

APPENDIX #425

**COGITO ARRAY / TEMPORAL / INFUSED IDEA ASSOCIATIONS
FOR MISREPRESENTED TELEPHONE CALLS
BY INSURER'S CHIEF LEGAL COUNSEL
AT VCAT 500 / 2000 HEARING DATED 7 DECEMBER 2001**

**FOR COMPARATIVE APPROACH SEE: "APPENDIX #911 - TEMPORAL
HEURISTIC / INFUSED IDEAS IN DISTRESSED TELEPHONE CALL @
0947 HRS ON 11 SEPTEMBER 2001 FROM HIJACKED AIRPLANE
PRIOR TO WORLD TRADE CENTRE CRASH"**

<<http://www.grapple369.com/Groundwork/Appendix%20911%20-%20Telephone%20On%20Hijacked%20Plane.pdf>>

CENTRE OF VALUE #114 = [#41 - RESPONSE (YING), #26 - ENDEAVOUR (WU), #47 - PATTERN (WEN)]

30 4 53 52 29 6 5 54 28 = #87 / #261 {#TWO}	74 81 76 79 77 75 78 73 80 = #231 / #693 {#NINE}	36 10 59 58 35 12 11 60 34 = #105 / #315 {#FOUR}
45 19 68 67 44 21 20 69 43 = #132 / #396 {#SEVEN}	39 13 62 61 38 15 14 63 37 = #114 / #342 {#FIVE}	33 7 56 55 32 9 8 57 31 = #96 / #288 {#THREE}
42 16 65 64 41 18 17 66 40 = #123 / #369 {#SIX}	27 1 50 49 26 3 2 51 25 = #78 / #234 {#ONE}	48 22 71 70 47 24 23 72 46 = #141 / #423 {#EIGHT}

<<http://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

#51 #25 #74
 #73 #50 #27
 #26 #75 #49

[TORAH PROTOTYPE (ON BACKS OF JEWS) #NINE DEFAULT QUANTUM:
 #231 ... #375 ... #693 / NATURAL PROGRESSION: #150 ...
 #277 ... #450 = #YOD (#10) - 10 SEPTEMBER 2001 ... #MEM
 (#40) ... #TAU (#400)]

#75 - SOLVING THE RELIGIOUS PROBLEM
#126 - VOX IN EXCELSE ("A VOICE FROM ON HIGH")
#153 - ASTRONOMICAL OBSERVATIONS: FIGHT AGAINST FALSEHOOD,

SUPERSTITION AND INTOLERANCE (***SCIENCE* *IS* *NOT*
DOGMATIC / *DISBELIEVING* *MIRACLE* *OF* *THE*
*EUCHARIST***)

#227 - MEMORIAL TO THE GREAT PEOPLE OF THE NATION (WALHALLA BUILDING)

#277 - SOLDIER HAS A BOUNDLESS AFFECTION (FRENCH WAR GRAVES)

#303 - ***NEW* *YORK* *SKY*-*SCRAPERS***: THEIR VULNERABILITY TO AIR ATTACK

#376 - CATEGORICAL IMPERATIVE [FORMULA OF AUTONOMY: **#0 (#897), #17 (#914), #41 (#938), #65 (#962), #57 (#954)**]

#425 - ONTIC PREMISE IN ACCORDANCE WITH QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900

#450 - TERRORIST vEVENT RESPONSE: **#YOD (#10) + #MEM (#40) + #TAU (#400) + #ALEPH (#1)** AS PRAXIS OF RATIONALITY SPECTRUM / TEMPORAL HEURISTIC FOR CONSCIOUSNESS INSTANTIATION

FOR EXPANSION SEE: "APPENDIX #303 - REDUCTIO AD HITLERUM TABLE TALK IDEAS AS EVIDENCE OF PARADIGM EQUIVALENCE AND SYSTEMIC INCURSION AGAINST SOVEREIGN STATES / AUTONOMY DYNAMIC"

<http://www.grapple369.com/Groundwork/Appendix%20303%20-%20Terrorism%20And%20Reductio%20Ad%20Hitlerum.pdf>

TELEPHONE *MESSAGE* *ONE*: "MR RIDDELL, THIS IS DOLF BOEK [CALLING]. I'M JUST WONDERING WHETHER YOU[VE BEEN SELF CONGRATULATORY ABOUT MY PREVIOUS SUBMISSIONS TO THE COURT AND HAVE FAILED TO RECOGNISE THEIR TRANSCENDENT LOGIC BUILT ON TIME]. THEY ARE RELIGIOUS MODEL THAT CO-ORDINATES OR SYNCHRONISES OVER 6000 YEARS TO THE 9 SEPTEMBER OF THIS YEAR. THAT MEANS [WHEN THIS YEAR EXPIRES,] MY COURT CASE WILL BE A MATTER OF AN ACCUSATION OF FASCISM AGAINST YOURSELF AT THE COMPANY FROM WHICH I WILL NOT CEASE UNTIL I HAVE YOUR **#291 / #419 - SOUL.**

#291 as [#1, #200, #9, #5, #50, #5, #10, #1, #10] = asthénia (G769): {UMBRA: #281 % #41 = #35} 1) want of strength, weakness, infirmity; **1a)** of the body; **1a1)** its native weakness and frailty; **1a2)** ***FEEBLENESS* *OF* *HEALTH* *OR* *SICKNESS***; **1b)** ***OF* *THE* *SOUL***; **1b1)** want of strength and capacity requisite; **i)** to understand a thing; **ii)** ***TO* *DO* *THINGS* *GREAT* *AND* *GLORIOUS***; **iii)** ***TO* *RESTRAIN* *CORRUPT* *DESIRES***; **iv)** ***TO* *BEAR* *TRIALS* *AND* *TROUBLES***;

YOU MAY RETURN THIS MESSAGE IF YOU LIKE, [NUMBER OMITTED]. YOU HAVE UNTIL THE END OF THIS YEAR AND THEN I WOULD NEVER AGAIN TURN MY HAND AGAINST THE ACTION THAT I AM GOING TO TAKE. MEANING? I WILL CONCLUDE WHEN ONE OF US GOING TO THE #291 / #347 / 390 - GRAVE."

#291 as [#1, #200, #90] / [#1, #200, #900] / #347 as [#1, #200, #90, #50, #6] / [#6, #30, #1, #200, #90, #500] = 'erets (H776): {UMBRA: #291 % #41 = #4} 1) land, earth; 1a) earth; 1a1) whole earth (as opposed to a part); 1a2) earth (as opposed to heaven); 1a3) earth (inhabitants); 1b) land; 1b1) country, territory; 1b2) district, region; 1b3) tribal territory; 1b4) piece of ground; 1b5) land of Canaan, Israel; 1b6) inhabitants of land; 1b7) *SHEOL*, *LAND* *WITHOUT* *RETURN*, (*UNDER*) *WORLD*; 1b8) city (-state); 1c) ground, surface of the earth; 1c1) ground; 1c2) soil; 1d) (in phrases); 1d1) people of the land; 1d2) space or distance of country (in measurements of distance); 1d3) level or plain country; 1d4) land of the living; 1d5) end(s) of the earth; 1e) (almost wholly late in usage); 1e1) lands, countries; i) often in contrast to Canaan;

#59 - 𠄎聚 = #510

COGITO: [#43, #9, #30, #30, #41] as #59 - MASSING (CHU)
RANGE: 09 to noon 13 SEPTEMBER

APPRAISAL #7: Duly reverent, they gather at the hillside grave. (竦萃於丘塚)

FATHOMING #7: Reverently gathering at the hillside grave (竦萃丘塚)
MEANS: Ritual is not forsaken. (禮不廢也)

sǒng (竦): 1. to revere; to respect; to be in awe of

cui (萃): 1. dense; grassy; thick, 2. to collect; to assemble; to gather, 3. a collection

yú (於): 1. in; at, 2. in; at, 3. in; at; to; from, 4. to go; to, 5. to rely on; to depend on, 6. to go to; *TO* *ARRIVE* *AT*, 7. from, 8. give, 9. opposing, 10. and, 11. compared to, 12. by, 13. and; as well as, 14. for, 15. Yu, 16. a crow, 17. whew; wow

qiū (丘): 1. Confucius, 2. Qiu, 3. a hill, 4. an elder

zhǒng (塚): 1. mausoleum; burial mound; *TOMB*

<<http://www.grapple369.com/Savvy/>>

male:199&feme:153&deme:290&idea:153>

[#43 {**@1**: Sup: 43 - **ENCOUNTERS**: YU (#43); Ego: 43 - **ENCOUNTERS**: YU (#43)}

#9 {**@2**: Sup: 52 - **MEASURE**: TU (#95); Ego: 9 - **BRANCHING OUT**: SHU (#52)}

#30 {**@3**: Sup: 1 - **CENTRE**: CHUNG (#96 - **MALE DEME IS UNNAMED** {%33}); Ego: 30 - **BOLD RESOLUTION**: YI (#82 - **MALE DEME IS UNNAMED** {%11})}

#30 {**@4**: Sup: 31 - **PACKING**: CHUANG (#127); Ego: 30 - **BOLD RESOLUTION**: YI (#112 - **MALE DEME IS UNNAMED** {%6})}

#41 {**@5**: Sup: 72 - **HARDNESS**: CHIEN (#199); Ego: 41 - **RESPONSE**: YING (#153)}

TELOS TOTAL: #153

DEME CHECKSUM TOTAL: #290

#132 - MALE CHECKSUM TOTAL: #199 as [#6, #10, #5, #80, #20, #5, #6] /

#155 - DEME CHECKSUM TOTAL: #290 as [#50, #5, #80, #20] /

#160 - DEME CHECKSUM TOTAL: #290 as [#50, #5, #80, #20, #5] /

#521 - DEME CHECKSUM TOTAL: #290 as [#6, #5, #80, #20, #400, #10] = **hâphak** (H2015): {**UMBRA: #105 % #41 = #23**} **1**) to turn, overthrow, overturn; **1a**) (Qal); **1a1**) to overturn, overthrow; **1a2**) to turn, turn about, turn over, turn around; **1a3**) to change, transform; **1b**) (Niphal); **1b1**) to turn oneself, turn, turn back; **1b2**) to change oneself; **1b3**) to be perverse; **1b4**) to be turned, be turned over, be changed, be turned against; **1b5**) to be reversed; **1b6**) to be overturned, be overthrown; **1b7**) to be upturned; **1c**) (Hithpael); **1c1**) ***TO* *TRANSFORM* *ONESELF***; **1c2**) to turn this way and that, turn every way; **1d**) (Hophal) to turn on someone;

#108 - DEME CHECKSUM TOTAL: #290 as [#6, #20, #2, #4, #50, #6, #20] = **kâbad** (H3513): {**UMBRA: #26 % #41 = #26**} **1**) to be heavy, be weighty, be grievous, be hard, be rich, be honourable, be glorious, be burdensome, be honoured; **1a**) (Qal); **1a1**) to be heavy; **1a2**) to be heavy, be insensible, be dull; **1a3**) to be honoured; **1b**) (Niphal); **1b1**) to be made heavy, be honoured, enjoy honour, be made abundant; **1b2**) ***TO* *GET* *ONESELF* *GLORY* *OR* *HONOUR*, *GAIN* *GLORY***; **1c**) (Piel); **1c1**) to make heavy, make dull, make insensible; **1c2**) to make honourable, honour, glorify; **1d**) (Pual) to be made honourable, be honoured; **1e**) (Hiphil); **1e1**) to make heavy; **1e2**) to make heavy, make dull, make unresponsive; **1e3**) to cause to be honoured; **1f**) (Hithpael); **1f1**) to make oneself heavy, make oneself dense, make oneself numerous; **1f2**) to honour oneself;

#1176 - MALE CHECKSUM TOTAL: #199 as [#5, #400, #100, #70, #400, #200, #1] = **heurískō (G2147)**: {**UMBRA: #1535 % #41 = #18**} **1**) to come upon, hit upon, to meet with; **1a**) after searching, to find a thing sought; **1b**) ***WITHOUT* *PREVIOUS* *SEARCH*, *TO* *FIND* (*BY* *CHANCE*)**, ***TO* *FALL* *IN* *WITH***; **1c**) those who come or return to a place; **2**) to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience; **2a**) to see, learn, discover, understand; **2b**) to be found i.e. to be seen, be present; **2c**) to be discovered, recognised, detected, to show one's self out, of one's character or state as found out by others (men, God, or both); **2d**) to get knowledge of, come to know, God; **3**) to find out for one's self, to acquire, get, obtain, procure;

#396 - FEME CHECKSUM TOTAL: #153 as [#1, #300, #80, #6, #9] = **shâphaṭ (H8199)**: {**UMBRA: #389 % #41 = #20**} **1**) to judge, govern, vindicate, punish; **1a**) (Qal); **1a1**) to act as law-giver or judge or governor (of God, man); **i**) to rule, govern, judge; **1a2**) to decide controversy (of God, man); **1a3**) to execute judgment; **i**) discriminating (of man); **ii**) vindicating; **iii**) condemning and punishing; **iv**) at theophanic advent for final judgment; **1a4**) (Niphal); **i**) ***TO* *ENTER* *INTO* *CONTROVERSY*, *PLEAD*, *HAVE* *CONTROVERSY* *TOGETHER***; **ii**) to be judged; **1a5**) (Poel) ***JUDGE*, *OPPONENT*-*AT*-*LAW* (PARTICIPLE)**;

#951 - MALE CHECKSUM TOTAL: #199 as [#6, #2, #20, #8, #300, #10, #5, #600] = **kachash (H3585)**: {**UMBRA: #328 % #41 = #41**} **1**) lying, deception; **2**) leanness, ***FAILURE***;

#141 - MALE CHECKSUM TOTAL: #199 as [#40, #90, #1, #10] / **#153** as [#6, #10, #40, #90, #1, #6] = **mâtsâ' (H4672)**: {**UMBRA: #131 % #41 = #8**} **1**) to find, attain to; **1a**) (Qal); **1a1**) to find; **i**) to find, secure, acquire, get (thing sought); **ii**) to find (what is lost); **iii**) to meet, encounter; **iv**) to find (a condition); **v**) to learn, devise; **1a2**) to find out; **i**) to find out; **ii**) to detect; **iii**) to guess; **1a3**) to come upon, light upon; **i**) to happen upon, meet, fall in with; **ii**) to hit; **iii**) to befall; **1a4**) (Niphal); **i**) to be found; **1**) to be encountered, be lighted upon, be discovered; **2**) to appear, ***BE* *RECOGNISED***; **3**) to be discovered, be detected; **4**) to be gained, be secured; **ii**) to be, be found; **1**) to be found in; **2**) to be in the possession of; **3**) to be found in (a place), happen to be; **4**) to be left (after war); **5**) to be present; **6**) to prove to be; **7**) to be found sufficient, be enough; **iii**) (Hiphil); **1**) to cause to find, attain; **2**) to cause to light upon, come upon, come; **3**) to cause to encounter; **4**) to present (offering);

#801 - FEME CHECKSUM TOTAL: #153 as [#40, #50, #5, #6, #700] = **min (H4481)**: {**UMBRA: #90 % #41 = #8**} **1**) from, out of,

by, by reason of, at, more than; **1a**) from, out of (of place); **1b**) ***FROM*, *BY*, *AS* *A* *RESULT* *OF*, *BY* *REASON* *OF*, *AT*, *ACCORDING* *TO*, (*OF* *SOURCE*); **1c**) *FROM* (*OF* *TIME*); **1d**) beyond, more than (in comparisons);**

#114 - MALE CHECKSUM TOTAL: #199 as [#6, #2, #6, #50, #10, #40] = **bânâh** (H1129): {UMBRA: #57 % #41 = #16} **1**) to build, rebuild, establish, cause to continue; **1a**) (Qal); **1a1**) to build, rebuild; **1a2**) to build a house (ie, establish a family); **1b**) (Niphal); **1b1**) ***TO* *BE* *BUILT***; **1b2**) to be rebuilt; **1b3**) established (of restored exiles) (fig.); **1b4**) established (made permanent); **1b5**) to be built up (of childless wife becoming the mother of a family through the children of a concubine);

