

# *The* ALPHAHBAYIT



*The Signs of HhaALhhim*

# Acknowledgments

To

*A Teacher*

Yaoquvi Roley, who said:

“ShmúwAL, a student of the scriptures without  
Oovri/Hebrew is like a carpenter without tools.”

*The Works of*

ገብረ ገብረ ገብረ BeNiyman, gift of inheritance, new life and administration;  
ገብረ Terach, gift to transfer Knowledge with ascensions and spirals;  
ሃይሌ ለሰላም ELiyahu, the gift of the unified Faces Emanations in Semek;

ገብረ ገብረ Dinah, a gift of discernment and evaluation to judge  
with messengers of ገብረ ገብረ Yahushaphat and ለሰላም DaniAL;

ገብረ ገብረ Yahutsadaq, the gift to align Man as The UpRight  
in the Courses of the Kuwáhnim/priesthood of Shayin and Semek  
and Yahuchannan/ገብረ ገብረ, Kuwáhnim/cohanim of AL

*The International Congregation:*

ገብረ ገብረ ገብረ Bayit HhaSham Midrash

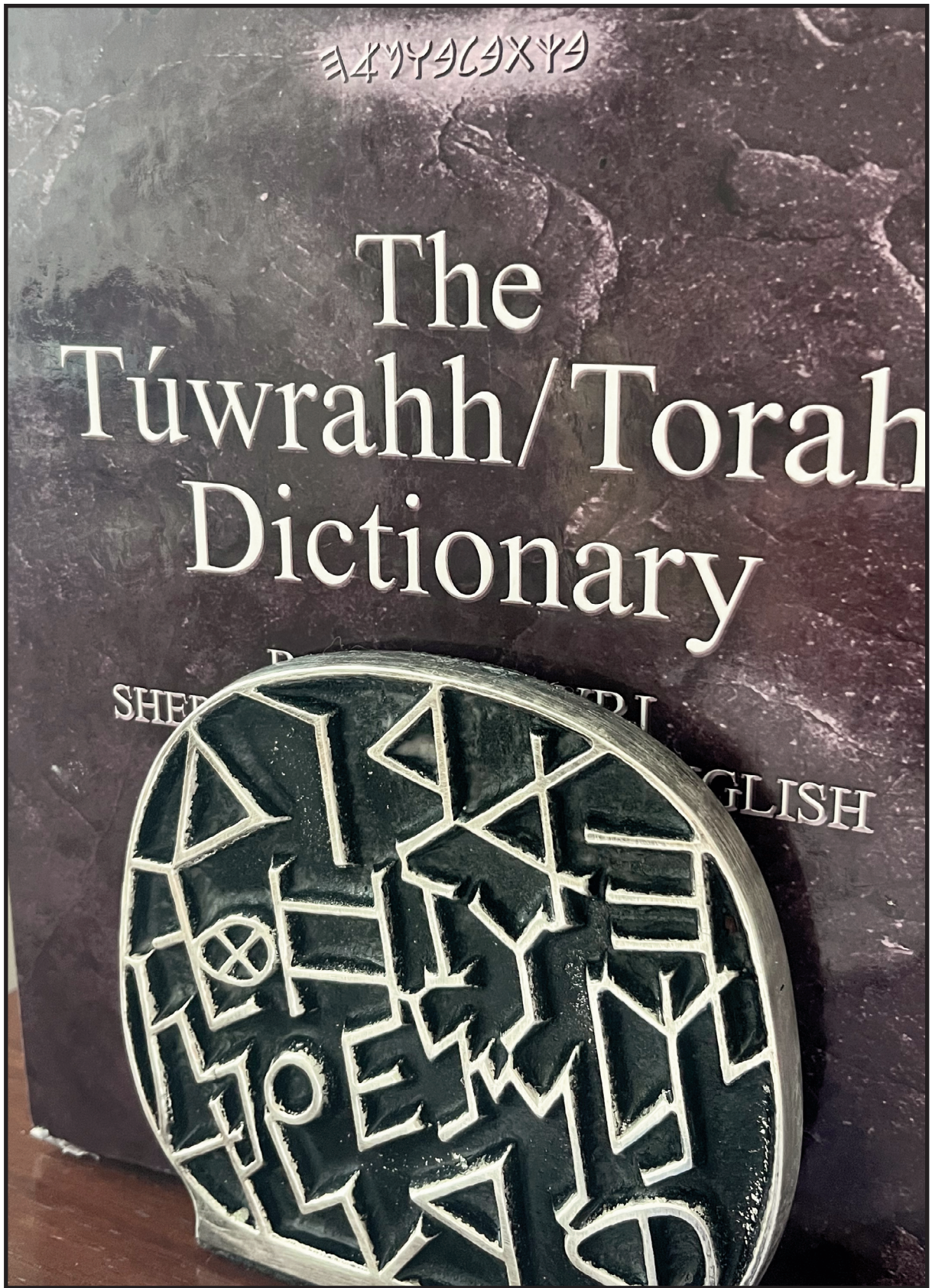
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The 22 ALhhim Letters, as the Source of Words, fills dictionaries of Sayings. As a River of dark energies they transpose the INvisible to the Visible realms as they continuously flow to enter manifestations of Unity to fill and bless the harmony of their Works Night and Day.

# The ALPHAHBAYIT

## THE SIGNS OF LIGHT

GIFTED TO RESIDE/SHABBAT/REST IN ALL PEOPLES

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## THE ALphahBayit

**H**ave you ever wondered why the Letters of the alphabet—the ALphahBayit are in a certain order, and why it is important to learn the Letters in this order? Have you ever wondered why the Letters are shaped/crafted as they are, what do their shapes mean, or desired to understand the reasons to combine Letters to form words?

We are rewarded for learning and reciting the Letters in their order. The order of the Letters is used throughout your life—in communications, work, and in storage and retrieval of information. The arrangement of the Letters contain many wonders. Through them The Light communicates to us and we as one specie unto another.

The 22 Letters of ALhhim vibrations are called after their first two characters, 𐤀/A/ALphah/Aleph and 𐤁/B/Bayit/ Bet—the ALphahBayit. The first ALphahBayit of humanity, commonly shared by the Oovri/Hebrew, Phoenician, Aramaic, and Samaritan peoples,<sup>1</sup> is comprised of twenty-two characters. The Letters are used in more than one way and convey more than one sense.<sup>2</sup> The twenty-two characters provide the basic framework for the Greek alphabet, which in turn is borrowed by the Romans, from whose innovations the alphabet symbols of the modern, Western World are derived. See Appendix: The Table of the Alphabets pg 36-37.

Although shapes, sounds and the arrangement of Letters have varied from the original ALphahBayit, across a millennia of adaptation, the underlying meanings and basic order of the original twenty-two Letters remain. From these twenty-two signs, multi-systems of communication and libraries are filled with countless volumes of books.

The original twenty-two Letters are not strangers to you. The hieroglyphic symbols are INvisible Principles which underly your body and the world around you. Their meanings are understood in every age and from every eye.

Not only do the characters represent various human body parts,<sup>3</sup> animal forms and functions, plants, heavenly bodies, and social positions of peoples, they correspond to the 22 amino acids and the 22 like pairs of chromosomes common to humanity.

The 23rd is the double blessing of Yúwsphah/ Joseph, the Head of reproduction. The Mæyim-Tæyth 𐤌𐤎 Ring of ALhhim is doubled for the energies of Maneshayh/Manasseh and Aparityim/Ephrayim. We continually encounter the Letters, internally and externally. Therefore, you stand to benefit by consciously renewing your acquaintance with the Letters as vibratory Strands of AL.

The order of the Letters provides a framework for literature. The Hebrew Scriptures contain 22 scrolls, from Sepher Maoshah BeRashshith/Genesis to Dibre Hayamin/Chronicles.<sup>4</sup> One scroll is designated for each Letter of the ALphahBayit arranged in accordance with the progressive meaning of the Letters. Each scroll's assigned Letter is understood to be emblematic of the scroll's contents. See Appendix: Chart of the 22 Scrolls of the Letters, pg 39. In the acrostics in the Túwrah/Torah, Prophets, and Psalms, there are 22 Letters. The writings of the Letters are the best commentary on the Letters, e.g. Tehillah/Ps 119. The scriptures include acrostic writings of the paired Letters of the ALhhim. Each scroll/book is a message related to a Letter, and each scroll is a counterpart writing in the collection of the 22 scrolls. Within the scrolls there are numerous acrostics of the Letters, showing the order of the Letters in the eye of the writers/compiler. An acrostic is comprised with 22 stanzas—one for each Letter of ALhhim. Tehillah/Ps 119 recounts progressions of ALphah unto Taúweh—from conception unto a perpetual state of totality. In this testimony to the ALphahBayit order and endorsement, each stanza corresponds to the meanings of the Letter that begins the first Letter and the first Letter of the eight verses that comprise each stanza.<sup>5</sup> Additionally, various types of acrostic writing<sup>6</sup> found elsewhere in the Bible<sup>7</sup> and in the siddur (prayer book), including songs and poetry, are based on the order of the Letters.<sup>8</sup>

The Letters tells a story “hidden” to many, but nonetheless a story historically and universally accepted. The understanding of this story is a special gift—a gift that belongs to all humankind; for the ALphahBayit tells The Story of Life.

PART 1  
THE STORY OF THE LETTERS OF ALHhim (Elohim)

The order of the ALphah Bayit<sup>9</sup>—from the first Letter (ALphah, א) to the final Letter (Taúweh, ח) reveals substances of Wisdom, Understanding, and Knowledge. The first and last Letters (אח) comprise the word, you, signifying your totality, from which is derived the sign that pertains to all parts united in one.<sup>10</sup> Within Alphah to the Taúweh are 12 pairs of Letters. Thoughts of Enlightenment are harmonic one to another. The arrangement of the Letters convey an order of Thoughts pertaining to The Collective sum in all things.

#### Conception.

The planting of Seed is the first Letter, א, ALphah. H-alpha light is the brightest hydrogen line in the visible spectral range. The composite Seed is sown for an expansion of living properties to share and bring forth the glory of AL (unified strength of paired Faces). The Seed of a flower brings forth its beauty and full spectrum. Following the flowering, a Crown appears. Color arrangements are comprised of waves and frequencies of Light. The ALphah is The Head to formulate thoughts, whereby spaces are designated for all that the Seed brings forth. As a Seed, ALphah is sown unto Ræuch/Breath that it may always be free to unfold within Its' realm of Light; thus it is endowed with liberty to move and to express the harmony of Names joining together within Its' Totality. The Earth referred to in the Túwrah/Torah is the realm of Light which pertains to states of the world. In the Earth are many lands unto which the ALphah is sent through the Name of Abram/אַבְרָם. These states provide a dwelling for the ALphah to expand. Land is designated for its kind of Seed; thus, according to the Vibrations of the Letters, so Names abide. The expansion of the ALphah is in conjunction with a receiving the Head/Rayish by which Seed is transmitted.

The seed develops into a א, Bayit, house. The second Letter of the Alphabet is also in the Name of Abram/אַבְרָם which brings forth the dwellings of Seed, wherein it develops. The ALphah (א) is the expansion of strength. From the initial Sign, the story of the Letters develops—as all things commence with a Seed idea, a concept, a Principle. The story of the Letters connects initial strength (א)—as of babes and sucklings (infants)—unto positions of greater strength—as a ruler of Wisdom (ו, Shayin). This is the message from the first Letter (א, ALphah) to the twenty-first Letter (ו, Shayin): a message of strength to strength.

The twenty-one characters of the Letters may be associated with the age of maturity and the number of points earned in many games—twenty-one. Dividing the Letters into three equal groups of seven portrays three levels of Light occupation—the foundation, the expression, and the progressions unto maturity, as well as three levels of a Seed—the roots, trunk, and branches. One may observe three stages of the days of MaShayh/Moses in 120 years, as three periods of 40 years. These stages of development are according to the inherent structure of the INvisible Letters by which worlds appear.

#### LEVEL ONE

Via seed/concept implantation and expansion (א), an Intelligence enters into a form—a body/house (א, Bayit) which carries/transmits the concepts (ג, Gammal) through various stages of growth. A seed is sown by which it builds a house, processes of thought ascensions rise from within (ג) unto doors/gates (ד, Dallath) of paradigms in Seed—a Teraysarun (known also as a Dodecahedron/Pyramid). Names are carried from one state unto another—from levels of Wisdom unto levels of Understanding unto Knowledge which are accessed though doors or passageways of Light.

Through Δ Dallath we enter into the paths of light/illumination (א, Hhúwa) relative to openings in Seed. Within levels of Wisdom and rooms of a house we attain unto the image/status of the MaShiyachh—the Anointing in Seed that rises as the full measurement of YæHúwaH/The Collective Strands of Yehu. Doors of light open according to the entering into the shavbet/shabbat weekly intervals in which you renew your residence built upon your prior six day offering sets. The Light of the Faces enter into the rooms you have prepared for them, shining in the moon faces, according to the star-solar patterns/sequences revolving within the Order of Lights. Names are joined together via Principles of universal balance—justice and mercy depicted by the Letter (Y Úwah). This balance beam (Y) enables perpetual movements of Light with full exchange. The world, at any level, ceases when judgment reigns in mercy by which a new order becomes established. A change of worlds occurs when the North rules in the South and the days of sojourning have satisfied mercy. Via justice and mercy, all Beings are united and proceed together.

We are inherently structured within and live under laws/Oracles of the universe (I, Zayin Tongue) that bears the Light Teachings of YæHúwaH. As the tongue, so are the paths in which our feet travel. Thus, statutes and ordinances are in our mouths—in our expressions [Meshneh Túwrah/Deut. 30:1]. The Law of YæHúwaH/Unity of Faces identifies actions according to living/ascending or dying/sleeping. Whether or not we agree philosophically with these precepts does not limit their regulation or consequence, nor can we change them for they are the founding structure of Words in which all men abide. We are under a jurisdiction of Laws as Teachings that arrange the cells of a residence. The dominion of the Words of ALhhim are universal vibrations.

The first seven characters (ALphah, א, to Zayin, I) comprise the first row of the Letters that rise as columns. In them is a foundation of Wisdom. The characters—IYאΔΛגד—contain the universal processes of lives founded upon Sayings. From the first stage—dimension of Wisdom, the works of a

Name rise to their ultimate glory/weights depicted in the next two sets of seven characters.

## LEVEL TWO

The eighth character (א, Chayit) begins the second set of seven Letters. The Chayit establishes the space between North and South—discernment and illumination. This space is a canopy for the Seed to abide under the northern and southern lights. According to spaces amidst the Lights, your Name expands unto its breadth. The first seven Letters are fundamental/foundational to all; the second set of seven Letters speaks of callings, trainings, and assigned works to each Name. On the eight day we are brought into the brit milah—the covenant of circumcision/a day/light act of ascension/Chayit. This work of faith—of putting hands into action—places us on a ladder (א) to ascend. As circumcision of flesh distinguishes the head, the circumcision of Breath removes the flesh from off the heart, whereby the power and glory of the unseen comes forth with our Words of Evidence. The prepuce/foreskin depicts a veiling of Knowledge/headship. Through cutting through the “flesh/the exterior,” we bring forth the inherent INvisible Radiant Principles in Seed.

Faith—seeing inner realities—is evident in our pursuits, works, and ascensions of The Chayit ALhhim (א). Our Crown Elders bring us into the covenant through rites and nurturing. Inner Heads open as blooms which remove veils, in order to perceive and acquire the underlying foundation of Knowledge. As we grow in Understanding, Crowns appear whereby there are no veils on our heads. As the horns of the wild ox, the projecting Crowns breaks through the skull whereby radiance of our glory is seen. Being devoted to the Principles of the covenant/agreement we are granted doors of ascensions. Whenever one calls their inner 12 to follow their Stimme/Voice, they assemble the 12 faculties to follow after the order of their Name. The gathering of your 12 is an indication that around the Fire and Water of your Name abides an internal organization which is prepared to come out of Metsryim/exterior definitions. Through death of former paradigm, as the death of the first-born of metsryim, Soul

proceeds into open fields/wilderness of hameDEVAR—States of the Word. The gathering of The 12 is “The ASSEMBLY” of Soul faculties. Calling the 12 is according to the Order of Aharúwan Aaron/Enlightenment unto whom the camps, with upright banners, are paired around the Mishkan/Tabernacle Tent of Meeting/Encounters.

Entering the covenant unites the Stones (⊕, Tæyth) in social groups/communities committed to live and fulfill Teachings of Unity. We are positioned to abide with the counsel of Elders—the Inner **Names of Transference** who Stand with our camps/branches (CHP/Num 1:5-16)<sup>23</sup>, from whom we are born above. Union of fellowship is based on acceptance of Teachings and vows in the Word Assembly of ALhhim.

The *brit milah* is the acceptance to enter the covenant—agreement of the heavens/Names and the Earth/habitations. The initiation rite distinguished you on a ladder (⊕)—in which levels of training and service become identified (⊕) with the people of YishARAL/Israel—with those who break through passive elements in the world to rise as the Prince/ShAR of AL. The people of YishARAL are UP-Right. YishARAL is comprised of the embodiment of faculties within Names gathered from four corners/sides of Illumination, through four mothers of the heart ʔʔC: Liah (E), Bilhah (N), Zilpah (S), and Rachel (W). Further explanations in the book: NEPHESH.

Being in community, we give and receive (ʔ, Yeúwd) what is placed in our hands. Via pairing of Names we are fully extended. Into our hands are the Teachings in the Tree of Lives (ʔ, Kephúw), unto productive speech and actions. The instructions and teachings direct and admonish us (C, Lammed) to pursue enlightened, defined paths, which blaze through darkness/obscurity, as Light comes out of dark matter through assembled dark wnergy—vibrations of ALhhim. Teachings provide a foundation of Knowledge through stages of transformations. Through Words, we partake of living waters (ʔ, Mæyim). The ascent of Seed Oil shemenn/ʔʔW in a SeedName rises through and above waters through branching. Coming to Crowns on our Heads we are anointed with the Oil

in SeedRock. The anointing, native in Seed, rises and runs on the Heads of faculties. MaShiyachh, as our Rock, conveys the cohesive foundation of living Heads within Seed evidenced within a body. As we drink from the Rock, we partake of messages of RæuchHhaQudash—the Intelligence to distinguish Words in Breaths. Persevering under the guidance of Ræuch HhaQudash (Spirit of Distinguishment), we unfold the branches of our TreeName unto a full stature (ʔ, NeúwN)—as the Son of NUN ʔʔʔ who appears from both sides of the NeúwN (14+14)—Sayings of the 28 ALhhim. In NeúwN, Words establish the height, depth, length, and breadth in the ascending Seed. In being aligned with the Gates of the Neúwn, Names enter into worlds prepared for those who love ALOZAR—the Faces of the Words of Wisdom secured in Understanding, according to which, it is determined where Breaths congregate. The Understanding acquired in the second level of Letters equips Names to reach the heights of the third pinnacle. In review, the second stage of the ALphahBayit— ʔʔCʔʔ⊕⊕ —are utterances to comprehend and embrace messages whereby Names walk according to the Teachings of Lives written in their StonesofSoul.

### LEVEL THREE

Through understanding Words, our actions bear the fruit of Crowns. In bringing Visible members into agreement with the INvisible heads, we demonstrate unity and the ongoing nature of eternal lives. The realization of an Eternal on-going INtelligence is conscious of the abiding Faces within the Crystals of Breaths. The utilization and fulfillment of choices in the second stage are demonstrated in the third dimension of the Letters which speak of fulfilling purpose/mission.

In performing our roles, Names are positioned as pillars and towers (⊕, Semek) in the Dominion of Names. The structure (⊕) of lives is determined by deeds (⊕) according to Principles (ʔ). The meanings of the first Letters in each level of the ALphahBayit (⊕⊕ʔ) convey the focus of three dimensions (Table 2: relationships of the Letters).

Abiding in the encircling orbits of The Faces (⊕) in The Collective, we are granted insight, visions, and



understanding (O, Oyin/Gayin), which break forth in our eyes as Sayings of Light (𐌆, Paúwah) to commune in dialogues with The Faces of Yehu. We are seen from above by our faces of mortality; rather, according to fulfilling Name in the House of YæHúwaH we are noted as those who grasp their endowment (Dibre Hhayamim/2 Chronicles 16:9). The expressions (𐌆, Paúwah) of the Sayings come through gifts and ministries in the Assembly of Names. The ability to fulfill our communal callings is demonstrated in a family of Names structure whereby we resolve individuality to devote ourselves unto the pairing of Names to build the House of YæHúwaH. In bearing children of earth, we have responsibilities to care for Soul called to share in the Union of Names. What we do in the natural mirrors to aligned spiritual values. Keeping the Words in Túwrah/Torah demonstrates the Love/Bonds of Truth within us to the ALhhim of The Letters, wherein the outward radiates the spiritual values embraced inwardly.

