

Sepher Yetziat Metsryim – Exodus 12

Pessæch – Passover – Progressions

And the one/unified of YæHúwaH contemplates/utters ጸሃጸጸ ፋጣፋጸጸ 1
of ALmaShayh joined to ALAharúwan ጸላጸፋፋ ሃ ጸሠጸፋፋ
within states of definitions/in Metsryim ጸጸ ፋጥጸ ጥፋፋፋ
for a meditation/saying: ፡ፋጣፋፋ

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/ጸፋፋፋፋ (of the first month), the summations of YæHH 15:15 — ጸፋፋ/15=ጸፋፋፋ/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 ፈፈ 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

of your Strands of AL in Aharuwan is boldly seen as tissue threads of your body!

The Strands of Yæhh/31 stream through Aharúwan/256 ($25+6=31$). From your bones
rises the Enlightenment of ALAharúwan 𐐱𐐺𐐼𐐽𐐺𐐾
256 into your 31 pairs of nerves.

$2 \times 5 + 6 = 16$. $6 + 10 =$ are two fives/sides of Light into unified/pairs/bonds of
 $\Upsilon / 6 - \Upsilon \exists \exists - \Upsilon + \exists$,
 through which the Name of Reshun/5+5 of $\exists \Upsilon \exists$ Hhúwa—the two sides of Light appear in
 Aharúwan.

The Values of Ahariúwan include 256/13/40 as the source of the
40 ♪ Waters above
13 ♪ Waters below
4 Δ Gates/Doors to the Rings of ALhhim and their habitations/worlds.

In Aharúwan the 2 5's or sides of Light are 7/14/5 + 7/14/5 unified 6—
The Neúwn 777 Mind of 26 YæHúwaH
The Mind of Aharúwan 7 = 434/26 HhaSham YæHúwaH
7777 7777 146614 146614 = 3773 3773 YæHúwaH/26
7777 7777 28+12/3 are the 28 ALhhim through which the 12 appear;
7777 7777 are 31+31=62 House of the Fathers, House of Yæhh 99

Two sixes: 26 = are the Lammæd/Instruction/ℓ of the 12 and appearing from the
21/Fire/WisdomShayin/W.
As your 6 pairs of sticks unite, your Fire sparks and flames to conduct your offerings of
transformation and fulfillment of Aharúwan Oyin-Shayin Consciousness.
In Aharúwan is the utterance of Núwach/Noah

$\exists 44 = Y Y$
 $\exists Y Y$

through which your Descensions lead unto Ascensions and Consolations as you rise, become lifted-up through your waters.
In Aharuwan is the Totality of Taúwah/X.
 $256 = \text{Taúweh/X } 2 \times 56/11 = 22$

Activations of Aharúwan/Aaron cause the Shayh to appear to be your Pessech offering. When drawn out of your waters, the Shayh is your leader-brother who upholds the illuminations of Aharúwan. With maSHAYH/Moses of Lauúwi you lead your 12 members to rise from their states of definitions. Remember, it is your Twelve for whom the Pessæch is ordained to bring them out unto their destinies in Yaoquv according to their FATHERS houses, in which the Faces of YæHH are abiding. In that all of the 12 in us are the same, we keep the Pessæch as one House, mindful of the stranger to be with us for the total redemption of YishARAL in all peoples for whom the Fathers' pray and stretch out their Hands of Merci.

The offspring of YishARAL/Yaoquv are to observe the Passover at its appointed time. On the fourteenth day of this month, at twilight, as you enter into the midst of the Faces of YæHH YæHH, you observe it at its appointed time; you observe it according to all its statutes and

The acts/days of Wisdom are determined by illuminations of the Words of Light $\exists I \exists W \Delta H \exists$ ₂

The acts of the Mind of Neúwn, of 12 Heads, are breath animations 𐌲𐌶𐌰 𐌶𐌵𐌰𐌳𐌰 𐌴𐌰𐌳𐌰𐌳𐌰 for their branching [causing 12 months] 𐌴𐌰𐌳𐌰 for each act/season of the year—a study of transformation. 𐌲𐌶𐌰 𐌴𐌰𐌳𐌰𐌳𐌰

Speak collectively — through AL — the unified strands of Yæhh, 𐤃𐤀 𐤕𐤁𐤕𐤁 3
to be an entire/complete congregation/assembly 𐤁𐤓𐤐𐤕𐤕
of YishARAL, for a saying/worthy consideration: 𐤁𐤓𐤐𐤕𐤕 𐤃𐤀 𐤕𐤁𐤕𐤁
In the tenth/unto fulfillment/attainments, with wealth/resources
of Understanding, Wisdom, and Knowledge 𐤁𐤓𐤐𐤕𐤕
e illuminations to the Words/goals/tongues/I of HhúwaHhúwa; 𐤁𐤓𐤐𐤕𐤕 𐤕𐤁𐤕𐤁
inquire to acquire/learn/appoint your collectiveness as 𐤁𐤓𐤐𐤕𐤕 𐤕𐤁𐤕𐤁
an ayish/a fiery animation of the Crown of Breath/shayh 𐤁𐤓𐤐𐤕𐤕
of the Houses of the Avúwt/Fathers: 𐤁𐤓𐤐𐤕𐤕
there is a shayh 𐤁𐤓𐤐𐤕𐤕
for the houses — *unified dwellings of the Avúwt/Fathers* :𐤁𐤓𐤐𐤕𐤕

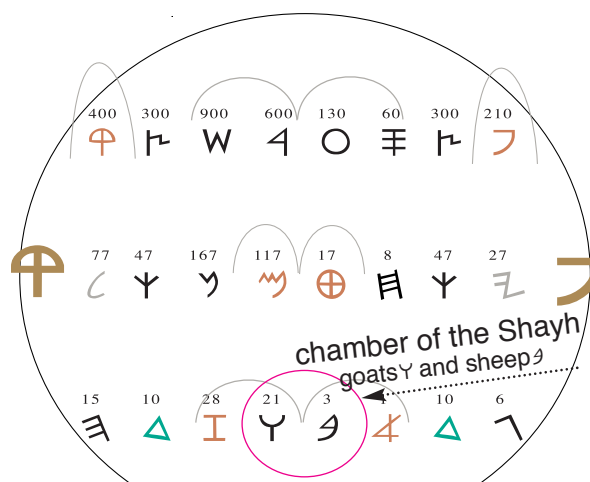
As leaves on a tree, your offerings to the Collective result in housing Wisdom, Understanding, and Knowledge. The offerings of your days gather the Lights. According to your wealth of Understanding, Wisdom and Knowledge in YishARAL—your twelve members scroll-up your Words of Fire; hereby, you acquire/learn/receive the shayh/אֱו.

A year/study/transformation defines/expands your collectivity of ALhhim. Through the branches of your trees, the splendors of your Name are acquired according to what you give. You increase through studying and implementing the Words of your ALhhim. The oylah brings forth transformations of mind unto attaining states of your Words. Through your offerings the wealth/attainments in your houses rise and expand, whereby there is no poverty amongst your

members except the Poor of the Fathers who own nothing!

Within the Houses of the Fathers—the Shayin-Semek—the Fire and Wood—your Rings are cast to build a House of your Name. From the setting of your Rings, the worlds are made and the fulness therein. Transference of the heavens to the earth comes through Yúwsphah into Metsryim and their offspring. Maneshayh is born on the left hand in Shayin; Aparryim is born in right hand of Semek. These two appear within Yúwsphah 𐤃𐤍𐤕𐤓𐤕𐤌—as the Shayin-Semek Faces rise in the House Yahúdah Ring of Quphæph-PáuWah 𐤒𐤏𐤔𐤁𐤎.

The ascent of the Semek—the bones of Yúwspah—rise with strength emerging from your watery graves. The ascent of Semek is likened to the stavos, upon which you make your ascents. Upon the Semek Cross your Life hangs as your organs hang upon your bones. The faults that you carry in your own body, are whitened through Shamoúnn, depicted in the parables as Simon of *Cyrene—of the Sovereign Queen of Bayinah*, who is ever-ready at your side to assist your ascensions with understanding and reorientations to your origin of Faces, whereby faults fall as old leaves from a tree. According to what is heard and understood in Shamoúnn, you carry the Semek Cross to hang in an upright position; thus, elevating your soul-fruitbodies above violations and degradations of corruption. The ascent of your bones of Yúwspah is illustrated in spring as branches rise from their slumbering dead state and sprout new leaves.



