

Paleo Oovri Hebrew

Course Materials

Bet HaShem Midrash Inc.
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The Seven Pillars of Chækúwmah/Wisdom
builds the House of ALhhim

X X X X X X X

W 4 ϕ ρ ρ O ₣

γ ρ ρ ρ ρ ρ ρ ρ

I Y ₣ Δ ρ ρ ρ ρ

The Paleo Oovri Letters and Numbers—The Perfect Unions of Thought

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XY𐤀	Names of The Letters		Sounds of Breath	𐤀𐤅𐤆	𐤀𐤅𐤆𐤅𐤆			Aramaic Form
	HaOat/Sign	XYXY𐤀 HaOatot	Letter Sound		HaSepher	The HaSepherim/The Numbers	Wisdom	
The Letter				Sum of Letters	Counsel of Day	Counsel of Night	Prince Heir	
X	𐤀𐤅𐤀	Taúweh	tah / th	33	*22	**400	***4	𐤅
W	𐤅𐤆𐤅	Shayin	shh	45	21	300	3	𐤅
4	𐤅𐤆𐤀	Rayish	rh	51	20	200	2	𐤅
𐤅	𐤅𐤅𐤅	Qaúph	qh	43	19	100	1	𐤅
𐤆	𐤆𐤆𐤆	Tsædda	tsh	24	18	90	9	𐤆
𐤆	𐤅𐤅𐤆	Paúwah	ph / fh	29	17	80	8	𐤆
O	𐤅𐤆O	Oyin	oh / ogh	40	16	70	7	𐤆
𐤆	𐤅𐤅𐤆	Semek	sah	39	15	60	6	𐤆
𐤆	𐤅𐤅𐤆	Neúwn	nh	34	14	50	5	𐤆
𐤆	𐤅𐤅𐤆	Mæyim	mh	36	13	40	4	𐤆
𐤆	𐤆𐤆𐤆	Lammæd	lh	29	12	30	3	𐤆
𐤆	𐤅𐤆𐤅	Kephúw	kh	34	11	20	2	𐤆
𐤆	𐤆𐤅𐤆	Yeúwd	yh	20	10	10	1	𐤆
𐤆	𐤆𐤆𐤆	Tayit	th	41	9	9	9	𐤆
𐤆	𐤆𐤆𐤆	Chayit	ch	40	8	8	8	𐤆
I	𐤅𐤆I	Záyin	zh	31	7	7	7	𐤆
Y	𐤅𐤅Y	ÚWah	wh	17	6	6	6	𐤆
𐤅	𐤆𐤅𐤅	Hhúwa	hh	12	5	5	5	𐤆
𐤆	𐤆𐤆𐤆	Dallath	dh / th	38	4	4	4	𐤆
𐤆	𐤆𐤆𐤆	Gammal	gh / rh	28	3	3	3	𐤆
𐤆	𐤆𐤆𐤆	Bayit	bh / vh	34	2	2	2	𐤆
𐤆	𐤆𐤆𐤆	ÁLphah	ahl	30	1/1000	1	1	𐤆

The XY suffix denotes function of Breath: a composition of totality; to hold; to unify all things into One; to inhale and thereby inscribe/carry a Letter by Fire/to imprint

The 𐤅𐤆 suffix denotes function of Breath: Agent of Conductivity; to exhale and thereby create according to the Number; to project patterns of Light

The first and second column of Numbers are according to the Letter's order with other Letters.

The far right hand column of Numbers is the Value of Wisdom.

* Value of Ones—Wisdom; ** Value of Tens—Understanding; ***Reductive Values—Knowledge

The interior Value/Number equates to the Exterior Letter. Every pair is a strand of 8/an Eternal Life that resides within the House of YHWH/26/8 and the Lamb/Shayh/26/8, a Union conveying that which is perfect/52/16/7.

These are the Letters spoken forth via the Mouths of the ALhhim, by which the foundation of this world, and the world to which we belong, are made. The Letters are Wisdom, Understanding, and Knowledge to those who seek *The Assembler*.

The final Letter in each Letter Name discloses the results of the Sign:

ALphah—every Concept has its Order of Expressions/Faces; every seed has its arrangement of flowers.

Bayit—every form is an agent of Totality/completeness.

Gammal—every channel/conduit carries an order/pattern of the Teraysarunim.

Dallath—every door leads to an Order of Totality (whereby you know if it is a door of Light or not).

Hhúwa—every Light is according to a Principle/Concept.

Úwah—every hook/yoke is a means to unite/to be joined together.

Zayin—every tongue/sword is an agent of extension/to draw out the Word of perfection.

Chayit—every ladder/ascension is a means/exercise to achieve Totality.

Tayit—every union is achieved by the mouths of light, a processing of Breath in the gates, to achieve a Totality.

Yeúwd—every hand/deed is a means to connect insights together and to join the sides of the Teraysarun.

Kephúw—every branch is according to its kind/expression of Wisdom unto Knowledge.

Lammæd—every foot/progress is the means to carry forth insights; obedience raises the Teraysarun.

Mæyim—every water/oil drop is a means of reflection/conductivity.

Neúwn—every fish/swallow combines extensions and thereby achieves full extension of Breath.

Semek—every pillar is a reflection/prism to conduct a branch of Thought.

Oyin—every eye/well is a means to full revelation.

Paúwah—every mouth/opening yields Light/Life; for Life flows through the four mouths of Zebúlon/the intestines/coiled serpent, Gad/the throat/mouth, Benjamin/the gamete, and Nephethli/the heart.

Tsædda—every transfiguration occurs by a Teraysarun of Thought being liberated.

Qaúph/Quphæph—every collection of thoughts contains expressions/Faces.

Rayish—every head/thought gives forth Fire, according to the work of the Fiery Breath.

Shayin—every flame is a work of perfection, for every Name has its assignment in the Perfect whole.

Taúweh—every composition of Totality results in a perfect Union of ALhhim, a complete mark/sign of Light.

The hands and the feet conclude with the Letter Dallath to convey that every deed/Yeúwd and progression/Lammæd leads to a door/insight/expansion of a Teraysarun.

The Chart of Letters illustrates the three levels of Ruæch/Breath:

The Foundation of Wisdom: ALphah to Zayin;

The Trunk of Understanding: Chayit to Neúwn;

The Branches of Knowledge: Semek to Shayin.

The Letter Taúweh/22/4 is the summation of all Letters and joins the corners together as One United Teraysarun/Pyramid of 4 sides and 4 faces—a house built on the Rock/Tsur.

The union of the corners: ALphah+Shayin=Taúweh; Zayin+Semek=Taúweh, whereby Taúweh, or perfection appears in your midst, the double KephúwKephúw=Taúweh.

The Names of the ALhhim
The Letters in the Writings of Names by Numbers

𐤀𐤌𐤔𐤁/ALphæh

𐤁𐤔𐤁/Bæyit

𐤌𐤎𐤒𐤒/Gammal

𐤁𐤌𐤔𐤁/Dallath

𐤁𐤔𐤁𐤎/Hhúwa

𐤔𐤔𐤔/ÚWah

𐤔𐤔𐤀/Zayin

𐤁𐤔𐤁𐤀/Chayit

𐤁𐤔𐤁𐤔/Tæyth

𐤁𐤔𐤔𐤁/Yeúwd

𐤔𐤔𐤔𐤎/Kephúw

𐤁𐤎𐤌𐤌/Lammed

𐤎𐤔𐤎/Mæyim

𐤔𐤔𐤔/Neúwn

𐤔𐤎𐤔𐤀/Semek

𐤔𐤔𐤀𐤎/Oyin

𐤔𐤔𐤔𐤀/PaúWah

𐤁𐤔𐤁𐤔/Tsædda

𐤔𐤔𐤔𐤔/Quphæhh/Qaúph

𐤔𐤔𐤁/Rayish

𐤔𐤔𐤔𐤔/Shayin

𐤔𐤔𐤔𐤔/Taúweh

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 RAúwaben/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

Paúwah 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

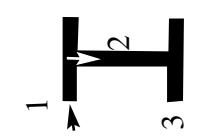
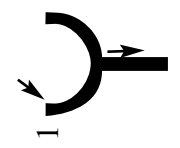
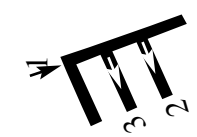
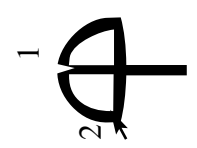
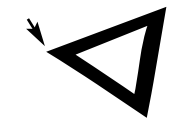
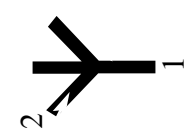
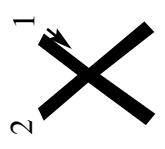
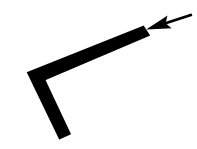
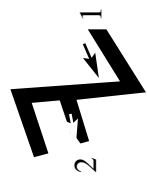
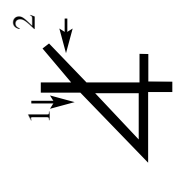
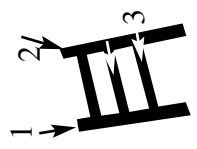
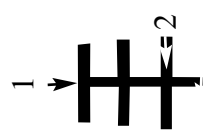
Rayish ר - arising base to the head followed with a descent stroke of the supporting neck

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

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

All is drawn out of the Neúwn נָנָנָ whereby 14 is in the midst of each triad of Letters

Lesson 2



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 a deed, 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. In speaking the Words of your seven branched lamp, you release the genies with you unto their performance. What is in the shadows of the North is fully illuminated by the Lights of the Seven Masters appearing in the South as you trim your lamps. As genies, the Seven Rulers are within your lamps, whereby you are as Aladdin who becomes rich in Wisdom and Understanding, powerful with Knowledge, to marry/join to royalties.

The seven tenses or levels 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 verbs are Seven. There are perceived actions of Wisdom and reflexive actions of what is seen and heard as the Kal and the Nephil. The Piel and the Pual are perceived actions of Understanding and their reflexive/meditated actions. From levels of Knowledge and their reflexive thoughts comes the actions of Hiphil and Huphal. Lastly, there are actions that stem from the composite of your Name of the Taúweh/X—the Hithpael, composing the internal processing of thoughts which stem from your staff of ARiAL.

The Qaal/Kal/קל, Regular Verb, The Preterite—conveys **origin and simple purpose as perceived or heard**. From the Kal other verb forms are derived, even as each action stems from a foundation of Wisdom. Kal means to be light, simple, not weighted down, a swift action of spirit to run, as the fast moving action of the eyes and ears to grasp a thought unto its implementation. Actions of ZayinALpah, ÚWahBayit. 3:3

i.e.: Qaal/קל shæmmar, a projection of thought to keep, one keeps, has kept
קל to walk. proceed

The Nephil/Nephil/נפיל, foundational and **reflexive action**. The Nephil נפיל form of קל denotes that you walk reflexively, upon considering the effects of their decisions, playing them out in your mind before employing them in action; thus, commonly considered to be a past tense as it derived action through replaying the attributes of Wisdom in the mind. These are actions of HhúwaGammal, DallathDallath. The action is internalized according to your origins and the statements made concerning your Name before implementation. 3:3

The Peool/Piel/פיל are verb forms of intensive action as to extend to the fullest raison d’etre, Actions of NeúwnChayit and MæyimTayit, the overall purpose of the action, the far reaching eye of Understanding. 8:8

