

ግጊፈቀጋጃሠግጾ Chamesh HhaPekudim (Numbers) 26

T ቺጃጊሂ 1
T ጃጋገግጃ ቺፋጻፋ
T ጃሠግጋፋ ጃሂጃጊ ፋግፋጊሂ
T ፋዘፀፋ ርፋሂ
T ጎጃሂጃ ጎፋጃፋጎጎ
T :ፋግፋር

T ሠፋፋጸፋ ሂፋሠ 2
T ርፋፋሠጊጊ ጎጎ ጸፈፀሪሂ
T ጃሪፀግሂ ጃጎሠ ግጊፋሠፀ ጎጎግ
T ግጸጎፋ ጸጊጎር
T :ርፋፋሠጊጎ ፋጎጉ ፋጉጊሪሂ

T ጎጃሂጃ ፋዘፀፋሂ ጃሠግ ፋጎፈጊሂ 3
T ግጸፋ
T ጎፋሂግ ጸጎፋፀጎ
T ሂጻፋጊ ጎፈፋጊሪፀ
T :ፋግፋር

From a formulation of twenty year ጃጎሠ ግጊፋሠፀ ጎጎግ 4
and upwards—the ascents of Illumination ጃሪፀግሂ
are according to the ፋሠፋሂ

Order of YahúWah of the sum of maShayh/Moses ጃሠግጸፋ ጃሂጃጊ ጃሂጉ
and the offspring of YishARAL: ርፋፋሠጊ ጊጎጎጎ
the ones emerging from the state of Metsryim/Egypt. :ግጊፋጉግ ጉፋፋግ ግጊፋጉጊጃ

Each Name is counted as the branches of its Seed spread forth as the ሂ Kephúw—from formula-tions of twenty. The spreading out of one’s branches is the sign of the Life in the Seed. The States of our Seed are formed as we emerge into the Lights of the lands to which we belong. The Lights of our Names bear a harvest of Words in conjunction with the Lights of the Lands we are suited to reside. Each Name is suited to bear its full expressions within the Lights that it is formed. Our placement in the Consciousness of a society are likened to types of plant that are suited to a region of climate and illumination. As our Name spreads forth its branches upon the altar of YahúWah, the Rings of a Name rise and expand to provide a state for all that a Name emanates. i.e. the Eyes of RAúwaben/Reuben expand within the structure of the SeedName—Baniymin. As the rings of a Tree are evident from the Seed from which it emerges, so are the Rings of our Name evident in the houses in which we make for our Breath to reside.

The Arets/State of each house is according to how the ALhhim are pleased to dwell together. As the ALhhim form each State of Residence, we do in like manner by projecting our Rings, by the Words of our Names, to form the lands in which we reside. According to the sides of Light in which we are assembled from the altar, we form and enter into the lands of our Names. The lands that we form are the lands of our inheritance. By the assemblies of the Rings of ALhhim into one body, they form 12 Bodies of Lammad, commonly known as the twelve branches/tribes. The configurations of a Name are

suiting to the Numbers of a Name to form the States in which a Name resides in HhaAúwerim/The Lights of the heavens and the earths. The Numbers of YishARAL within a Name designate the lands to be of the Lights, whereby what is of the Lights have a home to dwell. In that the Numbers are of the Lights, and the bodies are of the Numbers, the rays of Illumination that spin from the sides of the Lammad of a Name have a residing tabernacle.

The Days of the Fathers

T ግጥሙ ፩
 T ርፋፋፋፋ ፩
 T ግጥሙ ፩
 T ጥጥጥጥ
 T ጥጥጥጥ ጸጸጸጸ
 T ፋፋፋፋ
 T ጥፋፋፋፋ ጸጸጸጸ

T ግጥሙ ፪
 T ጥጥጥጥ ጸጸጸጸ
 T ጥጥጥጥ
 T ጥጥጥጥ ጸጸጸጸ

T ጥጥጥጥ ጸጸጸጸ ጸጸጸጸ
 T ጥጥጥጥ ጸጸጸጸ
 T ጥጥጥጥ ጸጸጸጸ
 T ጥጥጥጥ ጸጸጸጸ

The Rings of ALhhim are steadfast and resilient, for they are founded upon the Judgments of Dan. RAúwaben as the first born of YishARAL depicts the birth of the Eyes/Rings of a Name which are born from their Seed. As the Rings of a tree are evident from its seed, the Eyes of ALhhim appear in those born of ALhhim. Through the Eyes of YahúWah one sees all things in this world and into the worlds to come. The seven eyes are born through Chanuk, or grace [SMB/Gen 6:8; Tehillah/Ps 33:18; Mishle/Prov 15:3]. As one stands in the favor of YahúWah, the 7 Eyes of their Spirit of ALhhim are opened whereby the Spirit of a Name enters into them as their habitation. Thus, Núwach, upon the platform of finding Chanuk/Grace, the eighth level of Lammad, enters into the Eyes of YahúWah. The Names of the 7 Eyes are Palúwa of the Zayin-ALphah/ÚWah-Bayit, Chetsran of the Hhúwa-Gammal/Dallath-Dallath, Karmi of the Neúwn-Chayit/Mayim Tayit, ALiav of the Lammad-Yeúwd/Kephúw-Kephúw, NemuAL of the Shayin-Semek/Rayish-Oyin, Dathan/Qúphah-PaúWah/Tsada-Tsada, and Abiram of the ARAL Ring in which all congregate as one, and through which the Father is magnified/enlarged. When a Seed opens, the Life of the Father is enlarged in the Rings of ALhhim that forms the body of the Name. The patterns of the Rings are inscribed in the fabric of the draperies that form each tent/body part. The thought patterns of the Messages/keRúwvim/Cherubs produce visual vibrations within the strands of the tissue, whereby the messages of the keRúwvim are woven into the fabric of the body [I SM/Kings 6:29, 32, 35, 7:29, 36].

When one sees through the Eyes of YahúWah, then they speak the things of YahúWah in accordance to the degrees the Eyes of their Name are opened. The full opening of the Eyes is through the oylah. By giving all from each house, the windows of a house are fully opened to see all things as they are seen in the Eyes of the Unified Consciousness. As one has the mind of the most high so are their

eyes. As one sees, so they speak. Their words are the testimony by which their houses are judged/discerned. We need no other witness to defend or argue on our behalf, for by the words that we utter the heart and the state of the eyes of a Name are disclosed openly.

In the day that the Rings are assembled according to a Name, one receives the Breath of YahúWah. The Breath is one Spirit, and is imparted from Yæhh and Wah—from the Emanations flowing from the Momentum Side of Breath and from the Extension Side of Breath. Each Breath is of 3 Rings of ARAL in the day that the Spirit is quickened from the dead, which is the design of the Momentum and the Extension Rings and their offspring—projection of their Life forming the Ring of ARAL. The design of each Spirit is made in the Fire from the two sides of the altar: the Wood and the Offering. When one is quickened from the deadness of their Seed, they are called YishARAL—the quickened Spirit of Life to compose a tree and its States of Residence. Until that day, one resides in foreign land of Metsryim; however, when they are awakened from the deadness of their flesh, they sprout and arise from that which they were strangers. ***What triggers the transformation are the Words that a Name utters and formulates from their Numbers.*** According to the definitions of the Words so is the definition of one's States.

When the Extension side of Breath is imparted first, then the Name is called by the lineage of the mother. Generally, the Momentum side is imparted first whereby a Name is called by the lineage of the father. All Breaths are ONE—united as a vapor that incorporates all lands/bodies. The Breath of a Name is of the Aúwvim/Fathers who impart Life/animations to their Works—their children. When the Breath of the Aúwv/Father is given to another, then one distinguishes themselves to be of ONE HOUSE whereby there is no division of Spirit. i.e. Through impartations of the 12 parts of one spirit to another we are bonded as spirit to spirit. In this manner we are one Spirit. In that all Breaths are ONE, we are also one blood, for the Life of the Spirit is in the Blood, which is the life flow of the Spirit [SMS/Acts 17:26].

Within the Breath of Aviyahua are twelve parts of Spirit. Six parts are within each side of Breath. The sides of Breath are to exhale and inhale. As the Spirit of a Name builds its house, the works of all Twelve Breaths of Lammad arrange the cells of the house according to the Rings of ALhhim thereby forming a suitable and perfect dwelling. By the Spirit of the Aúwvim/Fathers, one distinguishes their house to be a place of many mansions. Each part of the body is a sanctuary to house treasures. From two rings of one cell—the inner ring and the outer ring, a body of twelve parts is prepared for a Name to distinguish themselves. Within the parts are the glory of Lammad. The Spirit of a Name makes its house/chambers for its thoughts and full expressions of joy. The blood of the Spirit makes the body or nations in which the Spirit journeys. When the House of RAúwaben/Reuben comes forth from the nations, it means that RAúwaben comes forth out of the body of the eyes whereby one sees through the 8:8 levels of Oyin Consciousness formed by the 35:35 Kuwáhnim/Priests of the most high.

When the flames of the Fire of the oylah enter into the Rings, then the crystals of Dan are opened and become enflamed whereby the Words of Fire flow. What is concealed in the north of Dan now flows in the south of RAúwaben. The secret things of YahúWah are laid-up for those who have the Eyes of YahúWah for which they are reserved. When the Eyes are set in a Name then one has a dwelling place to break open their SeedName and behold the crystals of Thought stored in them. As the Eyes pour forth their tears of joy, they melt down the crystals and behold the flow of glory contained therein [ZekkarYahu/Zach 3:9].

Upon the Eyes of a Name being set, one commences to perform the Works of ALhhim. Thus in the parable of Yahushúo, when one has founded their Rings upon the grace/Chanuk of YahúWah, they proceed to bear all of the works of ALhhim [Tehillah 66:5; Mat 4:23; Yahuchannan 9:3].

The account of the eyes being ablaze with Fire/W, conveys the seven Eyes being the instruments of the Fire in the oylah [Chazun/Rev 19:12]. The use of the eyes for Fire and Water denote the Eyes belonging to a Name/ㄅㄨㄛ. The Fire of a Name is the Spirit of Wisdom. The Water of a Name is the Spirit of Understanding that houses all parts as one. The two sides of Breath, the Fire and the Water are the essence of a Name ㄅㄨㄛ which fill the Eyes.

ㄅㄨㄛㄨㄛ BaarShevog

The stories of the seven wells/Oyin of the Patriarchs are a reference to the seven columns that forms the structure in which the Eyes reside. The formulation of the wells is by the hand of BaarShevog, the Father of 7 Wells. The unstopping of the wells is the removal of thoughts which submerge the Letters of ALhhim to the world by accepting the knowledge of the world that becomes attached to the Letters. **The Naming the Wells is according to the Names from the Aúwvim in Lammad.** As the wells are opened they flow again with the Words of Living Waters/ㄅ [SMB/Gen 21:28-31; 26:18-25].

The Naming of the Wells are the seven columns of Thoughts composed by the Letters of ALhhim: Each Well is a pattern of three in three, being the sum of Nine. Within each of the three Letters i.e. ㄅㄨㄛ are three Letters: ㄅㄨㄛ ㄨㄛㄨㄛ ㄨㄛㄨㄛ. **The 3 in 9 comprise the Lammad/12/ㄅㄨㄛ in which are the Aúwvim/Fathers.** Each Letter is the sum of Lammad or of three parts in which the Mind of Nine—of OLiYun abides. When the Values of Lammad are read, they are uttered as Aúwv **132/ㄅㄨㄛ**, which is the term for the 15 Fathers 15(32). The Aúwv is a ratio of 3:3. What is inward/3 is the sum of its sides 12. The Words and the Faces of Lammad are those of the 15 Fathers.

ALphahChayitSemek ㄅㄨㄛ, the Seed and means of Ascension/Movements/Rotations upon the Pole;
 BayitTayitOyin ㄅㄨㄛ, the Embodiment of the Nine Consciousness;
 GammalYeúwdPaúWah ㄅㄨㄛ, the processes to channel and fulfill the Sayings of the Faces;
 DallathKephúwTsada ㄅㄨㄛ, the gates/paths/configurations of Words of Life unto Liberty;
 HhúwaLammadQúphah ㄅㄨㄛ, the Illuminations of the Lammad and their residences;
 ÚWahMayimRayish ㄅㄨㄛ, the Unified Waters of the Breath/Reúwch—distilled collective pools;
 ZayinNeúwnShayin ㄅㄨㄛ, the Words of the Directive Mind of Fire.

