

מִדְרָשׁ בַּיִתְּהַשָּׁמׁ

Teúwrat HhaKuwáhnim/Wayíkra (Leviticus) 24

And one of YahúWah/the Collective speaks of ALmaShayh אַלְמַשַׁיִּחַ אֵיךְ אֵיךְ אֵיךְ אֵיךְ 1  
for a Saying—a flow of Lammad Principle/Seed forming Thoughts. :אֵיךְ אֵיךְ

The one of the Collective speaks through Dan, whereby Words are formed. The formation of a Word commences through discernment of Dan דָּן. To carry this concept, the word, dever, commence with the Dallath דָּלָה. As the crystals of Dan are opened, the Numbers of the Thoughts are designated whereby speech is value based. According to the Values to be uttered the Rings are formed to house the Numbers, and with them the force of movement. This initial process is the Wisdom layer of a Word. To this foundation, Understanding provides affirmations to the discernment, consciousness of the Values, development of comprehension to the Rings allocated, and elevation of movement. In this manner all Words are formed by Wisdom and Understanding, and by them the worlds and their expressions are made. The Words formed are the fruit of Wisdom and Understanding which is Knowledge. The Words of a Name form the SeedName through which the words multiply through their processes.

The fruit of Wisdom and Understanding is the Word. In the Word Knowledge of ALhhim one finds Wisdom and Understanding which is able to make one wise unto salvation.

From the formulation of Words all things commence and increase; thus, it is said that in the beginning is the Word which appears and becomes ALhhim. In that the Words are of the Thoughts and Rings of the Unified Consciousness, what appears is of ALhhim and becomes ALhhim.

In the beginning is the Dever/the Word.

The Word is of ALhhim—drawn out from their Unions. The Words formed are crystals of ashes, the results of their Offerings.

The Word appears in flesh as a living assembly of Thoughts.

The Word becomes ALhhim; the Word is according to the Rings from which it is spoken.

The one who takes away from the Dever takes away from Knowledge. This is the error of death, whereby the construct of the Words, in which the Life abides, is altered. The one of ALhhim who speaks the Words of ALhhim increases Knowledge and thus has eternal, self-renewing, Life. One speaks, and what is said is multiplied. The Breath of the one who speaks the Words lives within the Words spoken, and their messages spoken lodge in their rings/parts.

Order the generational offspring of YishARAL אֵיךְ אֵיךְ אֵיךְ אֵיךְ 2  
and appropriate the collectiveness of ALyik—the Seed of Lammad to bear fruit— אֵיךְ אֵיךְ אֵיךְ אֵיךְ  
the oil of an olive to be clear/transparent, אֵיךְ אֵיךְ אֵיךְ אֵיךְ  
a beaten extract אֵיךְ אֵיךְ אֵיךְ אֵיךְ  
for the flow of light: אֵיךְ אֵיךְ אֵיךְ אֵיךְ  
for the illumination of the oylut/ascensions/leaves אֵיךְ אֵיךְ אֵיךְ אֵיךְ  
which gives light to establish/fix/put in place the extension. :אֵיךְ אֵיךְ אֵיךְ אֵיךְ

The one from the Collective declares/opens up the inner constructs. From all that opens from the inner arrangements, one orders their generations of thoughts and appropriates for them fruit that they

may increase and remain. The bearing of fruit contains the oil that gathers from the leaves through the stem. The stem of the fruit is a finger through which the oil of the plant flows into a mold. Each mold is a pattern of deeds. One appropriates oil that is clear, unclouded, a flow of pure consciousness, extracted from the gatherings of many understandings. Beating the fruit is deriving the clear flow of understanding that comes from one's deeds/fruit.

