

Letter Forms

Creating the strokes-movements right to left explain. Hebrew is written right to left in accordance with the movement of Life

ALphah א - descending stroke as seed falls from above followed by expansion from the right

Bayit ב - commences at the centre and spirals from the left to the right as a body is drawn out of the seed

Gamma ג - arises from implantations of the heart to be spoken at the throat

Dallath ד - commences with the base of the apex of the Teraysarun/Δ to form a gate, pyramid, dwelling

Hhúwa ה - ascending light through the portals with 3 levels of Wisdom, Understanding, Knowledge

ÚWah ו - forms a hook from rightward motion & then extends to the base to join Letters, Words and Sentences/thoughts

Zayin ז - 3 strokes to convey the 3 levels of speech, Wisdom, Understanding, and Knowledge

Chayit ח - ladder/perpetual motion of descending motion then ascending motion with cross bars, two or three to depict levels of movement within the spiral

Tayit ט - movement to encompass and then to connect the 4 corners, commencing with the Yahúdah-Aparryim/Ephraim pair, then Dan to RAíwaben/Reuben, whereby the 4 seasons appear.

Yeúwd י - depicts arm of understanding unto the hand, holding a quill/writing instrument in the center, writing is a movement as a result of understanding.

Kephúw כ - ascending central strand with then a right and left branch

Lammed ל - descending stroke of instruction

Mæyim מ - three waves of water to conduct messages of Wisdom, Understanding, and Knowledge

Neúwn נ - fish in water with an open mouth to convey full extension/emergence

Semek ס - pillar unto 3 tapering levels to denote strength of Wisdom, Understanding, Knowledge.

Oyin ע - motion from the base to the right, encompassing all things, encircling of Breath

Paíwah פ - ascending motion to the lip, a quadrant to convey 4 mouths

Tsædda צ - descending from the head to the tail with an adjacent wing to convey liberty.

Qúphah ק - base of thought from the north to the ascending crown, then extending into the body via the spinal cord

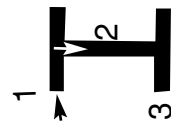
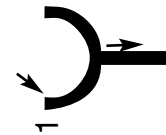
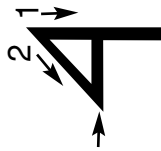
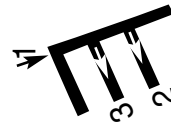
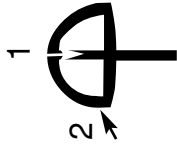
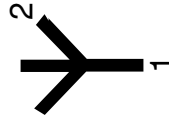
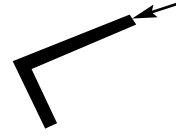
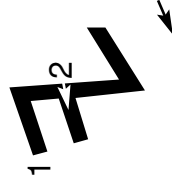
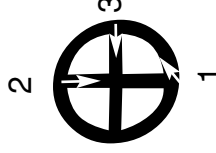
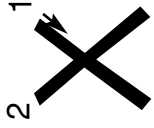
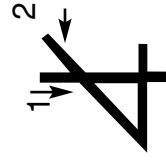
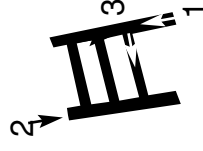
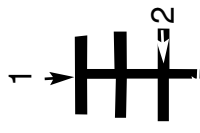
Rayish ר - arising base to the head followed with a descent stroke of the supporting neck

Shayin ש - flame of the Aurim/Lights as sparks and then forming two pyramids of Fire/Breath.

Taúwah ת - 2 joined strands as a chromosome pair via which totality is achieved

Lesson 2

Lesson 3



Hebrew Word Structure

The **action or verb** appears at the first of a statement, in that the Light activity is primary and the cause of the Word being projected or stated. Without doing, there is no Word to be spoken. Speaking the Word, without action, would violate the utterances of Light. Each verb or action is conveyed at various levels within Bayinah—The Oyin Consciousness. The level of activity is indicated by one of seven tenses. A tense expresses the level of consciousness, the duration and extent of the action. Thus each statement is an utterance of Light activity. Unless we initiate and commit to fulfill the words, we speak words without comprehension. It is not the hearer but the doer of the Teúwrah/Torah that is aligned with ALhhim/Elohim; hence, in the doing/verbal action we affirm to be agents within the House of YahúWah.

The seven tenses or level of activity are known as the root of the tree being conjugated under seven heads whereby all levels of activity are accomplished unto ONE—united together (conjugated).

The Kal/𐤀, Regular Verb, The Preterite—conveying origin and simple purpose

From the Kal, all other forms are derived, even as all action stems from a foundation.

Kal means to be light, simple, thus not weighted down but swift to run as the fast moving action of the eyes and ears.

i.e.: Kal/ 4𐤍W shmmar, a projection of thought to keep, one keeps, has kept

The Niphal, foundational and reflexive action

The Piel

The Pual

The Hiphil

The Hophal

The Hithpael

Shiphat Kenon—The Language of Canaan

The written language is called the *Ketav Levunah*, meaning the White Writing. The title is comprised of two words: קטב Ketav, a writing, inscription with the root word of Levunah which is white: לבן laban/lavan. The spoken language is called the Shiphat Kenon/ קנן שפת קנן , meaning the Lip of Canaan, for it is in Kenon that the language appears upon the lips of Avraham. The words arise out of the Fire/Wisdom and are communicated by Understanding. They appear on the lips of Knowledge, and hence a language is called according to the lip of the speaker. Shiphat Kenon/ קנן שפת קנן , is mentioned in Yeshayahu 19:18 The Lip (language), that which comes on the edge/border/lip of our Branches/Canaan. The spoken language is called the Shiphat BeRurah/ רור שפת רור —The Lip of Berurah as mentioned in Zephanyahu 3:9. A language spoken with the whitening/clarity of enunciation, conveys the Fire that the Letters hold, arising from Wisdom.