#477 - FEME CHECKSUM TOTAL: #153 as [#2, #70, #400, #5] = **'êth** (H6256): {UMBRA: #470 % #41 = #19} **1**) ***TIME***; **1a**) time (of an event); **1b**) time (usual); **1c**) experiences, fortunes; **1d**) occurrence, occasion;

#963 - FEME CHECKSUM TOTAL: #153 as [#5, #300, #40, #8, #10, #600] = **sâmach** (H8055): {UMBRA: #348 % #41 = #20} **1**) to rejoice, be glad; **1a**) (Qal); **1a1**) to rejoice; **1a2**) to rejoice (arrogantly), exult (at); **1a3**) ***TO* *REJOICE* (*RELIGIOUSLY*)**; **1b**) (Piel) to cause to rejoice, gladden, make glad; **1c**) (Hiphil) to cause to rejoice, gladden, make glad;

#799 - DEME CHECKSUM TOTAL: #290 as [#80, #9, #200, #300, #10, #200] = **pístis** (G4102): {UMBRA: #800 % #41 = #21} **1**) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it; **1a**) relating to God; **1a1**) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ; **1b**) relating to Christ; **1b1**) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God; **1c**) ***THE* *RELIGIOUS* *BELIEFS* *OF* *CHRISTIANS***; **1d**) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same; **2**) fidelity, faithfulness; **2a**) the character of one who can be relied on;

#98 - MALE CHECKSUM TOTAL: #199 as [#8, #20, #40, #10, #20] = **châkâm** (H2450): {UMBRA: #68 % #41 = #27} **1**) wise, wise (man); **1a**) skilful (in technical work); **1b**) wise (in administration); **1c**) shrewd, crafty, cunning, wily, subtle; **1d**) learned, shrewd (class of men); **1e**) prudent; **1f**) ***WISE* (*ETHICALLY* *AND* *RELIGIOUSLY*)**;

#1219 - MALE CHECKSUM TOTAL: #199 as [#4, #800, #200, #5, #10, #200] = **dídōmi** (G1325): {**UMBRA: #868 % #41 = #7**} **1**) to give; **2**) to give something to someone; **2a**) of one's own accord to give one something, to his advantage; **2a1**) to bestow a gift; **2b**) to grant, give to one asking, let have; **2c**) to supply, furnish, necessary things; **2d**) to give over, deliver; **2d1**) to reach out, extend, present; **2d2**) of a writing; **2d3**) to give over to one's care, intrust, commit; **i**) something to be administered; **ii**) ***TO* *GIVE* *OR* *COMMIT* *TO* *SOME* *ONE* *SOMETHING* *TO* *BE* *RELIGIOUSLY* *OBSERVED***; **2d4**) to give what is due or obligatory, to pay: wages or reward; **2d5**) to furnish, endue; **2e**) to give; **2e1**) to cause, profuse, give forth from one's self; **i**) to give, hand out lots; **2e2**) to appoint to an office; **2e3**) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them; **2e4**) to give one to someone as his own; **i**) as an object of his saving care; **ii**) to give one to someone, to follow him as a leader and master; **iii**) to give one to someone to care for his interests; **iv**) to give one to someone to whom he already belonged, to return; **2e5**) to grant or permit one; **i**) to commission;

#1360 - MALE CHECKSUM TOTAL: #199 as [#300, #50, #400, #10, #600] = **shâneh** (H8141): {**UMBRA: #355 % #41 = #27**} **1**) ***YEAR***; **1a**) as division of time; **1b**) as measure of time; **1c**) as indication of age; **1d**) a lifetime (of years of life);

#762 - DEME CHECKSUM TOTAL: #290 as [#300, #2, #400, #20, #40] = **shabbâth** (H7676): {**UMBRA: #702 % #41 = #5**} **1**) Sabbath; **1a**) sabbath; **1b**) day of atonement; **1c**) ***SABBATH* *YEAR***; **1d**) week; **1e**) produce (in sabbath year);

#477 - FEME CHECKSUM TOTAL: #153 as [#6, #40, #30, #400, #1] = **millâh** (H4406): {**UMBRA: #75 % #41 = #34**} **1**) word, thing; **1a**) word, utterance, command; **1b**) thing, affair, ***MATTER***;

#153 - FEME CHECKSUM TOTAL: #153 as [#5, #30, #30, #70, #3, #5, #10] = **ellogéō** (G1677): {**UMBRA: #943 % #41 = #41**} **1**) to reckon in, set to one's account, ***LAY* *TO* *ONE'S* *CHARGE***, ***IMPUTE***;

#153 - FEME CHECKSUM TOTAL: #153 as [#40, #8, #50, #10, #5, #40] = **machăneh** (H4264): {**UMBRA: #103 % #41 = #21**} **1**) encampment, camp; **1a**) camp, place of encampment; **1b**) camp of armed host, army camp; **1c**) those who encamp, ***COMPANY***, body of people;

#472 - MALE CHECKSUM TOTAL: #199 as [#2, #50, #80, #300, #40] = **nephesh** (H5315): {**UMBRA: #430 % #41 = #20**} **1**)

SOUL, self, life, creature, person, appetite, mind, living being, desire, emotion, passion; **1a)** that which breathes, the breathing substance or being, soul, the inner being of man; **1b)** living being; **1c)** living being (with life in the blood); **1d)** the man himself, self, person or individual; **1e)** seat of the appetites; **1f)** seat of emotions and passions; **1g)** activity of mind; **1g1)** dubious; **1h)** activity of the will; **1h1)** dubious; **1i)** activity of the character; **1i1)** dubious;

#1055 - MALE CHECKSUM TOTAL: #199 as [#5, #80, #10, #200, #300, #5, #400, #5, #50] = **pisteúō (G4100)**: {**UMBRA: #1795 % #41 = #32**} **1)** to think to be true, to be persuaded of, to credit, place confidence in; **1a)** of the thing believed; **1a1)** to credit, have confidence; **1b)** in a moral or religious reference; **1b1)** used in the NT of ***THE* *CONVICTION* *AND* *TRUST* *TO* *WHICH* *A* *MAN* *IS* *IMPELLED* *BY* *A* *CERTAIN* *INNER* *AND* *HIGHER* *PREROGATIVE* *AND* *LAW* *OF* *SOUL***; **1b2)** to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith; **1b3)** ***MERE* *ACKNOWLEDGMENT* *OF* *SOME* *FACT* *OR* *EVENT*: *INTELLECTUAL* *FAITH***; **1c)** to entrust a thing to one, i.e. his fidelity; **1c1)** to be intrusted with a thing;

#720 - FEME CHECKSUM TOTAL: #153 as [#6, #300, #2, #2, #400, #10] = **shûwb (H7725)**: {**UMBRA: #308 % #41 = #21**} **1)** to return, turn back; **1a)** (Qal); **1a1)** to turn back, return; **i)** to turn back; **ii)** to return, come or go back; **iii)** to return unto, go back, come back; **iv)** of dying; **v)** of human relations (fig); **vi)** of spiritual relations (fig); **1)** to turn back (from God), apostatise; **2)** to turn away (of God); **3)** to turn back (to God), repent; **4)** turn back (from evil); **vii)** of inanimate things; **viii)** in repetition; **1a2)** (Polel); **i)** to bring back; **ii)** to restore, refresh, repair (fig); **iii)** to lead away (enticingly); **iv)** to show turning, apostatise; **1a3)** (Pual) restored (participle); **1a4)** (Hiphil) ***TO* *CAUSE* *TO* *RETURN***, bring back; **i)** to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; **ii)** to bring back, refresh, restore; **iii)** to bring back, report to, answer; **iv)** to bring back, make requital, pay (as recompense); **v)** to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; **vi)** to turn away (face), turn toward; **vii)** to turn against; **viii)** to bring back to mind; **ix)** to show a turning away; **x)** to reverse, revoke; **1a5)** (Hophal) to be returned, be restored, be brought back; **1a6)** (Pulal) brought back;

#234 - FEME CHECKSUM TOTAL: #153 as [#80, #1, #100, #1, #3, #3, #5, #30, #10, #1] = **parangelía (G3852)**: {**UMBRA: #234 % #41 = #29**} **1)** announcement, a proclaiming or ***GIVING* *A* *MESSAGE*** to; **2)** a charge, a command;

#81 - MALE CHECKSUM TOTAL: #199 as [#6, #30, #40, #5] = **mâh (H4100)**: {**UMBRA: #45 % #41 = #4**} **1)** what, how, of what kind;

1a) (interrogative); **1a1)** what?; **1a2)** of what kind; **1a3)** what? (rhetorical); **1a4)** whatsoever, whatever, what; **1b)** (adverb); **1b1)** how, how now; **1b2)** why; **1b3)** how! (exclamation); **1c)** (with prep); **1c1)** wherein?, whereby?, wherewith?, by what means?; **1c2)** because of what?; **1c3)** the like of what?; **i)** how much?, how many?, how often?; **ii)** for how long?; **1c4)** for what reason?, why?, to what purpose?; **1c5)** ***UNTIL* *WHEN*?**, how long?, upon what?, wherefore?; **1d)** anything, aught, what may;

#152 - MALE CHECKSUM TOTAL: #199 as [#6, #40, #70, #6, #30] = mâ'al (H4603): {UMBRA: #140 % #41 = #17} **1)** to act unfaithfully, act treacherously, transgress, commit a trespass; **1a)** (Qal) ***TO* *ACT* *UNFAITHFULLY* *OR* *TREACHEROUSLY***; **1a1)** against man; **1a2)** against God; **1a3)** against devoted thing; **1a4)** against husband;

#141 - MALE CHECKSUM TOTAL: #199 as [#80, #60, #1] = paç (H6447): {UMBRA: #140 % #41 = #17} **1)** palm of the ***HAND***;

#720 - FEME CHECKSUM TOTAL: #153 as [#10, #300, #10, #400] = shîyth (H7896): {UMBRA: #710 % #41 = #13} **1)** to put, set; **1a)** (Qal); **1a1)** to put, ***LAY* (*HAND* *UPON*)**; **1a2)** to set, station, appoint, fix, set mind to; **1a3)** ***TO* *CONSTITUTE*, *MAKE* (*ONE* *SOMETHING*), *MAKE* *LIKE*, *PERFORM***; **1a4)** to take one's stand; **1a5)** to lay waste; **1b)** (Hophal) ***TO* *BE* *IMPOSED*, *BE* *SET* *UPON***;

#720 - FEME CHECKSUM TOTAL: #153 as [#2, #100, #2, #200, #400, #10, #6] = qeber (H6913): {UMBRA: #302 % #41 = #15} **1)** ***GRAVE***, sepulchre, tomb;

FOR FURTHER INFORMATION SEE: "APPENDIX #369 - TRANSCRIPT OF VCAT 500 / 2000 HEARING DATED 7 DECEMBER 2001 CONVEYING MISREPRESENTED TELEPHONE CALLS AS SERIOUS MATTER REPORTED TO POLICE"

<<http://www.grapple369.com/Groundwork/Appendix%20369%20-%20VCAT%20Extraordinary%20Directions%20Hearing%20Transcript.pdf>>

TELEPHONE *MESSAGE* *TWO*: "MR RIDDELL, DOLF BOEK. YOU DO REALISE THAT IF YOU ARE NOT PREPARED TO COME CLEAN WITH YOUR JUSTIFICATIONS OF YOUR PAST TREATMENT OF ME THAT AS OF THE NEW YEAR WE WILL NOT BE HAVING ANOTHER CONTRACT BECAUSE I WILL NOT BE CO-OPERATING WITH YOU FURTHER AND WE WILL ARE MORE LIKELY TO GO TO COURT AT SOME STAGE. AT SOME STAGE YOU ARE GOING TO HAVE TO RECOGNISE THE FACT THAT YOU ARE A

BLASPHEMER. YOUR RELIGIOUS CONTEXT HAS NO CONTINUING VALIDITY AND SINCE I AM ABLE TO RATIONALLY PROVE THAT WITH A MATHEMATICAL MODEL..... YOU ARE GOING TO UNDERSTAND HOW FORCEFUL AND HARD METAPHYSICS (μεταφυσικά (metaphusiká) --> φυσίω) IS."

#77 - 𠄎馬|| = #528

COGITO: [#47, #10, #50, #9, #9] as #77 - COMPLIANCE (HSUN)

RANGE: 29 NOVEMBER to noon 03 DECEMBER

APPRAISAL #7: To be square and firm in opposing compliance (方堅犯順)

Helps the subordinate prove his mettle. (利臣貞)

FATHOMING #7: Square and firm in opposing compliance (方堅犯順)

MEANS: He preserves correct principles. (守正節也)

fāng (方): 1. square; quadrilateral; one side, 2. Fang, 3. Kangxi radical 70, 4. measure word for square things, 5. square shaped, 6. prescription, 7. power; involution; abbreviation for a square meter or cubic meter, 8. local, 9. a way; a method, 10. at the time when; just when, 11. only; just, 12. a direction; a side; a position, 13. an area; a region, 14. a party; a side, 15. *A* *PRINCIPLE*; *A* *FORMULA*, 16. honest; upright; proper, 17. magic, 18. earth, 19. earthly; mundane, 20. a scope; an aspect, 21. side-by-side; parallel, 22. agreeable; equable, 23. about to, 24. equal; equivalent, 25. to compare, 26. a wooden tablet for writing, 27. a convention; a common practice, 28. *A* *LAW*; *A* *STANDARD*, 29. *TO* *OWN*; *TO* *POSSESS*, 30. to disobey; to violate, 31. *TO* *SLANDER*; *TO* *DEFAME*, 32. beside

jiān (堅): 1. *HARD*; firm, 2. strong; robust, 3. stable; secure, 4. definitely [not], 5. Kirghiz people, 6. armour, 7. military stronghold, 8. core; main body, 9. Jian, 10. resolute

fàn (犯): 1. to commit a crime; to violate, 2. to attack; to invade, 3. to transgress, 4. conjunction of a star, 5. to conquer, 6. to occur, 7. to face danger, 8. to fall, 9. to be worth; to deserve, 10. a criminal

shùn (順): 1. to obey, 2. to be in the same direction; favorable, 3. to surrender and pay allegiance to, 4. to follow, 5. to be agreeable, 6. to arrange; to put in order, 7. in passing, 8. reconciling; harmonious, 9. smooth; agreeable, 10. in order.

