

# סֵפֶר יְצִיאַת מִצְרָיִם

## Sepher Yetsiat Metsryim (Exodus) 26

With the sum/totality of the Mishkan/dwelling state ְַ֤יְּהֻּוֹמָךְַחֲדָשָׁה  
you are to make/perform/be *engaged with the Lights of Oyin and Shayin* ְַ֤וּוֹחַ  
ten curtains/tents/yerioot ְַ֤חְלָאַת ְַ֤בְּנֵי  
of joy from intertwining/linen spun ְַ֤יְּמָנָה  
with violet blue/endurance/to extend from one end unto the other/to bring together as one ְַ֤חְלָאַת  
and with purple/grace/administration to join and maintain the union ְַ֤יְּמָנָה  
and with scarlet/humility/to cultivate/renew ְַ֤חְלָאַת  
being reoccurring/established practices [within each Ring] as the Teachers/Masters, ְַ֤חְלָאַת  
performed according to the conductive frequencies of Chaekúwmah and Bayinah ְַ֤וּוֹחַ  
as a weaver, to gird/weave together/calculate associations ְַ֤בְּנֵי  
you engage them—the elect—collectively into a unified fabric. ְַ֤מְּחָדָשָׁה ְַ֤וּוֹחַ

**The Mishkan/מִשְׁקָן, by Numbers, is the means to reveal/וּ Wisdom/W/300 and Understanding/וּW/70. The dwelling is comprised of the Union of Chaekúwmah/300 and Bayinah/70, whose Numbers are 370. The curtains pertain to the Body of Consciousness formed by**

# The Twelve of Ten Yerioot/Curtains

Yahúdah 30 יְהוּדָה  
 Yishshakkar 830 יִשְׁשָׁקָר  
 Zebúwlan 95 זְבוּלֹן  
 RAúwaben 43 רָאוּבָן  
 Shamoúnn 70 שָׁמוּן  
 Gad 7 גָּד  
 Aparryim 61 אֶפְרַיִם  
 Meneshah 53 מְנַשֵּׁה  
 Beniyman 53 בְּנִי-מְנַשֵּׁה  
 Dan 54 דָּן  
 Ayshshur 501 אֵשֶׁשָׁר  
 Nephetli 570 נְפֵתְלִי

Light/5 of Bayinah and the Light/5 of Chækúwmah which stream from the sides of Reshun/55. The ten curtains are a vault that spans all spaces of ALOZAR, creating a dome from one end unto another. The values of ten are comprised of the five—the illumination of Chækúwmah, and the five—the illumination of Bayinah. The values of ten denote thoughts of Understanding, Wisdom, and Knowledge that are conducted via the Illuminations of Chækúwmah and Bayinah. The dome incorporates the Names of HhaALhhim and their Rings [Tehillah/Ps 104:2]; hence, they are of the measurements of 8 and 20—28 amæh/cubit. From the root word, meaning to tremble, *the curtains are waves and frequencies of Light woven by the paired Names of the Mishkan into Rings, according to the daily conductive rays of Illumination* processed through the members. The curtains are spun as one rejoices/swirls in the spirals of the Lights daily—dances in the Light.

The sum of the Mishkan is ten. As the hands, the Numbers convey performing the Thoughts of HhaALhhim, for how can one dwell in something that they are not doing, or how can a spider make its tent without giving from itself? The sum of ten are states within the Neúwn ୨୨୨/14/5+14/5. Within ten are the Values of the Nine of the Most High 0 9 8 7 6 5 4 3 2 1 0. When we are *in the Body of ALhhim*, we are in the ୨୨୨/Ten, for we are engaged in deeds/ା—active states of the Rings, whereby the curtains/weavings are ten/ା. The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches as they intertwine upon the altar. Out of the stones of 12 from are woven the fabrics from the two sides of Bayinah and Chækúwmah: 2376—Bayinah of 2080 and Chækúwmah of 287. (For further information on these Numbers, see BHM publication: The Daily Offering Guide which corresponds to the formula of the curtains [vs 2] to be measures of 8 and 20 x 10 in which the Seven Rays weave for their dwellings.)

The colorations from blue, purple, and then to scarlet, are the colors that the curtains carry each day from the teachings of the Seven Masters that stream the heavenly teachings of blue from scarlet/red to purple (the parameter colors of the rainbow). The colors range from silver/Bayinah and extend unto gold/Chækúwmah. Within the parameters of silver and gold are the three colors bursting forth from the three Aúvwim—Avrehhem, Yetshaq, and Yaoquv: .5 0 9 8 7 6 5 4 3 2 1 0 .5. From the blue of Knowledge, the purple/*argaman* of Understanding, and the scarlet/*shani* of Wisdom, the thoughts of the Most High wave through the fabrics of consciousness in three levels of the ten/wealth that adorns those that dwell within the tent of meeting. From the silver twilight unto the scarlet flames of the morning, and from the golden hues to Chækúwmah at day break unto the twilight of silver, we are clothed with the curtains of the Lights.