One orders their members and appropriates for them the oil of Maneshayh as it is activated by Yishshakkar whereby the generations of thoughts from the Twelve are established like stars in the meridian of a Name. Every manifestation of the Aúwvim establishes the light of a Name that is suspended in an orbit of ALhhim. Each Name is born as a generation of ALhhim to fill the universe with the Illumination of their Words. To each Name a measure of oil is appropriated that their Seed bears its light. We appropriate the oil flowing from the consciousness of our Names to our offspring as the ALhhim have appropriated on behalf of our Names pure oil extracts. The ALhhim establish our Names; we as ALhhim establish our offspring. When the oil is appropriated to flow, all vessels are filled and yet the oil remains.

The pure oil is for the flame is of our reúwch, whereby the Light of our breath is bright/unclouded. In clear light we walk by the breath of our Names which breathes the Light of our deeds. In like manner, that which is generated from our SeedName is designated a measure אֶלְמָן of olive oil אֶלֶי יָמֹךְ that the thoughts of the Twelve are established within our meridians as lights. The groups of thoughts that emanate from the Order of the Twelve are set as stars within our rings, flung out as the waters of manifestation of Aparryim swirl into the fields of Yishshakkar, gathering oil for each compound crystal [i.e. when Yishshakkar follows Aparryim in the course of the offerings]. The generations of the Life of our Name are lights of pure oil [2 Kings 4:2-5]. The filling of the jars of the widows' sons is the fulfillment of this law. Through drawing out the oil that we have appropriated by ALhhim, we fill the jars of our offspring by which we live. By the flow of the oil in our Name all debts incurred are cancelled, for our Light eliminates all darkness/violations in our meridians.

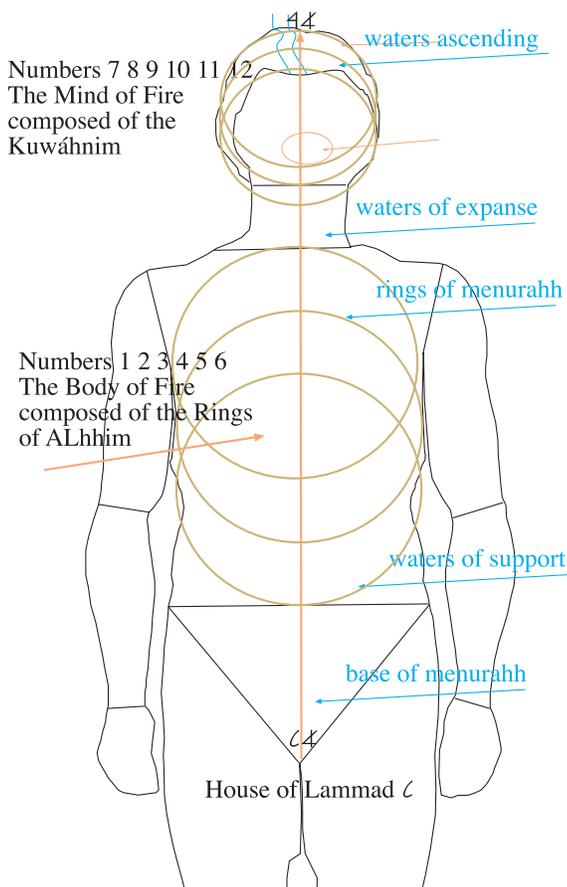
From going through the exterior חַיִּים 3  
to the opening of the sides of the congregation אֲדֹנָי אֲשֶׁר  
in the tent of an assembly/appointment אֲדֹנָי אֲשֶׁר  
One arranges the sum of the collections of Enlightenment/Aharúwan יִבְרָאֵל יָמֹךְ אֲשֶׁר  
from understanding unto observance/from evening unto morning, אֲשֶׁר אֲדֹנָי  
for the faces/expressions of YahúWah to be established אֲשֶׁר אֲדֹנָי אֲשֶׁר  
a regulation concealed מִלְּפָנֶיךָ אֲשֶׁר  
for the suspensions of one's branches. מִלְּפָנֶיךָ אֲשֶׁר

**The consciousness of life is in all states.** As the consciousness of Yishshakkar is awakened in Aparryim the states of Light appointed by ALhhim rise by Maneshayh into their appointed places. Droplets of oil are stored in Maneshayh by the offerings of Yishshakkar which hangs head long unto Aparryim and Maneshayh. As oil rises to the top/surface, the bodies of Light, as generations of thought, are suspended above the waters. In this manner the oil for illumination rises from Maneshayh daily, and Maneshayh comes to abide in the highest elevation of mind, above the waters in the highest heavens.