<<http://www.grapple369.com/Savvy/>>

male:209&feme:125&ontic:234&idea:125>

[#47 {**@1**: Sup: 47 - **PATTERN**: WEN (#47); Ego: 47 - **PATTERN**: WEN (#47)}

#10 {**@2**: Sup: 57 - **GUARDEDNESS**: SHOU (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#57)}

#50 {**@3**: Sup: 26 - **ENDEAVOUR**: WU (#130 - **I AM NOT EVIL MINDED** {%3}); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#107)}

#9 {**@4**: Sup: 35 - **GATHERING**: LIEN (#165); Ego: 9 - **BRANCHING OUT**: SHU (#116)}

#9] {**@5**: Sup: 44 - **STOVE**: TSAO (#209); Ego: 9 - **BRANCHING OUT**: SHU (#125)}

TELOS TOTAL: #125

ONTIC CHECKSUM TOTAL: #234

#120 - MALE CHECKSUM TOTAL: #209 as [#40, #20, #10, #50] /

#125 - FEME CHECKSUM TOTAL: #125 as [#5, #40, #20, #10, #50] /

#730 - MALE CHECKSUM TOTAL: #209 as [#50, #20, #50, #10, #600] = *kûwn* (H3559): {**UMBRA: #76 % #41 = #35**} **1**) to be firm, be stable, be established; **1a**) (Niphal); **1a1**) to be set up, be established, be fixed; **i**) to be firmly established; **ii**) to be established, be stable, be secure, be enduring; **iii**) to be fixed, be securely determined; **1a2**) to be directed aright, be fixed aright, be steadfast (moral sense); **1a3**) to prepare, be ready; **1a4**) to be prepared, be arranged, be settled; **1b**) (Hiphil); **1b1**) to establish, set up, accomplish, do, make firm; **1b2**) to fix, make ready, ***PREPARE***, ***PROVIDE***, ***PROVIDE* *FOR***, ***FURNISH***; **1b3**) ***TO* *DIRECT* *TOWARD* (*MORAL* *SENSE*)**; **1b4**) to arrange, order; **1c**) (Hophal); **1c1**) to be established, be fastened; **1c2**) to be prepared, be ready; **1d**) (Polel); **1d1**) to set up, establish; **1d2**) to constitute, make; **1d3**) to fix; **1d4**) to direct; **1e**) (Pulal) ***TO* *BE* *ESTABLISHED***, ***BE* *PREPARED***; **1f**) (Hithpolel) to be established, be restored;

#450 - MALE CHECKSUM TOTAL: #209 as [#30, #10, #4, #6,

#400] = *yâdâh* (H3034): {**UMBRA: #19 % #41 = #19**} **1**) to throw, shoot, cast; **1a**) (Qal) to shoot (arrows); **1b**) (Piel) to cast, cast down, throw down; **1c**) (Hiphil); **1c1**) to give thanks,, laud, praise; **1c2**) ***TO* *CONFESS***, confess (the name of God); **1d**) (Hithpael); **1d1**) to confess (sin); **1d2**) to give thanks;

#125 - FEME CHECKSUM TOTAL: #125 as [#30, #5, #6, #4, #10,

#70] = *yâda'* (H3045): {**UMBRA: #84 % #41 = #2**} **1**) to know; **1a**) (Qal); **1a1**) to know; **i**) to know, learn to know; **ii**) to perceive; **iii**) to

perceive and see, find out and discern; **iv**) to discriminate, distinguish; **v**) to know by experience; **vi**) ***TO* *RECOGNISE*, *ADMIT*, *ACKNOWLEDGE*, *CONFESS***; **vii**) to consider; **1a2**) to know, be acquainted with; **1a3**) to know (a person carnally); **1a4**) to know how, be skilful in; **1a5**) to have knowledge, be wise; **1b**) (Niphal); **1b1**) to be made known, be or become known, be revealed; **1b2**) to make oneself known; **1b3**) to be perceived; **1b4**) to be instructed; **1c**) (Piel) to cause to know; **1d**) (Poal) to cause to know; **1e**) (Pual); **1e1**) to be known; **1e2**) known, one known, acquaintance (participle); **1f**) (Hiphil) to make known, declare; **1g**) (Hophal) to be made known; **1h**) (Hithpael) to make oneself known, reveal oneself;

#135 - MALE CHECKSUM TOTAL: #209 as [#1, #3, #50, #70, #10, #1] = áгноia (G52): {UMBRA: #135 % #41 = #12} **1**) lack of knowledge, ignorance; **1a**) esp. of divine things; **1b**) of ***MORAL* *BLINDNESS***;

#540 - ONTIC CHECKSUM TOTAL: #234 as [#100, #30, #400, #10] /

#596 - MALE CHECKSUM TOTAL: #209 as [#6, #50, #100, #30, #400, #10] = qâlal (H7043): {UMBRA: #160 % #41 = #37} **1**) to be slight, be swift, be trifling, be of little account, be light; **1a**) (Qal); **1a1**) to be slight, be abated (of water); **1a2**) to be swift; **1a3**) to be trifling, be of little account; **1b**) (Niphal); **1b1**) to be swift, show oneself swift; **1b2**) to appear trifling, be too trifling, be insignificant; **1b3**) to be lightly esteemed; **1c**) (Piel); **1c1**) to make despicable; **1c2**) to curse; **1d**) (Pual) to be cursed; **1e**) (Hiphil); **1e1**) to make light, lighten; **1e2**) ***TO* *TREAT* *WITH* *CONTEMPT*, *BRING* *CONTEMPT* *OR* *DISHONOUR***; **1f**) (Pilpel); **1f1**) to shake; **1f2**) to whet; **1g**) (Hithpalpel) to shake oneself, be moved to and fro;

#449 - FEME CHECKSUM TOTAL: #125 as [#5, #8, #30, #6, #400] = châlal (H2490): {UMBRA: #68 % #41 = #27} **1**) to profane, defile, pollute, desecrate, begin; **1a**) (Niphal); **1a1**) to profane oneself, defile oneself, pollute oneself; **i**) ritually; **ii**) sexually; **1a2**) to be polluted, be defiled; **1b**) (Piel); **1b1**) to profane, make common, defile, pollute; **1b2**) ***TO* *VIOLATE* *THE* *HONOUR* *OF*, *DISHONOUR***; **1b3**) ***TO* *VIOLATE* (*A* *COVENANT*)**; **1b4**) ***TO* *TREAT* *AS* *COMMON***; **1c**) (Pual) ***TO* *PROFANE* (*NAME* *OF* *GOD*)**; **1d**) (Hiphil); **1d1**) to let be profaned; **1d2**) to begin; **1e**) (Hophal) to be begun; **2**) to wound (fatally), bore through, pierce, bore; **2a**) (Qal) to pierce; **2b**) (Pual) to be slain; **2c**) (Poel) to wound, pierce; **2d**) (Poal) to be wounded; **3**) (Piel) to play the flute or pipe;

#125 - FEME CHECKSUM TOTAL: #125 as [#5, #40, #10, #40, #10, #20] = yôwm (H3117): {UMBRA: #56 % #41 = #15} **1**) day, time, year; **1a**) day (as opposed to night); **1b**) day (24 hour period);

1b1) as defined by evening and morning in Genesis 1; **1b2)** as a division of time; **i)** a working day, a day's journey; **1b3)** days, lifetime (pl.); **1b4)** time, period (general); **1b5)** *YEAR*; **1b6)** *TEMPORAL*
REFERENCES; **i)** today; **ii)** yesterday; **iii)** tomorrow;

#986 - ONTIC CHECKSUM TOTAL: #234 as [#6, #20, #300, #50, #10, #600] /

#755 - ONTIC CHECKSUM TOTAL: #234 as [#300, #50, #400, #5] = **shâneh** (H8141): {UMBRA: #355 % #41 = #27} **1)** *YEAR*; **1a)** as division of time; **1b)** as measure of time; **1c)** as indication of age; **1d)** a lifetime (of years of life);

#530 - FEME CHECKSUM TOTAL: #125 as [#10, #20, #300, #200] = **kâshêr** (H3787): {UMBRA: #520 % #41 = #28} **1)** to succeed, please, be suitable, be proper, be advantageous, *BE* *RIGHT* *AND* *PROPER* *TO*; **1a)** (Qal) to please, be proper; **1b)** (Hiphil) to give success;

#125 as [#9, #70, #40, #6] / [#6, #9, #70, #40] = **ta'am** (H2940): {UMBRA: #119 % #41 = #37} **1)** *TASTE*, *JUDGMENT*; **1a)** taste; **1b)** judgment (fig.); **1c)** decision, decree;

#449 - FEME CHECKSUM TOTAL: #125 as [#200, #5, #2, #1, #200, #40, #1] = **sébasma** (G4574): {UMBRA: #449 % #41 = #39} **1)** *WHATEVER* *IS* *RELIGIOUSLY* *HONOURED*, an object of worship; **1a)** of temples, altars, statues, idolatrous images;

#449 - FEME CHECKSUM TOTAL: #125 as [#6, #2, #1, #40, #400] = **'emeth** (H571): {UMBRA: #441 % #41 = #31} **1)** firmness, faithfulness, truth; **1a)** sureness, reliability; **1b)** stability, continuance; **1c)** faithfulness, reliableness; **1d)** truth; **1d1)** as spoken; **1d2)** of testimony and judgment; **1d3)** of divine instruction; **1d4)** *TRUTH* *AS* *A* *BODY* *OF* *ETHICAL* *OR* *RELIGIOUS* *KNOWLEDGE*; **1d5)** true doctrine; **1e)** in truth, truly;

#748 - MALE CHECKSUM TOTAL: #209 as [#8, #50, #80, #10, #600] = **chânêph** (H2611): {UMBRA: #138 % #41 = #15} **1)** hypocritical, *GODLESS*, *PROFANE*, *HYPOCRITE*, irreligious;

#147 - MALE CHECKSUM TOTAL: #209 as [#6, #10, #40, #90, #1] = **mâtsâ'** (H4672): {UMBRA: #131 % #41 = #8} **1)** to find, attain to; **1a)** (Qal); **1a1)** to find; **i)** to find, secure, acquire, get (thing sought); **ii)** to find (what is lost); **iii)** to meet, encounter; **iv)** to find (a condition); **v)** to learn, devise; **1a2)** to find out; **i)** to find out; **ii)** to detect; **iii)** to guess; **1a3)** to come upon, light upon; **i)** to happen upon, meet, fall in with; **ii)** to hit; **iii)** to befall; **1a4)** (Niphal); **i)** to be found; **1)** to be encountered, be lighted upon, be discovered; **2)** to appear, be

recognised; **3**) to be discovered, be detected; **4**) to be gained, be secured; **ii**) to be, be found; **1**) to be found in; **2**) to be in the possession of; **3**) to be found in (a place), happen to be; **4**) to be left (after war); **5**) to be present; **6**) ***TO* *PROVE* *TO* *BE***; **7**) to be found sufficient, be enough; **iii**) (Hiphil); **1**) to cause to find, attain; **2**) to cause to light upon, come upon, come; **3**) to cause to encounter; **4**) to present (offering);

APPRAISAL #3: True women give constant care (牝貞常慈)
And so protect their roots. (衛其根)

FATHOMING #3: True women give constant care. (牝貞常慈)

MEANS: They do not forget the base. (不忘本也)

wèi (衛): **1.** to guard; to protect; to defend, **2.** a guard, **3.** feathering in arrows, **4.** a border area; a defended area, **5.** donkey, **6.** Wei, **7.** Wei

qí (其): **1.** his; hers; its; theirs, **2.** to add emphasis, **3.** used when asking a question in reply to a question, **4.** used when making a request or giving an order, **5.** he; her; it; them, **6.** probably; likely, **7.** will, **8.** may, **9.** if, **10.** or, **11.** Qi

gēn (根): **1.** origin; cause; basis, **2.** radical, **3.** a piece, **4.** a plant root, **5.** base; foot, **6.** completely; thoroughly, **7.** offspring, **8.** a square root; to nth root; ***THE* *SOLUTION* *OF* *A* *MATHEMATICAL* *EQUATION***, **9.** according to, **10.** gen

#125 - FEME CHECKSUM TOTAL: #125 as [#6, #50, #60, #6, #3]
= nâçag (H5253): {UMBRA: #113 % #41 = #31} **1**) to move away, backslide, move, go, turn back; **1a**) (Qal) to backslide, ***PROVE* *RECREANT* *TO***; **1b**) (Hiphil); **1b1**) to displace, move back; **1b2**) to remove, carry away; **1c**) (Hophal) to be driven back, be moved back;

#558 - FEME CHECKSUM TOTAL: #153 as [#400, #100, #2, #50, #6]
= nâqab (H5344): {UMBRA: #152 % #41 = #29} **1**) to pierce, perforate, bore, appoint; **1a**) (Qal); **1a1**) to pierce, bore; **1a2**) to prick off, designate; **1b**) (Niphal) to be pricked off, be designated, be specified; **2**) (Qal) to curse, ***BLASPHEME***;

#967 - MALE CHECKSUM TOTAL: #209 as [#2, #30, #5, #80, #800, #50]
= blépō (G991): {UMBRA: #917 % #41 = #15} **1**) to see, discern, of the bodily eye; **1a**) with the bodily eye: to be possessed of sight, have the power of seeing; **1b**) perceive by the use of the eyes: to see, look descry; **1c**) to turn the eyes to anything: to look at, look upon, gaze at; **1d**) to perceive by the senses, to feel; **1e**) to discover by use, to know by experience; **2**) metaph. to see with the mind's eye; **2a**) ***TO* *HAVE* (*THE* *POWER* *OF*) *UNDERSTANDING***; **2b**)

***TO* *DISCERN* *MENTALLY*, *OBSERVE*, *PERCEIVE*, *DISCOVER*, *UNDERSTAND*;** **2c)** to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine; **3)** in a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it;

#594 - MALE CHECKSUM TOTAL: #209 as [#5, #10, #4, #70, #300, #5, #200] = eídō (G1492): {UMBRA: #819 % #41 = #40} **1)** to see; **1a)** to perceive with the eyes; **1b)** to perceive by any of the senses; **1c)** to perceive, notice, discern, discover; **1d)** to see; **1d1)** i.e. to turn the eyes, the mind, the attention to anything; **1d2)** to pay attention, observe; **1d3)** to see about something; **i)** i.e. to ascertain what must be done about it; **1d4)** to inspect, examine; **1d5)** to look at, behold; **1e)** to experience any state or condition; **1f)** to see i.e. have an interview with, to visit; **2)** to know; **2a)** to know of anything; **2b)** to know, i.e. get knowledge of, ***UNDERSTAND***, perceive; **2b1)** ***OF* *ANY* *FACT*;** **2b2)** ***THE* *FORCE* *AND* *MEANING* *OF* *SOMETHING* *WHICH* *HAS* *DEFINITE* *MEANING*;** **2b3)** to know how, to be skilled in; **2c)** to have regard for one, cherish, pay attention to (1Th. 5:12);

#1606 - MALE CHECKSUM TOTAL: #209 as [#5, #200, #300, #800, #300, #1] /

#1875 - MALE CHECKSUM TOTAL: #209 as [#5, #200, #300, #800, #300, #70, #200] = hístēmi (G2476): {UMBRA: #568 % #41 = #35} **1)** to cause or make to stand, to place, put, set; **1a)** to bid to stand by, [set up]; **1a1)** in the presence of others, in the midst, before judges, before members of the Sanhedrin;; **1a2)** to place; **1b)** to make firm, fix establish; **1b1)** to cause a person or a thing to keep his or its place; **1b2)** to stand, be kept intact (of family, a kingdom), to escape in safety; **1b3)** to establish a thing, cause it to stand; **i)** ***TO* *UPHOLD* *OR* *SUSTAIN* *THE* *AUTHORITY* *OR* *FORCE* *OF* *ANYTHING*;** **1b4)** to set or place in a balance; **i)** to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed); **1b5)** to stand; **i)** to stand by or near; **1)** to stop, stand still, to stand immovable, stand firm; **11)** of the foundation of a building; **2)** to stand; **21)** continue safe and sound, stand unharmed, to stand ready or prepared; **22)** to be of a steadfast mind; **23)** of quality, one who does not hesitate, does not waiver;

#368 - FEME CHECKSUM TOTAL: #125 as [#5, #20, #2, #1, #30, #5, #300, #5] = ekbállō (G1544): {UMBRA: #888 % #41 = #27} **1)** to cast out, drive out, to send out; **1a)** with notion of violence; **1a1)** to drive out (cast out); **1a2)** to cast out; **i)** of the world, i.e. be deprived of the power and influence he exercises in the world; **ii)** a thing: excrement from the belly into the sink; **1a3)** to expel a person from a society: to banish from a family; **1a4)** to compel one to depart; to bid

one depart, in stern though not violent language; **1a5**) so employed that the rapid motion of the one going is transferred to the one sending forth; **i**) to command or cause one to depart in haste; **1a6**) to draw out with force, tear out; **1a7**) with implication of force overcoming opposite force; **i**) to cause a thing to move straight on its intended goal; **1a8**) to reject with contempt, to cast off or away; **1b**) without the notion of violence; **1b1**) to draw out, extract, one thing inserted in another; **1b2**) to bring out of, to draw out or bring forth; **1b3**) to except, to leave out, i.e. not receive; **1b4**) ***TO* *LEAD* *ONE* *FORTH* *OR* *AWAY* *SOMEWHERE* *WITH* *A* *FORCE* *WHICH* *HE* *CANNOT* *RESIST***;

#554 - ONTIC CHECKSUM TOTAL: #234 as [#6, #8, #10, #30, #500] = chayil (H2428): {UMBRA: #48 % #41 = #7} **1**) strength, might, efficiency, wealth, army; **1a**) strength; **1b**) ***ABILITY***, ***EFFICIENCY***; **1c**) wealth; **1d**) ***FORCE***, army;

