

Each Name forms a Tree of Life. The 30 sections of the Tree are comprised of three tens. There are ten parts of Knowledge that comprise the Seed and form the Seed within the fruit that hangs upon the branches. As the SeedName opens the ten parts of Wisdom emerge through which the Eyes of Seed are opened. As the first Number of Wisdom opens one begins to see all things by their sides. As Wisdom is extended, the ten of Understanding break forth with song from amongst the Rings. The full length of a Tree is formed by the 30 parts in which the fullness of a Name is housed. From Wisdom and Understanding a Tree branches forth to produce its fruit of Knowledge. The selling of a Name for thirty pieces of silver, refers to those of HhaLammad which abides in the House of Understanding. When the 30 pieces are affirmed to be the two sides of the 15 Aúwvim one makes their ascent according to the Life of HhaAúwvim rather than by the teachings of religious orders. One enters into the house of death by selling their 30 parts; one enters into the House of Life by restoring the 30 pieces of silver by the hand of Yúwspah. What we exchanged our Names for is given back whereby we do not hang on to former understanding. Yahúdah returning the pieces of silver to the Parúwshim/Pharisees denotes that we do not accept the teachings/understandings of men who restrict the message of our Names by misreading the Words of Light.

Note on the following diagrams that the branches of a Name are set through the 4 gates of each part of 30. When the Life of Name is extended from its Seed base, it forms a Tree of Life. The Life of your Name, being the Breath of HhaAúwvim, flows from your Seed into your Name's Tree. These four quadrants are stored in the mind within the Rings of ALhhim that gather the fruit of a Name. The Life of a Name flows through the 4 portals or sides of Light. As one makes the daily offering from the four sides of the month, the 30 Numbers of our Name are sent forth from the House of the Queen in which we are dwelling. These portals are the four sides of a House, being the four sides of Light by which one grows and becomes extended. The four sides of each of the 12 Houses comprises 48 sides by which one forms the Words of D12 whereby one speaks the Words of ALhhim. As a Name breathes their Numbers in the midst of HhaAúwvim, their Life goes out of them and into the branches at their sides. The Life of our Name flows according to our Numbers which forms the branches, leaves, and fruit of our Name. Your Name is the Vine of Life; your 12 members or houses are the branches of the vine. As the branches abide in the core vine of your Name, one bears their fruit.

The 4 gates in each Number field $\times 30 = 120$, which is read as the full Consciousness of Lammad. Within 120 are Kephw $\Psi 11 +$ Yeuwd $\Psi 10$ whereby the formula is 1 11 2 10 0 or 1112100 which is read as 600/200—The Unified Consciousness in which all Numbers are gathered and rise in the Head to become the Master of a House. Through the portals of a Name the life in the SeedName flows out to bear its fruit.

Through breathing out the Numbers of our Name we create the Tree of Life. For each of the 30 days of Lammad in a month we appropriate the Numbers of our Name. As we enter into the Faces of HhaAúwv of the day we breath our Numbers as they have been breathed from the Aúwv. From the instruction of the night and the observation of the day, we appear faces to faces into the midst of HhaAúwvim. As the Life of all Thoughts are issued from Reshun 55 in the midst of the Aúwvim; likewise, we extend the Numbers of our Name as **we enter into the Throne of HhaAúwv**, in the position of 55, and affirm the Hæmeshah/5—Hhúwa/5 and Hhúwa/5—Hæmeshah/5 through which the Numbers of our Name flow from our SeedHead in accordance with the Aúwv of the Day.

The Throne of the Aúwv is the seat of authority of a Name. When the Name rises from within its Seed, it occupies the chair at the right hand—to reveal all things of the Aúwv. The twelve thrones are

seated in the mind upon which the Twelve of your Name are seated as all parts within your Name are opened and rise unto their place of administration. These are called the 12 Thrones of the House of YishARAL [Matt 19:28]. As the SeedName forms its solidified thoughts the mind above, it creates a Stone which comes down from the mountain of Illumination. This SeedStone strikes the statue of thought formed by the nations and causes all peoples to enter into the Kingdom of YahúWah.

