

# *Sepher Yetziat Metsryim – Exodus 12*

## *Pessæch – Passover – Progressions*

And the one/unified of YæHúwaH contemplates/utters ጸሃጸጌ ላግጸጌሃ 1  
of ALMaShayh joined to ALAharúwan ጎላጸጸጸ ሃ ጸሃግጸጸ  
within states of definitions/in Metsryim ግጌ ላኩግ ጌ ላጸጸ  
for a meditation/saying: :ላግጸጌ

Attributes of YæHúwaH appear on your tongue, as Numbers and Words, through establishing your inner harmonic structures of ALMaShayh and the illuminations of Aharúwan—the nervous pulses of Enlightenment. Within these harmonic vibrations, your shayh is housed to acquire Wisdom, Understanding, and Knowledge through your definitions/Metsryim. Your inner harmonic structures of shayh contain your Illuminations of Aharúwan. Your connections with your shayh—your Name of Light and its Origin are eternal. As you enter into states of definitions—Metsryim/Egypt, the states and positions of “these brothers of Laúwi/Levi, are your upholders of Illumination” within those seeking to manifest their Collectiveness of YæHúwaH.

In the days and House of Yahúdah/ጸጸሃጸጌ (of the first month), the summations of YæHH 15:15 — ጸጌ/15=ጸጸሃ/15, cause to appear the anointing/hhameShiæch who is the Shayh, the Crown of your Light. As your Name is the first of your brothers (those that assemble and follow you into manifestation to be disciplined, your Name is the Chief Corner Stone upon which your members build/construct a house/body (Metiayæhu 16:18). As your STONE of Dallath Dallath is laid to build your immortal House of Name, the stones of your house—of your twelve in your household—are aligned unto your Name.

As you come to the 14th of the first moon light, you appear with the garments of Nephethli which are put on in the evening as the results of the Nephethli offering, whereby all of your members rise-up for the Pessæch to the City of DæuwD/David (Maiykeh/Micah 5:1-3; 1ShmuwAL 1:3, MT/Deut 16:16), to the origins from which your Stone Name of Beniyman appears (SMB/Gen 35:16). In rising on the 14th morning, you are attired with the ጸጸ Stones of your Name, as the coat of the giraffe, to eat the Pessæch in a large house of Gad—the Sayings of your Name. According to the Words of your StoneName, your mouth is filled with the festive/chægh/ascending meal through which you transcend shadows in which you once dwelt. In eating the Words of your Fire, you have strength to emerge from karmic ordainaces as well as dictates of the surrounding world. All judgments and karmic ordainces are nailed/fastened to the bones of your cross through which you are an overcomer of YæHúwaH (Colossians 2:14). The nailing is a fixations of your finger and toe nails, through which, by your deeds of progressions, you transcend former occupations and states of residencies.

In your Shayh/meek Spirit—the inner Eternal Flame of the Light of your Name are the strands of 31/AL, weavings of the paired Faces of YæHH of 256/Aharúwan.  
**Your 256 bones cannot be broken or severed as they are of the congruent bonds of Enlightenment that provide the framework and ability to make progressions. The evidence**









and predestined to affirm your status in the House of Yehu. You demonstrate perfect Faith in Yahushuo ማህሁዕ when you are sent by Father ABrehhem to appear, as your appearance is by ShayinW OyinO of Yehu ሃይን—by sums of Wisdom and Understanding. You committed the OIL, the Anointing (Christ) of the Fathers in your Seed to be in the Hands of the Fathers to make your ascent from the watery womb graveyard. Your higher consciousness already attest with belief in belonging to the Fathers, for if not, then how do you fully demonstrate the sum of your manifestation? In that you received Gifts of the Fathers, in Spirit, and then in bodily evidence, you contain abiding proofs that you are known and bonded to the Fathers prior to your coming.

The Numbers of your Name and the measurements of your Body are the perfect formularies of the Ark of Covenant in which your vessels are formed to testify and conduct your loyalty of spiritual service. Whatever discord in coming to know and affirm perfect agreement with the Faces of Yaoquv/Jacob, that preceded your coming, you resolved those issues by bowing to Yúwsphah/Joseph, the Crowning of Sexuality/Full of Blessings/Supplier of Seed, to enter into the land of Metsryim/Egypt as brothers. You already confessed your violations to your saviour, whereby your Brother, Yúwsphah, accepted you without partiality to abide in his house (SMB/Gen 41:55, 50:20 / Zaphnath-Paaneah (meaning Savior of the world). Quickly, you grew-up as the grass of the field, subjecting yourself to test and trials to testify amongst all men of your allegiance to the Fathers. In learning of your inner strenghts you rise to stand as pillars in the House of ALhhim. Through you walk in shadows in your explorations, the Light in your Seed dispels its affects for you to see beyond veilings.

**By your Faith in the Invisible Codes you become visible.** Your appearance and stature of body—pairs (a sheepfold) attest that you made an agreement with the Fathers to carry their Words in your Chest. In making an appearance in a Covenanted-Body, you confirm that you are a believer in the Fathers even though your parts have partially forgotten how they are formed. The covenant with the *Fathers is with promise*, the Promise that they will see you through your paths of discovery, renew you to their Faces, and never forsake you. With forgetfulness comes distractions of forms and conjugations of philosophes woven to “an Unknown God,” which draws your soul apart to external icons, rites and practices from the inner Faces that always abide in your core structure of soul. Though you forget the Fathers, They are continually mindful of your Name, for they are present with you. You carry within your body the Faces of Yehu, and by them, your parts are formed and hang together as One House. Though you follow faithfully the Heads of your Camps and the Guide of the form of Yahushúo/Joshua—always at the Leading Edge in paths of lunar and solar rotations, you chiefly believe only in the Fathers who create and establish a unified Form/House/Temple for their residences and Name’s sake (Yahuchannan/John 12:44. Tehillah/Ps 23).

Every Name is of Father Aharúwan born in the House of Laúwi/Levi, whereby all peoples are a dominion of the kuwahnim—a kingdom of priests. Though you forget, you are never forgotten of the Fathers from whom you come forth, to go beyond—to be an Oovri/Hebrew to learn of all you are given whereby you enter into the joys of the Fathers. *Every seed-sowing, formed within your house of Fathers, is recalled to come forth with Sayings.* To assure that your Name is ever saved in your journey, two midwives—heavenly birth assistors—watch over the two sides of your SeedName during your flight of discovery to the elevation of your soul—redemption. These two full-time servants are *Shuphrah* ጸፋገግ—to activate clarity of sounds of Wisdom as you recall in



On the 10th of Yahúdah you select the shayh composite from your sides to be of ozim/ strengths for your Name from the sides of the ÚWah-Bæyit through which you move into the Spirals of Gallil/Gilgal—the openings of your Rings (Yahushúo/Josh 4:18-20). **You retain what you are given unto the passing over** of the 14th of Yahúdah, enacted on the 15th. From days 1-15 in a moon cycle, all the Faces of Yehu have been released into your Name of ShmúwAL that you may ascend on the 15th as the *chaug*/festival. The Tenth Day is unto the Faces of Father Aviyahua in which all is given from your dwellings of Dan within your EyeRings of RAúwaben. This day, in a year, is your evening annual appearance of Dan to the Faces of Aviyahua with the morning activations of yours Eyes of RAúwaben. Your hands are emptied unto the poverty of YæHH who gives all freely, without holding back. In giving, you have the capacity to receive and to be renewed with silver and gold. With the Ten Base Number codes in your Name, you acquire from your Fire the Light of the shayh/ጸW and the strengths of the ozim. Taking from both the right side of Wisdom and from the left of Understanding you acquire gold and silver from your deposits of residences. In taking the shayh in your hand, for mastery of your Name, you learn all that YæHH continually gives to you. Giving freely from your secret chambers of meekness determines the pulse of your blood to flow, carrying the Numbers in your veins as you enter into years of Chækúwmah, Bayinah, or Berúwkæh—three years in succession. You take the shayh of both goats and sheep to be your Pessech offering from the right side first, as meekness (of lambs) precedes strength of the ozim (goats). In drawing from the body of the Bæyit you acquire strands of Wisdom. In taking from the left—the ÚWah, you are able to extend your hand to new heights of understanding. The strength of weaving your stands of Wisdom together is likened to joining faces to faces which bears the similitude of the ozim/goats.

The Shayh is the firstborn of your Name's assembly, whereby your offering is not something outside of you, nor of your flesh. You are sent to the Faces of entering into your body. What is destined to appear is set before your eyes to enter into the Light of your Name on your journey. Hence, your offerings are of your Name as crowned in hhashemayim/ግሌግሌWጸ to rule over your dwelling states in which are the Waters of the Shayh/ጸWግሌግሌ (lit. Waters of Moses/Mosheh). **On the Tenth you accept the dwelling state of your Name as appointed by the Fathers, as lambs, and take hold of the Strengths of the OYINZAYIN dwellings of your Name, as goats, that form a Body from your Mother Bayinah for your shayh to reside.**

### The Shayh

is from the right sides of your Name:  
of the kevashim/meek ones ግሌWጸYጸግግ  
YጸጸX ግሌIOጸግግY **and The Ozim**

strengths empowering you from the left, attained/learned through your compound ascensions.

You ready your twelve member household to receive from your Spirit, whereby they are equipped to travel with you as you enter into your destined progressions. With your 12 of LammedLammed, you develop bonds of perfect unity to appropriate your Number base to make sequential steps in route of 40 states of residence, judged worthy for your encampments (CHP/Numbers 33). According to your choosing to feed upon Wisdom with Understanding, the Fire of your Breath consumes the shayh of your Name totally whereby you live and move with full







ÚWah-Bæyit Rings. Accordingly, your ears are rolled-up as the scrolls of your Name of meShiæch which are positioned on the sides of the Arúwn/ark.

A distinction between these two documents became apparent in the mind of the Chassidim as to their formulations/contents. The Law of meShiæch is written within the body; the translations or inscriptions of maShayh/Moses are written on papyrus. One document is of the unseen Words of meShiæch, whereas the writings of maShayh are a record of what is seen through a system of inked symbols.

The Túwræh/ግግ is composed of Seven Trees of Knowledge of Good—the Collective, and Seven Trees of Associative/Paired Parts, those of the Neúwn, commonly translated as The Trees of the Knowledge of Good and Evil. (Please note; what is translated is often not the same as scripted.) The twelve fruit of your soul are born on branches from the sides of SevenSeven.

The Trees of YishARAL are derived from the cedar tree of Laúwi/Levi. The fruit of your garden are twelve organelles growing from the base of your 12 Heads of Yæhh. These hang as pairs: Tsahav/yellow, Zehæv/orange, Shúwni/red, Taklet/blue, Segul/indigo, and Argúwmæn/purple. In the midst of your garden is the Tree of Life of HhaLaúwi—the Yerræq/green branch of Life.

