

ጠቅላይ ልዩ ደንብ

*Chamesh Hha Pekudim (Numbers) 21.34*

And one of YahúWah speaks/thinks upon ALmaShayh.  $\mathfrak{A}W\mathfrak{W}\mathfrak{C}\mathfrak{A} \mathfrak{A}\mathfrak{Y}\mathfrak{A}\mathfrak{Z} \mathfrak{A}\mathfrak{W}\mathfrak{A}\mathfrak{Z}\mathfrak{Y}$  <sup>34</sup>

You do not fear the sum assembled/what is with you 𐤃𐤆𐤏𐤃 𐤏𐤁𐤏𐤃𐤏𐤃

there is a mark in your hand  $\Upsilon$ , according to your fruit,  $\Upsilon\Delta\Upsilon\theta\Upsilon\Upsilon$

I have given/appointed the sum assembled/what is with you ʔx4 ʔxxʔ

T ሃጃዐረሃጸፋሃ

T ሃብታሙን

T Y C X E W O Y

T XZWO 4W4Y

T 74743 YC7 YH77C

T : ၂၄၅၈၉၁၁ ၁၅၇၃ ၄၅၄

**What one utters is their most cherished thoughts in order that what is within may expand by speaking.** The purpose of speech is to reveal the most brilliant and precious thoughts that one inwardly. Through speaking comes forth an appearance. What is said by words forms a mist or a cloud of images. When one sees what is assembled there is no fear of the outward or manifestation. All before us, though it may appear greater than our inner assembly, is subject to our Words, for by words alone all things are. Therefore we battle not against flesh or blood, but stand up to all appearances, and call them subject to the Words of our Names to whom are given all forms, states of consciousness, and lands. For without the Numbers and Words of the Twelve of Lammad, of whom we are, there is nothing made that is made.

Our crowning glory is our Words. Are Words are the Seeds of our Life which do not pass away nor are they given to vanity. All that is not of our Words shall be utterly destroyed, for the Thoughts of the Numbers of our Name are withdrawn from them whereby they fall. That which is our Name remains or our Life is in them. This is the judgment that one makes and executes in the day that they behold all before them. According to GerenHhaAuwernehHhaYavúwsi, one becomes a master of their words and their states. **Mastery is regulated from the throne of the heart altar** [CHP 22:38-41]. According to the offerings of a Name so are the results of one's Words set into motion, for through the offerings the Words are fully released into all dimensions, those invisible and those visible [Tehillah/Ps 19:14]. We are given the Rod of Iron from Aúwv GerenHhaAuwernehHhaYavúwsi, to regulate all things by the Words of our Mouths [Yeshayahu/Is 11:4]. The Rod of Iron is an amalgamate of Wisdom, Understanding, and Knowledge through which we rule over all foundations, and that which is built upon the stones, and the fruit/expressions thereof. Iron, Fe, with an atomic number of 26 as the Name of YahúWah, is a heavy magnetic metallic element, silver-white in pure form. The symbol of iron is the Lammad, in which are all properties of Thoughts and their Words to govern all names and states. One who is imparted the Lammad speaks from above over all things, invisible and visible.

T YX4 YY7Y 35

T YZy9X4Y

T Y<sup>m</sup>OCYX4Y

T ΔZ 4W YC4Z4WΞ ZXC9ΔO

T :ሃቲ-44X4 ሃW4፯፯ሃ

And the collective of the offspring of YishARAL journey, ረፋወጊ ጌጎፅ ሃዕቹጊሂ 1  
and they encamp collectively ሃጎቹጊሂ  
ፐ ፅፋሂግ ጸሃፅፋዐፅ  
ፐ ሃጎቹጊሂ ጎፈፋጊረ ፋፅዐግ

An encampment is formed by all members dwelling as one, as the members of the body congregate together as one. Each city (collective settlement) that we make is founded upon the collective stones of agreement to reside in that place [CHP 33]. There is joy and peace in the home when all who dwell together make-up the sum of their Names together. No one is withdrawn unto themselves or counts themselves apart from the whole. Sadness or loneliness stem from thoughts or actions that are separate from others. Each resident serves for the Common Good. A collective body is whole—without division. All Names are considered without partiality. The Light within each resident is of the Same Light of Reshun נחל. A happy home is where all residents are considered to be one—a mutual parts of the whole. Each resident contributes to the Collective Unity.

What YishARAL does to speech is perceived by Balak, offspring of Tsiaphur/a bird—winged messenger. What opens from Balak is according to the words or winged messages that come from the tongue. Mortal or immortal, all things are formed by words. By the Words of YishARAL, what is encountered, even contrary to a Name, is reconstructed for good. Balak, meaning “an opening/to be split opened, or to lay waste the inner reserve for expression and sequential generations,” perceives how the Collective Body of Names—YishARAL affects speech, and therefore, one beholds how the of Words of YishARAL affect the state of speech and what is created through words. The Words of YishARAL are a unique tongue. Languages of the peoples are an exclusive speech uttered in preference for one’s position, called a strange language [Tehillah 114]. In contrast, the Words of YishARAL are inclusive and of Light. As Light which bears its rays unto all inhabitants and worlds, the Words of YishARAL are spoken on behalf of all peoples, nations, and their families. The Words of YishARAL are those which are given to us as a Collective People from the Rings of ALhhim. Therefore, the One of ALhhim speaks the totality of whole words of the AL/Seed of Light [SYM 20:1]. As the ALhhim speak from their Rings so we of ALhhim have the same mouths to speak the same Words, whereby the Words of HhaTeuwrah are read and spoken through our Rings whereby we bear the fruit of them! When one comes upon the

lines that *it is I* that speak these Words, one should firm up from their inner core and cry aloud that *the Single Voice of my Name in ALhhim is now speaking these Words of Life, whereby one gives the Words of Life to their members*. From the inner assembly: maShayh speaks the sum of these Words [MT 31:1], and in these Words there is no death upon the tongue, for they are the Words of the Life of the Aúwvim. One who speaks these words triumphs death through their words and deeds, and in all states of transition. A worm may become a butterfly in one phase of transition, but then sow itself as a worm in the next generation. The Words of Life triumph death, whereby when one passes through the gates of sheol they are not swallowed up in death again, but rise triumphally from their graves of mortality with meShich, for as the mind so is the body. **Therefore, it is through the Mind of meShich—the Origins of the Thoughts of HhaAúwvim that form the Head of every Name, in which is the full measurement of the Numbers of our Names, that we triumph over death and all of the associations of the world of corruption.** The manifold wonders of the Thoughts of OLiyn are born in every detail written by Light.

