

ጠጊጠጋጋጋጋጋጋ Chamesh HhaPekudim (Numbers) 15

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

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 ጠጊጠጋጋ ጠጊጠጋጋ ጠጊጠጋጋ 2
T ጠጊጠጋጋ ጠጊጠጋጋ
T ጠጊጠጋጋ ጠጊጠጋጋ
T ጠጊጠጋጋጋጋጋጋ ጠጊጠጋጋጋጋ
T ጠጊጠጋጋ ጠጊጠጋጋ ጠጊጠጋጋ ጠጊጠጋጋ

T ጠጊጠጋጋጋጋ 3
T ጠጊጠጋጋጋ ጠጊጠጋጋ
T ጠጊጠጋጋጋ ጠጊጠጋጋ
T ጠጊጠጋጋጋጋጋ
T ጠጊጠጋጋጋ ጠጊጠጋጋ
T ጠጊጠጋጋጋጋጋ ጠጊጠጋጋ

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 נון 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: $1\text{ }0/100$ —the illumination of Neúwn. The term that conveys the three levels of attaining instruction is לפנ which appears as לפנ , 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 ገገ 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.

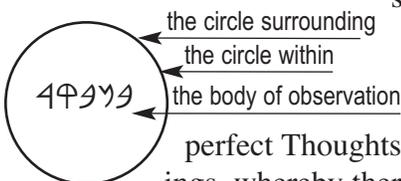
T ሃቹጎር ጎገገጎ 7
 T ጎገገጎ ጸገገገጎ
 T ጎገገጎጎ
 T :ጎጎጎጎ ገገጎጎጎጎ

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 ጎጎጎጎጎጎ 8
 offspring of observation—a formulation of the morning ጎጎጎጎጎ
 an oylah or a sacrifice ጎጎጎጎጎ ጎጎጎጎጎ
 T ጎጎጎጎጎጎጎ
 or a peace initiate for YahúWah/the Collective. :ጎጎጎጎጎ ጎጎጎጎጎጎጎጎ

The concept of peace between all sides is depicted as an offspring of observation—a bullock ጎጎጎጎጎ. 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.



T ጸሃጻገር ዘዘገነዘዘገ
T YWOX 4W4Y
T :ጸWOገ ነሃ

T ርጸዋጻ 15
T ግሃር ጸዘፋ ጸዋዘ
T ፋገርሃ
T ፋገጻ
T ግርሃዐ ጸዋዘ
T ግሃገጸፋፈር
T ጸገጸገ ፋገሃ ግሃሃ
T :ጸሃጻገ ገነገር

T ጸዘፋ ጸፋሃጸ 16
T ልዘፋ ጸገግግሃ
T ግሃር ጸገጸገ
T :ግሃጸፋ ፋገጻ ፋገርሃ

T ጸግግርፋ ጸሃጻገ ፋፈገገሃ 17
T :ፋግፋር

T ርፋፋግገ ገነገርፋ ፋፈ 18
T ግጻርፋ ጸፋግፋሃ
T ገፋፋጻርፋ ግሃፋፈፈ
T :ጸግግ ግሃጸፋ ፋገጸግ ገነፋ ፋግፋ

T ጸገጸሃ 19
T ግሃርሃፋፈ
T ገፋፋጻ ግዘርግ
T :ጸሃጻገር ጸግሃፋጸ ሃግገፋጸ

T ጸገግፋፋ 20
T ግሃጸጸፋፋ
T ሃግገፋጸ ጻርዘ
T ጸግሃፋጸ
T ጎፋገ ጸግሃፋጸሃ
T :ጸጸፋ ሃግገፋጸ ነሃ

T ግሃገጸጸፋፋ ጸገግፋፋግ 21
T ጸግሃፋጸ ጸሃጻገር ሃጎጸጸ
T :ግሃገጸፋፈር

T ሃገግጸ ገነሃ 22
T YWOX ፋርሃ
T ጻርፋጻ ጸሃገግጻርሃ ጸፋ
T :ጸግግርፋ ጸሃጻገ ፋፈፋግፋ

T ዘላቀረፉ ጸሐጊ ላላቸው 8
T :የሥራ ባህሪ ለሥራው

T ጥሩ ጭማሪ 9
T ጥሩ ለሥራ ባህሪ ለሥራው
T ለሥራው ጸሐጊ
T ሥራ ለሥራ ጭማሪ
T ጸሐጊ ለሥራ ጭማሪ
T ጭማሪ ለሥራ
T ጭማሪ ለሥራ ጭማሪ
T :ጭማሪ

