



With a composite of the collective grain offering מִן־הַקֹּמֶחַ 3  
 a salut—a structured instruction of the Totality, mingled with oil וְשֶׁמֶן זַיִן  
 three measures of ten for a par/side אֶת־עֲשָׂרִים לְפָנָיו  
 a repeat portion of ten measures for an ayil. :לְפָנָיו עֲשָׂרִים לְפָנָיו

The composite grain offering is generated from all Twelve Houses, finely ground/examined and sifted, integrated with oil—the flow of Understanding through an anointing. A salut is a sequence—more than one series of information, as a structured lesson of the Totality, whereby one part of the lesson follows in sequence to another. The multiple parts are denoted in the term, salut. The three measures of ten are of the Aúwvim. In that the offering is of the 7th month, the three measures are 987—of the Seed Construct of Yaoquv. A repeat of the measures are for an ayil—the strength of the inner parts. The three measures of an ayil is 654 which are the inner Values of the Aúwvim from which the grain comes, being bread from above.

With ten measures unified אֶת־עֲשָׂרִים 4  
 for a kevesh/branch of the Unified אֶת־עֲשָׂרִים 4  
 for the completion/perfection of the branches. :מִן־הַקֹּמֶחַ וְשֶׁמֶן זַיִן

The ten measures of the grain are of the Neúwn which is the full extension of the Thoughts of the Most High imparted for each branch to be entire, lacking nothing.

With the growth/lengthening of strengths as strands unified אֶת־עֲשָׂרִים 5  
 for overcoming/rising above faults/sins וְשֶׁמֶן זַיִן  
 for a covering of the branches of the Most High :מִן־הַקֹּמֶחַ וְשֶׁמֶן זַיִן

The chatat offering is the OyinZayin Body extension relative to the inner branches, whereby there is a covering of all extensions that occur within a month/leúwach. Every deed/offering performed is recorded and according to the performance the inner branches are extended and with them a covering of the Most High [Tehillah 87:5].

From the continuity of the oylut in union אֶת־עֲשָׂרִים 6  
 with the FireW of the month's service וְשֶׁמֶן זַיִן  
 and with the manchaih composed of its Illumination אֶת־עֲשָׂרִים 6  
 and the manchaih composed of its Illuminations אֶת־עֲשָׂרִים 6  
 and with the drinks of the collective gathered as one has judgement/discernment מִן־הַקֹּמֶחַ  
 to be a sweet savor/an agreeable sense, וְשֶׁמֶן זַיִן  
 a Fire emanation for YahúWah—The Collective Name. :אֶת־עֲשָׂרִים 6

The drink offerings pertain to the wine, and the making the heart merry, such follows a good study. When we break open the Teúwrah/Torah we have the bread of the Letters, and as a result of the study, if we have an understanding heart, we have the wine/drink offering. The drink offerings follow at the end of the series of the offering as they are the result of the oylut/burnt offerings that are made with the studies. Every oylah opens the mind to study within the House of HhaALhhim from which the offering was made. The offerings on the Rash of Fulfillment—the seventh are coming from Aparryim for the morning oylah, and for the oylut of Rash Chadash, and for the oylut of Zickrun Teruoh, whereby the Mind is

opened to explore all within the ALhhim of the Mayim Tayit. Through the oylut we are prepared to enter into the mishkan chamber of the Mayim Tayit. The oylut are for Body of YahúWah, in order that the collective parts of our Mind be given fully for the fruitfulness of the Branch of Aparryim upon the Tree of Life during the 7th month [Chazun/Rev 22:2].

The oylut/ascension offerings are for YahúWah, meaning that they are made for the collective state to be given unto the collective wholeness in order that the vitality of each branch becomes filled with the fruit—the evidence that it belongs to the collective unified state, according to the season of the year.

THE OFFERING UNTO ATTAINMENT—THE TENTH OF THE SEVENTH

And with the attainment/tenth אַיְוֹשֵׁת 7  
 for the Unity with the Fire, one fulfills the goal אֵינָהּ רְאוּתָא וְאִתְּרַבְּרָא  
 from the call to be qudash/holy/distinguished; וְאִתְּרַבְּרָא  
 it comes to pass for your branches, מְיֻצָּת אֵינָהּ  
 together with the humility of a composite gathering מְיֻצָּת אֵינָהּ  
 —the sum of the soul of your organized branches. מְיֻצָּת אֵינָהּ  
 Every work אֵינָהּ  
 is not to be performed amongst your collectivity. אֵינָהּ

From these lines comes the concept of the high call unto the realm of meShich and unto the crown of the Lammad. The distinguishment to belong in Union with *the Fire—The Collective of YahúWah that emanates the true Light*—leads one to distinguish their hand to perform only the deeds of Light, whereby not every work is acceptable to the discernor. The call of our Names lead us in the paths unto the fulfillment/7 and attainment/10 of all that is within us from the Aúwvim, and it becomes so for our organized branches—an organization of strength which results from the oylah—מְיֻצָּת אֵינָהּ.

