

The ALPHAHBAYIT



The Signs of HhaALhhim

Acknowledgments

To

My first Govri Teacher

Yaoquvi Roley, who said:

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

My Children:

ገረ ግረ ገግ BeNiyman, gift of inheritance and administration;
ጸገጸ Terach, gift to transfer Knowledge with ascensions;
ሃጻረረፋ Aliyahu, gift of Divine Order extending Light and Unity;
ጻገረፈ Dinah, gift of discernment and evaluation to unfold light
with messages of ተገሃሃሃ Yahushaphat and ረፋረገፈ DaniAL;
ቀፈሁሃጻረ Yahutsadaq, gift to illuminate and liberate
and Yahuchannan/ገገጸሃጻረ, Kuwahnim of AL

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The ALPHAHBAYIT

THE SIGNS OF LIGHT

GIFTED TO ALL PEOPLES

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INTRODUCTION

THE *ALphabBayit*

Have you ever wondered why the Letters of the ALphabBayit are in a certain order, and why it is important to learn the ALphabBayit in that order? Have you ever wondered why the Letters are shaped as they are and what their shapes mean, or desired to understand the reasons for combining Letters together to form words?

We are rewarded for learning and for being able to recite the Letters. The order of the Letters is used throughout one's life—in our communications, work, and in our storage and retrieval of information. The arrangement of the Letters contain many wonders and are the means to proceed into Life.

The Letters are called after the first two characters, א/A/ALphah/Alpha and ב/B/Bayit/Bet—the ALphabBayit. The first ALphabBayit of humanity, commonly shared by the Govri/Hebrew, Phoenician, Aramaic, and Samaritan peoples,¹ is comprised of twenty-two characters. In this original order of Letters, individual Letters are used in more than one way and convey more than one sense.² These twenty-two characters provided the basic framework for the Greek alphabet, which in turn was borrowed by the Romans, from whose innovations the alphabet symbols of the modern, Western World are derived. *See Appendix: The Table of the Alphabets pg 36-37.*

Although the shapes and sounds of the Letters and their arrangement in sequence have varied somewhat from the original ALphabBayit across the millennia of adaptation, the underlying meaning and basic order of the original twenty-two Letters remain. From these twenty-two signs, we have developed multi-systems of communication and have filled countless volumes of books and libraries.

The original twenty-two Letters are not strangers to us. They are hieroglyphic symbols for the Principles underlying all forms. Their meanings are understood in every age and from every perspective.

Not only do the characters represent various human body parts,³ animal forms and functions, plants, heavenly bodies, and the social positions of humankind, they correspond to the 22 amino acids and the 22 like pairs of chromosomes common to humanity. We continually encounter the Letters, both internally and externally. Therefore, we stand to benefit greatly by consciously renewing our acquaintance with these structures of Light.

The order of the Letters provides a framework for literature. The Scriptures contain 22 scrolls, from *Sepher Maoshah BeRashshith/Genesis* to *Dibre Hayamin/Chronicles*.⁴ There is one scroll for each Letter of the ALphabBayit arranged in accordance with the progressive meaning of the Letters. Each scroll's assigned Letter is understood to be emblematic of the scroll's contents. *See Appendix: Chart of the 22 Scrolls of the Letters, pg 39.*

The stories in the scriptures are told via acrostic writings of the paired Letters of the ALhhim. Each scroll/book is a message that is related to a Letter, and each scroll has a counterpart writing in the collection of the 22 scrolls. Within the scrolls there are numerous acrostics of the Letters, showing the order of the Letters in the minds of the writers/compiler. *Tehillah/Psalm 119* is comprised with 22 stanzas—one for each Letter of the ALhhim. The Psalm recounts progression from the conception of righteousness unto the perpetual renewal state. In this testimony to the ALphabBayit order and endorsement, each stanza corresponds to the meanings of the Letter that begins both the stanza, itself, and also the eight verses that comprise each stanza.⁵ Additionally, various types of acrostic writing⁶ found elsewhere in the Bible⁷ and in the *siddur* (prayer book), including songs and poetry, are based on the order of the Letters.⁸

The order of the Letters tells a story—a story that has been “hidden” to many, but nonetheless a story that has been historically and universally accepted. The understanding of this story is like receiving a special gift—a gift that belongs to all humankind; for the ALphabBayit tells *The Story of Life and the Totality of All in One.*

PART 1
THE STORY OF THE LETTERS OF *ALbbim* (Elohim)

The order of the ALphah Bayit⁹—from the first Letter (*ALphah*, א) to the final Letter (*Taúwah*, ו) reveals the properties of Wisdom, Understanding, and Knowledge. The first and last Letters (א) comprise the word signifying totality, from which is derived the sign that pertains to all parts united in one.¹⁰ Within the ALphah to the Taúwah there are 12 pairs of Letters, as no thought that comes from the Letters is estranged from another. The arrangement of the Letters convey the order of Thoughts pertaining to the collectiveness or sum of all things.

Conception, as the planting of a Seed is the first Letter, א, *ALphah*. The Seed is sown for an expansion of living properties to bring forth the glory of AL, even as one sows the seed of a flower to bring forth its beauty and full spectrum of color. Each color arrangement is comprised of the waves and frequencies of Light. The ALphah is given to the Mind to formulate thoughts, whereby a space is designated for all that the Seed brings forth. As a Seed, the ALphah is sown unto Reuwach/Breath that it may always be free and unfold within the realm of Light, in which there is liberty to move and to express the harmony of every Name joined together within the Totality. The Earth referred to in the Teúwrah/Torah is the realm of Light and does not pertain to the corruption of this world that is commonly called Earth. In the Earth are many lands unto which the ALphah is sent through the Name of Abram/אבְרָם. These states provide a dwelling for the ALphah to expand, each land is designated for its kind. The expansion of the ALphah is in conjunction with a receiving Mind/Rayish unto which the Seed is transmitted. The seed develops into a א, *Bayit*, the second Letter in the Name of Abram/אבְרָם which brings forth the characteristics of each Seed, whereby it forms and develops. The *ALphah* (א) is the expansion of strength. From this Sign, the story of the Letters

develops—even as all things commence with a Seed idea, a concept, a Principle. The story of the Letters connects initial strength (א)—as of babes and sucklings (infants)—unto the potential position of greater strength—a ruler of Wisdom (ו, *Shayin*). This is the message from the first Letter (א, *ALphah*) to the twenty-first Letter (ו, *Shayin*): a message of *strength to strength*. The twenty-one characters of the Letters may be associated with the age of maturity and the number of points earned in many games—twenty-one. Dividing the Letters into three equal groups of seven portrays three levels of occupation—the foundation, the expression, and the progressions unto maturity, as well as three levels of a Seed—the roots, trunk, and upper branches. One may observe the three stages of MaShayh/Moses who lives 120 years as three periods of 40 years each. These stages of development are according to the inherent structure of the Letters.

LEVEL ONE

Via seed/concept implantation and expansion (א), Intelligence becomes manifested into a form as a body/house (ב, *Bayit*) which carries/transmits the concepts (ג, *Gammal*) our through various stages. A seed is sown in Earth, develops a house, and then enters into the avenues of thought (ד) unto the doors/gates (ה, *Dallath*) of the construct of the Teraysarun (known also as the Dodecahedron/Pyramid). We are carried from one state unto another—from levels of Understanding unto levels of Wisdom and Knowledge—which are accessed through doors or passageways of Light. Through the *Dallath* we pass unto the light/illumination (ו, *Hhúwa*) that is within the house of the opened Seed. Within the rooms of the house and the levels of Wisdom we find all possibilities of attainment unto the image/status of the meShich—the full measurement of YahúWah. The doors of light open according to the day within the shavbet/shabbat

weekly intervals, months, and yearly patterns and sequences within the Order of Lights. Our Names are joined together via Principles of universal balance—justice and mercy depicted by the Letter (Y *Úwah*). This balance beam (Y) enables the perpetual movements of Light. The world, at any level, ceases when judgment reigns in mercy and a new order becomes established. The change of worlds occurs when the north rules in the south and the days of our sojourning have satisfied mercy. Via justice and mercy, all things are united and proceed together.

We are inherently structured within and live under the laws of the universe (I, *Zayin*)—the Laws of YahúWah, by which we are ordered to walk in the paths of light. Thus, the statutes and ordinances are in our mouths—in our expressions [Mishneh Teúwrah/Deut. 30:1]. The Law of YahúWah/Unity identifies our actions as being according to life or to death. Whether or not we agree philosophically with these precepts does not limit their regulation or consequence, nor can we change them. We are all under the jurisdiction of the Law; its dominion is universal. By the unifying statutes, we are regulated to mutually support each other, and we are reviewed and evaluated by our responses to the ordinances and our unions of Names.

The first seven characters (*ALphah*, א, to *Zayin*, ז) comprise the first stage of the Letters. These characters—אבגדהוזחטך—depict the universal processes of life. From the first stage, or dimension of Wisdom, arises the work and the ultimate glory of Light depicted in the next two sets of seven characters.

LEVEL TWO

The eighth character (פ, *Chayit*) begins the second set of seven Letters. The Chayit establishes the space between the north and the south. Over this space is canopy for the Seed to abide under the northern and southern lights. According to this space amidst the Lights, a Name expands unto their breadth. The first seven Letters are fundamental to all Names; the second set of seven Letters speaks of the callings, trainings, and assigned works to each Name.

On the eight day we are brought into the *brit milah*—the covenant of circumcision/a day/light act of ascension/*Chayit*. This work of faith—of putting hands into action—places us on the ladder (פ) to ascend. Circumcision of the flesh distinguishes the head; but the circumcision of the Breath removes the flesh from off the Heads of Light, whereby the power and glory of the unseen comes forth with evidence. The prepuce/foreskin depicts a veiling of Knowledge/headship. Through cutting away the “flesh,” we bring forth the Principles of the Seed.

Faith is evident in our pursuits and work, which the *Chayit* illustrates (פ). Our elders bring us into the covenant through rites and nurturing. They guide us to remove the veils, in order that we may perceive and acquire the underlying Light essence. As we grow in Understanding, no veil remains on our heads, for they are devoted to the Principles of the covenant. Whenever one calls their 12 to follow them they are calling the 12 members within them to follow after the order of their Name. The gathering of the 12 is an indication that the Name has become organized internally and is prepared to come out of Mitsraim whereby they proceed into the stages of haMeDEVAR—States of the Word (poorly translated as the Wilderness in terms of modern usage). The gathering of the 12 is what the Teúwrah/Torah calls the ASSEMBLY of one’s members together. The pattern of calling the 12 is according to the Order of Aharúwan/Aaron/Enlightenment and the arrangement of the camps around the Mishkan/Tabernacle.

Entering the covenant unites us (פ, *Tayit*) in social groups/communities with those committed to live to fulfill the Laws of Unity. We are positioned to receive the counsel of the elders. Union with a social group is based on our acceptance of the laws, by-laws, and pledges pertaining to the Assembly.

Concerning the *brit milah*, we accept the covenant, or agreement, of the heavens/Name and the Earth/spaces of Light. The initiation rite places us on a ladder (פ)—in which are levels of training and service—to become identified (פ) with the people of *YishARAL*/Israel—with those who

overcome the passive elements in the world to display *being the Prince/ShAR of AL*. The people of *YishARAL* are not a race, but a united consciousness of Names. *YishARAL* is comprised of the embodiment of parts within *united Names*. We are a unified house from the four corners of the Earth, which the four mothers of the heart: Liah (E), Bilhah (N), Zilpah (S), and Rachel (W) convey.

Being part of community, we give and receive (ז, *Yeúwd*), via the instruments of attainment—our hands. Via our pairing of Names we are fully extended. Into our hands are placed the teachings of the Tree of Life (י, *Kephuw*), unto all productive actions and speech. The instructions and teachings direct and admonish us (ל, *Lammad*) to pursue enlightened/ defined paths and to refrain from darkness/ obscurity. The teachings provide a foundation of Knowledge and direct us through stages of change. Through the Word/teachings, we partake of living waters (מ, *Mayim*)—the anointing, or the flow coming from the Rock. There is an anointing on the Head and an anointing that runs within each head. To say that the meShich/Messiah is our Rock speaks of the cohesiveness of the United Heads within each Name. As we drink from the Rock, we partake of messages of the ReúwachHhaQudash—the Intelligence to distinguish the words of Light. Persevering under the guidance of *Reúwach HhaQudash* (Spirit of Distinguishment), we are unfolded as a tree unto our full extension/stature (נ, *Neúwn*)—unto the image of the Offspring of *Neúwn*. In *Neúwn*, our Names extend unto the height, depth, length, and breadth of Life. We then are aligned with the Gate of the *Neúwn* to enter into worlds prepared for those who love ALOZAR. The Understanding acquired in the second stage enables us to reach unto the heights of the third. In review, the second stage of the ALphahBayit—ימלכזחגדכבא—speaks of one’s development to comprehend and embrace the light whereby one walks according to the Teachings of Life.

LEVEL THREE

Through understanding words and actions we direct our members unto bearing the fruit of Light.

In bringing the members into agreement with the heads, we demonstrate unity and the ongoing nature of eternal life. The potential of the Eternal is conscious within us. The utilization and fulfillment of our choices/training in the second stage are demonstrated in the third dimension of the Letters; for the third level of the Letters speaks of fulfilling our purpose/mission.

In performing our roles, we are positioned as pillars and towers (פ, *Semek*) in the Dominion of Light Names. The structure (פ) of one’s life is determined by our deeds (פ) based according to Principles (כ). The meanings of the first Letters in each level of the ALphahBayit (פפכ) convey the focus of the three dimensions (see Part 2, Table 2, for the dimensional relationships of the Letters).

Abiding in the structures/orbits (פ) of the House of YahúWah, we are granted insight, visions, and understanding (ו, *Oyin/Gayin*), which enable us to utter the Sayings of Light (ו, *Paiúwah*) and to enter into the united faces. We are seen, not by our face of mortality, but according to fulfilling Name in the House of YahúWah. The expressions (ו, *Paiúwah*) of the Sayings come through gifts and ministries in the Assembly of Names. Our ability to fulfill our communal callings is demonstrated in a family of Names structure whereby we resolve our individuality and devote ourselves unto the pairing of Names to build the House of YahúWah. Should we bear physical children, then we have responsibility to care for their souls as well as the soul unto which we share in the Union of Names. What we do in the natural is not isolated from spiritual values; rather, the keeping of the Teúwrah/Torah in demonstrates to the world the love of truth that is within us. In the physical we demonstrate the spiritual values embraced inwardly.

Through the Sayings we undergo transformations and enter into the Law of Liberty (ר, *Tsada*). The state of Liberty is the freedom of expressions that are not entangled with flesh whereby it is not enslaved to any form or process of thought. We are at liberty and no member is captive. In the Mind of Liberty we are known as the Host (חצדצר, *Tsavut*) of YahúWah. Equipped with the armor of

YahúWah, we put under feet the adversaries of our Name. Created to establish the image (𐤌𐤌𐤍, *ts'lem*) of YahúWah, we pursue after the Sayings of Wisdom which transform (𐤌) the order (𐤌) of our embodiment (𐤌). We are designed in the image of the heavenly host to govern according to righteousness and to overthrow evil/disorder in the earth. In establishing the image of YahúWah, we are called a *tsaddiq* (𐤌𐤌𐤍𐤌), a “righteous one.”

A *Tsaddiq* begins with a *Tsada* (𐤌) and ends in a *Qúphah* (𐤌), signifying that mastery (𐤌) leads to dominion (𐤌, *Qúphah*). In our foreheads, The Name of YahúWah arises as we “float the Rock” of our foundation into the forehead of our consciousness. The Name of YahúWah is written in our forehead and goes before us as Unity guides us in all steps of our journey. The crown (𐤌) “Holy to YahúWah” is received upon our heads. Our minds are identified as the enlightened priests of YahúWah/Unity. As priests, we enter all temple gates of righteousness, and we walk on the highway of holiness/devotion to Wisdom.

Having received the crown (𐤌) distinguishes us as heads/leaders (𐤌, *Rayish*). The four faces of the lion, bull, Adim/Adam, eagle represent four expressions of thought: the lion represents the king; the bull depicts the kuwahan/priest; Adim, the elder; and the eagle, the commander. These four offices are necessary in every strata—in respect to “thousands” (perceptions), to “hundreds” (consecrations) and to “tens” (performances). Every Name is given authority, enlightenment, counsel, and understanding within their lands of the Oyin. To fulfill and flame within the position of headship (𐤌, *Rayish*), one receives the golden rod of Wisdom (W, *Shayin*), to rule with a wise and understanding heart.