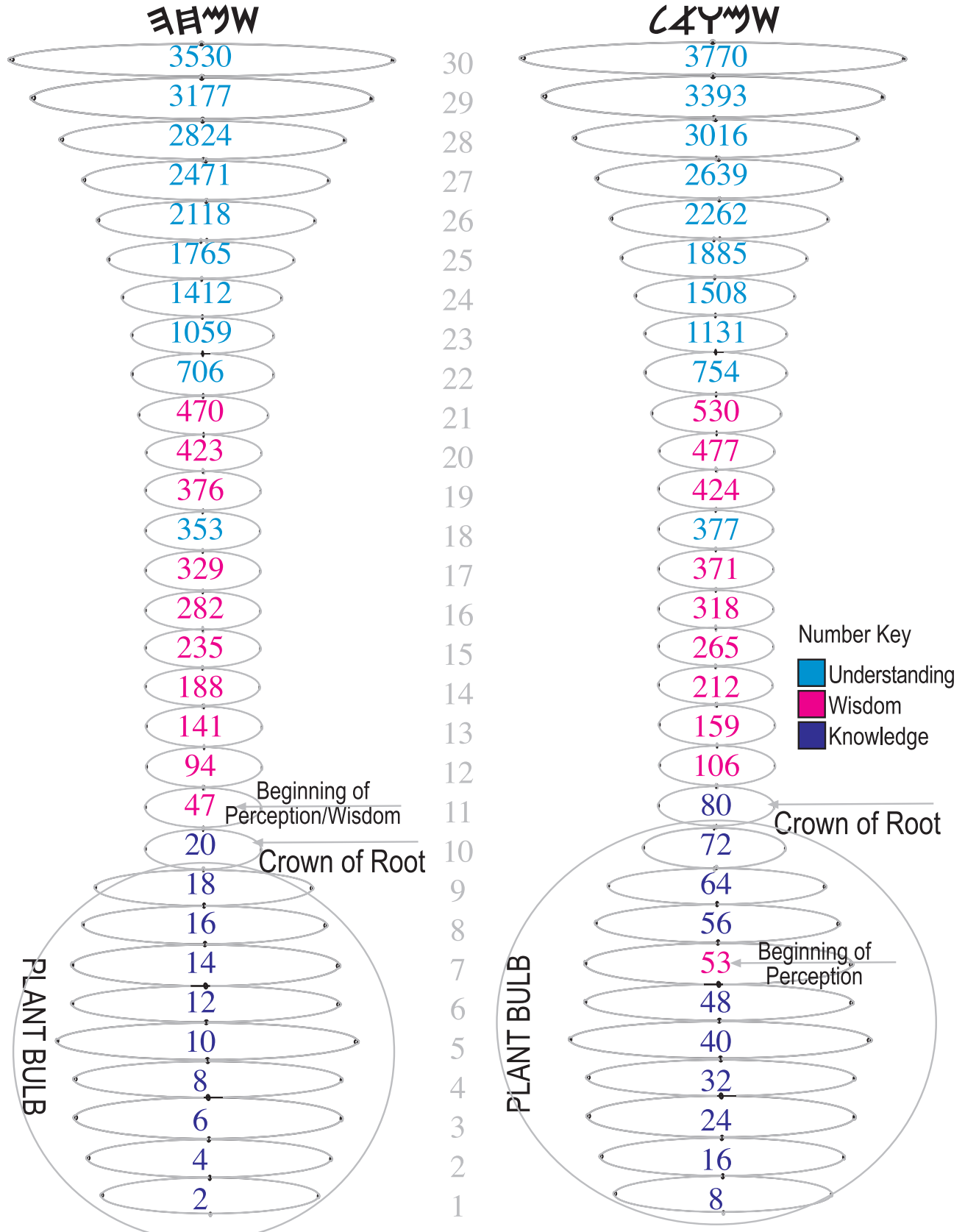
Coming to the Throne is conveyed by the 12 coming to the Throne of Yúwspah. When one approaches the throne they present their gifts and their allegiance to service. In response to our gifts there are the exchanges from the Thone unto our Names. As our Names were breathed by OLiyun in the day of our offerings, in our coming to the Throne we breath our Numbers from the level in which they are appointed for the Kingdom. The exchange of our gifts results in an allotment of grain distributed from the Throne. That is, as we extend the Life of our Name through our Numbers, the results are formulation of thoughts depicted as grain. The grain coming from the Throne refers the Bread—thought formulations coming down from above. When one comes into the Centre 55 of the Aúwvim, they approach the Throne of Reshun and receive the hidden manna within the Arúwan/Ark. Within the grain are 30 pieces of silver that each one finds in their sacs as a result of coming to the Throne.

The thirty Numbers of our Name are extended one Number per day according to the Day of Lammad. The Number of the Day flows through the 4 portals of the House in which we are abiding which is according to the month. Hereby a house or body is made from the midst of the SeedHead of a Name. As the Numbers of a Name are breathed from the SeedHead, they are drawn out as nine strands to form the body of 12 houses.