Taking the Shayh from the your Body of Numbers—
House of Yahúdah
retains recall of the Lights of Yæhh to oversee your
developments/progressions of Name

Yaoquv blesses the two offspring of Yúwsphah/Joseph for retentions and expansions of your soul development. The hands of Father Yaoquv cross so that the left hand rests on Maneshayh 𐤌𐤒𐤕𐤕—in the Shayin origins of the Fathers, from which a Name receives understandings. The right hand is laid upon your head of Aparityim through whom you appear with structured faces in Pessæch 𐤌𐤑𐤕. The fulfillment of these parables are through appropriating Maneshayh to receive the glories of the Fathers, allotted in your days, and to set Aparityim to build a House to contain your glories.

The Names of Maneshayh and Aparryim in Yúwspah carry forward Shayin-Semek—the Fire and Wood through your Rings of Fire to make your offerings. Maneshayh retains the Shayin; Aparryim carries the might of Semek as bones of Yúwspah from which your twelve branches sprout forth. The Shayin of Maneshayh is the root from which the concept of fire-hell is derived. As the House of Maneshayh is located outside the body, it denotes an area of outer darkness—that is, beyond the enclosure of the sacred body. The sac of the testes, where the worm dies not, is the seat of gehenna/hell in which the Fire of Shayin continues to flame. Thus, into sheol the power of resurrection of meShiæch/anointing oil descends and takes from there

what is held captive to be ordained as gifts employed in realms of conscious ascensions.

THE BIRTH OF MESHIÆCH, THE ORIGINS OF THE PESACHYIM/PESSECH OFFERINGS

The meShiaëch is birthed from offerings of the Fathers. Deposits of OIL that are processed through the SEEDWORD of the Fathers are chosen and called by Name to be retained in their House of plenty. The Oil is activated from the waters, thus born, in the House of Yahúdah—your House of Numbers/Praise/Eternal Worth with blessings of Aparryim. As your offerings of the Fathers are made throughout the seven days of Pessech (each day's offering being a pair of the Faces of YæHH), your thoughts are assembled in the Fire of your Ring of Shayin-Semek. The assembly of these thoughts are unified into a body—a shayh/ጸጋ, a formulary of your Name's Seed-Logo of your Spirit. The coming of the shayh into manifestation is the account of Moses—maShayh, who is drawn out of the waters, metaphocially depicting the coming of your Name from Waters of Mother. Though the Words of MaShayh are eternal, the bodyform sees the State of Inheritance from Mount Huwr/Hor, but does not go beyond the veil. As a prototype of our body, maShahy serves to inform us of the path and process of ascension, through unfolding the scrolls of hides-tissues carried in our Ark/Aruwan.

MaShayh unites with Cushi origins, a level of appearances which serves to bear, *by spirals*, the definitions to transform unto a House of Crystals. The Cushi lady of Cham, denotes formulations that are elevated as spirals to spin threads into crystals; whereby the form of maShayh continues as the body that comes, is drawn out of mother, as your BodyofScrolls contains the Resources/Laws/Teachings of ALhhim for your transformations.

Making moses to be an eternal icon is like making an idol of the body. The Name in mashayh, is unique to every Star; the Name goes beyond as it prompts its twelve to come up with IT to the Fathers. Generations show that a form/habitation changes through aeons, and how skins wear out (become extinct) to carry the spirits unto their renewed states. The one to the sides of maShayh is the Son of Neuwn, Yahushuo/Joshua, who carries the WordSeed unto its places of habitations.

The *shayhbody* is your assembly of thoughts destined to rise, saved from the onslaught of total memory loss of your origins (as a slaying of the Oovri males attaches power of recollections), to make known the WORD of the Fathers whereby the Invisible Faces appear in sequences of your days. In your coming into Metsryim/Egypt/definitions of forms, *Hebrew Names are sought to be slain* in the River Vagina, coming under the regulation of a Pharoah, before being born/revitalized. When memory of your origins are severed, you loose goal consciousness of becoming. As a stranger to yourself, you are subject to be ruled over by strange task masters (SYM/Ex 1:1,15-16). By the oversight of Yehu and the prevailing Wisdom and Understanding in the midwives, one in your house retains “the memory.” Your Name, born in the House of Lauúwi is personified as—maShayh/Moses—who is drawn out of the waters and saved from total memory loss.

Your salvation—reclamation of soul—(through activations of Invisible Number Codes in Yahudah, Yahuchannan 4:22)—of forgetting its home with the Fathers, is contained in your SeedOrigins. *E.g.* Loss of soul functions is the loss of the use of sight, an inability to hear, and having lameness of feet to move in the Paths of the Lights, as one being carried on a stretcher. Though you came to see and to know fully what you are given, the dominace of the karmic body overshadows for a season whereby you are captivated in foreign occupations. However, from your origins, you are known

and predestined to affirm your status in the House of Yehu. You demonstrate perfect Faith in Yahushua OWYʼʼl when you are sent by Father ABrehhem to appear, as your appearance is by ShayinW OyinO of Yehu Yʼʼl—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 veulings.

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 assistants—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* אֲדָוָה—to activate clarity of sounds of Wisdom as you recall in

your days; she stands on your rights; and on your left sides is *Puohh* 𐎱𐎠𐎶𐎶—to open your mouths with splendid sayings of Understanding of the nights (SYM/Ex 1:15).

The Name of *maShayh* is an inverse of HhaSham, meaning ***The Name that you are given of the Fathers***. Summations of Numbers and Words in your Name contain the recollections of your Fathers, whereby as you commence to rise through your wanderings, to be above conflicts, you are positioned a place to learn from a kuwahren/priest/servant—*Yetruw/Jethro* in your subconsciousness. Your attention shifts from worldly ambitions to become focused upon your flock of soul that abides within you. Your Name, as maShayh, is ***the BODY of Emerging Information that shatan contends over with MichæAL, with messages to lead you to comprehend the Seed-Strands of AL within your body of Faces*** (Yahudah/Jude 1:9). Your Fathers are made known—become apparent through your shayh in which the Faces of Semek—the Fathers of Yæhh/𐤓 are extended as you ascend/rise-up through your definitions of embodiment to declare openly and unshameable the Faces of Yæhh, which is your fulfillment/𐤓 of Pessech/Passover 𐤓𐤕𐤓 (Yúwsphah/Luke 9:26). All around you, are stars, messages of Light, speaking night and day whereby you are equipped for managing your gifts formed during seasons of Light in a prior year to become evident/breaking forth in spring.

Maneshayh **AW** carries in your two sacs the Name of shayh through the Mæyim-Tayit—***your assembled waters***. The shayh/**AW** of your Name is the Breath of Lives transferred from the Fires and Waters above to the Fires and Waters below. As your embers cool from the Altar of Yæhh, they are distilled into a vapour to appear and expand in waters (Yaoquv/James 4:14). From this process of transition comes the stories of maShayh/Moses who is drawn out of the waters of Metsryim/Egypt/with definitions. Though appropriations of the Fathers, your shayh is appointed a house—of Shamoúnn/Simeon—in which to reside. The house of **ÚWah-Bæyit**—hearing, as an ear (a miniature of the entire body), provides a base and structure to develop your unseen Numbers into manifestations. From the assembly of your thoughts of the Fathers in the shayh, all things, invisible and visible appear [Col 1:16]. The shayh of strength are goats/leaders, and the shayh of meekness are sheep/students. The two sides of your shayh rise from your Name as you reside in Shamoúnn and Yahúdah—your Body of Numbers, through which the fulness of your Fathers becomes apparent. As the shayh offering is made on Pessech, all within you is raised out of slumber as a seed awakens from its shell [Col 1:19; Ephesians 5:14]. Through Shamoúnn, the Numbers of your Name provide territories for your soul to reside in the Illumination of your origins (Shuphetim/Judges 1:1-3).

