

# BYLAWS BET HASHEM MIDRASH HOUSE OF THE NAME ACADEMY

## Article One OFFICES

The principal office of the nonprofit organization in the State of Indiana is located in New Haven, County of Allen. The organization may have such other offices, either within or without the State of Indiana, as the Board of Directors designates for schools, clinics, classes, or meetings of the organization as required.

## Article Two PURPOSE AND POWERS

**Section One.** The overall mission of the Midrash affirms every Name within the House of The Name. Every Name is positioned within families of HhaSham/HaShem to comprise the entire expression and structure of the Master Name/אָפּאָל. The academy provides instruction to all peoples, without discrimination, unto assisting every Name to stand in their full stature of Being. The scope of the academy interfaces with other institutions of education to provide printed material, clinical health assistance, lecturers, supporting community schools, both public and private institutions of learning, prisoners, and shelters. The general public level of membership is referred to the outer court, which is opened to all peoples.

Instruction is offered unto expanding and establishing the attributes of your Name unto the collective expressions of all Names united. The development of the soul is referred to as the inner court. Every person is considered a **BET HASHEM**—*a House of The Name* which is according to the pattern of HHASHAM/אָפּאָל, *the Unifying Name of all Names*. The body of your Name is the House/Temple of your Breath/Spirit. As such you contain the items of the tabernacle described in the Teúwrah/Teúwrah: i.e. the hhakaiyúwer/laver/basin, mizbaach/the brazen altar, the menurahh/lampstand, shulchan panyim/the table of shew-bread, and the altar of semmyim/incenses, the arúwn/ark and vessels of service, the later vessels are your organs. The furniture of the Tent of Meeting describes the Collective placement and the operations of your Name, revealing the Nature of your Name and purpose. The literature of the Teúwrah is a guide to understanding all within you and assists you to make, arrange and fulfill the workings of Light of HhaSham. The Collective Tabernacle is a House with all congregating Names unto HhaSham. Amongst the purposes of the academy of BayitHhaSham/Bet HaShem, instruction is offered to build-up, implement and fulfill the operations of The Tabernacle of YahúWah. The collective Body is a house comprised of all Names, a house of prayer for all peoples regardless of their faith or orientations to the Light. To The Collective Name, the classes, students, and teachers are devoted.

**Section Two.** The classes of the Midrash provide concept and interpretive instructions regarding the writings/scriptures of The Name. These writings are a guide to comprehend, to activate, and fulfill the inscriptions of Light within your fabric of thought and expression. The scriptures and the created worlds are considered to be a unified statement, both attesting to the Orders of Light in all things. Written Words of אָפּאָל assist you to understand the Living Animated Words within all peoples, which are set forth as universal parables. The unfoldment of the Words assist each student to develop and utilize all aspects of their Name to collectively build, affirm and maintain BET HASHEM—The House of The Name.

The written Words of אַחַד/Unity, come through maShayh/Moses/אֲמַר which is an inverse of the letters of HaSham/אֲמַר, meaning to draw out/אֲמַר the Shayh/Lamb/אֲמַר. Via *Mashayh/אֲמַר* the inscriptions of Light are drawn out from your composite Seed and written upon your inner stones/tablets through the nervous system. These writings of Fire are gathered into a collection called the Teúwrah—a *composite knowledge of Light, a totality of mind illuminated* contained in Seven Scrolls. The Teúwrah is the foundational group of writings from which the Midrash provides instruction. The word “midrash” means to seek, inquire, and interpret these Words of Unity. The language of the midrash is universal—of the **SINGLE VOICE** conveying Voice of Unity in all things. Through studying, practicing, and understanding the teachings of Teúwrah and related materials of science and metaphysics, *each person* achieves their potential in expressing their Name—a Communication and Position of Light. The complete expression of Light is called HhameShich/The Messiah. HhameShich is the full measurement of your Collective Thoughts of Light, expressing the nature of ALhhim/Principles of Light embodied within spirit, soul, and body. The Midrash assists to release and develop the Principles of Light within the faculties unto their full operation in accordance with your Name and the Branch/Family to which your Name is appointed.