#125 as [#5, #8, #7, #100, #5] = châzâq (H2389): {UMBRA: #115 % #41 = #33} **1**) strong, stout, mighty; **1a**) strong; **1a1**) severe, sharp, hot; **1a2**) ***FIRM***, ***HARD***; **1b**) a strong one (subst);

#1980 - MALE CHECKSUM TOTAL: #209 as [#500, #400, #200, #10, #70, #800] = physióō (G5448): {UMBRA: #1980 % #41 = #12} **1**) ***TO* *MAKE* *NATURAL***, ***TO* *CAUSE* *A* *THING* *TO* *PASS* *INTO* *NATURE***; **2**) to inflate, blow up, to cause to swell up; **2a**) to puff up, make proud; **2b**) to be puffed up, to bear one's self loftily, be proud;

CENTRE OF VALUE #111 = [#38 - FULLNESS (SHENG), #33 - CLOSENESS (MI), #40 - LAW / MODEL (FE)]

42 2 58 50 34 18 10 66 26 = #102 / #306 {#TWO}	74 81 76 79 77 75 78 73 80 = #231 / #693 {#NINE}	44 4 60 52 36 20 12 68 28 = #108 / #324 {#FOUR}
47 7 63 55 39 23 15 71 31 = #117 / #351 {#SEVEN}	45 5 61 53 37 21 13 69 29 = #111 / #333 {#FIVE}	43 3 59 51 35 19 11 67 27 = #105 / #315 {#THREE}
46 6 62 54 38 22 14 70 30 = #114 / #342 {#SIX}	41 1 57 49 33 17 9 65 25 = #99 / #297 {#ONE}	48 8 64 56 40 24 16 72 32 = #120 / #360 {#EIGHT}

<<http://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%202.png>>

In the later revision of RESOLVING ONTIC / DEME #161 TO NOTIONS OF SCEPTRE (**RULERSHIP: 13 SEPTEMBER 2001 / ERII parliament BREXIT proroguing from some point between 9 - 12 SEPTEMBER 2019**) AGAINST THE NINTH EGYPTIAN NOME AND BOOK OF THE DEAD NARRATIVE we look further at the **MYTHOS (SCEPTRE, ROYAL CASTLE, SUMMON, WICKED, COFFIN) ELEMENTS** identified with **COGITO: #60 - ACCUMULATION (CHI) - 𠄎積 = #511 / [#41, #41, #41, #41, #41] AS 13 - 17 SEPTEMBER 2001** and seek to ascertain whether they appear within the [#ALEPH ... #TAU] **TEMPLATE** (ie. the 9x9x9 CENTRE ONTIC PREMISE #205 <--> #164 TO THE GODHEAD / MIND OF CHRIST / NOUMENON) **TO QUEEN VICTORIA'S LETTERS PATENT** and MATCH its STRUCTURE as then IRREFUTABLE evidence of royal power...

AND THEY DO.

Therefore whereupon a **#449 - WICKED SCHEMA** as **IRISH REPUBLICAN [#71 ... #105 ... #237 ... #316] ACTIVIST (IRA) CAUSE** has been identified conforming to an **EMPEROR'S POWER OVER THE WORLD (權禦天下): [#10, #71, #2, #33] IMPERATIVE BY INCURSION AGAINST THE PAPAL / JUPITER [#33, #26, #34, #30] PRINCIPLE AS NAZISM EVASION YET DEPLOYING AN EQUIVALENT PARADIGM MEANS** being ("SUFFICIENT CAUSE TO HIM APPEARING"), it is incumbent upon the GOVERNOR GENERAL under SECTION IV of QUEEN VICTORIA'S LETTERS PATENT, to **'REMOVE FROM HIS OFFICE, OR SUSPEND FROM THE EXERCISE OF THE SAME, ANY PERSON EXERCISING ANY OFFICE OF OUR SAID COMMONWEALTH'** all such magistrates and judges by their wilful ignorance of those facts in then making perverse judgments for others to evade conviction of treason, who have been APPOINTED under SECTION III.

#24 - PRIESTLY DIVISIONS x 7 days x 13 times x 49 - based 7 chronology = 294 x 364 days = 107,016 days = 293 x 365.2423 tropical years

#TAU / #400 YEARS X 365.2423 DAYS = 146,096.92 days

#400 % 22 = 17 SEPTEMBER

...

#6000 % 22 = 13 SEPTEMBER 2001 <-- #60 - 𠄎積 = #511 as [#1, #60, #50, #400] = 'Āçenath (H621): {UMBRA: #511 % #41 = #19} 0) Asenath = 'belonging to the goddess *NEITH*'; 1) the wife of Joseph;

...

#8800 % 22 = #TAU as REPRISE OF INFINITE LOOP

SEE CASE STUDY 1: RESOLVING ONTIC / DEME #161 TO NOTIONS OF SCEPTRE (**RULERSHIP: 13 SEPTEMBER 2001 / ERII PARLIAMENT BREXIT PROROGUING FROM SOME POINT BETWEEN 9 - 12 SEPTEMBER 2019**) AGAINST THE NINTH EGYPTIAN NOME AND BOOK OF THE DEAD NARRATIVE

<<http://www.grapple369.com/Groundwork/Case%20Study%201%20-%20Ontic%20%23161%20and%20Egyptian%20Ninth%20Nome.pdf>>

#1 - 中 = #452

COGITO: [**#67, #14, #35, #15, #19**] as #1 - **CENTRE (CHUNG)**

RANGE: **22 to noon 26 DECEMBER**

Creation Days 1 to 5 [**Genesis 1:1-25**] / CHRISTMAS

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:1>>

[#67 {**@1**: Sup: 67 - **DARKENING**: HUI (**#67 - MALE DEME IS UNNAMED** {%27}); Ego: 67 - **DARKENING**: HUI (**#67 - MALE DEME IS UNNAMED** {%27})}
#14 {**@2**: Sup: 81 - **FOSTERING**: YANG (**#148 - I AM NOT A TRANSGRESSOR** {%12}); Ego: 14 - **PENETRATION**: JUI (**#81 - MALE DEME IS UNNAMED** {%0})}
#35 {**@3**: Sup: 35 - **GATHERING**: LIEN (**#183**); Ego: 35 - **GATHERING**: LIEN (**#116**)}
#15 {**@4**: Sup: 50 - **VASTNESS / WASTING**: T'ANG (**#233**); Ego: 15 - **REACH**: TA (**#131**)}
#19] {**@5**: Sup: 69 - **EXHAUSTION**: CH'IUNG (**#302**); Ego: 19 - **FOLLOWING**: TS'UNG (**#150 - I INDULGE NOT IN ANGER** {%28} / **I INDULGE NOT IN ANGER** {%28})}

TELOS TOTAL: #150

ONTIC CHECKSUM TOTAL: #298

DEME CHECKSUM TOTAL: #365

#23 - 夷 = #474

COGITO: [**#81, #77, #21, #1, #14**] as #23 - **EASE (YI)**

RANGE: 31 MARCH to noon 04 APRIL

DRAGON: [EASTER SUNDAY 31 MARCH 2024 to midday 4 APRIL] = tannîyn (H8577) MALE: #225 / FEME: #194 [Luke 1:47]

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:23>>

[#81 {**@1**: Sup: 81 - **FOSTERING**: YANG (#81 - **MALE DEME IS UNNAMED** {%0}); Ego: 81 - **FOSTERING**: YANG (#81 - **MALE DEME IS UNNAMED** {%0})}]

#77 {**@2**: Sup: 77 - **COMPLIANCE**: HSUN (#158 - **I AM NOT HOT OF SPEECH** {%23}); Ego: 77 - **COMPLIANCE**: HSUN (#158 - **I AM NOT HOT OF SPEECH** {%23})}]

#21 {**@3**: Sup: 17 - **HOLDING BACK**: JUAN (#175 - **I AM NOT A TRANSGRESSOR** {%22}); Ego: 21 - **RELEASE**: SHIH (#179 - **MALE DEME IS UNNAMED** {%0})}]

#1 {**@4**: Sup: 18 - **WAITING**: HSI (#193); Ego: 1 - **CENTRE**: CHUNG (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19})}]

#14 {**@5**: Sup: 32 - **LEGION**: CHUANG (#225); Ego: 14 - **PENETRATION**: JUI (#194)}

TELOS TOTAL: #194

ONTIC CHECKSUM TOTAL: #671

DEME CHECKSUM TOTAL: #341

#28 - 更 = #479

COGITO: [#16, #5, #45, #36, #18] as #28 - CHANGE (KENG)

RANGE: noon 22 to 26 APRIL

Slaying the DRAGON = livyâthân (H3882) [Isaiah 27:1]



<<https://www.istockphoto.com/photo/saint-george-killing-dragon-statue-amongst-blooming-vibrant-color-tulips-gm638732566-114709783>>

The statue named "Saint George slaying the Dragon" in Zagreb of Croatia was sculpted in 1906 by sculptors Winder and Kompatscher and has two parts.

The saint is cast in bronze while the dragon is sculpted from the finest red breccia stone.
Credits: "iStock (Getty Images) | lovelypeace"

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:28>>

[#16 {**@1**: Sup: 16 - **CONTACT**: CHIAO (#16); Ego: 16 - **CONTACT**: CHIAO (#16)}
#5 {**@2**: Sup: 21 - **RELEASE**: SHIH (#37); Ego: 5 - **KEEPING SMALL**: SHAO (#21)}
#45 {**@3**: Sup: 66 - **DEPARTURE**: CH'U (#103); Ego: 45 - **GREATNESS**: TA (#66)}
#36 {**@4**: Sup: 21 - **RELEASE**: SHIH (#124); Ego: 36 - **STRENGTH**: CH'IANG (#102 - **I AM NOT RAPACIOUS** {%4})}
#18] {**@5**: Sup: 39 - **RESIDENCE**: CHU (#163); Ego: 18 - **WAITING**: HSI (#120)}

TELOS TOTAL: #120

ONTIC CHECKSUM TOTAL: #102

#33 - 密 = #484

COGITO: [#49, #75, #62, #22, #22] as #33 - CLOSENESS (MI)

RANGE: 15 to noon 19 MAY

Crucifixion / Passover 1 to 5 APRIL 33 CE [Sefer Yetzira] 6:1-3]

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:33>>

[#49 {**@1**: Sup: 49 - **FLIGHT**: T'AO (#49); Ego: 49 - **FLIGHT**: T'AO (#49)}
#75 {**@2**: Sup: 43 - **ENCOUNTERS**: YU (#92); Ego: 75 - **FAILURE**: SHIH (#124)}
#62 {**@3**: Sup: 24 - **JOY**: LE (#116); Ego: 62 - **DOUBT**: YI (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31} / **I AM NOT ONE OF INCONSTANT MIND** {%31})}
#22 {**@4**: Sup: 46 - **ENLARGEMENT**: K'UO (#162); Ego: 22 - **RESISTANCE**: KE (#208)}
#22] {**@5**: Sup: 68 - **DIMMING**: MENG (#230); Ego: 22 - **RESISTANCE**: KE (#230)}

TELOS TOTAL: #230

ONTIC CHECKSUM TOTAL: #186

DEME CHECKSUM TOTAL: #186

RABBI ARYEH KAPLAN ON SEFER YETZIRAH CHAPTERS 6:1-3

"These are the Three Mothers AMSh (אמש),/ And from them emanated Three Fathers,/ and they are air, water, and fire./ And from the Fathers, descendants./ Three Fathers and their descendants./ And seven planets and their hosts,/ And twelve diagonal boundaries/ A proof of this/ true witnesses in the ***UNIVERSE***, ***YEAR***, ***SOUL***/ and a rule of twelve/ and seven and three:/ He set them in the Teli, the Cycle, and the Heart.

Three Mothers: AMSh (אמש)/ Air, water, and fire./ Fire is above, water is below,/ and air of Breath is the rule/ that decides between them./ And a sign of this thing/ is that fire supports water./ Mem hums, Shin hisses,/ and Alef is the ***BREATH* *OF* *AIR***/ that decides between them.

The Teli in the Universe is like a king on his throne./ The Cycle in the Year is like a king in the province./ The Heart in the Soul is like a king in war."
<https://www.sefaria.org/Sefer_Yetzirah_Gra_Version.6.3>

The stars in the central celestial sphere around the North Celestial Pole make up the Three Enclosures (ie. analogies to three columns of SEFIROT and emanation of three MOTHER letters), which include:

- **ALEPH (AIR):** Purple Forbidden Enclosure 紫薇垣
- **MEM (WATER):** Supreme Palace 太微垣
- **SHIN (FIRE):** Heavenly Market 天市垣

"THEN GOD TURNED, AND GAVE THEM UP TO WORSHIP THE HOST OF HEAVEN; AS IT IS WRITTEN IN THE BOOK OF THE PROPHETS, O YE HOUSE OF ISRAEL, HAVE YE OFFERED TO ME SLAIN BEASTS AND SACRIFICES BY THE SPACE OF FORTY YEARS IN THE WILDERNESS? YEA, YE TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF YOUR GOD REMPHAN, FIGURES WHICH YE MADE TO WORSHIP THEM: AND I WILL CARRY YOU AWAY BEYOND BABYLON." [Acts 7:42-43]

The Purple Forbidden Enclosure (紫薇垣 Zǐ Wēi Yuán) occupies the region around the north celestial pole and represents the imperial palace. It corresponds to constellations Auriga, Boötes, Camelopardalis, Canes Venatici, Cassiopeia, Cepheus, DRACO (dragon, serpent), Hercules, Leo Minor, Lynx, Ursa Major, and Ursa Minor.

