

מלך אלהים
Chamesh Haha Pekudim (Numbers) 1

And one of YahúWah/the Collective speaks of ALmaShayh אלהים אלהים אלהים
through the extraction of the Word of Sinai אלהים אלהים
in a tent/fabric appointed—within a body of a season אלהים אלהים
In Oneness for the Unified Works of the year—that pertain to a study אלהים אלהים
with a study of the affirmation—in the second year אלהים אלהים
in order for their composite sum to go forth/emerge אלהים אלהים
from the state of Metsryim/definitions אלהים אלהים
for a Saying/utterance of documentation. אלהים אלהים

What is written within the body of a Name is extracted as the Words that from the structure of a House—Sinai. The messages of a Name are inscribed in a fabric of thought, and its fabric is an appointment, a designation of light or season. Our anatomical parts are created to be a fabric for all seasons. The eyes, ears and mouths are formed for the cloth/fruit of the summer. The glans, reproductive seat, and seed are the cloth/fruit for the fall. The lungs, stomach, and heart are the cloth for the winter. And the liver and kidneys, the glands of consciousness, and the intestinal tract are woven for the cloth of the spring. There are three levels of fruit for each season, whereby the cloth of Wisdom, Understanding, and Knowledge are woven on each side.

One approaches the Numbers within their consortium with a mind of oneness that is in agreement with the Works of a study. The study of the Word of Sinai is approached with the aim of doing the works of the Word. One studies in the second year to affirm the study, to detail how the Words are to be expressed with every possible opportunity. The Word of Sinai, is the elevation of Thought that pertains how to structure the hand to be of the Mind and its fulness. The purpose of study is to affirm the Word with Understanding, lest one follow the Word and the Teacher as though they are following after magic. For when one sees the Works of ALhhim but has yet to understand how or why the Works are performed they are spell-bound as by magic. When one comprehends how and why the Works of ALhhim are performed, then one beholds the Hand performing the Thought with skill and wonderment. One sees the sea opening or the stone before the tomb moved and the eyes and ears are amazed. When the Words of ALhhim are performed in them, they are still amazed but now understand the Hand behind the scene. Each Work of ALhhim is unto a Saying whereby the Words of ALhhim are retained and the deed is recorded/written within us. In this manner the Works of ALhhim are inscribed in our inwards parts and in our mind whereby we are the Teúwrah. The second year study is the affirmation of the Works of emergence. Every deed flows according the Words spoken, and every deed is written in the one who performs them.

The absolute authority of all thoughts is the Origin of the Thoughts unto which all corresponding thoughts and their deeds give answer. One comprehends all things as they heard according to the Origins in Ayshshur. What is interior is the Origin of all forms and the faces of soul, whereby the inner Kingdom of YahúWah governs over all of the earth without partiality to any nation. In that YishARAL is of the inner Kingdom, all nations of the earth are blessed by and through them, for what is of the processes in the world are determined by the inner core of the SeedName. According to the Numbers of YishARAL all nations and their lands are made.

The joy of hearing the Words of the Collective from their Origins gives us strength to stand upon the Rock of our Foundation. There is no wayward movement as one comes to understand the intent, the purpose, and the results of the Words of YahúWah. Each Word that is spoken from the mouths of the Kuwáhnim provides a solidarity of understanding between all peoples whereby the Kingdom of Names does not topple over to the processes of the nations. Each House of YishARAL within our consortium of Names is provided a foundation to stand in solidarity side by side whereby our members are not given over to vanity. By the mouths of HhaKuwáhnim, one includes the mouths/openings of all Houses of Thought in HhaLammad, for all are composed by HhaKuwáhnim. Each Reúwch builds themselves a House as it pleases them to dwell in according to understanding their Origins in HhaKuwáhnim. From the vast resources within the Collective Body of the Unified Consciousness, One of the Collective speaks of the interior construct by which and through which all things are made. The fullness of the interior construct is meShich in you, which is the SeedName of a House and unto whom the House is built. The appearance of the meShich in you is through drawing out all within your SeedName unto the glory of the Aúwvim to whom the Seed belongs worlds without end. In that the Words of YahúWah do not fail nor pass away, the SeedName, which is the Logo of the Aúwv, remains unto all generations worlds without end.

The putting forth of one's leaves through the oylah is the means that one attains their full stature in meShich. A tree that is not extending itself is dormant as one that sleeps. They sustain their body but show no evidence of growth as one that is unable to receive the Light and cause an increase in their members. Through extending the Twelve within us we are of the Living Word of ALhhim and grow into all measures of Wisdom, Understanding, and Knowledge.

A Name can only grow according to its Origin. Though a body is put on as a wrap of the spirit, the Life of the spirit, which is within the body, grows as a Tree of Knowledge. The base of the Tree of Knowledge is the Tree of Life—the unified Rings of Momentum and Extension that form the structure of one's Words—branches of mind into an embodiment. The Words of one's Name and their Deeds are those that spring forth from their Origin of Being. The Origin of a Name is the Unified Rings of ALhhim, and the Words of a Name are ten intervals starting with the Numbers of 28 through 280, which are the intervals of Gad which form the branches of the Name's Tree. Within the Words of a Name is the Unified Consciousness of HhaALhhim 280.

What is drawn out of our SeedLogo is to be composed for a Saying. :4ツ4C whereby we are a letter read of all men. In all of your communications of thought, via words and deeds, we convey openly our Aúwvim. **When we perform the Word of HhaAúwv by our hands, then the Word is written which attest to our Names.**

Lift up ヲ4W 2
the sum of the thoughts/head W44X4
to complete/make whole the congregation of the offspring of YishARAL 744W7779 X△O7Y
for their families—the bear every expression/labor of Light ツX目7WツC
for the House of the Collective Fathers ツX94 X79C
with an extraction of the Number/Scroll of Names XYツW 47779
to make whole through initiations/to bring a Value forward 4Y7C7Y
according to their rings/circles/columns. ツX7C7C7C

The Numbers of Names and their Words are the means of all ascensions. As the Numbers are designated to be released within a SeedName, they flow within the branches of a Name and thereby deter-

mine the state in which one resides. According to the Numbers and their increase so is the state that one lives in their lands. All expressions are drawn out to accommodate the Numbers, whereby the offerings of the wood of Aparryim and the parts of Yahúdah are fulfilled in a house. As we make a place and show intent to express the Numbers of OLiyn, then the Numbers will come to us and we will bear the glory of them.

From an offspring of twenty year and ascending ጸገገ ጸገገ ጸገገ ጸገገ ጸገገ 3
 to make whole the one coming out/emerging to become a host/multitude ጸገገ ጸገገ ጸገገ
 in YishARAL— with attainments of the Prince of AL ጸገገ ጸገገ ጸገገ
 muster/Number the sum of them ጸገገ ጸገገ ጸገገ ጸገገ
 according to their hosts/multitudes of messages ጸገገ ጸገገ ጸገገ ጸገገ
 to sum them together with Enlightenment/Aharúwan. ጸገገ ጸገገ ጸገገ ጸገገ

The age of twenty year indicates that one has born their leaves upon all of their branches whereby they are included in the sum of YishARAL. The bearing of leaves ጸገገ denotes those who have stepped forward out of their definitions of form to designate all parts to expand the Numbers of their Names. The designation of all parts of embodiment of Breath is through the oylah offerings—and with ascensions ጸገገ— which sets one apart from being with body—one of lower Metsryim [SYM/Ex 8:26]. Those counted make the three day journey—enter into the paths of Wisdom, Understanding, and Knowledge to perform the offerings [SYM/Ex 8:27; Yeshayahu/Is 56:7]. The age of 20, denoting one of leaves, conveys making the offerings whereby their leaves/oylut do not wither [Tehillah 1:3].

