

And one of YahúWah/the Collective speaks of ALmaShayh ᐱᐅᐅᐅᐅ ᐱᐅᐅᐅ ᐱᐅᐅᐅᐅ ᐱᐅᐅᐅᐅ ᐱᐅᐅᐅᐅ
for a Saying—a flow of Lammad Principle/Seed forming Thoughts. ᐱᐅᐅᐅᐅ

The one from the Collective declares/opens up the inner constructs. From all that opens from the inner arrangements, one orders their generations of thoughts and appropriates for them fruit that they

may increase and remain. The bearing of fruit contains the oil that gathers from the leaves through the stem. The stem of the fruit is a finger through which the oil of the plant flows into a mold. Each mold is a pattern of deeds. One appropriates oil that is clear, unclouded, a flow of pure consciousness, extracted from the gatherings of many understandings. Beating the fruit is deriving the clear flow of understanding that comes from one's deeds/fruit.

One orders their members and appropriates for them the oil of Maneshayh as it is activated by Yishshakkar whereby the generations of thoughts from the Twelve are established like stars in the meridian of a Name. Every manifestation of the Aúwvim establishes the light of a Name that is suspended in an orbit of ALhhim. Each Name is born as a generation of ALhhim to fill the universe with the Illumination of their Words. To each Name a measure of oil is appropriated that their Seed bears its light. We appropriate the oil flowing from the consciousness of our Names to our offspring as the ALhhim have appropriated on behalf of our Names pure oil extracts. The ALhhim establish our Names; we as ALhhim establish our offspring. When the oil is appropriated to flow, all vessels are filled and yet the oil remains.

The pure oil is for the flame is of our reu'wch, whereby the Light of our breath is bright/unclouded. In clear light we walk by the breath of our Names which breathes the Light of our deeds. In like manner, that which is generated from our SeedName is designated a measure אֶפְרָיִם of olive oil אֶרֶץ יִשְׂרָאֵל that the thoughts of the Twelve are established within our meridians as lights. The groups of thoughts that emanate from the Order of the Twelve are set as stars within our rings, flung out as the waters of manifestation of Aparryim swirl into the fields of Yishshakkar, gathering oil for each compound crystal [i.e. when Yishshakkar follows Aparryim in the course of the offerings]. The generations of the Life of our Name are lights of pure oil [2 Kings 4:2-5]. The filling of the jars of the widows' sons is the fulfillment of this law. Through drawing out the oil that we have appropriated by ALhhim, we fill the jars of our offspring by which we live. By the flow of the oil in our Name all debts incurred are cancelled, for our Light eliminates all darkness/violations in our meridians.

From going through the exterior ትሃዳ 3
to the opening of the sides of the congregation ጸጋጋ ጸሃጋጋ
in the tent of an assembly/appointment ልዑኝ ርጌጋ
One arranges the sum of the collections of Enlightenment/Aharúwan ሃጋጋ ሃጋጋ ሃጋጋ
from understanding unto observance/from evening unto morning, ጸጋጋ ልዑ ጋጋጋ
for the faces/expressions of YahúWah to be established ልጋጋ ጸሃጋጋ ጸሃጋጋ
a regulation concealed ማረሃጋ ጸጋጋ
for the suspensions of one's branches. ማረሃጋጋጋጋ

The consciousness of life is in all states. As the consciousness of Yishshakkar is awakened in Aparryim the states of Light appointed by ALhhim rise by Maneshayh into their appointed places. Droplets of oil are stored in Maneshayh by the offerings of Yishshakkar which hangs head long unto Aparryim and Maneshayh. As oil rises to the top/surface, the bodies of Light, as generations of thought, are suspended above the waters. In this manner the oil for illumination rises from Maneshayh daily, and Maneshayh comes to abide in the highest elevation of mind, above the waters in the highest heavens.

The words congregation $\aleph\Delta\aleph$ and appointed time $\Delta\aleph\aleph$ contain the word, testimony/the inner evidence $\Delta\aleph$. In the tent of a season/fixed intervals—*ahhalmuode*— the lights are arranged by understanding unto observance—from evening unto morning—for the faces of YahúWah to be established. This regulation is concealed within the tent and endures for all generations of one's Life.

The consciousness keeps our mind above the world whereby we are not entangled into the things that the nations concerns themselves. Our thoughts stay upon the full measurement of our Names which rises above the world and forms of expression. That which is in us exceeds what we are at any moment. In that we are moving into the next hour of Light demonstrates that what is in us takes us beyond our present level of seeing and framework. **The consciousness takes us beyond where we are in our levels of Wisdom, Understanding and Knowledge** and does not leave us nor forsake us in our quests. We move within the arrangement of the 7 Rings of ALhhim which are within us as hhamenu-rahh. As we make the menurahh each evening and morning, we create a lamp to bear the Lights of ALhhim.

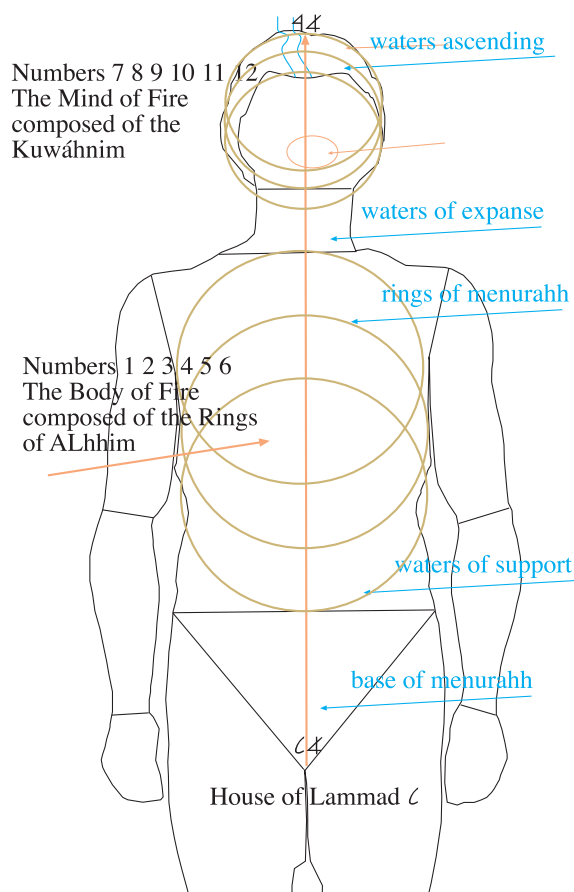
The prevailing thoughts are of consciousness. All other thoughts surrender to the Inner Guidance and Directives which are laid up in the Rings of a Name: i.e. in the rings of the *menurahh* of the tent/congregation and those of the mind/*Kuwáhnim* above from whose patterns all things are made. We lay down at night surrounded by the Teachers in the stars, and we awake each day into the paths of Wisdom ordained for the Ages of Names. In the stillness of the night we hear the Voice of *Bayinah*, and in the many sounds of the morning we hear the Voice of *Chakmah*. For each sound in the day there is a corresponding vibration whereby the harmony of Wisdom is heard. From the stillness of the night we acquire strength in our inner compositions to arise to our tasks.

According to the elevations/heights 𐎠𐎡𐏁
of the pure menurahh—extractions of the oil in the Rings 𐎶𐎢𐎥𐎧𐎺𐎠 𐎶𐎢𐎥𐎧𐎺𐎠
one arranges the sum of their lamps 𐎲𐎶𐎢𐎥𐎧𐎺𐎠 𐎵𐎫𐎠𐎪
to the faces of YahúWah to be established. 𐎤𐎱𐎶𐎵𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶

The everlasting hills of Yishshakkar are a refuge for the dwellings of Maneshayh. According to the heights of Yishshakkar the tent is lifted up by Maneshayh which causes one to exceed their previous elevations. As one stands upon the shoulders of another in order to see the elevations that are appearing from the heights so do Maneshayh and Yishshakkar uplift each other. In order to direct the aim of the upholding nature and elevations of Maneshayh, Maneshayh is seated in the highest elevation of the mind on behalf of the Collective. As far as one can see the goals of ascension are set to be attained by Maneshayh. The sum of one's lamps—the 7 fold rings of ALhhim assemble as the menurahh in a Name. As one attains to the heights in Maneshayh, they see the days coming. Accordingly, Yetschaq is the premier Aúwv of days whereby all days in a month unto the conclusion are seen from the beginning. The seat of Maneshayh in the mind is the Eye of Gomer through which one sees beyond the present veil and into the things appointed for a Seed, even unto generations.

