

T ጠሃር ሃዘገሃ  
T X ላጠጠጠ  
T : ላጠጠጠ

T ሃጸጸ ሃዘገሃገሃ 24  
T ላጠጠጠ  
T ጸጠጠ ጸሃሁ ላጠጠ  
T ጠጠጠጠ ጠጠጠ  
T : ሃጸ ጸጠጠጠ ጠጠጠ

T ጸጠጠ ላጠጠጠ 25  
T ጠጠጠጠ ሃጸጠጠ  
T ጸጠጠጠ ጠጠጠጠ ጸጠጠጠ  
T : ጸጠጠጠ ሃጸጠጠጠ ጠጠጠጠ

T ጠጠጠጠ XWW 26  
T ሃጸጠጠጠ  
T ጠጠጠጠጠጠ ጠጠጠጠ  
T ጠጠጠ  
T : ሃጸጠጠጠ ጠጠጠ

And Yahh/The Illuminated Ones impart ገጸጠጠ 27  
through acts of perfection/completion, in the Day of Sevens, being acts of fulfillment. ጠጠጠጠጠጠ ጠጠጠጠ

A group went out, apart from The Consciousness, ጠጠጠጠ ሃጸጠጠ  
to gather/compile/glean, ጠጠጠጠ  
and they did not find/discern/come to revelation. :ሃጸጠጠ ጠጠጠ

The Name of Yahh denotes all means of Illumination. Commonly used in the term, halleluYahh, the double Hhúwa at the end of the Name—Yahh, includes the illuminations of Bayinah and Chakmah, through whose sides all revelations come forth into the Body of Consciousness. Tehillah/Psalm 148 provides a list of all levels and Bodies of Illumination that are grouped within the Name of Yahh.

The Illuminations are conveyed through acts, being the deeds of perfection, through which one comes to comprehend fully the intent of the Thought and why the Thought is perfect. For until one sees the deed of the Thought, they do not know the structure of the Thought, nor unto which they have submitted themselves by accepting a thought into their body of consciousness. The Thoughts of the Most High are perfect, being complete and sound, without harm or violation of the Collective Consciousness.

The Teúwrah/Torah conveys in these lines that when one departs from the Collective Consciousness of Words and Deeds that are of Yahh, they go out making entreaties to satisfy their mind, through their members, but do not come to clarity or revelation. The Úwah/ሃ at the end of a group of letters, i.e. ሃ ጸጠጠ, or at the head of a group of Letters, denotes a group, as well as the conjunc-



branches to produce fruit, we are able to receive the daily portions of Bayinah and Chakmah. **The measure given each day is our daily bread.**

**The Shavbeth/Sabbath** is a gift. Within the shavbeth is the Bread that is set upon the Table/Shulchan Paniym, a measure that is allotted for each day. Those who are given the shavbeth are alone able to enter into the gates on the seventh day, for how can one enter the Shavbeth, unless it is given to them? How can one enter into a house, unless the Master of the House opens to them the door/path? As the Teúwrah states, the Shavbeth is the result of performing the commandments as a gift, and thus cannot be earned as a deed in itself.

The term, ayish/ሠላሳ, commonly rendered as man, is understood to refer to the state of the pulsating Breath, that takes up a residence according to its level of Intelligence and Knowledge. Every Breath is pulsating within a body; both humankind and the animals, which are the bahamah. When the gate of the Shavbeth is opened to the pulsating Breath, it moves through the passageways unto the House of Sevens that is built by the Lauwi/Levites, for it is ALMashayh, unto whom the House is given to be built for all of YishARAL, even as all things are formed through the Hand of Wisdom according to the Mouth of Understanding [SYM/Exodus 25:8-9; 40:1-2; Mishle/Prov 8:8-36; 9:1-6].

Having arranged your branches of six pairs, you are supported to remain in the house in which you abide collectively with all of YishARAL. The spirit of the Collective Mind binds our members together, and as pairs, being of agreeable Thoughts and Deeds, we are positioned in oneness with Bayinah and Chakmah to receive of the frequencies of Their Illuminations. As a result, you shall abide in the Houses of YishARAL, and from this Body of Consciousness, you shall not depart. The later statement is one of the precious promises of YahúWah. Often rendered, that one will not depart from their house on the shavbeth, which then expands into how far one may travel on the shavbeth, etc., the intent of these Words pertains to abiding within the Collective Consciousness, whereby the gift of the shavbeth is never violated or profaned.

A group of The Consciousness rests together ጠገረ ሳብ ጸሐፊ ገጽ 30  
through the acts of perfection—in the Day of Sevens. ብዓለ ሳብ ጸሐፊ ገጽ

The seventh day is rendered as The Day of Sevens. The plurality of seven denotes *all acts of perfection*—being the acts of fulfillment. The seventh day is in reference to the House of Laúwi and the Lammad-Yeúwd Ring, of whose Sayings, the seventh day is Numbered and distinguished for all of YishARAL.

T ርገረ ሳብ ጸሐፊ ገጽ 31  
T ጸሐፊ ገጽ  
T ሳብ ጸሐፊ ገጽ  
T ጸሐፊ ገጽ  
T ጸሐፊ ገጽ  
T ጸሐፊ ገጽ  
T ጸሐፊ ገጽ  
T ጸሐፊ ገጽ 32