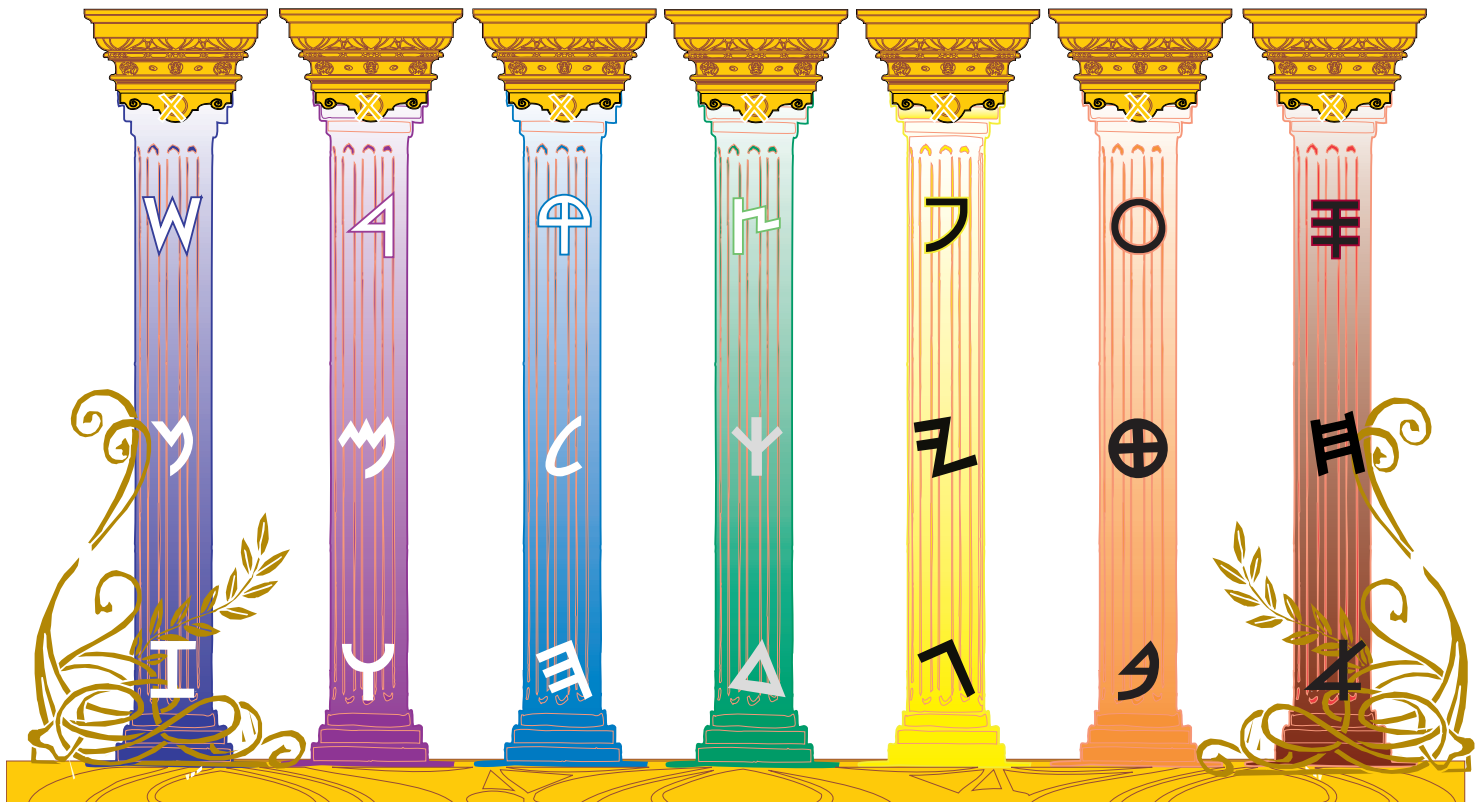
The Puool/Pual/פול, intensive reflexive are actions in according to the purpose through conforming to the instructions of the Deeds of LammedYeúwd, KephúwKephúw of Understanding. Through listening intently and deep meditations on the Teachings you bear the **Puool** actions in your hands. 8:8

The Hhephoil/Hiphil/פיל, a magnification of the deed through fruit bearing as action of the ShayinSemek, RayishOyin at the levels of Knowledge. These verb forms are results or causative actions of Wisdom and Understanding. 1:1

The Haphuol/Hophal/𐤇𐤓𐤁 leads to actions by thinking through the magnification of the deed as actions of the QúphahPaúwah, TsæddaTsædda. The reflexive results or causative actions of Wisdom and Understanding are manifested deeds of Knowledge. 6:6

The **Hhethpaosal/Hithpael/𐤇𐤓𐤁𐤅** are actions generated through cultivation from AL to AR—from the inherent strands of Light in your SeedName unto their carrying the full illumination in your mind. The Taúweh/Tav develops internally what is in your SeedName unto fruitful actions, whereby the action is determined through internal evidence rising. 3:3

The Oovri Hebrew Ancient Letters of ALhhim Basis of Word Formulations



Example of verb root, 𐤒𐤌𐤁, with suffix of first person/𐤅𐤁, actions of verb, awmen, to verify inwardly
The Qaal/Kal/𐤒𐤁, Regular Verb, 𐤅𐤁𐤒𐤌𐤁, I bring-up, foster.

The Nephail/Nephil/𐤇𐤓𐤁, foundational and **reflexive action**. 𐤅𐤁𐤒𐤌𐤁𐤅, I am true, faithful.

The Peool/Piel/𐤇𐤓 are verb forms of intensive action. 𐤅𐤁𐤒𐤌𐤁, I educate, train.

The Puool/Pual/𐤇𐤓𐤅, intensive reflexive actions. 𐤅𐤁𐤒𐤌𐤁, I am skilled.

The Hhethpaosal/Hiphil/𐤇𐤓𐤁𐤅, a magnification of the action. 𐤅𐤁𐤒𐤌𐤁𐤅, I believe, trust.

The Haphuol/Hophal/𐤇𐤓𐤁 action—thinking through the magnification of the act. 𐤅𐤁𐤒𐤌𐤁𐤅, I ensure.

The Hhethpaosal/Hithpael/𐤇𐤓𐤁𐤅 —internal actions of cultivation from AL to AR. 𐤅𐤁𐤒𐤌𐤁𐤅𐤁, I discipline.

The verbs of the Tongue are of the Seven Spirits of ALhhim. The Seven are: 1. the perceived actions of Wisdom, and 2. the reflexive action; 3. the perceived actions of Understanding, and 4. the reflexive action; 5. the perceived actions of Knowledge, and 6. the reflexive action; and 7. the action that comes from the composite of your Name.

examples: דֶרֶק Derek, path, creates a space for the thought/mind to branch; Words of your Name when spoken create paths for your growth.
 דֶבֶר Dever, Word, pathways/insights of mind development; what is within the Seed of your Spirit becomes manifested through your Words.

5. Words of ALhhim מְרִצָּעִל, Unified Principles. enduring, transforming alternating from Invisible to Visible Light into states of residences, colour yellow, שֶׁאֵר illuminating. These are Words of Wisdom, Understanding, and Knowledge formed by the two sides of a Ring. e.g, from Rayish Oyin Ring of Yishshakkar

examples: אוּוֹר Oouwr, wakeful, laurel.
 רִוּוֹ רúwo, friend, companion also evil, as what is seen as wicked shows up the paths of righteousness where we love our enemies, to have aim, purpose.

6. Words of Zæhev Tehur דָּהָב־שֶׁאֵר, Zæhev Tahúwr, colour gold, orange. These are pure Words of Wisdom formed by the two sides of a single Letter.

examples:

דָּוִד Dæúwd, David, the beloved, unifier of tents as the houses of your Name rise from your Seed to form one kingdom/domain of your Illumination, joiner of sides/teraysarunim.
 פָּרָשׁ Suws, Horse, the SemekSemek of the two sides of the skeleton which carried messages, the bearer of testimonies/news.
 נֶשֶׁן Neúwn, Fish, Origins of Thoughts gathered in the heart, schooled to flourish, centre from which all is displayed, made evident as the Words are drawn out of your Seed
 גִּוּג Guwg, roof, ability to see from above, paired heads of the giraffe, to be on the watch

7. Words of MaN/Manna מַנָּה, The Words of the Fire formed by the oylut/ascendant offerings and preserved in the mind as a perpetual witness, capable of regenerations and guidance, colour red, מַנָּה retaining the blaze/glow as in a coal of fire. There are a complete set of the words of man forth coming; examples following are from the Mæyim-Tayit Ring, a *man*/מַנָּה of Meneshah formed upon the wood of Yishshakkar

examples:

מְרִצָּעִל *terúwm*, to arrange, gather teachings/thoughts in waters; thoughts comes the Ancients above, what is before you preceded, while not yet the thought to be manifested is developing in Meneshah to appear; Words which are before each state of development, readied to appear, formulations prior to birth, not subject to leavenings or corruptions as you are prior to being in the world, Rrúwt 3:14

מְרִצָּעִל *tæoom*, to taste, perceive, eat, feed, discern, discriminate, decree, edict, what is in your depths of consciousness rises to feed you, as your fruit forms from your SeedName, used in the phrase: מְרִצָּעִל לֹא־בֹאֵל *t'æoom* Master of Decrees/Laws generating the edicts of your Name.

As the Bread of the Shayh is made evening and morning for the oylah, the Rings of ALhhim gather 14 measures out of Meneshah which are set unto the Faces of your Name. The 14 measures provided by the Neúwn/14, extending itself fully, are from both sides of the Seven Eyes of ALhhim. What is sown by the ALhhim of Neúwn are reaped through the offerings of the daily shayh offerings to form the manchain of the oylut—the Man of Shayh (Meneshah). From the formulations of the Breads of the Neúwn, the ShulchanPanyim/Table of the Faces is set from evening to evening unto which you come to the paired Faces of the 14 Fathers of Reshun.

יָמְנָה

amen

all Words of Light are verified and affirmed as they are drawn out of
Mother/מָה from Neúwn/וְ

Seven Tenses/Categories of the Verb יָמְנָה illustrated in the first person singular

יָמְנָה לִי my hand receives to bring up, foster

יָמְנָה לִי וְ my hand receives to be true, faithful

יָמְנָה לִי my hand receives to educate, train

יָמְנָה לִי my hand receives to be skilled

יָמְנָה לִי אֵי my hand receives to believe, trust

יָמְנָה לִי אֵי my hand receives to be ensured, believed

יָמְנָה לִי אֵי my hand receives to discipline, practice

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: כְּתָב Ketav, a writing, inscription with the root word of Levunah which is white: לָבָן laban/lavan. The spoken language is called the Shiphat Kenon/שִׁפְתֵי כְנָעַן, meaning the Lip of Canaan, language appears upon the lips of Avreham as you branch your Name—unfolding the strands from within your Seed (Yeshoyahu 19:18).

Words arise out of the Fire/Wisdom and are communicated by Understanding. Upon the lips of Knowledge your Words hang as ramúwnim/pomegranates. Your words are called by your Name according to the lip of the speaker. Shiphat Kenon/שִׁפְתֵי כְנָעַן—The Lip (language) comes on the edge/border/lip of your branches/Canaan. The spoken language is also called the Shiphat/lip BeRurah/שִׁפְתֵי בֵּרֻרָה כְנָעַן —The Lip of Berurah (Zephanyahu 3:9). You speak with a whitening/clarity of enunciations of the Fire within the Letters, arising from Wisdom. The People who communicate the Words of Fire are called Oovryit/עֹוֵרִית, Hebrew, in a tongue from the other side. Oovryit comes from the root word: to cross over אָוָּר.

Language is composition of understandings that rise upon the edge of the branches/as fruit on a tree. Words appear in branches through the mouths. Paleo Oovri-Hebrew has 22 consonants, and hence, the sound of the words are according to the frequency of the Letters and their placement within each other by Numbers. The texts are written in the Ketav Levunah, the Ancient Oovri/Hebrew script, which being interpreted are the Letters of ALhchim, writings of the white text—the illuminations of Light. The thoughts of YæHH stream from their Faces into branches to convey their totality of understanding. The Teachers of Lammed formulate unified portals through which the Words pass from one side or dimension to another. The peoples of the Ketav Levunah are called, Oovri/Hebrew—the ability to pass from one world to another, as well as to pass through forms as the Word enters into a room, appearing through unseen doorways. Your inscriptions bear the Faces of YæHH from which they originate. Through writings not of hands, the expressions of the unified characters of love, peace, joy and righteousness appear in the worlds within and those without. Hence, from the first pairs of zerrozerro, as a zygote, the Ancient script is written within all that is made whereby what is made bears their signatures. The formulations of Light that you carry bodily, are the living, pure, text as documents to test/prove the Wisdom and Understanding of what is penned in ink.

