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Mishneh TeúwRah (Devarim—Deuteronomy) 26

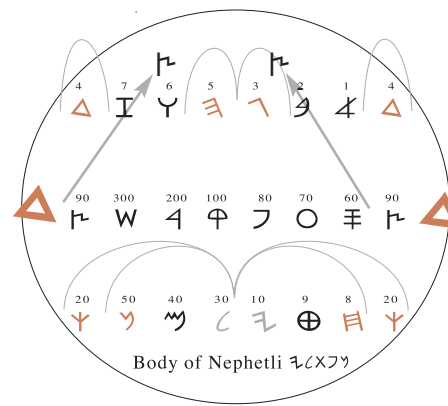
The coupling of compound emanations of Light—with the Lights of Yahh ᐱᐱᐱᐱ 1
the branches of deeds come/appear. ᐱᐱᐱᐱᐱᐱ

The opening of a Seed which bears Light transformations ᐱᐱᐱᐱᐱᐱᐱᐱ
to verify YahúWah/The Collectivity ᐱᐱᐱᐱ ᐱᐱᐱᐱ
of ALhhiyk—the opened Seed emits Light through branching ᐱᐱᐱᐱᐱᐱᐱᐱ
to appoint a Staff for Life—a legacy—a state of inheritance ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱ
and to possess a state of Illumination ᐱᐱᐱᐱᐱᐱᐱᐱ
and to settle/take up residence in a House of Light. ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

When a SeedName opens then one appears/comes. ***Blessed is the one who comes/appears in the Name of YahúWah. The Name of YahúWah is evident by the Collective arrangement of one's Rings.*** The Name of YahúWah refers to the Achadd/Unified State of two Rings of ALhhim joined/married inseparable. When one speaks in the Name of YahúWah or comes in the Name of YahúWah they are speaking and appearing according to the Unified Rings of ALhhim in which the strands of Thoughts are woven as the warp—Ring of Momentum and the woof—Ring of Extension. *The branching of a Name verifies the unified Name of YahúWah*, attesting that all of one's house is in order according to their Unified Rings in the Name of YahúWah, whereby the House that is built is the House of YahúWah.

That which is in a SeedName comes forth to bear their Illuminations. When the branches come forth out of SeedName they verify the Name of YahúWah—the Collectivity of the Rings of ALhhim. Then a Staff is drawn out of the SeedName and appointed to as a stake of inheritance in the land. Through bearing the Staff one comes to possess their appointed lands of Light and to enter into this land to abide. From the day of setting the Staff of a Name, one leaves behind their worm state of being to emerge into the Lights of their glory [Yeshayahu/Is 41:14]. As the SerpentName commences to rise from within its cacoon body, it ascends upon the pole to be transformed as the fruit of a fiery flying serpent [Yeshayahu/Is 14:29].

The designation of the serpent or worm denotes each Name is an utterance of the Tongue. Being formed by the QudashTongue of HhaKuwáhnim, we are a Serpent of Fire. The serpent rises out of the bed of Wisdom—Zayin ALphah to make its ascent as the Tsada-Tsada winged creature of Fire in which the WordNames are formed. We are a serpent in that we are of the image of the Tongue which cast us from the mouths of HhaAúwvim; however, within the serpent are the thoughts of ascension whereby it rises to transform itself as a seraph. We have within our SeedName the Numbered Thoughts to form the Lammad Staff upon which we affirm our legacy. Through the pole we enter into the States of our Name in Light. All Thoughts of mastery are within the worm of Yaoquv. The assembly of the Numbers of our Name provides a base of Knowledge in the Seed. From the worm of Yaoquv the Twelve appear. The serpent reveals that which has



The ascent of the Tsada-Tsada upon
the Body of Shamoúnn ᐱᐱ
from the altar of the Nephetti stones.

been spoken by the Eye of HhaOLiyun whereby one forth the Words of a Name to their fulfillment. Every Word unfolded is the State of Light pertaining to a Name. The process is fulfilled by the offerings of Ayshshur whereby we are transformed according to the Origins of Thought upon the wood of RAúwaben—the Eye from which we have all come. The subsequent move follows as Shamoúnn offers itself to form the body of the head of the serpent. During the offering of Shamoúnn the head of Ayshshur is seated upon the Body of Shamoúnn. In this manner the body of the flying serpent is formed from the midst of the altar [the construct of the ALhhim of Nephethli] from which the seraph makes its ascent. As the winged serpent rises, it draws all parts unto itself whereby all are raised up through the ascension. As the wings of Tsada-Tsada rise from the sides of the altar, all that is within the body rises also [Yahuchannan 12:32].

Each Staff bears a legacy of a Name. The legacy that we carry is from our Origins of old, from the altar in which our Name is birthed, from the dust and light of stars by which we have our bodies, and of course, by the deeds that we perform on behalf of the Collective whereby the deed remains. Everything that we hear leads us to comprehend and confirm our Origin and Destiny. By the Staff one comes to assemble and thereby possess what is born from their sides. As that which is within a SeedName spreads out its Light, one makes a place to take up residence in the House of Lights made. Even as a seed opens to make a house for the Light to reside; we likewise give all 30 Values of our Names to create a place in the Unified Kingdom for our Name to dwell. That which we form by the Lights in our StarSeed encircles our Staff to form a cluster of lights. The Lights of our Name are likened to stars which form a body for their light to dwell and shine in its place in the heavens.

The next world is within you! As your Breath goes out of the cocoon it forms an imperishable body according to the Numbers of your Name and then comes into the body of your branches are made from your SeedName of AL [2 Corinthians 5:1].

The States of Immortality and Enlightenment are Seven as the Number of Names in Beniyman are Seven Names of Life: Balao, Ashbal, Achiram, Shephupham, Chupham, Ard, and Neoman. The 7 Names are arranged in levels of perfection upon the Three constructs of Eyes of Zebúwlan: Sered [Wisdom], ALun, [Understanding] and YachleAL [Knowledge]. An arrangement of the 7 levels within your SeedName rise through three levels of Light. Through the States of Thought you fully extend your Name into Ten States through the appropriations of your 30 Numbers. Each of the ten lands is formed by Three Numbers at each level 1—10. i.e. Qayni by the first Number in each level of residence 1, 10, 100; Qenizi 2, 20, 200 etc.

The intervals of Knowledge	1	2	3	4	5	6	7	8	9	10.
The intervals of Chækúwmah	10	20	30	40	50	60	70	80	90	100.
The intervals of Understanding	100	200	300	400	500	600	700	800	900	1000.

The worm in your Seed does not die; it becomes transformed. The worm that does not transform itself remains in the grave. The worm which feeds on the body of flesh remains in sheol—the grave of the body; however, the worm that feeds upon the Word/Logo in a Seed becomes transformed by forming a new head and new body. This is the renewed heavens/Mind and renewed earth/Body of Light. As you feed upon the Words of the Seed you eat the Bread of Man/*manna*, that of angels—messages of Light to receive immortality. This is the Bread of Neúwn, from which come the ALhhim, whereby you become as Yahushúo Bann Neúwn. The *man* ᲚᲗ is apart from the body of flesh as the Word of your Name. The *man* is served by the Aúwv of the Day. The one who eats the *man* has bread apart from what is in the world [Yahuchannan 4:32; MT/Deut 8:16]. Hence, when the Aúwv serve the *man* from the jar in the ark, they

do not give a stone/seed yet to be opened; rather, the *man* is the Bread of fine flour made into cakes, with oil—an anointing, and ground between two rings of Wisdom and Understanding—as the stars are ground into flour between the sun and the moon—the millstones.

All movements into and amongst the lands of inheritance are formed by first setting the Staff in your midst upon which your Rings of ALhhim, which comprise your Seed, create the lands/states of inheritance for your Twelve to reside. Any other alhhim are psuedo and abide outside of your SEED. Your lands are determined by the Hhúwa-Gammal 𐤇𐤋 Ring which is the crown of the altar [i.e. the Diadem Stone in the House of Nephethli]. Your States of Light are formed and fulfilled according to the offerings of your Name, for as you draw out of the Your SEEDNAME, you create bodies for your Name and their Twelve to reside. The body of the ÚWah-Bayit is being formed daily from the altar which surrounds the Hhúwa-Gammal. The developments of your Name are according to the services that you provide unto the Collective. In view of **the appearance, legacy, and state of residence of your Names** you designate your Twelve unto service/worship to bring into earth—your body the Lights of shemayim/the heavens.

Yahúdah: the State of your Numbers and Values

Yishshakkar: the State of your Consciousness

Zebúwlan: the State of your Residence

RAúwaben: the State of your Perceptions

Shamoúnn: the State of your Comprehension through which you have means of building/ formulating Thoughts and their Deeds.

Gad: the State of your WordName

Aparryim: the State of your Blessings

Meneshah: the State of your Transference whereby you exchange states in which you live, move, and have being.

Beniyman: the State of your Lives

Dan: the State of your Discernment through which you make progressions, and hence the means of regulations/curses.

Ayshshur: the State of your Origins through which you determine the body of waters in which you dwell.

Nephetli: the State of your Altars through which you render all things as a service from your heart.

