

ጥረፈቀገጻ ወጥሞ Chamesh HhaPekudim (Numbers) 7

And the emanations are extended—The Hand of Yehh gives fully ጥረፈቀገጻ 1
 in the day/in an act to fulfill/make complete/extend ጥረፈቀገጻ
 MaShayh—through drawing out of their inner core ጥረፈቀገጻ
 one establishes/sets in place the sum of the mishkan ጥረፈቀገጻ
 and one measures/defines/anoints the sum of them ጥረፈቀገጻ
 and one distinguishes the sum of them ጥረፈቀገጻ
 and the sum includes the entire parts/the fruit of Lammad to be vessels of the Collective ጥረፈቀገጻ
 and the sum of altar ጥረፈቀገጻ
 and the sum includes the entire parts/the fruit of Lammad to be vessels of the Collective ጥረፈቀገጻ
 and one anoints/enables them to increase in all dimensions ጥረፈቀገጻ
 and the sum of them are distinguished/holy entirely. ጥረፈቀገጻ

The state of reality determines how one reads the Teúwrah. When the parables of the Law are entered into, then one who enters into the Words is the Law being read [Galatians 4:24]. The parable is provided as a guide, **a master teacher**, to lead one unto their full measurement/stature of meShich [Galatians 3:24]. The texts are events occurring within Names until one enters into the parable to perform what is written. When the text is viewed as a story or a piece of history, then the reader looks at the text until a door opens to enter in the hhadavarim/The Words. The performance of the Teúwrah is the means that one writes the law unto becoming a master/king [MT/Duet 17:18-20]. ***The Words are written by the fingers of the one performing the Law***, for by the deeds of one's hands, the thoughts of the Teúwrah flow from the styluses of one's fingers. **By writing the Law by one's hands/deeds, the inscriptions of the Law are now the writings of the Name that performs them.** The Law is commonly called “the Law of Moses” as the inscriptions flow from the inner harmonic parts of a Name. The Words of the Teúwrah are extended through one's inner composition whereby the nature of the parable is swallowed up by the mouths of the one eating the Words. According to that which one eats, the spirit of a Name grows, speaks and becomes manifest [Yahuchannan/John 1:14; Mattithyahu 15:11]. **In the day/act of the Teúwrah the Words are extended from within a person, where they are written by the Hand of maShayh/Moses in them. The parable nature of the inscription gives way to the reality of the Words embodied within a Name.** By performing the Words of the Law, the Light of a Name shines forth, whereby the shadow nature of the parable fades by the Illumination of a Name who performs what is written [Colossians 2:17]. The parable, written on leaves, becomes a living document as it is written upon the inner parts—maShayh. The Words of Life enter into the Rings a Name unto their inner Kephúw-Kephúw core, whereby the leaves of a scroll are set a blaze by the Spirit of a Name, and from the Rings of a Name the Words of HhaTeúwrah pulsate unto their full expression. The living inscriptions of a Name are the reality of the Law.

There are three acts of extending the thoughts of the Teuwhrah. These three acts are conveyed by the the three verbs in the lines:

one establishes/sets in place the sum of the mishkan ጥረፈቀገጻ
 and one measures/defines/anoints the sum of them ጥረፈቀገጻ
 and one distinguishes/oranates the sum of them ጥረፈቀገጻ

The first act is of Wisdom that sets the stones in place to make the sum of the mishkan/tabernacle of one's Name. According to the parts set, so is the state of one's dwelling. As one sets their members so they build the House of their holy Name. The second act is of Understanding, whereby one anoints the sum of their parts unto the functions of the members of one's house as servants of ALhhim. The third act is of Knowledge which crowns all aspects with the dew of Hermon upon the head that runs unto the feet through which the sum is distinguished/holy/sanctified entirely.

From the three acts, comes the results thereof. The first is the formation of the parts, called the organs or instruments of Wisdom. These are the associated instruments that are obtained by the impartations of Wisdom from one's Seed Name. In this way the Body of parts is made, as the SeedName extends the Wisdom within it to create a dwelling state. The second is the altar through which all thing are extended by Understanding. And the third is as the first, that forms itself a mind of many chambers according to the Mind of the Aúwv from which the SeedName is given.

and the sum includes the entire parts/the fruit of Lammad to be vessels of the Collective $\Upsilon\aleph\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon$
and the sum of altar $\mathfrak{H}\mathfrak{H}\mathfrak{H}\mathfrak{H}\mathfrak{H}\mathfrak{H}\mathfrak{H}$
and the sum includes the entire parts/the fruit of Lammad to be vessels of the Collective $\Upsilon\aleph\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon$

The Numbers are given for each new beginning. As the preparations are made for each offering and its deeds, Aúwv Nadav imparts the Values anew for each beginning. The Numbers are given in pairs 9:9, 8:8, 7:7; 6:6, 5:5, 4:4, 3:3, 2:2; 1:1 from the OO Unified Consciousness that is attained by the members.

As the Numbers are set for the Twelve, there appears in the midst of the Twelve 6 pairs of 13: 12 11 10 9 8 7 6 5 4 3 2 1. Counting from the ends to the middle: 12+1; 11+2; 10+3; 9+4; 8+5; and 7+6. The sum of the pairs are 78, the ascension of Consciousness. According to the ascensions of Consciousness, there are 78 designated offerings in a House.

As the Numbers are paired so are the days and the Names. Each Value, as well as each Name, is dependent upon another to comprise the whole. In this way each body is arranged, where every part of Lammad is deemed necessary to comprise the whole. Through this lesson we learn that every Name has a rightful and honored place in the Kingdom, and that we are serve each other as we would serve ourselves.

The 6 pairs of 13 are the Unified states of HhaSham. There are 2 pairs of HhaSham YahúWah for the House of Wisdom 13+13=26 $\exists\Upsilon\Delta\Upsilon$; 2 pairs of 13 for the Name $\exists\Upsilon\Delta\Upsilon$ of Understanding; and the 2 pairs for the Name $\exists\Upsilon\Delta\Upsilon$ of Knowledge. In the House of YahúWah are 78—the perpetual movement and ascension of Consciousness $\text{O}\aleph$.

