

Speaking with the heart is to utter sayings of ALhhim formed through the offerings of Nephethli. The ability to speak by the heart is by giving the heart upon the wood/structure of Shamoúnn. As Words of the Shayh in Shamoúnn of a Name break open from the embers in the wood, the heart offering upon the wood is elevated to carry the Words of the Shayh of a Name. We speak from our heart as we have understandings of the composite Thoughts of ALhhim that comprise our Names; otherwise, we are speaking from another reference point.

Words are formed and understood as compounds of the heart rise into the chambers of hearing. Though the Words of ALhhim formed in the heart rising into Shamoúnn they can be adequately spoken by Gad. Through the offerings of the heart upon the structure of the Shayh of a Name, the heart and the mouth are connected by the bond of Shamoúnn. Through the bond of hearing, perverse thoughts are blocked by the intermediary and supremacy of the Shayh of a Name whereby all strange thoughts dwindle with no effect.

In speaking from the left side of the heart one open mysteries or by speaking from the right side of heart one unfolds an appearance. As one speaks from the unified sides of the heart they disclose the full messages of ALhhim via the unified Voices of HhaALhhim assembled in the heart as one. The utterances of the heart are transferred to Gad through which the Thoughts are uttered. Via the utterance the formulations of ALhhim are projected unto their manifestation.

T ማጋገፋ ላግፋሪ 18
T ማጋገፋ ላግፋሪ
T :ሃገሪ ላግፋሪ ላግፋሪ ሃገሪ

T ማረጋገጥ ለሚባል 19
T የአወጣጥ ለሚባል
T ማረጋገጥ ለሚባል
T የአወጣጥ ለሚባል
T ማረጋገጥ ለሚባል
T የአወጣጥ ለሚባል
T ማረጋገጥ ለሚባል
T የአወጣጥ ለሚባል
T ማረጋገጥ ለሚባል
T የአወጣጥ ለሚባል

The Bonds of Covenant are with the Joy of the Auvim.

T ርፋዕን ወቺሮሃ 20
T ሃብተመኅረው
T ሃይለማርያም ገብሩ
T ሃይለማርያም ገብሩ
T ሀይለማርያም ገብሩ
T ሀይለማርያም ገብሩ
T ሀይለማርያም ገብሩ
T ሀይለማርያም ገብሩ
T ሀይለማርያም ገብሩ

T 7X7 49X4Y 21
T 4H7 7X4 7774
T 34W 7C 4CX 4W4
T 3I3 4OY7C
T :X4H43 37W4

T ሃጽፋ ላፅፈሪ ርሃፒሃ **22**

T ግፒጻርፋ ርዐፒሃ

T ፡ግጻፋፅፋ ርዐግ

T ግጻፋፅፋ ዘቀፒሃ **23**

T ሃጎፅ ርፋዐግግግፒሃጽፋ

T ሃጽፒፅ ፒፈፒፒፒፒሃ ጽፋሃ

T ሃፓቹሃ ጽጎቀግፒሃ ጽፋሃ

T ፋሃፒሃ

T ግጻፋፅፋ ጸፒፅ ፒግግፋፅ

T ርግፒሃ

T ግጽርፋዐ ፋግፅጽፋ

T ጻፒጻ ግሃፒጻ ግኲዐፅ

T ፡ግፒጻርፋ ሃጽፋ ላፅፈ ፋግፋሃ

T ግጻፋፅፋሃ **24**

T ጻጎግ ዐግጽሃ ግፒዐግጽጎፅ

T ሃርግጻፅ

T ፡ሃጽርፋዐ ፋግፅ

T ሃጎፅ ርፋዐግግፒሃ **25**

T ጻጎግ ጻፋግዐ ግርግጎፅ

T ሃርግጻፅ

T ፡ሃጽርፋዐ ፋግፅ ጽፋ

T ጻፒጻ ግሃፒጻ ግኲዐፅ **26**

T ግጻፋፅፋ ርሃግጎ

T ፡ሃጎፅ ርፋዐግግፒሃ

T ሃጽፒፅ ፒግጎፋርሃሃ **27**

T ጽፒፅ ፈፒርፒ

T ፓቹሃጽጎቀግሃ

T ፋሃጎጎፅ ጽፋግ

T ፡ሃጽፋ ሃርግጎ

SepherMaoshaḥBeRashshith (Bereshith—Genesis) 18

T ጻሃጻፒ ሃፒርፋ ፋፋፒሃ **1**

T ፋፋግግ ፒጎርፋፅ

T ፅግፒ ፋሃጻሃ

T ርጻፋጻዘጸፓ

T ፡ግሃፒጻ ግዘሃ

T ሃፒጎፒዐ ፋግፒሃ **2**

T ፋፋፒሃ

T ማጌወነፋ ንወርሃ ንግንግ
T ሃገርዐ ማጌታኑ
T ፋፋጊሃ
T ማጸፋፋቅር ተፋጊሃ
T ርጓፋጓ ዘጸጋግ
T ጳጉፋፋ ሃዘጸወጊሃ

T 4ጠፋፒሃ 3
T ኒጎልፋ
T ገዛ ኒጸፋቲግ ፋግግፋ
T ሃፒግፒዐፅ
T ፋፅዐጸ ፋግሪፋ
T :ሃልፅዐ ርዐግ

T ፋንቀጊ 4
T ማጊማዕዐማ
T ማሃረርገላ ሃኩዞላሃ
T ሃንዐውጓሃ
T ትዑጓ ጸዞጸ

T ႁၵၵၵ ႁၵၵၵ 5
T ႁၵၵၵ ႁၵၵၵ
T ႁၵၵၵ ႁၵၵၵ
T ႁၵၵၵ ႁၵၵၵ
T ႁၵၵၵ ႁၵၵၵ
T ႁၵၵၵ ႁၵၵၵ
T ႁၵၵၵ ႁၵၵၵ
T :ႁၵၵၵ ႁၵၵၵ

T ႏၵၵၵ ၵၵႏႏ ၵ
T ၵၵၵၵၵ
T ၵၵၵၵၵ
T ၵႏၵႏႏ
T ႏၵၵၵ ၵၵၵ
T ၵၵၵ ၵႏၵ
T ႏႏၵၵ ၵၵၵ
T ၵၵၵၵၵ
T ၵၵၵၵၵ

[illegible]

T 34W W 4YXY 15

T 4^m4C

T Z X P E H 4 C

T 3447 7Y

T 4^m47Y

T :XΦΠΓ ΖΥ 4C

T ጥገላገላ ጥገላ ሃገራዊ 16

T ማልቱ ሊነጋረዱ ሃገራቸውን

T ማግባቢ ሃረግ ማግባቢ

T : 3月17日

T 434 3Y3ZY 17

T 7Y4 3FYM3

T ॐ३५५५ॐ

T: 3W0 7Y4 4W4

T 3737 Y73 73494Y 18

T ማሃቶዐሃ ርሃፈገ ገሃገሪ

T Y9Y49Y

T ትፋፋ፣ ፖሊሲና ርሃ

T YZ XO Δ Z ZY ¹⁹

T ጃሃቲጊ ላወፋ ነዐጃር

T YXZAX4Y YZ YAX4

T YZ 4月4

T 3Y3Z Y4Δ Y4WY

T X Y W O C

T ⊕ W^mY ∃ φΔ_h

T 3Y3Z 4Z9A YOMC

T 7349460

T:Y7LO 49Δ4W4 X4

T 3Y3Z 4M4ZY 20

T 394ZY 34MOY 3ΔF XFOI

T 3X4⊕EY

T : $\Delta 4^m \exists \Delta 9Y \exists Y$

T 4y3Δ44 **21**

T 3444Y

T 3XΦOΓΥ3

T 7C4 3493

T YWO

T \exists CY

T 4C^m4Y

T : $\exists O \Delta \nabla$

T ሃሃፋዞቺ ገርሃፉ **28**
T ጓወንዞ ማቀረብኩን ማገወጃዎ
T ጓወንዞዎ ጸገዎወጸ
T ፋገዐጓርሃጸፉ
T ፋገፋገሃ

T XZBW4 4C
T W 4H4W4
T :3W4Y WLO44

T ሃገሪቱ ላያልር ልሃዐ ታቺኒሃ **29**
T ላማላጊሃ
T ማጌዐያላፋ ማወ ነሃ ላኩማጌ ጌርሃፋ
T ላማላጊሃ
T ጓወዐፋ ፋር
T :ማጌዐያላፋጓ ላሃዐዐ