The Trees of Knowledge of the Collective Good and the Associated Friends are your whole Body of paired Name as a grove of Trees. You chose your associations to be Friends of AL or friends of the world. Learning to maintain the fruit of your trees is your guard from taking away from yourself or your neighbor, whereby you come to the Aharúwanic Mind of the Tree of Life. The path to the Tree of Life is the oylah/ascension offering to the Faces of YæHH. In making the oylut/offerings you attain messages of the green leaves upon your 12 stalks, whereby your leaves do not wither. As you prove/affirm your oneness in Yæhh, you ascend out of sheol, loosened from entanglements of conflicts with the world which cannot hold you bound. You are given rites to the Tree of Life to feed upon the pure Words of ALhhim in HhaTúwrah.

#### WORDS AND NAMES

**The matter of Names and Words.** In your searches for identification through Names and Words, you may wonder as to the authenticity of the manuscripts. Names are discerned from the sighs of YæHH—what assembles in the Fires and Waters above. These vapours are read by discernment, and thus, are called by Names of the collective ShayinMæyim ALhhim. How a Name becomes articulated is by the Intelligence of Aharúwan which discerns by Dan the formulation codes in the Fire of the Altar and the Waters of the kaiyúwer/laver. In Aharúwan/ግላጸፈ are the summations of sighs/ግፈ of the 15 Fathers upon their Hill/ላጸ.

The Words of the Sighs are uttered by 28 ALhhim. The ALhhim speak from the seven mountains, whereby there are seven levels of verbs/actions for the “Letter Clusters” of ALhhim. One may think, well, if these sayings are true, then where are their signs? When one searches for a sign outside of themselves, they show weakness of spirit as they pursue outward manifestations, thus, following after adulteres and prostitutes, which are binding relationships that do not contin-

ue (Metiayæhu 12:39). In that the worlds of ALhhim commence only by Words, then the strong pursue to study at the Mouths of the Kuwahnim to obtain the Knowledge concealed within you. All of the signs necessary have been provided in everything that is within you. Your assembly is the greatest sign of verification of the Words of ALhhim and their agreements/covenants to abide in one House. Hence, as all things are by the Words of ALhhim, the paths of cognition are through Words. These seven paths to the Seven Hills are outlined in the Túwrahh and broken down as Seven Wildernesses—states of extracting what is in the Words of ALhhim, which lead you to insights into the Sighs—the Breaths of YæHH.

The cedar tree crown is the Quphæph/𐤒 of Aharúwan/Aaron. As the intelligence of Aharúwan unfolds from your Spirit, almonds appear in your Seven Eyes. The crown bears the deep sighs of Yúwsphah though which all is drawn out of your Spirit to reside in 12 branches. In learning of the glory and faithfulness of YæHH, your Spirit and its members are united to the 12 Heads in YæHH to be one House. Your spirit is poised to abide as a Seed which opens within your body fields. The days of your habitations are 340 as the ShayinMæyim are set into 3 periods of 40 year/study.

As a Seed opens, it is awakened from dormancy, having been put to sleep to preserve its values. Upon giving and planting your Seed its messages are unfurled, whereby the mouth is filled with good Words. Your Twelve/𐤌 Branches are sown and embodied with information contained in the Seven Scrolls of HhaTúwrahh—the same is to say that the 12 branches of your Name are housed in Seven Eyes of ALhhim. Hereby, the scrolls are Seven/𐤍/ZayinZayin—compound utterances. Your documents of Name have two sides as the scrolls. *e.g.* SepherYetsiyat Metsryim/Exodus is a writing of two sides of a house, the house of Metsryim/Egypt (SYM/Ex 1:1), and the house of the Mishkan/Tabernacle (SYM/Ex 25:8-9). These two sides are held together in your mid-section, as the seven rings of Gad to Nephethli, forming the rib cage are joined to the breastplate. Formulations of the dual scroll of Sepher Yetsiat Metsryim are of the *Man/𐤍* Word of the ÚWah-Bæyit ALhhim, 𐤅𐤅/*búwb*, which provides a gateway/entrance to the realms of shemayim. The ÚWah/𐤅 sayings are in the midst of the 𐤅𐤅/two houses—those seen and unseen, which are statements of your Life between your parallel universes.

The Seven Scrolls of the Law are paired as 1 and 7, 2 and 6, 3 and 5 and 44. These 4 pairs of 8 make the sum of 32/𐤅𐤌, as they are the Words of the Altar of Yæhh. The Life in the Words of these writings flow from the Rock/Tsur/ 4𐤅𐤅/44 which is in the midst of the documents as the Book of ChameshHhaPekudim/Numbers (Tehillah/Psalm 78:16). Through coming to perfectly honor these teachings of Wisdom (the associative paired parts) and Understanding (your collective sum), you walk in the Path to the Tree of Life in the midst of your Garden. The unfolding of the Seven Scrolls are in the writings of the Neviaim/the Prophets, who are sent into the world to receive the scrolls written in the heavens. All documentation of the Words of ALhhim are prepared prior to the appointments of the earth to the heavens, whereby there is no wavering of the contents based due to subjective interpretations or circumstances. The possible scenarios that one may encounter in making a journey of ultimate reality—to affirm your place in the Sanctuary—have been duly considered, whereby the parables are inclusive to assist you in your quests to know all that YæHH has freely bestowed upon you and your appointments in their House.





sum of Understanding with your neighbors. In so doing you are readied to partake of the *Pesachyim*/Pessech offerings with your twelve unified houses of the keveshim/meekness as lambs with the ozim/strengths of goats. The traits of your offerings are of your Name/Rúæch/Spirit and not animals. According to the collectivity humility of your residency, the levels of your ascensions are determined. The smaller that one is in OLiYun/The Most High, the greater the ability to ascend into all Knowledge. As you demonstrate your illumination, you are given meals of *man/bread* from above. As you make your oylut/offerings of inner harmony, your mouths are opened to feed your assembly.

The Collective Sense, Ayish expresses “every man,” denoting those who reside together, as traders, travelers, and stewards. What becomes activated in the Fire flames an accord to assemble with warmth/comfort in a Collective State of fellowship and with sparks of Fire to enlighten the stones in aligned comrades. The Unified with the Deeds of Fire/Wisdom are as one in The Collective whereby there is no partiality amongst them nor those who bear them; declared to be of The Unified [SMB 42:11].

The inner harmony/shayh is complete—a perfect recollection, ላላገ ግጥም ግጥም 5  
 an offspring of Shayneh/year—a study/an interval of Understanding, ግጥም ግጥም  
 which compounds with illumination according to your branching ግጥም ግጥም  
 from the kevashim/meek ones ግጥም ግጥም  
 and from the ozim/strengths, your collectivity learns/acquires. ላላገ ግጥም ግጥም

Pessech is to recall your origins and partake of the Words of Your Name. With Unleavened Bread—the humility of your SeedName, you verify your emergence. You recall your original design as you recall the night—the teachings in which you are appointed and sent from the altars of Yæhh as a spark of Fire. Hence, those amongst providing the gifts for Pessech are ሃጻጻ-  
 ሠጻጻ/Yashiyahu/ Josiah—the Fire of Yæhh and Zekkaryahu/Zechariah—to recall your Name in Yæhh from the Fire formed with Unleavened Bread/the Man. (Bæyit DibreHhayamim/2 Chron 35:1-9).

In the 10th/wealth of Yahúdah—the day to select what we are becoming in the coming days of rotation, there is a setting-up the ears with the kevashim and ozim from the ÚWah and the Bayit ALhhim SYM/Ex 12.3-6. The perfect shayh is the union of the ears by which we take our cues for emergence from the North—coming out of the North to the East in a cycle of Days. What is a perfect lamb? Recall generates renewals of YahYah within our dwellings derived from meeknesses and strength; those on the right are aligned to those on the left, what appears as Visible is connected to their INvisible Essence, through which states of perfection with a sense of completion are obtained.

### The Perfection

On the 10th day, when Ten measures of the Faces have assembled to breathe as The Ruæch of Wisdom, one lays their Head into the lap of the Faces to become full—to receive blessings of Understanding to be imparted in the sequel five days unto the 15th—the day of gathering all Faces into a Seed dwelling. Five more days of Understanding follow to lift up the MAN unto the

20th to put on their Heads of Glory, days 21-30. Wealth of a Name are the combined days of Wisdom + Understanding, by which an increase flows unceasingly unto forming Crowns. A change/activation in Wisdom is set forth in the first moon of Yahúdah by hearkening unto what we are becoming in the coming days of a yearly rotation of moons. A comprehension comes by acquiring the Moons of Days which is an overthrow of the walls of Yirichúw/Jericho accompanied with sounds of silver trumpets resounding in the ears. We set-up—perk-up the ears with the kevashim/lambs and the ozim/goats from the ÚWah and the Bæyit ALhhim (SYM/Ex 12.3-6). You find and gather measures of silver moons and golden suns by which you rise from former boundaries to be your statements of Forever Sayings by which there is clarity in your movements and transitions.

The perfect/tamyim shayh of your Name is the union of the ears by which you take cues for emergence from the North to the East/Qedem/Origin. The term, *tamyim*, conveys the assembly of integrities of Wisdom unified to Understanding. In making transitions at pessech there is a coming out of the North to the East. A perfect lamb state of residence recalls and generates renewals of YahYah within your dwellings derived from meeknesses/sheep and strengths/goats. Those on the right, as lambs, are aligned to those on the left—what appears as Visible is connected to their INvisible Essence, through which states of perfection rise with a sense of completion—made perfect as the assembled sides of the paired Faces. The State of an ayish pertains to the Collective Sense in which the Fire has risen within an embodiments as an *ubermensch*.

This night is not like any other night/teachings in that it contains the teachings of your birth when your Name appears to the Faces/ገ of Yæhh/ገ arising/ገ from the altar. Your Name is the remembrance of that night—the composite teachings, as layers of Light of all colours, from which you are woven before entering into the world. This night is like no other, as it is the night of your origins from whence you appear to the Faces of Yæhh through which you bear your semblance of Illumination in unbroken Bones and Flesh. When anyone sees your Name, they see your patterns imparted from the Faces of the Fathers. Henceforth, in accordance with your three sets of Numbers, you focus on recalling the Faces of Yæhh from which you are drawn out (SYM 23:17). The three times of your appearance corresponds to your three stages of forty: the years of your Wisdom, Understanding and Knowledge.