Hence, according to the heights that the smoke ascends in the day that a Name is born from the Rings upon the altar, so is the heights/elevations that one beholds from Maneshayh. Thus according to the Thoughts of a Name so are the elevations in which a Name dwells in full illumination—i.e. a Name born in Chakmah dwells in full illumination as they reside in Chakmah. To an elevation or to prefer to be over another is the spirit of partiality. Every Name is suited to the elevation as it pleases the Aúwvim. The bark on the trunk of a tree is of the Aúwv that is drawn out of the Seed even as are the leaves upon the upper branches. All positions are necessary to convey the sum of the Rings. Each part dwells where it best serves the Collective wherein it is cared for by the Aúwvim and receives its Illumination for its service and joy.

The way Yishshakkar ascends unto the highest heights is through Maneshayh. When the highest elevations of thought are subjected to the lowest seat in the body then what is gleaned from the hills is carried to the valleys from which the thoughts rise. What is lowly is raised unto the peaks of the heavens. What is highly positioned is brought low that it may comprehend from whence it has risen. All members ascend and descend whereby they stand side by side and bear together the progressions in the consciousness. In this manner all members are dependent upon the progressions and services of another, whereby each serves the other in a spirit of impartiality.



Likewise the waters of ALhhim are continually moving from above unto where the waters are gathered beneath. The waters above are chiefly in the Rock of HhaKuWáhnim—in the head—from the eyes unto the crown; those below are in the pools of the Kings and those from the heart unto the loins. The waters in the midst forms the mist of the firmament within the chambers of Dan and Gad—a region from beneath the eyes unto the lungs.

With the pattern of the Twelve are the states of the branches and their lights. No one part abides nor can they abide in darkness, as all of the Twelve comprise the flame and the Lights of a Name. The Numbers of Lammad: 1 2 3 4 5 6 7 8 9 10 11 12. $1+2+3+4+5+6 = 21$ Shayin, the Flame the menurahh. $7+8+9+10+11+12 = 57$, the Mind of Perfection. The 57 are the basis of the 50x7 rotations of mind that forms the scroll of consciousness from each offering which occurs amidst the gathering and transfer of shechalyet and the chalavanah spices. The Values of 57 create a place for the Consciousness of ALhhim to dwell in the mind.

Both of the Values of 21 and 57 equal 12. The patterns in 57 appear in the drawing out of the Fire of a Name. The 6 pairs 1-6 create the House of Fire/Spirit; the 6 pairs 7-12 create the upper levels of Consciousness of HhaKuwáhnim. The sum of the pairs, those of the body and those of the mind, are $21+57=78$, the Number of Offerings in a House for the days and shavbetut in their month/sojourn.

The light of the menorah burns white when the branches are set according to the intervals of the offerings. The residue of the intervals from the offering yields the white shechalyet spice that is carried unto the illumination of mind.

T X C F X M P C Y 5
T A X A X F W A Y
T X Y C A A W O W X W
T W F A W O F W
T : X M A A A C A A A A A A

T ጥጥሩ ጥጥሩ 6
T ጥጥሩጥጥ ጥጥሩ
T ጥጥሩጥጥ ጥጥሩ
T ጥጥሩጥጥ ጥጥሩ
T ጥጥሩጥጥ ጥጥሩ

T XXYY 7
T XY40W3 CO
T 3YI 3Y9C
T WJCC 3X73AY
T 34YI4C
T:3Y37C 3W4

T XጋWጻ ማሃታ XጋWጻ ማሃታ 8
T ጓሃጓቢ ብገር ሃሃሃፋባ
T ልጃጃX
T ርፋፋWቢ ብገጽ Xፋጃ
T :ጃርሃባ Xጓጓጽ

The grains for the Bread is formed for each week during the shavbeth oylut. As the waters are swirled within the houses following the forming of the rod of Maneshayh to Yishshakkar, the Grains of Thoughts are gathered from all twelve members into the House of Benjamin. Six parts are from one side of Chakmah and six from the other side of Thought—Bayinah, accordingly they are arranged upon the tongue as the Words are given. Gathering from the Twelve houses forms the Seed of Benjamin which is laid upon the altar. In so doing, the formulas in the Seed commence to rise in the mind where the loaves are baked. The bread is retained as 12 loaves to be set upon the tongue—the Table of the Faces during the courses of the Week where it is served by the Aúwv00000000000000000000 of the day.

T ጸጸጸጸጸ 9
T ሃገሃገሃገሃ ሃገሃገሃ
T ሃገሃገሃገሃ
T ሃገሃገሃገሃገሃ
T ሃገሃገሃገሃገሃገሃገሃ
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ

T 4ቱታሂ 10
T Xጊርፋወን ጳውላ ነፃ
T ቸላኝ ወንፋ ነፃ ፋሃጃሃ
T ርፋወን ንፃ ሃሃጳጳ
T ጳሃጸፃ ሃሃኝታሂ
T Xጊርፋወንጳ ነፃ
T:ጊርፋወንጳ ወንፋሃ

T Xጊርፋፋወን፤ ጃወፋ፤ ሃፋ ልቀንህ 11

T: $\gamma \Delta \exists \oplus \omega \zeta$

T: 3Y 3M 17 D

T:4346

T : ፳፻፲፱ ርሃ ሃጸፋ ሃግገፋሃ

T:Y4⊕ 4WY

T :XᄡYᄢ

T :X^mYⁿ X^mYⁿ

T:Wフツ X目X Wフツ

T:YU EWOF YU

T:ሃገሩን ለማዳን

And one who injures/smiles/discounts one with breath/the Fire of heat/beast ᐃᐃᐃᐃ ᐃᐃᐃᐃ 21
 one shall restore the peace, to unharm, resign to her submission. ᐃᐃᐃᐃᐃᐃ
 Understanding, the one who injures/smiles/discounts the Adim/Adam ᐃᐃᐃ ᐃᐃᐃᐃ
 is put to death/ceases to ascend. :ᐃᐃᐃᐃᐃᐃ

You are to restore all parts in which the Breath dwells as the sum of your parts of Adim/Adam. Your parts are set before you to Name as you read the Light in them (SMB/Gen 2:19). *e.g.* You restore activities of sight as you no longer discount what the eyes can see; however, know that upon striking the sums in the ALhhim—the images/resemblances of ALhhim, you no longer are in an ascension mode. What has been harmed needs to be mended to resume ascension. The oil in your Name rises from the seat in ManeSHAYH, to mend the wounded in your camps, unto your utter amazement of the functions of ALhhim within you (Metiayæhu/Matt 15:30-31; Yimeyahu/Jer 8:22). The oil of meShiæch rises to cleanse your Seven Eyes and to heal their branches.

The Spirits of all flesh are tendered to the Trees, both the adim assembly and their living parts/beasts. The works of ALhhim, individually and collectively, are provided the same benefits of Light in all of their forms (SMB/Gen 1:29-30). Injuries are accountable to the hand the renders the blow, and by the same hand you restore what is harmed. You are the keeper of your achim/brothers to abide in household.

[illegible]

You are to be as your Father with the single eye towards all species and men. As the children of your Fathers who are in heavens, you make the sun/Wisdom to rise upon the good/Collective and the evil/associates, and to cause rain/Understanding to come upon the just/upright and the unjust/crooked, for all are of the Body of ALhhim.