Through Sayings we bring out of our Stone and undergo transformations with Liberty (𐌊, Tsædda). The Law of Liberty is the freedom of expressions, unentangled from exterior lock-ups, a noumenon that brings to fore the Essence in Word. As the Free we manage forms and paradigms of thought which continually shift and pass. We live/ascend in liberty to bear Crowns 𐌊𐌊 wherein Soul is no captive. In the Crowns of Liberty we are known as the Host XƳ𐌆𐌊, Tsavut, of YæHúwaH. Equipped with the armor of YæHúwaH, we put under feet the adversaries of our Name. Generated to reveal the image (𐌌𐌊, ts'lem) of ALhhim, we pursue after Sayings of Wisdom which Crown (𐌊) the Teachings (𐌊) in our embodiment (𐌌). We are designed in the image—*literally the shapes of the Letters of ALhhim* by which we function in their likenesses of righteousness. Disorder in the earth is put underfoot. In ALhhim, we are called a tsaddiq (𐌆𐌊𐌆), a “righteous one,” aligned to our native utterances. Tsaddiq begins with a Tsædda (𐌊) and ends in a Qúphah (𐌆), signifying mastery (𐌊) abides with consecration (𐌆, Qúphah). In our foreheads, The Name of 𐌆Ƴ𐌆𐌊 YæHúwaH marks our Head with Wisdom. The Letters of HhaSham rise in us as we “float the Rock” from our loin foundation unto the golden plated forehead of

Revelations. The Four Names in the Faces of 𐌆Ƴ𐌆𐌊 are written above. What has been sown below blooms in the Crown Plate of our Name. In the Ascendant Brow, the Name of 𐌆Ƴ𐌆𐌊 goes in The Faces from the East to the West—from the rising of the sun unto its setting in our Sea. The crown (𐌆) “Holy to YæHúwaH” signifies that the MANifest is the House of The Name. In bearing Crowns we enter temple gates of righteousness, and walk on the golden highways of Wisdom.

Bearing Crowns (𐌆) distinguishes us as leaders (𐌆, Rayish). The four faces of the lion, bull, adam, and eagle represent four sides of thought. The lion represents The East—might of origins; the bull conveys blessing in the West; Adim/Adam, the elder, is the discerner in the North; and the eagle is the Eye of the South. These four offices are in every strata—in respect to “thousands” (broad perceptions), to “hundreds” (consecrations) and to “tens” (performances). Every Name is given authority, enlightenment, counsel, and understanding within their lands to be the Seventy Eyes in Oyin/O. To fulfill and flame within the position of headships (𐌆, Rayish), The Fire in Name carries the Golden rays of the Tongue Rod (W, Shayin), to rule with Wisdom, and the Silver Eye Staff of O Oyin to govern with an understanding heart.

In generating Crowns through the uprisings blooms of The Faces in Soul, we rule our affairs as Melek YedidYahu (King Solomon)—with Wisdom reigning impartially in the heart. In Wisdom, we possess the strength of the lion (W) who reigns majestically. Bringing forth the glory of our Names is amongst our highest goals, for in so doing we bear fruit that remains as the Tree of Lives. Wisdom is eternal. By its Fire, all adverse statements are eternally consumed. In this sense the Lake of Fire is Wisdom flaming in the heart, which rebukes the devil—the adversarial messages.

From the initial Letter (𐌆, ALphah, the beginning of Strength) to the twenty-first (W, Shayin, the perfection of Strength), Man progresses from suckling babes (𐌆) to mature rulers (W). As those of the Host, we maintain the tabernacle state in prayers—dialogues/communions with the Faces.

The third level (W4P1-70F) pertains to coming to full stature: establishing, Knowledge, radiant Faces, pursuing, regulating, and governing according to Wisdom and Understanding over lands and seas [Sepher Maoshah BeRashshith/Gen 1:26]. Pertaining to full stature, see BHM Leaves of Dan.

## SUMMARY

In review, the first seven Letters depict the foundational orientation stage in which one receives the milk of the Word—single concepts of Wisdom; the second set of seven Characters is the training stage wherein one expands via Understanding; and the third set of seven Characters corresponds to the professional stage in which fruit are borne upon the branches. Twenty-one Letters tell the story of your Name appearing in the Seed of Abram and how the Seed grows and abides in the worlds/ages to come.

The final 22nd Letter (X, Taúweh) is the culmination of the Letters, the union of corners, W4, I3, and what is in the midst YU. It is the sum of all before and serves as the sign of continuum. We pass through the reflective world to attain a fullness of the spiritual/creative force of life. Physical mirrors reflect the spiritual within. Via glimpses, the Names of our Lives expand in universal consciousness to enter the house of the shavbet—the sum of all Words spoken of ALhhim to be Adam through which we recall and keep the Sayings holy in the house of transference. Death (XU), muth) is a change of direction (X) in which waters (U) are rebalanced/flow (Y) unto a renewing state (X). Change/death/extension occurs at stages of development as a palm tree signifies. We shed former leaves in attaining higher levels. Dying is not foreign as we first died in the womb to appear in veils of ALhhim. Giving life is the means of renewal. We die to war to live unto peace; we die to separation to live unto MaShiyachh—the full measurements of the OIL risen.

Ability to conceive of life's continuation facilitates its discovery. Jet propulsion is conceived first in the ocean and developed in air; having been discovered to exist in some of the sea's smallest

animals. An inventor's conception is actualized through creating a model and perfecting it. Our life today is a model for what we are becoming. Tomorrow is entered (X) according to the model we are building and perfecting today (X)

## THE AlphahBayit PART 2

### THE LETTERS

The Letters of the ALhhim fill ancient scrolls with revelation of Wisdom, Understanding and Knowledge. Writings contain messages of the ALhhim—the Strands of Vibrating Colours. The Letters are the nuclei thoughts of the ALhhim, who speak what IS in the Crowns of the Faces, from INvisible to Visible. The assembly of words disclose hidden thoughts in the Heads of Speech—the Faces of ALOZAR and Aviyahua who determine becomings. Who can see into what one is thinking unless one receives the impartation of words to reveal the thoughts rising? To understand words composed, you need to hear what they heard by which their Words are spoken and written.

The Letters and the words that assemble are combinations of the Oovri/Hebrew Thought, the means of crossing over from one world to another. Pairs of the ALhhim Words within ALOZAR, generate concepts to pass from one side of AL-OZ-AR to the other side like a torch that carries the oil in a flame. Thus, the term Oovar/Eber/Hebrew 490 is rendered “from one side or from one mouth unto another,” able to be crossed over by pairs in Taúweh/X. As our Names are paired, we are of the House of ALhhim, joined sidebyside to transmit revelations of the Oovri/Hebrews. An Oovri is one who is able to cross over from one land unto another, to arise out of form into Thought, from sand to crystal, from matter to smoke, through which you escape the damnation of the sentient world and captivity of Metsryim/Egypt, free to move from one world/space unto another. Being native of the Oovrim—the lineage of Sham in being called by Name, we abide in liberty in a world chained to demise. When our members are

paired to the Soul of ALhhim, they are not subject to be overthrown nor used in ways contrary to the Orders of ALhhim.

All joined with the native Oovri are given freedom. Even the world will be set free as it passes beyond corruption of elevating vibrations in the Oovrim. Those in Metsryim escape as they join the Hebrews through the Sea; likewise, those in Yirichúw/Jericho receive salvation from destruction as they accept the Oovrim into their dwellings/lofts of thoughts. With this State of Knowledge, the world is saved through the Oovrim/Hebrews. By discernment of Freedom and transitions there are salvation/reclamations by the INvisible ALhhim of Signs. Those of the Oovrim are of Sham—the NAMEs of Chaldee. Those of the Speech of ALOZAR are capable of transcending from one state unto another. In being of Abram, HhaOovri/the Hebrew, Names move from Aúwer/Light into the Arets/Land where the Aúwer is at Liberty to bring forth its glory [Sepher Maoshah BeRASHshith/Gen 11:31, 12:6;14:13]. The Oovrim are migrational, moving from one region to another; to perceive the other side of an issue; to go through as to passover, to go beyond, to impregnate with thought and to formulate the fruit of the land. The term, Oovri/Hebrew/𐤅𐤀𐤐, denotes “the consciousness of paired thoughts transcending.” In that Words of ALOZAR are paired internally and with other sayings there are no strange thoughts which abide within the Name and House of YæHúwaH. Language is an extension of the associated **Stones** of ALOZAR—the **Mouth and the Lungs**, comprised of the classifications of ALhhim/United Principles which reside in pairs of SOUL-Stone-Tablets wherein they are inscribed by impressions 𐤅𐤀𐤐 of circular fingerprints that are hung by nails 𐤀𐤕𐤌 to appear 𐤀𐤕 and ascend.

The Letters of the Ancients, by Name, Number and Shape, convey the Emanations in the 15 Faces of Yehu. Each Body in Soul is a Union of two Letters in Number and in Position. The Letters, and likewise their Words, are perfect in that they are arranged within the 7 columns of Light, the 7

columns being the full spectrum of the Lights. See Tables 1-4 for an explanation of the Letters, the Names of the Letters, the meanings and mathematical values. See Appendix: Chart of the 12 Houses of ALhhim.

The Letters are the *Ketæv Levunæh--the White Writing* as Writings of Light—sound waves of the Paired Faces of Yehu transmitted through vibrations of ALhhim. They are shapes freely generated by SoundLight patterns to be messages of Aharúwan/Aaron. The Letters are arranged in three rows or stages, each row with seven Letters. The top row of seven basic Letters revolves and generates a complete statement. The unfoldment and expansion of the Letters’ magnitude grows and thereby forms related shapes that establish residences for the other two stages of the Letters. The clusters of Seven Letters express a complete Nature of the Letter—from its primary Faces to its positions of Strengths/AL/𐤀𐤌. The seven basic Letters springboard two other levels of Letters and thereby become a group of twenty-one Letters, forming constellations of Stars.



The 22nd Letter, the Taúweh/X, is uniting Letters at the corner which sum-up the totality of the Letters. One may start at the two ends of the twenty-one Letters, or from the two sides and add them together to form the Letter Taúweh/X. In joining the two sides/ends, the State of the Perfect comes in the midst of the 𐤕𐤕. In like manner, every Name of The Crowns is joined side2side to form a Taúweh, whereby they are perfected. Names are fire strands of Light paired with another strand to express the virgin nature of The Faces. See Table 5, pg 24. The ALphah/𐤀 and the Shayin/W combine to generate the word Ayish/Fire/W𐤀, the value of 22/Taúweh of paired fire sticks. Joining Letters results, as in the fusing of Soul Stones, the pure nature of Words to abide in union of trust and security of treasures. In Unions the Fire break forth to reveal the thoughts in Sayings of ALOZAR—The Light Strands of AL unto States of AVIYAHUA—Becomings.

*How what is in Seed appears to be Crowns:* The Ancient Letters of origins settle in 12 pairs of ALhhim to form the Stone Testimonies in Man which are housed in the Laúwi Body of 3 Paired Faces. The Letters are 30 AL Strands—vibrations and frequencies of 15 Paired Faces of Yehu. The pairs of Stones in Soul bloom to be 24 Elders as Crowns as floral tiara rosehips appear from flowers. Writings of Light are circle inscriptions of Fire by the finger  $\text{O}\text{A}\text{r}\text{A}$  of ALhhim. The term finger is composed of two words:  $\text{O}\text{A}$  +  $\text{r}\text{A}$ , read as Impressions Hung in the Body of Soul; according to the Eyes of Bayinah/70 Inscriptions appear. The numerical values of Shayin/W (21) and ALphah/A (1); or Zayin/I (7) and Semek/Æ (15) comprise the Taúweh/X, the value of 22. Ref. information on The Letters, Midrash Bayit HhaSham: ChameshHhaPequdim/Numbers 26, sec. The House of Dan.

Let's consider the origin of the Letters. What is the source for their artistry and vibrations? Are they derived from the hieroglyphics of Egypt? If so, where did the patterns originate in hieroglyphics? Or do the Letters of ALhhim, as stars and planets, come from Ayish/Fire/WA that are in the core of their utterances?

Through Wisdom—united Principles of Understanding—the Letters appear in Sayings by which the foundations of the world are laid. When the Holy Unity speaks, Blessed be Their Name, Ten Sayings/Words (commonly known as Ten Commandments), are utterances of wealth/ten/4WO inscriptions on six *luach* pairs of stone tablets. From the midst of the Fire the Letters appear, as glass is blown from a Fiery chamber. By Fire, thoughts and the messages of The Crowns rise from waters to be engraved into our stones/organs/bodies of 12 Heads.

Through the arrangement of the Letters, the finger of ALhhim inscribes Words of the Túwrah/Torah, Letter joined to Letter. By the Fire/Breath/Ræuch/Spirit, the inscriptions are called the “fiery law” [Meshneh Túwrah/Deut 33:2.]

The inscriptions of the Letters and the words are formed within and transmitted by the Laúwim/Levitical Kuwáhnim/Priests. Through the

House of Laúwi/Levi the scriptures are composed. The offspring of the kuwahnute/priesthood of Aharúwan, gathers the Letters into words and writes the accounts of Wisdom that they may be studied, recited, and understood to abide in Liberty. These writings and their discernment makes one wise as the Serpent of Seed speaks unto salvation. The writings of Túwrah tell of accounts and processes ongoing within your Name, state of residence, and ascensions of Breaths. When we speak the Letters of Fire, we generate and heal/regenerate. As off-spring of Aharúwan/Aaron speak in the holy language of Fire, the Law and its wonders/unfoldment are written on the stones/organs of YishARAL/Israel—the inward members or branches of the Crowns.

If you were to generate a set of Letters, what symbols would you select? How many symbols would you gather to make a complete set of Letters for communication to say all that is in you? In looking at the original Letters, do you recognize patterns to clue you in as to the origin and meanings of the Letters? Do you see the signs within and around you?

The Letters are the inherent patterns of light radiances that comprise the anatomical structures of habitations. They are the organization of light revealed in all the forms of the world. The organizational patterns of sound-light form ALphah A, Bayit A, and the Y 20 Signs in them. Light formulates what are in seeds to appear as their Testimonies. Light forces shape cellular division to determine paired organization of cells as the Letters. These Letters are boldly displayed in the members of our body. Thus, they are the language that comprises the basis of our communications in the structures of humankind and all species. These design patterns of life are eternal, enduring age after age. Their compatible nature in MAN is the foundation of peace, for all to perfectly abide in joy and just order. By hearing the harmonic messages of ALhhim in all men, wars cease.

## The Garden of Letters

We live in the midst of The Letters, there is nothing that is apart from the Words of ALhhim. Literally, the Túwrahh says that the collective Adim reside in the midst of the Garden of Eden/OoDann—referring to the Garden of Letters in the Eyes of Dan. The classifications of Letters form habitations. Should the Letters be subject to vanity or separateness via an imperfection of our thoughts, we elusively abide in captivities of division and lust; however, should the Letters be honored above all thoughts then we dwell as The Free. Our thoughts take-up residence within the members of our bodies, and what is written in the StoneTablets generates Crowns. The health of a plant determines the blooms and fruit on its branches. Each space of the Breaths is designated by paired Letters. The eye, the ear, the throat, the bowels, the chest, the nose, the heads, the hands and the feet, etc. are the designs of Understanding with Wisdom.

## Three Gardens

The Inscriptions of Wisdom flourish in the nature and works of YæHúwaH—the mutuality of The Collective, by their paired bonds. The Letters, though they are fiery lights, are seen in a glass darkly; however, as the Eyes are complete to be perfected, being united entirely in Sham, transparent vision results. There is nothing that is in the creation of Wisdom that is not an arrangement of the Letters, for all things are via the pairs of Words. Hence, we see according to the level in eyes opening in the heart's fire. The Letters organize themselves into Houses, *e.g.* as human bodies or into the greater gathering House of YæHúwaH, to communicate the full nature and functions of Wisdom. We come into the world to know and perform the works of Light. We enter into the world to see and to discern, via studying and meditating upon Sayings of Understanding. Wisdom, and the Knowledge of Wisdom are given in the Túwrahh to communicate the underlying wealth of Understanding. With this intent, we are placed in the three gardens through which we ascend into a Garden of Paradise—a state of Crystals. Through abiding in the gardens,

we acquire garments to clothe our nakedness until we are fully robed with garments of The Court. Coverings are obtained in each garden level. Until our coming of age or robing, we remain where we are in the School of Letters until we graduate into higher academies of Wisdom. The Masters of Light pass us on through coming to know our lessons. These Masters include the twenty-four elders. See BHM publication: THE HEADS OF STATE OF THE INNER MAN: THE TWENTY-FOUR HEADS OF THE TEMPLE.

In the midst of the garden is Kephúw/Υ, the symbol of the Tree of Lives. Where do we live? In America, India, or in Branches of the Tree of Lives? A network of organs, shaped like a tree, produce twelve kinds of fruit, a fruit for every moon. Each month/moon is a distinct work of light characterized by the productivity/fruit of the combined Lights in a moon cycle. The fruit include sight/eyes, hearing/ears, administrations/liver-kidneys, language/tongues, judgement/lungs, offerings/heart, blessings/sowings/repro organs, purse/gonads, generations/seed, transformations/womb stomach, labours/endocrines, oracles/mouth. The structure of the ManTree are 12 tribes—branches of Crowns! We live within the branches of Yaoquv/Jacob, and we eat according to the fruit our branches produce.

The Letters convey the Gardens by Name—conveying a position of learning. If you were to call your garden a Name to describe it, which Letters would you choose to convey your place of development? The ancients recorded the Name of the first garden as Oodann/Eden/Υ Δ Ο.

A garden/Υ∧ is a channel/∧ of communications to be fully extended the Seed/Υ. When you plant a garden, you look with anticipation for the seeds to come-up and change the faces of the ground with their foliage and fruit. How long does it take for each type of seed to germinate and produce a seedling? How many days until the initial fruit? The Túwrahh answers these questions through the annual cycles of the three festivals: Pessech/Passover, Shavuot/ Festival of Weeks, and Sukkut/Tabernacles. We count seven shevbúwt from Passover to Shavuot/Pentecost unto the morrow after the seventh shavbet—the fiftieth day.

From the days of Unleavened Bread (the ALphah to Zayin state) unto Shavuot/Pentecost (the Chayit to Neúwn) are values of 7x7=49—the counting of seven sabbaths (Table 5). The morrow/×4אמ of the Neúwn is the fiftieth/י Day which carries forward what rises to the top—the fruit of the plant. Within the head—the crowning part of the plant new growth becomes expressed. Counting until the fruit is produced, during each yearly light cycle, is called Chamishim Yum—the Fiftieth Day [TeúwratHhaKuwahnim/Lev. 23:15-16]. The value of fifty, chamishim, חמשהעשר, conveys illumination with fullness. Fifty also expresses garments of light as a plant leaf to bear the evidence of the work of light within it. The fruit renews mind and yields new concepts/seeds to prepare the manchaih/mincha—the grain offering study in productive stages of progression. The plant continues to produce unto the full gathering of Knowledge celebrated during Sukkut/The Feast of Tabernacles. As you greatly look forward to your Soul Garden sprouting and bearing fruit, so does the Master Gardner—the Principal in the Heavens/Names looks with patience upon your Names to emerge with the fruit—the evidence of being their Offspring.

#### The First Garden

The Name of the First Garden is **Oodann/Eden**/יΔΟ—meaning to understand the path of full extension in Dan. The Garden is a testimony/ΔΟ of the Neúwn/י, displaying the eternal consciousness/Ο of Dan/יΔ. The centralized Dallath/Δ in this Name conveys first dimension which leads to the second/י and then the third/Ο. In the Garden of Oodann, Adim discover and behold their Nature as Light by which they are dressed and eat the fruit of Light.

#### The Four Rivers in the Garden

To supply Understanding and Knowledge to all that Adim/Man discovers, a river flows in the garden and extends to become four heads [Sepher Maoshah BeRASHshith/Genesis 2:10]. As one desires illumination and knowledge, the waters of the river flow within. The river divides to supply inquiries to generate four heads which water four principal states of the Four sides of paired Faces.

The first state to be watered is Chavilah, meaning to spiral/link. The Name of the river in this State is Pishon/יָפְסוֹן which supplies the land of haChavilah/חַבִּילָה. The river flows to affirm that Adam, being united Breaths of Fire, are gold—eternal and belong to Wisdom. The consciousness of the gold/zahuv/זָהָב is good—a unifying force of the collective order/אֱלֹהִים. The Name within the gold is characterized by bdellium/pearl crystal/בְּדֵלְיָם (CHP/Num 11:7 in Seed) and onyx stone חֲזָקִית of heart. The traits of these precious stones identify characteristics in the sparks of Breaths. Gold is the basis to generate and hold all things together; crystals represent the brilliance and vigor that pertains to the appointed Name/יָמִים of Breaths; and the onyx conveys the fiery illumination in heart and the results of blood flowing. These jewels pertain to the nature of your Name that lies within your divine spark. The Name within the spark emerges as Adim continue to unfold unto Sham to become Abram, at which stage of development the Name is proclaimed as The Son of Abrehhem and sent forth for sight expansion and fruit bearing.

The State of Chavilah is the binding force of Wisdom between Breaths which unites us to the Emanations/Fathers/exhalations and Sustaining/Mothers/inhalations of Dan. The Ræuch of Wisdom falls, as to breathe upon the Adim and provides a consciousness of becoming. Inquiries of Chaúwah/Eve stimulate the Adim—the אֵשׁ אֲדָמָה/Vapours in Breaths—as a firebrand to awaken from deep sleep and to discover the empowering force within—the Voice of receiving/qavalah/cabalah/inhaling. The Wisdom of Yehu arranges the Stones of Soul in Man as eggs from the nest of Bayinah. Upon coming out of the waters of Bayinah, a child's breath sounds like a gasp as they take-IN what has been given, thus, forming an Agreement with their Fathers to abide as OmanuAL/Emanuel.