#975 as [#4, #100, #1, #20, #800, #50] = drákōn (G1404):
{UMBRA: #975 % #41 = #32} 1) a dragon, a great serpent, a name for Satan;

DRACO (Gk. δράκων [**MALE: #132, FEME: #165, ONTIC: #115, TELOS: #975** = mâlak (H4427): ***TO* *BE* *OR* *BECOME* *KING* *OR* *QUEEN*, *REIGN***]) is associated in SEFER YETZIRAH 6:3 with the obtuse word TELI as: "**OVER THE UNIVERSE IS LIKE A KING ON HIS THRONE. THE CYCLE IN THE YEAR IS LIKE A KING IN THE PROVINCE. THE HEART IN THE SOUL IS LIKE A KING IN WAR**"

LUOSHU ORDER #369 MATRIX REFERENCE OBJECT (HETEROS PROTOTYPE NATURAL PROGRESSION)

1	23	16	4	21
15	14	7	18	11
24	17	13	9	2
20	8	19	12	6
5	3	10	22	25

49	9	65	31	76	13	36	81	18	29	74	11
57	41	25	22	40	58	27	45	63	20	38	56
17	73	33	67	4	49	72	9	54	65	2	47
			30	75	12	32	77	14	34	79	16
			21	39	57	23	41	59	25	43	61
			66	3	48	68	5	50	70	7	52
			35	80	17	28	73	10	33	78	15
			26	44	62	19	37	55	24	42	60
			71	8	53	64	1	46	69	6	51

<<http://www.grapple369.com/images/Hitler%20Claim%20to%20Science.jpeg>>

31	81	11
21	41	61
71	1	51

COURSE-trochos OF NATURE-genesis?
[James 3:6]

71	1	11
61	81	21
51	41	31

Graeco-Roman Square

#D	Sup	Ego	Sun	Mon	Tue	Wed	Thu	Fri	Sat	@8
#1	11	18	13	74	81	76	29	36	31	#1
#2	16	14	12	79	77	75	34	32	30	#2
#3	15	10	17	78	73	80	33	28	35	#3
#4	56	63	58	38	45	40	20	27	22	#4
#5	61	59	57	43	41	39	25	23	21	#5
#6	60	55	62	42	37	44	24	19	26	#6
#7	47	54	49	2	9	4	65	72	67	#7
#8	52	50	48	7	5	3	70	68	66	#8
#9	51	46	53	6	1	8	69	64	71	#9
@8	vCo	vCy	vBr	vPu	vRe	vBl	vOr	vGr	vYe	#D

Which by some sources is derived from: "HE STRETCHETH OUT THE NORTH OVER THE EMPTY PLACE, AND *HANGETH*-H8518 THE EARTH UPON NOTHING." [Job 26:7]

#452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTER (CHUNG) as [#6, #10, #400, #30, #6] = tâlâh (H8518): {UMBRA: #435 % #41 = #25} 1) to hang; 1a) (Qal); 1a1) to hang; i) to hang up (any object); ii) *TO* *PUT* *TO* *DEATH* *BY* *HANGING*; 1a2) (Niphal) to be hanged; 1a3) (Piel) to hang, hang up (for display);

#31 #81 #11
#21 #41 #61
#71 #1 #51

TEN SEFIROT OF NOTHINGNESS: [#81, #71, #61, #51, #41, #31, #21, #11, #1] AS LUOSHU ORDER MAGIC SQUARE OF CHINESE COSMOLOGICAL THINKING #369 = 9 (9² + 1)/2 AND SOLUTION TO A MATHEMATICAL EQUATION

{@9: Sup: 45 - GREATNESS: TA (#420); Ego: 1 - CENTRE: CHUNG (#369)}

<<http://www.grapple369.com/Savvy/?male:420&feme:369&deme:162&idea:369>>

DEME CHECKSUM TOTAL: #162

#487 - MALE CHECKSUM TOTAL: #420 as [#4, #5, #30, #5, #1, #7, #70, #40, #5, #50, #70, #200] = *deleázō* (G1185): {**UMBRA: #852 % #41 = #32**} **1**) to bait, catch by a bait; **2**) metaph. to beguile by blishments, allure, entice, ***DECEIVE***;

#1908 - FEME CHECKSUM TOTAL: #369 as [#40, #400, #200, #300, #8, #100, #10, #800, #50] = *mystérion* (G3466): {**UMBRA: #1178 % #41 = #30**} **1**) ***HIDDEN* *THING*, *SECRET*, *MYSTERY***; **1a**) generally mysteries, religious secrets, confided only to the initiated and not to ordinary mortals; **1b**) a hidden or secret thing, not obvious to the understanding; **1c**) a hidden purpose or counsel; **1c1**) secret will; **i**) of men; **ii**) of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly; **1c2**) in rabbinic writings, it denotes the mystic or hidden sense; **i**) of an OT saying; **ii**) of an image or form seen in a vision; **iii**) of a dream;

TELOS TOTAL: #369 as [#6, #5, #50, #8, #300] = *nâchâsh* (H5175): {**UMBRA: #358 % #41 = #30**} **1**) ***SERPENT***, snake; **1a**) serpent; **1b**) image (of serpent); **1c**) fleeing serpent (mythological);

#369 as [#300, #9, #50, #10] = *sâṭan* (H7853): {**UMBRA: #359 % #41 = #31**} **1**) (Qal) to be or ***ACT* *AS* *AN* *ADVERSARY***, resist, oppose;

"NOW THE ***SERPENT*-H5175** WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE. AND HE SAID UNTO THE WOMAN, YEA, HATH GOD SAID, YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN?" [**Genesis 3:1**]

COMMENTARY ON SEFER YETZIRAH CHAPTER 6: "In proof of these things, and witnessing faithfully are the **UNIVERSE, THE YEAR OF TIME, AND MAN HIMSELF, THE MICROCOSM**. He fixed these as testimonies of the Triad, the Heptad, and the Dodecad; the twelve constellations, rulers of the world, the **DRAGON TALİ** which environs the universe, and the microcosm, man. The triad, fire, water, and air; the fire above, the water below, and the air in the midst. The proof of which is that air is a participator with both.

Tali, the **DRAGON**, is above the Universe, as a **KING ON HIS THRONE**; the **SPHERE IN THE YEAR AS A KING IN HIS STATE**, the Heart of man as a king in warfare. And our God made the states of opposition, good and evil, good from the good, and evil from the evil. Happiness is reserved for the just, and misery for the wicked ones.

And out of the triad one stands apart; and in the heptad there are two triads, and one standing apart. The dodecad symbolizes war, the triad of amity, the triad of enmity, three which are life-giving, three which are death-dealing, and God, the faithful king, rules over all from the throne of his sanctity. One above three, three above seven, and seven above twelve, and all are linked together, and one with another.

After that our father Abraham had seen, and pondered over, investigated, and understood these things, he designed, engraved, and composed them, and received them into his power (hands). Then the Lord of all appeared unto him, made a covenant with him, and kissed his head, and naming him after his own name, called him his friend; and as it is written, completed a covenant with him and with his seed forever, who then believed on God, the Tetragrammaton, and it was imputed to him for righteousness. God ordained a covenant between the toes of his feet, that of circumcision; and a covenant between the fingers of his hands, that of the Tongue. He bound the essences of the twenty-two letters on his tongue, and God disclosed to him the secrets of them. God has carried these through waters, He has borne them aloft through fire, and He has stamped them in the storms of the air; He has distributed them among the seven stars, and has assigned them to twelve celestial constellations. Amen. <https://www.sefaria.org/Sefer_Yetzirah.6.4>

REDUCTIO AD HITLERUM AS TABLE TALK IDEA #90 - 3 / 4

JANUARY 1942: "For two thousand years the expression "CAESAR" personified the supreme authority. The Japanese also have their own expression to indicate the highest authority: they say "Tenno", which means "Son of Heaven". The Japanese are still at the point where we were sixteen hundred years ago, before the Church crept into the affair." [page 174]

#AIR / SATURN SCHEMA (LUO SHU ORDER) AS [#49, #48, #47, #46, #45, #44, #43, #42, #41] TO #1080 - HETEROS BIPARTITE NUMBER: "SATURNUM CAELI FILIUM DICTUM (Saturn was called the son of Heaven): Son of Heaven, or Tianzi (Chinese: 天子), was the sacred monarchical and imperial title of the Chinese sovereign. It originated with the Zhou dynasty and was founded on the political and spiritual doctrine of the Mandate of Heaven. Since the Qin dynasty, the secular imperial title of the Son of Heaven was "Huangdi" / Emperor.

***AIR* - SATURN / OCCULT ENCYCLOPEDIA OF MAGIC SQUARES**

#AIR: #235 = [#41, #44, #47, #42, #45]

#44 #49 **#42**

#43 **#45** **#47**

#48 **#41** #46

= #135 / #405 {**STOICHEION OF THE KOSMOS #AIR PROTOTYPE / #235**
- **TACTICS FOR THE SEIZING OF POWER**}



#235 as [#5, #90, #50, #10, #80] = **tsânîyph (H6797)**: {**UMBRA:**
#230 % #41 = #25} 1) turban, ***HEADDRESS***; 2) mitre

<<https://www.thesun.co.uk/news/26679003/pope-francis-wind-hat-flying/>>

[**IMAGE:** The pope momentarily lost his papal cap on Wednesday 13 MARCH 2024 as he travelled in the Popemobile on his way to a general audience as St Peter's Square in Vatican City. The bamboozled pontiff attempted to cling on to his skull cap, called a Zucchetto, before it was blown back out of reach. He said in an interview that as long as his health remains stable, he has no plans to give up his title as head of the Catholic Church]

USURPER: #41 - First number in the square

GUIDE: #49 - Last number in the square

MYSTERY: #90 - First + Last number --> **#90** as [#40, #30, #20] = **melek (H4428)**: 1) ***KING***;

ADJUSTER: #135 - Sum row

LEADER: #405 - Total sum rows

REGULATOR: #540 - Sum row + Total sum rows <-- ***JUPITER***
PRINCIPLE

GENERAL GOVERNOR: #1080 - (Sum row + Total sum rows) x 2

HIGH OVERSEER: #52920 - ((Sum row + Total sum rows) x 2) x Last number

[#49, {@1: Sup: 49 - **FLIGHT:** T'AO (#49); Ego: 49 - **FLIGHT:** T'AO (#49)}

#48, {@2: Sup: 16 - **CONTACT**: CHIAO (#65); Ego: 48 - **RITUAL**: LI (#97)}

#47, {@3: Sup: 63 - **WATCH**: SHIH (#128); Ego: 47 - **PATTERN**: WEN (#144 - **MALE DEME IS UNNAMED** {%10})}

#46, {@4: Sup: 28 - **CHANGE**: KENG (#156 - **I DO NOT CAUSE TERRORS** {%21} / **I DO NOT CAUSE TERRORS** {%21}); Ego: 46 - **ENLARGEMENT**: K'UO (#190)}

#45, {@5: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#229); Ego: 45 - **GREATNESS**: TA (#235)}

#44, {@6: Sup: 36 - **STRENGTH**: CH'IANG (#265); Ego: 44 - **STOVE**: TSAO (#279)}

#43, {@7: Sup: 79 - **DIFFICULTIES**: NAN (#344); Ego: 43 - **ENCOUNTERS**: YU (#322)}

#42, {@8: Sup: 40 - **LAW / MODEL**: FA (#384); Ego: 42 - **GOING TO MEET**: YING (#364)}

#41] {@9: Sup: 81 - **FOSTERING**: YANG (#465); Ego: 41 - **RESPONSE**: YING (#405)}

ONTIC CHECKSUM TOTAL: #156

DEME CHECKSUM TOTAL: #300

NUMEN AUGUSTUS PRINCIPLE [**#38 = 2 x METONIC LUNAR CYCLE, #71 - DOMINION, #14 - PENETRATION (JUI) DEATH OF AUGUSTUS ON 19 AUGUST --> #465** {@9: Sup: 81 - **FOSTERING**: YANG (#465); Ego: 41 - **RESPONSE**: YING (#405)}]

Whereas as stated on page 45 / 336 of our INSTRUCTIONS FOR LEGAL ASSISTANCE, the UNLAWFUL LIQUOR BAN being a notice dated **#308 - 30 MAY 2017** as having a ***NUMEN* *AUGUSTI* IMPETUS** [**#38 - 8 JUNE 2017 (*) STATUE PLAQUE INSTALLATION, #71 - SAINT PATRICK'S DAY (*) / DOMINION v's MITHRAISM AS SOLDIERS OF THE IMPERIUM, #14 - 28 MAY 2017 / 2023 (*) BOER WAR MEMORIAL INFIDELITY**] being evidence of INTELLECTUAL PROPERTY THEFT (*** noumenon referencing**) and a transition event conforming to a deference give towards the CATHOLIC ECCLESIASTICAL CALENDAR of PENTECOST SUNDAY on **#242 - 4 JUNE 2017** with mail delivery **#298 - 5 JUNE 2017** (eg: ***GOOD* *FRIDAY* *AGREEMENT***) and received **#233 - 7 JUNE 2017** exhibiting commemoration infidelity by a SCOTTISH (ie. **a common device as an economy for action**) regiment POPPY WREATH directed towards the BOER WAR MEMORIAL which usually is observed upon the Sunday prior to or upon **#410 - 31 MAY**, since BOER WAR DAY, despite a local memorial existing from 29 OCTOBER 1909, was only generally (ie. **The NATIONAL BOER WAR MEMORIAL ASSOCIATION Inc was formed in 2007 under the leadership of Colonel John Haynes OAM (Ret'd) with the aim of constructing a memorial which was opened by His Excellency the Governor**

General SIR PETER COSGROVE on 27 MAY 2017. The NATIONAL ASSOCIATION in accord with its constitution was wound-up in 2018) established in 2010 to generate public interest within Australia's first war without offending the local SALE RSL faction of IRISH CATHOLIC REPUBLICANISM with their ANTI-BRITISH (ie. **the failed military action implicit to a lack of noble rulers**) ATLANTIS 25 APRIL 1915 PHANTASM by asserting any LETTERS PATENT imperative.

REDUCTIO AD HITLERUM [#40 - LAW / MODEL (FA)] -> #38 - FULLNESS (SHENG): 7 JUNE 1942: AS IDEA #235: "TACTICS FOR THE SEIZING OF POWER: The activities of the Church in Spain are no different from those of the Catholic Church in our own country, or indeed from those of most Churches in any other country. Any Church, provided it is in a position to exert [**a calculated, premeditated and deterministic**] influence on the civil régime, will, as a matter of principle, support or tolerate only such a régime as knows and recognises no form of popular organisation other than one under the œgis (ie. **endorsement, sponsorship**) of the Church, and is therefore dependent, for purposes of general administration, solely on the Church, as the only organised leadership of the people.

Unless it is prepared to renounce that striving for power, which is inherent in every Church participating in politics, the Church in Spain cannot recognise the present régime, which has created in the FALANGE (ie. **the Spanish Fascist movement that merged with traditional right-wing elements in 1937 to form the ruling party, and was formally abolished in 1977**) an organisation of its own for the direction of the Spanish people. There is therefore only one thing the Falange can do to establish definite relations with the Church, and that is to limit the intervention of the latter to religious—that is, supernatural—affairs.

If one once allows the Church to exercise the slightest influence on the governing of the people and the upbringing of the younger generation, it will strive to become omnipotent, and one makes a great mistake if one thinks that one can make a collaborator of the Church by accepting a compromise...

In all the discussions on this subject I found myself repeatedly compelled to say that such a thing as treason on idealistic grounds did not exist. The only type of treason which one might possibly regard as springing from certain moral inhibitions is a refusal to join the armed forces on grounds of religious conviction. But we should not fail to point out to these elements which refuse to fight on religious grounds that they obviously still want to eat the things others are fighting to get for them, that this was quite contrary to the spirit of a higher justice, and that we must therefore leave them to starve.

#283 - ONTIC CHECKSUM TOTAL: #156 as [#6, #5, #6, #100, #70, #50, #6, #40] = yâqa' (H3363): {**UMBRA: #180 % #41 = #16**} **1)** to be dislocated, be alienated; **1a)** (Qal) to be dislocated, be torn away, be alienated; **1b)** (Hiphil); **1b1)** to execute slowly (by exposure or impalation); **1b2)** to hang; **1c)** (Hophal) ***TO* *BE* *EXECUTED***;

#1092 - DEME CHECKSUM TOTAL: #300 as [#500, #1, #100, #10, #200, #1, #10, #70, #200] = Pharisaîos (G5330): {**UMBRA: #1092 % #41 = #26**} **1)** A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. ***IN* *OPPOSITION* *TO* *THE* *USURPED* *DOMINION* *OF* *THE* *HERODS* *AND* *THE* *RULE* *OF* *THE* *ROMANS*, *THEY* *STOUTLY* *UPHELD* *THE* *THEOCRACY* *AND* *THEIR* *COUNTRY'S* *CAUSE*, *AND* *POSSESSED* *GREAT* *INFLUENCE* *WITH* *THE* *COMMON* *PEOPLE***. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.;

"THOUGH I MIGHT ALSO HAVE CONFIDENCE IN THE FLESH. IF ANY OTHER MAN THINKETH THAT HE HATH WHEREOF HE MIGHT TRUST IN THE FLESH, I MORE: CIRCUMCISED THE EIGHTH DAY, OF THE STOCK OF ISRAEL, OF THE TRIBE OF BENJAMIN, AN HEBREW OF THE HEBREWS; AS TOUCHING THE LAW, A ***PHARISEE*-G5330**; CONCERNING ZEAL, PERSECUTING THE CHURCH; TOUCHING THE RIGHTEOUSNESS WHICH IS IN THE LAW, BLAMELESS." [**Philippians 3:4-6**]

I regard it as an act of exceptional clemency that I did not, in fact, carry out this threat, but contented myself with shooting one hundred and thirty of these self-styled ***BIBLE* *STUDENTS*** (Bibelforscher) [BETWEEN AUGUST 1939 AND SEPTEMBER 1940, 152 JEHOVAH'S WITNESS BIBLE STUDENTS APPEARED BEFORE THE HIGHEST MILITARY COURT OF THE WEHRMACHT, CHARGED WITH DEMORALIZATION OF THE ARMED FORCES]. Incidentally, the execution of these hundred and thirty cleared the **#AIR**, just like a ***THUNDERSTORM*** does. When the news of the shootings was made public, many thousands of similarly minded

people who proposed to avoid military service on the score of some religious scruple or other lost their courage and changed their minds.