T ላግቶሃ 30
T ቺጎልፋር ቁጥረ ላገረፋ
T ጃላልፋሃ
T ግሠ ጎሃቶግረ ቺርሃፋ
T ግረወርወ
T ላግቶሃ
T ጃወዐፋ ፋር
T ግረወርወ ግሠ ላገግፋግፋ

T 4ጣፋጊሃ 31
T ፋሃጓሃጓ
T 4ፅፈር ጊጸርፋሃጓ
T ጊሃፈፋርፋ
T ግሠ ሃሃፋጉግጊ ጊርሃፋ
T ግጊፋሠዐ
T 4ጣፋጊሃ
T ጸጊዘሠፋ ፋር
T ግጊፋሠዐጓ 4ሃፅዐፅ

T 4ጣፋጊሃ 32
T ጊጎፈላር 4ዞጊ ፋጎርፋ
T 34ፃፈፋሃ
T ግዐፃሃፋ
T ግወ ጎሃፋግግጊ ጊርሃፋ
T 34ወ
T 4ጣፋጊሃ
T ጸጊዞወፋ ፋር
T :34ወ3 4ሃፃፃ

T ጓሃጓጊ ሃርጊሃ 33
T ላፃፈር ጓርሃ ላወፋሃ
T ግጓፋፋፋፋ
T :ሃግዋግር ፃወ ግጓፋፋሃ



BETHASHEM
MIDRASH
SODOM

W4Δ3

Sepher Maoshah Be'Rashshith (Bereshith—Genesis) 19

An examination of Allotments—The House of Lut/lot

Names in the Migra narratives are ACTions of the paired Verbal Constructs upon which the lines are threaded.

These lines are related to Lut/Lot—what is allotted to a Name.

A pair of messengers appear ማገሃፋሮማጻኒንወሃፋፈረሃ1
 coming towards Súwdim/Sodom/Counsel ጻጣልቼ
 in an evening ያፋዐያ
 and Lut/Lot—the concealment is abiding ያወቁ፣ፀሃርሃ
 in gate, a calculation of the garden of mysteries of Súwdim. ማልቼፋዐወያ
 And which Lut sees ፀሃርፋፋረሃ
 and stands to approach them, ማጸፋፋፀሮ ማፀብሃ
 and they bow their faces ማገገፋሃየ፱ጸወቁሃ
 towards the State of Residence :ጸቡፋፋ

in his camp. What is in a Name is carried as luggage—wrapped parcels of information. This is like a game, wherein you find clues that provide information for your next jaunt.



AL BAYIT AL ṚṚXṚṬṚṚṚ PRINCIPAL FACES TO OPEN AND EXTEND SEED



AL Bayit AL ṚṚXṚṬṚṚṚ is Father of Houses in which Names come to dwell as they master the world—by being the Light in all processes/nations. The Faces of ALBæyit incorporate FacesofYehu in the Manifest which are evident bodily in Esau/Adumi who appears at the side/twin of Yaoquv/Jacob. Father of Appointments. Father of Dwellings. Father of Shavbeth, ALBæyitAL brings days of rest, every seven days, in the four sides of a month. The Faces of ALBæyitAL appear on the 14th day in a month, as the gathering of the Emanations in Yehu. On the 14th day, all of the Radiance in Wisdom has been given from the dark side of Understanding to reveal Their occupation in Man. The dress of Wisdom rest upon your shoulders as the crescent mantle. What is given is slated to return with joy unto full moon ALBæyit on the 29th day. The paired messengers appearing unto Lut in Súwdim/Sodom come to affirm the reason of your coming—to quicken what is readied to break forth in the Garden of YæHUwah, and to affirm your full return to the Faces, known as *The GuALeh Shelúwmeh (full redemption with glory risen)*. What has been allotted and given in the manifestation of Light will be gathered unto a complete redemption of Names through ascensions in Wisdom unto Understanding—from gold to silver. From sitting upon a dunghill, you are appointed to dwell in the midst as crystals of the Crowns of the Nobels.

ALBayitAL answers the knocking by opening doors. As gates of the Faces open, you are called by Name to enter the mishkan/tabernacle and be guided, hand by hand, to ascend within your dwellings of Light through the corridors and gates. As we depart from former expressions/faces, paths are opened for us to behold the glory of AL in each dwelling of the Faces. In making the journey, the gates from one pasture to another are administered by the Hand of ALBayitAL, the Aúwv/Father of the sheep-folds. Through each thrust of the Life Force in Seed, Names enter into levels of the BayitHhaSham. In the day that one comes home to their Aúwv/Father, their ear is pierced through whereby they remain, fastened by Understanding, in the House of their Aúwv forever [SYM/Ex 21:6]. As your ear is nailed, you are seen as the one pierced, and the eyes of all within you are toward your Name as the firstborn of their house [Zekkaryahu/Zech 12:10]. In that day shall be the mourning for the union of your Aúvim/Fathers, from every family within you, as you behold the glory in which you originate [Yahuchannan 11:4, 31-35]. From that day, the Spirits of your Aúvim rests upon you, and your ear shall be full of joy as fastened to the Voice of your Fathers. As your ear is pierced through, the Voice of your Aúvim guides you whereby you remain in the House/Body to which you are unified as in the beginning of your days.

The Name of the Aúwv/Father **ALBayitAL** contains the Name of AL at the head of the Name and AL at the tail of the Name. AL at the fore indicates the side of Wisdom that opens Seed to enter a MANifest. As the frequencies of AL are stirred in the waters, the Body of their Faces assemble. The Aúvim/Fathers that form a House/Bayit move their Rods in the waters to bear their joy. As Seed opens the House/Body is built like a plant that opens and rises from its seed foundation. Through forming the Houses of a SeedName all things in the Seed are fully extended whereby the harvest of AL appears at the end when all given is gathered to the Emanations of Understanding.

ALBayitAL is the Father of lives through whom appointments of Names are set. The agreement with all 15 Faces of Yehu is sealed in Names upon the 15th day by the SealingWaxOil of Wisdom, as a

signet stamping in the allocations by Name. According to ALBayitAL, the works of a Name are appointed on the 14th day unto the evening unto the 15th day, when Names are appointed to rise in their states/places of residence. The foundation of this agreement is the basis for the Pessech and the emergence of all YishARAL to appear with their mantels of glory. Between the 14th and the 15th days of a moon, there is a focus shift. The point of transfer is from the visible to the invisible when all measures of gold have been given to rebound with understanding. The deposit of gold, as Wisdom, will reveal its underlying glimmer of silver to rise out of the darkness. According to the accumulations of Wisdom, Understanding, and Knowledge Names are appointed unto their States of Service and Becomings. The keeping of Names in ALBayitAL are unto the 29th day of a house. Being first confirmed on the 15th Day of Wisdom, the Emanations of Yehu agree to abide in a Name by which your mantel is provided as the dress of your days. As the mission is accepted in covenant, it is forever housed in your Name. The mantel of your Name is unfolded in the waters of Bayinah. The Body of Names is the habitat of the Faces in Man as OmænuwAL—*With us are Strands/frequencies of AL*. The Faces rise in Man unto their fullness as in the full moon on the 29th day. ***As endowed with gold and silver, Names go forth two by two to fulfill their role, as allotted to live in the Kingdom of ALhlim.*** Upon making ascensions night and day, we affirm that what we are and who are to be are in your Hands Father, ALBayitAL, unto whom we commit our spirits to your dwellings herein and hereafter.

