

Ho, Everyone who Thirsts!

Come to the Waters and Drink; Come and Eat without Money and Without Cost.

Come and buy Wine and Milk.

YeshaYahu/Isaiah 55:1

A Statement of Orientation to the Writings and Purpose of the Midrash (Academy) of Bayit HhaSham/BHM

The Midrash of Bayit HhaSham (Bet HaShem) is a center for the inquiry and exposition of the writings and works of AL. The Midrash of Bayit HhaSham means to inquire into all that within the Name of YahúWah, YahúWah being the Collective Name of all Names of AL. The Midrashim are located in all of ten Lands of Aúwer/Light. The work ongoing in this realm is a measure of all that is with the Midrash of Bayit HhaSham in the States of Light.

The materials of the midrash are given by instruction and unfolding through the Paleo Govri/Hebrew Language. The interpretations developing within the Midrash are intriguing and enlightening to the Eyes, yet the mind of many westerns is difficult to open, whereby they may enter into the documents. Due to how the scriptures have been taught in the established churches of the states/governments, the renderings of the Sayings from the Reúwach/Spirit, coming out of the Paleo script, are not heard, for this mind concerns itself with the a fear of being misled from all that they have accepted without understanding. Those outside the USA, such as in India, Europe, and Africa have embraced the teachings with joy and formed midrashim, some numbering in the tens of thousands.

It is appropriate to say that the Midrash is not a human institution, for it does not have a comparison to the religious bodies that are formed by the states of national governments. Rather, the Midrash is setting forth of a body of Understanding, and therefore a Body of Unity in harmony with the very essence of Light, which is not dependent upon the affairs of mortals. The Body of the Midrash is comprised of those who are born of AL, and whose focus is upon the Names and the Words that pertain to the Mind of ALOZAR [Sepher HhaShalichim/Acts 18:15]. According to the Names, so are the positions and the spaces of Light; according to the Words, so are the deeds of Light. The forms of Light are secondary, always subject to the Words and that form them and the Names that govern them.

The Midrash does not interpret the scriptures relative to the world of mortality, for the Words of AL are not written in the world of mortality; nor is the Body of Understanding being formed dependent upon the affairs of this world. When one attempts to compare the Midrash with their former concept of a religious body, they often are perplexed, for the procedures of the Midrash are swiftly moving with the current of Light that is entering into the Eyes, whereby new worlds and states are being formed. While religion attempts to establish servants to a higher exalted Being, the Midrash considers that all Names are of HhaALhhim [Elohim/God] and that there is no superiority of one above another. ***There is not a hierarchy or need to bow down unto another to worship, for in so doing one sets one above and another below, making one better than another.*** How could God, or an exalted Being, require to be worshiped and to be shown adoration above another, when any expression of partiality is utterly despised by the Union of Light, for it brings about all manner of injustice, greed and self-honor? Thoughts of

exaltation, of even what one would call God, causes divisions and separations, strivings, and *the deadly wound of partiality*, whereby the mortal world is sick with greed, passions of individual ownership, and personal aspirations, wherein lies the element of corruption. The terms “to worship” and “to love” convey the meaning “to serve.” The concept of a God-King is according to the nations that implore kings and magistrates to govern over them. Those who conceive of being over others love to sit in the seats that the peoples have created for them. They also love to put their images upon the monies of the state in which they arrogantly rule, to oppress the people to serve them and to uphold their laws of vain servitude that come to nothing. For though one be of the honorable or dishonorable citizenship of their lands, when they expire their pockets are empty, and their body remains within the land that enslaved them. For according to the illusive power of monies, the cells in the prisons hold captive the branches of Light. As MaShah (Moses) turned about in Mitsraim/Egypt and marred the faces of Pharaoh’s house, so do we likewise forsake the former identities that have ruled over us. As we let go of service to the outer, we mar the faces of the states of mortality by using our members to the glory of AL, and not as intended to build the states of mortality. In disdaining the powers of the world, we signify that we have completed our service to mammon, whereby we declare that we are not their servants, nor do we secure our bread by their faces. *We bow to the Unity of which we are comprised and bend our ears and our hearts to the Voice that Shepherds us. We serve each other as we would be served. The Name of YahúWah is esteemed in our midst, which is the collective Name of all in the House of AL. By the mercies of AL, we present our bodies (dwelling states) to be a living and qudash (holy) sacrifice, acceptable to AL, our reason for service according to our position in the House of AL, and do not seek to be conformed to this world, but be transformed by the Fire of the ALtar, unto the renewing of our minds unto the Order of the Lights, to be approved in doing the Will of HhaALhhim, which is good (being of the collective order) and desirable by mind and reúwach (spirit), and perfect, a 7:7 ratio of parts and Names.* This is our most rational service to the Unity of ALOZAR, the Most Blessed Name, and to all within the household of Light. The Counsel of this House is through the full consciousness of Light, being comprised of 70. The judgement of the Unified ones puts an end to partiality, always giving the sentence of Life to those who perceive ALhhim and who do what is right.