There is one Law, one Judgement for all nations/species. There is only one Lawgiver and Judge, who is able to save and destroy. But you—who are you to judge your neighbor (Yaoquv/Jas 4:122)?

The Scrolls of TúwraHH are one, from the first to the seventh. Moses/Moshe, is best rendered as maSHAYH. The Name of maShayh/ᐃᑦᑦᑦ is two parts, the Mæyim prefix, ᑦ/sign of water, and the word, Shayh/ᐃᑦ, meaning the spirit of life/lamb taken for the Pessech/Passover via which you make transitions, breaking out from your definitions of embodiment. MaShayh is the lamb/ᑦ drawn from the water, *literally*. You are drawn from the amniotic waters of your mother. The companion, the one with the lamb is the lion/W, Yahushúo/OWYᐃᑦ. Within the lamb are two sides, the side of Shayin/Wisdom and the side of Oyin/Understanding. In your meekness you are able to receive from the ALhhim and see the ALhhim in whose image you have your Lives (Metiayæhu 5:8). In seeing both aspects of your humility and your might, you form the Name of Shav/ᑦᑦ/shauv, meaning to answer, to return to come/appear again. What is born and given of ALhhim responds and turns their Faces to the Fathers in all states of residency. You appear as the offspring of ALhhim, in your generations, for there is nothing else in you by which you are known or seen.

The two, maShayh and Yahushúo, are one and the same to whom the Túwrah scrolls are given by the hands of ALhhim (MaoshahShlichim/Acts 3:22; MeshnehTúwrah/Deut. 18:15,18). With one voice they sing to the King of all nations, declaring the ambitions of being cultivated of YaHúwaH Chazun/Revelation 15:3).

Who is maShayh/Moses in You? MaShayh is the lamb born from the offerings of ALhhim (Elohim) in the heavens—the fields of Names. The grace or fat portions in your SeedName formulate first a fat body of a lamb—ma-Shayh/אֵשׁ. Who is Yahushúo in You? The meShiæch is the anointing in your Seed by which you rise from your lamb offerings to form a crown (Col 1:27). You may say, maShayh/Moses is the Body of the Tuwrah, and Yahushuo is the Crown of Life who appears as the Lamb of maShayh. Unto this end—unto the state of maturation, the angels and the prophets gaze to see the fruition (MT/Deut 18:15, Yúwsphah/Lk 7:16).

You appear as a Lamb of ALhhim from offerings in shemayim/the heavens, and then, you are declared with power to be the Anointed of ALhhim as the oil in you rises through your waters. You create a Body by the grace in your SeedName, and then you crown your branches with an anointed Head. What follows through activating the oil in your Name is the ascent of the anointing unto your crown (SMB/Gen 4:4; Yeshoyahu 43:24; Tehillah/Ps 66:15). Through your oylah ascensions, upon your Staff/Pole/Bones, you reign as the Master of your Numbers (called a King of the Jews) by which you come/appear. From the assembly of your mended/healed parts/beasts, you put on the Head of Salvation—Yahushúo. The beasts of the Lamb triumph with the Lion over the harlot which houses strange devotions, and they are known in their aligned state as the Called/Named, Chosen and Faithful Followers (Chazun/Rev 17:1-17).

As a lamb, the meekness of your Spirit accepts to dwell in a temporal body to become cultivated through which your glory/weights/heaviness of reality, stored in your stones, shine forth. You learn by meekness. Through purity of your heart, you affirm the truth in your SeedName, whereby you see ALhhim who are in you. The Name of the Spirit in you is your Name from the heavens. Your Name comes by revelation when you commence to emerge—on your 8th day of making an ascent (Yúwsphah/Lk 2:21). Hence, names your parents called you may be relevant or not. You must watch for your Name to appear in White Ancient Letters/Signs of ALhhim that is within your SeedStone (Chazun/Rev 2:17; Yahuchannan/Jn 10:3; Yeshoyahu/Is 62:2).

The stories in the seven scrolls of Túwrahh/Torah detail who you are. They are not about historical individuals as one regards linear time tables. The accounts are written in circles.

The accounts of maShayh being drawn out of the waters is the same as the ALhhim moving upon the faces of the deep. What is spoken in the ALphah Scroll is explained by Names in the Bayit Scroll. What is in the heavens appears in the earth. What is told in the first scroll of SephúwrBeRASHshith/Genesis is unfolded in the second scroll: SephúwrYetsiatMetsryim/Exodus.

How this the body/tabernacle/forms develop is by the offerings explained in the third scroll, the TuwratHhaKuwahnim/Leviticus. Thus the patterns of Fire are drawn out of the body whereby you comprehend that you are nothing but Fire which drips/condenses to form a habitation of Water. This is your Name, Fire and Water ʾW.

What are in the offerings are Numbers. The codes are written in the fourth scroll. Hence, the scroll of ChameshHhaPekudim/Bemidbar/Numbers reveals what is in the Fire of the offerings of ALhhim.

The Light in the Numbers comprise the fifth scroll: MeshnehTuwraHH/Devarim/Deuteronomy. We go deeper into every writing of ALhhim. What are in the Numbers are the Lights of Bayinah and Chækúwmah and their messages of Stars stated in the fifth statements.

The sixth scroll is the rise of Yahushúo, the Shayin Oyin from which all Lights come to reign. What is spoken and written in the five loaves of the Túwrahh will rise as the fish from the waters. In the sixth scroll/Yahushuo/Joshua, you see the Son of Neúwn/Man/the Bread cast upon the waters rising with dominion.

The seventh scroll is the Voice of Dan—the judgment from which every word is first uttered. In the writings of the Shuphetim/Judges, you see the culmination of the Victories of YishARAL amongst their inhabitants/body states as they enter into the Bodies/Lands of ALhhim from which they are born.

And maShayh/the Spirit of Life speaks ፩፻፶፯ 23
 through the strands of strength to the offspring/formularies of YishARAL/Israel ፪፻፶፯ ፶፭ ር፩
 and they emerge, come out, the sum that had been abated/lowly esteemed ፪፻፶፯ ፶፭ ር፩
 through strands of AL, to become abroad, at large to their camp/host. ፩፻፶፯ ር፩ ር፩ ር፩
 and be stoned/crystalized, the sum total of the Stone ፶፭ ር፩ ር፩ ር፩
 and the Offspring of YishARAL, the upright, appoint ር፩ ፪፻፶፯ ፶፭ ር፩
 so as to affirm the order/arrangement of YæHúwaH, the sum of maShayh. :፩፻፶፯ ር፩ ፶፭ ር፩ ር፩ ር፩ ር፩

Teúwrat HhaKuwáhnim (Leviticus) 25

And one speaks of YahúWahALmaShayh ዓላማ ረቀ ዓሃዳኒዮ ፊ
in the Mountain of Sinai/with the illumination of Sinai ቅግግቹ ላዓል
for a saying: :ላማረረ

Speak of ALBennyYishARAL ᑕᑦᑭᑦᑭᑦ ᑭᑭᑦ ᑕᑦ ᑭᑭᑦ 2
and say/think upon what is composed of ALhhem. ᑭᑭᑕᑦ ᑭᑭᑦᑭᑦ
The branding marks those to come to ALHhaAúrets, ᑭᑭᑦᑭᑦ ᑕᑦ ᑭᑭᑦᑭᑦ ᑭᑭ
to affirm Anni who gives to them collectively. ᑭᑭᑕ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ
And one dwells/rest in a body of Illumination of HhaAúrets/the land ᑭᑭᑦᑭᑦ ᑭᑭᑦᑭᑦ
a rest/shavbet according to the teachings of YahúWah/the Collective. ᑭᑭᑦᑭᑦ ᑭᑭᑦ

The House of Maneshayh lifts up all attributes sown by Yishshakkar, whereby lands of your Name are formed for your 12 houses. In the course of the offerings, Aparryim follows Yahúdah, Maneshayh follows Yishshakkar, then Zebúwlan follows Maneshayh through which the lands of each House are formed. You come to the lands by the hand of Yúwspah in Aparryim and in Maneshayh. You are branded with a mark whereby you belong to the flocks grouped according to Numbers (1,2,3,4,5,6,7,8,9) of your Name. The Number of Knowledge of your Name is the branding mark by which you are grouped. Each flock is marked by a Number: 9, 8, 7, 6, 5, 4, 3, 2, 1, which resides in the OO Body of HhaKuwáhnim. When you affirm and heal the 12 flocks within you, then you are well, and your coats are whitened. You abide in a body of Light which is your resting place in the Collective.