#### THE COMING OF MESHIÆCH, THE ASCENT OF THE PESSÆCH

When “the Son of Man,” *BeniyMAN*/ግግ, the Offspring of the Manna/ግግ comes/appears, the Unleavened Bread of your Name has risen from your SeedName. Your humble thoughts, dripping from your core seed, ripens in the head. Your ascent is from the dungeons of Metsryim/Egypt, depicted in the parables of Yúwsphah/Joseph who is sold and bound into Metsryim. Descending into sheol, as cast away by your brothers who fornicate with their glans of blessing, Yúwsphah is sold to the nations surrounding them (SMB/Gen 37:27-28). In hell, Yúwsphah proclaims the good news of redemption to the butler. As a state of divisions, murders, weepings and gnashings of teeth, greed, jealousy, wars, and interpersonal conflicts, hell is overcome as your image of meShiæch dies as a serpent to renew its skins. You rise out of hell appointing gifts to your members of soul to fully equip your Name, circling around your Staff of



Yæhh is portrayed as riding through the heavens (Tehillah 68:4). The moons of YæHH are those riding on a white horse who appear amongst the stars.

Before you are born, you are approved by Bayinah to appear as a messenger on a white horse—within an appointed moon of days. Perfection is laid-up by Wisdom within your parts. All extending from your shayh/inner harmony of the Fathers is perfect to display the full configurations of your Name. The full anointing revelation of a Name is meShiæch/Messiah, whereby the Pessech lamb became called the offering of meShiæch.

The meShiæch/Anointing comes for all 12 Houses of Yaoquv whereby you attain your full stature. Being born of Yaoquv, you have the complete Numbers of soul unto the perfection of your faces. The ayish—momentum of spirit—moves according to the order of its mouth 𐤀𐤍𐤍. One partakes of the pessech—the unity of spirit with *the unleavened bread of the kuwahnim*. As mutual thoughts are gathered from your Twelve, you consume/eat the Pessech 𐤀𐤍𐤍—*the Faces of the Semek newly arising*. Your mouth is according to Sayings in the Seed of your Name. As you eat, you compose inwardly the ascent of the shayh. A *shayh tamayin* perfect/complete recall of being born of the year—the composed emanations of the year’s faces which orders the Seed of your words and faces.

A year—*shenah*—is the glory of all that the Light produces. In partaking of Pessech, you consume the Unity of the Lights that have borne the state of the shayh from the previous 12 moons. As you partake of the developments in your SeedName, the glory of the year in which you are born rises upon you as suns and the moons, whereby you are covered/arrayed by their glory. It is the glory of YæHúwaH that rises upon you. When you see the great light of your Names, rising from your loins, you behold the formulations of the unifying strands of Light woven in Shamoúnn of the ÚWah-Bæyit.

And the Illumination of Yæhh—definite acts of Light for your branching, ግሃረ ጸገጸሃ 6  
are to be drawn out to cherish/keep the inner compositions forever 𐤀𐤋 𐤁𐤏𐤍𐤍  
of the fourteenth day [Neúwn Origin] for the work/day of renewal. 𐤍𐤀𐤍𐤍 ግሃረ 4WO 𐤁𐤋𐤏𐤏𐤏  
Pertaining to the illuminations of the Words of Light 𐤁𐤀𐤏  
you together press out the sum of your totality/collectiveness 𐤁𐤁𐤏 𐤁𐤀𐤍𐤍  
—the entire assembly 𐤀𐤏𐤏 𐤀𐤏  
releasing the consciousness of the unified teraysarunim/tents of YishARAL 𐤀𐤏 4W𐤏𐤏𐤏  
in the midst of the evenings/with an Understanding of the layering of threads. ግሃረ 40𐤏 𐤁𐤏

Every deed of your inner harmony is performed with an intent to be productive for the Collective Body of Names. You draw out of your inner assembly jewels which are cherished as witnesses of your Name in the midst of a congregation. You come to the Neúwn Mind of Reshun—the fourteenth act/day of ALhhim, whereby you perform your Name according to the Head from which you originate. You perform your Name by the day at hand—through Wisdom, verses performing anything on behalf of yourself apart from the Body of the Shayh/Wisdom.

On the tenth of the month, the shayh is distinguished by what is given freely within your

members and is then acquired by your outstretched hand—through performance of your Name. As the numbered thoughts of your Name are extended from within you, you take hold of them, and they appear in your hand! The shayh is of the House of the Úwah-Bæyit, obtained in the House of Yahúdah—from the foundational core of Numbers in your Name. The shayh is renewed every year according to that which you have invested and reaped as strands of Light in the prior year—according to your expansion of your Numbers. As you recall your origins via humility and fasting on the 10th, you come to the 14th—unto the Neúwn Head for emergence.

The shayh is kept/reserved to appear unto the evening/understanding of the 14th—unto Faces of ShmuwAL on the 15th. The concept of keeping includes many congruent meanings. To retain the shayh unto the fourteenth pertains to keep the shayh in the House of Yahúdah—within your Number Codes until the offering of Yahúdah is given in the midst of the evenings of the fourteenth and fifteenth. Your Name is kept secured in the midst of the nations through which you pass until the Day you are Called to appear in your generation. As Shamoúnn is retained in the House of Yúwspah/Joseph until the coming of Baniymin of the 14th—of the Neúwn, so is your Name kept secret unto your manifestation as the coming of the offspring of Yaoquv. The Body of Shamoúnn is kept in Yahúdah until your new mind forms upon your stalks. As parables are understood, you comprehend that the meShiæch is within your members, coming from the congruent organization of Numbers in your Seed-Name. Without this inherent cognitions, great controversies follow as to lineages which looks over the reality of the meShiæch who is called and cherished within every Name.

The keeping of the shayh in your house is unto fully developing the mind—the son of Neúwn— unto an appearance. You keep remembering the core thoughts in your houses around which your body is spun. You retain what you learn whereby you do not retreat to former understandings and deeds. *e.g.* You do not pick-up sticks on the shavbeth lest you disturb/undermine what has been laid. As you keep—maintain the shayh in the House of Yahúdah in the first quickening power of the Lights of Bayinah, you appropriate the Numbers of your Name for their expansion in the courses of your years/studies. The meaning of the fourteenth is broadened to comprehend the inner harmony of the shayh which is retained always in the House of the Neúwn—the House of Yahushúo—the 14th.

When you go forth from Metsryim what is within the bones of Yúwspah rise from your waters [SYM/Exodus 13:19]. The skeleton within you is the pattern of Yæhh/15/ገ, sustaining the waters of Metsryim,. Your bones rise as a totem-pole of Faces upon which you hang your emblems for your branches/tribe. You go forth with the structure of the Fathers on the 15th—according to Semek—an everlasting support.

According to the Words of Illumination, you enact the giving of all within you. You keep in mind that you are developing Consciousness through all learned and performed. All drawn out of your houses forms the garments of your souls, as you weave garments with Understanding.

And they learn/take from the blood ግጥሙ ለገባ ገባገባገባገባ  
and they appoint it ግጥሙ ለገባ ገባገባገባገባ

on the two doors/moving gates [sides of Understanding (L) and Wisdom (R)] ጸገሃገሃ ጸገሃገሃ  
 and on the lintel/threshold [the foundations/stone/loins] ገሃገሃ ገሃገሃ  
 over the houses [at the head] ግጥሃ ግጥሃ  
 to verify that you are eating the sum of it within you. ግጥሃ ግጥሃ ግጥሃ ግጥሃ

***The Dam/Blood is the Life flowing substance in your Seed verses the blood in your flesh.***

As you enter into the midst of the Faces of YæHH YæHH, blood of the altar, issuing forth from your SEED pulses unto your two sides from which it is formed, to the foundation of your loins, and then to the crown of your head, thereby activating Oyin and Shayin, the blessings of Yúwspah that bears the Faces and the Enlightenment of Aharúwan. You bring forth to appear as the shayh in your hands/deeds in the midst of the evenings of the 14th and 15th—in the midst of the Faces of the Fathers. As you open the portals of your shayh, the blood flows to activate and supply your Faces of YæHH in your SEED.

With hyssop—strands of illumination of cedar you transfer teachings from the eyes, what is seen, to the ears, to take up residence with understanding, (see vs 22) whereby you strike with Wisdom and Understanding the blood of your SEED upon your doors posts, lintel threshold and crown plate. The blood within the sides of the shayh at your sides causes a full measure and growth of the Word from the core of Understanding in Shamoúnn. Blood is the means to release all in your SeedName flowing from your Bones and Numbers. With an intent of gaining a girth of Understanding and Wisdom you apply the blood to the two sides of your dwellings, at the base of blessings, and unto the head crown of Knowledge. The mæshequph/ገሃገሃ is a bolt or fastening rod is at the base of the hips/threshold and at the temples of the head.

The fat portions, depicting the grace allotted to you, rise for the Enlightenment at the Head; thus, the grace in your seed rises for the priests serving at your altar: namely YahuYeriv and YadooYæH of the moon of Yahúdah, and those of the ALhhim of the Qaúph-Paúwah—OzerYah and Shalum. The graces rise from your heart altar through the smoke of your oylah. The sum of your Pessæch offering—the release of the Faces of Semek in your Bones—you are to consume, partaking in such a matter of understanding that you do not break/violate a bone of the Faces which would violate your inner support of your Numbers of Aharúwan/256, from which appear your 12 Heads and your ALhhim of the Faces. The entire skeleton of your bones of the Pessæch you carry with honour and dignity as your rise through Metsryim/your former definitions. You define yourself by your inner skeletal structure of the Faces of YæHH rising verses outward presentations.

And your collective eats the sum of the flesh/illuminated thoughts ግጥሃ ግጥሃ ግጥሃ ግጥሃ 8  
 in this night [of instruction] ግጥሃ ግጥሃ  
 roasted of fire ግጥሃ ግጥሃ  
 and with mætstsut [unleavened bread] ግጥሃ ግጥሃ  
 according to the bitter/terseness/circumspectness; ግጥሃ ግጥሃ ግጥሃ ግጥሃ  
 your collective partakes together. ግጥሃ ግጥሃ ግጥሃ ግጥሃ

The roasting of fire is when your shayh is formed from the Altars of the Fathers; hence, it is

breathed upon by your fiery breath. *You partake from the Fire in which you are begotten of the Fathers with their Thoughts—unleavened Words.* The unleavened bread is the composite thoughts of unity without corruption. The concept of the marrim/bitterness is through self-examination lest one partakes in vain whereby one tramples under foot—by the way that they walk—the blood of meShiæch of your SEED that flows in you of the shayh.