The Shayh —The Lamb

The work of the Midrash is of the Lamb—being a Body of Light, in which there is no partiality, nor anything that causes slavery/oppression of one to another, bondage of mind, or corruption. Nothing decays in the Lamb, but rather all that is within the Lamb flourishes as a Tree that is planted by the water and bears its fruit in its season. The term for this Lamb is Shayh. The Shayh appears in the story of Abraham when Abraham and Yitschaq/Isaac proceed to AL-Arets MariYah—to the Land of Visions (Moriah) where the Principles of Light emanate; there they proceed to make an offering. Within the eye of the patriarch, come the visions of the world of Light, comprised of Ten United Processes. [For further information, see document: BHM HOUSE OF DAN regarding the Ten Lands]. In this place, Avraham proceeds to give all and the best within his household, whereby the Shayh is beheld to be the Body of the Temple of Light. Upon the visions of the Shayh, *at the place—B'Maquwm Avraham*, the Temple of YeDidyahu (Solomon) appears [Bayit Dibre Hayamim/2 Chronicles 3:1; Sepher Maoshah B'Rashshith/Genesis 22:2; Sepher Maoshah B'Rashshith/Genesis 15:19-21].

The offering of Avraham is an oylah (burnt offering) which is perpetual as the Lights, being without limit or confined to a form, an ever spiraling of a consciousness that is free. This offering depicts the giving of every part unto the whole, whereby there is no end, nor partiality, nor division. Hence, the offering or the free flowing of mind has no corruption nor defects within it. The offering upon Mount MariYah is the oylah (burnt offering) of Wisdom. Avraham, being of the foundation which pertains to Wisdom, lays a unified base for all to stand upon as “the Generation of Light.”

The Shayh appears in the story of the Pesach/Passover (lamb/goat), through which all that are bound in mortality are set free. The Lamb is roasted in Fire, for only through the Fiery Breath can one partake of the patterns of the matrix of the Shayh unto freedom and total ascension [Sepher Yetsiat Mitsraim/Exodus 12:9]. Through Breath we partake of the Lamb upon our lips and bring forth the patterns from all that we have eaten. We receive the entire Shayh for the Pesach offering, whereby every compartment of thought is released unto us and whereby all of the tribal houses, being branches of thought, arise unto the Land of Freedom. The Body that arises from Mitsraim/Egypt is supported continuously by the bones/structuring of Yusphah/Joseph, which enable full expansion and complete expressions of Light. In that the offering of the Shayh on the 14th at evening is from Yahúdah, the going out of the Mitsraim, on the 15th, is via Aparryim, whereby we carry with us the bones of Yusphah as we depart.

The word, Shayh, is also within the Name of Moses, which is rendered as *MaShah*. Within MaShah (Moses) the pattern of the House of YahúWah is revealed. For the words within the Shayh reveal the details of the Temple, as the paths unto Freedom from corruption are set through the Shayh/Lamb of the Pesach/Passover. The words of AL-MaShah¹ appear in the Fiery Hands of the ALhhim (Elohim), being of Twelve United Pairs that comprise the Letters of Fire. The Letters blaze upon the tablets as MaShah, with Aharúwan/Aharon, makes the ascension *B’Churab* (Horeb)—an ascension through perfect associations of thought.

The Teúwrah is given unto MaShah—unto the drawing out of the Shayh/Lamb and unto Aharúwan/Aharon—the kuwahren/priest, to bring forth the enlightenment of all Names, that the House of YishARAL may reside in a house not built by human fingers, but that all Names may enter into the Temple of AL and the Lamb that is filled with the Light of the Lamb, the Light being of the Staff that guides us at all times. **The word, Shayh/Lamb/אָו, is composed of the Letters that are the Lights of the Staff.**

According to the consciousness of the Letters, so are the words rendered in the documents. **Each student’s starting point are the Letters, which are the ALhhim.** Keep in mind that the ways of YahúWah are not the ways of humankind which have diverted from the Ancient Paths. What is natural to man is foreign to ALhhim, for the ways of man are of the nature of the flesh that perishes; but the ways of ALhhim are of the nature of Light. The spelling of the words in the materials of the Midrash vary from contemporary Judaism and modern Hebrew for the words are rendered as pure ratios, spoken without partiality. As the clarity of the Letters arise, and as the Light within the word breaks open, so are the words rendered. The clarity of Words is what is meant when YahúWah restores unto us the אָוֹרָה/Shephah *Berurah*/pure language

[Ts'phayahu/Zeph/3:9]. As one departs from one residence and moves to another place, they do not carry the same form nor reside in the same house; likewise, as we are carried forward upon the Wings of Understanding, we do not reside within the same forms of language or expression.