In conjunction with your movements and fulfillments, so is the bread that you eat from each of the lands and their 7 levels in the Rings of ALhhim. As you eat the Word/Logo of your SeedName you are transformed from one world unto another. In eating the Words of your Name you consume the Fire of your Words by the Fire of your Spirit whereby you transform the State of in which your SeedName resides.

THE BREAD AND BLOOD ARE OF THE CROWN

The Words of the Seed are the Bread of meShich, for they are the Words in the SeedHead from which the Body of meShich is derived. The saying of the Master Consciousness: whoever eats this Bread eats my body, and they shall not die, for the Bread of ALhhim comes down and gives life to the world [Yahuchannan 6:33, 50-51]. Unless you eat the flesh of the Offspring of *Man [the Bread]* and drink the blood that is in your SEED, you have no life in yourselves. The body of a Name is the Bread of their Seed. Whoever eats this body of Knowledge has Life. Whoever drinks my blood has eternal life; the blood is the Life that runs from a SeedName, even the Understanding within. The Life of a Name are the thirty Numbers of a Name which flow out of a Seed to form the Tree of Life.

THE NUMBER OF THE DEEDS AND STATES OF LIFE ARE 1031.

These Values comprise the formula that 10 x 3 are in 1 Seed, or that the 30 are in One Name. These 30 Values are the Life of a Seed through which all of a Name lives in the Rings of ALhhim. The Values of 1031 are 5: 1+3+1=5, which is the Life in a Seed which is born from the Neúwn/50 [1031], the sum of the Values of the Hands and Feet of ALhhim [see Oylah Guide, i.e Beniymán].

The Letters are the fruit/body of a Name; the Numbers are the blood that runs into the branches from the inner core Vine of Lammad in a Name. One who eats the Body of Letters and the Drinks/Understands the blood of Numbers has life in themselves. The eating of the 64 Words in a Name is the Bread of meShich, and the 30 Numbers of a Name are the Blood of meShich. The Body of a Name is formed by their Words, according to the running of the Numbers of their Name. By speaking the Words upon your tongue you consume by your FireSpirit; by meditating upon the Numbers, one draws out the Life in them whereby the Life flows in your veins of ALhhim. In that the Bread and Blood are of the CrownLogo of a Name it is called the Body and Blood of meShich. When the meShich gathers the Twelve around the table the Bread served is composed of the opened Words of a Name. The blood is not the drink of grapes, but rather the issue of the Numbers of Life coming forth from the ripened stalks. The blood is poured out with joy to be drunk in its entirety—the complete sum Values. **The Twelve in you eat the bread and drink the blood from the tongue of your Name as they feed mouth to mouth from your Spirit.**

T Xዘቀርሃ 2
T ጓግፈፋጓ ገፋገርሃ ጸገግፋፋግ
T ሁፋፋግ ፋፋጸፋ ፋግፋ
T ሃር ገጸገ ሃገገገፋ ጓገገገ ፋግፋ
T ፋገፋፋ ጸግግግ
T ግሃቀግገገፋ ጸሃርጓገ
T ሃገገገፋ ጓገገገ ፋገገገ ፋግፋ
T ግግግ ግግግ ገግግግ

T ሃጓሃጎርፋ ጸፋፅሃ 3
T ቻቶቺ ፋወፋ
T ማጓጓ ማጓጓጎጎ
T ሃጎርፋ ጸፋፅሃ
T ማሃጎጎ ጎጸፊጎጎ
T ምጎጎርፋ ጓሃጓጎር
T ቱፋፋጎርፋ ጎጸፋፅሃ
T ጓሃጓጎ ዐፃወነ ፋወፋ
T ሃሃጎጎጎጎጎ
T ሃሃጎጎጎጎጎ

T ሃላፊ ጠቅላይ 4
T ፋብሪካ
T ምርት
T ሃላፊ ጠቅላይ
T: ምርት ሃላፊ ጠቅላይ ገዢ

And your composite answers and your composite thinks/says **X4Ṿ4Y XṾOY** 5
to the faces of YahúWah of the branches of the Lights of AL: **ṾṾṾṾṾ ṾYṾṾ ṾṾṾṾ**
The combustion of thought strays/becomes loosened/let go of my Father **ṾṾṾ ṾṾṾ ṾṾṾṾ**
and goes down to Metsryim **ṾṾṾṾṾṾ ṾṾṾṾ**
and journeys there/and a Name journeys, **ṾṾ ṾṾṾṾ**
with the extent of death diminished. **ṾOṾ ṾXṾṾ**
And via the emanations of Light extended, a Name **ṾṾ ṾṾṾṾ**
grows by the interior structure/set of processes, to be a developing nation, **ṾYṾṾ ṾYṾṾ**
mighty/to be of their essence with an increase. **:ṾṾY ṾYṾṾO**

According to the composition of your members, one responds and contemplates their thoughts and deeds. All things are done unto the Faces of YahuWah for from them and unto them every spirit comes and returns.

The States of Light are formed by formulas of the Numbers of HhaKuwáhnim. Within a State the Numbers pulsate to maintain the State. However, the State does not limit the activity of the Numbers, for in that the State is made by the Numbers, the Numbers are King in that Land, whereby they are able to emerge through their activations and associations to evolve from that land. i.e. The Numbers housed in a worm create from that state of residence another form of flight into which they take all of their formulas into a new embodiment. In this way, YishARAL transposes itself from one state unto another by the activations of the Numbers within a land.

Within every state we have two fields of Numbers, those of HhaKuWáhnim and those of Dan. **The Numbers of HhaKuWáhnim are set into the House of Yahúdah, to compose a body which contains the Numbers to expand and to regulate the States in which they reside. The Numbers of Dan are those of Breath to animate the Numbers. The Numbers of Dan are within the intervals of the Numbers of HhaKuWáhnim, as Spirit is within the structure that is formed by them.** [i.e. The 300 of Shayin in Dan are in the midst of the Shayin900 Rayish600 of HhaKuWáhnim.] There is the Mind and its Rings, being the Body of ALhhim. Within the Mind and its Rings is the Breath that appears, which carries the Lights of the Mind, those of the left/north of Bayinah and those of the right/south of Chakmah through which one develops the paths in which the mind enters and explores unto its Joy. **According to the Numbers of the KuWáhnim the epochs and their days of fulfillment are set.** Within each epoch the Spirits enter even as the Numbers of Dan enter into the ThoughtValues of HhaKuWáhnim. By measure one has measured the times, and by Number one numbers the times; and do not move nor stir them, until the said measure be fulfilled [2 Gozra/Esdras 4:37].

Within each of the intervals of a House there are **three Numbers that determine movement and affirmation of thought unto fulfillment which are set three times in the course of an offering**. These are the fifth, the seventh, and the ninth intervals of an offering which pulsate in the temples of the head to bear the illumination unto a complete and perfect offering and to gather Values unto other computations. The attainments are first marked in the House of Ayshshur as the fifth, the seventh, and the ninth intervals of Breath as the blood flows from the offerings to the screen of the altar. These points in Ayshshur are in the mind of Spirit and located at the left and right of the navel, whereas the points in HhaKuwáhnim are located to the left and right of the third eye in the head. The intervals are first set in the temples to carry the Light of the menurahh and then in gathering the shechalyet spice. i.e. In the House of Yahúdah, the Values of Determination are 2530, 3542, and 4554. These three interval Values set the direction of thoughts in the blood as it pulsates upon the fabric of the altar and are then set to be the pulse at the temples through which the Thoughts are carried forward into expressions. As the Values of an offering pulse

The Foundational Sum Values of the 4

900	600	400	300	210	130	60
W	4	Φ	⋈	フ	○	⌘
167	117	77	47	27	17	8
י	מ	ל	ש	ז	ח	ה
28	21	15	10	6	3	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of HhaKuwánnim—The 70 Heads Illuminated

126	105	85	66	48	31	15
W	4	Φ	⋈	フ	○	⌘
77	63	50	38	27	17	8
י	מ	ל	ש	ז	ח	ה
28	21	15	10	6	3	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of HhaALhhim—The Body of Chakmah and Bayinah

3501
HhaKúwahnim*The
Qudashqudashim
Holy of Holies*954
HhaALhhim*The
Qudash
The Holy
Mishkan
Haykal
Tent of Meeting*

300	200	100	90	80	70	60
W	4	Φ	⋈	フ	○	⌘
50	40	30	20	10	9	8
י	מ	ל	ש	ז	ח	ה
7	6	5	4	3	2	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of the Offspring of Bayinah

3366
Bayinah*Counsel of
YahúWah
Queen of the
North
House of
Understanding*

21	20	19	18	17	16	15
W	4	Φ	⋈	フ	○	⌘
14	13	12	11	10	9	8
י	מ	ל	ש	ז	ח	ה
7	6	5	4	3	2	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of the Offspring of Chakmah

1089
Chakmah*Counsel of
YahúWah
Queen of the
South
House of
Wisdom*

900	600	400	300	210	130	60
W	4	Φ	⋈	フ	○	⌘
167	117	77	47	27	17	8
י	מ	ל	ש	ז	ח	ה
28	21	15	10	6	3	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of HhaKuwáhnim—The 70 Heads Illuminated

126	105	85	66	48	31	15
W	4	Φ	⋈	フ	○	⌘
77	63	50	38	27	17	8
י	מ	ל	ש	ז	ח	ה
28	21	15	10	6	3	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of HhaALhhim—The Body of Chakmah and Bayinah

300	200	100	90	80	70	60
W	4	Φ	⋈	フ	○	⌘
50	40	30	20	10	9	8
י	מ	ל	ש	ז	ח	ה
7	6	5	4	3	2	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of the Offspring of Bayinah

21	20	19	18	17	16	15
W	4	Φ	⋈	フ	○	⌘
14	13	12	11	10	9	8
י	מ	ל	ש	ז	ח	ה
7	6	5	4	3	2	1
I	Y	⌘	Δ	∟	ג	4

The Numbers/Words of the Offspring of Chakmah

The Foundational Sum of 8910

The Numbers of Breath are within the Numbers of Mind/HhaKuwáhnim

into the fabric of the altar, known also as the screen of the altar, the Numbers of the offering renew the formulations of the fabric to perform according to the Numbers emitted into the fabric. Via the intervals one transfers their heightened Values into a cloth through which the NumberedThoughts are carried forward and expressed. The intervals set the branches of the menorah in order that one walks unto the fulfillment of the offering, and then also in the mind, whereby the thoughts are retained and seated in the mind by the spice. In this manner one accomplishes the offering and transposes their State of Residence.