**Unleavened Bread** is the humble Faces in your SeedName through which you verify your emergence with the favor of Graces. As the Faces of YæHH are quiet and abide peaceably in your parts so is your manner of behaviour. You disdain arrogance and mastery of the body over the soul that exalts to parade itself. The unleavened Bread is your Name of the Faces prior to manifestation, which is not corruptible. You are Fire, Water, and Seed upon which Graces abide. You appear in the earth to take on a dwelling. Your Seed, like a plant, sprouts to reveal the Faces of the Fathers. As you appear in shemayim—amongst the realms of Names, you are without flesh and blood of this world; you are attained with the garments of your Light which do not perish.

The unleavened bread of your SeedName is a constant supply. Your seed offerings generate ManChaih (grain offerings of the Fathers, the living breads) from oylah to oylah for seven days—the completeness of your days. *For each of the seven days, the Unleavened Bread is composed by the paired Faces of the offerings for the day.* Therefore, the *matstah* for the seven days is unique to the Faces of the offerings and their ALhhim, whereby it is called the BREAD of the FACES (SYM/Ex 25:30). *e.g.* For Day 1, the bread is formed by the Faces of ShmúwAL and Yetschaq and their ALhhim of ALphæH/1-Lammed/30-Semek/16-Oyin/15 of their central position in the Mountain of Faces.

### THE FESTIVALS OF THE FACES

The oylut ascendant offerings of the Seven Days of Pessæch are those of the paired Faces, *parim shaanim*, of YæHH (1-14), on the right side of Wisdom, from Yetschaq to ALBayitAL. Day 1, Yetschaq and ShmúwAL; Day 2, BaarLechaiRai and ALBayitAL; Day 3 Reshun and Yaoquv; Day 4 Avrehhem and Ayithamar; Day 5 Malekkiytsedeq and BaarShevoo; Day 6 ALozAR and Aviyahua; Day 7 Aharúwan and Geren HhaAuwernehHhaYavúwsi. When you come to the Day of Shebuouwt/Shavout, your offerings are of the Central Faces of ShmuwAL, Faces of 15 in which the NeuwN are gathered side to side in the midst. During the extension of your Seed, unto the Days of Sukut, your oylut are of the seven paired Faces of YæHH, on the left side of Understanding, from Yetschaq to ALBayitAL unto the 8th Day of NaDæv, the sum of all given freely. Hereby, you appear to the FACES—*panayYæHúwaH*—in the Days of your ascending sojourns (MT/Deut 16:16).

#### The 8 Days of ChagHhaMatstsut/Unleavened Breads of the Pessech 𐤇𐤍𐤏

Days Moon 1	ChagHhaMatstsut	Faces of the Fathers	The Parim	The Ayil Strands	Seven
Kevashim					
15	𐤇	ShmúwAL + Yetschaq	ገሃወዳግ ዐጫዌረረፋ	15+16	SevenEyesALhhim
16	1	Yetschaq + ShmúwAL	ገሃወዳግ ዐጫዌረረፋ	16+15	SevenEyesALhhim
17	2	BaarLeChaiRai + ALBayitAL	ገሃወዳግ ዐጫዌረረፋ	17+14	SevenEyesALhhim
18	3	Reshun + Yaoquv	ገሃወዳግ ዐጫዌረረፋ	18+13	SevenEyesALhhim
19	4	Avrehhem + Ayithamar	ገሃወዳግ ዐጫዌረረፋ	19+12	SevenEyesALhhim

20	5	Malekkiytsedeq+BaarShevoo ገሃወዳግ ዐግወጊረጽ	20+11	SevenEyesALhhim
21	6	ALozAR + Aviyahua ገሃወዳግ ዐግወጊረጽ	21+10	SevenEyesALhhim
22	7	Aharúwan + Geren-Auweneh ገሃወዳግ ዐግወጊረጽ	22+09	SevenEyesALhhim

The oylut are carried through with manchaih/mincha/bread, shallamim/peace offerings, chatat/alignments, and those of asham/restorations. As you are engaged in giving yourself freely to ascend you activate learnings for study, to be at peace, to rise over former boundaries, and to engage in restorations unto affirming your origins.

Upon making the oylut of the day you gather the strengths of the FACES to bring forth the sequel chatat offering. With the skin of the ozim you provide a covering of the Name within your dwellings to receive blessings (SMB/Gen 27:16). The chatat offering aligns your oylut proceedings on the RashChasdash and Festival Days, whereby you make advances through gains of Wisdom and Understanding. On the Heads of Renewals your mind and its members are set in the course of the days of the 12 moons for cultivations of your 12 stalks. During the three festivals you position yourself to advance in Wisdom Understanding and Knowledge.

Seven Days from the Neúwn/14 to the Shayin/21, the MAN (manna), of unleavened bread appears with dew/mists of Yúwsphah—the Faces of Semek in charge of the graineries. You shall eat unleavened bread is “a promise”—a provision of favor to you. As the MAN, the unleavened bread is confirmed on the fifteenth day of the second month: upon coming up through Metsryim/Egypt (SYM/Exodus 12:18).

In the Wilderness of Sin/ሃዳጅ—dwelling in the words of Semek you stand in the midst of the Fathers— Neúwn to Neúwn. You abide is in the midst of Alim/the strengths and Sæynni/Sinai/whispers in confidence (SYM/Exodus 15:27/ Metiyæhu 10:27). YæHúwaH contemplates in maShayh to rain bread, through waters, from shemayim—your assembly of Names.

You consume the Pessech offering with an understanding to affirm the Names in the bones who stand with you and your Numbers of Aharúwan/256, including your 12 Heads and your ALhhim of the Letters of your Name. You carry the Faces within the entire skeleton of your bones as you rise through Metsryim, spiraling, descending and ascending in the vertebrae ladder. In your bones are the patterns of your sequel dwellings of Yúwsphah. You recall the Night your Name is called in Fire of your antiquities, upon the 15th Day altar of ShmúwAL in the midst of the Faces. Upon your right are 14 Faces and 14 Faces on your left, whereby you are called the Offspring of NeuwN/ሃሃሃ. On your left is Oyin of the Night, and on your right is Shayin of the Day, the sum of which is Yahushúo Bann NeúwN in your midst. As the Faces of the Fathers assemble as one in the midst, Yahushúo is born as the foremost Name of their joys.

Each day that you activate the shayh and ozim in your SeedName you make a transference through the boundaries of your habitations. ***Offerings of Pessæch are confirmed continually in Yishshakkar as you engage to fulfill you Name’s assignments*** (CHP/Num 9:11). Look at a tree. When it leafs, flowers, buds, and fruits it is extending its boundaries of Metsryim by the inner

force of Wisdom and the Understanding of its Collectivity to bear the fruit of Knowledge. You abide in your journey in a span of 40 years—the Mæyim/ጥ state as your FireSpirit abides in Waters. Mercy discussed in Túwrahh and Talmud readings is upon your habitations to bear forth a new generation—children who are righteous/upright which enter into all that you are schooled. As one nation comes out of another nation (MeshnehTuwrahh/Deut 4:34), so a new generation of 70 emerges from within your dwellings/bodies of waters. Though your current stalk/body does not pass into your new state (Bemidbar 26:63-65), what you have cultivated through the oylut rises to abide in its destinies of your Name. The former dies to give way to your sequel emergence. The Collected Inspired Words of the TúwraHH are spiritual discourses, not historical, to convey through parables of Names and Spiritual Places, the journey of the Names of Light housed in your soul. A reality check of your progress is when you extend the Light in your Name to co-abide with the Words written in the scrolls, which are a mirror to those penned in your bones.

MASHAYH ACQUIRES/TAKES THE BONES OF YÚWSPHAH/JOSEPH WITH OMUW—THE COLLECTIVE PEOPLE

You come into the waters of Metsryim with the bones of Yúwsphah, and by them you rise; for who can walk without the strength in their bones? However, moreso, as you come forth through your coverings you carry the Faces in the Bones through which you weave habitations above former states (SYM/Ex 13:19). Does not the Seed of a Tree contain the Wood/Bone for its appearances? By making your appearance from boundaries of your skins you utterly loose yourself from former karmic impositions as the Light in your Name blazes, even burning up former conditions, that once held you captive. The FACES in the BONES are the habitations of your ascensions.

One does not partake apart from their collectiveness ጥጥጥ ጥጥጥጥ ርገ 9  
 half done or raw; ጥጥ  
 nor soaked in water ጥጥጥጥ ጥጥጥጥ  
 [as flesh/thoughts subjugated in the body of Metsryim, as Light hidden under a bushel]  
 since your Words are those roasted/tested in Fire; ጥጥ ጥጥ ጥጥ ጥጥ  
 your head is elevated as your legs/fulfill the thoughts ጥጥጥጥ ጥጥ ጥጥጥጥ  
 with ascensions of the interior. ጥጥጥጥ ጥጥጥጥ

You partake from the Fire— Words of Wisdom, a conclusive completeness with full results of what maShayh and Aharúwan give. You eat as Wisdom and Understanding rise through and above the waters of your Name. The shayh of strength and meekness are eaten from the Thoughts of Reshun unto your complete fulfillment of days/acts.

**It is roasted in Fire as your Name comes from the oylah of Yæhh; hence, in Fire you partake of your Faces as in the day that you appear on the altar.**

Do not leave undone/have an excess from it ጥጥጥጥ ጥጥጥጥጥ ጥጥጥ 10  
 until morning/without observations. ጥጥጥ ጥጥጥ  
 And the one leaving an excess from it ጥጥጥጥ ጥጥጥጥጥ  
 is yet to present evidence through observations, ጥጥጥ ጥጥጥ  
 in fire it is absorbed/contained. ጥጥጥጥጥ ጥጥጥጥ

All eaten results in observations unto their fulfillment. The thought in the previous lines continues for those partaking of the head and the legs. As you partake of the Words of your Name, you do so to fulfill your Words, leaving nothing undone. Everything partaken is consumed within the Fire of your spirit. The purpose of your being sent into the world is activated unto your goals. Through eating the pessech, your spirit, mind, and members perform according to your Words. Though the mind may not know of all that the spirit has eaten, the spirit of your Name absorbs it and keeps it in reservoir unto your mind’s illumination.