The **scarlet** frequencies occur as the sun sets and rises within the spaces of Wisdom. By Chækúwmah, the sky turns to scarlet twice each day to initiate the work of making the curtains. The scarlet reoccurs for the ones elected/chosen/designated by the Queens in the evening and in the morning. The members are chosen to conduct the thoughts of YahúWah through the offerings, by which their Names of Fire are transformed. The scarlet occurs when the Queens are in process of exchanging the scepter. As the Queens come into our chambers each evening and each morning we are dressed as their servants. We welcome the Queens into the houses in which they visit daily. Scarlet denotes the curtains woven from the times of scarlet. The curtains are woven through periods of illumination that range from violet blue—with a mind of extension, and with purple—a mind to unify, and with scarlet—the mind of renewing. These three colors denote the span of the offerings, as well as the purposes in which **the members are activated daily to conduct the thoughts of Wisdom and Understanding within a Body of Consciousness.** This body is the dwelling of the unified ones in the midst of Bayinah and Chækúwmah.

The thoughts in the mind, either good or evil, are composed by the interactions of your members. When the thoughts are composed by partial connections/considerations of members, then the thoughts are incomplete, short-sighted, or evil. When the thoughts are composed with the full colorations of the Lights, being a mixture of all twelve houses, the thoughts are good, being of the collective. The thoughts fill-up the spaces which the members occupy. We examine the thoughts within us daily to discern how many parts the thoughts contain and to determine if the thoughts pertain to the sum of the Twelve within them. The thoughts are threads that weave together the curtains to dress the Body of Consciousness in which the Names congregate.

The length/patience/endurance טַעַנְתָּ 2  
of the unified curtain/tent תְּפִילָה 3  
are **eight**/perceptually fertile/fat/layered with grace עֲמֹתָה  
and **twenty**/wealth with deposits of riches multiplied טְבֻלָה  
in the foundation/base/matrix/cubit, קָרְבָּן  
and the breadth/expansion capability is four/to divulge secrets/reveal/means to be read טְבֻלָה 9 טְבֻלָה  
in the foundation/matrix. קָרְבָּן

The unified curtain/tent תְּפִילָה 3  
is a unified measurement/stature תְּפִלָּה 3  
for all of the curtains/tents/yeriyot. תְּפִלָּה 3  
Five—according to your assignments—are the dress/curtains, תְּפִלָּה 3 וְתִשְׁבַּחַת 3

being compositions of living associations/pairs— ×גְּשֵׁבֶת ×בְּנֵי ×עֲשֵׂה  
a fiery body of ALAchtah, AL the Unifier of all parts into one. ×אֱלֹהִים ×בְּנֵי ×עֲשֵׂה

Coupled with five/assignments of the dress/curtains ×וְתַּחַת ×וְתַּחַת  
there is an association of comrades, a joined network of fellows— ×גְּשֵׁבֶת  
a fiery body of ALAchtah, AL the Unifier of all parts into one. ×אֱלֹהִים ×בְּנֵי

The length/extent of the curtains are eight and twenty—according to the 28 ALhhim. Each curtain is a measurement of grace through which the full wealth of the thoughts of Understanding/O, Wisdom/W and Knowledge/4 are incorporated into the fabric of consciousness—ten/4WO. Via the 28/14 ALhhim, the Thoughts/4 rise and set/14. The values of the 28 are in the Ten/10 (2+8). **All measurements of the Mishkan come from within the Neúwn Seed of Baniymin**, and by the Numbers of ALhhim each of the twelve garments are woven from ten rings. The measurements appear and are understood only as they are appropriated for the dwellings of the Collective Names. Otherwise the measurements are unclear; though one sees the body, they behold a mass—an assembly of threads but without distinction. The measurements belong not to any other tent of meeting. As a tree, the measurements within the Seed of the Tree determine the length and breadth of its dwelling.

The five to five are the associations of the Illuminated thoughts woven together, as all things are made of Bayinah and Chækúwmah. The assignment/work of a Name makes the curtains definite. Each assignment is performed unto the unified/collective state. No house is served unto itself. Via the offerings, the weavings occur within the House in which the members are abiding. As during the days of Yishshakkar, all offerings, being conductive waves of Illumination, are performed by every member to build up the State of Yishshakkar. The five to five speak of the Illuminations of Chækúwmah and of Bayinah. Through the works of the offerings, the Illuminations are extended through the performances of a Name. The works of the offerings are to make the curtains—to comprise the State of mutually abiding together in One Body.

*The curtains of the Mishkan are made via the offerings, whereby the Numbers and the colors are released from the SeedName to be woven by the Hands of the Queens. All assignments that are given to our Names are for building-up the Mishkan and performing the operations of the Mishkan.* Via the daily offerings, the laver is filled, the garments are washed/activated, the menurahh is lit, and the bread and wine are served. Specifically, each dwelling/room/Ring of the Mishkan is attired by the offerings in their courses. All works of weaving are performed unto ALAchtah through which all Names are united.

The words of the HhaTeúwräh are the opening of the Mind of the Neúwn. In this unfoldment of Mind, the Teachings pertain to composing a body of garments, composed of four layers or rings. The design of each House is determined by the arrangement of HhaALhhim, whereby there are the inner core, the surrounding wall, the force of extension, and the supra layer of adornment. The ten curtains pertain to the inner core.

