

Sepher Yetziat Metsryim ~ Exodus 12

Pessæch – Passover – Progressions

And the one/unified of YahúWah contemplates/utters 𐤃𐤏𐤕𐤕 𐤕𐤓𐤕𐤏𐤕𐤕𐤕 𐤕
ALmaShayh is joined to ALAharúwan 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕 𐤕𐤓𐤕𐤕𐤕𐤕𐤕
within states of definitions/in Metsryim 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
for a meditation/saying: 𐤕𐤕𐤕𐤕𐤕𐤕

Attributes of YahúWah 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 Widsom, 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 Life and its Origin are eternal. As you enter into states of definitions—Metsryim/Egypt, the states and positions of “these brothers of Laúwi/Levi, as upholders of Illumination” are considered within those seeking to manifest their Collectiveness of YahúWah.

31/AL of 256/Aharúwan

Strands of Yæhh/31 Stream through Aharúwan/256

ALAharúwan ᳵ᳚᳚᳚᳚᳚᳚

O/Oyin/16 as 6+10 = two fives 25 unified/pairs/bonds as $\Upsilon/6 - \Upsilon\mathfrak{A}\mathfrak{A} - \Upsilon+7$.
 through which the Name of Reshun/5+5 of $\mathfrak{A}\Upsilon\mathfrak{A}$ appears in Aharuwan.
 The Values of Aharuwan include

40 ~ Waters above

13 ♪ Waters below

4 Δ Gates/Doors to the Rings of ALhhim and their habitations/worlds.

The Mind of Aharúwan ʎ = 4Ǻ4/26 HhaSham YahúWah

𐤃𐤃𐤃 𐤃𐤃𐤃 146614 146614 = 𐤃𐤃𐤃 𐤃𐤃𐤃 YahúWah/26

𐤃𐤃𐤃𐤃 𐤃𐤃𐤃𐤃 31+31=62 House of the Fathers, House of Yæhh 𐤃𐤃

In Aharuwan are the 2 5's unified $6 = \text{Y Mind of } 26 \text{ YahúWah}$

Two sixes: 26 = Lammæd/Instruction/ℓ of the 12 and its inverse 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 Aharuwan is the utternace of Núach/Noah

$$\exists 44 = Y Y$$

日

through which the Thoughts of Ascensions and Consolation descend
and rise/are lifted-up through your waters.

The acts/days of Wisdom are determined by illuminations of the Words of Life རྟེན་གྱི་ཡང་འཕྲོད་པ་ལྷན་པར་
for your branches of Mind; བསྐྱེད་པའི་བླ་མ་

The acts of the Mind of Neúwn are breath animations 𐌲𐌶𐌿𐌶 𐌶𐌶𐌿𐌶𐌲𐌲 𐌿𐌶𐌿𐌶𐌲𐌲

for their branching [causing 12 months] ግሃረ
for each act/season of the year—a study of transformation. :ጸ ግሃጸ ጌ ሃፈፈረ

The Chadash/month/ሃፈፈረ is an interval of Wisdom. Thirty days of Lammæd/30 are spun by two sides of the Faces of Yæhh/15:15 weave their thoughts. The intervals are set through instructions of Bayinah unto Chækúwmah wherein Thoughts open and interact in the course of a year—through studies.

Speak collectively—through AL—the unified strands of Yæhh, ረፋ ሃፋፈል 3
to be an entire/complete congregation/assembly ጸፈዐረሃ
of YishARAL, for a saying/worthy consideration: ላግፋረ ረፋ ላሃጌ
In the tenth/unto fulfillment, with wealth/resources
of Understanding, Wisdom, and Knowledge ላሃዐፃ
renew the illuminations to the goals/tongues/ፒ of HhúwaHhúwa; ጸፒጸ ሃፈፈረ
And inquire to acquire/learn of your collectiveness as ግጸረ ሃፈፈረሃ
an ayish/a fiery animation of the Crown of Life/shayh ጸሃ ሃጌፋ
of the Houses of the Aúwvt/Fathers: ጸፃፋጸጌፃረ
a shayh ጸሃ
for the houses—*unified dwellings of the Aúwvt/Fathers* :ጸጌፃረ

Through inquiries to attain inner harmony of your twelve members, you prepared yourself to house the attributes of the Aúwvt/Fathers. The traits of Yæhh in Avrehhem, Yetschaq, and Yaoquv are released through intervals of days. To the faces of Avrehhem the Pessech and seven days of ChagHhaMatstsut are set; to the faces of Yetschaq the weeks of Shevuouwt unto the 50th day are fulfilled with joy; and to the faces of Yaoquv the eight days of Sukkut are entered for your harvest of what you have sown in your year.

As leaves on a tree, your offerings to your Fathers 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/ጸሃ.

A year/study/transformation defines/expands your collectivity. 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 Fathers. 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. Meneshah is born on the left hand in Shayin; Aparryim is born in right hand of Semek. These two appear within Yúwsphah ፓቶሃጌ—as the Shayin-Semek Faces rise in the House Yahúdah Ring of Quphæph-PaúWah ቀ-ፓ.

The ascent of the Semek—the bones of Yúwsphah rise with strength emerging from your watery graves. The ascent of Semek is likened to the stavos, upon which you make an ascent. Upon the Semek Cross your Life hangs as your organs hang upon your bones. Shamoúnn, depicted in the parables as Simon of *Cyrene—of the Sovereign Queen of Bayinah*, is ever-ready at your side to assist your ascensions. According to what is understood in Shamoúnn, you carry the Semek Cross to hang, thus elevating your fruit above violations and degradations of corruption. The ascent of your bones of Yúwsphah is illustrated each spring as branches rise from the dead and sprout new leaves.