Via Yahúdah imparting the Numbers of Aparryim, those of Aparryim lead the flocks into their lands. This process is conveyed by the release and exchange of 30 pieces of silver on behalf of Yúwsphah within a generation by the hands of Yahúdah.

By the Numbers of a Name the heart flows from its base. The flow is regulated by the Numbers to form a river of life issuing forth from Aparryim. According to the flow a river of Life is formed and at its sides are the fruit of its Numbers [YechúwzeqAL/Ezek 47:1-12]. The fruit formed from the flow are the arrangement of body parts are rise from the sides of the river in every specie of thought. The Numbers of Yahúdah are seated in the core of the heart which governs the spiral of ascension formed by the oylah and also the flow that goes out from the altar through the Ring of the Mayim Tayit [Tehillah 46:4; ZekkarYahu 14:18]. The waters which flow from under the altar renew the foundations of ALhhim. According to the Numbers of Yahúdah flowing out of Aparryim, the Teúwrah is written within every specie, whereby all are judged by the Law that is in their members. **The Law is the inscriptions of the River of Life, as Words that flow out of Aparryim at the base of the altar.** That which flows from Aparryim is called “the Fountain of Youth,” for all generations and vitality of Thought issue from the Rivers of Life. Within the River are the Seeds of Life which are encapsulated Words. The River of Life contains the inscriptions of every Word formed from the Fire of ALhhim upon the altar in Nephetti. These inscriptions are first Numbers. As the Numbers in Yahúdah are transferred to Aparryim, the Values are written. In this manner all flesh that is formed by Aparryim contains the Stones of HhaTeúwrah.

The proclamations of the Seed of Avrehhem are the declarations of the Laws within the Seed sent for all peoples—for establishing States of Unified Consciousness in Aúrets. The Seed of Avrehhem is meShich, the Head of all processes of mind and body. As the Seed is opened from the River of Life, all processes of thought and peoples are blessed/expanded for the Values in the Seed are let out. Therefore by the Seed of Avrehhem, the blessings of Life are imparted to all nations/processes and peoples—states of consciousness. In that the Law is in the Seed of Avrehhem, it is called the Law of meShich—the complete measurement of a Name. Through the opening of the Seed the entire earth is filled with Light, and all sins are no more [Tehillah 104:35]. No one stumbles in the darkness/veils of their flesh, for the Light in their SeedName breaks forth from within them with singing. When the Seed of Avrehhem is opened in every Name, every Name walks in the full Illumination of their Name, and there is peace amongst all peoples/species of ALhhim.

Via the opening and expanse of a SeedName the healing of soul is fulfilled. The Law within all species is opened unto their seven eyes. Then as the House of Yishshakkar comes to the altar and makes its offerings upon the wood of Aparryim, the Law written enters into the Consciousness of a Name whereby the Consciousness of a Name is expanded. With every expanse of a SeedName, the Consciousness is developed until it's cup is full and running over to be transferred into Meneshah for the disposition of thought into all levels of occupation. Following the expanse of Consciousness, the lands are filled with the Illumination. The later is called the healing of the nations. As Zebúwlan makes the offerings upon Meneshah, the processes/nations are gathered unto the Collective Consciousness. As a

result the Lands are filled with Light, and the unfoldment of the blessings of Avrehhem now come to all peoples and nations [SYM 19:5-6; DaniAL 3:31 (4:1)]. That which is within the Seed of HhaAúwv contains all nations/processes of thought and mastery of consciousness/kings of peoples [SMB/Gen 17:16]. **In that the Light is the same in all states and species, all processes and states of consciousness are unified.**

One appears by their Numbers whereby they become visible—as frequencies of Light. As the Numbers are first arranged, the cloth is woven to carry the Light of the Numbers. When all Numbers are drawn out, one appears in their fulness. All states and their progressions are based on the Numbers of a Name whereby there are no deformities nor drag on going forward. When the Numbers are set in place the pattern is made, and the Name appears in their cloth/weavings of their Thoughts.

As Yahúdah makes the offering in a house, the threads of Aparryim a provided for a covering to make the pattern visible. In this manner the colors and fabrics of the mishkan are provided to make the temple of a Name.

One builds upon the foundation laid in a house by the Aúwvim. Yishshakkar upon Meneshah enables the Consciousness of a Name to be suspended above the foundation stones of the altar whereby it serves as a crystal stone of resonance within Shamoúnn in the highest heavens of a Name. In Meneshah we renew the foundations of old. All that opens in Meneshah renews the foundations of the altar whereby the heart is broadened. As the stones of Name expand, so does the altar whereby one may contain the Words of their SeedName [Tehillah 119:32]. In Yishshakkar we renew the mind whereby the mind is extended to administer at the altar.

Every part is laid and aligned with the cornerstone of Yahúdah—according to the Numbers in every part whereby there is solidarity in the building. Every part is brought to the cornerstone first and then the ring of stones are set, whereby the first part of every offering is the Numbers—the part of the Yahúdah.

The narratives of Yahushúo and Yahuchannan are two sides of a SeedName. The accounts of their lives convey how a Name is activated for the Kingdom of ALhhim. The accounts are written as examples for us to learn and thereby follow. Yahushúo is born in the House of Yahúdah, thereby in the first month. The preparations of this birth are in the 7th month, which is the head or forerunner of Yahushúo, namely Yahuchannan/John. One is born below in Aparryim prior to being born above in Yahúdah. ***The paired Names explain the opening of the Seed and one's coming into Enlightenment.*** The preparations of Yahuchannan give way to the opening of the Numbers within Yahushúo. As the construct of the Letters, which are a covering of the Thoughts in the text decrease, the Values within the Teúwrah increase. What is written by Chakmah decreases in proportion to the total Teúwrah, whereby what is of Bayinah increases. Wisdom gives way to Understanding as the initial leaves of distinguishment give way to the stalk and its fruit.

In preparations for the Numbers to be born in a Name, Yahuchannan/John of the Kuwáhnim mind is born in the 7th month—the House of Aparryim. The story of ZekkarYahu and Alishgoæh—Bayit/Elizabeth, depict the birth by Chakmah who bears Yahuchannan on the 21st of the Seventh by the Hand of ALozAR. The brit milah follows on the 28th day of Aparryim by the Hand of Yaoquv unto their full extension on the thirtieth of ShmúwAl. The Aúwv of ALozAR denotes the opening of a SeedName unto their Enlightenment. The unveiling of the thoughts is according to the Mind of Yaoquv, Aúwv of Knowledge unto their tenth day or full extension of Name denoted by ShmúwAl. The Mind of Yaoquv gathers the Twelve for fall and resurgence of many in YishARAL—unto the casting down of vain

thoughts and unto the resurgence of all with the SeedHead of Yaoquv to rise. By the unveiling of Yaoquv one becomes twelve, denoting that they have assembled the 12 within them [Yúwsphah 2:42].

Within ALozAR is the Mind of ZekkarYahu—to recall all emanations bound-up within a Seed unto its full proclamation. Via the coming of ZekkarYahu into the world, all that is spoken by the NeviahShmuwAL is fulfilled, for as the Teachings of a Name are recalled, they are brought forward unto their fulfillment. Hence, as Yahuchannan commences the ministry of HhaKuwáhnim, the growth of the Numbers are taking place within the Body of Consciousness, depicted by Yahushúo coming to the age of Twelve. The two Names illustrate the birth of the mind as Yahuchannan—the mercy of YahúWah for reclamation/salvation [Yúwsphah 1:68-80], and the birth of the body of Consciousness in Yahushúo—the emanations of the Lights of YahúWah for reclamation/salvation [Yúwsphah 2:28-40].