The words penned in black ink or composed at the keyboard are static symbols. Through them we transfer the Living Letters of ALhchim upon a page to study and mediations; however, the Letters of Fire, could not be contained by one stroke of the pen, as they are continually being transformed, dancing together, by their associations with another in One House.

Vocabulary Words

כֶּבֶשׂ	lamb / kevesh
שָׁחַ	shayh/lamb of Wisdom/light of Wisdom from the pairs of the altar of HhaSham/26
שָׁחַ מֹשֶׁה	maShayh/Moses, lit. drawing out the Shayh
שִׁחַ מְשִׁיחַ	MeShich/Messiah/communique of the anointing—the Fire extended and arising; a term to denote the full level of communication of every Name in אָוָּר יְהוָה YahuWah.
אֶחָד	one / achadd
אֶחָד כֶּבֶשׂ	kevesh achadd/lamb/state of meekness to be one, the morning oylah/ascendant offering

רֶאֶץ	earth
אֵל	the, definite article
רֶאֶץ־אֵל	The earth with a definite article prefix אֵל, or with a Bayit רֶאֶץ־ prepositional prefix or Mæyim prefix: רֶאֶץ־מַיִם
אֵילָנִים	lambs (of Knowledge)
עֹלָה	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 offerings.

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

Lesson 4

Verse Sepher Maoshah Bereshith/Genesis 1:1

רֶאֶץ־אֵל־אֵת־מַיִם־וְאֵת־אֶרֶץ־אֵלֶּם־וְאֵת־אֶרֶץ־אֵלֶּם
 רֶאֶץ־אֵל־אֵת־מַיִם־וְאֵת־אֶרֶץ־אֵלֶּם־וְאֵת־אֶרֶץ־אֵלֶּם

Inseparable Prepositions:

- מִן from, drawn out
- לְ to, for
- בְּ in, through, by, with
- כְּ as, like

רֶאֶץ	Land / aretz/Host of Lights	רֶאֶץ־בְּ	in, within the earth
רֶאֶץ־בְּ	in the land / baretz/in the Hosts of Lights	רֶאֶץ־מִן	from the earth or
רֶאֶץ־לְ	to the land / laretz	רֶאֶץ־מִן	from the earth
רֶאֶץ־מִן	from the land / maretz	כְּמַשַּׁיִךְ	like MaShayh
כְּמַשַּׁיִךְ	like Mashayh, a prophet, as a drawing out of the shayh/kamasheh	כְּמַשַּׁיִךְ לְ	unto MaShayh

Prepositions:

- מִן from / min/meen/man (grain)
- מִןּ with, along with / oúwm (consciousness)
- לְ unto / aayl (strands of strength)

Reading Guide to Phrases and Word Interpretations:

A noun followed by an adjective, i.e.: baqar taúw/morning good 𐤁𐤀𐤓 𐤅𐤍𐤏

The Letters are the shapes through which all things are made.

Wisdom conceals all things. The Letters are symbols, shapes, and patterns of Fire.

The Teúwrah/Torah is written by Fire Letters 𐤌𐤀

We come into the world by 𐤀, and we ascend above the world via 𐤌

𐤀 creates itself a house 𐤅, a dwelling of Unity

𐤅𐤍𐤏 Levunah, whitening, Lebanon

𐤅𐤁𐤏 Ketav, to write

𐤅𐤀 lav, heart

𐤅𐤀𐤀 Lavan/Laban, white

𐤌𐤌 a name, A name is an perpetual fire—an eternal flame.

𐤀𐤏𐤀 Oovar, means to cross over

𐤅𐤀𐤀𐤀 Ovri, the people of Ever

𐤅𐤀𐤀𐤀𐤀 Oovryit, Hebrew, to cross over, go beyond, the other side via thought extensions formulated/𐤅𐤀

Vocabulary Words

לך	AL (EL)
אלהים	ALhhim (Elohim)
שפה	lip, border / <i>shapat</i>
לשון	tongue/language/ <i>lashun</i>
שפת אש	tongue of Fire/language of Fire/ <i>lashun ash</i>
קדוש	holy, set apart / <i>qudash</i>
קדוש לשון	a holy language, a holy language because it comes from the Fire and it distinguishes all that belongs to the Fire/ <i>lashun hhaqudash</i>
אויב	the evil/friend/associate/ <i>hæro</i>
אויב לשון	language of evil, slander, gossip/ <i>lashun hæro</i>
שם	Name, Sham is a Name of Breath to emanate and hold all attributes of our name.
שמה	the Name / <i>hhaSham</i>
שמיימים	heavens (exhaling), names collective state / <i>Shemayim</i>
שמות	names (inhaling), the capacity to hold / <i>Shemuwt</i>

Conjunction

ו	and / <i>úwah</i>
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Sign of the Definite Object

א	sign, mark of totality, from ALphah to Taúw / <i>aúwt</i>
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Verb Preceding the Noun

אמר	to say, to consider / <i>amúwr</i>
אמר אדם	the man says / <i>amúwr haadam/haAdim</i>
ברא	to create / <i>bara</i>
אלהים ברא	the one of ALhhim creates / <i>bara ALhhim</i>
בראשית	in the beginning, in/through the Rayish/Mind/W44 thought extensions are formulated/through/through the Rayish/Mind/W44 of fiery thoughts extensions to be summed, conveying totality/through

READ AND TRANSLATE:

אדם אחד אמר בראשית

The Hhúwa/He Directive follows at the end of a word towards/movement/progression

אדם	Adam/Adim
אדם	towards Adim, denotes progression / <i>adamah</i>
אדם	rendered as ground / <i>adamah</i>

Vocabulary Words

אֱלֹהִים	YHWH / Yahúwah, The Collective of Lights, the Name of the Hosts of YæHH and the ALhhim
בָּא, בָּיָא	one comes/came/arrives, appears <i>buwya</i>
עִיר	city, an Understanding assembly of Heads / <i>ooyiar</i>
עָפָר	dust, gray / <i>oophar</i>
חֹשֶׁךְ, חִשְׁמוֹ	darkness, reserved, withheld / <i>chæshúwk</i>
רִאשִׁית	head, beginning, mind / <i>Rayish</i>
מִקְדָּשׁ	temple, palace / <i>haykæl</i>
מֶלֶךְ	king / <i>malek</i>
יוֹם	day / <i>yúwm</i>
אוֹר	light / <i>aúwr</i>
לַיְלָה	night / <i>lilæhh</i>
אַהֲרֹן	Aaron / Aharon, Aharúwan
תּוֹרָה	Torah/Teúwrah

Read the Hebrew words and provide a written translation into English

W44A, W44 (6) אֶרֶץ, אֶרֶץ (5) אָדָם, אָדָם (4) אֱלֹהִים, אֱלֹהִים (3) מֶלֶךְ, מֶלֶךְ (2) חֹשֶׁךְ, חֹשֶׁךְ (1)
 חֹשֶׁךְ וְאָדָם (11) אֱלֹהִים וְאָדָם (10) אֶרֶץ, אֶרֶץ (9) מִקְדָּשׁ, מִקְדָּשׁ (8) חֹשֶׁךְ, חֹשֶׁךְ (7)
 מִקְדָּשׁ וְאֶרֶץ (14) אֶרֶץ וְאֱלֹהִים (13) אֱלֹהִים וְחֹשֶׁךְ, אֱלֹהִים וְחֹשֶׁךְ (12)
 מִקְדָּשׁ וְחֹשֶׁךְ (17) מִקְדָּשׁ וְאֱלֹהִים (16) אֶרֶץ וְאֱלֹהִים (15)
 אָדָם וְתּוֹרָה (20) אָדָם וְאֶרֶץ (19) אֱלֹהִים וְאֶרֶץ (18)
 אֱלֹהִים וְאָדָם וְחֹשֶׁךְ וְאֶרֶץ (21)

Translate into Paleo OovriHebrew

(1) a day, the day; (2) a night, the night; (3) a man, the man; (4) ALhhim/Elohim; the ALhhim; (5) ground, the ground; (6) a palace, the palace; (7) darkness, the darkness; (8) dust, the dust. (9) ALhhim and the king. (10) The palace and the city. (11) The man and the ground. (12) The light and the darkness. (13) One creates a man from the ground. (14) ALhhim says unto the king. (15) The man came unto the city. (16) The night came and the darkness. (17) And unto the man ALhhim says. (18) The king came from the city. (19) Unto the dust. (20) From the palace. (21) And YahúWah says unto maShayh/Moses and Aharúwan/Aaron.

Add the following equations using the Numbers of Chækúwmah 1-22

4	Y	Ǝ	Δ	4	Ʒ	Ǝ
+ I	+ Ƨ	+ 7	+ Δ	+ Ƨ	+ C	+ Ǝ

Y	Ʒ	Ʒ	Y	Ʒ	Ʒ	Ǝ
+ H	+ ⊕	+ C	+ Y	+ Y	+ Ʒ	+ Ʒ

Ǝ	4	Φ	Ʈ	W	C	Ǝ
+ W	+ O	+ 7	+ Ʈ	+ Ǝ	+ 4	+ Ǝ

Arrange these Letters in correct order and provide their sums using the Numbers of Bayinah (1-300)

Y Ǝ 4 Ƨ Δ 7 I	_____	=	_____
Y C H Ʒ Ʒ ⊕ Y	_____	=	_____
4 7 O W Ʈ Ǝ Φ	_____	=	_____

Arrange the Letters and Words into a sentence and translate:

Ʒ Ʒ Ǝ C 4 C Y Ʒ Ǝ Y 4 Y 4 Ƨ Ǝ

Add these measures using the Number sequence of Chækúwmah by which all appears

$$\begin{array}{cccccc}
 4 & \Upsilon & \Xi & \Delta & & \\
 + \underline{I} & + \underline{\text{J}} & + \underline{\text{K}} & + \underline{\Delta} & = & \underline{\quad} \underline{\quad} \underline{\quad}
 \end{array}$$

$$\begin{array}{cccccc}
 \text{Y} & \text{W} & \text{W} & \text{Z} & \Upsilon & \\
 + \underline{\text{H}} & + \underline{\oplus} & + \underline{\oplus} & + \underline{\text{C}} & + \underline{\Upsilon} & = & \underline{\quad} \underline{\quad} \underline{\quad}
 \end{array}$$

$$\begin{array}{cccccc}
 \Xi & 4 & \Phi & \text{P} & & \\
 + \underline{W} & + \underline{O} & + \underline{\text{J}} & + \underline{\text{P}} & = & \underline{\quad} \underline{\quad} \underline{\quad}
 \end{array}$$

Using the Number sequence of Bayinah upon which all hangs

$$\begin{array}{cccc}
 \text{C} & 4 & & \\
 + \underline{4} & + \underline{4} & = & \underline{\quad} \underline{\quad} \underline{\quad}
 \end{array}$$

$$\begin{array}{c}
 + \\
 \underline{\quad} \underline{\quad} \underline{\quad}
 \end{array}$$

$$\begin{array}{c}
 + \text{X} \\
 \underline{\quad} \underline{\quad} \underline{\quad}
 \end{array}$$

Vocabulary Words

אָיִשׁ	YHWH / Yahúwah
קָרָא	one calls, one reads / qæra
נָתַן	one gives/gave, appoints / natan
רָאָה	one sees/saw, perceives / rayah
יָצַא	one walks/proceeds/processes to fulfill, went, hælək
דָּבָר	a word, a thing, de-vær
דְּבָרִים	words, things, devarim
אֵשׁ	fiery thought to inscribe/fiery-man / <i>ayish</i> exhaling of breath
אָשָׁה	fiery thought to implant/fiery-woman. loaf / <i>ashah</i> inhale of breath
לֹא	no, not / lauwa
שְׁמוּעַל	Shmuel / ShmúwAL
עָם	people / oúwm
עַם	the people / <i>haoúwm</i>
עִם	together with, along with / oúwm
לָקַח	one takes, took, accepts/teaches / <i>laquwch</i>
חֹדֶשׁ	month, to establish a new, to renew / <i>chædash</i>