Yaoquv blesses the two offspring of Yúwsphah/Joseph for retentions and expansions of your mind's development. The hands of Father Yaoquv cross so that the left hand rests on Meneshah ㄣㄨㄣ—in the Shayin origins of the Fathers, from which the mind receives. The right hand is laid upon your head of Aparryim through whom you appear with structured faces in Pessæch ㄞㄞㄞ. The fulfillment of these parables are through appropriating Meneshah in your to receive the glories of the Fathers and to set Aparryim to build a House to contain your glories.

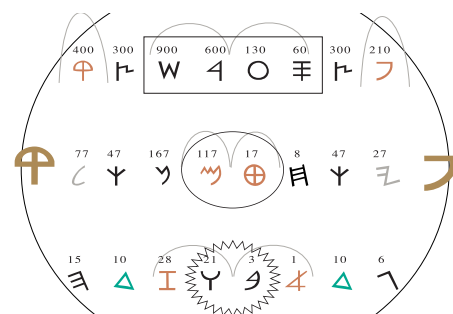
The Names of Meneshah and Aparryim in Yúwsphah carry forward Shayin-Semek—the Fire and Wood through your Rings of Fire as you make your offerings. Meneshah retains the Shayin; Aparryim carries the might of Semek as bones of Yúwsphah from which your twelve branches sprout forth. The Shayin of Meneshah is the root from which the concept of fire-hell is derived. As the House of Meneshah 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 meShich descends and takes from there what is held captive to be ordained as gifts to be employed in realms of conscious ascensions.

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

The meShich is birthed from the Houses of the Fathers, namely in the House of Yahúdah—your House of Numbers/Praise. As your offerings of the Fathers are made, your thoughts are assembled in Fire, within your Ring of Shayin-Semek. The assembly of these thoughts are unified into a body, a shayh/אשׁ, formed as your Name’s Seed-Logo. The shayh is an assembly of thoughts to make known the Mind of the Fathers which makes the Invisible Faces to appear in sequences of days. The ideas of your Fathers are made known—become apparent through your shayh in which the Faces of Semek—the Fathers of Yæhh/אֵל 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/אֵל of Pessech אֵל (Yúwsphah/Luke 9:26). All around you the messages of the Light speak whereby you are without any excuse: what is formed through the sun in a prior year becomes evident/breaking forth in spring.

The Name of Meneshah אַו, carries in your twop sacs the Name of shayh through the Mæyim-Tayit—*your assembled waters*. Your shayh/אַו—the Breath of Life is 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 vapor 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/the womb. Though the appropriations of the Fathers, your shayh is appointed a house—of Shamoúnn/Simeon—in which to reside. The house of hearing/as an ear (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]. As the shayh of strength (as goats) and meekness (as sheep) are drawn out of your houses of Shamoúnn in Yahúdah—your Body of Numbers, the fulness of your Fathers becomes apparent, whereby 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).



Body of Numbers
retains the Thoughts of Yæhh to over-see developments/progressions of your Name

The shayh in Shamoúnn/Simeon aids your House of Yúwsphah/Joseph to develop your branches of brothers/achim to bring your members into Metsryim/Egypt/definitions/manifestations (SMB/Gen 42:24). Yúwsphah 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 Yúwsphah is erected to build the House of your Name. Shamoúnn resides with Yúwsphah until Beniyman comes—to formulate the Seed of Neúwn via which a new nation/state is born from within another nation. Hence, from this Law, you learn that the Numbers and Letters of your Names are retained in a body form until your BeniyMAN, the Son of Man, appears in your clouds—assembled spirals in your heads of glory!

In the ALhhim of ÚWah-Bayit/ሃፓ of Shamoúnn, the Lights of the Fathers are woven into a house/body for your twelve to reside. Via the transference of thoughts from one level unto another, you come to understand that your shayh of strength and meekness are formed by hearing and agreements/covenants of the Fathers. Thus, the core of meShich resides in your Houses of YishARAL, as the Chief Corner Stone upon which your members are built (Metiayæhu 16:18). The concept of building a House upon a stone is taken from foundations of Shamoúnn with Yúwsphah as a tree is founded upon the seed-stone from which it rises. From the Ring of Knowledge—the Crown of Life in Shayin-Semek/W፳, the shayh descends into the Eye of Understanding—into the Waters of Mæyim-Tayit/ጸ፬, and then into the Ring/Eye of Wisdom of ÚWah-Bayit/ሃፓ through which your house/body is formed according to agreements with the unified strands of Light of the Fathers—those of AL, whereby the Faces appear in your strands of tissue. As the Seed of Semek/The Fathers/፳ is transferred into three levels, your Name and its positions are hung upon the Tree of Life/ሃ. In this manner, the shayh/your Breath/Light of Wisdom (a joining of your two Rings of ALhhim—momentum and extension) is transferred from the realm of Fire to Waters and then to your chair in Shamoúnn/፩.