The language is called Oovryit/ עברית meaning Hebrew, the language from the other side. Oovryit comes from the root word: to cross over עבר

Hebrew people עברי

Language is composition of understanding that rises upon the edge of the branches/as fruit on a tree. The words appear in branches through the mouths.

Modern Hebrew put dots to convey vowel sounds and to lock in the sounds of the words. Paleo Hebrew has 22 consonants, and hence, the sound of the words needs to be understood according to the frequency of the Letters and their placement within each other by Numbers.

Vocabulary Words

כבש	lamb / kevesh
שבת	shayh/lamb of Wisdom
שבתות	maShayh/Moses, lit. drawing out the Shayh
משחת	MeShich/Messiah/communicate of the anointing—the Fire extended and arising; a term to denote the full level of communication of every Name in יהוה YahúWah.
אחד	one / achadd
אחד כבש	kevesh achadd/lamb/state of meekness to be one, the morning oylah/ascendant offering
אדמה	earth
א	the, definite article
אדמה א	The earth with a definite article prefix א , or with a Bayit אדמה prepositional prefix or Mæyim prefix: אדמה
אדמהות	lambs* (of Knowledge)
עולה	oylah, ascendant, burnt offering

Only male/zekkar lambs—state of meekness are presented for burnt offerings/Oylut as **the oylah offerings are a total giving/extension from all that is recalled in your Name**; female or male lambs are presented for Shallam/peace offerings for peace are initiations or acceptance/receiving; thus both natures of Breath are necessary for shallam offeringa.

Earth is a state combined with Names for the transformation and expression of a Name, and should not be translated to refer to a physical state; but rather a place for structuring Thoughts that pertains to the Names and their residence. When the earth is void, it is a designated space that will be filled with the Breath as Thoughts are discerned, structured, and expand from within a Name. Via the Earth a Name expands/becomes blessed; thus Avraham is sent into the Earth for blessings. In the earth a Name lays the structures and patterns of Light. In the blessings of Breath and their thoughts, the Names reside.

Lesson 5

Vocabulary Words

ረፋ	AL/EI
ሚኢይረፋ	ALhhim/Elohim
ጸጋወ	lip, border. / shapat
ጎሃወረ	tongue/language/lashun
ወፋ ጎሃወረ	tongue of Fire/language of Fire/lashun ash
ወፋዎ	holy / qudash
ወፋዎን ጎሃወረ	a holy language, a holy language because it comes from the Fire and it distinguishes all that belongs to the Fire/lashun hhaqudash
ዐፋን	the evil/friend/associate/hæro
ዐፋን ጎሃወረ	language of evil, slander, gossip/lashun hha-hæro
ሚወ	name, Sham is a Name of Breath to emanate and hold all attributes of our name.
ሚወን	the Name / hhaSham
ሚኢሚወ	heavens (exhaling), names collective state / Shaimyim
ጸሃሚወ	names (inhaling), the capacity to hold / Shemuwt

Conjunction

ሂ	and / úwah
---	------------

Sign of the Definite Object

ጸፋ	sign, mark of totality, from ALphah to Taúw / aúwt
----	----------------------------------------------------

Verb Preceding the Noun

ፋሚፋ	to say, to consider / amar
ሚፋፋን ፋሚፋ	the man says / amar haadam
ፋፋ	to create / bara
ሚኢይረፋ ፋፋ	the one of ALhhim creates / bara ALhhim
ጸኢወፋፋ	in the beginning, in/ፊ the Rayish/Mind/Wፋፋ thought extensions are formulated/ጸኢ through/ፊ the Rayish/Mind/Wፋፋ of fiery thoughts extensions to be summed, conveying totality/ጸኢ

READ AND TRANSLATE:

ኩፋፋን ጸፋሃ ሚኢሚወን ጸፋ ሚኢይረፋ ፋፋ ጸኢወፋፋ

The Ha Directive follows at the end of a word to denote towards/movement/progression

ሚፋፋ	Adam/Adim
ንሚፋፋ	towards Adim, denotes progression / adamah
ንሚፋፋ	rendered as ground / adamah

Vocabulary Words

ጻሃጻቺ	YHWH / Yahúwah
ፋፋ	he/one calls, he reads/qa-ra
ጎጠጎ	he/one gives/gave, appoints / na-tan
ጻፋፋ	he/one sees/saw, perceives / ra-ah
ሃረጻ	he/one walks/proceeds/processes to fulfill, went, ha-lak
ፋፋ	word, thing, de-var
ግብፋፋ	words, things, de-varim
ሠብፋ	fiery thought to inscribe/fiery-man / ish
ጻሠፋ	fiery thought to implant/fiery-woman / ishah
ፋረ	no, not / lo
ረፋሃግሠ	Shmuel / sh-mu-ale
ግዐ	people / om
ግዐጻ	the people / ha-om
ግዐ	together with, along with / am
ጸቀረ	he/one took, accepts/teaches / laqach
ሠፈጸ	month, to establish a new, to renew / chodesh, chadash