The Values of the pairs comprise the Name of YahúWah in all levels of Thought and residence. The Values of 121 + 112 come from the sides of Lammad. 121 + 112 are the Values of Chakmah in YahúWah. The Values of 103 + 94 are those of Bayinah in YahúWah. The Values of 85 + 76 are the Numbers of Knowledge, which are in the midst of Lammad, as the Seed of Knowledge are in the midst of the fruit. The sum of Chakmah is 233/8—The House of the Paths of Wisdom unto all Progressions; The sum of Bayinah is 197/8—To Distinguish the Paths of Perfection; The sum of Knowledge is 161/8—the Consciousness of Wisdom in a Seed. The reductive Values of 8 in the combined pairs of Lammad denote that the means of making ascensions are within every house. **By the Rite of Ascensions within a House all are destined to arise to the glory of HhaAbaut/Avot/The Fathers.**

When the Fathers are rendered as XʿṬ4/Abaut, the form of the word denotes that the congregation of the 15 Fathers comprises one Body. When the Fathers are rendered as HhaAúwvim, the form of the thought denotes the strength and projections of the Collective Fathers.

The grouping of paired Values makes a square, as there are four Numbers arranged to in each set. i.e. The first set is a cube of 12 Housing the Full Counsel of ReshunHhaTerreni: 121121, a platform of 4 x 4 through which the 16 Faces appear on the 6 sides of the cube. This combination of Thought is the basis for the making the squared altars of the oylah and for the insense which rises from the platform of Wisdom—derived by the arrangement of the parts in the oylah. The second set, 10943, is the pattern of a spiral of rings as the 9 Numbers of Rite abide in the 7 Rings (43) in 10 intervals. The third set, 8765, also contain the Nine, and form the fruit of Knowledge. The sides ፳፯ 85 are the Faces of Light in which is the Consciousness of Unity ʿO 76. The Numbers between 85 and 76 are Nine.

The **information of the double 13** broke open during the fastening of the parts to the horns of the altar. The Union of House of Nephethi/12 to Yahúdah/1 and the Union of the House of Gad/6 to Aparryim 7, broke open from the midst of the House of HhaSepherim/The Numbers, from the Fire of the Oylah. The combination of the double 13 forms the House of YahúWah/26. The Union of the corners of the south and west also form the sum of YahúWah/26. i.e. Zebúwlan/3 to RAúwaben/4 + Beniyman/9 to Dan/10. The first set of double 13 is the platform of the Invisible structure of Thought which appears in the Visible structure of Thought, whereby the manifestation through Dan/10 is according to Yahudah/1.

The Name of YahúWah/26 is read as Lammad: 2x6=12 — the perfect union of sides from which comes all states and their offerings of the Twelve/12/3: Wisdom, Understanding, and Knowledge. The composite sum of the sides 26+26=52—the House of the Directive Mind of Neúwn. The Name of YahúWah is the great house of all Names and all states in which they abide to bear the Faces of HhaAbaut.

T ሃገጥፋጥጥ 2
T ረፋፋፋፋ ጥፋፋፋፋ
T ግጥፋፋ ጥፋፋፋፋ
T ጥፋፋፋ ጥፋፋፋፋ ግጥ
T ግጥፋፋፋ ግጥ
T :ግጥፋፋፋፋፋፋ

T ጥፋፋፋ ጥፋፋፋ ግጥፋፋፋ ሃገጥፋፋ 3
T ጥፋፋ ጥፋፋፋፋፋፋ
T ፋፋፋ ፋፋፋፋፋፋፋፋ
T ጥፋፋፋፋፋፋ
T ጥፋፋፋፋፋ ጥፋፋፋፋፋፋ
T ፋፋፋፋ ፋፋፋፋፋፋ
T ጥፋፋፋ ሃገጥፋፋፋፋ
T :ጥፋፋፋፋ ጥፋፋፋፋ

T ጥፋፋፋፋ ጥፋፋፋ ፋፋፋፋፋፋ 4
T :ፋፋፋፋፋፋ

T ጥጥርን ይቀጥል
T ልዕል ሃይል
T ልዕልን ለልዕል ለልዕል
T ጥጥርን ይቀጥል
T ልዕል ሃይል
T ልዕልን ለልዕል ለልዕል

T ጃሠጃ ዘቀጊሃ 6
T ጸርገዐጃጸፋ
T ፋቃጃጸፋሃ
T ጃጸሃ ጸጸጊሃ
T ጃጊሃርጸርፋ

T X Y C 1 0 3 2 X W X 4 7
T 4 P 3 3 X 0 9 4 4 X 4 Y
T Y W 4 1 2 Y 9 C Y X Y
T : 3 X 4 9 0 2 7 Y

T Xርገዐጓ ዐፃፋፋ ጸፋሃ ⁸
T ፋዎፃፓ ጸሃግW ጸፋሃ
T ቺፋፋግ ቺግፃር ጸጸጎ
T ግጸፈፃዐ ቺገሃ
T ፋግጸቺፋ ፈቺፃ
T: ጎፃሃፃ ጎፃፋጎፃ

T Xጃቀ ጊሃርሃ 9
T ሃእሃ 4ሪ
T ወፈቀጃ ጸፈጋዐጊሃ
T ማጃሪዐ
T ሃፋወጊ ጋእሃጋ

And one approaches the midst/interior of the collective ሃገረ-ቀዳሲሃ 10
 —the Illuminated One of the Princes— ማረፋወነኝ
 the totality of the dedication/initiations of the altar ዘገገኝኝ ጸሃየዘ ጸፋ
 in the day one anoints/determines the function of the sum of the collective. ሃገረ ዘወነኝ ማሃረጉ
 And one approaches the midst/interior of the collective ሃገረ-ቀዳሲሃ
 —the Illuminated One of the Princes— ማረፋወነኝ
 the totality of their offering ማነጋጋቀጽ
 to the faces of the altar. ዘገገኝኝ ጌነጋሪ