The words congregation אֲדֹנָי and appointed time אֲדֹנָי contain the word, testimony/the inner evidence אֲדֹנָי. In the tent of a season/fixed intervals—*ahhalmuode*— the lights are arranged by understanding unto observance—from evening unto morning—for the faces of YahúWah to be established. This regulation is concealed within the tent and endures for all generations of one's Life.



The way Yishshakkar ascends unto the highest heights is through Maneshayh. When the highest elevations of thought are subjected to the lowest seat in the body then what is gleaned from the hills is carried to the valleys from which the thoughts rise. What is lowly is raised unto the peaks of the heavens. What is highly positioned is brought low that it may comprehend from whence it has risen. All members ascend and descend whereby they stand side by side and bear together the progressions in the consciousness. In this manner all members are dependent upon the progressions and services of another, whereby each serves the other in a spirit of impartiality.



Likewise the waters of ALhhim are continually moving from above unto where the waters are gathered beneath. The waters above are chiefly in the Rock of HhaKuwáhnim—in the head—from the eyes unto the crown; those below are in the pools of the Kings and those from the heart unto the loins. The waters in the midst forms the mist of the firmament within the chambers of Dan and Gad—a region from beneath the eyes unto the lungs.

With the pattern of the Twelve are the states of the branches and their lights. No one part abides nor can they abide in darkness, as all of the Twelve comprise the flame and the Lights of a Name. The Numbers of Lammad: 1 2 3 4 5 6 7 8 9 10 11 12.  $1+2+3+4+5+6 = 21$  Shayin, the Flame the menorahh.  $7+8+9+10+11+12 = 57$ , the Mind of Perfection. The 57 are the basis of the  $50 \times 7$  rotations of mind that forms the scroll of consciousness from each offering which occurs amidst the gathering and transfer of shechalyet and the chalavanah spices. The Values of 57 create a place for the Consciousness of ALhhim to dwell in the mind.

Both of the Values of 21 and 57 equal 12. The patterns in 57 appear in the drawing out of the Fire of a Name. The 6 pairs 1-6 create the House of Fire/Spirit; the 6 pairs 7-12 create the upper levels of Consciousness of HhaKuwáhnim. The sum of the pairs, those of the body and those of the mind, are  $21+57=78$ , the Number of Offerings in a House for the days and shavbetut in their month/sojourn.

The light of the menorahh burns white when the branches are set according to the intervals of the offerings. The residue of the intervals from the offering yields the white shechalyet spice that is carried unto the illumination of mind.

T XCF XHPCY 5  
 T AX4 X774Y  
 T XYCH 34WO 77XW  
 T 7774WO 77W  
 T :XH43 3CH3 3737



T ግወጃ ጸፋ  
 T ርረቀቅ  
 T ጳውግ ርፋ ሃጸፋ ሃፋቅጋቅ  
 T ጸቅግሪወ ሃግፋ ግወሃ  
 T ቅጥጥ ጸፋ  
 T :ጎጥ ጳጳሳዊ

T ላግወግጋ ሃጳቅግግግግ 12  
 T ግጳሪ ወገገ  
 T :ጳሃጳቅ ቅገ ርዐ

T ጳውግ ርፋ ጳሃጳቅ ላጋገግግ 13  
 T :ላግፋሪ

T ርረቀግግ ጸፋ ፋቲሃጳ 14  
 T ጳግጳሪ ሲሃጳግ ርፋ  
 T ግቅግግግግግ ርሃ ሃሃግግግግ  
 T ሃወፋፋ ርዐ ግጳቅገገ ጸፋ  
 T :ጳጳሳዊ ርሃ ሃጸፋ ሃግገገገ