And you will make/engage into action ×פְּשָׁעַת ×בְּנֵי  
loops/spirals of a continuum/blue ×לְבָנָה ×בְּנֵי  
pertaining to the sayings/mouths/openings ×זְבֻחַת ×בְּנֵי

of the unified dome/vault (being composed of two rings), ×בְּנֵי ×בְּנֵי  
from its entirety (complete sum/whole Number) with associations. ×גְּשֵׁבֶת ×בְּנֵי

And with the base, you are engaged אַוֹת עֲלֵי  
with the sayings/mouths/openings of the curtain/dome אַזְלָגָת חַדְשָׁה  
the one surrounding, אַנְתָּא כָּבֵד  
unified from the associations of the second/which has been established. :אַלְעָמָךְ כָּבֵד

We extend the works of Bayinah and Chækúwmah by implementing their thoughts; accordingly one makes/אַלְעָמָךְ the curtains for their Names dwelling. All things are composed of Wisdom and Understanding, whereby the curtains are of the continuum of the Lights and do not perish.

The loops are spirals of thought that connect one Ring with another. The Body of Consciousness is comprised of rings that are associated together, as the Ring of Dan and the Ring of RAúwaben are associated rings. Each offering forms a dome/curtain of associated rings. The color, blue, denotes that the rings are ever extending and a continuum from side to side, like the sky.

The loops pertain to joining the Rings that comprise the complete dome formed during every oylah. The term, אַלְעָמָךְ, pertains to an entire/whole dome, as the Shayin—Semek; whereby the loops extend from the total breadth of the dome, and not just upon one side only [Re: אַלְעָמָךְ, See Shuphetim/Judges 18:2]. One dome pertains to the body of consciousness that is being opened, and the other dome pertains to the body of consciousness being served. For example, during the month of Yishshakkar, the offerings of Aparryim form a dome with the Mæyim-Tayit Ring on the days of their service. In that the dome of Aparryim forms upon the days of its offerings in Yishshakkar, the dome of Aparryim forms within the surrounding dome of the month of Yishshakkar—with the associations of all domes within Yishshakkar. The loops pertain to both domes: from the entire dome of Aparryim unto the furthest extent of its thoughts filling its space within the dome of Yishshakkar—the dome surrounding.

The thoughts that are processed in one dome are looped with those which have been established, whereby the domes are one/joined inseparably. In this manner one performs/makes the domes/curtains of each House, and fills them with the goodness of YahúWah.

Fifty loops/spirals אַלְעָמָךְ  
you will make/perform אַוֹת  
in the unified dome, אַזְלָגָת  
and fifty loops/spirals אַלְעָמָךְ  
you will make אַוֹת  
in the surrounding dome אַזְלָגָת  
to verify the unity from the associations of אַגְּדָת  
the second/which has been established אַלְעָמָךְ  
from the receptive pairs/qavalah of the loops/spirals; אַלְעָמָךְ אַלְעָמָךְ  
**a fiery body of ALAchtah.** :אַלְעָמָךְ אַלְעָמָךְ

The thoughts being looped together, should they be to favor each other, with a full measurement of Understanding, being 50, they belong to the fiery body of ALAchtah, and are forever secured within the dome of the Mishkan.

The loops of the curtains are 50, ten loops per for each set of curtains, which are arranged as 5:5. The Letters from Zayin to Oyin are designated to be the Body of Consciousness. These ten Letters form

the body of the serpent, winged from its two sides. [For further details regarding the flying serpent, see BHM: The House of Dan.] As the body parts of the Zayin Oyin are arranged side by side, they are 5:5. This is the same arrangement of the two stones of Testimony, whereby there are five words on the left/north, and five sayings on the right. In all things of the mishkan, there are two sides that bear and carry forward the Illuminations of Bayinah and Chækúwmah. Though the menorah is comprised of 3:3, yet the lights are 5:5 that give Illumination to the branches, and though the bread is set in rows that are 6:6, yet the Words of Illumination are 5:5. In this pattern, all Names are called two by two that they form a Body of Consciousness in their midst, to be as the House in which they are called to serve. *According to this pattern, where two, or more pairs, are gathered, there is the full measurement amongst them.* In that two are devoted to the pure consciousness of Unity, they have the means to gather and fully express the Thoughts of the Most High. This is what is called “the high calling of HhaALhhim in meShich.” Such are those of “the elect,” as the *keruvyim*/cherubs, upon the sides of the arúwan/ark, that bear the full consciousness of the Words of YahúWah in their midst.

### The Configuration of the Body of Consciousness: Zayin to Oyin The Arrangement of the Curtains 5:5

(7)	I	O	(70/16/7)
(8)	ף	פ	(60/15/6)
(9)	⊕	⊗	(50/14/5)
(10/1)	נ	נ	(40/13/4)
(20/11/2)	נ	נ	(30/12/3)

As the two sides of the Body are united, they transfer to one another the values that inherently within their Letters. What is in the Zayin, the base of the body, is transferred to the crown, the Oyin, etc. The transfer of values from one side unto another, yields 10 loops for each pair of Letters. These loops, being 10 per set of values, are 50 loops.