The princes are those ascending to rule in the Name of their Aúwv over those lands. These are the 12 of a Name which oversee a House and determine the offerings of a House. When a mind commences to be taught, as one having their mouth coated/rubbed with the dates of understanding, then their heart altar is initiated to pursue every function of their Names. One who is Illuminated seeks to enter the interior state of a House to discover the totality of the parts, whereby they come to the sides of the altar with their totality. In the day that one determines the functions of their parts and anoints

them unto their maturation, the princes draw near inwardly with the sum of their offering unto the faces of the altar. What is meant by the faces of the altar? The faces are the unified expressions that emanate and arise from the union of the parts laid open upon the wood. Note that the phrase, the princes come/appear by the initiations of the altar and by the implementations of the offerings. In all levels of initiations at the table of the bread and in all offerings that are made to bear the expressions of the unified altar, then the Princes appear, come forth

And the one considers YahuWah/The Collective of ALmaShayh ጸሐፊ ለሰዓት ለሰዓት 11
 A Prince is unified/achadd for the Day ለሰዓት ለሰዓት ለሰዓት
 A Prince is unified/achadd for the Day ለሰዓት ለሰዓት ለሰዓት
 They approach the totality of their offering ለሰዓት ለሰዓት ለሰዓት
 for the initiation/training/dedication of the altar. ለሰዓት ለሰዓት ለሰዓት

The phrase, a Prince is unified/achadd for the Day, ለሰዓት ለሰዓት ለሰዓት, is repeated, for there is one Prince that assist the one who makes the offering whereby they together approach, as one, the totality of the offering—the sum of their parts. Through the mutual approach of the totality of all inwardly, one initiates their heart altar to process and to bring forth all that is within their unified members, which is the totality of their offering ለሰዓት ለሰዓት ለሰዓት.

The expressions/faces of Aparryim—agent of visualizations/appearances are according to the Numbers formed by associations and multiplication of those of HhaKuwáhnim, whereby the expressions are full, without want or emptiness. The meaning that the offerings are full indicates that the parts are bearing the faces/expressions of the Numbers whereby they are not illusionary, thoughts and deeds that pass away, for such cannot sustain the Numbers by which they appear.

From the faces of HhaKuwáhnim come forth all combination of thoughts and their expressions born as offerings of the Princes—those who ascend to the Aúwv to master their states of dwelling/mishkan. The Thoughts of HhaKuwáhnim are spun upon the intervals of 589 — 5890 which ever emanate from their sides the Values of The Nine within the Unified Consciousness. The sum of their extensions of Wisdom from head to tail: 9+1, 8+2, 7+3, 6+4, 5+5 are 50—the Neúwn Directive Mind. That mean Value of 5 + the 5 in the midst bears the thoughts of the Hand of Neúwn.

589
 1178
 1767
 2356
 2945
 3534
 4123
 4712
 5301
 5890

The Numbers of HhaKuwahnim are paired intervals to maintain the flow from left to right and from left to right. Similar to a symbiotic relationship, the Numbers combine from sides to sides to maintain the state of fulness of expression at all times. Interactions involving close physical and biochemical contact are based on coherent grouping of Values.

3534+589=4123, 5:5 The Source of a whole Thought, Principle of Reshun, Values in the midst, to hold all things together, sum of 10
4123+1178=5301, the Wisdom Name of Unity, ability to spread out a Thought, to speak, sum of 9
4712+1767=6479, the Values of regulating thought, the rod of the temples, origins of peyots, sum of 8
5301+2356=7657, the Crown of a Thought, the ascendant sparks of Fire, sum of 7
5890+2945=8835, the Didadem of a Thought, the Values of the Unified Consciousness gathered in the mind, sum of 6.
The reductive Sum Values of all Thoughts of Kuwahnim is 40, the Name of Aharuwan ʾḤṚʾW.

From the faces of HhaKu wáhnim come forth all combination of thoughts and their expressions.

Five Examinations of Thoughts

Each thought is to be tested based the 5 Principles of Light in the Faces of HhaKuwáhnim.

1. Is the thought whole? Does it come from the midst of Unity? Does the thought sustain the expression from the inner core of Life?
2. Is the thought able to spread out, to produce productive words and deeds? Does the thought consider the Collective?
3. Is the thought manageable? Does the thought extend from the temples to regulate the entire body? The pulsating thoughts of the temples depicted in the *payot* convey that the thought of regulating all members is not cut short.
4. Is the thought in agreement with mastery of spirit over body? Does the thought rule and govern the members and their lands? Do the thoughts adhere to the Unified Kingdom of YahúWah?
5. Is the thought likened to a precious stone? Does the thought produce unity and joy in the spirit of cohesiveness/love? Is the thought pure of the Collective Consciousness, the 88 of the sides of Oyin/70, 35/8+35/8.

T 737Y 12

T ፩፻፶፱

T ሃሃወፋፋ፤ ማሃፊ፤

T Yy94P X4

[illegible]

T : $\exists \Delta Y \exists \tau \exists \oplus \exists \gamma$

T ሃጎፋፋ 13

T X月4 7 7 7 X 40 0

T 347Y 77W6W

T \exists CFW^m

T 7 7 Y Δ 4 4 4 I 7

T 64W 3704W

T WΔΦΞ CΦWΔ

T XCቼ ማገፋርኝ ማጓገኘው

T ንግዳ ጭርረዳ

T : 三月十九日

The Values of Thirty + 100, 130, convey the Instruction of HhaLammad via the Kuwahnim, and the Values of 70 convey the Understanding of the Instruction. With them are the Values of 10 denoting the full extension of the teachings acquired in the mind—the bowl of incense.