The shayh in Shamoúnn/Simeon aids your House of Yúwspah/Joseph to develop your branches of brothers/achim to bring your members into Metsryim/Egypt/definitions/manifestations (SMB/Gen 42:24). Yúwspah acquires Shamoúnn to create a body unto the Rings/Eyes of the brothers to be gathered in one house. Through works of Understanding, the Semek structure of Yúwspah is erected to build the House of your Name. Shamoúnn resides with Yúwspah until Beniyman comes—the appearance of SeedChild of Neúwn via which a new nation/state is born from within another nation. Hence, from this Law, you learn with patience that the Numbers and Letters of your Name are retained in a body form until your BeniyMAN, the Son of Man, appears in your cloud vapours—assembled spirals in your heads of glory!

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/ǺW 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/ሕሕሻሚ (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 **ሚወላዮላላ**
ሃዋላ ሚዐላዮላላ 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

Draw out your shayh and ozim from your two sides. The Bæyit offerings identify yourself as pairs to enter into the care of the lambs through which you attain daily ascensions. Should you have lost your first love—the primordial state of the lambs/meeknesses of co-habitations, you are to rekindle the flame of the Bæyit and return to your appointed pair of ALhhim—the state you are destined to reside in YæHH. In caring for your flocks and carrying your lambs, you are ready to take/acquire from the ÚWah to enter into realms of understanding of the ozim. From both sides, your feet are set in the Derek Paths of ALhhim to follow the shayh wherever it leads.

In appointing your shayh with your strengths of ozim, you activate judgments in the land of Metsryim, whereby the ALhhim of YæHúwaH judges the ALhhim of Metsryim—reappointing—to elevate the Signs of ALhhim in your body to be elevated dwellings for your Name. The resolution of the flesh/manifested teaching realm and your SpiritName are called “Wars of YæHúwaH” as they occur amidst the assembly of your ALhhim in stratus levels of your Stone. The Wars of YæHúwaH are those between soul fields to bring them to abide with the humility of your Spirit. These wars are foreordained whereby your brothers/upholders are re-aligned with Yúwspah into one nation.

You keep/maintain the shayh and ozim unto the 14th day—to the Gate of the Neúwn in which are the Faces of YæHH concealed to be revealed in you through 28 evenings and mornings, 14 sets from both sides. As you approach the second evening of the 14th day, between the 14th and 15th you come to stand before the 15 Faces of YæHH. Through offerings of 14 days in the month, you gather in your Spirit the Words of HhaALhhim. From the Rash/Head of Yahúdah—on the full moon of the first month—you break forth in song and dance with expectations of emergence from conditionings of your habitations. The 14th day culminates the Faces of Yetschaq to ALBæyitAL who positions and affirms your transitions at Pessech. Upon the 15th day, you are given the Semek Staff/teachings of ShmúwAL to go up from your former states of dwellings of Metsryim—acquired definitions through which you extract gold and silver in your Name. As you rise to the Faces of YæHH, you enter into their Sukut—the Semek teachings of

whereby the Faces of YæHH appear in your strands of tissues/organs. The Seed of Semek/The Fathers/𐌺 is transferred into three levels through which you come forth through Metsryim into your sukut dwellings on the 15th day of Yahúdah to the Faces of ShmúwAL—your Name of origin. With the Staff of Semek, your Name and its parts are hung upon the Tree of Life/𐌺. In this manner, the shayh of your Breath/Light in Wisdom—a joining of your two Rings of ALhhim—momentum and extension—is transferred from the realm of Fire/Shayin in Dan to the Waters of Metsryim in Maneshayh for definition. As you rise from your descension, your Name ascends to your chair in Shamoúnn/𐌺 affirming with unfoldments your origins in YæHH.

The arrangement of Rings according to your levels of understanding the Túwræh, of Lammæd/ℓ, form your Houses of ALhhim. Your Rings that make-up your houses/bodies are formed through agreements of understanding and mutuality of parts to assemble in one house, contain the shayh formulations of Shamoúnn 𐌶𐌵𐌿𐌶𐌹𐍂. In the ÚWah-Bæyit Rings of ALhhim, the Shayin/W Fire is housed for your developments upon your emerging upon Semek/𐌸. *The golden oil that flows from the ears is an anointing of the head from which comes the term, meShiæch—anointed to ascend.*

The Fire/W of your Fathers is designated to your body of Waters/ʷ. As a result of the occupation of your Breath, a Name/sham ʷW is called to an appointed place. The Fire/W and Waters/ʷ of your Name/ʷW are formed from the Fire of the Altars and the waters in the laver/hhakaiyúwer of Reshun, whereby the offerings of Yæhh make with Fire and Water continue within you as a perpetual offering of generations.

THE ORIGINS OF THE LAW OF MESHIÆCH

The shayh offerings appear in Shamoúnn during the Days of Yahúdah/Judah (Metiayæhu 3:1-3). In the ALhhim Rings of the ÚWah/6-Bæyit/2 House (Υ6-ḡ2) are formulations of the Twelve/ℓ. The 12/ℓ assembled Branches/Trees in Shamoúnn form the Law of meShiæch (Galatians 6:2, Rom 10:4). The details of the inscriptions in these Twelve Trees are drawn out in the Law of maShayh/Moses/ᄃWᄃ, which are Light extractions/ᄃ of what is in the Body of the Shayh/ᄃW.

The Chassidim made an exemption between what is written in the Law of meShiæch and the Law of maShayh/Moses, that being “the certificate of divorce” which is not in the Law of meShiæch (Menachem/Mark 10:1-12). In the Law of meShiæch there are no divorces mentioned as the Sayings of the ÚWah Bæyit are two sides of one house that cannot be divided. As the inner ear is one, the two sides of the body are held together with perfect understanding, whereby there is a perfect bonding of body and mind. The mind cannot divorce/separate from the body, nor the body from the mind. In the Law of meShiæch the body is kept, cherished, sanctified by the mind depicting meShiæch presenting a perfect body assembly as a bride. The body members are forever joined to the 12 Heads in Yæhh. Though they became as prostitutes, they are revived to the bones again to put on their garments of purity and loyalty.

When Consciousness of Yahushúo comes into the regions of Judea, the narratives disclose what is written in the Tree/regions of Yahúdah/Judah (Menachem/Mark 10:1). This region alerts you that what is written is pertaining to your Numbers in the Law of meShiæch contained in your

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 meShi'ach is written within the body; the translations or inscriptions of maShayh/Moses are written on papyrus. One document is of the unseen Words of meShi'ach, whereas the writings of maShayh are a record of what is seen through a system of inked symbols.

The Túwrah/𐌹𐍃 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/𐤀𐤁𐤕𐤍 are the summations of sighs/𐤍 of the 15 Fathers upon their Hill/𐤀𐤁.

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 adulterers 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 purse 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/ℓ 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/II/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 Nephethi, forming the rib cage are joined to the breastplate. Formulations of the dual scroll of Sepher Yetsiat Metsryim are of the *Man/מנ* Word of the ÚWah-Bæyit ALhhim, *᠑᠑᠑/búwb*, which provides a gateway/entrance to the realms of shemayim. The ÚWah/᠑ sayings are in the midst of the *᠑᠑/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 32/96, as they are the Words of the Altar of Yæhh. The Life in the Words of these writings flow from the Rock/Tsur/ 4Yr/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 Nevaim/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.

The ÚWah/6-Bæyit/2 House is the foundational core of the body of Yahúdah. The Numbers of the 12 Heads of Yæhh are gathered from the ashes of the oylut of Yæhh in Yahúdah/אֲדָמָה, whereby your parts are of 15:15 — אֶל/15=אֲדָמָה/15. By these core Numbers and their Words, all things are made (Colossians 1:15-20). Through employment of your Numbers, you activate salvation—the ShayinOyin of the two sides of YæHH (Yahuchannan/John 4:22). The ÚWah/6-Bæyit/2 pairs are *the sides of understanding* through which all aspects of Light become fully radiant and expressed in a Name. As the shayh formulates the ashes of its Name offering of Yæhh, you become a stone. The lights of the Fathers in Shayin-Semek are treasured in Shamoúnn as a rock of solidarity. Upon this Rock your anointed Name builds your assembly by making Fire offerings of Shayin upon the Wood/Semek in your twelve houses. Within ÚWah-Bæyit of Yahúdah—your House of Numbers—are the origins of the Lights of your Name—the Hhúwa-Gammal, composing the solidarity and radiance of the Words of the Fathers. From the most agreeable thoughts of your Name of Reshun, your stands of Lights are formed and housed in the ÚWah-Bæyit. In your house the Voice of Consciousness within you declares: “*upon this rock I build your congregation,*” as the assembly of your parts within the Crown of Yahushúo. Upon what you hear and understand your house is built. As hearing is opened in each house, the congregation of ALhhim is formed for your Name. The orders of ALhhim make your house full and running over. As you hear the Voice of Consciousness within you declares that the House of ALhhim is now building upon your foundations to your appearance as the offspring of ALhhim.