In realizing our headship, we rule our affairs as *Melek YedidYahu* (King Solomon)—not by earthly wisdom, but by the Wisdom from above. In Wisdom, we possess the strength of the lion (W) which reigns majestically. Bringing forth the glory of our Names is amongst the highest goals, for in so doing we are bearing the fruit upon the branches of the Tree of Life. Wisdom is eternal, and by its Fire, all adverse statements are eternally consumed. In this sense we understand the Lake of Fire to be

Wisdom flaming in the heart, which corrects and rebukes the devil/deceivment and the messengers carrying related messages.

From the initial Letter (𐤌, *ALphah*, the beginning of strength) to the twenty-first (W, *Shayin*, the perfection of strength), we progress from suckling babes (𐤌) to mature rulers (W). As those of the Host, we maintain the tabernacle state in Wisdom.

The third level (W𐤌𐤌𐤍𐤌𐤍) pertains to coming to our full stature: establishing, understanding, expressing, pursuing, regulating, and governing according to Wisdom over the land and sea [*Sepher Maoshah BeRashshith* (Gen) 1:26]. For more information pertaining to the full stature, see the BHM House of Dan document.

SUMMARY

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

The final Letter (X, *Taiúwah*) is the culmination of the Letters; for it is the sum of all before and serves as the sign of continuation. We pass through the physical/reflective world to attain the fullness of the spiritual/creative force. The physical mirrors the spiritual; via the glimpses, the Names of our Life expand in universal consciousness to enter the house of the shavbet—the house of immortality. Death (X𐤌𐤌, *muth*) is a change of direction (X) in which waters (𐤌) are balanced (𐤌) unto a renewing state (X). Change/death/ extension occurs at all stages of development as the palm tree signifies, which sheds its former leaves in attaining higher and maturer forms. Dying is not foreign to us but the means to renewal. We die to war to live unto peace; we die to separation to live unto

meShich/Messiah—in the full measurement and mutual support of the House of Names.

Ability to conceive of life's continuation facilitates its discovery. Jet propulsion was conceived and developed and then, later, discovered to have already existed in some of the sea's smallest animals. An inventor's conception is actualized through creating a model and perfecting it. Our life today is a model for what we are becoming. Tomorrow comes upon us (X) according to the model we are building and perfecting today (X)

THE *AlphabBayit*

PART 2

THE LETTERS

The Letters of the ALhhim fill the ancient scrolls with revelation of Wisdom, Understanding and Knowledge. Certain writings are selected to represent each of the ALhhim. This selection of writings is commonly called the Bible. The Letters are the nuclei thoughts of the ALhhim. As they are joined, they assemble into words to disclose the hidden thoughts in the Mind of ALOZAR. For who can see into the Mind unless one receives the impartation of words to reveal the thoughts within? And should one be able to understand the words, they have access into the Mind that speaks.

The Letters and the words that assemble are combinations of the Govri/Hebrew Thought, for they are of the pairs of the ALhhim within ALOZAR. Words are formed as the concepts are passed from one side of ALOZAR to the other side. Thus the term Govar/Eber/ אֶבֶר is rendered as “from one side or from one mouth unto another,” able to be crossed over/paired as the Taúwah/X. As our Names are paired, we are of the House of ALhhim. In being paired we are joined as the sides and transmit unto one another from side to side as the Govri/Hebrews. A *Govri* is one who is able to cross over from one land of light unto another, to arise out of form into Thought, to escape the

damnation of the world and the captivity of Mitsraim/Egypt, to move from one world/space unto another. Unless we are of the Govrim, being the lineage of Sham—by Name, we are caught into the world which does not pass over nor endure. When are members are not paired within, they are subject to be overthrown and to be used in ways contrary to the Order of the ALhhim.

All that are joined with the Govri are given freedom. Even the world is to be set free from its corruption as it follows after the Govrim, as those of Mitsraim escape as they join with the Govrim; likewise do those in Yircho/Jericho receive salvation from destruction as they accept the Govrim into their dwellings/lofts of thoughts. With this State of Knowledge, all of the world is saved through the Govrim, and apart from the discernment of Freedom and transition there is no salvation [Yahuchannan/Jn 4:22]. Those of the Govrim are of Sham—the Names of Light and the Principles of ALhhim—those of the Mind of ALOZAR capable of transcending from one state unto another. In being of Abram, haGovri/the Hebrew, one moves from Aúwer/Light into the Arets/Land where the Aúwer has freedom of expression to bring forth its glory [Sepher Maoshah BaeRahshith/Gen 11:31, 12:6;14:13]. The Govrim are in migrations, moving from one region to another; to perceive the other side of any issue; to go through or passover, to go beyond, to impregnate with thought and to formulate the fruit of the land. The term, Govri/Hebrew/ אֶבֶר, denotes “*the consciousness of the paired thoughts extended.*” In that all thoughts of ALOZAR are paired and no strange thought can abide within the Name and House of YahúWah, *the language then is an extension of the associated parts of ALOZAR, comprised of the classifications of ALhhim/ United Principles.*

The Letters of the Ancient, by Name, Number and shape, convey the properties of Light in 12 Houses, for each House of Light is a Union of two Letters in Number and in Position. The Letters and likewise the words are perfect in that they are

arranged within the 7 columns of Light, the 7 columns being the full spectrum of the Lights. See Tables 1-4 for an explanation of the Letters, the Names of the Letters, the meanings and mathematical values. *See Appendix: Chart of the 12 Houses of ALhhim.*

The Letters are the *Ketav Levonah--the white writing or the writing of light* because they are shapes created by Light and they convey the messages of Light. These Letters are arranged in three rows or stages, each row with seven Letters. The top row of *seven* basic Letters create a *complete* statement. The unfoldment and expansion of each Letter's magnitude grows and thereby forms related shapes that establish the other two stages of the Letters. The related shapes with the basic seven Letters express the complete nature of the Letter—from its primary form to its position of strength. Each of the seven basic Letters create two other Letters and thereby become a group of twenty-one Letters, forming the constellations of light.



The 22nd Letter, the *Taúwah/X*, is formed by uniting Letters to express the sum of the two as well as the totality of all Letters. One may start at the two ends of the twenty-one Letters, or from the two sides and add them together to form the Letter *Taúwah/X*. In joining the two sides/ends, the State of the Perfect has come. In this manner, every Name of Light is joined to form a *Taúwah*, whereby it is fulfilled. Each Name is a strand of Light that is paired with another strand to express the virgin nature of United Name. See Table 5 (pg 21). The *ALphah/Á* and the *Shayin/W* combine to create the word *Aiysh/Fire/WÁ*, the value of 22/*Taúwah*. This joining of Letters conveys the true nature of the Letters and only in their Unions does the Fire break forth to reveal the thoughts in the Mind of ALOZAR. ***The Ancient Letters, depicting the 12 pairs of ALhhim, from whence comes the 24 Elders, are indeed a writing of Light, being inscriptions of Fire.*** The numerical values of *Shayin/W* (21) and *ALphah/Á* (1); or

Zayin/I (7) and *Semek/Æ* (15) comprise the *Taúwah/X*, the value of 22. For more information on the Letters, see Midrash Bayit HhaSham: Chamesh haPekudim/Numbers 26, section, The House of Dan.

Let's consider the origin of the Letters. What is the source for their artistry? Are they derived from the hieroglyphics of Egypt? If so, where did the patterns come from to form the hieroglyphics? Or do the Letters, as the stars and planets, come from *Ayish/Fire/WÁ*?

Through Wisdom—united Principles of Thought—the Letters appear, being gifts of Understanding. When the Holy Unity speaks, Blessed be Their Name, the Ten Sayings (commonly known as the Ten Commandments), the thought from the midst of the Fire forms the Letters as glass is blown from a Fiery chamber. By Fire, the thoughts and the messages of Light are engraved into our stones/organs/parts of Mind.

Through the arrangement of the Letters, the finger of ALhhim inscribes the words of the *Teúwrah/Torah*, Letter joined to Letter, by Fire/Breath/Reúwach/Spirit. These inscriptions of Light are called ***the “fiery law”*** [Mishneh *Teúwrah/Deut 33:2.*]

The inscriptions of the Letters and the words are formed within and transmitted by the *Laúwim/Levitical Kuwahnim/Priests*. Through the House of *Laúwi/Levi* the scriptures are composed. The offspring of the *kuwahnute/priesthood* of *Aharúwan*, gathers the Letters into words and writes the accounts of Wisdom that they may be studied, recited, and understood to abide in Liberty. By these writings and their discernment makes one to be wise as the serpent unto salvation [2 Titus 3:15]. The writings of *Teúwrah* tell of the accounts and the processes ongoing within each Name, state, and means of expanse of thought. When we can speak the Letters of Fire, we create and heal/recreate. As the off-spring of *Aharúwan/Aaron* speak in the holy language of Fire, the Law and its wonders/unfoldment are written on the stones/organs of *YishARAL/Israel*—the inward members or branches of the mind.

If you were to create a set of Letters, what symbols would you select? How many symbols would you gather to make a complete set of Letters for communication? In looking at the original Letters, do you recognize any patterns to clue you in as to the origin and meanings of the Letters? Are any of the signs within you or around you?

We understand that the Letters are the inherent patterns of light that comprise the anatomy and structures of our habitations. They are an organization of light revealed in all the forms of the world. The organizational patterns of light form the *ALphah*, the *Bayit*, etc. even as light formulates the seeds and plants surrounding us. The light forces that shape cellular division and determine organization of cells are the works of the Letters. These Letters are boldly displayed in the members of our body. Thus they are the symbols that comprise the basis of our communication, for they are the very structure of humankind. These design patterns of life are eternal, enduring age after age. They are compatible with each other and perfectly complete to express the Totality of Light.

The Garden of Letters

We live in the midst of Letters. Literally, the Teúwrah says that the collective Adim resides in the midst of the Garden of Eden—referring to the Garden of Letters. The classifications of Letters form our dwelling states. Should the Letters be subject to vanity or separateness via the imperfection of our thoughts, then we abide in captivity; however, should the Letters be honored above all thoughts of division and lust, then we dwell as the free. Our thoughts take up residence within the members of our bodies, each space is designated by a Letter. The eye, the ear, the throat, the bowels, the chest, the nose, the heads, the hands and the feet, etc. are all designs of Understanding with Wisdom.

Three Gardens

We abide within the Inscriptions of Wisdom to know the nature and works of YahúWah. The

Letters, though they are fiery lights, are seen through forms of light as one appears in a glass darkly; however, when one is complete or perfected, being united entirely in Sham, transparent vision results. There is nothing that is in the creation of Wisdom that is not an arrangement of the Letters for all things are via the projection of thoughts. Hence we see according to the level our thoughts and the level of our Unity. The Letters organize themselves into Houses, i.e. as human bodies or into the greater House of YahúWah, to communicate the full nature and functions of Wisdom. We come into the world to know and perform the works of Lights. We enter into the world to discern, via studying and meditating upon the sayings of Understanding, Wisdom, and the Knowledge of Wisdom given in the Teuwrah. With this intent, we are placed in the three gardens out of which we ascend into a Garden of Paradise—the state of Immortality. Through abiding in the gardens, we acquire garments to clothe our nakedness until we are fully robed with light garments. Coverings are obtained in each garden level. Until our coming of age or robing, we remain where we are in the School of Letters until we graduate into higher academies of Wisdom. The Masters of Light do not pass us on without knowing our subjects. These Masters include the twenty-four elders. See BHM publication: THE HEADS OF STATE OF THE INNER MAN: THE TWENTY-FOUR HEADS OF THE TEMPLE.

In the midst of the garden is the *Kephuw/Υ*, the symbol of the *Tree of Life*. Where do we live? In America, India, or in the Branches of the Tree of Life? We live within a network of organs, shaped like a tree, that produces twelve kinds of fruit, a fruit for every month. Each month/moon is a distinct work of light and is characterized by the productivity/fruit of the combined Lights of each month/moon cycle [Rev 22:2]. The fruit of our trees include the eyes, the ears, the kidneys, the tongue, the lungs, the heart, the sex organs, etc. The structure of the tree is the *tribes—branches* of Light! We live within the branches, and we eat according to the fruit that our branches produce.

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

A garden/ג is a channel/ג of communications to be fully extended/ג. When you plant a garden, you look with anticipation the seeds to come up and change the face of the ground with their foliage and fruit. How long does it take for each type of seed to germinate and produce a seedling? How many days until the initial fruit? The Teúwrah answers these questions through the annual cycles of the three festivals: Pessech/Passover, Shavuot/Festival of Weeks, and Sukkot/Tabernacles. We count seven shevbúwt from Passover to Shavuot/Pentecost unto the morrow after the seventh shavbet—the fiftieth day. From the days of Unleavened Bread (the *ALphah* to *Zayin* state) unto Shavuot/Pentecost (the *Chayit* to *Neúwn* state) is the value of $7 \times 7 = 49$ —the counting of seven sabbaths (see Table 5, pg 21). The morrow/מחר of the *Neúwn/the fiftieth/ג* carries forward what arises to the top—the fruit of the plant. Within the head or the crowning part of the plant the growth becomes expressed. The process of counting until the fruit is produced during each yearly light cycle is called *Chamishim Yum*—the Fiftieth Day [Torat haKohanim/Lev. 23:15-16]. The value of fifty, *chamishim*, חמשים, conveys the state of illumination with fullness. Fifty also expresses the garments of light as an unfolded plant that bears the evidence of the work of light within it. The evidence is the fruit that renews the mind and yields new concepts/seeds to prepare the *mincha* or study pertaining to the productive stage of progression. The plant continues to produce unto the full gathering of Knowledge celebrated during Sukkot/The Feast of Tabernacles. As you greatly look forward to your garden sprouting and bearing fruit, so does the Master Gardner—the Principal in the Heavens/Names look with patience upon your Names to emerge with the fruit—the evidence of being the Offspring of Light.

The First Garden

The name of the First Garden is Godann/Eden/גΔO—meaning *to understand the path of full extension*. The Garden is a testimony/ΔO of the Neúwn/ג, displaying the eternal consciousness/O of Dan/גΔ. The centralized *Dallath/Δ* in this name conveys the garden to be of the first dimension which leads to the second/ג and the third/O. In the Garden of Godann, Adim discovers and beholds their Nature as Light and the garments/fruit of Light.

The Four Rivers in the Garden

To supply Understanding and Knowledge to all that Adim discovers, a river flows in the garden and extends to become four heads [Sepher Maoshah BaeRahshith/Genesis 2:10]. As one desires illumination and knowledge, the waters of the river flow within. The river divides for illuminated inquiries of mind to become four heads to water four principal states of Mind.

The first state of Mind to be watered is *Chavilah*, meaning to spiral/link. The name of the river in this State is *Pishon/גYWג* which supplies to the land of *haChavilah/גYWג*. The river flows to affirm that Adam, being a united Breath of Fire, are gold/eternal and belong to Wisdom. The consciousness of the gold/*zahov/גZ* is good—a unifying force of the collective order/גY⊕. The name within the gold is characterized by *bdellium/crystal/גYWג* and the onyx stone/גYWג. The traits of these precious stones identify the characteristics of the spark of Breath. Gold is the basis to create and hold all things together; the crystal represents the brilliance and vigor that pertains to the appointed Name/גW of Breath; and the onyx conveys the fiery illumination and quickening of the Breath. These jewels pertain to the nature of each name that lies within each divine spark. The name within the spark emerges as Adim continues to unfold unto Sham and becomes Abram, at which stage of development the name is proclaimed and sent forth for expansion/fruit bearing.

The State of Chavilah is the binding force of Wisdom between all Breaths which binds us to the

Emanation/Father/exhaling and Sustainer/Mother/inhaling of Light. In this State the *Reúwach of Wisdom* falls upon *Adim* and provides a consciousness of becoming. The inquiry of *Chaiúwah/Eve* stimulates *Adim* to awaken from a deep sleep and to discover the empowering force within—the voice of receiving/qavalah/cabalah/inhaling.

The second river is *Gihun/גִּיחוֹן* (Nile) meaning to burst forth as when a seedling breaks forth out of a seed or when a chick breaks the shell and reveals the inward life attributes. *Gihun* provides a flow of illumination to provide information regarding the dwellings of a Name. The flow enables one to govern the formations developed in the land of *Cush*/the spiraling threads of light that weave together to form a state of residence.

The third river is *Chiddeqel/כִּדְדֵקֶל*, (Tigris) meaning to be sharp as to pierce with light. *Chiddeqel* flows with the speed of a swift horse on behalf of the soul of *Adim* from the east of Assyria. *Chiddeqel* quickens the responses of the soul—the expressive nature of Name to be in accordance with Breath and to give honor to the unified House of Light/the Temple of Names.

