

ጠገላጋግጋግግግግ

ChameshHhaPekudim (Numbers) 15

And YahúWah/The Collective Name speaks of ALmaShayh ጸግግግግግ ጸግግግግግ ጸግግግግግ 1
for a saying/consideration. ጸግግግግግ

Whatever is spoken from the Tree of Life of a Name yields fruit that does not wither nor fade. Hereby, by the fruit of one's words we know the type of words that one speaks. What is spoken from the Seed base of the inner harmony of maShayh continues generation after generation.

As we consider the evolution of Thought relative to the movements of the Houses of YishARAL, one enters into the realm of “Transitional Theology,” for the Thoughts being spoken are relative to the elevation where the feet are walking. Thus should anyone ask as to which group or body of thought that one belongs to they may affirm themselves in three levels: The Bayit HhaSham/The House of the Name which is of Wisdom, or the Body of the Unified Consciousness which is of Understanding, or Transitional Theology—a rational and systematic study with observances set unto Knowledge. The distinction that one makes in affirming their affiliations in a Body of Associates is that the Body is formed by Light and guided by the Lights which are of HhaAúwvim/The Fathers.

The Truth of one's Word is an affirmation to the state into which one is dwelling. In that one is built upon the Rock of the their SeedName, they stand upon the Rock of their Collectiveness at all times, whereby their foot does not slip from the path of the Illumination that rises from their foundations. In this manner the sun rises daily, as though coming out of the earth, to attest to the seat of Wisdom which upgirds us at all times. As the Illumination rises over head it forms a tent of light in which we proceed unto the hour that the light wraps us in its magnitude of colors for the night. During the courses of the night, the moon and stars provide instruction and determine our journey to prepare us for the works of the following hours of observance. We treasure within our hearts the Words of Life whereby what we speak is of Life utterly, having no death in our mouths/expressions.

As our parts are unified into one body of Light, we are capable of speaking the Words of the Collective Name of YahúWah which generates the fruit of Life. In fact, as a unified body of Names and their lands, one cannot speak other than the Words of YahúWah.

T ረጸጸጸጸጸ ጸግግግግግ ጸግግግግግ 2
T ጸግግግግግ ጸግግግግግ
T ጸግግግግግ ጸግግግግግ
T ጸግግግግግግግግ ጸግግግግግግ
T ጸግግግግግ ጸግግግግግ ጸግግግግግ

T ጸግግግግግግግ 3
T ጸግግግግግ ጸግግግግግ
T ጸግግግግግ ጸግግግግግ
T ጸግግግግግግግ
T ጸግግግግግ ጸግግግግግ
T ጸግግግግግግግ ጸግግግግግ

T XYWO
T ጓጓጓጊ ጃጃጊ ጃጃ
T ፋፋፋጊ
T :ጎፋጎጎጎ ሃፋ

T ጎጎጎጎጎ 4
T ጓጓጓጊ ሃጎጎጎ ጎጎጎጎጎ
T ጎጎጎጎጎ ጸጊጊ ጓጎጎጎ
T ርሃጊ
T :ጎጎጎ ጎጎጎጎ ጸጊጎጎጎ

T ሃጎጎጎ ጎጎጎጎ 5
T ጎጎጎጎ ጸጊጎጎጎ
T ጸጊጎጎጎ ጓጎጎጎ
T ጃጎጎ ሃፋ
T :ፈጎጎጎ ጎጎጎጎ

The fourth of a the oil/shemen and the fourth of a hin of the drink/neseq is the means to inquire (fourth) whereby illumination and joy comes with the manchaih/study/teachings. **The ability to seek and inquire is the sign of Freedom**, for when one is bound to one way of thinking or acting without knowing the intent or the result, they are enslaved to the thoughts and actions of others as those who follow blindly. One who seeks to know the paths of HhaAúwvim are liberated to move into all places appointed for their SeedName, in the heavens and in the earth. One who has the Thoughts of OLiyun moves by the Knowledge in their minds as a tree which moves by the wind carrying the seeds of its head into the places suited for them.

As one gives all they have they are able to receive all from YahúWah, for now they are of the same mind of YahúWah *who gives all things freely* for the joy of giving. In giving all to the Unified Consciousness, one is of the Thoughts of their Origins whereby they are able to receive the frequencies of thoughts given by the Collective ALhhim. Should one hold back anything then the Rings in a Name would suffer loss to create a place of light, blessing, and joy.

T ርጎጎ ሃፋ 6
T ጓጎጎ ጓጎጎጎ
T ጎጎጎጎጎጎ ጎጎጎ ጸጊጊ
T :ጎጎጎጎ ጸጊጎጎጎ ጎጎጎጎ ጓጎጎጎ

The two tens conveys doubling of the portions for Wisdom. There are **three tens** increase for the benBaqar/bullock. Through the three tens each Ring of ALhhim beholds the designs of Wisdom, as the three tens are the ring within a ring, and the body of the Eye through which one sees. The measure of three tens is doubled for the ayil/ram. The double portion is the blessing of Yaoquv that draws out of what is sown and extends it into a column to be fulfilled. **What is planted is the initial blessing; the development of what is sown is the second blessing of Yaoquv. One sows by Aparryim and another waters by Meneshah; the increase is of the Collective.**

THE STATE OF TENS

There is one working of tens to plant, and the second set of tens to reap. What is sown by Aparryim and raised by Meneshah abides within the garment of Yahúdah whereby every Number given increases

after its kind. If the Number is of Wisdom 123, then the measure is an increase of 30. If the Numbers are of Understanding—those in the midst, then the measure is an increase of 60. The Values of 123 are doubled in Lammad to be 456. When the Values of 123 are read from both sides they are $12+3/15$ and $3+12/15=30$. The same with the Values of 456: $4+5+6=15$ and $6+5+4=15$. In that 456 contains 123, the sum of 456 is 60. The Values of 15 are the Faces of the HhaAúwvim, whereby the bread that is formed is the Bread of the Fathers. When the Numbers are of Knowledge 789, then the increase is 100—the full measure of 9 within 10— $190=100$ —The Neúwn נִינִי Mind $50+50$. $7+8/15+9$ is read as the Collective Mind of the Aúwvim which abides in the midst of the Unified Sides/19/10: $1\frac{9}{10}/100$ —the illumination of Neúwn. The term that conveys the three levels of attaining instruction is לִפְנֵי which appears as לִפְנֵי , one

