

**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**

It would reasonably appear given this linguistic / temporal coefficient [HEBREW / GREEK:  $24 \times 7 \times 13 \times 49 = 294 \times 364 = 6J$  as 107016 days / 293 = 365.2423 solar tropical year] that you could also utilise the same methodology for ARABIC script to obtain the requisite pragma selectors.

**6 days x 28 x 13 (or 28 x #78) = #2184 x 49 = 6J (294 x 364 days or 293 x 365.2423 tropical years)**

**#1561 as [#500, #800, #50, #1, #10, #200] = phōné (G5456): {UMBRA: #1358 % #41 = #5} 1) a sound, a tone; 1a) of inanimate things, as musical instruments; 2) a voice; 2a) of the sound of uttered words; 3) speech; 3a) \*OF\* \*A\* \*LANGUAGE\*, \*TONGUE\*;**

**#1561 as [#300, #5, #200, #200, #1, #100, #1, #20, #70, #50, #300, #1, #5, #300, #8] = tessarakontaetês (G5063): {UMBRA: #1761 % #41 = #39} 1) of \*FORTY\* \*YEARS\*, forty years old;**

Thus: 293 x 19 year lunar metonic cycle = 5567 + 293 = 5860 with 40 years interior knowledge for EXODUS in 49J1W2D (49th JUBILEE + 9 YEARS) + 40 YEARS DESERT SOJOURN

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

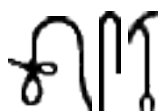
**#400 % 22 = 17 SEPTEMBER**

...

**#6000 % 22 = 13 SEPTEMBER 2001 <-- #60 - 𐤀𐤃𐤅 = #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**



was-sceptre: dominion, rule



The Heqa Sceptre (or shepherd's crook) was closely associated with the king and was even used to write the word "ruler" and "rule" in hieroglyphics. It was essentially a long stick with a hooked handle and in later times it was often composed of alternating bands of blue and gold.

### T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

**UMBRA: #91 % #41 = #9** - Inconstancy of Achievement, Practicing Placidity; I-Ching: **H7** - The Army, Leading, Troops; Tetra: **32** - Legion;

**THOTH MEASURE: #9** - Oh Breaker of bones, who makest thine appearance in Sutenhunen; I am not a teller of lies.

**#VIRTUE:** If it is Branching Out (no. #9), it comes, but

**#TOOLS:** If it is Flight (no. #49), it flees.

**#POSITION:** As to Greatness (no. #45), it is the outside, but

**#TIME:** As to Closing In (no. #58), it is the inside.

**#CANON: #161**

**#91 as [#1 - CENTRE, #10 - DEFECTIVENESS / DISTORTION, #30 - BOLD RESOLUTION, #50 - VASTNESS / WASTING] = 'îylân (H363): {UMBRA: #91 % #41 = #9} 1) \*TREE\*;**

"THE \*TREE\*-**H363** THAT THOU SAWEST, WHICH GREW, AND WAS STRONG, WHOSE HEIGHT REACHED UNTO THE HEAVEN, AND THE SIGHT THEREOF TO ALL THE EARTH; WHOSE LEAVES WERE FAIR, AND THE FRUIT THEREOF MUCH, AND IN IT WAS MEAT FOR ALL; UNDER WHICH THE BEASTS OF THE FIELD DWELT, AND UPON WHOSE BRANCHES THE FOWLS OF THE HEAVEN HAD THEIR HABITATION: **IT IS THOU, O KING, THAT ART GROWN AND BECOME STRONG: FOR THY GREATNESS IS GROWN, AND REACHETH UNTO HEAVEN, AND THY DOMINION TO THE END OF THE EARTH.**" [Daniel 4:20-22]

This sceptre became one of the most famous emblems of kingship. It is thought that the Heqa was originally associated with the god ANDJETY,

who was himself considered to be a ruler. When Osiris absorbed ANDJETY, he also adopted the Heqa as one of his emblems. ANDJETY (meaning "He of ANDJET") is a local ancient Egyptian deity of the ninth nome, centered at ANDJET, is considered one of the earliest Egyptian gods, possibly with roots in prehistoric Egypt and which was known as Busiris to the Greeks.