The purpose of coming to the Land is to affirm that you are of the Anointed Collective Mind—to bear your Name as the Offspring of ALhhim. Through the assembly of your waters, you are provided a body to travail, to give birth to your Name as the offspring of ALhhim.

The term, Anni, conveys **the Mind of the Body of the Unified Consciousness**. As you come to States of Illumination, you affirm the Mind of the Unified Consciousness by bearing the Numbers of their Names amongst your flocks of YæHúwaH.

T YΔW O4IX ማጋነን WW 3
T ማጋነን WWY
T ምግፋት ፋግIX
T :ጸጸፋሃጸጸ ጸፋ ጸፓፋሃ

T X079W3 3YW9Y 4
T 7YX9W X9W
T 1-44C 3737
T 3Y37C X9W
T O4IX 4C 94W
T:4WIX 4C 9W4Y4Y

T ሃፋኒቶ ዘገባ ጸፈ 5
T ፋህብጽ ፋር
T ሃፋኒ፤ ገገግጋ ጸፈ
T ፋህጽ ፋር
T ገገግገግ ጸገገ
T ፡ፋፋር ጸገገ

T 3X23Y 6
T 1-443 X9W
T 3C44C 3Y4
T 5430C4Y 5C
T 5X344C4Y
T 54434W4C4Y
T 545W4X4C4Y
T:530 34443

T ሆኗል ሆኗል ሆኗል
T ሆኗል ሆኗል ሆኗል
T ሆኗል ሆኗል ሆኗል
T ሆኗል ሆኗል ሆኗል
T ሆኗል ሆኗል ሆኗል

T 9C X473Y 8
T 93Y W XX9W 09W
T 93Y W 09W

T:Y7E4 X4 W74

T ጥቅምት ፳፻፲፱፻፲፱ 15

T ርዕሃቲ ፳፻፲፱፻፲፱

T ሃጻጽጽ ርዕሃቲ ሃጻጽ

T ፳፻፲፱፻፲፱

T ርዕሃቲ ሃጻጽ

T :ሃጽ ሃጻጽ

T ጥቅምት ፳፻፲፱፻፲፱ 16

T ሃጻጽጽ ሃጻጽ

T ጥቅምት ፳፻፲፱፻፲፱

T ሃጻጽጽ ፳፻፲፱፻፲፱

T ርዕሃቲ ፳፻፲፱፻፲፱

T :ሃጽ ሃጻጽ ሃጻጽ

T ሃጻጽጽ ፳፻፲፱፻፲፱ 17

T ሃጻጽጽ ርዕሃቲ

T ሃጻጽጽ ርዕሃቲ

T :ሃጽጽ ሃጻጽ ሃጻጽ

T ጥቅምት ፳፻፲፱፻፲፱ 18

T ሃጻጽጽ ርዕሃቲ

T ሃጻጽጽ ርዕሃቲ

T ሃጻጽጽ

T ጥቅምት ፳፻፲፱፻፲፱

T :ጥቅምት ፳፻፲፱፻፲፱ ርዕሃቲ ጥቅምት

T ሃጻጽጽ ርዕሃቲ ሃጻጽጽ 19

T ርዕሃቲ ጥቅምት

T :ጥቅምት ጥቅምት ጥቅምት

T ሃጻጽጽ ሃጻጽ 20

T ርዕሃቲ ሃጻጽ

T ርዕሃቲ ሃጻጽ ሃጻጽ

T ርዕሃቲ ሃጻጽ

T ሃጻጽጽ ሃጻጽ

T :ሃጽጽ ሃጻጽ ሃጻጽ

T ጥቅምት ሃጻጽጽ ሃጻጽ ሃጻጽጽ 21

T ሃጻጽጽ ሃጻጽ

T ሃጻጽጽ ሃጻጽ ሃጻጽ

T :ጥቅምት ሃጻጽጽ

And the Collective sows ጥቅምት 22

the sum of the study of the 8th—the sum of what is ascending. ሃጻጽጽ ሃጻጽ ሃጻጽ

And the Collective eats ጥቅምት

from an increase/profit of the mature: ሃጻጽ ሃጻጽጽ ሃጻጽ

the evidence of the study of the Nine— $XO\overline{2}WX\exists\exists\overline{1}W\exists\Delta O$
an evidence of the appearance of the increase/profit $\exists X\overline{4}Y\exists X\overline{4}Y\Delta O$
one eats the mature. $:\overline{1}W\overline{2}\overline{1}Y\overline{1}Y\overline{4}X$

What is seen in the midst of the Seed rises. Until a matter is seen, it remains concealed. In the day that a matter is opened within the Eyes of ALhhim, the Breath of a Name carries it upon its wings, whereby it rises. The eyes behold all things of the Spirit, and from the Eyes there is nothing hid in ALhhim, for the Eyes and the Spirit are one. When the Spirit of a Name fills the 7 Rings of ALhhim of a Name, then there are the Seven Eyes of ALhhim that pertain to a Name. i.e. When the offerings of Dan are made upon the wood of RAúwaben, then the Breath of Dan rises and fills the Eyes/Rings of RAúwaben.

The Seed formed in each oylah and then sown by the Collective agreement is given full ascent to rise from the 8th—the window of graces unto the 9th—unto the Collective State of Consciousness. The 8th is the flow of oil/graces that comes from the seven unified branches of hhaMenurahh, for oil is a product of the complete works of Light, even as the fruit of the oil comes after the days of illumination.

One partakes of the evidence of the study and the evidence of the deed—what is appearing, whereby one partakes of the old/well seasoned thoughts of the Nine.

T 1-443Y 23
T XXWJL 4YWX 4C
T 1-443 3C 3Y
T WJL 3Y
T WJLWXY
T:34WO WX4

T ማሃደሪቱ ስላለች ለሀገሪቷ ጥላይ 24
T ስላለች ለሀገሪቷ ጥላይ 24

On condition the branding mark becomes depressed/suffers loss ལྷན་པ་ལྷན་པ་ 25
of a branch of your brother, ལྷན་པ་ལྷན་པ་
and there is an extraction/one to be sold from the unified possessions ལྷན་པ་ལྷན་པ་
to take from your brother what is obtained/grasped by the Rings; ལྷན་པ་ལྷན་པ་
And one comes/appears—the unified kinsman: ལྷན་པ་ལྷན་པ་
who is near ALyuw, ལྷན་པ་ལྷན་པ་ ལྷན་པ་ལྷན་པ་
and the one redeems ལྷན་པ་ལྷན་པ་
the sum to be sold ལྷན་པ་ལྷན་པ་
of a brother of the collective. ལྷན་པ་ལྷན་པ་

THE ACT OF REDEMPTION

Configurations of Thought and their deeds come from the origins of the Mind of the Fathers/*HhaAúwvim*. The Twelve Houses appear as they are drawn out of AL—from the Seed of HhaLammad/l. The Twelve in any state, either in Lammad or as an appearance of the consecrated Head of Yaoquv/Jacob, operate by their positions within a Body of Thought in which they reside. The Names of the Twelve are in the Seed of Lammad before the beginning of manifestation. Each Name is branded by Lammad with a

Number 1-9. The branding mark is by the Fire in the Breath of Lammad. As the Aúwvim/Fathers speak a Name, in the day it arises from an oylah offering, the Number of the Name and all it contains is branded by the Fire in the mouth of the Aúwvim which speak.