In the midst of each interval is the Consciousness/O of 3—30 conveying that all sets of thought are
 123 of Lammad. The Values of 333/9 are the spaces amongst the three sets of Numbers of the
 333 NeúwnHead which depict the Collective Thoughts of Nine in the core of Ten/The Deed. One of
 456 the primary Words of the 3:3:3 ratio is *Shelesh* שלש, meaning three. Words of 3 unified ratios
 333 are platform Words of each Number 1-9. The **Values of Three** convey emergence and elevation
 789 to a new platform amongst the Nine. When one acquires the Values of 333, they are given
 access unto subsequent levels. There are transitions amongst Numbers: i.e. 1 to 3 to 2, and a
 major transitions from 123 to 456. Transitions amongst Numbers are from the sides to the midst, or
 from the midst to the sides as one acquires the Understanding of each level whereby what is in the
 midst may be extended by the sides. Upon making the ascent upon the pole, through the oylah, one
 arises unto a new platform in the Aúwvim 09876543210. The transitions of a SeedName are supported
 by the Lights of 3 days, whereby a Thought fully emerges by the Lights of Wisdom, Understanding,
 and Knowledge [SYM/Ex 10:21-22]. The compound layers in Metsryim, through which all things are
 defined, unfold in three days, like a seed opening to sprout, whereby what is inside is full of light.
 101112 Three days of darkness compounds the SeedThought whereby the shell cracks to emit the
 3 3 3 light/life.

789 When one attempts to enter into Knowledge without a foundation of Wisdom and
 456 Understanding, then they will bear untimely green fruit that drops from their tree, for the
 333 means to sustain and ripen the fruit is not present. One must have an inertia of Breath with
 456 the Numbers/measurements of HhaKuWáhnim to make transitions from one plane unto
 123 another. The House of YahúWah is built upon seven pillars of Wisdom with Yahúdah—the
 333 Measurements as the chief cornerstone to which all are aligned and built upon.

123 The undergirding thoughts of Wisdom 123 uphold each level of Understanding 456 upon
 which Knowledge is founded. As one acquires Wisdom and Understanding they form the
 Mind of meShich. Upon the head of meShich the crown of Lammad 101112 forms which occurs as
 Knowledge is extended. As a deer makes the antlers from its head; likewise, one forms their crown of
 glory from their Mind of Knowledge 789.

The sustaining thoughts of 333 are by associations: 9, 27, 81, 243, 729, 2187. **The Nine in the Nine is the basis of Life** תש/18. The increase Values of the connecting Numbers include but not limited to: 110889, 221778, 332667, 443556. 554445, 665334, 776223, 887112, 998001, 1108890. The attainment of one level to another is through attaining the Thoughts through the intervals: 333, 666, 999, 1332, 1665, 1998, 2331, 2664, 2997, 3330. Hence, one rises from 123—from being sent by Aúwv Avrehhem unto their place in lands as Yetschaq—456. Likewise, one comes to the Knowledge of Lammad, The Twelve, by the intervals from the platform of 456 unto 789.

In the midst of the Nine is 5, the Illumination of Reshun, from which comes all thoughts of Wisdom on the Right, and all Thoughts of Understanding on the left. By the positioning of the Words of Wisdom and Understanding a secure foundation is laid for the formulation and expansion of mind. Until a Body is formed, the Head of a SeedName is yet to appear.

The sum root of the association Numbers of 333 is 999999 or [6 9's] 54—*the inquiry and path unto the Neúwn Mind of Reshun*. Other thoughts of the compound Values of 333 sustain the developments of Mind unto bearing the full expressions of HhaAúwvim. Included are compound thoughts of the Words of 36, 030, 63, -3, and their derivatives: 18, through which the Life ጥጊ in the Seed of the Aúwvim is arises. The Life in the Seed is the true leaven that does not corrupt the mind nor the body of thoughts. Words with minus Values are subconsciousness which are inverted through ascensions. All within the subzones of a Name rise into one's mind and hands as one is willing to bear the Knowledge to the praise of their Aúwv. Words composed of these Values are derivatives to explain and expand the Thoughts that make-up the Bread of Life.

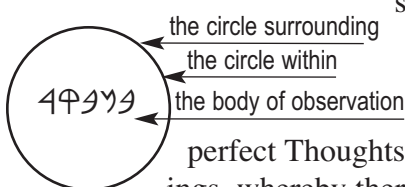
T ሃቶጎሪ ጎጊጊሃ 7
T ጎጊጓጓ ጸጊግግ
T ሃጊገገገ
T :ጓሃጓጊሪ ጸጊገገገገገ

The compound glory of a House is in the Rings of Knowledge. With the grain comes the spices and the drinks which are most agreeable to YahúWah. The words and deeds and that which flows from the hearts and mouths of our achim that we find most satisfying in our relationships. We may stand upon the foundations and lean upon the walls; however, we dance upon the Thoughts of Knowledge which rise from the altars of GerenHhaAuwernehHhaYavúwsi.

Joyous thoughts spoken enlighten the heart and the faces as a refreshing drink offering. The heart altar is the platform to generate all expressions that convey the Mind of the Aúwvim.

T ጓግግግግግግግግ 8
offspring of observation—a formulation of the morning ገገገገገ
an oylah or a sacrifice ጸጊገገገ ጸጊገገገ
T ገገገገገገገ
or a peace initiate for YahúWah/the Collective. :ጓሃጓጊሪ ጥጊግግግግግግ

The concept of peace between all sides is depicted as an offspring of observation—a bullock ገገገገገ. The term, bullock, denotes an awareness of a Principle attained by seeing a matter from four sides. What was initiated in the evening oylah now becomes apparent in the morning oylah. The vehicle of sight is developed in each house by the forming a body for the ALhhim of the House. As we give all within our houses to abide and serve in ALhhim, we then attain to the perfect Thoughts of ALhhim. The Thoughts of ALhhim embody the Spirit of total givings, whereby there is peace or the sense of completion,. By giving all within a SeedName one creates a state of peace. Anything held back is a sense of incompleteness. Being perfect/whole is by giving all within a SeedName, which is releasing all that one has in their SeedName to enter into Life and by imparting the wealth to the poor/humble states of a Name whereby the wealth of a Name/heaven is acquired [Mattithyahu 19:21]. The wealth of a Name is the peace of one's house. The perfection of a Thought and its Deed contains the everlasting joy which remains within the Mind and its members. The “fullness of joy” is obtained through perfection—the full giving of a Name.