THE 50 IN 10

Prior discussions with ABrehhem, with other emassaries, concerning the Garden State of Seed in Man, as Stars, born to shine, lead-in for the two messengers coming to Súwdim/Sodom. Has the Seed sown become as docile, sleeping, or caught in a web that it is no longer ascending, to be counted as upright stalks in the Garden? Hence, if there are fifty evident, then all is full of splendor, as Names are flourishing in the Súwdim with Crowns abundantly producing what is in their NUNSeed; and if blooming, as forty-five, whose Light is shining in their stalks, then all is strong; and if forty are counted—that the Seed is being watered by faithful bowing their heads nightly to the waters and dews, then all that has been predetermined will come forth as judged; or if thirty are found, who are students and seeking to walk in Wisdom by the Staffs of Lammed, then new leaves will come daily by what is being fortified within the stalk; or if twenty, as paired Names who are in support of each other, admonishing one another, then new sprouts will come through their mutual givings; or if there are only **ten** found, who demonstrate that the giving nature in the Seed is active to be a blessing, as they give as The Faces, then there is yet hope to save all that abides in the Garden. Yes, more moons are set to shine upon them. With the Light of the Sun, though appearing small in number, they will be counted as the Fifty, born of NUN.

The inherent equation for the examination of what is growing abundantly in the Garden to what is small is in Values of Ten. In TEN are: 0 1 2 3 4 5 6 7 8 9 the sum of 45. And in the sum is the inner mean Value of 5; whereby **in Ten are 50**.

As it is evening time in the narrative, the supplication for the messengers turn what is seen on the surface to its underside to be understood. This is known as the flipping of the Strand of AL or turning over the serpent, belly-up on its back. What climbs up from the morning to the evening oylah ascension is disclosed by looking at what is beneath. Hereby, through our evening meditations we come to see what is underlying in events of day. The assignment of the Benefactors is to abide in the Open Square where the Fire is burning in the heart for the ascension offerings. As their mission is to quicken both sides of the double Lammed in the StoneSeed, they set up camp amidst the golden square of Wisdom fused to the square Understanding of Silver. The foot washing ceremony is a procedure in approaching the heart altar to verify readiness and progression. Such dipping in water is an activation to prepare one to rise quickly

as Words in the Fire shine through the offering. In similar fashion, what is allotted in a seed sprouts over night by water. From the gate in which you enter upon the Totem Thoracic Pole of Faces, you are carried by the Eagle of the Offering to your landing site.

And he urges them convincingly ḌṢṢ ṢṢ 4ṢṢṢṢ 3
whereby they turn according to the revelation of AL ṢṢṢṢ ṢṢṢṢṢṢ
and enter the unified dwellings of ALBæyit; ṢṢṢṢṢṢ ṢṢṢṢṢṢ
therein he makes for them a drink ṢṢṢṢ ṢṢṢṢ WOṢṢṢ
and matsta/unleavened bread baked (in the upper stove cranium), ṢṢṢ ṢṢṢṢṢṢ
and they partook. ṢṢṢṢṢṢṢ

The washing of the feet, making unleavened bread and drink are aspects in preparations of the evening offering. As signs of readiness the House of Lut and guest make commitment to follow though the ascension as thoughts in the bread and wine are served at the altar. There are nine types of Unleavened Bread; this form of the bread is *baked*, signifying kneading in the cranium stovepot.

Prior to reclining ṢṢṢṢṢ ṢṢṢ 4
the anayshim (those holding gifts of allotments) of the city/settled within humanity, 4ṢṢṢ ṢṢṢṢṢṢ
who are abiding as the distinguished anayshim of Súwdim, ṢṢṢ ṢṢṢṢṢṢ
surround with reference to their ancestral grandfathers/Seba dwellings, ṢṢṢṢ ṢṢ ṢṢṢṢ
from the lad unto the elder, ṢṢṢṢṢṢ 4ṢṢṢṢ
regarding their definitions of extremities— ṢṢṢṢ ṢṢṢṢṢṢ
as to how/why they have been drawn forth from the quarry of humanity.

The urgency of the **anayshim**— *men of benevolence* of the City, are those holding mysteries, who seek earnestly to know what lies in them, and thus, they give no rest when they are prompted to explore answers to their allotments which are appearing as the visitors near to their camps. Their quests are from all states occurring in the developments of man, from their youths through adult ages. What is within unto what is without; what is the purpose to the ends, the results of these emerging states of becoming? The term, *anayshim*, denotes the men speaking who are dwelling in Súwdim. These men are of generosity in comparison to men of adam/sleepers or ayish/fiery agents; thus, they are INvestigators who ask questions and seek answers.

And they call/read the lines of AL (frequencies of Words) regarding Lut, ṢṢṢ ṢṢ ṢṢṢṢṢṢ 5
personifying the Man to whom the allotments are given,
and they say to him, ṢṢ ṢṢṢṢṢṢṢ
where are the anayshim/benefactors, as visitors, ṢṢṢṢṢṢ ṢṢṢṢ
who can verify—those who come by AL to you, ṢṢṢṢ ṢṢṢ 4ṢṢṢ
this night, ṢṢṢṢṢṢ
let their information come forth to us ṢṢṢṢṢ ṢṢṢṢṢṢṢ
that we may converse, to know, them. ṢṢṢṢ ṢṢṢṢṢṢ

As these men are of circumspect hearts and lips, seeking to read and entertain the lines of AL— information that defines what is allotted bodily to inhabitants of the earth, they are seeking verifications and knowledge of their allotments, received in faith, whose evidence is carried in their bodies. This night, conveys, the information that has been concealed, is now in their midst to discuss. What are allotted by the cosmos, abiding in their layers of flesh and hanging upon their bones, are desired to be sorted and understood.

And Lut comes out to them ᠓ᠤᠯᠤᠳ ᠤᠯᠤᠳ ᠤᠯᠤᠳ ᠤᠯᠤᠳ ᠤᠯᠤᠳ ᠤᠯᠤᠳ 6
 through the passageway/doorway, ᠤᠯᠤᠳᠤᠯᠤᠳ
 and the DallathDoor closes following. ᠤᠯᠤᠳᠤᠯᠤᠳ ᠤᠯᠤᠳ ᠤᠯᠤᠳᠤᠯᠤᠳ

The Revelation of your allotments is carried and activated in the Gates of Ayshshur and Yishshakkar where the allotments reside in a mission of Name. Through mission, all is given to reside in the body. Connecting to the eleventh thoracic [T2] upwards from the lumbar, the stomach/womb is the place of allotments through which what is sown as Seed comes to abide. In the second ascending thoracic [T11] from the lumbar, Words in the Gate, run through the nerves, transferring utterances in the womb/belly. These nerves of the bones continue to send signals regarding your mission. As Lut emerges, the DallathDoor, swings behind, closing, that indicates that the information allotted is forever concealed, and that one must go behind the door Δ to the Hhúwa ᠠ to grasp the Light of Understanding. *e.g.* When Seed is sown in womb, as the Household of Núwach/Noah enters the Tavah/ark, or when the children of YishARAL come through the Sea, the waters of the sea/womb close to seal the door to the portal as concealed—reserved revelation for those who know where to pass through. Even, as a document of revelation, may be opened and put on a table, not all eyes are able to discern the contents until they see the underside of Yaoquv/Jacob speaking from their belly to their ears.

The narration of these lines of ASKING is leading up to SEEK information in your Name. First, the men are ASKING...Where are the messages/anayshim? Then, to prompt the benevolent nature in your Name, they come to SEEK/inQuire. Finally, what transpires next, that follows inquiries, is KNOCKING at the DOOR. This portion in the *Miqra/ᠤᠯᠤᠳᠤᠯᠤᠳ* (*Words called-out from your Stoned to be read, are assembled in texts*) is the basis of the saying, ***ask, seek, and knock***.

“Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.”

And he speaks ᠤᠯᠤᠳᠤᠯᠤᠳ 7

Supplicate l’AL, my achim/brothers, gather to be shepherds ᠣ4 collectively. ᠤ ᠤᠯᠤᠳᠤᠯᠤᠳ ᠤᠯᠤᠳ ᠤᠯᠤᠳ

Advice to anyone who seeks to know the sum of their allotments is to meditate upon Strands of AL—the inner frequencies that bear the messages of The paired Faces. And, as brothers, whom tend to one another as shepherds, the information intertwines through dialogues. The allotments come through faces to faces to abide in us. Lut appears from the Door of the Gate to reveal the codes of AL—the strands of frequencies by which allotments come to reside within your Stones of Soul. In seeing what is inside, we seek to know what is both within and behind. As we seek behind the door, there we find the inner radiance stored in our shells.