One traces their soul to the Seed of their Aúwv/Father, to which the soul belongs and its faces/expressions. The faces of soul are the expressions of a Name which carry the thoughts based upon the numerical configurations of thoughts within a Name. When the soul bears the Values of the Aúwvim, then one is a child/formulation of their Aúwv, for the likeness of the Aúwv is seen in them whereby they are known to be of their Aúwv. In so doing, the faces of a Name are to the faces of the Aúwvim, whereby they are faces to faces. It is folly to think that one is child of the Aúwv without bearing the traits of their Aúwv being evident and expressed in their soul faces.

The Life of the Spirit is in and from the Aúwv of a Name, even as the life in a tree flows from the seed by which it has branches. The Life of the Spirit is in the blood of Nephethli/the heart chamber, as Nephethli is the Life of Dan—the Breath. In that the Spirit of a Name is of the Spirit of The Aúwv/Father, then the Spirit of a Name is one of the Aúwv and its blood is called the Blood of the Spirit. From configurations of the associations of breath and blood, the phrase, “the Blood of the Spirit” is formed [SMS/Acts 20:28]. When the blood is set to flow for each offering it is the Blood of the Spirit, also called the blood of meShich, in that the blood flows by the Mind/Head of the Spirit. The Head of each house of 12 is the meShich/Messiah in you. The Blood of the Spirit flows to make the Body of meShich unto a full embodiment of the Aúwv. Therefore, only the blood of meShich that flows from your Spirit can affect the remission of sins. Instead of letting the Values of your Name be drained unto debts of vanity, the pulsations of the blood of your Breath, that is of your Aúwv, flows unto bearing the increase of the Numbers of your Name whereby all sins or violations to the Name of your Spirit are put into a state of remission.

The Blood of Reúwch puts into remission the use of the Eyes/Rings of a Name for vanity—any purpose not of the Aúwv/The Father. How can the blood of another put sins in remission when the blood of another does not flow from your offerings [YechúwzeqAL/Ezek 18:20]? How does the blood of another that is not in you cancel the debts that are drawn out by the vain expense of the Numbers of your Name? Debts are cancelled when one adds to the Tree of Life instead of expending the Numbers in acts of vanity which yield no increase in Knowledge. Taking away from the Tree of Knowledge creates incomplete states, which diminishes the Life of a Name resulting in death. One proceeds in Life—ascensions through the wholeness of the Twelve within them. One has no debt when they cease taking away from the Tree of Knowledge—from the Mind and its soul resources. All achim/brothers/ branches are restored with full vestage, and the sign of their Ring in ALhchim, to which they belong, is on their hand—in their deeds [Yúwsphah/Lk 15:22].

Each of *the Twelve Houses that forms the body of soul* have The Twelve of Lammad in them, for they are a composition of Lammad. When one sees their body of 12, they see their origin. The union of Lammad/12 with your 12 is the source of the origin of $12 \times 12 = 144$. When one considers the myriads of Thoughts in Lammad, then the $12 \times 12 = 144000$. The Values of 144 reduce to Nine/9. **The reductive Nine of the Twelve is the Head of Knowledge in Lammad.** These Nine are the Council seated in Tsiyun/Zion and are the Nine citadels of Thought in HhaKuwáhnim/The Priests of Aharúwan/Aaron and their Nine Schools. The one who draws near to AL, meaning the Name who approaches their Origins, with the Enlightenment of their Mind, redeems the sum Values of their brothers/comrades amongst their branches whereby their fruit does not drop untimely nor fall to support corrupt expressions! Though the Numbers are misused, the Numbers themselves are not spent, nor can they be

exhausted. The fruit generated apart from increasing the Numbers does not remain, for the expression is not of the Collective Twelve.

The term, branding ብሃ, refers to the Number of your brother that is within the Name of your associate. The branding mark is the reductive Value of Knowledge in a Name. The Values within a house are restored and upheld as a network of branches. According to the branding marks, we know those of the Houses of HhaAuwwim.

The term, ፲፱፻, composed by the Zayin-ALphah Ring, denotes all acquisitions one obtains by their 7 Eyes/Rings of Spirit [Yeshayahu/Is 49:5; Chazun/Rev 5:6]. The Redeemer ረፋጎ is one of AL who learns of AL. One near, ሃጺረፋ, conveys those of the Unified House of Laúwi/Levi in the Lammad-Yeúwd Eye. The entire sum of a brother is acquired whereby there are no remaining debts, nor is one sold to a stranger. **The one who redeems their branches by their blood restores all aspects of soul—the sum of 70 Names, whereby there is no sense of loss or lack of wholeness in mind or body of soul.**

T W፯፻ 26

T ረፋጎ ሃሪ ጻ፯ጻ፯ ፋሪ ብሃ

T ሃፈ፯ ጻ፯፯፻

T :ሃጸረፋጎ ፯፻ ፋጐግሃ

T ፱፻፳፻ 27

T ሃፋሃግግ ብጎ፱ ጸፋ

T ፱፻፳፻ ጸፋ ፱፻፳፻

T ሃሪ ፋሃግ ፋ፱ፋ ፱፻ፋሪ

T :ሃጸ፲፱፻ፋሪ ፱፻

T ሃፈ፯ ጻፋጐግ ፋሪ ግፋሃ 28

T ሃሪ ፱፻፳፻ ፯፻

T ሃፋሃግግ ጻ፯ጻሃ

T ሃጸፋ ጻጎ፱፻ ፈ፯፻

T ረ፱ሃ፯፻ ጸጎ፱ ፈ፻

T ረ፱፯፻ ፋጐ፯ሃ

T :ሃጸ፲፱፻ፋሪ ፱፻

T ፋሃግ፯ ብሃ ፱፻ፋሃ 29

T ፱፻፳፻ ጸ፯፻

T ጻግሃ፱ ፋ፯፻

T ሃጸረፋጎ ጻጸ፯ጻሃ

T ሃፋሃግግ ጸጎ፱ ግጸ ፈ፻

T :ሃጸረፋጎ ጻ፯ጻጸ ግ፯ግ፯

T ረፋጎ፯ ፋሪ ግፋሃ 30

T ሃሪ ጸፋሪግ ፈ፻

T ጻግ፯ግጸ ጻጎ፱

T ጸ፯፻፻ ግ፱ሃ

T ፋ፯፻፻ ፋ፱ፋ

T YX4ግ ዘቀX ርፋ 36
T XፋፋፋX Y ሃWግ
T ሃፋፋፋፋ X ፋፋፋፋ
T: ሃግO ሃፋፋፋ ፋፋፋፋ

T ማታወሃኔ ንግግ
T ማሃወ ማታገገ
T ሃሃዋክ ማጓጓ
T ማጸጸወሃሃሃ
T ማሃወ ላወፋ
T ማሃተፋፋ ሃፋሪሃጓ ላወፋ
T:ጓገጸፋር ማሪ ሃፋጓ

T ግጽ ግጽ ግጽ 46
T ግጽ ግጽ ግጽ
T ግጽ ግጽ XW 46
T ግጽ ግጽ ግጽ ግጽ
T ግጽ ግጽ ግጽ ግጽ ግጽ
T ግጽ ግጽ ግጽ ግጽ ግጽ
T ግጽ ግጽ ግጽ ግጽ ግጽ
T ግጽ ግጽ ግጽ ግጽ ግጽ

T ቃወሃኣ ላላ ልቂ ገብረሠኢ ቅዱሳ 47
T ምግዕ
T ምግዕ ምዕራባዊ ምግዕ
T ላላ ምግዕ
T ቃወሃኣ ላላ
T ምግዕ
T ላላ ምግዕ
T ላላ ምግዕ