T ርፋፋፋ ቅግግ ርፋሃ 15  
 T ላግፋሪ ላጋገግ  
 T ወቅፋ ወቅፋ  
 T ሃቅፋሪ ርረቀቅ ቅግ  
 T :ሃፋጳ ፋወግግ

T ጳሃጳቅ ግወ ጋቀግግ 16  
 T ጸግሃቅ ጸሃግግ  
 T ጳጳሳዊ ርሃ ሃግ ሃግገገግ ግሃገገ  
 T ጳጳሳዊ ገገግ  
 T ግወ ሃጋቀግግ  
 T :ጸግሃቅ

T ግገገ ወገግ ርሃ ጳሃቅ ቅግ ወቅፋሃ 17  
 T :ጸግሃቅ ጸሃግግ

T ጳግግግ ወገግ ጳሃግግ 18  
 T ጳግግግ  
 T :ወገግ ጸጳጸ ወገግ

T ግሃግ ጎጸቅ ቅግ ወቅፋሃ 19  
 T ሃጸቅግግግ  
 T ጳወግ ላወፋሃ  
 T :ሃሪ ጳወግ ጎሃ

T ላግግ ጸጳጸ ላግግ 20  
 T ጎቅግ ጸጳጸ ጎቅግ  
 T ጎወ ጸጳጸ ጎወ  
 T ግገገግ ግሃግ ጎጸቅ ላወፋሃ  
 T :ሃግ ጎጸቅ ጎሃ















Number 1-9. The branding mark is by the Fire in the Breath of Lammad. As the Aúwvim/Fathers speak a Name, in the day it arises from an oylah offering, the Number of the Name and all it contains is branded by the Fire in the mouth of the Aúwvim which speak.

One traces their soul to the Seed of their Aúwv/Father, to which the soul belongs and its faces/expressions. The faces of soul are the expressions of a Name which carry the thoughts based upon the numerical configurations of thoughts within a Name. When the soul bears the Values of the Aúwvim, then one is a child/formulation of their Aúwv, for the likeness of the Aúwv is seen in them whereby they are known to be of their Aúwv. In so doing, the faces of a Name are to the faces of the Aúwvim, whereby they are faces to faces. It is folly to think that one is child of the Aúwv without bearing the traits of their Aúwv being evident and expressed in their soul faces.

The Life of the Spirit is in and from the Aúwv of a Name, even as the life in a tree flows from the seed by which it has branches. The Life of the Spirit is in the blood of Nephethli/the heart chamber, as Nephethli is the Life of Dan—the Breath. In that the Spirit of a Name is of the Spirit of The Aúwv/Father, then the Spirit of a Name is one of the Aúwv and its blood is called the Blood of the Spirit. From configurations of the associations of breath and blood, the phrase, “the Blood of the Spirit” is formed [SMS/Acts 20:28]. When the blood is set to flow for each offering it is the Blood of the Spirit, also called the blood of meShich, in that the blood flows by the Mind/Head of the Spirit. The Head of each house of 12 is the meShich/Messiah in you. The Blood of the Spirit flows to make the Body of meShich unto a full embodiment of the Aúwv. Therefore, only the blood of meShich that flows from your Spirit can affect the remission of sins. Instead of letting the Values of your Name be drained unto debts of vanity, the pulsations of the blood of your Breath, that is of your Aúwv, flows unto bearing the increase of the Numbers of your Name whereby all sins or violations to the Name of your Spirit are put into a state of remission.

