

## *Sepher Yetsiat Metsryim / Exodus 13*

And the unified of YahúWah declares/gives Words ጸሃጸጌ ላጸጸጌሃ 1  
*pertaining to AL maShayh for consideration/to become a Saying: :ጸግጸጌ ጸግግ ጸጸ*  
 Qudash/Set apart/distinguish ጸጸጸ 2  
 for the Ring of Laúwi/*for the Body of the Tree of Life to be in your midst ጸግጌጌ*  
 the foremost fruit of the mind (which is upon the Tree of Life in the beginning) ጸጸጸ ጸግግግ  
 the foremost fruit of the mind ግጸጸ ጸግግ  
 within the offspring of YishARAL ጸጸ ጸግጌ ጸግግግግ  
 within Adam ግጸጸጸ  
 and within the animated/living/quickenened ones/*who cluster together in a dwelling/*  
*(the origin of every soul) ጸግግግግግግ*  
 according to the hands/actions is the Hhúwa/breathing/coming into being. :ጸግግ ጸጌጌ

Adam is the unified Teraysaruns 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. 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 are consuming the Principles of Wisdom, whereby all things are formulated; for The Shayh, of the Ring of Úwah-Bayit, being of the Body of Shamoúnn, therefore of the House of Wisdom, is laid at the side of Understanding, through 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 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 fruit whose numbers are defective, for they lack the Numbers of Understanding. The mind of Adam that eats from the Tree of Knowledge, partakes of the fruit that is formed within the branches of their mind, whereby they discern what is good and evil. In that all things are known by the fruit of the Tree, the tree is called the Knowledge of Good and Evil, for it is the means of discerning what is of the collective and what is of the associations. As one partakes from the Trees formed from within their own minds, being biased by their perceptions, they are formed apart from Understanding. Adam computes expressions that contain thoughts which are not of whole Numbers. Therefore, the fruit is composed of numbers that are defective, as they are the expression/fruit from their tree; and the hence the seed within their fruit cannot yield the pattern of the Shayh and HhaKuwáhen, who are formed as pairs in the midst of perfect consciousness.

What is in the midst of all things is the Body of Consciousness of HhaKuwáhnim, through which the Unified Tree of Wisdom and Understanding, formed by the Lights of Chakmah and Bayinah, arises and bears the fruit of Gad—The Words of Life in which there is no death. From the Tree in the midst comes the Shayh, formed at the right side that spans the south and the west. The right side springs forth from the Kuwáhen of the left side that spans the north and the east, through whose words of Illumination, all things are formed. The kuwáhen and the shayh are the two witnesses depicted in the writings of Chazon/Revelations that stand beside the Menorah, being the ones on the left and the right. Through these formulative patterns of thought which are in the Shayh and the Kuwáhen, all Offspring of HhaALhhim are born whereby comes maShayh/Moses and Aharúwan/Aaron, and every pair of Names born of HhaALhhim. In that all Names have within them two sides, there is the foundation of Chakmah and Bayinah within all Names to formulate the Trees of Knowledge, whereby one comes to full Illumination, and none shall be denied to know all in the Midst, for by forming the Words of Gad, they shall have right—the inward signs—through which they have access to the Tree of Life.

The fruit, or expressions of the Word, are given for the satisfying joy of the unified Minds, whereby they comprise the very house of the Word, even as a fruit is the house of the congregated Seeds. **The Unified Body of ALhhim is the fruit of the Word that does not perish.** However, if one accepts/takes a fruit apart from the Collective Tree, then that fruit will spoil, being not sustained by the unified Branches. The fruit of the Body of HhaALhhim is the collective wholeness of all parts as one, but the fruit of the first/initial Adam is not ripe/whole unit they consider the unity of all parts to be as one. Those of the initial Adamic mind have yet to enter into the unity of mind, for until they do so they cannot come into a unity of the Rings, nor have access to the Tree of Life, being foreign unto them. For this reason Adam hid before