The second river is Gihun/יָחִידִן (Nile) meaning to burst forth as a seedling cracks a seedcoat or when a chick breaks the shell and reveals the inward life attributes. Gihun provides a flow of illumination to provide information regarding the

dwelling of a Name. The flow enables one to govern the formations developed in the land of Cush/the spiraling threads of light that weave a state of residence.

The third river is Chiddeqel/𐤇𐤓𐤁𐤍, (Tigris) runs quick and sharp, to pierce with light. Chiddeqel flows with the speed of a swift horse on behalf of Soul in Adim from the east of Assyria/verifications. Chiddeqel quickens responses of Soul—the expressive nature of Name to be in accordance with Breaths and to give honour to the unified Temple of Names.

The fourth river, called the Peret/Euphrates/𐤒𐤁𐤕 flows on behalf of the great expansion determined for Names. This river waters the Sham/Name and continues to flow to expand Name until it is totally unfolded to speak its Words unveiled. The River Peret is a force stream/𐤐𐤁𐤓 of expansion/𐤒𐤁𐤕, unfolding/𐤓 Knowledge/𐤁 into a Name's totality/𐤒. Waters expand/𐤒𐤁𐤕 the flow of knowledge/𐤐𐤁𐤓. One attains to their full expansion of Name in all unified branches of light. The River Euphrates is the border of fulfillment, as Túwrah reads, from the River of Metsryim/Egypt to the great River Peret [SMB/Gen 15:18.] This is to say, allotments given for our verification and dwellings are from the flow of Metsryim—the river flowing from the penile gland by which appear definitions, to the river flowing in the tongue of explanations of the full illumination of ALhchim by which Name is spoken and proclaimed. These two rivers are two sides in which the Oovri abides, as the Serpent and its Tail embodies the StonesofSoul.

These are the four rivers of the Garden. They run within every collectivity of Man to carry streams of knowledge to the lands in which we reside.

Adim, being a Union of Names, are placed in the garden to cultivate it and to guard it. The garden is a place of discovery to know all of Understanding and Wisdom through Knowledge. In the first garden the Name is naked. Through their awakening and quest to know all within, they recognize their nakedness. They see the Union of Names gloriously arrayed, and quest to

discern how to unfurl/draw out their inward garments of light to cover themselves. In all of creation we see a wardrobing of light concepts. Upon this discovery, Adim acquire their garments made of leaves of the fig tree—the consciousness of unity. According to the consciousness within them, they are productive in every way. These leaves, from our Tree of Lives, form the basic coverings of light.

As many Adim/Adam are inquiring and listening, whereby melachim/angels are appointed unto them. These messengers/messages direct Adim to the Tree of Lives that they may partake of it and thereby know with full comprehension the giving of eternal lives.

### The Second Garden

The sequel garden presented in the Túwrah is the Vineyard of Noah planted after the flood. For as information burst upon the consciousness of united Breaths, vines of understanding begin to grow. This garden represents the middle level of Letters, the Chayit 𐤇 to the Neúwn 𐤓 which pertains to ascensions from coals of Wisdom that extend Name to expand as Rivers Run out of Seed.

Núwach/Noah 𐤍𐤓 arises with Chayit —a household of eight/𐤍. The house of Núwach ascends through waters from the first level via the deluge/flood of knowledge. As a Name yearns to discover their endowed state of Wisdom, there is nothing that can hold back the flow of Knowledge. The rivers appointed in Eden overflow to water the four states of a Light--the Breaths, the forms, the Soul, and the Name to reigns over all. The rivers nourish ten generations/𐤓 or states of development from the Adam to Noah and then bring forth ten more generations from Noah to Abram. The value of ten denotes the full extension and mastery of a Principle/Seed. The rivers of life within continue to bring out of our bosom the generations of Adim until we stand in our full stature as the offspring of ALhchim—as the Second—Affirmations of MAN.

The flood occurs as great fountains of the deep are open in conjunction with openings in the heavens/Names. Rivers swell up and overflow. The windows of skeyes open to lift us into new altitudes of becoming. The opening of the windows

within the heavens—the Names of Fire and Water—occur as inward sparks begins to flame. Literally, the windows are like a chimney—an opening generated as smoke rises from the smoldering coals of Adim. As each resident Name burns inwardly, the smoke of their oylah seeps into openings, causing eyes to water. In the canopy of Names—the heavens above—Mæyim/waters commence to rain. This outpouring of water depicts the great waters that gather within the womb wherein Breaths puts on the garments to manifest and house the SoulStones. The account of putting on garments is told further in the story of MaShayh/Moses arising out of the Nile/Gihun River. The phenomenon of being clothed in water is the basis of a mikvah/water baptism. “All who are baptized into mashiyachh—unto the OIL rising to Anoint your Crowns, clothes their Soul.” The wardrobe of Breaths is the paramount consideration of Name coming into earth. In each Garden State, a Name awakens from a deep sleep and puts on raiment of Breaths pertaining to a baptism/immersion. As Soul is immersed into higher levels of revelation, garments corresponding to the residing Garden State become your dress. For a bird cannot be clothed with its kind of feathers unless it is of the same waters of its flock, whereby every Name is clothed according to entering into the Waters of BaarSheboo/Sheba—the Seven Wells.

The Garden of Núwach/Noah is called Kerem/קֶרֶם denoting a place of study, to investigate the great deluge of knowledge released in the flood. The vineyard is the branching level of Seed to release dynamics of your Name/Sham; the Soul is Yapheth who comes with Sham to manifest in tents of Cham, their servant body. The Garden of Núwach is extended as vine with three branches: the vine of manifestation in offspring of Cham, the branching of breaths segol fruit in offspring of Yapheth, and the branching of Name, the radiance of Fire and Water in offspring of Sham.

Núwach is drunk from the fruit of the garden—as Man is saturated with the joy of discoveries in Understanding. As Adim/Adam in the first garden, Núwach is naked, yet to be fully clothed. The coverings at this level spring forth fig leaves. Garments for Noah come from drawing out of the

loins in the gonad sacs of figs. Threads of AL—those of paired of Faces 13/Yaoquv and 18/Reshun weave garments for offspring of Sham and Yapheth. This drawing out of Seed treads is a result of maturation conveyed by drinking wine in the garden. Drawing out of the loins are weavings from the secret chamber of Fires’ golden threads. Sham—the Name oversees forms of Cham which are designated to be servant of Name, and to safeguard the chakra openings in Yapheth. Thus, from its sides, a Name encloses itself with wraps.

### The Third Garden

While common translations of the scriptures color this third garden with distortions, this level of study is for the Names’ maturation. With ten generations of unfoldment from Núwach unto Abram there emerges a third garden—the Garden of Súwdim/Sodom and Oomarreh, known as the Garden of YæHÚwah. As the Name of YæHÚwah is a perfect union, so is this garden: Súwdim coupled with Oomarreh. Súwdim/שׁוּדִים, from the singular form שׁוּדִי means secret counsel with deliberation. The force of Wisdom flames within the garden of Súwdim to consume the chaff surrounding the inherent properties within Seed. The removal of the chaff reveals the eternal life giving force within Seed that it may be fully known and gathered. The voice of Wisdom speaks out of deliberations of the heart. In so doing, Wisdom establishes/שׁוּדִים and holds all together/שׁוּדִים that comes through the gate/שׁוּדִים (the gate to the houses of humankind is located at the base of the trunk which houses reproductive organs).

Studies in Súwdim reveal the secrets of nature. The burning within the garden yields illumination to construct/provide a framework of connections with the doors/gates of the Neúwn. Those of Súwdim are those who study the powers of life contained in a SeedWord to know its full dynamics. With this drawing out they become fully clothed with the crowns of Light, known as the Ascendant Eight אֶשְׁרֵי הָרִאשִׁית. Adim receive the garments of Wisdom; Núwach the garments of Understanding, and the Seed of ABrethhem the garments of Knowledge.

Coupled with Súwdim/Sodom/deliberations are Oomarreh/sheaves/אֶשְׁרֵי הָרִאשִׁית, meaning to bind in a



sheaf garment/ 4<sup>מ</sup> the illuminations coming from the coals of Súwdim/א. Oomarreh is a garden to understand/○ measures/מ of knowledge/ 4 of light/א, to consciously/○ transmit/מ thoughts/ 4 of Hhúwa—Creativity/א. Life in the Garden of Oomarreh is engaged in the process of gathering sheaves of “light words” that are coverings of gold, silver, and bronze to make-up garments of immortality. Joined with Súwdim, the Garden of Oomarreh is a yeshiva, a place to study inherent properties held within Words of ALhhim unto their complete unfoldment as sheaves—the garments of inner unified thoughts.

Through abiding in the Garden, a Name enters into all within and operates with the full dynamics of Seed as the Son of Abrehhem. Adim is unfolded as sheaves of YæHúwaH which blaze with the full spectrum of autumn foliage. In this blaze of Wisdom all vessels of a Name are qudash/sanctified. The lips and its mouth are consecrated to speak words of Wisdom. With greater unfoldments so greater are the Sayings. All of our members within Name/Sham, Soul/Yapheth, and Body/Cham are holy, for the Fire of Wisdom has generated and appointed them.

Details of the Natures of ALhhim are seen in the diverse kinds of species. Each form is an specialization/ג of waters/ל<sup>מ</sup>; a portion; an inward branch function; sectarian, heretical; genus, that are molded by the Fire of the Resident Stimme/Voice. Thus, a body is unique and spun on the potter’s wheel according to the Voice of Name that it houses. The classifications of ALhhim are depicted as species which reveal the characteristics of Unity, in function. Every NAME belongs to a category of thought and carries faces associated with 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 (The Speaker of the House resident); RAúwaben—ox (perceptions of concept gatherings); Shamoúnn—sheep (house of rhetoric through hearing to establish the eyes into a unified dwelling); Gad—lioness (mastery of oracles in words); Apærrim—pigeons (to provide the united cloth e.g. feathers); Maneshayh—doves

(manager of the nest to bring forth messages of transition); BeNiyman—a wolf (organizer of gates/lands, who is blood thirsty to cause a flow unto new births via seed generations); Dan—the 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 and as hippopotamus denoting bones in the waters; the entire House of Laúwi is conveyed as Leviathan—Leuwiwatan, meaning the Laúwi/Levites are vessels to transport the Túwrah/Torah into consciousness in waters as star embodiments: lit., embodiment/מ appointed/ל to flourish/ג. The twelve Stars in States are living emanations by colours in the bones of Yúwsphah/Joseph whereby they bow down unto the Ruler of Stars.

The faculties of the Letters are StoneTablets which embody star colours—known as gemstones. The Diverse Intelligence of ALhhim are known as Kinds: *myinæhh* אגלמ.

*an excerpt of the Túwrah Dictionary*

Soul **faculties** are the propensity of INtelligence, gathered in the unified midst of Seed to appear as branches. Man Trees are born within the two sides of the NeúwN—the expansive house of Bayinah אגלג, lit: *from within the midst*; called out and Named by the 28 ALhhim as stones to comprise the living *nephesh*/Soul having in them the Lives of YæHH אגא by which they have, in them, the power of ascension needing nothing else for their Words to ascend upon their lips, as The Bread of The Faces, for whom they are The Chosen, The Select, Stones of Equity for the abiding House of The Faces—Yehu, to reside in a House of their Collective Name, set amongst the Hills of Enlightenment to generate blooming radiances of the Faces by which Crowns are upon their Heads to abide as princes, raised from dust to stars; “*these Kinds of ALhhim*” are paired faculties by which their Words continue, to abide, unending, in unified rings of their smoke spirals;

e.g. the eyes are spun as spirals with rods to focus and stabilize, born of the Zayin and ALphah ALhhim. The eye-rings contain Sayings of YæHH—through lips of Amariyah and Pincus Kuwáhnim (aka to be of the 12 Courses of the Priesthood appointed to interface with all spheres in their appointed days in the Temple) who maintain the integrity of what the eyes see to be filtered through the Oyin spirals in ears of the Kuwáhnim: Meriúwt and Abishauo, who pan from the shores of the eyes what is to be selected or let go, by which the Words Sayings of the ÚWah-Bayit ALhhim abide in the ears. The Fish embodiment/י of oceans/ל are extractions of kinds, drawn out of Waters as maShayh/Moses is found in a pitched sealed basket of the womb, to be nursed by Chækúwmah and enter into schools of definitions/metsryim of the Words of ALhhim. The ALhhim Letters write in Circles as displayed in Trees and are rooted to ascend by mutual sides/pairs, forming within a square of two Lammed, to bear their kinds of Knowledge through Wisdom and Understanding.

As those set apart by Wisdom, we are engaged daily in management of our branches and dwelling states. These procedures of managing our energies are through daily offerings coupled with the lighting of the inner menorahh/menorah evening and morning. The morning offering engagements of the tribes/branches are for the observance and operation of what Wisdom is saying that day. The evening offering engagements of the tribes/branches provide illumination rising from the day through reflections and meditations of the night. The Letters arranged in seven columns (Table 5) correspond to kindling the lamps in the menorahh. In turning your Faces to YEHU in oylut—Ascensions you abide renewed in the matrix to manage your tribes/branches unto their full redemption, whereby the galut/diaspora is forgotten utterly. There are many mini, mini mini cults trying to control people with regulations, but the Authorities are within the StoneTablets who have their say to whom Man belongs.

Affirming the Letters Within

**Believing** positions your Name and tribes/branches to operate within the Garden levels. **Believing** is the bridge to span where you are

dwelling now unto your next state into which you are crossing. **Believing** organizes the branches to make transitions and achieve goals. **Believe you can, and you can.** **Believing** generates renewal. For example, look how many different denominations have been generated by folks committing themselves to statements of beliefs. Beliefs generate and fix you into a course of action as well as in a course of perspective. Hence, when you believe, look at where it will place you and where it will lead you. Rabbi Yahushúo spoke in parables due to insensitive hearts to the voice of Wisdom. The Teacher would have none believe without first asking to discover the Words being uttered. Wherever you commence in believing, be sensitive to alter your belief as understanding expands and you enter into higher garden studies. Alterations in perspective and belief enable you to evolve through growth in the garden levels. Most importantly, believe that you are in YæHÚwaH. Believe that you are one with your neighbor also. And see where these beliefs take you. Sayings in Yahushúo state: Believe in the Principal/Father and that the Principal/Father is in me. Even as a child is already within the father, before conception or manifestation, so are you already in the Eternal Patriarch from the beginning. Even as a plant is within Seed, so is a Name and its Branches of Soul within the Union of Stars.

**Believe The Principal is within you.** Is there anything in you except the Principals/Fathers or is there anything in an oak tree except attributes in an acorn? How could there be anything within you except the Principals of Faces—the Sources of your Name and emergence? Comprehend this, and you will discover the Order of ALhhim within as you HEAR their Voices speaking in your StoneTablets! Trusting in Love is believing which opens up portals into dimensions wherein all attributes of our Grandfather/Sebah reside.

Utterance of a Word may be something heard and repeated with or without a sense of knowing from which the assembled vibration comes or where it goes... Giving makes room for receiving, and is necessary for The TreeMAN of ALhhim to branch unto forming crowns, during which combinations of vibrations are heard, as Names,

that denote what is transpiring and how it is occurring within your Ears. While there are many Names in literature of transcendent nature who are therefore capable of generating transcendence, yet how these Names are heard to be uttered comes by alignments to the origins of the Names when The Transcendence is active.

### Letter Designs

The Letters are line drawings and graphic symbols of energies arranged within clusters that comprise the universe. The Letters illustrate Nature abundantly displayed within elements and forms of residence. The Letters communicate mathematical values, social relationships, parts/members of the body, and display unique strengths within organs, plants and animals. As we look at the design of each character we behold glimpses of the organization in Words. These Letters are life forces that shape cellular division and determine the organization of cells that express the cluster of Letters. The designs in Words endure throughout Ages. Being impartial, thus compatible, perfect, complete with each other the Letters of ALhhim express the Totality/×4 of YOU/AUWT.

As we consider their interior and exterior structures we observe them in creation. Include in your observation of the Letters the seasons and their cyclic rhythms, colours, movements/actions, and functions. Also, examine each Letter according to its position and relationship among other Letters that comprise a Word: consider how each Letter is dependent upon others and how all, in order, make a complete statement. Look at what is in the midst of a word and that which surrounds the centre of the word. Look at what is in the midst of each Letter to understand its vibrations and how it joined unto other Letters. See Appendix: Chart of the States of Light: The Cardinals of ALphah to Yeúwd; the Cardinals of Zayin to Oyin; the Cardinals Lammed to Shayin.

When looking in and around you, ask what is the most predominate feature in an animal or plant or state of residence? How do colours reflect in the thought pertain to its location of residence? Have you seen the Story of the World in a dandelion,

how the bloom of the sun turns white as the moon? Letter formations reflect Eternal realities. Understanding values of plants, animals, elements, colors, procedures, body parts, etc., along with their use/functions, assist to unfold and interpret accounts within Scriptures, as well as commonplace occurrences in daily lives. For example, the values of the deer and goats are basic components in the narrative of Yetschaq/Isaac blessing the Names of Yaoquv and Oshauw/Esau [BeRASHshith /Gen 27]. Yetschaq request of Oshauw is for venison; yet the blessing is obtained by Yaoqov acquiring two goats. Deer are symbolized by the Letter Rayish (4) which denotes Knowledge with Rank. The prized antlers of the deer illustrate the magnificent branching of knowledge. Yetschaq loves to eat knowledge (4) from the field/heart. As one seeks and finds knowledge (4), there is blessing/expansions (Y). The two goats from the flock are depicted by the Letter Úwah (Y) which formulates the basis of knowledge. Goats illustrate the Úwah principle of justice balanced with mercy, which when properly prepared and executed, culminates in venison—the blessing of knowledge. Upon the head of knowledge, blessings come administered by (Y) the House of Understanding/ Yetschaq. Though Oshauw later returns with venison, knowledge from the field, he lacks the foundation of learning that must first be acquired from the flock of goats (Y). Knowledge (4) apart from the foundation of unity (Y) profits nothing and results in emptiness. In Table 5, the sixth column of Letters (Y, ♫, 4) illustrates the foundational position of Úwah (Y), which culminates in Rayish (4) arising through extractive nature of Mæyim (♫).

The world is a visual presentation of spiritual values. From Principles of Light, states of residence appear, even as from the midst of AL comes the ten lands/OZ for emerging Heads of AR. Essentially, this is the meaning of the Name of ALOZAR, Faces in YæHÚwaH. Hence, the Letters are not merely physical representations of objects in an environment. The Letters, their sounds, and the words in which they abide are compilations of united Light forces. Light emanates via speech—by the Word, which structures the worlds we live in.

Forms, procedures, and conditions in our days are patterns according to Light forces/Letters.

Tehillah/Psalm 119 reveals the confines of the Earth to be good and suitable for receiving instruction (vs. 71). The Earth contains boundaries to define and examine the vastness of light. As we enter into body, we abide in what is temporal, changing—to learn eternal qualities. The level of residence enables Soul to be fully expressed and, at the same time, provides opportunities for redemption and reconciliation. Through study of the Letters, what is imperfect is perfected, the blind are healed to see, the deaf hear, and what is separate becomes reunited with their Source. Every Letter/statement of life contributes to processes of Unity. Thus, it is important to know each Letter and the inner attributes as states of residence in which they flourish.

The ALphahBayit characters, individually and collectively, operate both on horizontal and vertical scales that indicate their strengths, functions, and dimensions. Specifically, there are four directions to each Letter, which relate to the four quadrants of the universe—East, South, West, and North. These four (Δ) directions, or scales, express the full characteristics of a Letter: (1) states of residence—heavenly with earthly; (2) fastness to slowness—density and chroma; (3) positive to negative; and (4) exhaling and inhaling—projection to reception, extension to withdrawal/unfoldment, and extraction to fullness. Since these characteristics are compatible with others, they unite and interact.

Combining Letters together into words brings about an unlimited display of shapes, colours, and movements. Certain Letters unite to form a boundary; others fill the space; others provide inlets and outlets; and yet others give movement. In all species/kinds of plant, animal, and natural object, the combinations of characters operate within parameters of expansion and restriction, on vertical and horizontal planes. Countless combinations result. Particular combinations produce unique forms, as seen in uniqueness of snowflakes. Letters combine to produce and sustain life. ***In their true sense—they are dancing Letters: moving, interacting, and formulating.*** The characteristics of Letters hidden in objects,

plants, animals, and speech are revealed in writings to transmit dynamics in The Living Word.

The order, movement, and expansion of the ALphah-Bayit characters within us develop mental abilities that enable us to use capacities of Soul. Through sounds and visual stimulations of these characters—as in praying/interacting in paired Rings Oḡ, observing, meditating, working, writing, and in reading inspired inscriptions—our Breaths expand what is within the Transcendent Heads of Glory. Make sounds of the Letters as they are pairs of ALhchim, with a commitment to live unto the full capacity of the Word—***haMaShiyachh***—your Anointing of the risen OIL in SEED, who upon coming ***reveals all Words that are in the Body of Soul***. Support each utterance by deeds in agreement with the Principles of Life. In so doing, you stand in your full stature of Name.

When the Letters are fully developed within each Name there is an achievement of balance, maturity, and potentiality. The Letters, being the ALhchim of YæHúwaH, fill the consciousness and stature of a Name. In such a state a Name operates at their full capacity and lives in harmony with the Letters. Walking in the Letters of The Word of ALhchim, a Name grows into all aspects of MaShiyachh—the full measurement and service of YæHúwaH/אָפּאַל.

