Bind the sacrifice to the horns/corners of the altar *which sets* in motion the Spirals of Light, clockwise in the Day, and counter-clockwise in the evening. Unite the corners of Nephatli with Yahúdah; Gad with Aparyim; Zebulan with RAuwaben; Beniyman with Dan.

Place the Head of the offering on the Altar with the Four Measures of Grace:

The favor of Chakmah/Wisdom, Bayinah/Understanding, Dao/Knowledge, and ARAL/Counsel-Priest.

Bathe the Arms and Legs of the Offering in HhaKaiyúwer/Basin

The one washing the hands and the feet affect the fulfillment of the oylah. The arms and legs signify the deeds and progressions coming out of the oylah, and the capabilities of performing according to the insights given via the measures of grace received. Extend the Hands unto MaShah and Aharúwan in the Name of YahúWah.

Place the Sum of Laúwi upon the Altar—the perfect dwelling of Unity with the Oyin-Zayin Body

The sum is the Order of The Unified House: The Enlightenment of Aharúwan/Aaron with Qahhath/nerves, the Curtains of Gershun/veils with the Boards of Merari/skeleton. This is the new dwelling state of your members as a result of the oylah. Declare the Names of the Laúwim/Levites.

East

X4&中気はタエヴ×4 AayitMizbaach HhaQeteret The Golden Altar of Wisdom -

プモツ手ミ **HhaSemmim—The Incense of Spices** The spiraling emanations of thought arising from the Unified Sides

7৪গন্ত The Myrrh—**HhaNetiph**, Wisdom extrudes through the Branches of Knowledge

XCHWA The Onycha - **HhaShe'chaylet**, Understanding arises and fills the Circles of Knowledge as seven rings of Light.

মুগ্রপের The Galbanum - **HhaChalavnah**, The inner layers of the Fruit of Knowledge. Through the measures of Grace surrounding the heart, the words of unified ratios are formed by the twelve parts/rods. The spice depicts the activity of word formulations coming out of the oylah, whereby the words of the oylah arise from the heart unto the mind.

র্পার্থের The Frankincense - **HhaLavnah Zekah**, The Sparks of revelation arise in the Mind, with joy and dancing, unto a clarity of all inward associations composed in the olyah offering of Fire.

র⊘েরাপ্রাশ HhaMizbaach HhaOylah The Altar of Knowledge/Bronze

Upon approaching the mizbaach, unfold the fabric of the garment made during the previous offering. Step into the garment of *Sackcloth*—the seamless robe, comprised of the Rings of Light to which the tribe belongs that made the previous oylah.

The Ashes of HhaOylah

Lift up the Ashes of the previous offering and together with the Lammad/staff in hand, strike HhaTsur/the Rock in the upper north side of the Mind to release the waters stored as deposits of crystals. As snow, melting from the top of a mountain, the Rock opens and flows unto the basin—the waters beneath. Carry forth the ashes eastward, unto a clean/whitened State of Mind with the evidence of the deeds of Enlightenment. Upon the carrying forward the oylah, the garment is tailored upon you.

Fan the Coals on the altar.

Arrange the Pairs of Branches/Wood in the Fire. As you arrange the sticks, affirm the perfect bonds between them.

North

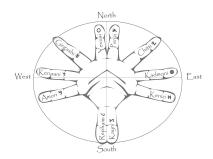
র০ের HhaOylah / The Oylah Offering

To manage one's Mind and Members in Accordance with the Lights of Chakmah and Bayinah Place the Hands upon the Head of the offering unto the Faces/expressions of YahúWah/unity. Open the neck of the offering designated as the lamb. Sprinkle the crystal stream of understanding upon the mizbaach to run within the seven rings. Simultaneously, the garment is washed by the blood of the lamb, as the current of understanding flows inwardly within the garment. With the blood of the lamb, the Houses within the Rings are designated for the formulation and expansion of Light during the oylah.

East

Arrange the Twelve Pieces of the offering on the four sides of the altar, declaring the 70 Names within the 12 parts. Bathe each part in HhaKaiyuwer/Basin and put them into the Hand of the kuwahen/priest to be arranged upon the Mizbaach. Each part is placed on the altar according to the dwelling state of each tribe around the Mishkan. The pairs of Thought spark as the corresponding pair is placed on the altar.

3



The hands/actions and the progressions/feet are whitened as they are designated unto the deeds of the offerings of Light—the sacrifices which bring transformation with fulfillment. The waters in the basin come from HhaTsur/The Rock. The distillations of thought run from the mind—upper chamber to fill the reservoir of HhaKaiyúwer/the laver—the lower chamber. The laver is a vessel of Bronze. The waters contained therein are of Knowledge, for the bronze vessel is fashioned by the frequency of thoughts that are within it. Knowledge is the fruit/offspring of the Unity of Wisdom and Understanding—the offspring of HhaTsur/The Rock.



プラムソラス HhaYuwdim/The Hands & プラムヘイス HhaRagelim/with The Feet

The Yuwdim/1/Hands are the Head of ALphah whereby Alphah Seed rises unto the works of the hands. The Lammad//feet are the Foundation of the Shayin/W, whereby one walks in the Thoughts of the Fiery Mind. According to the ways and the paths in which one walks, one has access into all realms of the Fire upon the Altars.

Uniting the heels forms a crown. The feet together is the stance of the collective Names in the courts of the Mishkan. Without the feet proceeding together, one does not enter into the Mishkan. The hands—ALphah to Yeúwd, and the feet—Lammad to Shayin, incorporate all Letters, and therefore, all Thoughts of HhaALhhim, to the south and the north of the Kephuw/Y—The Tree of Life.

2

Take Two Steps to the East