T ሥራ ጭማሪ 10
T ሥራ ለሥራ ጭማሪ
T ጭማሪ ለሥራ
T ሥራ
T :ጭማሪ ለሥራ ጭማሪ

T ጭማሪ 11
T ሥራ ለሥራ ጭማሪ ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T :ጭማሪ ለሥራ ጭማሪ

T ጭማሪ ለሥራ ጭማሪ 12
T ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T :ጭማሪ ለሥራ ጭማሪ

T ጭማሪ 13
T ጭማሪ ለሥራ ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T ጭማሪ ለሥራ ጭማሪ
T :ጭማሪ ለሥራ ጭማሪ

T ጭማሪ ለሥራ ጭማሪ 14
T ጭማሪ ለሥራ ጭማሪ
T :ጭማሪ ለሥራ ጭማሪ

T ልፋግ ጻወግሪ ላዘቲህ 15
 T ጻሃጻቺሪፋ ላግፋቲህ
 T ግጽዘግግሪፋ ጎጋጸሪፋ
 T ቺጸፋወጎ ግጻግ ልዘፋ ላሃግዘ ፋሪ
 T ቺጸዐፋጻ ፋሪሃ
 T :ግጻግ ልዘፋጸፋ

T ዘፋጠሪፋ ጻወግ ላግፋቲህ 16
 T ጻሃጻቺ ቺጎጋሪ ሃቺጻ ሃጸፈዐሪሃሃ ጻጸፋ
 T ጎፋጻፋሃ ግጻሃ ጻጸፋ
 T :ፋዘግ

T ሃዘጠሃ 17
 T ሃጸጸዘግ ወቺፋ
 T ጸፋፀጠ ግጻቺሪዐ ግጸጸጎሃ
 T ጻሃጻቺ ቺጎጋሪ ግጸፃፋጠጻሃ
 T ሃጸጸዘግ ወቺፋ
 T ጸጸዘግ ግቺጸፋግሃ ግቺወግዘ
 T ጎፋጻፋሃ ጻጸፋሃ
 T :ሃጸጸዘግ ወቺፋ

And the one who learns together ሃዘጠሃ 18
 T ሃጸጸዘግ ወቺፋ
 T ወፋ ግጻቺሪዐ ሃጎጸቺሃ
 T ግጻቺሪዐ ሃግቺወቺሃ
 T ጸፋፀጠ
 T ሃፈግዐቺሃ
 T ልዐሃግ ርጻፋ ዘጸጋ
 T :ጎፋጻፋሃ ጻወግሃ

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 ዘፋጠ ግጻቺሪዐ ርጻጠሃ 19
 T ጻፈዐጻሪሃጸፋ
 T ልዐሃግ ርጻፋ ዘጸጋሪፋ
 T ጻሃጻቺ ልሃፃሃ ፋፋቺሃ
 T :ጻፈዐጻሪሃፋ

T ጻሃጻቺ ላፃፈቺሃ 20
 T ጎፋጻፋሪፋሃ ጻወግሪፋ
 T :ፋግፋሪ

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 𐤁𐤓𐤁𐤏𐤓𐤕 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/𐤓𐤓 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 (Metiyæhu/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 (Metiyæhu/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 Nephethli 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)

T ፋሃጻ ሃፋጻፋ ዐፋ፤ግ ፋሪ ፋወፋ
 T ጸፋፀፍ ፋጊፀፍጻሪ
 T ጻሃጻጊ ጻሃገሪ
 T ጻጊጻጊፋሪሃ
 T ሃጸፈዐሃሃ ዞፋፍሃ
 T :ሃሪ ጻወግፈጊጻ ጻሃጻጊ ፋፃፈ ፋወፋሃ

T ሃጎሪጊሃ 6
 T ሪፋፋወጊጊጊጊጊ ጸፈዐሪሃ
 T ጸፋዞግግ
 T ሃፋጻፋሪዐሃ ጻወግሪዐ
 T ፋግፋሪ
 T ግጸግጻ ግጸፋ
 T :ጻሃጻጊ ግዐጸፋ