**#411 - FEME CHECKSUM TOTAL: #87** as [#5, #300, #100, #6] = **shâqâh (H8248): {UMBRA: #405 % #41 = #36} 1**) to give to drink, irrigate, drink, water, cause to drink water; **1a**) (Hiphil); **1a1) \*TO\* \*WATER\*, \*IRRIGATE\***; **1a2**) to water, give drink to; **1b**) (Pual) to be watered; **1c**) (Niphal) variant;



<<https://en.wikipedia.org/wiki/Neith>>

[**IMAGE: \*NEITH\***, the "Terrible One" who was the 1st creator goddess, By Jeff Dahl - Own work, CC BY-SA 4.0]

**\*NEITH\*** was an ancient Egyptian goddess of creation, war (often depicted with bow and arrows), weaving, **\*WISDOM\*** and as mother goddess a protector of mothers and children. She was one of the oldest and most widely worshipped deities in the Egyptian pantheon. She was also revered as a **FUNERARY GODDESS WHO HELPED THE DEAD IN THEIR JOURNEY TO THE AFTERLIFE**. She was the **MOTHER** (ie. **THE HOLY VIRGIN MOTHER depicted as autogenetic / parthenogenetic creatrix, #515 - parthénos (G3933): a virgin; a marriageable maiden**) **OF THE SUN GOD RA** (ie. **of note is the pagan circumstance where the ROMAN CATHOLIC #1827 - EUCHARIST (5 x #365.4 days) is represented within a SUNBURST MONSTRANCE: "VIAM SAPIENTIAE \*MŌNSTRĀVĪ\* TIBI DŪXĪ TĒ PER SĒMITĀS AEQUITĀTIS."** / "I WILL SHEW THEE THE WAY OF **\*WISDOM\***, I WILL LEAD THEE BY THE PATHS OF EQUITY." [Proverbs.4.11]; Douay-Rheims translation 1752 CE)] and the patron goddess of the Red Crown of Lower Egypt and the city of **#411 - \*SAIS\*** (Gk. Σάις) [**MALE: #132, FEME: #87**] is also

mentioned within **COGITO: #38 - FULLNESS (SHENG) - 盛 = #489 / [#14, #18, #38, #68, #26]: PLAQUE PLACEMENT ON CHERISHED MOTHER WITH NAKED CHILD STATUE UPON #38 - 8 JUNE 2017** and **COGITO: #33 - CLOSENESS (MI) - 密 = #484 / [#49, #75, #62, #22, #22]: "SAID UNTO HIS MOTHER, 'WOMAN, BEHOLD THY SON' AND TO THE DISCIPLE, 'BEHOLD THY MOTHER! AND FROM THAT HOUR THAT DISCIPLE TOOK HER UNTO HIS OWN HOME."** [John 19:26-27].

**COGITO: #38 / #488 - FEME CHECKSUM TOTAL: #164** as [#30, #8, #400, #10, #40] / #449 as [#6, #5, #30, #8, #400] / [#5, #30, #8, #6, #400] = **lûwach (H3871): {UMBRA: #44 % #41 = #3} 1** board, slab, tablet, plank; **1a**) tablets (of stone); **1b**) boards (of wood); **1c) \*PLATE\* (\*OF\* \*METAL\*)**;

**COGITO: #38 / #164** as [#6, #40, #8, #30, #30, #10, #40] / #449 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;

**COGITO: #33 / #87 - MALE CHECKSUM TOTAL: #162** as [#6, #30, #1, #40, #10] / #71 - **MALE CHECKSUM TOTAL: #132** as [#30, #1, #40] = **'êm (H517): {UMBRA: #41 % #41 = #41} 1) \*MOTHER\***; **1a**) of humans; **1b**) of Deborah's relationship to the people (fig.); **1c**) of animals; **2**) point of departure or division;

**COGITO: #38 / #455 - MALE CHECKSUM TOTAL: #175** as [#6, #40, #300, #80, #9, #20] / #449 as [#20, #40, #300, #80, #9] / [#40, #300, #80, #9, #20] = **mishpât (H4941): {UMBRA: #429 % #41 = #19} 1** judgment, justice, ordinance; **1a**) judgment; **1a1**) act of deciding a case; **1a2**) place, court, seat of judgment; **1a3) \*PROCESS\*, \*PROCEDURE\*, \*LITIGATION\* (\*BEFORE\* \*JUDGES\*)**; **1a4**) case, cause (presented for judgment); **1a5**) sentence, decision (of judgment); **1a6**) execution (of judgment); **1a7**) time (of judgment); **1b**) justice, right, rectitude (attributes of God or man); **1c**) ordinance; **1d**) decision (in law); **1e**) right, privilege, due (legal); **1f**) proper, fitting, measure, fitness, custom,

manner, plan;



<<http://www.grapple369.com/images/Irish%20First%20Mothers%2020210217.png>>

**#449 - MONUMENT / MEMORIAL (mnēma (G3418):** a monument or memorial to any person or thing)

**#449 - VIOLATE A COVENANT (châlal (H2490):** to treat as common [PAPAL BULL 4 MAY 1493: #468]

**#449 - MOURN ('âbal (H56):** to mourn of humans)

**#449 - VIRGIN (b'ethûwlâh (H1330):** virgin)

**#449 - BEGET (yâlad (H3205):** day of birth; bring forth of child birth; wicked behaviour [13 JANUARY: #116 - CLEAVE SEXUALLY; PAPAL BULL 4 MAY 1493: #41 - RESPONSE (YING); #439])