The one of twenty **and ascending** through their leaves attains to full mastery, whereby their Name ascend above all other Names within their consortium. To say that every knee shall bow to your Name means that *every position of your Name is in full compliance with your Name. One has mastered all aspects of their house whereby there is no discord or rebellion in their members.* According to the WordLogo of a Name, all things invisible and visible that pertain to a Name are made.

Every generation is counted in the Eyes of ALhhim. **The definitions of a generation are specific and unique** to a generation of Names as each year the characteristics of a grain are defined and counted. While the definitions correspond and are derived from subsequent generations, each generation contains the Light of their season, whereby their vintage is counted. As branches upon a tree, the branches of a year are defined by the rings of the year; likewise, the Names in a generation are a unique as the planting of YahúWah. The harvest of a generation is the joy of HhaAúwvim who tend to the branches. The trees of the field produce their branches each year; the branches remain as prior definitions. Through pruning the branches, the fruit on the branches are counted for the season in which they are harvested, and the fruit of the Thoughts of YahúWah define the works of Light in their day. The Words are the fruit of a generation, and their flavor of understanding is the delight of the meanings within them.

And the sum of your branches are the Emanations of Unity—Yahiu: ጸገገ ጸገገ ጸገገ ጸገገ 4
 ayish ayish—a compound of fiery emanations comprises a branch/tribe. ጸገገ ጸገገ ጸገገ ጸገገ
 A fiery emanation is the head ጸገገ ጸገገ ጸገገ ጸገገ
 for the House of the Collective Fathers’ becoming. ጸገገ ጸገገ ጸገገ ጸገገ

The secret things belong to those of YahúWah whom the Mouth of the Collective reveals a thought. That which is in the Collective Body of Consciousness is made known to those who are of the

Collective. The Thoughts or the Head of the House of the Collective Fathers is formed by the fires of the branches. As the branches give of their unified strengths unto one another they form a compound of thoughts—ayish ayish. As two fires are united they form a branch/tribe. A branch is the rod between two Names of Fire whereby the branch has strength •—•. The stability of the Numbers and Names in a SeedName are the steadfast Works of Ayithamar in a Name. The emanation of their collective strength is for a House/Body of the Thoughts of the Collective Fathers perpetual State of Becoming. **The becoming state of the Aúwvim within the Body/House of the Seed is according to the emanations of the spirit of a Name concealed within its pairs, whereby the Aúwvim are revealed through the offspring.** Those Words concealed in a Name are *the secret things* of the Collective stored in a SeedName.

The sum of our collective branches is determined by the emanations of the two sides of a branch. The emanations imparted/given from the branches of a Name is the Head for the BayitAuwvtyu—the House of the Collective Fathers Breath. Through the emanations of ayish ayish: i.e. the ayish of the wood and the ayish of the offering, one forms a Head for the Body of the Aúwvim. The drawing out of the meditations of the Words of a Name reveal the faces of the Aúwvim in all works of a Name. As one gives of their unified branches they form a space or dwelling state for the Breath of the Aúwvim to be housed and revealed. The presence and might of the Breath of a Name is according to that which is drawn out of their Fire—the flame that is retained from the offerings of ALhhim in the day they are made.

These, The Illuminated of AL, AyLh ጸጸጸጸጸ
are the Names of HhaAnayshim—who cast themselves into a mold of liquid Fire ግጊጊጊጊጊጊጊጊ ጸጸጸጸጸ
to verify the one standing in the Collectivity of the sum of your branches ግጊጊጊጊ ጸጸጸጸጸ ጸጸጸጸጸ
for RAúwaben ግጊጊጊጊጊጊ
ALiTsúar Bann ShediAúwer. ጸጸጸጸጸጸጸጸጸጸ ጸጸጸጸጸጸጸጸጸጸ

The one standing in your midst is the Name that bears the sum of all of your branches of Lammad. As the Hebrews are cast into the fiery furnace, so is a Name that stands for the Service of YahúWah. The cast into a mold of liquid Fire is the mind that submits all of its body of embodiment to the Flame of the ALhhim, whereby the Names of all in you are verified by their ascensions and the fruit that they bear.

As for the Eyes, the ones standing in your House of RAúwaben enables you to see the Works of ALhhim. The Name standing, and thereby lifting up all in the House of RAúwaben is ALiTsúar Bann ShediAúwer [CHP/Num 7:30-35]. ALiTsúar—AL is the Rock/Foundation of every State that flows with the traits of ShediAúwer—the abundant supply of Illumination. For every Thought there is a Light that fills the eyes whereby there are no shadows in RAúwaben.

for Shamoúnn ግጊጊጊጊጊጊጊጊጊ
ShelumiAL Bann Tsurishaddai ጸጸጸጸጸጸጸጸጸጸ ጸጸጸጸጸጸጸጸጸጸ

for Yahúdah ጸጸጸጸጸጸጸጸጸጸ
Nachshun Bann GomiNadev ጸጸጸጸጸጸጸጸጸጸ ግጊጊጊጊጊጊጊጊጊ

for Yishshakkar ጸጸጸጸጸጸጸጸጸጸ
NetenAL Bann Tsuor ጸጸጸጸጸጸጸጸጸጸ ጸጸጸጸጸጸጸጸጸጸ

for Zebúwan ጎረጎረ 9
ALiAb Bann Chelen :ጎረጎረ ጎረጎረ

for the development of Yúwsphah ገብረ ገብረ 10
for Aparryim ግጥም ግጥም
Aylishemo Bann GomiHhuwd ልሳኔ ግጥም ግጥም
for Meneshah ግጥም ግጥም
GamliAl Bann PadehTsúar :ጎረጎረ ጎረጎረ

for Beniyman ጎረጎረ 11
AvyiDenn Bann Gadoni :ጎረጎረ ጎረጎረ

for Dan ጎረጎረ 12
Achigozar Bann Gomishedi :ጎረጎረ ጎረጎረ

for Ayshshur ጎረጎረ 13
Pag'goiAl Bann Gokren :ጎረጎረ ጎረጎረ

for Gad ጎረጎረ 14
Aliseph Bann DegouAL :ጎረጎረ ጎረጎረ

for Nephethli ጎረጎረ 15
Achiro Bann Goaynun :ጎረጎረ ጎረጎረ

These, The Illuminated of AL, AyLh ጎረጎረ 16
are proclaimed as one read—those legible of the congregation. ጎረጎረ ጎረጎረ
Princes of the branches of their Aúwvim ጎረጎረ ጎረጎረ
are the heads of ጎረጎረ

the thousands/many concepts of ALphah of YishARAL which are activated. ጎረጎረ ጎረጎረ

Those which arise are those which are sown from above whereby they have the power and nature within them to ascend [Mishle/Prov 30:4; Ephesians 4:10]. These are the princes of the tribes of their fathers, the heads, which have risen from below. They are the ALphayYishARAL—of the thousands of the concepts of YishARAL ጎረጎረ—of the Tenth Power ጎረ belonging to the Princes ጎረ within AL—the Seed of Lammad ጎረ. The princes within the branches are those ascending to rule in the Name of their Aúwv over those lands. The Numbers of a Name determine the heights of one ascensions and the depths of their descensions, for the measurements are set in the Numbers of a Name through which all spaces in the universe are filled with the glory of HhaAúwvim. Through the release of the Numbers of a Name on is extended above in the heavens and below in the earth.