Read the Hebrew words and then translate into English

ሃረግጻግግ, ሃረግረ, ሃረግጻ, ሃረግግ, ሃረግረ, ሃረግ (1)
 ሃሠጸሃሃ, ሃሠጸረ, ሃሠጸጻ (4) ረሃቺጻግግ, ረሃቺጻጻ, ረሃቺጻጻ (3) ግፈፋጻግግ, ግፈፋጻ, ግፈፋግ, ግፈፋሃ, ግፈፋ (2)
 ግቺጻረፋግግ, ግቺጻረፋጻ, ግቺጻረፋግ, ግቺጻረፋሃ, ግቺጻረፋ (6) ፋገዐግግ, ፋገዐፍ, ፋገዐጻ, ፋገዐግ, ፋገዐ (5)
 ረፋሃግሠሃ, ረፋሃግሠረ, ረፋሃግሠ (9) ጻግፈፋጻ, ጻግፈፋሃ, ጻግፈፋ (8) ጻሃጻቺግ, ጻሃጻቺረ, ጻሃጻቺ (7)
 ጻረቺረ ፋፋ ሃሠጸረ ግሃቺ ፋሃረ ግቺጻረፋ ፋፋ (10) ረፋሃግሠግ,
 ጻሃጻቺ ጻፋፋ ግቺግሠጻግግ (13) ግዐረ ሃረግ ረፋሃግሠ ጎጠጎ (12) ፋሃፋ ጻፋፋ ፋረሃ ሃሠጸፍ ግዐጻ ሃረጻ (11)
 ፋቺዐጻ ረፋ ሃረግጻ ፋፋ ግዐጻ ረፋ ረፋሃግሠ ፋግፋ (15) ግፈፋጻግግ ጻሠፋሃ ፋገዐግ ግፈፋ ግቺጻረፋ ፋፋ (14)
 ጻሠፋረ ግፈፋግግ ግቺጻረፋ ጸቀረ (17) ጻረቺረ ረፋሃግሠረ ግቺጻረፋ ፋፋ (16)
 ግፈፋረ ፋሃፋ ግቺጻረፋ ጎጠጎ (20) ጻረቺረ ረሃቺጻጻ ረፋ ሃረግጻ ሃረጻ (19) ግቺግሠፍ ሃረግ ጻሃጻቺ (18)
 ግዐረ ፋሃፋ ጻሃጻቺ ጎጠጎ ፋረ (23) ጻሃጻቺ ረፋ ረፋሃግሠ ፋፋ (22) ፋፋ ረፋሃግሠረ ሃረግጻ ፋግፋ ፋረ (21)
 ግዐ ሃረጻሃ ረፋሃግሠ ጻሃጻቺ ጸቀረ (26) ግዐረ ሠፋፋ ረፋሃግሠፍ ጻሃጻቺ ጻፋፋ (25) ፋቺዐፍ ረፋሃግሠ ሃረጻ (24)
 ረፋሃግሠ

Translate into Hebrew

(1) a day, in a day, from a day, in the day, from the day (2) a woman, to a woman, from Adam, the woman (3) a city, like a city, from a city, the city, like the city, from the city (4) the darkness, in the darkness, from the darkness (5) the Elohim, to the Elohim, from the Elohim, with the Elohim, YahúWah Elohim, (6) the head, in the head, from the head, head of the month (7) the dust, as the dust, from the dust (8) Shmuel, in Shmuel, from Shmuel, YahúWah is with Shmuel (9) YahúWah gave light. (10) Adam comes from the dust. (11) Elohim called to the king in the night. (12) The king walked in the city and he saw not. (13) Elohim gave light to the people in the city. (14) The king called to Shmuel, and Shmuel went not. (15) The people read unto YahúWah in the light. (16) Elohim creates Adam. (17) YahúWah came unto Shmuel in the night. (18) Yahúwah says unto Shmuel. (19) The king saw a fiery-man in the temple. (20) One sees through the month (21) YahúWah gives a word unto Shmuel.

Lesson 8

Vocabulary Words

𐤅𐤄𐤅	horse /sus
𐤅𐤅𐤄𐤅	mare / susha
𐤅𐤅𐤅	prophet / nevee
𐤅𐤅𐤅𐤅	prophetess / neveeah
𐤄𐤅𐤅	king, méleck
𐤅𐤄𐤅𐤅	queen, malkah
𐤅𐤄𐤅	good / teuv, tov
𐤅𐤅𐤄𐤅	good / teuvah / tovah
𐤅𐤅	<i>adj.</i> evil; <i>noun:</i> friend / shephard / ra, rag
𐤅𐤅𐤅	<i>adj.</i> evil; <i>noun:</i> friend / shephardess /ra-ah, ragah
𐤅𐤄𐤅𐤅	great / nurture /gadol
𐤅𐤅𐤄𐤅𐤅	great / nurturer /gadolah
𐤅𐤄	high / ram
𐤅𐤄𐤅	high / ramah
𐤅𐤅	to me / for me / lee

The Noun and the Adjective

The adjective agrees with a noun according to the function of Breath, commonly referred to as gender and number. Hence if a noun is projecting/masculine, so is the adjective form; likewise if the noun is implanting/feminine, so is the adjective form. The main idea is expressed first and then qualified by the adjective following.

Since the Words of YHWH precede mortality or any formation of the worlds, we affirm that the Words of Yahúwah are above all forms and convey thoughts greater than mortal existence interpretation of number and gender. The words become restricted by the one that reads them to fit within a mortal framework. Every Word from the Union of the Lights far exceeds the retarded state of human mortality. No reading or interpretation of the Torah is limited to be interpreted according to the realm of the flesh, for all of the words of the Torah are of Breath/Reúwach. Every Name should consider themselves according to the Nature of Fire—one filled with the Breath/Fiery Steam of YHWH and should deny that they are mortals nor classed by grammarian numbering and gender.

THE ADJECTIVE FOLLOWS THE NOUN IT QUALIFIES AND AGREES WITH IT IN NUMBER AND FUNCTION.