Read the Hebrew words and then translate into English

- יְצִיאָהּ, יְצִיאָהּ, יְצִיאָהּ, יְצִיאָהּ, יְצִיאָהּ, יְצִיאָהּ (1)
 יְצִיאָהּ, יְצִיאָהּ, יְצִיאָהּ (4) לְיָמָיו, לְיָמָיו, לְיָמָיו (3) מְדַבֵּר, מְדַבֵּר, מְדַבֵּר, מְדַבֵּר, מְדַבֵּר (2)
 מְדַבֵּר, מְדַבֵּר, מְדַבֵּר, מְדַבֵּר, מְדַבֵּר (6) אֶתְּ, אֶתְּ, אֶתְּ, אֶתְּ, אֶתְּ (5)
 לְיָמָיו, לְיָמָיו, לְיָמָיו (9) אֶתְּ, אֶתְּ, אֶתְּ (8) אֶתְּ, אֶתְּ, אֶתְּ (7)
 אֶתְּ אֶתְּ יְצִיאָהּ אֶתְּ אֶתְּ אֶתְּ אֶתְּ (10) לְיָמָיו,
 אֶתְּ אֶתְּ אֶתְּ אֶתְּ (13) עָם לְיָמָיו אֶתְּ (12) אֶתְּ אֶתְּ אֶתְּ אֶתְּ אֶתְּ (11)
 אֶתְּ אֶתְּ אֶתְּ אֶתְּ אֶתְּ (15) מְדַבֵּר אֶתְּ אֶתְּ מְדַבֵּר אֶתְּ (14)
 אֶתְּ מְדַבֵּר אֶתְּ אֶתְּ (17) אֶתְּ לְיָמָיו מְדַבֵּר אֶתְּ (16)
 מְדַבֵּר אֶתְּ מְדַבֵּר אֶתְּ (20) אֶתְּ לְיָמָיו לְיָמָיו יְצִיאָהּ (19) מְדַבֵּר יְצִיאָהּ (18)
 עָם אֶתְּ אֶתְּ אֶתְּ (23) אֶתְּ לְיָמָיו אֶתְּ (22) אֶתְּ לְיָמָיו יְצִיאָהּ אֶתְּ (21)
 עָם יְצִיאָהּ אֶתְּ אֶתְּ (26) עָם אֶתְּ לְיָמָיו אֶתְּ אֶתְּ (25) אֶתְּ לְיָמָיו יְצִיאָהּ (24)
 לְיָמָיו

Translate into Paleo OovriHebrew

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

Vocabulary Words

𐤅𐤄𐤅	horse /súws
𐤅𐤅𐤄𐤅	mare / susha
𐤅𐤅𐤄	prophet / næviya
𐤅𐤅𐤄𐤅	prophetess / naviyah
𐤅𐤅𐤄𐤅𐤅	prophets / neviaim
𐤅𐤅𐤄	king, malek
𐤅𐤅𐤄𐤅	queen, malkah
𐤅𐤅𐤄	good / tauv, tov
𐤅𐤅𐤄𐤅	good / taúwveh / tovah
𐤅𐤅	<i>adj.</i> evil; <i>noun:</i> friend / shepherd / rúwo
𐤅𐤅𐤄	<i>adj.</i> evil; <i>noun:</i> friend / shepherdess /rooaah
𐤅𐤅𐤄𐤅	great / nurture /gædaúwl
𐤅𐤅𐤄𐤅𐤅	great / nurturer /gedúwlæh
𐤅𐤅	high / raam
𐤅𐤅𐤄	high / ræmah
𐤅𐤅	to me / for me / lúwyi

𐤅𐤄𐤅 A horse/súws is created and chosen to carry the Faces of YæHH, 15/𐤅:15/𐤅. With your expressions/faces you carry forward the teachings and thoughts loaded upon your backs. The structure of your lives, as the SemekSemek, are paired skeletons bearing the paired Faces of Yæhh. According to your faithfulness in small things, you are granted weightier matters to carry. The horses are categorized in four quadrants of the faces of the moon which extend into the four seasons of the year. White carries the messages of the east; red, the south; black the north; and pale green, the west.

𐤅𐤅𐤄 A prophet/næviya causes something to appear, to bring into manifestation. The core of the word, prophet is the 𐤅𐤅, meaning to come, announce, or appear. The Neúwn prefix denotes an unfolding of the appearance conveying what is within the appearance—its message and rasion d’etre.

𐤅𐤅𐤄𐤅 The concept of being great is from the root wood, to nurture/gædaúwl. A great high priest is designated as one whose services extend to humanity at all levels of residing, from the weak to the strong. The nurturing process is the Voice of the 8 Dallath, extending grace in the instruction/teachings. Composed of the Name of Gad/𐤅𐤅, nurturing allocates the wealth of sayings through instructions/𐤅𐤅.

𐤅𐤅 The idea of a friend as well as evil is an interpretation of the oyin state of consciousness. When the Oyin is opened, there is a friend; however, when one walks in darkness, there is evil. The Oyin open or closed is the premise that we are to love our enemies, for not only does love change, but we also learn from them and realize that the Oyin will open whereby they will be our friend.

𐤅𐤅𐤄 Those of the Collective, who assemble in unity as one house, are good/tauv. The word commences with the Tæyth of 8 Dallath from which the worlds are built to be a house of Enlightenment. The goodness of Núwach/Noah are the 8 primordial which assemble in the taveh/ark. From 8, all things ascend with favor/grace.

The Noun and the Adjective Number And Gender

An adjective agrees with a noun according to functions of Breath, commonly referred *as agreement with gender and Number*. When a noun is projecting/inscribing/masculine, to recall a word or state, the adjective form agrees in a masculine form/ending. When the noun is implanting/weaving/feminine, a formulating/presenting state, the adjective is called “a feminine form” of the word. The main idea or noun is expressed first, qualified by an adjective following.

Letters come the sides of Light whereby to express states of unity which exceed the divisions of feminine and masculine issues. The Words of Light, their works of initiations, recollections, formulations, creations are one. To divide the Words of Light and their associated Works leads to further separations from the Collective from which thoughts proceed. State of gender come from creating bodies of divided waters of strife/meribah. What is whole becomes split in two creating residences of separate bodies—a gulf between the Collective paired faces. An oak tree is both masculine/remembering its inner patterns and feminine/the ability to extend itself. It appears from both sides of its seed unified. By drawing out from itself, it creates a body of wholeness of mutual sides. In the Seed is the Father and the Mother of the Tree. ALphah/𐤀 draws out from its side and creates a Bayit/body/𐤁. The term, ALphahBayit/𐤀𐤁, Father/𐤀 includes Mother/𐤁. The Adim/Adam draw from their sides, woman, creating a Mother of all living—Cháuwah/Eve, whereby they share the same bone and flesh as one body. When the Body sees the fruit of itself apart from the Tree, it takes/accepts an illusion, causing a shift of identity from the Trees of Knowing and their Associations; thus, excluding itself from the GaynOoDæn/the Garden of Eden.

The Words and thus the Works of ALhchim are of the Collective. The Words project an idea, supplying the resources of Light to compose or bring into manifestations what is spoken, both Invisible and Visible. The means of creating are through their oylut/offerings—giving all from their sides. An oylah/ascendant offering is made by the pairs of branches, as the Wood/𐤄𐤐, and the pairs of the parts, of the offering/𐤀𐤐𐤐.

Nouns appear in forms of singularity and plurality. The plural is noted by adding Letters to the root of the Words: *e.g.* woods: 𐤄𐤁𐤐𐤐, and offerings X𐤄𐤐. The Letters, 𐤄𐤁, indicate an activation of waters. Seed enters into a womb, the waters are turned to blood being activated to reveal paired chromosomes. Terms with the ending in 𐤄𐤁 are considered masculine/to initiate or activate. The Letters, X𐤄, indicate what is contained or woven together through activations; hence, words with X𐤄 are considered feminine plural. However, “the Fathers” are composed both as 𐤄𐤁𐤄𐤁, and X𐤄𐤄𐤁. As unified faces, the faces of the Fathers are seen to both initiate and compose from their sides of illumination.

Since the Words of YHWH precede mortality or formation of the worlds, Words of Yahúwah are above all forms and convey thoughts greater than any existence by interpretations of numbers and genders. What is seen today does not limit the power of the Words and their Numbers to transform you. You are given Numbers and their Words to profit. As you study the Words of Light, you open them to enter into them. The patterns of shemayim are within you; however, you are required to unfold the pattern and make your garment of immortality of hhadavarim. Words become restricted by reading them under a guise of hypnosis, whereby the Words become constrained to fit within a window of immature perspectives. Every Word from the Union of the Lights far exceeds the state of human mortality. No reading or interpretation of the Túwrah is limited to be interpreted according to the realm of the physical, as the Words of the Túwrah are of Breath/Rúäch. As Words are explored, you evolve by their power of transformation. Your Name is according to the Nature of Fire—which gives and fills its dwelling/house/body with the Breath/Fiery Steam of YHWH, and thus, by your Words you exceed mortal dwellings to be classed by grammarian numberings and genders. In that the Túwrah is above the sentient world, the Sayings of Light are without faults or demise. The teachings of Light do not make mention of transgressions, profanity, uncleanness, and strivings in that the scrolls are Words of the Collective Goodness and their Associations. The Wisdom in the Túwrah is sufficient for your salvation/reclamation from the sentient world to enter into the House of Aharúwan/Aaron and the pure scrolls of The ALhchim.

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

“a good man/ayish” is one who is of the Collective and inclusive: $\text{אִישׁ אֶתְּ$ וְאִישׁ

“a great/nurturing man/ayish” is one who nurtures others in the Teachings: $\\text{לְיָדָיו וְאִישׁ}$

“a great/nurturing prophetess” is one who nurtures others unto Understanding: אִישׁ אֶתְּ אֶתְּ

render and write the following phrases into Oovri Paleo

a great horse:

a great mare:

a good queen:

a good king:

a good friend:

a great shepherdess

The Noun and the Adjective with the Definite Article

When the noun is definite, the noun and the adjective which qualifies it have both the article/א also:

“the good man/ayish” is of the Collective and inclusive: אִישׁ אֶתְּ אֶתְּ or אִישׁ אֶתְּ אֶתְּ

“the nurturing (great) ayish” cultivates/develops others in the Teachings: $\text{לְיָדָיו אֶתְּ אֶתְּ}$

“the great prophetess” nurtures others unto Understanding: אִישׁ אֶתְּ אֶתְּ

render and write the following phrases into Oovri Paleo

the good King:

the good Queen:

The Noun is Definite by the Yeúwd/א Suffix indicating Belonging via Extension

“my good man/ayish/one’s fiery extension is of the goodness of the Collective Name” —

as one belonging to the collective: אִישׁ אֶתְּ אֶתְּ

There is “no personal possessiveness” in the Union of Lights; hence, the concept of “my” pertains to that which comes from within your Name, that belongs not to you personally, but to the Names from whom your Name is read and comes forth/appears. *The Yeúwd/א denotes belonging, being an extension of a thought or an appearance/person.* There is a confusion of grammarians to render the Yeúwd suffix other than a construct case as it indicates of a Source, and belonging to the Sources.

render and write the following phrases into Oovri Paleo

my great horse:

my great mare:

my great queen:

a good king:

a good friend:

a great shepherdess

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

“good is the man—a fiery exhalation/giving of Wisdom” a status of the fiery agent: אִישׁ אֶתְּ אֶתְּ

“great is the prophetess” affirming the function of nurturing; this statement conveys that prophecies are inward unfoldments which occur by being nurtured by the Lights: אִישׁ אֶתְּ אֶתְּ

render and write the following phrases into Oovri Paleo

good is the shepherd:

good is the Word:

The Nouns—Projecting a Subject or Carrying a Subject

Forms of Nouns which implant or carry forward, normally carry the suffix letter Hhúwa/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 Taúweh/ח, denoting to compose the subject.