The harmony of the Numbers and the Letters is the state of peace between all thoughts and all forms. When one comes to the holy mountain they do no harm to any specie [Yeshayahu 11:9; 65:25]. *The sign of ascension is peace between all species.* No argument can cause one to come down from their elevations in Enlightenment, for the Illumination on the mountain is not forfeited for any reason that would violate the Unified Consciousness amongst all peoples (peoples include all species).

T ገገፋቀጋጃ 9
T ፋቀጋጋጋጋጋ
T ጸጸግግ
T ግግግግግግ ጸጸጸ ጸጸጸ
T :ግግግግ ጸጸጸ ግግግግ ጸጸጸ

The Numbers support all ascensions whereby they do not fail. The thoughts of Wisdom are sustained by the three tens—HhaLammad, as three congruent rings, the inner and surround rings and the space in the centre, which is the body of the Rings. In the parable of the sower the three tens are the increase of 30 [Mattithyahu 13:8]. The measures of 100 are the increase of Knowledge, the fold of 60 is the increase of Understanding; the reaping of 30 is the increase of Wisdom. Together, increase is the sum of 190—the Totality of 9 in the midst of 10, as all learning is reaped according to ones deeds. In the deed is the fruit of what is learned. Each deed is the proof of learning, whereby one has in their hands 190—the wealth acquired of HhaOLiyun. One may house in their heart the Seed Word; but the wealth is in the hands.

T ሃጽግግ ገገፋቀጋጃ ግግግግ 10
T ግግግግ ጸጸጸ
T ጸጸጸ
T :ጸጸጸጸ ጸጸጸጸጸጸ

T ጸጸጸጸ ጸጸጸ 11
T ፈፈፈፈ ፋፋፋ
T ፈፈፈፈ ጸጸጸ ሃጽ
T ጸጸጸጸ
T :ግግግግግ ሃጽ ግግግግግግ

T ፋፋፋፋ 12
T ሃፋፋፋ ፋፋፋ
T ፈፈፈፈ ሃፋፋፋ ጸጸጸ
T :ግግግግግግ

T ጸጸጸጸጸጸ 13
T ጸጸጸጸጸ ጸጸጸጸጸጸ
T ጸጸጸ ገገፋቀጋጃ
T :ጸጸጸጸ ጸጸጸጸጸጸ

T ፋፋ ግግግግ ፋፋፋፋፋፋ 14
T ግግግግግግግግ ሃጽ
T ግግግግግግግ
T ጸጸጸ ጸጸጸጸ

T ጓሃጓጊ ጸጸጊግጸጊ
T ሃግግ 4ግጋ
T :ጓግግ ግ

T ርጓጋ 15
T ግሃ ጸጸ ጓጋ
T ላጊጋ
T ላጊ
T ግሃግ ጸጋ
T ግሃጊጸጋጊ
T ጓጊጓ ላጊ ግሃ
T :ጓጊጓ ጊጋጊ

T ጸጸ ጓጊግ 16
T ልጸ ጸግግ
T ግሃ ጓጊጓ
T :ግሃጸ ላጊ ላጊጋ

T ጓግጊ ጓጊጓ ላጋጊግ 17
T :ጋጊጊ

T ርጋግጊ ጊጋጊ ላጋ 18
T ግጊ ጸጊጊ
T ሱጋጊጊ ግሃጊጊ
T :ጓግ ግሃጸ ላጊጊ ጊጊ ግጊ

T ጓጊጓ 19
T ግሃጊጊ
T ሱጋጊ ግጊግ
T :ጓጊጓ ጓጊጊ ሃግጊጊ

T ጸጊግ 20
T ግሃጊጊ
T ሃግጊጊ ጊጊ
T ጓጊጊ
T ጊጊ ጸጊጊጊ
T :ጸጊ ሃግጊጊ ግ

T ግሃጊጊጊ ጸጊጊጊ 21
T ጓጊጊ ጓጊጓ ሃጊጊጊ
T :ግሃጊጊጊ

T ሃግጊ ጊጊ 22
T ሃግጊ ጊጊ
T ጓጊጊ ጸጊጊጊ ጊጊ
T :ጓጊጊ ጓጊጓ ላጋጊጊ

T ሠሃቲረፋ ጸሃጻቲ ጸሃቲ ፋወፋሪሃ ጸፋ 23

T ጸሠግፈታ

T ሠሃቲጸሃግ

T ጸሃጻቲ ጸሃቲ ፋወፋ

T ጸፋሪጸሃ

T :ሠሃቲጸፋፈሪ

T ጸቲጸሃ 24

T ጸፈዐጻ ቲንቲዐግ ግፋ

T ጸገገወሪ ጸጸወዐ

T ጸፈዐጻሪሃ ሃወዐሃ

T ልዞፋ ፋቀፃፃፃ ፋጋ

T ጸሪዐሪ

T ጸሃጻቲሪ ዞዞፃፃ ዞፃፋሪ

T ሃሃቹፃፃ ሃጸዞፃፃ

T ቍጋወግሃ

T :ጸቍዞሪ ልዞፋ ግቲዐፋቲዐወሃ

T ሃጻሃጻ ፋጋሃሃ 25

T ጸፈዐሪሃሪዐ

T ረፋፋወቲ ቲንፃ

T ግጻሪ ዞሪቹፃፃ

T ፋሃጻ ጸገገወቲሃ

T ሃፋቲፃጻ ግጻሃ

T ግንፃፋቀጸፋ

T ጸሃጻቲሪ ጸወፋ

T ግጸፋቍዞሃ

T ጸሃጻቲ ቲንጋሪ

T :ግጸገገወሪዐ

T ዞሪቹፃፃ 26

T ረፋፋወቲ ቲንፃ ጸፈዐሪሃሪ

T ፋገሪሃ

T ግሃሃጸፃ ፋገጻ

T ግዐጻሪሃሪ ቲሃ

T :ጸገገወፃ

T ጸዞፋ ወጋፃግፋሃ 27

T ጸገገወፃ ፋቍዞጸ

T ጸፃፃፋቀፃሃ

T ጸጸፃወጸፃ ዐዐ

T :ጸፋቍዞሪ

T ሃጻሃጻ ፋጋሃሃ 28

T ወጋፃገጻሪዐ

T ጸገገወጻ

T ጸገገወፃ ጸፋቍዞፃ

T ጳሃጳጊ ብጋሪ
T ሃጊሬ 4ጋሃሪ
T :ሃሪ ዘሪቹሃሃ

T ዘ4I4ጳ 29
T ሪ44Wጊ ብጋፃፃ
T 4ገሪሃ
T ጥሃሃXፃ 4ገጳ
T Xዘ4 ጳ4ሃX
T ጥሃሪ ጳጊጳጊ
T :ጳገWፃ ጳWOሪ

T Wጋጎጳሃ 30
T ጳWOX4W4
T ጳጥ4 ልጊፃ
T ዘ4I4ጳጎጥ
T 4ገጳጎጥሃ
T ጋፈገጥ 4ሃጳ ጳሃጳጊX4
T 4ሃጳጳ Wጋጎጳ ጳX4ሃጎሃ
T :ጳጎO ፃ4ቀጥ