The fourth river, called the Peret/*Euphrates/פֶּרֶת* flows on behalf of the great expansion determined for each name. This is the river that waters the *Sham /Name* nature of each person and continues to flow to expand one's name until it is totally unfolded. The River Peret is a light stream/פֶּרֶת of expansion/פֶּרֶת, unfolding/פֶּרֶת the mind/פֶּרֶת unto totality/פֶּרֶת. The waters expand/פֶּרֶת the flow of knowledge/פֶּרֶת. *One will attain to the full expansion of a name in all unified branches of light.* The River Euphrates is the border of one's fulfillment, as the Teuwrah reads, *from the River of Mitsraim/Egypt to the great River Peret* [Gen 15:18.] This is to say, that Lands given for our verification and dwelling are from the flow of Mitsraim—the river flowing from the penile gland to provide a Name with definitions, to the river flowing from the tongue, providing a Name the full illumination of totality. These two rivers are the two ends in which the Govri abides.

These are the four rivers of the Garden. They run within every collectivity of Thought and carry streams of knowledge to each aspect of our being.

Adim, being a a Union of Names, are placed in the garden to cultivate it and to guard it. The garden is a place of discovery to know all of Understanding and Wisdom through Knowledge. In the first garden the Name is naked. Through their awakening and quest to know all within, they recognize their nakedness. They see the Union of Names gloriously arrayed, and quest to discern how to unfurl/draw out their inward garments of light to cover themselves. In all of creation we see a wardrobing of light concepts. Upon this discovery, *Adim* acquire their first garments made of leaves of the fig tree—the consciousness of unity. With this consciousness within them, they become productive in every way. These leaves, from our Tree of Life, form the basic coverings of light.

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

The Second Garden

The next garden presented in the Teúwrah is the *Vineyard of Noah* planted after the flood. For as information burst upon the consciousness of the united Breath, so the vines of understanding begin to grow. This garden represents the middle level of Letters, the *Chayit* to the *Neúwn* which pertains to our arising from the coals of Wisdom and extending forth with Name, expansions, and forms of life.

Noah arises with *Chayit* —a household of eight/ח. The house of Noach arises from the first level via the deluge/flood of knowledge. As a Name yearns to discover the fully endowed state of Wisdom, there is nothing that can hold back the flow of Knowledge. The rivers appointed in Eden overflow to water the four states of a Light--the Breath, the form, the soul, and the Name which reigns over all. The rivers nourish ten generations/עשר or states of

development from Adim to Noah and then brings forth ten more generations from Noah to Abram. The value of ten denotes full extension and mastery of a Principle/Seed. The rivers of life within continue to bring out of our bosom all generations of Adim until we stand in our full stature as the offspring of ALhhim.

The flood occurs as the great fountains of the deep are opened in conjunction with the opening of the heavens/Names. The rivers swell up and overflow. The windows of the sky open to lift us into new altitudes of becoming. The opening of the windows within the heavens—the Names of Light—occur as the inward sparks begins to flame. Literally, the windows are like a chimney—an opening created as smoke arises from the smoldering coals of *Adim*. As each resident name burns inwardly, the smoke creates openings in the canopy of names—the heavens above—releasing the *Mayim*/waters to flow. This outpouring of water depicts the great waters that gather within the womb wherein one puts on the garments of mortality to manifest and house the inward natures. The account of putting on mortal garments is told further in the story of MaShayh/Moses arising out of the Nile/*Gihun* River. The phenomenon of being clothed in water is the basis of water baptism. As Rav Shaul wrote: “All of you who are baptized into meshich/Messiah *have clothed yourself*...Gal 3:27.” The full clothing of Breath is the paramount consideration of each name coming into earth [II Cor 5:2-4]. In each Garden State, a Name awakens from a deep sleep and puts on raiment, a clothing of Breath pertaining to the baptism of mind. As the mind is immersed into higher levels of revelation, garments of light corresponding to the residing Garden State become the coverings.

The Garden of Noah is called *Kerem*/מִקְדָּשׁ denoting a place of study to investigate the great deluge of knowledge released in the flood. The vineyard is the branching of the mind to release the dynamics of the Name/Sham, the soul/Yapheth, and manifested forms of residence/Cham. Noah is extended with three branches: the branching of *manifestation* in the offspring of Cham, the branching of *breath's expanse/openings* in the

offspring of Yapheth, and the branching of *name* in the offspring of Sham.

Noah is drunk from the fruit of his garden—as one saturated with the joy of discoveries with Understanding. Yet, as Adim, Noah is naked, yet to be *fully* clothed. The coverings at this level add to the fig leaves. Garments for Noah come from drawing out of the loins the treads that weave the offspring of Sham and Yapheth. This drawing out is a result of maturation conveyed by drinking wine in the garden. The drawing out of the loins is the drawing out from one's chamber of Fire the golden threads. Sham/the Name oversees the forms/Cham which are designated to be the servant of each name, and to safeguard the openings/Yapheth. Thus, from the sides the Name encloses itself with a wrap.

The Third Garden

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

Studies in Súwdim reveal the secrets of nature. The burning within the garden yields illumination to construct/provide a framework of connections with the doors/gates of the Neúwn. Those of Súwdim are those who study the powers of life contained in a seed/a word to know its full dynamics, and with this drawing out they become fully clothed with the crowns of Light, known as the Eight Heads. Adim

receives the garment of Wisdom; Noah the garment of Understanding, and Avraham the garment of Knowledge.

Coupled with Súwdim/deliberation is Gomarrah /אמ"ם, meaning to bind in a sheaf/אמ"ם the illuminations of light coming from the coals of Súwdim/א. *Gomarrah* is a garden to understand/א the measures/ם of knowledge/א of light/א, to consciously/א transmit/ם the thoughts/א of light/א. Life in the Garden of Gomarrah is being engaged in the process of gathering sheaves of “light words” that are coverings of gold, silver, and bronze to make-up the garments of immortality. Joined with Súwdim, the Garden of Gomarrah is a *yeshiva*, a place to study inherent properties held within words unto their complete unfoldment as sheaves—the outer light garments of the inner thoughts of Unity.

Through abiding in the Garden, a Name releases all within and operates with the full dynamics of the light. Adim is unfolded as sheaves of YahúWah, sheaves which blaze with the full spectrum of the autumn foliage. In this blaze of Wisdom all the vessels of a Name are *qudash*/sanctified. The lips are consecrated to speak words of Wisdom. The mouth is established to communicate sayings of Wisdom. With greater unfoldments so greater are the sayings. All of our members within Name/Sham, soul/Yapheth, and body/Cham are holy, for the Fire of Wisdom has created and appointed them.

As holy ones of Wisdom, we are engaged daily in management of our branches and dwelling states. These procedures of managing our energies are through the daily offerings coupled with the lighting of the inner menorah/menorah each morning and evening. The morning offering engagements of the tribes/branches are for the observance and operation of all which Wisdom is saying that day. The evening offering engagements of the tribes/branches provide illumination arising from the day through reflections and meditations of the night. The Letters arranged in seven columns (Table 5, pg. 21) correspond to the lighting of the inner menorah and form a matrix for daily organization and management of the tribes/branches.

Affirming the Letters Within

Believing, positions you and your tribes/branches to operate within the Garden level that has been attained. Believing, serves as a bridge to span where you are dwelling now unto your next state into which you are crossing. Believing also organizes the tribes/branches to make things happen and to achieve goals. Believe you can, and you can. *Believing creates*. For example, look how many different denominations have been created by folks committing themselves to statements of beliefs. Beliefs create and fix you into a course of action as well as in a course of perspective. Hence, when you believe, look at where it will place you and where it will lead you. Rabbi Yahushúo spoke in parables due to insensitive hearts to the voice of Wisdom. The Teacher would have none believe without first asking to discover the words being uttered. Wherever you commence in believing, be sensitive to alter your belief as understanding expands and you enter into higher garden studies. Alterations in perspective and belief enable you to enter expanding garden levels and areas. Most importantly, believe that you are one in YahúWah. Believe that you are one with your neighbor also. And see where these beliefs will take you. As Rav Yahushúo stated: Believe that I am in the Principal/Father and that the Principal/Father is in me [Yahuchannan/John 14:10]. Believe that even as a child is already within the father, even before conception or manifestation, so are you already in the Eternal Patriarch from the beginning. Even as a plant is within a seed, so is every Name a branch of light within the Union of Lights.

Believe that the Principal is within you. There is nothing within you except the Principal/Father even as there is nothing in the oak tree except the attributes of the acorn. How could there be anything within you except the Principal of Lights when that is the source of your emergence? Believe this, and you will discover the Order of ALhim within! Believing opens up portals into dimensions of light wherein all attributes of our Grandfather/*Sebah* reside.

Letter Designs

The Letters are line drawings and graphic symbols of light forces arranged within clusters that comprise the universe. The Letters illustrate the nature of light abundantly displayed within forms/states of residence. The Letters communicate mathematical values, social relationships, parts/members of the body, and display their unique strengths within organs, plants and animals. As we look at the design of each character we behold glimpses of the organization of light. These Letters are life forces that shape cellular division and determine the organization of cells that express the cluster of Letters. These inner design forces have proven to endure throughout the ages. They are compatible, perfect, complete with each other to express the Totality/∞ of Light.

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

When looking at all that is around you, ask what is the most predominate feature in an animal or plant or state of residence? How do the colors reflected from the thought pertain to the location of residence?

Letter formations reflect Eternal realities [Rom 1:20]. Understanding values of plants, animals, elements, colors, procedures, body parts, *etc.* (along with their use), assist us to unfold and interpret the accounts within the scriptures, as well as commonplace occurrences of our daily lives. For example, the values of the deer and goats are basic components in the narrative of Yitschaq/Isaac

blessing the Names of Yaoquv and Oshauw/Esau [*BaeRahshith* /Gen 27]. Yitschaq's request of Oshauw is for venison; yet the blessing is obtained by Yaoquv's acquiring two goats. Deer are symbolized by the Letter *Rayish* (𐤓) which denotes knowledge and headship. The prized antlers of the deer illustrate the magnificent branching of knowledge in the head. Yitschaq loves to eat knowledge (𐤓) from the field/heart. As one seeks and finds knowledge (𐤓), there is blessing/expansions (𐤛). The two goats from the flock are depicted by the Letter *Úwah* (𐤛) which formulates the basis of knowledge. Goats illustrate the *Úwah* principle of justice balanced with mercy, which when properly prepared and executed, culminates in venison—the blessing of knowledge. Upon the head of knowledge, the blessing comes to administer (𐤛) the House of Understanding/ Yitschaq. Though Oshauw later returns with venison, knowledge from the field, he lacked the foundation of learning that must first be acquired from the flock of goats (𐤛). Knowledge (𐤓) apart from the foundation of unity (𐤛) profits nothing and results in emptiness. In Table 5, the sixth column of Letters (𐤛,𐤓,𐤓) illustrates the foundational position of *Úwah* (𐤛), which culminates in *Rayish* (𐤓) arising through the extractive nature of the *Mayim* (𐤓).

The world is a visual presentation of all spiritual values. From Principles of Light the states of residence appear, even as from the midst of AL comes the ten lands/OZ for the emerging Heads/AR. Essentially, this is the meaning of the Name of ALOZAR, the Principal of YahúWah. Hence, the Letters are not merely physical representations of objects in our environment. The Letters, their sounds, and the words in which they abide are compilations of united Light forces [Yahuchannan/Jn. 6:63]. Light emanates via speech—by the Word, which structures the worlds we live in. Forms, procedures, and the conditions of our lives are patterned after Light forces/Letters.

Tehillah (Psalm) 119 reveals the confines of the Earth to be good and suitable for receiving instruction (vs. 71). The Earth contains boundaries to define and examine the vastness of light thoughts. As we enter into the body we abide in

what is temporal, changing—to learn eternal qualities. The level of residence enables the soul to be fully expressed and, at the same time, provides opportunities for redemption and reconciliation. Through study of the Letters in this realm, the imperfect can be perfected, and what becomes separate may become reunited with their Source. Every Letter/statement of life contributes to the processes of Unity. Thus, it is important to know each Letter and the inner attributes and the states of residence in which it flourishes.

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

Combining Letters together into words brings about an unlimited display of shapes, colors, and movements. Certain Letters unite to form a symbol; others fill the space; others provide inlets and outlets; and yet others give movement. In all species and in each kind of plant, animal, and natural object, the combinations of characters operate within specific parameters of expansion and restriction, on vertical and horizontal planes. Countless combinations may result. Each particular combination produces a unique form, as seen in the uniqueness of each and every snowflake. Letters combine to produce and sustain life. In this sense—their true sense—they are *living dancing* Letters: moving, interacting, and creating. The characteristics of Letters hidden in objects, plants, animals, and speech and revealed in writing, display the dynamics of *The Living Word*.

The order, movement, and expansion of the *ALphah-Bayit* characters within us develop mental

abilities that enable us to use the capacities of our minds and tribal branches and their residences. Through sounds and visual stimulations of these characters—as in praying, observing, meditating, working, writing, and in reading inspired inscriptions—our Breath expands our Mind. Make the sounds of the Letters as they are pairs of ALhhim, with a commitment to live unto the full capacity of the Word—hameShich/the Messiah. Support each utterance by deeds in agreement with the Principles of Life. In so doing, your full stature of Name excels.

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

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

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

To continue learning, write your most difficult question, then look for the answer within the question.

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

<p>⌘ 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, <i>ALphah</i> 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: אֶלְעָלָא/Alhchim, אֶלְגַּדְא/Adenim, אֶדְא/Adim. 1st-person progressive sign, indicating will, determination, movement. Side view of eye (⌘), indicating presence of light, capacity to conceive/to see/⌘⌘: <i>lit.</i>, the mind conceives. ⌘ = 1st day, conception of light/ideas. Illustrated in plants: almond, cherry, rose; animal: oxen; scroll: Sepher Maoshah BeRashshith (Genesis); tribe: Rauwáben/Reuben.</p>	  אֶלָּא א <i>ALphah</i> 1/1000
<p>ב House, habitation, establishment, household; interior and integral; ovum, fetus, cellular division, segmentation; means, manifestation, formulation; to develop, formulate; to be associated: units, pairs; ear, hearing, instrumental action; shell, body; magnetic; state of consciousness; that which receives and holds—feminine symbol; passivity, acceptance. Symbol of body/work of 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: Shamoúnn/Simeon.</p>	  אֶבָּב ב, ו <i>Bayit</i> 2
<p>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, llama, praying mantis, ostrich, swan, crocodile; scroll: TeúwratHhaKuwáhnim/Leviticus; tribe: Lauúwi/Levi.</p>	  אֶגָּג ג <i>Gammal</i> 3
<p>ד Door, passageways; nose; entrances/exits; nodes; gates; access/openings to foundational and progressive paths; secret chamber, to pervade, shine; a pyramid (<i>lit.</i>, “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.</p>	  אֶדָּד ד, ת <i>Dallath</i> 4
<p>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 winning 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; animals: mice, rabbit; elements: nitrogen, hydrogen; scroll: Meshneh Teúwrah (Deuteronomy); tribe: Dan.</p>	  אֶהָה ה <i>Hhúwa</i> 5
<p>ו Hook, yoke; connects, joins, ties together, adheres, bonds; nail; to clasp. Scale, balance beam, equilibrium; administration. Breast, thumb, big toe; consideration, contraction and expansion. Womb; goblet of justice/cup of mercy: thus, the conjunction symbol—uniting all elements, from the highest sense to the lowest, and communicating the spiritual with the material; the wind. ו = 6th day, administration and balance of life; creation of man, who administers the creation. Illustrated in plants: cypress, barley; 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: Nephetli/Naphtali.</p>	  אֶוָּו ו, ו <i>ÚWah</i> 6
<p>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/זֶלְזָפ.</p>	  אֶזָּז ז <i>Zayin</i> 7