The faculties are known as twelve fruit/organs on the Tree of Life. These faculties of Mind are related to the portions and workings of the inner “tabernacle furniture,” which are referred to as the inner court, or level two of the midrash. The instruction is to nurture each part of the Tree of Life from the roots to the fruitful boughs that your *Name* bears unto the sacred sanctuary/holy of holies—the third level of progression. The *State of the Faculties or Tribes* is the major discipline of the Midrash.

There are Ten States that each name possesses to inherit. The inheritance is the entering into all dynamics of the faculties or lands of a Name. These lands are commonly called, the Promised Land, which is *the State of Verifying the Nature of Life held through your Words*. Into these Ten States of manifestation the faculties enter and embody their full expression. The processes of bearing fruit and occupying the lands in which the Name has entered are the Ten States for each Name to achieve. The development of each State occurs as you unfold and fulfill all *attributes of Light within your name*—positions of intelligence/spirit/breath, all *attributes of Light/names of the body*—manifestations of Light structures, and all *attributes of Light/names of the soul*—the flowering expressions that *adam/adim* are and becoming. The Twelve Fruit and the Ten States comprise Twenty-Two, the *Taiúwah/Taw/א* which is the sum conveying the Totality of Life. The Twelve Fruit and the Ten States refer to the twenty-two Letters of Fire. These twenty-two Letters comprise the Writings of the Teúwrah and set forth the revelations of Bet HaShem. The twenty-two Letters are the Names of ALhhim and are the basis of studying the ALphahBayit/abc’s of the Paleo Hebrew, the Teúwrah, the Tanach, and related sciences of anatomy and parapsychology included in the classes of the Midrash.

**Section Three.** Bet HaShem Midrash provides instruction, fellowship and services to all peoples without respect, recognition or seclusive privileges based on nationality, religion, race, color, sex or any other divisive terminology. All peoples are considered to comprise the BetHaShem, being the offspring of One Light.

**Section Four.** The above activities of the inner court are incorporated in the following activities: a) students and faculty are committed to Teúwrah study and teaching; b) to engage in spiritual offerings at the specified periods of Light/times to facilitate the ongoing transformation/transfiguration of Mind unto the image of HhameShich—the full measurement of *Name*; c) to nurture one another through gifts and offices unto perfection/completion of the unfoldment; d) to provide an educational network with teachers of the priests, Levites, the Council of Seventy Elders, Twelve Heads, and the offices of the Bet HaShem congregation comprised of

Ambassadors, Revealers, Announcers, Shepherds, and Teachers; e) to demonstrate love and respect for all students; f) to guard and defend all students from injustice and abusive speech; g) to support all efforts for the restoration of the Twelve Houses of Name and the Ten States of occupation; h) to maintain progress reports and evaluations; i) i) to produce and distribute training and broadcasting materials, newsletters, Ancient Hebrew luach/monthly schedule of offerings/calendars, periodicals, books, media, music, through Bet HaShem's media operations—Aleph Bet Document Centre or any other entity that may be created/appointed; j) to provide educational opportunities for children and adults in the community at-large including home studies/schooling and public seminars; k) to support Laúwim/Levites who hold the Body as one; the poor/meek who are as the fathers consider that they own nothing of the world; as strangers foreign to the habitations of flesh, seeking their resident of gemstones in Cities of ALhhim, wandering as destined to abide with their kin; the fatherless, who call no man, Father, knowing their Father is above having embraced their Origins of Antiquities; and widows who are virgins devoted to prayers, in that their companions/associations to the world/former unions have died, they follow the lamb of the oylah daily, whereby the meekness of their spirit bears the Union of the Heavens and Earth for whom the resources of Bet HaShem are extended; l) to pray for all peoples especially for those who labor on behalf of your Names with instruction and council; m) to inform others of the objectives and purposes of BET HASHEM and assist them in the spirit of meekness and humility; n) to research into related areas of study and knowledge regarding the universe; n) to research scientific knowledge knowing that all science is an exploration and confirmation that follows after thoughts of Wisdom have been released/spoken; o) to secure and establish suitable facilities for classes, conferences, meetings, seminars, retreats.