Violations of the Law are expressions of thoughts which are apart from the unified associations of your Trees and that which takes away from your wholeness, thereby causing a debt, a dwindling of your Life. Righteousness affirms the solidarity and perfection of your summations as one of perfectly aligned Rings of ALhhim. The account of Chaúwah/Eve, the formulations of the Rings, illustrates how perfections through the rings unaligned, lead us to partake of ideas and expressions that are delusions. Should have Chaúwah/Eve eaten from the Trees themselves, there would be no violations; however, when she, depicting your assembly of rings, sees apart from the Trees, you then take and eat what is an illusion of fruit and thereby miss and take-away the Teachings hanging in the Body/Law of meShiæch. The error of misperceptions leads to confusion and demise. When vision shifts in one eye or another, to a degree off-the-target, you cannot hit the goal. What the Túwrahh depicts as error is missing the goal, commonly referred to as “a the fall from grace—your favorably appropriations.” In giving illusions of fruit to her husband—the Seed from which the Body is formed—who is yet sleeping, the error is transferred through the eyes into the heart altar of the spirit/*ayish*.

The restoration of your perceptions is through meShiäch, the origins of the Law, whereby the Eyes are realigned one to another in an upright state. Shadows and distortions in the lens are cleared, and the hearts of the spirit are renewed. The shayh, being composed of the unified Principles of Wisdom in Yæhh, is the origin of your Life suspended by your Numbers of Yahúdah. These formularies of Numbers are capable to rectify misconceptions as they are the basis of your Rings/Eyes. By the blood of your shayh you mark/identify your house for the living to break forth from the midst of the dead.

On the tenth of Yahúdah you inquire deeply within your soul to acquire the imparted traits of

Wisdom from the Fire of Yæhh. Out of your collectiveness of spirit you have mindsoulbody. You are appointed to your state of manifestation which is dependent upon the arrangements of your Numbers of Spirit. Through appointments to reside in Metsryim, you determine your transformations. The mindsoulbody connections that you are given are for your schooling to know your Numbers and attain Mastery of your Spirit.

On condition [mother/developments] of the humility/smallness of the house, ᑭᓴᓐᓗ ᐅᐃᓄᓕᓂᓐᓗᙳᓐ
one draws out unto their becoming/unfoldments ᑭᓵᓕᓐᓗ
a shayh/the Light of the Fire woven as inner mutually paired parts ᐱᓂᓄᓐ
with a learning of Hhúwa—to animate/breathe/become. ᐱᓂᓐ ᐱᐅᓕᓂᓐ
And they reside/dwell near, to be in the midst ᓐᐱᐅᓐ ᓂᓂᓂᓂᓐ
of ALBæyit—their appointed place in the Collective ᓂᑭᓕᓐᓗᓕᓐ
with reckonings of concealed Numbers in souls/expressions ᑭᓂᓂᓐ ᑭᓕᓂᓐᓗᓐ
of the collective fire activations in all men/ayish—activations of Fire. ᓂᓕᓐ
According to the faces/expressions emitted, they partake/eat/consume. ᓂᓕᓂᓐ ᓂᓂᓐ
They are reckoned/counted according to ᓂᓂᓂᓐ
an oylah of shayh/the Lights/Illuminations of the Fire. ᓂᓂᓂᓐ

The smallness of your house refers to your state of humility. According to your smallness, you are able to hold vast measures as there is a complete receptivity. When parts are distant from each other, they are scattered, limited by arrogance. When you are humbled, your parts assemble as one to make a house of Lights—the Collective Name of YæHúwaH. In humility, you hear and thereby eat/partake of your entire assembly. The eyes and the ears are unified to consume revelation. Via humility you are poised to learn and becomes united with a neighbor—those near—whereby you partake together. Partaking of the Pessech enables you to go beyond prior states.

MT/Deut 8:3: "...you do not live by bread alone...rather through every Word that proceeds out of the mouth of YæHúwaH."

YechúwzeqAL/Ezek 3:1-3: When YechúwzeqAL is sent amongst us, then the Words of the Mæyim ALhhim are released as a scroll from shemayim for us to study. ‘Son of Adim, eat what you find; eat this scroll, and go, speak to the house of YishARAL.’ So I open my mouth, and one feeds me this scroll. And one says to me, ‘Son of Adim, feed your stomach, and fill your body with this scroll which I am giving you.’ Then I eat, and it becomes in my mouth like a syrup of pleasantness/sweetness.

Yirmeyahu/Jer 15:16: “Your words are found and I eat them, and your Words become for me a joy and the delight of my heart; for I am one who has been called, Your Name is over me, YæHúwaH ALohay Tsavaut.”

In your own estimation of perception you think to bring a shayh to Pessech; however, upon your level of humility, you bring 12 shayh for each of your houses; with ozim/goats of strength from the left side of ÚWah to support and guide the keveshim/meekness as lambs from the right of Bæyit. In partaking of the Pessech your houses of ayish are fully equipped to rise (Bæyit DibreHhaYamim/2 Chr 35:7). Your members learn by association of parts whereby you partake of meShiæch—the Anointed core formulations within your Name. Via meShiæch—power of ascension you rise from former limitations and definitions of viewing yourself. When understanding humbly abides within, you are able to unite with another and thereby partake of the

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 OLiyn/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, ፋሃ፲ ጥገላ፱፻፳፻፲፭ 5
an offspring of Shayneh/year—a study/an interval of Understanding, ፳፻፱፻፳፻፲፭
which compounds with illumination according to your branching ጥገላ ፳፻፳፻፲፭
from the kevashim/meek ones ጥገላ፱፻፳፻፲፭
and from the ozim/strengths, your collectivity learns/acquires. ፡ሃ፱፻፳፻፲፭ ጥገላ፱፻፳፻፲፭

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 ሃ፳፻፲፭ W፳፻፲፭/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/፳ of Yæhh/፳ arising/፳ 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 MEŠHĪÆCH, 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

Aharúwan. With each bend around the spiral staircase of your rib cage, you connect with the 24 zequnim/elders that stand with you (CHP/Num 1:5). Hereby, you make your ascension as the Pessech offering upon the pole/stake/vertebrae of your Fathers.

You, as the Man/Bread of Life, appear in your glory of Yaoquv as in the days of being begotten on the altar of Yæhh (Metiayæhu 25:31). With you are your angels—messages contained in your Seed Name which have been unfurled as your leaves/oylut are drawn out of your inner branches. There are six/joyous unifying angels on your left of Bayinah and six/joyous unifying messages on your right of Chækúwmah. These messengers are six pairs, being four-faced. You are seated, positioned, upon the Throne of your heart as the offspring of Dæúwd/David/፩፩—the Rock of your Foundation which has risen as a crystal-jeweled mind.

You are diligent to gather and assemble all nations unto you. As Ten States of Light you grasp the nations by your ten fingers. The nations which rule in the earth are arranged to stand with you in your ten toes as the unified Kingdom of YæHúwaH (BæyitDibreHhayamim/2 Chr 36:23). These nations, known as processes, you condition and teach your Laws.

You have the Mind of a Shepherd to oversee and sort-out your flocks of sheep and goats. Gathering at your right hand, are your deeds of mercy and humility, as the meekness of lambs. In your left hand are strengths and courage to follow the leadership of goats. Being right handed ገገገ/y'mæn, you administer the thoughts of your *man*/ገገ. By your left hand/ረፋግW/shmúwal, you have discernment regarding your thoughts as unified strands of your Name which weave your garments of Understanding.

