸᐸ works of the Neúwn Mind, achievements of the progression and directive thought i.e. ALhhiyn
- ᐸᐸ suffix, denotes the total giving of the Neúwn Mind of Reshun, the Value of 410 is an extension of the Neúwn/14
- ᐸᐸ Value of 22, the branches of the light, the writings of the House, offspring of unity
- ᐸᐸ Four gates of perfection derived from the values of 4 times 7 (28), the value of each seven days of Sukkut by adding the day of the seventh month with the number of faces/bullock per day: i.e. on the fifteenth day thirteen bullocks are offered. The two values of the number of the day and the number of bullock culminate in ᐸᐸ (28); each day of sukcut and the number of parim per day equal the same for seven days. This number expresses the four avenues of the universe through which we branch out on the ladder of ascension; the value of four weeks/period of lunar rotation; access/door/Dallath times progression/revelation/Zayin— $4 \times 7 = 28/\text{ᐸᐸ}$.
- ᐸᐸ the branches of the collective waters; to exhale/expand/initiate—indicates the productivity of peoples, teachings—the fruit yielded from the anointing (second-person plural)
- ᐸᐸ order of unity, to direct a group
- ᐸᐸ generally translated as “to me”: instruction /ᐸ to perform/to place the staff in the hands/ᐸ—direction to receive and accept to fulfill
- ᐸᐸ coming and going; what is contained yet expelling
- ᐸᐸ to extend the Illumination
- ᐸᐸ to extend the gathering/collectiveness
- ᐸᐸ consciousness to perform whereby one becomes called after the thought as the Qedmuni, who are of the qadam/east
- ᐸᐸ the sum of my works
- ᐸᐸ denotes a composite of peoples—what is composed by the Spirit that belongs collectively to all; composite of the collective; (third-person plural ending)

Examples of Verbal Adverbs/Infinitives combining with verbs:

SMB/GEN 1:29 to seed seed continually

SYM/EX 2:16 in partaking, you will appropriate; partake to compose/appropriate what is eaten

SYM/EX 2:17 a death, you will compose a cessation of progressions

SYM/EX 13:19 to complete he enforces a completion

SYM/EX 13:19 to visit he will be enjoined

SYM/EX 17:14 For to cleanse, I will cleanse

CHP/NUM 26:65 Death is, they will be extended

CHP/NUM 27:7 Learning/giving, you will give/transfer/establish

MT/DEUT 15:8 For in opening, you will open

MT/DEUT 15:5 On condition of hearing, you will hear

MT/DEUT 20:17 For the consecration, you will designate them

MT/DEUT 22:1 The restoration is your returning them

MT/DEUT 31:29 For in bending, you will bend/worship

YAHUSHÚO/JOSH 3:10 And to be possessed, he will thrust out

Abbreviations:

- SMB** Sepher Maoshah BeRAshshith, The Scroll of Genesis, The Works of the Beginning
SYM Sepher Yetsiat Metsryim, The Scroll of Exodus, The Rising/Appearance out of Egypt
TK Teúwrat hhaKuwáhnim, The Teaching of the Kuwáhnim/Priests, The Writings of
 Leviticus
CHP Chamesh HhaPekudim, The Book of Numbers, A Mustering of Life
MT Mishneh Túwrahh/Torah, The Book of Deuteronomy, Confirmations of Túwrahh/Torah
YS Yahushúo, Joshua
SHP Shuphetim, Judges

abbrev. abbreviation

approx. approximately;

e. extension

e.g. for example;

esp. especially

etc. and so forth;

gal. gallons

ie. in other words, example

lit. literally defined by the letters

m. momentum

oz. ounces

qt. quarts

ref. reference

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Table 1. ALphæh to Zayin BASIC MEANINGS* of the LETTERS**