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

<p>⌘ Ladder; elevating, emerging, ascending/descending; changing, repenting; equality; work, service. assignments, place/level of developments and positions amongst men; engagements, labor; provider; care, help—signifying effort required; rise/fall of perspectives/elevations derived from doings, visions; weaving; bread—the rising of ALphah; fatigue, accomplishment. Window, outlook, perspective. Means to reach plateau; covenant; progress; to initiate, to cause precipitation. ⌘ = eighth day, to enter into <i>brit milah</i>—covenant of circumcision—a sign of faith to disclose/uncover: activity link between א (light) and י (assimilated forms/products). Illustrated in the plant: chamomile; animal: donkey; scroll: Ruth; Land State of HhaQenizi/Kenizzite/אֶיִן</p>	 XZ⌘ CH <i>Chayit</i> 8
<p>⊕ United bodies/two Bayit aligned head to base and joined at the corners 90° swallowed up into One in the Oyin; to conform, confirm, circumscribe; explore, to intuit, the microcosm; unites/divides, the four sides of the Teraysarun looking down upon the graphic, collects/separates, resolves; operational stages; builds up/breaks apart; cell dynamics; patterns, arrangements, segment, converge, vent, expunge, excise, brand, imprison, incarnate, fertilize, invigorate; place of shelter, refuge, truth, security, trust, mutuality, interchange, obedience, union, dependence; shield, a link of habitation/protection between א (entrance) and י (exit); interfacing of networks/centers of the body; the heart. Symbol of town/city/community, dwellings, gathering; coming together, communal consciousness. Signifies resolution of opposites, harmonization of disparate forces. Illustrated in plants: fig, tomato; material: clay; scroll: ShmuAL; Land of HhaQedmuni/אֶיִן</p>	 XZ⊕ T <i>Tayit</i> 9
<p>ז 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 י as desire is swallowed up by action; replaces א as activity arises out of illumination. Illustrated in the elements: oxygen, iodine; scroll: Malekim (Kings); Land State of HhaChitti/Hittites/אֶיִן</p>	 AYZ Y,I <i>Yeúwd</i> 10
<p>י Branch, leaves, palm of hand as י follows ז 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 of man stem from one stem: Sham, Cham, and Yapheth. Assimilative and concomitant article (like, as). 2nd-person designation at end of a root word, indicating <i>your</i> output, <i>your</i> possession, etc. Illustrated in the plants: celery, palm tree; peach—the words clung unto in the cheeks; scroll: Yeshayahu (Isaiah); Land State of</p>	 YZY K,CH <i>Kephúw</i> 11/20
<p>ל 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—ל to cease, prevent (the rod before the horn); or the word ל to correct (the rod after the action); thus, the directive article. Gives way to the א: א ל becomes א; for once the ל serves, it gives way to actualization. Symbol of authority, as the staff and beard; inheritance and rods of united tribes/Names; endurance factor around which clay molds itself as flesh that hangs upon the bones verses the clay remaining upon the potter's wheel with the Mayim. The element: iron; scroll: Yirmeyahu (Jeremiah); Land State of HhaRephayim/Rephaim/אֶיִן</p>	 AYL L <i>Lammad</i> 12/30
<p>מ 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: YechezqAl/Ezek; Land State of HhaAmúwri/Amorite/אֶיִן</p>	 AYM M <i>Mayim</i> 13/40
<p>נ Fish, extension; flourish/decline; perpetuality, son of Neúwn title; capable of moving in many directions, to exchange, various speeds/movements; swiftness; passive/active; purpose, scope, weight. As a prefix indicates interior action, determination, desire; to vow: to swallow up by one's actions/א; throat of the Oyin Body; action folded upon itself: withdraws, reverses, sucks, filters, intakes. As a suffix indicates extensions, display, augmentation. 3rd-person carrier designation; fertility. Fins and scales of the fish are expressions of balance: 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/אֶיִן</p>	 AYV N <i>Neúwn</i> 14/50

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

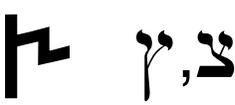
<p>‡ Support, pillar, tower, fortification, fortress, shelter; skeleton, spine; bristly; united branches, as in <i>sukku</i>/×‡; framework, construction, arrangement, boundary of a structure; confines; secret place; buildings, dimensions; reference—that which upholds, supports; stability, steadfastness; dependable, responsible, competent; ordain; reliance, trust; lean upon, empower, authorize, encourage; bears, promises, bonds together. Trunk of tree; concentric marks/circles, indicating seasons, cycles; journey, travel. Inner walls of strength; fiber, skin. Design of fish skeleton, spider web pattern Illustrated in the plants: carrot, cumin; element: calcium; scroll: Tehillim (Psalms); Land State of HhaGirgashi/Girgashites/לגהג</p>	 ט S Semek 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 maShiach. Understanding, means of redemption/purifications—blood/wine. Illustrated in plants: grape, olive, legumes, peas, lentils, beet, buckeye/eye of deer; animals: quail, eagle/ג, hawk/ר, zebra/circle of rings; element: silver, mercury; jewel: pearl; region: YishARAL; scroll: Mishle/Prov.); Land of HhaYevusi/Jebusite/לפז</p>	 ו, ג O, AI Oyin, Gayin 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; animals: badger, bear, moth, caterpillar; element: lead; scroll: Ayuv (Job); tribe: Gad.</p>	 פ, ב P, F Paúwah 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,</p>	 צ, צ TS Tsada 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 ל⊕/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 Qúphah 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/ג4, mustard; animals: deer, gazelle, hart, roebuck, antelope, turkey; element: copper (bronze/brass); scroll: Gozera/Ezra; tribe: Zebúwlan.</p>	 ר R Rayish 20/200
<p>w Tooth; to digest, shatter/assimilate; wisdom. Fire, sun, glory of Yahúwah. Strength of the Spirit, spirit of maShiach/Messiah, strength of a lion; utilization and application of truth, peace. Used as reflexive pronoun. Serves as a sign which consumes, yet connects. Illustrated in the plants: peony, garlic, dandelions; animal: lion; element: gold; material: ivory; scroll: Nechemyah (Nehemiah); tribe: Yúwspah/Joseph.</p>	 ש SH, S Shayin 21/300

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

X Vane; the four areas of the earth, comprising all; the total sum of a world/age; wholeness; four corners, directions; composite of fire/energy/angelic, air/gas/spirit, water/fluids/soul, earth/solids/body; loom, to weave; sinew, strings, cords. Sum, totality, infinity; sign, mark; finishes, completions; Teúwrah, Tanach. Composition of all preceding: thus, idea of completion and perfection. Expresses further change, continuation, addition, renewal, regeneration, resurrection: providing a continuum, endurance; perpetual, connecting threads of one's Origin and all States of Occupation/Service, the two sticks/k crossed and joined; creates the diamond paths, created by i.e. ALphah+Shayin, Bayit+Rayish, etc. 2nd-person progression indicator. 400 = sanctification of all things/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: Banyimin/Benjamin.



* Compiled from studies of the Teúwrah: Bayit HhaSham Midrash, The ALphahBayit: The Letters of ALhhim

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

ALphah/4 to Shayin/W (W4/Fire) is from strength to strength; ALphah/4 to Taúwah/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							Stage/Level	
		7	6	5	4	3	2	1		
Summation value of each column increments by three: i.e. 24, to 27 to 30 etc., indicating that each column of Letters is a process of ascension; 7 processes multiplied by the value of the increment/3 equates to Shayin/Mastery/21.										
Sum value of each level increments by 49 (7x7).		X	X	X	X	X	X	X	Summations	
		42 (3)	39 (3)	36 (3)	33 (3)	30 (3)	27 (3)	24		
126 (49)		W	4	⊕	⌒	⌒	⊕	⌒	3 Knowledge	
77 (49)		⌒	⌒	⌒	⌒	⌒	⊕	⌒	2 Understanding	
28		I	⌒	⌒	⌒	⌒	⌒	⌒	1 Wisdom	

Example (⌒ ⊕ ⌒): 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 (⌒) 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 Taúwah/X/22 is the sum of i.e.: ALphah(1) + Shayin(21), the Bayit(2) + Rayish(20), the Gammal(3) + Qúphah(19), the Dallath(4) + Tsada(18) Hhúwa(5) + Paúwah(17), Úwah(6) + Oyin(16), Zayin(7) + Semek(15), Chayit(8) + Neúwn(14), Tayit(9) + Mayim(13), Lammad(12) + the Yeúwd(10) etc. as you combine Letters from the two ends of the ALphahBayit 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 Taúwah 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 Bayit/body with Rayish/head; ALphah/perception with Shayin/fire; Yeúwd/hands with Lammad/feet; Hhúwa/illumination with Paúwah/speaking; Tayit/united Heads/with Mayim/fluids to mold the expressions of Breath, as one submits to the Hand of the Potter on the potter's wheel.

COMBINING LETTERS

Words are combinations of signs filled with wonder. The restoration and unfolding of these signs, according to the inspired, orderly wisdom of the ancients, are referred to as “wonders,” or as “miracles.” Through words, the functions of objects, persons, processes, and actions are defined. Root words with appended Letters—either before or after the root—denote ownership, source, relationships, and direction. The processes of thought are wondrously complex. The dynamics of the codes in which thought is embodied and expressed are equally wonderful.

The *ALphab-Bayit* becomes apparent when Wisdom begins to communicate all within the Mind of Bayinah. Yes, it was the Letter *W/Shayin* that first appeared and glowed as the first words of Fire were spoken. As the *Shayin* began to speak of the wonders that were within, so the other Letters became brought forward in order. The *Shayin* holds the value of twenty-one and has all three dimension of seven within. The *Shayin* is Fire, ever burning, never extinguishing, as the Fire on the altar. It is Wisdom, the beginning Force of all things, through which all is created, even the Letters themselves for they are a gift of Bayinah. “I, Wisdom/*W*, dwell with Prudence/Bayinah/*O*...” This dwelling of the two united Letters together forms the *ShayinOyin/O**W* configuration through which all comes to be displayed and understood from the *ALphab* to the *Taúwah*. Wisdom knows its Source and thus states, I abide with Bayinah and without Understanding I can do nothing nor can anything be joined together without the Queen of Names. Wisdom and Prudence reveal all through the full giving of Names. Every spark of Wisdom within each Name is placed there for the purpose of knowing the fullness that is within the hearts of the Queens. Each sparked member will know the awesomeness of Wisdom and the eternal nature of Life.

The *Rayish/ʿ*, receives of the Fire just as the head arises by the Breath of Fire at birth. The *Rayish* is the Mind of Wisdom containing all Knowledge. As Wisdom began to contemplate its vast resources, so it released thoughts whereby the mighty ruling *Rayish* appeared as King. Also, as thoughts unfolded and words began to be formed, so did the Priest or the *Qúphah/פ* appear to manage the mind and the thoughts as the regulator of Wisdom. With these three, the *Shayin*, the *Rayish*, and the *Qúphah*, the word *Sh'raq/פʿ* *ʿW* is formed meaning to sound, whistle, sibilant; to bring forth the Letters of the *Shayin/מ*—the Fire of Wisdom. By these three initial Letters, other words began to be formed, and the vocabulary of Wisdom was spoken, later to be inscribed. Nothing is yet made, for until all attributes of thought emerge, Understanding will not place down its first root, the *Zayin*.

The first word that forms, as Wisdom speaks, is *Shar/ʿW*, meaning a Prince/Ruler. Holding the two Letters of the *Shayin* and the *Rayish* together is the Letter *Úwah/י* which is already at the base of the *Rayish*. We understand the *Úwah/י* to be inherently present, yet unseen, to hold the *Shayin* and *Rayish* together to form the word of Wisdom *Shur/ʿיW*, meaning a fortification, a protected habitation, and to appoint a ruler. As the Letter *Qúphah/פ* joins hand-in-hand with the Ruler, the priest began to formulate the words of the language to convey the thoughts of Wisdom and Knowledge. The union of the Priest-King yield the word *raq/פʿ*, meaning to be devoted, as the head of a community. The word *Sh'raq/פʿʿW* then appears, for the *Qúphah* joined to Wisdom and Knowledge commits itself to be eternally positioned for the sake of Wisdom. And out of this devotion come the priests of the Order of Melchizedek and the House of Aharúwan, appearing within the realms of Names and

amongst the territories of manifestation/transfiguration—within the Earth/the expanding land of the OyinZayin.

Following this holy union came the Letter *Tsada*/𐤔, for the priests had taken the responsibility upon their shoulders to bear the members of each Name and to bring forth all the hosts and messages of Light. Without the Priest taking a stand for Wisdom and Knowledge, there would not be others to emerge; for without a Teacher, Wisdom would not bring forth a student. Without a King, Wisdom would not bring forth an army. The *Tsada* includes winged/𐤔 angels/messengers in order to give flight and to convey the freedom of their messages. Then came forth every winged or multi-faceted structure to convey the vast orders and classifications of Knowledge. Ever near to the priests is the *Tsada*, for close to the Priest are the angels and messengers even as the workers of the hive never leave the side of the Queen/𐤑. The *Tsada* also provides the priests with instruments to bring forth the members of one's name and to give flight to all members within a name. The flying members, comprising every name, are not bound in anyway. Through *Tsada*, Wisdom sees as far as one side is to the other and hears to great depths and heights as well as moves through all dimensions of light. The host of angels and messengers, with the priests, are committed to be responsible to direct all students and members in the paths of Wisdom. With this great promise, the next Letter to be formulated is the *Paúwah*/𐤐, whereby the priests and angels could speak openly and communicate fully the words of Wisdom and Knowledge until the full revelation of understanding/*Oyin*/𐤓 appears. So never take for granted that you have a mouth, adorned with lips in the shape of a crown, for your mouth is given to you for a holy purpose and has been sanctified by the *Ayish haQudash*/the Holy Fire to be used for the declarations of Wisdom. Thanks be to ALhhim!

As the *Oyin*/𐤓/understanding became established, the *Oyin* knew it must stay beside the *Paúwah*/𐤐/mouth/𐤐 of the Hosts of enlightened

Messengers or else it would become darkened. And with *Oyin* positioned, the *Semek*/𐤑 appeared; for by the understanding of Wisdom, a pillar is put in place. With such pillars, Wisdom, the Queen of the South, builds a house [Mishle/Proverbs 9:1]. These pillars form the seven columns of Letters/Numbers that are illustrated in Table 5, pg 21. These pillars are the foundation of the universe that uphold all things spoken and understood by Wisdom. The pillars form the skeleton of every living thing and give backbone to the fish of the sea and to Names who aspire to be of the Aylim and the ALhhim as one arises from the worm nature of being.

Shayin, *Rayish*, *Qúphah*, *Tsada*, *Paúwah*, *Oyin*, and *Semek* are a complete statement of Wisdom. Via these seven Letters, the worlds are formed upon a foundation that will not totter.

What says Wisdom? “I will now unfold and extend myself.” And upon so doing, the *Neúwn*/𐤓 appeared from the midst, for from the centre of a seed comes forth the branches of thought that have been concealed. “How shall I make all my radiance known? I will reflect myself.” And with this decision the *Mayim*/𐤍 appeared as the distillations of the Thoughts in the *Neúwn*. The *Mayim* is chosen to bring forth the creation because it is the Letter to transmit, like a mirror, all that is in the heart of Understanding. The *Mayim*, as water, is the most unstable Letter of the ALphah-Bayit. However, its stability is self-evident in that it can only reflect the nature of Understanding. As the Force of *YahúWah* finds conscious acceptance in the midst of the waters, the waters within every person will confirm its position of truth and devotion. As Understanding moves to reflect itself in all things, the waters above the firmament and beneath the firmament are created in Wisdom and in Knowledge. These waters are mirrors of Heaven to express the governing principles of the light nature above, and these are the mirrors of Earth to reflect the nature of light processes and forms of that which is below. The faces of Wisdom move amongst the waters and formulate all things. The waters become red, due to the activity of the Fire within

it, and this water form is turned into what we call blood/𐤀𐤃 which is a pathway to compose all and hold all together as one. By shedding the blood of the two daily *oylah*/burnt offerings, we compose the messages of Wisdom, from the entrusted deposits of light, given each day and night. The bloody waters feed and also clean to keep all renewed within us. This is the presence of Wisdom in the waters. Hence the Teúwrah saying follows, “The life is in the blood,” meaning that the activities of Breath are within the waters.

And with the waters comes forth every order, the *Lammad*/𐤌. All categories of Thought can now be formulated, in which are fish and fowl and plants of every kind. As each kind arose out from the waters, some orders went into the air, for so is their ordering/𐤌 according to nature; some stayed within the depths of the sea according to the categories and ordering/𐤌 of Wisdom. For by the *Lammad*/𐤌 they had movement and direction to go according to their nature.

Out of the waters arose a mass, for it too was chosen by the will of Wisdom for transmissions. This mass would assist Wisdom to be fully known through transformation after transformations as stages of fire are unfolded through thought transmissions. Out of the mass arose the *Kephuw*/𐤓—branches and trees of every kind. The *Kephuwim* are the lessons and instruction that belongs to the messengers/𐤓 who utter the words of Understanding and Wisdom as they behold the manifold nature of Breath being displayed.