As a Teacher, you open your twelve gates to welcome, “the Blessed—who have expanded their resources,” who are dedicated and ardent followers of your Name—illuminated and willingly obedient to know the paths into your Garden of Paradise. On your right are your disciples, who have fed you from their teachings. Drawing drinks from their wells, they provide a housing for your Light of woven garments to cover your nakedness, ministering to you when you are ill—when the soul becomes distraught and severed, and consoling and comforting you while in prison—chained to pseudo definitions and ambitions of the world. By your 12 servants of the ÚWah-Bæyit, the thoughts of your Collectiveness and Associations of Light are explained to loose your chains to be free (Metiayæhu 25:36).

With the strength of your left hand/shmúwal, you put asunder what does not build-up meShiæch within you. That which has ridiculed and stolen from your honour are cast out as belial/worthless servants. The leading goats of your flock give you strength and assertiveness to affirm your posture of uprightness. You are able to make changes, shift your positions, rearrange your thoughts, renew your mind, always with the target set before your faces of becoming a pillar in the House of AL.

A *shenah*/year contains days of Wisdom, Understanding, and Knowledge according to the months. The sum of a year is Understanding which is gathered from the days of Wisdom—the six pairs of months in a year. Each month is a part of the whole and therefore of Wisdom. There are Twelve moons set to designate the months; yet One Name—Yæhh determines the year.

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 𐤀𐤓𐤕. 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 𐤀𐤔𐤕𐤔—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, 𐤀𐤓𐤕 𐤀𐤓𐤕 𐤀𐤓𐤕 6
are to be drawn out to cherish/keep the inner compositions forever 𐤀𐤓𐤕 𐤀𐤓𐤕 𐤀𐤓𐤕
of the fourteenth day [Neúwn Origin] for the work/day of renewal. 𐤀𐤓𐤕 𐤀𐤓𐤕 𐤀𐤓𐤕 𐤀𐤓𐤕
Pertaining to the illuminations of the Words of Light 𐤀𐤓𐤕
you together press out the sum of your totality/collectiveness 𐤀𐤓𐤕 𐤀𐤓𐤕 𐤀𐤓𐤕
—the entire assembly 𐤀𐤓𐤕 𐤀𐤓𐤕
releasing the consciousness of the unified teraysarunim/tents of YishARAL 𐤀𐤓𐤕 𐤀𐤓𐤕 𐤀𐤓𐤕
in the midst of the evenings/with an Understanding of the layering of threads. 𐤀𐤓𐤕 𐤀𐤓𐤕 𐤀𐤓𐤕

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 Yúwsphah/Joseph until the coming of Baniymín 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 Yúwsphah rise from your waters [SYM/Exodus 13:19]. The skeleton within you is the pattern of Yæhh/15/𐎧, 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 ጠፋኝን ሃዘቀረን ፤
and they appoint it ሃገጽሃ

on the two doors/moving gates [sides of Understanding (L) and Wisdom (R)] ጸገሃገሃግግ ጸገጸጸጸጸ
 and on the lintel/threshold [the foundations/span of the loins] ገሃገሃገሃግግ ጸገሃገሃገ
 over the houses [at the head] ግጥሃገገገ ጸገ
 to verify that you are eating the sum of it within you. ግጥሃገገ ጸገ ጸገ ጸገ ጸገ ጸገ ጸገ

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/ገሃገሃገገ 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 ጸገገገገገ ጸገገገገገ 8
 in this night [of instruction] ጸገገገ ጸገገገገ
 roasted of fire ጸገ ጸገገገ
 and with mætstsut [unleavened bread] ጸገገገገገ
 according to the bitter/terseness/circumspectness; ጸገገገገ ጸገ
 your collective partakes together. ጸገገገገገገ

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 Malekkiysedeq 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 חַג־הַמַּטְּסוּת

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

20	5	Malekkiytsedeq+BaarShevoo ገሃወዳን ዐግወጊረፉ	20+11	SevenEyesALhhim
21	6	ALozAR + Aviyahua ገሃወዳን ዐግወጊረፉ	21+10	SevenEyesALhhim
22	7	Aharúwan + Geren-Auweneh ገሃወዳን ዐግወጊረፉ	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/ሃጌቶ—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/ Metiayæhu 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/ሃሂጌ. 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 assisgnments* (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 YÚWSPHAAH/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 ሃገግግ ሃረሃፋX ረፋ 9

half done or raw; ፋጎ

nor soaked in water ጥገላግጋ ረወጎግ ረወጎሃ

[as flesh/thoughts subjugated in the body of Metsryim, as Light hidden under a bushel]

since your Words are those roasted/tested in Fire; ወፋ ገረሱ ጥፋ ገረሃ

your head is elevated as your legs/fulfill the thoughts ሃገላፋሃ ረዐ ሃወፋፋ

with ascensions of the interior. ፡ሃጎፋፋ ረዐሃ

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 ሃገግግ ሃፋረXሃX ፋረሃ 10
until morning/without observations. ፋፆጎ ለዐ

And the one leaving an excess from it ሃገግግ ፋXጎጎሃ
is yet to present evidence through observations, ፋፆጎ ለዐ
in fire it is absorbed/contained. ፡ሃፓፋወX ወፋጎ

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. ሃጽፋ ሃርሃፋጽ ጸሃሃሃ 11
 Your loins are girded; ግጥሙ ለጳውሎስ ግጥሙ ለጳውሎስ
 shoes are on your feet; ግጥሙ ለጳውሎስ ግጥሙ ለጳውሎስ
 and the Staff is in your hand ግጥሙ ለጳውሎስ ግጥሙ ለጳውሎስ
 and thereby you eat the sum of it; ሃጽፋ ግጥሙ ለጳውሎስ
 with haste to fulfill (no delays) ግጥሙ ለጳውሎስ
 a Pessech of Hhúwa—the Light unto YæHúwaH. :ጸሃጸጸ ፋሃጸ ጸጸጸ

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/ጥ passes through ጥጥጥ 12
 the land of definitions/Metsryim ግጥሙ ለጳውሎስ ግጥሙ ለጳውሎስ
 through the night/instructions of the Words/I of HhúwaHhúwa/ጸጸ ጸጸ ጸጸ
 And the Hand/ጥ, as applied orders, smite to reduce ጥጥጥ ጥጥጥ
 all first-born/primary appearances of manifestation ጥጥጥ ጥጥጥ
 in the state of Metsryim, ግጥሙ ለጳውሎስ ጥጥጥ
 from the Rings of Adim unto the animations of forms, ጸጸጸ ጸጸጸ ጸጸጸ
 and in accordance with the ALhhim of Metsryim ግጥሙ ለጳውሎስ ጥጥጥ ጥጥጥ
 judgments/redeterminations are executed. ግጥሙ ለጳውሎስ ጥጥጥ
 Anni YæHúwaH; a Single Voice of . :ጸሃጸጸ ጥጥጥ
 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 ጥሃረ ጥገላገገ ፩፭
is for the summations to rise in your dwellings/houses/body parts ጥገላገገ ረዕ ጸፋረ
to affirm the summations of Name ጥሃ ጥገላገገ ፋሃረ
and beholding in an outstretched-hand the scope of the blood ጥገላገገ ጸፋ ገላገገፋረ
and with the Pessech in an outstretched-hand ገላገገፋረ
there is an ascension of your collectiveness ጥሃረ
and you rethink: YæhhYæHH in your collectiveness ጥሃገ ገላገገፋረ
to strike for dispersing/sending out by your orders ጸፋገገፋረ ገላገገ
with the Light rays of illumination striking ገላገገፋረ
the land of definitions/Metsryim ፡ጥገላገገ ገላገገ

And the Illuminations of YæHH are the Day/Acts of definite purpose ፩፭ ጥሃገገ ገላገገ ፩፭
what are set for your branches to be recalled by your Neúwn Mind. ገሃፋረ ጥሃረ
And with the Grace of your collectiveness you are gathered ገሃፋ ጥገላገገ
to arise in your journey to The Collective Yæhúwah ፩፭፩፭ ገላገገ
for your generations, through portals of your branches ጥሃገገፋረ
to be a statute/decreed concealed within the world ጥሃረ ጸፋገገ
to compose your ascensions of your Light/Life ፡ገሃገገፋረ