**Section Five.** To maintain a centre for school(s) within communities wherein the Midrash rises and becomes established.

**Section Six.** To maintain a holistic health facility. The Name of the clinic(s) is: ARIAL Holistic Health Clinic. The purpose is to serve the outer-court, inner-court and sanctuary levels of all people. As a non-profit clinic no one is denied services. The clinic(s) is organized within this non-profit corporation. Based on charitable purposes and affiliation with Bet HaShem Midrash, Inc., a clinic is a traditional means of delivering health care in the United States. The clinic honors The Body as a Temple, the Inner Court of the Soul; and the Mind as the Sanctuary. Services of ARIAL Holistic Health Clinic are being about Our Fathers' Business.

**Section Seven.** To perpetually protect this nonprofit organization in its ownership and control or its property and in its sovereignty. Being cognizant of that US Supreme Court decision in the case of Watson vs Jones, rendered April 15, 1872, (13 Wallace, United States Supreme Court Reports, p. 679), wherein the broad principle is laid down that, where an entity is or becomes a member of any organization to which it is amenable, then the local body becomes entirely subject to the decisions of that organization before the law in its control of its property, in its faith and conduct, in its teaching, practice and custom, as to its financial and outreach policies, as to who may be or who shall be its officers or its members, in short, in all things whatever; therefore, any action or effort on the part of any of the members or officers of Bet HaShem Midrash to cause it to dissolve and become a member of any other organization is hereby strictly forbidden and any such action shall be a breach against the foundation and intent of this nonprofit organization, and any record made of any such action shall have no binding power upon this organization, but shall be merely a record of misconduct.

**Section Six.** To earnestly seek and promote the Unity of all *peoples*.

## Article Three

### ORGANIZATION NAME

**Section One.** The name of this not-for-profit organization is BET HASHEM MIDRASH, INC. — The House of The Name Academy/Inquiry Centre Incorporated. A *midrash* is an academy, a House of Study.

**Section Two.** The name BET HASHEM/BayitHhaSham is synonymous with The House of The Name/YahúWah in which all peoples abide and journey in life.

**Section Three.** The name BET HASHEM shall be the parent name for all entities and operations in any state or country or continent including the establishment of schools, orphanages, housing projects, clinics, and related entities to fulfill the purposes of the Midrash.

## Article Four

### SUPPORTING MEMBERS

**Section One.** Membership is opened to all peoples awakened to the design of HhaSham within them who have a desire to fulfill their Names in perfect harmony with others. The membership is literally “a House of Names” who accept the words of the covenant/agreement and desire to honor and do them.

**Section Two.** Members are of good character and engaged in the purposes as set forth above in Article One. A member may be considered for outer-court services, inner court regulations, and qudash/holy sanctuary management. Members of the clinic must complete an application of commitment for approval prior to administration of modalities.

**Section Three.** The activities of your body characterize the functions of the membership. The pattern for the officers of the Midrash are seen within the inner workings of the body. Each member takes their respective place, as designated by Name and Branch, for the benefit of the whole.

## Article Five

### OFFICERS

**Section One.** Officers are from within the membership being those designated by the calling of Ruach haQudash and appointments of HhameShich via the designation of hands. Officers are grouped according to functions including the works of priests (Kuwáhnim), Laúwim/Levites, Elders (zekanim), Envoys (shalichim), Prophets (nevim), Spiritual Builders (mvasserim), Shepherds (roim), Teachers (mlammadim), Judges (shuphetim)....and their helps. There are three stages of service: (1) an initial calling and entry level of internship and service, (2) becoming established in the calling and appointments of meShich, involved in training others, conducting studies for others, etc. (3) leadership roles and fulfillment of calling.