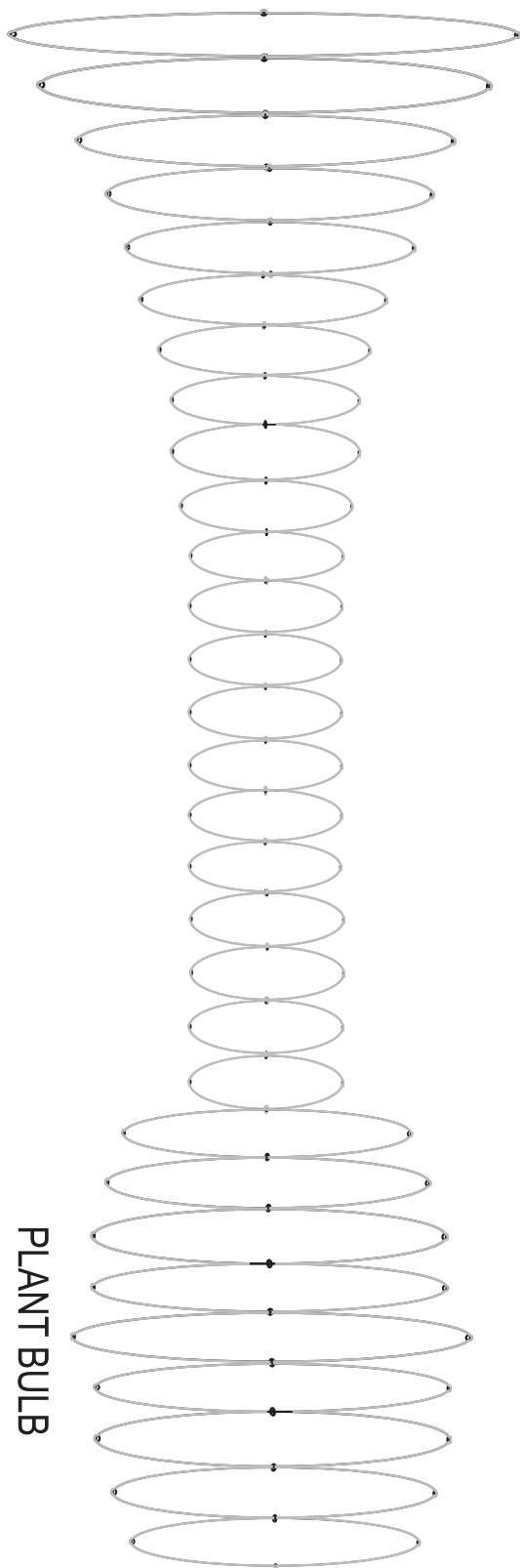
As one breathes their Numbers, they form the Body of the Soul. In that the Numbers are given from HhaAúwvim, no one can take the soul of branches from a Name. A soul that is lost is yet bound in the Seed, whereby it is lost to the Consciousness of a Name. When a Name arises from its definitions of enclosures, then it creates its soul through which it expresses its glory. The glory is the full array of Light and its fruit. The soul of branches receives the imparted Words of a Name whereby the branches are of the Vine and do not perish [Yahuchannan 17:5-7;12]. **The ascent of our SeedName according to the States of Light does not perish nor is the ascent suseptible to corruption.** By the hand of GerenHhaAuwernehHhaYavúsi we are transposed from sheol unto the States of Light. The ascensions of Beniyman upon the wood of Zebúwlan elevate all in our SeedName within the States of Light in which there is no corruption or death. As we transfer our inheritance of soul from the kingdom of the world to the realms of Zebúwlan, our soul does not and cannot see corruption. Everything in our SeedName is given by the Aúwvim. All given by the Aúwv of a Name is never lost; we have been given our soul Numbers which are imparted and becoming within our Name. All that the Aúwv assembles within a LogoName is eternal, and set into the expanding Kingdom from the Unified Consciousness. Therefore, the Consciousness speaks: **I lose nothing, but raise it up in the last day—by the act of fulfillment** [Yahuchannan 6:39].

The soul of a Name is formed by three parts: The expansion of Aúwv—Avrehhem; the sister of Avrehhem, the Queen House that extends what is within the SeedName; and the Lúwt/Lot, the seed wrap and cloth through which one expands their NumberedThoughts [SMB 12:5]. These three are the root of the Nine Threads to weave the body of soul that are first acquired in Haran—through the illumination and activation of the SeedHead in the mind. As the SeedHead is opened the body of soul is formed. The soul is composed from the Seed of HhaAúwv that is sent, the House of the Queens in which one is born, and the Nine threads of Lammad by which one weaves their enclosure. One comes to possess their soul by the expenditures of their 30 pieces of silver in Lammad.

