

THE CONTRIBUTIONS/OFFERINGS OF YISHARAL

CHAMESH HHAPEKUDIM—BOOK OF NUMBERS 28:1-15

The oylut offerings of YishARAL in a luach/tablet/month total 78 offerings including the 30 kevashim/meekness offerings of Bayinah for each evening and 30 kevashim of Chakmah for each morning. According to the turning of the Staff/Lammed around which all bodies of Light revolve and rotate, the offerings are made. In addition to the evening and morning offerings there are the 10 oylut on the Rash/Head of the month. These ten offerings commence the giving of the Light in a month. The descending side of the month is from the full moon unto the dark moon, days 1-15. The ascending side of the month is from the crescent moon to the full moon, days 16-30. One ascends upon their descending even as a plant rises from being sown. **All ascensions into the Mind of OLiyun/The Most High come by services to each other in our respective places of the Unified Kingdom.** As each part of the body serves the other parts, each member in the House of YahúWah serves each other as One Collective Body. Through implementations of the Words of Wisdom, Understanding, and Knowledge we serve each other, whereby there is harm to another. As the Words of Light are performed into deeds, the Thoughts of OLiyun extend and thereby provide a platform for subsequent ascensions.

The offerings of the Head/Rash of a House, being 10, set into motion the new developments of the Body of the month. i.e. The ten offerings on RashChadash of the month of RAúwaben set into motion the formulation of the House of Seeing/Perspectives. **The 10+30+30 = 70 Oyin, the consciousness of days/deeds.** As a result of the days/deeds, there are 4 shavbeth/sabbaths within a month's cycle. On each shavbeth 2 kevashim offerings are made to create the House of the Shavbeth. The House of the Shavbeth is made at the 4 transitions occurring in a month. Through entering into the 4 chambers of the Queens, we proceed into all avenues/sides of Light in 30 days, moving from the north side, to the east, to the south and to the gatherings of the harvest of the month in the west. These shavbeth oylut: $2 \times 4 = 8$. Plus the 70 there are 78 oylut for each month. Upon reading these Values, *the offerings of a month comprise the perpetual motion of consciousness as it descends and ascends.* Through the offerings, the mind and the twelve states of the mind are renewed/updated daily. Each house is prepared to receive and to be reformed by the daily Emanations of Enlightenment, marked by the 15° movements of Light, depicted in the shift in location of the moon daily. These 15 degree shifts are called the Emanations of the Fathers of $Y\text{ÆHH}/\text{אב}/15$ (78). Daily the color and placement of the Illuminations are set for each day of a year. In accordance, *the Earth spins* 15 degrees per hour—according to the Emanations of $Y\text{ÆHH}$, which *the altar in Nephethli* is turned unto the Faces of the Fathers daily.

The offerings are used in conjunction with the Tablet/luach of days. The evenings and mornings are designated for the activities/works of each house. The works of Light are states of giving which occur according to the offerings made for the evenings and mornings. The notes regarding the offerings of each House of YishARAL are used with the Tablet of Days/Acts.

The offerings are according to the 12 elevations of the Lammed. The 30 positions/faces of the moon indicate to us the positions for the offerings within the Lammed as the circumference is according to the radius, a 3:3 ratio. The ratio being the same as $12/3$ and $30/3$ which marks the three types of offerings from the three sections of a tree: the roots of Wisdom, the trunks of Understanding, and the branches of Knowledge. Three sections are the 3 tens within a house. As one enters into Chakmah—the Fire for a month, one makes the offerings. The Values of 3 are the root of the Nine which are in 1 or 10. In these

formulas the 3 are 1, for what is within is the basis of the parameters. The Unity of the Values in the Lammed/12, state that two are in one as both the wood and the kevesh make one offering, or the Rúæch and the body comprise one house. The Lammed/30 expresses 3 eyes, each being a group of 3 sets of Numbers in 10: 987, 654, 321.