And you eat the sum of it. ሃጽፉ ሃረሃፉጽ ጸሃሃሃ 11  
 Your loins are girded; ግጥሙ ገጽ ግጥሙ  
 shoes are on your feet; ግጥሙ ገጽ ግጥሙ  
 and the Staff is in your hand ግጥሙ ገጽ ግጥሙ  
 and thereby you eat the sum of it; ሃጽፉ ግጥሙ  
 with haste to fulfill (no delays) ግጥሙ  
 a Pessech of Hhúwa—the Light unto YæHúwaH. :ጸሃሃ ገጽ ግጥሙ

The conditions of eating the shayh are stated in order. Firstly, the loins are girded unto movement. The target is to enter fully into your land of inheritance. Through this process you bring forth all of the members which distinguish your Name. Secondly, shoes are on your feet conveying that you are readied to move beyond where you have been residing unto the fulfillment of your Name, even the mission that you carry within you when you are sent to the earth. Thirdly, the Staff is in your hand which guides you day by day unto your destinations. The Staff conveys the Rod of ALhhim (SYM 17:9) actively in your hands, signifying your engagements to make the offerings every evening and morning as you bear your members upon your cross whereby the Pessech does not cease. Fourthly, you eat the Pessech with urgency—knowing there is no time to delay your departure as the time has come for your emergence. As the Light of Reshun breaks open within you, there is no stopping its perpetual flow. You eat the Pessech to bear the Faces of the Fathers as the Force of Light becomes activated within your Names.

And the Hand/ገጽ passes through ገጽ 490Y 12  
 the land of definitions/Metsryim ግጥሙ ገጽ ግጥሙ  
 through the night/instructions of the Words/I of HhúwaHhúwa/ጸሃ ጸሃ ጸሃ ጸሃ  
 And the Hand/ገጽ, as applied orders, smite to reduce ገጽ ገጽ ገጽ  
 all first-born/primary appearances of manifestation ገጽ ገጽ ገጽ  
 in the state of Metsryim, ግጥሙ ገጽ ገጽ  
 from the Rings of Adim unto the animations of forms, ጸሃ ጸሃ ጸሃ ጸሃ  
 and in accordance with the ALhhim of Metsryim ግጥሙ ገጽ ገጽ ገጽ  
 judgments/redeterminations are executed. ግጥሙ ገጽ ገጽ  
 Anni YæHúwaH; a Single Voice of . :ጸሃ ጸሃ ገጽ ገጽ  
 Aharúwan supplications of YæHúwaH are evident.

By the Hands of Aharúwan, to which are fastened the Hands of maShayh, you are lead out of your enclosures. You are lead to the Sea of Reeds of Ayshshur to enter into baptism—to put on new garments. As in the womb you receive garments, so as you enter into the Waters of

Aharúwan to make your ascensions to the Faces of the Fathers you are clothed with the garments of Enlightenment (SYM/Ex 28).

By the Hand of the Pessech offering, your former states of enslavement are overcome. The outward show that masks the inner Rings of ALhhim which you served in vain is smitten, thus revealing the inner nature of your Name. You are re-fashioned, literally, to the divine utterances and teachings as when you are born upon the altars of Yæhh.

And the Life in the Blood in your veins/branches ግሥ ግልጻ ጻገጻሃ 13  
is for the summations to rise in your dwellings/houses/body parts ግጥሙ ገጽ 10 ጸፈ  
to affirm the summations of Name ግሥ ግሥፈ ፈሠፈ  
and beholding in an outstretched-hand the scope of the blood ግልጻ ጸፈ ገጥጥፈፈሃ  
and with the Pessech in an outstretched-hand ገጥጥፈፈሃ  
there is an ascension of your collectiveness ግሥገገ  
and you rethink: YæhhYæHH in your collectiveness ግሥፈ ጻገጻገፈፈሃ  
to strike for dispersing/sending out by your orders ጸገገገገገ ገገገ  
with the Light rays of illumination striking ገጥጥፈፈሃ  
the land of definitions/Metsryim ግጥሙ ገጽ 1-4ፈፈ

And the Illuminations of YæHH are the Day/Acts of definite purpose ጻገጻ ግሥገገ ጻገጻሃ 14  
what are set for your branches to be recalled by your Neúwn Mind. ገሃፈሃገገ ግሥገገ  
And with the Grace of your collectiveness you are gathered ገጥጥፈፈሃ ግጥገገገ  
to arise in your journey to The Collective Yæhúwah ጻሃጻገገ ገገገ  
for your generations, through portals of your branches ግሥገገገፈፈሃ  
to be a statute/decreed concealed within the world ግገገገ ጸፈፈ  
to compose your ascensions of your Light/Life ገጥጥፈፈሃ

The Words of HhúwaHhúwa/ጻገጻ, are sent as a capsule of Neúwn, to be activated for you to recall the Words prophesied over your Name in shemayim. The Grace of the Eight restore you to fulfill your journey, opening up portals each month for your progressions. The Rite of your ascensions is a statue laid-up within you to be revealed upon your taking the Frame/the Staff in your Hand and coming forth to declare your Faces of Light in your Name.

Seven Days—a complete formulations of activated waters ግጥጥፈፈሃ ጸፈፈ 15  
of matstúwat/unleavened bread you are to digest in thought/deed/consume/eat; ገገገገገ ጸፈፈ  
surely, to verify in the Day of HhaReshun/the first ገሃገገገገ ግሥገገ ገፈፈ  
you cease to have fleshly appetites/leaven/arrogance. ፈፈፈ ገጥጥፈፈሃ  
From within your dwellings/houses of your branches ግሥገገገገገ  
you affirm your vessel to partake of chamets/the vinegar/sour cup ገገገገ ገገገ ገገገ  
and recognize the sum of your soul to be an animation of Light— ፈፈፈፈ ገገገገ ጻገጻገገ  
an extraction, drawn out of YishARAL. ገፈፈፈፈፈ  
From the Day of RESHUN ገገገገገ ግሥገገገ  
there is a testimony—an evidence of the seventh day. ገገገገገ ግሥገገገገ

From the mind of Reshun—the first alert of awakening to your Name, unto the fulfillment of your acts, you eat the bread of humility of your humble seed—from your parts conditioned by the meekness of your spirit-Name. Though Reshun is in the Third Chair of Yæhh, Reshun is the First of your Name as your Seed appears first on the third day from the Joys of the ALhhim. As HæRashun is the Head of Yahúdah and the meqrayqædash of YæhhYæhh, you trace back through the gates of Nephethli and Ayshshur when you are conceived and born on the altar to appear by your Numbers (CHP/Num 28:16-18). You verify your First Cause—HhaReshun, by the Numbers of your Name, unto whom you appear first from the waters/ጣ of Ayshshur and the Fire/W of Nephethli, whereby you are called by the Numbers of your Name/ጣW to the Faces of Reshun. In declaring your Name of Numbers you feed upon the unleavened formularies of your Numbers. Your appetite is conditioned to eat from the Bread baskets within your rib-cage which are filled by the oylut offerings, calculations of Numbers through your mornings unto evenings. You affirm your ascension by taking the cup of wine-vinegar—signifying a complete work of evolving through the world, whereby you pass-over. Your Numbers that appear at the first, have within them the supply to attain to the seventh. By your inward construct, you define your Name’s activities to draw out from the strengths of YishARAL, from your First Day of Reshun unto your fulfillments/perfections of the Seventh.

T ጎሃሠፋፋፋ ጣሃጊጎሃ 16  
 T ሠፈጥ-ፋፋጥጣ  
 T ጊጐጊጎሠፋ ጣሃጊጎሃ  
 T ሠፈጥ-ፋፋጥጣ  
 T ጣሃሪ ጓጊጓጊ  
 T ጣጓጓ ጓጎጎጊ-ፋሪ ጓሃፋሪጣ-ሪሃ  
 T ሪሃፋጊ ፋሠፋ ሃፋ  
 T ሠጋጎ-ሪሃሪ  
 T ሃፈጎሪ ፋሃጓ  
 T :ጣሃሪ ጓጎጎጊ

T ጣጵፋጣሠሃ 17  
 T ጵሃኩጣጓ-ጵፋ  
 T ጓገገጓ ጣሃጊጓ ጣኩጐጎ ጊሃ  
 T ጊጵጵፋኩሃጓ  
 T ጣሃጊጵሃፋጎኩ-ጵፋ  
 T ጣጊ ላኩጣ ኩፋፋጣ  
 T ጣጵፋጣሠሃ  
 T ጓገገጓ ጣሃጊጓ-ጵፋ  
 T ጣሃጊጵፋፈሪ  
 T :ጣሪሃጐ ጵጥጸ

T ጎሠፋፋፋ 18  
 T ሠፈጸሪ ጣሃጊ ፋሠጐ ጓጐጎፋፋጎ  
 T ጎጎጐጎ

T Xሱሚ ሃረሃፋX  
T Wፈዳሪ ሚሊ ላWፀሃ ልዩፋጃ ሚሃሊ ልፀ  
T :ጎፋፀጎ

T ሚሊ ሚሊ XፀጎW 19  
T ላኩሚኦ ፋሪ ላፋW  
T ሚሃሊ Xጎጎ  
T Xሱሚዩሚ ርሃፋ-ርሃሊሃ  
T ፋሃጃጃ Wጎጎጃ ጃX ላሃጎሃ  
T ርፋፋWሊ Xፈፀሚ  
T ላጎጎ  
T ቱፋፋጃ ዩፋIፋጎሃ

T Xሱሚዩሚ-ርሃ 20  
T ሃረሃፋX ፋሪ  
T ሚሃሊ XጎWሃሚ ርሃጎ  
T :Xሃሱሚ ሃረሃፋX

T ጃWሚ ፋፋዋሊሃ 21  
T ርፋፋWሊ ሊጎዋI-ርሃሪ  
T ሚጃሪፋ ላሚፋሊሃ  
T ጎፋኩ ሚሃሪ ሃዩዋሃ ሃሃWሚ  
T ሚሃሊ XዩጎWሚሪ  
T :ዩቹጎጎ ሃፀዩWሃ

And you acquire ሚXዩዋሪሃ 22  
bands/cords of hyssop (derived from cedar/illumination) ጎሃIፋ Xፈጎፋ  
T ሚፈጎ ሚXሪጎፀሃ  
T ጎቹጎ- ላWፋ  
T ሚXፀጎጎጎጎ  
T ጎሃዋWሚጎ-ርፋ  
T XIሃIሚጎ ሊXW-ርፋሃ  
T ጎቹጎ ላWፋ ሚፈጎ-ሃሚ  
T ሃፋኩX ፋሪ ሚXፋሃ  
T ሃXሊጎ-ዩXጎሚ Wሊፋ  
T :ፋዋጎ- ልፀ

Through your studies you acquire an interweavings of the stalks of Light to full resonate the life in your blood from your Eyes of ALhhim/Iፋ contained in your dwellings/ጎሃ of the body of Shamounn.