Trees of Lives

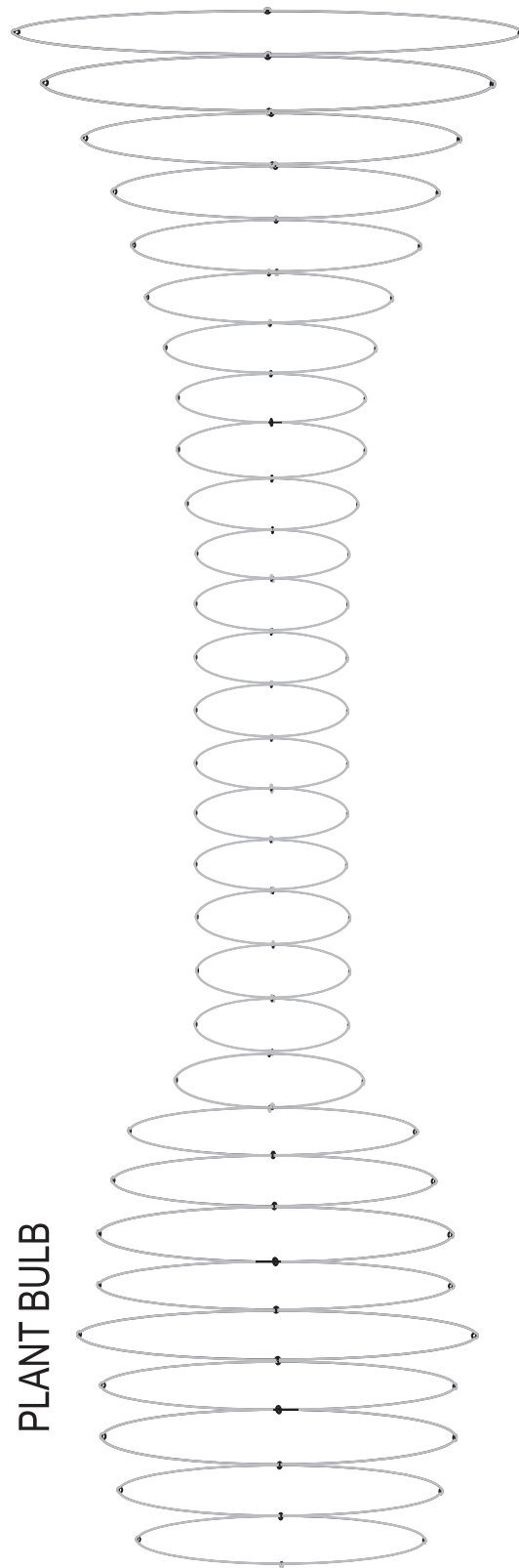


Trees of Lives



PLANT BULB

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PLANT BULB

THE TEN LANDS OF A SEEDNAME

The Lands of a Name are 10 as the intervals of their Name in which they reside. The initial Numbers in each of the three tens forms the ten lands, whereby they are for the levels of Thoughts within a Name to expand and bear their fruit. The ten lands are made for a Name by the 30 Numbers of a Name whereby they abide in the larger parameters of the Lands of the Aúwvim. Using the Name אֲרָבָה עֶשְׂרִים for an example. [Replace the 30 Values with the Numbers of your Name.]

| | | | | | | | | | | |
|---------------------------------|-----|------|------|------|------|------|------|------|------|-------|
| The intervals of Knowledge: | 9 | 18 | 27 | 36 | 45 | 54 | 63 | 72 | 81 | 90. |
| The intervals of Chakmah: | 72 | 144 | 216 | 288 | 360 | 432 | 504 | 576 | 648 | 720. |
| The intervals of Understanding: | 585 | 1170 | 1755 | 2340 | 2925 | 3510 | 4095 | 4680 | 5265 | 5850. |

For the Name of the Name אֲרָבָה עֶשְׂרִים, the Lands of Qayni are formed by the Numbers 9 72 585, which are the means of grasping a concept and establishing their SeedName into a frequency of Thought. According to the Name and the patterns of thoughts that comprise a Name so one learns.

The Lands of Qenizi are formed by the second set of intervals: 18 144 1170. A Name of Nine, in their progressions, transposes their Values into different states of Nine to attain their elevations. While a Name of the Branding Mark of Nine has all Numbers 1 — 9, both descending and ascending, each Number of 30 is a Nine. By formulations of the Nine Values occurring within the intervals of a Name one harnesses their members and designate them unto the fulfillment of their Name. Riding upon the Numbers of a Name is what is denoted by riding upon a horse אָרָבָה whereby one is transported in all levels of terrain by their 30 Numbers. A אָרָבָה is comprised of two sides of 15—imparting and becoming.