T ሚሚሪሠጃ ዘጋደርሃ 23

T ሚሚሠ 4ቀጋ

T ጓሠሚዞ ሚሪሪሪ

T ጓሠሚዞ ሚሪጸዐ

T ጓሠሚዞ ጓሃሠሪሃ ሚሪሠጋሃ

T :4ዐሃሁሃ ሪሪሃጸሃ ሃጋ4ቀ ጓደ

T ሪሠሪሠጃ ሚሃሪጋ 24

T ሃሪሃጋደ ሪሃጋሪ ሪሪሠሃ

T :ሃሪዘሃጋ ጋሪሪሪሪ

T ሃሃጋ4ቀ 25

T ጸዘሪ ጋቼሃጸ4ዐቀ

T ጓሪሚሃ ሚሠሪሠ

T ጓሪቀሠሚ

T ጋቼሃ ልዘሪ ቀ4ደሚ

T ሪቀሠ ሚዐጋሠ

T ሠፈቀጓ ሪቀሠጋ

T ጸሪቼ ሚሪሪሚ ሚጓሪሃሠ

T ሃሚሠጋ ጓሪሃሪጋ

T :ጓዘሃሚሪ

T ጸዘሪ ጋሃ 26

T ጋጓደ ጓ4ሠዐ

T :ጸ4ፀቀ ጓሪሚ

T 4ቀጋሃጋ ልዘሪ 4ጋ 27

T ልዘሪ ሪሪሪ

T ሃጸሃሠሃጋ ልዘሪሠጋሃ

T :ጓሪዐሪ

T ልዘሪ ሚደዐ4ሪዐሠ 28

T :ጸሪፀዘሪ

T ሚሚሪሠጃ ዘጋደርሃ 29

T ሚሚሠ 4ቀጋ

T ጓሠሚዞ ሚሪሪሪ

T ጓሠሚዞ ሚሪጸዐ

T ጓሠሚዞ ጓሃሠሪሃ ሚሪሠጋሃ

T :ሃሪዘሃጋ ጋሪሪሪሪ ሃጋ4ቀ ጓደ

T ሪዐሪጋ4ጓ ሚሃሪጋ 30

T ሃጋሃሪ4 ሪሃጋሪ ሪሪሠሃ

T :4ሃሪሪፈሠሃጋ 4ሃሁሪሪሪ

T ሃሃጋ4ቀ 31

T ጸዘሪ ጋቼሃጸ4ዐቀ

T ጳፋግሃ ግሊግሊግ
 T ጳጠግግ
 T ገቹሃ ልዘፋ ቀፋገግ
 T ረቀግ ግሊግግ
 T ግጠጋ ረቀግ
 T ጸጸ ግሊፋግ ግጳግግ
 T ግግግ ጳግግ
 T :ጳግግ

T ጸጸ ገገ 32
 T ጳግ ጳግግ
 T :ጸጸ ጳግግ

T ፋግግ ልዘፋ ፋግ 33
 T ልዘፋ ረግፋ
 T ሃጸግግ ልዘፋግግ
 T :ጳግግ

T ልዘፋ ግሊግግግግ 34
 T :ጸጸግግ

T ግሊግግግ ጳግግግ 35
 T ግሊግግ ፋግግ
 T ጳግግ ግሊፋግ
 T ጳግግ ግሊፋግ
 T ጳግግ ጳግግግ ግሊፋግ
 T :ፋግግግ ፋግግግ ጳግግ ጳግግ

T ግሊግግግ ጳግግግ 36
 T ግግግ ግሊፋግ ጳግግ
 T :ግሊግግግ ጳግግግ ጳግግግ

T ሃገግግ 37
 T ጸጸ ገገግግግግ
 T ጳፋግሃ ግሊግሊግ
 T ጳጠግግ
 T ገቹሃ ልዘፋ ቀፋገግ
 T ረቀግ ግሊግግ
 T ግጠጋ ረቀግ
 T ጸጸ ግሊፋግ ግጳግግ
 T ግግግ ጳግግ
 T :ጳግግ

T ጸጸ ገገ 38
 T ጳግ ጳግግ
 T :ጸጸ ጳግግ

T: 3000

T : $X_4 \oplus \mathbb{M}_C$

T ፡፫፻፳፯ ዓ.ም. ለ፳፯ ዓ.ም. ለ፳፯ ዓ.ም. ለ፳፯ ዓ.ም. ለ፳፯ ዓ.ም.

T : 64Y0Δ79 7#764

T : 3月7日

$$T : X \rightarrow Y \quad \exists \lambda \in \mathbb{R}$$

T: 0700

T : $X_4 \oplus \mathbb{M}_C$

T 3W3月 7C74

T ጃሠኞቹ ጥረፈጸዐ
T ጃሠኞቹ ጃነሠጊነጋ ጥረሠጋሃ
T :ሪፋሃዐፈነጋ ጋቹጊሪፋ ነጋፋቀ ጃ፲

T ቺዐቺጋሠጃ ጥሃቺጋ 48
T ጥረፋጋፋ ቺነጋሪ ፋቺሠነ
T :ፈሃጃቺጥዐነጋ ዐጥሠጊሪፋ

T ጸቆፋ ጋቹሃጸፋዐቀ ሃነጋፋቀ 49
T ጃፋጥሃ ጥረሠሪሠ
T ጃሪቀሠጥ
T ጋቹሃ ልቆፋ ቀፋ፲ጥ
T ሪቀሠ ጥረዐጋሠ
T ሠፈቀጃ ሪቀሠጋ
T ጸሪቹ ጥረፋሪጥ ጥጃቺነሠ
T ነጥሠጋ ጃሪሃሪጋ
T :ጃቆነጥሪ