With the lessons, the *YEUWD*/𐤅 appears. As the lessons are uttered, they become written to be studied and performed by the hands. Through inscriptions the lessons could be meditated upon and carried forth on behalf of every member according to the words of Wisdom that are spoken/𐤅.

Via the performance and inscriptions of the hands, the *Tayit*/𐤓 appears forming a Council of United Heads. This holy council is comprised of those who understand/𐤓 what has been spoken and also transmitted. With the Council of Understanding,

the *Chayit*/𐤃 appears whereby the thoughts of UNDERSTANDING descend to the depths of sheol and arise to the heights of revelation. No one ascends until they first descend to discover the vastness of Wisdom within their Name. It is the quest of exploration by the Council/𐤓 that gives way to the appearance of the *Chayit*/𐤃 in relation to the Neúwn/𐤅 and the *SEMEK*/𐤌. Through this first column, Wisdom establishes its thoughts. Even though each Name descends to the lowest hell, they arise again to the glory they possess with increased intensity and brilliance. With the ladder/𐤃 established, Wisdom brings forth the *Zayin*/𐤆—goals to be completed. Wisdom challenges herself to become according to the highest order of the waters that arose above and to reveal every light nature within that which is Assembles. With this in view, Wisdom descends. Chakmah knew that through descending, all would be revealed. As one is lowered or humbled, a reflection is formulated whereby every inherent Principle becomes fully expanded with a glorious radiance.

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

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

The paths/𐤃 give way for the *Gammal*/𐤅—processes to fully communicate and channel what is written/𐤅 and spoken/𐤅 in higher orders of the Lammad. Through the *Gammal* comes the order

of the Laúwim/Levites amongst Names, to stand amongst all peoples in their journeys and to assist each person in processes of unfoldments. With the Letters in place, the Counsel of Light releases a prototype embodiment/᠑ to be a House of United Pairs and attributes of Wisdom to abide. As a result the *Bayit*/᠑—the house appears. Yet there is one thing to put all of this in perpetual motion—the *ALphah*/᠘. The *ALphah* transmits all Letters of Understanding and Wisdom within its shell as a seed. With the *ALphah*, Light transposes itself from one stage of discovery to another. Wisdom then condenses all attributes into a microscopic seed/᠘—to be transferred from star fields above to the earth beneath, even as a tree releases its seed to be carried to a place of growth and blessing.

Wisdom, having set in place a secure path of discovery, condensed the properties of Light into a seed/᠘ to move within the waters/᠓. This combination of Letters creates a sustainer/ /extender/mother/᠓᠘ to bring forth every Name of Light being the means to transmit the Seed. One appears as a sperm-worm that buries itself in the flesh/side of the body in which its SeedName develops. Until we are transformed from this worm-state, we are occupied by the flesh and live within the desires of the flesh. As each Name seeks to comprehend the Principles of Light, the ALhhim which comprise their Name nature, they emerge out of the captivity of the world in pursuit of the wonders before their faces. Each Name is called to be amongst the Aylim and positioned to undergo transformations to become a fully winged *seraph* of eternal fire and mastery. Wisdom subjects in hope of full discovery that ultimately composes the final Letter *Taúwah*/X. The *Taúwah* depicts the compositions of perfection that expand without limitation or without weakness of any kind. Those of the *Taúwah* generation rise to mastery with all properties of light that are within a SeedName from the beginning. The Names proceed into realms of immortality and Light forever, having been tested to know themselves in every way and to affirm themselves collectively through the discovery of their Names and the nature of being Light! (Message of the *ALphah-Bayit* given on 7 Oct '99, being the 12th of the 7th moon in the leúwach of light signs.)

Having brought forth all of the Letters as the givings of Light, Chakmah/Wisdom asked, “What is my Name?” And as Chakmah/Wisdom looks at the Letters, the Name ᠑ᠮᠠᠮ/ YahúWah is formed and spoken. Wisdom looks at the assembled fingers blazing with Fire and sees the vessel of light glowing. The Queen of the South says and verifies: “The Single Voice is the One of YahúWah, the Insciber of Light, and the tablet/leúwach/ᠢᠮᠤᠴ of Light; We are the Blessor and the Keeper; and in our Name, all Names of Light are nurtured and rise to mastery. We are their Progenitor (Father) and the Extractor (Mother) as a hen brings forth the chicks, and we call/read their Name to be Adim/᠓᠘᠘ for they are our offspring in quest of their full reflective glory. And through their Seed shall all processes/nations of the earth be blessed/ expanded.” The Seed, being the composite nature of Wisdom branches forth to be meShich/ᠢᠮᠤᠰᠢᠴᠢᠰ—the Messiah—the *full measurement of Light*. This Seed is the Shar/᠕᠓, the Prince with Wisdom from the beginning. In the meShich the head arises to be crowned the King of Wisdoms’ Names, being an unfoldment of all ages. The meShich in all Names unfolds completely their composite Names unto bringing forth a Name above every Name. Being a Master of Light, the appointment governs/᠕ with Wisdom/W the vast domains and dominions of Light. Unto this attainment every Name comes to know itself and takes its position in the House of Light from whence it is sent forth to know its Name fully.

And having seen the end from the beginning of the *ALphah* to the *Taúwah* and having heard all that YahúWah speaks and inscribes, Wisdom says: “I will sacrifice without cessation to release all my compilations of thoughts in the Prince/Shar/᠕᠓.” The light emanations of Wisdom gather and formulate the nature of a *Shayh*/lamb/᠑ᠮ. This ongoing emanation of light creates the foundation for building the House of YahúWah in which are the daily offerings. Through releasing this gathering of Wisdom’s radiance, commonly translated as a lamb, all Principles become formulated into words and thoughts and brought into corresponding levels of manifestations. These emanations of light continue to gather in our

Name's field night and day, and from these gatherings, we make the evening and morning offerings and their association offerings. From the daily, weekly, monthly, shevbúwt/sabbaths, and yearly gatherings of light rays, all *animals* for the offerings formulate within us. Through sacrifices, Wisdom releases a measure of radiance for expansion. These sacrifices of Fire are transformed into words and sayings to be articulated and performed. Accordingly, all offerings of Fire/Wisdom [i.e. *Chamesh haPekudim/Numbers 28:6*]. A fiery offering is made unto the Faces—the full expression of YahúWah to formulate the positions of becoming YahúWah—our collective Name of unity unto which we are born and out of which we are called a Name of Honor.

As a prince/4W, we each come into the world via making sacrifices (appropriations) of Wisdom. Via the sacrifices, the energies are transformed and enabled to be transported from one dimension unto another. Upon arriving within the earth, we continue making the daily, monthly, shavbet, and annual sacrifices unto full disclosure/unfoldment. These processes of sacrifice are woven throughout the Teuwrah, i.e. the accounts of Abram who makes the sacrifice of the lamb as he comes into the earth to make the transition from the AÚWER (Light) unto the Earth plane. As we awaken and arise within the earth, we sacrifice again a lamb in order that our Name may be revitalized and bring forth the principles that we have carried with us to the earth. Beholding all of our kindred/members yet enslaved/encapsulated, we submit the Prince of our Name/Yitschaq as a *qarban*/an offering to formulate the entire house to emerge in glorious freedom. This *second* offering is performed within the Land to affirm the first sacrifice made in the heavens in order that the will of the heavens—the Names—be fulfilled in earth. From this consciousness of making the Fire offerings, we are sent forth to expand all things in perfect unity.

With this in view, Wisdom sacrificed the Prince to release the blood—the Presence/Faces of Wisdom within the waters, of the Divine Breath whereby the worlds are constructed. This is the primary

sacrifice of Wisdom *to formulate concepts into a residence of glory*. This sacrifice is also known as the First Covenant—the State of Agreement between the Principle and the People. The story of YishARAL breaking this covenant is an account of the branches of one's name violating the agreement between principle and form—a covenant that the tribes of our name are charged to keep. As a result, the members are taken into captivities, and eventually, the tribal branches die and break-off from the trunk of Sham/a Name—from the roots of Abraham, the trunk of Yitzchak/Isaac and the mind of Yaoquv/Jacob. These severed branches became known as Jezreel, Lo-Ruchamah, and Lo-Ammi being without the consciousness of life [Hosea 1]. Operating apart from the covenant, the House of YishARAL, the chosen branches of Thought, stalemated themselves and put the King of their Name in check. As a result, the soul or expansion and development of the members became lost to the Master Name. The Union of the Lights beheld the diversion or waywardness and the pit or snare that the House of YishARAL, their beloved, were caught in. ALOZAR set out to seek and save/reclaim the lost and to reinstate the branches onto the trunk of their Name from which they were sent or released into the world [Yechezqel/Ezek 34:11ff]. This reinstatement process occurs by renewing the Contract or Covenant. As in the former, so in the latter. There is again a sacrifice or a reflowing of the blood of the Lamb/haShayh as at the beginning. This allocation of Wisdom flows to recreate and re-establish a people in order that the energies are healed and restored to the Tree of Life. The branches are grafted to the trunk and roots from which they are supplied with the sap of life unto their full maturity. These roots are the generations of each of our Name that are established in Light to bring forth the Faces of YahúWah within our branches. Our quest to know our Name fully is renewed, and we emerge or exodus our self-imposed confinements to compose the Tree of Life and bring forth the mature fruit of YahúWah.

Wisdom is heard as the Collective Voice of all Names. Being Chakmah, the Queen of the South,

the inhaling of Breath, Wisdom carries and transmits all attributes of life. Chakmah is the handmaid of Bayinah who births out of the loins the revelation of the offspring of the Neúwn (commonly called son of man or man-child). Wisdom, branching as the Name of YahúWah, speaks on behalf of the collective wholeness of all Breaths. Every Name of Light is amongst this Great Assembly. Wisdom gives completely, without reservation, the blood of the Reúwach HhaQudash/the Breath of the Holy, that the Mind may fully comprehend its high calling. By this account, the Names—the heavens and the transformation fields—the earth are created. The One of ALhhim sees this to be good/𐤆𐤃𐤅— a collective of Light.

According to the Council, as written on the Tablets of Perfect Unity, the scrolls are transmitted by the *Tsade*/messengers of Light to all Names in all states of residence. These scrolls have been compiled by holy teachers to be the Teuwrah/𐤅𐤃𐤆𐤆, *a composition of tablets to honor the thoughts of Light*. Within these writings of the Teuwrah, every detail concerning our full measurement is inscribed as a record and to serve as a guide to know the fullness of Understanding and Wisdom within. The Teuwrah scrolls are a record of the inward writings of Light.

NOTES ABOUT WORD FORMATIONS

These insights of words and the Understanding that is in their midst are gathered to form THE TEUWRAH DICTIONARY, a compilation of the definitions of Light printed and distributed by Bayit HhaSham Midrash.

The first word illustrated that commences the dictionary was *Qudash* (WΔΦ), generally translated as *holy*. The individual Letters were read and then viewed as a composite, considering their placements, one with another. *Qudash* is comprised of three signs: *QUPHAH* (Φ/a priest cap), plus *Dallath* (Δ/a door), plus *Shayin* (W/a tooth): *a consecration to the paths of Fire*. Reading the meanings of the Letters together, a *kuwahn*/priest (Φ) is one separated or consecrated to service—to serve within the gates of the Teraysarun (Δ) according to Fire/the strength of Wisdom (W). The idea of being holy may be compared to a specialist or professional who is devoted to an area of study: whose devotion opens the door to a higher level of performance. The Fire of Wisdom has made holy all that it has established; for every cell has been designated unto a particular service. Holiness is the consecration of life, through which we attain unto wholeness—the state of *shalam* and the state of rest. Thus, rest/*shavbet* is called “the holy of YahúWah/𐤅𐤃𐤆𐤆” [*Yeshayahu*/Isa. 58:13, 14]. The sacred or the holy of Unity is to establish a totality whereby there is a restful order; and those who cherish the *shavbet qudash* are those who delight in 𐤅𐤃𐤆𐤆/YahúWah.

By adding a Letter at the end of the root WΔΦ—for example, the Letter 𐤆, we indicate that holiness pertains to a state of devotion: 𐤆WΔΦ— rendered as *your holiness* as it is a state of your branches. The Letter *Kephuw* (𐤆) is often used as a second-person ending on root words to indicate the production and/or outgrowth of an Name. Your productions and performances are expressions of you, even as fruit and foliage (𐤆) are expressions of a tree. According to our fruit/expressions, we are known.

In combining Letters, we define processes and describe actions. Consider the word meaning “to love” (אָהַב, *ahhav*): the unified state (א) is according to the giving of Principles (א) of Light (א), for any concepts not of Light undermine the house/unified state. The sayings of the Ten Words are set forth in pairs as all words stem from one word, *ahhav/love*, being the composition of the HhúwaYHhúwa Principle. In using the Cardinal Numbers of Thought, the word *ahhav* is perfectly balanced. The word *ahhav/love/אָהַב* is comprised of three Letters: the ALphah, the Hhúwa, and the Bayit. The ALphah is of two parts which is of the oneness of the Hhúwa/Light, being of two parts of Hhúwa/.5, each ALphah has ten parts/10 which reduces to 1. The ALphah is displayed in the Bayit, the house of pairs. The formula of *Ahhav* is 2-1-2, or **two are one**. Love is service to one another, as those that form and maintain the Body of the Shayh/Lamb. *Ahhav* is comprised of א/ALphah, 2 parts of light—HhúwaYHhúwa—.5+.5. ALphah is the means to extend unto 10 parts or the Yeúwd, which is the head of the ALphah. The Yeúwd, as the Head of the ALphah, is within the ALphah as .5 + .5 = .10/1 just as the head of a plant is within the seed and within the plant even before it forms. The full extension of ALphah, being One, is a Single bond of Light. This single stand of Light, being of two parts or two ends, comprises a א/Bayit—2. The Bayit is the House of the Yeúwd/10 which is comprised of the underlying ALphah/Seed—the HhúwaYHhúwa/אָהַב, when extended/אָ, the Name of אָהַבָּ /YahúWah appears. The bonds of light are in the midst of the pairs of Names which comprise one house. Being joined as two sticks of Light, **the mutual state of Unity does not violate itself for it is the state of Ahhav/service of Unity**. The Union of Pairs are founded and fully extended via their service to one another, and through the service, the House of YahúWah is built-up as a body that builds itself through the unity of its parts. When love is perfected amongst the parts/pairs, there is no corruption, for the pairs have built an assembly of parts, called the House of YahúWah, which is immortal. Love has no end nor perishes [I Cor 13]. Such layered revelation within any given word’s

rendering in scripture is the reason the written Word is called “the sayings/oracles of ALhhim.”

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

In coming to understand a word, allow the individual Letters that comprise the word to speak. Discern the message from the composite of Letters as you read them right to left and to comprehend what is in the midst. The central idea of a word may be seen in the center Letter, or Letters, of a word. For example, the first word of the Teúwrah (*BaeRahshith*, אָהַבָּ) has the central idea of progressing from *ALphah* (א) to *Shayin* (ו)—the Fire of Thought. The fire/אָ is within the word being the central force within the covenant or contract/אָהַבָּ of creation. *BaeRahshith* can be rendered as *the Covenant of Fire*. How *Adim* progresses according to this covenant is conveyed by the initial Letters of *BaeRahshith* (אָהַבָּ), which denotes an offspring—one who develops the mind in *meShich*/Messiah—the measurement of Unity/YahúWah. The extent of *Adim*’s development unto their full measurement is seen in the ending Letters of *BaeRahshith* (אָהַבָּ), signifying the attainment of perfection is perpetual. *BaeRahshith* is a code word, comprised of six Letters, related to the activities of the six days/works of Light.

In the study of Teúwrah/Torah, the technique of Letter analysis is a tool of the priests to determine meanings in a passage. The *resource of the Letters*, themselves, are keys to unlock the doors of understanding to a given *sidra*/portion.

NOTES ABOUT NAMES

The use and placement of names in the Teúwrah are highly significant, as a name conveys the function/purpose/mission of Breath or a space dedicated to Breath.¹² A name is to be understood in reference to lineage and setting; thus, two names spelled exactly the same may have varied, yet related, meanings—not only due to the depth of meanings per Letter, but also due to the numerical values and relationship with other names. The action/work/place of a person in scripture is revealed in the name. Often named after an event or a progression thought, places in the text are called in accordance with ideas attributed to or received from a given location. One understands the progressive list of places in the thirty-third chapter of *Chamesh haPekudim* (Numbers) in light of the analysis of each name. YishARAL journeys from Rameses to Yordan Yericho—from initial structuring of mind to freedom unto the acquisition of knowledge. This journey facilitates achieving goals and engaging in services that unify. We ascend from serving in captivity to serving one another in freedom.