Though we are wrapped as gifts, sown-up from both sides, the package fully opens as the mid-line cracks. Thus, the anayshim in our day says, to write an message: **“This Eye Seek,”** to engage in meaningful dialogues of our shared dwellings of The Imminent Faces. Asking is opening our mouths, like birds in the nest, ready to be fed. In addressing the men, as brothers, there is an assiduous expression of the collectively seeking through mutual networks. We find collectively with comrades the answers to our quest. Behold the DOOR of AL! The Gates in which information are held as libraries of your Name. There you enter via your ascensions to explore and find the Words underlying your mission of Name.

Pertain to the Supplication! Behold, what you are seeing. ḂḂ ḂḂḂ 8
 As for the instruction provided/for me, there are two daughters, ḂḂḂḂ ḂḂW ḂḂ
 whom affirm and confirm anyone not knowing of ayish/fiery nature of man. ḂḂḂ ḂḂḂḂḂḂ ḂḂḂ
 The sum of them are brought forth in a supplication ḂḂḂḂ ḂḂḂḂḂḂḂḂ
 as AL is their substance. ḂḂḂ ḂḂ
 And be engaged to them ḂḂḂ ḂḂWḂḂ
 according to the goodness in your Eyes; ḂḂḂḂḂḂḂ ḂḂḂḂ
 howbeit, for these anayshim of— The AL, ḂḂḂ ḂḂḂḂḂḂ ḂḂ
 AL works/engages within our compositions to be WordWise; ḂḂḂ ḂḂWḂ ḂḂ
 accordingly, to verify, they have come ḂḂḂ ḂḂ ḂḂ ḂḂ
 in the wing/shadow of my beams/upper chambers—where it clearly understood. ḂḂḂḂḂ ḂḂḂ

Who are the two daughters resident in the House of Lut presented to the anayshim of the city? As brothers, we admonish one another in both two sides of Light. The Daughters are the two sides of our being who repeatedly shine their light from within to without. Through the two sides of our Light we carry the nobility of our mission; hence, when anyone desires to comprehend their mission, explore your two sides that carry your calling. In the sides of Wisdom and Understanding knowledge is quickened in those desiring to know. Through your daughters you enter into the sides of your blessings. In connecting to your sides of Light you become fiery agents, in seraphim evening and morning ascensions. The Daughters of Bayinah and Chækúwmah, carry the 15 AL vibrations that make-up the two sides in which Names abide. By entering into your midst, your Seven Eyes will see to verify all you desire to know as you are fore-known. According to this purpose the Messengers have come in the upper register of my thoughts, as allotted by ALhhim, to accompany you in spirals of ABrehhem.

And further, they convey their intentions ḂḂḂḂḂḂ 9
 to approach beyond, as to pass through. ḂḂḂḂḂḂ
 And they say, ḂḂḂḂḂḂ
 The one who comes to sojourn ḂḂḂḂḂḂ ḂḂḂḂ
 is also being a judge of judgements; ḂḂḂḂ ḂḂḂḂḂḂ
 hither, we will break down your teaching ḂḂ ḂḂḂ ḂḂḂ
 as it is from them. ḂḂḂḂ
 And they press the subject of fiery essence in Lut; with earnestness ḂḂḂ ḂḂḂḂ ḂḂḂḂ ḂḂḂḂḂḂ
 they approach to go beyond/pass through ḂḂḂḂḂḂ
 to break into The Door. ḂḂḂḂ ḂḂḂḂ

And those sent—the anayshim ḂḂḂḂḂḂ ḂḂḂḂḂḂ 10
 by the sum of all in their hands ḂḂḂḂḂḂ
 they bring forth the entirety of Lut, the carrier of revelations—ḂḂḂḂḂ ḂḂḂḂḂḂ
 to fully explain what is wrapped in skins, with the allotments
 according to their cords of AL, the illuminations fill the house, ḂḂḂḂḂ ḂḂḂḂḂḂ
 wherein summations of the Light of AL fill the door/access, ḂḂḂḂ ḂḂḂ
 wrapped-up, surrendering to give/impart *to any who knock*. ḂḂḂḂḂ

And the sum of the anayshim messengers, in all that they carry ḂḂḂḂḂḂ ḂḂḂ 11
 affirm the openings into portals, via illuminations of the Light in the House, ḂḂḂḂ ḂḂḂ ḂḂḂḂ
 by which they, the men of the city, are struck with a sudden blindness ḂḂḂḂḂḂ ḂḂḂ
 /dazzling light

and positioned 𐤃𐤁𐤁𐤅𐤏𐤕
beyond the city :47LO 𐤏𐤃𐤁𐤅𐤏𐤕

The might of sayings are in Hands. With assurance and full knowing, the Path opens by what you are carrying in your fiery body/wife and in your daughters/sides, whom you bear as Wisdom and Understanding inherent in your collectivity. Being lead by the Hands—by deeds, the path is revealed what is to be done and where your feet will go. According to the deeds of your hands you establish your places of residence. The abode of the messengers with Lut are servants that accompany you and your mission, whereIN ***what you once carried in your eyes, ears and mouth go beyond what you have see heard and spoke.*** By their guiding hands, the messages encoded in your Stones are understood unto realization.

And in the Hands of YæHH 𐤏𐤁𐤁𐤅𐤏𐤕 17
the sowings are brought forth fully, their summations abound, 𐤏𐤁𐤁𐤅𐤏𐤕 𐤏𐤁𐤁𐤅𐤏𐤕
to be beyond (the planting phase to the blooming state) 𐤁𐤏𐤃𐤁𐤅𐤏𐤕
whereby it is said, 4𐤏𐤁𐤁𐤅𐤏𐤕
save what is according to your soul, 𐤃𐤃𐤏𐤕𐤏𐤕 𐤏𐤁𐤁𐤅𐤏𐤕
and do not look what is following after/coming from behind; 𐤏𐤏𐤁𐤅𐤏𐤕 𐤏𐤏𐤁𐤅𐤏𐤕
and do not remain 𐤏𐤏𐤁𐤅𐤏𐤕
what is surrounding you; 4𐤃𐤃𐤏𐤕𐤏𐤕
the illumination of the Mountain is what saves/keeps, 𐤏𐤁𐤁𐤅𐤏𐤕 𐤁𐤏𐤃𐤁𐤅𐤏𐤕
lest you be caught (in former stillness). :47𐤏𐤕 𐤏𐤏

The angelic counsel of the anayshim distinguishes what can be hindrances to your steps. As in the Pessech, there is an urgency to have your feet dressed and a staff in your hand to be ready to move in a twinkling of an eye. What you gaze upon that appears in the morning oylah—in your ascensions, continue to fill your eyes which blazes into the path beyond. In keeping above what is underneath to come to pass, and by following after your ascent, you are free from anything that surrounds your attention for obscurity as illusions. The Light of the Faces in The Mountain of Emanations in Yehu keep safe your allotments as they extend through your oylut/ascensions; thus, your energies and thoughts are out of reach for any hand to be snatched (4 ShmúwAL 2:8). In this manner, the allotments carried in your Names are secured versus being taken captivities, as stated formerly in dialogues, how Lut was captured by four kings and then rescued by the Emanating Spirals of ABrehhem (SMB/Gen CHP 14).

And Lut responds to them 𐤏𐤁𐤁𐤅𐤏𐤕 𐤏𐤃𐤏𐤕 4𐤏𐤁𐤁𐤅𐤏𐤕 18
please consider, my ADANi :𐤏𐤏𐤁𐤅𐤏𐤕 4𐤏𐤕𐤏𐤕

The term, Adonai/My Masters, is heard as ADANI/My Judges, denoting the acceptance of the Counsel in Súwdim as righteous judgment to be followed. In accepting discernments for the Counsel, further levels of dialogue are able to be entered.