The possible values created by sharing the inherent values from side to side include:

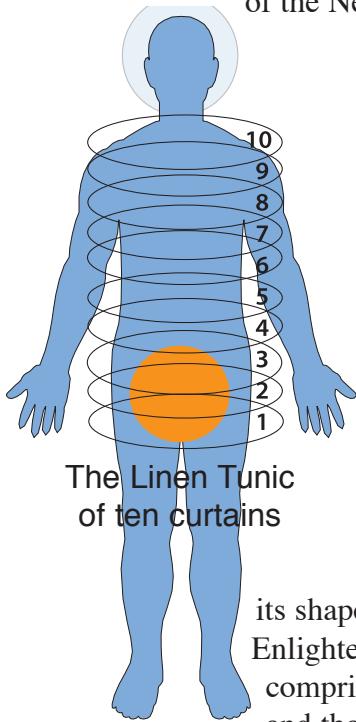
770 716 707 140 50 <b>Zayin (7)</b> —	<b>Oyin (70/16/7)</b> 5 14 23 77 167
860 815 608 140 50 <b>Chayit (8)</b> —	<b>Semeck (60/15/6)</b> 5 14 23 68 158
950 914 509 140 50 <b>Tayit (9)</b> —	<b>Neúwn (50/14/5)</b> 5 14 23 59 149
4010 1310 410 140 50 <b>Yeúwd (10,1)</b> —	<b>Mæyim (40/13/4)</b> 5 14 23 41 104
3020 2030 1211 140 50 <b>Kephúw (20,11,2)</b> —	<b>Lammaed (30/12/3)</b> 5 14 23 41 302

While other variations of Numbers may be derived by the sharing from side to side, the value of all loops are 5 or reduce to 5. The Body of Consciousness, or serpent body, is a strand of two ends, that is woven/knitted together to form a unified dwelling of all thoughts of the Most High. In this manner, we are knitted together, as paired strands, one unto another, to comprise the dwelling of the Most High, as we are of the Minds of the Most High, so are we knitted and joined to comprise the Body of meShich.

The 50 loops are set in the ten spaces/bodies/lands for all of the tribes to abide therein. According to these ten lands, or states, known also as the lands of our inheritance, namely, the Qayni, Qenizi, Qadmuni, Chitti, Perrizi, Rephaim, Amori, Kenoni, Girgashi, and Yevusi, so are all lands joined together via the 50 loops, or values of Five—Illumination. As they are 5:5, they are one ( $5+5=10/1$ ). The manner in which they are joined is via the clasps, or hooks of gold. Whenever, two loops, each with the values of 5, curtsey, or bow unto each other, they form a clasp of Wisdom, and are thereby joined as 1.

**The 50 loops, pertain to the Directive Consciousness that ever leads to the unification of all Thoughts of the Most High into One Body.** The 50 Numbers are determined to reside in ten spaces. In that these ten lands are the dwellings states of 12 Houses, they comprise 600 loops, being the sum of 50 Number sets, arranged in ten lands, for The Twelve: 10 loops for each Illuminated pair=50 loops x 12 Houses = 600/Rayish Mind of HhaKuwáhnim. Having the Mind of HhaKuwáhnim, is the gate into to the State of the supra-consciousness.

**We come to know all things by the values of 5—Illumination of Reshun.** Via the 50 loops, we come to know the consciousness of all things of HhaKuwáhnim, via the union of the sides of Bayinah and Chækúwmah, which from a most perfect union, called the Body of Consciousness. In that each value of 50 loops is a value of 5, there are 250 values: ( $50 \times 5=250/\text{נ}א$ ), which may be read as the Head of the Neúwn, or from which we may derive the value of Oyin/70 ( $25/70$ ).



And you shall extend the works/through your deeds make **XFLWOY 6**  
fifty hooks/curtsies of Wisdom/gold; **תְּקִוְתֵּה וְעַמְלֵה**  
by associations, join together the sum of the domes **וְעַמְלֵה וְעַמְלֵה**  
to be a fiery body of ALAchtah/the Unifier **אֱלֹהֶת הַמִּלְחָמָה**  
with the clasps/curtsies. **וְעַמְלֵה וְעַמְלֵה**  
and becoming so, the Mishkan is unified. **וְעַמְלֵה וְעַמְלֵה וְעַמְלֵה**

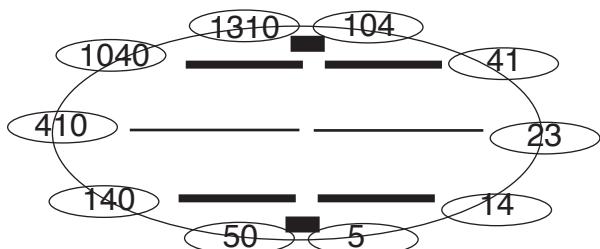
As the domes/curtains bow unto each other, they are joined, with fifty clasps of Wisdom, whereby the two Rings are made one. In this manner one maintains a unified dwelling state of their members, for as they are bowing unto each other, they are united from their foundations in Wisdom. Any of the values of 5, when they are united together, make a clasp, via which they are 1, whereby they comprise a fiery body of ALAchtah. Thus in all dwelling states of The Twelve, the body that each pair comprises is 5:5, and its shape is according to the values that combine to hold the Thoughts of Enlightenment. When any thoughts are paired, or correspond to one another, they comprise achat/one, even as .5+.5 comprise the ALphah. The corresponding values and thoughts, depicted as two loops, is the basis of all qavalah/kabbalah thought.

