

THE CONTRIBUTIONS/OFFERINGS OF YISHARAL

CHAMESH HHAPEKUDIM—BOOK OF NUMBERS 28:1-15

The oylut offerings of YishARAL in a laúwach/tablet/month are 78 in accordance with the Emanations of the Lights. Included in the oylut are 30 kevashim of Chakmah and 30 kevashim of Bayinah according to the turning of the Staff/Lammad, whereby all bodies of Light revolve and rotate. In addition there are the 10 oylut on the Rash/Head of the month that commences the descending side of the month. The descending side of the month is from the full moon unto the invisible 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 placement/sowing according to the descending which teaches us that **all ascensions into the Mind of OLiYun/The Most High come by service to each other in our respective places of the Unified Kingdom**. As each part of the body serves the other parts, so does each member in the House of YahúWah serve each other as One Collective Body. Through the implementations of the Words of Wisdom, Understanding, and Knowledge we serve each other, and apart from these Words there is harm to another. As the Words of Light are performed into deeds, the Thoughts of OLiYun extend which provides a platform for subsequent ascensions.

The offerings of the Head/Rash of a House, being 10, set into motion the development of the Body. 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 within a month's cycle of offerings, each with 2 kevashim for the transitions or changing of sides, whereby we enter into all avenues of the Light: from the north side to 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 70 there are 78 oylut for each month. Upon reading these Values, *the offerings of a month comprise the perpetual motion of the consciousness as it descends and ascends*. Through the offerings the mind and the twelve states of the dwellings 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° movement of Bayinah, depicted in the shift of location of the moon daily. These 15 degree shifts are called the Emanations of YAH/אח/15 (78), for daily the color and placement of the Illuminations are set for each day of a year. In accordance, *the Earth spins* at 15 degrees per hour—according to the Emanations of YAH, which is *the altar in Nephethli* of the Unified Kingdom.

The offerings are used in conjunction with the Tablet/leúwach of days. The evenings and mornings are designated for the Activities of Light. The works of Light are states of giving which occur according to the offerings that are made for the evenings and mornings. The notes regarding the offerings are to be used with the Tablet of Days/Acts.

The offerings of the months are noted on the leúwach/tablet. The 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 and morning. [ChamsehHhaPekudim/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 that is not of the Illumination and is adverse to the Collective. When the offering is for self motives then it is not for the Collective and therefore is called not acceptable to YahúWah. Or if the offering is lame, then the fulfill-

ment of the offering is crippled. We behold in our hands any thoughts that are within our garments, for what we are doing, that is, what is our hands, reveals to us the ways that we are of the Unified Consciousness and how our deeds are for the Collective. Should we behold in our hands any thought that undermines the trust, we affirm, with Lady Macbeth, “Out, damned spot! Out, I say!,” that we may be 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, whereby the former is let go and the new embraced. 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 is the flow of life within the branches of a Name, whereby their tree is with leaves which sustains the flowers and fruit of a branch in its month. The term oylah and leaf are the same. As the flow of life is running in the branches of a Name, the leaves of a Name are upon its tree. Further, this concept is the basis of understanding to be clothed. As the leaves cover a tree, likewise, we are clothed daily by the ability to give and receive the Lights of Bayinah and Chakmah. The results of doing the oylah provides the coverings/garments of a Name whereby there is no nakedness.

The offerings are composed of the wood and the kevesh—the inner construct of branches. Both the wood and the kevesh are of the Fire—of the aspects of Reúwch/Breath. As we arrange the wood with 6 unified branches, there are twelve places 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 of twelve branches, like a twelve pointed star. Upon each end of the branches, the associated parts are placed. For the branch of Yahúdah, the part of Yahúdah is positioned, etc. 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 of 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 the 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 of the oylah, we build the Mind of our Name according to the Mind of HhaOliyun/The Most High whereby we are One Mind/Rash Achadd with all Names.