**#449 - NAKED CHILD (châthal (H2853):** enwrap or swaddled)

**#449 - WOMB (métra (G3388):** the womb)

**#449 - METAL PLATE (lûwach (H3871):** plate of metal)

**#449 - DECREE (kâthab (H3789):** inscribe; describe in writing [13 JANUARY: #432 - 21 MARCH 2013 APOLOGY])

**#449 - LITIGATION / COURT (mishpât (H4941):** right, privilege, due (legal); act of deciding a case [PAPAL BULL 4 MAY 1493: #439])

**#449 - CONSECRATE / SET APART (qâdash (H6942):** be separate: cherished; honour / hallow as sacred or holy: blessed [13 JANUARY: #419 - SLAUGHTER / GENOCIDE])

**COGITO: #33 / #591 - FEME CHECKSUM TOTAL: #186** as [#5, #9, #5, #1, #200, #1, #300, #70] = **theáomai (G2300): {UMBRA: #136 % #41 = #13} 1)** to behold, look upon, view attentively, contemplate (often used of public shows); **1a) \*OF\* \*IMPORTANT\* \*PERSONS\* \*THAT\* \*ARE\* \*LOOKED\* \*ON\* \*WITH\* \*ADMIRATION\*;** **2)** to

view, take a view of; **2a**) in the sense of visiting, meeting with a person; **3**) to learn by looking, to see with the eyes, to perceive;

**COGITO: #33 / #672 - FEME CHECKSUM TOTAL: #186** as [#6, #400, #200, #1, #10, #50, #5] = **râ'âh** (H7200): {**UMBRA: #206 % #41 = #1**} **1**) to see, look at, inspect, perceive, consider; **1a**) (Qal); **1a1**) to see; **1a2**) to see, perceive; **1a3**) to see, have vision; **1a4**) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; **1a5**) to see, observe, consider, look at, give attention to, discern, distinguish; **1a6**) to look at, gaze at; **1b**) (Niphal); **1b1**) to appear, present oneself; **1b2**) to be seen; **1b3**) to be visible; **1c**) (Pual) to be seen; **1d**) (Hiphil); **1d1**) to cause to see, show; **1d2**) **\*TO\* \*CAUSE\* \*TO\* \*LOOK\* \*INTENTLY\* \*AT\*, \*BEHOLD\*, \*CAUSE\* \*TO\* \*GAZE\* \*AT\***; **1e**) (Hophal); **1e1**) to be caused to see, be shown; **1e2**) to be exhibited to; **1f**) (Hithpael) **\*TO\* \*LOOK\* \*AT\* \*EACH\* \*OTHER\*, \*FACE\***;

**COGITO: #33 / #474 - MALE CHECKSUM TOTAL: #162** as [#6, #2, #400, #10, #50, #6] = **bayith** (H1004): {**UMBRA: #412 % #41 = #2**} **1**) **\*HOUSE\***; **1a**) house, dwelling habitation; **1b**) shelter or abode of animals; **1c**) human bodies (fig.); **1d**) of Sheol; **1e**) of abode of light and darkness; **1f**) of land of Ephraim; **2**) place; **3**) receptacle; **4**) **\*HOME\***, house as containing a family; **5**) household, family; **5a**) those belonging to the same household; **5b**) family of descendants, descendants as organized body; **6**) household affairs; **7**) inwards (metaph.); **8**) (TWOT) temple; **9**) on the inside; **10**) within;

**#168 - FEME CHECKSUM TOTAL: #87** as [#20, #8, #90, #10, #40] = **chêts** (H2671): {**UMBRA: #98 % #41 = #16**} **1**) **\*ARROW\***;

**#654 - FEME CHECKSUM TOTAL: #87** as [#6, #8, #10, #30, #600] = **chayil** (H2428): {**UMBRA: #48 % #41 = #7**} **1**) **\*STRENGTH\***, might, efficiency, wealth, army; **1a**) strength; **1b**) ability, efficiency; **1c**) wealth; **1d**) force, army;

**#654 - FEME CHECKSUM TOTAL: #87** as [#6, #10, #30, #8, #600] = **lâcham** (H3898): {**UMBRA: #78 % #41 = #37**} **1**) to fight, do battle, make war; **1a**) (Qal) to fight, do battle; **1b**) (Niphal) to engage in battle, **\*WAGE\* \*WAR\***; **2**) (Qal) to eat, use as food;