The Lands of Qadmoni are in the full ascent of Chakmah. These states are formed by the Numbers of 27 216 and 1170 for the Name of אֲרָבָה עֶשְׂרִים. The Qadmoni State is the ascent in the peaks of Chakmah to come to full illumination in the south/negev.

The Lands of the Chitti are to secure insights and elevations into all matter and form. These lands are created by the Numbers 36 288 2340. The attainments of a Name and their progressions are established in the earth as one makes the Chitti fields.

The Lands of the Perizi are composed by the fifth set of Numbers: 45 432 2925. The Perizi state is the land of expansion of thoughts and their places of administration. One comes to administer their affairs by their Name as they create and secure the Perizi State.

The Lands of Rephaim pertain to the wellness and transformations obtained by a Name. The Name of אֲרָבָה עֶשְׂרִים forms these states by the 6th set of Values: 54 432 3510. The changes that we achieve are made by the intervals of our Name in the Land of Rephaim.

The seventh land of the WordName is the Amori. This is the state in which one uses Words and develops the 64 Words of their Name. The consciousness of speech and its results of what is said is formed by the Numbers of 63 504 4095. This one speaks the Words of Dagot through 63, those of Chakmah by 504, and those of Bayinah through the Values of 4095. The pattern of speech conveys how one expresses their thoughts through their Numbers. Due to the inherent patterns in a Name one has a distinct way of communication.

The Lands of the Kenoni/Canaan are composed by the eight intervals of 72 576 4680. The Kenoni/Canaani state is the 8th level of dwelling in the ten lands. This is the state of branching one's thoughts and their ascensions which follows the Amori—the state of Word development. The Kenoni are the states of branching thoughts like the antlers on the head of a deer. One uses all of their resources in the seven lands above to perform their offerings in the land of HhaKenoni through which the Thought is spread out and elevated. The Kenoni is the foundation of language whereby the People of YishARAL and their Aúwvim speak the Tongue of Kenoni/Canaan [Yeshayahu 19:18]. This language of the Land of Canaan implores the Numbers and Letters of the *Ketæv Levunæh* אֲרָמֵי אֲרָמִי, the inscriptions of Light and Understanding. One beholds the Numbers within the Letters and the Letters within the Numbers, the same signs used for both.

The Lands of Girgashi forms alliances and confederations. This Ninth State of a Name is composed for אֲרָמֵי אֲרָמִי by the intervals of 81 648 5265. The Numbers of our Name determine how we connect and weave our thoughts into a Collective arrangement whereby no one is estranged from the CommonWealth.

The tenth states are of the Yeuvsu which are the levels of Mastery in all houses and their forms. By the tenth intervals of a Name one forms the State of Yevusi. The example contains the Values 90 720 5850. Within the Lands of HhaYevusi one builds the House of their Name in which all of there members come to make their offerings in the Days of their Progressions according to the three intervals in a year: Pessech/ChagMatstsut, Shebuówt, and Sukkut which sets their 30 Numbers for their emergence of expression, establishing fruit for cultivation, and the annual harvest.

When the Numbers in a SeedName are released through the offerings of Beniyman into the fabric of Zebúwlan, then the lands of a Name are formed. One forms the lands of their Name by their Numbers whereby they are the landowners depicted in the parable of the land owner and the servants who are called unto their labors. Each Name calls their members to the Service of the Unified Kingdom as the landowner of the State of Light formed by their Numbers.

THE LANDS OF A NAME COMPOSED BY THE INTERVALS OF THE 30 NUMBERS OF A NAME

| | | | |
|----------|-------|-------|-------|
| Yevusi | _____ | _____ | _____ |
| Girgashi | _____ | _____ | _____ |
| Kenoni | _____ | _____ | _____ |
| Amori | _____ | _____ | _____ |
| Rephaim | _____ | _____ | _____ |
| Perizi | _____ | _____ | _____ |
| Chitti | _____ | _____ | _____ |
| Qadmoni | _____ | _____ | _____ |
| Qenizi | _____ | _____ | _____ |
| Qayni | _____ | _____ | _____ |

The diagrams and contents in this section provide illustrations of Names and their arrangement of Numbers. There is also a form in which one can use to inscribe their Numbers for application each day and for the formulations of one States of Residence whereby one lives in the Kingdom of YahúWah verses in the world. The gifts that we bear according to the Numbers of our Name are the elixir of our lives. **The fruit that we bear according to our Numbers does not fade, nor do the leaves of our Tree** [Tehillah 1:3].