<p>4 Ox, horns, projection of composite thought as a seed of Life, planting—symbol of oxen/priests, who sow and harvest via teaching/services. Indicates strength, stability, power, dominate Being, ALphæh energies, expansion, to perpetuate. Primal cause, central point, unity, beginning, renewal; conception, humanity. Concepts of holy; to go inward, become small/humble/reduced: thus, to learn of expansive origin and destiny. Expresses ruling forces: אֵלֶּיךָ/ALhhim, אֵלֶּיךָ/Adenim, אָדָם/Adam. 1st-person progressive sign, indicating will, determination, movement. Side view of eye (4), indicating presence of light, capacity to conceive/to see/44: lit., the mind conceives. 4 = 1st day, conception of light/ideas. Illustrated in plants: almond, cherry, rose, clover; element: aluminum; animal: oxen; scroll: Sepher Maoshah BeRashshith (Genesis); tribe: Raúwaben/Reuben.</p>	  <p>ALphæh 1/1000</p>
<p>9 House, habitation, establishment, household; interior and integral; ovum, fetus, cellular division, segmentation; means, manifestation, formulation; to develop, formulate; to be associated: units, pairs; ear, hearing, instrumental action; shell, body; magnetic; state of consciousness; that which receives and holds—feminine symbol; passivity, acceptance. Symbol of body/work of meShiæch (Messiah) as means of composition and development, image of invisible. Symbol of ram, means of atonement, covering of soul. Used as an article in regards to interior/inherent principles; used similarly as an adverb/qualifier of verb. 9 = 2nd day, development of space, definition. Illustrated in plants: mandrake, hyssop; animals: sheep, frog, goose; fabric: wool; scroll: Sepher Yetsiat Metsryim (Exodus); tribe: Shamoúnn/Simeon.</p>	  <p>Bæyit 2</p>
<p>7 Camel, throat; carries, facilitates, lifts-up; to arise, ascend, sprout; a conduit, process, procedure, to nourish, feed, avenue; perpetual; entangle, tangle; canal, birth canal, deep crevice; umbilical cord; that which transmits, transports, assists to produce all ideas derived from the house/body; neck; vocalization, transmission of sound; carrier of actions; waves. Bowels, transportation systems of the body; movement, locomotion: thus, agent or means, as of charity; to recompense, to render. To approach, reach, go beyond/through. 7 = 3rd day, land arising and sprouting. Illustrated in plants: clover, lily; hibiscus, petunia; animals: camel, giraffe, kangaroo, ibex—BegoAurets/Master of Land, llama, praying mantis, ostrich swan; scroll: TeúwratHhaKuwáhnim/Leviticus; tribe: Laúwi/Levi.</p>	  <p>Gammal 3</p>
<p>Δ Door, passageways; nose; entrances/exits; nodes; doubled to form gates; access/openings to foundational and progressive paths; secret chamber, to pervade, shine; a pyramid (lit., “fire amidst”), quad structure, base for brain/mind energies: ability to extend the energies to the pinnacle of the mind’s satisfaction. Insight: examines, facilitates to bless. Vagina opening, door to existence. Tent door, security, refuge. Door of sheepfold, through which we go and come for pasture; means of acquisition, revelation. Access to beneath and above, to form and spirit realms. Door of separation; hence, sign of division. Sign of shavbet as the door of holiness and rest/fulfillment. The double Δ, comprising the universal emblem ✪, illustrates two doors—to the earth and the heavens. Δ = 4th day, separation of light and darkness; a distinction to enter Bæyit HhaSham. Illustrated in the plant: nodes, lilac; animal: duck; element: tin; scroll: Chamesh HhaPekudim/Numbers; tribe: Yahúdah.</p>	  <p>Dallath 4</p>
<p>א Light rays; life universal; animation; stars; gifts: innumerable, without measure or limit; electricity, lightening, illumination; to sparkle. The definite article (compared to a spot light), used to point out, highlight. The winning fork, rake: gathers, distinguishes, distributes. Evaporation and precipitation: as vapor rays ascending, collect, and disperse—bringing rain, fullness. Pattern of cervical mucus, netted leaf veins. א = 5th day, fullness of life. Illustrated in plants: fern, ginseng, pine; palm leaves of אֵלֶּיךָ with ascent of Gammal; animals: mice, rabbit; elements: nitrogen, hydrogen; scroll: Meshneh Túwrahh/Torah (Deuteronomy); tribe: Dan.</p>	  <p>Hhúwa 5</p>
<p>У Hook, yoke; connects, joins, ties together, adheres, bonds; nail; to clasp. Scale, balance beam, equilibrium; administration. Breast, thumb, big toe; consideration, contraction and expansion. Womb; goblet of justice/cup of mercy: thus, the conjunction symbol—uniting all elements, from the highest sense to the lowest, and communicating the spiritual with the material; the wind. У = 6th day, administration and balance of life; creation of man, who administers the creation. Illustrated in plants: cypress, barley; animals: goat, pigeons; elements: carbon, phosphorus; scroll: Yahushúo/Joshua; the scrolls of Yahushúo and Shuphetim are the Two Fishes that feed the multitudes; the five loaves are the five scrolls of maShayh/Moses; plant: myrtle; tribe: Nephethli/Naphtali.</p>	  <p>ÚWah 6</p>
<p>И Weapon, knife, two-edged sword; tongue; word, laws, instruments; arrow, dart, javelin: that which penetrates, splits; internal penis as the tongue is internal, feather: that which marks; thrust: warrior armed with a spear. All things leading to a goal, aim; to complete, finish; instrument to make, shape, carve out; to nail. Pursuit: thus, the goal of the law—perfection, regeneration, healing, deliverance. И = 7th day, shabbat/rest, completion of intent. Illustrated in plants: wheat, cedar, aloe, locust thorn; animal: snake, lizard; scroll: Shuphetim/Judges; Land State of HhaQayni/Kenite/אֵלֶּיךָ.</p>	  <p>Zayin 7</p>