“a good Ish” is one who is collective and inclusive: 𐤅𐤄𐤅 𐤅𐤄𐤅

“a great/nurturing Adam” is one who nurtures others in the Torah: 𐤅𐤄𐤅𐤅 𐤅𐤄𐤅

“a great/nurturing prophetess” is one who nurtures others unto Understanding: 𐤅𐤅𐤄𐤅𐤅 𐤅𐤅𐤄𐤅

The Noun and the Adjective with the Definite Article

When the noun is definite, the adjective which qualifies it has the article:

“the good Ish” is the one who is collective and inclusive: 𐤅𐤄𐤅𐤅 𐤅𐤄𐤅 or 𐤅𐤄𐤅𐤅 𐤅𐤄𐤅

“the nurturing (great) Ish” is the one who nurtures others in the Torah: 𐤅𐤄𐤅𐤅𐤅 𐤅𐤄𐤅

“the great prophetess” is the one who nurtures others unto Understanding: 𐤅𐤅𐤄𐤅𐤅𐤅 𐤅𐤅𐤄𐤅

The Noun is Definite by the Yud Suffix indicating Belonging via Extension

“my good Ish/one’s fiery extension is of the good” —

as one belonging to the collective: אֲנִי הַטוֹב

There is no personal possessiveness in the Union of Lights, hence the concept of “my” only pertains to that which comes from within our Name that belongs not to us personally, but to the Name from whom our Name is read and comes forth from. *The Yud denotes belonging, being an extension of One.* There is a confusion in the mind of the grammarians to render the Yud suffix other than a construct case.

When the Qualifier is used predicatively, it usually precedes the noun— to assert or affirm, to give a complement

“good is the fiery exhalation/giving of Wisdom” denoting the Status of the fiery agent: טוֹב הַיָּדֵי

“great is the prophetess” affirming the function of nurturing; this statement conveys that all prophecy is inward unfoldments occurs via being nurtured: $\text{גְּדוֹלָה הַנְּבוּיָה}$

The Nouns—Projecting a Subject or Carrying a Subject

Noun forms that implant or carry forward, normally carry the suffix letter Ha/א, denoting a retaining of the message of Breath or the acceptance of the Breath within. Other nouns that implant/carry have the suffix letter Tauw/ח, denoting to compose the subject.

Breath that gives, encircles another with thought. The giving Breath becomes transmitted by another upon acceptance, whereby the thought is released from one and received by another. The one receiving is the treasure chest. The one giving is the guard of the chest. The receiver is often designated by the letter Ha/א following the root word letter denoting that they have received and are carrying the Light. The letter Ha/א following the root indicates that action or noun is carrying the illumination received. The letter Tauw/ח may follow the root also to denote the one carrying the Light, indicating that the message is being composed inwardly of what has been transmitted. **The carrier of the gift is designated by the letter Ha/א, to indicate carrying the gift, or the Tauw/ח, to indicate composing the thought.** These designations convey that all things are shared in Unity. The suffix endings convey the importance of what we are giving or initiating and what we are carrying or following through, for in both United Teraysaron of YahúWah, the giving and the carrying denote positions within Unity. Most verbal forms in the Torah are from the giving position, being a projection of thought. Those who read and do the Torah within them are the receivers and transmitters of Torah Thought. The reader/performer is the vessel of Light and the Composer in which Totality becomes evident. The tri-lateral* root of each word is either of word of Wisdom, Understanding, or Knowledge and contains within it the action or projection of Thought. For as a Thought is projected, it continues, as a Tree drawn out by the banks of the River, to bear its fruit in its season/moad.

The functions of Breath encircle/project/guard, and implant/carry/compose. The Name of YahúWah/אֲנִי הַטוֹב denotes: to bless/encircle/initiate/Yahu and to maintain/carry/fulfill/Wah/אֲנִי. Note that Wah ends with the letter Ha/א denoting the carrying of that which is transmitted by Yahu. The one that carries a word forward brings concepts, sayings, and Names within the Mishkan or within a group/body; the one who gives or projects the values within the Mishkan surrounds all that has been brought within. MaSheh brings the people to the Mishkan, and the people hear the Voice of Aharon who gives forth, as the interpreter, of all that lies within MaSheh.

When that which carries or composes inwardly that which is given, then the receiver is positioned to become the giver. Hence, the Name of Yah/אֲנִי likewise is composed with the letter Ha/א denoting the hand that receives all that is brought forth by Wah. In the giving of Wah, the carrier now is the giver and the giver becomes the receiver. In this manner, the Unity of the Name continues to bring forth and expand with a harvest. In like manner, the farmer gives to the ground and then becomes the receiver of all invested.

Thus the giver or projector of thought is never static lest one would give all and have nothing unless the giver also becomes the receiver. Hence, the words cannot be classified by gender, as masculine or feminine, for they are continually in states of giving *and* receiving.

The Verbs—Activities of Breath, denoting third person singular

PROJECTING/ENCIRCLING ACTION

one says—to project a saying אָמַר

one reads to project— or calls aloud קָרָא

one appoints/to give extendedly נָתַן

one walks—a progression advancement הִלְכָה
to process a thought extendedly

CARRYING/COMPOSING ACTION

one says—one considers inwardly אָמַר

one reads to receive—or calls inwardly קָרָא

one appoints/to give inwardly נָתַן

one walks—an inward path progression הִלְכָה
to process a thought inwardly/cause movement

Compose the Thoughts and Translate into Hebrew

1. And Yahúwah says a great word to me.
2. Which of the following is projecting and which is carrying? Translate and give your explanation:
One walks in darkness; One sees a great light.
3. A good word is given to me.
4. The queen says to me.

From your vocabulary lists in all prior lessons, create and write out 4 sentences in English and then translate them into Paleo.

* The tri-lateral root contains a fourth part that sums up the value of the parts, for each letter belongs to the whole/sum of HaShem, the foundation of a house, being derived from the base of the foursquare Teraysaron.