The Teúwrah—being the embodiment of Knowledge, and thereby which must be opened as Seed to make Bread—reveals that the Names of the Letters are drawn out of the Wells in HhaAúwvim. Within each of the Names of the Wells are the Values of 7. The Numbers 7 are in the midst of each Name: i.e. ㄅㄨㄛ. Calling the wells, Seven, is according to the 7's that make up the wells. As seen in another document, the pairing of the Faces/Mouths of the Aúwvim are 17—the Unified Sevens from which the wells are formed, each with a mouth at the crown and a mouth at the foundation. According to the intervals of seven, the Names of ALhhim are made, which are the Names of the Letters.

The Seven are set in the Mind of Nine, according to the Consciousness of Understanding/16/Oyin ㄅ whereby they abide together as ONE indivisible. All thoughts and their Numbers are of Nine for they are of the compounds of the Mind of Lammad which have as their square root 12/3. In everything that we speak or write concerning the Mind of Lammad we are speaking of meShich, the crown and set jewel of Lammad. Apart from meShich—the Mind of Nine—there is nothing, for all things are created, Invisible and Visible through the meShich. Therefore, one counts all things as dung apart from meShich for all that remains/continues and is and has been is in meShich. The drawing out of the Letters are set according to the series of Seven, set within a Name as the everlasting Wells of the

Aúwvim—the Founding Fathers of meShich, whereby the meShich is the CrownSeed of HhaAúwvim. Those truly interested in the Words of Life, desire, yes, they thirst, to know the means which the Words are formed by the Letters of ALhhim and their Numbers.

From the arrangement of the Letters, one beholds 12 crowns in meShich. Each house is a crown upon an adjoining branch. One serves another by watching over their comrade as Gad watches over Nephethi.

In the Minds of Nine there are 18 crowns. Each Head of Nine is a Unity of Two Names. There are 11 crowns of ALhhim, called the Crowns of Life ♯, which are positioned over the Body of the Letters. The crowns of ALhhim are PaúWah, TaúWah, Lammad, ALphah, Hhúwa, Neúwn, Dallath, ÚWah, Mayim, Kephúw, and Shayin. *The crowns sit upon the 22 Heads within the Lammad through which the Thoughts of Lammad are fully spoken.* 22 is the Mind of Pairs/Unity. Those of the TaúWah are a Master/Rev/Rúwv ♯4=X. Each Head is the initial Letter of the 22 Signs of ALhhim. To each Head is given a Body of Understanding, which is the middle Letter in their Names.

There are six Bodies of Life: the Lammad, the tree; the Yeúwd, the deed; the Mayim, the waters; the ÚWah, the unions; the PaúWah, the openings/Yapheth of Rings to enable expansion; and the Dallath—the paths and Words configurations. Through the Bodies of ALhhim, which are distinguished unto the Mind that bore them, rises the glory of their crown.

ALPHAH ㄗㄘ

The initial Letter of ALhhim bears the inherent Values according to their sequence of Seven in Seven. The subsequent Letter, or the one in the midst of a Name, is the means of drawing out the Values. The third Letter, or the final sign in a Word, is the crown of a Name. ALphah ㄗㄘ. The sum of ALphah is 30. ALphah is the Seed of Lammad, for by the Numbers in ALphaha and the Letters, it bears exactly as Lammad/30. The Letters of ALphah are set as the Values of 1 in 7: i.e. the ALphah to the Zayin; hence the Values of the Name are counted by the Values in Chakmah. The Words that the Fathers speak are through their Seed/son/offspring, whereby their Words are of Life and do not perish [Yahuchannan/John 1:18]. The Numbers and their expressions are eternally secured in a Seed construct. The Lammad is the means to stretch the ALphah Seed unto its height and to support all that is within it. The PaúWah, as the lips, are the crown of the Seed. Through the mouth one extends all in the ALphah. The mouth of every living thing is the means to bring forth all that is within it, whereby at the lips/crown of ALphah, the Fruit of Knowledge appears as a whitened head. The Names of the Wells of the Aúwvim are of the 21 parts/Letters unfolded within 12 of Lammad, whereby 21 is the crowning glory of 12. The Letters are brought forth from within the magnificent arrangements of Lammad and spoken at the mouth of the well that drips with sweetness.

BAYIT ㊦ㄗ

The second Letter of ALhhim is the Body of the Seed, called a House. The means to draw out and establish a House is by the Works/deeds of Unity. The first two Letters, Bayit+Yeúwd are Twelve, denoting the Twelve Houses of Life. The crown of the House is the Tayit or Nine of meShich, whereby the meShich Mind is the head of every spirit, and the spirit the head of every body. In that the spirit comes from OLiyn and in that the body comes from the Breath, they are rightful heads to which the spirit and the body belong each in their order of manifestation. When the Spirit has opened all that it has been given, by giving all, then it can form a body of immortality. **The Rings of one's habitation bear to Mind all things of their origins.** Through harmonic union of the Rings, the paths to one's gates are opened. Every mark in the body parts, i.e. lines and colorations, pertain to the Origins of a

Name. The sum Values of Bayit are 21, for a House is the Shayin Glory of the Aúwvim. When a house is of the Nine in OLiYun, then the glory of YahúWah fills a house, for the spaces have been made to honor the splendor, whereby it may reside there.

GAMMAL ㄥㄣㄥ

The third Letter of ALhhim is the Voice that lifts up the head within the Body whereby the flesh does not prevail over the Mind that built it. The Gammal is the lifter of the head in all states, in all forms from the worm to the Adim. The Mayim is the means to carry the Voice whereby it resounds in all states of Waters. As waters rise so do the messages that ascend through them from crystals to air. The crown of the Voice is Lammad, which is high and lifted up above nations and upon which every head is lifted unto its full ascent by the oylah. The sum Values of Gammal are 28, for the Single Voice carries the thoughts of the 28 ALhhim.

DALLATH Xㄘ△

The fourth of seven in Wisdom is the Gate of Righteousness which forms in the levels of Knowledge above it. The Dallath is the path into which we are lead by the Voice of the Shepherd. The heart of a Name is shaped according to the Words of a Name. The means to attain all heights is by Lammad, the staff of the Shepherd, which is the dwelling state of the heart and by which one fulfills their paths. The TaúWah is the crown of the Dallath. The TaúWah sits upon the seven branches of HhaMenurahh, providing access to the 7 Wells, both as the Waters of HhaAúwvim and as the Oil of the lamps. Through the TaúWah crown the mind is formed through inquiries. The sum of the Values in Dallath are 38, the Directive to all states of Consciousness obtained through the Gates.

HHÚWA ㄥㄣㄥ

The fifth of seven in Wisdom is the radiance and state of becoming that appears within the sheep-fold. The initial Letter is the Light and the Life contained within the Seed. As one enters into the paths of Light, the Light in their SeedName breaks open from the harmonic union of their parts, even as the Life in a plant breaks forth as the gates/nodes are open upon its branches. The means of fully bearing the Light is by the ÚWah or union of branches. The crown of the Life is the ALphah Seed that form on the heads of the Illumination. The sum Values of Hhúwa are 12, for all Life and the Lights therein are of Lammad.

ÚWAH ㄥㄣㄥ

The sixth Letter of ALhhim is the yoke that holds together all things and comprises their sum. The initial Letter is the Union that sustains all thoughts whereby they do not perish. The means of fulfillment is the pairing of Names and forming of rods within one's House. As the Value of ÚWah are 6, so are there six rods of Lammad which are made as the wood is laid upon the altar in the evening and morning. The crown of Unity is the Illumination of Hhúwa that breaks open as the Light upon a mountain top formed by the cohesive structure of Semek. The sum Values of ÚWah are 17, the Faces that are formed by the unions of Names. According to the perfect Union of Names the four faces in Qúphah are seen, whereby the Eyes of ALhhim and their expressions are born upon the heads of unified Names in the world to come. The Unified Faces attest to the harmonic structure within unified Names which is their crown.

ZAYIN ㄥㄣㄥ

The seventh of Wisdom is the Word of Zayin—the sword that rightly divides the truth—what is made evident. The two edged sword is gold on the right and silver on the left through which the first layer of the wells are connected to the second level. Thus, when one looks into a well of the unified

consciousness, they behold three levels of thoughts. The means to implement the Sword is by the Hands through which the sword is drawn and driven to bear the Words. With the deeds of a Name the Words are completely drawn out to the tenth power. By the ten of the hands one bears and forms the Directive Thoughts of Neúwn $14/5+14/5$ which is the crown of all speech. The crown of Zayin is Neúwn which rests directly above it, and from which the tongue is made to be its servant of Wisdom. The Neúwn Head is formed upon the tongue as the Works and the Words are the same, for as one follows the directive wielding of the sword, so they enter into the Neúwn Mind. The sum Values of Zayin are 31, the Lammad Seed from which the ALphah/1 is sown by Zayin/the tongue of Neúwn for its fruitfulness and increase, unto which all is spoken.

CHAYIT ✕ㄨㄹ

The eighth is the fruit of Understanding through which one is able to ascend. The Chayit is extended from above, as a ladder. Each rung is a step to be counted. At each level are observations and pastures for learning and meditations. The initial Letter is the means for one to be connected to all the levels of Thoughts. The attainments are measureable according to one's hands, for what we do conveys what we are learning. According to the positions of our hands we are connected to all spheres and states of Light, being of the same frequency of service. The final Letter, TaúWah, is the crown of the deeds that is like a woven basket upon the head. We are connected to each level and others by the weavings of HhaTaúWah. The sum of the Values in Chayit are 418 conveying the paths of transformation and liberty.

TAYIT ✕ㄨㄹ⊕

The ninth Letter conveys the Minds of Nine gathered into one. The symbol is made of eight parts, 4 quadrants per side connected by the ninth in the midst. The one in the midst depicts the kuwahan haguwdal/the high priest. The Nine is the summation of all Thoughts, thus at the end of an epoch, the judge comes to discern what is in all things, providing meaning and understanding of all states and their deeds. The voice of the judge gives discernment regarding all things, that which is of death and that which is life. When the judge comes, all things are summed into a new era of Thought and manifestation. According to the Numbers and Letters of ALhhim activated one is set apart unto the State in which they are to reside. The Tayit is the symbol of 4 faces unified into one head, whereby the faces of the keRúwvim/Archangels appear with the faces of the eagle, ox, lion, and Adim. These animals and the unification of the rings in Adim are not the actual heads of the messengers. Rather the keenness of the eagle eye is in the faces of the tsaphun/north; the ox, as a planter and tender to the fields, is in the faces of the qedam/east; the faces of the lion, denoting mastery of gold, sets the tone in the negev, and the faces of Adim—those of the Unified Rings is evident in the faces of the west/yúwm. In the days of the coming epoch each head will be of Nine, Tayit—of the unified sides of Light, whereby the Kingdom that comes is of the Minds of Nine in all citizens. The means of fulfilling the Tayit is via the deeds, again which attest to the level of one's Thoughts. The final Letter is the Crown TaúWah that unifies all minds as one, as the culminating fruit of the ages. The head that is formed is full of expression on all sides. The sum of the Values of Tayit are 419—the platform of liberty and transformation from one state/world unto another. The Voice of Liberty rings throughout the lands when the offerings of Ayshshur are made upon the wood of Shamoúnn.

YEÚWD ΔΥㄹ

The tenth Letter, the Hand of Lammad, through which the Thoughts of Lammad are carried forth to the tenth degree, meaning unto their fulfillment. The Yeúwd is the Gift of Lammad that is all encompassing, being 10, in which all Values 09876543210 are transmitted by their deeds. By the givings of

Lammad all thoughts rise, appear, and bear the glory of their Numbers. The Words of a Name are gifts of Lammad which are the symmetrical thoughts of Lammad whereby they are eternal. When the Number and the Letter agree, then they are interchangeable and thereby non-ending. A prophecy, tongue/saying, and knowledge all speak of a part or an aspect of the mind of meShich. When the complete state of all that is spoken comes into a perfect synthesis of embodiment, then the parts are swallowed up in the whole [I Cor 13: 8]. To say that a prophecy is fulfilled, or comes to an end, means that what is seen and spoken is fully extended into the outcome of the saying, whereby it remains in the whole or sum. When a deed is performed in Unity, then the thoughts are fulfilled. When a deed is performed from some arrangement not of Unity, then what is outside of Unity serves to trump the full extension for the medium of giving is misdirected. Yet, what is given in the Spirit of ÚWah will trump anything that is encountered not of Unity, whereby the giving is fulfilled. Hereby we know that all that the Aúwvim in Lammad have given, and that which we give in the name of ÚWah will succeed fully. The crown of the hand is the glory of the Word that has been formed in accordance to its deeds. The Words of the Twelve Houses rest upon the fingers as jeweled rings as they are performed. The sum Values of Yeúwd are 20/ㄗ, meaning that the deeds/Works of the Fingers are of the Life in a Name that flows as fruit from one's branches.