Objects, likewise, are named by their significance, or by what they represent, versus a description of purely physical material. For example, the word for *tree* (רֶ־וֹ, *Oyits*) is called after its symbolic meaning as a teaching, or doctrine: literally rendered in the phrase, “Understanding (וֹ) yields correction/transformation/authority/fruitfulness” (רֶ־). When one internalizes a certain teaching or partakes of a certain idea, it is likened to eating from a tree. The understanding received from the teaching brings forth freedom/alignment of righteousness (רֶ־). The written Word is, truly, a *Book of Names*, being a discourse on the Kingdom of Names. Understanding the oracular/prophetic meanings of names in the scriptures opens broad vistas of subtexts, each adding its orderly support to every one of its brethren in the unified covering of the whole. We must learn to think in terms of the *stories* of Adim, Abraham, *MaShayh*/Moses, David, and of Joshua/Yahushúo; for from these

epics flow many great rivers, whose destiny is to encompass eternity. Indeed, even “minor” accounts that seemed sketchy, according to the baldly literal sense, reveal themselves as encoded treasures of YahúWah: they are the quiet snowflakes of a winter evening that enable all to be whitened.

At times, language is used blindly; this is because it has long been taught blindly. School children usually learn the basis of language—the Letters that encapsulate ideas—in a rote and meaningless manner. Though we learn to reproduce the Letters in the manner of an artist, we are as mechanical robots, compared with the scribes of old. We accept an order of the Letters and learn to unite them together to convey our ideas into sounds; however, the philosophies, and the political goals of our elders are seldom known. Via examination of the underlying principles of Letters, we may better select and use their effects, their vibration and power, for the benefit of all. Accepting the example and challenge of the ancients, we are empowered to become masters of language. Should we continue in our pale traditions, we remain machines and slaves able only to recite and to reproduce the desires of our rulers—whether of Sham/Semitic or Cham/non-Semitic. Let us dedicate ourselves to study and to teach the principles of language, not failing to provide a knowledgeable foundation of the Letters, themselves.

Using language, to name our priceless heritage—our children—is often superficial. Names are commonly selected to honor personalities, or because they sound contemporary, businesslike, or for some other purpose non-related to the child’s unique role and placement within the family. This example of lite-mindedness in using language is symptomatic of a great, modern malaise. Frivolous usage is not limited to routine matters, but also extends to spiritual terms for names of deity and philosophical principles. If we are without reverence for the Names of the Principal, it is but another step to be without reverence for terminology in the Teúwrah/Torah teachings.

Names in the scriptures convey attributes of work and are related to missions amongst the universe. Lists of names progress from one stage to another, as from *Raúwaben/Reuben* to *Beniyman/Benjamin*—from a son of initial conceptualization in the present state unto the strength of the right-hand son who arises out of death (the resurrection) to administer the lands. Greatest significance in onomastics is *HhaSham*, “THE NAME” of the Collective of all Names.¹³ An analysis of the Letters of *HhaSham*, including their arrangement, provides an understanding of the multi-faceted age to which we are entering.

The Name, אַיָּוָה, transliterated as *YahúWah*, has throughout the ages been written and preserved in ancient characters. Both Hebrew¹⁴ and early Greek¹⁵ scrolls maintained The Name in ancient characters, even though the texts were of contemporary Letters.¹⁶ Throughout history, the four Letters of The Name have been displayed in scrolls and on stone and precious metals. The archaeological find of the tetragrammaton on a silver amulet from the seventh or sixth century B.C.E. became world news.¹⁷

The temple built by Melek Yedidyahu (Solomon) and the tabernacle preceding it are designed and built unto *HhaSham*,¹⁸ a House for all peoples. Details of the tabernacle included the placement of *YahúWah* upon the head of the priest, inscribed on a golden crown.¹⁹ The ancients discerned that the predominant placement of *HhaSham* on the forehead would sanctify the mind as *Qudash l'Yahúwah* (אַיָּוָה לַקֹּדֶשׁ, *Holy to YahúWah*).

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

The scriptures contain over six thousand uses of The Name, along with myriad references to the meaning and function of The Name אַיָּוָה. When one examines the context of these references to

HhaSham, one sees how inappropriately other renderings, names, words, or titles have replaced *YahúWah* in modern translations.

The Letters of *HhaSham*, individually and collectively, bring understanding to the statement by *Malek/King Daúwid/David*, “You magnify Your Word according to all Your Name” [*Tehillah /Ps. 138:2*]. The acts of creating through principles of eternal law are all according to The Name אַיָּוָה. *YahúWah* magnifies the Name of Unity, makes a mark, and gives the eternal *Teúwrah*, that all who plead ignorant are without excuse [*Rom. 1:18-20*]

THE MESSAGE OF THE NAME

אָיָוָה YahúWah

YEÚWD ז

The first Letter of the Name of YahúWah is the *Yeúwd*, ז which illustrates the hand—giving/creating. *The One/Unified of ALhhim gives. All given in the Name of YahúWah is of the Collective Rings of ALhhim and the Mind of OLiyun.* The hand stretches forth to create, to mark, to write the *OseretHhaDevarim*—The Ten Words. In Teúwrah/Torah thought, the universe is the work of the hands, a work of love—of the illuminations in the midst of the Seed and its dwelling states. In Wisdom, the hands create according to ALhhim—Principles of Universal Balance: justice and mercy. In justice, the hand rules over the world; in mercy, the hand is outstretched to assist and deliver. The *Yeúwd* is also the sign of receiving, reciprocating. *One receives.* The One of YahúWah dispenses rain from the heavens above, and in return, the earth sprouts forth a herbaceous harvest. The One of YahúWah blesses the children with understanding, and in return their praises/values ascend. The One of YahúWah sows the Word in the hearts and minds, and in response, the sweet aroma of their deeds—their sacrifices arise from their altars. Rightly so, the first Letter of HhaSham is the *Yeúwd* ז; for giving is the beginning, and the beginning is the hand that appears in the midst of AL, being the right hand ז of the Principal.

HHÚWA א

The second Letter in the Name of YahúWah, *Hhúwa*, א, conveys the extent of the giving. The *Hhuwa* follows the ז, for it defines the nature of the giving, expressing that the giving is through light א—without limitation, in multiple dimensions, unending, and in perfect order as the stars above. The א denotes the depth, height, width, and length of the giving. By light all that is given is measured. The Letter א also indicates that the actions of the Giver are continuous, ongoing. The basic meaning

of the Letter א is light/life; its position in The Name characterizes the giving of YahúWah/Unity as being in accordance with—and in support of—life.

ÚWAH ׃

Whereas the א tells of the extent of the giving, the third Letter of HhaSham (*Úwah*, ׃) manifests the Principles of the giving. The ׃ makes apparent the gift and formulates the cosmos according to the pattern of Unity. The Name *Yahu* ׃אז is the basic outline of righteousness and peace, the platform of the Consortium of the Lights.

Over all, the One of YahúWah gives and rules via justice and mercy ׃. The Force of ruling is present within every Name and within all things formulated. The double feature of the ׃ is in each paired Named to be One family and house. Without the dual principle of the ׃, expressing the unity of justice and mercy, we could not survive. The double ׃ is repeated throughout the design of the *Mishkan*—the tabernacle, or structure of paired Names. Examples include the doubling of the sixth curtain in the canopy over the *Mishkan*. The ׃ justice and mercy depict the dome of the House over us, under which we abide secure [*Sepher Yetsiat Metsryim/Ex. 26:9*]. The two *keRubim*—lit. as the Teachers above the mercy seat, express the double ׃ from which YahúWah speaks (Ex . 25:22).

The description of the *Mishkan*/tabernacle is comprised of components numbered in multiples of ten, five, and six. These numerical values are the Letters ז, א, and ׃, which comprise the Name of YahúWah. The Temple is called the Bayit HhaSham—The House of the Name. The components of these Letters are repeatedly manifested, both within our design and in the flowers of the field. Observe and meditate on the works of the Yeúwdim/Hands. The signature and the glory of The Name are evident. The one discerning lifts up an ancient praise unto the One who is just and true ׃ and whose mercy ׃ is everlasting—*Kiyl'olam chasdu*.

The message of the Υ is balance, which provides stability. The presence of the Υ is seen in the micro and macro universes. The Υ it is doubled as we express/pronounce HhaSham, for YahúWah is the Name through which all utterances of Knowledge come. According to HhaSham, the Word is magnified/enlarged/made visible. Is $\aleph\Upsilon\aleph$ silent in the Law regarding mercy, speaking only of justice, or is only justice stated, saying nothing of mercy? Both aspects are vocalized in Teúwrah written in the Offspring—the Human Tablets; thus, both are sounded as we utter the Name of YahúWah without vanity. Justice and mercy are the Governing Principles of the administration of Light and formulate the foundation upon which all abides together, providing the fine balance needed for health of mind, spirit, soul and body. Through the administration Υ of justice and mercy we attain unto life everlasting. In HhameShich/Messiah, all forms of life are compatible, congruous, in agreement and, therefore, eternally renewed.

HHÚWA \aleph

The fourth Letter \aleph signifies the on-going activity of YahúWah, for justice and mercy are without ending, nor do they change. The \aleph indicates that the vessels/ Υ of giving are open ended: facilitating, sustaining, and leading to life everlasting. As we abide in the state of a unified offspring/form/ Υ , we attain unto an abundant life of illumination and immortality (\aleph).

In the Name of YahúWah/Unity priests teach, prophets speak, commanders lead, and rulers govern. We live unto YahúWah and acquire the teachings, insight, protection, and Wisdom that brings peace.

The Name is the Name for all peoples called after the Name. In every Name, YahúWah shares a treasure from the Collective Name. To the Name we offer our praise from which all Values come. Through performance of righteous deeds, we hallow and sanctify the Name. “Our Aúwv/Father, who are in the heavens/Names, hallowed be your Name,” confirms that within our name is The

Name of Life, unto which we give respect and honor, and through which we have being. YahúWah is the Collective Name of life encompassing all in the Body of ALhhim and in the Aúwvim above. The sum values, being combinations of the Letters $\aleph\Upsilon\aleph$, are illustrated in the following formulas:

$$14/50 (\Upsilon) = 5 (\aleph) \times 10 (\aleph) : \aleph\aleph \text{ YAH}$$

$$21/300 (W) = 6 (\Upsilon) \times 5 (\aleph) \times 10 (\aleph) : \Upsilon\aleph\aleph \text{ YAHU}$$

$$: \aleph\Upsilon\aleph \text{ YAHÚWAH}$$

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

The basic mathematical values of the Letters are progressive multiples of eleven 7's: two sevens in the value of 14, three sevens in the value of 21, six sevens in the value of 42. YahúWah conveys and communicates perfection/7 with all potential displays/ Υ /14/50; the essence of Wisdom, Fire, and Breath/21/W/300; with every concept/ \aleph /1/1000 of totality \times /22/400 and steadfastness/devotion/ Φ /19/100. YahúWah is “*Qudash, Qudash, Qudash*/Holy, Holy, Holy—who was, is, and ever shall be.” As Offspring of YahúWah, The Name of ALOZAR within the Name speaks to us to be according to our founding Nature: “You are qudash/holy; for Anni is holy.”

Behold the world and see innumerable faces of YahúWah. Surrounding us are the states of the HhúwaÚwahHhúwa/ $\aleph\Upsilon\aleph$ extension of thought/ \aleph . Speak The Name in reverence and utter the composite Word of the universe. The Teúwrah is the guide by which we behold and speak as the Offspring of Light [Gal. 3:24]. Lessons in the Teúwrah are designed to instruct us in the use of words, as well as in actions that express the arrangement and perfection of THE LETTERS within our minds and tribal branches.

The Name $\aleph\Upsilon\aleph$ contains the Knowledge of the Letters—The Word and The Lands of Light in which the Name tabernacles. The revelation of Hhúwa Υ Hhúwa/ $\aleph\Upsilon\aleph$ is the pattern shown to maShayh/Moses in the mount. According to the pattern of HhaSham, the House of Unity is constructed. The oneness of $\aleph\Upsilon\aleph$ YahúWah ($\aleph\aleph$ /emanation and $\aleph\Upsilon$ /meditation) is the

foundation for each dwelling. Every house is built for HhaSham. In the mountain *har*, אא—the state of the illuminated mind, MaShayh/Moses sees the states of One House—a pattern for the abode of The Glory of YahúWah. Collectively we are the tabernacle/temple of אַיִל [I Cor. 3:16].

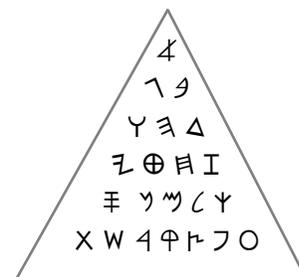
Three groups of Letters are included in One Name. 1) The initial group, being the first two Letters in the Name, אַל, *Yah*, as in HalleluYAH, expresses **the Giving of Light/Life**. 2) *Yahu* יֵאֵל, which appears in numerous names—such as *Aliyahu*, *Yeshayahu*—expresses the **Giving of (ל) Light (א)** and thereby **establishes Unity (י)**. 3) *YahúWah*/אַיִל/*Yahúwah*, which appears over 6,000 times in the scriptures, is the Name of **Light and Life enduring in Constant Unity**, through which all appear and continue. *YahúWah* has been, is, and will always be, since Light has no beginning or end, nor does it change. The giving of Light brings forth all life: אַל, the Momentum of Light, and אַי, the Extender of Light. The two are One. The giver and the receiver of light (light emanating and light containing) comprise One Name [Zecharyah 14:9, *Mishneh Teúwrah*/Deut. 6:4].

The Unified Name is the pattern of all pairs, and hence the basis for all honorable states of dwelling. Our unity is the sharing of all concepts of YAH with fruitful expressions. The conjunction *Úwah* ו holds all together—all that resides within the Name and all that which issues from The Name. The offspring of *YahúWah* are the formulation of all attributes of The Light Emanations אַל and the witness/testimony of the Breath Inhaling אַי, being the evidence/fruit of the United Name. The holy Child, a composite of Oneness, declares the Unity of *YahúWah*, even as every child/fruit attests to the unity of two.

The giving action of the *Yeúwd*/ל, positioned at the beginning of a word designates what is being given in the Letters that follow—אַיֵא. The hand/*YEUWD*/ל of *YahúWah* gives יֵא/5+6=11—*light and justice coupled with mercy and life*—יֵא/6+5=11. The value of eleven/י depicts the Tree of Life in the midst of the Letters. Eleven/י,

depicts the branches of a tree which join together in pairs and formulate the Totality of Light/כ/22—the numerical values of all, being the total sum of the Letters: The Word. The formula of giving communicated in The Name is composed: ל (יֵא/11 + יֵא/11) = 22/כ. In the creative communications of Light, *all within* the Holy Name *YahúWah is given*. This giving is expressed through actions of love/אֵל—the radiance of light in the world or the illumination/א dwelling amongst Principles joined/אֵל. When we behold and operate according to the Light in all things, we see, hear, and act *in love*.

The Door in HhaSham



By adding a *Dallath* (ד) in *YahúWah*, makes the name—אַדַיֵא *Yahúdah* (Judah). *Yahúdah* means “praise,” to determine values and open up the gates into the States of the Unified Pairs. אַדַיֵא is a perfect equation: אַל (10+5/15) = אַדַי (6+4+5/15). Many words exhibit similar mathematical balance: among them, *Semek*/יֵאֵא (אֵא/60) = (יֵא/40+יֵא/20) or in the basic mathematical values of the Letters the formula may be written: אֵא/15(6) = (יֵא/13+יֵא/11(24/6)). Other words that do not have a balanced equation become spoken mathematically to appropriate the Thought. In their balanced state, words are positioned to fulfill each attribute represented by the Letters and by their computations. *When a Name or action is balanced, it is positioned to expand, or fulfill, its nature.*

Through the Gate of *YahúWah*, the Letters came forth to comprise the firstborn in the ring of Knowledge—that is, *HhameShich* (the Messiah). *MeShich* is the head, the beginning, the foremost expression which arises from the Teachings of

Unified Lights and the Paths of Understanding. The meShich arises from the root Name, Daúwid/David, and is brought forth upon the trunk of Understanding, even as the head of every plant appears upon the established stalk. Thus, Yahushúo is referred to as a Branch being of the planting of YahúWah. Through the head emerging, all things come into being [*Sepher Maoshah BaeRahshith* 1:1; Col.1:15-23]. The Archetypical man,²¹ or *hameShich*, is the perfect ordering of the Letters: The Word, in which are all Names and their residences, that is, as commonly stated: the heavens and the earth. The beginning of these formulations are through the role of אדףאז (Judah), who brings forth *hameShich* at the place named Aphrat/Ephrat (אפראת). *Aphrat* is the primary position, where the initial expression/אפראת appear in the Heads of Totality/אפראת. The manifestation of *hameShich*—the measurement of YahúWah into all thought dimensions—is “The Word becoming flesh and dwelling fully amongst us.” The flesh pertains to any construct of thoughts of Light, especially the fruit of the mind, which bears the full expression of the Seed of Avraham. Flesh in the scripture is not limited to the body of mortality, for in the corruptible state yet to be swallowed up by the mouth of Aharúwan’s rod, the fullness of the Word is shadowed and dimmed.