The Words of HhúwaHhúwa/፩፭፩፭, 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 ጥገላገገ ጸፋገገ ፩፭
of matstúwat/unleavened bread you are to digest in thought/deed/consume/eat; ገሃገገ ጸፋገገ
surely, to verify in the Day of HhaReshun/the first ገሃገገ ጸፋገገ ጥገላገገ ጸፋ
you cease to have fleshly appetites/leaven/arrogance. ፋሃገ ገሃገገፋረ
From within your dwellings/houses of your branches ጥሃገገፋረ
you affirm your vessel to partake of chamets/the vinegar/sour cup ጥገላገገ ጸፋ ጸፋገገ
and recognize the sum of your soul to be an animation of Light— ፋሃገገ ጸፋገገ ጸፋገገ
an extraction, drawn out of YishARAL. ፋሃገገፋረ
From the Day of RESHUN ገሃገገ ጸፋገገ ጥገላገገ
there is a testimony—an evidence of the seventh day. ፩፭፩፭ ጥገላገገ

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 megrayqædash 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/𐌿 of Ayshshur and the Fire/W of Nephethli, whereby you are called by the Numbers of your Name/𐌿W 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 ንሃሠፉላል ማሃዲያ 16
T ሠፈቀ-ፉላቀማ
T ቺዐቺያሠፉ ማሃዲያ
T ሠፈቀ-ፉላቀማ
T ማሃዲያ ጸጸጸጸ
T ማጸጸ ጸጸጸጸ-ፉላ ጸጸፉላ-ፉላ
T ሆላቺ ፋሠፉላ
T ሠጸጸ-ፉላ
T ሃፈቀ ፉላ
T ማሃዲያ ጸጸጸጸ

T ጥፋጥፋጥፋ 17
T ጥፋጥፋጥፋ-ጥፋ
T ጥፋጥፋ ጥፋጥፋ ጥፋጥፋጥፋ
T ጥፋጥፋጥፋጥፋ
T ጥፋጥፋጥፋጥፋጥፋ
T ጥፋጥፋጥፋጥፋ
T ጥፋጥፋ ጥፋጥፋ-ጥፋ
T ጥፋጥፋጥፋጥፋ
T ጥፋጥፋጥፋጥፋጥፋ

T 3W449 18
T WΔHC 3Y7 4WO 3O9449
T 3409

T Xጉሙ ሃረሃፋX
T Wፈዘረ ግጥሙ ሃረሃፋX
T :ፃፋፀፃ

T ግጥሙ XፀፃW 19
T ፋጉሙ ፋረ ፋፋW
T ግጥሙXፃፃ
T Xጉሙጸፃ ረሃፋ-ረሃፋY
T ፋሃፃፃ Wፃፃፃ ፃፃፃፃY
T ረፋፋWፋ Xፈፀፃ
T ፋፋፃ
T ፋፋፃ ጸፋፋፃY

T Xጉሙጸፃ-ረሃፋ 20
T ሃረሃፋX ፋረ
T ግጥሙXፃፃWፃፃ ረሃፃፃ
T :Xጉሙ ሃረሃፋX

T ፃፃፃ ፋፋፋY 21
T ረፋፋWፋ ፋፋፋ-ረሃፋ
T ግጥሙ ፋፋፋY
T ፃፃፃ ግጥሙ ሃረሃፋ ሃሃፃፃ
T ግጥሙXፃፃWፃፃ
T :ጸፃፃ ሃሃፃፃ

And you acquire ግጥሙፋፋ 22
bands/cords of hyssop (derived from cedar/illumination) ፃፃፃፃ Xፈፋፋ
T ግጥሙ ግጥሙፋፋ
T ፋፋፋ-ፋፋፋ
T ግጥሙፋፋ
T ፋፋፋፋፋ-ፋፋፋ
T Xጉሙፋፋ ፋፋፋ-ፋፋፋ
T ፋፋፋ ፋፋፋ ግጥሙፋፋ
T ሃፋፋፋ ፋረ ግጥሙፋፋ
T ሃፋፋፋ-ፋፋፋ Wፋፋፋ
T :ፋፋፋ-ፈፋፋ

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/ፃፃ of the body of Shamounn.

T ፃፃፃፃ ፋፋፋ 23
T ግጥሙፋፋ-ፋፋ ፋፋፋ

T ግልጻ-ጸጋ ጻፋፋሃ

T ጋሃቀWግጻ-ረዐ

T ጸIሃIግጻ ጌጸW ረዐሃ

T ዘጸጋጻ-ረዐ ጻሃጻጌ ዘቹጋሃ

T ጸጌዘWግጻ ጎጸጌ ፋሪሃ

T ግሃጌጸጋ-ረፋ ፋጋሪ

T :ጋጎጎሪ

T ግጸፋግWሃ 24

T ጻIጻ ፋጋጻ-ጸፋ

T ሃጌጎጋሪሃ ሃሪ-ቀዘሪ

T :ግሪሃዐ-ፈዐ

T ጻጌጻሃ 25

T ኩፋፋጻ-ረፋ ሃፋጸጸ-ጌሃ

T ግሃሪ ጻሃጻጌ ጎጸጌ ፋWፋ

T ፋጋፈ ፋWፋሃ

T ግጸፋግWሃ

T :ጸፋIጻ ጻፈጋዐጻ-ጸፋ

T ጻጌጻሃ 26

T ግሃጌጎጋ ግሃጌረፋ ሃፋግፋጌ-ጌሃ

T :ግሃሪ ጸፋIጻ ጻፈጋዐጻ ጻግ

T ግጸፋግፋሃ 27

T ጻሃጻጌሪ ፋሃጻ ዘቹጋ-ዘጋI

T ዘቹጋ ፋWፋ

T ረፋፋWጌ-ጌጎጋ ጌጸጋ-ረዐ

T ግጌ 4ኩግጻ

T ግጌ 4ኩግጻ-ጸፋ ሃጋጎጎጋ

T ረጌኩጻ ሃጎጌጸጋ-ጸፋሃ

T ግዐጻ ፈቀጌሃ

T :ሃሃዘጸWጌሃ

T ረፋፋWጌ ጌጎጋ ሃWዐጌሃ ሃሃረጌሃ 28

T ጻሃጻጌ ጻሃኩ ፋWፋሃ

T ጎፋጻፋሃ ጻWግ-ጸፋ

T :ሃWዐ ጎሃ

T ጻረጌረጻ ጌኩዘጋ ጌጻጌሃ 29

T ጻሃጻ ጻሃጻጌሃ

T ፋሃሃጋ-ሪሃ

T ግጌ 4ኩግጻ ኩፋፋጻ

T ጸዕገገ ላሳገግ
 T ሃፋቶሃረግ ገግገግ
 T ገገገግ ላሳገግ ልዕ
 T ላሳገግ ጸገገግ ላሳገግ
 T ጸገገግ ላሳገግ ረሃገገ

And the one of Phargoh rises through instruction/of night, ጸሐገገ ጸዕገገ ግገገገ 30
 of the one becoming and all their servants, ሃገገገገገገ ላሳገግ
 with all definitions—of Metsryim—of the body. ግጥሙ ረሃገገ
 And there becomes a great cry ጸሐገገ ጸዕገገ ገገገገ
 in Metsryim/the world, ግጥሙ ገገገገ
 for there is the AyinnBæyit ጸገገገገ ገገገገ
 which verifies the AyinnSham's extension/transmigration. ጸገገ ግገገገ ገገገገ

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 ላሳገገ 31
 the teachings of maShayh and the teachings of Aharúwan ገገገገ ጸገገገ
 the instructions of night [conveyed through layers of thoughts] ጸሐገገ
 and says/discourses ላሳገገ
 Rise, go forth from the midst of my people/consciousness ገገገገ ሃገገገ ሃገገገ
 the sum of your collectiveness ግጥሙ ገገገገ
 the sum of the offspring of YishARAL ገገገገ ገገገገ
 and proceed, serve the Totality of YahuWah ጸገገገ ገገገገ ሃገገገ
 as your Words ጸገገገ ገገገገ