The arrangement of Rings according to your levels of understanding the Teúwrah, of Lammæd/ረ, 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 ገሃዕግዓ. In the ÚWah-Bayit Rings of ALhhim, the Shayin/W Fire is housed for your developments upon your emerging upon Semek/፳. *The golden oil that flows from the ears is an anointing of the head from which comes the term, meShich—anointed to ascend.*

The Fire/W of your Fathers is designated to your body of Waters/ግ. As a result of the occupation of your Breath, a Name/shamግግ is called to an appointed place. The Fire/W and Waters/ግ of your Name/ግግ 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 MEŠICH

The shayh offerings appear in Shamoúnn during the Days of Yahúdah/Judah (Metiayæhu 3:1-3). In the ALhhim Rings of the ÚWah/6-Bayit/2 House (ሃ፩-፩) are formulations of the Twelve/፫. The 12/፫ assembled Branches/Trees in Shamoúnn form the Law of meShich (Galatians 6:2, Rom 10:4). The details of the inscriptions in these Twelve Trees are drawn out in the Law of maShayh/Moses/ጸግግ, which are Light extractions/ግ of what is in the Body of the Shayh/ጸግ.

The Chassidim/Essenes made an exemption between what is written in the Law of meShich and the Law of maShayh/Moses, that being “the certificate of divorce” which is not in the Law of meShich (Menachem/Mark 10:1-12). In the Law of meShich there is no divorce mentioned as the Sayings of the ÚWah Bayit 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 meShich the body is kept, cherished, sanctified by the mind depicting meShich presenting a perfect body assembly as a bride. The body members are forever joined to the 12 Heads in Yæhh whereby though they become as prostitutes, they will be revived to the bones again to put on their garments of purity and loyalty.

When Consciousness comes into the regions of Judea, the narratives are disclosing 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 meShich contained in your ÚWah-Bayit Rings. Accordingly, your ears are rolled-up as the scrolls of your Name of meShich which are positioned on the sides of the Arun/ark.

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

The Teúwrah/፫ is composed of Twelve Trees of Knowledge of Good—a Collective Sum of Associative/Paired Parts, commonly translated as The Tree of the Knowledge of Good and Evil. (Please note; what is translated is not the same as what is written.) The twelve branches of your

soul are likened to trees. The Trees of YishARAL are derived from the cedar tree of Laúwi/Levi. The trees of your garden are your twelve stalks growing from the base of your 12 Heads of Yæhh. There are pairs of 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 Tree of Knowledge of the Collective Good and the Associated Friends is your Body itself as a garden of Trees. You chose your associations to be Friends of AL or friends of the world. Through learning to maintain the fruit of your trees verses taking away from yourself or your neighbor, you come to the Aharúwanic Mind of the Tree of Life. The path to the Tree of Life is the oylah. In making the oylut you learn the 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 and are loosened from entanglements of conflicts with the world which cannot hold you as those bound. You are given rites to the Tree of Life to feed upon the pure Words of ALhhim in HhaTeúwrah.

The crowning top of the cedar tree is the Quphæph/𐤒 of Aharúwan/Aaron. These 12 Trees are planted to grow within your body fields. Your Twelve/𐤌 Trees are sown and embodied in Seven Scrolls of HhaTeúwrah as the 12 branches of your Name are housed in your Seven Eyes of ALhhim. Hereby, the scrolls are Seven/I. Each of your documents have two sides as SepherYetisatMetsryim/Exodus is a writing of two sides of a house, the house of Metsryim/Egypt (SYM/Ex 1:1), and the house of the Mishkan/Tabernacle (SYM/Ex 25:8-9). These two sides are held together in your mid-section, as the seven rings of Gad to Nephethli in the rib cage are joined to the breastplate. The formulations of the dual scroll of Sepher Yetsiat Metsryim are of the *man*/𐤌 Word of the ÚWah-Bayit ALhhim, 𐤏𐤕𐤁úwḇ, which means a gateway/entrance. The ÚWah/𐤏 sayings are in the midst of the 𐤏𐤕/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 32/9C, 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/Psalms 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 ÚWah/6-Bayit/2 House is the foundational core of Yahúdah—the Numbers of the 12 Heads of Yæhh, which are gathered from the ashes of the oylut of Yæhh. By these core Numbers and their Words, all things are made (Colossians 1:15-20). Through employment of your Numbers, you activate salvation in your houses which is of Yahúdah (Yahuchannan/John 4:22). The ÚWah/6-Bayit/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, it becomes 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-Bayit 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-Bayit. 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 eaten from the Trees themselves, there would be no violations; however, when she, depicting our assembly of rings, sees apart from the Trees, we then take and eat what is an illusion of fruit and thereby miss and take-away the Teachings hanging in the Body/Law of meShich. The error is through misperceptions that leads to confusion and demise. When vision shifts in one eye or another, to a degree off-the-target, you cannot hit the goal. This is what the Teúwrah depicts as error, commonly referred to as “a the fall from grace—your favorably appropriations.” In giving illusions of fruit to her husband, who is yet sleeping, the error is transferred through the eyes into the heart altar of the spirit/*ayish* from which the body is formed.