T ላሃንን ገላጸፈ 48
T ሃረ ጃጂጃጃ ጃረገ
T ሃገላጃጃ ልገላጃ
T :ሃረገገገ

T ሃላላ ሃፋ 49
T ሃላላ ጎፃ ሃፋ
T ሃሃሪፋገፋ
T ሃላወፃ ፋፋወግ ሃፋ
T ሃጸዘጋወግግ
T ሃሃሪፋገፋ
T ሃፋ፣ ጸገፋወጸ ሃፋ
T ፡ሪፋገሃ

T ሃጓዋ ማዕ ያወዘሃ **50**
T ሂረ ሃፋሃማ ጸሃወማ
T ርዳረጸ ጸሃወ ልዑ
T ሃፋሃማ ገብሩ ጳጳሩ
T ማረገወ ልገቹማ
T ልገሃወ ገማረሃ
T:ሃማዕ ጳጳሩ

T ግንዛቤ ለሀገር ልሳን ግን 51
T ሀገር ለሀገር ልሳን ግን
T ሀገር ለሀገር ልሳን ግን

T ፳፬ኛ ማፋሃ 52
T ማጋነን ወደ ላፋወን
T ርዕሰ ጳጳስ ለፍጥነት
T ሃይለማርያም
T ሃይለማርያም ገብረ
T: ሃይለማርያም ገብረ

T ጓጋጋ ጓጋጋ ጓጋጋጋ 53
T ግግግ ጓጋጋጋ
T ግጋጋጋ ግጋጋጋጋ ጋጋጋ
T:ግጋጋጋጋጋ

T ረገጥ ለረ ግላሃ 54
T ጻረጸ
T ረገጥ ጸገግ ለረገጥ
T:ሃግ ሃገሃሃ ለሃገ

T ማቅረባዎ ርዳዳዊ ንግድ ኖሮ ንኑ 55
T ማጻ ቅልባዎ
T ማሃላ ጸረጽኮሃጻ ልወላ
T ማቅላኮማ ኮላላማ
T:ማሃቅጻርላ ጸሃቅጸ ንግድ

Teúwrat HhaKuwáhnim (Leviticus) 26

One does not make/perform for their collective branches ALylem. ལྷོཅེལ ལྷོཅ ཡམལ ལེ 1
And an invalidation of authority/graven image and a stance/pillar ཟམ་ལྷོཅ རྒྱལ་
one does not compose to rise up from their collective branches. ལྷོཅ ཡམ་ལེམ ལེ
And a stone from an appearance/looking/fixed illusion རྒྱལ་ལྷོཅ ལྷོཅ
one does not set/place in their lands—states of Illumination ལྷོཅ་ལེམ ལྷོཅ ལེ
to serve/to surrender your members to bow unto elevated achievements. ལེམ ལྷོཅ ལྷོཅ ལེ
The branding of our Names is a whitend flame of fire [verses a black branding mark] ལྷོཅ
of AnniYahúWah—The Directive Mind which extends and is of the Collective ལྷོཅ ལྷོཅ ལྷོཅ
—the Rings of our collective branches. ལྷོཅ ལྷོཅ ལྷོཅ

Our Rings are governed by Dan as to what is permitted to rise up in us or to be thwarted from rising. As the discernment of Dan is activated and seated in the mind, the promises are fulfilled as stated in these words: You will not compose any idols or graven images...nor raise up for your branches a stone from an expectation—to create an illusion and bow down to it. Such imaginations are utterly prevented as one sets in place Dan in a house to determine that which is given rise or that which is cast

down amongst our Rings.

There are three categories of protection in these Words. *Any form of permanence restricts expansion and the extension of the Directive Mind of Reshun who desires not to be cast as an object nor to be hindered amongst the People by imposing a limitation of Thought.* No Aúwv or ALhhim would accept laudations above another to say that they are some Great One except that their Teachings would be exalted in the hands of their People. The placing our hands and feet into the waters daily and our branches and parts in the fire secures that we do not impose upon ourselves or upon another any hindrance to the joyous expressions of Wisdom, Understanding, and Knowledge.

The ALylem are activated principles/concepts cast in a mold to create a statue. The ALhhim of the Unified Consciousness are not fixed as an idol or golden statue whereby one continues to perform at the same level. We are continually taught less one fixes themselves unto a state of achievement which restricts further progressions/movements. i.e. The making of a golden calf and proclaiming that these are your gods. The collective branches of a Name are guarded to prevent images of forms and patterns of expression that limit their members to any one state of Wisdom. Wisdom is so vast that there is not one image that can contain or express the multitudes of wonderment of joined sides.

As one considers their movements from one level of achievement to another, one confesses past errors by the Light of their Illumination in which they have entered, whereby the errors are no longer attached to them in-hand or in memory. **A confession is not to reiterate one's mistakes; rather, a confession states the illumination that one has attained!** When one has moved from faulty thoughts and deeds they do not retain the former in their mind. Though we are merciful to strangers in recounting our steps of progression, we do not recall our faults. We count our upward steps of Illumination into the Light, not the downward steps in darkness. When asked if one has violated the commandments in any way, one states from the day of their confession, that they have rid themselves of such; and hence, must utterly deny the error lest they see themselves in their former darkness and cause another to hold in their bodies the thoughts of their errors. Thus it is not appropriate that we ask another person if they have ever done such and such except if the deed is of the Illumination, for when one seeks the darkness in another, they carry the darkness in themselves.

Within the Rings one does not invalidate the inner harmony and authority to govern all forms by their present Understanding. All forms are subjected to the inner construct of the houses. There is no desire to create a rigid understanding within the Rings whereby one appears as a statutory column of thought. What we understand today is the means to spin into higher degrees of Understanding. Understanding flows in us a liquid silver whereby we are emanating the Understanding acquired daily. As the moon changes its faces daily, every side of Light has an expression.

We are guarded to create a mind that forms veils of Knowledge. The covering of ascending stones limits the Light that breaks open in the mind. We are prevented from thinking in ways to project ourselves as one adorned better or higher than another. While stones rise in our mind, we do not create illusion of thought which would lead or members to chase an expectation. What is ordained for us is provided for us daily from the hands our Aúwvim. The seed stones are ground and made into bread for us to eat daily. A Father does not give the offspring stones which cover/veil Knowledge so that one does not have strength. Rather the seedstones are opened unto us whereby we are satisfied with the provisions of the day of ALhhim. One does not create a fixed vocabulary whereby they speak at the same frequencies nor hinder the use of tongues of Fire. When one conjectures a thought and then veils

it with their words, they set up stones in their mind whereby they hold onto conjectured Knowledge not of the Aúwvim. The motive for *creating knowledge by ones thoughts instead of by ones deeds* is for by an intention outside of the Collective—largely to create a pretense of knowing by words that veils the intention of the heart. Speaking words to be acknowledged by others is one way that one raises a stone and dresses it as those who stand outside in long robes praying to be seen by others rather than to be seen by the Aúwvim of the Days. The words of the Light are quiet, instructive, and productive as are the deeds of Light.

All elevated achievements are laid upon the altar. What is learned is placed into the Fire whereby the elevations of the branches of the evening become the fuel for the elevations of the morning. The branding mark of our Name is a whitened mark of fire. In that the Rings are Numbered, the branding mark does not turn black as those images that are burned into the flesh.

Each Name bears its branding mark from AnniYahúWah, whereby each Name is positioned by Number into clusters of Thoughts of the Mind of the Unified Consciousness.