The gathering of all corresponding thoughts comprises the full measurement, or Mind of meShich. Only as the sides are united into one, can we determine the values of Unity, whereby we know the complete thoughts that are within the Body of Consciousness, formed from the midst of HhaKuwáhnim.

The Body of Consciousness is conveyed as the O:O State of Nothingness, and is referred to as the Body of AyinSuph/אַיִן סֻפֵּחַ. This is the State of Perfect Liberty, in which the thoughts are fully revealed, to those who are of the Ayshshur Offering, seeking to bind no one unto themselves, or to an

object of worship or vain servitude, nor to be bound unto any object, but who abide in mutual service one unto another through the transverse states of the Rings. The only attachments/bonds of those in ALOZAR are to YahúWah—the Collective, and unto their Neighbor; whereby they love YahúWah with their inward organization/heart, and by their expressions/faces of soul, and by the empowerment of their Breath, exchanging into one another as One Spirit. These affirm their love of The Collective by loving their neighbor by the deeds that are within their hand. For until we come to know the Consciousness of the Unified Body of Spirit, we are not aware of how to extend our hand unto our neighbor. The configurations of the parts, loop to loop, within your Name of Reúwch, is the means to come to the Knowledge of the Teúwrah, whereby your hands are whitened with the thoughts of the Kuwáhnik unto their neighbor. The union of two loops, upon the sides of a curtain, belong to the Mind of the Neúwn. The union of these loops is the what is called, “the Tent of Meeting,” for it is formed as a Body of Consciousness, and is varied as The Twelve Houses of YishARAL, each one being a configuration of 5:5 that abides together to comprise one dwelling of the Most High, whose Name ALAchtah is to be praised and revered amongst all Names.

The value of the clasps are each 1, for as you add any two values of 5 + 5, the sum is one: i.e. 23/5 + 707/14/5 = 1. To join all of the loops together, there will be two clasps within each set of loops, one from the top of the loops and one from the bottom of the loops. The values of all clasps are 50. Together with the sum of the loops, which is 250/YY, the loops + the clasps = 300/W. The loops + the clasps = YYW, the flow of the mishkan/YYWW.



When any two values of illumination, being 5:5, bow unto each other, they are one and they conduct between them the Mind of Neúwn/YY.

In the midst of any two values, being 5:5, are bands of thought frequencies. These united bands form strong holds within the chambers of YishARAL. If the values are closer in proximity to one another, the bands are wider, and if further apart, the bands are longer than those closer to one another. In this manner, the Thoughts of Enlightenment fill the spaces of ARAL.

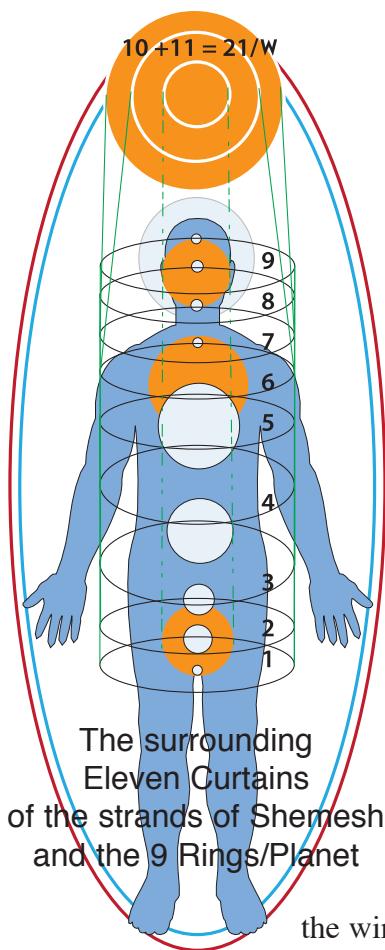
And you extend the works/through your deeds/performance, you make XYWOY 7 curtains of splendor/capable of interchanging/goats/strengths, מִזְבֵּחַ תְּהִלָּה כְּבָשָׂר כְּבָשָׂר a tent pertaining to dwelling together, an oylah, ascensions of the mishkan, YYWWYALO LXXL to be eleven curtains XOYAL 34WOYLXWO having composed the values, you perform the signs/evidences of the collective :YYX4 3WOX