The Blood of Reúwch puts into remission the use of the Eyes/Rings of a Name for vanity—any purpose not of the Aúwv/The Father. How can the blood of another put sins in remission when the blood of another does not flow from your offerings [YechúwzeqAL/Ezek 18:20]? How does the blood of another that is not in you cancel the debts that are drawn out by the vain expense of the Numbers of your Name? Debts are cancelled when one adds to the Tree of Life instead of expending the Numbers in acts of vanity which yield no increase in Knowledge. Taking away from the Tree of Knowledge creates incomplete states, which diminishes the Life of a Name resulting in death. One proceeds in Life—ascensions through the wholeness of the Twelve within them. One has no debt when they cease taking away from the Tree of Knowledge—from the Mind and its soul resources. All achim/brothers/ branches are restored with full vestage, and the sign of their Ring in ALhchim, to which they belong, is on their hand—in their deeds [Yúwsphah/Lk 15:22].

Each of *the Twelve Houses that forms the body of soul* have The Twelve of Lammad in them, for they are a composition of Lammad. When one sees their body of 12, they see their origin. The union of Lammad/12 with your 12 is the source of the origin of  $12 \times 12 = 144$ . When one considers the myriads of Thoughts in Lammad, then the  $12 \times 12 = 144000$ . The Values of 144 reduce to Nine/9. **The reductive Nine of the Twelve is the Head of Knowledge in Lammad.** These Nine are the Council seated in Tsiyun/Zion and are the Nine citadels of Thought in HhaKuwáhnim/The Priests of Aharúwan/Aaron and their Nine Schools. The one who draws near to AL, meaning the Name who approaches their Origins, with the Enlightenment of their Mind, redeems the sum Values of their brothers/comrades amongst their branches whereby their fruit does not drop untimely nor fall to support corrupt expressions! Though the Numbers are misused, the Numbers themselves are not spent, nor can they be

exhausted. The fruit generated apart from increasing the Numbers does not remain, for the expression is not of the Collective Twelve.

The term, branding ብሃ, refers to the Number of your brother that is within the Name of your associate. The branding mark is the reductive Value of Knowledge in a Name. The Values within a house are restored and upheld as a network of branches. According to the branding marks, we know those of the Houses of HhaAuwvim.

The term, ገዳጅ, composed by the Zayin-ALphah Ring, denotes all acquisitions one obtains by their 7 Eyes/Rings of Spirit [Yeshayahu/Is 49:5; Chazun/Rev 5:6]. The Redeemer ረፋጎ is one of AL who learns of AL. One near, ሃገረፋ, conveys those of the Unified House of Laúwi/Levi in the Lammad-Yeúwd Eye. The entire sum of a brother is acquired whereby there are no remaining debts, nor is one sold to a stranger. **The one who redeems their branches by their blood restores all aspects of soul—the sum of 70 Names, whereby there is no sense of loss or lack of wholeness in mind or body of soul.**

T Wጊፋሃ 26  
T ረፋጎ ሃሪ ጻገጻገ ፋሪ ብሃ  
T ሃፈገ ጻገገWጻሃ  
T :ሃXረፋጎ ገፈሃ ፋኮሚሃ

T ጋWጻሃ 27  
T ሃላሃሚሚ ብጎW Xፋ  
T ገፈፀጻ Xፋ ጋገWጻሃ  
T ሃሪ ላሃሚ ላWፋ Wጊፋሪ  
T :ሃXIጻፋሪ ጋWሃ

T ሃፈገ ጻፋኮሚ ፋሪ ሚፋሃ 28  
T ሃሪ ጋገWጻ ገፈ  
T ሃላሃሚሚ ጻገጻሃ  
T ሃXፋ ጻጎቀጻ ፈገጻ  
T ረጋሃገጻ XጎW ፈፀ  
T ረጋገጻ ፋኮገሃ  
T :ሃXIጻፋሪ ጋWሃ

T ላሃሚገ ብሃ Wጊፋሃ 29  
T ጋWሃሚ Xገጻ  
T ጻሚሃጻ ላገፀ  
T ሃXረፋጎ ጻXገጻሃ  
T ሃላሃሚሚ XጎW ሚX ፈፀ  
T :ሃXረፋጎ ጻገጻX ሚገሚገ