the Faces of YahuWah, for their eyes did not see that they were one with HhuHaALhhim, for if they understood that they were one, they would not sense within themselves that they needed to hide from the Eyes of the Unified. Every secret kept within the mind or the soul is a sign of separation from the Unity of Rings, and every secret keeps a space that has been appointed for a fruit of Knowledge to be formed there. For is one takes a part of the ALphah, or from one side of the Tree without the other side, the Seed within that fruit would not be complete to revitalize itself, but will perish with the fruit. Can you take Bayinah apart from Chakmah, if so then you enter into the darkness of Mitsraim. Taking a fruit is accepting an expression. The fruit of Yúwsphah, being taken from the Tree of Yaoquv, apart from Yahúdah, has caused the imperfect fruit of mortality, displayed in the failing fruit of genders, which are non-unified bodies created not by HhaALhhim, but as miscalculations of the initial mind of Adam that fell short in the counting. When one part is taken from the whole, a thought of violation, or sin, enters into the world, and this thought alone leads to corruption and death.

On Pesach we are to select the shayh by the counting of the souls—all components of the unified Body within Enlightenment [SYM/Ex 12:3-4-5]. In this manner do we come to partake of the complete fruit of Aharúwan, being the body of maShayh. The shayh of Pesach is of the configurations of Yahúdah, that is born in the House of Shamoúnn. The shayh is the Body of HhaKuwáhnim, formed in HhaALhhim, upon the right side, in the ring of Shamoúnn. Through the transposition of the Rings, we come to understand how all bodies are formed, and all that they contain in their layers of thought. The Value of the Shayh is found in the House of Yahúdah. The common English translation from the sheep or from the goats is faulty. The Teúwrah says, that *the Shayh is from the sheep and from the goats, meaning literally from a Unified Body*. The Unified Body is a Body in which all parts are together as One Kingdom. In the House of Yahúdah, the Head of Aparryim is in the very center from which it serves all parts as the pulse beat—the heart of Enlightenment. In the divided kingdom the Head of Aparryim projects the seed outwardly, rather than inwardly, and the houses of the kings are divided. The Shayh, whose values are 915, is the Meekness of all Assembled through which one finds the Splendor of Light, from which the Unified Body appears with full spectrum and radiance. The Value of the Shayh is hidden within the House of Yahúdah, but when the Eyes of RAuwáben have grace to see where the Shayh resides, it is so apparent that no one could miss beholding this Body of Unity. Needless to say, we only make our exit from the lands of slavery with a unified Body fully opened, as will be on Pesach, the commemoration of the first offering of the Kuwáhnim when they opened their body of thought before the worlds were formed, for until we partake of a unified body, we dwell in the imperfect and remain enslaved to our miscalculations/reckonings. The unified Body is formed by the unified pairs of Numbers. Within the Body of the Shayh is the House of Yúwsphah/Joseph, whose bones, or internal structure is carried upon our shoulders as the ark. We keep/cherish the Shayh until the 14th at evening, upon which it is opened at the neck of the Neúwn, letting to flow the river of blood upon the four portals of our dwellings, which mark the gates through which we enter into paths of full Enlightenment. It is not that we leave or exit Mitsraim, but rather that *we ascend—go up through Mitsraim—and enter into the unified Body* through the portals where the blood is applied, of which a remnant of this thought is carried with us as a smear of blood appears at the Dallath before a child is born. Every Pesach, we are granted access to enter into the dwellings of Chakmah, through which we come to see all that is within Bayinah.



unto maShayh/unto drawing out Wisdom’s Light/unto revealing the Shayh ጸጋግ ረፋ  
for considerations/for sayings. ላግፋረ

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 ላግፋ ላግፋ<sup>11</sup>  
unto Pharaoh/unto the karmic positioning ጸጋግ ረፋ  
the King of Egypt/Mitsraim ግድረ ግድረ ግድረ  
and the unified will send forth/release ዳርግግ  
the totality of the offspring of YishARAL ረፋ ላግፋ ግድረ ግድረ ግድረ  
from Mitsraim. ግድረ ግድረ ግድረ

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/ግድረ ግድረ ግድረ. 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/ላግፋግድረ, 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 will be released. Should we speak the words of division, than our entire house is restricted. Upon speaking the Word of Perfect Unity, our entire house moves forward arising out of the defined forms—Mitsraim. As the oyits Chaim, we did not come to reside within the earth, but to arise through it. The night of 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 ጸጋግ ላግፋግድረ<sup>12</sup>