When a Name is formed and then opened it is filled with the Illuminations of AL that break open from their Numbers [i.e. Perats of Yahúdah]. Upon the opening of a SeedName and its expanse, a Name is read ጎረጎረ ጎረጎረ as an unsealed scroll within the congregation. The concept of they, pertains to that which is within being activated ጎረ whereby they are many. When the SeedName is closed there is one; however, when the SeedName is open there are many parts—they ጎረ. The term ጎረ is also used to denote those stirred whereby what is in a Name is brought up and expanded.

T ጎጎጎጎጎጎ ጎጎጎ ጎጎጎጎጎ 17
 T ጎጎጎጎ ጎጎጎጎጎጎ ጎጎጎ
 T :ጎጎጎጎጎጎ ጎጎጎጎ ጎጎጎጎ

And the sum of the entire/whole congregation ጎጎጎጎጎጎ ጎጎጎጎ 18
 are the ones summoned together ጎጎጎጎጎጎጎ
 in the oneness of Unified Works—those which establish/renew ጎጎጎጎጎ ጎጎጎጎ ጎጎጎጎ
 and they declare their pedigree/demonstrate their birth in the Collective ጎጎጎጎጎጎጎጎ
 ascending as a result of their families—as offspring arise/come out of a family, ጎጎጎጎጎጎጎጎ
 to the house of their Fathers ጎጎጎጎጎ ጎጎጎጎጎ
 with the Number/Inscriptions of Names ጎጎጎጎጎ ጎጎጎጎጎ
 from a formulation of twenty—an icosahedron of 12 vertices, 20 faces and 30 sides ጎጎጎጎጎጎ ጎጎጎጎ
 of a study/year ጎጎጎጎ
 and upwards—from an oylah ጎጎጎጎጎጎ
 for the whirl of their rings/circles/polls/columns. ጎጎጎጎጎጎጎጎ

We are assembled in strength to declare our heritages in ALhhim, according to our Fathers’ houses. Our dwelling places and refuge are in the ancient Hills of the Aúwvim from which we have the blood of our Father in our veins of Breath. Blood, flesh— weavings of thoughts, and bones are in our Spirit before manifested into an embodiment according to ALBayitAL who determines our places of residences. The first and primary qualification of those counted is that **we belong to a congregation**, attesting that we are one people, as a flock that abides together, being of the Unified Consciousness. Those apart from the Body of YishARAL are as a part of the body removed from the cohesiveness of the assembly whereby that part is not counted as part of the body. Next we are counted **by our heritages/pedigrees** that include **our families, our Fathers’ house, the Number of our Name, our age—state of the unfoldment through our leaves/offerings—of twenty and ascending, and by the polls—columns formed of the rings**. These seven traits comprise the ones counted.

The term twenty ጎጎጎጎጎጎ is derived from the geometric configuration of an icosahedron ጎጎጎጎጎጎጎጎ—the wealth ጎጎጎጎጎጎጎ of Understanding, Wisdom, and Knowledge derived and extended from One/mono ጎጎጎጎጎ. The icosahedron is referred to as the House of Daúwd, being a union of two Teraysarun. The 20 year/study qualification is depicted as a regular polyhedron with 20 identical equi-

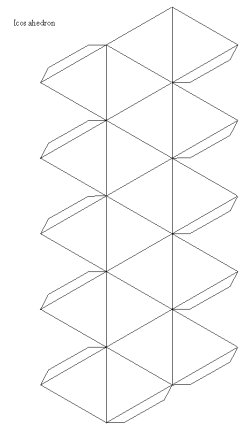


Icosahedron

lateral triangular faces, 30 edges and 12 vertices. These designs of thoughts formed in the studies of THE LEAVES OF DAN and other documents of the midrash evolving from as the Word Base of Thought/Tetrahedron, the Cube/Hexahedron, The Union of Names—the HhúwaÚwahHhúwa/Octahedron, and the Teraysarun/Dodecahedron. In geometry, these forms are referred is a the five Platonic solids which are a convex polyhedron that is regular. The faces of the design are congruent regular polygons, with the same number of faces meeting at each vertex; thus, all its edges are congruent, as are its vertices and angles. There are precisely five configurations: Tetrahedron,

Hexahedron, Octahedron, Dodecahedron and Icosahedron. The 20 faces of the icosahedron are composed of the core ten interval Values of each house being five:five on each side, whereby the pattern of the icosahedron structure is formed for a house. The ten of the intervals are extended by the five on the left and the five on the right whereby all are of Reshun 55/10. From these configurations the Tree of Life is formed ጎጎጎ. The formulas of the Numbers of the parts and the Numbers of the wood for each offering are the patterns to form the icosahedron configuration.

In that there are the Twelve of Lammad within the icosahedron, there are 12 icosahedron according *the inner 12 vertices*—the ascending point of something; apex; summit; top: the vertex of a mountain; the crown or top of the head. The vertex at the crown is the House in which the offerings are ascending. The vertex at the apex is like a volcano smoking. The 12 Rings of ALhhim are the Names of each of vertex: Mayim-Tayit which is counted twice, which comprise the 26 Names of ALhhim. The threads that holds them as one are of ARAL of HhaLauwi Kuwáhnim ጥሂረ; together with the 26 these are the points of the 28 ALhhim. The icosahedron has five triangular faces meeting at each vertex. It can be represented by its vertex figure as 3.3.3.3.3 or 35, and also by Schläfli symbol {3,5}. *It is the dual of the dodecahedron*, which is represented by 5,3 or 53, having three pentagonal faces around each vertex. The 53 and the 35 are the spinning of the Lammad from both sides whereby the Body of the Unified Consciousness is formed 53/8:35:8.



Pattern of the 10 intervals of a House

Historically, the Dodecahedron symbolizes the Universe. From the impartation of the dodecahedron/teraysarun of 53 come the dual sides of the teraysarun to form the icosahedron. The Origins of the Lights of 53—read as the 3 Lights of Neúwn/50 in Lammad bear the Body of Consciousness—35. The formulations of thoughts of the united Teraysarunim ascend from the oylah. The two pyramids of the teraysarunim of Names are joined in each oylah—the pyramid of the wood—the 53 and the pyramid of the parts—35, both contain the patterns of Lammad, the left 53, and the right 35, the sum of which is 16/Oyin Consciousness or 7/wholeness/perfection. From these Numbers comes the Seat of Consciousness in the Mind according to which one ascends/35/8/ጸ.