T ጳIፃ ጳሃጳጊ4ፃፈ ጊሃ 31
T 4ጋጳ ሃXሃሱጥX4ሃ
T 4ሃጳጳ Wጋጎጳ X4ሃX X4ሃጳ
T :ጳፃ ጳጎሃO

T ሪ44Wጊብጋ ሃጊጳጊሃ 32
T 4ፃፈጥፃ
T Wጊ4 ሃ4ሱጥጊሃ
T ጥጊሱO WWቀጥ
T :XፃWጳ ጥሃጊፃ

T ሃX4 ሃፃጊ4ቀጊሃ 33
T ሃX4 ጥጊ4ሱጥጳ
T ጥጊሱO WWቀጥ
T ጎ4ጳ4ሪ4ሃ ጳWጥሪ4
T :ጳፈOጳሪሃ ሪ4ሃ

T ሃX4 ሃዘጊጎጊሃ 34
T 4ጥWጥፃ
T W4ጋ 4ሪ ጊሃ
T :ሃሪ ጳWOጊጳጥ

T ጳWጥሪ4 ጳሃጳጊ 4ጥ4ጊሃ 35
T Wጊ4ጳ Xጥሃጊ Xሃጥ
T ጳፈOጳሪሃ ጥጊጎፃ4ፃ ሃX4 ጥሃገ4
T :ጳጎዘጥሪ ሱሃዘጥ

T ጃፈዐጃርሃ ሃጸፋ ሃፋጊቲቲሃ **36**

T ጃሃጃግርቲሃጃግርፋ

T ግጊጋጋፋፋ ሃጸፋ ሃግገፋጊሃ

T ጸግጊሃ

T :ጃግግጸፋ ጃሃጃጊ ጃሃቲ ፋግፋሃ

T ጃግግርፋ ጃሃጃጊ ፋግፋጊሃ **37**

T :ፋግፋር

T ርፋፋግጊ ጊጋጋርፋ ፋፋፈ **38**

T ግጃርፋ ጸፋግፋሃ

T ጸቲቲቲ ግጃር ሃግዐሃ

T ግጃጊፈገፋ ጊጋገሃርዐ

T ግጸፋፈር

T ሃገጸገሃ

T ጋገሃጃ ጸቲቲቲርዐ

T :ጸርሃጸ ርጊጸጋ

T ጸቲቲቲር ግሃር ጃጊጃሃ **39**

T ሃጸፋ ግጸጊፋፋሃ

T ግጸፋሃ፲ሃ

T ጃሃጃጊ ጸሃቲግርሃጸፋ

T ግጸፋ ግጸጊግዐሃ

T ሃፋሃጸጸፋርሃ

T ግሃፋጋር ጊፋጃፋ

T ግሃጊጋጊዐ ጊፋጃፋሃ

T :ግጃጊፋጃፋ ግጊገ፲ ግጸፋፋግፋ

T ሃፋሃ፲ጸ ጎዐግር **40**

T ግጸጊግዐሃ

T ጊጸሃቲግርሃጸፋ

T ግጊግፈጥ ግጸጊጊጃሃ

T :ግሃጊጃርፋር

T ግሃጊጃርፋ ጃሃጃጊ ጊጎፋ **41**

T ግሃጸፋ ጊጸፋቲሃጃ ፋግፋ

T ግጊፋቲግ ቲፋፋግ

T ግጊጃርፋር ግሃር ጸሃጊጃር

T :ግሃጊጃርፋ ጃሃጃጊ ጊጎፋ

ChameshHhaPekudim (Numbers) 16

T ጃጥጊሃ **1**

T ፋጃቲጊጎፋ ጃፋጥ

T ጸጃጥጎፋ

T ጊሃርጎፋ

T ግፋጊፋሃ ጎጸፈሃ

T X C 7 9 9 9 Y 4 Y

T: ፳፱፻፳፱

T: ፳፻፳፯ ር፳፱፻፳፱

T:Y₁Y₂CO C₁C₂Y

T:Y7C4 97407

T:YXΔOCTY Y H4P

T : ፩ሂረ ፩ጎ፩ ግሂረ፩፩

T ዘፋቀረፋ ጳወግ ፋግፋቺሂ 8

T :ቺሂረ ቺጎፅ ፋጎሃዐግወ

T ግሂግ ፀዐግፅ 9

T ግሂጸፋ ረፋፋወቺ ቺጓረፋ ረቺፈፅጓጓሂ

T ረፋፋወቺ ጸፈዐግ

T ሂቺረፋ ግሂጸፋ ፅቺፋቀጓረ

T ጸፈፅዐጸፋ ፈፅዐረ

T ጓሂጓቺ ጎሂወግ

T ጓፈዐፅ ቺጎጋረ ፈግዐረሂ

T :ግጸፋወረ

T ሃጸፋ ፅፋቀቺሂ 10

T ሃቺዘፋረሂጸፋሂ

T ቺሂረቺጎፅ

T ሃጸፋ

T :ጓጎጓሂግጎ ግጸወቀፅሂ

T ጎሂረ 11

T ሃጸፈዐረሂሂ ጓጸፋ

T ጓሂጓቺረዐ ግቺፈዐጎፅ

T ፋሂጓጓግ ጎፋጓፋሂ

T :ሂቺረዐ ሂጎሂረጸ ቺሂ

T ጓወግ ዘረወቺሂ 12

T ፋፋቀረ

T ግፋቺፅፋረሂ ጎጸፈረ

T ፅፋቺረፋ ቺጎፅ

T ሂፋግፋቺሂ

T :ጓረዐጎ ፋረ

T ፀዐግፅ 13

T ሂጎሂቺረዐፅ ቺሂ

T ሱፋፋግ

T ወፅፈሂ ፅረዞ ጸፅ፲

T ፋፅፈግፅ ሂጎሂቺግጓረ

T :ፋፋጸወጓግጎ ሂጎቺረዐ ፋፋጸወጸቺሂ

T ሱፋፋረፋ ፋረ ጋፋ 14

T ወፅፈሂ ፅረዞ ጸፅ፲

T ሂጎሂጸፋቺፅፅ

T ሂጎሂጸጸጸሂ

T ግፋሂሂ ጓፈወ ጸረዞጎ

T ፋቀጎጸ ግፅፅ ግቺወጎፋፅ ቺጎቺዐፅ

T :ጓረዐጎ ፋረ

T ልፋግ ጃግግሪ ላዞጊሃ 15

T ጃሃጃጊሪፋ ላግፋጊሃ