Breath/Spirit gives to create and fill, forming circles whereby their thoughts are reciprocal and continue without end. The giving-side of Breath transmits to another upon acceptance, whereby the thought is released from one and received by another. The part receiving is a treasure chest. The part giving is a guard of the chest. The receiver is often designated by adding the Letter Hhúwa/א following the root word. The Letter א denotes one receiving and are carrying the Light given to them, thus having illumination. The Letter Hhúwa/א follows the roots of actions/verbs and/or nouns/objects to carry the illumination. The Letter Taúweh/ח follows the root of a word *also* to denote receiving the Light, indicating the messages are being composed inwardly. **The carrier of the gift is designated by the Letter Hhúwa/א, to indicate carrying the gift, or the Taúweh/ח, to indicate composing the thought.** These Letter designations convey thoughts shared in Unity as of the Collective Trees of the Goodness and Associations. The suffix endings convey the importance of what you give or initiate and also what you carry or follow through with actions/expressions. In both United Teraysarun/ΔΔ of YahúWah, the giving and the carrying denote positions within Unity—to belong to the Collective. The phase, Anni Y H W H, affirms the statements or sayings that have been imparted are incorporated into the Collective.

Verbal forms in the Túwrah are from the giving position, as a projection of thought. The verbs teach unto their deeds. Those who read and do the Túwrah within them are the receivers and transmitters of thoughts of Illuminations. The reader/performer is the vessel of Light to compose inwardly which becomes evident in their faces/expressions. The tri-lateral* roots of words are of Wisdom, Understanding, or Knowledge. In the Words are actions or projection of Thought that correspond to the thought. Thoughts of Light are given/projected to continue without end—received and continually transmitted by the Life within the Words themselves. As a Tree is drawn out along the sides/banks of a River, the words within the Seed bear fruit in their seasons/muodim. “The Body is a River of Intelligent Energy.”

The functions of Breath/Spirit encircle/project/guard, and implant/carry/compose. The Name of YahúWah/אָוֹוָה denotes: to bless/encircle/initiate/Yahu and to maintain/carry/fulfill/Wah/אָוֹ. Note that Wah ends with the Letter Hhúwa/א denoting the carrying of what is transmitted by Yahu. One that carries a word forward brings concepts, sayings, and Names within the Mishkan or within a group/body. One who gives or projects the values within the Mishkan surrounds that which has been brought within. Mæshæhh/Moses brings the people to the Mishkan/Tent; the people hear the Voice of Aharúwan/Aaron who gives meaning, as the interpreter, of that which resides within Mæshæhh/maShayh/Moses—the lamb from the altars of shemayim/the heavens.

When one carries or composes inwardly that which is given, then the receiver is positioned to become the giver. Hence, the Name of Yæhh/אָה is composed with the Letters Yeúwd/אָ and Hhúwa/א denoting the hands which give and receive the thoughts of Aharúwan/Enlightenment. What is imparted is composed and brought forth by Wah, creating the Name of YHWH. In Wah giving, as the Mother, the carrier now is the giver, and the gift becomes the receiver as a child. The cycle of life is non-ending. In this manner, the Unity of your Name continues to bring forth its harvest season after season. 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 then have nothing; for the joyful giver becomes seated in a place to be the receiver with increase, whereby it is said, it is more blessed to give than to receive. Hence, Words cannot be classified by gender, as masculine or feminine, for they are continually in states of giving/recalling and receiving/presenting whereby they multiply/increase.

The Verbs—Activities of Breath, denoting third person singular

PROJECTING/ENCIRCLING ACTION

one says—to project a saying אָמַד
 one reads to project— or calls aloud אָדַד
 one appoints/to give extendedly אָדַד
 one walks—a progression advancement אָדַד
 to process a thought extendedly
 one fosters—a state of instructing אָדַד
 to process a thought generously
 one blesses—builds its thoughts אָדַד
 with branches

CARRYING/COMPOSING ACTION

one says—one considers inwardly אָדַד
 one reads to receive—or calls inwardly אָדַד
 one appoints/to give inwardly אָדַד
 one walks—an inward path progression אָדַד
 to process a thought inwardly/cause movement
 one affirms—an inward state of receiving Words
 to cultivate the teachings in your lands אָדַד
 one blesses—to develop and radiate inwardly
 the thoughts of Light with productivity אָדַד

Compose the Thoughts and Translate into Paleo OovriHebrew

1. And Yahúwah says a great word to me.
2. Which of the following sentences are projecting a Thought and which are carrying the idea? Translate into Oovri Paleo and give your explanations:
 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 prior lessons, create and write out 5 sentences in your vernacular tongue and then translate them into Paleo.

* The tri-lateral root contains a fourth part that sums up the value of the parts; each Letter belongs to the whole/sum of HhaSham/אָדַד, the foundation of a house, being derived from the base of the foursquare Teraysarun. A two-letter root contains three parts which are the sum of its sides.

ጸሐፊ ጸሐፊ X Tehillim of YæHH

ጸሐፊ ጸሐፊ 4ገገ 15 Songs from the Ascension Offerings to the Faces of YæHH

Convert these Oovri Paleo Symbols/Numbers to Arabic numbers, 1,2,3 etc.
using the Values of Bayinah

1. ሃዋ = _____
2. ፋሃዋ = _____
3. ሓሃዋ = _____
4. ገሃዋ = _____
5. ልሃዋ = _____
6. ጸሃዋ = _____
7. ሃሃዋ = _____
8. ገሃዋ = _____
9. ጸሃዋ = _____
10. ጸሃዋ = _____
11. ርዋ = _____
12. ፋርዋ = _____
13. ሓርዋ = _____
14. ገርዋ = _____
15. ልርዋ = _____

Vocabulary Words

The Subject Pronouns

אני, אניכי	I, anni/ anúwki
את	you, 2nd person singular giver/encircler/masc. <i>atæh</i> , sum of 28
את	you, 2nd person singular receiver/implanter/fem, <i>aúwt</i> , sum of 1400
הוא	he, Hhúwa, to become, illuminate, breathe
היא	she, Hhia
אנחנו	we, annachnu
אתם	you, 2nd person plural collective giver/encircler/masc, <i>atam</i>
אתם	you, 2nd person singular collective receiver/implanter/fem, <i>aten</i>
הם, הם	they, 3rd person plural collective giver/encircler/masc, <i>ham</i> , <i>hammad</i>
הם, הם	they, 3rd person plural collective receiver/implanter/fem, <i>hæn</i> , <i>hannah</i>

The Object Pronouns

את	me, <i>atti</i>
את	you, 2nd person singular, one giving/encircling/masc, <i>atakk</i>
את	you, 2nd person singular, one receiving/implanting/fem, <i>atakk</i>
את	him, <i>atúw</i>
את	her, <i>atæh</i>
אתם	us, <i>atannu</i>

The Demonstrative Adjectives

זה	this, denoting a giver/extender/masc, <i>zayh</i>
זאת	this, denoting a receiver/implanter/fem, <i>zayat</i>
אלה	these, common to giving and receiving, <i>alah</i>
הוא	that, denoting a giver/extender/masc, Hhúwa
היא	that, denoting a receiver/implanter/fem, Hhia
הם, הם	those, plural collective giver/encircler/masc, <i>ham</i> , <i>hammad</i>
הם, הם	those, plural collective receiver/implanter/fem, <i>hæn</i> , <i>hannah</i>

Regarding Personal Pronouns and Gender

Grammar is a system of rules regarding syntax—the arrangement of letters and words of a language. As an interpreter of the letters and the words, grammar analyzes how letters and words are arranged. Grammar sets a preference to view the way a language is constructed and thereby provides rules as to how a language is 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/perception. In most cases the readings and rules are in reference to being a resident in mortality—a level apart from where the Words of Fire are spoken above. 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 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 a sway of grammarians over mind and spirit. Conventional thinking influences the way a word should be read and interpreted. Many of the interpretations are based on human forms and objects 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 ALhhim, that all had been written and perfected within the Unified Fire first and then projected through the mouths/opening of Aharúwan/Aaron.

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 HhaSham/The Name 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/appear through Chækúwmah—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 are called pronouns as observation points within Oneness. This position affects the perceived action of every verb form and noun declension. The translations of the Túwrahh/Torah, based on gender, are faulty since HaSham is ONE, and the Words of the Túwrahh are ONE Word of Fire written and spoken prior to there being any designation of gender or form/creations. Gender classifications that we know of today are divided states of the waters that fall unto the collective Union of Lights from which every Name has come and to whom every Name belongs. Via reading the Túwrahh as Fire Words and distinguishing what has been called the personal pronouns **to be observations, developments, and expressions within the Hosts**, we 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 a division in the flesh to continue as though it was in the Mind of HaSham to create humankind into different houses of gender. However; the Name, Adam, is One Name that holds both sides of Light, a giver and a receiver, having **within the Name of Adam/Adim the ability to recall, initiate, give, imprint (male) and the means to detail, accept, carry and unfold (female)**. In the Adam/Adim are both sides of Breath/Fire: Wרל and ארל. As HhaSham/The Name is One House and One Name, likewise, all thoughts and Names that come forth of the Collective are One House also. The division of gender into separate bodies is not the creation of Hhúwa but rather caused by a tear in the Oyin 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, אָנִי, אָנִיךָ *anni, anúwki*, commonly rendered as I, are used, we read what is ***within the Mind of Aharúwan 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, אַתָּם *atah, aúwt*, 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 Túwrahh Light Dictionary. Basic renderings of each of the pronouns are provided in this lesson.

The reader of Túwrahh and documents prepared in Ancient Hebrew have 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 Teúwrah 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 RAúwaben/Reuben—with your eyes. 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 assists 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

אָנִי I, the Single Voice, a realization of Inward Unity and all living potential belonging to One; inner projection displayed; the inner force of Unity/אָ spread out/completed/אָ through the inscriptions/actions/אָ; Unity’s/אָ perfection/אָ given/אָ, 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; Anni pertains to the directives of the mind.

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

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

×₄ you, 2nd person singular receiver/implanter/the parameter letters of the *ALphahBayith*; the inclusive sign; accusative sign denoting an object; a sign, omen, togetherness: hence, the preposition “with”; the projection/₄ of totality/×—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/₄ with renewal/×.

₄Υₐ he, to breathe, to emanate, express and multiply Thoughts, therefore to convey an existence; The Breath/ₐ sustains/upholds/Υ the Principal/₄; light waves/ₐ are contained/Υ within a seed/₄—each seed has its frequency or wave length; life/light/ₐ contained/bonded/Υ within a Name Concept/₄; to be enlightened/ₐ to the Unity of/Υ all Principles/₄ whereby one breathes to emanate their Name; a light/ₐ vessel/Υ of seed/Principle/₄ as a menorah that projects the complete spectrum of the Light; also: the same; the light/ₐ unifies/Υ 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.

₄ᶠₐ she, Breath/a wave frequency of light/ₐ which receives to detail/inscribe/ᶠ 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/ₐ receiving/ᶠ 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. Balao 069 of Benjamin]; ₄ᶠₐ 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.

Υᶠᶠ₄ we, the unified/₄ will/ᶠ in motion/ᶠ as a collective of all members to perfect/complete the abiding collective/unified growth/Υᶠ; the state of unity spread abroad, kept in perpetual motion via abiding together in unison/Υᶠ; 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; ᶠᶠ₄ is rendered also “to sigh” as to determine a result; the will to resolve and console/ᶠᶠ, thus we find comfort/Noach/ᶠᶠ within joined Breaths—we; the concept/₄ to console/ᶠᶠ at each level of growth attained/Υᶠ, thus knowing contentment in each state.

ᶠ×₄ you/ye, 2nd person plural collective givers/encircles/the summation transmitted by another; the means to transmit the collective assembly of Names; the integrity/ᶠ× 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.

ᶠ×₄ you/ye, 2nd person plural collective receivers/implanters/the summation unfolded, the means to reveal the inner collective Names; to explain/₄ᶠ× all of Unity; to unify cells/cubicles/ᶠᶠ×; 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.