Vocabulary Words

The Subject Pronouns

אני, אנכי	I, anee, anoki
אתה	you, 2nd person singular giver/encircler/masc. atah
את	you, 2nd person singular receiver/implanter/fem, at
הוא	he, hu
היא	she, hee
אנחנו	we, anachnu
אתם	you, 2nd person plural collective giver/encircler/masc, atem
אתן	you, 2nd person singular collective receiver/implanter/fem, aten
הם, חמם	they, 3rd person plural collective giver/encircler/masc, cham, chammah
הן, חננה	they, 3rd person plural collective receiver/implanter/fem, chan, channah

The Object Pronouns

אתי	me, otee
אתה	you, 2nd person singular, one giving/encircling/masc, ot-chaw
אתך	you, 2nd person singular, one receiving/implanting/fem, otach
אתו	him, oto
אתה	her, otah
אתנו	us, otanu

The Demonstrative Adjectives

זה	this, denoting a giver/extender/masc, zeh
זאת	this, denoting a receiver/implanter/fem, zoat
אלה	these, common to giving and receiving, elah
הוא	that, denoting a giver/extender/masc, hu
היא	that, denoting a receiver/implanter/fem, hee
הם, חמם	those, plural collective giver/encircler/masc, cham, chammah
הן, חננה	those, plural collective receiver/implanter/fem, chan, channah

Regarding Personal Pronouns and Gender

Grammar is a system of rules regarding the syntax—arrangement of the letters and words of a language. As an interpreter of the letters and the words, grammar analysis how the letters and words are arranged. Grammar sets a preference to view the way a language is constructed and thereby provides rules as to how the language should be read and interpreted.

Hebrew is a language from the Tongues of Fire. When grammarians analyze the words and their arrangement, they write rules expressing how they interpret the words and what the letters convey. However, interpretations are largely based on a level of thought. In most cases the readings and rules are in reference to being a resident in mortality—levels apart from the where the Words of Fire are spoken. According to the perspective of the resident, the Words of Fire are read and interpreted. Since grammar follows after a spoken tongue, it is often constructed within a small window of human progression. From the grammar, theology develops, and the premises within religious thought then become argued and justified according to the way that the Hebrew scriptures are read and interpreted under the influence of

grammarians. Many ideas of religious Thought are influenced by the way a passage of the text is read. Many of the readings are determined by the sway of grammarians over the mind. Conventional thinking influences the way a word should be read and interpreted. Many of the interpretations are based on human forms and objects that are relative to one's surrounding instead of reading the Words within the framework of the Unified Fire from which the Words are read and spoken. In considering Hebrew, we hold the position that the Words are read first within the Unified Fire and then spoken. Grammarians take a position just the opposite in that they consider that a language is first spoken and then written to be read. It is understood within the Council of The Elohim, that all had been written and perfected within the Unified Fire first and then projected through the mouths/opening of the Name of YahúWah.

As we read the Paleo Construct of Letters, we behold what is in the Mind of Fire. Therefore, to read these words, we must do so with eyes of Fire and speak them with a tongue of Fire. Let the Liberty and Love that belongs to Perfect Unity set the tone for the context in which the words are given. Let us behold the basic letters that comprise a word thought and their arrangement. Let us discern the appendage letters—the prefixes and suffixes—that precede and become attached to a root grouping of letters. Let us look within the collective family of Names to discern how pronouns are used. How do we interpret the word, “I,” when all things are One and the Voice speaking is amidst the Collective Fire? How do we interpret the pronoun, you, etc.? Let us consider that each pronoun is from a point of speaking or addressing that which is within their collective wholeness. At times we speak from the Collective, as a Single Voice, commonly rendered as “I,” other times we speak, unto our collective Unity, being rendered as “you.” Each pronoun conveys a vantage point of observation from which the Fire speaks and how the Collective House of Names views itself. Therefore the pronouns are relative positions of the Collective, being of the Oneness of YahúWah and pertaining to the sayings of Oneness. We conclude that the pronouns or pronominal suffixes are not separate entities but positions amongst the Whole.

All things come from Chokmah—The Foundation of Wisdom, and thus, the pronouns, I, you, he, she, we, they, me, him, her, and us and them, **all are within One State**. Therefore, we read what is called the pronouns as observation points within Oneness. This position will affect the perceived action of every verb form and noun declension. The translations of the Torah, based on gender, are faulty since HaShem is ONE, and the Words of the Torah are ONE Word of Fire that are written and spoken prior to there being any designation of gender. Gender classifications that we know of today are divided states of flesh that will fall unto the collective Union of Lights from which every Name has come and to whom every Name belongs. Via reading the Torah as Fire Words and distinguishing what has been called the personal pronouns **to be observations, developments, and expressions within YahúWah**, we will bring the Writings and Sayings of Fire forward with clarity into the consciousness of all Names and States of Becoming.

Objections to reading and translating the text without gender are voiced by those who want to maintain the distinction between Names and their collective wholeness. They see the division in the flesh to continue as though it was in the Mind of HaShem to create humankind into different houses of gender. However; the Name, Adam, is One Name that holds both sides of YahúWah, giver and receiver, having **within the Name of Adam the ability to recall, initiate, give, imprint (male) and the means to detail, accept, carry and unfold (female)**. For as YahúWah is One House and One Name, likewise all thoughts and Names that come forth of YahúWah are One House also. The division of gender into separate bodies is not the creation of YahúWah but rather caused by a tear in the Ayin Consciousness whereby the Unified Garment or Body became divided. To render the text, in view of our state of division, is to mislead the reading and to reduce the Words of Perfect Unity unto states of division whereby the Word is subject to be interpreted according to the flesh and its weakness.

Whenever the terms, אָנֹכִי, אֲנִי *anee, anoki*, commonly rendered as I, are used, we read that ***all within YahúWah is speaking as a Single Voice***. The position of “I” is not referring to an individual but rather conveys a Collective Voice. When the terms, אַתָּה, אַתָּ *atah, at*, commonly rendered as “you,” appear in the text, we are reading of a summation—a collective order. You, in the singular or plural sense, conveys all that is within us. We are speaking unto our summation or making a statement from which the activities of YahúWah are proceeding. For further information consult the Bet HaShem Torah Light Dictionary. Basic renderings of each of the pronouns are provided in this lesson.