T ግጸዞግግሪፋ ጎጋጸሪፋ

T ጊጸፋግግ ግጃግ ልዞፋ ላሃግዞ ፋሪ

T ጊጸዐፋጃ ፋሪሃ

T :ግጃግ ልዞፋጸፋ

T ዞፋጥሪፋ ጃግግ ላግፋጊሃ 16

T ጃሃጃጊ ጊጎጋሪ ሃጊጃ ሃጸፈዐሪሃ ጃጸፋ

T ጎፋጃፋሃ ግጃሃ ጃጸፋ

T :ፋዞግ

T ሃዞጥሃ 17

T ሃጸጸዞግ ሠጊፋ

T ጸፋፀጥ ግጃጊሪዐ ግጸጸጎሃ

T ጃሃጃጊ ጊጎጋሪ ግጸፉፋጥጃሃ

T ሃጸጸዞግ ሠጊፋ

T ጸጸዞግ ግጊጸፋግሃ ግጊግግዞ

T ጎፋጃፋሃ ጃጸፋሃ

T :ሃጸጸዞግ ሠጊፋ

And the one who learns together ሃዞጥጊሃ 18

T ሃጸጸዞግ ሠጊፋ

T ሠፋ ግጃጊሪዐ ሃጎጸጊሃ

T ግጃጊሪዐ ሃግጊግጊሃ

T ጸፋፀጥ

T ሃፈግዐጊሃ

T ልዐሃግ ርጃፋ ዞጸጋ

T :ጎፋጃፋሃ ጃግግሃ

The place of our Names is according to the Thoughts that are drawn out of our SeedName. As the thoughts of our Name are drawn forth and given to the Fire, they are examined if they can with stand the Fire or be consumed by the Fire. According to the Thoughts of our Names, so is the place that we are known in the Collective. The strands of a plant forms the place of a plant, and the blooms upon the branches are the sweet aroma of the Seed. The strands of our Thoughts, as the spices, reveal the structure of our members and the level of their development.

T ዞፋጥ ግጃጊሪዐ ርጃጥጊሃ 19

T ጃፈዐጃሪሃጸፋ

T ልዐሃግ ርጃፋ ዞጸጋሪፋ

T ጃሃጃጊፈሃፉሃ ፋፋጊሃ

T :ጃፈዐጃሪሃሪፋ

T ጃሃጃጊ ላፉፈጊሃ 20

T ጎፋጃፋሪፋሃ ጃግግሪፋ

T :ፋግፋሪ

T ሃረፈፆ፭ 21

T ጸፋ፲፭ ፭ፈዐ፭ ሣሃጸግ

T ግጸፋ ፭ረሃፋሃ

T :ዐገፋሃ

T ግጓገጎጋሪዐ ሃሪጋገሂ 22

T ሃፋግፋገሂ

T ጸዞሃፋ፭ ገጓረፋ ረፋ

T ፋWፆሪሃሪ

T ፋፀዞገ ፈዞፋ Wገፋ፭

T ፭ፈዐ፭ሪሃ ሪዐሃ

T :ጋዙቀጸ

T ፭Wግሪፋ ፭ሃ፭ገ ፋፆፈሂ 23

T :ፋግፋሪ

T ፭ፈዐ፭ሪፋ ፋፆፈ 24

T ፋግፋሪ

T ፆገፆቹግ ሃሪዐ፭

T ዞፋቀጎሃWግሪ

T :ግፋገፆፋሃ ጎጸፈ

T ፭Wግ ግቀገሂ 25

T ሣሪገሂ

T ግፋገፆፋሃ ጎጸፈረፋ

T ሃገፋዞፋ ሃሃሪገሂ

T :ረፋፋWገ ገጎቀ፲

T ፭ፈዐ፭ሪፋ ፋፆፈሂ 26

T ፋግፋሪ

T ፋጎ ሃፋሃቹ

T ገሪጃፋ ሪዐግ

T ፭ሪፋ፭ ግገዐWፋ፭ ግገWጎፋ፭

T ሃዐገጸሪፋሃ

T ግጓሪ ፋWፋሪሃፆ

T ሃጋቹጸጎጋ

T :ግጸፋፀዞሪሃፆ

T ሃሪዐገሂ 27

T ዞፋቀጎሃWግ ሪዐግ

T ግፋገፆፋሃ ጎጸፈ

T ፆገፆቹግ

T ሃፋዙገ ግፋገፆፋሃ ጎጸፈሃ

T ግጓገሪጃፋ ዞጸጋ ግገፆዙግ

T ግጓገጎፆሃ ግጓገWጎሃ

T :ግጋፀሃ

T ᐃᑦᑦᑦ ᐱᑦᑦᑦ 28

T 9Y04X X4I9

T ገንዘብ ጋር ጋር

T X Y W O C

T 3C43 7EWO73CY X4

T: 79(3) 4(2)