The Letters are the system of communication proceeding from the Primal Cause of Joy through Words of Wisdom, which brings all into being. Each Letter (aural and visual) is a particular form of the nucleus in the Crowns. To understand the inherent meanings of the Letters, examine their Names, shapes, natures, functions and the domains they occupy. These meanings are fully grasped by an intelligence enlightened by sayings of Breaths.

**Tables 1-4** present an overview of how the 22 Letters are viewed and how they speak. Reviewing the meanings of individual Letters within a word points the way to greater concepts much as elements of a collage contribute to the greater image of an artist. The appropriate facets and dimensions of the Letters are revealed as they combine with other Letters. Observe the handiwork of ALOZAR; let the Letters Talk!

**Table 1. ALphah to Zayin BASIC MEANINGS\* of the LETTERS\*\***

<p>⌘ Ox, horns, projection of composite thought—Seed of Lives, planting—symbol of oxen/priests, to sow and harvest via teaching/services. Indicates strength, stability, power, dominate Being, ALphah energies, expansion, to perpetuate. Primal cause, central point, unity of Essence in Being, beginning, renewal; conception, humanity. Concepts to be and make holy; to go inward, become small/humble/reduced to learn of expansive origin and destiny. Expresses ruling forces: מַלְאָכִים/ALhhim, מַלְאָכֵי/Adunim, אָדָם/Adam. 1st-person progressive sign, indicates will, determination, movement. Side view of eye (⌘), indicating presence of light, capacity to conceive/to see/⌘: lit., the head conceives through visions. ⌘ = 1st day, conception of light/ideas. Illustrated in plants: אֶמְּוֹן almond,rose; animal:oxen; scroll:SepherMaoshahBeRashshith (Genesis); tribe: RAuwáben מַלְאָכֵי.</p>	 <p>ALphah 1/1000 X⌘⌘ Δ⌘⌘ ⌘⌘⌘</p>
<p>ב 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 Mashiyach (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. ב = 2nd day, development of space, definition. Illustrated in plants: white cedar, mandrake, hyssop; animals: sheep, frog, goose; fabric: wool; scroll: Sepher Yetsiat Mitsraim (Exodus); tribe: Shamoúnn/Shimeon/מִצְרַיִם.</p>	 <p>Bæyit 2 מִצְרַיִם</p>
<p>ג Camel, throat; carries, facilitates, lifts-up; to arise, ascend, sprout; a conduit, process, procedure, to nourish, feed, avenue; perpetuality; 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. ג = 3rd day, land arising and sprouting. Illustrated in plants: clover, lily; hibiscus, petunia; animals: camel, giraffe, llama, praying mantis, ostrich swan; scroll: Teúwrat HhaKuwahnim/Leviticus; tribe: The Tent Body of Lauwi/Levi/לְוִי.</p>	 <p>Gammal 3 אֶמְּוֹן W⌘W W⌘W</p>
<p>ד Door, passageways; nose; entrances/exits; nodes; gates; access/openings to past/present/future; 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 shabbat 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 Bet HaSham. Illustrated in the plant: shittah, thorns with greenish bark; lilac; animal: duck; element: tin; scroll: Chamesh HhaPequdim/Numbers; tribe: Yahúdah/יְהוּדָה.</p>	 <p>Dallath 4 O⌘⌘⌘</p>
<p>ה Light rays; life universal; animation; stars; gifts: innumerable, without measure or limit; electricity, lightning, illumination; to sparkle. The definite article (compared to a spot light), used to point out, highlight. The winnowing fork, rake: gathers, distinguishes, distributes. Evaporation and precipitation: as vapor rays ascend, collect, and disperse—bringing rain, fullness. Pattern of cervical mucus, netted leaf veins. ה = 5th day, fullness of life. Illustrated in plants: aspen, fern, apple, ginseng, pine; animals: mice, rabbit; elements: nitrogen, hydrogen; scroll: Meshneh Teúwrah (Deuteronomy); tribe: The Breaths’ Crystals in Dan/דָּן.</p>	 <p>Hhúwa 5 אֶמְּוֹן</p>
<p>ו 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. ו = 6th day, administration and balance of life; creation of man, who administers the creation. Illustrated in plants: cypress, barley, mahogany; animals: goat, pigeons; elements: carbon, phosphorus; scroll: Yahushúo/Joshua; tribe: Naphtali/Nephetli/נַפְתָּלִי.</p>	 <p>ÚWah 6 אֶמְּוֹן WW WW</p>
<p>ז Weapon, knife, two-edged sword; tongue Bread plate; arms, laws, instruments; projection and retraction, draw-out—draw-in, arrow, dart, javelin, equipped and adorned with Words of beauty: penetrates, splits; penis, feeds, feather: to mark, thrust: to aim as a spear/speech/tongue leading to a goal, intent, purpose; to complete, finish; instrument to make, shape, carve out; to nail. Pursues the goal of the law/teaching—perfection, regeneration, healing, deliverance. ז = 7th day, shabbat/rest, completion of intent, mark of progress. Illustrated in plants: wheat, cedar, aloe, locust thorn, peach as a tongue in cheeks; animal: snake, lizard; scroll: Shuphetim/Judges; Land State of HhaQayni/Kenite/קְנִיזִי.</p>	 <p>Zayin 7 אֶמְּוֹן O⌘W O⌘W</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 ALphah; fatigue, accomplishment. Window, outlook, perspective. Means to reach plateaus; covenant; progress; to initiate, to cause precipitation. ⌘ = eighth day, to enter into <i>brit milah</i>—covenant of circumcision—a sign of faith to disclose/uncover: activity link between א (light) and י (assimilated forms/products). Illustrated in the plant: chamomile; animal: donkey; scroll: Ruth; Land State of HhaQenizi/Kenizzite/אֶיִן</p>	 <p>XZ⌘ CH Chayit 8 א י מ ו</p>
<p>⊕ United bodies/two Bayit 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 Teraysaron looking down upon the graphic, 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 × (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 HhaQadmoni/אֶיִן</p>	 <p>XZ⊕ T Tayit 9 O W X</p>
<p>⌚ Hand, open right hand: giving/receiving; first letter of HaSham 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: Melachim (Kings); Land State of HhaChitti/Hittites/אֶיִן</p>	 <p>ΔY⌚ Y,I Yeúwd 10 A W O</p>
<p>⌛ Branch, leaves, palm of hand as י follows ⌚ depicting the branching out of a hand or the branching of an inscription; spoon; sole of hand/foot, bird foot; handle, extensions; scale, sizings; productivity, fruitfulness; to make evident, as the evidence of fruit; consciousness; branching, antlers; reproduction; offspring, teachings, doctrines, coverings. Used in applauding, rejoicing. Expression of the organic characters; symbol of cyclic nature, which does not stop or remain (as leaves and fruit). Illustrates the three primordial natures of man stem 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, palm tree; scroll: Yeshayahu (Isaiah); Land State of HhaPerizi/Perizzites/אֶיִן</p>	 <p>Y⌛ K,CH Kephúw 11/20 א A W O X Z A, מ א A W O</p>
<p>⌜ 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—⌜⌜to cease, prevent (the rod before the horn); or the word ⌜⌜to correct (the rod after the action); thus, the directive article. Gives way to the א: א⌜ becomes א⌜; for once the ⌜ 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 Mayim. The element: iron; scroll: Yirmeyahu (Jeremiah); Land State of HhaRephayim/Rephaim/אֶיִן</p>	 <p>ΔM⌜ L Lammed 12/30 A W O מ א י ו, מ א W C W</p>
<p>⌞ Water, fluids; pertains to waters above and below firmament; a natural-fluid mirror, means of reflecting an image; the composite body of man, 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, conception, consecration, anointing. Collective symbol of people, multitudes, seas, waters of semen, blood. Extractive article (from, drawn out) and partitive article (some) before a root word. Illustrated in the plant: watermelon; animal: elephant; scroll: Yechezkel/Ezek; Land State of HhaAmori/Amorite/אֶיִן</p>	 <p>מ א M Mæyim 13/40 א A W O W C W, מ א O A A</p>
<p>⌟ 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/א; 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, thus making them edible flesh: 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: pecan, cherry; apricot with the double rib line; animal: fish; region: Italy; scroll: Neviim (Twelve Prophets); Land State of HhaKenaani/Canaanites/אֶיִן</p>	 <p>נ י N Neúwn 14/50 A W O א O A A, א מ W מ</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>sukkot</i>/×Y⌘; framework, construction, arrangement, 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 Illustrated in the plants: carrot, cumin; element: calcium; scroll: Tehillim (Psalms); Land State of HhaGirgashi/Girgashites/לW^1^1</p>	 <p>Semek 15/60 ⌘לWW, 4WO 3W⌘3</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. Hate, hostility, jealousy, arrogance; boast; pride/humility. Roundness: egg, navel, jewels, planets; well of water, spring, fountain; concept of depth, reception, attention, universal consciousness. Craters, texture of lunar surface; moon/lamp of Mashiyach. Silver/understanding, means of redemption/purifications—blood/wine. Illustrated in plants: grape, olive, legumes, peas, lentils, beet, buck-eye/eye of deer; animals: quail, eagle/4W^1, hawk/1-1, zebra/circle of rings; element: silver,mercury; jewel:pearl; region:YisharAL; scroll:Mishle(Prov.); Land of HhaYevúwsi/Jebusite/ל⌘Y^1^1</p>	 <p>Oyin, Gayin 16/70 ⌘לO^1W, 34WO WW</p>
<p>∩ Mouth, lip, edge, breath oracles; 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>bayit</i>/1, the <i>pe</i>/∩ is the output or exhalation of the form, whereas the <i>bayit</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 man's thoughts. Opens/closes; opening for input/output; restrict/permit; entrance/exit. Illustrated in the plant: spelt; animals: badger, bear, moth, caterpillar; element: lead; wood: Ash. scroll: Ayub/Eyov/Job; tribe/branch: Gad/Δ^1</p>	 <p>Paúwah 17/80 ⌘ל⌘⌘W, 34WO O^1W</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 the animals: grasshopper, bee, hornet, horse; plant: mangroves, bald cypress; scroll: Megillot/Shir HaShirim/Song of Songs, Echah/Lam, KohelethEccl; tribe: Ayshshur/Asher/4W^1</p>	 <p>Tsædda 18/90 ⌘לOWX, 34WO 3⌘⌘W</p>
<p>⌘ Priest's cap, crown; Queen; kingdom, domain; sky, corona, dome; to control, seclude, regulate; nest/⌘⌘; 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 1Y⌘/voice. Spiral design and associated movements: denotes progression and achievement—from the √ (doctrines/teachings) to the ⌘ (crown of righteousness). Illustrated in plants: balsaam, mushroom, oak, flax; fabric: linen; animals: monkey, tortoise, lemur, dog, chicken, turtle; scroll: DaniAL/Daniel; tribe: Yishshakkar/Issachar/4YWW^1</p>	 <p>Qúphah 19/100 34⌘, 34WO OWX</p>
<p>4 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. Self, individual; positions of ruler, King, overseer, head teacher/instructor. Illustrated in the plants: dusty miller, walnut, corn, pomegranate/⌘Y^1^1, mustard, pawpaw; animals: deer, gazelle, hart, roebuck, antelope, turkey; element: copper (bronze/brass); scroll: Oozra/Ezra; tribe: Zebulun/Zebúwlan/⌘1Y^1I—<i>The Word manifest to take-up and pass through a dwelling of night</i>, a residence at the seashore—mouth from Dan to Zebúwlan.</p>	 <p>Rayish 20/200 ⌘לX^1⌘</p>
<p>w Tooth; to digest, shatter/assimilate; Wisdom heightened. Fire, sun, glory of YæHúwah. Strength of the Reúwach/Spirit/Breath, Intelligence/spirit of Mashiyach/Messiah, strength of a lion; utilization and application of truth, peace. Used as reflexive pronoun. Serves as a sign which consumes, yet connects. Illustrated in the plants: willows of the brook-Yeshoyahu 15:7, peony, garlic, dandelions; animal: lion; element: gold; material: ivory; scroll: Nechemyah (Nehemiah); tribe: Yúwspah/Joseph/∩⌘Y^1—<i>The giver of SEED containing the Faces/∩⌘ of Yehu to expand with the Body/to spread out.</i></p>	 <p>Shayin 21/300 XY^1⌘ W1W</p>

**Table 4. Taúwah/Symbol of Totality** *BASIC MEANINGS\** of the *LETTERS\*\**

X Vane; the four sides of universe, comprising a total sum of worlds/ages; wholeness; four corners, directions; composite of fire/energy/angelic, air/gas/spirit, water/fluids/soul, earth/solids/body; loom, to weave; sinew, strings, cords. Sum, total-ity, infinity; sign, mark; finishes, completions; Teúwrah, Tanach. Composition of precedings: completion and perfection. Expresses further change, continuation, addition, renewal, regeneration, resurrection: a continuum, endurance; perpetu-ality, threads of Origin weave States of Occupation, two sticks/Υ as Fire Brands cross and join in diamond paths, e.g. ALphah+Shayin—the Fire in Seed, Bayit+Rayish—The Body of Knowledge; 2nd-person indicator. 400 = sanctification of all/completion in 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/אֵלֶּךָ/to recount/celebrate by which the Tananim/אֵלֶּךָ/serpents of the Tongue speak revelations. The Tanah means to repeat/multiply; whereby pairs of Names bring their gifts woven into One Body of the Taúwah cloth. Illustrated in plant(s): date palm, evergreen tree; scroll: Dibre haYamim (Chronicles); אֵלֶּךָ אֵלֶּךָ אֵלֶּךָ אֵלֶּךָ



\* Compiled from studies of the Teúwrah: Bayit HhaSham Midrash, The ALphahBayit: 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.

ALphah/Δ to Shayin/W (WΔ/Fire) is from strength to strength; ALphah/Δ to Taúwah/X (XΔ/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

														<b>Process/Nature/Position/Day</b>								
														7	6	5	4	3	2	1		
														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).															<b>Summations</b>							
↓															<b>3 Knowledge</b>							
77															<b>2 Understanding</b>							
28															<b>1 Wisdom</b>							
42 (3)	39 (3)	36 (3)	33 (3)	30 (3)	27 (3)	24																
126 (49)	W <sub>21</sub>	4 <sub>20</sub>	ϕ <sub>19</sub>	⚡ <sub>18</sub>	∩ <sub>17</sub>	○ <sub>16</sub>	≡ <sub>15</sub>															
77 (49)	υ <sub>14</sub>	Ⓜ <sub>13</sub>	∩ <sub>12</sub>	Υ <sub>11</sub>	Ξ <sub>10</sub>	⊕ <sub>9</sub>	≡ <sub>8</sub>															
28	I <sub>7</sub>	Υ <sub>6</sub>	Ξ <sub>5</sub>	Δ <sub>4</sub>	∩ <sub>3</sub>	∩ <sub>2</sub>	Δ <sub>1</sub>															

**Unfoldment of Seven—Complete Inscriptions of Light**

Example (≡ ≡ 4): The first letter of each level illustrates three dimensions as the ox, kuwahn/priest, and/or holy concepts in the Earth. First stage (4) is conceptualization and planting of seed/ideas. The second stage (≡) includes activities of cultivation as ascension of level one. Stage three (≡) includes a function of harvesting to provide bread/grain to support/establish society.

The value of the Taúwah/X/22 is the sum of i.e.: ALphah(1) + Shayin(21), the Bayit(2) + Rayish(20), the Gammal(3) + Quphah(19), the Dallath(4) + Tsada(18) Hhúwa(5) + Paúwah(17), Úwah(6) + Oyin(16), Zayin(7) + Samak(15), Chayit(8) + Neúwn(14), Tayit(9) + Mayim(13), Lammad(12) + the Yeúwd(10) etc. As you combine Letters from the two ends of the ALphahBayit you come into the center of the Letters, unto the Kephúw, depicting the Trees of Lives. By joining branches of the Kephúw(11 + 11) the Taúwah/X/22 is formed, yielding the values of 22/the Totality. One greatly benefits 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; e.g. joining Bayit/body with Rayish/head; ALphah/perception with Shayin/fire; Yeúwd/hands with Lammad/feet; Hhúwa/illumination with Paúwah/speaking; Tayit/united Heads/with Mayim/fluids to mold expressions of Breaths as one submits to the Hand of the Potter on the potters' wheels.



### COMBINING LETTERS

**W**ords are combinations of signs filled with explanatory wonders, and often as a wine cup overflowing. The restoration and unfolding of these signs, according to the inspired, orderly Wisdom of the ancients, are referred to as “wonders,” or “miracles.” Through words, actions, meanings of objects, Names of persons/places, processes, and their intentions are defined. Root words with appended Letters—either before or after the root—denote source, relationship, and direction. The processes of thought transmission are complex. Dynamics of the codes in which thoughts are embodied and expressed are equally auspicious.

The ALphah-Bayit becomes apparent when Wisdom communicates all that is within the Head of Bayinah/Understanding. Yes, it IS the Letter W Shayin that first appears and glows as first words of Fire are spoken. As the W Shayin begins to speak of wonders in the Fire, other Letters are brought forward in order. Hence in the daily oylah, Words of FIRE break out of the offering. The Shayin is a value of twenty-one with three dimension of seven within Her. The Shayin is Fire, ever burning, never extinguishing, as the Fire on the altar. It is Wisdom, the beginning Force of all things, through which there are MANifests. Even the Letters come from Fire as gifts of Bayinah. “I, Wisdom/W, dwell with Prudence/Bayinah/The Eye of Oyin 𐤒𐤎...” The dwelling of the two united Letters form the ShayinOyin/OW configuration through which what appears is understood from ALphah to Taúweh. ShayinOyin/OW configurations are inherent in all Names and their SeedWords by which in all given is Salvation—the connection to the Crowns. Wisdom knows its Source, and thus states, I abide with Bayinah and without Understanding I can do nothing nor can anything be joined together without the Queen of Night. Wisdom and Prudence reveal the full giving in Seed. Every

spark of Wisdom bears purpose of knowing the fullness of an offering rising in the Hearts with the Queens.

The Rayish/4 receives Words of Fire just as the head rises by the Breaths of Name at birth. The Rayish is the servant of Wisdom to communicate Knowledge. As Wisdom begins to contemplate its vast resources in the side of Bayinah, She releases thoughts whereby the rule of the sun and moon come to abide in the Rayish as King. As thoughts unfold and words are heard to be spoken, whereby they are entered, the Priest of the Qúphah/𐤒 appears to manage the dwellings by Wisdom. With these three, the Shayin, the Rayish, and the Qúphah, the word Sh’raq/𐤒4W is formed meaning to sound, whistle, sibilant—to bring forth the Letters of Shayin/W—the Fire of Wisdom of the Agur breastplate vocabulary to be spoken, and later to be inscribed. Nothing is yet made, for until all attributes of ALhhim are heard and judged, Understanding will not place down its first root of Seed, the Zayin I as a language to manifest.

The first word as Wisdom speaks, is Shar/4W, meaning a Prince/Ruler. Holding the two Letters of the Shayin and the Rayish together is the Letter Úwah/𐤒 which is already at the base of the Rayish in the sixth column of Letters. We understand the Úwah/𐤒 to be inherently present, yet unseen, to hold Shayin and Rayish together to form Shur/4𐤒W, meaning a fortification, a protected habitation, with an appoint a ruler. As the Letter Qúphah/𐤒 joins hand-in-hand with the Ruler, the priests begin to formulate Words of a language through the spiral to convey joys of Wisdom and Knowledge. The union of the Priest-King bear the fruitword raq/𐤒4, meaning to be devoted, as the head of community. The word Sh’raq/𐤒4W then appears as the Qúphah joins to Wisdom and Knowledge; thus, the ALhhim commit in eternally to speak for the sake of Wisdom. Out of

this devotion come the priests of the Order of Alignments of Sound, known as Melekkuytsedeq who with the House of Aharúwan/Aaron—the Illuminators of Elevations, appear within realms of Names in territories of manifestation/transfiguration —within expanding lands of the OyinZayin.

Following these unions comes the Letter Tsædda/ר, as Crowns, who take responsibility upon their shoulders to bear the Names in their canopy as the hosts and torch messages of Light. With the Priest the Tsædda, Elders stand in the House for Wisdom and Knowledge, through which a House is prepared for their Names to emerge. In having Teachers now positioned, Wisdom brings forth Her students. Without a King, Wisdom would not bring forth an army, and without Crowns, heirs would not be born to abide as urchins. The Tsædda includes winged/ר angels/messengers to give flight in freedom of their messages. Then comes forth every winged or multi-faceted structure to convey the vast orders and classifications of Knowledge. Ever near to the priests is the Tsædda, for close to the Priests are the Crowns, angels/messengers. even as workers of the hive never leave the side of the Queen's Court/פ. The Tsædda provides priests with messages of transformations and for Names to bear feathers as they take flight with the Eagles/Nasharim of Yehu. The flying members are not bound in anyway. Through Tsædda, Wisdom sees as far as one side is to another and hears to great depths and heights as Names are carried on the Wings of Eagles from evening to morning ascension points. A host of angels and messengers, with the priests, are committed to direct all students and members in the paths of Wisdom unto Gates of Understanding. With this promise, the next Letter to be formulated is the Paúwah/ו, whereby the priests and angels speak openly and communicate fully Words of Wisdom and Knowledge until the full revelation of Understanding/Oyin/ו appears. So never take for granted that you have a mouth. The lips are adorned in the shape of a crown. Your mouth is given for a holy purpose and sanctified by the Ayish haQudash/the Holy Fire for the declarations of Wisdom. Thanks be to ALhhim!