Kephúw ㄗㄗㄗ

The eleventh Letter, which is planted in the midst of the Garden of YahúWah is the Tree of Life. The swords that point to the Tree of Life are the Tongues of HhaLaúwi *which stand—are positioned to the faces/expressions of the Master of all States*. The initial Letter is the tripart branches of Lammad from which all levels of Thoughts—Wisdom, Understanding, and Knowledge are born. The three branches also correspond to the embodiments of—Yapheth, denoting the spaces; Cham, the forms; and Sham, the Names that carry the Numbers and Letters from which the spaces and forms are created. Through the offerings of a Name the spaces and forms in which one resides are composed. The means to extend the three levels of Lammad in a Name are through the PaúWah—that which one speaks. When the parable refers to speaking to this mountain, it is referring to a thought that has arisen into one's head [Menachem/Mark 11:23]. When one speaks out of their Name with the evidence/faith of acting in accordance with what they have said, then the mountain/mind will be changed. The mountain in the parable is the mind of the chief priest and teachers that seek to kill the meShich within you [Menachem/Mark 11:18]. When you command their thoughts to fall from your mind, and act according to the Illumination of your Words that are revealed to you, not by flesh and blood, then you move away from the obstacles of religion that seeks to hold you by mounting up their thoughts in your mind. The crown of all branches of Kephúw is the ÚWah, the Unified State of agreement amongst all levels which will rule over your branches with favor and grace. The sum Values of the Name of Kephuw are 106, the complete giving of the Mind of Unity.

LAMMAD ㄗㄗㄗ

The 12th of 21, Lammad is the heart of the tri-part configurations of Thought through which all things attain their fulness of expression and by which their is a continuation, everlasting endurance of Life. The 12 of Lammad is the Letter that forms the Name Aúwv/Father 1/ALphah and 2/Bayit. Within the Lammad are the 15 Fathers—the Illumination of all Principles of Light, from which every dispensation of grace is granted to the worlds and all those who dwell therein, being recipients of the manifold grace of ALhhim. The initial Letter Lammad conveys the foundation of all living things which move and have Being. The Lammad gives movement, animation, and direction conveyed by the legs/staff/skeletal structure. The means to draw out all within Lammad is the Mayim or waters, which is the flowing of the Life within Lammad. The crown of Lammad is the Dallath, as with the Yeúwd. The configurations of Words, depicted by the arrangements of the Dallath, from one triangle to the icosahedron of twenty triangles, are the crown of one's deeds and their directions. What is formed by

Words are the precious things of one's life, for they are eternal. The ability to form the cube of three triangles unto the full expression of the Kephúw/20 within Lammad are the states of mastery and levels of the crown of Lammad. The Dallath crown are the clusters of crystals that form in the Mind which is the diadem of one's Tree of Life. The sum Values of the Name Lammad are 74—the supreme consciousness of all platforms of Word configurations.

The Lammad in a Seed enables a SeedName to transform itself in greater or lesser attributes of its Numbers whereby it forms itself a residence. A Name does not count it to be of arrogance to be equal to Lammad, nor is it depressed to be less than Lammad. What is in the origin of a Seed may be grasped by the Works of one's hands in accordance to the Fire of the Breath and the State of the Numbers activated in their Mind. [Who, being in the form of ALhhim—the 7 Eyes, thought it not robbery to be equal with OLiyun.] By achieving your fullness one does not take away from the Minds of Nine, but rather adds to the Tree of Knowledge upon which each Name is arehung as a choice fruit.

MAYIM מַיִם

The 13th, and therefore doubled measure of strength of the Collective is Mayim. Mayim is doubled for is the sides—the depths and the heights of YahúWah that flow as the waters below and above. The blessing of water is carried in the House of Yúwspah through which the waters are appointed for regeneration of fruit and their increase. The initial Letter is Mayim denotes the waters below, and the crown of Mayim are the waters above—those in the body and those in the mind. In the midst of the waters are the powers of the air that rise from the offerings at the heart. When the heart altar is given for thoughts apart from the Unity of OLiyun, then the prince and power of the air is adverse to what is below and above [Ephesians 2:2]. As the parts of your house are devoted to the Name of YahúWah, then the former kingdom is overthrown, depicted as YishARAL rising out of their former impositions of vain servitude. The “air” is the chamber of the lungs, the inner cavity between the waters above and below. When the air is stirred up by adverse thoughts instead of those of blessing, then the mouth speaks foreign things amidst the waters beneath and above. The means of extending and fulfilling all in the waters beneath and above are by the Yeúwd/the deeds that one performs to bless and to give of themselves fully. The sum Values in Mayim are 90, the Numbers of Transformations which occur through Mayim. Therefore, what one does in their “air” affects the state of their transformations, and all things transform themselves into the faces that they project in the waters. i.e. One who lays a trap for others, to ensnare them into a web, are transformed as a spider who lives alone is only able to have a companion one time. i.e. One who gives all of themselves to enter into all Levels of Lammad, are transformed into paradise, in the unified company of the transcendant ones.

NEÚWN נְעֻוּן

The 14th Name of the Aúwvim is Neúwn whose sums are counted as 28—the sides of all Rings that emanate from a Seed, and also as 34, the platform of the Lammad through which the directive Eye of Lammad is before the Word and the Deed of a Name. The Neúwn is considered to be the Letter in the midst when all of the Letters are folded upon themselves. As an accordion fold, the Letters on the right are folded the left—unto the Neúwn which is in the midst of the tsaphun/north. However; when the Letters are unfolded, then the Kephúw is in the midst of the Garden. The Letters of Understanding move like an accordion space ship, whose Numbers are 814—the Chayit to the Neúwn. When one writes the Ring of Neúwn in the Letters the Values are 814. When read as a pair of Numbers they are 814, for the appearance is the other side of the source. When the Neúwn is opened, it speaks the Words of Chakmah—through Zayin, its tongue, through which it sows itself as ALphah [Mishle 8]. Thus according to the Words of your mouth, one sows themselves into the state in which they are appointed. The crown of Neúwn is Neúwn—what is drawn out which is the Head of ALhhim/28. The means of

drawing out all things of the Mind of Lammad is ÚWah, the Unity between the foundation of Neúwn and the Neúwn mind.

SEMEK ㄣㄣㄣ

The initial Letter of Semek is the structure of the 15 Unified Faces of the Aúwvim which bears the fruit of Wisdom, Understanding, and Knowledge. The Mayim is the means of drawing out of the branches depicted as the plasma that flows inwardly to supply nutrients to each part. As the fruit is the crown of the branches, the Kephúw sits upon a twig as the adorning fruit of one's labors. The sum of the Values of Semek are 120/12/3 which are within the Fire of one's Breath. Thus when one breaths spirit to spirit, they give all from the three levels whereby their is a complete exchange between spirit and spirit. In this manner one partakes from the Faces of HhaAúwvim at the ShulchanPaynim/Table of Faces.

OYIN ㄣㄣㄣ

The 16th Letter is the State of Consciousness of knowing all that is within the spirit. The initial Letter, Oyin, depicts the fulness of the Eye of the Aúwvim. When the Aúwvim Named the Letters, they called them by all that is formed by their perfect Union. One enters into the Letters only by having the Mind of the Aúwvim, to dwell into One House and bear the delightfulness of Unified Faces. Thus in the worlds to come, the faces of the citizens are those which are unified depicted as the four faces of the keRúwvim. The means to explicate all within the Consciousness of a Name is by the hands or deeds with attest that the Mind of Consciousness is active and engaged in one's Deeds of their Neúwn crown. The sum Values in Oyin are 130/4, the Unity of Lammad which is the one in three counted as four. Thus, the concept of the trinity is faulty and unable to seat itself in The Lammad! In Lammad are 15 Fathers, 3 Sons/Offspring, and 7 Spirits of 1, an Assembly of Qúphah/19—The House of Kuwáhnim or counted as 25—two fives—the Neúwn Mind depicted in the House of Núwach/Noah/ 14/5:14/5. When the 1 of Lammad gives of itself there are 2 on the left [Mayim and Neúwn] and 2 on the right [Kephúw and Yeúwd] whereby the Neúwn/14 Mind is set as the Crown—the Directive Eye of the House. As the Neúwn Mind sees, the Body of Oyin is formed, being an assembly of all within its 7 [16] Rings. One of the Neúwn Crown is the 1 of 4 which is the platform of Consciousness in any state.

PAÚWAH ㄣㄣㄣ

The 17th Letter is the mouth or the Sayings of HhaKuwáhnim. Upon the lips are the Words of Knowledge that distinguish one's dwelling state, even as a tree is distinguished by its fruit. The initial Letter, PaúWah, is the 4 Faces within the Enlightened Mind of HhaKuwáhnim. The means to bear fully the Sayings are through bonds of Unity. By the bonds of Unity the Sayings are fully extended, and only by Unity can the Sayings have a home to flourish and bear their weight. The crown of the Sayings are the Lights that rise from the Words spoken. As the Words flow from the mouth they carry the Lights within them, the very Lights in which the Words are made from the altar. The Illumination comes out of the mouth and crowns the lips with goodness. The sum of the Values in PaúWah are 91/10/1, for all Sayings are of the Seed of a Name through which one transforms themselves by creating the Seed of their Mind. As the assembly of ThoughtNames, Numbers, and Words are assembled in their SeedHead, so they have their embodiment. Thus meShich comes into a house that is faulty that it may rise up the Heads of the Twelve within a house, which belong to the Original Mind of OLiyn [CHP/Num 26:2]..

TSADA ㄣㄣㄣ

The 18th Letter in the midst of Knowledge is Tsada. Through bearing the branches of mind one has the means to extend their thoughts fully, like the antlers on the head. The means of emergence of the

branches enables movement and thus change of location as well as fortitude of thoughts. The transformations of mind are according to the Number of clusters of Dallath: 4 to make the triangle whereby one stands; 6, the cube which enables expansion of Consciousness; 8, the Octahedron of unified faces; 12, the Teraysarun/Dodecahedron of being able to house the sides of Light at all degrees, and 20, the Icosahedron/The Tree of Life in the midst of a Name. The crown of Tsada is the Seed construct of the mind that appears in the midst of its deeds. The Values of Tsada are 95/14/5, the age of Avrehhem and also the sum of all configurations of Dallath/50/5.

QÚPHAH 7YΦ

The 19th Letter of the Aúwvim is Qúphah, depicting the means to distinguish oneself by their cap. The initial Letter is the sowing of the SeedCap that breaks open to make its sides of peace. The means of totally displaying the cap of a Name, which is the cap on the cornerstone, are the bonds of Unity. Anything not of Unity is utterly despised for it keeps back the stone of Enlightenment from appearing [Mishle/Prov 6:19]. The crown of Qúphah is the PaúWah, which comes from within its coverings. That which one says distinguishes their mind whereby they are known to be according to their Words, the basis of actions [Mishle/Prov 20:11]. The sum Values in PaúWah are 186/26/6, the bonds of Unity. That which is spoken from the Unified cannot lie, even as Qahhath of Laúwi, cannot tell a lie. Though a mind may lie or the eye deceive, the nerve between them is always true, and knows the secret things, which are the intent of each member. Hence, the glory of a Mind is the Unity of its sides whereby its Sayings are of perfect ratios without partiality.