The restoration of your perceptions is through meShich, the origins of the Law, whereby the Eyes are realigned one to another in an upright state, whereby shadows and distortions in the lens are cleared and the heart of the spirit is 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 Yahūdah 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 not limited by your state of manifestation which is dependent upon the arrangements of your Numbers of Spirit whereby you are able to make 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, ᑭᓴᓂᐱ ᐅᐃᑦᑭᓴᑦᑐᔨ ᕿ
one draws out unto their becomings/unfoldments ᑭᙯᓴᓂᐱ
a shayh/the Light of the Fire woven as inner mutually paired parts. ᐱᙯᑦ
And the unified learn of Hhúwa—to animate/breathe/become. ᔨᙯᐱ ᐱᐁᓚᙯ
And they reside/dwell near, to be in the midst ᓂᐱᐁᐱ ᙯᙯᙯᙯ
of ALBayit—their appointed place in the Collective ᙯᑭᓴᓂᐱ

with reckonings of concealed Numbers of souls/expressions ጸዋገገ ጸቐሃገገ
 of an spirit/ayish—activations of Fire. ዋገገ
 According to the faces/expressions emitted, they partake/eat/consume. ሃረሃገ ገገገ
 They are reckoned/counted according to ሃቐሃገ
 an oylah of shayh/the Lights/Illuminations of the Fire. ፡ጓዋጓገገ

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 complete receptivity. When parts are distant from each other, they are limited by arrogance. When you humbled your parts assemble to make a house of Lights—the Collective Name of YahúWah, you come to hear and thereby eat of what you see. 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 YahúWah.”

YechúwzeqAL/Ezek 3:1-3: Then one says to me, ‘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, YahúWah ALohay Tsavaut.”

It may be in your own estimation that you are able to bring one shayh to Pessech; however, upon your level of humility, you may bring 12 shayh; as 6 ozim/goats of strength from the left side of ÚWah, and 6 keveshim/meekness as lambs from the right of Bayit, that your houses are fully equipped to rise (Bayit DibreHhaYamim/2 Chr 35:7). Your members learn by association of parts whereby you partake of meShich—the core formulations within your Name. Via meShich—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 or of the ozim/strengths of goats, understanding these are traits of Rúäch/Spirit and not animals. According to the collectivity humility of your residency, the levels of your ascensions are determined. The smaller that one is in OLiyun/The Most High, the greater the ability to ascend into all Knowledge. As you demonstrate your illumination, you are given meals of *man* from above. As you make your oylut/offerings of inner harmony, your mouths are opened to feed your assembly.

The inner harmony/shayh is complete—a perfect recollection, ላሃገ ግጥሙ ጸዋ 5
 an offspring of Shenneh/year—a study/an interval of Understanding, ጸዋገገ
 which compounds with illumination according to your branching ግሃገ ጸገገገ
 from the kevashim/meek ones ግጥሙ ጸዋገገ
 and from the ozim/strengths, your collectivity learns/acquires. ፡ሃቐሃገ ግጥሙ ጸዋገገ

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

This night is not like any other night in that it is the night of your birth when the Faces/ፊ of Yæhh/ቼ arose/ፀ from the altar. It is a remembrance of the night—the composite layers of Light from which you are woven before entering into the world. This night is like no other, as it is the night of origin from whence you appeared to the Faces of Yæhh through which you bear the semblance. When one sees you, they see the Father. Hence forth we gather to assemble unto the Faces of Yæhh (SYM 23:17). The three times of our appearance corresponds to the stages of Wisdom, Understanding and Knowledge in a year.

THE COMING OF MESCHICH, 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 amidst the Trees of your Name as the thoughts form your core seed has formed and ripened in your heads. 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 his brothers who fornicated 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, weeping and gnashing of teeth, greed, jealousy, wars, and interpersonal conflicts, hell is overcome as the image of meShich dies as a serpent to renew its skins and rise, circling around your 12 Trees as rings of the rib cage rise from the pole 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 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. You are seated, positioned, upon the Throne of your heart as the offspring of Daúwd/David/ፈፈ—the Rock of your Foundation which has risen as a crystal-jeweled mind.

You have been diligent to gather and assembe all nations unto you. The Ten States of Light you hold in your ten fingers. The nations which rule in the earth you have arranged to stand with you in your ten toes as the unified Kingdom of YahúWah (BayitDibreHhayamim/2 Chr 36:23). These nations, known as processes, you have conditioned and taught 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 your deeds of mercy and humility as the meekness of lambs. In your left hand are strengths and courage as the leadership of the goats. Being right handed ግግ/ግግ, you administer the thoughts of your *man*/ግግ. 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. These on your right, as your disciples, have fed you from their Trees; yielded drink from their wells; provided housing for your Light; woven garments to cover your nakedness; ministered to you when you were ill when the soul was distraught and severed, and consoled and comforted you while in prison chained by pseudo definitions and ambitions of the world. By your 12 servants of the ÚWah-Bayit, the thoughts of your Collectiveness and Associations of Light were 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 meShich within you. That which has ridiculed and stolen from your honor 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 form the months; yet One Name—Yæhh determines the year. As Yæhh is portrayed as riding through the heavens, the moons are set to appear. Before you are born, you are approved by Bayinah, whereby perfection is laid up by Wisdom within you. All extended from the shayh/inner harmony of the Fathers is perfect which displays the full configurations of your Name. The full revelation of a Name is meShich/Messiah whereby the Pessech lamb became called the offering of meShich.

The meShich 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 Fathers*. As the mutual thoughts are gathered from each of the Twelve, one consumes/eats the Pessech. The mouth is according to the Sayings in the Seed of a Name. As one eats, they 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 our words and faces.

A year—*shenah*—is the glory of all that the Light has produced. In partaking of Pessech, one consumes of the Unity of the Lights that have born the state of the shayh from the previous 12 moons. As one partakes of all in their SeedName, the glory of the year in which they are born rises upon them whereby they are covered by their glory. It is the glory of YahúWah that rises upon us. When one sees the great light of their Names, they behold the formulations of the unifies strands of the Light that have been woven in Shamoúnn of the ÚWah-Bayit.