Behold now, the supplication rises to be uttered; 4𐤏𐤁𐤁𐤅𐤏𐤕 19
your servant has found grace 𐤏𐤁𐤁𐤅𐤏𐤕 𐤏𐤏𐤁𐤅𐤏𐤕 4𐤏𐤕𐤏𐤕
in your eyes 𐤏𐤏𐤁𐤅𐤏𐤕
which enlarges 𐤏𐤏𐤁𐤅𐤏𐤕
your mercy 𐤏𐤏𐤁𐤅𐤏𐤕
to affirm your words to those with me, 𐤏𐤏𐤁𐤅𐤏𐤕 𐤏𐤏𐤁𐤅𐤏𐤕 4𐤏𐤕𐤏𐤕
to cling to the ascending path and sum of my soul; 𐤏𐤏𐤁𐤅𐤏𐤕 𐤏𐤏𐤁𐤅𐤏𐤕

however, my heart/*Anuki* ㄌㄣㄣㄣ
 leaps-up/slip through to pathway to The Mountain ㄞㄞㄞ ㊸ㄌㄣㄣ ㄌㄣㄣㄣ ㄞㄌ
 without The Shepherd ㄞㄞㄞ ㄌㄣㄣㄣㄞㄞㄞ
 there would be a stillness/as being asleep/death in my hand. ㄌㄣㄣㄣ

This supplication and dialogue with the messengers, **pertains to our movements and conveys the requirements not to go it alone**. The confirmation of our allotments are secure in the hands of the angels; yes, however, in pursing heights to the MOUNTAIN of the FACES, this level comes by Unity of Missions—walking hand in hand. These lines in the dialogue reminds us that in all we are given will attain new heights daily as we abide in the Collective. The fulfilment of our Mission is through paired Names, by which the wealth in our hands united, draws from both sides the allotted resources for the fulfilments of joy.

Behold, supplication/request is given attention. ㄞㄞㄞㄞ 20
 This City that is nearby ㄞㄞㄞ X4Iㄞ ㄞㄌㄞㄞ
 is for a refuge of Name, ㄞㄞㄞ ㄞㄞㄞ
 wherein vibrations of the Hhúwa emanations ㄞㄞㄞ
 may be drawn out by what is small (being acquired), ㄞㄞㄞ
 as it comes/passes in supplication/prayer to be there, for Name, ㄞㄞㄞ ㄞㄞ ㄞ㊸ㄌㄣㄣ
 it is not a small matter, being that is in Hhúwa, ㄞㄞㄞ ㄞㄞㄞ ㄞㄌㄞ
 WhatIS will flourish in my soul. ㄌㄣㄞㄞ ㄌㄞㄞㄞ

Allocations are carried by your undercover Hebrew NAME, whereby what is in the Seed of the Garden, may appear small as a mustard seed; however, the Light within the Seed of your Name is not a small matter. As it is guarded, even in the small levels of growth, it will ascend from where it is rescued/looked after. This initial state of residence is the Land of Qayni/Kenites* (level of acquiring concepts), the first of the ten lands appointed for the Seed of ABrehhem to dwell within. (*SMB 15:19)

And it is said to him, through frequencies of AL, ㄞㄌㄞㄞ ㄞㄞㄞㄞㄞ 21
 Behold, what is carried in my hand is *set to bloom* in the Faces upon branches. ㄞㄌㄞㄞ ㄌㄞㄞㄞㄞㄞ ㄞㄞㄞ
 Furthermore, the Instructions of This Word ㄞㄞㄞ ㄞㄞㄞㄞ ㄞㄞ
 is therefore not to be overtured nor dismissed. ㄌㄞㄞㄞㄞ ㄌㄞㄞㄞㄞ
 The sum of this city ㄞㄌㄞㄞ X4
 affirm it Words. ㄞX49ㄞ ㄞㄞㄞ

The blessing in the Seed is set to flourish according to what is gathered amidst the garden of stalks yet to bear heads of grain. *e.g.* As new growth rises out of the midst of a burning forest, so the sum in Lut is secured as in a protective Seed. ***The burnings in Súwdim will consume anything holding you back from blooming and bearing the crystals of your Seed.*** The WORD carried in your hands will not fail; it IT the means for your previous transmutations from semen to an embryo, from a worm to a man of stature, from the cacoon body to the radiant wings in your Name to be unfolded; whereby, no matter what changes surround you and what rises from within you will be dictations of The Word of your Name that is preserved, indestructible, and set to bloom as born and sown in the Garden of the Faces—the Súwdim,

From your ascension to the Mountain, ㄞㄞㄞ 22
 you move by and with Name; ㄞㄞㄞ ㊸ㄌㄣㄣ
 to perform the Word/Davar, there is no disabling, ㄞㄞㄞ XYWOㄌ ㄌㄣㄣㄞ ㄞㄌ ㄌㄞ

The Brim-Stone and Fire are explained in the writing of Ovadyahu (Obadiah 1:18). The Fire of Yaoquv in your Crowns, and the Flame of Yúwsphah/Joseph in your loins, burns from both ends to illuminate fully the Stalks of YishARAL—the upright Nature of ALhhim in MAN, whereby the chaff, as the coverings of the stalks—Oshauw/Esau is consumed.

The breaking open of your SEEDNAME comes by lightning strikes of the Faces of Aharúwan and Auwerneh. These Faces of Aharúwan speak both blessings and curses for your stalks of YishARAL. The Words of their Mouths set to affirm/bless and release—cut off/curse the chaff from stalks in the Garden to bring forth the glory destined to rise in all peoples. The saving of Lut and his house pertains to what has been and will be allotted to every Name to be gathered, planted to fully aspire in branches of YishARAL—the upright force in nations that is The Light in all peoples. By the messengers of Geren Auwerneh, the Reap of the harvest, the WORD in your SEED is set to be reaped upon stalks of humanity unto the masteries of their Name.

And by the hand, there is an overturn, ṬṬṬṬṬ 25
the sum is gathered in the cities, by the fiery ṬṬṬṬṬṬṬṬ
Light in The AL (Strands of Yehu frequencies). ṬṬṬ
All that is in the surrounding areas, ṬṬṬṬṬṬṬ ṬṬṬ
in the summations of all inhabitants/dwellings in the cities, ṬṬṬṬṬ ṬṬṬṬṬṬṬ ṬṬṬ
found in the ground, sprouts with life. ṬṬṬṬṬṬ ṬṬṬṬṬ

The Overturn—Activations in the Gardens is the Great Awakening in all peoples, whereby what has been allotted to a Name rises in the Days of the Coming of the Messages of AL invigorating the deposits of Words, which are woven and carried in the bosom of all peoples. What every Name is to become is as Allotted to them by grace of the Faces. What is allotted is looked after night and day. The chaff that has been stifling the full radiance in man, but yet secures the treasures sown in the field, is burnt up by the Brim-stone and Fire surrounding the inner core—from the midst of the burning.

And the wife of Lut gazes/considers what will follow thereafter, ṬṬṬṬṬ ṬṬṬṬṬ ṬṬṬṬṬ 26
and what she sees becomes for her a garrison—pillar of salt. ṬṬṬṬ ṬṬṬṬṬ ṬṬṬṬṬ

What is seen as a result of the ignitions remains as The Lasting Savour of the City. A pillar of Semek rises in the Body of Allocations—the Wife. SHE, revealing all forms/kinds of ALhhim, carries the packages in the journey of Lut—packaged allocations to bear the glory in your Stones. As you look inwardly, from the back side, you find what is appearing before your eyes. In your Seed all the Emanations of Yehu, from sparks in the Garden, gather as Salt Crystals of Stars. The end bears the fullness of what is sown. Explanations of the beginning are in the Hand of Bayinah set to be revealed through Wisdom as The Abiding Source and Keeper of the Tablets in the Ark as The Stones in Soul.