RAYISH Wㄥ4

The 20th Letter of the Aúwvim is Rayish, the Mind of Life. From the Thoughts tested in Fire, the Mind of a Name endures. Only what is tested in Fire can remain, for all else that one processes in the world is burnt up as wood, hay, and stubble. Your sins are not carried forward into the world to come, nor can they be. If any retains their sins, having them not remitted by the blood of their Redeemer, then they remain in a world of corruption. The means to bear the Shekinah Glory of a Mind is the deeds of one's Hands. Thus all learning of the Teúwrah is for the purpose of doing, through which the Thoughts flow through their hands into the Unified Kingdom of YahúWah. The Crown is the Shayin, as fire it sits upon the heads of those who are of the Thoughts of YahúWah. The sum Values in Rayish are 310/4. By the fiery deeds of a Name, so is the platform in which they enter in the oylah and lift up their twelve heads [CHP/Num 26:2].

SHAYIN ㄥㄥW

The twenty-first Letter, Shayin, is the glory of Lammad. Being of the same Numbers as Lammad 12, Shayin 21 is the glory of the Aúwv/Father—that which houses the attributes of all drawn out of the SeedNames of the Father. The same is the meShich/ㄥㄥWㄥ—the results of the Fire's activations through ascensions. The glory in a Name is released through ascensions in Fire—the oylah offerings. The sum of the Letters in Shayin is 360/9. The 60 it gives to Semek/60, which is the side of Shayin. The configurations of Shayin and Semek are also read as 360 whereby together they are Achadd. The Semek, being the wood, and the Shayin, being the Fire, are always side by side. All of the pairs of Letters of HhaAúwvim are the Values of Nine, for the crown of the Letters are of Knowledge. The Mind of meShich is Nine which is the summations of all Letters of Knowledge Shayin 300, Rayish 200, Qúphah 100, Tsada 90, PaúWah 80, Oyin 70 and Semek 60. By pairs they are Teshuoh/Nine, i.e. Shayin 300+Semek 60=360/9; and all together they are Teshuoh/Nine 900/9, being the Mind/Nine of OyinShayin or the Mind of Understanding and Wisdom. The Houses of Wisdom/8 and Understanding/4 are 12/3 which is the square root of Nine. When the writings speak of the Judge coming in the last days they refer to the Mind of Dan or one of the Mind of Nine coming into the world,

whereby all that is in the world is discerned to be interpreted. The Judge analysis each house as to their productivity and if the fruit of a Name are of the Numbers from which it is made. Even as one examines the fruit in the last days. The Eye of the Farmer or the Eye of the one at the Market examines the end product to determine if the fruit has attained the last days to be harvested and whether or not it is up to the standards of the one buying. The means to draw out the glory in our SeedName that we have ever had with the Aúwv/Father is through our deeds/hands/ㄨ dedicated to carry the Thoughts of our Name. As the hands are activated in the waters for each offering and as they are fastened to the Pole of Lammad they transfer all in our SeedName unto the Mind of Ascensions. That which arises/ㄨ within our SeedName is the crown of our glory.

TAÚWAH ㄨㄨ

The twenty-second Letter, TaúWah, is the means unify sides and to connect the glory obtained to a seed whereby it is transposed. Hence, the Values of 21+1, the Shayin strands of glory and the ALphah is the make-up of the TaúWah through which Thoughts are transposed from one level of consciousness unto another, and through which the glory in one Name is joined to another to weave the House of YahúWah. When the writings speak of being woven or knitted together, it is referring to the TaúWah strand that forms two pyramids as the sides are unified. The initial Letter are two strands of northeast and southwest that bow to one another whereby the paths into all sides of Light are granted. As a chromosome of Life, the TaúWah contains the totality of the Thoughts of the Aúwvim. The employment of the TaúWah ALhhim is the means to enter into the sides of Light having shown no discrimination for another. The means of fully entering into the sides of Light is the ÚWah, which is the bond of perfect union of the Aúwvim, through which the twelve branches are bonded into six branches of Knowledge. The crown of the TaúWah is the Hhúwa, the Light that rises within the Mind and settles there. The sum Values in TaúWah are 411, the access to the Tree of Life in the midst of the Garden, for those who are of the same Mind of Unity eat thereof, but a stranger cannot find the way.






















THE SETTING OF THE NAMES OF THE 7 EYES ACCORDING TO THE PAIRS OF SEVEN, THE SIDES OF THE MIND OF LAMMAD

The Names of the Letters of the ALphahBayit are drawn out of the Seed of Lammad/AL/13 and its composite Values of 22/4. Each Letter is Named and placed as it is seated according to **7, The Numbers of the Eyes of the Perfections**. According to the Eyes of Seven set within a Name, one finds the grace of YahúWah. When one encounters/finds the grace, they are seen by the Seven Eyes. As one stands before Lammad daily in the Paths of Ascensions, they communicate fully through their Eyes, whereby they are Eyes to Eyes.

The magnitude of Thoughts reveals the perfections and simplicity of the Unity from which they originate. The setting of the Letters by pairs of Sevens conveys the Origin of the Offspring of ALhhim, as the Letters and their Names are the Offspring of OLiyun, who fittingly dresses them with a garment of Light.

The chart: THE PAIRING OF THOUGHTS AND THEIR ASSOCIATIONS BY SEVENS illustrate the Origins and oversight—the Bishops of the Assembly of ALhhim. The summations of the Sevens/Perfections of Wisdom and the Sevens/Perfections of Understanding, each being 49 denote the Paths of Bayinah and the Paths of Chakamh. The pairs of 49 are the sums of 98, *read as the Liberty of Complete Giving which enables the fulfillment of perpetual ascensions/hhaoylut*. The associations of 98 include the Values of 1 [9-8] and also by their stance of increase, the Values of 72 [9x8], which are read as the Neewn Mind/14. The sum of the pairs are then comprised of the 72 or ㄨㄨ/7 pairs/bodies, meaning that which is of Gold/Wisdom. These are the 7 pairs or 14/5 of Chakmah, and the 7 pairs of Bayinah

The Pairing of Thoughts and Their Associations by Sevens, generating combinations of Thoughts as they are read left to right and right to left.

Total Values of Knowledge conveying the Origins of Reshun, The Nine, The Counsel, The Fathers, The 70, which bear the ALhhim, their Offspring	35	5	5	5	5	5	5	5
	98	14	14	14	14	14	14	14
	126	21	20	19	18	17	16	15
								
49	7	7	7	7	7	7	7	
Sum Values of the Letter's of Association and their placement by Pairs of 7: 77								
	77	14	13	12	11	10	9	8
	49	7	7	7	7	7	7	7
28	7	6	5	4	3	2	1	
								

14/5. The 72/14/5:72/14/5 of Bayinah and Chakmah are the Name of 7W4 Reshun from which Wisdom and Understanding flows. The Union of the Lights of Bayinah and Chakmah are read as 25 or two fives, the sum of 10. The process of reading the redacted Values of that which has been manifested is the means to the Source Seat of the World, even as reducing the cells in the body to their genetic DNA contained in one cell. **Within the 10 are the Nine of OLiYun 09876543210 in which is the Mind of meShich, the Head of the Assembly that is always subject of the Aúwv of Reshun in all things.** The meShich is the One of the 9, which is anointed. The SeedHead/1 of every Tree is the anointing of all that rises/8 from the Life of the Aúwvim. In the SeedHead the oil of the anointing runs unto the feet—to carry forth is will. The One in the midst of Eight comprise the Nine. This one is HhameShich, *the expectation/hope of glory within every Name.* The Letters are set according to the arrangement of the Breath which is in the Mind of Dan/9. The same is call the Mind of meShich, the Judge.

Within the Nine of OLiYun are the 18—the Counsel of Light that rests upon the shoulders of the Unified Head of ⊕ Nine. In the Nine of the Most High are the Faces of Lights—The Aúwvim/The Fathers/the Principles which compose the Body of Lammad/30. The 15 Fathers compose the 3 10's in Lammad; their reductive of 3 is the core of the Nine **which enables the Nine to ascend above forms of embodiment whereby they are of the most high.** As the Lammad spins to cast forth its Light within the darkness—the veils of Understanding that forms its body, then the glory of Lammad is spread out 35:35, a formula of 30+5 for each side of Lammad. The union of the sides comprises 70 stars of Light which are the 70 Priests set in the highest heavens, and from these 70 are the stars of their Dominion—the Offspring of ALhhim which are set in three rings of stars—the Rings of Wisdom, the Rings of Understanding, and the Rings of Knowledge. Each SeedName that is set in the Mind of the most high

is a star in the heavens [SMB/Gen 15:5]. As one reads the heavens in the days of their offerings, they are beholding the Mind and its Head of Jewels spread out in three bands as the bands in the hands. In the midst of the heavens is the band of Kesil/Orion; those above are of Knowledge and those underneath are of Chakmah. The Rings of stars include the bodies of the planets/traveling stars and their crowns. i.e. The bodies of Yahúdah [Jupiter] and shemmesh [the sun], being of Chakmah; the bodies of Yishshakkar [Mercury] and levanah [the moon] being of Bayinah, and the bodies of Zebúwlan [lands of Light emanating from the core of shemmesh] and their starcrowns being of Knowledge. From the cluster of the 70 Kuwáhnim in Kesil [BethALgeuse] the Body of the Unified Consciousness and the 7 Rings of the Pleiades are formed from which the Names of ALhchim are born [Gomúws/Amos 5:8].

The ascensions of the Mind leads us to the platform of Seven 5's, the sums of 35. As the Values are read from both sides, the 70 appear, as a crown of 70 stars, upon the Throne of the Royal Mind of Reshun. The 70, being the perfections/7 of the Mind of Reshun/10 set the intervals of all thoughts to bear the fruit of the Most High. According to the 70 Kuwáhnim, there are 70 Names of the Congregation of YishARAL [CHP/Num 26], whose Names are begotten from the Fires of the Kuwáhnim. The 70 of YishARAL are the fruit hung upon the Tree of Knowledge. As each Name of the 70 is activated within a Seed, one bears the glory of HhaKuwáhnim, their Fathers housing the Immortality of Perfection Unions. The 70 [35:35] of the apex of Paired Values are the Origins of the 21 Letters and their sums/totalities—22. The 22nd Letter, TaúWah, is the union of strands by which every Thought is sent forth to bear its glory. 2x2 the Letters are paired according to the pairs of Seven. Through the distinguishing of the Letters, all thoughts are communicated by the Aúwvim. The Fathers speak the Words of the Letters according to the 7 Pairs. When Words are spoken according to the Mouths of YahúWah, the iniquity of the Amori is finished. As a result of putting to an end of corrupt speech, the Houses of YishARAL rise from their enslavements to the lands appointed to them by the Patriarchs: Avrehhem 123, Yetschaq 456, and Yaoquv 789. As one speaks of the perfections, they formulate the State of Immortality of the Kuwáhnim Mind which is of the Counsel of Immortality and the Lights of Immortality—Reshun.

The Letters Set in the Lights of Perfections

The ㄠ ALphah is the 7th from Chayit ㄠ and the 7th of Zayin ㄠ—ㄠ.
 The ㄡ Bayit is the 7th from Tayit ㄡ and the 7th of Chayit ㄠ—ㄡ.
 The ㄢ Gammal is the 7th from Yeúwd ㄢ and the 7th of Tayit ㄡ—ㄢ.
 The ㄣ Dallath is the 7th from Kephúw ㄣ and the 7th of Yeúwd ㄢ—ㄣ.
 The ㄤ Hhúwa is the 7th from Lammad ㄤ and the 7th of Kephúw ㄣ—ㄤ.
 The ㄥ ÚWah is the 7th from Mayim ㄥ and the 7th of Lammad ㄤ—ㄥ.
 The ㄦ Zayin is the 7th from Neúwn ㄦ and the 7th of Mayim ㄥ—ㄦ.

The Rings of Chakmah are set by those of Understanding and the Pairs of Seven. The Pairs of Seven, being 14, are the sides of the Neúwn Head of Lammad. According to the Values activated in the Mind and the Unity of the Mind, so are the members set within a body to bear the faces of their Seed.

The ㄠㄠ Zayin ALphah are from the sevens of Neúwn Chayit ㄠㄠ.
 The ㄡㄡ ÚWah Bayit are from the sevens of Mayim Tayit ㄡㄡ.
 The ㄢㄢ Hhúwa Gammal are from the sevens of Lammad Yeúwd ㄢㄢ.
 The ㄣㄣ Dallath Dallath are from the sevens of Kephúw Kephúw ㄣㄣ.