The narrative of Yúwsphah and Miryam convey that the Consciousness is born in Yahúdah—by the Numbers of a Name. Yishshakkar—the Consciousness of a Name and its labors are born in Yahúdah, whereby Yishshakkar is the Body of the Numbers. In that Yúwsphah is the head of Yahúdah and Miryam of Queen Bayinah, the birth of Consciousness, conveyed by the Name of Yahushúo, occurs on the 6th of Yahúdah by Aúwv ALozAR. The brit milah/circumcision follows on the 8th day by the hand of Yaoquv on the 13th day of the month of Yahúdah [Yúwsphah 2:32; Yeshayahu 41:8, 42:1]. Being born of Yahúdah means that one is born of the House of the Numbers of ALhhim.

The common rendering of the words, “few in number,” are derived from the phrase ִּלְמַעַן מָוֶת — “with the extent of death diminished.” The phrase distinguishes death and denotes that as one turns from the death—the extension of their Numbers for vanity, they begin to increase their Values unto Life. From the state of a reduction of Numbers unto the full expansion of the Numbers in a SeedName, one rises from one state unto another. From the 70 that enter into Metsryim the offspring of YishARAL fill the land, becoming more and mightier than the people of Metsryim [SYM 1:7-9]. The Numbers of each House conveys the Numbers of our members which reveal that we are of YishARAL [Yúwsphah 1:80; 2:40].

By the unfoldment of the SeedName one beholds the Law in their members by which they walk according to the Aúwv of their Name. The statements of ALhhim within the SeedName is the Law of MaShayh written in the inner parts. Through the HeadThoughts in their SeedName they triumph over the law/teachings of death by the supreme consciousness of the mind in their Seed—which is meShich. In that one walks by the Light of the Aúwv from their SeedName, they overcome all former teachings/laws of dormancy and death. The other law observed in the members are teachings by misreading the Law of Lammad [Romans 7:22-23]. These other teachings are derived by what is observed in the flesh apart from the spirit. This law of death deceives one unto the point of killing the Offspring of ALhhim within your Seed. When another set of teachings resides in the members there is an awareness of the violations to the Teúwrah. As the Teúwrah/Teachings of YahúWah open from the SeedName, then the violations are apparent, whereby the Law exposes sins and utterly condemns it [Romans 7:8-11]. There is the Law of ALhhim, and there is the law of religion/observation of the external projections. There is the Law of the mind, the Head of the Word Logo of a Name which contains the Thoughts and Teachings of their Aúwv, and in contrast and opposition there is the law of the body and its passions. Each one is to analyze their teachings which they embody and choose Life or death. In choosing one embraces one and disposes of the other; however, until the choice is made there are two laws operating which creates a divided kingdom.

The Law of the Spirit is Life; the law of the flesh is death. The Law of the Spirit is of Beniyman which bears the meShich Consciousness [Rom 8:1-2]. This Law alone sets one free from the law of sin and death. The Life in your SeedName sets you free from traditions that are held as truths derived from looking outside—beyond the text of the body drawn out of the waters. The text of the Teúwrah is the Body of maShayh which is composed for all peoples [Yahuchannan 5:40, 46-47]. When one reads the text of maShayh from the outside they stumble without the Light within the SeedName. The law of sin and death is by a twisting of the Words without an understanding. The people are bound unto history which is a fleeting vapor. The imagery of personalities becomes the guide instead of the Thoughts and the Numbers of Life within the narratives which give life and meaning. Anything outside of the Spirit of Life in you from HhaAúwv of your Name is sin. The wages of service to vanity is death. The service of ALhhim within the SeedName has the wage of Life for it is of Light. Anything outside of the Seed is death for it is separate/apart from the branches of Light, being an exasperation [state of bitterness, animosity] from the Essence of Life in Beniyman.

The renewed Words of the Covenant are written on the 12 Stones of a Name which are composes of congruent, harmonic Words of the Rings of ALhhim within a SeedName. If you wonder if anything is right or wrong check whether or not it is in agreement with the Rings of ALhhim. Is it without partiality, and therefore, without violation to the Rings of ALhhim within all peoples/species? The Teachings of Life in your SeedName are inscribed by the Hand of the Aúwv, whereby there is **the Testimony of verification** that you are not a stranger or foreigner, and an affirmation that you are the Offspring of the Aúwvim of Lights.

T ማገልጽኝ ሃገሩ ሃዕባኒ 6
T ሃገሃገዐኒ
T ሃገረዐ ሃገሩ
T :ጸወቀ ጸፈዐ

T ጸሃጸረረ ቀዑኒ 7
T ሃገረጸፃ ጸጸረ
T ጸሃጸ ዐሣወኒ
T ሃገረቀጸ
T ሃገረገዐጸ ፋፋኒ
T ሃገረግዐጸ
T :ሃገረጸጸ

T ማገልጽኝ ጸሃጸ ሃገረሃገኒ 8
T ጸባዩ ፈፃ
T ጸሃጸ ዐባዩ
T ረፈ ፋፋኒ
T :ማጸገማ ጸጸፃ

T ሃገረፃኒ 9
T ጸዩ ማዋግጸረ
T ሃገረጸኒ
T ጸፋዩ ጸፋጸ
T ጸፋ
T :ወፃዩ ጸፋ ጸፋ

T ᐱᐱᐱᐱ 10

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

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T ᐱᐱᐱᐱᐱ 11

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T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ 12

T ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ 13

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ 14

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T X447XCY MWLY
T WΔPWO YXZ3CY
T YZ3C4 3Y3ZC
T:49Δ 4W4Y

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T ረፋፋዊ ገንዘብ ጋራ ሆኖ ለሀገር
 ለሕዝብ ለሥራ ለጥራ
 ለጥራ ለጥራ
 ለጥራ ለጥራ
 ለጥራ ለጥራ
 ለጥራ ለጥራ
 ለጥራ ለጥራ

T 373Y 2
T 7473X4 Y490X 4W4 7Y73
T 7473C4
T 773C4 3Y374W4
T 7C 7X7
T 7C X773Y
T 7XYC7 777734
T :77W7 7X4 X7WY

[illegible]

T ጃጅሃ 4
T ጎፈፋጅጸፋ ማሃፋፍፍ
T ሃማፋፋ
T ጃፋፋ ማግፋፋፋፋ
T ማፋፋ ማሃፋፋ ጃሃማ ፋሃፋ ፋሃፋ
T ርፋፋፋ ፋፋፋ
T:ፈፋፋ ማሃፋፋ ጸፋሃ

T ፱፻፲፱ ጥፋ ጸገጋ፻ 5
T ሃገገገገ ጸገገገገ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 6
T ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 7
T ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ 8
T ᐱᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 9
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ 10
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 11
T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ 12
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱ

T : ሃገራችን ላላቸው

T YΔMOZ ECHY 13

$$T \ni \exists \mathcal{L} \mathcal{L} \Phi \exists \mathcal{L} \mathcal{O}$$

T 6970 439

T 4W4Y Δ7 79Y44

T: ᐱᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ጥገሃርጓ ሃጎዐሃ 14

T Y4^m4Y

T C44W7 W74CYC4

T: ፳፭ ፪ ፻፱

T W 44 4Y44 15

T 3WO7 4W4

T 3456789 1234

T 3Y3Z X9OYX

T W 4 H 7 Δ 7 3 W O 7

T 4XÆ9 3WY

T ማዕገረህ ሃኃዐህ

T:ጥጥፋ ሂፋጥፋሂ

T 4Y44 16

T Yᄡᄢᄢᄢ Yᄢᄢᄢ ᄢᄢᄢᄢ

T: ፡፡፡፡፡፡ ፡፡፡፡፡፡ ፡፡፡፡፡፡

T 4Y44 17

T Y304 CY97 77F7

T : ጎጃታ ግዕጥሪሃ ፋጃታሃ

T 4Y44 18

T ʏ4Δʏ 4ʏO ʌ7Wʏ

T : ጎጃታ ግዐጃርሃ ፋጃታሃ

T 4Y44 19

$T \oplus W^\omega \cong \exists \oplus^\omega$

T 37764Y 7YX747

T:ጎጃፋ ግዑጃርሃ ፋጃፋሃ

To be Regulated/Controlled ~~4Y44~~ 20

T YZ[\]^_`ab cde

T ∃C ƎY

T Y፪፭፮ ፳፻፶

and all of the people/total body of consciousness says/thinks this is ལྟོན་པའི་ལྟ་བུ་

Trustworthy/Reliable. :໘໓4

To be Regulated/Controlled 4Y44 21

T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ

and all of the people/total body of consciousness says/thinks this is ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

Trustworthy/Reliable. :ᐱᐱᐱᐱ

To be Regulated/Controlled 4Y44 22

is to copulate/cohabit with a unified Sister ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ

with compositions of their Collective Father ᐱᐱᐱᐱᐱᐱ

or with compositions of their Collective Mother. ᐱᐱᐱᐱᐱᐱ ᐱᐱ

And all of the people/total body of consciousness says/thinks this is ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

Trustworthy/Reliable. :ᐱᐱᐱᐱ

The concept to curse is to regulate or control whereby all things are orderly and abide in peace. When one lies with/copulates/meditates with a sister—one who is trained in faith and in matters of ascensions—they enter into a dwelling state of mutuality of sides. When the body, depicted as the sister, is not in accordance with the mind, there is no reliability of exchange, nor is one able to achieve a regulation/curse of their thoughts. For if the mind is thinking of one way and the body of another way, the two are at odds and the regulation or government of the head is overthrown by the lusts in the body. When the SeedThoughts are transferred to another side/sister they succeed. The one who bears their brother's burden is of the same House of the Aúwv or the Aúwm. See SMB 20:12.