T ግልጽሆን ጽሑፍ 29

T 3C4 YUXWZ

T ᄃΔ4ᄃCᄃ XΔᄃᄃᄃ

T မှဒါးဝ ငါးဘဲ

T : ၇၂၈၁၆၃၅၄၃၂၁

And on condition there is a creation of Illumination 𐌰𐌵𐌹𐌸𐌰 𐌴𐌵𐌶 30
according to deeds of preceptions, affecting your Collective/YæHúwaH of Names 𐌰𐌶𐌵𐌹 𐌵𐌹𐌸𐌰
with an opening of the Rings, HæAdæmah, in which your Name takes residence 𐌰𐌴𐌸𐌵𐌹 𐌰𐌶𐌹𐌶𐌶
through the sum of her mouth/gate 𐌰𐌹𐌶𐌶𐌰𐌵𐌰
with swallowing, to engulf as a black hole the sum of them, 𐌴𐌶𐌰𐌵 𐌰𐌶𐌰𐌶𐌶
with the sum of the vessels which verify the instruction in them; 𐌴𐌰𐌵𐌰 𐌵𐌴𐌸𐌰𐌶𐌶𐌰𐌶𐌶
and they collectively go down to become living ones of sheol/hell 𐌰𐌵𐌰𐌶 𐌴𐌹𐌸𐌰𐌶𐌶
with their knowledge. 𐌴𐌶𐌰𐌵𐌰𐌶𐌶

To agree to flourish is their intent to enter into the world, to rise above spurning the Collective ᚢᚱᚩᚱ ᚱᚢᚢ
unto the Illumination of their benevolence of the strength of Light—the cords of AL ᚩᚠᚩᚱ ᚱᚢᚱᚱᚱᚱᚱᚱ
to assemble the sum/totality of YæHúwaH. :ᚩᚢᚩᚱᚱᚱᚱ

Subject to every state is a condition—a formulation of Mother. According to ideas that you accept to lodge in your waters, so your Light enters into a state of Light in which the seed planted becomes manifest. While you may consider your state to be of Enlightenment or Torment, in either state of blessings or curses, the state is always for your Illumination, to acquire Understanding. Though monitoring your states on the shavbeth, you keep you focus to reside in the Queen's Chambers verses moving into foreign dwellings.

You enter into the night and day by your Rings as they are aligned to the Fire. And on condition, your Name either selects to abide in the Fire on the Mountain, or to speak strange words, thus, creating a foreign fire that creates an inferno for your soul. According to your perceptions you judge yourself to be in the olem/world or above the olem/concealments. Your dreams assist to explain how you are looking at yourself amongst the Collective and in which houses you are moving. With your intent to cause your soul to flourish and your determination to rise above views of disouting the Family of ALhhim, you have come into the world to assemble yourself as you are known above.

As your Rings open from the grave, they absorb your perceptions of ALhhim. In that you are an assembly of Eyes, you are in your totality, Eye to Eye. The realities in your Eyes are able to transcend even your words and your self-projections of how you esteem yourself outwardly. Your inner Eyes overturn projections how you consider yourself and don yourself externally. The evidence of who you are is ever in your Spirit of Seven Eyes, as they are become opened, from two eyes to seven (see BHM: MeshnehTúwrahh/Deut 33:28 for an explanation how your SeedName opens from two to become seven Rings as your Fathers and Mothers in shemayim/the heavens).

All of your 12 vessels of soul are housed in your Two to Seven Eyes of your Spirit. So as your eyes open their mouths, what you have accepted in them is swallowed, and your soul, as the living ones, enter into concealments of the grave or the Semek Tower (Mishle/Prov 18:10). The remnant of your Name, the Knowledge in your Seed, the Light in your Spirit, the generosity/benevolence of the Fathers, and the Cords of AL in your Name, are ever present though covered over by perceptions of seeing yourself outside the order of the Collective of Names and their States. Hence, the Grace of Yahushúo—ever present—the same yesterday, today and tomorrow—that is in the sides of Chækúwmah and Bayinah rises within you to assemble a) the Knowledge, b) the Fire from the altar in your Spirit, c) the gifts and appointments handed to you without costs to serve joyfully in the Collective, and d) the vital connections of your strands of AL, whereby you are able to rise fully to your stature from the lowest gutters of sheol/hell. The Presence of Yahushúo is the source of your Name when the Fathers and their ALhhim impart to you a Name amongst Names from the sides of Light. The Name of Yahushúo, of your origins, rises through your dwellings to fulfill your Name in its dwellings. The white stone that is seated amongst Names will not be thwarted by your adversities and glimpses of scorning the Collective Family to which you ever belong (Colossians 1:27).

The authority of your Crown of The TsæddaTsædda functions within your Name by being in agreements with the Kuwáhnim/servant priests/Illuminators who are Named ᄡᄢᄠᄡ ChælúwqYæhh/ChæliqiYæhh. By their Names and the messages of YæHH that they carry upon their wings, you achieve transformations, forming dominions, distributions, lots, appropriations of YæHH, double portions of silver and gold. Their provisions come from both sides of the tongue to salt your mind from the bread of the Mountain, imparting to you double blessings from both sides of your dwellings of Shamoúnn. These Names of the Hosts of YæHúwaH affect your transitions as you acquire Understanding via Shamoúnn to judge yourself as to your dwelling states. The Hosts of TsæddaTsædda/ᄡᄢ are of your Life origins/18 unto mastery/90. As the Heads of Ayshshur—the body of origins which verify your Name—you are appointed authority to rise from the grave—to find the favor/grace stored upon in your SeedName, whereby the gates of sheol/hell cannot prevail or refrain your appearance to be amongst the living ones of shemayim/the heavens of the Hosts of YæHúwaH (Metiayæhu/Matt 16:18, Romans 8:19).

As above so below, for nothing is able to appear in the olem/world apart from the Words of ALhhim. The twelve gates to the City above for your soul become swallowed up in sheol, whereby they are coined as the gates of hell (Chazun/Rev 21:21). However, though you are bound by the fetters of your illusive eyes, as the Stone of your Name is quickened by the Hands of the Lamb in Yahushúo, held-up in your Tent of Meeting, the gates open, and your Name rises revealing your origins from above (SYM/Ex 17:10-13). The gates of RAúwaben in sheol that kept your eyes closed, cannot prevent your eyes opening anew to break forth with tears and songs of rejoicing. The gates of Shamoúnn that have stopped-up your hearing crumble as the pillars of the temple of Dagon to release new understanding. The gates upon your mouth that have kept the Voice of your Name from shouting, fall like a trap that has been opened to release your Words. The gates in your west of Yúwsphah/Joseph cannot hold back the Light in your Seed to flow freely as streams of Light. The gates in the north of Dan, break open to renewed judgements in seeing yourself as the Offspring of ALhhim. The gates in the east of Yahúdah/Judah shine with the Light of your Star, and the wise that oversee the progressions of a Name appear to you, bringing to your Name gold/Wisdom; frankincense/Understanding, and myrrh/Knowledge (Metiayæhu/Matt 2:11). With the resources of your Name, you enter the gates of Yishshakkar to present your offerings of lambs through gates to the sacred Mountain upon which the Light of Nephetli and Zebúwlan shines upon your soul. Your darkness and gloom are forgotten as though it was a bad dream (Yeshoyahu/Is 9:1-2). All prophesied upon your Name comes to appear as your stand in the Light of Yæhh from which your Days of Antiquity and your destiny have been secured. The glory of the Ark that becomes captured rises again from the ashes to gather all of YishARAL in you to the service of the oylah to make your ascensions (ShmúwAL ALphah/1 Sam 4:22; 6:3; 6:14-15)