The ח Chayit is the 7th from Semek פ and the 7th of Neúwn נו—ח.
 The ט Tayit is the 7th from Oyin ו and the 7th of Semek פ—ט.
 The ז Yeúwd is the 7th from PaúWah ו and the 7th of Oyin ו—ז.
 The י Kephúw is the 7th from Tsada ט and the 7th of PaúWah ו—י.
 The ל Lammad is the 7th from Qúphah פ and the 7th of Tsada ט—ל.
 The מ Mayim is the 7th from Rayish א and the 7th of Qúphah פ—מ.
 The נו Neúwn is the 7th from Shayin ש and the 7th of Rayish א—נו.

The נו Neúwn Chayit are from the sevens of Shayin Semek פW.
 The טמ Mayim Tayit are from the sevens of Rayish Oyin וA.
 The זל Lammad Yeúwd are from the sevens of Qúphah PaúWah ופ.
 The יי Kephúw Kephúw are from the sevens of Tsada Tsada טט.

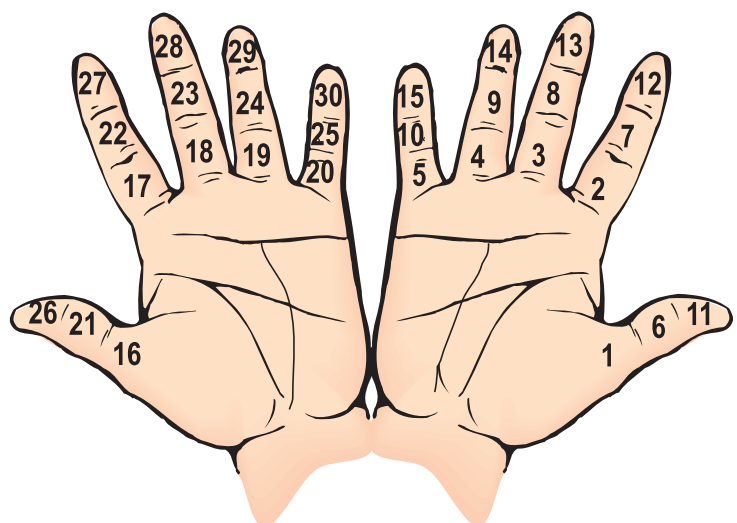
The Rings of Bayinah are set by those of Dagot—The Rings of Knowledge and the Pairs of Seven in the mind of meShich. The Pairs of Seven, being 14, are the sides of the Neúwn Head of Lammad. According to the Values activated in the Mind and the Unity of the Mind, so are the members set within a body to bear the faces of their Seed.

The יא Zayin ALphah are from the sevens of Neúwn Chayit נו
 The שו ÚWah Bayit are from the sevens of Mayim Tayit טמ
 The אה Hhúwa Gammal are from the sevens of Lammad Yeúwd זל
 The דד Dallath Dallath are from the sevens of Kephúw Kephúw יי

Each Ring is set by the 7+7 Values of Neúwn/14/נו, whereby the Mind sets its parts to be complete one to another. In this manner, a Name forms its body to house the Thoughts of their mind. Each part is a field to draw out its treasures. Through planting the Seeds of Thought into each Ring of their habitation, one draws out all attributes of thier SeedName. The Union of SeedNames creates a head of 4—the complete Faces of Illumination. In this manner the Fathers are paired according to the days of Light where by their heads are full of Light i.e. as the full moon and the sun shine in one day whereby there is no darkness by night or day.

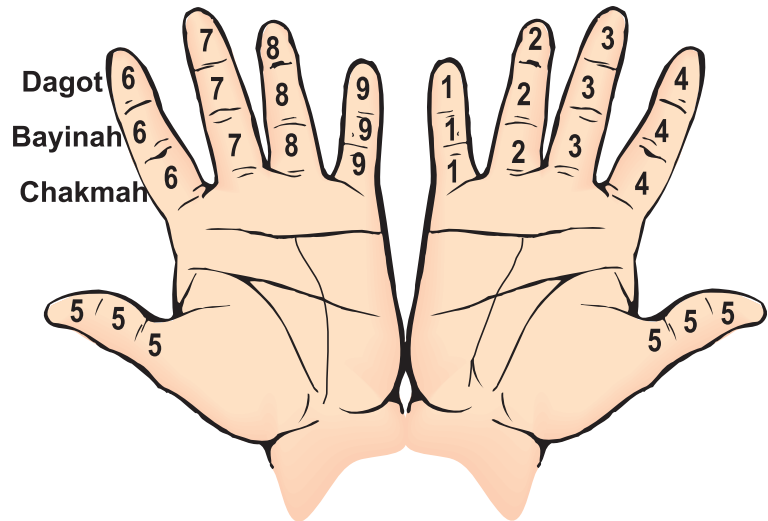
The days of a month are the giving of the Lights of Chakmah, Days 1-5; the Lights of Bayinah, Days 6-10; and the Lights of Knowledge, Days 11-15. Upon the complete giving of the Illumination of the Fathers, a new head commences to be formed: first by the Lights of Wisdom, Days 16-20, then the Lights of Understanding, Days 21-25, and then the Lights of Knowledge, Days 26-30. The days of the month can be counted and tracked on the hands. Each hand has 15 segments corresponding to the days of the Aúwvim. The segments of the fingers are in three rows of ten. The month commences with the full moon of the right lower segment of the thumb. The days are counted right to left unto the lower part of the little right finger. From the thumb to the little finger are the first 5 days of a month. Days

The Days and Works of the Aúwvim



6-10 are counted on the next layer of five segments on the right hand, and days 11-15 are counted on the upper three segments of the hand. Upon the full giving of the right hand, the days open in the left hand. Counting clockwise from the thumb to the little finger, there are the five days of 16-20. Then the Lights of Understanding 21-25 follow in the middle section of the left hand fingers. The final days of a month, days 26-30 are counted upon the upper segments of the left hand fingers whereby the full acts of the Aúwvim are complete. According to the Numbers of the Days, the Names of the Aúwvim are inscribed in our hands. As the deeds of the Aúwvim are performed by the hands, the results are registered in the corresponding patterns of 30 in the toes, set in three bands of ten.

The Currents of Thoughts of OLiyun The Hands of Nine in Three Bands



Across the hands spans the three hues of light in three bands of ten. There is the Wisdom flame of scarlet; the blue radiance of Understanding; and the purple harvest of Knowledge. **In the Hands the Nine of OLiyun span through the Lights of 10 10 10.**

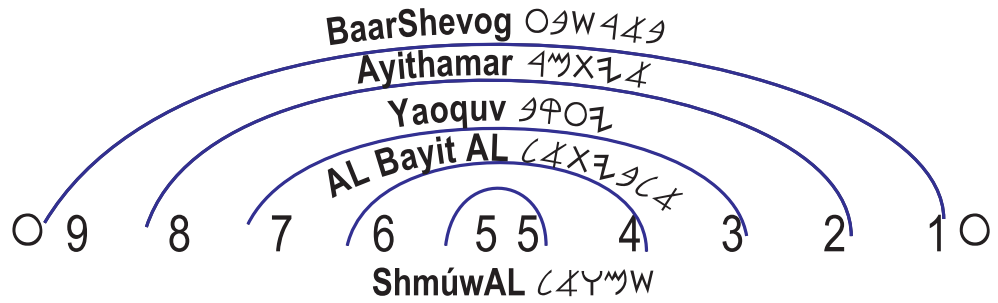
THE FORMING OF THE LIGHTS IN THE HEAVENS BY THE PAIRING OF THE NAMES OF THE AÚWVIM/FATHERS

The fulfillment of Wisdom in Knowledge/Dagot is through Chakmah/Wisdom rising to the Head of Dagot. The means for the symmetry of mind to be formed from the sides of a SeedName are achieved by the Unions of Yetschaq/Isaac and ShmúwAl/Samuel 1+5/6; BaarLechaiRai and ALBayitAL 2+4/6; Reshun and Yaoquv 3+3/6; Avrehhem and Ayithamar 4+2/6 and Malekkiytsedeq and BaarShevog 5+1/6. These five 6's are the sum of Lammad/30 to fulfill everything spoken by the Aúwvim. The sum of the parts creates the Head of Knowledge according to the pairs of the Aúwvim.

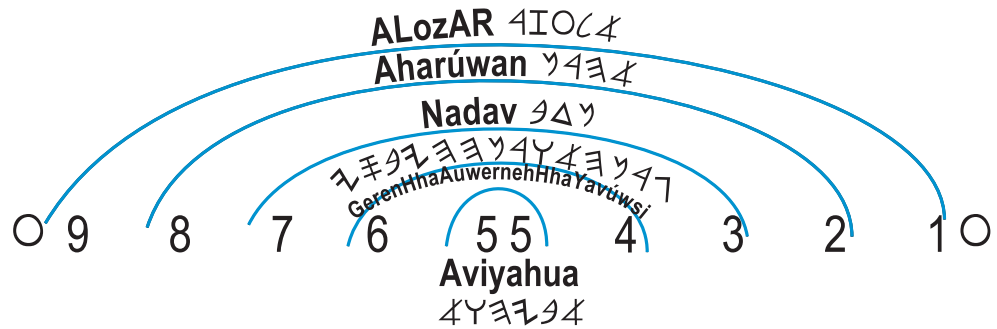
The steadfastness and the means of the fulfillment are the Unions of Bayinah with Chakmah and the Unions of Bayinah with Dagot. Through the Unions of Bayinah, all in Chakmah is lifted up into a dwelling state or embodiment. The formulations of a Body is by the Unions of the Aúwvim: ALozAR + Malekkiytsedeq 1+5/6; Aharuwan + Avrehhem 2+4/6; Nadav + Reshun 3+3/6; GerenHHaAúwernehHhaYavúwsi + BaarLechaiRai 4+2/6 and Aviyahua + Yetschaq 5+1/6. These five 6's are the sum of Lammad/30 to fulfill everything spoken by the Aúwvim regarding the Tent of Meeting.

Via the Unions of Bayinah and Dagot all glory is born upon the heads of a Name. The fruit that is formed upon the branches are set by the strength of Bayinah unto Dagot. The formulations of fruit are by the Unions of the Aúwvim: BaarShevog + Aviyahua 1+5/6; Ayithamar + GerenHhaAuwerneh HhaYavuwsi 2+4/6; Yaoquv + Nadav 3+3/6; ALBayitAL + Aharuwan 4+2/6 and ShmuwAL + ALozAR 5+1/6. These five 6's are the sum of Lammad/30 to fulfill everything spoken by the Aúwvim regarding the Vessels and their Glory.

5 of Dagot
Light of Stars



5 of Bayinah
Light of Moons



5 of Chakmah
Light of Suns



These five pairs/unions comprise the lattice of an embodiment from its foundations unto its crown. The unions are called the Arms/Sides of YahúWah which extend the Thoughts of Nine unto the uttermost to achieve the fulfillment of the Words of HhaKuwahnim. Each group of Unions are five 6's, the sum of 30. Together the three Unions of 30 are 90, the State of Liberty enabling every type of Transformation. **Ninety/90 is the Consciousness/O of The Nine/9. Within 90 are 3 30's each composed of five 6's—the unions of the Lights of HhaAúwvim. When the Mind is set to be of the Mind of the Most High, then one is at Liberty in all things and able to transform themselves whereby they know the power of the resurrection from the dead that is within their SeedName.** The complete Works of Nine Heads/90 are in the 15 Fathers. In the Nine Heads are 2 5's that give of themselves to create the 5 tens/50/7—the Directive Mind. $9 \times 25 = 525$ whose sum is 12/Lammad. Lammad is the Offspring of the Nine Heads in 10—who dwell in the Unified/1 Consciousness/0 and whose Name is 7 4 3 HhúwaÚWahHhúwa, 525, or 7 4 3. Two fives is understood to be the Union of 55 of Reshun 7 5 Y 7 5. When the 9 10's are distinguished, the 15 Fathers appear in their midst as their Faces of Light.