STATE OF MANIFESTATION IN YÚWSPHAH

The means to procreate are already set before the members come into Metsryim, otherwise, they could not appear in the house of burdens. When one's Seed opens in Metsryim it is evidence that one's House of Yúwsphah has been sold unto slavery. The selling of Yúwsphah to the Yishmagoali/Ishmaelites and then into the hands of Metsryim denotes setting the means to reproduction, which is the means of expansion and manifestation into a state. The formulation of a Seed is already present in the land of one's birth before they appear in the land.

The keeping of the Pessech is *to emerge with the bones of Yúwsphah and carry the means to transposition, one's sexuality, into the Lands of Kenoni/Canaan for our propagation*. The sexuality of a Name is already set in Metsryim prior to one's appearance, one enters into Metsryim, for if Yúwsphah had not been sold for the price of the Tree of Life/20 in Lammad/30, then the Seed, and afterwards its houses, would not come into Metsryim. i.e. Selling Yúwsphah is like taking away from the Tree of Knowledge. [Dream: During excavations a black oriental chest of drawers with gold and white designs is found. The chest contained three drawers: the top drawer is filled with pearls, the middle drawer is filled with silver chains, and the bottom drawer is filled with bones. The bones in the third drawer of the treasure chest are given to HhaKuwáhnim to carry for subsequent generations.] As one carries the bones of Yúwsphah with them, the thoughts of Yúwsphah multiply in the state where the bones reside in that the structure of Yúwsphah is present. Therefore, according to the manner that one carries their members of the House of Yúwsphah, so they increase in that state of mind.

Our emergence from a land of a strange language is the meshúwal of DaniAL. The three Hebrew children cast into the fiery furnace is based on the emergence of YishARAL from the house of bondage, upgraded to the level to distinguish mind progression. The story is captured by words, whereby the thought is retained. Hence, we learn from this model of mind retention that the words we use affect the mind and the soul, for by the words that one vibrates upon their tongue, so is the state of the fire of their occupation.

The three companions of DaniAL characterize the three Rings of a Name. In that DaniAL is of the House of Qúphah-PaúWah, the story of DaniAL is of the Writings of Qúphah-PaúWah, as the story of maShayh/Moses is of the ÚWah-Bayit records that pertain to the construct of Shamoúnn—means of internal development. The one who hears in the midst of Fire lays a foundation for the emergence of the House of YishARAL from the house of Babel/Babylon. The House of DaniAL is portrayed by the three companions: namely ChannYah, MishAL, and OZarYah [DaniAL 2:17]. From the days of their vegan stance in the court of Babel, they came to change the tongue, lit. the word of Babel. Instead of calling one by their Numbers, the three are called by names in reference to the gods of their land [DaniAL 4:8]. When the names of the locals are called rather than the Names of ALhhunn, there is a perception to keep one from advancing from their associates. In the same manner one is called down from their ascensions to save/restore their former associations. The Names of ChannYah אֵלֶּיךָ אֵלֹהֵינוּ, meaning Yah favors/flows with grace of the Neúwn-Chayit Eye; MishAL/one belonging to AL/the Seed of Lammad, אֵלֶּיךָ אֵלֹהֵינוּ of the Zayin-ALphah Eye, and GOzerYah/Yah assists/achieves, אֵלֶּיךָ אֵלֹהֵינוּ of the

Shayin-Semek Eye. The three are set aside in Babylon; however as they come into Babylon other names are given to the forthcoming spirits. ChannYah is called Shadrach, meaning one who is lenient heart/breast. Another is called Abednego according to scripture. “Ovad/Abed” means “servant” of “Nego”—one who serves the observable processes/what shines. Misheal is called Meshach. Instead of belonging to AL, the name Meshach/Meshaku reads, one of Aku/one belonging to productiveness of the world—a Mongoloid of regulation in Babylon. These are then given positions in the court of Babylon to make them serve in their kingdom.

The Names of Govri are not changed by Babylon though the King of Babylon gives them Babylonian names according to how they are to best serve Babylon. Everything one does from the day of their birth from the altars is done in your Name whether one is aware of it or not. What has been done in your Name that is of the Rings remains forever; everything done apart from the Rings has perished already and does not cling to you. The Letters of Fire are as in the day of our beginning. The Name is before the Seed, whereby one is always above the Seed construct of their manifestation. Based on the Name and its thoughts, one is clothed in a Seed to be unfolded for their expansion and regulation, for their blessing and curse. Though a Name is conveyed through a language of the world, i.e. English, Greek, etc. the vibrations do not bind the inherent Numbers and Words of a Name. The Numbers and Letters spoken by our Breath is our Name in all states of ALBayitAL. What is written in foreign letters will perish, as our Name is written in Light, by Fire, and remains.