Table 2. Chayit to Neúwn BASIC MEANINGS* OF THE LETTERS**

<p>⌘ Ladder; elevating, emerging, ascending/descending; changing, repenting; equality; work, service. assignments, place/level of developments and positions amongst men; engagements, labor; provider; care, help—signifying effort required; rise/fall of perspectives/elevations derived from doings, visions; weaving; bread—the rising of ALphæh; fatigue, accomplishment. Window, outlook, perspective. Means to reach plateaus; covenant; progress; to initiate, to cause precipitation. ⌘ = eighth day, to enter into <i>barit milah</i>—covenant of circumcision—sign of faith to disclose/uncover: activity link between א (light) and י (assimilated forms/products); customarily doubled for pronunciation as 28 ALhhim, Body of Consciousness/88, 28, 16/Oyin. plant: chamomile; animal: donkey; scroll: Ruth; Land State of HhaQenizi/Kenizzite/אֵי יָפֶן</p>	  <p>X⌘⌘ CH <i>Chayit</i> 8</p>
<p>⊕ United bodies/two Bæyit aligned head to base and joined at corners 90° swallowed up into One in Oyin; to conform, confirm, circumscribe; explore, to intuit, the microcosm; unites/divides, four sides of a Tera-sarun, adjust, rearrange; intervene, interpose; navigate, collects/separates, resolves; operational stages; builds up/breaks apart; cell dynamics; patterns, arrangements, segment, converge, vent, expunge, excise, brand, imprison, incarnate, fertilize, invigorate; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union, dependence; shield, a link of habitation/protection between Δ (entrance) and X (exit); interfacing of networks/centers of the body; the heart. Symbol of town/city/community, dwellings, gathering; coming together, communal consciousness. Signifies resolution of opposites, harmonization of disparate forces. Illustrated in plants: fig, tomato; material: clay; scroll: ShmúwAL; Land of HhaQedmuni/אֵי יָמֵן</p>	  <p>X⌘⊕ T <i>Tæyth</i> 9</p>
<p>ז Hand, open right hand: giving/receiving; first letter of HhaSham as the extension of love; to share, whereby a receptacle is fashioned; to set things in motion; means of attainment; actions; blessing, fullness; manifested power; ruling; hand of a scribe, one holding a pen to inscribe, manifestation/mark of one's self: hence, 1st-person designation, indicating possession, ownership—belonging to, as in the construct case. Expresses idea of duration and strength before a word root; replaces י as desire is swallowed up by action; replaces א as activity arises out of illumination. Illustrated in the elements: oxygen, iodine; scroll: Malekim (Kings); Land State of HhaChitti/Hittites/אֵי חִי</p>	  <p>ΔYז Y,I <i>Yeúwd</i> 10</p>
<p>י Branch, leaves, palm of hand as י follows ז depicting a branching of a hand or branching of an inscription; spoon; sole of hand/foot, bird foot; handle, extensions; scale, sizing; productivity, fruitfulness; to make evident, the evidence of fruit; consciousness; branching, antlers; reproduction; offspring, teachings, doctrines, coverings; doubled as the Tree of Life/22 from the midst of the Letters; applauding, rejoicing. Expression of organic characters; symbol of cyclic nature, does not stop or remain (as leaves/ fruit). Illustrates three primordial natures which rise from one stem: Sham, Cham, and Yapheth. Assimilative and concomitant article (like, as). 2nd-person designation at end of a root word, indicating <i>your</i> output, <i>your</i> possession, <i>etc.</i> Illustrated in the plants: celery, structure of palm leaf/vein; peach—the words clung unto in the cheeks; scroll: Yashoyæhu (Isaiah); Land State of HhaPerizi/Perizzites/אֵי יֵזֶר</p>	  <p>YKי K,CH <i>Kephúw</i> 11/20</p>