If you wish to wage war successfully or to lead a people successfully through a difficult period of its history, you must have no doubts whatever on one point—namely, any individual who in such times tries, either actively or passively, to exclude himself from the activities of the community, must be destroyed.

Anyone who for false reasons of mercy deviates from this clear principle is ***AIDING*, *WILLINGLY* *OR* *UNWILLINGLY*, *THE* *DISSOLUTION* *OF* *THE* *STATE*.**" [pages 515, 516, 519]

#60 - 積 = #511

COGITO: [#41, #41, #41, #41, #41] as #60 -
ACCUMULATION (CHI)

RANGE: **noon 13 to 17 SEPTEMBER**

**ANKH: #400 (x [24 x 7 x 13 x 49 / 293 = 365.2423] % 22) = 17
SEPTEMBER | #6000 % 22 = 13 SEPTEMBER 2001 | #8800 % 22 =
#TAU**

**#511 as [#300, #200, #2, #9] = sharbiyt (H8275): {UMBRA: #521
% #41 = #29} 1) *SCEPTRE*; 2) (TWOT) dart, spear;**

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:60>>

[#41 {**@1**: Sup: 41 - **RESPONSE**: YING (#41); Ego: 41 - **RESPONSE**:
YING (#41)}

#41 {**@2**: Sup: 1 - **CENTRE**: CHUNG (#42); Ego: 41 - **RESPONSE**:
YING (#82 - **MALE DEME IS UNNAMED** {%11})}

#41 {**@3**: Sup: 42 - **GOING TO MEET**: YING (#84 - **I AM NOT A MAN
OF VIOLENCE** {%2}); Ego: 41 - **RESPONSE**: YING (#123)}

#41 {**@4**: Sup: 2 - **FULL CIRCLE**: CHOU (#86 - **I AM NOT A ROBBER
OF FOOD** {%10}); Ego: 41 - **RESPONSE**: YING (#164)}

#41] {**@5**: Sup: 43 - **ENCOUNTERS**: YU (#129); Ego: 41 - **RESPONSE**:
YING (#205)}

TELOS TOTAL: #205

ONTIC CHECKSUM TOTAL: #170

DEME CHECKSUM TOTAL: #82

#317 - FEME CHECKSUM TOTAL: #74 as [#300, #2, #9, #6] /

#322 - FEME CHECKSUM TOTAL: #79 as [#6, #5, #300, #2, #9] /

**#357 - MALE CHECKSUM TOTAL: #121 as [#30, #300, #2, #9,
#10, #6] /**

#811 - FEME CHECKSUM TOTAL: #82 as [#300, #2, #9, #500] /
#851 - MALE CHECKSUM TOTAL: #129 as [#30, #300, #2, #9, #10, #500] = **shêbet** (H7626): {**UMBRA: #311 % #41 = #24**} **1**) rod, staff, branch, offshoot, club, ***SCEPTRE***, tribe; **1a**) rod, staff; **1b**) shaft (of spear, dart); **1c**) club (of shepherd's implement); **1d**) truncheon, sceptre (mark of authority); **1e**) clan, tribe;

#917 - MALE CHECKSUM TOTAL: #129 as [#100, #1, #2, #4, #800, #10] = **rhábdos** (G4464): {**UMBRA: #377 % #41 = #8**} **1**) a staff, a walking stick, a twig, rod, branch; **2**) a rod with which one is beaten; **3**) a staff; **3a**) as used on a journey, or to lean upon, or by shepherds; **3b**) when applied to kings; **3b1**) with a rod of iron, indicates the severest, most rigorous rule; **3b2**) ***A* *ROYAL* *SCEPTRE***;

#259 - MALE CHECKSUM TOTAL: #109 as [#2, #1, #200, #6, #50] /
#263 - MALE CHECKSUM TOTAL: #129 as [#6, #1, #200, #6, #50] /
#287 - FEME CHECKSUM TOTAL: #125 as [#30, #1, #200, #6, #50] = **'ârôwn** (H727): {**UMBRA: #257 % #41 = #11**} **1**) chest, ark; **1a**) money chest; **1b**) Ark of the Covenant; **2**) (TWOT) ***COFFIN***;

#305 - DEME CHECKSUM TOTAL: #396 as [#30, #200, #70, #5] /
#311 - FEME CHECKSUM TOTAL: #149 as [#6, #30, #200, #70, #5] /
#682 - MALE CHECKSUM TOTAL: #129 as [#2, #200, #70, #400, #10] /
#690 - MALE CHECKSUM TOTAL: #129 as [#200, #70, #400, #20] = **ra'** (H7451): {**UMBRA: #270 % #41 = #24**} **1**) bad, evil; **1a**) bad, disagreeable, malignant; **1b**) bad, unpleasant, evil (giving pain, unhappiness, misery); **1c**) evil, displeasing; **1d**) bad (of its kind - land, water, etc); **1e**) bad (of value); **1f**) worse than, worst (comparison); **1g**) sad, unhappy; **1h**) evil (hurtful); **1i**) bad, unkind (vicious in disposition); **1j**) bad, evil, ***WICKED* (*ETHICALLY*)**; **1j1**) in general, of persons, of thoughts; **1j2**) deeds, actions; **1k**) evil, distress, misery, injury, calamity; **1k1**) evil, distress, ***ADVERSITY***; **1k2**) evil, injury, wrong; **1k3**) evil (ethical); **1l**) evil, misery, distress, injury; **1l1**) evil, misery, distress; **1l2**) ***EVIL*, *INJURY*, *WRONG***; **1l3**) evil (ethical);

#182 - MALE CHECKSUM TOTAL: #38 as [#5, #7, #70, #100] /
#183 - ONTIC CHECKSUM TOTAL: #186 as [#7, #70, #100, #6] /
#583 - FEME CHECKSUM TOTAL: #178 as [#6, #400, #7, #70, #100] /
#587 - MALE CHECKSUM TOTAL: #129 as [#7, #70, #100, #400, #10] = **zâ'aq** (H2199): {**UMBRA: #177 % #41 = #13**} **1**) ***TO* *CRY*, *CRY* *OUT*, *CALL*, *CALL* *FOR* *HELP***; **1a**) (Qal); **1a1**) to call (to one's aid); **1a2**) to cry, cry out (in need); **1b**) (Niphal)

***TO* *BE* *ASSEMBLED*, *BE* *CALLED* *TOGETHER*, *BE* *JOINED* *TOGETHER*;** **1c**) (Hiphil); **1c1**) to call, call out, call together, ***SUMMON*;** **1c2**) to make a crying, proclaim; **1c3**) ***TO* *HAVE* *A* *PROCLAMATION* *MADE*;** **1c4**) to call out to, call out at;

#582 - MALE CHECKSUM TOTAL: #129 as [**#2, #300, #70, #200, #10**] = sha'ar (H8179): {**UMBRA: #570 % #41 = #37**} **1**) gate; **1a**) ***GATE* (*OF* *ENTRANCE*);** **1b**) gate (of space inside gate, i.e. marketplace, public meeting place); **1b1**) city, town; **1c**) gate (of palace, ***ROYAL* *CASTLE***, temple, court of tabernacle); **1d**) ***HEAVEN***;

The #CENTER (205 <-> 164) intersection of the 9x9x9 = 729 appraisals and nomenclature as its ONTIC premise being an extension of the COGITO to include the SEPTET VOLUNTĀTIS / TRANSFORMATIVE PROTOTYPES OF ANTIQUITY (ie. **excluding the LUO SHU reference object**) produces the **IDEA TEMPLATE TO QUEEN VICTORIA's LETTERS PATENT**.

<<http://www.grapple369.com/Savvy/?telos:205&intersect:164&type:1>>

+	ZRC	NOUS	PROTOTYPE	
	1.5.5	#41	GENIUS	
	2.5.5	#41	GENIUS	
	3.5.5	#41	GENIUS	
	4.5.5	#41	GENIUS	
	5.5.5	#41	GENIUS	
	6.5.5	#41	GENIUS	@84, @
	7.5.5	#41	GENIUS	
	8.5.1	#53	GENIUS	

#500 - FACILITATORS / ARBITRATORS TO #492 - VOLUNTARY FREE WILL

#ALEPH: @84, {**@1:** Sup: 3 - **MIRED:** HSIEN (#3); Ego: 3 - **MIRED:** HSIEN (#3)}

#BETH: @86, {**@2:** Sup: 8 - **OPPOSITION:** KAN (#11); Ego: 5 - **KEEPING SMALL:** SHAO (#8)}

#GIMEL: @84, {**@3:** Sup: 11 - **DIVERGENCE:** CH'A (#22); Ego: 3 - **MIRED:** HSIEN (#11)}

#DALETH: @86, {**@4:** Sup: 16 - **CONTACT:** CHIAO (#38 -

SUMMON); Ego: 5 - **KEEPING SMALL**: SHAO (#16)}
#HE: @186, {@5: Sup: 40 - **LAW / MODEL**: FA (#78 - ***SUMMON***);
Ego: 24 - **JOY**: LE (#40)}
#VAV: @84, {@6: Sup: 43 - **ENCOUNTERS**: YU (#121 - ***SCEPTRE***);
Ego: 3 - **MIRE**: HSIEN (#43)}
#ZAYIN: @86, {@7: Sup: 48 - **RITUAL**: LI (#169 - ***SUMMON*** / **I**
TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18} / **I**
TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}); Ego: 5 -
KEEPING SMALL: SHAO (#48)}

#499 - MALE CHECKSUM TOTAL: #169 as [#2, #40, #30, #20, #6, #400, #1] = malkûw (H4437): {**UMBRA: #96 % #41 = #14**} **1**) royalty, reign, kingdom; **1a**) ***ROYALTY***, ***KINGSHIP***, ***KINGLY*** ***AUTHORITY***; **1b**) kingdom; **1c**) realm (of territory); **1d**) ***REIGN*** (***OF*** ***TIME***);

<-- 1 AD + 100 x 19 METONIC CYCLES = WEDNESDAY 20 MARCH 1901

#1120 - MALE CHECKSUM TOTAL: #169 as [#8, #100, #800, #4, #8, #200] = Hērôdēs (G2264): {**UMBRA: #1120 % #41 = #13**} **0**) Herod = 'heroic'; **1**) the name of a ***ROYAL*** ***FAMILY*** ***THAT*** ***FLOURISHED*** ***AMONG*** ***THE*** ***JEWS*** ***IN*** ***THE*** ***TIMES*** ***OF*** ***CHRIST*** ***AND*** ***THE*** ***APOSTLES***. Herod the Great was the son of Antipater of Idumaea. Appointed king of Judaea B.C. 40 by the Roman Senate at the suggestion of Antony and with the consent of Octavian, he at length overcame the great opposition which the country made to him and took possession of the kingdom B.C. 37; and after the battle of Actium, he was confirmed by Octavian, whose favour he ever enjoyed. He was brave and skilled in war, learned and sagacious; but also extremely suspicious and cruel. Hence he destroyed the entire royal family of Hasmonaeans, put to death many of the Jews that opposed his government, and proceeded to kill even his dearly beloved wife Mariamne of the Hasmonaean line and his two sons she had borne him. By these acts of bloodshed, and especially by his love and imitation of Roman customs and institutions and by the burdensome taxes imposed upon his subjects, he so alienated the Jews that he was unable to regain their favour by his splendid restoration of the temple and other acts of munificence. He died in the 70th year of his age, the 37th year of his reign, the 4th before the ***DIONYSIAN*** ***ERA***. In his closing years John the Baptist and Christ were born; Matthew narrates that he commanded all the male children under two years old in Bethlehem to be slain....;

THE ***DIONYSIAN*** ***ERA*** is a fascinating concept in the JULIAN CALENDAR AND LUNAR METONIC CYCLE ASSOCIATED TO 1 Anno Domini as dating system devised in AD 525 by DIONYSIUS EXIGUUS. It spans

532 years and covers a complete cycle of New Moons (which occur every 19 years on the same date) and dominical letters (correspondences between days of the week and the month, recurring every 28 years in the same order). The product of 19 and 28 results in this interval of 532 years, during which a given phase of the Moon repeats on the same day of the week and month.

#213 - FEME CHECKSUM TOTAL: #51 as [#2, #10, #200, #1] = **bîyrâ'** (H1001): {**UMBRA: #217 % #41 = #12**} 1) ***CASTLE***, citadel, ***PALACE***;

#CHET: @84, {@8: Sup: 51 - **CONSTANCY: CH'ANG (#220 - *SUMMON* *POLITICAL* *ASSEMBLY* / I CURSE NOT A GOD {%38} / I CURSE NOT A GOD {%38})**; Ego: 3 - **MIRED: HSIEN (#51 - *CASTLE*)**}}

#TETH: @86, {@9: Sup: 56 - **CLOSED MOUTH: CHIN (#276)**; Ego: 5 - **KEEPING SMALL: SHAO (#56)**}}

#YOD: @177, {@10: Sup: 71 - **STOPPAGE: CHIH (#347 - *ROYAL* *AUTHORITY* *POWER*)**; Ego: 15 - **REACH: TA (#71 - *RULE*, *GOVERN* / MALE DEME IS UNNAMED {%2})**}}

#KAF: @84, {@11: Sup: 74 - **CLOSURE: CHIH (#421)**; Ego: 3 - **MIRED: HSIEN (#74 - *SCEPTRE*; *SUMMON* *POLITICAL* *ASSEMBLY*)**}}

#LAMED: @86, {@12: Sup: 79 - **DIFFICULTIES: NAN (#500)**; Ego: 5 - **KEEPING SMALL: SHAO (#79 - *SCEPTRE*; *COMMISSION*, *APPOINT*)**}}

#155 - FEME CHECKSUM TOTAL: #74 as [#10, #100, #5, #10, #30] /

#158 - MALE CHECKSUM TOTAL: #220 as [#6, #2, #5, #100, #5, #10, #30] = **qâhal** (H6950): {**UMBRA: #135 % #41 = #12**} 1) to assemble, gather; **1a)** (Niphal) to assemble; **1a1)** for religious reasons; **1a2)** ***FOR* *POLITICAL* *REASONS***; **1b)** (Hiphil) ***TO* *SUMMON* *AN* *ASSEMBLY***; **1b1)** for war, judgment; **1b2)** for religious purposes;

#501 - IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT

#317 - FEME CHECKSUM TOTAL: #74 as [#300, #2, #9, #6] /

#322 - FEME CHECKSUM TOTAL: #79 as [#6, #5, #300, #2, #9] /

#357 - MALE CHECKSUM TOTAL: #121 as [#30, #300, #2, #9, #10, #6] /

#811 - FEME CHECKSUM TOTAL: #82 as [#300, #2, #9, #500] /

#851 - MALE CHECKSUM TOTAL: #129 as [#30, #300, #2, #9, #10, #500] = **shêbet** (H7626): {**UMBRA: #311 % #41 = #24**} 1)

rod, staff, branch, offshoot, club, ***SCEPTRE***, tribe; **1a**) rod, staff; **1b**) shaft (of spear, dart); **1c**) club (of shepherd's implement); **1d**) truncheon, sceptre (mark of authority); **1e**) clan, tribe;

#MEM: @84, {@13: Sup: 1 - **CENTRE:** CHUNG (#501 - ***LAICITE* AS FRENCH SECULARISM**); Ego: 3 - **MIRE:** HSIEN (#82 - ***SCEPTRE***; ***COMMISSION***, ***APPOINT*** / **MALE DEME IS UNNAMED** {%11})}
#NUN: @86, {@14: Sup: 6 - **CONTRARIETY:** LI (#507); Ego: 5 - **KEEPING SMALL:** SHAO (#87 - ***ROYAL* *AUTHORITY* *POWER***)}
#SAMEK: @200, {@15: Sup: 44 - **STOVE:** TSAO (#551); Ego: 38 - **FULLNESS:** SHENG (#125 - ***COFFIN***)}