**#816 - FEME CHECKSUM TOTAL: #87** as [#6, #10, #100, #700] = **qânâh** (H7069): {**UMBRA: #155 % #41 = #32**} **1**) to get, acquire, create, buy, possess; **1a**) (Qal); **1a1**) to get, acquire, obtain; **i**) **\*OF\* \*GOD\* \*ORIGINATING\*, \*CREATING\*, \*REDEEMING\* \*HIS\* \*PEOPLE\***; **1**) possessor; **ii**) of Eve acquiring; **iii**) of **\*ACQUIRING\* \*KNOWLEDGE\*, \*WISDOM\***; **1a2**) to buy; **1b**) (Niphal) to be bought; **1c**) (Hiphil) to cause to possess;

**#520 - MALE CHECKSUM TOTAL: #132** as [#40, #60, #20, #400] = maççeketh (H4545): {UMBRA: #520 % #41 = #28} 1) web; 1a) web of unfinished stuff on a **\*LOOM\***;

**#330 - FEME CHECKSUM TOTAL: #87** as [#6, #20, #300, #4] = shôd (H7701): {UMBRA: #304 % #41 = #17} 1) **\*HAVOC\***, **\*VIOLENCE\***, **\*DESTRUCTION\***, **\*DEVASTATION\***, **\*RUIN\***; 1a) violence, havoc (as social sin); 1b) devastation, ruin;

**#737 - MALE CHECKSUM TOTAL: #132** as [#6, #400, #300, #1, #30] = shâ'al (H7592): {UMBRA: #331 % #41 = #3} 1) to ask, enquire, borrow, beg; 1a) (Qal); 1a1) to ask, ask for; 1a2) to ask (as a favour), borrow; 1a3) to enquire, enquire of; 1a4) **\*TO\* \*ENQUIRE\* \*OF\***, **\*CONSULT\* (\*OF\* \*DEITY\***, **\*ORACLE\***); 1a5) to seek; 1b) (Niphal) to ask for oneself, ask leave of absence; 1c) (Piel); 1c1) to enquire, enquire carefully; 1c2) to beg, practise beggary; 1d) (Hiphil); 1d1) to be given on request; 1d2) to grant, make over to, let (one) ask (successfully) or give or lend on request (then) grant or make over to;

Festivals dedicated to **\*NEITH\***, such as the "Feast of Lamps", were celebrated with great fervour, illuminating her temples with countless lamps and torches.

**#247 - MALE CHECKSUM TOTAL: #132** as [#40, #1, #6, #200] = mâ'ôwr (H3974): {UMBRA: #247 % #41 = #1} 1) **\*LIGHT\***, luminary;

The Temple of **#411 - \*SAIS\*** had a **\*MEDICAL\*** school associated with it with many female students and apparently women faculty as well, mainly in **\*GYNAECOLOGY\* \*AND\* \*OBSTETRICS\***.

**#126 - MALE CHECKSUM TOTAL: #132** as [#6, #40, #70, #10] = mê'eh (H4578): {UMBRA: #115 % #41 = #33} 1) internal organs, inward parts, bowels, intestines, belly; 1a) inward parts; 1b) digestive organs; 1c) **\*ORGANS\* \*OF\* \*PROCREATION\***, **\*WOMB\***; 1d) place of emotions or distress or love (fig.); 1e) external belly;

**#345 - MALE CHECKSUM TOTAL: #132** as [#200, #100, #40, #5] = rachâmâh (H7361): {UMBRA: #345 % #41 = #17} 1) **\*WOMB\***; 1a) **\*MAIDEN\***, girl (by extension);

**#654 - FEME CHECKSUM TOTAL: #87** as [#10, #30, #4, #10, #600] = yeled (H3206): {UMBRA: #44 % #41 = #3} 1) child, son, boy, **\*OFFSPRING\***, youth; 1a) child, son, boy; 1b) child, **\*CHILDREN\***; 1c) descendants; 1d) youth; 1e) apostate Israelites (fig.);

**#104 - MALE CHECKSUM TOTAL: #132** as [#30, #30, #40, #4] = lâmad (H3925): {UMBRA: #74 % #41 = #33} 1) to learn, teach, exercise in; 1a) (Qal) to learn; 1b) (Piel) to teach; 1c) (Pual) to be **\*TAUGHT\***, be trained;

**#411** as [#9, #5, #100, #1, #80, #5, #10, #1, #200] = therapeía (G2322): {UMBRA: #211 % #41 = #6} 1) service rendered by one to another; 2) spec. **\*MEDICAL\* \*SERVICE\*: \*CURING\*, \*HEALING\***; 3) household service; 3a) body of attendants, servants, domestics;

An inscription from the period survives at **#411 - \*SAIS\***, and reads: "I have come from the school of **\*MEDICINE\*** at Heliopolis, and have studied at the woman's school at **#411 - \*SAIS\***, where the divine **\*MOTHERS\*** have **\*TAUGHT\*** me how to **\*CURE\*** diseases..." <<https://www.ancientpages.com/2016/10/31/city-sais-prehistoric-prestigious-cult-center-northern-egypt/>>