The turning of Lammed/30 casts its lights from both sides for the night and the day. The lights from the sides of Lammed forms the Body of the Unified Consciousness of 35:35 in which are the Thoughts of the Fathers, being weightless and invisible, resolved to be equal, having no partiality of sides or distinction of weight through which they have perfect unity and the full measures of exchange within each other. The Lights/5 of Lammed/30 yield the state of zero $35-35=0$ for what is of night disappears in the day, and what is of day is not seen at night. The unified Lights of Lammed are conveyed as Hhúwa-Hhúwa— $5\Upsilon+5=10$ forming the Mind of Neúwn. The Υ is composed of two threes or 6—the sign of unity. Through joining two sides, there is a resolution unto peace. The resolution of sides is the means to enter into paradise through the Kephúw-Kephúw gates [Yúwsphah/Lk 23:43]. The offerings of a Name are of their origins which are woven in the Body of the Unified Consciousness, whereby every Name is said to be virgin born—from the Body of the Lights. The offerings are made by pairs of Names and Houses as they abide in congruent rings. There is the pair of branches upon which the pairs of parts are assembled. The offerings are made in the place where a Name resides, and all places of a Name are without partiality.

The offerings of the months are noted on the luach/tablet. The monthly tablets are posted at **bethashem.org**. On each day the house making the offering is noted on the tablet. The offerings are noted for the evening/gorav and morning/beqar. [ChameshHhaPekudim/Book of Numbers 28:1-8].

The states of our mind and heart, as well as events, are determined by the Number of the Offerings: [SepherMalekim/I Kings 3:3-9; 4:29-34; DaniAl 8:8-14]. The offerings of YahúWah are for the Collective dwellings and works of Unity. When there is a spot in the offering it conveys that the house contains a darkened thought, not yet of the Illumination on behalf of the Collective. **When the offering is for the Collective it is acceptable to YahúWah.** Or if the offering has no lameness, then the fulfillment of the offering is achieved. We behold in our hands any thoughts within our garments. What we are doing—what is our hands, reveals to us the ways that we are of the Unified Consciousness and how our deeds are for the Collective. We behold in our hands trust and the words of Lammed whereby we are whitened entirely [William Shakespeare, "Macbeth", Act 5 scene 1].

The offering of the chatat/alignment on the RashChadash is the means to make transformations, changes, and to implement the renewal process of days, whereby the former is let go and the new entered. Other offerings of YishARAL, being of the manchaih/grain, the nesekim/drink offerings, the shaluwmim/peace offerings, and the asham/complete restoration offerings are in accordance with the primary works of the oylut.

The oylah offerings are the flows of life within the branches of a Name, whereby a tree has leaves which sustains the flowers and fruit of the planting its month. The term oylah and leaf are the same word. As the flow of life runs in the branches of a Name, the leaves of a Name do not wither on a tree. Further, this concept is the basis of understanding to be clothed. As the leaves cover a tree, likewise, we are clothed daily by giving and receiving the Lights of Bayinah and Chakmah. The results of doing the oylah provide the coverings/garments of a Name whereby there is no nakedness.

The offerings are composed of the wood/teachings and the kevesh/offerings of fulfillment—the inner construct of the skeleton and the designation of the fruit which hangs upon it. Both the wood and the kevesh are of the Fire—of the aspects of Rúæch/Breath. As we arrange the wood of 6 unified branches, there are twelve points for the parts to be set upon the wood. The wood is arranged like the spokes of wheel. In the midst of the wheel a hub is formed like a twelve pointed star. Upon each end of the branches the associated parts are placed. i.e. For the branch of Yahúdah, the part of Yahúdah is positioned; the part is laid face to face upon the branch. The head is placed in the midst upon the hub of the branches. In putting our hands upon the head of the offering we denote that all aspects of giving the oylah are for the formulations of the Mind. From the full giving of the body, the Head appears. This law is evident in a plant. Through the full giving of the body of a plant the head of multiple seeds appear. Unto the renewing of the Mind all offerings of the oylah are composed and implemented [Romans 12:1-2]. As we form the Mind through the offerings of the oylah, we create the Mind of our Name according to the Mind of HhaOliyun/The Most High, whereby we are One Mind/Rash Achadd with all Names.