Officers are identified with the appointments and calling of HhameShich including the administration of:

*Shalichim*/sent ones, distributors of grace, gifts, emissaries, envoys of the kingdom, policy making, establishing teachings and practices....

*Nevim*/spokesmen, interpreters, counselors, unfolding concepts, providing encouragement for each Name to become and function as a king/master of Light. Prophets are grouped according to schools and interpretations according to universal principles and not by private or strange concepts that have no relationship to the Wholeness of The House.

*M'vasserim*/spiritual builders/evangelists to assist in the distribution of goods, announce decisions, provide support as the walls of a house, be in charge of categories of good works, bear forth proclamations of shlichim...

*Roim*/shepherds/caretakers of flocks to feed, restore, guard, counsel, organize, visit, increase fold, gather...

*Melammadim*/teachers involved in instructing, preparing lessons, providing and acquiring materials, evaluating concepts, to direct actions of love, open-up the storehouse of Knowledge to feed wholesome expressions, provide topics for consideration for future development and understanding...

The *Board of Directors* shall include but not be limited to a Director, Co-Director, Secretary, Treasurer and a Representative of the Seventy Elders. Other positions on the Board may be appointed as functionally required. Each member on the Board of Directors may serve amongst the Seventy Elders. The members of the Board of Directors shall be appointed by the Director and confirmed by the Council of Seventy Elders.

The Director shall be the primary account signature with the Treasurer; others may be appointed as co-signers on any accounts upon approval by the Board of Directors. The Co-Director shall jointly provide leadership for the House, and whenever the Director shall be unable to fulfill any obligation, the Co-Director shall take the position of Director and all of its duties and obligations and then appoint another Co-Director with counsel of the Seventy Elders who collectively confirm the Director. The Secretary serves to keep all records as may be required by the Organization. The Representative of the Seventy Elders is the voice of the Seventy on the Board of Directors. The Board of Directors administers the affairs of the Academy and sets the sails for the courses. The Board of Directors may appoint an *Advisory Council* from the membership or community-at-large who are interested in providing counsel to the Midrash. All affiliates of the Midrash are representatives on the Advisory Board. There are nine chairs to the Advisory Council and each chair may have sub-chairs as functionally required. The Advisory Council is comprised of a kuwáhen advisor, a Laúwi/Levite advisor, a publication/language advisor, an assisted living/communal advisor, a business advisor, a Head of the Branches/Families advisor, an educational advisor, and an orphanage advisor, a clinic advisor, and an affiliate member advisor. Such advisors may be organized and modified as functionally required.

**Section Two.** Every officer is a good standing member.

**Section Three.** Each officer operates within the outline of his office as described in the Teúwrah. Terms of office are for life; none shall loose their calling, achievements, or responsibilities acquired via his service in any stage. Each officer and calling shall belong to an association with others of the same office or calling.

## Article Six

### CLASSES AND MEETINGS

**Section One.** Classes are held weekly or according to a monthly schedule of Light signs.

Meetings are held monthly for RashChadash, and annually for Pessech, Shavuot, Zichrun Teruoh, Yúwm Kippur, and Sukkut as announced by the kuwáhnim/offspring of Aharúwan/Aaron. These days are set aside for spiritual evaluation, instruction, and preparation for further progressions and transformations.

**Section Two.** Other meetings of the officers and/or membership may be called at any time.

**Section Three.** An annual meeting shall be held on RashChadash of Yahúdah/Aviv or on the second day of the first month to the Teúwrah year.