T △△ツ ヲ△ △△ツ △△ツ △△ツ △△ツ 3  
 T △△△△△△  
 T △△△△△△  
 T :△△△△△ △△△ △△△

When Balak—“the means to open the western chambers for reproduction” sees how the Collective Body of Names—YishARAL affects speech, then what is in Muab/Moab—in the region of the loins becomes a heap of stones—seed principles of the Words spoken. The term △△△ is translated as a heap, as stones piled up [SMB 31:47]. The Words spoken are heaped up in Muab to be born/made manifest. **The Words that one speaks affects how the stones are arranged, and moreso what will come from the stones of Muab as all within the stones are extracted unto an embodiment. The foundation of all soul is the Stone of YishARAL, upon which one stands** [SMB 49:24; D&C 50:44; 88:44; Tehillah. 118:22]! Muab pertains to the generative aspects of embodiment, whereby what is placed in Muab determines the sequential states of thought and residency. The foundation of meShich, as the stone that the Builders of ALhhim laid in a Seed, is the cornerstone and crown of a Name.

According to the Numbers of Yahúdah, all things are transformed from the base of a SeedName, per the arrangement of HhaALhhim in Baniymin. In the Seed construct, the Qúphah-PaúWah Ring surrounds the Tsada-Tsada Ring through which transformations occur by the Numbers. Yahúdah is the offspring of the Qúphah-PaúWah ALhhim—of those who distinguish their lips by the Numbers of Light. The State of the Kingdom of YahúWah possesses all things distinguished, both invisible and visible. The Kingdom comes from within, like a tree which spreads forth from within a Seed, whereby **the Life in our Names swallows up all of death and transfers the worlds and all within them into the Kingdom of YahúWah** [Yeshayahu/Is 25:8]. When the Life of our Name enters into what is dead—that which is dead/dormant/sleeping in our Seed is quickened unto everlasting Life in accordance with our eternal Name. As one enters into the Light of the unfoldings of their SeedName, they enter into what is called the Unified Consciousness of their Name and into the Body of the Unified Consciousness in whose Rings their Name is housed. As one expands Consciousness by the offerings of Yishshakkar upon the wood of Aparryim, they then operate according to the Consciousness that surrounds the mind and the body in which they dwell.

T ታላሃግ 4ግላጊሃ 4  
 T ግገላግ ጊግብርላ  
 T ርጓቃጓ ሃሃብርጊ ጓXO  
 T ሃግጊXግጊግጊጊጊጊጊ  
 T 4ሃWጓ ሃብርሃ  
 T ጓጋWጓ ቀላጊ Xላ  
 T 4ሃጉጉግ ቀርጋሃ  
 T ታላሃግ ሃርግ  
 T :4ሃጓጓ XOጋ

T ግጊሃ4ርግ ብርWጊሃ 5  
 T 4ሃOጋግጋ ግOርጋርላ  
 T ጓ4ሃXጋ  
 T 4ጓግጓO 4Wላ  
 T ሃግOጊግጋ ጉ4ላ

to read/interpret/call out the directives of the collective ሃር44ቀር  
 for a saying/utterance. 4ግ4ር

Behold, one is gladdened/enjoyed with/has benefit to be ጓግጓ  
 a people/consciousness coming out of Metsryim/their boundaries. ግጊ4ጉግግ ላጉጊ ግO  
 Behold, one is gladdened/has benefit to be clothed by/concealed within ጓቹሃ ጓግጓ  
 the composite Eye of the Earth/States of Light. ጉ44ጓ ግጊOXላ

And becoming, one dwells/abides ጋWጊ 4ሃጓሃ  
 as a result of circumcising/facing/confronting the works/activities [of each part]. :ጊርግግ

The state of a people is registered in the foundations of consciousness. Levels obtained in Zebúwlan are registered in Meneshah; this is the consequence of the Zebúwlan offerings upon the wood of Meneshah. According to all that is registered in the fabric of Meneshah and transferred to the House in which one is abiding, the Mind makes further targets to direct its members. Every level obtained is to be recorded in the fabric of a Name and in the chambers of the mind, whereby there is a witness in both the heavens and the earth of a Name.

Each state in which we reside is according to what we uncover or face unto, whereby we place our likeness into the state into which we are looking. As a result of examining the activity of any part of our lands/bodies of soul or flesh, we come to abide higher than that which we have before, for by knowing that we have been given, we have consciousness to dwell above that which is formed for our Names. When each level of residence is tapped, the part is quickened with the consciousness formed, whereby there is awareness between the consciousness and the part of residence.