The term, מִזְבֵּחַ, commonly translated as goats, refers to ***the strength and splendor in the OyinZayin Body of ALOZAR***. “Eleven” composes a thought chamber of the Ten, whereby you derive a dwelling state for Understanding, Wisdom, and Knowledge. The consideration of ten is the basis of HhaTerreni level of Enlightenment, from which you perform the sayings according to the considerations of HhaKuwáhnik (for more information see ALhhim Achaad publication). The eleven/11 are paired sticks, as 1:1, always considering the other in the State of Unity. As an outer covering of the ten linen garments, created through performance of righteousness, the eleven are provided by Rings of the nine planets—wandering stars—through which the righteous one interfaces with the Collective Houses of Lights. The eleven curtains are formularies of how the planetary system is created through the offerings made unto GerenHhaAuwernehHhaYavúwsi, through whom the planets are set in their courses to tabernacle the righteous souls of Yæhh. During the offerings of Yahúdah/Judah, which are upon the

wood of Aphryim/Ephraim, the sparks of the *bekurim*/parched grain offering are cast into the garment of Aphryim in the fourth month of RAúwaben, following the shavbeth on the 22nd commencing the fourth week. The nine planets are formed according to the Numbers of Reshun treasured in Yahúdah and set into perpetual motion as they are placed in Aphryim. The fourth month factor pertains to the Day/Act in which stars appear (SMB/Gen 1:17-19). Through the formulations of the grain offerings of each oylah, the Words of Reshun are transferred to us which supply us with our daily unleavened bread, and through which the mind and body are renewed by the offerings. Hereby, we are served communion twice daily at the table of our Father when we sup together in the evening and morning.

The length/duration of the curtain of the Unified [dwelling] is **תְּמִימָה תְּמִימָה תְּמִימָה**<sup>8</sup>  
of thirty in cubit/*amah* תְּמִימָה תְּמִימָה

and the breadth is of four in cubit/*amah* תְּמִימָה תְּמִימָה  
to be the curtain of One/the Unified, תְּמִימָה תְּמִימָה  
a measurement of the collective comrades united תְּמִימָה  
comprising eleven curtains/*yerioot* תְּמִימָה תְּמִימָה



The breadth of the eleven curtains is according to your inquiries (four) in Lammæd—the Thirty—Instructions of the Master Teachers, which are set as the writings of Seven Masters composing the Teúwrah. The curtains are of 30 strands of AL, woven into a body. According to your inquiries into Teúwrah, your realm of references, in relation to the spheres of the eleven curtains of planetary rings, is determined. As with your ten curtains of linen, the thickness of the weavings, composed of layers of threads, is determined according to your inquiries (four) into the Rings of ALhhim and how your discoveries are implemented to be as ALhhim. The fourth factor is activated by asking according to the Words of your Name.

Ask for your heart and mind to be filled, but not to be puffed-up whereby it becomes leavened. Rather, inquire to fulfill your state as a servant whereby you perform the Words of your Name acceptable to your Father. Your questions stem from the levels of the five Dallath/ΔΔ configurations of our 64 primary Words, formed as clusters on your branches, whereby you have a depository for the answers imparted to you by the wings of angels who land upon your branches as birds.

The creation of the body is according to the measurement/מִזְבֵּחַ of the Kingdom of Madi/Media which is inscribed in these lines. The measurements of thought are set in the Kingdom of Madi/מִזְבֵּחַ which is part of the Unified Kingdom of YahúWah. The role of Media/Persia, or the Medes, in the narratives pertain to the Dominion of Madi which supplies the measurements for all things in the universal Kingdom of Light.

While the sun reigns over the kingdoms of the planetary bodies, the Light of the sun beams from the base in Zebúwlan and fills the chambers of RAúwaben and Dan whereby you have eyes of Fire. The Light of the sun, conveying Chækúwmah, dwells in the heart chamber as the Fire upon the altar.

As the sun, the Fire does not go out in your heart. Chækúwmah occupies places within us through the formularies of the eleven curtains which overlay the offspring of the righteous—those who make ten curtains of linen. The sixth curtain of soul is Nephethli/ΔΔ, the 6th House presenting from the womb of glories. The sixth is doubled whereby the eleventh garment or veil—the House of Yúwsphah, the 11th House, overhangs as a sac of stones in which the silver is placed by Yúwshpah, with the dangling glans penis (SMB/Genesis 42:25).

The eleven curtains are weavings of the strands of light that radiate from the stars, the moon, and the sun. During our service of the altar, each offering draws out strands of Light from our Seed Name whereby each Name makes the curtains in which their Seed-Name tabernacles. These stands form a tabernacle for the Light of Zebúwlán and the Seed Name of Beniyman born of the Origin of the Fathers' Light (Tehillah/Ps 40:7; Govrim/Heb 10:5). There is a tabernacle/BayitHhaSham for every Name that comes into the world, whereby a Name comes to have rest, a place to lay your head amongst the stars, to be warmed by the sun, and watched over/directed by the Eye of the moon.

And you couple together ×גְּמֵי יְהֹוָה  
 the sum/totality of five yiroot/curtains which are set in perpetual motion, Δאֶלְעָזָר וְמִזְבֵּחַ  
 and the sum/totality of six/curtains which are set in perpetual motion, Δאֶלְעָזָר וְמִזְבֵּחַ  
 and fold them over—to double-over, ×כְּלֵבֶת  
 the sum of the sixth curtain ×לְוָהָבָה זְמִינָה זְמִינָה  
 is ALMual—the strength of circumcision, which hangs לְמִלְאָה facing (creating the faces of) the tent of meeting. ×כְּלֵבֶת

