

Sepher Yetziat Metsryim – Exodus 13

Pessæch – Passover – Progressions

And the unified of YahúWah declares/gives Words ጸሐፊው ጸሐፊው 1
pertaining to ALMaShayh for consideration/to become a Saying: ጸሐፊው ጸሐፊው ጸሐፊው ጸሐፊው
 Qudash/Set apart/distinguish ጸሐፊው 2
 for the Ring of Laúwi/*for the Body of the Tree of Life to be in your midst* ጸሐፊው ጸሐፊው
 the foremost fruit of the mind (which is upon the Tree of Life in the beginning) ጸሐፊው ጸሐፊው
 the foremost fruit of the mind ጸሐፊው ጸሐፊው
 within the offspring of YishARAL ጸሐፊው ጸሐፊው ጸሐፊው
 within Adam ጸሐፊው ጸሐፊው
 and within the animated/living/quickenened ones/*who cluster together in a dwelling/*
 (the origin of every soul) ጸሐፊው ጸሐፊው
 according to the hands/actions is the Hhúwa/breathing/coming into being. ጸሐፊው ጸሐፊው

Adim/Adam are 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. This is the iconic night of Understanding filled with the hours of Mind when the Words of Knowledge flow as stars filled sky. Upon this night, every Name is called to go forth in their appointed season. It is the night that we remember every year at Pessech whereby we recall our origins and purposes of coming into the world.

With the offering of the Shayh, the foundation of the worlds are laid. The stone of meShich is the Rock of the Foundation of our Name when we are formed from the altars of Yæhh; hence, meShich is the foundation of your Name and the soul through which you are clothed with the garments of meShich. Within the shayh are all concepts of Light that Wisdom speaks and releases through its life giving blood. When we partake of the shayh sacrifice, we eat the Bread formed by the unleavened and uncompromising Principles of Wisdom, whereby we are made, by and for The Shayh. The Shayh is from the Ring of Úwah-Bayit—within the Body of Shamoúnn; therefore meShich is of Wisdom which is laid at the side of Understanding, from which comes the worlds and all that they contain.

The Collective of YahúWah 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

We are confident in the Mind of YahúWah that all initiations are being fulfilled.

Chapter 6:10-15

And YahúWah speaks/giving access to the House of Knowing אַתְּ יִשְׂרָאֵל אֲדַבְרֶנּוּ 10
unto maShayh/unto drawing out Wisdom's Light/unto revealing the Shayh אֲנִי אֲדַבְרֶנּוּ לְךָ
for considerations/for sayings. אֲנִי אֲדַבְרֶנּוּ

HhaSham speaks unto maShayh, unto drawing out Wisdom

Via maShayh speaking to Pharaoh who determines our residence within the body/manifestation

maShayh speaks according to the Faces of YahúWah

YahúWah speaks unto maShayh coupled with Aharuwan to bring forth from Mitsraim

Via internalizing the ideas/appearing, speak/approach the House of the Mind אֲדַבְרֶנּוּ אֲדַבְרֶנּוּ 11
unto Pharaoh/unto the karmic positioning אֲנִי אֲדַבְרֶנּוּ לְךָ
the King of Egypt/Mitsraim אֲנִי אֲדַבְרֶנּוּ לְךָ
and the unified will send forth/release אֲנִי אֲדַבְרֶנּוּ לְךָ
the totality of the offspring of YishARAL לְךָ אֲדַבְרֶנּוּ לְךָ
from Mitsraim. אֲנִי אֲדַבְרֶנּוּ

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 whereby concepts are revealed by forms. We may say the Egypt is a State of Reflections of the Transforming Mind at work in the waters/מִיַּם אֶתְרֵי. 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 YahúWah. 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 YahúWah—bemidbar/ אֲדַבְרֶנּוּ, we go from one state unto another as we develop in the Word.

As we speak the Word of YahúWah—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—Mitsraim. 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 ጸላግ
ፋፋፋፋፋፋ¹²
for the Faces of/before YahúWah ጸላግ ጸላግ ጸላግ
for meditation/a saying. ፋፋፋፋ
Of certain/They, the offspring of YishARAL ርፋፋፋፋ ጸላግ ጸላግ
they are not listening unto me. ጸላፋ ሃዐግሠ ፋፋ
And how then shall Pharaoh hear me? ጸዐፋፋ ጸላግ ሃዐግሠ ጸላፋ
Coupled with, I am one of veiled/speech/lips. ጸግጸፋፋ ርፋፋ ጸላፋፋ

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

And YahúWah speaks/giving access to the House of Knowing ጸላግ ፋፋፋፋፋ¹³
AL maShayh and AL Aharúwan ጸላግ ርፋፋ ጸላግ ጸላግ ርፋፋ
and the unified orders them ጸላግ ጸላግ
pertaining the offspring of YishARAL ርፋፋፋፋ ጸላግ ርፋፋ
coupled with Pharaoh ጸዐፋፋ ርፋፋ
Melech/King of Egypt ጸግጸፋፋ ሃፋፋ
to cause to rise/emerge ፋፋፋፋፋፋ
the total offspring of YishARAL ርፋፋፋፋ ጸላግ ጸላፋ
from the State of Definitions/Mitzraim. ጸግጸፋፋ ጸላፋፋ