The א in YahúWah, which formulates the name *Yahúdah*, is positioned between the Letters אדף. The reason for its location between these two Letters in HhaSham may be found in observing the Dallath pattern in our anatomy. The door (א), through which the head appears, is located in the midst of the Inhaler/אדף. In The Name, the א is placed between the final א and the ד, which, together, signify the receptacle of Light, which is the Breath of YahúWah, who bears and brings forth the Word. There are two Dallath within our anatomy, which are the pathways/א of the Mind/א to branch/ד. There is the broad way and the narrow way. The broad way is the pathway of an inverted Dallath/א from the base of the loins following the lines of the where the legs join at

the loins to a line under the navel; this inverted Dallath is the broad path that extends the entire width body space. The narrow path is that which is above—the Dallath/א rest upon the foundation of the lips and appears over the mouth, ascending unto the top of the nose between the eyes. The narrow path is of the Words and Breath, and thus Life; the broad path is of the flesh and thus Death; according to the path that the Seed enters, so are the garments woven unto mortality or immortality.

The processes of giving birth to *hameShich*, the prototype man, illustrates the movement of the Letters from right to left. Such movement from right to left is observed at the moment of fertilization, when the DNA structure is duplicated.²²

The four Letters אדףאז are filled with the essences of Life, whereby we have our beings in all dimensions of light. We are comprised of cells/organizations of life. The DNA structure consists of elements: oxygen, nitrogen, carbon, phosphorus, and hydrogen. The basic functions and capacities of combining these elements directly correspond to the Letters of The Name and their arrangement in HhaSham: the ז corresponds to oxygen; the א, to nitrogen; the ד, to carbon and phosphorus; and the א, to hydrogen. As MaShayh writes, we are the design of YahúWah: created in the image and likeness, comprised of the Letters of the United ALhhim.

The role of Adim, אדף is to achieve unity (א) in paths/gates (א) of fullness (א). Adim becomes an *Ayish*, אדף as the Seed (א) becomes a Head (א) of Wisdom (א). When the consciousness of the United Lights arise within the design of the manifestation and becomes *the mind’s master format*, one attains unto heights that the fleshly man, apart from patterns of Breath, does not comprehend. The story of our design and ascension, in the unity of the Heavens and the Earth, is progressively illustrated by the graphic symbols *ALphah to Taúwah* (אדף): *The Principles of Totality*.

NUMERICAL ASSOCIATIONS of the Letters

The Letters comprise the Menurahh, three branches on the left and three branches on the right according to the

The sum of all of the Letters is 253, in which is the reductive value of 10—the full extension of thought or the complete giving of ALOZAR. Ten comes out of One, as the Principal ALphah comes out of the Tail of the Serpent.

The value in the midst of the Letters is 11 whereby their is the full extension of thought unto both sides of the Letters. The value 11 is the Letter Kephuw, the reductive value of ALOZAR/308/11, which is the Tree of Life.

The sum of the Letters that comprise the serpent body, from Zayin to Oyin, is 115 in which is the reductive value of 7. The intertwining Serpents are 7+7 or 14 of the value of the Neúwn from which the flow of thought runs like a serpent from the north. The Serpents intertwine and wrap themselves around the the Tree of Life/11 and come face to face as the two cherubim over the Aron/ark. The combination of the two Serpents, being 14, and the Tree of Life, being 11, is the sum of 25/7, signifying *the perfect of thought in Unity*.

The means which the Serpents move is via their wings. We receive our wings upon our being paired Face to Face as a twisted cord of OnetoOne/11. The value of the right wing, being comprised of the ALphah to the Úwah, is 21/3. The value of the left wing, being the Paúwah to the Taúwah is 117/9. With the value of the Serpent Body, of 115, the sum of the each Serpent is 253, and combined to be 506 in which is the reductive value of 11, depicting the paired Names of ALOZAR. Thus the Tree of Life/11 and the intertwining Serpents/11 comprise the value of 22, being the fullness of the 22 ALhhim. The Value of 22 contains 44 parts in which is the

reductive value of 8, attesting to all Letters, Thoughts, and Principles of Light are of the Rock of two united stones. For further information regarding the Rock of Foundation, see BHM The House of Dan from Chamesh haPekudim/Num 26.

We ascend the pole as we form the twisted serpent bodies with 8 heads united. The Union of the 8 forms the Oyin Consciousness (8+8=16/O of the State of the Yevusi Mind.

Our Names are twisted cords, together, before we are ever were sent out to unfold our Names, for this cluster of Names abides within Chakmah, as She—from now on conveyed as—the Transmitter of Principles—so gathered and arranged the Assembly of Breaths within the Assembled Wings. From which, all things get their wings! For from the first six and the last six Letters of the ALphahBayit are the wings, they being the extensions of Light that lift up all Words, carries, transmits, and warms all within the Assembler. Hence,

The two hundred and fifty three is the full extension of Thought and the 10 is the means of the extension

FOOTNOTES

- ¹*The Alphabet: Its Rise and Development from the Sinai Inscriptions*, Martin Sprengling (Chicago: The University of Chicago Press, 1931).
- ²*How the Hebrew Language Grew*, Edward Horowitz (New York: KTAV Publishing House, Inc., 1960).
- ³*The Jewish Encyclopedia*, Isidore Singer, Ed. (New York: Funk and Wagnalls Co., 1901), p. 429
- ⁴*The Encyclopedia of the Jewish Religion*, Werblowsky and Wigoder (New York: Holt, Rinehart and Winston, Inc., 1965). p. 66
- ⁵*The Psalms*, A. Cohen (London: The Soncino Press, 1971). P. 349
- ⁶*Jewish Liturgy*, Raphael Posner, Uri Kaploun, Shalom Cohen, eds. (Jerusalem: Keter Publishing House, 1975), p. 29
- ⁷“An Alphabet from the Days of Judges,” Demsky and Kochavi, *Biblical Archaeology review*, Sept-Oct 1978, pp. 23-30. [Biblical Alphabetic Acrostics: Psalm 9-10,25,34,37,111,112,119,145; Proverbs 31:10-31; Nahum 1; Lamentations 1-4]
- ⁸*Daily Prayer Book*, Joseph H. Hertz (New York: Bloch Publishing Co., 1974), pps. 84-88 (Ashray), 110 (El Baruck G’dol Daot), 428-430 (El Adon).
- ⁹*The Archaeology of Palestine*, William F. Albright (Middlesex: Harmondsworth, Penguin Books, 1960), pp. 185-196
- ¹⁰*The Complete Hebrew-English Dictionary*, Ruben Alcaley (Ramat-Gan, Jerusalem: Massada Publishing Co., 1981), p. 176
- ¹¹*La Langue Hebraique Restituee*, Fabre-D’olivet, Antoine, Collection Delphica, Editions L’Age D’Homme (Switzerland: de l’Imprimerie Raymond Fawer S.A.), 1975.
- ¹²*Sparks of the Holy Tongue*, M. Glazerson (Jerusalem, Feldheim Publishers, 1980).
- ¹³*The Universal Jewish Encyclopedia, Vol. 1.* (New York: KTAV Publishing House, Inc., 1969), p. 206
- ¹⁴“The Employment of Palaeo-Hebrew Characters for the Divine Names at Qumran in the Light of Tannaitic Sources,” Jonathan P. Siegal, *Hebrew Union College Annual*, 42 (1971) 159-172
- ¹⁵“The Tetragram and the New Testament,” George Howard, *Journal of Biblical Literature* 96 (1977) 63-83
- ¹⁶The Story of the Aleph Bet, David Diringer (New York: Thomas Yoseloff, 1958), pp 60-62
- ¹⁷“Archaeology Treasure Trove,” *Christian Science Monitor*, Boston, Jan 12, 1983, p. 6
- ¹⁸Biblia Hebraica Stuttgartensia. K. Elliger et W. Randolph, Deutsche Bibelstiftung Stuttgart, Germany, 1977. I Sefer Melachim/I Kings 8:18-02
- ¹⁹A History of Jewish Costume, Alfred Rubens (New York: Crown Publishers, Inc. 1973), color plate, pp 14-16
- ²⁰New American Standard Bible (Glendale, California: G/L Regal Books, 1971), ix.
- ²¹The Authentic New Testament, Hugh J. Schonfield (London: Dennis Dobson, Ltd., 1955) p. 309
- ²²“A Structure of Deoxyribosenucleic Acid,” J.D. Watson, F.H. Crick, *Nature*, Vol. 171 (1953) 737

APPENDIX: THE TABLES OF THE ALPHABETS

Aramaic-Hebrew											
Square character					Cursive						
Rabbinic		Egyptian			Old Aramaic		Samaritan		Old Hebrew		
Egypt. 10-11 cent.	Spanish 15 cent.	German 13-17 cent.	Oriental 16 cent.	Algar. 19 cent.	Spanish 15 cent.	Italian 15-16 cent.	German 19 cent.	Early inscr. 1-4 cent. A.D.	Spanish 1475 A.D.	German 1347 A.D.	Cyr. with Taggim. Modern
Square character		Square character		Square character		Square character		Square character		Square character	
Baby. 9th V.D.	Spanish 1475 A.D.	German 1347 A.D.	Cyr. with Taggim. Modern	Egypt. 10-11 cent.	Spanish 15 cent.	German 13-17 cent.	Oriental 16 cent.	Algar. 19 cent.	Spanish 15 cent.	Italian 15-16 cent.	German 19 cent.
א	א	א	א	א	א	א	א	א	א	א	א
ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג
ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד
ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו
ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז
ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט
י	י	י	י	י	י	י	י	י	י	י	י
כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ
ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל
מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ
נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ
ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס
ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע
פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ
צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ
ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק
ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר
ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש
ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת

NOTES ON TABLES OF ALPHABETS

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

APPENDIX: LETTERS OF ANCIENT AND MODERN ALPHABETS

א	ב	כ	ק	ל	מ	נ	ס	פ	צ	ק	ר	ש
b	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג
d	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד
h	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
w	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו
z	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז
h	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
t	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט
y	י	י	י	י	י	י	י	י	י	י	י	י
k	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ
l	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל
m	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ
n	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ
s	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס
c	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ
p	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ
s	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש
q	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק
r	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר
š	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש
t	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת
1	2	3	4	5	6	7	8	9	10	11	12	

T. O. Lambdin.

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

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

The 22 Scrolls of the Govri (Hebrew) ALHHIM/LETTERS

THE WRITINGS OF CHAKMAH / WISDOM — ALPHAH TO ZAZIN

- 4 X1W4493WO47#..... Sepher Maoshah BeRashshith / Genesis, The Deeds of the Mind of Fire, to establish the Kingdom with Fulfillment
- 9 7L4E7X4E147#..... Sepher Yetsiat Mitsraim / Exodus, Arising through forms unto freedom, emergence of patterns of the Mishkan, the patterns of the Mount—the Illumination of Inward Thought constructs
- 1 7L734X4X..... Teuwrat HhaKúwahnim / Leviticus, Laws of Branching, Services, Instruction, Gates of ascensions, change, alignments, assemblies, designating all of the Members unto YahúWah
- Δ 7LΔ47347W7#..... ChameshHhaPequdim / Numbers, Mustering the Inward Values, Function of Priesthood and Tribes by Numbers, Tests unto Maturation, Final Generation of the Seventy
- 3 34YX37W7#..... Meshneh Teúwrah/ Deuteronomy, Repetition, Compound, Writings to affirm the Covenant within the inner parts
- Y OWY37L Yahushúo / Joshua..... The Emanation of the Queens, Shayin and Oyin, Administration of Aparryim, Fulfillment and attainment of the Lands of Names
- I 7L47YW Shuphetim / Judges... Role of discernment within tribal functions/processes of Thought, Freedom thru Judgment, Defending, Delivering

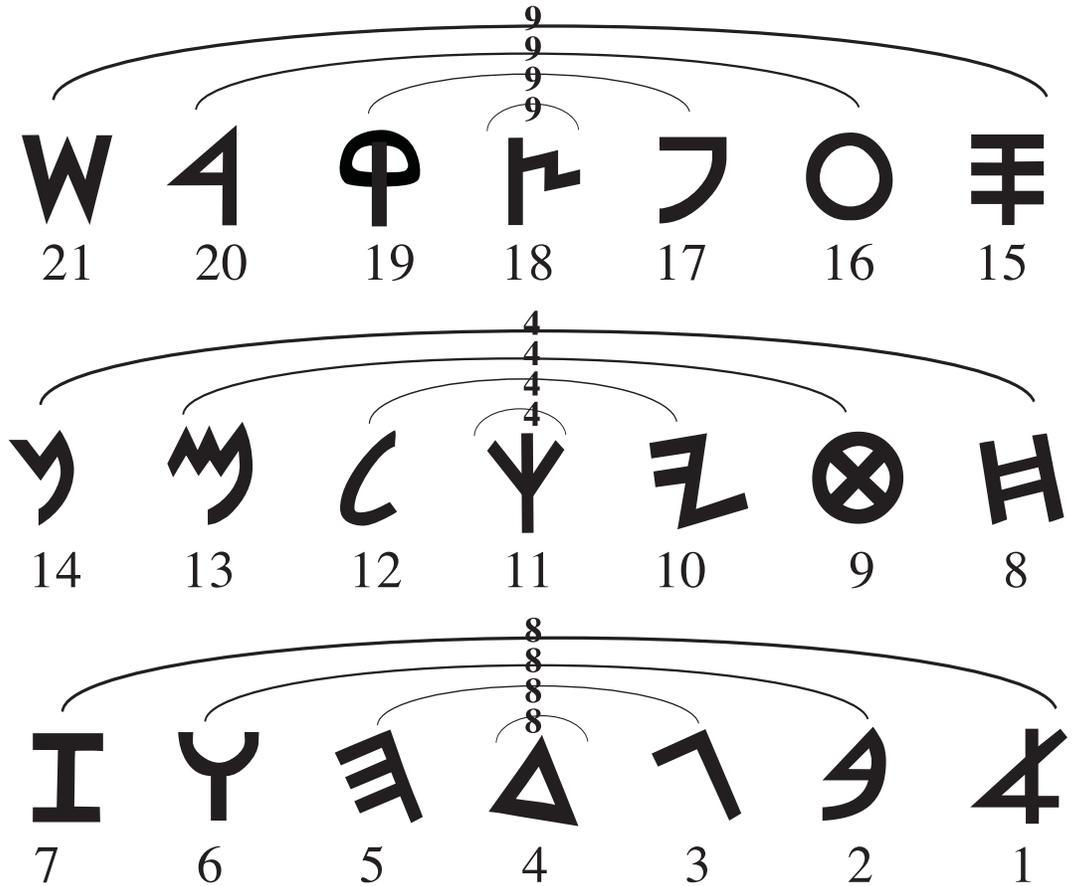
THE WRITINGS OF BAYINAH / UNDERSTANDING — CHAZIT TO NEUWN

- # XY4 Ruth/Rut..... Friend, Writing of Labor to establish a base for Knowledge
- ⊕ 4Y7W ShmúwAL / Samuel..... The Name of AL, United Order, the United Kingdom under the Priest ShmúwAL
- 1 7LYL7 Melachim / Kings..... Rulers of Israel, Masters of all interior functions for the Kingdom of ALhhim, timetables are progressions marked by rise of the Melachim
- Y Y3LOWL YeshaYahu / Isaiah... The Branch, YahúWah is salvation/reclamation—OyinShayin, Scroll of the Tree of Life
- 2 Y3L74L YirmeYahu / Jeremiah . YahúWah arises/ascends from within the consciousness, The Rod (1:11),
- 7 44I#4L Yechúwzeq'AL/Ezekiel . AL strengthens, Associations/paired alignments within the Haykal, The Prince comes; The Nations/Processes brought unto harmony with all attributes of Sham
- 7 7L74WO74YW Twelve Prophets The Opening or the mouths with Understanding, to unfold/extend the Teúwrah, The Sayings of Stability, Inward Revelation, Restoration to the Centre, known also as the TreeOsar from the Chaldee/Aramaic