T 4ሃጓሃር ጓXOሃ 6  
 T ጊርጓ4ላ  
 T ጓIA ግOጓXላ  
 T ጊግግግ 4ሃጓ ግሃጉOጊሃ  
 T ሃጋጓሃግ ርሃሃ4 ጊርሃ4  
 T ጉ44ጓግግ ሃግW4ጉ4ሃ  
 T ጊXOጋጊ ጊሃ  
 T ሃ4ጋX4Wላ Xላ

T ሃፋፃግ

T ፋፋጸ ፋግፋሃ

T :ፋፋሂጊ

T ፅፋሃግ ጊጎቱ፲ ሃሃርጊሃ 7

T ጎጊፈግ ጊጎቱ፲ሃ

T ግፈጊፅ ግጊግቹቀሃ

T ግዐርፅርፋ ሃፋፃጊሃ

T ሃጊርፋ ሃፋፅፈጊሃ

T :ቀርፅ ጊፋፅፈ

T ግጓጊርፋ ፋግፋጊሃ 8

T ጓርጊርጓ ጓጋ ሃጎጊር

T ፋፅፈ ግሃጸፋ ጊጸፅግጓሃ

T ጊርፋ ጓሃጓጊ ፋፅፈጊ ፋግፋሃ

T ፅፋሃግጊፋግ ሃፅግጊሃ

T :ግዐርፅግዐ

T ግዐርፅርፋ ግጊጓርፋ ፋፃጊሃ 9

T ፋግፋጊሃ

T :ሃግዐ ጓርፋጓ ግጊግሃፋጓ ጊግ

T ግጊጓርፋጓርፋ ግዐርፅ ፋግፋጊሃ 10

T ፋጋዙጎፅ ቀርፅ

T ፅፋሃግ ሃርግ

T :ጊርፋ ጸርግ

T ግዐጓ ጓሃጓ 11

T ግጊፋዙግግ ፋዙጊጓ

T ዙፋፋጓ ጎጊዐጸፋ ቹሃጊሃ

T ጓጸዐ

T ሃጸፋ ጊርጓፅቀ ጓሃር

T ርሃሃፋ ጊርሃፋ

T ሃፅ ግጸርጓር

T :ሃጊጸግፋጎሃ

T ግዐርፅርፋ ግጊጓርፋ ፋግፋጊሃ 12

T ግጓግዐ ሃርጸ ፋር

T ግዐጓጸፋ ፋፋጸ ፋር

T :ፋሃጓ ሃሃፋፅ ጊሃ

T ግዐርፅ ግቀጊሃ 13

T ፋቀፅፅ

T ቀርፅ ጊፋግርፋ ፋግፋጊሃ

T ግሃዙፋፋርፋ ሃሃር

T ጊጸጸር ጓሃጓጊ ጎፋግ ጊሃ

T :ግሃዙግዐ ሃርጓር

T ያፋሃግ ቢፋወ ሃግሃቀቢሃ 14

T ቀሪጸረፋ ሃፋፃቢሃ

T ሃፋግፋቢሃ

T ግዐሪጸ ጎፋግ

T :ሃጎግዐ ሃረጓ

T ግድፋወ ዘረወ ቀሪጸ ልሃዐ ገቹቢሃ 15

T ግድፈፃሃሃ ግድፃፋ

T :ጓረፋግ

T ግዐሪጸረፋ ሃፋፃቢሃ 16

T ሃረ ሃፋግፋቢሃ

T ፋሃጉጎፃ ቀሪጸ ፋግፋ ጓሃ

T ዐጎግጸ ፋጎረፋ

T :ቢረፋ ሃረጓግ

T ልፋግ ሃፈፃሃፋ ልፃሃቢሃ 17

T ቢረፋ ፋግፋጸፋወፋ ረሃሃ

T ጓወዐፋ

T ፋጎጓሃረሃ

T ቢረጓፃቀ

T :ጓ፲፩ ግዐጓ ጸፋ

T ግዐሪጸ ጎዐቢሃ 18

T ፋግፋቢሃ

T ቀሪጸ ቢፈፃዐረፋ

T ቀሪጸ ቢረጎጸቢግፋ

T ሃጸቢፃ ፋረግ

T ፃ፲፲ሃ ገቹሃ

T ፋፃዐረ ረሃሃፋ ፋረ

T ቢጓረፋ ጓሃጓቢ ቢገጸፋ

T ጸሃወዐረ

T :ጓረሃፈጎ ሃፋ ጓጎፀቀ

T ጓጸዐሃ 19

T ጓ፲፩ ፋጎ ሃፃወ

T ግጸፋግጎ

T ጓረቢረጓ

T ጓዐፈፋሃ

T :ቢግዐ ፋፃፈ ጓሃጓቢ ገቹቢጓግ

T ግዐሪጸረፋ ግድጓረፋ ፋፃቢሃ 20

T ጓረቢረ

T ሃረ ፋግፋቢሃ

T ሃረ ፋፋቀረግፋ

T ግድወጎፋጓ ሃፋፃ

T ግእፋ ሃሪ ግሃቀ  
T ፋፅፈጸፋ ሃፋሃ  
T ሃጊሪፋ ፋፅፈፋገገፋ  
T :ፋገገጸ ሃጸፋ

T ግዐሪፅ ግቀጊሃ **21**  
T ፋቃፅ  
T ሃጸጸፋጸፋ ገፅጸጊሃ  
T ሃሪጊሃ  
T :ፅፋሃግ ጊፋገግዐ

T ግጊጸሪፋ ጋፋፋጸጊሃ **22**  
T ፋሃጸ ሃሪሃጸጊሃ  
T ሃፋፈፅ ጸሃጸጊ ሃፋሪግ ምጊጸጊሃ  
T ሃሪ ግፀገገ  
T ሃጸጸፋሪዐ ምሃፋ ፋሃጸሃ  
T :ሃግዐ ሃጊፋዐግ ጊግገሃ

T ግሃጸፋጸ ፋፋጸሃ **23**  
T ጸሃጸጊ ሃፋሪግጸፋ  
T ሃፋፈፅ ምጉግ  
T ሃፈጊፅ ጸጋሃሪገ ሃፅፋጸሃ  
T ግሃጸፋጸ ፀጸሃ  
T ሃፋፈጸግግ  
T ጸፈገፅ ሃሪጸሃ  
T ግዐሪፅ ሃጊሃ  
T ግሃጸፋጸፋ  
T :ሃፋፈጸ ጸጸፀጸሪ