The idea to save oneself fits into the hell concept wherein the importance of the self is greater than the consciousness of the Collective. The sign of rising from hell/sheol/the grave is the oylah—through continual total ascensions of your Life through which you re-enter into the Collective Body of Names and their States. Through giving everything that you are given in YæHH—by loosing your Life, you are saved from vain onslaughts of attempting to preserve your individuality of self-attractions. Your Spirit—the Living Breath of your Name—resides within the righteous, aligned souls in the Strong Tower of Semek and guarded by the TsæddaTsædda ALhhim who surrounds your spirit as hornets protect the hive (Mishle/Prov 18:10).

The plight for self recognition—to reside apart from the pairs of the Collective to whom you are joined in YæHúwaH, creates hell and the ongoing activities in sheol. Your Names are appointed unto ministries by pairs (Menachem/Mark 6:7; SMS/Acts 13:2). Your feet slide on descending slippery slopes to become swallowed up within the body that has been generously prepared for your spirit to discover itself anew within the Collective. Through knowing your Name in YæHúwaH you redirect your steps unto the intervals of ascensions on the Mountain of YæHH to live above the grave/hell. Through aligned Names in your appointed places, you are mutually expanding one another in paths of blessings as witnessed in shemayim/Names (MeshnehTuwrahh/Deut 30:19).

Through the paired Voices of the Kuwahnim of Shamounn: Yeshuwo, your teacher of the nights, and ShakanYæHu, your teacher of the days, comes Salvation to gather the lambs again into the sheepfold of the Shepherd. Let us not be deceived to think that any personal salvation is offered to hell raisers apart from confessing the death of their Name to rise into the Life of the Collective Body of Yahushuo—to dwell in the paired Lights of Bayinah and Chækuwmah. May Peace be in your heart and a solace in your mind.

T ጥጥጥጥ 31

T ጥጥጥ ጥጥጥጥ
T ጥጥጥ ጥጥጥጥጥጥ ጥጥ
T ጥጥጥጥ ጥጥጥጥ
T :ጥጥጥጥጥጥ ጥጥጥ

T ጥጥጥጥ ጥጥጥጥ 32

T ጥጥጥጥ
T ጥጥጥ ጥጥጥጥ
T ጥጥጥጥጥጥጥ
T ጥጥጥጥጥ ጥጥጥ
T ጥጥጥጥ ጥጥጥ
T :ጥጥጥጥጥጥ ጥጥጥ

T ጥጥ ጥጥጥጥ 33

T ጥጥጥ ጥጥጥጥጥጥ
T ጥጥጥጥ ጥጥጥጥ
T ጥጥጥጥ ጥጥጥጥ
T ጥጥጥጥ ጥጥጥጥጥ ጥጥጥጥ
T :ጥጥጥጥ ጥጥጥጥ ጥጥጥጥጥ

T ጥጥጥጥጥጥ 34

T ግጃጊጸጋጊጋጋጋ 4W4

T ግጊጥጊ ሃጽጎ

T ሃጋግጋ ጊሃ

T ቱፋፋጃ ሃጎፀጊጸጎጎ

T ጃፋቱጊ Wፋሃ 35

T ጃሃጃጊ ጸፋግ

T ርሃፋጸሃ

T Wጊፋ ግጊጸፋግሃ ግጊWግጃጃ ጸፋ

T :ጸፋፀጥጃ ጊጋጊፋጥግ

ChameshHhaPekudim (Numbers) 17

T ጃWግጊፋ ጃሃጃጊ ፋጋፈጊሃ 1

T :ፋግፋር

T ፋፀፀፋርፋ ፋግፋ 2

T ጎጃሃጃ ጎፋጃፋጎጎ

T ጸጸጸግጃጸፋ ግፋጊሃ

T ጃጋፋWጃ ጎጊጋግ

T Wፋጃጸፋሃ

T ጃፋርጃጃፋፀ

T :ሃWፈጥ ጊሃ

T ጸሃጸጸግ ጸፋ 3

T ጃርፋጃ ግጊፋፀጸጃ

T ግጸWጋጎጎ

T ግጸፋ ሃWፀሃ

T ግጊጸጋ ጊፀጥፋ

T ጸጋፀግጊ ጊሃገቱ

T ግጋጊፋጥጃጊሃ

T ጃሃጃጊጊጎጋር

T ሃWፈጥጊሃ

T ጸሃፋር ሃጊጃጊሃ

T :ርፋፋWጊ ጊጎጋር

T ጎጃሃጃ ፋፀፀፋ ጸጥጊሃ 4

T ጸWጸጎጃ ጸሃጸጸግ ጸፋ

T ግጊጋፋWጃ ሃጋጊፋጥጃ ፋWፋ

T ግሃፀጥፋጊሃ

T :ጸጋፀግጊ ጊሃገቱ

T ርፋፋWጊ ጊጎጋር ጎሃፋሃፀ 5

T ጋፋጥጊፋር ፋWፋ ጎፀግር

T ፋፀ Wጊፋ

T ፋሃጓ ሃፋጓፋ ዐፋ፲ግ ፋሪ ፋወፋ
 T ጸፋፀቀ ፋጊፀቀጓሪ
 T ጓሃጓጊ ጊጎጋሪ
 T ጓጊጓጊፋሪሃ
 T ሃጸፈዐሃሃ ዘፋቀሃ
 T ፡ሃሪ ጓወግፈጊፉ ጓሃጓጊ ፋፆፈ ፋወፋሃ

T ሃጎሪጊሃ 6
 T ሪፋፋወጊጊጎፆ ጸፈዐሪሃ
 T ጸፋዘግግ
 T ሃፋጓፋሪዐሃ ጓወግሪዐ
 T ፋግፋሪ
 T ግጸግጓ ግጸፋ
 T ፡ጓሃጓጊ ግዐጸፋ