The offerings of each day build-up the House making the offerings each month. For each of the 12 houses in a seed, there are 12 months in a year. Upon the placement of the seed, the earth gives forth its strength to bear the seeds of a Name. In this manner Zebúwlan follows the offerings of Beniyman in each house. Zebúwlan provides a place in which the thoughts of a Name flourish. As the congruent Lights of the Fathers form a solidarity in Zebúwlan, the offerings of Zebúwlan provide a home for the offspring of Beniyman. as a father builds a home for one's children. From the Rock of Zebúwlan flows the waters in which one activates their hands and feet for each offering. In the foundations of our body—in the loins, the stone of Zebúwlan is laid as a foundation for their ideas unto their goings forth. The ideas we bear each month are supported by our very constitution as well as by the House of Lights—the Universe of the Fathers—in which we live, move and have being.

Offerings in the first month—those of Yahúdah are preliminary for one going forth through Metsryim/Egypt in the days of the Pessech. We define ourselves by what we give to the world to which we come and from which we are going. With this in mind, we joyous give the Light of our Name, not to establish ourselves in this world, but rather to perform our works unto what follows thereafter. As we give from our Names we create the states of light unto which we are becoming. During the course of our days, we generate the seeds of a Name which are woven in the matrix of Yishshakkar for the months of a year. In like manner the seed of a fruit is woven within the strands that form the body of the fruit. A seed generates fruit in subsequent months as it is tended to within the fields of the Light for each month. Normally, a seed is fruitful within 6 moons from the time of its sowing whereby what is sown in spring—in Yahúdah becomes evident in the harvest of Aparryim—in fall. One may comprehend that the seeds of our Name are born in every month whereby they are the fruit of the Lights of Lammed rather being dependent upon a climate or limited growing season.

In the month of Yahúdah, the Numbers in a seed rise from the swelling waters of the spring to order the events of the year. The former rains are those of the first offerings of Aparryim before Yahúdah made in the first month, and the later rains are those offerings of Aparryim following Yahúdah in the seventh month, as Aparryim precedes in the spring and follows in the fall according to the courses of the offerings. During the studies of each day, there is “A Voice of one crying in the Wilderness” [through the 7 levels of Word discourses] to prepare the Way for the fulness of ALhhim to come forth in a Name as a path is made through the sea and the lands upon which a Name walks.

We go up through Metsryim verses remaining confined or conformed to the servitude of the world itself. Rather we deem that the world, even our bodies, are servants to support the generations of our SeedName which are born and appear in Metsryim. In light of our developments of Name we leave behind the gods of Metsryim even as societies leave behind former religions to embark upon the paths of their origins unto that which they are destined. New religions assist us to see ourselves collectively in the Light of our origins and unto that which we are becoming. We are assisted to look at the world from other perspectives through the help of teachers that come to our aid. What we understand today expands concepts that were woven in former settings, even as what we became in Metsryim was from the best of the land where we dwelt together. As YishARAL goes out of Metsryim, they forsake the former constructs of thought through which they emerged, not disdainly, rather joyfully unto entering into other sides of Light to pass over the Yærrdenn/Jordan. One who has understanding does not tramp upon the religion from which they have come for the concepts of the former are still housed in what is forming: i.e. peace, love, generosity, brotherhood, faith, hope, etc. In that one's Name is the same yesterday, today, and forever, one interprets themselves in the Light of what they are becoming verses retaining former views. Even a tree sheds the former to put on the new each spring. New religions seek to incorporate the stages of development that one has made and welcome those who are emerging from former observations. When one thinks longingly upon the former gods they often become weary of their pursuits of new understandings to the fulfillment of life, for they mix in their mind the former practices of faith, whereby the light of the day in which they are moving is dimmed. As depicted in the parables, the people become confused, wondering where is their leader, maShayh/Moses? However, the leader within oneself ascends to the mountains to attain illumination for the days coming. Instead of looking back, we continue to look within and through the paradigms of Light provided as our houses reside in the path of Chakmah each month to make the offerings. The illuminations of the Fathers provides a foundation for us to grow and to spread forth our fruit that the inherent Principles of the Fathers within our SeedName may be glorified.