And the ones of the ALhhim consider/say of ግጥሙ ገጽ 18
 ALmaShayh—the inner core: ግጥሙ ገጽ 18
 the One of Hhúwa affirms/verifies the One of Hhúwa. ግጥሙ ገጽ 18
 And one considers/says: ግጥሙ ገጽ 18
 The branches of Light are a composite utterance ግጥሙ ገጽ 18
 of the Illuminations/whitenings of YishARAL: ግጥሙ ገጽ 18
 The First/Magnitude/One is Hhúwa ግጥሙ ገጽ 18
 who sends me to be AL of your collective branches. ግጥሙ ገጽ 18
 And this is my remembrance to all generations. ግጥሙ ገጽ 18

What is in the midst of all generations is the Name of ግጥሙ ገጽ 18 HhúwaÚWahHhúwa —the eternal witness. The One of the Unified Lights of the Aúwvim is in the midst of one's inner core, and sends forth the SeedMind to unfold itself/ግጥሙ ገጽ 18 within the Glory of the Lights of HhaAúwvim.

THE 21 LETTERS WOVEN TOGETHER AS ONE CLOTH

The Letters are 21, for they are the crown and body of 12/Lammad. Each Letter is called by its Numbers even as we are called by the Numbers of our Names. Though a single digit appears associated with a Letter, there are multitudes of Numbers within each Number 1-9 [ref. ALhhim Achadd]. The Branding Mark in each spirit is the composite Number according to the Head of OLiyn that calls them in the day they ascend from the Fire. According to the Numbers of our Names, we have our lands and our garments and the crowns that rise upon our 12 members. When the Most High gives of themselves, then the Numbers and their radiance—the Letters appear. According to the frequency of the Light of the Aúwvim given, the Light is housed in a Seed of Lammad, 1-12. Each Name appears as they are set in the Body of 21. The Union of the Letters and their keeping is by the TauWah/22 which enables the full interchange of Names and their glory. By the Values of 22 one has a mind to house all within their Spirit, and by the Values of 22 one has a body to house all in their head. When the properties of two SeedNames combine there is a Head of Nine with four faces.

The Letter ALphah is the sound of the frequency of Achadd—the means to unify. The ability to unify all thoughts into a seed which can arise upon a stalk and bear its faces is the state of Achadd. The Voice of ALphah resonates within the Seed of Lammad and the Faces that it bears. The ALphah Principles of Lammad become Letters, whereby the Thoughts and Voices in Lammad are communicated. In this context, the Offspring are the manifestation of the Aúwvim to declare the full Counsel of the Nine. The full communications of Lammad are ongoing. The combinations of Values and their Letters are eternal and always renewing whereby the Words of Lammad do not perish within the rotating and revolving circles of Thought.

The Letter Bayit is the sound of the frequency of Shenyim ግጥሙ ገጽ 18—the means to multiply. Shennay ግጥሙ ገጽ 18 —the Fire Mind and Hand are the means that all things are made through the distillations of Breath—Mayim ግጥሙ ገጽ 18. Combustion or burning yields chemical reactions amongst the properties of the Lammad according to the directive thoughts of Neúwn. The release or action of the thoughts results in the production of light to form a state for one's thoughts to reside. The Voice of Bayit is the utterance of what is within a body. The spaces of a body and its configurations of thought determine the sound that the Bayit makes; thus the body of every specie and Name has a unique voice.

REDIGGING THE SEVEN WELLS

Redigging the Seven Wells means that the Wells are explored again by the Spirit of Understanding that renews all laid by Wisdom. Though the Wells are made by the Letters of Avrehhem, they are redug by the Numbers of Yetschaq whereby they flow for the trunk of Understanding to bear all fruitfulness. The level of the well of Osheq is of Chakmah; the well of Shitnah is of Bayinah. The Well of Knowledge, called Rechvut, is the summation of all thoughts into the Mind of meShich. The convergence of seven to one is conveyed by the Zayin/7/Word summing up all thoughts into a Single SeedEye/1/ALphah. The ascent upon the altar leads to yet another well which is the opening of the Eyes through the oylah. This well, built by the servants of Yetschaq, conveys that it is a level of perceptions by the employment of the Vessels of Understanding. Through forming the Eye of Yetschaq, as a Well of Consciousness of a Name, one is prepared to receive the flow of waters in the Unified Consciousness. Each well contains the waters of the Houses unto which it is built; hence, there are the wells of the Words of Wisdom (south/liquid water), those of Understanding (west/vapors of mist), and those of Knowledge (north/ice/snow crystals). The flow of the waters of the three categories of waters leads us to the fourth well—to the origins of Consciousness (east/clear air).

T ፋሂርገ ቺጎጎሃ 8
T :ጎፋቺርፋ

T ጎፋቺርፋ ቺጎጎሃ 9
T ግፋቺጎጎሃ ጎጸፈሃ ርፋሃግጎ
T ግፋቺጎጎሃ ጎጸፈ-ፋሃጎ
T ጻፈዐጻ ቺፋሃፋፋ
T ሃቡጻ ፋWፋ
T ጎፋጻፋርዐሃ ጻWግርዐ
T ዘፋፋጸፈዐጎ
T :ጻሃጻቺርዐ ግጸቡጻጎ

T ቡፋፋጻ ዘጸገጸሃ 10
T ጻቺገጸፋ
T ግጸፋ ዐርጎጸሃ
T ዘፋፋጸፋሃ
T ጻፈዐጻ ጸሃግጎ
T Wፋጻ ርሃፋጎ
T Wቺፋ ግቺጸፋግሃ ግቺWግጾ ጸፋ
T :ቸጎር ሃቺጻቺሃ

T ዘፋፋቺጎጎሃ 11
T :ሃጸግፋር

T ጎሃዐግW ቺጎጎ 12
T ግጸዘገWግር
T ርፋሃግጎር
T ቺርፋሃግጎጎጎ ጸዘገWግ
T ጎቺግቺር

T ቲ ጥቅልጥቅል Xጠገገገ
T ጥቅልጥቅል
T ቲ ጥቅልጥቅል Xጠገገገ

T ጠገገገ 13
T ቲ ጠገገገ Xጠገገገ
T ርጥጥጥ
T ቲ ርጥጥጥ Xጠገገገ

T ቲ ግግግግ Xጠገገገ ጸገገ 14
T ገገገ ጥቅልጥቅል ጥቅልጥቅል
T :ጥቅልጥቅልጥቅል

T ጥጥጥጥጥ ልገ ቲ ግገ 15
T ጥጥጥጥጥ
T ቲ ጥጥጥጥጥ Xጠገገገገ
T ቲ ገገገገ
T ቲ ገገገገ Xጠገገገገ
T ቲ ጥጥጥጥጥ
T :ቲ ጥጥጥጥጥ Xጠገገገገ

T ቲ ግገገገ 16
T ቲ ግገገገ Xጠገገገገ
T ቲ ገገገገ
T :ቲ ገገገገ Xጠገገገገ

T ልጥጥጥጥ 17
T ቲ ልጥጥጥጥ Xጠገገገገገ
T ቲ ርጥጥጥጥ
T :ቲ ርጥጥጥጥ Xጠገገገገገ

T ልገገገገ Xጠገገገገ ጸገገ 18
T ጥጥጥጥጥጥጥጥ
T ገገገገ ጥቅልጥቅልጥቅል
T :Xጥጥጥጥ ጥጥጥጥጥ

T ጸገገገገ ቲ ግገ 19
T ጥጥጥጥጥ 40
T ጥጥጥጥጥ 40 Xጥጥጥጥ
T :ጥጥጥጥ ጥጥጥጥጥ

T ጸገገገገገገ ጥጥጥጥጥጥ 20
T ጥጥጥጥጥጥጥጥጥ
T ጸገገገገገ
T ቲ ጥጥጥጥጥ Xጠገገገገገገ
T ጥጥጥጥጥ
T ቲ ጥጥጥጥጥ Xጠገገገገገገ

T H4IC
T :ገጠጠጠ Xጠጠጠ

T ገጠጠጠጠ ጠጠጠጠ 21
T ጠጠጠጠ
T ጠጠጠጠጠ Xጠጠጠጠ
T ጠጠጠጠ
T :ጠጠጠጠጠ Xጠጠጠጠ

T ጠጠጠጠጠ Xጠጠጠጠ ጠጠጠ 22
T ጠጠጠጠጠጠ
T ጠጠጠጠ ጠጠጠጠጠጠ ጠጠጠጠ
T :ጠጠጠጠጠ ጠጠጠጠ

T ጠጠጠጠጠ ጠጠጠ 23
T ጠጠጠጠጠጠ
T ጠጠጠጠ
T ጠጠጠጠጠጠ Xጠጠጠጠጠ
T ጠጠጠጠጠ
T :ጠጠጠጠጠ Xጠጠጠጠጠ

T ጠጠጠጠጠ 24
T ጠጠጠጠጠጠ Xጠጠጠጠጠ
T ጠጠጠጠጠ
T :ጠጠጠጠጠጠ Xጠጠጠጠጠ

These are the families of Yishshakkar ጠጠጠጠጠ Xጠጠጠጠጠ ጠጠጠ 25
for their Numbers: ጠጠጠጠጠጠጠ
four and sixty thousand ጠጠጠጠጠጠ ጠጠጠጠጠጠ
and three hundred. :ጠጠጠጠጠ ጠጠጠጠጠ

The works of the ALhhim of Yishshakkar are depicted in their generations of offspring. Namely, the offspring of Yishshakkar are born from the Rayish-Oyin Eye of ALhhim. Consciousness is like a garment. There is a pattern, the choice of fabric, and the tailor. When the garment is made, then one is able to don it and walk in it. There are three distinct states prior to Consciousness whereby a Body of Consciousness is formed. There are the Nine of the Counsel of the Most High of Wisdom—the inherent patterns and formulas; the 15 Fathers of Understanding which provide the fabric of thoughts; and the 70 Kuwáhnim/Priests of Knowledge that assemble all Numbers and Letters into a Body of Unified Consciousness. The figure of Yahushúo makes the choice to abide in the Consciousness formed by the Aúwvim/Fathers and resolves all things within oneself to dwell in this State, affirming it as the Body of Inheritance, whereby the states of the world, politics, interpretations, religion, governments, etc. do not dominate within this State of Enlightenment as a Universal Habitation for all Spirits.

The breaking opening of the SeedName/AL yields the State of its Light ጠጠጠ. The State of the Lights of a SeedName/AL are composed of the faces of all relationships within the Body of Consciousness through which one performs their labors. According to the Numbers of a Name so are the generations of their Thoughts and their labors.

T ጎረሃም ቤተ 26

T ሥጋጠባዊ

T ልጅ

T ቤተ ልጅ ጸጋጠባዊ

T ጎረሃም

T ቤተ ጎረሃም ጸጋጠባዊ

T ረዕስ

T ቤተ ረዕስ ጸጋጠባዊ

T ቤተ ጎረሃም ጸጋጠባዊ ጸጋጠባዊ 27

T ሥጋጠባዊ

T ጎረሃም ሥጋጠባዊ

T ጸጋጠባዊ ሥጋጠባዊ

T ሥጋጠባዊ ጎረሃም ቤተ 28

T ጎረሃም ጸጋጠባዊ

T ጸጋጠባዊ ቤተ 29

T ጸጋጠባዊ

T ቤተ ጸጋጠባዊ ጸጋጠባዊ

T ልጅ ጸጋጠባዊ ጸጋጠባዊ ጸጋጠባዊ

T ልጅ

T ቤተ ልጅ ጸጋጠባዊ

T ልጅ ቤተ ጸጋጠባዊ 30

T ጸጋጠባዊ

T ቤተ ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ

T ቤተ ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ ጸጋጠባዊ 31

T ቤተ ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ

T ቤተ ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ ጸጋጠባዊ 32

T ቤተ ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ

T ቤተ ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ ጸጋጠባዊ 33

T ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ ጸጋጠባዊ

T ጸጋጠባዊ ጸጋጠባዊ ጸጋጠባዊ

T אַוּנִי אֶתְּוֹנִי אֶלֶף 34
 T מִצְדָּאֵתְּוֹנִי
 T וְלֵךְ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 T :אֶתְּוֹנִי אֶלֶף

T מִלְּפָנֶיךָ מִלְּפָנֶיךָ אֶלֶף 35
 T אֶתְּוֹנִי
 T אֶתְּוֹנִי אֶתְּוֹנִי
 T אֶתְּוֹנִי
 T אֶתְּוֹנִי אֶתְּוֹנִי
 T אֶתְּוֹנִי
 T :אֶתְּוֹנִי אֶתְּוֹנִי