**YOUTUBE: "YOU SAY (LAUREN DAIGLE)"**

<<https://www.youtube.com/watch?v=sIaT8JI2zpI>>

THIS **\*MEMORIAL\*** AND PERMANENT **\*MONUMENT\*** OF CHERISHED MOTHER AND NAKED CHILD WAS OFFICIALLY UNVEILED ON SAINT PATRICK'S DAY 17 MARCH 2017 BY THE HONOURABLE DARREN CHESTER AS FEDERAL MEMBER OF GIPPSLAND. IT COMMEMORATES THE **#411 - \*CRUEL\* ACT OF ILLEGAL \*UNLAWFUL\* AND \*FORCED\* \*SEPARATION\* FROM THEIR NEWLY BORN SON OR DAUGHTER BY THE \*MEDICAL\* \*PROFESSION\* \*AT\* \*PUBLIC\* \*AND\* \*PRIVATE\* \*MATERNITY\* \*HOSPITALS\***.

**#249 - FEME CHECKSUM TOTAL: #87** [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW] as [#6, #10, #7, #20, #200, #6] = zâkar (H2142): {UMBRA: #227 % #41 = #22} 1) to remember, recall, call to mind; 1a) (Qal) to remember, recall; 1b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind; 1c) (Hiphil); 1c1) to cause to remember, remind; 1c2) to cause to be remembered, keep in remembrance; 1c3) to mention; 1c4) to record; 1c5) **\*TO\* \*MAKE\* \*A\* \*MEMORIAL\*, \*MAKE\* \*REMEMBRANCE\***;

**#654 - FEME CHECKSUM TOTAL: #87** [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW] as [#40, #10, #4, #600] = yâd (H3027): {UMBRA: #14 % #41 = #14} 1) hand; 1a) hand (of man); 1b) strength, power (fig.); 1c) side (of land), part, portion (metaph.) (fig.); 1d) (various special, technical senses); 1d1) sign, **\*MONUMENT\***; 1d2) part, fractional part, share; 1d3) time, repetition;



**1d4)** axle-trees, axle; **1d5)** stays, support (for laver); **1d6)** tenons (in tabernacle); **1d7)** a phallus, a hand (meaning unsure); **1d8)** wrists;

**#411 - FEME CHECKSUM TOTAL: #87 [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW]** as [#6, #100, #300, #5] = qâsheh (H7186): {UMBRA: #405 % #41 = #36} **1)** hard, \*CRUEL\*, severe, obstinate; **1a)** hard, difficult; **1b)** severe; **1c)** fierce, intense, vehement; **1d)** stubborn, stiff of neck, stiff-necked; **1e)** \*RIGOROUS\* (\*OF\* \*BATTLE\*);

**#249 - FEME CHECKSUM TOTAL: #87 [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW]** as [#5, #90, #4, #10, #100, #40] = tsaddîyq (H6662): {UMBRA: #204 % #41 = #40} **1)** just, \*LAWFUL\*, righteous; **1a)** just, \*righteous\* (\*in\* \*government\*); **1b)** just, right (in one's cause); **1c)** just, righteous (in conduct and character); **1d)** righteous (as justified and vindicated by God); **1e)** right, correct, lawful;

**#411 - FEME CHECKSUM TOTAL: #87 [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW]** as [#400, #8, #2, #1] = châbâ' (H2244): {UMBRA: #11 % #41 = #11} **1)** to withdraw, hide; **1a)** (Niphal) to hide oneself; **1b)** (Pual) \*TO\* \*BE\* \*FORCED\* \*INTO\* \*HIDING\*;**1c)** (Hiphil) to hide; **1d)** (Hophal) to be hidden; **1e)** (Hithpael); **1e1)** to hide oneself, draw back; **1e2)** to draw together, thicken, harden;

**#411 as [#6, #50, #300, #10, #40, #5] = sûwm (H7760):** {UMBRA: #346 % #41 = #18} **1)** to put, \*PLACE\*, set, appoint, make; **1a)** (Qal); **1a1)** to put, set, lay, put or lay upon, lay (violent) hands on; **1a2)** to set, direct, direct toward; **i)** to extend (compassion) (fig); **1a3)** to set, ordain, establish, found, appoint, constitute, make, determine, fix; **1a4)** to set, station, put, set in place, plant, fix; **1a5)** to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give; **1b)** (Hiphil) to set or make for a sign; **1c)** (Hophal) to be set;

**#87 - FEME CHECKSUM TOTAL: #87 [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW]** as [#6, #1, #6, #4, #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;