T ጸቆፋ ጋሃ 50
T ጋጃ፲ ጃፋሠዐ
T :ጸፋፀቀ ጃፋሪጥ

T ፋቀጋነጋ ልቆፋ ፋጋ 51
T ልቆፋ ሪቺፋ
T ሃጸነሠነጋ ልቆፋሠጋሃ
T :ጃሪዐሪ

T ልቆፋ ጥረ፲ዐፋቺዐሠ 52
T :ጸፋፀቆሪ

T ጥረጥሪሠጃ ቆጋ፲ሪሃ 53
T ጥረነሠ ፋቀጋ
T ጃሠኞቹ ጥሪቺፋ
T ጃሠኞቹ ጥረፈጸዐ
T ጃሠኞቹ ጃነሠጊነጋ ጥረሠጋሃ
T :ፈሃጃቺጥዐነጋ ዐጥሠጊሪፋ ነጋፋቀ ጃ፲

T ቺነቺጥሠጃ ጥሃቺጋ 54
T ጃሠኞቹ ቺነጋሪ ፋቺሠነ
T :ፋሃቲጃፈጋነጋ ሪፋቺሪጥገ

T ሃነጋፋቀ 55
T ጸቆፋ ጋቹሃጸፋዐቀ
T ጃፋጥሃ ጥረሠሪሠ
T ጃሪቀሠጥ
T ጋቹሃ ልቆፋ ቀፋ፲ጥ

T 6PW 7709W

T XCF 774C7 737YW

T : 3月7日

T : 3月7日

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T ΔH4 C74

T ΔH4 C74

T: 800-452-0000

T : $\exists \angle O C$

T : $X_4 \oplus \mathbb{A}^1_C$

T :X4⊕Mℂ

T ማረጋገጥ 4ቀጥ

T ሥራ ገዢ ልቀቃ

Γ 3W^ツ月 ツヾΔXO

T 3Wツ目 ツルΔXO

ተጻፈጋል ርዕረግግ ሃፋፋ ጸፈ

T : 4ሃዲ ልጋሃዳ ርፋጊ ርኝገ ሃዳፋ ዳ፤

T ነጃጃ ነጃ ጃ ነጃ ልጃ ወን

T ነጃጊ ነፃ ጊዜ ለገዢ

月4 75YX 400

T X月4 7年YX 40年

$$T \ni \exists (\phi W^m)$$
$$T \ni \exists \subset \Phi W^m$$

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T X C F W J L C W W J L Y W

T : 3月7日

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T 93I 34WO

T ΔH4 C74

T ΔH4 C74

T ሃጸጎሠጎጎ ልዩፋሠጎ
T :ጸሪሪ

T ልዩፋ ጥሪዐፋሪዐW 64
T :ጸፋፀዘሪ

T ጥሪጥሪWጃ ዘጎረሃ 65
T ጥሪጎW ፋቀጎ
T ጃሠግዝ ጥሪፋ
T ጃሠግዝ ጥሪፈጸዐ
T ጃሠግዝ ጃጎሠጎጎ ጥሪሠጎ
T ፋሪጎፈጎጎጎ ጎፈፋጎፋ ጎጎፋቀ ጸ፲

T ፋሪፋሪWዐጃ ጥሃፋጎ 66
T ጎፈ ፋጎጎሪ ፋፋሠጎ
T ፋሪፈሠፋግዐጎጎ ፋዐፋዘፋ

T ሃጎጎፋቀ 67
T ጸዘፋ ጋቹሃጸፋዐቀ
T ጃፋጥሃ ጥሪሠሪW
T ጸሪቀሠግ
T ጋቹሃ ልዩፋ ቀፋ፲ግ
T ሪቀሠ ጥሪዐጎW
T ሠፈቀጃ ሪቀሠጎ
T ጸሪቹ ጥሪፋሪግ ጥጃፋጎW
T ጎግሠጎ ጸሪሃሪጎ
T :ጃዘጎግሪ

T ጸዘፋ ጋሃ 68
T ጎጎጎ ጃፋWዐ
T :ጸፋፀቀ ጃፋሪግ

T ፋቀጎጎ ልዩፋ ፋጋ 69
T ልዩፋ ሪፋፋ
T ሃጸጎሠጎጎ ልዩፋሠጎ
T :ጸሪሪ

T ልዩፋ ጥሪዐፋሪዐW 70
T :ጸፋፀዘሪ

T ጥሪጥሪWጃ ዘጎረሃ 71
T ጥሪጎW ፋቀጎ
T ጃሠግዝ ጥሪፋፋ
T ጃሠግዝ ጥሪፈጸዐ
T ጃሠግዝ ጃጎሠጎጎ ጥሪሠጎ

T :ጊፈሠጊግዐንጋ ፋዐጊዞፋ ነጋፋቀ ጻ፤

T ማሂጊ ፋሠዐ ጊጸሠዐ ማሂጊጋ 72

T ፋሠፋ ጊነጋሪ ፋጊሠን

T :ነፋሂዐንጋ ረፋጊዐገጋ

T ሂንጋፋቀ 73

T ጸዞፋ ጋቹሂጸፋዐቀ

T ጻፋማሂ ማጊሠሪሠ

T ጻሪቀሠማ

T ጋቹሂ ልዞፋ ቀፋ፲ማ

T ሪቀሠ ማጊዐጋሠ

T ሠፈቀጻ ሪቀሠጋ

T ጸሪቹ ማጊፋሪማ ማጻጊነሠ

T ነማሠጋ ጻሪሂሪጋ

T :ጻዞንማሪ

T ጸዞፋ ጋሂ 74

T ጎጻ፤ ጻፋሠዐ

T :ጸፋፀቀ ጻፋሪማ

T ፋቀጎንጋ ልዞፋ ፋጋ 75

T ልዞፋ ሪጊፋ

T ሂጸነሠንጋ ልዞፋሠጎሂ

T :ጻሪዐሪ

T ልዞፋ ማጊዐፋጊዐሠ 76

T :ጸፋፀዞሪ

T ማጊማሪሠጻ ዞጎ፤ሪሂ 77

T ማጊነሠ ፋቀጎ

T ጻሠማዞ ማሪጊፋ

T ጻሠማዞ ማጊፈጸዐ

T ጻሠማዞ ጻነሠጊነጋ ማጊሠጎሂ

T :ነፋሂዐንጋ ረፋጊዐገጋ ነጋፋቀ ጻ፤

T ማሂጊ ፋሠዐማጊነሠ ማሂጊጋ 78

T ጊሪጸጋን ጊነጋሪ ፋጊሠን

T :ነጊዐንጋ ዐፋጊዞፋ

T ሂንጋፋቀ 79

T ጸዞፋ ጋቹሂጸፋዐቀ

T ጻፋማሂ ማጊሠሪሠ

T ጻሪቀሠማ

T ጋቹሂ ልዞፋ ቀፋ፲ማ

T ረዋግ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ረዋግ
 T ጸረፍ ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T :ግጊፈጥጋጃግግጸ