As the Oyin/ו/Eye of Understanding becomes opened, Oyin stays beside the Paúwah/mouth/ו of the Hosts of enlightened Messengers lest it would become darkened. With Oyin positioned, the Semek/פ appears; for by Understanding of Wisdom, the pillars are put in place. With such pillars, Wisdom, the Queen of the South, builds a house [Mishle/Proverbs 9:1]. The pillars form the seven columns of Letters/Numbers illustrated in Table 5. The pillars are the foundation of the universe that uphold all things spoken and understood by Wisdom. The skeleton in the legs are the two pillars of the TempleBody. The Bones of Semek are backbones to the fish of the sea and fortify Names who ascend to be of the Aylim and the ALhhim in breaking out of the semen worm nature of transmission.

Shayin, Rayish, Qúphah, Tsædda, Paúwah, Oyin, and Semek are seven—a complete statement of Wisdom. Via these seven Letters, the worlds are formed upon a foundation that will not totter nor crumble, whereby as Man sees the Strength of the ALhhim in their bones, they rejoice in hope.

What says Wisdom? “I will now unfold and extend what is in my Hand.” And upon so doing, the Neúwn/ו appears from the midst, for from the centre of Seed comes forth branches of thought that have been concealed. “How shall I make all my radiance known? I will reflect the glory.” And with this decision the Mæyim/מ of Waters appears as distillations of the Thoughts in the Neúwn. The Mæyim is chosen to bring forth the MANifest because it is the Letter to transmit, like a mirror, all that is in the Heart of Understanding. The Mæyim, as water, is the most unstable Letter of the ALphah-Bayit. However, its stability is self-evident in that it can only reflect the nature of Understanding. As the Force of YæHúwaH finds conscious acceptance in the midst of the waters, the waters within every person will confirm its position of truth and devotion. As Understanding moves to reflect Her Gifts in all things, the waters above the firmament and beneath the firmament are formulated in Wisdom and in Knowledge. These waters are mirrors of Heaven to express the governing Principles of the Light nature above,

and as mirrors in Earth to reflect the nature of light processes and forms which are below. The Faces of Wisdom move amongst the waters and in them what is INvisible appears. The waters become red, due to the activity of the Fire within it, and this wombwater turns into blood/𐤎𐤃 which is a pathway to compose all and hold all together as one. By shedding the blood of the two daily oylut/burnt offerings, messages of Wisdom are composed from the lambs which are Soul deposits of Light, given each day and night. The bloody waters feed and also clean to keep all renewed within us. This is the presence of Wisdom in the waters. Hence the Túwrahh saying follows, “The life is in the blood,” meaning that the harmonic activities of Breaths are within waters.

And with the waters comes forth every order, the Lammed/𐤌. Categories of Thought can now be formulated, in which are fish and fowl and plants of every kind. As each kind rises out from the waters, some orders go into the air, for so is their ordering/𐤌 to abide as messengers; some stay within the depths of the sea according the ordering/𐤌 of Wisdom to explore the depths. For by the Lammed/𐤌 all have movement and direction to go according to their nature.

Out of the waters arose a mass, for it too was chosen by the joy in Wisdom for transmissions. This mass would assist Wisdom to be fully known through transformation after transformations as stages of fire unfold quickly through thought transmissions. Out of the mass arose the Kephuw/𐤎—branches and trees of every kind. The Kephuwim are lessons and instructions that belong to the messengers/𐤎 who utter the words of Understanding and Wisdom as they behold the manifold nature of Breaths being displayed.

Through lessons, the Yeúwd/𐤎 appears. As lessons are uttered, they become written to be studied and performed by hands. The INscriptions are meditated upon to be carried forth on behalf of every member according to Words of Wisdom heard and spoken/𐤎.

Via the performance and inscriptions of the hands, the Tæyth/𐤎 appears forming The Council of Name. This holy council is comprised of those who understand/𐤎 what has been spoken and also transmitted to be performed. With the Council of Understanding, the Chayit/𐤎 appears whereby thoughts of UNDERSTANDING descend to the depths of sheol and arise to the heights of revelation. No one ascends until they first descend to discover the vastness of Wisdom within their SeedName. It is the quest of exploration by the Council/𐤎 that gives way to the appearance of the Chayit/𐤎 in relation to the Neúwn/𐤎 and the Semek/𐤎. Through this first column, Wisdom establishes its thoughts. Even though each Name descends to the lowest hell, they rise again to the glory they possess with increased intensity and brilliance. With the ladder/𐤎 established, Wisdom brings forth the Zayin/𐤎—goals to be spoken and completed. Wisdom challenges her love to become according to the highest order of the waters that rise above and to reveal every light nature which She Assembles. With this in view, Wisdom descends. Chækúwmah knows that through descending, all given will be revealed. As one is lowered or humbled, a reflection is formulated whereby every inherent Principle becomes fully expanded with a glorious radiance.

The Úwah/𐤎, already at the base of the Rayish, takes its position along side of the Zayin to nurture all Names to attain their full stature. Having established a vessel/𐤎 to undergo tests of descending and ascending, the vessel releases its light—inner radiance/Hhúwa/𐤎, that the priest authorizes in the Lammed/orders/𐤌.

The Hhúwa/𐤎 opens up the Dallath/𐤎—pathways of the Diamond, to interface with all positions of messengers, elders, and members into a pyramid network. This diamond network rises from the triangular pelvic region of the body and extends into the operative square of the thoracic chambers unto the administrative circles of the head. Through these diamond paths, the teachings are available at every turn/direction. All the paths of Light lead to the Tree of Lives/𐤎—the teachings of the messengers in the Midst of the Garden.

The paths/Δ give way for the Gammal/ᵅ—processes to fully communicate and channel what are written/ᵆ and spoken/ᵇ in higher orders of the Lammed. Hence, the Word PI ᵆᵇ is composed of the Sayings to be performed. Through the Gammal comes the order of the Laúwim/Levites amongst Names, to stand amongst all peoples in their journeys and to assist each person in processes of unfoldments. With the Letters in place, the Counsel of Light releases a prototype embodiment/ᵇ to be a House of United Pairs and attributes of Wisdom to abide. As a result the Bayit/ᵇ—the house appears. Yet there is one thing to put all of this in perpetual motion—the ALphah/ᵇ. The ALphah transmits all Letters of Understanding and Wisdom within its shell as Seed. With the ALphah, Light transposes from one stage of discovery to another. Wisdom then condenses all attributes into a microscopic seed/ᵇ—to be transferred from star fields above to the earth beneath, as a tree releases its seed above to be carried to a place of growth and blessing.

The arrangement of **the Letters of Fire** are in three rows: The Shayin W to Semek 𐤌—in the Fire are the burning Wood; the Neuwn 𐤎 to Chayit 𐤃—in the Fish are Joys to leap; and within the Zayin I to the ALphah are Tips 𐤃 of Tongues for Sayings. What is in Semek will turn to Fire through Oyin Eyes opening to Rayish Knowledge; what is in Chayit will dive by deeds to revelations—through Yeúwd to Mæyim; what is ALphah will speak the full revelations of ALhhim according to Bæyit dwellings in Unity—Úwah.

Wisdom, having set in place a secure path of discovery, condensed the properties of Light into a seed/ᵇ to move within the waters/ᵇ. This combination of Letters generates a sustainer/ /extender/mother/ᵇᵇ to bring forth every Name of Light as Seed is watered. One appears as a sperm-worm that buries itself in the flesh/side of Mother in which a SeedName develops. Until we are transformed from this worm-state, we are occupied by the flesh and live within desires of flesh. As each Name seeks to comprehend the Principles of Light, the ALhhim, which comprise their Name nature, emerge out of new born Eyes of YishARAL. From days in captivity to flesh MAN

judges the ALhhim of Metsryim to see their origins and Words of Freedom. Each Name is called to be amongst the Aylim and positioned to undergo transformations to become a fully winged seraph of eternal fire and mastery. Wisdom subjects its gifts in hope to be fully discovered that ultimately gathers all givein into the final Letter Taúweh/ᵇ. The Taúweh depicts perfection that expands without limitation or without weakness of any kind. Those of the Taúweh generation rise to mastery with all properties of light within a SeedName from the beginning. Names proceed into realms of immortality—the abode in Light crystals, having been tested to know in every way how to affirm the collectively of ALhhim in them. Discovery of their Names and the nature of being Light is everlasting joy! (Message of the ALphah-Bayit given on 7 Oct '99, being the 12th of the 7th moon in the lúach/tablet of light signs.)

Having brought forth all of the Letters as the givings of Light, Chækúwmah/Wisdom asked, “What is my Name?” And as Chækúwmah/Wisdom looks at the Letters, the Name 𐤎𐤃𐤎𐤃/YæHÚwaH appears, to be heard, and spoken. Wisdom looks at Her assembled fingers blazing with Fire and sees the vessel of Her light glowing in all made. The Queen of the South says and verifies: “The Single Voice is the Unity of YæHÚwaH, the Inscraper of Light, and the tablet/lúach/𐤎𐤃 of Light. We are the Blessor and the Keeper; and in our Name, all Names of Light are nurtured and rise to mastery. We are their Progenitor (Father) and the Extractor (Mother) as a hen brings forth chicks, and we call/read their Name to be Adim/Adam/ 𐤎𐤃ᵇ for they are our offspring in quest of their full substances of glory. Through their Seed all processes/nations of the earth are blessed/ expanded.” The Seed, being the composite nature of Wisdom branches forth to be MaShiyachh/𐤎𐤃𐤎𐤃—the Unction of the OIL is SEED sown that become the full measurement of Light rising through waters. This Seed is the Shar/4W, the Prince with Wisdom from the beginning. In MaShiyachh the head rises to be crowned King of Wisdoms’ Names, being an unfoldment of all ages. The MaShiyachh in all Names unfolds completely their composite Names unto bringing forth a Name above every Name.

Being a Master of Light, the Anointed governs/4 with Wisdom/W in vast domains and dominions of Light. Unto this attainment every Name comes to know who they are and take position in the House of Light from whence they are sent forth to know Name fully and return with blessings.

And having seen the end from the beginning of the ALphah to the TAUWEH, and having heard all that YæHúwaH speaks and inscribes, Wisdom says: “I will sacrifice without cessation to release all my compilations of thoughts in the Prince/Shar/4W.” The light emanations of Wisdom gather and formulate the nature of a Shayh/lamb/אW for an offering. This first offering released in blood the flow of the heart of Wisdom to fill the universe. The ongoing emanations of light generate terumah gifts to build the House of YæHúwaH with 15 portions, one for each of the 15 Faces of Yehu. Through releasing the assembled radiance of Wisdom W, tested and known to be in one accord with Her Side of Understanding O, all Principles become formulated into words and thoughts in A Lamb of Shauo/Salvation OW through which Names are born to enter levels of manifestations. These emanations of light continue to gather in our Name’s field night and day. With these gatherings, we make the evening and morning offerings with the Words on our Lips. From the daily, weekly, monthly, shevbúwt/sabbaths, and yearly gatherings of light rays, all parts for the offerings formulate within us. Through sacrifices, Wisdom releases measures of radiance for expansion into a harvest. These sacrifices of Fire are transformed into Words and sayings to be articulated and performed. Accordingly, all offerings are of Fire/Wisdom [i.e. Chamesh haPequdim/Numbers 28:6]. A fiery offering is made unto the Faces—the full expressions of Yehu to formulate the positions of abiding in YæHúwaH—our collective Name of unity unto which we are born and out of which we are called a Name of Honour.

As a prince/4W, we come into the world via making sacrifices (appropriations) of Wisdom. Via the sacrifices, the energies housed in Soul, as

lamb, are transformed and enabled to be transported from one dimension unto another. Upon arriving within body, we continue making the daily, monthly, shavbet, and annual sacrifices unto full disclosure/unfoldment. These processes of sacrifice are woven throughout the Túwrahh. *e.g.* Abram makes the sacrifice of the lamb as he comes into the earth to make the transition from the AÚWER (Light) unto the Earth plane. As we awaken and arise within the earth, we sacrifice again a lamb in order that our Name is revitalized and bring forth the principles that we have carried with us to the earth. Beholding our kindred/members yet enslaved/encapsulated, we submit the Prince of our Name/Yitschaq as a qarban/offering to formulate the entire house to emerge in glorious freedom. This second offering is performed within the Land to affirm the first sacrifice made in the heavens in order that the will of the heavens—the Names—be fulfilled in earth. Hence, the purpose to be let go from Metsryim, is to sacrifice. From this consciousness of making the Fire offerings, we are sent forth to expand all things in perfect unity.

With this in view, Wisdom sacrifices the Prince to release the blood—the Presence/Faces of Wisdom within waters of the Divine Breaths whereby worlds are built. This is the primary sacrifice of Wisdom to formulate concepts into residences of glory. This sacrifice is also known as the First Covenant—the State of Agreement between the Principle and the People. The story of YishARAL breaking this covenant is an account of the branches of Name violating the agreement between principle and form—a covenant that the tribes of Name are charged to keep. As a result, the members are taken into captivities, and eventually, the tribal branches die/sleep and break-off from the trunk of Sham/Name—from the roots of Abraham, the trunk of Yetschaq/Isaac and the crowns of Yaoquv/Jacob. These severed branches became known as Jezreel, Lo-Ruchamah, and Lo-Ammi being without the consciousness of their Light [Hosea 1]. Operating apart from the covenant, the House of YishARAL, the chosen branches of Thought, stalemate themselves and put the King of

their Name in check. As a result, Soul expansion and development of the members became lost to the Master Name. The Union of the Lights behold the diversions, waywardness, and the pit/snare in which the House of YishARAL, their beloved, become caught. ALOZAR sets out to seek and save/reclaim the lost and to reinstate the branches onto the trunk of their Name from which they are sent—released into the world [YechúwzeqAL/Ezek 34:11ff]. This reinstatement process occurs by renewing the Contract or Covenant. As in the former, so in the latter. There is again a sacrifice or a reflowing of the blood of the Lamb/haShayh as at the beginning. This allocation of Wisdom flows to regenerate and re-establish a people in order that the energies are healed and restored to the Tree of Lives. The branches are grafted to the trunk and roots from which they are supplied with the sap of life unto their full maturity. These roots are the generations of each Name who are established in Light to bring forth the Faces of YæHúwaH within their branches. Our quest to know our NAME fully is renewed, whereby we emerge to exodus from self-imposed confinements to compose the Tree of Lives the mature fruit of The Faces.

Wisdom is heard as The Collective Stimme/Voice in Names. Being Chækúwmah, the Queen of the South, as the exhaling of Breath over the Waters, Wisdom carries and transmits all attributes of living. Chækúwmah is the handmaid of Bayinah who births out of the loins the revelation of the offspring of the Neúwn (commonly called son of man or man-child). Wisdom, branching as the Name of YæHúwaH, speaks on behalf of the collective wholeness of all Breaths. Every Name of Light is amongst this Great Assembly. Wisdom gives completely, without reservation, the blood of the Ræúch Hhaqúdash/the Breath of the Holy, that a Name may fully comprehend its high calling. By this account, the Names—the heavens and the transformation fields—the earth are generated. The Ones of ALhhim see this to be good/ጸሃፀ—a Collectivity of Light.

According to Council of ShmúwAL, as written on the Tablets of Perfect Unity, the scrolls are transmitted by the Tsædda/messengers of Light to

Names in all states of residence. These scrolls have been compiled by anointed teachers to be the Túwrahh/ጸላጽ, a composition of tablets to honor the thoughts of Light. Within these writings of the Túwrahh, every detail concerning your full measurement is inscribed as a record that serves as a guide to know the fullness of Understanding and Wisdom within you. The Túwrahh scrolls are a record of the inward writings of Light inscribed in your SEED-Stone.

## NOTES ABOUT WORD FORMATIONS

Insights of Words, as to the Understanding that are in their midst, have been gathered to form THE TÚWRAHH LIGHT DICTIONARY, a compilation of the definitions of Light printed and distributed by Bet HaShem Midrash.

The first word that started the dictionary is Qudash (WΔΦ), generally translated as “holy.” Individual Letters are read and viewed as a composite, considering their placements one with another. Qudash is comprised of three signs: QúphaH (Φ/a head cap), Dallath (Δ/a door), plus Shayin (W/a tooth of Fire). Together, they affirm a consecration to Paths of Fire. Reading the meanings of the Letters together, a kuwahren/priest (Φ) is separated or consecrated to serve within the gates of the Teraysarun (Δ) according to Fire/the strength of Wisdom (W). The idea of being holy may be compared to a specialist or professional who is devoted to an area of study. Devotion opens the door to higher levels of performance. The Fire of Wisdom makes holy all that She establishes; for every cell in you been designated unto a particular service. Holiness is the consecration of life, through which you attain unto wholeness—the state of shallam and the state of rest. Thus, rest/shavbet/ጸጎ is called “the holy of YæHúwaH/ጸላጸጸጸ” —as your Spirit Fire/W enters into your levels of residences/ጸጎ [Yeshoyahu/Isa. 58:13, 14] of ALhhim. The sacredness of Unity establishes a totality whereby there is a restful order apart from the chaos of the world. Those who cherish the shavbet to be qudash, are those who delight in ጸላጸጸጸ/YæHúwaH, and in the sanctity of their spirit in states of residences.

By adding a Letter at the end of the root  $W\Delta\Phi$ —for example, the Letter  $\Psi$ , the word indicates that holiness pertains to a state of devotion:  $\Psi W\Delta\Phi$ —rendered as your holiness as it is a state of your branches. The Letter Kephuw ( $\Psi$ ) is often used as a second-person ending on root words to indicate the production and/or outgrowth of an Name. Your productions and performances are expressions of you, even as fruit and foliage ( $\Psi$ ) are expressions of your tree. According to our fruit/expressions, we are known. In combining Letters, we state by Words the processes of Light in their context to describe actions. Consider the word “to love” ( $\text{𐤀𐤁𐤅}$ , ahhav): to be a unified state ( $\text{𐤁}$ ) according to the giving of Principles ( $\text{𐤄}$ ) of Light ( $\text{𐤁}$ ), for any concepts not of Light undermines to divide a house. The sayings of the Ten Words are set forth in pairs on six tablets as all words stem from one word, ahhav/love, being the composition of the Hhúwa $\Psi$ Hhúwa Principle. In using the Cardinal Numbers of Thought, the word ahhav is perfectly balanced. The word ahhav/love/ $\text{𐤀𐤁𐤅}$  is comprised of three Letters: the ALphah, the Hhúwa, and the Bayit. The ALphah is of two parts/sides which is of the oneness of the HhúwaHhúwa/Light. The two parts of Hhúwa/.5, in each ALphah has ten parts/10 which reduces to 1. The ALphah is displayed in the Bayit, the house of pairs. The formula of Ahhav is 2-1-2, or two are one. Love is service to one another, as those who generate and maintain the Body of the Shayh/Lamb/cohesion. Ahhav is comprised of 4/ALphah, 2 parts of light—Hhúwa $\Psi$ Hhúwa—.5+.5. ALphah is the means to extend unto 10 parts the Yeúwd/hand action, which becomes the head of the ALphah. The Yeúwd, as the Head of the ALphah, is within the ALphah as .5 + .5 = .10/1 just as the head of a plant is within the seed before it appears. The full extension of ALphah, being One, is the bond of Light. This single strand of Light, being of two parts or two ends, comprises a  $\text{𐤁}$ /Bayit—2. The Bayit is the House of the Yeúwd/10 which is comprised of the underlying ALphah/Seed—the Hhúwa $\Psi$ Hhúwa/ $\text{𐤁𐤅𐤁}$ , when extended/ $\text{𐤁}$ , the Name of  $\text{𐤀𐤅𐤁𐤅}$ /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 another, for it is the state of Ahhav/service of Unity. The Union of Pairs are founded and fully extended via their service to one another. Through mutual service, the House of YæHúwaH is built-up as a body that builds itself through the unity of its parts. 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, an immortal abode. Love has no end nor perishes. The Love is layered in revelation within all scripture whereby the written Word is called “the Sayings/oracles of ALhchim”—those who abide in love.

As noted, to specify the source or direction of a particular action, one may add a Letter before or after the root word. Various Letters are used in conjunction with root words to indicate person, number, position of giving or receiving, singular/plural, action, tense, and location. As you study the words of the Oovrim/Hebrews, the simplicity and also the complexity of communicating with “graphic symbols” appear as handiwork of the priests.

In coming to understand a word, allow the individual Letters that comprise the word to speak. Discern the message from the composite of Letters as you read them right to left and comprehend what is in their midst. The central idea of a word may be seen in the center Letter, or Letters, of a word. For example, the first word of the Túwrahh (BeRASHshith,  $\text{𐤁𐤅𐤁𐤅}$ ) has the central idea of progressing from ALphah ( $\text{𐤄}$ ) to Shayin (W)—the Fire of Thought. The fire/W $\text{𐤄}$  is within the word as the central component within a covenant or contract/ $\text{𐤁𐤅𐤁𐤅}$  of agreements. BeRASHshith/Genesis is rendered *The Covenant of Fire*. Adim/Adam progress according to the covenant in Letters of BeRASHshith, a  $\text{𐤁𐤅}$ /bar, as offspring who develop Heads of Anointing, by which worlds appear. Developments of Adim are unto their full measurement seen in the Letters of BeRASHshith ( $\text{𐤁𐤅}$ )—the attainment of perfection perpetually. BeRASHshith is a code, comprised of six Letters, related to the activities of the six days/works of ALHHIM UNIFIED SAYINGS.

