

מְלִיץֵי יָדָיו אֵלֶיךָ

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 אֵלֶיךָ אֲדַבֵּר 26
ALMaShayh/the Principal of Instruction to transmit the Shayh/Lamb (unto Moses) אֶל־מֹשֶׁה
 for consideration/thinking/saying. : אֶל־לֵב
 Only through the full extension of Ten—Understanding, Wisdom united with Knowledge אֶל־כָּל־יָדָיו 27
 for the renewing of the definite purpose of completion (this seventh month), אֵלֶיךָ לֹא־יָבֹא וְאֵלֶיךָ
 a day of spreading out a covering is breathed אֶל־יָדָיו אֶל־לֵב
 from reading the paths of the consecrated fires/*to be a miqraqudash*. וְאֵלֶיךָ אֶל־לֵב
YahYah/The compound emanations of Light אֶל־לֵב
 are for the collective branching of transmitted thoughts (for you). אֶל־לֵב
 And humbled/bearing witness is their collective totality/the composite gathering אֶל־לֵב
 —the totality of your souls/the means of expression through the branches of life, אֶל־לֵב
 with illumination, the unified are brought near with their collective totality/the composite gathering
 of the inner Fire for YahúWah. :אֶל־לֵב אֶל־לֵב

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

of the Rock of a Name and flows unto the seat of AúweR, from where it has positioned its Hhúwa. Within AR the Name casts its seed, thereby planting itself by the River, from whence it commences to grow and spread out like the willows. As the Name accepts the full radiance of its becoming—the Shayh/ἈW—comprised of the two ends of the Staff to which it belongs by paired Names, the full radiance of the Shayin Hhúwa Light opens within the planting of its Name and brings forth a covering from all that is read within the Body of its Light.

The term ʾAṣḥab al-Maṣḥaf/ALMaShayh is the SeedWord of the Staff/Ḥaf from which comes/ʾaṣḥab the Shayh/ʾAṣ. Through the Shayh all is revealed, from the base of the Hhúwa unto the Shayin, for with the Body of the Unified Lights, all things appear and are known. The extension of MaShayh is for the renewing of all that is in the Mind of ALOZAR unto the branching of the unified Names of covenant. As a tree extends its branches, it brings forth the pattern of the Tree of Life from whence it is sown. When vegetation of a garden fills the garden space, then, and only then, is the space renewed with the faces/expressions/fruit of that which is sown into the space [Tehillah 104:30]. As the Shayh rises within the space allotted for its Seed, everything that is not in accordance with the Shayh is pushed off of the Staff, for there are no branches to bear its fruit. This is the fruit that is born to perish; having no root nor branch to sustain it. As the Mind blooms within the Lights of the Shayh, all is defined to be or not to be according to the Word of AL.

For each pair of unified Names there is space allotted for them to yield the covering or the full spreading of their Principles. How tall does an oak tree grow? When the seed is planted into the ground, a space is reserved for the depth, height, width and breadth of the Tree. Likewise, for every pair in ALOZAR there is reserved a space for the full expression of their united Names to bring forth the covering of their Names. Thus the inscription refers to their collectivity: “*with illumination the unified are brought near with their collective totality/the composite gathering!*” מְאֻרָּא דְּאַלְוָא דְּאַלְוָא.

The 10th of the 7th leads to the Oyin Head of full consciousness and the bringing forth of the covering of the Oyin garment. The Day of Yeúwm Kippur is *lit. The Day of Covering* in which the sheath of the Oyin is woven via the unified activity of the Lights. The Oyin Sheath is the covering of mercy upon the unified Names whereby all nakedness is covered with the glory of their inner Unity. Hence, the tenth day of the seventh is **a day of spreading out** from the base unto the crown which is **the renewing of the Mind of ALOZAR that spreads out from AL to AR, from one end unto the other**. The spreading out is the acceptance of the full image of ALOZAR, whereby the paired Names are expanded without limit or end, for the productivity of the Lights is ongoing into all aúwtim/aeons of Light and into all spaces of Light. The surrounding spaces are the lands designated for the Names which are filled with the leaves upon their branches as a blanket of Light. In spreading out, all that is former in the Mind of ALOZAR arises to be the latter. In the spreading forth, the latter covenant/agreement is greater than the former. The former of the mortal perishes as the vegetation that once occupied space beneath the towering oak. Each pair of Names is a union of two sides; one side is the east-south; the other as the west-north. In the 7th month, the west-north rises to the crown and in the 1st month the east-south arises.