## Article Seven

### SUPPORT AND FINANCES

**Section One.** a) The Midrash receives tithes, offerings, donations of time and talent, contributions and tuition for classes. b) Bet HaShem may receive property by devise or bequest subject to the laws relating to the transfer of property by will. c) The Organization may be appointed as a Trustee under any trust incidental to the principal objects of the organization and receive, hold, administer and expend funds and property subject to such trust. d) The Organization may enter into, make, perform and carry out contracts of every kind for any lawful purpose without limit as to amount and to draw, make, accept, endorse, discount, issue and execute promissory notes, warrants, and other negotiable or transferable interest. e) The Organization may take, purchase, or otherwise acquire; to own, hold, occupy, use and enjoy; manage, improve, develop and work; to grant, sell, exchange, let, demise and otherwise dispose of real estate, buildings and improvements and every right, interest and estate therein without limit as to the amount thereof and wheresoever the same be situated; to erect, construct, alter and repair buildings; to assume any and every kind of contract, agreement and obligation by or with any person, firm, corporation or association, or any Federal, State, or other Government for the use or any buildings, improvements or structures of any kind, including equipment and software that will benefit and carry forth the purposes of the Midrash. f) The Organization may purchase, own, hold, lease, assign, transfer, exchange or deal with personal property of every kind and description without limit as to the amount and wheresoever the same may be situated.

**Section Two.** Priests and Laúwim/Levites of Levels One, Two or Three may be financially supported with donations for their services to the Midrash. Living provisions, including housing and foods, are to be provided for them from the membership in order that they may concentrate on their Levitical and teaching assignments. Such provisions do not exclude any responsibility that each Levite shall bear in regards to housing, temples, schools, lands, livestock, vegetation, etc. Laúwim are an example for all members in the proper care and utilization of all possessions.

**Section Three.** The Academy of BET HASHEM is supported by donations from all members and participants in the fellowship. A member is faithful and regular in his contributions.

**Section Four.** A BET HASHEM centre is to contribute monthly to the central administration of Bet HaShem to assist in the formulation for publications and services as well as administrative duties.

## Article Eight

### ADMINISTRATIONS

**Section One.** Each BET HASHEM Centre is administered by residing officers within the Supportive Members.

**Section Two.** Each centre of BET HASHEM is considered as a part of the whole and not independent from another centre. Bet HaShem is jointly serves with P.R.A.I.S.E., Bet HaShem Midrash of India, Bet HaShem of Manipur, Bet HaShem Midrash of Nigeria, Bet HaShem Midrash Literature Distributors; Brit Olam Kehilah, The House of Aaron, Zion Israelite Christian Temple, Bet Shavei-Tsion International and others who may be affirmed through a resolution by the Board of Directors.

**Section Three.** Each centre reviews new prospects for membership to clarify their objectives and to educate them concerning the objectives and purposes of BET HASHEM (detailed in Article One), respect for the membership and ministries, and procedures for services. All consultations with new prospects are conducted with discretion to uphold the value of the inquirer and the wholeness of the fellowship.

**Article Nine**  
**AMENDMENTS**

**Section One.** The members of this nonprofit corporation may by consensus amend or add to these bylaws or any part thereof at any meeting for the purpose after proper notice has been made to all involved.

**Section Two.** Any amendments shall be made in consideration of all peoples and for the development of their faculties and for the continual operations of The Academy.

mailing address: 13539 US Hwy 24 E, New Haven, Indiana 46774-9714

Original March 29, 1979

Revised March 15, 1985

Revised September 30, 2000

Revised July 18, 2002

Revised Dec 24, 2002

Revised Jan 4, 2013

I hereby commit to the following levels of BHM membership: Please check all that applies:

- Outer Court
- Inner Court
- Qudash Sanctuary

If completing electronically, enter any Number for your signature.

Signature: \_\_\_\_\_

Printed Name: \_\_\_\_\_

Date: \_\_\_\_\_

Address: \_\_\_\_\_

City \_\_\_\_\_

State: \_\_\_\_\_

Country: \_\_\_\_\_ Zip/Postal Code \_\_\_\_\_