With the Illumination of Yæhh—definite acts of Light are for your branching, ግሃረ ጸገጸሃ 6
 to draw out and cherish/keep the inner compositions forever ልዐ ጸገግግግረ
 of the fourteenth day [Neúwn Origin] for an work/day of Wisdom. ሠልዞረ ግሃረ ልዐ ጸገገገገ
 Pertaining to the illuminations of the Words of Life ጸገጸ
 you together press out the sum of your totality/collectiveness ሃጸፋ ሃፀዞሃሃ
 —the entire assembly ረጸቀ ረሃ
 releasing the consciousness of the unified teraysarunim/tents of YishARAL ረፋገግግግግግ
 in the midst of the evenings/with an Understanding of the layering of threads. ግገገገገገገ ግገገ

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

On the tenth of the month, the shayh is distinguished within our members and is then acquired by our outstretched hand—through performance of our Name. As the numbered thoughts of our Name are extended from within us, we take hold of them, and they appear in our hand! The shayh is of the House of the Úwah-Bayit, obtained in the House of Yahúdah—from the foundational core of Numbers in each Name. The shayh is renewed every year according to that which one has 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, you come to the 14th or unto the Neúwn Head for emergence.

The shayh is kept unto the evening/understanding of the 14th—unto the Mind of Reshun. The concept of keeping includes many congruent meanings. The meaning of retaining the shayh unto the fourteenth pertains to keeping the shayh in the House of Yahúdah until the offering of Yahúdah is given in the midst of the evenings of the fourteenth and fifteenth. As Shamoúnn is retained in the House of Yúwsphah/Joseph until the coming of Baniymin of the 14th—of the Neúwn for the manifestation of the coming of the offspring of Yaoquv, so is Shamoúnn kept in Yahúdah until the new mind has formed. As the parables are understood, one comprehends that the meShich is within your members, coming from the congruent organization of Numbers in your Seed-Name; otherwise, great controversies follow as to lineages which looks over that the meShich is called and cherished from 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. i.e. 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 month, you appropriate the Numbers of your Name for their expansion in the course of the year.

The meaning of the fourteenth is broadened to comprehend the inner harmony of the shayh is retained always in the House of the Neúwn—the House of Yahushúo—the 14th.

When you go forth from Metsryim the bones of Yúwspah rise from the waters [SYM/Exodus 13:19]. The skeleton within you is the pattern of Yæhh/15/፩, sustaining the waters of Metsryim, which rises as the pole 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.

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 weaves garments with Understanding.

And they learn/take from the blood ግልጽ ሆኖ ሆኖ 7
and they appoint it ሆኖ ሆኖ
on the two doors/moving gates [sides of Understanding (L) and Wisdom (R)] ጸዮን ጸዮን ጸዮን
and on the lintel/threshold [the foundations stones/span of the loins] ጸዮን ጸዮን ጸዮን
over the houses [at the head] ጸዮን ጸዮን ጸዮን
to verify that they are eating the sum of it within them. ጸዮን ጸዮን ጸዮን ጸዮን

You bring/appear with the shayh in your hands/deeds in the midst of the evenings of the 14th and 15th—in the midst of what in in your Mind from the Fathers. As you open the gates of your shayh, the blood flows through you. With hyssop you strike your doors posts and lintel threshold and crown plate. The blood that flows within the sides of the shayh are appointed to flow in your sides whereby their is a full measure and growth of the Word. The blood is the means to connect and follow through what is partaken. With an intent of gaining the girth of Understanding and Wisdom you apply the blood to the two sides of your body, at the base, and unto the head. The mæshequph/ጸዮን ጸዮን is the bolt or fastening rod of the sides as at the base of the hips/threshold and at the temples of the head.

The fat portions, depicting the grace allotted to you, are given to the priest to be placed on the altar of your oylah; however, the rest of your Pessæch offering you are to consume, being careful not to break a bone which would violate your inner support of your Numbers, you Fathers, your 12 Heads and your ALhhim. The entire skeleton of your bones of the Pessæch you carry with you as your exit Metsryim/your former definitions. You define yourself by your inner skeletal structure verse your outward presentation.

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

The roasting of fire is when the shayh is formed from the Altars of the Fathers. We partake of the Fire in which we are begotten of the Fathers with their Thoughts—unleavened. The

unleavened bread is the composite thoughts of unity without corruption. The concept of the mar-rim/bitterness is through self-examination lest one partakes in vain whereby one tramples under foot—by the way that they walk—the blood of meShich that flows in them from their harmonic parts of the shayh.

One does not partake apart from their collectiveness ሃሃግሃ ሃረሃፋፋ ርፋ 9
half done or raw; ፋሃ
nor soaked in water [as flesh submerged in the body] ግፋግፋ ርወፋግ ርወፋሃ
for on condition it is to be roasted of fire; ወፋ ፋረሁ ግፋ ፋሃ
the head ascends as the legs/fulfill the thoughts ሃፋዐፋሃ ርዐ ሃወፋፋ
with ascensions of the interior, ሃፋፋፋ ርዐሃ

You partake from the Fire—Words of Wisdom’s conclusive completeness with full results of what the Fathers give. You eat as Wisdom and Understanding rise through the waters of your Name, having become elevated above the waters. 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 shown forth on the altar.