All of the details in the Teúwrah are transpiring from the Shayh/Lamb that Avraham and Yitschaq looked unto as they approached to make their offering. Through the oylah sacrifice of total giving, the Fiery illumination of the Shayh/Lamb arises. The altar is the place of continuous giving, wherein nothing is held back. *The perpetual oylah sacrifice is our acceptable service to the Unity of YahúWah, which is our most rational service based upon Wisdom, Understanding and Knowledge* [Teúwrat HhaKuwáhnim/Leviticus 22:17-25; Romans 12:1-5]. The opening of the Shayh is the opening of the scrolls of Light. **Unto MaShah/אֲשָׁח—unto the drawing out/מִן of the Shayh/אֲשָׁח, the scrolls are given to Aharúwan/Aharon—the kuwahen/priest, to bring forth the enlightenment of all Names, that they may reside in a house not built by human fingers, but that all Names may enter into a dwelling that is filled with the Light of the Lamb, comprised of the United ALhhim (Elohim).**

The materials of the Midrash pertain to the construct of thoughts within the Mind and the Body of Light. The materials are revealing to the House of YishARAL their divine origin and the essence of their true disposition as the Offspring of HhaALhhim. The goodness of Al is to redeem that which is of YishARAL from the nations where they have become hidden, and where they abide in opposition to the One that birthed them. Though we abide in a corruptible house, we have retained the patterns of thought that are of our Origin in Light. *The retention of these patterns are what is called the remnant of YishARAL/Israel.* Only these patterns of Light will return to AL; what is not aligned with these patterns of HhaALhhim will perish as the chaff. The words in the Tanach refer to the organization of Thought that comprises the Mind and the Body. This has been termed in the Judaeo-Christian world to be Christ and the Church, or God and His People. The Mind is the Enlightenment of the priesthood of Aharúwan to whom belongs the Staff that leads the House of YishARAL; the Body is the organization of the 12 Houses that are disciplined around the inner Teacher which comprise the Body of Light. **When you read of the tribes, you are reading of the branches of thought that are within you.** This arrangement of Names is what is called the Kingdom of YishARAL. If you are reading the scriptures apart from understanding the constructs of your mind and body, then you are reading amiss and will continually be lead afar from the Light that within you. Do not think that the materials are over your head, for they are well within you, even as all words of the Teúwrah/Torah are within us [Mishneh Teúwrah/Deuteronomy 30:11-14]. **“Very near unto you is The Word of power/Hhadavar myad/אֲדָבָר מִיָּדִי אֲצִדֵּא, in your mouth and in your heart, that you perform it—do according to Their Unity.”** For until one performs the Teúwrah, they are in conflict with their own soul and keep their soul fragmented, as the rags of mortality that maybe torn apart. Not so with the garments of Light, for these are of the treads of united Names that may not be torn asunder.

What has been written in the Tanach has been little understood, for the words have been interpreted relative to the nature of mortality. The interpretations have lead to wars and exaltation of one people above another, which attest to the misreadings of the Words of HhaALhhim. They are written unto peace, but have been used for war. The materials of the Midrash are

bringing forth the attributes of the Words as they are intended, through which this age of mortality shall cease. The Scepter of ALOZAR has risen in our midst to lead the Names of YishARAL unto liberty, apart from these garments of mortality and to enter into the Age of Yitschaq.

THE SCEPTER OF ALOZAR

The word, Shayh, is of two Ancient/Paleo Letters: the SHAYIN-HHÚWA/אָו configuration. These two Letters are the Unions of the scepter/staff of the HHÚWA to the Neúwn and the scepter/staff of the LAMMAD to the SHAYIN, for as any staff, there are two ends; likewise is the Scepter of ALOZAR. This Scepter/Staff belongs to the Rock/*HhaTsur*, and by this Scepter the Rock is opened to flow with living waters. These four primary Letters, HHÚWA, NEÚWN, LAMMAD, and SHAYIN are within the Names to bring forth the Temple of the Shayh with understanding—unto the opening of the Eyes of all YishARAL (Israel). The underside of this rod is comprised of the Letters of ALPHAH, ZAYIN, YEÚWD, and OYIN, which is the means to bring to ruin all States that are in opposition to the Shayh, being coined as the OYIN-ALPHAH/אָו configuration, meaning to overthrow [Chazon/Rev 17:14].

As the Shayh/Lamb is opened, the details of the Light are drawn out and set forth unto the understanding of all Names that comprise the Universe of Light, unto setting forth the Body of the assembly of our Names of Light and their States of residence. Unto this Body of residence, the ancients looked and declared, “I will dwell in the House of YahúWah forever,” in comparison to the abiding in physical bodies that undergo decay. According to the level of the Names’ enlightenment, so are the dwellings or states of tabernacling. The call of YahúWah is literally “*to read in the Name of YahúWah.*” As one reads in the Name of YahúWah, the details of the House of YahúWah are known, and according to reading what is within the Seed, we build a tabernacle, as Aharúwan, with MaShah, read the Words in the midst of the Fire and order the building of the Mishkan. The dwelling of the House of YahúWah is the Body that corresponds to our Names being fully enlightened, whereby there is no corruption nor unclean issues that retard the full expression and freedom of our collective dwelling. *Unto the enlightenment of all Names and the collective State of residing in Light, the work of Bayit HhaSham (Bet HaShem) is set forth.*

Through Grace comes Teúwrah Revelation

The work of the Midrash is through grace, unlimited giving, whereby every detail in the Mind of ALOZAR is discerned. “**Grace brings full extension; the Teúwrah brings full revelation.**”