**#236 - MALE CHECKSUM TOTAL: #132 as [#6, #10, #20, #200] = nâkar (H5234): {UMBRA: #270 % #41 = #24} 1)** to recognise, **\*ACKNOWLEDGE\***, know, respect, discern, regard; **1a)** (Niphal) to be recognised; **1b)** (Piel) to regard; **1c)** (Hiphil); **1c1)** to regard, observe, pay attention to, pay regard to, notice; **1c2)** to recognise (as formerly known), perceive; **1c3)** to be willing to recognise or acknowledge, acknowledge with honour; **1c4)** to be acquainted with; **1c5)** to distinguish, understand; **1d)** (Hithpael) to make oneself known; **2)** to act or treat as foreign or strange, disguise, misconstrue; **2a)** (Niphal) to disguise oneself; **2b)** (Piel); **2b1)** to treat as foreign (profane); **2b2)** to misconstrue; **2c)** (Hithpael); **2c1)** to act as alien; **2c2)** to disguise oneself;

**#538 - MALE CHECKSUM TOTAL: #132 as [#6, #30, #2, #500] = lêb (H3820): {UMBRA: #32 % #41 = #32} 1)** inner man, mind, will, heart, understanding; **1a)** inner part, midst; **1a1)** midst (of things); **1a2)** heart (of man); **1a3)** soul, heart (of man); **1a4)** mind, knowledge, thinking, **\*REFLECTION\***, memory; **1a5)** inclination, resolution, determination (of will); **1a6)** conscience; **1a7)** heart (of moral character); **1a8)** as seat of appetites; **1a9)** as seat of emotions and passions; **1a10)** as seat of courage;

**#654 - FEME CHECKSUM TOTAL: #87 [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW] as [#30, #2, #2, #20, #600] = lêbâb (H3824): {UMBRA: #34 % #41 = #34} 1)** inner man, mind, will, heart, soul, understanding; **1a)** inner part, midst; **1a1)** midst (of things); **1a2)** heart (of man); **1a3)** soul, heart (of man); **1a4)** mind, knowledge, thinking, **\*REFLECTION\***, memory; **1a5)** inclination, resolution, determination (of will); **1a6)** conscience; **1a7)** heart (of moral character); **1a8)** as seat of appetites; **1a9)** as seat of emotions and passions; **1a10)** as seat of courage;

**#330 - FEME CHECKSUM TOTAL: #87 [SEE ALSO LETTERS PATENT SECTION II AS ACCORDING TO LAW] as [#20, #10, #100, #200] = yâqâr (H3368): {UMBRA: #310 % #41 = #23} 1)** valuable, prized, weighty, **\*PRECIOUS\***, rare, splendid; **1a)** precious; **1a1)** costly; **1a2)** precious, highly valued; **1a3)** precious stones or jewels; **1b)** rare; **1c)** glorious, splendid; **1d)** weighty, influential;

**#426 - MALE CHECKSUM TOTAL: #132 as [#6, #10, #100, #4, #300, #6] = qâdash (H6942): {UMBRA: #404 % #41 = #35} 1)** to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate; **1a)** (Qal); **1a1)** to be set apart, be consecrated;

**1a2)** to be hallowed; **1a3)** consecrated, tabooed; **1b)** (Niphal); **1b1)** to show oneself sacred or majestic; **1b2)** to be honoured, be treated as sacred; **1b3)** to be holy; **1c)** (Piel); **1c1)** to set apart as sacred, consecrate, dedicate; **1c2)** **\*TO\* \*OBSERVE\* \*AS\* \*HOLY\*, \*KEEP\* \*SACRED\***; **1c3)** to honour as sacred, hallow; **1c4)** to consecrate; **1d)** (Pual); **1d1)** to be consecrated; **1d2)** consecrated, dedicated; **1e)** (Hiphil); **1e1)** to set apart, devote, consecrate; **1e2)** to regard or treat as sacred or hallow; **1e3)** to consecrate; **1f)** (Hithpael); **1f1)** to keep oneself apart or separate; **1f2)** to cause Himself to be hallowed (of God); **1f3)** to be observed as holy; **1f4)** to consecrate oneself;