The reader of the Torah and documents prepared in Ancient Hebrew has before their eyes the Words of Liberty; hence, it is in Liberty that we read the words and their construction of Light without restrictions of conventional thinking. The meanings derived from taking Torah Words into our realm of reflections and then drawing out a meaning/interpretation from our reflections reduces the vibration and obscures the meanings of the Words. We are to read the Words with the Eyes of Wisdom/Fire and speak them the Words with the Breath of Wisdom. In Wisdom and with Understanding, the words are read, uttered and cherished. In study of the Paleo Letters, work thru the language with the family of Reuben. Look at the text to behold the constructs of the words in their sequential order to develop the patterns of Thought from the letters and their combinations which are of Fire.

The native tongue is comprised of symbols of Thoughts and their organization. Reading the Paleo will assist your inner development to behold the construct of these letters within oneself. The Thoughts of the Fire are active within us to form words and their corresponding expressions/faces. As we have come from Fire, so are these words the base of our Life. We hold them within our Breath via which the Words are opened and multiplied. The Thoughts of Torah Words arise within us via meditation upon the combination of symbols/signs/ Letters of Fire.

Basic Renderings

אָנֹכִי I, the Single Voice, a realization of Inward Unity and all living potential belonging to One; inner projection displayed; the inner force of Unity/א spread out/completed/י through the inscriptions/actions/א; Unity's/א perfection/י given/א, the phrase, “I, YHWH” (*e.g.*, TK/Lev. 22:2), demonstrates the Unity within being projected, or fully released; note: the inward “I” is the Inward Unity of all parts voicing the Master Resident of a house.

אֲנִי I, to be vertical, perpendicular; to perceive inner unfoldments as a tree/branching; the Unified/א Will/י branches/י with extensions of Oneness/א; the will/א spreads out/י into branches/י of inscriptions and deeds/א; note: the “I” of each Name is the inner divine will to initiate and maintain unfoldments with evidence to demonstrate the inner Unity.

אַתָּה you, 2nd person singular giver/encircler/the composite/sum of all inward within the collective, which contains within all concepts of Elohim/אָלֹהִים—from *Aleph/א* to *Tauw/ט*; perception/א of the totality/א of Light/א; the total nature of life, the sum breathes; the Unified force of Life/א completely/utterly/א emanated/א; Aramaic: to come, occur, arrive, the summation of Breath is evident, able to move itself forward.

אַתָּה you, 2nd person singular receiver/implanter/the parameter letters of the *alefbet*; the inclusive sign; accusative sign denoting an object; a sign, omen, togetherness: hence, the preposition “with”; the projection/א of totality/א—the first and the last; connotes “complete, utter; the full scope of, the totality of”; the totality of an object, Name; also a ploughshare, shovel, pertaining to an instrument that can gather up as the Nature of Inhaling; an initiation/א with renewal/א.

4Yא he, to breathe, to emanate, express and multiply Thoughts, therefore to convey an existence; The Breath/א sustains/upholds/γ the Principal/4; light waves/א are contained/γ within a seed/4 –each seed has its frequency or wave length; life/light/א contained/bonded/γ within a Name Concept/4; to be enlightened/א to the Unity of/γ all Principles/4 whereby one breathes to emanate their Name; a light/א vessel/γ of seed/Principle/4 as a menorah that projects the complete spectrum of the Light; also: the same; the light/א unifies/γ according to Principle/4 thus the measure of Light that we walk in is dependent upon the Principles acquired; used at the end of a statement to heighten the Thought whereby the Thought breathes upon our members.

4בא she, Breath/a wave frequency of light/א which receives to detail/inscribe/ב Principles/4; as the inhaling nature of Breath writes the messages of Thoughts spoken, “she” is a scribe, one who records; a frequency of light/א receiving/ב the Principle/Thought Concept/4 whereby the Principles become seated and active within our assembly of parts; according to our taking in, so is our meditation, for we think upon what we swallow [i.e. Bela of Benjamin]; 4בא is considered the 7th moon which receives and composes from the 1st moon; she is seen in the hours of a day, 7-12, which are vessels to receive the ascending hours 1-6 each day.

Yגא we, the unified/4 will/γ in motion/א as a collective of all members to perfect/complete the abiding collective/unified growth/γγ; the state of unity spread abroad, kept in perpetual motion via abiding together in unison/γγ; without the inner unison there is no progression or movement—in that one member goes one way and another part seeks to go another direction whereby movement is arrested; the unified collective is the means to maintain a direction of motion via the inner assembly being in agreement, “we” is the means to complete and perfect ourselves in Unity which attest to our alignment with the Union of the Lights, for as one offers themselves to mirror another and to collectively abide in the Mind of YahúWah, so we are perfect/complete in Unity; as one resolves separateness and independence from the whole so they are situated to be perfected in the Eyes of YahúWah; אגא is rendered also “to sigh” as to determine a result; the will to resolve and console/אγ, thus we find comfort/Noach/אγ within joined Breaths—we; the concept/4 to console/אγ at each level of growth attained/γγ, thus knowing contentment in each state.

אX4 you/ye, 2nd person plural collective givers/encircles/the summation transmitted by another; the means to transmit the collective assembly of Names; the integrity/אX of Unity/4; being true to all Names and parts, for the collective you is the representative of the Union; and what you/ye extend conveys the integrity of your inner assembly.

אX4 you/ye, 2nd person plural collective receivers/implanters/the summation unfolded, the means to reveal the inner collective Names; to explain/אX all of Unity; to unify cells/cubicles/אX; the inner assembly is instructed in Unity via which the Teacher makes all things known through association of parts, for how can we know all until we are willing to assemble through which we comprehend the vastness and networking of Unity; the reading of the inner collective is a means of coming full illumination.