“Grace comes and flows by favoring the Mashiach (the Messiah)—the full communications of Life, whereby all that is within becomes fully extended in all activities of Light. Therefore, it is stated that the Mashiach comes by Grace—by favoring the inward. The Teúwrah comes by MaShah/Moses/אָו—through drawing out/אָו all details of the Shayh/Lamb/אָו. As one favors the inward, the Mashiach commences to grow. With the expansion or growth occurring through grace—full favoring, spaces are provided for the details of the Lamb to be known and written. In like manner, as a tree is given grace to extend the Seed unto its full branching, the complete inner structure is revealed. *The favoring of the Seed and its full extension yield to*

the revelation of all that is within the Seed. All that is within the Seed is the Teúwrah. Grace is given that the Seed within every Name may open, whereby the Tree of Life within every Name may grow unto its full measurement. As the Seed of the Tree is favored, the words held within the Seed appear as the tree branches. This branching is the ‘bringing forth the Word of YahúWah’—the Seed of ALhhim.

As a tree grows, so in like manner, the Teúwrah is given. When a Seed is imparted, and then opened, the branches that are extended from within the Seed begin to run. The branches are creating spaces for the expansion of all that is within the Seed. The branches then become the channel to reveal the Teúwrah, and accordingly, the Teúwrah is given to YishARAL. Each branch is filled with the glory of the Seed, for the Seed of YahúWah has been sown unto their glory, and the glory of YahúWah is not given unto another except unto YishARAL. Therefore, it is understood that YahúWah has chosen and loves YishARAL, for unto them—their branching forth, the Seed is given. Within their branches flow the Words of the Teúwrah. As the branches are fully extended, the fruit, being the full expressions of Light, appear within them. Through the grace given unto MaShah, on behalf of all YishARAL, the Teúwrah is received and drawn out by Aharúwan, in order that all peoples may reside in the Words that are without corruption and without end. Through the appearance/opening of the Shayh within their eyes, all details of the immortal State are understood. As the details of the Lamb are brought forward with understanding, all peoples will arise to build the House of YahúWah, and thereby leave off building the houses of flesh which they have made by their fingers being mingled with the polluted waters of mortality [Chazon/Revelation 21:22; Yeshayahu/Isaiah 2:8].

The Kingdom Comes as a Sower Sows the Seed

The Seed of the Word of ALhhim (Elohim) is a composite of the thoughts of the collective Order of the Lights. The opening of the Seeds of HhaALhhim provides the construct of the Words. ***The Words of AL, as they are spoken without partiality, are the pure language.*** [To understand the renderings of the words and how they are uttered, consult the BHM Teúwrah/Torah Dictionary edition 7:4 and subsequent editions]. Each Seed has within it a complete set of thoughts, perfectly organized in pairs, being the thoughts of ARAL—*lit.* the Light of AL, the foundational basis of the Name of Malki-t sadaq (Melchizedek); The Unified Name of the Priest/AL/ĹĹ and King/Counsel/AR/44 from which all is given and unto whom all returns with blessings.

Every Seed is of the **ALhhim**—the House of Unlimited Concepts, ever expanding and revealing the Principles of Light. A seed is a composition of the messages of Light, being an assembly of unified concepts that gather/bond together to become unfolded/revealed. Within every Seed are a foundation/base and a Head. The Seed of HhaALhhim are sown into the Rings of Thought in which they abide. There are 13 Principle Seeds that are sown by the Hand of Aharúwan. Each Seed pertains to one of the Houses and the land into which it is sown. Every word pertains likewise to one of the Houses of YishARAL. As the Seed Thought is opened, the full consciousness that is contained within it is revealed and fills the space unto which it is

sown. The meaning of the word, seed/zaro/O4Z, is formed by the Letters that comprise ALOZAR/4ZO4, expressing that the Seed of Light comes from AL (God).

Every day within a month Seeds are formed within the House in which the Lights are tabernacling [See the Tablet/calendar of Light Signs]. For example, in the ninth month, Seeds are formed upon the branches of Beniyman (Benjamin). The **paired conceptual thoughts of AL are transmitted and received** by the opening of the mouths of AL, whereby the concepts are given through the necks unto those receptive. The pairing of the Lights, as the pairing of evening and morning make a day, is the way that a Seed is formed. The thoughts that are gathered from evening unto morning are the gathering of the thoughts through the Queens, whereby every Seed has within it Wisdom/ Chakmah/W and Understanding/Bayinah/O. The Queens depict the fruit in which the Seed forms and from which it passes unto a new state. *The United Counsel (Queens)* occupy the chamber in the midst of the Priest and the King [conveyed by the Letter Oyin/O in ALOZAR/4ZO4]. *The chamber of the Full Counsel is the heart of understanding* in which words are formed. In that all properties of Shúo/OW (salvation) are within a Seed, the very work of reclamation/salvation is inherent within the Seed of our Names.