T ጃሃጃሊ ላጎፀሃ 23  
T ሚሊ ላኩሚ- Xፋ ጎጎሃሪ



T ጸዕጋገ ላሃገግ  
T ሃፋቶሃረግ ገላገግ  
T ገላገግ ላሃገግ ልዕ  
T ላሃገግ ጸገገግ ላሃገግ  
T :ጸገገግ ላሃገግ ረሃገግ

And the one of Phargoh rises through instruction/of night, ጸረገገ ጸዕጋገ ግላገገ 30  
of the one becoming and all their servants, ሃገገገግግ ላሃገግ  
with all definitions —of Metsryim—of the body. ግሌ ብሎግ ረሃገግ  
And there becomes a great cry ጸረገገ ጸገገግ ገላገግ  
in Metsryim/the world, ግሌ ብሎግ ገላገግ  
for there is the AyinnBæyit ጸገገግ ገላገግ ገላገግ  
which verifies the AyinnSham’s extension/transmigration. :ጸግ ግላገግ ገላገግ

As the mind regulates its houses/bodies, it receives the instructions of the Fathers by night. You rise according to the instruction and declare within your entire house the great understanding you receive! The messages are of *AyinnBæyit* and *AyinnSham* which pertain to the affirmation of The Nothingness from which we have come and to which we return with full consciousness. In that we know our origins are of Nothingness, there are no limitations of the form in which one has nor limitations of one’s Name and its extensions. Through instructions of the Fathers, we enter into the pure thoughts of Light—in the essence of our Names where we abode before we are formed in the waters of our Mother. Look upon your states of development now and see if you can retrace your origins unto the Nothingness! Based upon the *AyinnBæyit* and the *AyinnSham*, the one of Phargoh orders the offspring—the children of YishARAL—born within the House of Phargoh to go forth whereby the mind and its servants are liberated together from the entanglements of the world! These lines of Teúwrah convey the mind’s great awakening regarding the house—*AyinnBæyit*—in which one sojourns and regarding the Name—*AyinnSham*—through which one passes from one state to another without bondage.

And one proclaims ገላገግ 31  
the teachings of maShayh and the teachings of Aharúwan ገላገግ ጸገገግ  
the instructions of night [conveyed through layers of thoughts] ጸረገገ  
and says/discourses ገላገግ  
Rise, go forth from the midst of my people/consciousness ገላገግ ሃሃገግ ሃሃገግ  
the sum of your collectiveness ግላገግ ገላገግ  
the sum of the offspring of YishARAL ገላገግ ገላገግ ገላገግ  
and proceed, serve the Totality of YahuWah ጸገገግ ጸገገግ ጸገገግ  
as your Words :ግሃገግ ገላገግ

The mind is liberated as it comes into agreement with the teachings of maShayh and Aharúwan. As the mind from meShiæch rises, being a collective of all in your twelve houses, into your mind you have the mind of meShiæch, whereby the Thoughts of your origins surpasses the thoughts of your perceptions conditioned by the world. The liberated mind now commissions us to do according to our Words—the 64 Words in our SeedName.



T ቡድን-ጸጋ ሃገራዊ 39  
 T ግጥም ሃገራዊ 4Wጋ  
 T ጸሎት ጸገግ  
 T ገጥሞ ጸገግ  
 T ግጥም ሃገራዊ-ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ  
 T :ጸገግ ሃገራዊ-ጸገግ ጸገግ-ጸገግ

T ጸገግ 40  
 T ጸገግ ጸገግ  
 T ግጥም ሃገራዊ 4Wጋ  
 T ጸገግ ጸገግ ጸገግ  
 T :ጸገግ ጸገግ ጸገግ ጸገግ

T ጸገግ 41  
 T ጸገግ ጸገግ ጸገግ ጸገግ ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ ጸገግ  
 T :ጸገግ ጸገግ ጸገግ

T ጸገግ ጸገግ ጸገግ 42  
 T ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ ጸገግ  
 T :ጸገግ ጸገግ ጸገግ

T ጸገግ ጸገግ ጸገግ 43  
 T ጸገግ ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ ጸገግ  
 T :ጸገግ ጸገግ ጸገግ ጸገግ

T ጸገግ ጸገግ ጸገግ 44  
 T ጸገግ ጸገግ ጸገግ  
 T ጸገግ ጸገግ ጸገግ  
 T :ጸገግ ጸገግ ጸገግ ጸገግ

T ጸገግ ጸገግ ጸገግ 45  
 T :ጸገግ ጸገግ ጸገግ ጸገግ

T ሮሃፋጌ ልዘፋ ጸጌጋጋ 46  
 T ጸጌጋጋ-ግግ ፋጌኩሃጸ-ፋሪ  
 T ላወጋጋ-ግግ  
 T ጳኩሃዘ  
 T ግኩዐሃ  
 T :ሃጋ-ሃፋጋወጸ-ፋሪ

T ርፋፋወጌ ጸፈዐ-ሮሃ 47  
 T :ሃጸፋ ሃወዐጌ

T ፋገ ሃጸፋ ፋሃገጌ-ጌሃሃ 48  
 T ጳሃጳጌ ጸጸጋ ጳወዐሃ  
 T ፋሃገ-ሮሃ ሃሪ ሮሃግጳ  
 T ሃጸወዐ ጋፋዋጌ ገፋሃ  
 T ጳጌጳሃ  
 T ኩፋፋጳ ጸፋገፋሃ  
 T ርፋዐ-ሮሃሃ  
 T :ሃጋ ሮሃፋጌ-ፋሪ

T ጳጌጳጌ ጸዘፋ ጳፋሃጸ 49  
 T ጸፋገፋሪ  
 T ፋገሮሃ  
 T :ግሃሃሃጸጋ ፋገጳ

T ርፋፋወጌ ጌግጋ-ሮሃ ሃወዐጌሃ 50  
 T ጳሃጳጌ ጳሃኩ ፋወፋሃ  
 T ግፋጳፋ-ጸፋሃ ጳወግ-ጸፋ  
 T :ሃወዐ ግሃ

T ጌጌጌሃ 51  
 T ጳገጳ ግሃጌጳ ግኩዐጋ  
 T ጳሃጳጌ ፋጌኩሃጳ  
 T ርፋፋወጌ ጌግጋ-ጸፋ  
 T ግጌ ላኩግ ኩፋፋግ  
 T :ግጸፋጋኩ-ሪዐ

*Sepher Yetsiat Metsryim / Exodus 13*

And the unified of YæHúwaH declares/gives Words ጳሃጳጌ ፋጋፈጌሃ 1  
 pertaining to AL maShayh for consideration/to become a Saying: :ፋግፋሪ ጳወግ ርፋ  
 Qudash/Set apart/distinguish ወፈጋ 2  
 for the Ring of Laúwi/for the Body of the Tree of Life to be in your midst ሮሃሪ  
 the foremost fruit of the mind (which is upon the Tree of Life in the beginning) ፋጸጋ ፋሃሃጋ

the foremost fruit of the mind ግዘላ ርሃ  
 within the offspring of YishARAL ርፋ ላወገ ገሃገገ  
 within Adam ግፈ ፋገ  
 and within the animated/living/quickenened ones/*who cluster together in a dwelling/*  
 (the origin of every soul) ጸግጸገገገ  
 according to the hands/actions is the Hhúwa/breathing/coming into being. ፡ፋሃጸ ገሪ

Adim/Adam are the unified Teraysarunim of distilled thoughts, formed from the ashes of the oylah of HhaKuwahnim. The animated ones (beasts) are the paired heads that appear first upon the Tree of Life, from which comes the branches of the twelve tribes of YishARAL.

The Origin of Passover is from the Twilight of Creation, when the Shayh (commonly rendered as Lamb) is slain, and the first born of HhaSham dies. The twilight period is the gathering of Understanding, when the skies are silver and the teachings of lilah are about to be come forth with the radiance of Knowledge, that sets a state in which the stars of Knowledge are evident. So is the night of Understanding, the hours of Mind when the Words of Knowledge flow as a star filled sky.

With the offering of the Shayh, the foundation of the worlds are laid in the Semek 15th darkness. Within the shayh are all concepts of Light that Wisdom speaks and releases through its life giving blood. In partaking of the shayh sacrifice, you consume Principles of Wisdom, whereby all things are formulated; for The Shayh is of the Ring of Úwah-Bæyit—the Body of Shamoúnn; therefore, of the House of Wisdom which is laid at the side of Understanding, through which comes the worlds and all that they contain.

The Collective of YæHúwaH eat matzut for seven days—unto complete and perfect deeds of the Aúwerim/Lights. As the Words of Unleavened Bread of the Unified of ALhhim are spoken, they create the worlds as unleavened states. How then does a world became leavened, when all things from the beginning are unleavened? How do we reconcile the current world with the premise of all things coming from an Incorruptible Word? The Seed of the Word is incorruptible; and likewise its fruit that is hung upon Tree of Life. The Seed of every Tree is a gathering of Words that comprise the branches of the Tree. When the Teúwrah speaks of the Trees of Knowledge, it is a reference to the Heads that rise from the foundations of Wisdom and Understanding. Within the Mind are the Trees of Knowledge that pertain to every Name.

The State of Mind, and therefore the Trees of Knowledge within Adam, are those forming from the Rings of their Names. For there are no trees until there is Adam, whereby we comprehend that the Trees of Knowledge, are those that are cultivated by Adam [SMB/Gen 2:4-9]; hence the Teuwrah reads: “And the Collective YahuWah of ALhhim What does it mean that Adam partook of the Trees of Knowledge? It means that Adam learned inwardly, whereby the fruit that was forming in their mind became accepted, and thus eaten, whereby there came to be that which is corruptible, for they partook of that which was apart from the Tree of Life in the midst of the Garden. How did Adam learn inwardly? Learning is composed through the Rings of 7, which are the Eyes. When the eyes are untrained, or see apart from Shamoúnn, they formulate







unto Pharaoh/unto the karmic positioning ጸዕገ ርጉ  
 the King of Egypt/Metsryim ግጥሙ ሦረጎ  
 and the unified will send forth/release ዩረገረሃ  
 the totality of the offspring of YishARAL ርገገገ ገገገ ጸገ  
 from Metsryim. ሦረገገ

As we hear the Words in one level so we transfer them unto the next in command. As we hear concerning maShayh. All that Wisdom emanates, we transfer the message unto the Guardian of the Energies—Pharaoh. By Pharaoh we are given land, a space of definition where-by concepts are revealed by forms. Egypt is a State of Reflections of the Transforming Mind at work in the waters/ግጥሙ. We must work through Pharaoh, the King of the Reflections. What we do is reflected in our State of occupation. If we violate a law, we may find that our occupation state is a jail or imprisonment. If we walk orderly according to the Torah we find ourselves in a land of Liberty. Now this we may understand that our dwelling state is a reflection and a consequence of our deeds. Hence, Pharaoh, is the principle of Mind, appointed to determine our residency. Though one may not be imprisoned by society, when we violate the Torah, we are held in check and unable to proceed until there is a transfer of the Aharúwanic Mind into our minds or house(s) of energies.