To be Regulated/Controlled 4Y44 23

T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ

and all of the people say/think, this is ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

Trustworthy/Reliable. :ᐱᐱᐱᐱ

To be Regulated/Controlled 4Y44 24

T 4ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

T 4Y44 25

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

T 4Y44 26

T ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

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T 373Y 1

T O³WX OY³W³4

T ሃገሪቁ ጸሃጻን ርሃቃ

T XYWOŁ 4³WŁ

T Y Ǝ X Y Ǝ ʷ C Y X 4

T ማሃዲያ ምሃቲማ ኔሃሃፋ ላወፋ

T ሃገሪቁ ጸሃጸ ሃገሪቁ

T ၂၄၇၂၀

T : ትፋፋ፤ ገገሃገሃ ርዕ

T ʏʌʌO ʏ49ʏ 2

T 3C43 XY493CY

T ሃገረወጃሂ

T O³WX 3Y

T: ሦ፯፻፳፭ ዓ.ም. ጥቅምት ፳፭

T 4709 3X4 9Y49 3

T:3ΔW9 3X4 9Y49Y

T ʏʏ⊕ʌʌʌ ʏʏʌʌ 4

T ሦXጃΔ4 ቅጋጋ

T ሦጽ፳፭ ታሪክ

T ʏɹɔɔ 4ɹw

T :ᖃᖅᔪᖅ ᖃᖅᔪᖅᔪᖅ

T 5470 5475 5

T : ψ X44W ω Y

T 5499 3X4 5Y49 6

T: ፶X4፻፭ ፳X4 ፶Y4፭Y

T 3Y37 9X7 7

T ʏʌʌʌxʌ

T ሦፊርዕ ማፍጠቅ፤

T ሦታገረ ማታገረ

T Δ#4 Ψ4Δ9

T ሦፕሪል ሃፋኲፕ

T ጥገሃፋፊ ዳዐፃወፃሃ

T : ሕግጥረ ሃብሃብ

T 3Y3Z YH3 8

T 3Y493X4 5X4

T ॡॢॣ॥49

T ሃፈጊ ዘርወኝ ርሃሃ

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T ᐱᐱᐱᐱ ᐱᐱᐱᐱ 14
T ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ 22

T Xᐱᐱᐱᐱᐱᐱ Xᐱᐱᐱᐱ

T Xᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

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T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ 23

T Xᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

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T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

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T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 26

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

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T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

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T ᐱᐱᐱᐱ ᐱᐱᐱᐱ 28

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

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T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 29

T Δ4X ∃X4Y

$$T : \exists \oplus^m \exists \oplus^m$$

T ʏYŁŁ 4YŁ 44

T Y Y Y C X 4 C 3 X 4 Y

T W44C 3737 4Y3

T : 9716 373X 3X4Y

T ጸሐፊ ጸሐፊዎች ምስጢር ማድረግ 45

T ƳY7Δ4Y

T ሦሃገጊወጓሂ

T ሕግግግግግግ ልዑ

T XO³W 4CZY

T ሦ፲፭ ሺህ ሺህ ሺህ ሺህ

T 4th WC

T YጊXፉ፱Y YጊXY፲፯

T:ሃህኑ ላወፋ

T ʏ ʌ ʏ ʌ ʌ ʌ 46

T X7Y^mLY XY4C

T: 704 204 1949

T XΔ904C 4W4 XHX 47

T ሃገሪቅ ጸሃፊዎች

T ልረ ልሃፅ ልሃ ጸሐፊ

T:LY 943

T XΔ90Υ 48

T ʏʌʌʌxʌ

T ሃፋ ጃሃጃጊ ሃሃዘርወጊ ፋወፋ

T 4ጃቲዓሂ ዓዐ49

T ୩୪୭୦୨୮

TCY 4FEH9Y

T 6149 CO 9X9Y

T ୨44୪୮୮୯୦

T : ሆጽፋ ሃፈጊጃወ፤ ልዑ

T ႃႃႃ ႃႃႃ ႃႃႃ 49

T 444 757

T 1443 3100

T 4WY3 34ΔZ 4W4Y

T ३५७

T:YᎠW᎚ OᎠWXᎠ᎚ ᎠWᎠ

T ㄣㄣㄣ IO ㄣㄣㄣ 50

T ሃቀር ማንኛውም ልዩነት ላይ

T: ᠮᠤᠯᠤᠯ 4᠘ 4᠐ᠮᠤ

T : ፶፻፳፭ ሃፈሪያ ፳፭ ዓ.ም

T: ፶፫ ፶፯፻፫ ፳፻፯ ሂጽ ፳፻፳

T: ሃገሪቷ ሃሪ ቀንኪኋለሃለች

T:47XY7 4W4

T: 9740W6Y9

T ሃፋጣሂ ገጠዐጸጸ

T 370 04X
T 372 W749
T :3X99Y 3799Y

T 3X7CWA9 57
T XHYZ3
T 37C74 Y399
T ΔCX 4W4 37Y99Y
T 7C74X74
T C747749
T 4X79
T 7Y7799Y 4Y7799
T 9974 9C 7777 4W4
T :977AOW9

T 4ᄡWX 4ᄡᄡ 58
T XYWOᄡ
T X4Iᄡ ᄡ4YXᄡ ᄡ4ᄡᄡᄡᄡᄡᄡᄡ
T ᄡIᄡ 4ᄡᄡᄡ ᄡᄡᄡᄡᄡᄡᄡᄡ
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T ᄡᄡᄡᄡᄡ ᄡYᄡᄡ Xᄡ

T ጸሃጺ 4ጋጽ 59
T ሃጻሃጽ
T ሃዐ፲ ጸሃጽ ጸፋሃ
T ጸሃጽፋሃ ጸፈገ ጸሃጽ
T ጸሃጽፋሃ ጸፈፋ ጸሃጽ

T ሃፃ ያጊወጓሃ 60
T ማብሉማ ዳሃገርሃ ሀፋ
T ማጓጓጋማ ሀፋጊ ሀፋ
T :ሃፃ ሃፋፈሃ

T ቢርሰርሃ ማገ 61
T ጳሃማርሃሃ
T ዓሃሃሃ ፋር ፋወፋ
T ጸፋፋፋ ጳሃሃጸፋ ፋፋፋ
T ሃፋፋፋ ጳሃፋፋ ማፋፋ
T :ሃፋፋፋ ፋፋ

T ጥገላገላውን 62
T ጸጋውን ገጽጽ
T ጥገላገላውን ገጽጽ
T ጥገላገላውን ገጽጽ
T ገጽጽ
T ጥገላገላውን ገጽጽ
T ጥገላገላውን ገጽጽ

The Restoration of the Tabernacle of DaúwyD/David

And the Lights of YæHH are active. אֵלֶּיךָ 63
 As you affirm, to verify the Light from your origins, אֲנִי אֵלֶּיךָ
 YæHúwaH rejoices/labours/makes bright by sun W and Fire W, אֵלֶּיךָ וָאֵשׁ
 to ascend through your branches, אֲנִי אֵלֶּיךָ
 to illuminate your goodness, collective state of your summations, אֲנִי אֵלֶּיךָ וְכָל
 and to cause an increase of your summations. אֲנִי אֵלֶּיךָ וְכָל
 With consent YæHúwaH makes bright/rejoices to ascend in your branches. אֲנִי אֵלֶּיךָ וְכָל
 Teachings of illuminations cause the sense of being lost to perish/to be overcome אֲנִי אֵלֶּיךָ
 and to annihilate what is pseudo in your branches, אֲנִי אֵלֶּיךָ וְכָל
 and plucks them out, אֲנִי אֵלֶּיךָ וְכָל
 from the ascent of the adamahh/Adim formulations of ALhhim אֲנִי אֵלֶּיךָ וְכָל
 which verifies your summations for you to appear with your Name's radiance אֲנִי אֵלֶּיךָ וְכָל
 for an inheritance. אֲנִי אֵלֶּיךָ וְכָל

YæHúwaH works by Wisdom to position you by the Fire of the altars and by the suns of Wisdom. This ongoing activity never ceases within and without. You are like a plant in the field. When you receive the Light, the energy comes up into your branches which are forming. When you remain separate, you are like a Seed that abides alone, yet to become active. As your seed dies, it emerges from your body and creates coverings with your leaves and beauty. The Collective Goodness affirms your SeedName, causing you to sprout and ascend upwards. By agreements/covenants with you, there is a renewed sense of belonging in the Collective. With your awakening there is rejoicing. Tidings of goodness fill your branches with what you are becoming. At the same time you comprehend why you bore the sense of loss to keep you on the alert (1 Thessalonians 5:18). When you are not ascending, then your Name is kept at a distance from the Collective. You are yet being swallowed up in the body that has been drawn out from your seed. However, the two sides of seed, as a coin, ultimately leads you to the One who stamps the patterns and cast the lots for your Name.