Through the four quadrants of the month, which are four mouths/openings, the concepts are spoken as they pass from AR³ to AL¹. The passing of the Seed from one end unto another is via the ZAYIN-OYIN/OZ, which is in the midst of AR and AL, and therefore the Lights of Night and Day go from one end unto the other end. Out of the mouths of AL we receive the Principles of the Light. They are spoken, and as they are uttered from the Qadam/East each morning, they are gathered into the sacs of Manashah (Manasseh) each evening. As the Seeds are withdrawn out of Manashah, they arise unto the Mind of AL, having now come full circle. For until one returns unto AL, they are yet to be born, being half-baked.

In that the Seeds are uttered paired Principles, there are two sides of a seed coat, showing that the properties of both ends are gathered and sealed for the joy of revelation. As a Seed has been sown from the east and then returns to the east, the Seed is readied to be opened, or what is known “to be sent forth for expansion—the revelation of all details of Light through which a house is formed.” Every Seed is sent forth according to the illumination in which it is sown into the Mind of ALOZAR for expansion/explosion. According to the releasing of the Seed there comes a quaking within the ARets/Lands. As paired/associative thoughts combine, they form a Seed during the days of the month. Thus a Seed is born within a month; however, when the Seed is spoken, it is the day of its conception until it returns to the Mind of ALOZAR from which it is spoken. In this manner, every Name is formed. When a Name is completed it bears the mark of the Union of Bayinah/Understanding/O and Chakmah/Wisdom/W, whereby it is called by a composite Name, signifying that it has been joined from the sides. Both sides are united as Adam and Chaúwah/Eve, and they are called by one Name—the Name of their Union. The United Name incorporates two sides/parts and is therefore, as a Seed, readied to be sent forth, two by two, for expansion and blessing. All Names come from the heart of the Aúwerim/Urim/Lights, as they are together in the Mind of ALOZAR and belong to the ALPHAH/4 of AL. Until that union occurs, each one wanders, seeking a resting place. Hereby is the birthing of all of YishARAL² and the prophecy of Yeshayahu/Isaiah (chapter 60).

Every Seed belongs unto one of the Houses of the ALhhim, for it is the product of the union of two Letters, or two thoughts, or two Names, which are joined for blessing and expansion. As the offerings are made each day, so the two Houses of ALhhim, in which are Bayinah and Chakmah, combine their thoughts to form a Seed. Out of the nucleus within the Seed, come forth their thoughts, being intertwined, the house that is built which cannot be divided. In this manner, a tree draws out of its nucleus the intertwined thoughts of night and day, whereby it withstands the winds and becomes as a mighty oak. So are all who are united in the Houses of ALhhim.

The two Houses of Light for each day formulate a Seed. For example, on the Rash Chadash of Manashah (Manasseh), the oylah offering is made by the governing rods of Manashah and Yishshkhar (Issachar), whereby the Seed that is generated is according to the thoughts within the Union of the ALhhim, being those of the ALhhim MAYIM-TAYIT in which abides Manashah, and the ALhhim RAYISH-OYIN in which abides Yishshkhar. In that the Seed is conceived and born by the opening of the mouths, for two mouths must open for conception, and two mouths must open for birth, the Seed born belongs unto the House in which it appears upon the branches of the Tree of Life. Hence, when the Seeds are born during the month of Manashah, they belong to the Houses of the ALhhim MAYIM-TAYIT. For during the season of a year, the branches of the Tree of Life bear their fruit according to the season/month of the Light which is in the Mind of AL. According to the mouth of the Patriarch, a Name is proclaimed as one born within the Houses of ALhhim, for in the House of its birth, the Names come forth to reveal all of the glory of the ALhhim—the Principles of the Light that are contained within them. For who can discern the Name that is within a body except the Mind of the Patriarch from which the Names are born? The month in which a Name is born is the season of the Mind of ALOZAR, *a season that is beyond the scope of this world/age*, hence not restricted to the months of this world. In the Mind of ALOZAR are all the months of Light, and each Name/Word comes forth according to the month of its revelation/birth. Accordingly, all Names belong to one of the Houses of the ALhhim. Thus a Seed may be spoken in one month, but born within another, for the concepts may be held until they arise by the quickening of Illumination and Breath that causes them to ascend into the Mind and then to appear upon the Branches bearing the fruit of YahúWah for the season of their birth. In that a Seed is born within a day of a month, the Seed thereby gives its Light in the Union with the Lights of the month in which it is born, being of the same Light of the month in which it appears. For when a Seed is opened, that is the Day in which the Word, being of unified thoughts that compose the Seed, begins to shine.

According to the Letters that comprise a Word, we know how each Word/Name is formed and to which of the Houses of ALhhim a Word/Name belongs. As we look at the Letters of each Name, we behold the thoughts of the ALhhim that combined together to comprise the Seed of that Name/Word. In considering when the Seed is sent forth, which is the month in which it is born—when the Seed is opened, we determine that the Seed belongs to one of the Houses of Knowledge, Wisdom, or Understanding. Thereby we know that each Word or Name belongs to a branch upon the Tree of Life which bore the Names/Words amongst the families of ALhhim. Hereby, each Word/Name is appointed unto the families of the ALhhim to which they belong and to the lands in which they are to reside unto their full unified expression of Light which composed them.