Do not leave undone/have an excess from it ሃሃግሃ ሃፋፋፋፋ ፋረሃ 10
until morning/without observations. ፋፋፋ ርዐ
And the one leaving an excess from it ሃሃግሃ ፋፋፋፋ
is yet to present evidence through observations, ፋፋፋ ርዐ
in fire it is absorbed/contained. ሃፋፋፋ ወፋፋ

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 of is consumed within your Fire—within your spirit. 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. ሃፋፋ ሃረሃፋፋ ጸሃሃሃ 11
Your loins are girded; ግፋ ፋፋፋ ግፋፋፋ
shoes are on your feet; ግፋፋፋ ፋፋ ግፋፋፋ
and the Staff is in your hand ግፋፋፋ ግፋፋፋ
and thereby you eat the sum of it; ሃፋፋ ግፋፋፋ
with haste to fulfill (no delays) ግፋፋፋ
a Pessech of Hhúwa—the Life/Light unto YahúWah. ሃፋፋፋ ፋፋፋ

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 will guide you day by day unto your destinations. The Staff conveys that the Rod of ALhhim (SYM 17:9) is 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. We eat the Pessech to bear the Faces of the Fathers as the Force of Light becomes activated within our Names.

And the Hand/ጊ passes through ጊጸ ላገዐሃ 12
 the land of definitions/Metsryim ግጊ ላኩ ግጊ ላገቼ
 through the night/instructions of the Words of HhúwaHhúwa ጸገጸ ጸርጊርጸ
 And the Hand/ጊ, as an applied thought, smites ጊጸጊሃላሃ
 all first-born/primary appearances of manifestation ላሃሃጸርሃ
 in the state of Metsryim, ግጊ ላኩ ግጊ ላገቼ
 from the Rings of Adim unto the animations of forms, ጸግጸጸ ልዐሃ ግልጸግ
 and in accordance with the ALhhim of Metsryim ግጊ ላኩ ግጊ ጸርጊርጸ
 judgements are executed. ግጊፀገግ ጸግዐፋ
 Anee YahúWah; the Single Voice of the Neúwn Mind of YahúWah is evident. ፡ጸሃጸጊ ጊገፋ

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 are attired as you enter into the Waters of Aharúwan to make your ascensions to the Faces of the Fathers.

T ግሃር ግልጸ ጸጊጸሃ 13
 T ግጊጸጸጸ ርዐ ጸፋር
 T ግግ ግጸፋ ላግፋ
 T ግልጸ-ጸፋ ጊጸጊፋላሃ
 T ግሃርዐ ጊጸጸጸገሃ
 T ገገገ ግሃጸ ጸጊጸጊ-ፋርሃ
 T ጸጊጸግግ
 T ፡ግጊ ላኩ ግጊ ላገቼ ጊጸሃጸጸ

T ገሃፋሃገር ግሃር ጸገጸ ግሃጊጸ ጸጊጸሃ 14
 T ሃጸፋ ግጸገጸሃ
 T ጸሃጸጊር ገጸ
 T ግሃጊጸፋፈር
 T ግርሃዐ ጸጸጸ
 T ፡ሃጸገጸጸ