<p>ל Goad, staff; instruct, teach, learn; course, direction; to order, point; arm, leg and foot, jawbone; supportive structure; directive movement; to prod, defend, prevent, refrain, chastise, correct: thus, used to form a prohibition—ללto cease, prevent (the rod before the horn); or the word ללto correct (the rod after the action); thus, the directive article. Gives way to the פ: פפל becomes פפ; for once the ל serves, it gives way to actualization. Symbol of authority, as the staff and beard; inheritance and rods of united tribes/Names; endurance factor around which clay molds itself as flesh that hangs upon the bones verses the clay remaining upon the potter's wheel with the Mæyim. The element: iron; scroll: Yirmeyahu (Jeremiah); Land State of HhaRephayim/Rephaim/אֵי רֵפַיִם</p>	  <p>Δλλ L <i>Lammed</i> 12/30</p>
<p>מ Water, fluids; transposition, pertains to waters above and below firmament; a natural-fluid mirror, means of transposing an image; the composite body, embodiment, given to reflect spiritual position and to make visible spiritual structure; means to extract, reduce, nurture, draw out, absorb properties; means to release/measure, give forth messages; contains essence/ fullness of life. Oil, source of combustion: soft, flowing, cleansing. Means of conception, consecration, anointing. Collective symbol of people, multitudes, seas. 3rd-person force of momentum designation, i.e.semen, blood, at end of word. Extractive article (from, drawn out) and partitive article (some) before a root word. Illustrated in the plant: watermelon, coconut; animal: elephant; scroll: YechúwzeqAL/EzekiAl; Land State of HhaAmúwri/Amorite/אֵי מִדְבָּר</p>	  <p>ממ M <i>Mæyim</i> 13/40</p>
<p>נ Fish, extension; flourish/decline; perpetuality, son of Neúwn title; capable of moving in many directions, to exchange, various speeds/movements; swiftness; passive/active; purpose, scope, weight. As a prefix indicates interior action, determination, desire; to vow: to swallow up by one's actions/נ; throat of the Oyin Body; action folded upon itself: withdraws, reverses, sucks, filters, intakes. As a suffix indicates extensions, display, augmentation. 3rd-person carrier designation; fertility. Fins and scales of the fish are expressions of balance: fins indicate direction (justice) unto knowledge; scales indicate a covering (mercy) and sanctifying of Breath. Via these two principles in proper balance we attain each extension. Illustrated in the plants: as pairs of fruit, for all pairs come from the double Neúwn; apricot with the double rib line as in the buttocks basin; animal: fish; region: Italy; scroll: Neviim (Twelve Prophets); Land State of HhaKenoni/Canaanites/אֵי נֶגְב</p>	  <p>ננ N <i>Neúwn</i> 14/50</p>