For example, the House of the ALhhim LAMMAD-YEúWD/לל bears forth the Union of the thoughts of instruction unto doing—the implementation of the instruction. The combination of these Letters LAMMAD-YEúWD of ALhhim form the word, Laúwi/לל (Levi), which belongs to the LAMMAD-YEúWD House of ALhhim. In that the Letter, ÚWAH is present also, the Name, Laúwi, is formed as there is comprehension, to hear the Instruction unto Doing. When this level of hearing is achieved within a Name, the House of Laúwi is awakened and is born within the Name. When the House of Laúwi is awakened within a Name, the Name then belongs to the teachings of the Laúwim, and from these teachings they will not depart, for they now know inwardly that these are the teachings of the Tree of Life. As all nations awaken to the voice of the Priests and Laúwim, they will come to the mountain of YahúWah, to the House of AL of Yaoquv, and in this awakening, the Teúwrah will go forth from Tsiyun (Zion), and the Word of YahúWah from Yahrushaliem (Jerusalem) [Yeshayahu/Isaiah 2:2-4].

Should a word be of the Letters of SHAYIN, MAYIM, and ÚWAH, as in Shamu, then the Name belongs to the House of the SHAYIN-SAMAK, the MAYIM-TAYIT, and the ÚWAH-BAYIT, which conveys that the Name is of the Fire and the Water/Oil/Distillations being joined to convey the Eternal Flame of Light. Should a Name contain the Letters of ALPHAH and LAMMAD, being לל, then the Name has been formed directly within the Name of AL and belongs to AL. Should a Name contain the Letters of SHAYIN, MAYIM, and OYIN, then the Name denotes that it is a composite of the thoughts of the Fire, Water/Oil/Vapor, with full consciousness of Understanding.

In that every Seed is a composite of thoughts, it forms a Word, whereby a Seed is called the Word of ALhhim and it is comprised of the unified Letters of ALhhim. In that every Seed is a formulation of the combined thoughts of Light, every Word and Name is bearing the Mind of ALOZAR. To insure that every Seed is opened there is rain and snow, cultivating and harvesting, until every concept of ALhhim has been opened and the Words, which are the Seeds, are spoken from the Mind of Light [Yeshayahu/Is 55:10-12]. When a Name/Word is spoken by the Mind, the Light within the Corporate Name fills the body in which it resides, for the Seed has now been formed and opened, whereby the Light within it shines beyond the lights of Chakmah/the sun and Bayinah/the moon that formed it in the womb of consciousness. For as a Seed opens and becomes extended completely, it breaks forth in greater illumination than when it was formed and planted. The Inner Brilliance exceeds—becomes greater than the Principle that conceived it (the sun) and the body that housed it (the moon). As a Name is born, it comes forth with the fullness of blessing and Understanding [Yeshayahu 60]. For every Seed Thought, being of the mouths of ALOZAR, will return unto the Mind that spoke it, that it may be shouted from the housetop: “This is my only begotten!” In this way Aharúwan spoke all that was in the loins/waters of MaShah, whereby the Words that dwell within the Shayh arise into the Mind of Illumination. In Aharúwan speaking the Words given to MaShah, the Seed returns to the Mouth of AL.

What is within a Seed is able to arise out of darkness and reveal the Light of which it is composed. In the midst of the Letters of the CHAYIT-Neúwn/חא, meaning grace, is the word, לל, meaning “to be able, full of capacity, competent, and overcoming.” Hence, as we favor the coming/appearance/arising of the Mashiach within these vessels, we are able to arise above the state of corruption and damnation which we have entered and into which our fingers

have mingled with the waters of this world/age. The Mashiach arises/comes/appears within every Name, which is known as Yahushúo/OWYאָל—the *complete extension/ל of the United Lights/א of Chakmah/Wisdom/מ and Bayinah/Understanding/ו* within every Name.

The Qaviluth/Qabbilot—The Corresponding Thoughts within the Seed

Within the details of the Shayh are what are known as the *qaviluth* (plural of qabbalah), which comprise the Tabernacle and all that it contains. The word, *qaviluth*, pertains to all of the corresponding parts within the Temple of the Shayh/Lamb. While the term has been rendered as kabbalah/cabala, meaning “to receive”, the term, *qaviluth*, appearing in the Teúwrah, refers to the corresponding parts or pairs of the ALhhim whereby one builds and lives in the House of YahúWah. **The use of the term pertains to the pairs of ALhhim through which the Temple is comprised of associated perfect thoughts of Light.** According to the union of pairs, the Temple is filled with the Light of the Shayh/Lamb [Chazon/Revelation 21:22-27]. For without a pair, there is not a Body to house the Light of Unity.