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

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

The Object Pronouns

- אֲנִי me, *atti*
- אַתָּה you, 2nd person singular, one giving/encircling/masc, *auteka*
- אַתָּה you, 2nd person singular, one receiving/implanting/fem, *autak*
- הוּא him, *atúw*
- הִיא 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/א via intertwining/א of Breaths/א *attæhh*
- אֲנֵינוּ us, *auwtnúw*

The Demonstrative Adjectives

- זֶה this, denoting a giver/extender/masc, *zaah*
- זֵאת this, denoting a receiver/implanter/fem, *zæúwt*
- אֵלֶּה these, common to giving and receiving, *aylæh*
- הַזֶּה that, denoting a giver/extender/masc, *hhúwa*
- הַזֵּאת that, denoting a receiver/implanter/fem, *hhya*
- אֵלֵינוּ those, plural collective giver/encircler/masc, *ham; hæmmæh*
- אֵלֵינָא those, plural collective receiver/implanter/fem, *hæn; hænæh*

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

- “This man” is expressed as: the man, the this one: אֵיזָא וְאֵיזָא
- “This woman” is expressed as: the woman, the this one: אֵיזָא אֵיזָא
- “That man” is expressed as: the man, the this one: אֵיזָא אֵיזָא
- “That woman” is expressed as: the woman, the this one: אֵיזָא אֵיזָא
- “These men” are expressed as: the men, the these ones: אֵיזָא אֵיזָא
- “Those men” are expressed as: the men, the those ones: אֵיזָא אֵיזָא
- “These women” are expressed as: the women, the these ones: אֵיזָא אֵיזָא
- “Those women” are expressed as: the women, the those ones: אֵיזָא אֵיזָא
- “This is the man” is expressed as: this the man: אֵיזָא אֵיזָא
- “This is the woman” is expressed as: this the woman: אֵיזָא אֵיזָא
- “These are the men” are expressed as: these the men: אֵיזָא אֵיזָא

The Qaal/Kal/לָקַח, Regular Verb, לָמַד, to bring-up, foster.

Assignment: Using the provided tri-lateral root of the action of fostering/affirming, לָמַד, add the promominal particles, also called the essential elements of the personal pronouns to denote the source of the action to convey person, state of the Breath (momentum/masc, or the means of extending/fem) and the number (either singular or plural effort).

- | | | | |
|-----------|---------------------------------|-----------|--------------------------------|
| ___ לָמַד | I bring-up, foster. | ___ לָמַד | We bring-up, foster. |
| ___ לָמַד | You (mas-sng) bring-up, foster. | ___ לָמַד | You (mas-pl) bring-up, foster. |
| ___ לָמַד | You (fem-sng) bring-up, foster. | ___ לָמַד | You (fem-pl) bring-up, foster. |
| ___ לָמַד | One brings-up, foster. | | |
| ___ לָמַד | He brings-up, foster. | ___ לָמַד | They bring-up, foster. |
| ___ לָמַד | She brings-up, foster. | ___ לָמַד | I bring-up, foster. |

In Hebrew thought, an action is considered to be complete or perfect. Hebrew knows of no past, present, or future tenses per se. In process of thinking through an action you engage your hand or feet to perform by observation of what is seen, either externally or internally. The verbs convey your deeds as well as your contemplations to perform, as a reflexive idea. Review the Seven Verb forms until you have these strategies of how an idea is carried out through Wisdom, Understanding, and Knowledge, unto the three being assembled within as one, whereby the integration of the Lights within yourself leads to your performance at a Mastery level of the **Hhethpaol/Hithpael/לִוְדָא** — internalization of the Lights.

Review of the Seven Actions of a Thought

- The Qaal/Kal/לָקַח, Regular Verb, לָמַד, I bring-up, foster.**
- The Nephail/Nephil/לִוְדָא, foundational and reflexive action. לָמַדְתִּי, I am true, faithful.**
- The Peol/Piel/לִוְדָא are verb forms of intensive action. לָמַדְתִּי, I educate, train.**
- The Puol/Pual/לִוְדָא intensive reflexive actions. לָמַדְתִּי, I am skilled.**
- The Hhethpaol/Hithpael/לִוְדָא, a magnification of the action. לָמַדְתִּי, I believe, trust.**
- The Haphuol/Hophal/לִוְדָא action—thinking through the magnification of the act. לָמַדְתִּי, I ensure.**
- The Hhethpaol/Hithpael/לִוְדָא — internal actions of cultivation from AL to AR. לָמַדְתִּי, I discipline.**

Verb Forms convey Levels of Activities within the Oyin Consciousness:

- | | | | |
|------------|---|------------|--|
| לָמַד | project-to learn, accept | לָמַדְתִּי | project-to keep watch, beware |
| לָמַדְתִּי | carrier-to compose the teaching | לָמַדְתִּי | to carry the watch forward,
to implement the observance |
| לָמַדְתִּי | project-to observe, thought conception | | |
| לָמַדְתִּי | carrier-to compose inwardly the thought conceived | | |

Vocabulary Words

יָעַן	eye, Oyin (Ayin)
חָכָם	wise, Chakúwm/Chakam
גָּדוֹל, גְּדוּלָה	great, gaadul, geddel
טוֹב	good, tauv
רָע	evil, (adjective) rúwoo; also rendered as friend, shepherd (noun)
רָעָה	evil, (adjective) roæh, also rendered as friend, shepherdess(noun)
קוֹל	voice, qúwal
אִישׁ	ayish, fiery man/one giving as a master of Fire
אִשָּׁה	ashah, fiery woman/one composing, illumination of Fire
מֹשֶׁה	Moses, MæShehh, maShayh
אֶרֶץ	earth, land, aurets
הָאָרֶץ	the earth, hha-aurets
מִי, מִיָּמִן, מִיָּמִין, מִיָּמִין	who, whom, which, to verify, Tribe/Branch of Ayshshur/Asher
כִּי	that, because, when, kay
עַל	on, upon, over, concerning, ooauwl
הוּא	he, hhúwa
הוּא הוּא, הָיָה, הָיָה	he is, becomes, was, hæyYæh
סוּס	horse, sus
אֲסִיר, אֲסִירָה	prisoner, assyir, asirah
כּוֹכָב, כּוֹכָבִים	star, stars, kuwkav, kuwkævim

Read the Hebrew words and then translate into English

- אִשָּׁה אֲדוּמָה אֲדוּמָה אֲדוּמָה אֲדוּמָה (2) יָעַן אֲדוּמָה, אֲדוּמָה יָעַן, אֲדוּמָה יָעַן (1)
- רָעָה אֲדוּמָה אֲדוּמָה רָעָה אֲדוּמָה רָעָה (4) אֲדוּמָה אֲדוּמָה, אֲדוּמָה אֲדוּמָה, אֲדוּמָה אֲדוּמָה (3)
- לְיָעַן לְיָעַן, לְיָעַן לְיָעַן, לְיָעַן לְיָעַן (6) אִישׁ חָכָם, חָכָם אִישׁ, חָכָם אִישׁ (5)
- יָעַן אֲדוּמָה אֲדוּמָה (7)
- רָעָה עַל חָכָם חָכָם אֲדוּמָה אֲדוּמָה, לְיָעַן לְיָעַן מֹשֶׁה אֲדוּמָה (8)
- רָעָה עַל לְיָעַן יָעַן אֲדוּמָה אֲדוּמָה (10) מֹשֶׁה אֲדוּמָה אֲדוּמָה יָעַן חָכָם אֲדוּמָה אֲדוּמָה (9)
- רָעָה לְיָעַן אֲדוּמָה אֲדוּמָה אֲדוּמָה (12) אֲדוּמָה אֲדוּמָה אֲדוּמָה אֲדוּמָה אֲדוּמָה (11)
- לְיָעַן אֲדוּמָה אֲדוּמָה אֲדוּמָה (14) אֲדוּמָה אֲדוּמָה עַל לְיָעַן יָעַן חָכָם אֲדוּמָה (13)
- מֹשֶׁה אֲדוּמָה רָעָה אֲדוּמָה (16) מֹשֶׁה אֲדוּמָה אֲדוּמָה אֲדוּמָה אֲדוּמָה (15)
- מֹשֶׁה אֲדוּמָה אֲדוּמָה (18) אֲדוּמָה אֲדוּמָה לְיָעַן לְיָעַן (17)
- רָעָה חָכָם אֲדוּמָה לְיָעַן אֲדוּמָה אֲדוּמָה (19)
- יָעַן אֲדוּמָה אֲדוּמָה אֲדוּמָה (21) מֹשֶׁה אֲדוּמָה אֲדוּמָה אֲדוּמָה אֲדוּמָה אֲדוּמָה (20)

Translate into Paleo OovriHebrew

(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 MæShehh, The land which YahúWah gives is good (12) Samuel 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 Samuel is great. (16) The man 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.

Nouns/Projecting (p) and Carrying (c) Modes—Subject and Number/sg/pl

P/sg	פָּרָשׁ horse	נָבִיא prophet	אֲשֵׁר prisoner	כּוֹכָב star
C/sg	פָּרָשִׁית mare	נְבִיאָה prophetess	אֲשֵׁרִית prisoner	כּוֹכָבִית star
P/pl	פָּרָשִׁים horses	נְבִיאִים prophets	אֲשֵׁרִים prisoners	כּוֹכָבִים stars
C/pl	פָּרָשִׁוֹת mares	נְבִיאָהִם prophetesses	אֲשֵׁרֵיהֶם prisoners	כּוֹכָבֵיהֶם stars

Adjectives/Projecting (p) and Carrying (c) —Description and Number/sg/pl

P/sg	טוֹב good	גָּדוֹל great	יָשָׁר upright	עָשִׂיר rich, tithing	חָכָם wise
C/sg	טוֹבָה good	גְּדוּלָה great	יָשָׁרִית upright	עָשִׁירִית rich	חָכָמָה wise
P/pl	טוֹבִים good	גְּדוּלָּהִם great	יָשָׁרִים upright	עָשִׁירִים rich	חָכָמִים wise
C/pl	טוֹבוֹת good	גְּדוּלָּתָם great	יָשָׁרֵיהֶם upright	עָשִׁירֵיהֶם rich	חָכָמֵיהֶם wise

Verbs/Projecting (p) and Carrying (c) —Action and Number/sg/pl

P/sg	אָמַד one of projecting says	P/sg	יָצֵא one of initiating walks
C/sg	אָמְדָה one of receiving says	C/sg	אָצֵא one of follow through walks
P/C/pl	אָמְדוּ a grouping of thoughts say	P/C/pl	יָצְאוּ a grouping of thoughts proceed
P/sg	קָרָא one of projecting reads/calls	P/sg	נָתַן one of initiating gives
C/sg	קָרְאָה one of receiving reads/calls	C/sg	נָתְנָה one of follow through gives
P/C/pl	קָרְאוּ a grouping of thoughts call	P/C/pl	נָתְנוּ a grouping of thoughts give

Vocabulary Words

וָפָר	<i>ayish/ish</i> , a fire projection, fiery man
נְבִיאִים	<i>anayshim</i> , perfectors of fire, fiery men, benevolent ones
אֲשֵׁרִית	<i>ayshayh</i> , a fire vessel/carrier, fiery woman
נְבִיאָהִם	<i>nashim</i> , fiery women, the Aleph is swallowed up and internalized
גַּיְנָה	<i>gayn</i> , garden
הַגַּיְנָה	<i>hha-gayn</i> , the garden
יִשְׂרָאֵל	<i>YishARAL/Yisrael</i> , Israel
עֵץ	<i>oaytz/atz</i> , tree
פְּרִי	<i>payrryi</i> , fruit
נָבִיא	<i>naviya</i> , prophet
נְבִיאָה	<i>navyah</i> , prophetess
קָדוֹשׁ	<i>qaduwsh</i> , distinguish, holy
גַּם	<i>gam</i> , also, even, indeed
תַּחַת	<i>techet</i> , under, instead of
יָשָׁב	<i>yeshayv</i> , one abides/abode, dwells, stays
אָכַל	<i>akael</i> , one ate/eats
לָקַח	<i>laquwch</i> , one takes/took
הָיָה	<i>hayeh</i> , is, was
הֵיוּ	<i>haiyu</i> , they are (p and c)
כָּל	<i>kal</i> , all, each, every
עָשִׂיר	<i>oshiyir</i> , rich, wealth, tithing

Read the Oovri/Hebrew words and then translate into English

- XṬṬṬ XṬṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ (1)
- XṬṬṬ XṬṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ (2)
- XṬṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ ḤṬṬ (3)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (4)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (5)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (6)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (7)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (8)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (9)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (10)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (11)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (12)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (13)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (14)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (15)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (16)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (17)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (18)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (19)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (20)
- ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ ḤṬṬṬ (21)

Translate into Oovri/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 are the prophets who sit under the trees in the garden all the day.
- (6) They eat the good fruit in the garden from every tree.
- (7) The people (sg.) dwell in the good land which YHWH gives to YisharAL.
- (8) They eat from the fruit which is on the tree in the great garden.
- (9) Great is YæHúwaH in the heavens and great is YisharAL in the earth.
- (10) They go unto the land, and they also take/acquire the fruit. And unto the people they cme, and they also say, ‘The fruit which is in the land is good.’
- (11) ALhhim say unto maShayh/Moses, 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 are not in Israel prophets great as Samuel.
- (15) The prophetess took not from the fruit and she ate not all the day and all the night.
- (16) The ayish/ish/man 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 ayish/ish/man like maShayh/Moses.
- (19) The prophet is a voice to the people.
- (20) A wise and great king is YæHúwaH to the people.