Table 3. Semek to Shayin BASIC MEANINGS* of the LETTERS**

<p>⌘ Support, pillar, tower, fortification, fortress, shelter; skeleton, spine; bristly; united branches, as in <i>sukkut</i>/ᐱᐱᐱ; framework, construction, arrangement, manurahh body of Shayin/flames, boundary of a structure; confines; secret place; buildings, dimensions; reference—that which upholds, supports; stability, steadfastness; dependable, responsible, competent; ordain; reliance, trust; lean upon, empower, authorize, encourage; bears, promises, bonds together. Trunk of tree; concentric marks/circles, indicating seasons, cycles; journey, travel. Inner walls of strength; fiber, skin. Design of fish skeleton, spider web pattern, ant; Illustrated in the plants: carrot, cumin; element: calcium; scroll: Tehillim (Psalms); Land State of HhaGirgashi/Girgashites/ᐱᐱᐱᐱᐱᐱ</p>	 <p>Semek 15/60</p>
<p>○ Eye, pupil; openings to ear, mouth, moon, anus, etc.; cavity of chest, heart; compassion; Prudence, center of understanding or confusion—eye of light or darkness; illuminates; brightness; clear, keen, transparent; penetrating vision; view, discern; prophecy; enlighten, consider; transference; negative hostility, jealousy, arrogance; boast; pride/humility. Roundness: seed-egg, navel, jewels, planets; well of water, spring, fountain; depth, reception, attention, universal consciousness. Craters, texture of lunar surface; moon/lamp of meShiæch, compass, Understanding, means of redemption/purifications—blood/wine. Illustrated in plants: coconut, lotus, grape, olive, legume, pea, lentil, beet, buckeye/eye of deer; animals: quail, eagle/ᐱᐱᐱ, hawk/ᐱᐱᐱ, zebra/circle of rings; element: silver, mercury; jewel: pearl; scroll: Mishle/Prov.; House of HhaKuwáhnim; Land of HhaYavúwsi/Jebusite/ᐱᐱᐱᐱᐱᐱ</p>	 <p>Oyin, Ooayin/Ghayin 16/70/140</p>
<p>∩ Mouth, lip, edge, breath; to exhale; cup, container, pit; to drink, eat, partake, satisfy; voice, utterance; soul, nature of expressions; to make manifest; appearance. In contrast to the forms of <i>bæyit</i>/ᐱ, the <i>pe</i>∩ is the output or exhalation of the form, whereas the <i>bæyit</i> is the input or inhalation of energies; fruit, facet; border, side, region, corner, extremity; faces, personality; that which depicts the striking attribute of rendering one's thoughts. Opens/closes; opening for input/output; restrict/permit; entrance/exit. Illustrated in the plant: comphrey, spelt; animals: badger, bear, moth, caterpillar; element: lead; scroll: Eyov (Job); tribe: Gad.</p>	 <p>Paúwah 17/80</p>
<p>⌘ Host, insect; transformation, metamorphosis; do by design; jointed leg; winged creature. To pursue/order the forces, to appropriate/designate the use of energies; sacrifice; to ward off, defend, exorcise; to fear. Army, defense, military; warrior; chariot spoke/wheel; victory, dance; battle, conquest, conflict; devastate; intention; to overturn, acquit; righteous; correct, change; order/organization; accomplishment, success; prevail; solution. Indicates definite movement toward a goal and marks the level of accomplishment attained; conveys the lateral side, flank: ability to turn/rotate, an appendage, wings. Illustrated in animals: grasshopper, bee, hornet, horse; plants: gourd, squash, raspberry; scroll: Megillut/Shir HhaShirim/Song of Songs, Echah/Lam, KohelethEccl; tribe: Ayshshur.</p>	 <p>Tsædda 18/90</p>
<p>⌘ Priest's cap, crown; Queen; kingdom, domain; sky, corona, dome; to control, seclude, regulate; nest/ᐱᐱ; skull; protect; covering, shell; smoke; vibration, separation; to distinguish; sanctification, purifying; holiness, consecration: a specialist/professional. To confer/confirm; to be under a shadow, or under the dome of the heavens; to tremble. Symbol of the priesthood—position of holiness and consecration of mind. Brain and spinal column. Pattern of light waves/vibrations/sound: thus, used in ᐱᐱᐱ/voice. Spiral design and associated movements: denotes progression and achievement—from the ᐱ (doctrines/teachings) to the ⌘ (crown of righteousness). Illustrated in plants: mushroom, oak, flax; fabric: linen; animals: monkey, tortoise, lemur, dog, chicken, turtle; scroll: Daniel; tribe: Yishshakkar.</p>	 <p>Quphæhh, Qauph 19/100</p>
<p>∠ Head, first part, chief component; force of beginning, source of giving; mountain; determines movement and progress; mind, knowledge, intelligence, discretion; honor, beauty, devotion, reverence; noble, graceful; adjure; fortune/poverty. Mind, collective thought; positions of ruler, King, overseer, head teacher/instructor as Rayshun—Head of the Neúwn. Illustrated in the plants: dusty miller, walnut, corn, pomegranate/ᐱᐱᐱᐱ, mustard; animals: deer, gazelle, hart, roebuck, antelope, turkey; element: copper (bronze/brass); scroll: Oozera/Ezra; tribe: Zebúwlan.</p>	 <p>Rayish 20/200</p>
<p>W Tooth; to digest, shatter/assimilate; Wisdom's Radiance displayed in Knowledge or in fruit. the Fire in the sun as Shayin/21/3 is the root of Tayit/9, crown of sun/blaze of Light upon the head, glory of YæHúwaH. The Radiance/21 of Lammad/12 which breaks forth in the compiled Thoughts of the Aúvim. Strength of Spirit, spirit of meShiæch/Messiah, strength of a lion; utilization and application of truth, peace. Used as reflexive pronoun. Serves as a sign which consumes, yet connects/welds. Illustrated in the plants: peony, garlic, dandelions; thistle, animal: lion; element: gold; material: ivory; scroll: Nechemyah (Nehemiah); tribe: Yúwsphah/Joseph.</p>	 <p>Shayin 21/300</p>