**#773 - MALE CHECKSUM TOTAL: #132** as [**#30, #70, #3, #70, #400, #200**] = **lógos (G3056): {UMBRA: #373 % #41 = #4} 1)** of speech; **1a)** a word, uttered by a living voice, embodies a conception or idea; **1b)** what someone has said; **1b1)** a word; **1b2)** the sayings of God; **1b3)** decree, mandate or order; **1b4)** of the moral precepts given by God; **1b5)** Old Testament prophecy given by the prophets; **1b6)** what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim; **1c)** discourse; **1c1)** the act of speaking, speech; **1c2)** the faculty of speech, skill and practice in speaking; **1c3)** a kind or style of speaking; **1c4)** a continuous speaking discourse - instruction; **1d)** doctrine, teaching; **1e)** anything reported in speech; a narration, narrative; **1f)** matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law; **1g)** the thing spoken of or talked about; event, deed; **2)** its use as respect to the MIND alone; **2a)** reason, the mental faculty of thinking, meditating, reasoning, calculating; **2b)** account, i.e. regard, consideration; **2c)** account, i.e. reckoning, score; **2d)** account, i.e. answer or explanation in reference to judgment; **2e)** **\*RELATION\***, i.e. **\*WITH\* \*WHOM\* \*AS\* \*JUDGE\* \*WE\* \*STAND\* \*IN\* \*RELATION\***; **2e1)** reason would; **2f)** reason, cause, ground; **3)** In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.;

IT IS NOW A **#411 - \*PLACE\*** FOR **\*ACKNOWLEDGING\*** MOTHERHOOD AND FOR MOTHERS AND OTHERS TO **\*REFLECT\*** AND CONTEMPLATE THIS **\*PRECIOUS\*** AND **\*SACRED\*** **\*RELATIONSHIP\***." <<http://independentregionalmothers.com.au>>

**#50 - 唐 = #501**

**COGITO: [#40, #20, #56, #45, #45]** as **#50 - VASTNESS / WASTING (T'ANG)**

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:50>>

[#40 {**@1**: Sup: 40 - **LAW / MODEL**: FA (#40); Ego: 40 - **LAW / MODEL**: FA (#40)}

#20 {**@2**: Sup: 60 - **ACCUMULATION**: CHI (#100 - **MALE DEME IS UNNAMED** {%3}); Ego: 20 - **ADVANCE**: CHIN (#60)}

#56 {**@3**: Sup: 35 - **GATHERING**: LIEN (#135 - **MALE DEME IS UNNAMED** {%19}); Ego: 56 - **CLOSED MOUTH**: CHIN (#116)}

#45 {**@4**: Sup: 80 - **LABOURING**: CH'IN (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34}); Ego: 45 - **GREATNESS**: TA (#161 - **I AM NOT A TELLER OF LIES** {%9} / **I AM NOT A TELLER OF LIES** {%9})}

#45] {**@5**: Sup: 44 - **STOVE**: TSAO (#259); Ego: 45 - **GREATNESS**: TA (#206)}

**TELOS TOTAL: #206** as [#5, #1, #200] = 'ôwr (H215): {**UMBRA: #207 % #41 = #2**} **1**) to be or become light, shine; **1a**) (Qal); **1a1**) to become light (day); **1a2**) **\*TO\* \*SHINE\* (\*OF\* \*THE\* \*SUN\*)**; **1a3**) to become bright; **1b**) (Niphal); **1b1**) to be illuminated; **1b2**) to become lighted up; **1c**) (Hiphil); **1c1**) to give light, shine (of sun, moon, and stars); **1c2**) to illumine, light up, cause to shine, shine; **1c3**) to kindle, light (candle, wood); **1c4**) lighten (of the eyes, his law, etc); **1c5**) to make shine (of the face);

**ONTIC CHECKSUM TOTAL: #376**

**DEME CHECKSUM TOTAL: #396**

#692 - **FEME CHECKSUM TOTAL: #206** as [#500, #70, #2, #70, #50] = phóbos (G5401): {**UMBRA: #842 % #41 = #22**} **1**) **\*FEAR\***, dread, terror; **1a**) that which strikes terror; **2**) reverence for one's husband;

#798 - **MALE CHECKSUM TOTAL: #259** as [#80, #10, #200, #300, #8, #200] = pistós (G4103): {**UMBRA: #860 % #41 = #40**} **1**) trusty, faithful; **1a**) of persons who show themselves faithful in the transaction of business, **\*THE\* \*EXECUTION\* \*OF\* \*COMMANDS\***, or the discharge of official duties; **1b**) one who kept his plighted faith, worthy of trust; **1c**) that can be relied on; **2**) easily persuaded; **2a**) believing, confiding, trusting; **2b**) in the NT one who trusts in God's promises; **2b1**) one who is convinced that Jesus has been raised from the dead; **2b2**) one who has become convinced that Jesus is the Messiah and author of salvation;

#449 - **FEME CHECKSUM TOTAL: #206** as [#20, #40, #300, #80, #9] /

**#469 - MALE CHECKSUM TOTAL: #259** as [#20, #40, #300, #80, #9, #20] /

**#935 - FEME CHECKSUM TOTAL: #206** as [#6, #40, #300, #80, #9, #500] = mishpâṭ (H4941): {**UMBRA: #429 % #41 = #19**} **1**) judgment, justice, ordinance; **1a**) judgment; **1a1**) act of deciding a case; **1a2**) **\*PLACE\***, court, seat of judgment; **1a3**) process, procedure, litigation (before judges); **1a4**) case, cause (presented for judgment); **1a5**) sentence, decision (of judgment); **1a6**) **\*EXECUTION\* (\*OF\* \*JUDGMENT\*)**; **1a7**) time (of judgment); **1b**) justice, right, rectitude (attributes of God or man); **1c**) ordinance; **1d**) decision (in law); **1e**) right, privilege, due (legal); **1f**) proper, fitting, measure, fitness, custom, manner, plan;