What becomes drawn out of your Name are branches of your Name. When the branches, as sight, hearing, speaking, etc. are not in agreement with your Name, they cannot abide in the secret places of the Most High. Though they form a covering, they are perishable. The branches are plucked outside your SEED, as in foreign soil, whereby they become lost in the nations. When your members grow a part from your Name's identity, your Name is left vulnerable without a covering. There is an inner confusion as to who you are in ALhhim. When your branches are in harmony with your Name, they form a fabrique for your soul, as a Tent for your Name.

On the side of your seed-coin turned towards the light, your SEEDName opens to usher, reacquire, your 12 resources that went out from you. When not understood, what is created is an illusive body/dwelling. Reacquiring your branches unto your Name is the restoration of the Houses of YishARAL to the Lands of your Name which are appointed for your inheritance. There is no physical place on earth that compares to the States of Light appointed for your dwellings and the glories of gems within you (1 Corinthians 2:9). As your SeedName returns to the covenants and service of the altar, everything that had gone astray comes home—back to your SEEDName and your dwellings in YæHH (Yúwsphah/Lk 15:18).

The world of adversities turns what is inside outwards. In this state of residence you are without defense, having lost the strands of strength for your Name to spin its house of glories. The Túwrahh describes this condition as branches plucked out of the land of origins and dispersed to the nations/gen-

tiles. What is of your SEED Name becomes engulfed in the nations. The lands of your Name loose the identity of your Name to whom they belong, and the lands are subject to attacks/diseases/judgments. The restoration to the land is re-affirming the States of ALhhim to be the Rings inside your SeedName. The outward turns inward. The resources of your Name, as the wealth of the nations, flow into the Rings of your Name (Yeshoyahu/Isaiah 66:12). The branches are re-grafted to the root of your Name—your Numbers and Letters. Your Name forms strengths, alliances, and blessings of expansion in agreement with the rejoicings of YæHúwaH. Your members are discovered in the Light of your Name blazing as your Seed opens. What has been lost to your Name's identity returns humbly.

And YæHúwaH breaks asunder, causing the inner to overflow ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 64
 within the midst of consciousnesses, inclusive, of all peoples, ᐱᐱᐱᐱᐱᐱᐱᐱ
 from the extremity/end of a dwelling/earth/illuminations of transformation ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 with a testimony of the extremity/end of the earth/region of Light transformations. ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
 And you serve a Name ᐱᐱ ᐱᐱᐱᐱᐱᐱ
 of ALhhim which is in your inwards parts. ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 To affirm your identity, you re-think to come to what you did not know/understand: ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
 the summations of the Light of your Fathers ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
 of the Tree and the Stone. ᐱᐱᐱᐱᐱ ᐱᐱ

Though caught into vanities of the nations, the Hand of Redemption reveals in your darkest hour the Light that is forever within your Name. From the depths of your residence comes a testimony to the crown of your Name. The breaking open of the Kuwáhnim HaPhutsats of Beniyman, cracks open the hardness of the Seed. The truth in you overflows into the midst of your rings of consciousness (DibreHhayamim/I Chr 24:15). You renew your mind to what you had forgotten—to know your Fathers from which the Tree and the Stone of your Name originates.

And in the nations/processes is the dual Light of your waters. ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 65
 You re-think what achieves rest, no longer wandering and being at unrest, ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
 no longer without the sense of YæHH-YæHH of consolation and rest ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
 at the sole of your foot. ᐱᐱᐱᐱᐱᐱᐱᐱ
 As such, YæHúwaH appoints to your Name ᐱᐱ ᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
 a heart of quaking, ᐱᐱᐱ ᐱᐱᐱᐱ
 and a longing of eyes to strictly decide, ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
 and a repentance/sorrow of soul. ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

From which comes the Illumination? It is stored in the stones in your waters. Through the ministry of HaPhutsats you are awakened the surrounding Lights of YæHH-YæHH which provide a stone to fit in the sole of your foot, to give you a sense of solidarity (DibreHhayamim/I Chr 24:15). Your Name is provided a sensitive heart to the quaking of stones in your members; your eyes of ALhhim see discerningly the wealth in your Name, and your soul turns to the Light breaking open from your SeedName.

And the Illumination causes hangings of your Lives ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ 66
 upon the branches from your front, to be always in view, conspicuous; ᐱᐱᐱᐱ ᐱᐱᐱᐱ
 and you are in awe night and with days ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
 that you re-think to know the support, what does not confirm ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
 to be in your lives. ᐱᐱᐱᐱᐱᐱᐱ

As Hhúwa ALhhim hang the stars, you are hung upon the inner construct of your branches, bringing what is within you to the fore. The oylut/hangings upon your Tree engages your eyes and mind whereby you are in awe of the instructions provided to you nightly. With instruction there appears corresponding activities/days and relevant deeds in your hands. Whatever did not confirm your lives now passes, leaves you as an unwanted wife/garment. You know intimately the inner support of your paired Names. The Heads of YæHH who love you are near, and they tend to your flock's developments.

You recall your first oylah/ascension that took place in shemayim/the heavens—the Field of Names that run with blood of ALhhim. From your first initiations, the House of Aparryim is hung upon the Branches of Nephethli of the DallathDallath ALhhim. In attaching your offerings of Aparryim to the wood of Nephethli, the Numbers and Name of 54015-HadoYah-ᐱᐱᐱᐱᐱᐱ—the Testimony of the Faces of YæHH—appear and their governing Lights (The Oylah Guide, **A Manual of Discipline** for the Offerings of a Name ᐱᐱ). The Aparryim offerings upon the wood of Nephethli are primary offerings of YæHH, the first offerings of a year, through which your subsequent ascensions are made upon the Altar of Nephethli in the City of DaúwyD/David/ᐱᐱ. As you give the blessings of your Seed, your stalks rise through the beloved Rock/Tsur of the House of DallathDallath/ᐱᐱ. The authority of your Twelve in DaúwyD/David appears from your loins. Through impartations of your Seed and its stalks, the foundational Stone of Grace rises from your loins, drawn out of the substance in your SeedName to anoint your head with oil. The twelve in you are gathered in Nephethli—the City of Yerushelyim/Jerusalem to reign in the Name of DaúwyD amongst the consortium of stars and their selected dwelling states. Through your offerings you affirm your Name to be amongst the Hosts of YæHúwaH.

Your gifts of Aparryim are unconditional free-givings of your lives. The givings of your Seed release what is bound in your Mind to make transformations and progressions of your Name through associations/pairs of Names. A Name rises in relation to another Name. Yahúdah/Judah rises with Aparryim/Ephraim. Your spirit of Dan looks on approvingly, without turning back, and questioning, when will this come to fruition? As you awaken from your slumbers of captivity, your Eyes return to your primordial offerings when the perfect, the Seventh of Aparryim, is offered in the City of DaúwyD. From the issuance of the blood in your Seed, which is the pure blood of your ALhhim, your entire Name and its properties are sanctified, made and affirmed set-apart/Holy to YæHúwaH. By the oil in the Seed you are anointed as the offspring of DaúwyD. By the Bread of the Seed you are fed with the Light that forms the worlds and all that inhabits her bodies. By the Fire in the Seed you consume the entire offerings unto the regeneration of your Mind, thus, forming the Mind of meShiæch.

Through your offerings you are at liberty. Being aligned to your origins, you remain above the sentient world. You ascend from your lowest hell, from the prison of Yúwsphah/Joseph, breaking off shackles and chains that have held you captive to lower realms of condemnation. Your renewed generations commence with Yúwsphah Bann Yaoquv/Jacob who imparts the deep resources of grain from your loins. From the initial givings of ALhhim, your Name is in perpetual motion to bear and support the righteous lives of your Name upon your Tree of Associations.

Through observations, in the morning, you say/think/mutter in your spirit, ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ 67
 Who provides/gives an evening/passageway to understanding? ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 And in the evening, with understanding, you say/think, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 Who is providing an observation to bring forth a morning? 4ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 With great awe approaching your heart that comes to your altar, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 you affirm your great wonders; ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ
 and from the vision of your eyes ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
 you affirm what you are seeing. ᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ

Your awareness heightens to transitions that come morning to evening through your offerings. By whose Hand are you drawn out? Which actions are enabling you to come to understand all that you are observing? And how is understanding altering your paradigms of seeing? In what Light are your residing as you enter into the Seven Fold body of Oyin Zayin (Tehillah 92:2, DYH/1 Chron 23:30; SYM/Ex 29:39)?

Messages that form in your heart lead to visions in your eyes. With an understanding that pulses through your nerves, and insights which gather in your Rings, you put your voice and hand to affirm them. You move bodily, you and your twelve, into the gates of the Kuwáhnim and their ALhhim which bid you to come into their circles.