T ጸሃጸጊ ሃፋሪግ ፈግዐጊሃ **24**  
T ግጊግፋሃጸ ሪሃዐግፅ  
T ጸገግ ፋፈገ  
T :ጸገግ ፋፈገሃ

T ግሃጸፋጸ ፋፋጸሃ **25**  
T ጸሃጸጊ ሃፋሪግጸፋ  
T ፋጊቀጸሪፋ ጉጸሪጸሃ  
T ጉጸሪጸሃ  
T ግዐሪፅ ሪገፋጸፋ  
T ፋጊቀጸሪፋ  
T :ጸጸሃጸሪ ጋጸጊሃ

T ፋሃፅዐ ጸሃጸጊ ሃፋሪግ ጋጸሃጊሃ **26**  
T ፋጉ ግሃቀግፅ ፈግዐጊሃ  
T ጸሃፀግሪ ሃፋፈግጊፋ ፋገፋ  
T :ሪሃፋግገሃ ግጊግጊ

T ጎሃጸፋጃ ፋፋጸሃ **27**  
 T ጓሃጓጌ ሃፋሮግጸፋ  
 T ግዐሪፅ ጸዘጸ ዑፃፋጸሃ  
 T ግዐሪፅ ጋፋፋዞጌሃ  
 T ጎሃጸፋጃጸፋ ሃጌሃ  
 T ፡ሪዋግፅ

T ጓሃጓጌ ዘጸጋጌሃ **28**  
 T ጎሃጸፋጃ ጌጋጸፋ  
 T ግዐሪፅ ፋግፋጸሃ  
 T ሃሪ ጌጸጌወዐጓግ  
 T ጌጎጸጌሃጓ ጌሃ  
 T ፡ግጌሪገፋ ወሪወ ጓ፲

T ጎሃጸፋሪ ግዐሪፅ ፋግፋጌሃ **29**  
 T ጌፅ ጸሪሪዐጸጓ ጌሃ  
 T ጌፈጌፅ ፅፋዞወጌ ሃሪ  
 T ፡ሃጌጸገፋጃ ጓጸዐ ጌሃ

T ግዐሪፅሪፋ ጎሃጸፋጃ ፋግፋጸሃ **30**  
 T ሃጎጸፋ ጌሃጎፋ ፋሃሪጓ  
 T ጌሪዐ ጸፅሃፋፋወፋ  
 T ሃፈሃዐግ  
 T ጓ፲ጓ ግሃጌጓፈዐ  
 T ጌጸጎሃቹጓ ጎሃቹጓጓ  
 T ጓሃ ሃሪ ጸሃወዐሪ  
 T ፡ፋሪ ፋግፋጌሃ

T ጓሃጓጌ ሪገጌሃ **31**  
 T ግዐሪፅ ጌጎጌዐጸፋ  
 T ጓሃጓጌ ሃፋሮግጸፋ ፋፋጌሃ  
 T ሃፋፈፅ ፆዑጎ  
 T ሃፈጌፅ ጓጋሪወ ሃፅፋዞሃ  
 T ፈዋጌሃ  
 T ፡ሃጌጋፋሪ ሃዘጸወጌሃ

T ጓሃጓጌ ሃፋሮግ ሃጌሪፋ ፋግፋጌሃ **32**  
 T ሃጎጸፋጸፋ ጸጌሃጓ ጓግሪዐ  
 T ግጌሪገፋ ወሃሪወ ጓ፲  
 T ጌጸፋዙጌ ጌሃጎፋ ጓጎጓ  
 T ጎፀወሪ  
 T ሃፋፈጓ ፀፋጌጌሃ  
 T ጌፈገጎሪ

T ጎሃጸፋጃ ጌጎፋፋጸሃ **33**  
 T ጌጎጋሪ ፀጸሃ  
 T ግጌሪገፋ ወሪወ ጓ፲



T ቢጎጋግ ጓXፀጎ ቢርሃፋ  
 T ጓXO ቢሃ  
 T ቢXገፋጓ ጓሃXፋግገ  
 T :ቢXቢቢፁ ጓXሃፋሃ

T ግOሪፅ ፋግፋቢሃ **34**  
 T ጓሃጓቢ ሃፋርግርፋ  
 T ቢXፋፀፁ  
 T ቢXOፈቢ ፋር ቢሃ  
 T ፅኩጎ ጓXፋ ቢሃ  
 T ሃፋፈፅ ቢXፋፋቀር  
 T ጓXOሃ  
 T ሃቢግቢOፅ Oፋግፋ  
 T :ቢር ጓፅሃወፋ

T ግOሪፅሪፋ ጓሃጓቢ ሃፋርግ ፋግፋቢሃ **35**  
 T ግቢወጎፋጓግO ሃር  
 T ፋፅፈጓXፋ ቹጋፋሃ  
 T ሃቢርፋ ፋፅፈፋወፋ  
 T ፋፅፈX ሃXፋ  
 T ግOሪፅ ሃርቢሃ  
 T :ቀርፅ ቢፋወግO

T ቀርፅ Oግወቢሃ **36**  
 T ግOሪፅ ፋፅቢሃ  
 T ሃXፋፋቀር ፋኩቢሃ  
 T ፅፋሃግ ፋቢOርፋ  
 T ጎጎፋፋ ሪሃፅገርO ፋወፋ  
 T :ሪሃፅገጓ ጓኩቀፅ ፋወፋ