In the study of parables, the technique of Letter analysis is a tool to determine meanings in a passage. The inner resource of the Letters, themselves, are keys to unlock the doors of understanding to a given sidra/portion. What is inscribed in texts are drawn out from within the composite volumes of literature inscribed in the stones of organs.

## ABOUT NAMES

The use and placements of Names in literature convey the function/purpose/mission/actions of Breaths and the spaces dedicated to Breaths.<sup>12</sup> Name is understood in reference to lineage and setting; thus, two Names spelled exactly the same have varied, yet related, meanings—not only due to the depth of meanings in the Letters, but also due to the numerical values and relationship with other Names as to their appointments. The paired primordial Unity of energies in Name are Fire and Water 𐤄𐤍. The action/work/place of a person is revealed through Names. Often Named after an event or a revelation, places are called in accordance with ideas attributed as received from a location/place of ascensions or transition. One understands the progressive list of places in the thirty-third chapter of Chamesh HhaPequdim (Numbers) in light of the analysis of each Name of movement/transition. YishARAL journeys from Rameses 𐤓𐤓𐤍𐤐—by Shepherds with opened eyes to abide in the Bones of Faces to the River YorDAN Yericho—unto acquisitions of knowledge of INvisible determinates. The journey facilitates achieving destiny through engaging in mutual services keep the camps unified. Names ascend from serving in captivity to serving one another in freedom.

Objects and Names are of significance, as to what they represent and do versus a description of physical material. For example, the word for tree (𐤓𐤐, Oyits) is called after its symbolic meaning as a teaching, or doctrine: literally rendered in the phrase, “Understanding (O) yields correction/transformation/authority/fruitfulness” (𐤓). When

you internalize a teaching and partake of its Bread it is likened to eating fruit from a tree. The understanding received from the teaching brings forth freedom/alignment of righteousness (𐤓).

The written Word is truly a Book of Names, being *a discourse on the Kingdom of Names*/Heavens and their abode in Earth—States for their Light. Understanding an oracular/prophetic meanings of Names in scriptures opens broad vistas of subtexts, each adding an orderly support to all associates/brethren in a unified covering of the whole. You learn to think in terms of the stories of Adim, Abraham, MaShayh/Moses, David, and of Joshua/Yahushúo; for in these epic narratives flow many great rivers, whose destiny is to encompass eternity. Indeed, even “minor” accounts that seem sketchy, according to the bald, literal sense, reveal themselves as encoded treasures of YæHúwaH/The Collective: they are the quiet snowflakes of a winter evening that enable all to be whitened as one blanket of snow.

At times, language is used blindly because it has long been taught blindly. School children usually learn the basis of language—the Letters that encapsulate ideas in a rote and meaningless manner. Though we learn to reproduce the Letters in the manner of an artist, we are as mechanical robots, compared with scribes of old. We accept an order of the Letters and learn to unite them together to convey ideas into sounds; however, the philosophies, and the political goals of our elders are seldom known. Via examination of the underlying principles of Letters, we may better select and use their effects, their vibration and power, for the benefit of all. Accepting the example and challenge of the ancients, we are empowered to become masters of the Eye of Language. Should we continue in pale traditions, we remain machines and slaves to recite and to reproduce the desires of our rulers—whether of Yapheth in Assyria or Cham/non-Semitic in Babel. Let us dedicate ourselves to study and to teach Principles of Language, upholding a foundation and knowledge of the Letters.



Using language, to Name our priceless heritage—our children—should never be superficial as those coming into our houses are sent with treasures. Names of Children are commonly selected to honor personalities, or because they sound contemporary, businesslike, or other purposes non-related to the child's unique role and placement within the universe family. This example of lite-mindedness in using language is symptomatic of a great, modern malaise. Frivolous usage is not limited to routine matters, but also extends to spiritual terms for Names of Consonance and philosophical principles. If we are without reverence for Names of the Principals, it is but another step to be without reverence for terminology in Teachings and our Children.

Names in the scriptures convey attributes of work related to missions amongst the universe. Lists of Names progress from one stage to another, as from RAúwa**Ben**/Reuben to **Beni**yman/Benjamin—from the first born of Seed, as the son of initial conceptualization in the present state unto the strength of the right-hand son who arises out of death (the resurrection) to administer its lands. Greatest significance in onomastics is HhaSham, “THE NAME” of The Collective of all Names.<sup>13</sup> An analysis of the Letters of HhaSham, including their arrangement, provides an understanding of the multi-faceted ages in which we enter to abide.

The Name, אַיָאָל, transliterated as YæHúwaH, has throughout ages been written and preserved in the ancient primordial characters. Both Hebrew<sup>14</sup> and early Greek<sup>15</sup> scrolls maintained The Name in ancient Hebrew, even though the texts were of contemporary Letters.<sup>16</sup> Throughout history, the four Letters of The Name have been displayed in scrolls, on stones and precious metals. Archaeological finds of the tetragrammaton on a silver amulet from the seventh or sixth century B.C.E. became world news.<sup>17</sup>

The temple built by Melek Yedidyahu (Solomon) and the tabernacle preceding are designed and built unto HhaSham,<sup>18</sup> a House for all peoples. Details of the tabernacle included the placement of YæHúwaH upon the head of the

priest/INlightened, inscribed on a golden crown.<sup>19</sup> The ancients discerned that the predominant placement of HhaSham on the forehead would sanctify the Head as Qudash l'YæHúwah (אַיָאָל־וַאֲדָפָה, Holy to YæHúwaH).

Though the meaning of The Name has been obscured and removed from many contemporary translations because the translators considered that the masses had little devotion or respect for it,<sup>20</sup> The Name is honored within the greatest and the least. No man shall need to be taught; for they shall all know אַיָאָל [Yirmeyahu/Jer. 31:34]. The design of human anatomy is built to The Name.

The scriptures contain over six thousand uses of The Name, along with myriad references to the meaning and function of The Name אַיָאָל. When one examines the context of these references to HhaSham, one sees how inappropriately other renderings, Names, words, or titles have replaced YæHúwaH in modern translations.

The Letters of HhaSham, individually and collectively, bring understanding to the statement by Malek/King Daúwid/David, “You magnify Your Word according to all Your Name” [Tehillah/Ps. 138:2]. The acts of generation are through principles of eternal law according to The Name אַיָאָל. YæHúwaH magnifies the Name of Unity, makes a mark, and gives the eternal Teachings, that all who plead ignorant are without excuse.

As the 22 Letters provide acrostic patterns for 22 scrolls of the Tanach, the Letters of a Name are acronym. Each Letter and its compound with other Letters in a Name far exceed a simple sound bite. Thus, the Four Letters of The Name אַיָאָל contain four Faces of Yehu that establish the rising of the sun to the going down thereof—The Dark and the Light abiding as One/Achadd.

# THE MESSAGE OF THE NAME

אָפּאָפּל YæHÚwaH

YEÚWD פּ

The first Letter of the Name of YæHúwaH is the Yeúwd, פּ, the full givings of the hands, conveying the JOY of giving/appointing/sharing. The One/Unified of ALhhim/Strengths gives. All given in the Name of YæHúwaH is of The Collective Rings of ALhhim and the Elevating Thoughts of OLiyn/according to the composite Sides in NeúwN וּ. The hand stretches forth to generate, to mark, to write the Oseret HhaDevarim—The Ten Words of Wealth. In Túwrah/Torah thought, the universe is the work of the hands of Hhúwa/Breaths, a work of love—of the illuminations in the midst of the Seed—and its dwelling states. In Wisdom, the hands generate according to ALhhim—Principles of Universal Balance: justice and mercy. In justice, the hand rules over the world; in mercy, the hand is outstretched to assist with compassion and deliverance. The Yeúwd is also the sign of receiving, reciprocating. One receives. The One of YæHúwaH dispenses rain from the heavens above, and in return, the earth sprouts forth a herbaceous harvest. The One of YæHúwaH blesses children with understanding, and in return their praises/values ascend. The One of YæHúwaH sows Word in hearts of soul, and in response, the sweet aroma of their deeds and in their ascending sacrifices rise from their altars/hearts. Rightly so, the first Letter of HhaSham is the Yeúwd פּ; for **giving is the beginning** of appointments which are in the Hands that appears in the midst of AL—the right hand פּ of Consonance. The First of the Faces of Yehu are those of the Yeúwd: Yetschaq/Isaac אִשָּׁחֵל whose Name is the Joy of Giving and whose hand places on the Head of Yaoquv authorities to rule and blessings in generations to come.

HHÚWA אָ

The second Letter in HhaSham/the Name of YæHúwaH, Hhúwa, אָ, conveys the extent of the

giving. The Hhúwa follows פּ, to define the nature of the giving, expressing that gifts are transmissions of light אָ—without limitation, abundant in multiple dimensions, unending, and in perfect order as stars above. The אָ denotes the depth of oceans, the height of the Seven Hills, the width and length of the Arúwan/Ark for the Stones of Soul to reside with the original MannaSeed of ALhhim and the Almond Rod that buds. The Faces of Aharúwan/Aaron אָאָאָ, with the Hhúwa Letter, who lites the Lamps of the MANurahh, is the Light of YæHÚwah that fills Soul and keeps the Fire burning on the altars what is given joyfully. By Hhúwa in the Living Breaths, all given is measured from the midst of evening to the midst of morning. The Letter אָ also indicates that actions of the Giver are continuous, ongoing. The basic meaning of Letter אָ is Light/Living/Breathing. Its position in The Name characterizes the givings of YæHúwaH/Unity are in accordance with—and in support of—lives. The first two Letters is the Name of YæHH, which are the first Word of ALhhim, פּאָפּ, in generating Names/heavens and the earth/dwellings for their Light אָאָ, as places for strands in Dark Energy. The appointment of Names and their states of residences are by YæHH אָפּ—the Light that is the Life in all peoples.

ÚWAH וּ

Whereas the first אָ tells of the extent of the giving, the third Letter of HhaSham (ÚWah, וּ) manifests the Consonance in all given. The וּ makes apparent the gifts to formulate the cosmos according to patterns of Unity. The Name Yahu וּאָפּ comprises all 15 Faces of YæHUwah that are seen in the fifteen lunar signs, from full moon to dark, and from dark to full (Tehillah 68:4). The unity of the 30 signs is noted as a doubling of 15 by the Letter ÚWah. The Unity of both sides of Light is the basic outline of righteousness and peace, and the platform of the Consortium of the Lights from their sides of Dark and Light. The Name of the Faces carrying the ÚWah is ShmúwAL אָאָאָאָ who unites all that is given of ALhhim to establish the Kingdom of YæHUwah.

In all, YæHúwaH, gives and rules via justice and mercy Ƴ. The Force of governing is present within every Name, and all things formulated by their Words. The double feature of Ƴ is in paired Names to be One family in a unified house. By the dual principle of Ƴ, expressing the unity of justice and mercy, we continue, survive worlds without end. A balance is kept to judge/discern what is adverse and to show mercy to what is appointed to be harmonic. The double Ƴ is repeated throughout the design of the Mishkan—the tabernacle—a structure of paired Names. Examples include the doubling of the sixth curtain in the canopy over the Mishkan. The Ƴ justice and mercy depict the dome of your head, under which you abide secure [Sepher Yetsiat Metsryim/Ex. 26:9]. The two keRubim—*lit.* are Wings above the mercy seat cranium, which express the double Ƴ in which YæHúwaH speaks (SYM/Ex. 25:22).

The description of the Mishkan/tabernacle is comprised of components numbered in multiples of ten, five, and six. These numerical values are the Letters 𐤌, 𐤍, and Ƴ, comprise the Name of Yehu to whom the Temple in Elephantine is built. The Temple is called the Bayit HhaSham—The House of the Name. The components of these Letters are repeatedly manifested, both within our body design and in the flowers of the field. Observe and meditate on the works of the Yeúwdim/Hands. The signature and the glory of The Name are evidently displayed. The one discerning lifts up an ancient praise with thankfulness for the abiding Consonance that is just and true Ƴ and whose mercy Ƴ is everlasting—*Kiyil’olam chasdu*.

The sounds in Ƴ are balance that provide stability. The presence of Ƴ is in micro and macro universes. The Ƴ is doubled in uttering/pronouncing HhaSham. YæHúwaH is the Name through which sayings of Wisdom, Understanding and Knowledge come forth. According to HhaSham, the Word is magnified/enlarged/made visible. Is 𐤍𐤌𐤌 silent in the Law regarding mercy, speaking only of justice, or is only justice stated, saying nothing of mercy? Both aspects are vocalized in the pronunciation written in you as

their Offspring of Human Tablets; thus, both sounds are heard in uttering the Name of YæHúwaH as in *Tsúwah* 𐤏𐤕—*who commands*. Justice and mercy are the Governing Principles that exceed any political ambitions of man as the administration of Light. The paired ƳƳ formulate the foundation upon which all species abide together in harmony, providing the balance for health of mind, spirit, soul and body. Through the administration Ƴ of justice and mercy we administer our the gifts fairly without impartiality. As the Anointing/MaShiyachh of OIL in Seed rises it illuminates the Head and anoints the eyes to see all that IS within are from the two sides of HhaSham 𐤏𐤌 𐤏𐤌.

## HHÚWA 𐤍

The fourth Letter 𐤍 signifies the non ceasing activity of YæHúwaH. Justice and mercy are without endings, nor do they change. The final 𐤍 indicates that the vessels/Ƴ of giving are open ended: facilitating, sustaining, and abiding in life everlasting/infinity. Being unified offspring/Ƴ of the two sides of Light, we abide in an abundant life of illumination and immortality (𐤍). What is given from the Throne of Yetschaq in the East to the Hands of Aharuwan in the West, and from the West, the blessings sown return to ShmuwAL in the East to be dispersed as the Anointing amongst all called to gather in the House of The Name. The final letter 𐤍 of the acronym conveys the Faces of Geren HhaAuwerneh 𐤏𐤍𐤏𐤍𐤏𐤍 HhaYavuwsu by whom the Place of the Heart is given for all peoples to being their offerings to the Name of YæHúwaH.

In YæHúwaH, The Collective Consonance, priests teach, prophets speak, commanders lead, and rulers govern for The Name’s sake. In YæHúwaH we acquire teachings of reference to all given, insights, protections, that brings peace with Understanding. In YæHúwaH all peoples are called, each Name is given a treasure to bear and share from the Throne of Joy to fill a House of Consonance. In the Spirit of The Name we offer our wealth through words upon our lips and love in our hearts. Through performance of righteous deeds,

we sanctify the Name. “Our Aúwv/Father, who are in the heavens/Names, hallowed is your Name in all of us.” We confirm that within our Name are the INvisible Forces that connect us as one people, unto which we give respect and honour. Through all received of the Primordial Faces of Yehu we have Being to abide in The Collective Name of Lives in which are the Letters/Communications of ALhhim spoken from a Single Eye of Understanding.

Values in the Letters א-י-א-ל, are illustrated in the following formulas:

$$14/50 (\gamma) = 5 (\aleph) \times 10 (\lambda) : \aleph \lambda Y \text{EH}$$

$$21/300 (w) = 6 (\Upsilon) \times 5 (\aleph) \times 10 (\lambda) : \Upsilon \aleph \lambda Y \text{EHU}$$

$$: \aleph \Upsilon \aleph \lambda Y \text{EH} \acute{U} \text{WAH}$$

$$42/1500 (\Phi \times 4) = 5 (\aleph) \times 6 (\Upsilon) \times 5 (\aleph) \times 10 (\lambda)$$

Mathematical values within the Letters are progressive multiples of eleven 7's: two sevens in values of 14, three sevens in values of 21, six sevens in values of 42. YæHúwaH conveys and communicates perfection/7 with the sum in Words to appear/7/14/50; the Intelligence of Wisdom in Fire reveals/21/W/300, with the force of thousands in Seed/4/1/1000 unto gathering the totality X/22/400 by steadfastness/ devotion/Φ/19/100.

YæHúwaH is “Qudash, Qudash, Qudash—Holy, Holy, Holy—who Gives, Maintains and Goes Beyond.” As Offspring of YæHúwaH, The Name of ALOZAR speaks our Nature: “You are qudash/holy; for Anni is holy.”

Behold the world! See innumerable Faces in YæHúwaH widely displayed in detail! Surrounding you are states of the HhúwaÚwahHhúwa/אֲיָא unified Breaths that carry the Letters into residences for their glory by fully giving/ל as fully received/ל. The ל10:10ל counterparts of communication are the basis for the Ten Words inscribed upon the six pairs of luach tablets.

Speak The Name in reverence and you utter the composite Word in the uniVERSE. The Serpent Tongue of Seed is your inner most guide by which you speak the assembled ALhhim

messages written in your inner parts. Lessons in parables instruct in the use of words and their associated actions according to the arrangement and perfection of THE LETTERS within your Heads and the 12 tablets as branches of your Tree.

The Name אֲיָא is the Library of Knowledge of the Letters—The Word and The Lands of Light in which all species tabernacle. The revelation of HhúwaYHhúwa/אֲיָא is the pattern carried in unified Breaths shown to maShayh/Moses—who is drawn out of waters to rise to the mount— from the Womb to the Crown. The Achadd/Oneness of אֲיָאֵל YæHúwaH (אֵל/YæHH *emanations* and אֲיָאָוֶה *meditations*) comprise your dwellings. In the mountain, HúwR, אָא—the illuminated Eyes receive the Words heard to be the wealth/tens given as your substance/glory to abide in the House of אֲיָאֵל.

Three groups of Letters are Unified in HhaSham.

- 1) The initial group of Wisdom are the first two Letters in the Name, אֵל, YæHH, as in Hallelu-YæHH, whom express the Giving of Light/Life.
- 2) YeHU יאֵל, are the two sides of Faces, as the two sides of Light, moon and sun. Names of Yehu e.g. Yahutsædaq, Aliyahu, Yeshoyahu express the paired Faces of Wisdom with Understanding through their messages of alignment, restorations, and salvation are transmitted.
- 3) YæHÚwaH/אֲיָאֵל appears over 6,000 times in the Tanach as The Collective Consonance. The Light of Lives endure in Constant Unity as in Seed, through which Names appear and continue. Light has no beginning—end as abides in a continual Circle, whereby IT is not restricted to a form, nor does it change, nor pass away. The giving of Light brings forth in all living—those ascending: אֵל, the Momentums of Light, and אֲיָ, the Extensions of Light. The two sides of The Name are achadd/in agreement. The giver and the increase of Light comprise One Name [Zekkeryæh/Zech 14:9, Meshneh Túwrah/Deut. 6:4].

The Unified Name is the pattern of pairs; and hence, the basis of honorable states of dwelling. Unity is sharing freely all given by the Hand of YæHH with fruitful expressions. The conjunction

Úwah Y holds all together—all that resides within the Name, and all that which issues from The Name can never be separated. Hence when the galut occurs, there will be no remembrance of being lo-ammi, for all will be called again, Ammi—My people. The offspring of YæHúwaH are generations of Light Emanations אַל and the witness/testimony of the Breaths Exhaling and Inhaling אַי. Your Name, as an acronym assembly of Numbered Valued Letters are the evidence/fruit of the ALhhim whom abides in your Stones of YishARAL. Name. As a unique and holy Child you make manifest the Unity of the sides of YæHúwaH, even as every child, as fruit of the womb, attests to the unity of two.

The giving action of the ALhhim Yeúwd/ל, positioned at the beginning of a word designates what is given in the Letters following—אָיָא. The hand/Yeúwd/ל of YæHúwaH gives  $יָא/5+6=11$ —light and justice coupled with mercy and life— $יָא/6+5=11$ . The value of eleven/י depicts the Tree of Lives in the midst of the Garden of Letters. Eleven/י are branches of a tree which join together in pairs and formulate the Totality of Light/כ/22—the total sum of the Letters: The Word of Wisdom Understanding and Knowledge are three stems in the י. The formula of giving communicated in The Name is composed:  $ל (אָי/11 + יָא/11) = 22/כ$ . Through communications of Light, all within the Set-Apart Name YæHúwaH is given, nothing withheld. Giving is expressed through actions of love/אָאָ—the radiance of light that fills the world. The Light/א within your Stones of embodiment is your eternal bond as the covenant to the Faces, which above/governing joins you as one with your Father/אָ. When you behold and operate according to the Light in all things, you see, hear, and act in love.



The Door/Dallath (א) in YæHúwaH is the Name—אָאָיָאָל Yahúdah (Judah). Yahúdah/“praiseworthy” releases stored-up Values in your Seed-Stone-Name. These codes open-up gates, granting access to lands for your Unified Pairs. The Name of Yahudah אָאָיָאָל/ל/30 is a perfect equation:  $אָל (10+5/15) = אָאָי (6+4+5/15)$ , the sum of YæHH-YæHH/אָל אָל. Values of 30/Lammed denote a teacher/ruler (Maiykeh/Micah 5:2).

Words are mathematical ratios: e.g. Semek/יָיָאָ (אָ/60) = (יָ/40+י/20). In basic mathematical values, the Letters are written: אָ/15(6) = (יָ/13+י/11 (24/6)). Other words are uttered as balanced equations as they are spoken mathematically to appropriate the Thought as Wisdom. In their balanced state, words are positioned to fulfill thoughts of ALhhim represented by their Letters and computations. When a Name or action is balanced, it is positioned to expand from both sides to fulfill its treasure chest.