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—Aharuwan. 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 ጸላፋፋ ጸላፋ¹⁴
of their father’s houses ጸላፋ ጸላፋ
the offspring of RAuwáben ጸላፋፋ ጸላፋ
b’chor YishARAL/the ripening of enlightenment/firstborn ርፋፋፋፋ ፋፋፋ
Chanuch and Pallu ፋፋፋፋ ሃፋፋፋ
Hetsrun and Carmi ጸግጸፋፋ ጸላፋፋ
Coupled with the offspring of Shamoúnn ጸላፋፋ ጸላፋፋ¹⁵
Yemuel coupled with Yamin coupled with Ahad ፋፋፋፋ ጸላፋፋፋፋ ርፋፋፋፋ

coupled with Yachin and Tschur ላዳቲህ ሃሊሃሊህ
 coupled with Shaul, a formulation the Canaani ላጸሊሃዐሃሃጻ ሃጻ ርሃፋሃሃ
 These are the families of Shamoúnn. ሃሃዐሃሃ ጸዳጋሃሃ ጻረፋ
 Coupled with the Names of the offspring of Lauwi :ሊሃረ ሊሃጻ ጸሃሃሃ ጻረፋሃ 16

Proceeding from Mitzraim according to the Faces of Unity

VERSE 19

And MaShayh takes/appropriates, grasps, takes hold of in an active mode ጻሃሃ ዳዋሊሃ 19
 the complete skeleton/life structure of Yoseph/to increase ጋቹሃሊ ጸሃሃሃቡዐ ጸፋ
 with him/to establish a people ሃሃዐ
 for to become complete he initiated a fulfillment— ዐሊጻሃጻ ዐጻሃጻ ሊሃ
 the totality of the formulations of Yisrael ርፋፋሃሊ ሊሃጻ ጸፋ
 to become a saying/for a meditation: ላሃፋረ
 To know the values [of the formulations of Yisrael] ALhhim will muster/be enjoined
 ሃሊጻረፋ ልዋጋሊ ልዋጋ
 with you—with your branches, ሃሃሃጸፋ
 and you will ascend/bring up ሃሃጸሊረዐጻሃ
 the complete skeleton/bony structure from this ጻ፲ሃ ሊጸሃሃቡዐ ጸፋ
 with you/the complete branches of life. ሃሃሃጸፋ

MaShayh takes hold of the structure of the energy of life 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 of life within us. When the Torah says that Moses takes hold of the skeleton of Joseph it means that the Fire Nature of our Life 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 wearing today, we came with a saying of Joseph: "It's all in the bag." — When you know the values of your sexuality your will arise into the next Stage. As the Lights of ALhhim released in your members, your tribal arrangements will be reformulated. The grasping of the skeleton of Joseph is the basis for a passover or the means to emerge into a new dynamic of life.

The Going Forth from Mitzraim is seen in two arenas of progression:

First, we do not leave Mitzraim but we go forth from Mitzraim. That is, we do not leave our bodies of flesh, but we go forth from these defined boundaries. The human body, being an arrangement of dermatones and metamere patterns, is constructed to serve our Name in every level or stage of progression. The body serves to define with manifestation the attributes and 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 פסח 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 Yoseph as we are activated to enter into a new stage of renewal.

There is also common view that Passover is leaving behind Mitzraim. In the following context one may leave Mitzraim. 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 pseudo 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. In order for us to maintain our new ascent, we are provided 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 Yoseph rise in the Nile River on Passover night, the river in which the Hebrews sons 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 Yoseph, 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 Yoseph***. 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. In so doing we are bringing forth the bones of Yoseph. 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.

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 saying of Joseph: *Paqad yeep-qod ALhhim etkem reminds* us that the EverLiving Principles of ALhhim will visit us year to year. When ALhhim visit us they are enjoined with us, becoming the principles whereby we branch further and bear fruit. When ALhhim come to visit, they take up permanent residence.

And they journey from Sukkot **XY፳፱ YO፳፲Y** ²⁰
and they encamp in Etham **ግX4፯ Yግ፳፲Y**
at the edge/border of the Wilderness/the illumination of extracting the Word. **:4፯፻፵፯ ፳፲፱፯**

Our progressions comes via Sukkot—from structuring our tribes unto totality. The result of our celebration of Sukkot is the basis of our emergence at Passover. As we structure our branches to be complete, to be the sum value of life so will we encamp in *Etham/ግX4*—within the collective signs of Light being reflected to us in everything that we behold. We come to the edge of the Wilderness wherein lies the opportunity to see within the Word Forms around us. When we are living on the edge we are dwelling at the uttermost extension of our transformations of Light.