T ረፋገገ ፋሪ ሚፋሃ 30  
T ሃሪ Xፋሪሚ ፈፀ  
T ጻሚገሚX ጻጎW  
T Xገጻጻ ሚቀሃ  
T ላገፀጻ ላWፋ





T ጥንታዊ ግጥም ጥንታዊ  
 T ጥንታዊ ግጥም  
 T ጥንታዊ ግጥም

T ጥንታዊ ግጥም 46  
 T ጥንታዊ ግጥም  
 T ጥንታዊ ግጥም

T ጥንታዊ ግጥም 47  
 T ጥንታዊ ግጥም  
 T ጥንታዊ ግጥም

T ጥንታዊ ግጥም 48  
 T ጥንታዊ ግጥም  
 T ጥንታዊ ግጥም  
 T ጥንታዊ ግጥም

T ጥንታዊ ግጥም 49  
 T ጥንታዊ ግጥም  
 T ጥንታዊ ግጥም

T ጥንታዊ ግጥም 50  
 T ጥንታዊ ግጥም  
 T ጥንታዊ ግጥም



down amongst our Rings.

**There are three categories of protection in these Words.** *Any form of permanence restricts expansion and the extension of the Directive Mind of Reshun who desires not to be cast as an object nor to be hindered amongst the People by imposing a limitation of Thought.* No Aúwv or ALhhim would accept laudations above another to say that they are some Great One except that their Teachings would be exalted in the hands of their People. The placing our hands and feet into the waters daily and our branches and parts in the fire secures that we do not impose upon ourselves or upon another any hindrance to the joyous expressions of Wisdom, Understanding, and Knowledge.

The ALylem are activated principles/concepts cast in a mold to create a statue. The ALhhim of the Unified Consciousness are not fixed as an idol or golden statue whereby one continues to perform at the same level. We are continually taught less one fixes themselves unto a state of achievement which restricts further progressions/movements. i.e. The making of a golden calf and proclaiming that these are your gods. The collective branches of a Name are guarded to prevent images of forms and patterns of expression that limit their members to any one state of Wisdom. Wisdom is so vast that there is not one image that can contain or express the multitudes of wonderment of joined sides.

As one considers their movements from one level of achievement to another, one confesses past errors by the Light of their Illumination in which they have entered, whereby the errors are no longer attached to them in-hand or in memory. **A confession is not to reiterate one's mistakes; rather, a confession states the illumination that one has attained!** When one has moved from faulty thoughts and deeds they do not retain the former in their mind. Though we are merciful to strangers in recounting our steps of progression, we do not recall our faults. We count our upward steps of Illumination into the Light, not the downward steps in darkness. When asked if one has violated the commandments in any way, one states from the day of their confession, that they have rid themselves of such; and hence, must utterly deny the error lest they see themselves in their former darkness and cause another to hold in their bodies the thoughts of their errors. Thus it is not appropriate that we ask another person if they have ever done such and such except if the deed is of the Illumination, for when one seeks the darkness in another, they carry the darkness in themselves.

Within the Rings one does not invalidate the inner harmony and authority to govern all forms by their present Understanding. All forms are subjected to the inner construct of the houses. There is no desire to create a rigid understanding within the Rings whereby one appears as a statutory column of thought. What we understand today is the means to spin into higher degrees of Understanding. Understanding flows in us a liquid silver whereby we are emanating the Understanding acquired daily. As the moon changes its faces daily, every side of Light has an expression.