Table 4. Taúweh/Symbol of Totality BASIC MEANINGS* of the LETTERS**

X Vane; the four directions, composite, gather; sum of a world/age; wholeness; four corners; composite of fire/energy/angelic, air/gas/spirit, water/fluids/soul, earth/solids/body; loom, to weave; sinew, strings, cords; totality, infinity; sign, mark; finishes, completions; Teúwrah, Tanach. Composition of all preceding: idea of completion and perfection. Expresses further change, continuation, addition, renewal, regeneration, resurrection: providing a continuum, endurance; perpetual, connecting threads of Origin and all States of Occupation/Service, the two sticks/Υ crossed and joined; creates diamond paths, yin and yang, srivatsa Fa, created by i.e. ALphah+Shayin, Semek+Zayin, the double Kephúw churning in the midst, 2nd-person progression indicator. 400 = sanctification/completion of all; The Taúwah moves to the right of the ALphah thereby setting into motion the formulation of fruit; the united strands of the Taúwah form the serpent body called the Tanah/ᐱᐱᐱ from which the Tananim/ᐱᐱᐱᐱᐱ are formed. The Tanah means to repeat/multiply; whereby each pair of Names bring their gifts and are woven into One Body of the Taúwah patterned cloth. Illustrated in plant(s): evergreen tree; scroll: Dibre HhaYamin (Chronicles); tribe: Baniymin/Benjamin.



* Compiled from studies of the Túwrah/Torah: Bæyit HhaSham Midrash, *The AlphæhBæyit: The Letters of ALhhim*
 **Consider three significant aspects of each Letter: (1) Wisdom level of foundational concepts and interior parts that comprise the wholeness of each sign whereby each Letter has shape and patterns of characteristics; (2) Understanding level which binds together concepts; from the inner—atomic composition unto surrounding all that is joined, to combine and extend all parts; (3) Knowledge level of running thoughts, mastering concepts/values extrapolated from all signs, rising from the base unto the crown.
 ALphæh/ᐱ to Shayin/W (Wᐱ/ᐱ/Fire) is from strength to strength; ALphæh/ᐱ to Taúweh/X (Xᐱ/totality) is from conception to totality: beginning to completion/on-going renewal.

**Table 5:
 The Seven Positions of the Letters In Three Levels
 The Three Dimensions of the 7 Foundational Characters
 The Unfoldment of Seven—Complete Incriptions of Light**