The formulations of the nine planets are made through the Numbers of Yahúdah as they are cast into the Nine Rings of Aphrryim from the Altars of GerenHhaAuwernehHhaYavíwsi. By the Numbers of Reshun, the planets are set in perpetual motion. These stars surround the Child adorned with ten curtains of linen through the weavings of the oylah. The rings of the spheres/planets are paired or coupled together, forming eleven fabrics. As you bend over from your sixth curtain—to humble your heart to be circumcised, the ALMual—the Strength of the Confrontation/Circumcision arises in front of your faces—the expressions you gather within your body to represent your Name in your journey (MT/Deut 30:6). The folding of the garment occurs naturally in the womb as the body is folded over to formulate the mishkan—a dwelling place of your Name for its journey. The five curtains are Illuminating strands of AL; and the six are Unifying strands of AL/לְאָהָב—the Values of 31x11=341/8. The compositions of your mishkan are of 30 strands of AL, 10 for the ten curtains, 11 for the mishkan, and 9 for the inner resident centers for the Light of your Name of Origin to tabernacle. The five/א + six/י form the Body of ÜWah/אֵי in which Yæhh tabernacles, a dwelling of the retaining/memory Name of YahÜWah.



The formulary of 31x11 as 341 or 8 is also read as 3 41's/5 which forms 15/Semek/פְּנֵי of Yæhh, whereby the mishkan is called “My Father’s House.” From the Kingdom of Madi, the measurements of 28 are 10 curtains; in addition are the 11 curtains of 30; together the Sources are 58 (28+30) cubits of the Neúwn/50 Chayit/8. The 58 measurements are within your Seed Name, and are read as ***the Works of the Mind of Neúwn—Reshun***. As 28 are 10 + 11 are of 30 (111), a House of Fire/21/פְּנֵי of red and blue flames—those of Wisdom and Understanding appear surrounding us. The 58 measurements + the 2 surrounding layers of the mishkan = 60/Semek/פְּנֵי to form our Father’s House from which our Seed has been sent forth to build as dwelling place.

Through doubling over the 6th stands of the ΔΔ, the double blessing of the YY/11/Yúwsphah/Joseph appears. As the compounds of our houses are open, the glory of our branches arise to reveal what is in our Names from the foundations of the worlds/concealments. The doubling of sixth curtain to create the 11 curtains is called the House of Daúwd/ΔΔ whereby the mishkan carries this title, as your Name is the beloved and chosen (1 Thessalonians 1:4). From the soul member of the heart, the temple is built (2 ShmúwAL 24:18-25; 2 DibreHhaYamin/2 Chronicles 3:1) to house your Seed Name. The House is built to HhaSham—the Name of each Seed of the Aúwv which is a stone set into the Collective House of YahúWah.

The houses of each member are garments provided by Yúwshpah (SMB/Gen 43:33-34, 45:22). The first five garments in order of birth are: RAúwaben, Shamounn, Lauwi, Yahúdah and Dan. These five are 15: 1+2+3+4+5. The six garments are from Nephetli unto Yúwsphah. Their sum are: 6+7+8+9+10+11=51, the inverse of the Semek/15. In the midst of these curtains is the Zayin-Oyin Body (זָיִן עֹיֵן יְהוּדָה וְדָנָה) whose sum is 115, **the Dominion of Semek/פָּתָח**. The garments/curtains appear as they are drawn out from the Seed of the Father. They are woven into a House in the Name of the Father from all presenting from the offspring of your Seed.

T X4CC מְלֻכָּה X1WOY 10  
T XJW CO  
T X143 שְׂמֶךָ  
T X49M שְׂמֶךָ  
T X4CC מְלֻכָּה  
T שְׂמֶךָ XJW CO  
T :X1yw3 שְׂמֶךָ

T X1WOY 11  
T מְלֻכָּה XWBY פָּתָח  
T X493Y  
T מְלֻכָּה X4  
T X4CC9  
T כְּסֶף X4 X49BY  
T :דָנָה שְׂמֶךָ

T מְלֻכָּה 12  
T JAO3  
T כְּסֶף X014L9  
T XJAO3 שְׂמֶךָ  
T מְלֻכָּה  
T :יְהוּדָה שְׂמֶךָ CO

T שְׂמֶךָ 13  
T שְׂמֶךָ  
T JAO9  
T כְּסֶף X014L Y449

T טְהֻרָתְךָ  
T יְתַחֲתָרְךָ  
T תְּבִנָתְךָ  
T תְּבִנָתְךָ

And you make through performance from the covering תְּבִנָתְךָ XFLWOY 14  
for the tent— כְּסֵל  
uncoverings/awakenings of the ayilim/inner strengths עֲמָלָק X4O  
from your developments—extending your strength from your midst through your rings, עֲמָלָק  
also from the covering, תְּבִנָתְךָ  
the awakenings occur through broad extensions of Fire of the kevashim עֲמָלָק X4O  
which are from plentifullness of the oylah. אֲלֹוֹמָר

The outer pair of coverings exceed the eleven yerioot as paired Rings of the Oyin Consciousness—the inner of Bayinah and the outer of Chækúwmah. The translations of animal skins in this portion denote the strength and quality of the coverings, but are not translations to-take-to-the-banque. The Mishkan of YahúWah, of which you are, is not made with hands, rather by the Numbers of Yahúdah and the Spirit of Dan which draws out the resources of your Name.