And composite collective draws near with an oylah for YahúWah, אֵינָהּ אֵינָהּ אֵינָהּ אֵינָהּ 8  
 to be a sweet savor/an agreeable sense: אֵינָהּ אֵינָהּ  
 a par/side—an offspring of an unified observation/the aligned rings of the eyes, אֵינָהּ אֵינָהּ  
 a welding of the two sides into one to create a platform of observation, אֵינָהּ אֵינָהּ  
 an ayil—inner strengths as one, אֵינָהּ אֵינָהּ  
 kevashim/collective branches, the offspring of a study/cycle of growth אֵינָהּ אֵינָהּ אֵינָהּ  
 to be fulfilled/enacted/seven, אֵינָהּ אֵינָהּ  
 entire/whole/without defect nor lack of total devotion. אֵינָהּ אֵינָהּ אֵינָהּ  
 they are the result/achievment for your branches. אֵינָהּ אֵינָהּ אֵינָהּ

**The day of attainment** is expressed in the Numbers and in the kinds of the offerings that have been formed upon our Tree of Life, whereby we have the wherewithal to stand before HhaOLiyun, testifying of the grace and of the discipline of our mind and members to appropriate our Light and Life unto the development of our Names and their services amidst the Collective.

With a composite of the collective grain offering מְיֻצָּת אֵינָהּ 9  
 a salut—a structured instruction of the Totality, mingled with oil מְיֻצָּת אֵינָהּ אֵינָהּ  
 three measures of ten for a par/side אֵינָהּ אֵינָהּ אֵינָהּ  
 a repeat portion of ten measures מְיֻצָּת אֵינָהּ אֵינָהּ  
 for an ayil—strenghts of The One/Achadd. אֵינָהּ אֵינָהּ אֵינָהּ

The lines are likened to those above (vs 3); however, the ayil is distinguished with the title: “The One/Achadd ΔΗΑΞ”. The title is a reference to the Neúwn within us from which is our strength. The ayil is determined by the inner strength that unites and holds together all things of Chakmah.

Ten tens 7Y4WO 7Y4WO 10  
for a kevesh/branch of the Unified ΔΗΑΞ W9YU  
for the completion/perfection of the branches. :77W9Y9 X09WU

The Values of the ten tens depict the compound state of our deeds of attainment. Each deed is compounded or added to another, whereby they multiply to formulate the Qúphah Mind/100 of Enlightenment. Every extension of our branches is a means to receive the Lights of Bayinah and Chakmah through which we grow in Understanding and in Wisdom [I ShmúwAL 2:26; Yúwspah/Lk 2:52].

With the growth/lengthening of strengths as strands unified ΔΗΑ 77UO4UOWY 11  
there is an overcoming/rising above faults/errors/miscalculations X4ΘH  
from that which is weightless—the perpetual state of giving Δ9U7  
an overcoming/rising above to be the one of the coverings, 7747Y9 X4ΘH  
with the oylut, the ones ever ongoing with retention Δ77X9 XUOY  
and with the studies/formulations of the Seed 9XH77Y  
and their drinks/the flow of understanding ever illuminating the Collective. :7797Y97Y

Our ability to overcome the world and miscalculations are based on being detached from the weight of the world, whereby we are able to ascend and see with the Eye of OLiYun. The chatat hhakepurim denotes that through the offering the coverings are attained for all members and all peoples, as the achim of Sham and Yapheth take a garment to cover the unveiling of all within the SeedName of Núwach/Noah in the day of jubilation with understanding. The unveiling of Núwach is the opening of the Eye of a SeedName as it attains to the Aurrat, whereby it sees beyond. By the Name/Sham and the expanse of a Name/Yapheth a garments are made for the covering of all members, as a tree covers all of its branches as it arises out of its Seed whereby it attains its strengths and glory.

*See BHM ChameshHhaPekudim 29:12-39 for the continuation of this writing.*

And in the fifteenth day/act of robing the attainments/ten 777 4WO 9W77H9Y 12  
T 7UO79W9 WΔHU  
T WΔ94497  
T 77U 9797  
T 9Δ9U X74U7U  
T YWOU 4U  
T 9Y97U 7H 7X7HY  
T :7777 X09WU

In the fifteenth of every month we commence to put on the Illuminations that has been given, even as one commences to put on the garment of the oylah that has been woven from each oylah. As the Light of Bayinah commences to assemble the Light fully given from days 1-14, we begin to put on the garments of Understanding whereby we are not naked. These are the garments of Yúwspah imparted to the Twelve in the day that they assemble around the table as one/achadd.