And YHWH/And being joined with YHWH **፳Y፳፲Y** ²¹
He defines the order of branching for their faces—on behalf of their faces. **ግ፳፻፲ገር ሂር፳**
Their day is through a pillar of cloud/*Amud anan* **ጎጎO ልሂግO፯ ግግሂ፲**
to transport/lead them the Way **ሂ4፻፳ ግX፳ጎር**
And a night is through a pillar of fire/*Amud Ash* **W4 ልሂግO፯ ፳ር፲ርሂ**
to be the light for them. **ግ፳ር 4፲4፳ር**

As the ALhhim visit us, we are enjoined with YHWH; therefore He walks/continues to reveal our faces—according to our expressions. For how can one walk with YHWH unless they are joined to the principles of light? YHWH walks—he illuminates our orders/classes of branches/**ሂር፳**. The Unity of Life proceeds on behalf of our expressions of Life. The Faces of Unity shine toward us and thereby activate the corresponding faces within us. As the Faces of our

Name arise within us, we become complete/whole.

The United Faces of Light goes before us. The Unity Principle in the worlds leads the galaxies. The Unity Principle within us goes before us directing us to verify all within. The Faces of Unity are continually before our faces whereby we are Face to Face and thereby know the Way. The Unity Principle is going before all nations to bring us together. The Unity Principle is illuminating the consciousness of all peoples whereby wars will cease and we will collectively build the House for all People. We see that our differences are the means to magnify the vastness of our likenesses. We see that differences are detailed expressions of our wholeness.

YHWH proceeds before us and has always been before and will always be before us. When the worlds began, the United Faces ordered the elements to reflect and magnify the Master Name whereby His Name takes up residence with all within. The Name of YHWH goes before us as we are brought out of our father and enter into our mother whereby we form a likeness according to the pattern of Unity. The United Faces within extends outwardly to guide the energies. When each name beholds the Faces of ALhhim being mirrored to them, from the waters of their own body as well as from the bodies of their neighbor, they shall be One.

The Faces of Unity go before us when we are readied to see them. Various people come into our life when we are mutually readied to assist each other. Our relationships are built and maintained by our mutual assistance. Each relationship becomes a Face of Unity. When we are able to come face to face with another, we are able to 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, a new vista or path of consciousness opens.

The Faces of Unity are before our faces to reflect every nature, every trait, and operation of Unity. Beholding the Faces of Unity we rise unto our complete unfoldment, confirming the culminating structure of the Joseph energy. Though our ascensions we merge together into a unified consciousness that is supported with the full communication of words and mathematical formulas. This merger is a thinktank for us to generate new thoughts that will formulate the clouds of the day.

Our daily activities are according to the thoughts of the Faces. As we think upon the expressions of Unity, so are our activities. As the ALhhim—principles of Light arise 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 the river anymore, but will take you to the waters that are within you and confirm your name of light to be immersed within the Waters of Life wherein you put on garments of immortality.

Regarding baptism: A young man was asked to become the god-father of his brother's child. His brother had married and converted to become Roman Catholic. His brother's family was now making preparations for their first child to be baptized in the church. The young man was asked by his brother to be 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 the young man related this story to me, I asked him if was immersed in his mother's water? If so, you may ask the priest if this was in some way being baptized by God himself, and moreover would that baptism, the acceptance of the Order and Process of the divine creation count toward your being a representative for others? This baptism of the embryo refers to the first heaven or Mind consciousness State of Body. However; as the mind ascends daily with the light, we reenter into the waters and are immersed with the thoughts of light descending into the sea. This is the day that YahúWah makes, we will be glad and rejoice in it.

A night refers to the instruction being assembled through Fire. As Wisdom is positioned like a pillar through our thoughts, the instruction assemble into our consciousness from Fire. This gathering of Fire formulates the pillar of night which is the Semek. As a cloud of thoughts rises daily over our tabernacle by day, it descends and takes its place within our Names at night. Our night is characterized by the pillar of Fire/Wisdom from the offerings of Yæhh. This is an overview picture of the daily offering as it ascends and descends upon the altar of our heart.

He will not depart: ሠጊ ማእ ላገቼ²²

A pillar of the cloud will be their day ማእ ማእ ማእ ማእ ማእ
 joined with a pillar of the fire to be a night ማእ ማእ ማእ ማእ ማእ
 for the faces of the people. ማእ ማእ ማእ ማእ ማእ

The Faces of Unity are always toward us, providing thoughts [also known as the daily bread] to be the basis of our day. The thoughts of Unity become the basis of our daily operations and activities. Connected with the daily actions is the Revelation of Wisdom, the glowing fire that directs the hands to be with the direction/guidance of light/ማእ ማእ. There can be no night without pillar of Fire; for as Wisdom is positioned the night may formulate. That is, when the sons of Shem gather in Mitzraim, all of Israel may come into Egypt with their veiled bodies, or with a night. Until the Fire is positioned, there is no night, and hence no creation. For in order for there to be a creation there is first a night, that is, the pillar of Fire has become positioned for revelation and communication.

The processes of the pillars is for the Faces/Expressions of the people—for the full expres-

sion of the illuminated encircling of waters — whereby all of the Light is Understood, having been reflected to us with full comprehension/מִן־הַמַּלְאָכִים. In this process, we become the revealed Word of the Father, the children of Light.