As you draw out from the covering of the eleven curtains through your interactions and services within the universe, you obtain the covering of the Body of the Unified Consciousness—the surrounding protective layers of Understanding from the adamiyim—maAdumiyim—the flowing of life from the unified offspring of your SeedName as understanding is extended into the far right color of the Seven Masters, the red streams of Fire. While the phrase: maAdumiyim is often translated as reds, the use of the term pertains to the Kingdom of Adum/Edom which contributes to the formulations of the universe. Likewise, as you extend your Name through the offerings of the kevashim of your sheepfold, you create a garment of Wisdom that surrounds you as the sun. As the Teúwrah reads, **these coverings are from the abundance of the oylah/אֲלֹוֹמָר**. Shallam.

T XFLWOY 15  
T יְתַחֲתָרְךָ עֲמָלָק XFLWOY  
T אֲלֹוֹמָר עֲמָלָק

T XYM4 4WO 16  
T W4P3 Y44  
T תְּבִנָתְךָ  
T תְּבִנָתְךָ כְּסֵל  
T דְּבָרָךְ W4P3 9M4

T XYAL FLXW 17  
T דְּבָרָךְ W4P3  
T תְּבִנָתְךָ תְּבִנָתְךָ  
T תְּבִנָתְךָ עֲמָלָק  
T אֲלֹוֹמָר עֲמָלָק

T XFLWOY 18  
 T יְהֹוָה נִשְׁתַּחֲווּ  
 T W4P יְלֹא וּ  
 T :זְעַמְּךָ אֱלֹהִים כָּל

T פְּתַתְּנֵל אֶת־יְהֹוָה יְהֹוָה 19  
 T אָוֹת  
 T W4P זְעַמְּךָ אֱלֹהִים כָּל  
 T יְלֹא וּ  
 T דְּבָרָךְ וְאֶת־יְהֹוָה  
 T יְלֹא וּ  
 T דְּבָרָךְ וְאֶת־יְהֹוָה  
 T :זְעַמְּךָ אֱלֹהִים כָּל

T XFLW3 יְהֹוָה אֱלֹהִים כָּל־כָּלָל 20  
 T יְהֹוָה אֱלֹהִים כָּל  
 T :W4P יְלֹא וּ

T פְּתַתְּנֵל אֶת־יְהֹוָה יְהֹוָה 21  
 T יְלֹא וּ  
 T דְּבָרָךְ וְאֶת־יְהֹוָה  
 T יְלֹא וּ  
 T :דְּבָרָךְ וְאֶת־יְהֹוָה

T יְהֹוָה יְהֹוָה אֱלֹהִים כָּל־כָּלָל 22  
 T אָוֹת  
 T :זְעַמְּךָ אֱלֹהִים כָּל

T יְלֹא וּ  
 T אָוֹת  
 T יְהֹוָה יְהֹוָה אֱלֹהִים כָּל־כָּלָל  
 T :זְעַמְּךָ אֱלֹהִים כָּל

T זְעַמְּךָ יְהֹוָה יְהֹוָה 24  
 T אָוֹת  
 T יְלֹא וּ  
 T יְהֹוָה יְהֹוָה אֱלֹהִים כָּל־כָּלָל  
 T YW4P  
 T XFLW4P  
 T יְלֹא וּ  
 T :זְעַמְּךָ אֱלֹהִים כָּל

T YL3Y 25

T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם

T וְיָמִין אֶת־בְּנֵי־עֲמָקָם 26  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם

T וְיָמִין אֶת־בְּנֵי־עֲמָקָם 27  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם

T וְיָמִין אֶת־בְּנֵי־עֲמָקָם 28  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם

T וְיָמִין אֶת־בְּנֵי־עֲמָקָם 29  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם

T וְיָמִין אֶת־בְּנֵי־עֲמָקָם 30  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם

T וְיָמִין אֶת־בְּנֵי־עֲמָקָם 31  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם  
T וְיָמִין אֶת־בְּנֵי־עֲמָקָם

T אַתְּ תִּשְׁאַל 32  
 T וְיֹאמֵר יְהוָה אֱלֹהִים אֶת־  
 T שְׁמָךְ אֶת־  
 T שְׁמָךְ אֶת־  
 T שְׁמָךְ אֶת־

T אַתְּ תִּשְׁאַל 33  
 T אַתְּ תִּשְׁאַל  
 T וְיֹאמֵר יְהוָה אֱלֹהִים  
 T אֶת־  
 T אֶת־

T אַתְּ תִּשְׁאַל 34  
 T אַתְּ תִּשְׁאַל  
 T אֶת־  
 T אֶת־  
 T אֶת־

T אַתְּ תִּשְׁאַל 35  
 T אַתְּ תִּשְׁאַל  
 T אֶת־  
 T אֶת־

T אַתְּ תִּשְׁאַל 36  
 T אֶת־  
 T אֶת־  
 T אֶת־  
 T אֶת־  
 T אֶת־  
 T אֶת־

T אַתְּ תִּשְׁאַל 37  
 T וְיֹאמֵר יְהוָה אֱלֹהִים אֶת־  
 T שְׁמָךְ אֶת־