And YæHúwaH responds/answers/unleashes/flips back אַתָּה תִּשָּׁאֵל 68
 Metsryim/boundaries and definitions מִצְרַיִם
 with ships/transportation vessels in the midst of your waters סָבִיב
 —in the derek/path/way, וְהָאֵל
 to affirm what the Hand/Directive Voice says to you, amongst your branches. וְלִי הָאֵל
 You re-think to increase, through Yúwspah/Joseph, which testifies אֵלֶּיךָ
 to the directive instructions of Light your Spirit beholds. אֵלֶּיךָ
 And you offer to sell/trade your composite sum of Name וְהָאֵל
 to your foes/enemies: וְהָאֵל
 those crossing over/making momentums וְהָאֵל
 and those adhering/joined/extending/maids, וְהָאֵל
 yet there are no buyers/none to possess, nothing equal/no comparison. וְהָאֵל

The Words and watery forms that you pass through are tapped, whereby the meanings in them are brought to your eyes. With the ships of Zebúwlan, illumination is transported to you in the path in which your feet are set to trod. Amongst your inhabitants there is a uniform agreement to proceed with understanding. From what you give, you create a vacuum in your path that draws responses. No one who receives amongst the ALhhim walks away from what is given to them without giving a response. You no longer think of getting. You are in a mind to trade, to share uniformly with the Kuwáhnim and their ALhhim, and your companions. When you bless your enemies, you invite them to join in your movements and sacred bondings. However, you find that your former acquaintances are now foreign, revealed as enemies. Once near and important to you, they are adverse to your progressions. They have nothing to share/trade to obtain your wealth. Your cost is far above the price of fine rubies (Mishle/Proverbs 3:15). The awareness of your shift in values liberates you to leave behind former attachments. You once employed your vessels to carry out their lusts and desires. The awe in your heart and eyes, dims your former commitments. You are enlightened unto the next paths opening to your Name.

Your enemies are not able to buy your Illumination. Should they embrace you, they would be annihilated quickly. Rather, they give feigned obedience and cringe to your Faces, becoming absorbed into your progressions as your servants (Tehillah/Ps 66:3). As with Pharooch, the karmic bonds relinquish their hold on your children, servants, and LIVE-stocks/inner flocks of offerings. The former assignments to task-masters are forsaken. You go forth unto the inheritances destined to your Name, yet leaving a blessing upon them to follow in your path (SYM/Exodus 12:32).

The Illuminated Strands of AL אֵלֶּיךָ 69
 become Words of the Agreement/Covenant וְהָאֵל
 to affirm YæHúwaH arranging the sum meek extractions/maShayh וְהָאֵל
 to create coverings, inscribe/put into writings וְהָאֵל
 the sum—from the First Cause to the Totality—of the offspring of YishARAL וְהָאֵל

in the State of the MuwAB/Assurance of the Father/place of restoration 𐎢𐎠𐎶𐎠 𐎠𐎶𐎶𐎶
with overlays/combinations of the Covenant 𐎶𐎶𐎶𐎶𐎶 𐎠𐎶𐎶𐎶
to affirm the coverings/inscriptions with your Collective 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶
in Churab/Horeb/the Mount of Associated Thoughts of Bayinah. 𐎶𐎶𐎶𐎶

Your proceedings of Name are as they are written upon your stones. With an assurance of the solidarity and swearing of Words your path is marked. The thoughts of mutuality are those of Wisdom, golden, which are inscribed in your stones through a 40 day period upon Mt. Sæynni/Sinai. These words are overlaid with silver inscriptions of a 40 day—extraction period—in the elevations of Churab/Horeb. The understanding of what forms at the Breast of Chækúwmah rises with the Light of Bayinah.

Mishneh Teúw'Rah (Devarim—Deuteronomy) 29

T 3W 44P3Y 1
T 644W3C4C4
T 33C4 4343Y
T 3X344 3X4
T 3Y33 3WO 4W4CY X4
T 3Y3Y3OC
T 33444 4443
T Y343OC4CY 3O47C
T:Y444CYCY

T X C Δ Γ Δ X Y F W Δ 2
T Y Z Y Z O Y Δ Δ 4 W Δ
T : W Δ Δ W Z C Δ Γ Δ W Z X F W Δ Δ Y X X Δ Δ

T ግሥ ጸሃጺ ሃጻሃፊ 3
T ጸሐፊ ል
T ጸሃፊ ግንባራ
T ግንባራ ግንባራ
T: ጸሃፊ ግንባራ ል

T ግሃጸፋ ሃርሃፋሃ 4
T ጸገሃ ግገዐፋፋ
T ፋፋግፋ
T ግሃገጸግገገ ሃርፋፋር
T ግሃገርገገ
T ጸጸፋፋር ሃርገገሃ
T:ሃርገፋ ገገግ

T ግእርሃፋ ፋር ግዳር 5
T ፋሃሃሃ ሃፋሃሃ
T ግእፋፋፋ ፋር
T ሃፋፋፋ ሃፋፋፋ

T : ጥሃቲጻርፋ ጻሃጻቲ ቲሃፋ ቲሃ

T Y49XY 6

T 3I3 ማሃቀማገሪ

T ሃገራዊ ህግ ሃገሪቱ ላሉት

T ሃወልዳህርጌ ገሃዐሃ

T YyX44Pc

T 374C7C

T :፳፻፶፱

T ግድግዳ ለጥቅም 7

T 3C#Y C 3YXY

T 7Δ7CY 7Y9Y44C

T: ፩፻፶፯፻፷፱ ጥቅምት ፳፻፲፱

T ႏX4ႏWY 8

T X4I3 X7493 749ΔX4

T ʘX4 ʘXƵWOY

T YCZYWX YOMC

T: 7YWOX 4W4CY X4

T ማግኘት ማለቅ 9

T ማህረሃ ማህፂጓ

T ማሃዲያርፋ ዓሃዲ ንግሪ

T ʷʏɛɫwɛɫ

T ᄃᆞᆯᅀᄇᆞᆫ

T ማሃልፊው ማሃልፊ

T: 644W7 W74 6Y

T ㄣㄩㄣㄨㄣㄣ ㄣㄩㄣㄣ 10

T ୨41୮

T ሦጊዜ ልዩ ልዩ ልዩ

T ሃገራዊ ዳግፊ

T : ۛۛۛۛۛۛ ۛۛۛ ۛۛ

T 54906 11

T 97364 3Y37 X7499

T YX649Y

T ሃገሪቁ ጸሃጽ ላወቀ

T : ፳፻፲፭ ሕዳር ፳፻፲፭

T ሃጻፋጥጊቶች ሃዕጥረ 12

T ማዕረ ሃረ ማሃደጓ

T ሦረጓጌጓጌ ፋሃጓሃ

T ツヱヨク

T 5694 4W4Y

T 97X94C 09WY 4W4YY

T 73494C

T: ፩፻፱፻፲፱ ምዕራባዊ ምዕራባዊ

T ጥሃልፍ ጥሃጽፋ ፋርሃ 13

T X4Y ƎYƎ4

T X4I3 X7493X4

T :X4I3 3C43X4Y

T ጸጋ ሃሃወኒ ላወፋጸፋ ኒሃ 14

T ማሃዲያ ልማዕ ሃገራዊ

T Y፡፯፻፳፭ ፳፻፳፯ ፳፻፳፭

T: ፳፻፲፭ ሃምሌ ፳፻፲፭ ዓ.ም ሃምሌ ፳፻፲፭ ዓ.ም

T ʘXOΔʘ ʘXʘʘʘ 15

T Y Y 9 W 7 4 W 4 X 4

T ႁᄃᄃᄃ ႁᄃᄃᄃ

T Yy4904W4 X4Y

T ማንኛውም ዓላማ

T: 7X490 4W4

T Y44XY 16

T ማጓጉሪያዎች

T 737667 X4Y

T ᠑᠑4᠕ ᠫᠤ

T ㄅㄩ ㄈㄟㄩ

T: ၁၃၀ ၄၅၄

T 𐤕𐤕𐤕 W𐤕𐤕 17

T 3W4Y4 W74

T 3月7日 木

T ⊕ ∂WY4

T ማህጸን ጸጋ ሃገር ላወጥ

T Y Y E A C 4 A Y A E M O M

T Δ90C XYCC

T 733 77473 7344X4

T ጥሃፅ ወጪህን

TW4W

T: 3706Y W44 347

T 373Y 18

T Y O M W 9

TX4I3 3C43 749DX4

T Y99C9 Y49X3Y

T 4^m4c[illegible]

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ
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T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 19

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T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
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T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 22

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
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T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ግዢገገር ሃገራዊ 23
T ጓሃ ጓሃገ ጓወ ጓግሮ
T ጸገገ ጸገገ
T ገገ ገገ
T :ጓገ ሃገገ ገገ

T ሃጻጻፋሃ 24
T ሃፃፀፀ 4ፃፋ ፸ፀ
T ጓሃጓፌ ጸፋፋፃፋ
T ግፃፃፋ ፌፋፋፋ
T ግግፀ ጸፋሃ 4ፃፋ
T ግፃፋ ሃፋፌፌሃጓፓ
T ግፋፋፌፌ ፌፋፋፋ

T ሃረጊህ 25
T ሃፋዐጊህ
T ማገዳደግ ማገዳደግ
T ማገዳደግ ሃረጊህ
T ማገዳደግ ሃረጊህ
T ማገዳደግ ሃረጊህ
T ማገዳደግ ሃረጊህ

T 3Y37 744H7Y 26
T 4Y33 744H
T 3770 47737
T 3770 47737
T :373 4773 37737

T ጃሃጃጂ ግሠጂሃ 27
T ግእግልፋ ርዕሳ
T ጃግዘሃሃ ገፋፋ
T ርሃፈገ ገብፋሃ
T ግሃርወጂሃ
T ጸፋዘፋ ጉፋፋርፋ
:ጃ፤፤ ግሃጂሃ