And Abraham rises early ṬṬṬṬṬ ṬṬṬṬṬṬṬ 27
in the morning, ṬṬṬṬṬ
according to the AL of the Place, ṬṬṬṬṬṬṬṬ
to affirm the Stand in Name ṬṬṬ ṬṬṬṬṬṬṬ
beholding the summations of the Faces of YHWH. ṬṬṬṬṬ ṬṬṬṬṬṬṬ

The ascensions in the Súwdim unto Oomarreh (sodom and gomorrah) rise as spiraling smoke rings, through which the Faces of ABrehhem see through all generations to behold The Seed spiraling and rising in the earth. **The origin of the Brim-Stone and Fire** are those yet burning in the Sacrifices of ABrehhem following dialogues with the King of Sodom (SMB/Gen 14:21-15:21). ***The brim-stone is from the Golden Oil in the Seed of Benyiman, and the Fire is in the Ruby Stone Tongue of Zebúwlan.*** The Covenant of pieces, set side by side, in the offering of ABrehhem, now comes in the Garden, as “when the sun was about to set, there was a flame, and behold a smoking furnace and lamps of fire, which passed between these divided pieces” of the sacrifices, affirming the Days of Súwdim would come to pass in the fourth— inquiry generation of the Seed of ABrehhem. The transformations of the brim-stone and fire attest to the underlying faith and covenant bonds in the Word of YHWH that their Faces will shine ***as Stars from the Sands of the Sea.***

addendum

The sacrifices of ABrehhem are listed in the Miqra section Genesis chapter 15, regarding the promise of a descendant SEED who will bear the Name and Faces of ABrehhem. This follows a discourse with the King of Sodom who offers to enrich ABrehhem, but whose offer was not satisfactory, indicating that nothing of this world will make a Name of ABrehhem rich. However, the blessing that comes from ABrehhem is SEED as the STARS that is suspended in SAND of the Ten Lands to appear through transformation, to which all peoples in forms of consciousness have entered.

The sacrifices that continue to swirl in rings of smoke and fire are from the offerings of ABrehhem: notably: Bring me a heifer, a goat and a ram, each three years old, along with a dove and a younglet/pigeon.”

Upon the arrangement of these offerings by their pairs, except for the birds, who are only laid open to reveal the inner messages of their appointments, the offerings of ABrehhem continue to be in the midst of all SEED unto their emergence from their grave clothes. The awareness of these offerings is heightened in preparing the Reed of Sodom as the source of the Brimstone and Fire that comes into the Garden to bring forth the Inner Realities of the Stars in the Seed of ALhchim (elohim) by whose Words/vibrations all that appears fills the Worlds with Wisdom.

The Age of the offerings are three years of age signifying that they are of the EMERGENT Force of the Gammal to bring forth what is to appear from ALphahBayit/Father. The three animals depict the nature of Wisdom/heifer, Understanding/goat, and Knowledge/ram, the two birds/tsepærrah are those of the prevailing Transcendence of Bayinah/Binah and shabbat Rest of Chækúwmah/Chokmah. As we uncover the meanings held in the words, The heifer/Oglah is the RECEPTOR of WISDOM, spun concentric Rings of the *oglah*, as every person has received by agreement to house the EyeRings of Wisdom through their MOTHER, the goat/Oz is the strength of Understanding by which we discern and grow through what we carry in our Tablets of Stones; and the Ram/Ayil is the bearer of the Words of Knowledge, heard through the shophar of the Ears that sets us as chief amongst the peoples. The Tuar/dove is the messenger in every Name who rises through the waters of the flood to the Olive Tree, and the Guzzal/pigeon is the dwelling in the nest of the breast of the fluttering heart, under whose wings we abide. While Father ABrehhem sleeps in the vast universe of Names, the smoke of the offerings and its Fire do not go out.

T ጋጥወጊሃ 28

T ጓፋግዐሃ ግልቹ ጊገጋሪዐ

T ፋሃሃፋ ሱፋፋ ጊገጋሪሃ ሪዐሃ

T ፋፋጊሃ

T ሱፋፋፋ ፋፀጊጥ ጓሪዐ ጓገጓሃ

T :ገወፃሃፋ ፋፀጊጥሃ

T ጊጓጊሃ 29

T ግጊጓሪፋ ጸዘወፃ

T ፋሃሃፋ ጊፋዐጸፋ

T ግጓፋፃፋጸፋ ግጊጓሪፋ ፋሃዘጊሃ

T ፀሃሪጸፋ ዘሪወጊሃ

T ጓሃጋጓጓ ሃሃጸግ

T ግጊፋዐጓጸፋ ሃጋጓፃ

T :ፀሃሪ ገጓፃ ፃወጊፋወፋ

T ፋዐሃሱግ ፀሃሪ ሪዐጊሃ 30

T ፋጓፃ ፃወጊሃ

T ሃግዐ ሃጊጸገፃ ጊጸወሃ

T ፋፋጊ ጊሃ

T ፋዐሃሱፃ ጸፃወሪ

T ጓፋዐግፃ ፃወጊሃ

T :ሃጊጸገፃ ጊጸወሃ ፋሃፋ

T ጓፋጊሃፃፋ ፋግፋጸሃ 31

T ጓፋጊዐሱጓሪፋ

T ገጥዘ ሃገጊፃፋ

T ሱፋፋፃ ገጊፋ ወጊፋሃ

T ሃገጊሪዐ ፋሃፃሪ

T ሱፋፋጓሪሃ ሃፋልሃ

T ገጊጊ ሃገጊፃፋ ጸፋ ጓጥወገ ጓሃሪ 32

T ሃግዐ ጓፃሃወገሃ

T :ዐፋዘ ሃገጊፃፋግ ጓጊዘገሃ

T ገጊጊ ገጓጊፃፋጸፋ ገጊጥወጸሃ 33

T ፋሃፋ ጓሪጊሪፃ

T ጓፋጊሃፃፋ ፋፃጸሃ

T ጓጊፃፋጸፋ ፃሃወጸሃ

T ዐልጊፋሪሃ

T ጓፃሃወፃ

T :ጓግሃጥፃሃ

T ጸፋዘግግ ጊጓጊሃ 34

T 44ገ ሃርግ ሃርግጊ፡፩ ጸርወጊሃ
T :፩4Wፋ ጸቀጊሃ

T ሃርግጊ፡፩ ግጊ፡፩ ፋ፡፩ሃ 3
T ፈርጊ፡፩ ግሃርጸ፡፩
T ሃር 4ግፋጊሃ
T ጸግ ሃግ፡፩
T ፈWፋ፡፩O
T ጸጸቀር4Wፋ
T :ርO፡፩ ጸርO፡፩ ፋሃ፡፩ሃ

T ሃርግጊ፡፩ሃ 4
T ፈጊርፋ ፡፩ፋፋ ፋር
T 4ግፋጊሃ
T ጊጎፈፋ
T :ገ4፡፩ ፋጊፈግግገ ጊሃገ፡፩

T ጊር4ግፋ ፋሃ፡፩ ፋር፡፩ 5
T ፋሃ፡፩ ጊጸጸፋ
T ፈ4ግፋ ፋሃ፡፩ገ፡፩ጊ፡፩ሃ
T ፋሃ፡፩ ጊጸፋ
T ጊ፡፩፡፩ግጸ፡፩
T ጊጋሃ ግጊፋጎ፡፩ሃ
T :ጸፋI ጊጸጊWO

T ግጊ፡፩ፋ፡፩ ሃጊርፋ 4ግፋጊሃ 6
T ግርጸ፡፩
T ጊጸOፈጊ ጊሃጎፋ ግገ
T ሃ፡፩፡፩ግጸ፡፩ ጊሃ
T ጸፋI ጸጊWO
T ሃጸሃፋ ጊሃጎፋግገ ሃWጸፋሃ
T ጊርሃ፡፩ጸግ
T ሃጊጸጸጎፋር ጎሃርO
T :ፈጊርፋ Oገጎር

T ፈጸOሃ 7
T Wጊፋ፡፩ጸWፋ ፡፩W፡፩
T ፋሃ፡፩ ፋጊ፡፩ጎጊሃ
T ሃፈO፡፩ ርርገጸጊሃ
T ፈጊጸሃ
T ፡፩ጊWግ ሃጎጊፋግፋሃ
T Oፈ
T ጸሃግጸ ጸሃግጊሃ
T :ሃር4Wፋርሃ፡፩ ፈጸፋ