Through the Gate of YæHúwaH, the Letters come forth to comprise the firstborn in the ring of Knowledge—that is, HhaMaShiyachh (the Anointed Child). MaShiyachh is the head in Seed that is anointed with its OIL before being sent into a world of discovery. The Head is the beginning of a journey, the foremost expression which rises from Teachings of Unified Lights in Paths of Understanding. The MaShiyachh/Anointing is an upshoot in the Root Name, Dæúwd/David, that brings forth upon a trunk of Understanding, even as the head of every plant appears upon established stalks. Thus, Yahushúo is called The Branch of the planting of YæHúwaH (Zekkeryæh/Zech 3:8). An Offspring of Neúwn/Nun, Yahushúo is born of ALhhim through the loins of Yúwsphah/Joseph. Through the head emerging, all things come into being [Sepher Maoshah BeRASHshith 1:1. The Archetypical man,<sup>21</sup> or haMaShiyachh, is the perfect ordering of the Letters: The Word, in which Names appear in their residences as heavens and the earth. The beginning of these formulations are through the role of אָאָיָאָל (Judah), who brings forth haMaShiyachh at the place Named Aphrat/Ephrat (אָאָאָ). Aphrat is the primary

position/place beyond time and space where the initial expression/𐤒𐤌 appears in the Infinite Heads of Totality/𐤍𐤌. ***The manifestation of haMaShiyachh is by the Oil in Seed coming to the Crowns*** that fuels the measurement of YæHúwaH into dimensions. Thus, it is “The Word appearing in flesh and dwelling fully amongst us.” The flesh is construct of thoughts of Light, as fruit/body of a tree, which bears full expressions of the Seed of ABrehhem/Avraham. Flesh in the scripture is not limited to a body, e.g. mortality. The illusive state is swallowed up by the mouth of the Serpent which is the Rod of Aharúwan/Aaron, whereby the fullness of the Word is no longer shadowed nor dimmed.

The Δ in YæHúwaH, formulates the Name Yahúdah/Judah, positioned between Letters אַו. The location between these two Letters in HhaSham may be found in observing the Dallath/Door in your anatomy. The door (Δ), through which the head appears, is located in the midst of the Inhaler/אֶו—in the loins. In The Name, the Δ is placed between the final אַ and the ו, which, together, signify the receptacle of Light connecting the legs through which Breaths of YæHúwaH bear and bring forth the sum of their SeedWord. Two Dallath/doorways are within your anatomy as pathways/Δ of the Heads/א to branch/ו. There is the broad way and the narrow way. The broad way is the lower pathway of an inverted Dallath/Δ in the loins where your legs join under the navel. This inverted Dallath is the broad path in which you enter the world through waters of flesh. The narrow path is that which is above—the Dallath/Δ resting upon the foundation of the lips and appears over the mouth, as the Nose/pyramid of Dan, ascending between the eyes. The narrow path is the Word of Breaths which go beyond through gates of manifestation, and thus are Life. The broad path is of the flesh and thus Death/a sleeping chamber. According to the path that the Seed enters, so are your garments woven unto mortality or immortality.

The processes of bringing forth The Anointing in your Seed, prior to you being sent, are by prophetic sayings in the Letters of your Name from right to left. What is given to the right

returns to its left side with Understanding to form a complete set of paired Faces through which your ripened Seed fully rises, mature with oil, bearing the Faces of its Progenitors. Such movement is straight away and occurs at the moment of fertilization, when the DNA structure is duplicated right to left.<sup>22</sup>

The four Letters אַוּאֶ are filled with Wisdom by giving all within its left side to the right, whereby dimensions of light unfold in concentric circles. You are comprised of cells/organizations of lives paired left to right. The DNA elements: oxygen, nitrogen, carbon, phosphorus, and hydrogen correspond to the four Letters of HhaSham. The אַ corresponds to oxygen; the אֶ, to nitrogen; the ו, to carbon and phosphorus; and the אַ, to hydrogen. You are the design of YæHúwaH: generated in the image and likeness, comprised of the Letters of the Unified ALhhim in one Body.

Adim/Adam, being many, אַΔא achieve unity (א) in paths, unto gates, (Δ) to obtain fullness (א). Adim are Ayish—fiery wands, אַא, stewards of Seed (א) which impart (א) Wisdom (א). When consciousness of the United Lights rise within your design of manifestation and becomes the master format, you attain unto heights that the natural man, apart from patterns of Breaths, does not comprehend. The story of your design and ascension to the Crowns in which your Stones are borne, in unity of the Heavens and the Earth is progressively illustrated by the graphic symbols—the Letters of ALphah to Taúweh (אא): Principles of Totality, that are translated:YOU.

## NUMERICAL ASSOCIATIONS of the Letters

The Letters comprise the sum of the vessels in the body as operatives of Collective Service. e.g. The manurahh/menorah are three fused branches on the left and three fused branches on the right from the midst of the Kephuw/ו. The sum of 22 Letters are 253, a reductive value of 10—the full extension of WhatIS given. Two hundred and fifty three are the full extension of your Name; the

same is read as 10—the wealths of Achadd. The Principal ALphah/1 comes out of the Tail of the Serpent/7 which generates ten spirals of Dan as the Oyin Zayin Body of the Serpent evolves from its Single Eye as sown.

In the midst of the Letters are 11 ALhhim whereby a full extension of the left side appears in the right side of the Letters. The value 11 is the Letter 11 Kephúw, the reductive value of ALOZAR/308/11, in whom abides the Words in the Tree of Lives.

The sum of the Letters comprise the serpent body, from Zayin to Oyin, as 115, a reductive value of 7. Intertwining Serpents rise on your skeleton pole as 7:7 or 14—the values of Neúwn from which a continuous river of thoughts run like a serpent from the North. Paired Serpents intertwine and wrap themselves around the Tree of Lives/11 coming faces to faces as two keRúwvim/cherubim of the Arúwan/Ark. The combination of two Serpents, being 14, and the Tree of Lives, 11/11, are the sum of 25/7, signifying perfect paired thoughts of Unity. Two fives/25 are the two Hhúwa/אא of paired Breaths/INTelligences in HhaSham, the first of the emanations in the Faces of Reshun which make full Wisdom and Understanding in your branches, as The Firstborn of Being.

Paired Serpents move in spirals by their wings. Wings rise from your arms with paired Faces to Faces as OnetoOne/11. The first six and the last six Letters of the ALphahBæyit are the Letters of your wings. As extensions of your two sides of Light, they carry and lift-up your Words in your Oyin Zayin Body unto transformations. The value of the right wing are in ALphah to the Úwah as Wisdom: 21/3. The left wing spans from Paúwah to the Taúweh: 117/9. The wings are joined in the midst by the Úwah/6. The sum utterances in a Serpent are Words of 253/love; together they are 506 that makes-up the oylah spiral of wealth through spinning codes of Yahúdah—the Soul faculty to determine what is praiseworthy. The Tree of Lives/11 are intertwining Serpents/11 that comprise 22—the full Words ALhhim, Faces to

Faces as YaHYaH. The Values of 22 contain 44 parts of the Tsur/Rock as the two sides of SEED. A reductive value of 44/8, indicates that in the Letters of Light there IS an ascending force in the Rock of paired stones.

Your Name ascends upon the pole as unified serpent bodies with 8 heads united [ref: Leaves of Dan]. The Union of 8 forms Oyin Consciousness (8+8 =16/O of the Yevusi/Jebusite/Mastery of the altar of sacrifice from which Soul ascends.

In being sent out two by two as pairs of Letters you unfold your Names with Chækúwmah/Wisdom and Bayinah, carrying in Sheaves of Seed the Sayings of Rejoicing. In warming and fanning the coals of your Breaths, the Letters and messages you carry within your Assembly of Name are fanned with glorious radiance.

Why is the Letter Bæyit/Bet 11 B the second in the order of The ALphabet?

The Letter Bæyit/Bet 11 B is the symbol for a House. The anatomical reference of its energy design are the ears and the fetus which present at the Dallath Gate of Mother as Seed ALphh enters into water. When the Seed of your Name is given, then you receive a house to enter. Giving is your platform for receiving by which you are continually in the driver's seat to manage what is allotted to your Name. The long eyes of this revelation extends that you are Named before appearing in Waters, in that you are chosen of the Light, as generated, to abide in the Collective Soul House of YæHÚwah.

The Shell of the SEED is a 11 Bæyit as it houses the valuable contents of the INvestment—a treasure chest of precious jewels. Every Seed needs a body, as a plant, to flourish and bear its Crowns—the purpose of emerging. According to how the Seed is handled, where it is planted and cared for, results in your corresponding portfolio of wealth. Likewise, how we receive in our hearts the Words of YHWH bears its corresponding fruit upon our lips.

The Seed House is summed up in the Name ALphh. In 4 there are two sides as two sides of perceptions. The sides of a Seed are two Faces. In the midst of the Seed is an Eye through which all that is in the Seed is drawn out in water. This formative StrandofLight energy, called a sprout, is the origin of the Serpent that appears as a wiggle worm with a wagging tongue as Seed opens. Thus, what is in Bæyit—the ALPHH, extends your eye further to see that ALphh is actually the tip of a tongue carrying messages, as the tip of ox horn. Hence, in epoch stories of beginnings, there are dialogues between the WomanoftheBones, as the Body/flesh, and the Serpent, as the Tongue who appears in the Branches of Garden Trees to explain to the Woman what FruitoftheManTree is acceptable to eat without fear, which has far reaching blessings to Open Eyes unto the Eternal Life of The ALhhim.

What you come to hold-in-hand are the ReSources in Bæyit—The Body woven by Bayinah in her waters of night—in an ark pitched womb. By 40 nights and 40 days the body is fully formed, including ears, toes and fingers complete with fingernails. From this foundation of gathering the pairs of Soul, as in the Tevah/Ark of Núwach/Noah, you are carried in the seedsac of fishes to be fertilized by the Winds of ALhhim over your waters until the door of the arkwomb opens. What is determined to be in the Hands of Bayinah is passed to Chækuwmah, by which you appear fully, as works in night pass to days. The external genitals appear in week nine, but as for the appearance of the Seed. it will be in the Ninth Moon of Beniyman, 12 years following when the fruit of the womb appears, born upon the death/transference of Rechel. Having stored in the Seed the fulness of Understanding, she oversees, as Miryam watches from afar, her brother in the basket, to rise by the Wisdom within.

Within the Body of Affirmations (the 2nd) are the remaining Paired Letters of ALhhim. The paired Words of ALhhim are spoken from ALphh to Shayin. AB/12 94 is the INverse of W/21—The House of Fire. By 94 you come—appear

with your Fiery Flame from the altars of Yehu. In connecting your manifest from your SeedALphh to your Fire, you transpose worlds, leave in the dust what crumbles, and rise to heights of your Crowns with the Totality of TaúWah X/22, 1+21 4—W. The two sides of the Body are unfoldments of Seed revealing the paired Faces shining as cystrals in Breaths. In turning over a seed one way or another, it may be difficult to see a difference as to the left and right side, but a distinction will be noticable as the Life emerges from the Seed Eye. What comes out of the Seed bears its corresponding pairs of FruitHungontheManTree. There, in your body's unfoldments, are the clear evidence of the left and the right sides of Seed which bear perfect associations set in StonesofSoul.

The 15 Paired FACES of YEHU comprise the Shell of the MAN which become activated as their FACES within Seed commence to shine through native functions in the organs, as Stones Hung by their Cords of Lauwi/Levi. In that the Faces comprise all that is in the Seed of ALHHIMKIND, the Faces distinguish their consortium, saying that MY HOUSE of PRAYER is for ALL PEOPLES, called by our Name YEHÚwah. Thus, the Letter Bæyit 9 explains what is in 4 ALPHH. The Visible 9 reveals the INvisible 4. As the two sides of Light are housed in Seed, storing generations by the Light of Moon and Sun, what appears as Seed Eyes open are the assembled radiances of the Light of the shining Faces from both sides of dark and light. Whereby, in ALPHH are pairs, and upon counting them, we behold an assembly of 12 Branches, and 3 layers of support, to carry them from which comes the Story of Yaoquv bearing 12 Sons, known as 12 Tribes/Branches who are carried by the Children of Lauwi/Levi—the assemblers of Qahhath—the nerves, the Poles of Marri—the Bones, and the temple veils of Gershon—the skins that comprise the Bæyit 9 Body, Vessel of Honour.



## FOOTNOTES

<sup>1</sup>The Alphabet: Its Rise and Development from the Sinai Inscriptions, Martin Sprengling (Chicago: The University of Chicago Press, 1931).

<sup>2</sup>How the Hebrew Language Grew, Edward Horowitz (New York: KTAV Publishing House, Inc., 1960).

<sup>3</sup>The Jewish Encyclopedia, Isidore Singer, Ed. (New York: Funk and Wagnalls Co., 1901), p. 429

<sup>4</sup>The Encyclopedia of the Jewish Religion, Werblowsky and Wigoder (New York: Holt, Rinehart and Winston, Inc., 1965). p. 66

<sup>5</sup>The Psalms, A. Cohen (London: The Soncino Press, 1971). P. 349

<sup>6</sup>Jewish Liturgy, Raphael Posner, Uri Kaploun, Shalom Cohen, eds. (Jerusalem: Keter Publishing House, 1975), p. 29

<sup>7</sup>“An Alphabet from the Days of Judges,” Demsky and Kochavi, Biblical Archaeology review, Sept-Oct 1978, pp. 23-30. [Biblical Alphabetic Acrostics: Psalm 9-10,25,34,37,111,112,119,145; Proverbs 31:10-31; Nahum 1; Lamentations 1-4]

<sup>8</sup>Daily Prayer Book, Joseph H. Hertz (New York: Bloch Publishing Co., 1974), pps. 84-88 (Ashray), 110 (El Baruck G'dol Daot), 428-430 (El Adon).

<sup>9</sup>The Archaeology of Palestine, William F. Albright (Middlesex: Harmondsworth, Penguin Books, 1960), pp. 185-196

<sup>10</sup>The Complete Hebrew-English Dictionary, Ruben Alcaley (Ramat-Gan, Jerusalem: Massada Publishing Co., 1981), p. 176

<sup>11</sup>La Langue Hebraique Restituee, Fabre-D'olivet, Antoine, Collection Delphica, Editions L'Age D'Homme (Switzerland: de l'Imprimerie Raymond Fawer S.A.), 1975.

<sup>12</sup>Sparks of the Holy Tongue, M. Glazerson (Jerusalem, Feldheim Publishers, 1980).

<sup>13</sup>The Universal Jewish Encyclopedia, Vol. 1. (New York: KTAV Publishing House, Inc., 1969), p. 206

<sup>14</sup>“The Employment of Palaeo-Hebrew Characters for the Divine Names at Qumran in the Light of Tannaitic Sources,” Jonathan P. Siegal, Hebrew Union College Annual, 42 (1971) 159-172

<sup>15</sup>“The Tetragram and the New Testament,” George Howard, Journal of Biblical Literature 96 (1977) 63-83

<sup>16</sup>The Story of the Aleph Bet, David Diringer (New York: Thomas Yoseloff, 1958), pp 60-62

<sup>17</sup>“Archaeology Treasure Trove,” Christian Science Monitor, Boston, Jan 12, 1983, p. 6

<sup>18</sup>Biblia Hebraica Stuttgartensia. K. Elliger et W. Randolph, Deutsche Bibelstiftung Stuttgart, Germany, 1977. I Sefer Melachim/I Kings 8:18-02

<sup>19</sup>A History of Jewish Costume, Alfred Rubens (New York: Crown Publishers, Inc. 1973), color plate, pp 14-16

<sup>20</sup>New American Standard Bible (Glendale, California: G/L Regal Books, 1971), ix.

<sup>21</sup>The Authentic New Testament, Hugh J. Schonfield (London: Dennis Dobson, Ltd., 1955) p. 309

<sup>22</sup>“A Structure of Deoxyribosenucleic Acid,” J.D. Watson, F.H. Crick, Nature, Vol. 171 (1953) 737

<sup>23</sup>CHP—Chamesh HhaPequdim, Bemidbar, Scroll of Numbers—the Musterings to Enjoin to Illumination

# APPENDIX: THE TABLES OF THE ALPHABETS

Old Hebrew		Samaritan		Old Aramaic			Aramaic-Hebrew											
							Square character		Rabbinic		Cursive							
Masa c. 700 B.C.	Seals and Gems 9-5 cent. B.C.	Siloam c. 700 B.C.	Maccabean 3 cent. B.C.	Hasmonean 2-1 c. B.C.	Revolt 1-2 c. A.D.	Inscrip- tions 4-6 cent. A.D.	MSS. majus- cule	MSS. cursive	Early inscr. 1-4 cent. A.D.	Baby- lonian 9th c. A.D.	Spanish 1475 A.D.	German 1347 A.D.	Ger. with Taggim. Modern	Egypt. 10-11 cent.	Spanish 15 cent.	Italian 15-16 cent.	German 19 cent.	
א	א	א	א	א	א	א	א	א	א	א	א	א	א	א	א	א	א	א
ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג
ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד
ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו
ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז
ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט
י	י	י	י	י	י	י	י	י	י	י	י	י	י	י	י	י	י	י
כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ
ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל
מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ
נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ
ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס
ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע
פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ
צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ
ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק
ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר
ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש
ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת

# NOTES ON TABLES OF ALPHABETS

1. The Inscription of Mesha
2. Old Hebrew seals and gems
3. Siloam inscription
- 4-6. Jewish Coins
7. From Lidzbarski, *Nordsemitische Epigraphik*, plate xxi, 7, 8; and Ph. Berger, *Histoire de l'écriture*, ed. 2, p. 200.
8. From the Paleographical Society's Oriental Series, plate xxviii.
9. From Ad. Neubauer, *Facsimiles of Hebr. MSS.*, Oxford, 1886, pl. xl.
10. Inscriptions of Zinjirli, see Lidzbarski, *ibid.* i, p. 440 ff., and plates xxii-xxiv; and Cooke, *Handbook of North-Semitic Inscriptions*.
11. Old Aramaic inscriptions on weights, seals, vessels, and tablets. See C[orpus] I[nscriptionum] S[emiticarum], ii pl. i ff., and Cooke, *ibid.*
12. Inscriptions of Teima, CIS. ii, pl. ix f.; and Cooke, *ibid.*
13. Papyri and Ostraka from Egypt, CIS. ii, pl. ix f.; and Cooke, *ibid.*
14. Early Hebrew inscriptions in square character, from Lidzbarski, *ibid.*, pl. xliii; and *Beitridge zur Assyriologie*, iv, plate to p. 203.
15. From the facsimile of the Codex Babylonicus Petropolitanus (916 A. D.) in Chwolson, *Corpus Inscr. Hebr.*, no. 103.
16. From Neubauer, *Facsimilies*, pl. viii.
17. From the Paleographical Society, pl. xli, completed from Neubauer, pl. xiv.
18. From a modern MS. on parchment.
19. From Mrs. Lewis and Mrs. Gibson, *Palestinian Syriac Texts*, London, 1900, pl. iii.
20. From Neubauer, pl. ix. (Most like the printed 'Rashi' character.)
21. From the Paleographical Society, pl. xli, completed from Neubauer, pl. xiv.
22. From Neubauer, plates xix and xx.
23. From Euting, *Tables of Semitic Characters*, col. 49.
24. From Neubauer, pl. x.
25. From Neubauer, plates xxviii and xxx.
26. From a modern MS.