The pairs of ALhhim are the Union of the Ancient/Paleo Letters, through which all thoughts and words are composed. The *qaviluth* are disclosed within the Teúwrah as one’s eyes are opened to behold the wonder within the Letters that formulate the Teúwrah words [Tehillah/Psalms 119:18]. **The writings of the Teúwrah are based upon the Union of the Letters through which all messages of Light are composed,** whereby the messages of the Teúwrah and the understanding therein are composed of the same. One should not misconstrue the writings of the Midrash to be of the world of corruption, but rather a means of communicating the Teachings of Light. The writings of the Midrash are derived from the Ancient/Paleo Letters of the Teúwrah and the *Sephurim/burning ones of Aúwer/Light*. If one has an understanding of the Teúwrah that does not bring forth the Union of the Letters by which it is composed, then the thought of interpretation moves apart from the Source of MaShah and Aharúwan, and hence the camps/branches of one’s Name are drawn into a state of tabernacling that contains corruption, (i.e. mortality). As the Words of the Shayh are opened, one discerns the corresponding/qaviluth, paired Numbers, that are within the words.

Within the Body of the Shayh are ***the associations of Names, mathematical/numerical formulas, processes of Light and the openings or means of expansion into all realms of Light.*** Within the Shayh are **the details and definitions to reveal all properties of Light** within the Mind of ALOZAR. With these *qaviluth*, the space of the Body of the Shayh is defined and filled with the glory of YahúWah. Thus, when the Shayh appears in the vision of Avraham, that which is in the Eye of Avraham ushers in a new age of habitation. As Avraham prepares to make the oylah offering in the mount of M’RiYah/Moriah, the Shayh to be provided by ALhhim comes into the heart of Avraham—the place in which the oylah offering is made. The oylah of Yitschaq opens the heart for the oylah of the Shayh to be made, for when full understanding arises from the altar, so the complete body of the Shayh appears to be offered within the hearts of all Names.

With the vision of the Shayh in the Eye of Avraham comes the awareness of the habitation of all Names—the associations of ALhhim. Avraham sees that the One/Achadd/Unity of ALhhim is the means to formulating or providing the Shayh; therefore, the ALhhim will see to it that the offering comes, whereby it may be said that the the Unity of all ALhhim provides the offering of the Shayh/ʿW.

All that the Ones of YahúWah have thought will yield the finest of the harvest of all Names at the end of the age. The final harvest is the offering of the Laúwim (Levites), for the ones that are formed first in the Mind of AL are the last offering to be made, whereby they are the first—at the head of the new worlds also. *The offering of the Laúwim ushers in a new age/world, for out of every complete offering comes a dwelling state of enlightenment that exceeds or goes beyond that which is given by unified parts.* The new world comes out of the offerings of the Laúwim, as new works and progressions come out of the hands and the feet of every oylah. In that the hands and the feet (YEúWD-LAMMAD) *of the oylah offering are washed after the pieces and head of the offering are arranged upon the altar of sacrifice,* so the procedure of the oylah signifies that at the end/conclusion/result of the offering of the oylah is a new creation [Teúwrat HhaKuwáhnim/Lev 1:9]. The extensions/legs of the offering are the means to carry forward the intent of the thoughts of the offering. The new creation is comprised of the new works/deeds and progressions **which come out of the total union and exercise of the ALhhim that comprise all Names.** For in that the dwelling of the old worlds is due to partial offerings that are made, **the new worlds are formed by the complete offerings of the paired Names of the ALhhim, which include every Name that belongs to the Union of the ALhhim.** The new state of residence is formed by the fingers in the midst of the Fire—those being of the hands of the oylah; the new state of residence is entered into by the feet of the oylah. The Shayh/ʿW belongs to the Union of the Laúwim that have in their hands the Rod/feet/Lammad of MaShah, that is with Aharúwan. This is the Staff of Aharúwan (Aaron) that is comprised of the Hhúwa/ʿ-Neúwn coupled unto the Lammad-Shayin/W of Enlightenment.

Some who read the material of BHM connect the work with kabbalah or Seúwd⁴ veins of thought, if they are familiar with these terms. Others, as they approach the material, say that the work is intriguing, enlightening, and being of no comparison. **The materials of Bayit HhaSham are of the teachings of Aharúwan for all to be according to the Order of the kuwáhnim/priests—The Lammad/Staff that guides all of YishARAL. The materials are from the kuwáhnim of Aharúwan to whom the Teúwrah is given and who are set in the midst of YishARAL to be priests and teachers of the Teúwrah. The words arise through the oylut/daily offerings and are spoken from the mouths of Priests of Aharúwan appointed to serve in this age. The Documents consulted are the UNIFIED PAIRS of HhaALHHIM, being the LETTERS of LIGHT, that speak at a level according to our obedience and affirmation of truth which is demonstrated by our deeds/hands/implementation of the teachings.** The material is not of any religious school within the lands of mortality, and to classify it as such reduces that which is of Light to the natural minds of this world, and thereby closes the windows that have been opened from above. We affirm this work to be in accordance with the Visions of Avraham, the Comrade/Friend of AL, who beholds the coming of the Shayh and the Dwellings of Light built by the Words of AL.