T ጸረፍ ግጊፈጥጋጃግግጸ **80**
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T :ጸረፍ ግጊፈጥጋጃግግጸ

T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ **81**
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T :ግጊፈጥጋጃግግጸ

T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ **82**
 T :ጸረፍ ግጊፈጥጋጃግግጸ

T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ **83**
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T :ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ

T ጸረፍ **84**
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ረዋግ ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T :ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ

T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ **85**
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ
 T :ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ

T ግጊፈጥጋጃግግጸ ግጊፈጥጋጃግግጸ **86**
 T ጸረፍ ግጊፈጥጋጃግግጸ

T ጋሃጓ ጓፋወፐ ጓፋወፐ
T ወፈቀጓ ሪቀወፅ
T ጸሃጋሃጓ ፅጓ፤ሪሃ
T :ጓፋግሃ ግጊፋወፐ

T ፋቀፅጓሪሃ **87**
T ጓሪዐሪ
T ግጊፋጋ ፋወፐ ግጊጎወ
T ፋወፐግጊጎወ ግሪቅፋ
T ጓጎወቅጎፅ ግጊወፅሃ
T ፋወፐ ግጊጎወ
T ግጸዞጎግሃ
T ፋወፐ ግጊጎወ ግጊ፤ዐ ቅፋቅዐወሃ
T :ጸፋፀዞሪ

T ፋቀፅ ሪሃሃ **88**
T ግጊግሪወጓ ዞፅ፤
T ግጊፋጋ ጓዐፅፋፋሃ ግጊፋወፐ
T ግጊወወ ግሪቅፋ
T ግጊወወ ግጊፈጸዐ
T ግጊወወ ጓጎወቅጎፅ ግጊወፅሃ
T ዞፅ፤ግጓ ጸሃጎዞ ጸፋ፤
T :ሃጸፋ ዞወግጓ ቅፋዞፋ

T ጓወግ ፋፅፅሃ **89**
T ፈዐሃግ ሪጓፋሪፋ
T ሃጸፋ ፋፅፈሪ
T ዐግወቅሃ
T ሪሃቀጓጸፋ
T ሃቅሪፋ ፋፅፈግ
T ጸፋጋሃጓ ሪዐግ
T ጸፈዐጓ ጎፋፋሪዐ ፋወፋ
T ግጊፅፋሃጓ ቅጎወ ጎቅፅግ
T :ሃቅሪፋ ፋፅፈቅሃ

BeMidbar 8

T ጓወግሪፋ ጓሃጓቅ ፋፅፈቅሃ **1**

T :4ግፋረ

T ጎፋጻፋረፋ ፋፅፈ 2

T ሃጊረፋ ጸፋግፋሃ

T ጸፋጎጻጸፋ ሃጸረዐጻፅ

T ጻፋሃጎግጻ ጊጎጋ ረሃግረፋ

T :ጸሃፋጎጻ ጸዐፅግ ሃፋጊፋጊ

T ጎፋጻፋ ጎሃ ግዐጊሃ 3

T ጻፋሃጎግጻ ጊጎጋ ረሃግረፋ

T ጻጊጸፋጎ ጻረዐጻ

T :ጻግግጸፋ ጻሃጻጊ ጻሃኑ ፋግፋሃ

T ጻፋጎግጻ ጻግዐግ ጻገሃ 4

T ፅጻገ ጻግቀግ

T ጻጸፋጋፈዐ ጻሃፋጊፈዐ

T ፋሃጻ ጻግቀግ

T ጻፋፋግሃ

T ጻግግጸፋ ጻሃጻጊ ጻፋፋጻ ፋግፋ

T ጻግዐ ጎሃ

T :ጻፋጎግጻጸፋ

T ጻግግረፋ ጻሃጻጊ ፋፅፈጊሃ 5

T :4ግፋረ

T ግጊሃረጻጸፋ ጸቀ 6

T ረፋፋግጊ ጊጎፅ ሃሃጸግ

T :ግጸፋ ጸፋጻፅሃ

T ግጻረ ጻግዐጸጻሃሃ 7

T ግፋጻፅረ

T ግጻጊረዐ ጻገጻ

T ጸፋፅጸ ጊግ

T ፋዐጸ ሃፋጊፅዐጻሃ

T ግፋግፅረሃረዐ

T ግጻጊፈገፅ ሃቹፅሃሃ

T :ሃፋጻፅጻሃ

T ፋቀፅጎፅ ፋጋ ሃጸቀረሃ 8

T ሃጸጸጎግሃ

T ጎግግግ ጻረሃረፅ ጸረቹ

T ፋቀፅጎፅ ጊጎግግፋጋሃ

T :ጸፋፅጸረ ጸቀጸ

T ግጊሃረጻጸፋ ጸፅፋቀጻሃ 9

T ፈዐሃግ ረጻፋ ጊጎጋረ

T Xረጓቀጓሃ
T XፈዐርሃXፋ
T ፡ረፋፋWቺ ቺጎፅ

T ግጊሃርጓXፋ Xፅፋቀጓሃ 10
T ጓሃጓቺ ቺጎጋሪ
T ረፋፋWቺቺጎፅ ሃሃግቹሃ
T ግጓቺፈቺXፋ
T ፡ግጊሃርጓሪዐ

T ግጊሃርጓXፋ ጎፋጓፋ ቻቺጎጓሃ 11
T ጓሃጓቺ ቺጎጋሪ ጓጋሃጎX
T ረፋፋWቺ ቺጎፅ Xፋግ
T ሃቺጓሃ
T ፡ጓሃጓቺ XፈፅዐXፋ ፈፅዐር