We must appear or come to Pharaoh with a statement conveying that we have understood the Voice of YæHúwaH. Without the statement, we cannot proceed. However; upon our presentation and approachment, the King of Egypt will release us from the bondage to the forms. The King is not greater than the Word that established his office, but subject to the Word. Our Words determine the ability to move forward. Throughout the wilderness period, which are States of Developing the Vocabulary of YæHúwaH—bemidbar/ገገገገ, we go from one state unto another as we develop in the Word.

As we speak the Word of YæHúwaH—the Word of Perfect Unity, all of our energies are at liberty. Should we speak the words of division, than our entire house is restricted/enslaved. Upon speaking the Word of Perfect Unity, our entire house moves forward arising out of the defined forms—Metsryim. As the Oyits Chaim/Tree of Life, we did not come to reside as slaves to the earth, but to arise through it and govern the spaces of our Names. The night of Pessech/Passover is the release from the our state of captivity, whatever level we are yet held at. Baruch HhaSham.

In unity/coupled with, maShayh speaks/giving access to the Mind of Revelation ጸገገ  
 ገገገገ<sup>12</sup>  
 for the Faces of/before YæHúwaH ጸገገገ ገገገገ  
 for meditation/a saying. ገገገገ  
 Of certain/They, the offspring of YishARAL ርገገገ ገገገ ገገገ  
 they are not listening unto me. ገገገ ሦረገገ ገገገ  
 And how then shall Pharaoh hear me? ጸዕገ ገገገገገ ገገገገ  
 Coupled with, I am one of veiled/speech/lips. ገገገገ ገገገ ገገገገ

When ever we speak we open up our Minds of Revelation/ ላጋገጥ. In speaking with the Voice of YæHúwaH we are providing an opening into the Faces/United Expressions of YæHúwaH. This is the message that will set the House of YishARAL in progression.

And YæHúwaH speaks/giving access to the House of Knowing ጸሃጻጥ ላጋገጥ 13  
 AL maShayh and AL Aharúwan ጎላጻፋ ርፋሃ ጸሃጻጥ ርፋ  
 and the unified orders them ግሃተጥሃ  
 pertaining the offspring of YishARAL ርፋገሃጥ ጥጎጎ ርፋ  
 coupled with Pharaoh ጸጐገ ርፋሃ  
 Melech/King of Egypt ግጥ ገጥ ሃሪግ  
 to cause to rise/emerge ፋጥሃጻሪ  
 the total offspring of YishARAL ርፋገሃጥ ጥጎጎ ጸፋ  
 from the State of Definitions/Metsryim. ግጥ ገጥ ጥፋፋግ

The awareness and question of maShayh leads to entering into another chamber of the Master Mind. There are subsequent Words issued forth pertaining to the nature of Wisdom and unto the enlightenment of Mind—Aharúwan. The message of HhaSham orders/arranges them together pertaining to the offspring of YishARAL and concerning Pharaoh. In ordering them they are initiated into how to communicate both with the spiritual energies of YishARAL and also the energies governing the physical manifestation. Note the ordering process affects both dynamics that will bring about the exodus/the going forth of the children of YishARAL from the lands into which they have been defined.

These are the Heads ጥሃፋፋ ጻሪፋ 14  
 of their father’s houses ጎጸፋ ጸጥጎ  
 the offspring of RAuwáben ጎጎሃፋፋ ጥጎጎ  
 b’chor YishARAL/the ripening of enlightenment/firstborn ርፋገሃጥ ላሃጎ  
 Chanuch and Pallu ፋሃሪገሃ ሃሃጎጻ  
 Hetsrun and Carmi ጥግላሃሃ ጎጎጎጻ  
 Coupled with the offspring of Shamoúnn ጎሃጐግሃ ጥጎጎሃ 15  
 Yemuel coupled with Yamin coupled with Ahad ልጻፋሃ ጎጥግጥ ርፋሃግጥ  
 coupled with Yachin and Tschur ላጻተሃ ጎጥሃጥ  
 coupled with Shaul, a formulation the Canaani ፋጸጥጎጐጎሃ ጎጎ ርሃፋሃሃ  
 These are the families of Shamoúnn. ጎሃጐግሃ ጸጻገሃግ ጻሪፋ  
 Coupled with the Names of the offspring of Laúwi :ጥሃሪ ጥጎጎ ጸሃጻግ ጻሪፋሃ 16

*Proceeding from Metsryim according to the Faces of Unity*

VERSE 19

And MaShayh takes/appropriates, grasps, takes hold of in an active mode ጸሃጻግ ጻጻጥ 19  
 the complete skeleton/life structure of Yúwspah/to increase ገጥሃጥ ጸሃጻግ ጐ ጸፋ

with him/to establish a people ሂግዐ  
 for to become complete he initiated a fulfillment— ዐገጋወጃ ዐጋወጃ ቺሂ  
 the totality of the formulations of YishARAL ርፋፋወቲ ቺጎጎ ጸፋ  
 to become a saying/for a meditation: ፋግፋሪ  
 To know the values [of the formulations of YishARAL] ALhhim will muster/be enjoined  
 ግሌጃሪፋ ልዋገሌ ልዋገ  
 with you—with your branches, ግሂጸፋ  
 and you will ascend/bring up ግሂጸሪጐጃሂ  
 the complete skeleton/bony structure from this ጃገግ ቺጸግኩዐ ጸፋ  
 with you/the complete branches of life. ፡ግሂጸፋ

MaShayh takes hold of the reproductive energy member, called Joseph. When we read the ancient writings pertaining to the tribes of Israel we are not reading of a particular person but of a collective arrangement of energies, branches of light frequencies, that make up each of us. Joseph, for example refers to the reproductive head or sexual frequency operatives within us. When the Torah says that Moses takes hold of the skeleton of Joseph it means that the Fire Nature of our Name is grasping or taking hold of the sexual energies verses the sexual energy taking hold of the Fire. Our society is attempting to define sexual identity; however, these defined identities will still operate on the same level as they are commonly portrayed in our society and as those bound in Egypt wherein the Fire Nature is taken captive by the elements. Let us take the concept of sexuality up an octave and see our sexuality not as an identity issue that to know its value as the structure of Life that has within it the force to fulfill our conception via transformations. Moses, the nature of our Fire being, grasp with an understanding to appropriate the complete skeleton or structure of life pertaining to Joseph. When the Master of the Land, Joseph, brought us into the Land of Egypt, he did more than just carry us across from one land to another. He initiated a series of progressions whereby our coming into the land will be fulfilled. He also gave a saying for us to focus on this fulfillment of our journeys: *To know the values of all of our branches, ALhhim will muster or be enjoined to our branches of life.* As we know the values of our tribal arrangements within, we will arise and bring forth the complete skeleton or structure of life from this—from the joining of ALhhim within our branches.

There are many sayings that remind us of life processes. For example, the third saying of the Ten Words commonly reads: do not take the name of the lord your god in vain. Better translated: You will not bring up the Name of YHWH of your ALhhim for vanity or separateness, for YHWH does not enlighten to verify one to raise the Name's Unity for separateness. The saying that corresponds to this process is "Float the Rock". The Name of YHWH is the foundational Stone of our being. When we float the rock we cause the stone to arise through our body waters and become inscribed in our forehead. We are unable to raise or lift up the Name when we are engaging our energies for vanity or separateness. However, as we unite our energies unto the Master Name of Unity, the Rock of our Foundation arises and its glorious rays fill our consciousness. The Rock Floats!

When we came into this dimension of being—that is, into our human bodies that we are



relationship of light frequencies and patterns. While we become enslaved within this wonderment, we are called via the assembly of elders to emerge through these veils and operate above verses being captivated within. The body being made with circle patterns and the spiraling force of Cush, we are enabled to see the patterns of light from every perspective.

Passover 𐤀𐤍𐤏𐤅 occurs when there is an opening within the spiral web patterns of light that give way to an ascension. The ladder of light is a spiraling staircase which as we descend and ascend upon it we are able to see each attribute from the perspective of the north, the east, the south and the west thereby having a full spectrum view of each issue of Wisdom. While we are called to celebrate the Passover in the first month, some are detained in their journeys, and hence the Torah provides for Passover in the second month also, indicating the that via *chodesh hashani*—the activity of light to renew/to accomplish a new beginning one may celebrate the Passover. Hence we apply or appropriate the skeleton of Yúwsphah as we are activated to enter into a new stage of renewal.

There is also common view that Passover is leaving behind Metsryim. In the following context one may leave Mitzaim. When we have become bound by physical measurements that are going nowhere and have no potential to go beyond their scope of existence, one may depart from those states. For example, when one has become caught in the traps of religion that continues to take them around the same circles year after year, one may leave that behind to enter the expanding orbits of light studies. Or when the physical world becomes the projection of one's ego, one may depart from those constructs. These are psuedo states and hence not forms of Life themselves. Go ahead and get out of all pseudo states. However; the Torah scroll of going up or going out of Egypt is not meant to leave behind the physical forms but to arise within them. The human body has the potential of going beyond its scope of existence and forms just as a worm may be transformed according to the inner light principles that are inhabiting the structure. There is an correlation of the gel mass of the worm as it enters into the cocoon to the gel mass of the human body as it undergoes decay from which a new structure emerges. We should not dismiss the activity that goes on in the grave any more than we would dismiss the wonderment of activity ongoing within the womb as the Name is in phases of transition and formulations.

At Passover, we must visit the cemetery of Joseph and to take up his bones with us as we journey into new spirals of light. Inorder for us to maintain our new ascent, we are provide with a supportive structure or a skeleton whereby we move with strength and *are enabled to run with the Spirit in our faces*. A tree and a man has many similarities. The difference of a tree and a man is this: the man has a skeleton in his closet to move through many orbits of illumination whereas a tree is fixed within one orbit field. Each tree has its unique position according to the frequency of light that it emits and is designated to bear one kind of fruit; however, a man bears twelve fruit each year, a fruit for each of the twelve moons of the year.