T ግOሪፅሪፋ ቀርፅ ፋግፋቢሃ **37**  
 T ሃቢርፋ ቢXፁርወ ፁርወ ፋርጓ  
 T ሃርፋፋቀር  
 T ቢርፋ Xሃርጓፋር ጓግር  
 T :ሃፈፅሃ ሪሃሃፋ ፋር ግጎግፋጓ

T ቀርፅሪፋ ግOሪፅ ፋግፋቢሃ **38**  
 T ሃቢርፋ ቢXፋፅጓጎጓ  
 T ሪሃሃፋ ሪሃቢጓ ጓXO  
 T ጓግሃፋግ ፋፅፈ  
 T ፋፅፈፅ  
 T ቢጋፅ ግቢጓርፋ ግቢወቢ ፋወፋ  
 T :ፋፅፈፋ ሃXፋ

T ቀርፅግO ግOሪፅ ሃርቢሃ **39**  
 T :Xሃኩፁ Xቢፋቀ ሃፋፅቢሃ

T ቀረጽ ዘገገረሃ 40

T ጎፋኩሃ ፋቀጽ

T ግዕረጽ ዘረወረሃ

T ግሊፋወረሃ

T ፡ሃጸፋ ፋወፋ

T ፋቀጽ ገገገረሃ 41

T ግዕረጽፋ ቀረጽ ዘቀረሃ

T ሃገረዐረሃ

T ረዐጽ ጸሃግጽ

T ግወግ ፋፋረሃ

T ፡ግዐጽ ጸኩቀ

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T ቀረጽፋ ግዕረጽ ፋግፋረሃ 1

T ጸገጽ ገረጸጎጽ

T ጸገጽግ ጸዐጽ

T ጸገጽ ገረ ጎሃጸሃ

T ግሊፋገ ጸዐጽ

T ፡ግሊገሊፋ ጸዐጽወሃ

T ቀረጽ ወዐረሃ 2

T ግዕረጽ ፋጸፈ ፋወፋሃ

T ግዕረጽ ቀረጽ ረዐረሃ

T ፡ዘገገግጽ ረገፋሃ ፋገ

T ቀረጽ ግዕረጽ ፋግፋረሃ 3

T ሃጸረዐረዐ ጸኩጸጸ

T ጸሃረፋሃ

T ጸሃጸገ ጸፋቀረ ገረሃፋ

T ገጸፋፋቀረ

T ገጎፋፋገጸግ ፋጸፈሃ

T ሃረ ገጸፈገጸሃ

T ፡ገገወ ሃረረሃ

T ግዕረጽፋ ግሊጸረፋ ፋቀረሃ 4

T ሃረረፋ ፋግፋረሃ

T ጸገጽግጽ ጸዐጽወጸፋ

T ገጸሃፋዐ

T ርጊፋሃ ፋጋ ርዐፋሃ

T :ዳጋገግጋ

T ፋፅፈ ጻሃጻጊ ግወጊሃ 5

T ግዐሪጋ ጊጋጋ

T ፋግፋጊሃ

T ቀሪጋሪፋ ጋሃወ

T :ፋፅፈጸ ጻሃሃ

T ሃጊሪፋ ጋወጊሃ 6

T ሃጸሪዐሪዐ ጸኩሃ ጻሃጻሃ

T :ጋፋሃግ ጊፋወሪሃሃ ፋሃጻ

T ሃሪወግ ፋወጊሃ 7

T ፋግፋጊሃ

T ግፋፋግግ

T ጋፋሃግሃሪግ ቀሪጋ ጊገዳጊጊ

T ግፈቀጊ ፋፋጻግ

T ጋቀዐጊ ጊሪጻፋፋ ጻሃሪ

T :ሪፋፋወጊ ጻግዐገ ጻሃሪሃ

T ጋቀፋ ጻግ 8

T ሪፋ ጻጋቀ ፋሪ

T ግዐገፋ ጻግሃ

T :ጻሃጻጊ ግዐገ ፋሪ

T ግጊፋኩ ወፋፋግጊሃ 9

T ሃጎፋፋፋ

T ሃጎፋሃወፋ ጸሃዐጋገግሃ

T ጎሃወጊ ፈፈጋሪ ግዐጎጻ

T :ጋወዳጸጊ ፋሪ ግጊሃጎጋሃ

T ጻጎግ ጊግ 10

T ጋቀዐጊ ፋጋዐ

T ፋጋቹግሃ

T ሪፋፋወጊ ዐጋፋጸፋ

T ጊወጋጎ ጸግጸ

T ግጊፋወጊ ጸሃግ

T :ሃጻግሃ ጊጸጊፋዳፋ ጊጻጸሃ

T ግዐሪጋሪፋ ቀሪጋ ፋግፋጊሃ 11

T ጊሪ ጸጊወዐ ጻግ

T ሃጊጸዳቀሪ ጊጋጊፋ ጋቀሪ

T :ሃፋጋ ጸሃፋጋ ጻሃጻሃ

T ፋግፋጊሃ ጎዐጊሃ 12

T ፋሪጻ

T ቺጋጋ ጓሃጓጊ ግጊWጊ ፋWፋ Xፋ  
T :ፋፃፈፈ ፋግWፋ ሃXፋ

T ቀሪፅ ሃጊሪፋ ፋግፋጊሃ **13**  
T ቺXፋ ፋጎሃሪ  
T ፋዞፋ ግሃቀግሪፋ  
T ግWግ ሃጎፋፋX ፋWፋ  
T ጓፋፋX ሃጓዙቀ ቹጋፋ  
T ጓፋፋX ፋሪ ሃሪሃሃ  
T :ግWግ ጊሪሃጎፃቀሃ

T ሃጓዞቀጊሃ **14**  
T ግጊጉ ጓፈW  
T ጓገቹጋጓ Wፋፋሪፋ  
T Xዞፃ፲ግ ጓፀፃW ጎፃጊሃ  
T :ዞፃ፲ግፅ ርጊፋሃ ፋጋ ርፀጊሃ