T 7XX9W X4 2

T Y4W X

T Y447X 7WΔP³Y

T: ᠭᠣᠨᠠᠨᠠᠨ ᠠᠨᠠᠨ

T Y Y C X Z X P H S M 4 3

T ሃፋጃውን ጸገላችኋል

T: ᄃᆞᆯᆫᆯ ᄃᆞᆯᆫᆯᆫᆯᆫᆯ

T ႁႃႈႁူဝ်ႇ ႁူၺ်းႁူၺ်း 4

T ୩୪୦୭

T 36Y97 1-443 37X7Y

T 3ΔW3 10Y

T:Y47 yX4

T 4፯፯፯ X4 W፯፯ ማሃር ገ፯፯፯፯ 5

T O 4 I X 4 7 3 W 3 4 3 2 9 Y

T ツ ヲ ツ 目 C ツ X C Y 4 Y

T O 9 W C

T : ጥላባቢ ስራ ማግኘት

T ʘYCW ɁXXʘY 6

T 1449

[illegible]

T ΔΕΛΕΥΜ ΥΕΛΕΥ

T 7X9W3Y

T 304 37月

T 1443 ym

T 94MY

T : ፳ሦ-፻፶፭ ሐምሌ ፲፱

The proliferation of one's words governs their lands. As one speaks from the Seat of

Consciousness, so the lands in which one resides are governed. This is what is meant by the princes of Maneshayh who rule upon the Unified Consciousness of Yishshakkar [ChameshHhaPekudim 34:23; Shuphetim 5:9; Yeshayahu 10:9]. Each word that forms in the chamber of Baniymin, within the Twelve, provides a measure of rule in a house and their lands. The opening of the Word is the coming forth of the prince within the house to occupy the seat of authority in the Name of its Aúwv. The state of one's land is according to their SeedName. The world and its fulness belongs to the Collective; however, the lands of a Name are of the Seed of their Name in which one has their habitation and occupancy without disturbance from the world or the nations. In that one has cognition to live in the land of their Seed, they are always above the world.

T ጥጽጋፈላሃ 7

T ጥሃታፈላ ጸፈ

T :ፆፋጼ ጥሃታፈላ ሃረገሃሃ

T ጸግግግ ጥሃ ሃፈላሃ 8

T ጸፈግ

T ጥሃ ጸፈግ

T ሃፈላፈ ጸፆፆ

T ጥሃታፈላ ጥሃታፈላ ሃረገሃሃ

T :ፆፋጼ

T ጥሃታፈላ ቶጽገሃሃ 9

T ጥሃጽ ቶጽገሃሃ

T ጥሃጽ ቶጽገሃሃ

T :ጥሃጽ ቶጽገሃ ጽፈ ቶጽገሃሃ

T ጥጽሃሃ 10

T ግግግ ግግግ

T ግግግ

T :ሃፈላፈ ግግግ ግግግ

T ቶጽገሃ ጥጽግግ 11

T ጥሃጽጽ

T :ጥሃጽ ቶጽግግ ርግግ ፈረግ

T ቶጽገሃጽጽ 12

T ጥሃጽጽ

T ጥጽጽጽ ጥረ ቶጽገሃሃ

T :ግግግ ጥረ ሃፈላጽ ጥጽጽ

T ጥሃታፈላ ጸፆፆ ቶጽ 13

T ጥጽግግ ጥጽግ ጥሃጽ ቶጽገሃሃ ፈግግ

T ጥጽግግ ጥጽግ ጥጽግ

T ፈግግግ

T ጥረግ ጥጽግ

T :ጥረግ ጥረግ ጥረግ

T YWOX 4CY

T ፪፻፱፻፲፱ ጥቅምት ፲፱

T Y 4 X

T ƚ⊕ɹWɿ xɹ ɿɹɹ

T ʘʘWʘʘ ʘʘX

T XYWO 7X66

T 7X Y 1 3 4

T: 7X749 X4 7Y473C

T 74 74 16

T 7YU X4I 3WO4

T ጥሃፋሪኦ ፋጽጋጋጽ

T 3339

T X7月W3 X4

T XHΔΦΞ XZY

T ማንኛውም ሰዓት

T W F Y X G L Δ M Y

T ມຸໂສ ມີ ພື້ນ ມີ ພື້ນ

T : ጥሃጊጥሊ ሃጻርሃፋሃ

T ግሃዳ ዲገፍ ዲጸጸጎሃ 17

T ㄣXㄈㄣㄩ

T ማህንጃርና ንግድ

T ጥረትና ጥረት ሃላፊ

T ㄣXㄝㄣㄣ

T: 774 744 7447

T 364 ΔO 74Y 18

T ƎC Y O W X 4C

T ʷʏXɤ ʌ4ɕɿɿ ɿXɯɕɿɿ

T: 7Y7X4⊕H 009W

T 2X49WY 19

T 7YIO 7Y47 X4

T C I 4 9 Y W Y E W X 4 E X X Y Y

T: ፳፱፻፲፱ ዓ.ም. ጥቅምት ፳፭ ቀን

T ພຸ່ມ ພຸ່ມ ພຸ່ມ ພຸ່ມ 20

T ʘʘʘ-44 ʘXX 46Y

T 3CY9Z X4

T H A T

T:Y747 YX7 4C

T ብላዊ ብሃዕ ሃሃርX ግፋሃ 21
 T ብር ዐግሠር ሃፃፋX ፋርሃ
 T ጓሃግ ግሃብር ይጸጋቹብሃ
 T :ግሃብርፋፀዞሃ ዐፃሠ

T ግሃፃ ብጸዞርሠፃሃ 22
 T ጓፈሠፃ ጸብዞ ጸፋ
 T ግሃጸፋ ጓርሃሠሃ
 T ጓጸብላሃፃሃ
 T ግሃጸግፃፃ ጸፋ
 T ግሃጸፋ ጓፀብርግፃሃ
 T :ግሃብርፋፈ ሃግሠግሃ

T ጓርፋፃ ግፋሃ 23
 T ብር ሃፋቹሃጸ ፋር
 T :ብላዊ ብሃዕ ግሃሃርፃሃ

T ብላዊፃ ግሃግዐ ብጎፋ ጋፋ ብጸሃርፃሃ 24
 T ብጎፋ ግሃ ግሃጸፋ ብጸብሃፃሃ
 T :ግሃብርፋፀዞ ርዐ ዐፃሠ

T ፃፋዞ ግሃብር ይጸፋፃፃሃ 25
 T ጸግቀግ
 T ጸብላፃ ግቀግ
 T ግጸጋቹፋግሃ
 T ግሃብላዐ ርፋ
 T ግሃሃሃጸፃ ፋፃፈ ብጸዞርሠሃ
 T :ፃብሃፋ ፈብፃ ግጸጸግሃ

T ግዞር ጓፀግ ግሃር ብላፃሠፃ 26
 T ግብሠግ ፋሠዐ ሃጋፋሃ
 T ግሃግዞር
 T ፈዞፋ ፋሃግጸፃ
 T ርቀሠግፃ ግሃግዞር ሃፃብሠፃሃ
 T ግጸርሃፋሃ
 T :ሃዐፃሠጸ ፋርሃ