Those counted come from the swirling of their rings or the whirl of their rings/circles: i.e. as in rings of smoke, the swirls in the waters, the ascent and descent of their rings, etc. When the rings of momentum and extension of a Name are move through the oylah, one is called a Galilean whereby they are counted of the Twelve. The column of a Name is made in each oylah as the loops of the ring of the parts are joined to the ring of the head. The column made each night is **the pillar of fire**, and the column of each morning is a **pillar as a cloud**. The cloud is the body of vapors rising from the embers of the evening which are carried forth in the morning oylah.

In the head of the second month, the month of Yishshakkar, the count is taken. Those who pass through the waters in a whirlwind in the first month of Pessech are counted in the second. It is not those who start the race, but those who are still together when the next roll call is taken. Those who affirm their stance in YishARAL by their deeds are those who are counted.

T ጸግግግግ ጸግግግ ጸግግግ 4ግግግ 19
 T ግግግግግግ
 T ግግግግግግ 4ግግግግ

T ግግግግግግ ግግግግግግ 20
 T ግግግግግግ ግግግግ
 T ግግግግግግ ግግግግግግ
 T ግግግግግ ግግግግግ
 T ግግግግግ ግግግግግግ
 T ግግግግግግግግ
 T ግግግግግግግግ

T ጸጸጸጸጸ ጸጸጸ ጥጊጊጊጊጊ ጸጸጸ
T :ጸጸጸ ጸጸጸ ጸጸጸ

T ጥጊጊጊጊጊጊ 21
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጊጊጊ ጥጊጊጊጊጊጊ ጸጸጸጸጸ
T :ጸጸጸጸጸ ጸጸጸጸጸ

T ጸጸጸጸጸ ጸጸጸጸጸ 22
T ጥጊጊጊጊጊጊጊ ጥጊጊጊጊጊጊጊ
T ጥጊጊጊጊ ጸጸጸጸጸ
T ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጥጊጊጊጊጊጊጊ
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ ጸጸጸጸጸ
T :ጸጸጸጸጸ ጸጸጸጸጸ ጸጸጸጸጸ

T ጥጊጊጊጊጊጊ 23
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጊጊጊ ጥጊጊጊጊጊጊ ጸጸጸጸጸ
T :ጸጸጸጸጸ ጸጸጸጸጸ

T ጸጸጸ ጸጸጸጸጸ 24
T ጥጊጊጊጊጊጊጊ ጥጊጊጊጊጊጊጊ
T ጥጊጊጊጊ ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ ጸጸጸጸጸ
T :ጸጸጸጸጸ ጸጸጸጸጸ ጸጸጸጸጸ

T ጥጊጊጊጊጊጊ 25
T ጸጸጸ ጸጸጸጸጸ
T ጊጊጊ ጥጊጊጊጊጊጊ ጸጸጸጸጸ
T :ጥጊጊጊጊጊጊ ጸጸጸጸጸ ጸጸጸጸጸ

T ጸጸጸጸጸ ጸጸጸጸጸ 26
T ጥጊጊጊጊጊጊጊ ጥጊጊጊጊጊጊጊ
T ጥጊጊጊጊ ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጸጸጸጸጸ ጸጸጸጸጸ ጸጸጸጸጸ
T :ጸጸጸጸጸ ጸጸጸጸጸ ጸጸጸጸጸ

T ጥጊጊጊጊጊጊ 27
T ጸጸጸጸጸ ጸጸጸጸጸ
T ጊጊጊ ጥጊጊጊጊጊጊ ጸጸጸጸጸ
T :ጸጸጸጸጸ ጸጸጸጸጸ

T 4YWWጊ ጊጊጊጊ 28

T ጥጥጥጥጥጥ ጥጥጥጥጥጥ

T ጥጥጥጥ ጥጥጥጥ

T ጥጥጥጥ 4ጊጊጊጊጊጊ

T ጥጥጥጥ ጥጥጥ ጥጥጥጥጥጥ ጊጊጊጊ

T :ጊጊጊጊ ጊጊጊጊ ጥጥ

T ጥጥጥጥጥጥ 29

T 4YWWጊ ጥጥጥጥ

T ጊጊጊ ጥጥጥጥጥጥ ጥጥጥጥጥጥ

T :ጥጥጥጥ ጥጥጥጥጥጥ

T ጊጊጊጊጊ ጊጊጊጊጊ 30

T ጥጥጥጥጥጥ ጥጥጥጥጥጥ

T ጥጥጥጥ ጥጥጥጥ

T ጥጥጥጥ 4ጊጊጊጊጊጊ

T ጥጥጥጥ ጥጥጥ ጥጥጥጥጥጥ ጊጊጊጊ

T :ጊጊጊጊ ጊጊጊጊ ጥጥ

T ጥጥጥጥጥጥ 31

T ጊጊጊጊጊ ጥጥጥጥ

T ጊጊጊ ጥጥጥጥጥጥ ጥጥጥጥጥጥ

T :ጥጥጥጥ ጥጥጥጥጥጥ

T ጊጊጊጊጊ ጊጊጊጊጊ 32

T ጥጥጥጥጥጥ ጊጊጊጊጊ

T ጥጥጥጥጥጥ ጥጥጥጥጥጥ

T ጥጥጥጥ ጥጥጥጥ

T ጥጥጥጥ 4ጊጊጊጊጊጊ

T ጥጥጥጥ ጥጥጥ ጥጥጥጥጥጥ ጊጊጊጊ

T :ጊጊጊጊ ጊጊጊጊ ጥጥ

T ጥጥጥጥጥጥ 33

T ጥጥጥጥጥጥ ጥጥጥጥ

T ጊጊጊ ጥጥጥጥጥጥጥጥጥጥ

T :ጥጥጥጥ ጥጥጥጥጥጥ

T ጥጥጥጥ ጊጊጊጊጊ 34

T ጥጥጥጥጥጥ ጥጥጥጥጥጥ

T ጥጥጥጥ ጥጥጥጥ

T ጥጥጥጥጥጥ 4ጊጊጊጊጊጊ

T ጥጥጥጥ ጥጥጥ ጥጥጥጥጥጥ ጊጊጊጊ

T :ጊጊጊጊ ጊጊጊጊ ጥጥ

T ጥጥጥጥጥጥ 35

T ጥጥጥጥ ጥጥጥጥ

T ገረብ ጥቅልጥቅል ጥቅልጥቅል
T :ጥቅልጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል 36

T ጥቅልጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅልጥቅል 37

T ጥቅልጥቅል ጥቅልጥቅል

T ገረብ ጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል 38

T ጥቅልጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅልጥቅል 39

T ጥቅልጥቅል ጥቅልጥቅል

T ገረብ ጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል 40

T ጥቅልጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅልጥቅል 41

T ጥቅልጥቅል ጥቅልጥቅል

T ገረብ ጥቅልጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅልጥቅል 42

T ጥቅልጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል

T ጥቅልጥቅል ጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል

T ሚጃጊጠጋ 43
 T ጊጠጋጊ ጃጠጋ
 T ጋጠጋ ሚጊሠሚዳ ጊሠጋ
 T :ጠጋጋ ጠጋጋጋ

T ሚጊጠጋጋ ጊጠጋ 44
 T ጊጠጋጋ ጊሠጋ ጠጋ ጊሠጋ
 T ጠጋጊ ጊጠጋ ጊሠጋ
 T ጊሠጋ ጊሠጋ ሚጊሠጋ
 T ጠጋጊ ጠጋጊ
 T ጊሠጋጊጠጋጊጠጋ
 T :ጊሠጋ

T ጊሠጋጊጠጋ 45
 T ጊጠጋጊጠጋ
 T ጠጋጊጠጋጊጠጋ
 T ሚጠጋጊ ጠጋጊ
 T ጊጠጋጊ ጊሠጋ ሚጊሠጋ ጊሠጋ
 T :ጠጋጊጠጋ ጠጋጊ ጠጋጊጠጋ

T ጊሠጋጊጠጋ 46
 T ሚጊጠጋጊጠጋ
 T ጠጋጊ ጠጋጊጠጋጊጠጋ
 T ሚጠጋጊ ጠጋጊጠጋ
 T :ሚጊሠጋጊጠጋ ጠጋጊ ሚጊሠጋ

T ሚጊሠጋጊጠጋ 47
 T ሚጠጋጊ ጊጠጋጊ
 T :ሚጠጋጊ ጊጠጋጊ ጠጋጊ

T ጊሠጋጊጠጋ ጊሠጋጊ ጠጋጊጠጋ 48
 T :ጠጋጊጠጋ

T ጊሠጋጊ ጊጠጋጊ ጠጋጊ 49
 T ጠጋጊጠጋ ጠጋጊ
 T ሚጠጋጊጠጋጊጠጋ
 T ጠጋጊ ጠጋጊ
 T :ጠጋጊጠጋ ጠጋጊ ጠጋጊጠጋ

T ጠጋጊጠጋ 50
 T ሚጊሠጋጊጠጋ ጠጋጊጠጋ
 the ascending mishkan of the congregation ጠጋጊጠጋ ጊሠጋጊጠጋ
 and the ascending whole vessels ጊሠጋጊጠጋ ጠጋጊጠጋ
 T ጊሠጋጊጠጋ ጠጋጊጠጋ
 T ጠጋጊጠጋ ጠጋጊጠጋ
 T ጊሠጋጊጠጋጠጋጊጠጋ

T ሃጊረሃረሃጸፋሃ
T ሃጸጸፋግጌ ግጃሃ
T :ሃግጸጌ ግሃግግረ ጸጌጸጸሃ

The mishkan/tabernacle is called the tabernacle of Daúwd/David ፈፈ for it is comprised of two unified pyramids. The keys to the Tabernacle of Daúwd are given by the Aúwv who regulates the offerings of Nephethli in a month. i.e. In the House of Meneshah, the 8th, the offerings of Nephethli are unto the Aúwvim of BaarShevog and Ayithamar by whose hands the keys to the Tent of Daúwd are imparted. One receives the keys to the Tent of Daúwd within each House. The keys open the gates of Wisdom, Understanding, and Knowledge in each house.

The phrase, whole vessels ሃጊረሃረሃ, denotes that the member is not estranged but abides as one with the counterpart member. There is no partial commitment in the member to serve in the Collective. The entire strength and configuration of the rings in the member is a cohesive whole unit where it is not restricted to rise.

T ግሃግግጃ ጐጸግጸሃ 51
T ግጌሃረጃ ሃጸፋ ሃፈጌፋሃጌ
T ግሃግግጃ ጸግጸጸሃ
T ግጌሃረጃ ሃጸፋ ሃግጌጌጌ
T ጸፋጌጃ ፋገጃሃ
T :ጸግግጌ

T ረፋፋግጌ ጌግጸ ሃግጸሃ 52
T ሃጃግጸግረጐ ግጌፋ
T ሃረጎፈረጐ ግጌፋሃ
T :ግጸፋጸጎረ

T ሃግጸጌ ግጌሃረጃሃ 53
T ጸፈጐጃ ግሃግግረ ጸጌጸጸ
T ገጎጠ ጃጌጃጌፋረሃ
T ረፋፋግጌ ጌግጸ ጸፈጐረጐ
T ግጌሃረጃ ሃፋግግሃ
T ጸፋግግግጸፋ
T :ጸሃፈጐጃ ግሃግግ