T ጊጓጊሃ 7
 T ጓፈዐጓ ሪጓቀጓፆ
 T ሃፋጓፋሪዐሃ ጓወግሪዐ
 T ሃጎጋጊሃ
 T ፈዐሃግ ሪጓፋሪፋ
 T ሃጎዐጓ ሃጓቹሃ ጓጎጓሃ
 T ፡ጓሃጓጊ ፈሃፆሃ ፋፋጊሃ

T ሃፋጓፋሃ ጓወግ ፋፆጊሃ 8
 T ፡ፈዐሃግ ሪጓፋ ጊጎጋሪፋ

T ጓወግሪፋ ጓሃጓጊ ፋፆፈጊሃ 9
 T ፡ፋግፋሪ

T ሃግፋጓ 10
 T ጸፋ፲ጓ ጓፈዐጓ ሃሃጸግ
 T ዐገፋሃ ግጸፋ ጓሪሃፋሃ
 T ፡ግጓጊጎጋሪዐ ሃሪጋጊሃ

T ሃፋጓፋሪፋ ጓወግ ፋግፋጊሃ 11
 T ጓጸዘግጓጸፋ ዘቀ
 T ወፋ ጓጊሪዐጎጸሃ
 T ዘፆ፲ግጓ ሪዐግ
 T ጸፋፀቀ ግጊወሃ
 T ጓፋጓግ ሃሪሃጓሃ
 T ጓፈዐጓሪፋ
 T ግጓጊሪዐ ፋጋሃሃ
 T ጋዙቀጓ ፋዙጊጊሃ
 T ጓሃጓጊ ጊጎጋሪግ
 T ፡ጋገጎጓ ሪዘጓ

T ሃፋጃፋ ዘቀጊህ 12

T 3W3 49Δ 4W4Y

T ርጃቀጃ ሃሃእርፋ ኩፋጊሃ

T ፓገሃፓ ርዞ። ፃሃፃሂ

T ୩୦୭

T X4 \oplus \varnothing \exists X4 yX \exists Y

[illegible]

T ልማዐኒ 13

T ႁᆞXႁᆞYᆞ

T ႁႃႃႃ ႁႃႃ

T : 3773 410XY

T ጃጋገማዕ ማፈጸማዕ ሃፈጃፈሂ 14

T 764 4WO 30944

T XY4^m O9WY

T ʷɛXʷɛ Δɔ(ʷ)

T: 44444444

T 3W7C4 Y434 9W7Y 15

T ΔΟΥ[™] ΛΕΑ ΕΛΧΓΛ

T : 34107 371735

T ጃወኝነት ጥያቄ 49፻16

T:4346

T 644WZ 72964 49Δ 17

T ጥገጽ ጸጋ

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

T 94 X79C

T ʷɜɬɛwɯɮɣ Xɬʷ

T 7X94 X729C

T XY⊕W 4WO WZW

T Y^WWX₄ W₇₄

T :Y \exists \oplus ω LO 9X \forall X

T 7434 7W X4Y 18

T ፖሊስ ጸሐፊዎች ልዩነት

T ΔΗΛ ΕΞΘΥ ΕΥ

T: 7X94 X79 W44C

T ʘXʘYʘY 19

T ΔΟΥΤΗ ΕΞ49

T XYΔOΞ ϖϖϖϖ

T: ᐅᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃ

T ጳጊጳሃ 20

T ሠጊፋጳ

T ሃፃፋጸፃፋ ፋግፋ

T ጸፋጋጊ ሃጳፀግ

T ጊጋጋግ ጊጸሃግጳሃ

T ረፋፋግጊ ጊጎፃ ጸሃጎጸጸፋ

T ግጎጊጋግ ግጳ ፋግፋ

T :ግሃጊጋጋ

T ጳግግ ፋፃፈጊሃ 21

T ረፋፋግጊ ጊጎፃጋፋ

T ሃጊጋፋ ሃጎጸጊሃ

T ግጳጊፋጊግጎጋጋ

T ፈጸፋ ፋጊግጎጋ ጳፀግ

T ፈጸፋ ፋጊግጎጋ ጳፀግ

T ግጸፃፋ ጸጊፃጋ

T ጸሃፀግ ፋግጋ ግጊጎግ

T ጎፋጳፋ ጳፀግሃ

T :ግጸሃፀግ ሃሃጸፃ

T ጳግግ ጸጎጊሃ 22

T ጸፀግጳጸፋ

T ጳሃጳጊ ጊጎጋጋ

T :ጸፈጋጳ ረጳፋፃ

T ጸፋጸግግ ጊጳጊሃ 23

T ጳግግ ፋፃጊሃ

T ጸሃፈጋጳ ረጳፋጋፋ

T ጳጎጳሃ

T ጎፋጳፋጳፀግ ጸፋጋ

T ጊሃጋ ጸጊፃጋ

T ጸፋጋ ፋጉጊሃ

T ጉጊጉ ጉጉጊሃ

T :ግጊጋፈቀግ ረግጊጊሃ

T ጳግግ ፋጉጊሃ 24

T ጸፀግጳጋጸጸፋ

T ጳሃጳጊ ጊጎጋጋግ

T ረፋፋግጊ ጊጎፃጋጋፋ

T ሃፋፋጊሃ

T :ሃጳፀግ ሠጊፋ ሃጸቀጊሃ

T ጳግግጋፋ ጳሃጳጊ ፋግፋጊሃ 25

T ፃግጳ

T ጎፋጳፋ ጳፀግጸፋ

T ጸሃፈጋጳ ጊጎጋጋ

T Xፋግወግረ
T ቻፋግጊጋረ Xሃፋረ
T ጊሪዐግ ግXጎሃረX ረሃXሃ
T :ሃXግጊ ፋረሃ

T ጳወግ ወዐጊሃ 26
T ሃXፋ ጳሃጳጊ ጳሃኑ ፋወፋሃ
T :ጳወ ዎሃ

T ረፋፋወጊ ጊጎፅ ሃፋግፋጊሃ 27
T ጳወግረፋ
T ፋግፋረ
T ሃጎዐሃጎ ጎጳ
T ሃጎፈፅፋ
T :ሃጎፈፅፋ ሃጎረሃ

T ፅፋቀጳ ረሃ 28
T ጳሃጳጊ ጎሃወግረፋ ፅፋቀጳ
T Xሃግጊ
T :ዐሃጎረ ሃጎግX ግፋጳ