The meshúwal/parable of putting the servants of ALhhunn into the fiery furnace set ablaze seven times depicts how the mind is set into the midst of words that have infiltrated into the seven rings/levels of being. The three are characterized as belonging to ALhhunn, the Rings of the Neúwn Mind, which distinguishes them from the Rings of the Waters—the ALhhim through which all in the mind multiplies. The blessing of Nebuchadnetsar upon the ALhhunn is likened to the blessing of Pharaoh upon the ALhhim of YishARAL.

Can our thoughts stand the test of being surrounded by the words of foreign origins? Will our hairs remain, will our garments and their performances be whole, and will there be no smell or scent of the smoke upon our fabrics? One of the Rings of ALhhunn withstands the test of strange languages that shape the body and the mind of the world from which we are released and set above. The world seeks to burn up the Thoughts of ALhhunn; however, they are indestructible for they are of the Fire above the tongues of the world. According to the fiery thoughts of the Numbers/Yahúdah we have our fabrics and the hairs upon our heads which cannot be touched by the tongues of the world. We behold that we have been brought out by the Collective Name of YahúWah whereby we do not see ourselves within the world. Hereby we keep/observe the Structures of the Faces of the 15 Aúwvim of which we have knowledge from our origins.

Through the meshúwal format of writing all peoples are united into an understanding of their life, origins, and destiny. The meshúwal style of writing keeps one unburned by the thoughts of prejudice and confusion that is in the world. Through the Rings of our Names being bonded to DaniAL of the Numbers, we rise through the world unto the place of our Names immortality.

The emergence of YishARAL at night conveys that one comes forth from their states of occupation via the Instruction of Knowledge of Lammad. As Instruction is given by the Laúwi אֵל from the Lammad Sides of Light אֵל, one breaks forth from previous definitions and their confined states. Instructions of Laúwi guide us in moving according to our Word/LogoName for from HhaLaúwi all Words are given.

T ሃፃ ሃጊጻርፋ ጻሃጻጊ ላዘፃጊ ላወፋ
T ላዎፃፃ ጸጊጎጋሃ
T :ሃጊጻርፋ ጸሃጻጊ

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T ጊዐጊፃወጻ ማሃጊፃሃ
T ጸፋኩዐ
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T ጸዐፃወ ጻዐፃወ 9
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T :ሃጊጻርፋ ጻሃጻጊ ሃሃፋፃጊ ላወፋሃ

T ጸዘማወሃ 11
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T ሃጸማፋሃ ሃፈፃዐሃ
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T ሃጊጻርፋ ጻሃጻጊ ላዘፃጊ ላወፋ
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T ጸፋሃገሃ 12
T ጸጊጊጻ ፈፃዐጊሃ
T ማጊፋኩማፃ
T ጸፋማወሃ
T ጸጊወዐሃ
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T XYቹጳ ገጸ 13
 T ሂሪ ጳWOX
 T ሞቺሞቺ X0ጳW
 T ሃጎጋገግ ሃጋቹጋጋ
 T :ሃጋቹጋሞሃ

T ሃገጸጳ XጸግWሃ 14
 T ሃXጳሃ ሃጎጳሃ ጳXጋ
 T ሃXግጋሃ ሃጋጳ0ሃ
 T ጋገጳሃ ቺሂሪጳሃ
 T ጳግግሪጋጳሃ ሞሃXቺጳሃ
 T :ሃቺጋ0Wጳ ጋWጋ

T ሞቺሞቺ X0ጳW 15
 T ሃቺጳሪጋ ጳሃጳቺሪ ገጸX
 T ሞሃቶግጳ
 T ጳሃጳቺ ጋጸጳቺ ጋWጋ
 T ሃቺጳሪጋ ጳሃጳቺ ሃሃጋጳቺ ቺሃ
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 T :ጸግW ሃጋ Xቺቺጳሃ

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 T ሃጋሃሃሂሪሃ ጳጋጋጋ
 T ሃቺጳሪጋ ጳሃጳቺ ቺጎጋXጋ
 T ጋጸጳቺ ጋWጋ ሞሃቶግጳ
 T Xሃሁግጳ ገጸጳ
 T Xሃ0ጳWጳ ገጸጳሃ
 T Xሃሃቹጳ ገጸጳሃ
 T ጳጋጋጋ ጋሪሃ
 T ጳሃጳቺ ቺጎጋXጋ
 T :ግቶቺጋ