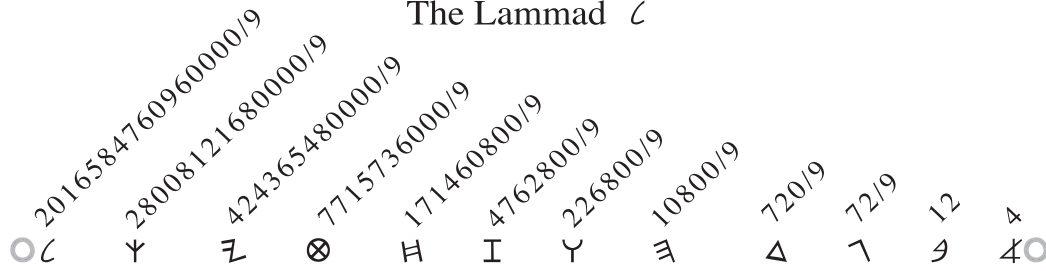
Process/Nature/Position/Day

	7	6	5	4	3	2	1	Stage/Level
Summations	Summation value of each column increments by three: i.e. 24, to 27 to 30 etc., indicating that each column of letters is a process of ascension; 7 processes multiplied by the value of the increment/3 equates to Shayin/Mastery/21.							
Sum value of each level increments by 49 (7x7).	X	X	X	X	X	X	X	
	42 (3)	39 (3)	36 (3)	33 (3)	30 (3)	27 (3)	24	
126 (49)	W	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	3 Knowledge
77 (49)	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	2 Understanding
28 Example (ᐱ ᐱ 4):	I	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	1 Wisdom

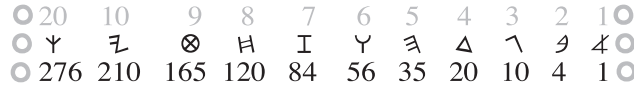
The first letter of each level illustrates the three dimensions of the ox, kuwahren/priest, and/or the holy concepts in the Earth. The first stage (ᐱ) is conceptualization and planting of seed/ideas. The second stage (ᐱ) includes the activities of cultivation as ascension of level one. Stage three (ᐱ), includes the function of harvesting, which provides bread/grain to support/establish society.

The value of the Taúweh/ᐱ/22 is the sum of i.e.: ALphæh(1) + Shayin(21), the Bæyit(2) + Rayish(20), the Gammal(3) + Quphæhh(19), the Dallath(4) + Tsædda(18) Hhúwa(5) + Paúwah(17), Úwah(6) + Oyin(16), Zayin(7) + Semek(15), Chayit(8) + Neúwn(14), Tæyth(9) + Mæyim(13), Lammed(12) + the Yeúwd(10) etc. as you combine letters from the two ends of the ALphæhBæyit coming into the center of the letters, unto the Kephúw, depicting the Tree of Life. By joining the branches of the Kephúw(11 + 11) the Taúweh is formed also, yielding the value of 22/the Totality. One will also greatly benefit by pairing your inner organs/branches together in like manner to compose your totality. Refer to the Tables for which letters correspond to each house within a united Body, i.e. joining Bæyit/body with Rayish/head; ALphæh/perception with Shayin/fire; Yeúwd/hands with Lammed/feet; Hhúwa/illumination with Paúwah/speaking; Tæyth/united Heads/with Mæyim/fluids to mold the expressions of Breath, as one submits to the Hand of the Potter on the potter's wheel.

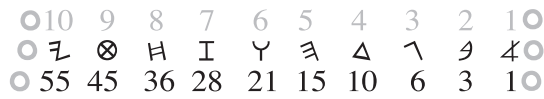
The Lammad ℳ



The Terreni in which is the Tree of Life /Y



HhaCharasham—The Yeúwd Head/Z



HhaKuwáhnim—The 70

900	600	400	300	210	130	60
W	4	Φ	ℳ	7	0	≡
167	117	77	47	27	17	8
Y	W	ℳ	Y	Z	⊗	H
28	21	15	10	6	3	1
I	Y	≡	Δ	7	9	4

HhaALhhim—The Body

126	105	85	66	48	31	15
W	4	Φ	ℳ	7	0	≡
77	63	50	38	27	17	8
Y	W	ℳ	Y	Z	⊗	H
28	21	15	10	6	3	1
I	Y	≡	Δ	7	9	4

Offspring of Bayinah

300	200	100	90	80	70	60
W	4	Φ	ℳ	7	0	≡
50	40	30	20	10	9	8
Y	W	ℳ	Y	Z	⊗	H
7	6	5	4	3	2	1
I	Y	≡	Δ	7	9	4

Offspring of Chakmah

21	20	19	18	17	16	15
W	4	Φ	ℳ	7	0	≡
14	13	12	11	10	9	8
Y	W	ℳ	Y	Z	⊗	H
7	6	5	4	3	2	1
I	Y	≡	Δ	7	9	4