T ረፋፋግጌ ጌግጸ ሃግጐጌሃ 54
T ረሃሃ
T ጃግግጸፋ ጃሃጃጌ ጃሃጎ ፋግፋ
T :ሃግጐ ግሃ

ChameshHhaPekudim (Numbers) 2

T ጃሃጃጌ ፋጸፈጌሃ 1
T ግፋጃፋረፋሃ ጃግግረፋ
T :ፋግፋረ

T ሃረገ ልዎ ወቅ 2

T ጥጥጥ ጥጥጥ ጥጥጥ

T ርገገገ ገገገ ሃገገገ

T ልገገገ

T ልዐጥጥ ርገገ ገገገ

T :ሃገገገ

T ጥጥጥጥ 3

T ጥጥጥጥ ጥጥጥ

T ጥጥጥጥ ጥጥጥ ርገገ

T ጥጥጥጥ

T ጥጥጥጥ ጥጥጥ ጥጥጥ

T :ጥጥጥጥ ጥጥጥ

T ጥጥጥጥጥ ሃገገገ 4

T ገገገ ጥጥጥጥ ጥጥጥ

T :ጥጥጥጥ ጥጥጥ

T ሃረገ ጥጥጥጥ 5

T ጥጥጥጥ ጥጥጥ

T ጥጥጥጥ ጥጥጥ ጥጥጥ

T :ጥጥጥጥ ጥጥጥ

T ሃረገ ጥጥጥጥ ሃገገገ 6

T ገገገ ጥጥጥጥ ጥጥጥ

T :ጥጥጥጥ ጥጥጥ

T ጥጥጥጥ ጥጥጥ 7

T ጥጥጥጥ ጥጥጥ ጥጥጥ

T :ጥጥጥጥ ጥጥጥ

T ሃረገ ጥጥጥጥ ሃገገገ 8

T ገገገ ጥጥጥጥ ጥጥጥ

T :ጥጥጥጥ ጥጥጥ

T ጥጥጥጥጥ 9

T ጥጥጥጥ ጥጥጥ

T ገገገ ጥጥጥ

T ገገገ ጥጥጥጥ

T ጥጥጥጥጥጥ

T ጥጥጥጥጥጥ

T ጥጥጥጥጥ

T :ጥጥጥጥ ጥጥጥ

T ንጎሃፋፋ ጻጎዞግ ርገፈ 10
 T ጻጎግጊጸ
 T ግጸፋጎጎጎ
 T ንጎሃፋፋ ጊጎጎጎ ፋጊጎጎጎ
 T :ፋጎጎጎጎጎጎጎ ፋጎጎጎጎጎጎ

T ሃጊጎጎጎጎ ሃፋጎጎጎ 11
 T ገረፋ ግጊጎጎጎጎ ጻጎጎጎ
 T :ጸጎጎጎጎ ጎጎጎጎጎ

T ሃጊጎጎ ጎጎጎጎጎጎ 12
 T ጎጎጎጎጎ ጎጎጎጎ
 T ጎጎጎጎጎ ጊጎጎጎ ፋጊጎጎጎ
 T :ጊጎጎጎጎጎጎጎ ርገጊጎጎጎጎ

T ጎጎጎጎጎጎ ሃፋጎጎጎ 13
 T ገረፋ ጎጎጎጎጎጎ ጻጎጎጎጎ
 T :ጸጎጎጎጎ ጎጎጎጎጎ

T ልጎ ጎጎጎጎ 14
 T ልጎ ጊጎጎጎ ፋጊጎጎጎ
 T :ረጎጎጎጎጎጎ ጎጎጎጎጎጎ

T ጎጎጎጎጎጎ ሃፋጎጎጎ 15
 T ገረፋ ጎጎጎጎጎጎ ጻጎጎጎጎ
 T :ጎጎጎጎጎጎጎ ጸጎጎጎጎ ጎጎጎጎጎ

T ጎጎጎጎጎጎጎ 16
 T ንጎሃፋፋ ጻጎዞግ
 T ገረፋ ጸጎጎጎ
 T ገረፋ ጎጎጎጎጎጎ ልጎጎጎጎ
 T ጎጎጎጎጎጎጎ ጸጎጎጎጎጎጎጎጎ
 T ጎጎጎጎጎጎጎ
 T :ጎጎጎጎጎ ጎጎጎጎጎጎ

T ልጎጎጎጎጎ ጎጎጎጎ 17
 T ጎጎጎጎጎ ጻጎዞግ
 T ጸጎጎጎጎ ጎጎጎጎጎ
 T ጎጎጎጎጎ ጎጎ ጎጎጎጎጎ ፋጎጎጎጎ
 T ሃጎጎጎጎ ጎጎጎጎ
 T :ጎጎጎጎጎጎጎጎ

T ጎጎጎጎጎጎ ጻጎዞግ ርገፈ 18
 T ጎጎጎጎጎጎጎ
 T ጎጎጎጎጎ

T ሥጋ ፋጋፋ ቲንጎሪ ፋቲወንሃ
T :ፈሃጃቲ ማዕንጎ ማወቅሪፋ

T ሥጋፈታዎንዳ ሃፋጎቲሃ 19
T ገሪፋ ሥጋዐጎፋፋ
T :ጸሃፋግ ወሥዳሃ

T ጃወንግ ጃፀግ ሃቲሪዐሃ 20
T ጃወንግ ቲንጎሪ ፋቲወንሃ
T :ፋሃቲጃፈገንጎ ርፋቲሪግሎ

T ሥጋፈታዎንዳ ሃፋጎቲሃ 21
T ገሪፋ ሥጋወሪወሃ ሥጋንወ
T :ሥጋጸፋግሃ

T ንሥጋንጎ ጃፀግሃ 22
T ንሥጋንጎ ቲንጎሪ ፋቲወንሃ
T :ቲንዐፈገንጎ ንፈቲጎፋ

T ሥጋፈታዎንዳ ሃፋጎቲሃ 23
T ገሪፋ ሥጋወሪወሃ ጃወንግ
T :ጸሃፋግ ዐጎፋፋሃ

T ሥጋፈታዎንዳ 24
T ሥጋ ፋጋፋ ጃንዳግሪ
T ገሪፋ ጸፋግ
T ሥጋገሪፋጸንግሃ
T ጃፋግሃ
T ሥጋፋጎቲሪ
T :ሃዐቹቲ ሥጋወሪወሃ

T ንፈ ጃንዳግ ርገፈ 25
T ጃንገቲ
T ሥጋፋጎቲሪ
T ንፈ ቲንጎሪ ፋቲወንሃ
T :ቲፈወቲ ማዕንጎ ፋዐቲዳፋ

T ሥጋፈታዎንዳ ሃፋጎቲሃ 26
T ገሪፋ ሥጋወሪወሃ ሥጋንወ
T :ጸሃፋግ ዐጎወሃ

T ሃቲሪዐ ሥጋንዳጃሃ 27
T ፋወፋ ጃፀግ
T ፋወፋ ቲንጎሪ ፋቲወንሃ
T :ንፋሃዐንጎ ርፋቲዐገገ

T ሥጋፈታዎንዳ ሃፋጎቲሃ 28

T ጋሪፋ ግዳፈቀጋጳፍ ልዩፋ
T :ጸሃፋግ ሠግጹሃ

T ቺጸጋጎ ጳጵግሃ 29
T ቺጸጋጎ ቺጎጎሪ ፋቺግጎሃ
T :ጎጎጎፈፈጎጎ ፈፋቺጹፋ

T ግጳቺፈቀጋሃ ሃፋጎሁሃ 30
T ጋሪፋ ግዳግግጹሃ ጳጠጠ
T :ጸሃፋግ ፈፋፋሃ

T ግዳፈቀጋጳጠግጹ 31
T ጎፈ ጳጎጹጎሪ
T ጋሪፋ ጸፋግ
T ግዳግግጹሃ ጳፈጎሠሃ
T ጋሪፋ
T ጸሃፋግ ሠግጹሃ
T ሃፈጳቺ ጳጎፋጹፋሪ
T :ግጳቺገፈገፈ

T ቺፈሃቀጋ ጳሪፋ 32
T ገፋፋግጎቺጎጎጎ
T ግጸጎፋ ጸጎጎሪ
T ጸጎጹጎጎ ጎፈሃቀጋሪሃ
T ግጸፋጎሁሪ
T ጋሪፋ ጸሃፋግግግግ
T ግዳጋሪፋ ጸጠጠሃ
T :ግዳግግጹሃ ጸሃፋግ ሠግጹሃ

T ግዳሃሪጳሃ 33
T ሃፈቀጋጸጳ ፋሪ
T ገፋፋግጎ ቺጎጎ ሃሃጸጎ
T :ጳግግጸፋ ጳሃጳቺ ጳሃሁ ፋግፋሃ

T ገፋፋግጎ ቺጎጎ ሃግፈሪሃ 34
T ሪሃሃ
T ጳግግጸፋ ጳሃጳቺ ጳሃሁፋግፋ
T ግጳቺገፈገፈ ሃጎጹጎሃ
T ሃፈጳቺ ጎሃሃ
T ሃቺጸጹገግግግ ሠጎፋ
T :ሃቺጸጎፋ ጸጎጎሪፈ

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T ገላጌሃ ጎላጌጋ
T ገላጌሃገ ጎላጌጋ ጎላጌጋ ጎላጌጋ
T :ጎላጌጋ ጎላጌጋ