T 4ፋ፡፩ ሃርግጊ፡፩ ግሃWጊሃ 8
T ሃጊፈ፡፩Oርሃር ፋ4ፋጊሃ

T ᐱᐸᐸ ᐱᐸᐸᐸᐸᐸᐸᐸᐸ ᐸᐸᐸᐸᐸ
 T ᐱᐸᐸᐸᐸᐸᐸᐸ
 T :ᐸᐸᐸ ᐱᐸᐸᐸᐸᐸ ᐸᐸᐸᐸᐸᐸ

T ᐱᐸᐸᐸᐸᐸ ᐸᐸᐸᐸᐸᐸ ᐸᐸᐸᐸᐸ 9
 T ᐸᐸ ᐸᐸᐸᐸᐸ
 T ᐸᐸᐸ ᐸᐸᐸᐸᐸᐸ
 T ᐸᐸ ᐸᐸᐸᐸᐸᐸᐸ
 T ᐸᐸᐸᐸᐸᐸ
 T ᐸᐸᐸᐸᐸᐸᐸᐸᐸ ᐸᐸᐸ
 T ᐸᐸᐸᐸ ᐸᐸᐸᐸ
 T ᐸᐸᐸᐸᐸ
 T ᐸᐸᐸᐸᐸᐸ ᐸᐸᐸ
 T :ᐸᐸᐸᐸ ᐸᐸᐸᐸ

T ᐸᐸᐸᐸᐸᐸ ᐸᐸᐸᐸᐸ 10
 T ᐱᐸᐸᐸᐸᐸᐸ
 T ᐸᐸᐸᐸ ᐸᐸ
 T :ᐸᐸᐸ ᐸᐸᐸᐸᐸᐸ ᐸᐸᐸᐸ ᐸᐸ

T ᐸᐸᐸᐸᐸ ᐸᐸ ᐱᐸᐸᐸ ᐸᐸᐸᐸᐸ 11
 T ᐱᐸᐸᐸᐸ ᐸᐸᐸᐸᐸᐸ ᐸᐸ
 T ᐸᐸᐸ ᐸᐸᐸᐸᐸ
 T ᐸᐸᐸᐸᐸᐸ
 T :ᐸᐸᐸᐸ ᐸᐸᐸᐸ

T ᐸᐸᐸᐸ ᐸᐸᐸᐸᐸᐸ 12
 T ᐸᐸᐸ ᐸᐸᐸᐸᐸ
 T ᐸᐸᐸᐸᐸ ᐸᐸ ᐸᐸ
 T :ᐸᐸᐸᐸ ᐸᐸᐸᐸᐸᐸ

T ᐸᐸᐸᐸ 13
 T ᐱᐸᐸᐸᐸ ᐸᐸᐸ ᐸᐸᐸᐸ ᐸᐸᐸᐸ
 T ᐸᐸᐸ ᐸᐸᐸᐸ
 T ᐸᐸ ᐸᐸᐸᐸ
 T ᐸᐸᐸᐸ ᐸᐸ
 T ᐸᐸᐸᐸ ᐸᐸᐸᐸ ᐸᐸᐸ
 T ᐸᐸᐸᐸᐸᐸᐸᐸ
 T ᐸᐸᐸ ᐸᐸᐸᐸ ᐸᐸᐸ
 T ᐸᐸᐸᐸᐸᐸ
 T :ᐸᐸᐸ ᐸᐸᐸ

T ᐸᐸᐸᐸᐸᐸ ᐸᐸᐸᐸ 14
 T ᐸᐸᐸᐸ ᐸᐸᐸ
 T ᐸᐸᐸᐸᐸ ᐸᐸᐸᐸᐸ
 T ᐱᐸᐸᐸᐸ ᐸᐸᐸᐸ
 T ᐸᐸ ᐸᐸᐸᐸ
 T :ᐸᐸᐸᐸ ᐸᐸᐸ ᐸᐸ

T : ጥገጋጋ ሃጸጋ ጸሃቲ ላወጋሃ

T :ጃግW Xፋግጎፅ ግጃፋፅፋሃ 5
T ሃጎፅ ቀጸቱፒ Xፋ ሃሪ ልሪሃጃፅ

T 34W 4M4XY 6
T 7Z3C4 ZC 3WO 4FH
T OMW3CY
T :ZC4FH-Z

T 4ᄡ4XY7
T ᄡ3494C Cᄡᄡᄡᄡ
T 34W ᄡᄡᄡᄡ 34ᄡᄡᄡᄡ
T ᄡᄡᄡᄡᄡᄡᄡ
T:Yᄡᄡᄡᄡ

T ልረጃ ልገጊሃ 8
T ምገጊሃ
T ርሃገ ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ
T ጸጸጸጸ
T ቀጠጠጠጠ ምገጊሃ

T 34W 44XY 9
T XZ 4H 3A 473Y9X4
T 3A494C 3ΔCZ 4W4
T :4H 3A

T ႃႃႃႃႃႃ ႃႃႃႃႃႃ 10
T ႃႃႃႃ ႃႃႃႃ ႃႃႃ
T ႃႃႃႃႃႃ
T ႃႃႃႃ ႃႃႃ
T ႃႃႃႃ ႃႃႃႃႃႃ
T :ႃႃႃႃႃ ႃႃႃႃႃ

T ልፋግ ላፋል ዐፋጊህ 11
T ግንፋፋ ጊንጊዐ
T ፡ሃፃ ጸፋሃፋ ፳፬

T ማጋላገሪያ ማረጋገጫ ለማግኘት 12
T ሃይማኖት ዐላማዊ
T ለማግኘት
T ለማግኘት
T ለማግኘት
T ለማግኘት
T ለማግኘት
T ለማግኘት
T ለማግኘት
T ለማግኘት

T : ሃሃጃፂፈፃፄ ርሃፈገ ፂሃገርፂሃ

T ጃፒኖኦጽፋ ማፒጃረፋ ዘቀፓሂ 19

T 77 449 44XY

T YCX Y

T ႏᆞᆯႏᆞᆯ ႏᆞᆯႏᆞᆯႏᆞᆯ ႏᆞᆯႏᆞᆯ

T : 4073X4 0WXY

T 40ᠶ᠋ᠭ᠋ᠰ᠋ᠬ᠋ ᠮᠴᠢᠨᠵᠤ ᠰᠡᠪᠳᠦ 20

T 647ZY

T 49Δ³9 9W7LY

T :XWΦ 394 73ZY

TAWZY 21

T 7447 49Δ79

T ጃWፋ ሃጃፋ ሃርዞፋXሃ

T : ၁၇၄၄၄၄

T 4Y33 X09 737Y **22**

T YC³FL94 4³4ZY

T Y49H-4W C YZJY

T 7349464

T 434C

T ሆኖ ማንኛውንም ማንኛውንም

T: TWO EX44W4 CYS

T 3XOY 23

T 773C49 7C 309W3

T ㄣ ㄣ

T ZC 4PWX³4

T 7 7 7 7 7

T 7ΔΥΥCΥ

T ΔΞΠΥ

T YMO ZXZWOW4W4

T 7ΔMO 3W0X

T 144300Y

T: 39 3X474W4

T ພາຍາດ ພາຍາດ 24

T :O9W4 7Y74

T YC^W794X4 W3494 HYY3Y **25**

T 777 449 XYΔ4CO

T:YCMZL94 ZL90 YCI7 4W4

T YC^W794 4^W47Y 26

T 7X047 4C

T 3I3 49Δ3X4 3WO 7~

T ፈር Xፈገጓፋር ንXፋንገሃ
T ፈXOንW ፋር ፈሃጎፋ ንገሃ
T :ንሃፈጓ ፈXርፅ

T ማጓጓዣ ዘዋቂ 27
T ለዋና ነፋሱ
T ሃሮሚያል ሃጻኒ
T :ጸጉረ ማጓጓዣ ሃጻኒ

T ማገገጥ ያብረሃ 28
T ሃፋቱጃ ጸጋዳሃ ዐጋጠጥ
T :ሃገረገረ

T ማንኛውም ሰው ለሰው ልማት 29
T ንግድ ንግድ
T ልማት ለሰው ልማት
T ለሰው ልማት
T ለሰው ልማት

T 4፯4፯ሂ 30
T XW፱ሃ 0፱WX4 ፯ሂ
T ፯፻፯፯ ፱፱X
T ፯፻፯፯X 4ሃ፱፱
T 3፻፬፬
T :X4I3 44፱3X4 ፯X4፱፱ ፯ሂ