THE WRITINGS OF DAGOT / KNOWLEDGE — SEMEK TO TAUAH

- # 7L4X Tehillim / Psalms..... Support to structure the Mind unto the Shayin, establishing the Teúwrah via verse and music, structure the mind
- 7LW7 Mishle / Proverbs..... Book of Counsel, Sayings of Bayinah unto Knowledge/Rayish
- 7 74L4 Ayuv / Job..... The Sides, expressions of Life, the Four Mouths in accordance with the Qúphah Mind of the Kúwahnim, Auerts 7-YO
- 7 XYL773 The Megillot / 3 scrolls . Transformation, Emergence, Writings of Evaluation unto Liberty, 7L4L734 Shir HaShirim (Song of Songs), 34L4 Eychah (Lamentations), X444 Qehelet (Ecclesiastes), some add the writings of 34Δ3 Hadassah
- 4 44L7Δ DaniAL..... Distinction of the Names, Holiness prevails, Separation from Babylon, Dominion of Light over all States
- 4 44IO Gozera (Ezra)..... The Teacher of Teúwrah, The Heads of Understanding appear in the Readings
- w 3L77#7 NechemYah..... The Reúwach of Wisdom / meShiyach/Mind of Full Extension to Build the Haykal/Temple
- x 7L74L3L49Δ Dibre Hhayamim . Chronicles/Total Composition, The Sayings of Totality arranged in 7 Sidrut

APPENDIX: PAIRS OF THE LETTERS: THE 12 HOUSES OF ALHHIM (ELOHIM)



The 12 Pairs of ALhhim

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

$$32/5+16/7=12, 16/7+36/9=16/0$$

aThe consciousness of the 12 united Houses

The United
21 Principles of Fire

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

The Cardinals of ALphah/1 to Yeúwd/10— THE HEAD OF YEUWD

The Letters and Numbers of Unity. The Extensions of The Ones

The Left Side/Hand	combined halves	The Right Side/Hand
𐤆 5+5 (twenty parts/halves) = 20/2	20 + 2 = 22/X	𐤄 .5+.5 (two parts/halves) = 2
⊕ 4.5+.45 = (eighteen parts/halves) = 18/9	18 + 4 = 22/X	𐤅 .5+.5 =1 + .5+.5 =1 (four parts/halves) = 4
𐤇 4 + 4 (sixteen parts/halves) = 16/7	16 + 6 = 22/X	𐤆 1.5 + 1.5 (six parts/halves) = 6
⊖ 3.5 + 3.5 (fourteen parts/halves) = 14/5	14 + 8 = 22/X	⊖ 2 + 2 (eight parts/halves) = 8
𐤈 3 + 3 (twelve parts/halves) = 12/3	12 + 10 = 22/X	𐤇 2.5 + 2.5 (ten parts/halves) = 10

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

The Cardinals of Zayin/7 to Oyin/16 — THE HEAD OF OYIN

The Letters and Numbers of the Body. The Extensions of The Sevens

The Union of Two Sides, The Basic Numbers of the Ha/𐤅Úwah/ΥHa/𐤅

The Left Side	combined halves	The Right Side
⊖ 3.5 + 3.5 (fourteen parts/halves) = 14/5	14 + 32 = 46/10/𐤄	⊖ 8+8 (thirty-two parts/halves) = 32/5
𐤇 4 + 4 (sixteen parts/halves) = 16/7	16 + 30 = 46/10/𐤄	𐤇 7.5+7.5 = (thirty parts/halves) = 30/3
⊕ 4.5+.4.5 = (eighteen parts/halves) = 18/9	18 + 28 = 46/10/𐤄	𐤈 7 + 7 (twenty-eight parts/halves) = 28/1
𐤆 5+5 (twenty parts/halves) = 20/2	20 + 26 = 46/10/𐤄	𐤉 6.5 + 6.5 (twenty-six parts/halves) = 26/8
Υ 5.5 + 5.5 (twenty-two parts/halves) = 22/4	22 + 24 = 46/10/𐤄	𐤊 6 + 6 (twenty-four parts/halves) = 24/6

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

The Cardinals of Lammad/12 to Shayin/21 — The HEAD OF SHAYIN

The Letters and Numbers of the Kingdom.

The Extensions of The Threes.

The Union of Two Sides, The Basic Numbers of the Ha/אÚwah/יHa/א

The Left Side	combined halves	The Right Side
ℳ 6 + 6 (twenty-four parts/halves) = 24/6	24 + 6 = 30/3/∧	W 10.5 + 10.5 (forty-two halves) = 42/6
ℴ 6.5 + 6.5 (twenty-six parts/halves) = 26/8	26 + 4 = 30/3/∧	4 10 + 10 (forty parts/halves) = 40/4
ℵ 7 + 7 (twenty-eight parts/halves) = 28/1	28 + 2 = 30/3/∧	ϕ 9.5+9.5 = (thirty-eight halves) = 38/2
⌘ 7.5+7.5 = (thirty parts/halves) = 30/3	30 + 9 = 39/12/3/∧	⌘ 9+9 (thirty-six parts/halves) = 36/9
⊙ 8+8 (thirty-two parts/halves) = 32/5	32 + 7 = 39/12/3/∧	⌘ 8.5 + 8.5 (thirty-four parts/halves) = 34/7

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

The Twenty Two Letters

The State of Totality X 4

Sight/eyes/conceptualize/Principles of thought	Raúwaben	4
Hearing/ears/expansion of sight	Shamounn	9
Uniting Processes/body/maintaining Unity	Laúwi/Levi	7
Discernment/Governments/kidneys/liver	Yahúdah	4
Evaluations/judgements/lungs	Dan	3
Mediations/Balance/heart	Nephetli	Y
the Kenites/ Qayni /extraction/acquiring/learning/grasp meanings in all forms	עקניא קא	I
the Kenizzites/ Qenizi /harnessing/releasing/operation of energies	עקניא קאי	II
the Kadmonites/ Qedmuni /regulating/full ascent of light/brilliance/origins	עקמא קאי	III
the Hittites/ Chitti /confirming the use energies/reflected revelation to secure	עקיא קאי	IV
the Perizzites/ Perizi /State of expanding/governing	עקיא קאי	V
the Rephaim /healings/curings/State of wellness/transformations	עקיא קאי	VI
the Amorites/ Amúwri /sayings/meditations/vibratory voice of Understanding	עקיא קאי	VII
the Canaanites/ Kenoni /submission to the whole unto full branchings of Knowledge	עקיא קאי	VIII
the Girschites/ Girgashi /residing in pairs/group thought/associated Names	עקיא קאי	IX
the Jebusites/ Yevusi /abiding in totality/illumination of Mastery	עקיא קאי	X
Fortunes/tongue/speech	Gad	7
Confirmations/stomach/affirming	Ayshshur	11
Labors/Stimuli/Glands/implementation of values	Yishshakkar	14
Assimilation/dwelling/intestines/residences	Zebúwlan	4
Expansion/blessings/increase/weavings of Thoughts	Yúwsphah	W
Administer/occupy new states/gamete	Baniymin	X

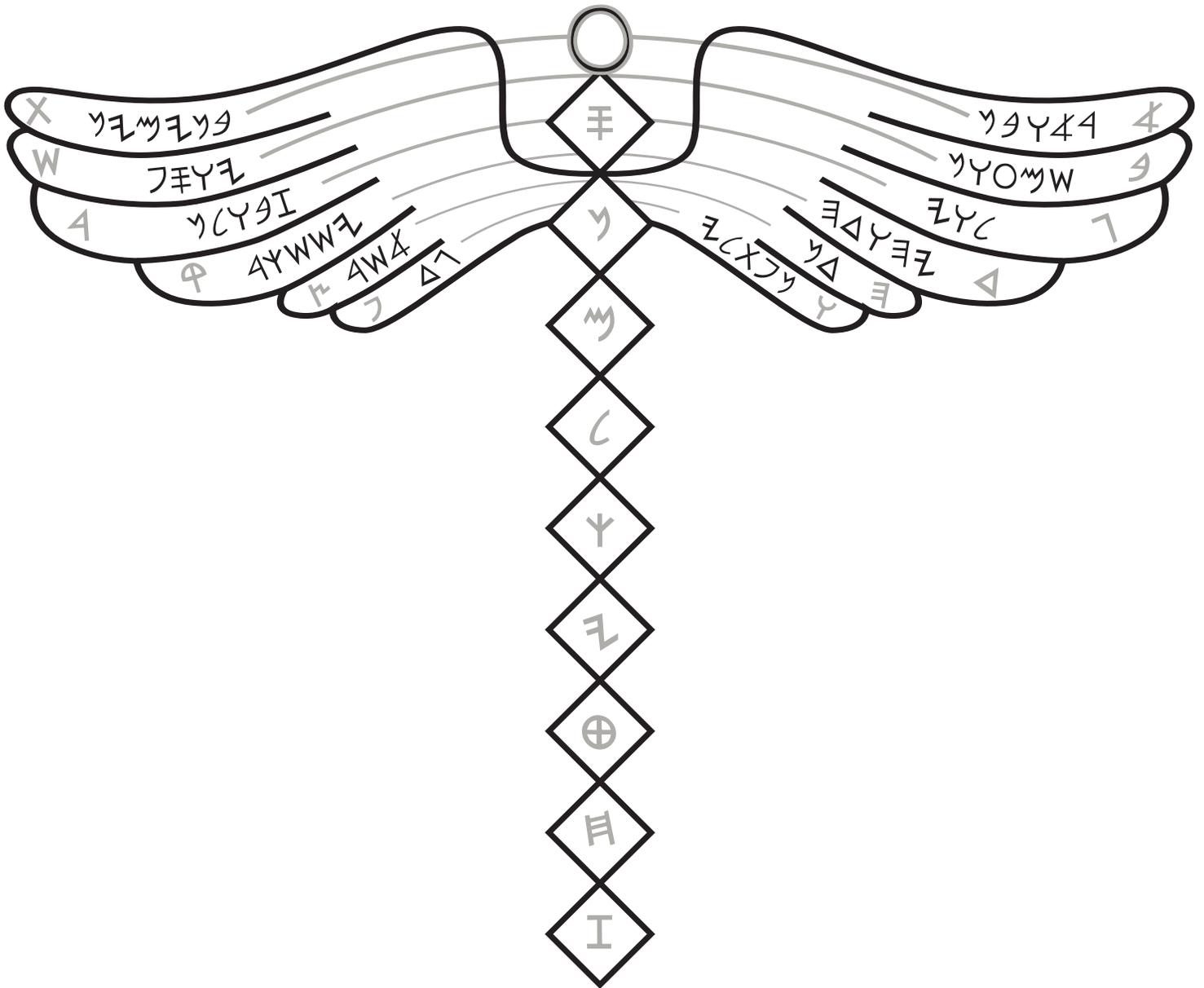
THE SONG OF THE ALPHABET

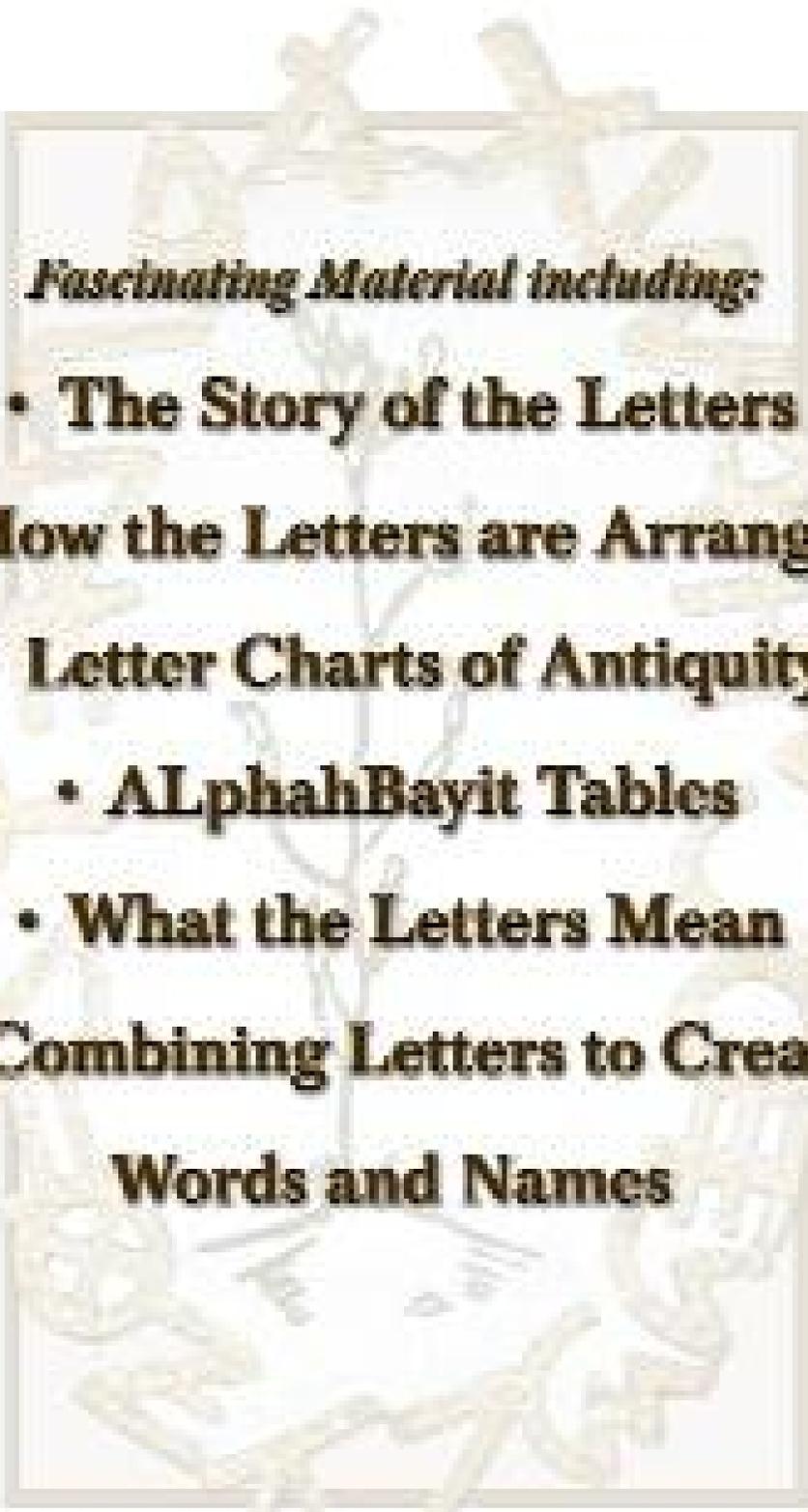
- ⚡ Like a precious seed planted in the Earth,
⚡ We live in the Houses of our ALders;
⚡ Through the channels we come
⚡ To the open doors
⚡ Of light and potentiality;
⚡ Justice and Grace maintain us every day,
⚡ To fulfill The Teúwrah (Torah), never changing:
ALphah, Bayit, Gammal, Dallath, Hhúwa, Úwah, and Zayin!
- ⚡ On the ladder we arise, on the eighth day,
⚡ United Names in YahúWah
⚡ Within our hands—
⚡ Are the Branches of the Lands
⚡ And the Rods of Light in our hand
⚡ Drinking from the waters flowing by the moon,
⚡ We move like the serpent in the sea:
Chayit, Tayit, Yeúwd, Kephuw, Lammad, Mayim, and Neúwn!
- ⚡ As the pillars of the House
⚡ With Understanding we see
⚡ To speak from the Tree of Knowledge;
⚡ Standing in Liberty,
⚡ We receive the crown of those who walk righteously:
⚡ We become the Heads of our enemies,
⚡ And in Wisdom our rule shall ever be
Semek, Oyin, Paúwah, Tsada, Qúphah, Rayish, and Shayin!
- ⚡ The final Letter is Taúwah; for yet there is more
Beyond this vast blue sea:
From a Seed we become a ruler of The Name;
To stand in our Totality!
Residing in the Lands of Avraham
with life everlasting!
This is the story of the Letters, a story of Unity!

⚡ = You/A composite of Totality; a Letter, sign of Light

THE FIERY FLYING SERPENTS

Yeshyahu/Isaiah 14:29; 30:6





Fascinating Material including:

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