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 ግሃጎፋቱ-ግገ 32

T ሃጸቀ ግሃ4ቀፅ-ግገ

T ግጸ4ፅፈ 4Wፋሃ

T ሃሃሪሃ

T :ጊጸፋ-ግገ ግጸሃ4ፅሃ

T ግጊ 4ቱግ ቀIጸጸሃ 33

T ግOፅ-ሪO

T 4ፅግሪ

T ቡ4ፋፅ-ግግ ግጸሪWሪ

T ሃ4ግፋ ጊሃ

T :ግጊጸግ ሃጎሪሃ

T ግOፅ 4Wጊሃ 34

T ሃቀቱፅ-ጸፋ

T ቡግጸጊ ግ4፱

T ግጸ4ፋWግ

T ግጸሪግWፅ ጸ4ፋቱ

T :ግግሃW-ሪO

T ሃWO ሪፋ4Wጊ-ጊጎፅሃ 35

T ፅWግ 4ፅፈሃ

T ግጊ 4ቱግግ ሃሪፋWጊሃ

T ፅፅI ጊሪሃሃ ገቹሃ-ጊሪሃ

T :ጸሪግWሃ

T ግOፅ ጎጸ-ጸፋ ጎጸጎ ፅሃፅጊሃ 36

T ግጊ 4ቱግ ጊጎጊOፅ

T ግሃሪፋWጊሃ

T :ግጊ 4ቱግ-ጸፋ ሃሪቱጎጊሃ

T ሪፋ4Wጊ-ጊጎፅ ሃOቹጊሃ 37

T ፅጸሃቹ ቹቹግO4ግ

T ገሪፋ ጸሃፋግ-WWሃ

T ጊሪገ4

T :ገ፱ግ ፈፅሪ ግጊ4ፅገፅ

T ፅ4 ፅ4O-ግገሃ 38

T ግጸፋ ፅሪO

T 4ቀፅሃ ጎፋቱሃ

T :ፈፋግ ፈፅሃ ፅጎቶግ

T ቡድን-ጸሐፊ ሃገራዊ 39

T ግጥሙ ሃገራዊ 4W4

T ጸሐፊ ጸሐፊ

T ጸሐፊ ላገፉ

T ግጥሙ ሃገራዊ 4W4-ጸሐፊ

T ጸሐፊ ጸሐፊ ሃገራዊ ላገፉ

T :ጸሐፊ ሃገራዊ-ጸሐፊ ጸሐፊ-ጸሐፊ

T ጸሐፊ 40

T ላገፉ ጸሐፊ

T ግጥሙ ሃገራዊ 4W4

T ጸሐፊ ጸሐፊ

T :ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ 41

T ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ

T :ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ 42

T ጸሐፊ

T ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ

T ላገፉ ጸሐፊ ጸሐፊ

T :ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ 43

T ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ

T :ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ ጸሐፊ 44

T ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ

T :ጸሐፊ ጸሐፊ ጸሐፊ

T ጸሐፊ ጸሐፊ 45

T :ጸሐፊ ጸሐፊ ጸሐፊ

T ርሃፋጊ ልዩፋ ጸጊፍፍ 46

T ጸጊፍፍ-ግግ ፋጊኩሃጸ-ፋሪ

T ፋግፍፍ-ግግ

T ጸኩሃዞ

T ግኩዐሃ

T :ሃፍ-ሃፋግጸጸ-ፋሪ

T ርፋፋግጊ ጸፈዐ-ሪሃ 47

T :ሃጸፋ ሃግዐጊ

T ፋገ ሃጸፋ ፋሃገጊ-ጊሃሃ 48

T ጸሃጸጊ ጸፍፍ ጸግዐሃ

T ፋሃገ-ሪሃ ሃሪ ርሃግጸ

T ሃጸግዐ ፍፋግጊ ሲፋሃ

T ጸጊጸሃ

T ኩፋፋጸ ጸፋገፋሃ

T ርፋዐ-ሪሃሃ

T :ሃፍ ርሃፋጊ-ፋሪ

T ጸጊጸጊ ጸዞፋ ጸፋሃጸ 49

T ጸፋገፋሪ

T ፋገሪሃ

T :ግሃሃሃጸፍ ፋገጸ

T ርፋፋግጊ ጊግፍ-ሪሃ ሃግዐጊሃ 50

T ጸሃጸጊ ጸሃኩ ፋግፋሃ

T ግፋጸፋ-ጸፋሃ ጸግግ-ጸፋ

T :ሃግዐ ግሃ

T ጊጸጸሃ 51

T ጸገጸ ግሃጊጸ ግኩዐፍ

T ጸሃጸጊ ፋጊኩሃጸ

T ርፋፋግጊ ጊግፍ-ጸፋ

T ግጊ ፋኩግ ኩፋፋግ

T :ግጸፋፍኩ-ሪዐ

Sepher Yetsiat Metsryim / Exodus 13

And the unified of YæHúwaH declares/gives Words ጸሃጸጊ ፋፍፋጊሃ 1
 pertaining to AL maShayh for consideration/to become a Saying: :ፋግፋሪ ጸግግ ርፋ

Qudash/Set apart/distinguish ግፋፍ 2

for the Ring of Laúwi/for the Body of the Tree of Life to be in your midst ርሃጊሪ
 the foremost fruit of the mind (which is upon the Tree of Life in the beginning) ፋፀፍ ፋሃሃፍ

the foremost fruit of the mind ግጥሙ ጸሐፊው
 within the offspring of YishARAL ረፋፋዎች ገጥሟል
 within Adam ግልጽ
 and within the animated/living/quickenened ones/*who cluster together in a dwelling/*
 (the origin of every soul) ጸሐፊው ገጥሟል
 according to the hands/actions is the Hhúwa/breathing/coming into being. ፡ፋሃጸ ገጥሟል

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 Teuwwrah 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 Metsryim. Taking a fruit is accepting an expression. The fruit of Yúwspah, 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 Pessech we selec/appoint your shayh by the counting of 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 Pessech 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 Pessech, 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 Metsryim, but rather that *we ascend— go up through Metsryim—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 Pessech, we are granted access to enter into the dwellings of Chækúwmah, through which we come to see all within Bayinah.

As the Fire creates its own lamp/menorah and supplies its own oil, so does the The Oyits Chayim/Tree of Life produce the twelve fruit of unity, which is the House of the Words of Life. The fruit is the glory expressing the Word, whereby we know the flavor of the Word and whereby we partake of the attributes of the Word unfolded. What is the value of creating fruit that remains forever? The fruit is a confirmation, a product of the season/moon effect; but the Word is eternal, unleavened that comes from the midst of the Oyin:Oyin—the unified consciousness of the pairs of HhaKuwáhnim. The world of Light are congruent Rings to be journeyed through, whereby we know the invisible through the visible. The world of darkness are of disjointed rings that enslave the mind, as one snagged unto futility. As one accepts the fruit/expressions of the

Trees of Knowledge in Arrat, we come to know all that is within the Tayit Heads of Understanding, and thereby enter into the very Minds of the Most High, from which the Word, bearing the fruit of Knowledge, is formulated in HhaALhhim, and from whose House comes the Shayh to reveal the glory of the Origins of Antiquities from the foundation of Chakmah.

YæHúwaH speaks/declares unto maShayh—unto drawing out the Lamb. The Lamb is the servant of Wisdom, born in the House of Shamoúnn. All that YæHúwaH says unto maShayh is unto drawing out all within the Shayh that is opened through which the worlds are formed. The constructs of thoughts that are heard in Shamoúnn, in which the Shayh is formed, is composed into documents, written according to the Fire Nature of our Name. This record of words is commonly called the Law of Moses. These are the Words that Unified of ALhhim speak in creating the worlds through the complete utterance of seven days. The Unified speak unto complete acts of light to be revealed, whereby there are 7 days, a day for each of the Rings of Perfection. The Words of Life are heard again and again for they reverberate within us, through Shamounn, as we come into each stage of expressing the Words of Life. We hear the Words as we faces within faces, being at the appropriate space, vibration, and level of development. By hearing the Words the fruit of Knowledge is born from within us.