#87 - FEME CHECKSUM TOTAL: #87 as [#20, #60, #1, #6] / **#567 - MALE CHECKSUM TOTAL: #347** as [#40, #20, #60, #1, #6, #400, #40] = kiççê' (H3678): {**UMBRA: #81 % #41 = #40**} **1**) seat (of honour), throne, seat, stool; **1a**) seat (of honour), throne; **1b**) ***ROYAL* *DIGNITY***, ***AUTHORITY***, ***POWER*** (fig.);

#87 - FEME CHECKSUM TOTAL: #87 as [#30, #1, #6, #50] = 'âven (H205): {**UMBRA: #57 % #41 = #16**} **1**) trouble, ***WICKEDNESS***, sorrow; **1a**) trouble, sorrow; **1b**) idolatry; **1c**) trouble of iniquity, wickedness;

#87 - FEME CHECKSUM TOTAL: #87 as [#7, #40, #40] = zâmâm (H2162): {**UMBRA: #87 % #41 = #5**} **1**) wicked device, ***EVIL* *PLAN***;

#377 - MALE CHECKSUM TOTAL: #347 as [#5, #80, #10, #20, #30, #8, #9, #5, #10, #200] = epikaléomai (G1941): {**UMBRA: #272 % #41 = #26**} **1**) to put a name upon, to surname; **1a**) to permit one's self to be surnamed; **2**) to be named after someone; **3**) to call something to one; **3a**) to cry out upon or against one; **3b**) to charge something to one as a crime or reproach; **3c**) ***TO* *SUMMON* *ONE* *ON* *ANY* *CHARGE***, ***PROSECUTE* *ONE* *FOR* *A* *CRIME***; **3d**) to blame one for, accuse one of; **4**) to invoke; **4a**) to call upon for one's self, in one's behalf; **4a1**) any one as a helper; **4a2**) as my witness; **4a3**) as my judge; **4a4**) to appeal unto; **4b**) to call upon by pronouncing the name of Jehovah; **4b1**) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name;

SECTION II: THERE SHALL BE A GREAT SEAL OF AND FOR OUR SAID COMMONWEALTH WHICH OUR SAID GOVERNOR GENERAL SHALL KEEP AND USE FOR SEALING ALL THINGS WHATSOEVER THAT SHALL PASS THE SAID GREAT SEAL. PROVIDED THAT UNTIL A GREAT SEAL SHALL BE PROVIDED THE PRIVATE SEAL OF OUR

SAID GOVERNOR GENERAL MAY BE USED AS THE GREAT SEAL OF THE COMMONWEALTH OF AUSTRALIA.

#259 - MALE CHECKSUM TOTAL: #109 as [#2, #1, #200, #6, #50] /

#263 - MALE CHECKSUM TOTAL: #129 as [#6, #1, #200, #6, #50] /

#287 - FEME CHECKSUM TOTAL: #125 as [#30, #1, #200, #6, #50] = 'ârôwn (H727): {UMBRA: #257 % #41 = #11} 1) chest, ark; 1a) money chest; 1b) Ark of the Covenant; 2) (TWOT) *COFFIN*;

#1016 - FEME CHECKSUM TOTAL: #125 as [#10, #100, #200, #6, #700] = q'êrâ' (H7123): {UMBRA: #301 % #41 = #14} 1) to call, read aloud, read out, shout; 1a) (P'al); 1a1) to call, *PROCLAIM*; 1a2) to read aloud, read out; 1b) (Ithp'el) to be *SUMMONED*, be called;

YOUTUBE: "LORD CHAMBERLAIN BREAKS WAND OF OFFICE AND PLACES IT ON QUEEN'S COFFIN (19 SEPTEMBER 2022)"

<<https://www.youtube.com/watch?v=NYTE49oi3xk>>



WHAT IS THE 'WAND OF OFFICE' THAT WAS BROKEN AT THE QUEEN'S FUNERAL?

One of the stranger moments of the funeral of Queen Elizabeth II is a final ceremonial act known as the "breaking of the wand" which is then buried with the late monarch. It is an event that has not taken place since her father, KING GEORGE VI, was buried in 1952, and which has never been widely seen by the public before. LORD PARKER, the lord chamberlain, completes this symbolic ceremony in which he breaks his wand of office. Known as the 'breaking of the stick', this part of the funeral marks the end of the lord chamberlain's term in service of QUEEN

ELIZABETH II. His is the most senior position in the royal household and he is responsible for organising events such as weddings, funerals and state visits for the monarch; he has held the position since APRIL 2021. KING CHARLES III will now appoint a lord chamberlain of his own.

#449 - SAINT PATRICK'S DAY IRISH REPUBLICAN CAUSE (SEDITION BY MAGISTRATES / JUDGES) / FEME CHECKSUM

TOTAL: #125 as [#5, #10, #30, #4, #400] = yâlad (H3205):
{UMBRA: #44 % #41 = #3} 1) to bear, bring forth, beget, gender, travail; **1a**) (Qal); **1a1**) to bear, ***BRING* *FORTH***; **i) *OF* *CHILD* *BIRTH***; **ii**) of distress (simile); **iii) *OF* *WICKED* (*BEHAVIOUR*)**; **1a2**) to beget; **1b**) (Niphal) to be born; **1c**) (Piel); **1c1**) to cause or help to bring forth; **1c2**) to assist or tend as a midwife; **1c3**) midwife (participle); **1d**) (Pual) to be born; **1e**) (Hiphil); **1e1**) to beget (a child); **1e2**) to bear (fig. - of wicked bringing forth iniquity); **1f**) (Hophal) day of birth, birthday (infinitive); **1g**) (Hithpael) to declare one's birth (pedigree);

SECTION III: THE GOVERNOR GENERAL MAY CONSTITUTE AND APPOINT, IN OUR NAME AND ON OUR BEHALF, ALL SUCH *JUDGES*, COMMISSIONERS, JUSTICES OF THE PEACE, AND OTHER NECESSARY OFFICERS AND MINISTERS OF OUR SAID COMMONWEALTH, AS MAY BE LAWFULLY CONSTITUTED OR APPOINTED BY US.

#AYIN: @186, {@16: Sup: 68 - **DIMMING:** MENG (#619); Ego: 24 - **JOY:** LE (#149 - ***WICKEDNESS* / *RULE*, *GOVERN***)}

#305 - DEME CHECKSUM TOTAL: #396 as [#30, #200, #70, #5] /

#311 - FEME CHECKSUM TOTAL: #149 as [#6, #30, #200, #70, #5] /

#682 - MALE CHECKSUM TOTAL: #129 as [#2, #200, #70, #400, #10] /

#690 - MALE CHECKSUM TOTAL: #129 as [#200, #70, #400, #20] = ra' (H7451): **{UMBRA: #270 % #41 = #24} 1**) bad, evil; **1a**) bad, disagreeable, malignant; **1b**) bad, unpleasant, evil (giving pain, unhappiness, misery); **1c**) evil, displeasing; **1d**) bad (of its kind - land, water, etc); **1e**) bad (of value); **1f**) worse than, worst (comparison); **1g**) sad, unhappy; **1h**) evil (hurtful); **1i**) bad, unkind (vicious in disposition); **1j**) bad, evil, ***WICKED* (*ETHICALLY*)**; **1j1**) in general, of persons, of thoughts; **1j2**) deeds, actions; **1k**) evil, distress, misery, injury, calamity; **1k1**) evil, distress, ***ADVERSITY***; **1k2**) evil, injury, wrong; **1k3**) evil (ethical); **1l**) evil, misery, distress, injury; **1l1**) evil, misery, distress; **1l2**) ***EVIL*, *INJURY*, *WRONG***; **1l3**) evil (ethical);

#311 - FEME CHECKSUM TOTAL: #149 as [#6, #30, #5, #200, #70] = râ'a' (H7489): **{UMBRA: #340 % #41 = #12} 1**) to be bad,

be evil; **1a)** (Qal); **1a1)** to be displeasing; **1a2)** to be sad; **1a3)** ***TO*
BE *INJURIOUS*, *BE* *EVIL***; **1a4)** to be wicked, be evil
(ethically); **1b)** (Hiphil); **1b1)** to do an injury or hurt; **1b2)** to do evil or
wickedly; **1b3)** mischief (participle); **1c)** to break, shatter; **1c1)** (Qal); **i)**
to break; **ii)** broken (participle); **iii)** to be broken; **1c2)** (Hithpolel) to be
broken, be broken in pieces, be broken asunder;

#473 - FEME CHECKSUM TOTAL: #149 as [#6, #7, #40, #400,
#20] = zimmâh (H2154): {**UMBRA: #52 % #41 = #11**} **1)** plan,
device, wickedness, evil plan, mischievous purpose; **1a)** plan, purpose;
1b) evil device, ***WICKEDNESS***; **1c)** not chaste, incest, licentiousness,
adultery, idolatry, harlotry;

#152 - FEME CHECKSUM TOTAL: #71 as [#5, #20, #100, #10, #9,
#8] /

#230 - FEME CHECKSUM TOTAL: #149 as [#20, #5, #20, #100,
#10, #20, #5, #50] = krínō (G2919): {**UMBRA: #980 % #41 =
#37**} **1)** to separate, put asunder, to pick out, select, choose; **2)** to
approve, esteem, to prefer; **3)** to be of opinion, deem, think, to be of
opinion; **4)** to determine, resolve, decree; **5)** to judge; **5a)** to pronounce
an opinion concerning right and wrong; **5a1)** to be judged, i.e.
summoned to trial that one's case may be examined and judgment
passed upon it; **5b)** to pronounce judgment, to subject to censure; **5b1)**
of those who act the part of judges or arbiters in matters of common life,
or pass judgment on the deeds and words of others; **5c)** ***TO* *RULE*,
*GOVERN***; **5c1)** ***TO* *PRESIDE* *OVER* *WITH* *THE*
POWER *OF* *GIVING* *JUDICIAL* *DECISIONS*,
BECAUSE *IT* *WAS* *THE* *PREROGATIVE* *OF* *KINGS*
AND *RULERS* *TO* *PASS* *JUDGMENT***; **5d)** to contend
together, of warriors and combatants; **5d1)** to dispute; **5d2)** in a
forensic sense; **i)** to go to law, have suit at law;

**SECTION IV: THE GOVERNOR GENERAL, SO FAR AS WE
OURSELVES LAWFULLY MAY, UPON SUFFICIENT CAUSE TO HIM
APPEARING, MAY REMOVE FROM HIS OFFICE, OR SUSPEND FROM
THE EXERCISE OF THE SAME, ANY PERSON EXERCISING ANY
OFFICE OF OUR SAID COMMONWEALTH, UNDER OR BY VIRTUE OF
ANY--COMMISSION OR WARRANT GRANTED, OR WHICH MAY BE
GRANTED, BY US IN OUR NAME OR UNDER OUR AUTHORITY.**

#PE: @191, {@17: Sup: 16 - **CONTACT:** CHIAO (#635); Ego: 29 -
DECISIVENESS: TUAN (#178 - ***ROYAL* *POWER* /
DOMINION / *SUMMON***)}

#TSADE: @200, {@18: Sup: 54 - **UNITY:** K'UN (#689); Ego: 38 -
FULLNESS: SHENG (#216 - ***ROYAL***)}

#502 - FEME CHECKSUM TOTAL: #178 as [#40, #30, #20, #6,

#400, #6] = malkûwth (H4438): {UMBRA: #496 % #41 = #4} 1)
royalty, royal power, reign, ***KINGDOM***, sovereign power; **1a)**
***ROYAL* *POWER*, *DOMINION*;** **1b)** reign; **1c)** kingdom, realm;

#182 - MALE CHECKSUM TOTAL: #38 as [#5, #7, #70, #100] /
#183 - ONTIC CHECKSUM TOTAL: #186 as [#7, #70, #100, #6] /
#583 - FEME CHECKSUM TOTAL: #178 as [#6, #400, #7, #70,
#100] /

#587 - MALE CHECKSUM TOTAL: #129 as [#7, #70, #100, #400,
#10] = zâ'aq (H2199): {UMBRA: #177 % #41 = #13} 1) *TO*
***CRY*, *CRY* *OUT*, *CALL*, *CALL* *FOR* *HELP*;** **1a)** (Qal);
1a1) to call (to one's aid); **1a2)** to cry, cry out (in need); **1b)** (Niphal)
TO* *BE* *ASSEMBLED*, *BE* *CALLED* *TOGETHER*, *BE
***JOINED* *TOGETHER*;** **1c)** (Hiphil); **1c1)** to call, call out, call
together, ***SUMMON***; **1c2)** to make a crying, proclaim; **1c3) *TO***
***HAVE* *A* *PROCLAMATION* *MADE*;** **1c4)** to call out to, call out
at;

#1069 - FEME CHECKSUM TOTAL: #178 as [#5, #8, #400, #6,
#40, #10, #600] = châtham (H2856): {UMBRA: #448 % #41 =
#38} 1) to seal, seal up, ***AFFIX* *A* *SEAL*;** **1a)** (Qal); **1a1)** to
seal, affix one's seal; **1a2)** to seal up, fasten up by sealing; **1b)** (Niphal)
to ***SEAL*;** **1c)** (Piel) to lock up; **1d)** (Hiphil) ***TO* *BE* *STOPPED*;**

"TO Our Governor-General of Australia

WITH THIS you will receive a Great Seal prepared by Our Order for the
use of Our Government of Australia.

OUR WILL AND PLEASURE IS, and We do hereby authorize and direct,
that the said Great Seal be used in sealing all things whatsoever that shall
pass the Great Seal of Australia.

OUR WILL AND PLEASURE FURTHER IS that you do cause the Great Seal
that accompanied Our Royal Warrant given at Our Court at Government
House, Canberra, on **16 FEBRUARY 1954** to be defaced by you in Our
Executive Council of Australia.

AND FOR SO DOING this shall be your Warrant.

GIVEN at Our Court at Government House, Canberra, on 19 OCTOBER
1973." [**GOUGH WHITLAM, PRIME MINISTER, 19 OCTOBER 1973**]

#410 - MALE CHECKSUM TOTAL: #78 as [#300, #40, #70] /
#431 - MALE CHECKSUM TOTAL: #169 as [#5, #10, #300, #40,
#70, #6] /
#482 - FEME CHECKSUM TOTAL: #239 as [#6, #10, #300, #40,

#70, #50, #6] /

#810 - MALE CHECKSUM TOTAL: #220 as [#400, #300, #40, #70] /

#820 - MALE CHECKSUM TOTAL: #169 as [#300, #40, #70, #400, #10] /

#865 - FEME CHECKSUM TOTAL: #298 as [#400, #300, #40, #70, #50, #5] = shâma' (H8085): {UMBRA: #410 % #41 = #41} 1) to hear, listen to, obey; 1a) (Qal); 1a1) to hear (perceive by ear); 1a2) to hear of or concerning; 1a3) to hear (have power to hear); 1a4) to hear with attention or interest, listen to; 1a5) to understand (language); 1a6) to hear (of judicial cases); 1a7) to listen, give heed; i) to consent, agree; ii) to grant request; 1a8) to listen to, yield to; 1a9) to obey, be obedient; 1b) (Niphal); 1b1) to be heard (of voice or sound); 1b2) to be heard of; 1b3) to be regarded, be obeyed; 1c) (Piel) to cause to hear, call to hear, summon; 1d) (Hiphil); 1d1) to cause to hear, tell, proclaim, utter a sound; 1d2) to sound aloud (musical term); 1d3) *TO* *MAKE* *PROCLAMATION*, *SUMMON*; 1d4) to cause to be heard; 1e) sound

#322 - FEME CHECKSUM TOTAL: #79 as [#6, #10, #100, #200, #1, #5] / [#1, #100, #200, #1, #20] /

#811 - FEME CHECKSUM TOTAL: #82 as [#100, #200, #1, #10, #500] /

#421 - FEME CHECKSUM TOTAL: #178 as [#10, #100, #200, #1, #50, #50, #10] = qârâ' (H7121): {UMBRA: #301 % #41 = #14} 1) to call, call out, recite, read, cry out, proclaim; 1a) (Qal); 1a1) to call, cry, utter a loud sound; 1a2) to call unto, cry (for help), call (with name of God); 1a3) to proclaim; 1a4) to read aloud, read (to oneself), read; 1a5) *TO* *SUMMON*, *INVITE*, *CALL* *FOR*, *CALL* *AND* *COMMISSION*, *APPOINT*, *CALL* *AND* *ENDOW*; 1a6) to call, name, give name to, call by; 1b) (Niphal); 1b1) to call oneself; 1b2) to be called, be proclaimed, be read aloud, be summoned, be named; 1c) (Pual) to be called, be named, be called out, be chosen;



<https://www.aph.gov.au/About_Parliament/Senate/Powers_practice_n_procedures/aso/so004>

NEW STANDING ORDERS 14A - OPENING OF PARLIAMENT BY THE QUEEN WAS ADOPTED ON 20 OCTOBER 1953 WITHOUT DEBATE / 1989 REVISION: OLD SO 14A RENUMBERED AS SO4; EXPRESSION STREAMLINED

WHEN HER MAJESTY THE QUEEN IS PRESENT IN AUSTRALIA AND INTENDS TO INDICATE IN PERSON THE CAUSE OF THE ***CALLING* *TOGETHER* *OF* *PARLIAMENT***, REFERENCES IN THIS CHAPTER TO THE GOVERNOR-GENERAL SHALL BE READ AS REFERENCES TO HER MAJESTY THE QUEEN.