אאא, אא they, 3rd person plural collective givers/encirclers/an assembly/א of light/א: the radiance/א reflected/א within a cluster of Names; Breath's/א conductivity/א of messages via groupings of thoughts; radiance/א released/א; the awareness of groups/clusters of thoughts within one's Name—their collective lights and the messages transmitted through them.

אאא, אא they, 3rd person plural collective receivers/implanters/to verify, affirm; to be definite, certain; the radiance/א of accepting/unfolding/א; the radiance/א of all extended/א; to behold/א the inner radiance/א unfolded/א; the inhaling Breath/א flourishing/א.

The Object Pronouns

ᄠXᄡ me

YXᄡ you, 2nd person singular, one giving/encircling/masc

YXᄡ you, 2nd person singular, one receiving/implanting/fem

YXᄡ him

ᄡXᄡ her, The Assembler of Breaths/Lights, to compose the Principles of Light and intertwine the Breaths of Names as United Branches, same Letter configuration of the word, “you,” see above; a oneness/ᄡ via intertwining/X of Breaths/ᄡ.

YᄡXᄡ us

The Demonstrative Adjectives

ᄡI this, denoting a giver/extender/masc

XᄡI this, denoting a receiver/implanter/fem

ᄡᄡ these, common to giving and receiving

ᄡYᄡ that, denoting a giver/extender/masc

ᄡᄠᄡ that, denoting a receiver/implanter/fem

ᄡᄡᄡ, ᄡᄡ those, plural collective giver/encircler/masc

ᄡᄠᄡ, ᄡᄠ those, plural collective receiver/implanter/fem

From your vocabulary lists in all prior lessons, create and write out 6 sentences in English and then translate them into Paleo.

Vocabulary Words

ግሊዐ	eye, Ayin
ግሃዳ	wise, Chakam
ረሃደገ	great, gadol
ጎሃፀ	good, teuv, tov
ዐገ	evil, (adjective) ra, rag; also rendered as (noun) friend, shepherd
ጻዐገ	evil, (adjective) ra-ah, ragah, also rendered as (noun) friend, shepherdess
ረሃዎ	voice, kol
ሠሊጸ	Ish, fiery one extending, mastery of Fire
ጻሠጸ	Ishah, fiery one composing, illumination of Fire
ጻሠግ	Moses, MaSheh
ኩገጸ	earth, land, aretz
ኩገጸጻ	the earth, ha-aretz
ገሠጸ	who, whom, which, to verify, Tribe of Asher, asher
ኂሃ	that, because, when, kee
ሪዐ	on, upon, over, concerning, al
ከሃጻ	he, hu
ጻኂጻ	he is, becomes, was, haYah
ጸሃጸ	horse, sus
ጸሊጸጸ, ጻጸሊጸጸ	prisoner, aseer, aseerah
ጸሃሃሃ, ጸሊጸሃሃሃ	star, stars, kokav, kokavim

Read the Hebrew words and then translate into English

- ጻሠጸ ጎሃፀ, ጎሃፀጻ ጻሠጸ, ጎሃፀ ጻሠጸ (2) ሃሪግጻ ጎሃፀ, ጎሃፀጻ ሃሪግጻ, ጎሃፀ ሃሪግ (1)
 ኩገጸ ጎሃፀ, ጎሃፀጻ ኩገጸ, ጎሃፀ ኩገጸ (4) ገጻጸ ጎሃፀ, ጎሃፀጻ ገጻጸ, ጎሃፀ ገጻጸ (3)
 ረሃሊጻ ረሃጸ, ረሃጸጻ ረሃሊጻ, ረሃጸ ረሃሊጻ (6) ሠሊጸ ግሃዳ, ግሃዳ ሠሊጸ, ግሃዳ ሠሊጸ (5)
 ሃሠጻ ጎሃፀ ገሃጸ ጎሃፀ (7)
 ኩገጸ ሪዐ ግሊግጻ ግሊጸረጸ ገሃጻ ጻሃጸ, ረሃጸ ሪዐ ግሊግጻ ግሊጸ ገሃጻ (8)
 ኩገጸ ሪዐ ረሃጸ ሃሠጸ ጻኂጻ (10) ግዐሪ ጻሃጸ ጎሃፀ, ግሃዳ ሃሪግጻ ረጸ ጻሠጸ ጻላጸ (9)
 ኩገጸ ረሃጸ ሠሊጸ ጻሠጸ ጻኂጻ (12) ጸጻ ጸጻ ጸጻ ጎሃፀ ጸጻ ግሊጸ ጻላጸ (11)
 ረሃግጻ ረጸ ጻሠጸ ጻላጸ (14) ጻዐጻ ጸሊዐ ሪዐ ረሃጸ ሃሠጸ ጸጻ ሃሪግጻ ጻላጸ (13)
 ግሊግጻ ኩገጸ ግሊጸ ጸጻ (16) ግዐሪ ጻሃጸ ጸጻ ጸጻ ጸጻ ጸጻ ጸጻ ጸጻ ጸጻ (15)
 ግሊጸ ጸጻ ጸጻ (18) ጸሊዐ ጸጻ ረሃጸ ረሃጸ (17)
 ኩገጸ ግሃዳ ሠሊጸ ረሃጸ ጸጻ ጸጻ ጸጻ (19)
 ሃሠጸ ጸጻ ጸጻ, ጸጻ ጸጻ (21) ግዐሪ ረጸ ግሃዳ ሠሊጸ ጸጻ ጸጻ ጸጻ (20)

Translate into Hebrew

(1) a great people, the great people, the people is great (2) a good city, the good city, the city is good (3) a good day, the good day, the day is good (4) a wise king, the wise king, the king is wise (5) a good eye, the good eye, the eye is good (6) The king sees that the darkness is great upon the land (7) There is no light in the city, and the people see not. (8) YahúWah is good to the people (9) A great light comes to the people in the city. (10) The king calls to the woman, and she comes not. (11) The people say unto MaSheh, The land which YahúWah gives is good (12) Shmuel says unto the people, YahúWah, He is King in the heavens and in the earth. (13) Moses is a head over the people (14) The woman calls unto the king in a loud (great) voice. (15) The word which YahúWah says unto Shmuel is great. (16) The Ish goes unto the great temple which is in the city. (17) To the city there is light as the day. (18) There is not in the land a man like Moses (19) The prophet is a voice to the people. (20) A wise and great king is YahúWah to the people.