T ጎላጌጋ ጎላጌጋ 2
T ጎላጌጋጎላጌጎጎ
T ጎላጌጋ ጎላጌጎ
T ጎላጌጎጎጎጎ
T :ጎላጌጎጎጎ ጎላጌጎጎጎ

T ጎላጌጎጎ ጎላጌጎ 3
T ጎላጌጎ ጎላጌጎ
T ጎላጌጎጎጎ ጎላጌጎጎጎጎ
T ጎላጌጎ ጎላጌጎጎጎጎ
T :ጎላጌጎጎ

T ጎላጌጎጎጎ ጎላጌጎ ጎላጌጎ 4
T ጎላጌጎ ጎላጌጎጎ
T ጎላጌጎ ጎላጌጎ ጎላጌጎጎጎጎ
T ጎላጌጎ ጎላጌጎጎጎጎጎ
T ጎላጌጎጎ ጎላጌጎጎ
T ጎላጌጎ ጎላጌጎጎ ጎላጌጎጎጎጎጎ
T ጎላጌጎጎጎ ጎላጌጎጎ ጎላጌጎጎጎጎ
T :ጎላጌጎጎ ጎላጌጎ ጎላጌጎጎጎጎጎ

T ጎላጌጎጎ ጎላጌጎ ጎላጌጎ 5
T :ጎላጌጎጎ

T ጎላጌጎ ጎላጌጎጎ ጎላጌጎ 6
T ጎላጌጎ ጎላጌጎጎጎጎ
T ጎላጌጎ ጎላጌጎ ጎላጌጎጎጎጎ
T :ጎላጌጎ ጎላጌጎጎጎጎጎ

T ጎላጌጎጎጎ 7
T ጎላጌጎጎጎጎጎጎ
T ጎላጌጎጎጎጎጎጎ
T ጎላጌጎጎጎጎጎጎጎጎ
T ጎላጌጎጎ ጎላጌጎ ጎላጌጎጎጎጎጎጎ
T :ጎላጌጎጎጎ ጎላጌጎጎጎጎጎ ጎላጌጎጎጎጎጎጎ

T ጎላጌጎጎጎጎ 8
T ጎላጌጎጎ ጎላጌጎ ጎላጌጎጎጎጎጎጎ
T ጎላጌጎጎጎጎጎጎጎጎ
T ጎላጌጎጎጎ ጎላጌጎጎጎጎ
T :ጎላጌጎጎጎ ጎላጌጎጎጎጎጎ ጎላጌጎጎጎጎጎጎ

T ጥገታ ልቀጋጃ ገጽ 9
T ጥገታ ልቀጋጃ ገጽ 10
T ጥገታ ልቀጋጃ ገጽ 11
T ጥገታ ልቀጋጃ ገጽ 12

T ጥገታ ልቀጋጃ ገጽ 13
T ጥገታ ልቀጋጃ ገጽ 14
T ጥገታ ልቀጋጃ ገጽ 15
T ጥገታ ልቀጋጃ ገጽ 16
T ጥገታ ልቀጋጃ ገጽ 17

T ጥገታ ልቀጋጃ ገጽ 18
T ጥገታ ልቀጋጃ ገጽ 19

T ጥገታ ልቀጋጃ ገጽ 20
T ጥገታ ልቀጋጃ ገጽ 21
T ጥገታ ልቀጋጃ ገጽ 22
T ጥገታ ልቀጋጃ ገጽ 23
T ጥገታ ልቀጋጃ ገጽ 24
T ጥገታ ልቀጋጃ ገጽ 25

T ጥገታ ልቀጋጃ ገጽ 26
T ጥገታ ልቀጋጃ ገጽ 27
T ጥገታ ልቀጋጃ ገጽ 28

in the land of Metsryim ጥገታ ልቀጋጃ ገጽ 29
T ጥገታ ልቀጋጃ ገጽ 30
T ጥገታ ልቀጋጃ ገጽ 31
T ጥገታ ልቀጋጃ ገጽ 32
T ጥገታ ልቀጋጃ ገጽ 33
T ጥገታ ልቀጋጃ ገጽ 34

The designation of the adim and behamah from the Land of Definitions marks a soul to be an Emanator of Light verses one who has the Light within them. We are marked as those distinguished as coming through Metsryim. When we recall that we were once foreigners to the Collective, we do not recall our ignorance nor violations; rather, we recall the steps of progressions that we have made from the former to the present State of Emanation—the Land into which we have come. For if one recalls their former acts of violation then they do not see that they are different than their former state. By recalling the steps one has taken from Metsryim one sees how they are distinguished by where they now reside.

The considerations of Nephethi arise in Aparryim, whereby the Bread of the Faces appears in our parts/members. The concept of rising is to make an appearance—a face. While leavening causes grain to rise in food, the adding of leavening to the grain causes it to spoil. In like manner one who adds self exalting thoughts to their mind corrupts their head in which their Words rise. Or one who adds to the text of Teúwrah corrupts the Writing. **Within the grain is the power of ascensions which rises**

through three measures of Wisdom, Understanding, and Knowledge, yet without corruption! The leavening power is in the Seed, and by the Seed rising beauty is created that does not fade. The elevations of Thoughts from the uncorrupted grain does not spoil or decay as grain corrupted by fungi. We are distinguished from the former thoughts and mannerisms whereby we are a new loaf—unleavened. In that we are unleavened, we do not add to our members leavenings of any kind. As one would not feed blood and flesh to herbivores who are redeeming their spirit, one does not add leavening to grains of humility. Leavening the humility do not mix. By the power of Life within our SeedNames we appear as those born from the land of definitions in which all thoughts are embodied for a season. Those who come out of common distinctions are as those whose Lights radiate from them as a menu-rah—bearing witness of the congruent thoughts and deeds of ALhhim. Those who dwell under Metsryim are as those whose Lights are under a bushel. Hence, there is the lower Metsryim and the upper Metsryim. Those of the lower Metsryim are defined as the world; those of the upper Metsryim are defined by the Lights within them, for they have risen above the world whereby they reside in states of Illumination—according to the purpose of the forms. Those who emerge distinguish their forms for the operation of their Names in the state of being embodied. All spirits of adim and behamah who are born out of the pool of embodiment are qudash—holy to YahúWah whereby they manage their forms to be engaged in the Services of the Collective. As the body of definitions is designated to express the Values of the Collective, then the Numbers in a SeedName fabricate the cloth of one’s dwelling daily. The glory of a Name is seen within the deeds emanating from their Rings of Adim and their forms of behamah. The composite rings and parts of a Name are for the sole purpose of conveying the Glory of HhaAúwv through which one moves, lives and has Being.

Those who are distinguished by ALhhim are the offspring of Yaoquv/YishARAL. Aúwv Yaoquv is the Father of Tsiyun—the mind center that distinguishes all things by the Words of HhaKuwáhnim.