T ግጊሃርጓሃ 12
T ግጓቺፈቺXፋ ሃሃግቹቺ
T ግጊፋጋጓ Wፋፋ ሪዐ
T ጓWዐሃ
T Xፋ፱ዞ ፈዞፋጓXፋ
T ጓሪዐ ፈዞፋጓXፋሃ
T ጓሃጓቺሪ
T ፡ግጊሃርጓሪዐ ፋጋሃር

T Xፈግዐጓሃ 13
T ግጊሃርጓXፋ
T ጎፋጓፋ ቺጎጋሪ
T ሃቺጎፅ ቺጎጋሪሃ
T ግXፋ Xጋጎጓሃ
T ፡ጓሃጓቺሪ ጓጋሃጎX

T Xረፈፅጓሃ 14
T ግጊሃርጓXፋ
T ረፋፋWቺ ቺጎፅ ሃሃXግ
T ፡ግጊሃርጓ ቺሪ ሃቺጓሃ

T ጎሃቺፋዞፋሃ 15
T ግጊሃርጓ ሃፋፅቺ
T ፈፅዐር
T ፈዐሃግ ረጓፋXፋ
T ግXፋ Xፋጓ፱ሃ
T ፡ጓጋሃጎX ግXፋ Xጋጎጓሃ

T ቺሪ ጓግጓ ግጊጎXጎ ግጊጎXጎ ቺሃ 16
T ረፋፋWቺ ቺጎፅ ሃሃXግ

T ግጃፋርሃ Xፋፀጋ XጸX
 T ረፋፋወጊ ጊጎጎግ ርሃ ፋሃሃጎ
 T ፋሪ ግXፋ ጊXጸጸጸ

T ፋሃሃጎርሃ ጊሪ ጊሃ 17
 T ረፋፋወጊ ጊጎጎጎ
 T ጓጓጓጓጓሃ ግፈፋጎ
 T ግሃጊጎ
 T ፋሃሃጎርሃ ጊXሃጓ
 T ግጊፋዙግ ዙፋጎ
 T ፋሪ ግXፋ ጊXወፈቀጓ

T ግጊሃርጓXፋ ጸቀፋሃ 18
 T ፋሃሃጎርሃ XጸX
 T ረፋፋወጊ ጊጎጎጎ

T ግጊሃርጓXፋ ጓጎXፋሃ 19
 T ግጊጎXጎ
 T ሃጊጎጎርሃ ጎፋጓፋሪ
 T ረፋፋወጊ ጊጎጎ ሃሃXግ
 T XፈጎOXፋ ፈጎOC
 T ረፋፋወጊጊጎጎ
 T ፈOሃግ ርጓፋጎ
 T ፋጋሃርሃ
 T ረፋፋወጊ ጊጎጎጎCO
 T ጓጊጓጊ ፋርሃ
 T ረፋፋወጊ ጊጎጎጎ
 T ጋጎጎ
 T ረፋፋወጊጊጎጎ Xወጎጎ
 T ፡ወፈቀጓርፋ

T ጎፋጓፋሃ ጓወግ ወOጊሃ 20
 T XፈOCሃሃ
 T ረፋፋወጊጊጎጎ
 T ግጊሃርሪ
 T ርሃሃ
 T ጓወግXፋ ጓሃጓጊ ጓሃዙፋወፋ
 T ግጊሃርሪ
 T ግጓር ሃወOጎሃ
 T ረፋፋወጊ ጊጎጎጎ