T ጊጻጊሃ 7
 T ጻፈዐጻ ሪጻፍጻጻ
 T ሃፋጻፋሪዐሃ ጻወግሪዐ
 T ሃጎገጊሃ
 T ፈዐሃግ ሪጻፋሪፋ
 T ሃጎዐጻ ሃጻፍሃ ጻሃጻሃ
 T :ጻሃጻጊ ፈሃፃሃ ፋፋጊሃ

T ሃፋጻፋሃ ጻወግ ፋፃጊሃ 8
 T :ፈዐሃግ ሪጻፋ ጊጎገሪፋ

T ጻወግሪፋ ጻሃጻጊ ፋፃፈጊሃ 9
 T :ፋግፋሪ

T ሃግፋጻ 10
 T ጸፋፋ፤ጻ ጻፈዐጻ ሃሃጸግግ
 T ዐገፋሃ ግጸፋ ጻሪሃፋሃ
 T :ግጻጊጎገሪዐ ሃሪገጊሃ

T ሃፋጻፋሪፋ ጻወግ ፋግፋጊሃ 11
 T ጻጸዞግጻጸፋ ዞፍ
 T ወፋ ጻጊሪዐጎጸሃ
 T ዞፃ፤ግጻ ሪዐግ
 T ጸፋፀፍ ግጊወሃ
 T ጻፋጻግ ሃሪሃጻሃ
 T ጻፈዐጻሪፋ
 T ግጻጊሪዐ ፋገሃሃ
 T ገዙፍጻ ፋዙጊጊሃ
 T ጻሃጻጊ ጊጎገሪግ
 T :ገገጻ ሪዞጻ

T ነገሳታ ዘቀቅህ 12
 T ጸሎጥ ላጋል ላወገህ
 T ርጸቀጸ ሦሃጸረጸ ሱቀቅህ
 T ገገገጸ ርዘጸ ጸገጸህ
 T ጥዕጸ
 T ጸጸጸጸጸጸጸ ገጸቅህ
 T :ጥዕጸጸጸ ላገሃቅህ

T ልጥዕቅህ 13
 T ጥቅጸጥጸጸጸጸጸ
 T ጥቅጸጸጸጸ ገቅጸህ
 T :ጸገገጥጸጸ ላሱጸጸህ

T ጸገገጥጸጸ ጥቅጸጥጸጸ ሃቅጸቅህ 14
 T ገረጸ ላወዕ ጸዕጸጸጸ
 T ጸሃጸጥ ጸጸጸጸ
 T ጥቅጸጥጸጸ ልጸጸጸ
 T :ዘጸጸጸጸጸጸጸ

T ጸሎጥረጸ ነገሳታ ጸወቅህ 15
 T ልዕሃጥ ርጸጸ ዘጸገረጸ
 T :ጸጸጸጸጸ ጸገገጥጸጸህ

T ጸሎጥረጸ ጸሃጸቅ ላጸጸቅህ 16
 T :ጸጸጸጸጸ

T ርጸጸጸጸ ጸጸጸጸ ላጸጸ 17
 T ጥጸጸጥ ዘቀሃ
 T ጸጸጥ ጸጸጥ
 T ጸጸ ጸጸጸጸ
 T ጥጸጸጸጸጸጸጸ ጸጸጸጸ
 T ጥጸጸጸ ጸጸጸጸ
 T ጸሃጸጸጸ ላወዕ ጥቅጸጸ
 T ሃጥጸጸጸጸ ጸጸጸጸ
 T :ሃጸጸጸጸጸ ጸጸጸጸጸ

T ነገሳታ ጥጸ ጸጸህ 18
 T ቅሃጸ ጸጸጸጸጸ ጸጸጸጸጸ
 T ልዘጸ ጸጸጸጸ ቅሃ
 T :ጥጸጸጸጸ ጸጸጸ ጸጸጸጸጸ

T ጥጸጸጸጸጸ 19
 T ልዕሃጥ ርጸጸጸ
 T ጸሃጸጸጸ ጸጸጸጸጸ
 T :ጸጸጸጸ ጥጸጸ ልዕሃጸ ላወገጸ