T ሃጋጋጋ XጎXግሃ Wቺጋ 17
 T ሃቺጳሪጋ ጳሃጳቺ Xሃጋጳሃ
 T :ሃሪጎXጎ ጋWጋ

T ሞቺጋጸWሃ ሞቺጋጋW 18
 T ሃሪጎXX
 T ሃቺጋ0Wሪሃጳ
 T ሃቺጳሪጋ ጳሃጳቺ ጋWጋ
 T ሂሪ ጎXጎ
 T ሃቺጋጳWሪ
 T ግ0ጳXጋ ሃጋጋWሃ
 T :ቶጋጋጋግግ

T 04ጳXጳ
T ሃጊጳገጳጳጳጳጳ ጊጊጊጊጊ
T :ሃጸጊጳጳ 4ጳገገ

T ሃገጊጊጊ 3
T ልጳገጊጊ
T ግጊጳጳጳ ግጊጳገጳ
T ግጳገ ሃጳጸጸጊጊ
T ጳጳጳገገ ሃጳ ግግግገገ
T ግጊግግጳ ጳጳገገገገ ሃጳ
T :ጊጸጊገገገገ 4ግጳ

T ሃገገጳጳጳ 4
T ጸገግግግ
T ጳጳጳጳ ጸግጳጳጳ
T ጸግጳ ጳጳጳጳ
T 4ጳጳጳ ግገገገገ
T ጸጳጳጳ ጳጳገገገገ ጳጳግግግ
T :ገጳጳጳጳጳ

T ጸጳገገጳጳ 5
T ጳጳጳጳ ግጊጳጳጳጳ
T ጳጳጳጳ ጳግጳጳጳ ሃጳ
T ሃግግግ 4ግጳ
T ጳጳጳ ገጳጳ 4ጳጳጳጳ
T ሃጊጳገግገጳ
T ግጊጳጳጳ ሃጳ
T ጳግጳጳጳ ሃጳ
T ግጊግጳጳጳ ግጸገጳጳጳ
T :ሃጸግግ

T ግጊጳጳጳ ግጊግግ ጊገገገ 6
T ግጊጳጳጳ ጳግገግ ሃጳ
T ጸግጳ ጸግገጊ
T ጸግገጊ ጳገገ
T :ጳጳጳ ጳጳ ጊገገገ

T ግጊጳጳጳ ጳጳ 7
T ጳጳጳጳጳ ሃጳጳጳጳጳጳ
T ሃጸጊጳጳጳጳ
T ግገጳጳጳ ጳጳጳጳ
T ጳጳጳጳጳጳ
T ገጳጳ ጸጳጳጳጳጳ
T :ሃጳጳጳጳጳ

T 4ጳጳ ሃግግግ ጳገገገ ጊገገ 8
T ጳጳጳጳጳጳ

T ማገር ማብቀቅ ፋቲግ 18
 T ማገርጸቅ ጸጸጸጸ
 T ሃሃሃሃ
 T ሃሃሃሃ ሃሃሃሃ ሃሃሃሃ
 T ማገርጸቅ ጸጸጸጸ
 T ሃሃሃሃ ፋፋፋፋ ጸጸጸጸ

T ጸጸጸጸ 19
 T ጸጸጸጸ ፋፋ ሃሃሃሃ
 T ሃሃሃሃ ጸጸጸጸ
 T ሃሃሃሃ ጸጸጸጸ ፋፋ ፋፋ
 T ሃሃሃሃ ሃሃሃሃ ሃሃሃሃ

T ፋፋጸጸ ሃሃ 20
 T ሃሃሃሃ ፋፋ
 T ሃሃሃሃ ጸጸ ጸጸ
 T ሃሃሃሃ ሃሃሃሃ ፋፋ ጸጸ ጸጸ
 T ጸጸጸጸ ፋፋ ፋፋ
 T ጸጸጸጸ ፋፋ ፋፋ
 T ሃሃሃሃ ሃሃሃሃ ሃሃሃሃ
 T ፋፋጸጸ ፋፋጸጸ ጸጸጸጸ

T ፋፋጸጸ ሃሃ 21
 T ሃሃሃሃ
 T ጸጸጸጸ ሃሃሃሃ
 T ጸጸጸጸ ጸጸጸጸ
 T ሃሃሃሃ ሃሃሃሃ ፋፋ ፋፋ

T ፋፋጸጸ ጸጸጸጸ ፋፋ 22
 T ሃሃሃሃ ሃሃሃሃ
 T ጸጸጸጸ ሃሃሃሃ ፋፋ
 T ፋፋ ፋፋ
 T ጸጸጸጸ ፋፋ
 T ሃሃሃሃ ሃሃሃሃ ፋፋ ፋፋ
 T ፋፋጸጸ ሃሃሃሃ ሃሃሃሃ
 T ሃሃሃሃ ሃሃሃሃ ፋፋ ፋፋ