Let us go to the cemetery within our watery graves. Some say that the bones of Yúwsphah rise in the Nile River on Passover night, the river in which the Hebrews sons/recollations are cast. I like this symbolism for the River of Egypt is within the foundation of our loins, running through the seat of the Joseph energy. To facilitate our transformation from our current form to the winged form we are becoming, we must go to the land of Yúwsphah, the very foundational

energy that brings us into the land of Egypt and from there draw out the bones of our patriarch.

vs 19: **And Mashe appropriates the bones of Yúwsphah.** As *ma-sheh*/Moses is rendered: the drawing forth of the Lamb, we may grasp the significance of the bones of Joseph as we draw out the Passover Lamb to be our embodiment of soul. In so doing we are bringing forth the bones of Yúwsphah by which we rise with a new body. From the dispersion of Israel, we are to take the captives from the dungeons and pyramids of Egypt, from the slave fields of Assyria, and from the furnaces of Babylon and release them to be FREE--free to fly, free to operate according to the nature of light that transcends our impositions and temporary forms. It is unbecomingly to call the mortal body a Bæyit, as the body of flesh is seed floating on waters (ALphahMæyim) yet to form a Body of Oyin Zayin—a unification dwelling of insights of Words of Wisdom with Understanding that generates Heads of Knowledge.

Passover says that there is no energy too great, no depression too deep, no lust too passionate that can stop the King and Priest from arising within you and to become robed with every garment of Light coming out of your loins.

The sayings of Yúwsphah/Joseph: ግጥም ግጥም ግጥም ግጥም “*Paquwd yepqauwd ALhhim ATakem*” remind you that the EverLiving Principles of ALhhim muster your branches as they are enjoined into your Rings, visiting you from year to year—study to study. When ALhhim visit you, they appear to sup with you. By their presence, you branch further and bear fruit. ALhhim come to your Rings as they are of the same frequencies to take-up permanent residence.

And they journey from Sukut, ግጥም ግጥም ግጥም  
and they encamp in Etham, ግጥም ግጥም ግጥም  
at the edge/border of the wilderness/the illumination of extracting the Word. ግጥም ግጥም ግጥም

Your progressions are according to the state of your branches—Sukut—from structuring your soul upon the Staff which carries you forward. The results of your celebration of Sukut are basis of your emergence at Pessech/Passover. You structure your branches to be complete, to allow the sum value of life to rise from your foundations. You encamp in Atham/ግጥም—*within the collective signs of Light* whereby they are reflected to you in everything you are beholding. You come to the edge/lip of the Word explorations—the wilderness in which lies opportunity to see the Light within Word forms. When living on-the-edge, upon drawing out the Words within your Name, you dwell at the uttermost extensions of your transformations of Light. What was once fashioned by the Words of your Name as a shell, now extend to create your sequel manifestation.

And being joined with/ግጥም YHWH/ግጥም ግጥም ግጥም<sup>21</sup>  
the Collective proceeds to accompany your faces. ግጥም ግጥም ግጥም  
Their days/activations are with an accompaniment ግጥም ግጥም  
of a pillar—a stance/ግጥም to form a Lammed of Oomud OoNN ግጥም ግጥም ግጥም  
to guide/lead them in the Derek/the Way ግጥም ግጥም ግጥም  
And for night an accompaniment of a standing of Oomud Ayish/Fire ግጥም ግጥም ግጥም  
—a stance/ግጥም to form a Lammed of Ayish  
for the light/Illumination to direct them unto Enlightenment of dwellings. ግጥም ግጥም ግጥም

Having the sense of the Collective to which you are born and belong, the Faces of YæHúwaH are shown in your Faces, whereby you are faces to faces. Your Day/observation is guided by the 12 who stand with you. The two pillars are two sides of Teachings—the internal Fire that goes out at night, and the Smoke-Cloud the appears from the fire at day. The cloud of day carries the gatherings for rains created by the evaporation of the rays of Fire in the sun. The 12 Kuwáhnim of the Day guide your dwellings states as a cloud-mass—a collection of mists which rise with the morning sun. The phrase, pillar of day, refers to the standing/ΔΥΨΟ 12 in you being directed by the 12 Kuwáhnim set in their Courses. Those standing in the night with your Spirit comprise the pillar of fire. As your Spirit goes out at night, like the lion, it is viewed as the standing Fire, whereas in the day, as you go forth, you are viewed as vapours walking about (Tehillah/Psalm 104:19-23). The 24 Names of the Kuwáhnim who monitor your days and nights form two stances of Names, as pillars, which instruct you as the Faces of YæHúwaH proceed to shine their Light in your paths (ALphahDibreHhayamim 24).

As the ALhhim are activated within you, you are enjoined with the Faces of YæHH; therefore your walk is according to the revealed faces. The seals of your Rings are broken to emit the Light within your Name. According to your bearing the Faces within your Name you are taught/directed. For how can two walk together unless they agree (Oomúws/Amos 3:3)? You walk with YHWH as joined to the principles of light. YHWH—the Collective within you walks—orders your steps to illuminate your orders/classes of branches/ΥΖΑ. The Unity of Life proceeds on behalf of your expressions of Lives. The Faces of Unity shine toward you, thereby activating the corresponding faces within you as they evolve from within your SeedName. In like manner, as we are faces to faces, we are drawing out of one another the glory of the ages. Through the Faces of your Name rising within you, you become complete/whole.

The United Faces of Light proceed in concert with your unfoldment of Faces. The Unity Principle in the worlds leads the galaxies in their synchronistic movements of alignments and joys. The Unity Principle directs to verify all within you to be harmonic cords of music. The Faces of Unity are continually before your faces whereby you are Faces to Faces and thereby know the Way. The Unity Principle is going before all nations to heal their souls unto their Names, to respond spontaneously as unto the Faces of the Fathers. The Unity Principle illuminates the consciousness of all peoples whereby wars cease and their collectively build a House of HhaSham for all Peoples. Your differences are distinctions of colours to magnify the vastness of your likenesses. Differences are detailed expressions of your wholeness as various complex designs in your parts of body, all different, yet one.

YHWH proceeds to your faces—leading you to enter into theirs (Psalm 17:15). The Collective Faces have always been before and will always be before you. When the worlds began, the United Faces ordered the elements to reflect and magnify the Master Name whereby Their Names take-up residence in their Domains. The Name of YHWH goes before you when you are sown from your father's sac and enter into your mother's womb. You form likenesses of ALhhim according to patterns of Unity. The United Faces within extends outwardly to show the Light in your Names and their Heads. Your Name beholds the Faces of YæHH, mirrored from the waters of your own body, and with the bodies of your neighbor, you are One.

The Faces of Unity proceed to your faces when you are readied to see them. Various people come into your life when you are mutually readied to assist them, as you are willing to give to someone else fully. When you pray for a companion to comfort you, you are being readied to receive them, as to receive them you must be willing to give all that is in you. It is like a gift; you must open your hand to receive, and by extending yourself, the gift comes to you. Your relationships are built and maintained by your mutual assistance. Each relationship becomes Faces of Unity that generate Illumination as a Light-house shines upon your waters. When you are able to come faces to faces with another, you enter into intimacy, positioned to mirror the traits of unity to another which stimulates growth and expansion of energies. Partners assist each other to proceed in the dynamics of Unity. Via receiving united expressions from another, renewed vistas and paths of consciousness open by the Lights in your Faces.

The Faces of Unity are unto your faces to reflect every nature, every trait, and operation of Unity. Beholding the Faces of Unity you rise unto your complete unfoldment, confirming the culminating structure of the Yúwsphah/Joseph energy. Though your ascensions you merge together into a unified consciousness supported with the full communication of mathematical formulas and their Words. This merger is a think-tank for you to generate renewing thoughts in the Fire/joined Spirits to formulate renewed clouds of the day.

Your daily activities are according to the thoughts of the Faces entering into you—penetrating you as you have grace to receive them. As you think upon the expressions of Unity, so are your activities. As ALhhim—principles of Light rise within our members, a cloud is formed for the day. When there is no consideration or presence of the cloud regarding the Faces of Unity, the activities are generally in vain or without productivity.

The contemplation of the Faces generates a pillar of cloud—a column or a positioning of thoughts which become a Guide to The Way. This cloud arises as the sun in the east and follows over our head during the day unto the night. We are baptized into this cloud as the thoughts of Light descend within our waters and immerse our energies with the frequencies of the United Faces. This is the meaning that they were all baptized unto Moses in the cloud with the sea.

The priest in our generations will baptize each one according to their own name—that is, to confirm the entrance of the Name into the body or sea of water. The priest will not take you to another river, but will affirm the waters within you to confirm your Name of light to be immersed within the Waters of Life to put on garments of immortality.

Regarding baptism: A young man was asked to become the god-father of his brother's child. His brother married and converted to be Roman Catholic. His brother's family was now making preparations for their first child to be baptized in the church. The young man was going to serve as the god-father for the child at the baptism. However, when the priest found out that his brother had never been baptized, he informed the parents that the young man could not be the god-father. When the young man related this story to me, I asked if he had been immersed in his Mother's water? If so, you may ask if being baptized in the waters of your mother would be an

acceptance of the Divine Order and Process worthy of your being a representative for others? Baptism of the embryo refers to the first heavens or Mind consciousness State of re-entering into the Body of Adim. As your Name ascends daily with the light, you reenter into the waters and are immersed with the thoughts of light descending into the sea. This is the day that YHWH makes to be glad and rejoice in it.

A night refers to instruction assembled through Fire. As Wisdom is positioned like a pillar through your thoughts, the instruction assembles into your consciousness from Fire. This gathering of Fire formulates the pillar of night. As a cloud of thoughts rises daily over your tabernacle by day, it descends and takes its place within your Names at night. Your night is then characterized by the pillar of Fire/Wisdom located, as the Fire coming forth within your forms. This is an overview picture of the daily offering as it daily ascends and descends upon the altar of our heart.

Re-Think that the Light would ever depart or be removed:    ወገን ላይ 22  
 A pillar/stance of a cloud is their day/activations.    ግጥም ላይ ለገጽ ላይ  
 joined with a pillar/stance of the fire for a night/teaching    ግጥም ላይ ለገጽ ላይ  
 for the faces of the people.    :ግጥም ላይ ለገጽ ላይ

The Faces of Unity are always toward you, providing thoughts [also known as the daily bread] to be the basis of your day. The thoughts of Unity become the basis of your daily operations and activities. Connected with the daily actions are Revelations of Wisdom, the glowing fire that directs your hands to be with the direction/guidance of light/ግጥም ላይ ለገጽ ላይ. There can be no night without pillar of Fire; for as Wisdom is positioned, the nights formulate. That is, when the sons of Sham gather in Metsryim, all of Israel comes into Egypt with their veiled bodies—by night. Until the Fire is positioned, there is no night, and hence, no creation. Creations evolve through night, that is, a pillar of Fire is positioned for revelation and communication, whereby the Spirit enters into a covering.

The processes of the pillars are for Faces/Expressions of the people—for the full expressions of the illuminated encircling waters—whereby all of the Light is Understood, having been reflected to you with full comprehension/ግጥም ላይ ለገጽ ላይ. In this process, you are the revealed Word of the Father, the Children of Light.

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