T ቀሪፅሪፋ ፋግፋጊሃ **15**  
T ጓሃ ፃዙጊXጓ  
T ሃXሪፀሪፀ  
T :ጓሃ ጓፋቀፋ ጊሃጎፋሃ

T ግፀሪፅሪፋ ጓሃጓጊ ፋቀጊሃ **16**  
T ሃጊጋጋ ፋፃፈ ግWጊሃ  
T ፋግፋጊሃ  
T ቀሪፅሪፋ ፃሃW  
T :ፋፃፈX ጓሃሃ

T ሃጊሪፋ ፋፃጊሃ **17**  
T ሃXሪፀሪፀ ፃዙጎ ሃጎጓሃ  
T ሃXፋ ፃፋሃግ ጊፋWሃ  
T ቀሪፅ ሃሪ ፋግፋጊሃ  
T :ጓሃጓጊ ፋፃፈጓግ

T ሃሪWግ ፋWጊሃ **18**  
T ፋግፋጊሃ  
T ፀግWሃ ቀሪፅ ግሃቀ  
T ጊፈፀ ጓጎጊ፲ፋጓ  
T :ፋጋዙ ሃጎፃ

T ሪፋ Wጊፋ ፋሪ **19**  
T ፃ፲ሃጊሃ  
T ግፈፋጎፃሃ  
T ግዞጎXጊሃ  
T ፋግፋ ፋሃጓጓ  
T ጓWፀጊ ፋሪሃ  
T ፋፃፈሃ

T :ጳጎግጊቀጊ ፋርሃ

T ጊጸዘቀር ሃፋፅ ጳጎጳ 20

T ሃፋፅሃ

T :ጳጎፃጊሠፋ ፋርሃ

T ፅቀባጊፅ ጎሃፋ ቍጊፅ፳ፋር 21

T ርፋፋሠጊፅ ርግዐ ጳፋፋፋርሃ

T ሃግዐ ሃጊጳርፋ ጳሃጳጊ

T :ሃፅ ሃርግ ጸዐሃፋጸሃ

T ግጊ ፋኩግግ ግፋጊኩሃግ ርፋ 22

T :ሃር ግፋፋ ጸጋዐሃጸሃ

T ፅቀባጊፅ ሠዘጎፋር ጊሃ 23

T ርፋፋሠጊፅ ግቹቀፋርሃ

T ፋግፋጊ ጸዐሃ

T ርፋፋሠጊርሃ ፅቀባጊር

T :ርፋ ርዐጋጳግ

T ግዐጎጳ 24

T ግሃቀጊ ፋጊፅርሃ

T ፋሠጎጸጊ ጊፋፋሃሃ

T ፅሃሠጊ ፋር

T ጋፋቍ ርሃፋጊፈዐ

T :ጳጸሠጊ ግጊርርዘግፈሃ

T ግዐርፅፋ ቀርፅ ፋግፋጊሃ 25

T ሃጎፅቀጸ ፋር ፅቀግጎ

T :ሃጎሃፋፅጸ ፋር ሃፋፅግጎ

T ግዐርፅ ጎዐጊሃ 26

T ቀርፅፋ ፋግፋጊሃ

T ሃጊርፋ ጊጸፋፅፈ ፋርጳ

T ፋግፋር

T ጳሃጳጊ ፋፅፈጊፋሠፋ ርሃ

T :ጳሠዐፋ ሃጸፋ

T ግዐርፅፋ ቀርፅ ፋግፋጊሃ 27

T ፋጎጳሃር

T ሃዘቀፋ

T ፋዘፋ ግሃቀግርፋ

T ግጊጳርፋጳ ጊጎጊዐፅ ፋሠጊጊ ጊርሃፋ

T :ግሠግ ጊር ሃጸፅቀሃ

T ግዐርፅጸፋ ቀርፅ ዘቀጊሃ 28

T 4Y073 W44  
T 74WY3  
T :Y74W43 4Y740

T ቀረጽጽ ማሪያ ላላቸው **29**  
T ልዩ ስራዎች  
T ጽሑፍ ይጻፍ  
T ልዩ ስራ ማድረግ  
T ማረጋገጫ ይጻፍ  
T ማረጋገጫ ይጻፍ

T ቀርታ ወራሪ 30  
T ግዕርታ 4ግጥ 4ወጥ  
T ርታ 4ጥ 4ጥ ርዕሪ  
T :የዘገዳ

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T ግዕርያ ፋብሪካ 1  
T ጓሃጓላ ጊኒጊዐያ ፅሃፀ ጊሃ  
T ርፋፋዊጊጸፋ ሃፅሪ  
T ሃሪጓፋሪሃ  
T ግዐፖፖግዐፖሃ  
T ግጊወዘሃ ጸፋፋሪ  
T :ሃጊነፖ ፋፅፊግጌሪፋ ጸዊጊሃ

T ሃገሃገጦአ ግጥም ፋወገሃ 2  
T ርፋወገገአ ፋፋሃ  
T ሃገ፡፡፡፡፡፡ ሃ፡፡፡፡፡፡  
T ሃገጦ ፋፋሃ  
T ሃገ፡፡፡፡፡፡ ሃ፡፡፡፡፡፡