T ግጊግጊ ጸዐገግ 15
 T ሃርሃፋጸ ጸሃገግ
 T ገሃግፋጸ ግሃጊጸ ሃፋ
 T ፋፋግ ሃጸጊጸግጸ

T ማሃብ ጸጋ

T ኩሳ ርሃ-ርሃ ጥ

T ሓጻጻ ሠጋጻ ጸጸጸጸጸ

T ርጸጸጸጸ

T ጎሠጸጸ ማሃብ

T ብዐጸጸ ማሃብ-ጸ

T ጎሠጸጸ ማሃብ 16

T ሠጸ-ጸጸ

T ብዐጸጸ ማሃብ

T ሠጸ-ጸጸ

T ማሃብ ጸጸጸ

T ማጸጸ ጸጸጸ-ጸ ጸጸጸጸ-ር

T ርሃጸ ጸጸ ጸጸ

T ሠጸ-ር

T ሃጸጸ ጸጸ

T ማሃብ ጸጸጸ

T ማጸጸጸ 17

T ጸጸጸጸ-ጸ

T ጸጸ ማሃብ ማሃብ

T ጸጸጸጸ

T ማሃብጸጸጸ-ጸ

T ጥጊ ላኩኝ ጸጸጸ

T ማጸጸጸ

T ጸጸ ማሃብጸጸ-ጸ

T ማሃብጸጸጸ

T ማሃብጸጸጸ

T ጎሠጸጸ 18

T ሠጸጸ ማሃብ ጸጸ ጸጸጸጸ

T ጸጸጸ

T ጸጸ ሃረሃጸ

T ሠጸጸ ጥጊ ጸጸጸ ማሃብ ጸ

T ጸጸጸ

T ጥጊ ጸጸጸ 19

T ጸጸጸ ጸ ጸጸ

T ማሃብጸጸ

T ጸጸጸጸ ርሃ-ርሃ ጥ

T ሓጻጻ ሠጋጻ ጸጸጸጸጸ

T ርጸጸጸጸ ጸጸጸ

T ጸጸጸ

T ጸጸጸ ጸጸጸጸ

T ጽኑሚዞሚ-ረሃ **20**

T ሃረሃፋጽ ፋሪ

T ሚሃጊጸጋሠሃሚ ረሃጋ

T :ጽሃኩሚ ሃረሃፋጽ

T ጓሠሚ ፋፋቀጊሃ **21**

T ሪፋፋሠጊ ጊጎቀፀ-ረሃሪ

T ሚጓሪፋ ፋሚፋጊሃ

T ጎፋኩ ሚሃሪ ሃዞቀሃ ሃሃሠሚ

T ሚሃጊጸዞጋሠሚሪ

T :ዞቹጋጓ ሃፀዞሠሃ

T ሚጸዞቀሪሃ **22**

T ጋሃፀፋ ጸፈጎፋ

T ሚፈጋ ሚጸሪጋፀሃ

T ጋቹጋ-ፋሠፋ

T ሚጸዐጎጓሃ

T ጋሃቀሠሚጓ-ሪፋ

T ጸፀሃፀሚጓ ጊጸሠ-ሪፋሃ

T ጋቹጋ ፋሠፋ ሚፈጓ-ሃሚ

T ሃፋኩጸ ፋሪ ሚጸፋሃ

T ሃጸጊጋ-ዞጸጋሚ ሠጊፋ

T :ፋቀጋ-ፈዐ

T ጓሃጓጊ ፋጋዐሃ **23**

T ሚጊ 4ኩሚ-ጸፋ ጋጎሃሪ

T ሚፈጓ-ጸፋ ጓፋፋሃ

T ጋሃቀሠሚጓ-ሪዐ

T ጸፀሃፀሚጓ ጊጸሠ ሪዐሃ

T ዞጸጋጋ-ሪዐ ጓሃጓጊ ዞቹጋሃ

T ጸጊዞሠሚጓ ጎጸጊ ፋሪሃ

T ሚሃጊጸጋ-ሪፋ ፋጋሪ

T :ጋጎሃሪ

T ሚጸ ፋሚሠሃ **24**

T ጓፀጓ ፋጋፈጓ-ጸፋ

T ሃጊጎጋሪሃ ሃሪ-ቀዞሪ

T :ሚሪሃዐ-ፈዐ

T ጓጊጓሃ **25**

T ኩፋፋጓ-ሪፋ ሃፋጋጸ-ጊሃ

T ሚሃሪ ጓሃጓጊ ጎጸጊ ፋሠፋ

T ፋጋፈ ፋሠፋሃ

T ግጥሙ

T :X4I3 ልደባል-X4

T ልደባል 26

T ግጥሙ ግጥሙ ሃገራት-ገሃ

T :ግጥሙ X4I3 ልደባል ልደባል

T ግጥሙ 27

T ልደባል ልደባል ልደባል-ልደባል

T ልደባል ልደባል

T ልደባል ልደባል ልደባል-ልደባል

T ግጥሙ

T ግጥሙ-X4 ሃገራት

T ልደባል ሃገራት-X4

T ግጥሙ ልደባል

T :ሃገራት ልደባል

T ልደባል ልደባል ሃገራት ሃገራት 28

T ልደባል ልደባል ልደባል

T ሃገራት ልደባል-X4

T :ሃገራት ሃገራት

T ልደባል ልደባል ልደባል 29

T ልደባል ልደባል

T ልደባል-ልደባል

T ግጥሙ ልደባል

T ልደባል ልደባል

T ሃገራት-ልደባል ልደባል

T ልደባል ልደባል ልደባል

T ልደባል ልደባል ልደባል

T :ልደባል ልደባል ልደባል

And the one of Phargoh rises through instruction/of night, ልደባል ልደባል ልደባል 30

of the one becoming and all their servants, ሃገራት ሃገራት ሃገራት

with all definitions—of Metsryim—of the body. ግጥሙ ሃገራት

And there becomes a great cry ልደባል ልደባል ልደባል

in Metsryim/the world, ግጥሙ

for there is the AyinnBayit ሃገራት ሃገራት ሃገራት

which verifies the AyinnSham's extension/transmigration. :X4 ግጥሙ ሃገራት ሃገራት

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 *AyinnBayit* and *AyinnSham* which pertain to the affirmation of The Nothingness from which we have come and to which we return with full conscious-

ness. 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 *AyinnBayit* 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—*AyinnBayit*—in which one sojourns and regarding the Name—*AyinnSham*—through which one passes from one state to another without bondage.

And one proclaims ፳፻፲፱ 31

the teachings of maShayh and the teachings of Aharúwan ገላጻፋሪሃ ጸሐጢከ

the instructions of night [conveyed through layers of thoughts] ጸረረረ

and says/discourses ፋጣፋሪሃ

Rise, go forth from the midst of my people/consciousness ጌጦ ሃሃጸጢ ሃፋሎ ሃጢሃሃ

the sum of your collectiveness ጢጸፋጢገ

the sum of the offspring of YishARAL ርፋፋሠጌ ጌገገጢገ

and proceed, serve the Totality of YahuWah ጸሃጸጌጸፋ ሃፈፈፈ ሃሃሪሃ

as your Words ፡ጢሃፋፈፈሃ

The mind is liberated as it comes into agreement with the teachings of maShayh and Aharúwan. As the mind from meShich rises, being a collective of all in your twelve houses, into your mind you have the mind of meShich, 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 ጢሃገፋሎ-ጢገ 32