T ግጊሃርጓ ሃፋፀጸXጊሃ 21
 T ግጓጊፈጎጎ ሃቹጎሃጊሃ
 T ግXፋ ጎፋጓፋ ጋጎጊሃ
 T ጓሃጓጊ ጊጎጋሪ ጓጋሃጎX

T ጎሃወፋፋጓ ወፈዞፉ

T :ፋግፋረ

T ረፋፋወጊጊጎፉ ሃወጊጎሃ 2

T ዞቹጋጓጸፋ

T :ሃፈዐሃግፉ

T ግሃጊፋወዐ ጓዐፉፋፋፉ 3

T ጓዘፉ ወፈዞፉ

T ግጊፉፋዐፉ ጎጊፉ

T ሃጸፋ ሃወጸ

T ሃፈዐግፉ

T ሃጊጸቀዞረሃሃ

T ሃጊፌጋወግረሃሃ

T :ሃጸፋ ሃወጸ

T ጓወግ ፋፉፈጊጎሃ 4

T ረፋፋወጊ ጊጎፉረፋ

T :ዞቹጋጓ ጸወረ

T ዞቹጋጓጸፋ ሃወጊጎሃ 5

T ጎሃወፋፋፉ

T ወፈዞረ ግሃጊ ፋወዐ ጓዐፉፋፋፉ

T ግጊፉፋዐፉ ጎጊፉ

T ጊጎጊቹ ፋፉፈግፉ

T ረሃሃ

T ጓወግጸፋ ጓሃጓጊ ጓሃሁ ፋወፋ

T :ረፋፋወጊ ጊጎፉ ሃወዐ ጎሃ

T ግጊወጎፋ ጊጓጊጎሃ 6

T ግጊፋግፌ ሃጊፉ ፋወፋ

T ግፈፋ ወጋጎረ

T ሃረሃጊፋረሃ

T ዞቹጋጓጸወረ

T ፋሃጓፉ ግሃጊፉ

T ሃፉፋቀጊጎሃ

T ጓወግ ጊጎጋረ

T ጎፋጓፋ ጊጎጋረሃ

T :ፋሃጓፉ ግሃጊፉ

T ሃጊረፋ ጓግጓፉ ግጊወጎፋፉ ሃፋግፋጊጎሃ 7

T ግጊፋግፌ ሃጎዞጎፋ

T ግፈፋ ወጋጎረ

T ዐፋገጎ ጓግረ

T ፉጊፋቀፉ ጊጸረፉ

T ጓሃጓጊ ጎፉፋቀጸፋ

T ሃፈዐግፉ

T :ረፋፋወጊ ጊጎፉ ሃሃጸፉ

T ጓወግ ግጓርፋ ፋግፋጊሂ 8

T ጓዐግወፋሂ ሂፈግዐ

T ፡ግሂር ጓሂጓጊ ጓሂኩጊጓግ

T ጓወግርፋ ጓሂጓጊ ፋፅፈጊሂ 9

T ፡ፋግፋር

T ርፋፋወጊ ጊጎፅርፋ ፋፅፈ 10

T ፋግፋር

T ወጊፋ ወጊፋ

T ፋግፀ ጓጊጓጊጊሂ

T ወጋጎር

T ጓቀዞፋ ሂፋፈፅ ሂፋ

T ግሂጊጸፋፈር ሂፋ ግሂር

T ፡ጓሂጓጊር ዞቹጋ ጓወዐሂ

T ጊጎወጓ ወፈዞፅ 11

T ግሂጊ ፋወዐ ጓዐፅፋፋፅ

T ግጊፅፋዐጓ ጎጊፅ

T ሂጸፋ ሂወዐጊ

T ጸሂኩግርዐ

T ግጊፋፋግሂ

T ፡ሂጓርሂፋጊ

T ሂጎግግ ሂፋጊፋወጊፋር 12

T ፋቀፅፈዐ

T ሂፅሂፋፅወጊ ፋር ግኩዐሂ

T ዞቹጋጓ ጸቀዞርሂሂ

T ፡ሂጸፋ ሂወዐጊ

T ወጊፋጓሂ 13

T ፋሂጓፀ ፋሂጓፋወፋ

T ጓጊጓፋር ሂፋፈፅሂ

T ርፈዞሂ

T ዞቹጋጓ ጸሂወዐር

T ፋሂጓጓ ወጋጎጓ ጓጸፋሂጎሂ

T ጓጊግዐግ

T ጓሂጓጊ ጎፅፋቀ ጊሂ

T ፅጊፋቀጓ ፋር

T ሂፈዐግፅ

T ሂፋፀዞ

T ፡ፋሂጓጓ ወጊፋጓ ፋወጊ

T ፋጎ ግሂጸፋ ፋሂጎጊጊሂሂ 14

T ጓሂጓጊር ዞቹጋ ጓወዐሂ

T ዘቹጋጋ Xቀዘሃ
 T ሃፀጋግግሃሃ
 T ጓግግግ ግሃ
 T ጸዘፋ ጓቀዘ
 T ግሃገ ጓገጓገ
 T ፋገገሃ
 T ቶፋፋ ዘፋፋገሃ

T ግሃገገገ 15
 T ግሃግግግግግ ግገገገ
 T ግግግግ ጓቹሃ
 T ግሃግግግግግ
 T ጸፈግግ ገገገገ
 T ገገግግ
 T ግሃግግግግግ ጓገገገ
 T ግፋፋፋፋፋፋ
 T :ፋፋፋፋፋፋ

T ፈገግግ ጓገገገ ግሃ 16
 T ሃግግግ ግግግግ
 T :ጓገገገ ግፋፋፋፋፋፋ

T ግግግግ ጸሃገግግ ገገገገ 17
 T ገገገግ ገገግግ
 T ግሃገገገገገ
 T ገገገግግ ገገግ ሃገገገገ
 T ግሃገገገገገ
 T ግግግግ ግግግግግግ ፋግግግ
 T :ገገገግ ገገግ ሃግግግ ግግ

T ጓሃጓገ ገገገገ 18
 T ገገገግግ ገገግ ሃገገገገ
 T ሃግግግ ጓሃጓገ ገገገገ
 T ገገገገገ
 T ግግግግ ግሃግግ ፋግግግ
 T ግሃግግግግግግ
 T :ሃግግግ

T ግግግግ ሃገገገገገ 19
 T ግሃግግግግግግግ
 T ግገገገ ግገገገ
 T ገገገግግግ ሃግግግግግግ
 T ጓሃጓገ ጸፋፋፋፋፋፋ
 T :ሃገገገገ ገገገገ

T ግገገገ 20

T ሃገሪክ ጥሪ ጥሪ ጥሪ
T ጥሪ ጥሪ ጥሪ
T ሃገሪክ ጥሪ
T ሃገሪክ ጥሪ ጥሪ
T :ሃገሪክ ጥሪ ጥሪ ጥሪ

T Wፋሂ 21
T ነጠዓ ጓፋጓፋ ፋWፋ
T ፋፆፋፋፋ ፋፋፋፋ
T ፋፆፋፋ ነጠዓ ጓፋፋፋ
T ፋፋፋፋ ፋፋፋፋ
T ጓፋፋፋ ፋፋፋፋ ፋፋፋፋ
T ነጠዓ ጓፋፋፋ
T ፋፋፋፋ

T ግጥሞች 22
T ወልደሃይለ
T ግጥሞች
T ነገዳሪ ሃይለማርያም
T ነገሠግሥት
T ሃይለማርያም
T ሪፖርተር ነገሠግሥት
T ሃይለማርያም
T ሃይለማርያም ሃይለማርያም

T ᐃᐃᐃ ᐃᐃᐃ 23
T ᐃᐃᐃ
T ᐃᐃᐃ ᐃᐃᐃᐃ
T ᐃᐃᐃ
T ᐃᐃᐃ ᐃᐃᐃᐃᐃᐃ
T ᐃᐃᐃ
T ᐃᐃᐃ ᐃᐃᐃ
T ᐃᐃᐃᐃᐃᐃ

