

מְלִיץ אֵלֹהִים אֶל־

TeúwratHhaKuhwanim (Leviticus) 23:26-32

YeúwmKepper/Yom Kippur

Ref: ChameshHhaPekudim/Num. 29:7-10; TeúwratHhaKúwahnim/Lev. 16

And the unified of YahúWah speak/declare/open the Word of אַתָּה אֵלֹהִים 26
ALMaShayh/the Principal of Instruction to transmit the Shayh/Lamb (unto Moses) אֶל־מֹשֶׁה
for consideration/thinking/saying. : אֶל־

Only through the full extension of Ten—Understanding, Wisdom united with Knowledge אַתָּה אֵלֹהִים 27
for the renewing of the definite purpose of completion (this seventh month), אֵלֶיךָ אֵלֹהִים אֶל־מֹשֶׁה
a day of spreading out a covering is breathed אַתָּה אֵלֹהִים אֶל־מֹשֶׁה
from reading the paths of the consecrated fires/to be a miqraqudash. אֶל־מֹשֶׁה
YahYah/The compound emanations of Light אֶל־מֹשֶׁה
are for the collective branching of transmitted thoughts (for you). אֶל־

And humbled/bearing witness is their collective totality/the composite gathering אֶל־מֹשֶׁה
—the totality of your souls/the means of expression through the branches of life, אֶל־מֹשֶׁה
אֶל־מֹשֶׁה

with illumination, the unified are brought near with their collective totality/the composite gathering
of the inner Fire for YahúWah. אֶל־מֹשֶׁה אֶל־מֹשֶׁה

Via the full extension of the shayh, taken on the *tenth of the Alphah*/Seed during the first cycle of the moon, one brings forth from within a covering or a spreading out of their inner branches of Breath. The bringing forth of the liberated/released Seed of the shayh upon the 10th of the first moon results in the 10th of the seventh/the Zayin moon. Thus it is written: **only via the tenth** one comes to a day of spreading out their garment, for the spreading out of one’s garment is the purpose of being sown from the Mouth of YahúWah, being the planting of YahúWah. The garment that is spread is the full spectrum within the Seed that is sown. The spreading out of mortal flesh is a shadow to the reality of the immortal garments to be spread out as the covering of a Name, whereby it is fully dressed in the radiance of the Word from which it is spoken.

Each Seed has two ends and four sides. This pattern of thought is the basis for the Mishkan, and the cube in which all things are composed. The ends of the Seed are conveyed as the Shayh/Lamb, being of the Lights of Hhúwa—those of Understanding and Wisdom, with the Lights of the Shayin—those of Knowledge. The shayh is taken in the 10th of the month of Yahúdah, for via the extending values/numbers can we grasp in our hands the shayh. Via the shayh rising in the mind, one comes to the tenth of the seventh moon. The ascent of the shayh is from the foundation of the Lammad unto its crown. This ascent of illumination occurs within the mind, whereby the glory of the Words that have opened to form the Hhúwa+Shayin are spread out like a garment over the Name. In this same manner, a tree spreads forth its branches as the Seed opens and rises from where it is sown. Accordingly, the Life within a Name flows like a river to create a place in which it sows itself. The River of Life comes out

Life that is planted by the River of Life, that rises to form a covering for the Fire within.

T YWOX 4C 3Y4C™ 6Y 28
 T 3IA ʘY73 ʘO
 T 4Y3 ʘ747Y ʘY7 7Y
 T ʘY76O 47Y6
 T :ʘY7364 3Y37 7Y76

T W7Y3 6Y 7Y 29
 T 3YOX 4C 4W4
 T 3IA ʘY73 ʘO
 T :37ʘOʘ 3X4Y7Y

T W7Y3 6Y 30
 T 3Y4C™ 6Y 3WOX 4W4
 T 3IA ʘY73 ʘO
 T 4Y33 W7Y3 X4 7XΔ943Y
 T :3ʘO 94Fʘ

T YWOX 4C 3Y4C™ 6Y 31
 T ʘ6YO XFH
 T ʘY7X4Δ6
 T :ʘY7X9Wʘ 6Y9

T 7YX9W X9W 32
 T ʘY6 4Y3
 T ʘX77OY
 T ʘY7XW7Y X4
 T WΔH6 3OWX9
 T 94O9
 T 94O ΔO 94Oʘ
 T :ʘYX9W YX9WX