T YCWM 4WZY 3  
T 4M4ZY  
T MOCY MY  
T 4OY YMY  
T 4Y7A MYMY  
T :Y7O3 MYXW

T ርፋጊ ላጣፋ ዐጣሠ ጥፋን 4  
T ጓገጠጊ ጊፈሠ ጓገጠጥ ፋሠፋ  
T ፡ጥጊ ጥጊ ዐ ጊሃ ርገሃ ርገሃ

T ልዋባ፣ ሃረጃፋ ሃፃፅ፡፡ 5  
T ፡ረፋፋዊ፣ ሃረጃ፡፡

T ሃገፅን ማረጋገጥ 6  
T ላኝን ገረፀ ጸንገሃ  
T ማረጋገጥ  
T ላኝን ፀፀን  
T : ማረጋገጥ ማረጋገጥ

T ሃገረልኝ ማግረፍኝ ፃ  
T ማግለጽ ማግለጽ ሃወልድ  
T ሃሃላ ለገጽ ማግለጽ  
T ሃሃላ ሃሃላ ሃሃላ

T ማጌላቱሣሣ ሃፋጊቱሃሣ ርፋ 8  
T ሃሪ ማፋፋ ጸጋዐሃሃሃ  
T ማጌሃሃ ርሃፋጌ  
T ሃጌ ላቱ  
T ማፋገጌ ማጃጌጸሃቱዐሃ  
T ቱዞሃጌ ሃጌቱዞሃ

T 344Y 9YW 04Y<sup>9</sup>  
T Yጎግጊቁጊ ጊግ ፋጊጋርሃሃ  
T ሃሃፋፋ ሃጊሃፋፋግ  
T :4Y44 ሃጊ444Y

T ግዕጥጥ ቀሪ ገጽ 10  
T ሃይለማርያም ገብረ  
T ግዕጥጥ ቀሪ ገጽ 10  
T ሃይለማርያም ገብረ  
T ግዕጥጥ ቀሪ ገጽ 10  
T ሃይለማርያም ገብረ  
T ግዕጥጥ ቀሪ ገጽ 10  
T ሃይለማርያም ገብረ

T ሃርዳፉ ጸሐይ 11  
T ሕንጻው ርቀ  
T ሃልፋሩ ልሳኑ ደረጃ  
T ጓህጓህ የዐንጎ ጓህጓህ  
T :ልሳኑ

T ቀረጽ ግድግዳ ለማግኘት 12  
T ለጽሑፍ  
T ለጥያቄ ማረጋገጫ ማግኘት

T ቺረፋ ጸዘርግግፋ

T :ፋግፋረ ቺጸፋፋ

T ቀረፅ ቺረጎጸቺግፋ 13

T ሃጸቺፅ ፋረግ

T ፅፅ፲ሃ ፓቹሃ

T ፋፅዐሪ ሪሃሃፋ ፋሪ

T ፅሃፅቺ ቺጋጸፋ

T ፅፅሃፀ ጸሃወዐሪ

T ፅዐፋ ሃፋ

T ቺፅሪግ

T ፅሃፅቺ ፋፅፈቺግፋ

T :ፋፅፈፋ ሃጸፋ

T ፅጸዐሃ 14

T ቺግዐሪ ሃሪሃፅ ቺጎጎፅ

T ዙዐቺፋ ፅሃሪ

T ፅ፲ፅ ግዐፅ ፅወዐቺ ግፋ

T ሃግዐሪ

T :ግቺግቺፅ ጸቺፋዞፋፅ

T ሃሪግግ ፋወቺሃ 15

T ፋግፋቺሃ

T ፋዐፅ ሃጎፅ ግዐሪፅ ግፋጎ

T ፋፅጎፅ ግፋጎሃ

T :ጎቺዐፅ ግጸወ

T ሪፋቺፋግፋ ዐግወ ግፋጎ 16

T ጎሃቺሪዐ ጸዐፈ ዐፈቺሃ

T ፅ፲ዞቺ ቺፈወ ፅ፲ዞግ

T :ግቺጎቺዐ ቺሃሪጎሃ ሪጋጎ

T ሃጎፋፋፋ 17

T ፅጸዐ ፋሪሃ

T ሃጎፋሃወፋ

T ፅሃፋቀ ፋሪሃ

T ፅቀዐቺግ ፅሃሃሃ ሃፋፈ

T ሪፋፋወቺግ ፀፅወ ግቀሃ

T ፅፋሃግ ቺጸፋጋ ዙዞግሃ

T :ጸወቺጎፅሪሃ ፋቀፋቀሃ

T ፅወፋቺ ግሃፈፋ ፅቺፅሃ 18

T ፋቺዐወ ፅወፋቺ ፅቺፅሃ

T ሃቺፅቺፋ

T :ሪቺዞ ፅወዐ ሪፋፋወቺሃ

T ፅቀዐቺግ ፈፋቺሃ 19



T ልጊፋወ ልጊፋፋጓሃ  
T :ፋጊዐግ

T ቀረግዐጸፋ ፋፋጊሃ 20  
T ሃረወግ ፋወጊሃ  
T ፋግፋጊሃ  
T ቀረግዐ ግጊሃገ ጸጊወፋፋ  
T ሃጸጊ ፋዞፋሃ  
T :ፈፋፋ ጊፈዐ

T ጊገጊቀጓጸፋ ፋፋጊሃ 21  
T ሃረወግ ፋወጊሃ  
T ፋግፋጊሃ  
T ሃፋወሃግ ገጸጊፋ  
T :ሃገቀ ዐረቹፋ ግጊወሃ

T ገጊቀ ፋዐፋረ ጓጊጓጊግፋ ጊሃ 22  
T ጓግፈዐ  
T :ሃፋወጸ ፋሃወፋ

T ሃረወግ ፋወጊሃ 23  
T ፋግፋጊሃ  
T ጓጊዞጊ ጊግ ጊሃፋ  
T :ረፋ ሃግወግ

T ግጊጸሃ ልጊግ ግጊኩሃ 24  
T ፋሃወፋ ሃግዐሃ  
T ፋፋዐሃግዐሃ  
T ፋሃጓግገሃ  
T :ፈፋፋ ጊፈዐ

T ግዐረፋ ግቀጊሃ 25  
T ሃረጊሃ  
T ሃግቀግረ ፋወጊሃ  
T ቀረፋግገሃ  
T :ሃሃፋፈረ ሃረጓ

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T ግጊፀወፋ ረፋፋወጊ ፋወጊሃ 1  
T ጸሃግዐረ ግዐጓ ረዞጊሃ  
T :ፋፋሃግ ጸሃግፋረፋ