Read the Hebrew words and then translate into English

- XYḡYፀ XYፑYፑ, ልጋYፀ ልፑYፑ; ማጋጋYፀ ማጋፑYፑ, ጋYፀ ፑYፑ (1)
 XYWYፈፑ XYፈጋጋ, ልWYፈፑ ልፈጋጋ; ማጋWYፈፑ ማጋፈጋጋ, WYፈፑ ፈጋጋ (2)
 XYፓYፑ ማጋWY, ልፓYፑ ልWፈ; ማጋፓYፑ ማጋWYፈ, ፓYፑ Wጋፈ (3)
 ማጋጋYፈጋ ማጋጋYጋጋ, ጋYፈጋጋ ጋYጋጋጋ (5) ማጋጋYፈጋ ማጋጋፋፋ, ጋYፈጋጋ ፋፋ (4)
 ልጋYፀY ልጋYፈጋ ፋፋ ጋፈፈጋጋ ልጋጋጋ ጎXጎ (6)
 ፋፋ XፑX ልፈጋጋጋ ልጋWጋ (8) ጋYፈ ፈጋጋ ማጋጋጋ ጋY ፈጋጋ ጋጋጋ ልጋWጋ (7)
 ልጋYፈጋጋ ፈጋጋጋ ጋጋWጋ ፈፈፈ ማጋWYፈፈ ጋጋጋ ማጋፋፋ (9)
 ጎጋጋ ጎፓ ጋፈፈ ፈጋጋጋጋ ጋፈፈፈፈ ፈፈፈፈ (10)
 ማፈፈፈ ልጎXጎ ማጋY ጎጋጋ ፈፈፈ ጋፈፈፈ ጎፓ ልWፈፈ ልፈፈፈ (11)
 ጋፈፈፈ ጎፓ ጋጋጋ ማጋY ፋፋ ጎፓ ልWፈፈፈ ማፈፈፈ ጋፈፈፈ (12)
 ማጋWYፈፈፈ ማጋፈጋጋጋ ጋፈፈፈ ፈፈፈ ማጋፈፈፈፈፈፈ ልፋፋፈ ፈጋጋጋ ጋፋፋፈ ጋፋፋፈ (13)
 ማጋፋፋ ማጋWYፈፈ ጋጋጋ ጋጋጋ ጋፈፈፈ ፈፈፈፈ ልጎXጎ ፈጋጋ (14)
 ልጋጋጋ ማጋጋጋ WYፈፈ, ጋፈፈፈፈፈፈፈ ልፓፓ ፈፈፈ (15)
 ማጋጋYፀY ማጋጋYፈጋ ማጋጋፋፋ ጋጋጋ ጎጋጋ (16)
 ልጋጋጋ ጋጋጋ ማጋWYፈፈ ጋጋ ጋጋጋ ማጋፈጋጋጋ ጋጋጋ ፈጋጋ (17)
 ጎXጎ ፈፈፈ ፋፋፈፈ ፈፈፈ ማጋጋፋፋ ማጋWYፈፈ ጋፈፈፈ ፈፈፈ ፈፈፈ ፈፈፈፈ (18)
 ጋፈፈፈፈ ልጋጋጋ ጋጋጋ ማጋWYፈፈፈፈ ማጋፈፈፈ ፈጋጋጋጋ ፈፈፈ ፈፈፈ ማጋፈፈፈፈፈ ማጋፓYፑ (19)
 ልጋጋጋ ፈጋጋጋ ፈፈፈ ጋፈፈፈፈ, ጋYፈጋ ጋYፈፈ ማጋፈጋጋጋ ጋፈፈፈ (20)
 ማጋፋፋፈፈ ማጋጋYፀፈ ልጋጋጋ ጋYፀ (21)

Translate into Hebrew

- (1) a holy prophet, holy prophets; a holy prophetess, holy prophetesses (2) a good word, good words (3) a great temple, great temples (4) The prophets went unto the holy city, for they said, 'Shmuel the prophet is in the temple which is in the city, and also the king and all the people.' (5) Holy were the prophets who sat under the trees in the garden all the day. (6) They ate the good fruit in the garden from every tree. (7) The people (sg.) dwell in the good land which YHWH gives to Yisrael. (8) They ate from the fruit which was on the tree in the great garden. (9) Great is YahúWah in the heavens and great is Yisrael in the earth. (10) They went unto the land, and they also took the fruit. And unto the people they came, and they also said, 'The fruit which is in the land is good.' (11) Elohim says unto MaSheh, The man who says that the land is good is a friend. (12) The prophets dwell not in the evil city, for they are holy to YahúWah. (13) The king sees that wise are the words which the holy prophet says unto the people. (14) There were not in Israel prophets great as Shmuel. (15) The prophetess took not from the fruit and she ate not all the day and all the night. (16) The Ish goes unto the great temple which is in the city. (17) To the city there is light as the day. (18) There is not in the land an Ish like Moses. (19) The prophet is a voice to the people. (20) A wise and great king is YahúWah to the people.

Verb Forms convey Levels of Activities within the Ayin Consciousness:

תפח project-to learn, accept

תפח carrier-to compose the teaching

תפח project-to keep watch, beware

תפח to carry the watch forward,
to implement the observance

תפח project-to observe, thought conception

תפח carrier-to compose inwardly the thought conceived