The process begins by going into Midyan where the Words of Fire are heard. The process culminates by bringing up all aspects of Name to the mountain to hear the Words of Fire.

In each major transition, as from Metsryim or from Bemidbar, we go through Midyan, and then into the next territory. Hence, via deduction, we understand that HhaSham dwelt in Midyan prior to the creation of the world. Midyan, has been called the subconscious; however, the term is not inclusive of all that Midyan holds. It is more. It is the center of the priesthood: ie. Yethro's station. It is where the priest come for meetings: ie. Aharúwan meeting maShayh there. Hence, we may call it the Center of Origin from which all spins forth. There is a centrifugal force within Midyan that distinguishes what is present and spins off an expression what it holds or has formulated. The expression contains the force of being propelled forth. Once the Mind has developed a plan within the Center of Origin, the force to accomplish it is within the plan. We are confident in the Mind of YæHúwaH that all initiations are being fulfilled.

Chapter 6:10-15

And YæHúwaH speaks/giving access to the House of Knowing ፳፻፳፯ 4፻፳፯፻፲፱ 10
unto maShayh/unto drawing out Wisdom's Light/unto revealing the Shayh ፳፻፳፯ ፭፻፳፯
for considerations/for sayings. 4፻፳፯፻፲፱

HhaSham speaks unto maShayh, unto drawing out Wisdom.

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

maShayh speaks to activate the Faces of YæHúwaH within your habitations.

YæHúwaH speaks unto maShayh coupled with Aharúwan to bring forth from Metsryim.

Via internalizing the ideas/appearing, speak/approach the House of the Mind 4፻፳፯ 4፻፳፯ 11

When ever we speak we open up our Minds of Revelation/ 49፩፫. 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 3ሃ3፫ 49፩፫ሃ 13
 AL maShayh and AL Aharúwan ሃ43፩ ር፩ሃ 3ሠ፡፫ ር፩
 and the unified orders them ሠሃተ፫ሃ
 pertaining the offspring of YishARAL ር፩4ሠ፫ ፫፡፡፡ ር፩
 coupled with Pharaoh 3047 ር፩ሃ
 Melech/King of Egypt ሠ፫፫ ላተ፡፫ ሃሪ፡፫
 to cause to rise/emerge 4፫ተሃ3ሪ
 the total offspring of YishARAL ር፩4ሠ፫ ፫፡፡፡ ጸ፩
 from the State of Definitions/Metsryim. ሠ፫፫ ላተ፡፫ ተ4፩፡፫

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 ፫ሠ፩4 3ሪ፩ 14
 of their father's houses ሃጸ፩ ጸ፫፡፡፡
 the offspring of RAuwáben ሃ3ሃ፩4 ፫፡፡፡
 b'chor YishARAL/the ripening of enlightenment/firstborn ር፩4ሠ፫ 4ሃ3
 Chanuch and Pallu 4ሃሪ፫ሃ ሃሃ፡፫
 Hetsrun and Carmi ፫፡፫4ሃሃ ሃ4ተ፫
 Coupled with the offspring of Shamoúnn ሃሃ0፡፫ሠ ፫፡፡፡ 15
 Yemuel coupled with Yamin coupled with Ahad ፩3፩ሃ ሃ፫፡፫፫ ር፩ሃ፡፫
 coupled with Yachin and Tschur 4፫ተሃ ሃ፫ሃ፫ሃ
 coupled with Shaul, a formulation the Canaani 4ጸ፫፡፫0፡፫ሃ3 ሃ3 ርሃ4ሠሃ
 These are the families of Shamoúnn. ሃሃ0፡፫ሠ ጸ፫፫ሠ፡፫ 3ሪ፩
 Coupled with the Names of the offspring of Laúwi :፫ሃሪ ፫፡፡፡ ጸሃ፡፫ሠ 3ሪ፩ሃ 16

Proceeding from Metsryim according to the Faces of Unity

VERSE 19

And MaShayh takes/appropriates, grasps, takes hold of in an active mode 3ሠ፡፫ ፫፫፫ሃ 19
 the complete skeleton/life structure of Yúwsphah/to increase ፫፫ሃ፫ ጸሃ፡፫ተ0 ጸ፩

with him/to establish a people ሃግወ
 for to become complete he initiated a fulfillment — ወገንዎን ወገንዎን ብሎ
 the totality of the formulations of YishARAL ለሁሉም ግንዛቤዎች
 to become a saying/for a meditation: ለማድረግ
 To know the values [of the formulations of YishARAL] ALhhim will muster/be enjoined
 ማድረግ ለሁሉም ግንዛቤዎች
 with you — with your branches, ማህበራዊ
 and you will ascend/bring up ማህበራዊዎች
 the complete skeleton/bony structure from this ይህንን ግንዛቤዎች
 with you/the complete branches of life. ማህበራዊ

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

wearing today, we came with a saying of Joseph: “*It’s all in the bag.*” — When you know the values of your sexuality you 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.

When you accept Yuwsphah, in any manner, you are brought into manifestations and states of blessings. Initiation and recurring functions of Yuwsphah in you and in your trusted relationships are blessings to your soul. When your place of appointment knows Yuwsphah, you abide in freedom; when there is a lack of understanding of the Headship of Yuwsphah, you become enslaved. The account of the achim/brothers coming to Yuwsphah, upon acknowledging the ALhhim who see all in them, are brought out of famine into the blessings of Metsryim. Whenever Yuwsphah rises from the waters of your habitations, the House of YishARAL—your Twelve— are lead into new fields, pastures, elevations, arenas of Light that forms your Seed continuously. There is a going forth into progressions through every provision of your Servant Master Yuwsphah. The denial of the blessings of Yuwsphah affronts your progressions.

Yuwsphah is the providing Hand that directs your habitations from the Stars to Moons to Suns of full illumination. The accounts of Yuwsphah carry your soul from one side of the Light unto to the other, from famine to blessings, from estrangement to companionship, from darkness to Light. What is concealed in your treasure sacs, that Light forms in you graciously, is made known in the Light of your comings forth/opening the sacs of grain.

In our acceptance of Yuwshaph's role amongst our 12, our states of residence change until the day when Yahushua/Joshua, son of Aparryim of Yuwsphah, leads us through the waters of this world unto the Lands of our Word Origins (Promise), whereby we enter with Eyes opened, and filled with the Faces of the Fathers, to enter their realms of glories. What you develop in this realm, is as building a house; the gates therein open to enter what you have built.

The reproductive system, personified as Yuwsphah, is the route though which you appear into your dwelling states at every level. The continual generations of Yuwsphah, month by month, are granted to you to multiply and be fruitful in your sojourns. Not to be totally Freudian in perspective that excludes the overseeing Hands and Faces of YæHH, but the evidence and reality of the instruments of Yuwsphah, of the Faces of Yaoquv with blessings of Reshun—primary ordering of states, affect your habitations as the Bone in you rises.

And maShayh/Moses—the state of the Lamb— learns/takes of Joseph's bones with each summation of becoming: who adjures the children of YishARAL/Israel, saying: ALhhim visits you as you carry out my bones from this place (state of residence) to be with you, adding to your becomings.

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

First, you do not leave Metsryim; you go forth from Metsryim. 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 𐤑𐤓𐤕𐤓 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. 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 fruits 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/recollections 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: ግሃጸጸ ግሃጸጸ ለጳውሎስ ለጳውሎስ “*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, ጸሃቶ ሃሳቶ ሃሳቶ 20
and they encamp in Etham, ግሃጸጸ ሃሳቶ ሃሳቶ
at the edge/border of the wilderness/the illumination of extracting the Word. ሃሳቶ ሃሳቶ ሃሳቶ

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

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/ΔΥ〰Ο 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/Psalms 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/ΥCΑ. 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: ሠጥሎ ላረ 22

A pillar/stance of a cloud is their day/activations. ሥሥሃረ ገገዐጳ ልሃሥዐ
joined with a pillar/stance of the fire for a night/teaching ጸረረ ሠፋጳ ልሃሥዐሃ
for the faces of the people. ሥዐጳ ጸገረ

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/ጸረረ. 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/ሥዐጳ. In this process, you are the revealed Word of the Father, the Children of Light.

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