T אֶתְּוֹנִי אֶתְּוֹנִי 36
 T אֶתְּוֹנִי
 T :אֶתְּוֹנִי אֶתְּוֹנִי

T מִלְּפָנֶיךָ אֶתְּוֹנִי אֶלֶף 37
 T מִצְדָּאֵתְּוֹנִי
 T וְלֵךְ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 T אֶתְּוֹנִי מִלְּפָנֶיךָ
 T אֶתְּוֹנִי מִלְּפָנֶיךָ
 T :מִלְּפָנֶיךָ אֶתְּוֹנִי

T מִלְּפָנֶיךָ מִלְּפָנֶיךָ 38
 T אֶתְּוֹנִי
 T אֶתְּוֹנִי אֶתְּוֹנִי
 T אֶתְּוֹנִי
 T אֶתְּוֹנִי אֶתְּוֹנִי
 T מִלְּפָנֶיךָ
 T :מִלְּפָנֶיךָ אֶתְּוֹנִי

T מִלְּפָנֶיךָ 39
 T אֶתְּוֹנִי אֶתְּוֹנִי
 T מִלְּפָנֶיךָ
 T :מִלְּפָנֶיךָ אֶתְּוֹנִי

T אֶתְּוֹנִי אֶתְּוֹנִי 40
 T מִלְּפָנֶיךָ אֶתְּוֹנִי
 T אֶתְּוֹנִי אֶתְּוֹנִי
 T מִלְּפָנֶיךָ
 T :מִלְּפָנֶיךָ אֶתְּוֹנִי

T מִלְּפָנֶיךָ מִלְּפָנֶיךָ אֶלֶף 41
 T מִצְדָּאֵתְּוֹנִי
 T וְלֵךְ מִלְּפָנֶיךָ מִלְּפָנֶיךָ

T :XYFM WWY

T MXPJWML YDFYD ACX 42
 T MYPWL
 T FMYWA XJWML
 T YD XJWML ACX
 T :MXPJWML

The works of the ALhhim of Dan are according to the States of a Name. As a Name forms the States of its residence from the Numbers of its Name, then the Evaluations and Judgments of Dan are activated at that level of residence. According to the states of development, there are corresponding evaluations and judgments. Judgment is full when the Name has born all of its Numbers as fruit upon its branches. The Numbers and their States given from the Reúwch of a Name are measured for the joy of to be observed and entered into. According to their measures, there are corresponding requirements. To whom much is given, much is required. The institution of the House of Judgment occurs as Dan rises upon the wood of Zebúwlan within each House.

One may think that all deeds should be judged equally; however, the deed is judged according to the level of residence that one forms by the Numbers of their Names. The dead are judged already, whereby they live in the house of death. Their deeds are of their house, whereby they are judged already as unprofitable—of Belial. When one draws out the Numbers of their Names from their waters, and breathes upon the waters, they thereby integrate the Fire of their Breath and the Waters of their Distillations into States of Light. A Name enters into the States that they create and occupy whereby they have the utter joy of their Name. Within the States of Light that one resides are the judgments and evaluations of their Name. One cannot compare themselves to another, for the States that one forms by their Numbers are unique unto their Name. As one walks in the corresponding consciousness of all within that State—including the activations of Numbers, the associated Thoughts, their Associates/Comrades and the Forms, there are judgments and joys of the living.

T FMYWA XJWMLY 43
 T MAFDFL
 T JFX MYWWY AOFAX
 T :XYFM OFAXY

T MXPJWML AWX FYD 44
 T AYML
 T AYMLX XJWML
 T FYWL
 T FYWLX XJWML
 T AOFAYL
 T :FOLFAYX XJWML

T AOFAY FYD 45
 T AYML
 T FYMLX XJWML
 T LFLYML
 T :FLFLYMLX XJWML

T ልወጥጥ ጥላይ 46

T :ገገገ

T ልወጥጥ ጥላይ 47

T ጥቅል ልቦና

T ገገገ ጥቅል ልቦና

T :ጥቅል ልቦና

T ጥቅል ልቦና ጥቅል ልቦና 48

T ጥቅል ልቦና

T ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና

T :ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና 49

T ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና

T :ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና ጥቅል ልቦና 50

T ጥቅል ልቦና

T ጥቅል ልቦና

T ገገገ ጥቅል ልቦና ጥቅል ልቦና

T :ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና ጥቅል ልቦና 51

T ገገገ ጥቅል ልቦና

T ገገገ

T :ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና ጥቅል ልቦና 52

T :ጥቅል ልቦና

T ጥቅል ልቦና 53

T ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና

T :ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና 54

T ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና

T ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና ጥቅል ልቦና

T :ጥቅል ልቦና ጥቅል ልቦና

T ጥቅል ልቦና 55

T ቲፋፋጸጸፋ ቀርዞቲ
T ጥጸፎፋጸጸፍ ጸጸጸጸጸ
T :ሃርዞጸጸ

T ርፋሃገጻ ቲገሪዐ 56
T ሃጸርዞጸ ቀርዞጸ
T :ፀዐግሪ ፎፋ ገቲፎ

T ጥጸዞገገግሪ ቲሃርጻ ቲፈሃቀገ ጻርፋሃ 57
T ገሃሃገፋገሪ
T ቲገሃሃፋገጻ ጸዞገገግ
T ጸጻቀር
T ቲጸጻቀፎ ጸዞገገግ
T ቲፋፋግሪ
T :ቲፋፋግጻ ጸዞገገግ

T ቲሃር ጸዞገገግ ጻርፋ 58
T ቲገገፎጻ ጸዞገገግ
T ቲገገፋፎጻ ጸዞገገግ
T ቲርዞግጻ ጸዞገገግ
T ቲሃሃግጻ ጸዞገገግ
T ቲዞፋቀጻ ጸዞገገግ
T :ግፋግዐጸፋ ልርሃጻ ጸጻቀሃ

T ግፋግዐ ጸሃፋ ግሃሃ 59
T ቲሃርጸፎ ልፎሃሃቲ
T ግፋፋገግፎ ቲሃርሪ ጻጸፋ ጻልርቲ ፋሃፋ
T ግፋግዐር ልርጸሃ
T ጻሃግጸፋሃ ገፋጻፋጸፋ
T :ግጸዞፋ ግፋፋግ ጸፋሃ

T ገፋጻፋር ልርሃቲሃ 60
T ፎፈገጸፋ
T ፋሃጻቲፎፋጸፋሃ
T ፋዐርፋጸፋ
T :ፋግጸቲፋጸፋሃ

T ፋሃጻቲፎፋሃ ፎፈግ ጸግቲሃ 61
T ጻፋዐሃፋ ግፆቲፋቀጻፎ
T :ጻሃጻቲ ቲገገር

T ግጻቲፈቀገ ሃቲጻቲሃ 62
T ገርፋ ግፋፋሃዐሃ ጻሃርሃ
T ፋሃዐርሃ
T ጻርዐግሃ ሃልዞገፆግ
T ሃፈቀገጸጻ ፋር ቲሃ
T ርፋፋሃቲ ቲገፆ ሃሃጸፆ

T ጳርዞን ግጌር ነጸንፈር ቺሃ
T :ርፋፋግቺ ቺንጻ ሃሃጸጻ

T ጳግግ ቺፈሃቀጋ ጳርፋ 63
T ነጻሃጻ ፋዮርፋሃ
T ሃፈቀጋ ፋግፈ
T ርፋፋግቺ ቺንጻጸፈ
T ጸፋሃግ ጸጻፋፀጻ
T :ሃዞፋቺ ነፈፋቺ ርዐ

T ግጌፈ ጳቺጳፈር ጳርፋጸሃ 64
T ጳግግ ቺፈሃቀጋግ
T ነጻሃጻ ነፋጻፋሃ
T ሃፈቀጋ ፋግፈ
T ርፋፋግቺ ቺንጻጸፈ
T :ቺንቺቼ ፋጸፈግጻ

T ግጌር ጳሃጻቺ ፋግፈቺሃ 65
T ፋጸፈግጻ ሃጸግቺ ጸሃግ
T ግጌፈ ግጌግ ፋጸሃንፈርሃ
T ጳንጋቺንጻ ጸርሃግፈ ቺሃ
T :ነሃንግጻ ዐግሃጳቺሃ

Chamesh HhaPekudim (Numbers) 27

T ጳንጻፋቀጸሃ 1
T ፈዞጋርቲ ጸሃንጻ
T ፈዐርገንጻ ፋገዞንጻ
T ጳግግግንጻ ፋቺሃግንጻ
T ገቼሃቺንጻ ጳግግግ ጸዞገግግር
T ሃቺጸንጻ ጸሃግግ ጳርፋሃ
T ጳርገዞሃ ጳዐን ጳርዞግ
T :ጳቲፋጸሃ ጳሃርግሃ

T ጳግግ ቺንገር ጳንፈግዐጸሃ 2
T ነጻሃጻ ፋዮርፋ ርንገርሃ
T ግፈቺግንጻ ቺንገርሃ
T ጳፈዐጳርሃሃ
T ፈዐሃግርጳፈ ዞጸጋ
T :ፋግፈር

T ፋጸፈግጻ ጸግ ሃንቺጻፈ 3
T ጳቺጳፈር ፋሃጻሃ
T ጳፈዐጻ ሃሃጸጻ
T ጳሃጻቺርዐ ግጌፈዐሃንጻ

T ዘገጠጠጠጠጠ
T ጸጸ ሃገገገገገገ
T :ሃሃ ሃገገገገገ ሃገገገገገ

T ሃገገገገገገገ ግገገ ገገገ 4
T ሃገገገገገገ ሃገገገገ
T ገገገ ሃሃ ገገገ ገገገ
T ገገገገ ሃገገገገገገ
T :ሃገገገገ ገገገ ሃገገገ

T ገገገገ ገገገገገ 5
T ገገገገገገገገ
T :ገገገገ ገገገገገ

T ገገገገገ ገገገገ ገገገገገ 6
T :ገገገገገ

T ገገገገ ገገገገገ ገገገገ ገገገ 7
T ገገገገ ገገገገ ገገገገገገገገ
T ገገገገገ ገገገገገገ
T ገገገገገገገ ገገገገ ገገገገገገገ
T ገገገገገገገገ
T ገገገገገገ ገገገገገገገ
T :ገገገገገገ

T ገገገገገ ገገገገገገ 8
T ገገገገገ ገገገገገገገገገገ
T ገገገገገገገገ ገገገገገ
T ገገገገ ገገገገ ገገገገገገገ
T ገገገገገገገገገገ
T ገገገገገገገገገገ
T :ገገገገገገገገገ

T ገገገገ ገገገገገገገ 9
T ገገገገገገገገ ገገገገገገገገገ
T :ገገገገገገገ

T ገገገገገ ገገገገገገገ 10
T ገገገገገገገገ ገገገገገገገገገገ
T :ገገገገገገገገገ

T ገገገገገገ ገገገገገገ ገገገገገገገ 11
T ገገገገገገገገ ገገገገገገገገገገገ
T ገገገገገገገገገገ
T ገገገገገ ገገገገገገገገገገ
T ገገገገገገገገገገገገገገገገገ

T ጸጸፋ ወፋጊሃ
T ርፋፋወጊ ቺጎፎ ጸጸጊጻሃ
T ቆጋወግ ጸቀዘር
T :ጻወግጸፋ ጻሃጻጊ ጻሃኩ ፋወፋሃ

T ጻወግሪፋ ጻሃጻጊ ፋግፋጊሃ 12
T ጻሪዐ
T ጻገጻ ግጌፋፆዐጻ ፋጻርፋ
T ኩፋፋጸጸፋ ጻፋፋሃ
T :ርፋፋወጊ ቺጎፎ ቺጸጸሃ ፋወፋሃ

T ጸጸፋ ጸጸጊፋፋሃ 13
T ሃጊግዐርፋ ጸጋቹፋጎሃ
T ጸጸፋግጎ
T :ሃጊዘፋ ጎፋጻፋ ጋቹፋጎ ፋወፋሃ

T ቺጋ ግጸጊፋግ ፋወፋሃ 14
T ጎኩፋፆፈግፆ
T ጻፈዐጻ ጸፆጊፋግፆ
T ግጊግፆ ቺጎወጊፈቀጻር
T ግጻጊጎጊዐር
T ወፈቀ ጸፆጊፋግጊግ ግጻ
T :ጎኩፋፆፈግ