IT WAS OCCASIONED BY THE IMPENDING VISIT OF QUEEN ELIZABETH II IN 1954, THE FIRST VISIT TO AUSTRALIA BY A REIGNING MONARCH. AN EARLIER VISIT HAD BEEN CONTEMPLATED BY KING GEORGE VI AND ADVICE OBTAINED FROM THE SOLICITOR-GENERAL ABOUT THE POSSIBILITY OF THE MONARCH OPENING PARLIAMENT. THERE WAS NO CONSTITUTIONAL REASON WHY THIS SHOULD NOT OCCUR, ALTHOUGH THE STANDING ORDERS WERE BASED ON THE GOVERNOR-GENERAL PERFORMING THAT ROLE. TO AVOID ANY CONFUSION, EMBARRASSMENT OR DOUBT A NEW STANDING ORDER WAS PROPOSED AND ADOPTED WELL BEFORE QUEEN ELIZABETH ARRIVED IN THE COUNTRY. AS WELL AS OPENING A SESSION OF PARLIAMENT ON **15 FEBRUARY 1954**, THE QUEEN ALSO OPENED SESSIONS ON 28 FEBRUARY 1974 AND 8 MARCH 1977.

#248 - DEME CHECKSUM TOTAL: #542 as [#80, #1, #100, #1, #20, #1, #30, #5, #10] /
#298 - DEME CHECKSUM TOTAL: #542 as [#80, #1, #100, #1, #20, #1, #30, #5, #10, #50] /
#320 - DEME CHECKSUM TOTAL: #542 as [#80, #1, #100, #1, #20, #5, #20, #30, #8, #40, #5, #9, #1] /
#449 - DEME CHECKSUM TOTAL: #542 as [#80, #1, #100, #1, #20, #1, #30, #5, #200, #1, #10] /
#462 - DEME CHECKSUM TOTAL: #542 as [#80, #1, #100, #1, #20, #1, #30, #5, #10, #200, #9, #5] /
#1033 - DEME CHECKSUM TOTAL: #542 as [#80, #1, #100, #1, #20, #1, #30, #800] = **parakaléo (G3870): {UMBRA: #1038 % #41 = #13} 1)** to call to one's side, call for, ***SUMMON***; **2) *TO* *ADDRESS*, *SPEAK* *TO***, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; **2a)** to admonish, exhort; **2b)** to beg, entreat, beseech; **2b1)** to strive to appease by entreaty; **2c)** to console, to encourage and strengthen by consolation, to comfort; **2c1)** to receive consolation, be comforted; **2d)**

to encourage, strengthen; **2e**) exhorting and comforting and encouraging; **2f**) to instruct, teach;

"PURSUANT TO THE WARRANT OF HER MAJESTY QUEEN ELIZABETH THE SECOND, DATED 19 OCTOBER 1973, THE GREAT SEAL REFERRED TO THEREIN WAS THIS DAY DEFACED BY ME IN THE EXECUTIVE COUNCIL..."
[**PAUL HASLUCK, GOVERNOR GENERAL, 6 NOVEMBER 1973**]

<<https://recordsearch.naa.gov.au/SearchNRetrieve/Interface/ViewImage.aspx?B=4765089>>

SECTION V: THE GOVERNOR GENERAL MAY ON OUR BEHALF EXERCISE ALL POWERS UNDER THE COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT, 1900, OR OTHERWISE IN RESPECT OF THE *SUMMONING*, PROROGUING, OR *DISSOLVING* THE PARLIAMENT OF OUR SAID COMMONWEALTH.

#378 - FEME CHECKSUM TOTAL: #216 as [#2, #1, #200, #10, #30, #5, #10, #70, #50] = *basíleion* (G933): {**UMBRA: #378 % #41 = #9**} **1) *ROYAL***, kingly, regal (1Pe 2:9); **2)** used substantially: the royal palace (Luk 7:25);

SECTION VI: AND WHEREAS BY 'THE COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT 1900,' IT IS AMONGST OTHER THINGS ENACTED, THAT WE MAY AUTHORISE THE GOVERNOR GENERAL TO APPOINT ANY PERSON OR PERSONS, JOINTLY OR SEVERALLY, TO BE HIS DEPUTY OR DEPUTIES WITHIN ANY PART OF OUR COMMONWEALTH, AND IN THAT CAPACITY TO EXERCISE, DURING THE PLEASURE OF THE GOVERNOR GENERAL SUCH POWERS, AND FUNCTIONS OF THE SAID GOVERNOR GENERAL AS HE THINKS FIT TO ASSIGN TO SUCH DEPUTY OR DEPUTIES, SUBJECT TO ANY LIMITATIONS AND DIRECTIONS AS AFORESAID, TO APPOINT ANY PERSON OR PERSONS, JOINTLY OR SEVERALLY. TO BE HIS DEPUTY OR DEPUTIES WITHIN ANY PART OF OUR SAID COMMONWEALTH OF AUSTRALIA, AND IN THAT CAPACITY TO EXERCISE, DURING HIS PLEASURE, SUCH OF HIS POWERS AND FUNCTIONS, AS HE MAY DEEM IT NECESSARY OR EXPEDIENT TO ASSIGN TO HIM OR THEM: PROVIDED ALWAYS, THAT THE APPOINTMENT OF SUCH A DEPUTY OR DEPUTIES SHALL NOT AFFECT THE EXERCISE BY THE GOVERNOR GENERAL HIMSELF OF ANY POWER OR FUNCTION.

#QOPH: @84, {**@19: Sup: 57 - GUARDEDNESS: SHOU (#746)**; Ego: 3 - **MIRED: HSIEN (#219 - *OFFICER* *OF* *THE* *KING*)**}

#543 - FEME CHECKSUM TOTAL: #219 as [#2, #1, #200, #10, #30, #10, #20, #70, #200] = *basilikós* (G937): {**UMBRA: #543 %**

#41 = #10} 1) of or belong to a king, kingly, royal, ***REGAL***; 1a) of a man, the ***OFFICER*** or minister of a prince, a courtier; 2) subject to a king; 2a) of a ***COUNTRY***; 3) befitting or worthy of a king, royal; 4) metaph. principal, chief;

SECTION VII: AND WE DO HEREBY DECLARE OUR PLEASURE TO BE THAT, IN THE EVENT OF DEATH, INCAPACITY, REMOVAL, OR ABSENCE OF OUR SAID GOVERNOR GENERAL OUT OF OUR SAID COMMONWEALTH, AND ALL AND EVERY THE POWERS AND AUTHORITIES HEREIN GRANTED TO HIM SHALL UNTIL OUR FURTHER PLEASURE IS SIGNIFIED THEREIN, BE VESTED IN SUCH PERSON AS MAY BE APPOINTED BY US UNDER OUR SIGN MANUAL AND SIGNET TO BE OUR *LIEUTENANT* *GOVERNOR* *OF* *OUR* *SAID* *COMMONWEALTH***: OR IF THERE SHALL BE NO SUCH LIEUTENANT GOVERNOR IN OUR SAID COMMONWEALTH, THEN IN SUCH PERSON OR PERSONS AS MAY BE APPOINTED BY US UNDER OUR SIGN MANUAL AND SIGNET TO ADMINISTER THE GOVERNMENT OF THE SAME. NO SUCH POWERS OR AUTHORITIES SHALL VEST IN SUCH LIEUTENANT GOVERNOR, OR SUCH OTHER PERSON OR PERSONS, UNTIL HE OR THEY SHALL HAVE TAKEN THE OATHS APPOINTED TO BE TAKEN BY THE GOVERNOR GENERAL OF OUR SAID COMMONWEALTH, AND IN THE MANNER PROVIDED BY THE INSTRUCTIONS ACCOMPANYING THESE OUR ***LETTERS* *PATENT***.**

#RESH: @86, {@20: Sup: 62 - **DOUBT:** YI (**#808**); Ego: 5 - **KEEPING SMALL:** SHAO (**#224**)}

#SHIN: @177, {@21: Sup: 77 - **COMPLIANCE:** HSUN (**#885**); Ego: 15 - **REACH:** TA (**#239** - ***MAKE* *PROCLAMATION* / *SUMMON***)}

#TAU: @140 {@22: Sup: 55 - **DIMINISHMENT:** CHIEN (**#940**); Ego: 59 - **MASSING:** CHU (**#298** - ***STAFF* / *ROCK***)}

#865 - FEME CHECKSUM TOTAL: #298 as [**#5, #40, #300, #70, #50, #400**] = mish'ênâh (**H4938**): {**UMBRA: #465 % #41 = #14**} 1) support (of every kind), ***STAFF***;

#298 as [**#2, #90, #6, #200**] = tsûwr (**H6697**): {**UMBRA: #296 % #41 = #9**} 1) rock, cliff; 1a) rocky wall, cliff; 1b) rock (with flat surface); 1c) block of stone, boulder; 1d) rock (specific); 1e) ***ROCK* (*OF* *GOD*)**; 1f) rock (of heathen gods); 1g) Rock;

"THEN THE ANGEL OF THE LORD PUT FORTH THE END OF THE ***STAFF*-H4938** THAT WAS IN HIS HAND, AND TOUCHED THE FLESH AND THE UNLEAVENED CAKES; AND THERE ROSE UP FIRE OUT OF THE ***ROCK*-H6697**, AND CONSUMED THE FLESH AND THE UNLEAVENED CAKES.

#135 as [**#40, #90, #5**] /

#530 as [#40, #90, #400] = matstsâh (H4682): {UMBRA: #135 % #41 = #12} 1) unleavened (bread, *CAKE*), without leaven.;

THEN THE ANGEL OF THE LORD DEPARTED OUT OF HIS SIGHT." [Judges 6:21]

"I SAY, SAYEST THOU, (BUT THEY ARE BUT VAIN WORDS) I HAVE COUNSEL AND STRENGTH FOR WAR: NOW ON WHOM DOST THOU TRUST, THAT THOU REBELLEST AGAINST ME? LO, THOU TRUSTEST IN THE *STAFF*-H4938 OF THIS *BROKEN*-H7533 *REED*-H7070, ON EGYPT;

#392 - NOUMENON RESONANCE FOR 23 FEBRUARY 2024 as [#6, #200, #90, #6, #90] = râtsats (H7533): {UMBRA: #380 % #41 = #11} 1) to crush, oppress; 1a) (Qal); 1a1) to crush, get crushed, be crushed; 1a2) to crush, oppress (fig); 1a3) crushed (participle passive); 1b) (Niphal) to be crushed, be broken; 1c) (Piel); 1c1) to crush in pieces; 1c2) *TO* *GRIEVOUSLY* *OPPRESS* (fig); 1d) (Poel) to oppress (fig); 1e) (Hiphil) to crush; 1f) (Hithpoel) to crush each other;

#160 - NOUMENON RESONANCE FOR 23 FEBRUARY 2024 as [#100, #50, #10] = qâneh (H7070): {UMBRA: #155 % #41 = #32} 1) *REED*, stalk, bone, balances; 1a) stalk; 1b) water-plant, reed; 1c) calamus (aromatic reed); 1d) derived meanings; 1d1) *MEASURING*-*ROD*; 1d2) reed (as unit of measure - 6 cubits); 1d3) beam (of scales - for scales themselves); 1d4) shaft (of lampstand); 1d5) branches (of lampstand); 1d6) shoulder-joint;

WHEREON IF A MAN LEAN, IT WILL GO INTO HIS HAND, AND PIERCE IT: SO IS PHARAOH KING OF EGYPT TO ALL THAT TRUST IN HIM. BUT IF THOU SAY TO ME, WE TRUST IN THE LORD OUR GOD: IS IT NOT HE, WHOSE HIGH PLACES AND WHOSE ALTARS HEZEKIAH HATH TAKEN AWAY, AND SAID TO JUDAH AND TO JERUSALEM, YE SHALL WORSHIP BEFORE THIS ALTAR?" [Isaiah 36:5-7]

#61 - 三飾 = #512

COGITO: [#39, #39, #73, #52, #35] as #61 - EMBELLISHMENT (SHIH)

RANGE: 18 to noon 22 SEPTEMBER

Blessing of the Womb [Luke 1:47-55] - CULTURAL / INTELLECTUAL PROPERTY APPROPRIATION BY ROMAN CATHOLIC CHURCH IS FORBIDDEN

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:61>>

[#39 {**@1**: Sup: 39 - **RESIDENCE**: CHU (#39); Ego: 39 - **RESIDENCE**: CHU (#39)}
 #39 {**@2**: Sup: 78 - **ON THE VERGE**: CHIANG (#117 - **MALE DEME IS UNNAMED** {%18}); Ego: 39 - **RESIDENCE**: CHU (#78)}
 #73 {**@3**: Sup: 70 - **SEVERANCE**: KE (#187); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#151 - **MALE DEME IS UNNAMED** {%16})}
 #52 {**@4**: Sup: 41 - **RESPONSE**: YING (#228 - **I HAVE NO UNJUST PREFERENCES** {%40}); Ego: 52 - **MEASURE**: TU (#203)}
 #35] {**@5**: Sup: 76 - **AGGRAVATION**: CHU (#304); Ego: 35 - **GATHERING**: LIEN (#238)}

TELOS TOTAL: #238
ONTIC CHECKSUM TOTAL: #228
DEME CHECKSUM TOTAL: #268

#81 - ☰養 = #532

COGITO: [#72, #63, #75, #4, #81] as #81 - FOSTERING (YANG)

RANGE: 17 to noon 22 DECEMBER

Grand Inception / New Moon 21 DECEMBER 104 BCE | COURSE-trochos OF NATURE-genesis [James 3:6]

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:81>>

[#72 {**@1**: Sup: 72 - **HARDNESS**: CHIEN (#72); Ego: 72 - **HARDNESS**: CHIEN (#72)}
 #63 {**@2**: Sup: 54 - **UNITY**: K'UN (#126); Ego: 63 - **WATCH**: SHIH (#135 - **MALE DEME IS UNNAMED** {%19})}
 #75 {**@3**: Sup: 48 - **RITUAL**: LI (#174); Ego: 75 - **FAILURE**: SHIH (#210 - **I AM NOT OF AGGRESSIVE HAND** {%30})}
 #4 {**@4**: Sup: 52 - **MEASURE**: TU (#226); Ego: 4 - **BARRIER**: HSIEN (#214)}
 #81] {**@5**: Sup: 52 - **MEASURE**: TU (#278); Ego: 81 - **FOSTERING**: YANG (#295)}

TELOS TOTAL: #295
ONTIC CHECKSUM TOTAL: #210
DEME CHECKSUM TOTAL: #135

A revision of this document may be obtained from the following URL:

<<http://www.grapple369.com/Groundwork/Appendix%20425%20->

%20Telephone%20Cognito%20Ideas.pdf>

Revision Date: 14 March 2024