T ሃፋፋ ጢሃፋፋፋ-ጢገ

T ጢጸፋፈፈ ፋሠፋሃ

T ሃሃሪሃ

T ጌጌጸፋ-ጢገ ጢጸሃፋፈሃ

T ጢጌፋሎጢ ፋፋፋፋፋ 33

T ጢፈፈ-ሪፈ

T ፋፋጢጌ

T ሎፋፋፋ-ጢጢ ጢፋፋፋፋ

T ሃፋጢፋ ጌሃ

T ፡ጢጌጸጢ ሃሃሪሃ

T ጢፈፈ ፋሠጌሃ 34

T ሃፋፋፋ-ጸፋ

T ሎጢፋጌ ጢፋፋ

T ጢጸፋፋፋጢ

T ጢጸሪጢሠፋ ጸፋፋሎ

T :ግግሃሃሃ-ሪዐ

T ሃሃሃ ሪገገገገ-ገገገገ 35

T ጸሃሃ ጸጸጸ

T ግድላዊግድላዊ ሃሪገገገገ

T ጸጸጸ ገገገገ ጸጸጸ-ገገገገ

T :ጸጸጸጸ

T ግዐጸ ገጸጸ-ጸጸ ገጸጸ ጸጸጸጸ 36

T ግድላዊግ ገገገገ

T ግሃሪገገገገ

T :ግድላዊግ-ጸጸ ሃሪገገገገ

T ሪገገገገ-ገገገገ ሃዐጸጸጸ 37

T ጸጸጸጸ ጸጸጸጸ

T ገገገገ ጸጸጸጸ-ጸጸጸጸ

T ገገገገ

T :ገገገገ ጸጸጸ ግድላዊግ

T ጸጸ ጸጸጸ-ጸጸጸ 38

T ጸጸጸ ጸጸጸ

T ጸጸጸ ጸጸጸ

T :ጸጸጸ ጸጸጸ ጸጸጸጸ

T ጸጸጸጸ-ጸጸ ሃሪገገገገ 39

T ግድላዊግ ሃሪገገገገ ጸጸጸ

T ጸጸጸ ጸጸጸ

T ጸጸጸ ጸጸጸ

T ግድላዊግ ሃሪገገገገ

T ጸጸጸጸጸ ሃሪገገገ ጸጸጸ

T :ጸጸጸ ሃሪገገገ-ጸጸ ጸጸጸጸጸ

T ጸጸጸጸ 40

T ሪገገገገ ገገገገ

T ግድላዊግ ሃሪገገገ ጸጸጸ

T ጸጸጸ ግድላዊግ

T :ጸጸጸ ጸጸጸ ጸጸጸጸ

T ገገገገ 41

T ጸጸጸ ጸጸጸ ጸጸጸ ጸጸጸ ግድላዊግ ጸጸጸ

T ገገገገ

T ጸጸጸ ጸጸጸ ጸጸጸ

T ጸጸጸ ጸጸጸ-ጸጸ ሃሪገገገገ

T :ግድላዊግ ጸጸጸጸ

T 4ሃጓ ግጊ 4ግW ርጊሪ 42

T ጓሃጓጊሪ

T ግጊ 4ኩሃጓሪ

T ግጊ 4ኩግ ስ44ግ

T ጓIጓ ጓሪጊሪጓ-4ሃጓ

T ግጊ 4ግW ጓሃጓጊሪ

T ርጊ 4Wጊ ጊጎጎ-ሪሃሪ

T :ግX 4ፈሪ

T ጓሃጓጊ 4ግጊ 4ጊሃ 43

T ጎ4ጓ4ሃ ጓWግ-ሪጊ

T ዘቼጋጓ Xዋዘ X4I

T 4ሃጎ-ጎጎ-ሪሃ

T :ሃጎ ርሃጊጊ-4ሪ

T Wጊጊ ፈጎO-ሪሃሃ 44

T ጋቼሃ-Xጎዋግ

T ሃXጊ ጓXሪግሃ

T :ሃጎ ርሃጊጊ Iጊ

T 4ጊሃWሃ ጎWሃX 45

T :ሃጎ ርሃጊጊ-4ሪ

T ርሃጊጊ ፈዘጊ Xጊጎጎ 46

T Xጊጎጎ-ጎግ ጊጊሃX-4ሪ

T 4Wጎጎ-ጎግ

T ጓሃሃዘ

T ግሃOሃ

T :ሃጎ-ሃ4ጎWX-4ሪ

T ርጊ 4Wጊ XፈO-ሪሃ 47

T :ሃXጊ ሃWጋጊ

T 4ጎ ሃXጊ 4ሃጎጊ-ጊሃሃ 48

T ጓሃጓጊ ዘቼጋ ጓWOሃ

T 4ሃI-ሪሃ ሃሪ ርሃግጓ

T ሃXWOሪ ጎ4ዋጊ I4ሃ

T ጓጊጓሃ

T ስ4ጊጓ ዘ4I4ሃ

T ር4O-ሪሃሃ

T :ሃጎ ርሃጊጊ-4ሪ

T ጓጊጓጊ Xዘጊ ጓ4ሃX 49

T ዘፋ፲ፋሪ

T ፋገሪሃ

T ፡ግሃሃሃጸፅ ፋገጓ

T ሪፋፋግጊ ጊጎፅ-ሪሃ ሃግዐጊሃ 50

T ጓሃጓጊ ጓሃኩ ፋግፋሃ

T ጎፋጓፋ-ጸፋሃ ጓግግ-ጸፋ

T ፡ሃግዐ ጎሃ

T ጊጓጊሃ 51

T ጓ፲፭ ግሃጊጓ ግኩዐፅ

T ጓሃጓጊ ፋጊኩሃጓ

T ሪፋፋግጊ ጊጎፅ-ጸፋ

T ግጊ ላኩጣ ኩፋፋግ

T ፡ግጸፋፅኩ-ሪዐ