# APPENDIX: LETTERS OF ANCIENT AND MODERN ALPHABETS

א	כ	ק	כ	ק	כ	כ	פ	פ	פ	פ	פ	פ	א	א	א
ב	ג	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ב	ב	ב
ג	ד	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ג	ג	ג
ד	ה	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ד	ד	ד
ה	ו	ז					ז	ז	ז	ז	ז	ז	ה	ה	ה
ו	ז	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ו		ו
ז	ח	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ז	ז	ז
ח	ט	י	י	י	י	י	י	י	י	י	י	י	ח	ח	ח
ט	י	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	ט	ט	ט
י	כ	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	י	י	י
כ	ל	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	כ	כ	כ
ל	מ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	ל	ל	ל
מ	נ	ס					ס	ס				ס	מ	מ	מ
נ	ס	ע					ע	ע				ע	נ	נ	נ
ס	ע	פ					פ	פ				פ	ס	ס	ס
ע	פ	צ					צ	צ				צ	ע	ע	ע
פ	צ	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	פ	פ	פ
צ	ק	ר					ר	ר	ר	ר	ר	ר	צ	צ	צ
ק	ר	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ק	ק	ק
ר	ש	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ר	ר	ר
ש	ת	י	י	י	י	י	י	י	י	י	י	י	ש	ש	ש
ת	י	י	י	י	י	י	י	י	י	י	י	י	ת	ת	ת

T. O. Lambdin.

- 1) Phonetic value; (2) modern Hebrew; (3) Ahiram (ca. 1000 B.C.); (4) Shapatbaal (ca. 900 B.C.); (5) Gezer Calendar (tenth century B.C.); (6) Mesha (ca. 840 B.C.); (7) Siloam (ca. 700 B.C.); (8) Bir-Hadad (ca. 850 B.C.); (9) Sefire III (ca. 750 B.C.); (10) old Greek (eighth century B.C.); (11) modern Greek; (12) old S Arabic (including only those letters with a known N Semitic counterpart)

from the Interpreter's Dictionary of the Bible, Abingdon Press, 1962



## Pairs of The Letters

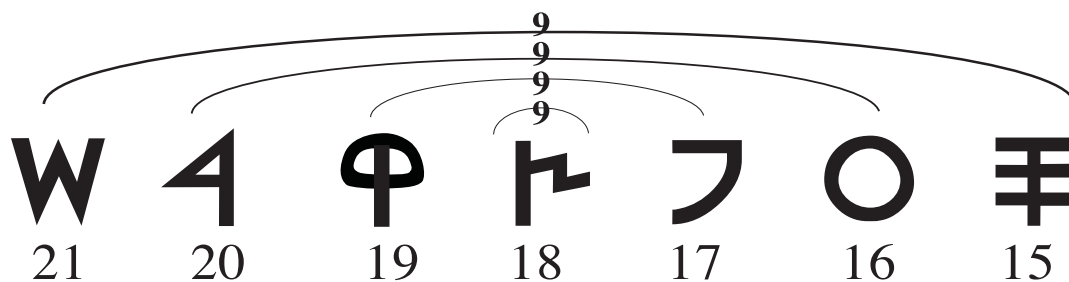
### Build Words for the 12 Houses of ALhhim (Elohim)

The Foundation of Sayings—the Paúwah Mouths 7 80 of ALhhim

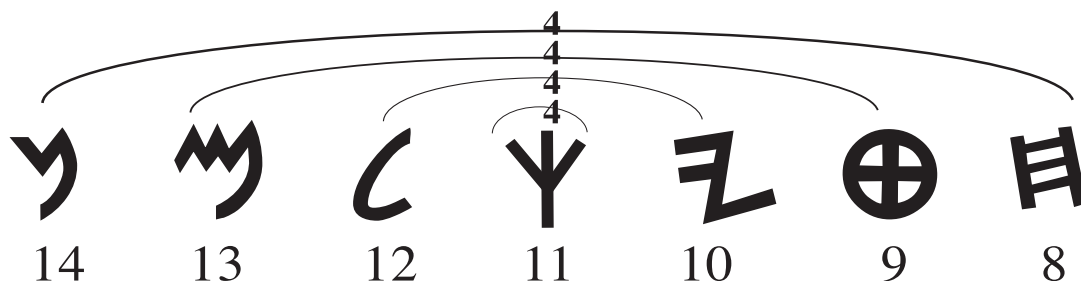
A Consensus of Letter Pairs

The left sides of Understanding

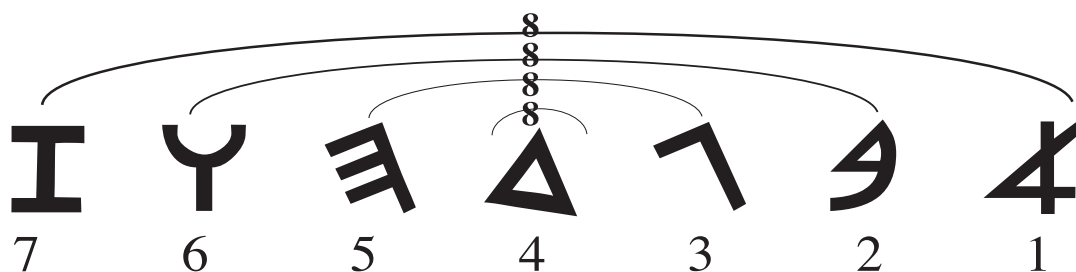
paired to the right sides of Wisdom



36 7C



12 C



32 7C

## The 12 Pairs of ALhhim

The four 8's, four 4's, and four 9's

$$32/5+16/7=12, 16/7+36/9=16/O$$

The consciousness of the 12 united Houses

80 7

Oracles

## The United 21 Principles of Fire

The Unity of  $8 + 4 + 9 = 21$

Emanations of the Faces of Aharúwan  
to house the Light in Words

# Cardinals of ALphah/1 to Yeúwd/10—THE HEAD OF YEÚWD The Letters and Numbers of Unity. The Extensions of The Ones

## The Union of Two Sides, The Basic Numbers of the Hhúwa/𐤇Úwah/𐤇Hhúwa/𐤇

The Left Side/Hand	combined halves	The Right Side/Hand
𐤇 5+5 (twenty parts/halves) = 20/2	20 + 2 = 22/𐤇	𐤇 .5+.5 (two parts/halves) = 2
⊕ 4.5+.45 = (eighteen parts/halves) = 18/9	18 + 4 = 22/𐤇	𐤇 .5+.5 = 1 + .5+.5 = 1 (four parts/halves) = 4
𐤇 4 + 4 (sixteen parts/halves) = 16/7	16 + 6 = 22/𐤇	𐤇 1.5 + 1.5 (six parts/halves) = 6
𐤇 3.5 + 3.5 (fourteen parts/halves) = 14/5	14 + 8 = 22/𐤇	𐤇 2 + 2 (eight parts/halves) = 8
𐤇 3 + 3 (twelve parts/halves) = 12/3	12 + 10 = 22/𐤇	𐤇 2.5 + 2.5 (ten parts/halves) = 10
<i>Total parts on the Left = 80/26/8</i>		<i>Total parts on the Right = 30/3</i>

- The combined Principles of the North/left equate to the Value of the Word/Devar/26 from which comes all Thoughts.
- The Letters Úwah to Yeúwd or 6-10 are summed up as 40/4 pertaining to the 4 Paúwah(80) within the Oyin.
- The Value of 40 pertains to the House of Aharúwan that comes out of the North unto whom all Words are given.
- The Principles of the Left and Right is the basis of the Calendar of 30 days in which are 4 weeks or 4 gates.
- The combined Values of 26 and 30 are 56, which is the position of the Tree of Lives which reduces to the Kaf/𐤇 which is in the midst.
- The position of 56 is attained via the left/north side of the Letters, being two extensions beyond the parameter of 42. Thus we enter into the Tree of Lives from the North side.
- The 22 is in the midst of the Hands, where we find the Kaf/𐤇 drawn in the midst of the hands, via which we see both sides of the Tree of Lives.
- The Value of 56 is comprised of two parts of 28, coined as B'Shayh/𐤇W𐤇 The House of the Lamb.

# The Cardinals of Zayin/7 to Oyin/16 — THE HEAD OF OYIN The Letters and Numbers of the Body. The Extensions of The Sevens

## The Union of Two Sides, The Basic Numbers of the Hhúwa/𐤇Úwah/𐤇Hhúwa/𐤇

The Left Side	combined halves	The Right Side
𐤇 3.5 + 3.5 (fourteen parts/halves) = 14/5	14 + 32 = 46/10/𐤇	○ 8+8 (thirty-two parts/halves) = 32/5
𐤇 4 + 4 (sixteen parts/halves) = 16/7	16 + 30 = 46/10/𐤇	𐤇 7.5+7.5 = (thirty parts/halves) = 30/3
⊕ 4.5+.45 = (eighteen parts/halves) = 18/9	18 + 28 = 46/10/𐤇	𐤇 7 + 7 (twenty-eight parts/halves) = 28/1
𐤇 5+5 (twenty parts/halves) = 20/2	20 + 26 = 46/10/𐤇	𐤇 6.5 + 6.5 (twenty-six parts/halves) = 26/8
𐤇 5.5 + 5.5 (twenty-two parts/halves) = 22/4	22 + 24 = 46/10/𐤇	𐤇 6 + 6 (twenty-four parts/halves) = 24/6
<i>Total parts on the Left = 90/9</i>		<i>Total parts on the Right = 140/5</i>

- The combined Principles of the North/left and the South/Right equate to the Oneness, the Foundational Principle of Unity, Ten Parts = 1 Body.
- The Letters Zayin to Oyin or 7-16 are summed up as 115/7 pertaining to the perfect wholeness of the Oyin Body.
- The Value of 7 pertains to the full spectrum of Light within the Oyin consciousness.
- The Principles of the Left and Right are the basis of the 9 types of fabric which are emanations of the 5/Light of the South layered in the west.
- The combined Value of 90 and 115 is 205, a reference number to the Knowledge of the Lights, from the base of Wisdom thru Understanding.

# The Cardinals of Lammed/12 to Shayin/21 — The HEAD OF SHAYIN The Letters and Numbers of the Kingdom. The Extensions of The Threes.

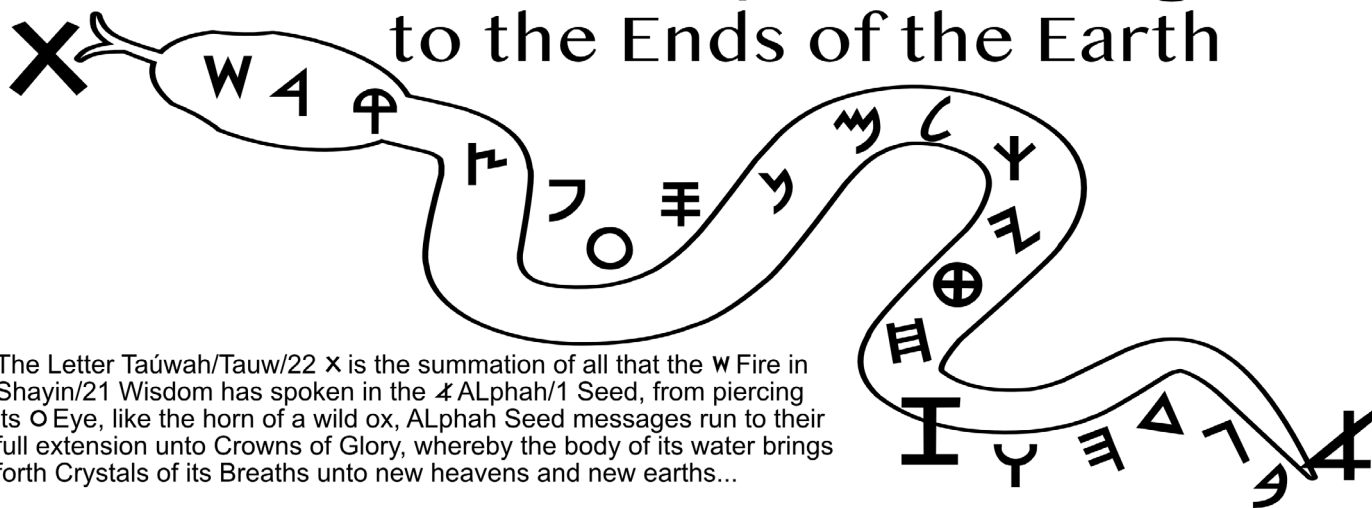
## The Union of Two Sides, The Basic Numbers of the Hhúwa/𐤃Úwah/𐤄Hhúwa/𐤅

The Left Side	combined halves	The Right Side
𐤌 6 + 6 (twenty-four parts/halves) = 24/6	24 + 6 = 30/3/𐤇	𐤍 10.5 + 10.5 (forty-two halves) = 42/6
𐤍 6.5 + 6.5 (twenty-six parts/halves) = 26/8	26 + 4 = 30/3/𐤇	𐤎 10 + 10 (forty parts/halves) = 40/4
𐤎 7 + 7 (twenty-eight parts/halves) = 28/1	28 + 2 = 30/3/𐤇	𐤏 9.5+.9.5 = (thirty-eight halves) = 38/2
𐤏 7.5+7.5 = (thirty parts/halves) = 30/3	30 + 9 = 39/12/3/𐤇	𐤐 9+9 (thirty-six parts/halves) = 36/9
𐤐 8+8 (thirty-two parts/halves) = 32/5	32 + 7 = 39/12/3/𐤇	𐤑 8.5 + 8.5 (thirty-four parts/halves) = 34/7
<i>Total parts on the Left = 140/5</i>		<i>Total parts on the Left = 190/1</i>

- The combined Principles of the North/left and the South/Right are three conveying the three levels of the Kingdom: Wisdom, Understanding, & Knowledge
- The Letters Lammed to Shayin or 12-21 are summed up as 30/3 pertaining to Order of the Crown.
- The Value of 3 pertains to the Trustees of Light and the foundational Names of Avraham, Yitzchaq and Yaacov.
- The Principles of the Left and Right are the basis of the space of 3 which is in the midst of all of the seven rows of Letters for their ascension.
- The combined Value of 140 and 190 is 330/6, a reference number to Úwah, the Unity of all Parts of Light—the Oneness of the Lights.

**The Letter A 𐤀 to the Letter Z 𐤆 houses the Words of the ALhhim, from the tip of the tongue 𐤀 to what has been consumed unto a new State in Tauwah X .**

## From the Tip of the Tongue to the Ends of the Earth



The Letter Taúwah/Tauw/22 X is the summation of all that the W Fire in Shayin/21 Wisdom has spoken in the 𐤀 ALphah/1 Seed, from piercing its O Eye, like the horn of a wild ox, ALphah Seed messages run to their full extension unto Crowns of Glory, whereby the body of its water brings forth Crystals of its Breaths unto new heavens and new earths...

*when worlds are consumed by the Fire in the Tongue,  
Waters are transformed to be no more sea...*

**The Placement of Z at the end** in the Roman ALphabet followed /z/ becoming /r/ called rhotacism unto its restoration with the Letters.



# The Twenty Two Letters

## The State of Totality X 4

<b>Sight/eyes/conceptualize/Principles of thought</b>	<b>RAúwaben</b>	4
<b>Hearing/ears/expansion of sight</b>	<b>Shamóunn</b>	5
<b>Uniting Processes/body/maintaining Unity</b>	<b>Laúwi/Levi</b>	6
<b>Discernment/Governments/kidneys/liver</b>	<b>Yahúdah</b>	7
<b>Evaluations/judgements/lungs</b>	<b>Dan</b>	8
<b>Mediations/Balance/heart</b>	<b>Nephetli</b>	9
the Kenites/ <b>Qayni</b> /extraction/acquiring/learning/grasp meanings in all forms	עקני עקני עקני	10
the Kenizzites/ <b>Qenizi</b> /harnessing/silver tongue to appoint	עקני עקני עקני	11
the Kadmonites/ <b>Qedmuni</b> /regulating/full ascent of light/brilliance/origins	עקני עקני עקני	12
the Hittites/ <b>Chitti</b> /confirming substance/reflected revelation to secure	עקני עקני עקני	13
the Perizzites/ <b>Perizi</b> /State of expanding/governing	עקני עקני עקני	14
the <b>Rephaim</b> /healings/curings/State of wellness/transformations	עקני עקני עקני	15
the Amorites/ <b>Amúwri</b> /sayings/meditations/vibratory voice of Understanding	עקני עקני עקני	16
the Canaanites/ <b>Kenoni</b> /submission to the whole unto full branchings of Knowledge	עקני עקני עקני	17
the Girschites/ <b>Girgashi</b> /residing in pairs/group thought/associated Names	עקני עקני עקני	18
the Jebusites/ <b>Yevusi</b> /abiding in totality/illumination of Mastery	עקני עקני עקני	19
<b>Fortunes/tongue/speech</b>	<b>Gad</b>	20
<b>Confirmations/womb/affirming/origins</b>	<b>Ayshshur</b>	21
<b>Labors/Stimuli/Glands/implementation of values</b>	<b>Yishshakkar</b>	22
<b>Assimilation/dwelling/intestines/residences</b>	<b>Zebúwlan</b>	23
<b>Expansion/blessings/increase/weavings of Thoughts</b>	<b>Yúwsphah</b>	24
<b>Administer/occupy new states/gamete</b>	<b>Baniymin</b>	25

# THE SONG OF THE ALPHABET

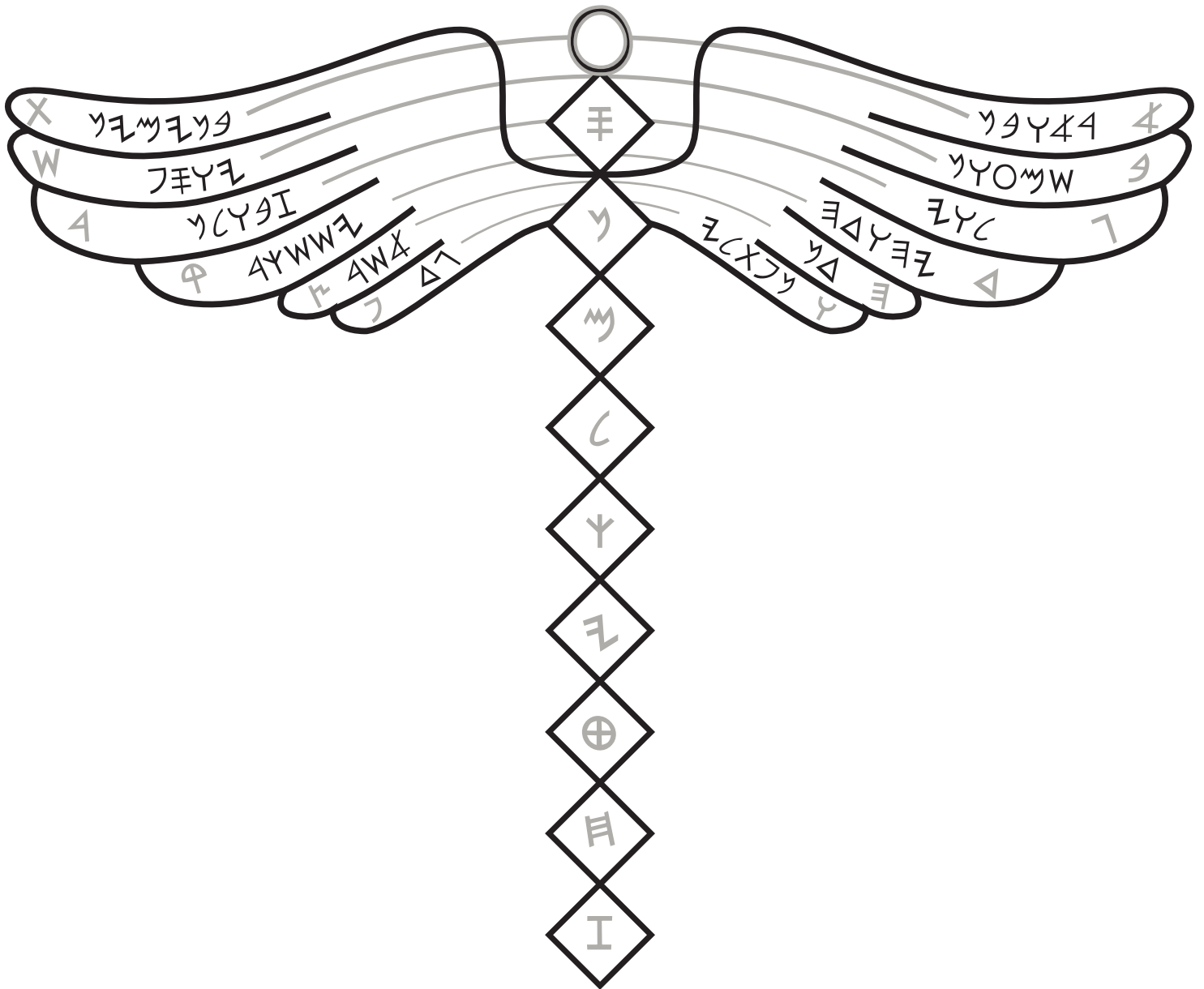
- ⌘ Like a precious Seed planted in the Earth,  
⌘ We live in Houses of our Zeqennim—ALders;  
⌘ Through the channels we come  
⌘ To the open court doors  
⌘ Of Lights' Generosity;  
⌘ Justice and Grace maintain us every day,  
⌘ To fulfill Túwrahh (Torah), never changing:  
ALphah, Bayit, Gammal, Dallath, Hhúwa, Úwah, and Zayin!
- ⌘ Up the ladder we rise, on the eighth day,  
⌘ The Covenant in The Collectivity  
⌘ Within our Hands—  
⌘ Are Branches of the Lands whose  
⌘ Legs of might, guide us day and night;  
⌘ Drinking from the waters flowing by the moon,  
⌘ We swim as the Serpent in the sea:  
Chayit, Tæyth, Yeúwd, Kephúw, Lammed, Mæyim, and Neúwn!
- ⌘ As Semek pillars of the House  
⌘ With Oyin Understanding we see  
⌘ To speak Words in the Tree of Knowledge;  
⌘ Standing in Liberty,  
⌘ We receive Crowns of those who walk righteously:  
⌘ We are the Heads o'er our enemies,  
⌘ And in Wisdom our rule shall ever be  
Semek, Oyin, Paúwah, Tsædda, Qúphah, Rayish, and Shayin!
- ⌘ The final Letter is Taúwah; for yet there is more  
Beyond this vast blue sea:  
From a Seed we become a Ruler for The Name;  
To stand in Totality!  
Residing in Lands of ABrehhem/Abraham  
with lives everlasting!  
This is the story of the Letters, a story of you and me!

The STORY of ALphahTaúwah is a song of YOUR ⌘ Totality.

⌘ = You—a composite of Totality; the Logo Sign/Mark of Light

# THE FIERY FLYING SERPENTS

Yeshoyahu/Isaiah 14:29; 30:6



TO BE CARRIED UPON THE WINGS OF EAGLES, SEE BHM WRITINGS NEPHESH, THE SOUL, FOR DESCRIPTIONS OF THE WING SETS OF YEHU WHO CARRY NAMES NIGHT AND DAY IN THEIR ASCENSIONS.

*including:*

- **The Story of the Letters**
- **The Arrangement of Thoughts**
  - **Letters of Antiquity**
  - **ALphahBayit Tables**
  - **What the Letters Mean**
- **Combining Letters Creates Words and Names**

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