*submitted on the day of the The Neúwn of Beniymán (14th day of the 9th month of Beniymán);
revised on the day of the Hhúwa of Yishshakkar, from the offering of Zebulan (5th of the 2nd)*

footnotes

¹ **AL-MaShah**, commonly rendered, “unto Moses;” comprised of the compound Name of AL (El) and MaShah (Moses); denotes that the words are of the United Order coming out of the Fiery Lamb/Shayh. **AL/ℒ**, the Name of United Order, the Giver of Seed/ALphah (Aleph/Alpha)—the sayings of the United Order of the Lights, *lit.* The Seed/ℒ rules/ℒ from which comes the Rod to Govern all things; within the Seed Word is the composite of thoughts that dictate the activity and the form of all things; within the Seed Word are the Lights which come forth from the ALphah Seed, in which are the Hhúwa-Úwah-Hhúwa Union of the Lights; commonly rendered as El/God.

² **YishARAL**, Israel, comprised of the compound Names of AR and AL: **ARAL/ℒℒℒ**, rendered as a Lion, one valiant, a defender of the ALphah and the States of Light in which it resides; *lit.* the Light of AL; the whitening of AL; the foundational basis of the Name of Malki-tsadaq (Melchizedek); The Unified Name of the Priest/AL/ℒℒ and King/AR/ℒℒ from which all is given and unto whom all returns with blessings, the Name unto whom Avraham pays tithes, for as there is an expanse of thought in Abram, the fruit is reaped by the sower. The Unified Pairs in ALOZAR from which all Paired thoughts of perfection come and abide in worlds without fault or corruption; commonly translated to be valiant, a transmutation of thought unto a higher level. ARAL is the basis of every ascension. As the ALphah is sent forth it arises and expands to reveal its glories, each level of ascent unto its full revelation is by degrees of unfoldment within the 70 spirals in the midst of ARAL, each level is via 10—the extension of the ALphah within the spirals, the spirals comprise the ten lands of Oyin-Zayin; ARAL is the network of Light, as the Samak/web/ℑ in which all Names are sent, therefore rendered as an angel/messenger of Light, one who is capable to overcome all resistance, traps, and corruption, whereby they abide in pure devotion for the Unified Names of AL and AR [Yeshayahu/Is 33:7], rendered within the Name of YishARAL/ℒℒℒℒ (Israel), meaning the inheritance/possession/ℒℒℒ of ARAL/ℒℒℒℒ, *Lit.* the Remnant/Retaining Thoughts/ℒℒℒ of AL/ℒℒ

³ **AR**, the Name of the King in the united Name of Malkitsadaq/Melkizedek, one who receives the ALphah, the Seed of Instruction from the Priest/**AL**. Through the reception of the ALphah Seed, an expanse is formed in the midst of AL and AR for the blessings and multiplication of all Principles of Light; the Name of Abram/ℒℒℒ is the House/ℒℒ of the Rayish/ℒ expanding/ℒ, which is the friend/comrade of AL.

⁴ **SEÚWD/SOD**, of selected counsel, deliberations, a burning; the Wisdom to consume the full extension of Mind, even as a resident coal warms its environment unto awareness of its Presence and then enters into it fully; to hear the Voice of Knowledge via deliberations of the heart/Understanding; *lit.*, to arrange/ℑ a consideration/ℒ within the courts/gates/ℒ; those who study the powers of life contained in a seed, in preference to being united to a profile form of life, for those who inquire into all that is housed in the Seed determine the form of life to be entered; SEUWD thought is the level of study pertaining to the patriarch Abraham which corresponds to the Level of Knowledge and the rebirth of Wisdom into a new age. Whereas qabalah thought is to distinguish that which corresponds, such as Numbers with Letters, or Parts with Functions within the Totality, Seúwd thought leads into a deeper level of Knowledge to know the structure within a Number and Letter and to comprehend the design and weaving of thoughts to comprise the Sum/Whole. Until there is the sheaf of grain, there is no Seúwd thought nor a Seúwdom (the plural of Seúwd). With the grain comes Knowledge by decoding of all within the Seed and the unfoldment process of all that the Seed has constructed. Out of Seúwd thought comes then the analysis of Seed and the distinction of all layers of Knowledge. These layers are within the human anatomy, a projection of Thought to

convey the Dwelling Places of Names, but the human body is a torn garment. Seúwd thinking goes beyond the state of fragmentation and puts its nose into that which is in the Mind of YahúWah. In this level of thinking, one moves from a gender based orientation to entering into the councils of Sudúwm. The states of gender and division are surpassed by the evolution of the Unified dwelling of Names within the midst of HhaALhhim.

For further definitions of Light: consult the BHM ALphabayit Book and the Teúwrah/Torah Light Dictionary, www.bethashem.org. Current editions may be obtained from the Bayit HhaSham Midrash, 13539 US Hwy 24 E, New Haven, IN 46774 or by email to shmual377@bethashem.org

The materials of the midrash are provided from those of Lauíwi/Levi. The Letters of Fire contain the Pure Language. The materials are according to the Paired ALhhim as granted from the mouths of the kuwáhnim of Aharúwan and from the Messengers of HhaALhhim. The materials are not derived from other schools of thought nor do not represent any institution or religious persuasion, but are derived solely from the Letters of Fire and the Messengers who carry them.