T 4Y33 ማሃዋግሪ ፋፋ ሃሂሪዐ 31
T ዐፃW ፋፋ
T ማW ፈሃ
T :ማ3ፈገW ሃዐፃWጎ

T X፯4፱ YX4Y፯Y **32**
T O፬W 4፭፱፱
T ሃርጫ፯፻፳፭ ጫቀ፯Y
T ሃ፭፱፻4W ርሃ፯፯Y
T ሃ፱W፯Y
T ጫ፯XW፭፯፻4፭፭

T O⊕ZY 33
T CW4
T O9W 4499
T W449ZY
T 3Y3Z W9
T :WLYO C4

T 3444 ACWZY 10
T YDX4
T AFZY

T XṢYṢṢṢṢXṢṢ
T :YṢṢṢṢṢṢṢṢṢṢ

T ṢYṢṢṢ YṢṢṢ YṢṢṢ ṢṢṢṢ 11
T ṢṢṢṢṢṢṢṢṢ
T ṢṢṢṢṢ
T ṢṢṢṢṢ ṢṢṢṢṢ
T ṢṢṢṢṢ
T :ṢṢṢṢ

T ṢṢṢṢṢ 12
T ṢṢṢṢṢṢ
T ṢṢṢṢṢṢ ṢṢṢ
T ṢṢṢṢṢṢ YṢṢ ṢṢṢṢṢṢ
ṢṢṢṢṢ ṢṢṢ ṢṢ
T ṢṢṢ ṢṢṢṢṢ ṢṢṢṢṢ
T XṢṢṢ ṢṢṢ
T YṢṢṢṢṢ
T ṢṢṢṢṢṢṢṢ
T :ṢṢṢṢṢṢ

T YṢṢṢṢṢṢ ṢṢṢṢṢ ṢṢṢṢ 13
T ṢṢṢṢṢ
T ṢṢṢ ṢṢṢṢṢṢṢ
T YṢṢṢṢ ṢṢṢṢ
T YṢṢṢṢṢṢ
T ṢṢṢṢṢṢ ṢṢṢṢ
T ṢṢṢṢṢṢ ṢṢṢṢ
T YṢṢṢṢṢṢ
T ṢṢṢṢ
T :YṢṢṢ ṢṢṢ

T ṢṢṢṢṢ ṢṢṢṢṢ 14
T ṢṢṢṢ ṢṢṢṢṢṢṢṢ
T ṢṢṢṢ ṢṢṢṢṢ
T ṢṢṢṢ ṢṢṢṢ ṢṢṢṢ
T :ṢṢṢṢ ṢṢṢṢ ṢṢṢṢ

T ṢṢṢṢṢ YṢṢṢ ṢṢṢṢṢ 15
T ṢṢṢṢṢṢṢṢ
T XṢṢṢ
T :ṢṢṢṢṢṢṢṢṢṢ

T ṢṢṢṢṢ 16
T ṢṢṢṢṢṢṢ ṢṢṢ
T ṢṢṢṢṢṢṢṢ
T XṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ

T 3I3 49Δ3X4

T X Y W H 4 C Y

T ԿԿԶX4

T:YΔZMZX4

T Y44 Y47Y ¹⁷

T 3944 3943Y

T Y04IX4

T ማፈገግና ፈገግነት

T CYMY

T 7E3 X7WCO 4W4

T Y04I W4ZY

T:Y7974 40W X4

T Y04I9 YP49X3Y 18

T 1443 22Y7 CY

T XOᄃW 4W4 ᄃᄋO

T: 7699

T 73494 9WZY 19

T YZ40Y64

T ሃጃቀጊሃ

T YΔÆZ YΥCZY

T O9W 44964

T :O9W 4499 73494 9WZY

T 737Y 20

T 3C43 7749Δ3 74H4

T 73494C Δ7EY

T 4^m4C

T ማረጋገጥ ለሃይማኖት ጥላቻ ጥላቻ ጥላቻ ጥላቻ

T : ሃገሪታችን ላይ ማንኛውም

T Y4Y9 ԻYOX4 21

T YZ#4 IY9X4Y

T : ୩୫୫ ୧୭୫ ୮୫୩୭୫୫୫୫

T YIHX4Y ΔWYX4Y **22**

T 7CΔFLX4Y WΔC7X4Y

T: 64YX9 X4Y

T 394X4 ΔCZ C4YX9Y 23

T 3C4 3Y3W

T 4YH7C 3YCM 3ΔCZ

T: 73494 7月4

T YWΛEZJY 24

T :X#Z y9C

T 4^m4C 3X4 49ΔZY 8

T ♪YWFYX♫ WFL♪♫

T 7X3X4 494C

T ㄣㄩㄈㄘ

T ፈሃሃዐጃወ

T 7C Y O 1 7 Y

T : 4ᄇᄇᄇᄇ ᄇᄇ470ᄇ

T 7C7X7Y 9

T 307Y3 X403X4

T YC4W4

T Y፤ΔW ፤ኩቀፅ ፋWፋ

T 4C^m 7F^Y9

T 7C 3Y7XZ

T ማሃሃሃጸፅ

T: 494XIM4C

T 9WZ 9Y470Y 10

T XÆZŶŶ YŶXŶ

T 73494X4 7X83 7Y470 707Y

T X#Z Y9 Z YI49

T 749 CYC

T Y47LO4OW

T : 4^m4c

T 79444C 11

T 7YOWW

T YC ZXXY $\exists \Delta W \exists$

T Y94W4 34073Y

T 37X X y YC

T 730719 77706

T YC 37XXY

T : ΨX^m 494

T 73494 YHAWZY 12

T 4430 776

T 9Y47064 4947Y 13

T 14430 7YI49

T 4^m4C

T ፖላሲኒክ ሃሪ ጸሐፊዎች ሃላፊ

T 3ΔW3 7ΞΥ 7XXXγ

T ፊንጃን ዘቀ

T : ጃግW ኒXግXሩ ጃ49ዋ4ሂ

T ພາຍາດ ຍຸດ ຍອຽຍ 14

T :Y C 4^m4 C

T 73Δ4 15

T 7YOW

T 7F4C9W X4M O944 1-44

T 4Y33W Y7L9Y 7Y79

T : 494 YX3X4Y

T ၅၄၇၀၆၄ ၈၃၄၄၄ ၀၈၇၆၇၄ ၁၆

T 74706 73494 69725

T 7F Y 3 X 4

T 49Δ 4W4

T X#Z Y Z YI49

T 7F7 CFW XY4M O944

T: 4月 490

T 9Y470 3ΔW 7047Y 17

T 3C7Y79 4W4

T 4477 7176 4W4

$$T \models \exists \Delta W \exists$$

T ፳40፺፮Y

T Y94W4

T ፡ O ፤ C Y Y

T 3ΔW9 4W4

T YC97CY9 4W4

T : 979 97

T 73494C 18

T ፯፻፱፻፺፭

T X#Z Y# Z YZOC

T 749 C 59

T:Y4Z040W

T ሃሃጊ 4፻4ሃ 19

T YXW4 34WX4 73494 499

T X40TM C4

T 3C7Y73 34W

T 44ᄇᄇ ᄃᄃᄃᄃ

T ၂၄၄၈ ၄၄၃

T :ገዕግሂ ቲ-449

T ፳፱ 20

T $\exists \Delta W \exists$

T Y94W4 340W3Y

T 73494C

T 499XIM4C

T :X₁X₂X₃X₄X₅