The Day of Atonement is not for a covering of sins but rather a day of emanating the inner essence of Life whereby there are no short comings. A full embodiment covers their Names with the transference of the Alphahim of AL. The SeedName, comprised of two ends, becomes the **full exten-**

sion of the united thoughts in ALOZAR from which two are sent forth to reveal the Name of ALOZAR. The SeedName is only known to the ONE/UNIFIED MIND who is capable of receiving the Mind of ALOZAR. The term, אָוֹ, rendered as humbled, denotes that there is no leavening within the minds of those who are capable of fully spreading out the thoughts of their Names; rather, as the spreading occurs, they are humbled by the greatness of the Word, whereby the Word and its fruit is seen, and they are hidden, as the Fire, within the bush. The word of the prophet Mikkah/Micah is fulfilled: And they of the activated Fire shall dwell under a unified vine and under a unified fig-tree, and nothing will cause fear, as the mouth of YahúWah Tsavaut speaks [Mikkah/Micah 4:4].

The spreading out of the attributes within the Names yield a covering. The covering is the results of being at-one-ment, from which comes the phrase: Day of Atonement. For until the covering is the emanation of the unity of Names within the Fire, the garment is torn/divided, as the division of cloth, depicted as genders, that a mortal wears, whereby there is nakedness. The garment is according to the taking of the Shayh on the 10th of the ALphah moon prior to Pesach unto the 10th of the Zayin moon prior to Sukkuth. The Zayin is the means of releasing the Alphah unto its full extension in the seventh, to be fully displayed at Sukkuth. What is spoken upon the tongue of the Zayin returns unto the Oyin head of the tongue, thus making a full circled garment from tongue to tongue, or mouth to mouth, state of consciousness. In this manner we speak from the foundation of the Hhúwa unto the crown of the Shayin—the Words of the Lamb. According to the measures of Light of the first and seventh moons, the Alphah is joined to the Yeúwd in the first month, as the Shayh is taken in the hands. Via accepting the Shayh—the Body of Wisdom, the Lights are released through the hands, and become evident through the deeds of the Teúwrah/Torah. As the deeds of Light are performed, the Zayin is joined to the Oyin in the seventh month, meaning that through the works of the Light, the full consciousness appears in the seventh month. Simply stated, what is sown in the spring is fully evident in the fall. The means of extending the Alphah to the Yeúwd and the Zayin to the Oyin is through the united Heads of the Hhúwa-Neúwn and the Lammad-Shayin. The ALphah and the Zayin are Forces of Momentum; the Hhúwa and the Lammad are the Extenders of the Forces of Light. The Breath of the Hhúwa-Neúwn is always giving and receiving unto full extension, whereby it bears the messages of the Alphah until they are extended into Yeúwd—the deeds. The crowning staff of the Lammad-Shayin is always giving its strength to bear the fruit of the ALphah, through which the full consciousness of the Zayin to the Oyin is full. Via the Extenders there becomes a day/a Light activity of spreading out a covering of Breath—
 4Y3 7L473 7Y7. In that the opening of the Davar/Word is via MaShayh, the Lammad of instruction occurs in Aharúwan unto bringing forth the full radiant covering with Shayin/Knowledge of the Fire, for with Aharúwan is MaShah [SYM/Ex 6:20].

The Fire of their Names is for YahúWah—for the collective radiance of HhaALhhim. Thus it is written: *with illumination, the unified are brought near with their collective totality/the composite gathering of the Fire for YahúWah.* The essence of the Fire spoken of is the white Fire, from which all colors of Fire come. The white Fire is known as the inner Fire. The attributes of Fire are Wisdom and Knowledge with Understanding, depicted in this realm as hues of magenta, cyan, and yellow flames. The white fire is in the midst of all fire as the white light of the moon is in the midst of the sun. When the sun opens, the white fire inside is seen. Ayish/Fire is the source of Mayim/water and Reúwach/air/spirit. Water is a distillation of Fire; and air a distillation of water. Spirit comes from the Water, as Breath comes forth from the waters that are gathered in the womb. Forms, or bodies of the Fire, are comprised of all three: Fire, Water, and Air, through which there is manifestation of the Tree of

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

T YWOX 4C 3Y4Cᄡ ረሃ 28

T 3IA ማሂፒፓ ማኰፓ

T 4Y3 ማሂፒፓ ማሂፒ ፒሃ

T ማሂፒፒፐ ፓሃረ

T :ማሂፒፓፒፓ 3Y3ፒ ፒሃፓፒ

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T 3YOX 4C ፓWፓ

T 3IA ማሂፒፓ ማኰፓ

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T 3IA ማሂፒፓ ማኰፓ

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T ሃYXፓW XፓW 32

T ማሂፒ 4Y3

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T ማሂፒXWፓፐ Xፓ

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T :ማሂXፓW ሃXፓWX