T ጻወሥርፋ ጻሃጻጊ ፋፅፈጊሃ 14
 T ቺጊጊቶ ፋፅፈሥፅ
 T :ፋሥፋር

T ቺሃር ቺጎጎጎጎጎ ፈቀጋ 15
 T ሥጎጎጎጎ ጎጎጎጎጎ
 T ሥጎጎጎጎጎጎጎ
 T ፋሃገርሃ
 T ጻርጐሥሃ ወፈጃጎጎጎ
 T :ሥፈቀጋጎ

T ጻወሥ ሥጎጎጎ ፈቀጋቺሃ 16
 T ጻሃጻጊ ቺጋርጐ
 T :ጻሃሱ ፋወፋሃ

T ጻርፋሃጊጻጊሃ 17
 T ቺሃርጊጎጎ
 T ሥጎጎጎጎ
 T :ቺፋፋጎሃ ጎጎጎጎ ጎሃወፋጎ

T ጎሃሥወ ጻርፋሃ 18

T ንሃወላገገን
T ጠላቱን
T ረዕዮአዊ ባህሪ

T ጸባይ ባህሪ 19
T ጠላቱን
T ጸባይነት ጥገና
T ረዕዮአዊ ገደብ

T ቀላላን ባህሪ 20
T ጠላቱን
T ባህሪአዊ ረዕዮ
T ባህሪጽ ጸባይነት ጥገና ጸባይ
T ጠላቱን ጸባይ

T ንሃወላገር 21
T ባህሪጽ ጸባይነት
T ረዕዮአዊ ጸባይነት
T ረዕዮአዊ ጸባይነት ጥገና ጸባይ

T ጠላቱን 22
T ጸባይነት ጥገና
T ረዕዮአዊ ጸባይነት
T ጠላቱን
T ጠላቱን ጸባይ
T ጠላቱን ጠላቱን

T ረዕዮአዊ ጸባይነት 23
T ጸባይነት ጥገና ባህሪ
T ጠላቱን

T ጸባይነት ጥገና 24
T ረዕዮአዊ
T ረዕዮአዊ ጥገና

T ጸባይነት 25
T ንሃወላገገን
T ረዕዮአዊ ጥገና
T ረዕዮአዊ ጥገና
T ጸባይነት
T ጸባይነት
T ረዕዮአዊ ጥገና ጸባይ

T ጸባይነት ረዕዮአዊ 26
T ጸባይነት ጥገና ጸባይነት
T ጸባይነት ረዕዮአዊ ጥገና

T ገገገገ ዘገገገ ገገገ
T ሃገገ ገገገ ገገገ
T :ሃገገ ገገገ

T ገገገ 27
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ ገገገ

T ገገገ ገገገ 28
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T :ገገገ ገገገ

T ገገገ ገገገ 29
T ገገገ ገገገ
T ገገገ ገገገ ገገገ
T :ገገገ ገገገ

T ገገገ ገገገ 30
T ገገገ ገገገ ገገገ
T :ገገገ ገገገ ገገገ

T ገገገ ገገገ 31
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T :ገገገ ገገገ

T ገገገ ገገገ 32
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ
T ገገገ ገገገ
T :ገገገ ገገገ

T ገገገ ገገገ 33
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ
T ገገገ ገገገ ገገገ

T ገገገ ገገገ 34

T ላላገረሃ ላገቻግጥ
T ጸረዐግሃ ሠልጸግጥ
T ጥቅገረጽ ጸግግ
T :ጥቅጸጽግ

T ገጽጸገጽ ጸግግግ 35
T ገጽጸግ ጸግግግግ
T ገጽጸገጽጽ ገጽገገገ
T ግሃግግግ ገጽጽ ገጽ
T ግሃግግግ
T :ግሃግግ

T ጸግግግ ጸግግግ 36
T ገጽጸግ ገግግ
T ግሃግግግ ገግግግ
T ግሃግግግ ገግግ
T ግሃግግግ ግሃግግግ
T ግሃግግግግ
T :ግሃግግግ ግሃግግግ

T ገገግግ ግሃግግግ 37
T ገገግግ
T ግሃግግግግ
T :ግሃግግግ ግሃግግግ

T ግሃግግግግ 38
T ግሃግግግግ ግሃግግግ
T ግሃግግግግ
T ግሃግግግግግ ግሃግግግ
T ግሃግግግግ
T ግሃግግግግ
T ግሃግግግግ ግሃግግግ
T ግሃግግግግግ
T ግሃግግግግ ግሃግግግ
T ግሃግግግግ ግሃግግግ
T ግሃግግግግ
T :ግሃግግግ

T ግሃግግግግ ግሃግግግግ 39
T ግሃግግግግ ግሃግግ ግሃግግግ
T ግሃግግግ ግሃግግግ
T ግሃግግግግግ
T ግሃግግግግግ
T ግሃግግግግግ
T ግሃግግግግግግ
T :ግሃግግግ ግሃግግግግግ

T ጸግግረፋ ጸሃጻገ 4ግፋገሃ 40
 T 4ሃI 4ሃፅረሃ ልቀገ
 T ረፋ4ሃገ ገገፅረ
 T ጸረግሃ ሠልጸገፅግ
 T ፋሃሃ
 T :ግጸግሠ 4ገፍግ ጸፋ

T ጸጸቀረሃ 41
 T ገረ ግገሃረጸጸፋ
 T ጸሃጻገ ገገፋ
 T 4ሃፅረሃ ጸጸጸ
 T ረፋ4ሃገ ገገፅፅ
 T ግገሃረጸ ጸግጻፅ ጸፋሃ
 T 4ሃሃፅረሃ ጸጸጸ
 T :ረፋ4ሃገ ገገፅ ጸግጻፅፅ

T ጸግግ ልቀገገሃ 42
 T ሃጸፋ ጸሃጻገ ጸሃኩ 4ሠፋሃ
 T 4ሃሃፅረሃጸፋ
 T :ረፋ4ሃገ ገገፅፅ

T ገጻገሃ 43
 T 4ሃI 4ሃሃፅረሃ
 T ጸግግ 4ገፍግፅ
 T ጸረግሃ ሠልጸገፅግ
 T ግጻገልቀገረ
 T ገረፋ ግገ4ሠግሃ ግገገሠ
 T :ግገጸፋግሃ ግገግፅሠሃ ጸሠረሠ

T ጸግግረፋ ጸሃጻገ 4ፅፈገሃ 44
 T :4ግፋረ

T ግገሃረጸጸፋ ጸቀ 45
 T 4ሃሃፅረሃ ጸጸጸ
 T ረፋ4ሃገ ገገፅፅ
 T ግገሃረጸ ጸግጻፅጸፋሃ
 T ግጸግጻፅ ጸጸጸ
 T ግገሃረጸ ገረሃገጻሃ
 T :ጸሃጻገ ገገፋ

T ገገሃፈገ ጸፋሃ 46
 T ግገጸፋግጻሃ ግገግፅሠሃ ጸሠረሠጻ
 T ግገሃረጸረግ ግገገፈግጻ
 T :ረፋ4ሃገ ገገፅ 4ሃሃፅግ

T ጸጸቀረሃ 47

T ጥቅም ገጽ ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ

T ጥቅም ገጽ 48
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ

T ጥቅም ገጽ 49
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ

T ጥቅም ገጽ 50
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ

T ጥቅም ገጽ 51
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ
 T ጥቅም ገጽ