T ግዐረ ነፋፋቀጸሂ 2  
 T ነጓጊጓረፋ ጊዞፅዘረ  
 T ግዐጓ ረሃፋጊሂ  
 T :ነጓጊጓረፋ ሂሃዞጸወጊሂ

T ረፋፋወጊ ልግዙጊሂ 3  
 T ፋሃዐጋ ርዐፈ  
 T :ረፋፋወጊፅ ጓሃጓጊጋፋፋዞጊሂ

T ጓወግረፋ ጓሃጓጊ ፋግፋጊሂ 4  
 T ዞቀ  
 T ግዐጓ ጊወፋፋረሂጸፋ  
 T ጓሃጓጊረ ግጸሂፋ ዐቀሂጓሂ  
 T ወግወጓ ልገነ  
 T ፅወጊሂ  
 T ጓሃጓጊጋፋ ነሂፋዞ  
 T :ረፋፋወጊግ

T ጓወግ ፋግፋጊሂ 5  
 T ረፋፋወጊ ጊፀጋወረፋ  
 T ሂጊወነፋ ወጊፋ ሂገፋጓ  
 T ግጊፈግዙነጓ  
 T :ፋሃዐጋ ርዐፈ

T ጓነጓሂ 6  
 T ረፋፋወጊ ጊነፅግ ወጊፋ  
 T ፋፅ  
 T ሂጊዞፋረፋ ፅፋቀጊሂ  
 T ጸጊነጊፈግጓጸፋ  
 T ጓወግ ጊነጊዐረ  
 T ረፋፋወጊጊነፅ ጸፈዐረሂ ጊነጊዐረሂ  
 T ግጊሂፅ ጓግጓሂ  
 T :ፈዐሂግ ርጓፋ ዞጸጋ

T ቹዞነጊጋ ፋፋጊሂ 7  
 T ፋዘዐረፋነፅ  
 T ነጓሂጓ ነፋጓፋነፅ  
 T ጓፈዐጓ ሂሂጸግ ግቀጊሂ  
 T :ሂፈጊፅ ዞግፋ ዞቀጊሂ

T ፋፅጊሂ 8  
 T ረፋፋወጊወጊፋ ፋዞፋ  
 T ጓፅቀጓረፋ  
 T ግጓጊነወጸፋ ፋቀፈጊሂ  
 T ረፋፋወጊ ወጊፋ ጸፋ  
 T ጓወፋጓጸፋሂ  
 T ጓጸፅቀረፋ

T ጳጋገግጳ ላኩOXሃ  
T :ረፋፋዊቅ ቅገጳ ርዕግ

T ሃቅጓቅሃ 9  
T ጳጋገግጳ ግጥግጳ  
T :ጋረፋ ግጥፋWOሃ ጓዐጳፋፋ

T ጓWግረፋ ጓሃጓቅ ፋጸፈቅሃ 10  
T :ፋግፋረ

T ፋIOረፋገጳ ቸዘገቅጋ 11  
T ገጓሃጓ ገፋጓፋገጳ  
T ቅጸግዘጸፋ ጸቂWጓ  
T ረፋፋዊቅቅገጳ ርዕግ  
T ቅጸፋገዋጸፋ ሃፋገዋጳ  
T ግሃሃጸጳ  
T ቅጸቅረሃፋረሃ  
T ረፋፋዊቅቅገጳጸፋ  
T ቅጸፋገዋጳ

T ፋግፋ ገሃረ 12  
T ሃረ ገጸገ ቅገገጓ  
T :ግሃረW ቅጸቅፋጸፋ

T ሃረ ጓጸቅጓሃ 13  
T ሃቅፋዘፋ ሃዐፋIOሃ  
T ግረሃዐ ጸገጓሃ ጸቅፋጳ  
T ፋገዋ ፋWፋ ጸዘጸ  
T ሃቅጓረፋረ  
T ፋጋሃቅሃ  
T :ረፋፋዊቅ ቅገጳረዐ

T ግWሃ 14  
T ጓሃግጓ ረፋፋዊቅ Wቅፋ  
T ጓሃጓ ፋWፋ  
T ጸቅገቅፈግጓጸፋ  
T ፋሃረቸገጳ ቅፋግI  
T :ቅገዐግWረ ጳፋጸቅጳ ፋቅWገ

T ግWሃ 15  
T ጓሃግጓ ጓWፋጓ  
T ጸቅገቅፈግጓ  
T ፋሃኩጸጳ ቅጳIOሃ  
T :ፋሃጓ ገቅፈግጳ ጳፋጸቅጳ ጸሃግፋ Wፋፋ

T ጓWግረፋ ጓሃጓቅ ፋጸፈቅሃ 16

T :ፋጣፋረ

T ጥጊጥጊፈጥጓጸፋፋ ፋሃፋጉ 17

T :ጥጸሃፋ ጥጸጊሃጓሃ

T ጥሃረ ጥጓ ጥጊፋፋጉ ጊሃ 18

T ጥጓጊረሃጎፅ

T ጥሃረ ሃረሃጎፋወፋ

T ፋሃዐጋ ፋፅፈረዐ

T ጊፅፀፀሃ ፋፅፈረዐሃ

T ጥጊፈጥ ፋጊወጎጸፅ

T ጥጸፁፋ

T ጓሃጥጓ

T ጓጋጎጥጓጥሃጊፅ

T :ፋሃዐጋ ፋፅፈረዐ



