We are guarded to create a mind that forms veils of Knowledge. The covering of ascending stones limits the Light that breaks open in the mind. We are prevented from thinking in ways to project ourselves as one adorned better or higher than another. While stones rise in our mind, we do not create illusion of thought which would lead or members to chase an expectation. What is ordained for us is provided for us daily from the hands our Aúwvim. The seed stones are ground and made into bread for us to eat daily. A Father does not give the offspring stones which cover/veil Knowledge so that one does not have strength. Rather the seedstones are opened unto us whereby we are satisfied with the provisions of the day of ALhhim. One does not create a fixed vocabulary whereby they speak at the same frequencies nor hinder the use of tongues of Fire. When one conjectures a thought and then veils







T ብላጥ ብግዕ ሃሃርጸ ግጥ 21  
T ብር ዐግግር ሃጻጸ ፈርሃ  
T ጸሃግ ግሃብር ደጸገቹሃ  
T :ግሃብጸፈጸጸ ዐጻግ

T ግሃጻ ብጸጸርግጻ 22  
T ጻጸግ ጸጸጸ ጸጸ  
T ግሃጸጸ ጻርሃግሃ  
T ጻጸጸጸጸጸ  
T ግሃጸጸጸጸ ጸጸ  
T ግሃጸጸጸ ጻጸጸጸጸጸ  
T :ግሃጸጸጸጸ ሃግግግግ

T ጻርጸጸ ግጥ 23  
T ብር ሃጸጸጸ ፈር  
T :ብላጥ ብግዕ ግሃጸጸጸጸ

T ብላጥጸ ግሃግዕ ብጸጸ ገጸ ብጸጸጸጸ 24  
T ብጸጸ ግሃ ግሃጸጸ ብጸጸጸጸጸጸ  
T :ግሃጸጸጸጸጸጸ ለር ዐጻግ

T ጸጸጸ ግሃብር ደጸጸጸጸ 25  
T ጸጸጸጸ  
T ጸጸጸጸ ጸጸጸጸ  
T ግሃጸጸጸጸጸጸ  
T ግሃጸጸጸጸ ለጸ  
T ግሃጸጸጸጸጸ ጸጸጸጸጸጸ  
T :ጸጸጸጸ ጸጸጸ ግሃጸጸጸጸ

T ግሃጸጸ ጸጸጸ ግሃጸ ጸጸጸጸጸ 26  
T ግሃጸጸጸ ጸጸጸ ሃጸጸጸጸ  
T ግሃጸጸጸጸ  
T ጸጸጸጸ ጸጸጸጸጸጸ  
T ለጸጸጸጸ ግሃጸጸጸጸ ሃጸጸጸጸጸጸ  
T ግሃጸጸጸጸጸጸ  
T :ሃጸጸጸጸ ፈርሃ

T ጸጸጸጸ ግጥ 27  
T ብር ሃጸጸጸጸ ፈር  
T :ብላጥጸ ብግዕ ግሃጸጸጸጸ

T ብላጥ ጸጸጸጸ ግሃግዕ ብጸጸጸጸጸጸ 28  
T ብጸጸ ገጸ ግሃጸጸ ብጸጸጸጸጸጸ  
T :ግሃጸጸጸጸጸጸ ለር ዐጻግ

T ግሃጸጸጸጸጸጸ 29

T ጥንታዊ 4W9  
T ጥንታዊ Xን 4W9Y  
T :ሃረሃፋX

T ቂXፈጥWጻY 30  
T ጥንታዊ Xፋ  
T ቂXፋሃጻY  
T ጥንታዊ ጠ Xፋ  
T ጥንታዊ ለገ Xፋ ቂXXንY  
T ጥንታዊ ርሃ ጸፋ ለገ ርO  
T :ጥንታዊ ቂWገን ጻራOገY

T ጻጻፋፋ ጥንታዊ Xፋ ቂXXንY 31  
T ቂXሃጥWጻY  
T ጥንታዊ Wፈጥጥ Xፋ  
T ጸፋፋ ፋሪY  
T :ጥንታዊ ጸፋፋ ጸፋፋ