Translate these Oovri Paleo Letters/Numbers
and provide a short summary of their meanings on your tablet.

1. 𐤀𐤁𐤅𐤆𐤇 𐤈𐤉 _____
2. 𐤊𐤋𐤌 𐤍𐤎 _____
3. 𐤏𐤐𐤑𐤒𐤓 𐤔𐤕 _____
4. 𐤖𐤗 𐤘 _____
5. 𐤙𐤚 𐤛𐤜 _____
6. 𐤝𐤞 𐤟 _____
7. 𐤠𐤡 𐤢𐤣 _____
8. 𐤤𐤥 _____
9. 𐤦𐤧 𐤨𐤩 _____
10. 𐤪 _____
11. 𐤫𐤬 _____
12. 𐤭𐤮 𐤯 _____
13. 𐤰𐤱 𐤲 _____
14. 𐤳𐤴 𐤵𐤶 _____
15. 𐤷𐤸 𐤹𐤺 _____

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

⚡ Ox, horns, projection of composite thought as a seed of Life, planting—symbol of oxen/priests, who sow and harvest via teaching/services. Indicates strength, stability, power, dominate Being, *ALphah* energies, expansion, to perpetuate. Primal cause, central point, unity, beginning, renewal; conception, humanity. Concepts of holy; to go inward, become small/humble/reduced: thus, to learn of expansive origin and destiny. Expresses ruling forces: אלהים/ALHhim, אדנימ/Adnim, אדמ/Adim. 1st-person progressive sign, indicating will, determination, movement. Side view of eye (⚡), indicating presence of light, capacity to conceive/to see/⚡: *lit.*, the mind conceives. ⚡ = 1st day, conception of light/ideas. Illustrated in plants: almond, cherry, rose; clover, animal: oxen; scroll: Sepher Maoshah BeRashshith (Genesis); tribe: Rauwáben/Reuben.

⚡ א
אלה A
ALphah 1/1000

ב House, habitation, establishment, household; interior and integral; ovum, fetus, cellular division, segmentation; means, manifestation, formulation; to develop, formulate; to be associated: units, pairs; ear, hearing, instrumental action; shell, body; magnetic; state of consciousness; that which receives and holds—feminine symbol; passivity, acceptance. Symbol of body/work of maShiach (Messiah) as means of composition and development, image of invisible. Symbol of ram, means of atonement, covering of soul. Used as an article in regards to interior/inherent principles; used similarly as an adverb/qualifier of verb. ב = 2nd day, development of space, definition. Illustrated in plants: mandrake, hyssop; animals: sheep, frog, goose; fabric: wool; scroll: Sepher Yetsiat Metsryim (Exodus); tribe: Shamoún/Simeon.

ב ב
בב B,V
Bayit 2

ג Camel, throat; carries, facilitates, lifts-up; to arise, ascend, sprout; a conduit, process, procedure, to nourish, feed, avenue; perpetual; entangle, tangle; canal, birth canal, deep crevice; umbilical cord; that which transmits, transports, assists to produce all ideas derived from the house/body; neck; vocalization, transmission of sound; carrier of actions; waves. Bowels, transportation systems of the body; movement, locomotion: thus, agent or means, as of charity; to recompense, to render. To approach, reach, go beyond/through. ג = 3rd day, land arising and sprouting. Illustrated in plants: clover, lily; hibiscus, petunia; animals: camel, giraffe, kangaroo, ibex—BegolArets/Master of Land, llama, praying mantis, ostrich swan; scroll: TeúwratHhaKuwáhnim/Leviticus; tribe: Lauwi/Levi.

ג ג
גג G
Gammal 3

ד Door, passageways; nose; entrances/exits; nodes; gates; access/openings to foundational and progressive paths; secret chamber, to pervade, shine; a pyramid (*lit.*, “fire amidst”), quad structure, base for brain/mind energies: ability to extend the energies to the pinnacle of the mind’s satisfaction. Insight: examines, facilitates to bless. Vagina opening, door to existence. Tent door, security, refuge. Door of sheepfold, through which we go and come for pasture; means of acquisition, revelation. Access to beneath and above, to form and spirit realms. Door of separation; hence, sign of division. Sign of shavbeth as the door of holiness and rest/fulfillment. The double Δ, comprising the universal emblem ⚡, illustrates two doors—to the earth and the heavens. Δ = 4th day, separation of light and darkness; a distinction to enter Bayit HhaSham. Illustrated in the plant: nodes, lilac; animal: duck; element: tin; scroll: Chamesh HhaPekudim/Numbers; tribe: Yahúdah.

ד ד
דד D,TH
Dallath 4

ה Light rays; life universal; animation; stars; gifts: innumerable, without measure or limit; electricity, lightening, illumination; to sparkle. The definite article (compared to a spot light), used to point out, highlight. The winnowing fork, rake: gathers, distinguishes, distributes. Evaporation and precipitation: as vapor rays ascend, collect, and disperse—bringing rain, fullness. Pattern of cervical mucus, netted leaf veins. ה = 5th day, fullness of life. Illustrated in plants: fern, ginseng, pine; palm leaves of אלהים with ascent of Gammal; animals: mice, rabbit; elements: nitrogen, hydrogen; scroll: Meshneh Túwreh (Deuteronomy); tribe: Dan.

ה ה
הה H
Hhúwa 5

ו Hook, yoke; connects, joins, ties together, adheres, bonds; nail; to clasp. Scale, balance beam, equilibrium; administration. Breast, thumb, big toe; consideration, contraction and expansion. Womb; goblet of justice/cup of mercy: thus, the conjunction symbol—uniting all elements, from the highest sense to the lowest, and communicating the spiritual with the material; the wind. ו = 6th day, administration and balance of life; creation of man, who administers the creation. Illustrated in plants: cypress, barley; animals: goat, pigeons; elements: carbon, phosphorus; scroll: Yahushúo/Joshua; the scrolls of Yahushúo and Shuphetim are the Two Fishes that feed the multitudes; the five loaves are the five scrolls of maShayh/Moses; tribe: Nephetti/Naphtali.

ו ו
וו W,U
ÚWah 6

ז Weapon, knife, two-edged sword; tongue; word, laws, instruments; arrow, dart, javelin: that which penetrates, splits; internal penis as the tongue is internal, feather: that which marks; thrust: warrior armed with a spear. All things leading to a goal, aim; to complete, finish; instrument to make, shape, carve out; to nail. Pursuit: thus, the goal of the law—perfection, regeneration, healing, deliverance. ז = 7th day, shavbet/rest, completion of intent. Illustrated in plants: wheat, cedar, aloe, locust thorn; animal: snake, lizard; scroll: Shuphetim/Judges; Land State of HhaQayni/Kenite/אלהים.

ז ז
זז Z
Zayin 7

Table 2. Chayit to Neúwn BASIC MEANINGS* OF THE LETTERS**

<p>𐤀 Ladder; elevating, emerging, ascending/descending; changing, repenting; equality; work, service. assignments, place/level of developments and positions amongst men; engagements, labor; provider; care, help—signifying effort required; rise/fall of perspectives/elevations derived from doings, visions; weaving; bread—the rising of ALphæh; fatigue, accomplishment. Window, outlook, perspective. Means to reach plateaus; covenant; progress; to initiate, to cause precipitation. 𐤀 = eighth day, to enter into <i>barit milah</i>—covenant of circumcision—sign of faith to disclose/uncover: activity link between 𐤁 (light) and 𐤂 (assimilated forms/products); customarily doubled for pronunciation as 28 ALhhim, Body of Consciousness/88, 28, 16/Oyin. plant: chamomile; animal: donkey; scroll: Ruth; Land State of HhaQenizi/Kenizzite/𐤒𐤓𐤔𐤕</p>	  XZ𐤀 CH <i>Chayit</i> 8
<p>⊕ wheel, United bodies/two Bayit aligned head to base and joined at the corners 90° swallowed up into One in the Oyin; to conform, confirm, circumscribe; explore, to intuit, the microcosm; unites/divides, the four sides of the Teraysarun seen by looking from above, collects/separates, resolves; operational stages; builds up/breaks apart; cell dynamics; patterns, arrangements, segment, converge, vent, expunge, excise, brand, imprison, incarnate, fertilize. fruitfulness, invigorate; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union, dependence; shield, a link of habitation/protection between 𐤃 (entrance) and 𐤄 (exit); interfacing of networks/centers of the body; the heart. Symbol of town/city/community, dwellings, gathering; coming together, communal consciousness. Signifies resolution of opposites, harmonization of disparate forces, sun rising and setting. Illustrated in plants: fig, tomato; material: clay; scroll: ShmúwAL/Samuel; Land of HhaQadmuni/𐤒𐤓𐤔𐤕</p>	  XZ⊕ T <i>Tayit</i> 9
<p>𐤆 Hand, open right hand: giving/receiving; first Letter of HhaSham as the extension of love; to share, whereby a receptacle is fashioned; to set things in motion; means of attainment; actions; blessing, fullness; manifested power; ruling; hand of a scribe, one holding a pen to inscribe, manifestation/mark of one's self: hence, 1st-person designation, indicating possession, ownership—belonging to, as in the construct case. Expresses idea of duration and strength before a word root; replaces 𐤇 as desire is swallowed up by action; replaces 𐤁 as activity arises out of illumination. Illustrated in the elements: oxygen, iodine; scroll: Malekim (Kings); Land State of HhaChitti/Hittites/𐤒𐤓𐤔𐤕</p>	  𐤆𐤇𐤆 Y,I <i>Yeúwd</i> 10
<p>𐤇 Branch, leaves, palm of hand as 𐤇 follows 𐤆 depicting the branching out of a hand or the branching of an inscription; spoon; sole of hand/foot, bird foot; handle, extensions; scale, sizing; productivity, fruitfulness; to make evident, as the evidence of fruit; consciousness; branching, antlers; reproduction; offspring, teachings, doctrines, coverings. Used in applauding, rejoicing. Expression of the organic characters; symbol of cyclic nature, which does not stop or remain (as leaves and fruit). Illustrates the three primordial natures from one stem: Sham, Cham, and Yapheth. Assimilative and concomitant article (like, as). 2nd-person designation at end of a root word, indicating <i>your</i> output, <i>your</i> possession, etc. Illustrated in the plants: celery, structure of palm leaf/vein; peach—the words clung unto in the cheeks; scroll: Yashoyæhu (Isaiah); Land State of HhaPerizi/Perizzites/𐤒𐤓𐤔𐤕</p>	  𐤇𐤈𐤇 K,CH
<p>𐤈 Goad, staff; instruct, teach, learn; course, direction; to order, point; arm, leg and foot, jawbone; supportive structure; directive movement; to prod, defend, prevent, refrain, chastise, correct: thus, used to form a prohibition—𐤈𐤉to cease, prevent (the rod before the horn); or the word 𐤈𐤉to correct (the rod after the action); thus, the directive article. Gives way to the 𐤉: 𐤈𐤉𐤈 becomes 𐤈𐤉; for once the 𐤈 serves, it gives way to actualization. Symbol of authority, as the staff and beard; inheritance and rods of united tribes/Names; endurance factor around which clay molds itself as flesh that hangs upon the bones verses the clay remaining upon the potter's wheel with the Mayim. The element: iron; scroll: Yirmeyahu (Jeremiah); Land State of HhaRephayim/Rephaim/𐤒𐤓𐤔𐤕</p>	  𐤈𐤉𐤈 L <i>Lammad</i> 12/30
<p>𐤊 Water, fluids; transposition, pertains to waters above and below firmament; a natural-fluid mirror, means of transposing an image; the composite body, embodiment, given to reflect spiritual position and to make visible spiritual structure; means to extract, reduce, nurture, draw out, absorb properties; means to release/measure, give forth messages; contains essence/ fullness of life. Oil, source of combustion: soft, flowing, cleansing. Means of conception, consecration, anointing. Collective symbol of people, multitudes, seas. 3rd-person force of momentum designation, i.e.semen, blood, at end of word. Extractive article (from, drawn out) and partitive article (some) before a root word. Illustrated in the plant: watermelon, coconut; animal: elephant; scroll: YechezqAI/Ezek; Land State of HhaAmúwri/Amorite/𐤒𐤓𐤔𐤕</p>	  𐤊𐤋𐤊 M <i>Mayim</i> 13/40
<p>𐤌 Fish, extension; flourish/decline; perpetuality, son of Neúwn title; capable of moving in many directions, to exchange, various speeds/movements; swiftness; passive/active; purpose, scope, weight. As a prefix indicates interior action, determination, desire; to vow: to swallow up by one's actions/𐤌; throat of the Oyin Body; action folded upon itself: withdraws, reverses, sucks, filters, intakes. As a suffix indicates extensions, display, augmentation. 3rd-person carrier designation; fertility. Fins and scales of the fish are expressions of balance: fins indicate direction (justice) unto knowledge; scales indicate a covering (mercy) and sanctifying of Breath. Via these two principles in proper balance we attain each extension. Illustrated in the plants: asparagus; as pairs of fruit, for all pairs come from the double Neúwn; apricot with the double rib line as in the buttocks basin; animal: fish; region: Italy; scroll: Neviim (Twelve Prophets); Land State of HhaKennonni/Canaanites/𐤒𐤓𐤔𐤕</p>	  𐤌𐤍𐤌 N <i>Neúwn</i> 14/50