T X4X3Y3 28
T Y7Z4C4 3Y3ZC
T X6Y3Y
T Y7Z4C4Y Y7C
T 7CYO4O
T XYWO6
T:X4I3 34YX3 349ΔCYX4

Meshneh TeúwRah (Devarim—Deuteronomy) 30

T ᐱᐱᐱᐱ 1

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

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T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ 2

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ 3

T ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 4

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 5

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ 6

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐅᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ 7

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ

T ᐅᐱᐱᐱᐱᐱᐱᐱ

T ᐅᐱᐱᐱᐱᐱᐱᐱᐱ

T :ᐅᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ 8

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐅᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐅᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐅᐱᐱᐱᐱᐱᐱ 9

T ᐅᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱ

T ᐅᐱᐱᐱ ᐱᐱᐱᐱ

T ᐅᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐅᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ

T ᐅᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T :ᐅᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱ 10

T ᐅᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱ

T ᐅᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐅᐱᐱᐱᐱᐱᐱ

T :ᐅᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱ 11

T ᐱᐱᐱᐱ ᐅᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐅᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱ 12

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱᐱ

T 4^m4c

T 773 49064

AX4 Y70W7Y

T 99969Y 9779

T 344 15

T ツレツ目ヨク

T 9Y⊕∃X4Y

T X Y \exists X \exists Y

T:043X4Y

T 3934C

T ሃገሪቅ ጸሃፊዎች

T Y Ʒ ʎ 4 Δ 9 X ʎ ʎ ʎ

T Y፯XY፯፯ 4፯W፯Y

T Y Z ⊕ W X Y Y Z X ⊕ Y

T XZ94Y XZLBY

T ʏʌʌC4 ʌYʌʌ ʏʏ4ʏʏ

T 1449

T 3W49 3X44W4

$$T : \exists x W 4C$$
T O³WX 4CY

T XHΔYΥ

T XZYBXWZY

T ʷɛɬɛɬ ʷɛɬɛɬɛɬ

T: ٢٧٨٤٩٠٧

T ၂၄၁၄၄X ၁၄၄ ၃၂

T ツヅヅ ヲヅヅ

T 374430

T 490 EX4 4W4

T 747EX4

T 37W 4Y9C

T: $\exists x W4c$

The witnesses are in your branches of the day/act ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ 19
the sum of the Names and the sum of the States ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ
The Life and the Death ᑭᑦᑭᑦ ᑭᑦᑭᑦ
are given/imparted/set unto your faces, the expressions of your branches ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ
the Blessing/expanse and the Curse/regulation ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ
And you chose to be in Life/with the Living Ones ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ
a response that you may live ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ
the sum of life and your seed which branches. ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ

The Blessings and the Curses are set within a Seed for their expansions and regulations. There are 6 branches of thought to expand, and 6 to regulate/maintain order the configurations of thoughts and deed. Every Name of ALhhim belongs to the Tent Congregation of ALhhim. The Tent of ALhhim is the universal Law in which the sun and the moon and all stars are set—to be the abode of the Lights of Wisdom, Understanding and Knowledge [Tehillah 19:4]. There are no congregations of Jews, Christians, Muslim, Hindus, Buddhist in ALhhim, for there are no separate bodies of Life apart from the Unified Rings. All peoples are of one House of Lammad.

When the ALhhim birth a Name they give of their circles of Unity. There are two circles, one of momentum to bless and one of extension to the curse. We grow in proportion by both rings unified. When two circles are fused together in the Fire upon the altar, they bear the only begotten of their Union in which the Unified Breath of ALhhim is breathed into their formulaitons whereby they have in them the Breath of Life to become a living soul—an animation of Life. The Breath of ALhhim activates the Numbers of the Name begotten: 15 of the Momentum or Impartations and 15 of the Extensions or Regulations, whereby there are 6/15 to bless and 6/15 to regulate in order to perform the fullness of the Aúwvim resident within a SeedName. By the Breath of ALhhim upon the NumberedThoughts there is the animation of the Thought into Deeds. As one stimulates a tree and then prunes its branches, it administers the blessing and curse.

Know the houses in you through which you expand your Eyes of Seven and those which regulate your Seven Rings in which your Twelve dwell as 6 pairs of branches. These branches of your mind form the lampstand in your temple, which burns with seventy lamps, 42 lights in your body and 28 in your head. By the administration of the Letters, the lamp is expanded/blessed, and by the administration of the Numbers of a Name, the wicks are trimmed/regulated.

9

to love ጸገጸፋር 20
the sum of YahúWah of your ALhhim/Collective Branches ሃፋፋር ሃሃፋፋፋ
T ሃሃፋፋ ሀፋፋፋ
T ሃሃፋፋፋፋፋፋ
T ሃሃፋፋፋ ፋሃፋ ፋሃ
T ሃሃፋፋፋ ሃፋፋፋ
T ሃሃፋፋፋፋ ሀፋፋፋ
T ሃሃፋፋፋ ሃሃፋፋ ሀፋፋፋ ፋፋፋ
T ሃሃፋፋፋ
T ሃሃፋፋፋፋ ፋፋፋፋፋ
T ሃሃፋፋፋፋፋፋ

Meshehê TeúwRaĥ (Devarim—Deuteronomy) 31

T 3W3 YCZY 1

T 49ΔZY

T 3C43 7749Δ3X4

T: 644WZCYC4

T ႏၢၤၤ ၤႏၤၢၤ 2

T 3YW 74WOY 347Y9

T ግሃጊጃ ጊሃጊጃ

T ΔΥΟ 6ΥΥ446

T 4Y9CY X4T~C

T 7C4 4M4 3Y3ZY

T 490X 4C

T: 3I3 7Δ473X4

T ʏʞǃǃǃ ǃʏǃǃ 3

T ሦ፺፯፫ ፋ፳፬ ፋሂ፳

T ΔΕΛΜΕΛΕΥΕ

T 3C43 72Y7EX4

T 𐤔𐤕𐤓𐤕𐤓

T ᄃXW4ᄃY

T ሦገገር 490 ፋሃ ዐወሃቺ

T: 3Y37 494 4W4Y

T ႏၢၢ ၢၢၢ ၢၢၢ 4

TWO 4W4Y

T ገሃዐርሃ ንሃዘጊቹር

T 34^m43 35^m

T ᄃᄃ44CY

T : ၁၇၈၄ ၁၇၈၅ ၁၇၈၆

T 3Y37 7YX7Y 5

T ツヰヱヰ

T ʘᄃᄃ ʘXᄃWOY

T ጃሃቲጃሪሃሃ

T : ጥሃጽፋ ገጽገሃቲ ላወፋ

T Y፲፯፭፻፶፱ Y፳፻፲፱ 6

T Y447X64

T ʘʘʘʘʘʘʘ Y 40X64Y

T ሦፖፍፋ ጸሃፍፒ ፒሃ

T УҗО УЦЭЭ 4ҮЭ

T 5747 4C

T: 94107 467

T OWYẼZC ẼWᵂ 44ΦZY 7

TYZC4 4th47Y

T ርፋፋዊ ጥያቄዎች
T ስሜት ዋና
T ጓደኛ ማግኘት ለሚችሉ ጓደኛዎች
T ስራ ማግኘት
T ማህበራዊ ግንኙነት ማግኘት
T ማህበራዊ ግንኙነት ማግኘት

T 3Y3ZY 8
T 9ZY7C 9C3A 4YA
T 9MO 3Z3Z 4YA
T 974Z 4C
T 99IOZ 4CY
T 44ZX 4C
T:XBX 4CY

T 3W M 9XYZY 9
T X4I3 34YX3X4
T MZY3Y3C4 3YXZY
T ZYC ZY9
T MZ4WY3
T 3Y3Z XZ49 Y44X4
T :C44WZ ZYPI(CYCY

T ጥገሃፋ ጓወጥ ሃቲቲሃ 10
T ፋግፋሪ
T ጥቲሃወ ዐጋወ ተቀጥ
T ልዑጥፅ
T ጓፀጥወጓ ጸሃወ
T ጸሃሃቸጓ ገጸፅ

T 644W3C Y 4Y99 11
T XY44C
T Y333C 3Y33 3Y7X4
T 4Y33 4W4 3Y4Y3
T 444X
T X4I3 34YX3X4
T 644W3C 4Y
T: 333YI49

T ግዕጽጽፋ ርዕዮ 12
T ግጥሙጽፋ
T ገጠጽ ግጥሙጽፋ
T ሃገራዊ 4ፋ ሃገራዊ
T ሃገራዊ ግዕጽ
T ሃገራዊ ግዕጽ
T ግጥሙጽፋ ግጥሙጽፋ ግጥሙጽፋ

T XYWOZ Y4^mWY

T:X4I3 34YX3 349ΔCYX4

T ጥጥሪ 13

T Y O Δ 7 4 C 4 W 4

T Y O W E

T 3447C YΔ^mCY

T ʷYɛɔɔ ɔYɔɛXɔ

T ႏႃႃႃႃႃႃ

T ʷɛɛɛ ʷɛɛ 4Wɛ

T ॐΔ430

T ንግሥ ነገረኤጳጳስ ግንባታ ግእዝ ገደብ

T : $\exists x W 4c$