T ጸፋፋ Xፋ ቂፋ ቂXጥWጻY 32  
T ጻፋራ ሃጥጥWY  
T ጥንታዊ ቂፋ  
T :ጻፋ ጥንታዊ ጻፋ

T ጥንታዊ 33  
T ጥንታዊ ጻፋፋ  
T ጻፋፋ ጥንታዊ ጻፋፋ ቂXጥፋፋፋY  
T ጻጥጥ ጥንታዊ ጻፋፋY  
T :ጻፋፋ ሃፋፋ ጥንታዊ OY

T ጸፋፋ ጻፋፋ ፋፋ 34  
T ጻፋፋ Xፋ  
T ጻጥጥ ጥንታዊ ርሃ  
T ጥንታዊ ጸፋፋ ጸፋፋ  
T ጸፋፋ Xፋፋ ፋፋ  
T XጸፋፋY  
T :ጻፋፋ Xፋፋ Xፋ

T ጻጥጥ ጥንታዊ ርሃ 35  
T Xፋፋ  
T ጻፋፋ ፋሪ ፋፋ Xፋ  
T ጥንታዊ Xፋፋ  
T :ጻፋራ ጥንታዊ ጻፋፋ

T ጥንታዊ ጥንታዊ ጥንታዊ 36



T ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች

T ግጥሞች ግጥሞች 44  
 T ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች

T ግጥሞች ግጥሞች 45  
 T ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች

T ግጥሞች ግጥሞች 46  
 T ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች ግጥሞች

### Teúwrat HhaKuwáhnim (Leviticus) 27

T ግጥሞች ግጥሞች 1  
 T ግጥሞች ግጥሞች

T ግጥሞች ግጥሞች 2  
 T ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች ግጥሞች  
 T ግጥሞች ግጥሞች ግጥሞች ግጥሞች

T ግጥሞች ግጥሞች 3  
 T ግጥሞች ግጥሞች

T ጸገW ግጥገW ገገግ  
 T ጸገW ግጥገW ገገ ልዐY  
 T ሃሃጐ ጸጥጸY  
 T ገጥY ርጥW ግጥገግገ  
 T :Wገጥገ ርጥገገ

T ጸYጸ ጸገጥገ ግጥY 4  
 T ሃሃጐ ጸጥጸY  
 T :ርጥW ግጥገገW

T ግጥገW ግጥገ ገገግ ግጥY 5  
 T ጸገW ግጥገW ገገ ልዐY  
 T ጸYጸ ሃሃጐ ጸጥጸY  
 T ግጥገገW ግጥገW  
 T ጸገጥገY  
 T :ግጥገገW ጸገW

T ግገገ ገገግ ግጥY 6  
 T ግጥገW ግጥገ ገገ ልዐY  
 T ጸYጸ ሃሃጐ ጸጥጸY  
 T ገጥY ግጥገገW ጸግግገ  
 T ሃሃጐ ጸገጥገY  
 T :ገጥY ግጥገገW ጸግገገ

T ጸገW ግጥገW ገገግ ግጥY 7  
 T ጸጐግY  
 T ጸYገ ግጥ  
 T ሃሃጐ ጸጥጸY  
 T ርጥW ገገW ጸግግገ  
 T ጸገጥገY  
 T :ግጥገገW ጸገW

T ጸYጸ ሃሃግ ግጥY 8  
 T ሃሃጐግ  
 T ጸጥገጐጐጐY  
 T ገጸYጸ ጥገገገ  
 T ገጸYጸ ጸጸጸ ሃሃጐጐጐY  
 T ጸጐጐ ጸጥ ጥገገገ ጸግገ ጐ ጐ  
 T :ገጸYጸ ጸገገጐጐጐ

T ጸግጐጐ ግጥY 9  
 T ጸግግግ ጸጐጐጐጐ ጸግጐ  
 T ጸYጐጐ ገጐጐጐ  
 T ጸYጐጐ ጸግግግ ጸግጐ ጸግጐ ጐY  
 T :Wገጐ ጸጐጐጐ