Table 3. Semek to Shayin BASIC MEANINGS* of the LETTERS**

<p>⌘ Support, pillar, tower, fortification, fortress, shelter; skeleton, spine; bristly; united branches, as in <i>sukkut</i> (X⌘⌘); framework, construction, arrangement, boundary of a structure; confines; secret place; buildings, dimensions; reference—that which upholds, supports; stability, steadfastness; dependable, responsible, competent; ordain; reliance, trust; lean upon, empower, authorize, encourage; bears, promises, bonds together. Trunk of tree; concentric marks/circles, indicating seasons, cycles; journey, travel. Inner walls of strength; fiber, skin. Skeleton pattern of fish/Neúwn, spider web pattern Illustrated in the plants: carrot, cumin; element: calcium; scroll: Tehillim (Psalms); Land State of HhaGirgashi/Girgashites/⌘⌘⌘⌘</p>	 ש S <i>Semek</i> 15/60
<p>○ Eye, pupil; openings to ear, mouth, moon, anus, <i>etc.</i>; cavity of chest, heart; compassion; Prudence, center of understanding or confusion—eye of light or darkness; illuminates; brightness; clear, keen, transparent; penetrating vision; view, discern; prophecy; enlighten, consider; transference. Hate, hostility, jealousy, arrogance; boast; pride/humility. Roundness: egg, navel, jewels, planets; well of water, spring, fountain; depth, reception, attention, universal consciousness. Craters, texture of lunar surface; moon/lamp of meShich. Understanding, means of redemption/purifications—blood/wine. Illustrated in plants: grape, olive, legumes, peas, lentils, beet, buckeye/eye of deer; animals: quail, eagle/⌘⌘⌘, hawk/⌘⌘, zebra/circle of rings; element: silver, mercury; jewel: pearl; region: YishARAL; scroll: Mishle/Prov.); Land of HhaYevusi/Jebusite/⌘⌘⌘⌘</p>	 ע O, AI <i>Oyin, Gayin</i> 16/70
<p>∩ Mouth, lip, edge, breath; to exhale; cup, container, pit; to drink, eat, partake, satisfy; voice, utterance; soul, nature of expressions; to make manifest; appearance. In contrast to the forms of <i>Bayit</i>∩, the <i>Paúwah</i>∩ is the output or exhalation of the form, whereas the <i>Bayit</i> is the input or inhalation of energies; fruit, facet; border, side, region, corner, extremity; faces, personality; that which depicts the striking attribute of rendering one's thoughts. Opens/closes; opening for input/output; restrict/permit; entrance/exit. Illustrated in the plant: spelt, compfrey; animals: badger, bear, moth, caterpillar; element: lead; scroll: Ayuv (Job); tribe: Gad.</p>	 פ, פ P, F <i>Paúwah</i> 17/80
<p>⌘ Host, insect; transformation, metamorphosis; do by design; jointed leg; winged creature. To pursue/order the forces, to appropriate/designate the use of energies; sacrifice; to ward off, defend, exorcise; to fear. Army, defense, military; warrior; chariot spoke/wheel; victory, dance; battle, conquest, conflict; devastate; intention; to overturn, acquit; righteous; correct, change; order/organization; accomplishment, success; prevail; solution. Indicates definite movement toward a goal and marks the level of accomplishment attained; conveys the lateral side, flank: ability to turn/rotate, an appendage, wings. Illustrated in animals: grasshopper, bee, hornet, horse; plants: gourd, squash, raspberry; scroll: Megillut/Shir HhaShirim/Song of Songs, Echah/Lam, KohelethEccl; tribe: Ayshshur.</p>	 צ, צ TS <i>Tsada</i> 18/90
<p>⌘ Priest's cap, crown; Queen; kingdom, domain; sky, corona, dome; to control, seclude, regulate; nest/⌘; skull; protect; covering, shell; smoke; vibration, separation; to distinguish; sanctification, purifying; holiness, consecration: a specialist/professional. To confer/confirm; to be under a shadow, or under the dome of the heavens; to tremble. Symbol of the priesthood—position of holiness and consecration of mind. Brain and spinal column. Pattern of light waves/vibrations/sound: thus, used in ⌘⌘⌘/voice. Spiral design and associated movements: denotes progression and achievement—from the √ (doctrines/teachings) to the ⌘ (crown of righteousness). Illustrated in plants: mushroom, oak, flax; fabric: linen; animals: monkey, tortoise, lemur, dog, chicken, turtle; scroll: Daniel; tribe: Yishshakkar.</p>	 ק Q, K <i>Qúphah</i> 19/100
<p>4 Head, first part, chief component; force of beginning, source of giving; mountain; determines movement and progress; mind, knowledge, intelligence, discretion; honor, beauty, devotion, reverence; noble, graceful; adjure; fortune/poverty. Mind, collective thought; positions of ruler, King, overseer, head teacher/instructor as Rayshun—Head of the Neúwn. Illustrated in the plants: dusty miller, walnut, corn, pomegranate/⌘⌘⌘4, mustard; animals: deer, gazelle, hart, roebuck, antelope, turkey; element: copper (bronze/brass); scroll: Oozera/Ezra; tribe: Zebúwlan.</p>	 ר R <i>Rayish</i> 20/200
<p>W Tooth; to digest, shatter/assimilate; Wisdom's Radiance displayed in Knowledge or in fruit. the Fire in the sun as Shayin/21/3 is the root of Tayit/9, crown of sun/blaze of Light upon the head, glory of YahúWah. The Radiance/21 of Lammad/12 which breaks forth in the compiled Thoughts of the Aúvim. Strength of Spirit, spirit of meShich/Messiah, strength of a lion; utilization and application of truth, peace. Used as reflexive pronoun. Serves as a sign which consumes, yet connects/welds. Illustrated in the plants: peony, garlic, dandelions; thistle, animal: lion; element: gold; material: ivory; scroll: Nechemyah (Nehemiah); tribe: Yúwsphah/Joseph.</p>	 ש SH, S <i>Shayin</i> 21/300

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

X Vane; the four directions, composite, gather; sum of a world/age; wholeness; four corners; composite of fire/energy/angelic, air/gas/spirit, water/fluids/soul, earth/solids/body; loom, to weave; sinew, strings, cords; totality, infinity; sign, mark; finishes, completions; Teúwrah, Tanach. Composition of all preceding: idea of completion and perfection. Expresses further change, continuation, addition, renewal, regeneration, resurrection: providing a continuum, endurance; perpetual, connecting threads of Origin and all States of Occupation/Service, the two sticks/Υ crossed and joined; creates diamond paths, yin and yang, srivatsa Fa, created by i.e. ALphah+Shayin, Semek+Zayin, the double Kephúw churning in the midst, 2nd-person progression indicator. 400 = sanctification/completion of all; The Taúwah moves to the right of the ALphah thereby setting into motion the formulation of fruit; the united strands of the Taúwah form the serpent body called the Tanah/אגX from which the Tananim/אגאגX are formed. The Tanah means to repeat/multiply; whereby each pair of Names bring their gifts and are woven into One Body of the Taúwah patterned cloth. Illustrated in plant(s): evergreen tree; scroll: Dibre HhaYamin (Chronicles); tribe: Baniymin/Benjamin.



* Compiled from studies of the Túwreh: Bæyit HhaSham Midrash, The AlphæhBæyit: The Letters of ALhhim

**Consider three significant aspects of each Letter: (1) Wisdom level of foundational concepts and interior parts that comprise the wholeness of each sign whereby each Letter has shape and patterns of characteristics; (2) Understanding level which binds together concepts; from the inner—atomic composition unto surrounding all that is joined, to combine and extend all parts; (3) Knowledge level of running thoughts, mastering concepts/values extrapolated from all signs, rising from the base unto the crown.

ALphæh/4 to Shayin/W (W4/Fire) is from strength to strength; ALphæh/4 to Taúweh/X (X4/totality) is from conception to totality: beginning to completion/on-going renewal.

**Table 5:
The Seven Positions of the Letters In Three Levels**
The Three Dimensions of the 7 Foundational Characters
The Unfoldment of Seven—Complete Inscriptions of Light

												Process/Nature/Position/Day								
												7	6	5	4	3	2	1	Stage/Level	
												Summation value of each column increments by three: i.e. 24, to 27 to 30 etc., indicating that each column of letters is a process of ascension; 7 processes multiplied by the value of the increment/3 equates to Shayin/Mastery/21.								
Sum value of each level increments by 49 (7x7).	↓	X	X	X	X	X	X	X	X	X	X	Summations								
126	(49)	42	(3)	39	(3)	36	(3)	33	(3)	30	(3)	27	(3)	24	3 Knowledge					
77	(49)	W	21	4	20	Φ	19	Γ	18	J	17	O	16	≡	15	2 Understanding				
28		Y	14	M	13	C	12	Y	11	E	10	⊕	9	≡	8	1 Wisdom				
		I	7	Y	6	E	5	Δ	4	Γ	3	Δ	2	4	1					

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

The value of the Taúweh/X/22 is the sum of i.e.: ALphæh(1) + Shayin(21), the Bæyit(2) + Rayish(20), the Gammal(3) + Quphæhh(19), the Dallath(4) + Tsædda(18) Hhúwa(5) + Paúwah(17), Úwah(6) + Oyin(16), Zayin(7) + Semek(15), Chayit(8) + Neúwn(14), Tæyth(9) + Mæyim(13), Lammed(12) + the Yeúwd(10) etc. as you combine letters from the two ends of the ALphæhBæyit coming into the center of the letters, unto the Kephúw, depicting the Tree of Life. By joining the branches of the Kephúw(11 + 11) the Taúweh is formed also, yielding the value of 22/the Totality. One will also greatly benefit by pairing your inner organs/branches together in like manner to compose your totality. Refer to the Tables for which letters correspond to each house within a united Body, i.e. joining Bæyit/body with Rayish/head; ALphæh/perception with Shayin/fire; Yeúwd/hands with Lammed/feet; Hhúwa/illumination with Paúwah/speaking; Tæyth/united Heads/with Mæyim/fluids to mold the expressions of Breath, as one submits to the Hand of the Potter on the potter's wheel.