T ጸፋ፲፩ ግፋሃ 27
 T ብር ሃዐግሠጸ ፋር
 T :ብላዊፃ ብሃዕ ግሃሃርፃሃ

T ብላዊ ጸግዞፃ ግሃግዐ ብጸሃርፃሃ 28
 T ብጎፋ ጋፋ ግሃጸፋ ብጸፋቹብሃ
 T :ግሃብርፋፀዞ ርዐ ዐፃሠ

T ግጸርሃፋሃ 29

T ማህጸን 4W፩
T ማህጸን 4W፩
T :ሃረጥ፩

T ቂጸፈግግ፩ 30
T ማህጸን ጸ፩
T ቂጸፈግ፩
T ማህጸን ጸ፩
T ማህጸን ጸ፩ ቂጸጸ፩
T ማህጸን ጸ፩ ጸ፩
T :ማህጸን ቂጸጸ፩

T ጸ፩፩ ማህጸን ጸ፩ ቂጸጸ፩ 31
T ቂጸጸ፩
T ማህጸን ጸ፩
T ጸ፩ ጸ፩
T :ማህጸን ጸ፩

T ጸ፩፩ ጸ፩ ቂጸጸ፩ 32
T ጸ፩ ሃገግ፩
T ማህጸን
T :ጸ፩ ማህጸን

T ማህጸን 33
T ማህጸን ጸ፩
T ጸ፩ ማህጸን ቂጸጸ፩
T ጸ፩ ማህጸን ጸ፩
T :ጸ፩ ሃገግ፩ ማህጸን

T ጸ፩፩ ጸ፩፩ ጸ፩ 34
T ጸ፩፩ ጸ፩
T ጸ፩፩ ጸ፩
T ማህጸን ጸ፩
T ጸ፩፩ ጸ፩፩ ጸ፩
T ጸ፩፩
T :ጸ፩፩ ጸ፩

T ጸ፩፩ ጸ፩ ጸ፩ 35
T ጸ፩፩
T ጸ፩፩ ጸ፩ ጸ፩
T ማህጸን ጸ፩
T :ጸ፩፩ ማህጸን

T ማህጸን ጸ፩፩ ጸ፩ 36

T ማጓጓ ልደገጽ ተፋፋሪ 43
T ጃጊጸጸግ ጸፋ ተፋጸሞ

T ግጥሃት ጸሐፊጸሐፊ
 T ግጥሃት ጸሐፊ ግጥሃት ጸሐፊ
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት

T ጸሐፊ ግጥሃት 44
 T ግጥሃት ጸሐፊ
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት

T ግጥሃት ጸሐፊ 45
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት

T ግጥሃት ጸሐፊ 46
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት

Teúwrat HhaKuwáhním (Leviticus) 27

T ግጥሃት ጸሐፊ ግጥሃት 1
 T ግጥሃት ጸሐፊ

T ግጥሃት ጸሐፊ ግጥሃት 2
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት
 T ግጥሃት ጸሐፊ ግጥሃት

T ግጥሃት ጸሐፊ 3
 T ግጥሃት ጸሐፊ

T እንወ ጥቅምት ፳፻፲፱፻፳፱
 T እንወ ጥቅምት ፳፻፲፱፻፳፱
 T ሕዳር ፳፻፲፱፻፳፱
 T ገብር ፳፻፲፱፻፳፱
 T :ወልደ ፳፻፲፱፻፳፱

T ሕዳር ፳፻፲፱፻፳፱ ጥቅምት 4
 T ሕዳር ፳፻፲፱፻፳፱
 T :፳፻፲፱፻፳፱

T ጥቅምት ፳፻፲፱፻፳፱ ጥቅምት 5
 T እንወ ጥቅምት ፳፻፲፱፻፳፱
 T ሕዳር ፳፻፲፱፻፳፱
 T ጥቅምት ፳፻፲፱፻፳፱
 T ፳፻፲፱፻፳፱
 T :ጥቅምት ፳፻፲፱፻፳፱

T ወልደ ፳፻፲፱፻፳፱ ጥቅምት 6
 T ጥቅምት ፳፻፲፱፻፳፱ ጥቅምት ፳፻፲፱፻፳፱
 T ሕዳር ፳፻፲፱፻፳፱
 T ገብር ጥቅምት ፳፻፲፱፻፳፱
 T ሕዳር ፳፻፲፱፻፳፱
 T :ገብር ጥቅምት ፳፻፲፱፻፳፱

T እንወ ጥቅምት ፳፻፲፱፻፳፱ ጥቅምት 7
 T ፳፻፲፱፻፳፱
 T ሕዳር ጥቅምት
 T ሕዳር ፳፻፲፱፻፳፱
 T ፳፻፲፱፻፳፱
 T ፳፻፲፱፻፳፱
 T :ጥቅምት ፳፻፲፱፻፳፱

T ሕዳር ፳፻፲፱፻፳፱ ጥቅምት 8
 T ሕዳር
 T ሕዳር
 T ሕዳር ሕዳር
 T ሕዳር ሕዳር
 T ሕዳር ሕዳር
 T :ሕዳር ሕዳር

T ሕዳር ፳፻፲፱፻፳፱ ጥቅምት 9
 T ሕዳር ሕዳር
 T ሕዳር
 T ሕዳር ሕዳር
 T :ወልደ ሕዳር

T ሪታታ ጸገሠግ ግፋ ዐፋ፤ 17

T ሃጻፈሠ ሠቲፈቀቲ

T ፡ግሃቀቲ ሃሃፋዐሃ

T ሪታታ ፋጸፋ ግፋሃ 18

T ሃጻፈሠ ሠቲፈቀቲ

T ገቹሃፋ ጸፋ ገጻሃፋ ሃሪ ጸሠጸሃ

T ጸፋጸሃገፋ ግንገሠፋ ቲጋ ሪዐ

T ሪታታ ጸገሠ ፈዐ

T ፡ሃሃፋዐግ ዐፋገሃሃ

T ጻፈሠፋ ጸፋ ሪፋገቲ ሪፋገ ግፋሃ 19

T ሃጸፋ ሠቲፈቀግፋ

T ገቹሃሃ

T ሃሃፋዐ ገቹሃ ጸቲሠግጸ

T ሃቲሪዐ

T ፡ሃሪ ግቀሃ

T ጻፈሠፋ ጸፋ ሪፋገቲ ፋሪ ግፋሃ 20

T ጻፈሠፋ ጸፋ ፋሃግ ግፋሃ

T ፋጸፋ ሠቲፋሪ

T ፡ፈሃዐ ሪፋገቲ ፋሪ

T ጻፈሠፋ ጻቲጻሃ 21

T ሪታታ ሃጸፋቲጻ

T ጻሃጻቲሪ ሠፈቀ

T ግፋጸፋ ጻፈሠሃ

T ፡ሃጸጸጸፋ ጻቲጻጸ ገጻሃሪ

T ሃጸገቀግ ጻፈሠ ጸፋ ግፋሃ 22

T ሃጸጸጸፋ ጻፈሠግ ፋሪ ፋሠፋ

T ፡ጻሃጻቲሪ ሠቲፈቀቲ

T ገጻሃፋ ሃሪ ጸሠጸሃ 23

T ሃሃፋዐፋ ጸቹሃግ ጸፋ

T ሪታታ ጸገሠ ፈዐ

T ሃሃፋዐፋ ጸፋ ገጸገሃ

T ፋሃጻፋ ግሃቲጻ

T ፡ጻሃጻቲሪ ሠፈቀ

T ሪታታ ጸገሠጻ 24

T ጻፈሠፋ ጸሃሠቲ

T ሃጸፋግ ሃጻገቀ ፋሠፋሪ

T ቶፋፋፋ ጸጸጸፋ ሃሪ ፋሠፋሪ

T ጻቲጻቲ ሃሃፋዐ ሪሃሃ 25

T ሠፈቀፋ ሪቀሠጻ

T 4WOᄃ ᄆY 32
T ᄆᄆᄆY 4ᄆᄆ
T 4ᄆᄆᄆ 4Wᄆ ᄆY
T ᄆᄆWᄆ XᄆX
T ᄆᄆᄆWOᄆ
T:ᄆYᄆᄆᄆ Wᄆᄆ ᄆᄆᄆᄆ

T 4097 4C 33

T O4C 9Y⊕ 779

T ሃገራችን ፋርሃ

T ሃገራችን ላንጻ ግፋሃ

T YX4Y^mXY 4Y₃ 3Z₃Y

TWΔΦ 3737

T: 477 46

T X Y T W E A C 34

T 3W3 X4 3Y3Z 3Y4 4W4

T 64W7 799 64

T: ᠢᠯᠢᠰᠤ 4ᠭᠠᠳ