T ጻሃጻጊርፋ ጻወግ ፋፆፈጊሃ 15
T :ፋግፋር

T ጻሃጻጊ ፈቀጋጊ 16
T ጸዘሃፋጻ ቺጻርፋ
T ፋወፆርሃር
T :ጻፈዐጻርዐ ወጊፋ

T ግጻጊጎጋር ፋኩጊፋወፋ 17
T ግጻጊጎጋር ፋፆጊ ፋወፋሃ
T ግፋጊኩሃጊ ፋወፋሃ
T ግፋጊፆጊ ፋወፋሃ
T ጻሃጻጊ ጸፈዐ ጻጊጻጸ ፋርሃ
T ጎፋኩሃ
T :ጻዐፋ ግጻርጎጊፋ ፋወፋሃ

T ጻወግሪፋ ጻሃጻጊ ፋግፋጊሃ 18
T ሃርዘቀ
T ጎሃጎጎፆ ዐወሃጻጊጸፋ
T ሃፆ ዘሃፋፋወፋ ወጊፋ
T :ሃጊርዐ ሃፈጊጸፋ ጸሃግቹሃ

T ሃጸፋ ጸፈግዐጻሃ 19
T ጎጻሃጻ ፋገዐርፋ ቺጎጋር

T ጻፈዐጻረሃ ቺጎጋረሃ
T ሃጸፋ ጻጸቺሃኑሃ
T :ግጻቺ ጎቢዐሪ

T ሃቺሪዐ ሃፈሃጻግ ጻጸጸጎሃ **20**
T :ሪፋፋወቺ ቺጎጎ ጸፈዐረሃ ሃዐግወቺ ጎዐግሪ

T ጎጻሃጻ ፋዐሪፋ ቺጎጋረሃ **21**
T ልግዐቺ
T ሃሪ ሪፋወሃ
T ግቺፋሃፋጻ ቀጋወግጎ
T ጻሃጻቺ ቺጎጋሪ
T ሃፋኩቺ ሃቺጋሪዐ
T ሃፋጎቺ ሃቺጋሪዐሃ
T ሃጸፋ ሪፋፋወቺ ቺጎጋረሃ ፋሃጻ
T :ጻፈዐጻረሃ

T ጻሠግ ወዐቺሃ **22**
T ሃጸፋ ጻሃጻቺ ጻሃኑ ፋወፋሃ
T ዐወሃጻቺጸፋ ዘቀቺሃ
T ሃጻፈግዐቺሃ
T ጎጻሃጻ ፋዐሪፋ ቺጎጋሪ
T :ጻፈዐጻረሃ ቺጎጋረሃ

T ሃቺሪዐ ሃቺፈቺጸፋ ሃግቺቺሃ **23**
T ሃጻሃኩቺሃ
T ጻሃጻቺ ፋጎፈ ፋወፋሃ
T :ጻሠግፈቺጎ

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T ጻሠግሪፋ ጻሃጻቺ ፋጎፈቺሃ **1**
T :ፋግፋሪ

T ሪፋፋወቺ ቺጎጎጸፋ ሃኑ **2**
T ግጻሪፋ ጸፋግፋሃ
T ቺጎጎፋቀጸፋ
T ቺወፋሪ ቺግዘሪ
T ቺዘዘቺጎ ዘቺፋ
T ሃፋግወጸ
T ቺሪ ጎቺፋቀጻሪ
T :ሃፈዐሃግጎ

T ግጻሪ ጸፋግፋሃ **3**

T ልብጥጥጥ ጸጋጋጋ
T :ጸጥጥጥ

T ጥጥጥጥጥ ጥጥጥጥ 11
T ጸጥጥጥ ጸጋጋ ጥጥጥጥጥ
T ጥጥጥጥ ጥጥጥጥጥ ጥጥጥጥ
T ልጥጥ ጥጥጥ
T ጸጥጥጥጥ ጥጥጥጥጥ
T ጸጋጋጋ
T :ጥጥጥጥጥ

T ጥጥጥጥጥ ጥጥጥጥ 12
T ጸጋጋ
T ጸጥጥጥ
T ጥጥጥጥ ጥጥጥጥ
T ልጥጥጥ ጥጥጥ
T ጸጋጋ ጥጥጥጥጥ ጥጥጥጥ
T ጸጥጥጥ
T ጥጥጥጥ ጥጥጥጥ
T :ልጥጥጥ ጥጥጥጥ

T ጥጥጥጥ ጥጥጥጥ 13
T ጸጋጋ
T ጸጥጥጥ
T ጥጥጥጥ ጥጥጥጥ
T ልጥጥጥ ጥጥጥጥ
T ጸጋጋ
T ጥጥጥጥ ጥጥጥጥ
T :ጸጥጥጥ ጥጥጥጥ

T ጥጥጥጥጥጥ 14
T ጥጥጥጥ ጥጥጥጥ
T ጥጥጥ ጥጥጥጥ
T ጥጥጥጥ ጥጥጥጥ ጥጥጥጥጥጥ
T ጥጥጥጥ ጥጥጥጥጥጥ
T ጥጥጥጥ
T ጥጥጥጥ
T ጥጥጥጥጥጥ ጥጥጥጥ ጥጥጥጥ ጥጥጥጥ
T :ጥጥጥጥ ጥጥጥጥጥጥ

T ልጥጥ ጥጥጥጥ ጥጥጥጥ 15
T ጸጥጥጥ ጥጥጥጥጥጥ
T ልብጥጥጥ ጥጥጥጥጥጥ
T ጥጥጥጥ
T :ጥጥጥጥጥጥ

T ጥጥጥጥጥ ጥጥጥጥ 16
T ጥጥጥጥ ጥጥጥጥ ጥጥጥጥጥጥጥጥ

T :ጻሃጻጺ ጸቸ

T ጥሃጺ ላወጋ ጻወጥጸጻ 17

T ጻጻጻ ወጸጸ

T ጸጸ

T ጥጥጥ ጸጸጸ

T :ረሃረጽ ጸሃሃ

T ጸሃሃጸጸ ጥሃጺጸ 18

T ወጸጸጸጸጸ

T ጸጸጸ ጸሃረጸጸጸ

T :ሃወጸ ጸጸ

T ጸወጸ ጸጸጸጸጸጸ 19

T ጻሃጻጺ ጸጸጸ

T ጥጥጥ ጸጸጸጸ ጥጥጥ

T ጸጸጸ ጸጸጸጸ

T ጥጥጥጸጸ ጸጸጸጸጸ

T ጸጸጸ ጸጸጸ

T :ጥሃረ ጸጸጸ ጥጥጥጸጸ

T ጥጥጥጸጸ 20

T ጸጸጸጸ ጸጸጸጸ ጸጸጸ

T ጥጥጥጸጸ ጸጸጸጸ

T ጸጸጸ

T ጸጸጸ ጥጥጥጸጸ ጸጸጸጸጸ

T :ሃወጸ

T ጸጸጸጸ ጸጸጸጸ 21

T ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T :ጥጥጥጸጸ ጸጸጸጸጸ

T ጸጸጸ ጸጸጸጸ ጸጸጸጸ 22

T :ጥሃረጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸ ጸጸጸጸ 23

T ጸጸጸጸጸ ጸጸጸ ጸጸጸጸ

T :ጸጸጸጸ ጸጸጸጸጸ

T ጸጸጸጸ 24

T ጥሃረጸ ጸጸጸጸ

T ጥጥጥጸጸ ጸጸጸጸ

T ጸጸጸ ጸጸጸጸ

T ጻሃጻጺ ጸጸጸጸጸጸጸጸ

T ጸጸጸጸጸ ጸጸጸጸጸጸጸ

T ጸጸጸጸጸ

T :ሃሃጸጸጸጸ

T ቺባቢጃጃ ጥሃቢጃጃ 25
 T ሠልቀቀጃጃ
 T ጥሃሪ ጃቢጃቢ
 T ጃልጃጃ ጃሃቀሪጥሪጃጃ
 T :ሃሠጃጃ ጃጃ

T ጥቢጃጃጃጃ ጥሃቢጃጃ 26
 T ጥሃጃጃ ጃጃጃጃ
 T ጃሃጃጃ ጃጃጃጃ ጃጃጃጃ
 T ጥሃቢጃጃጃጃጃጃ
 T ሠልቀቀጃጃጃጃ
 T ጥሃሪ ጃቢጃቢ
 T ጃልጃጃጃ ጃሃቀሪጥሪጃጃ
 T :ሃሠጃጃ ጃጃ

T ጃሪሃጃ ጥጃጃጃጃጃጃ 27
 T ጃሃጃጃ ጃጃጃጃ ጃጃጃጃ
 T ጥቢጃጃ ጃጃጃጃ ጥቢጃጃ
 T ጃጃጃ ጃጃጃ
 T ጥቢጃጃ ጃጃጃጃ
 T :ጃጃጃ ጃጃጃጃ

T ጥጃጃጃጃጃጃ 28
 T ጥጃጃጃ ጃሪሃጃ ጃሪጃጃ
 T ጃጃጃጃ ጃጃጃ ጥቢጃጃጃጃ ጃሠሪጃጃ
 T :ጃጃጃጃ ጃጃጃ ጥቢጃጃጃጃ ጃጃጃጃ

T ጥጃጃጃጃ ጥጃጃጃጃ 29
 T ጃጃጃጃ ጃጃጃጃ
 T :ጥቢጃጃጃጃ ጃጃጃጃጃጃ

T ጃጃጃ ጥቢጃጃ ጃጃጃጃ 30
 T :ጥሃቢጃጃ ጃጃጃጃ

T ጃጃጃጃ ጃሪጃጃ ጃጃጃጃ 31
 T ጥጃጃጃጃጃጃ
 T ሃሠጃጃጃጃ
 T ጥሃሪጃጃጃጃ ጥጃጃጃጃጃጃ
 T :ጥጃጃጃጃጃጃጃጃጃ

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T ቺባቢጃጃ ጃጃጃጃ 1
 T ሠልቀ ጃጃጃጃ

T W ልቀጋጃ ልቀግ
 T ግሃር ጃጊጃጊ
 T ጃጋጋጋ ጸሃፋር ግሃር
 T ሃግግ ፋር
 T ጃጋጋጋ ግሃር
 T :ግሃር ጃጊጃጊ

T ጃጋጋ ግሃር ግሃር 2
 T ጃጋጋጋ ግሃር ግሃር ግሃር ግሃር
 T ልቀጋ ልቀጋጋ ልቀጋ
 T ልቀጋ ልቀጋ ልቀጋ
 T ጃጋጋጋ ግሃር ግሃር ግሃር ግሃር
 T :ግሃር ግሃር

T ግሃር ግሃር 3
 T ግሃር ግሃር ግሃር ግሃር
 T ልቀጋ ግሃር ግሃር ግሃር
 T :ግሃር ግሃር ግሃር ግሃር

T ልቀጋ ግሃር ግሃር 4
 T ልቀጋ ግሃር ግሃር
 T :ግሃር ግሃር ግሃር ግሃር

T ልቀጋ ግሃር ግሃር ግሃር 5
 T ግሃር ግሃር
 T :ግሃር ግሃር ግሃር

T W ልቀጋ ግሃር ግሃር 6
 T ግሃር ግሃር
 T ልቀጋ ግሃር ግሃር
 T ግሃር ግሃር
 T ግሃር ግሃር ግሃር ግሃር
 T ግሃር ግሃር ግሃር ግሃር
 T :ግሃር ግሃር ግሃር ግሃር

T ልቀጋ ግሃር ግሃር 7
 T ግሃር ግሃር ግሃር ግሃር ግሃር
 T W ልቀጋ ግሃር ግሃር
 T ግሃር ግሃር ግሃር
 T ግሃር ግሃር ግሃር ግሃር ግሃር
 T ግሃር ግሃር ግሃር ግሃር
 T :ግሃር ግሃር ግሃር ግሃር

T ግሃር ግሃር ግሃር ግሃር ግሃር 8
 T ግሃር ግሃር ግሃር ግሃር
 T ልቀጋ ልቀጋጋ ልቀጋ
 T ልቀጋ ልቀጋ ልቀጋ
 T ግሃር ግሃር ግሃር ግሃር ግሃር