**#435 - MALE CHECKSUM TOTAL: #259** as [#30, #300, #50, #10, #5, #40] = sh<sup>e</sup>nayim (H8147): {**UMBRA: #750 % #41 = #12**} **1**) **\*TWO\***; **1a**) two (the cardinal number); **1a1**) two, both, **\*DOUBLE\***, twice; **1b**) second (the ordinal number); **1c**) in combination with other numbers; **1d**) both (a dual number);

**#1178 - FEME CHECKSUM TOTAL: #206** as [#5, #9, #5, #800, #100, #8, #200, #1, #50] = theōréō (G2334): {**UMBRA: #1719 % #41 = #38**} **1**) to be a spectator, look at, behold; **1a**) to view attentively, take a view of, survey; **1a1**) to view mentally, consider; **1b**) to see; **1b1**) to perceive with the eyes, **\*TO\* \*ENJOY\* \*THE\* \*PRESENCE\* \*OF\* \*ONE\***; **1b2**) to discern, descry; **1b3**) to ascertain, find out by seeing;

**#416 - MALE CHECKSUM TOTAL: #259** as [#50, #300, #10, #1, #10, #5, #40] = nâsîy' (H5387): {**UMBRA: #361 % #41 = #33**} **1**) one lifted up, chief, **\*PRINCE\***, captain, **\*LEADER\***; **2**) rising mist, vapour;

**EGYPTIAN BOOK OF THE DEAD CHAPTER XVII:** "OH **\*FEARFUL\*** ONE, WHO ART OVER THE **\*TWO\*** EARTHS, RED GOD WHO **\*ORDEREST\*** THE BLOCK OF **\*EXECUTION\***; TO WHOM IS GIVEN THE **\*DOUBLE\*** CROWN AND **\*ENJOYMENT\*** AS **\*PRINCE\*** OF SUTENHUNEN.

IT IS OSIRIS TO WHOM WAS **\*ORDAINED\*** THE **\*LEADERSHIP\*** AMONG THE GODS, UPON THAT DAY WHEN THE TWO EARTHS WERE UNITED BEFORE THE INVIOULATE GOD.

**#1178 - FEME CHECKSUM TOTAL: #206** as [#300, #100, #70, #500, #8, #200] = trophé (G5160): {**UMBRA: #978 % #41 = #35**} **1**) **\*FOOD\***, nourishment;

**#1259 - FEME CHECKSUM TOTAL: #206** as [#6, #5, #8, #200,

**#40, #400, #600] = châram (H2763): {UMBRA: #248 % #41 = #2} 1)** to ban, devote, destroy utterly, **\*COMPLETELY\* \*DESTROY\***, dedicate for destruction, **\*EXTERMINATE\***; **1a)** (Hiphil); **1a1)** to prohibit (for common use), ban; **1a2)** to consecrate, devote, dedicate for destruction; **1a3)** to exterminate, completely destroy; **1b)** (Hophal); **1b1)** to be put under the ban, be devoted to destruction; **1b2)** to be devoted, be forfeited; **1b3)** to be completely destroyed; **1c)** to split, slit, mutilate (a part of the body); **1c1)** (Qal) to mutilate; **1c2)** (Hiphil) to divide;

**#960 - MALE CHECKSUM TOTAL: #259 as [#10, #300, #10, #40, #600] = sûwm (H7760): {UMBRA: #346 % #41 = #18} 1)** to put, place, set, appoint, make; **1a)** (Qal); **1a1)** to put, set, lay, put or lay upon, lay (violent) hands on; **1a2)** to set, direct, direct toward; **i)** to extend (compassion) (fig); **1a3)** to set, **\*ORDAIN\***, establish, found, appoint, constitute, make, **\*DETERMINE\***, fix; **1a4)** to set, station, put, set in place, plant, fix; **1a5)** to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give; **1b)** (Hiphil) to set or make for a sign; **1c)** (Hophal) to be set;

**#471 - ONTIC CHECKSUM TOTAL: #376 as [#20, #1, #100, #80, #70, #200] = karpós (G2590): {UMBRA: #471 % #41 = #20} 1)** fruit; **1a)** the fruit of the trees, vines, of the fields; **1b)** the fruit of one's loins, i.e. his progeny, his posterity; **2)** that which originates or comes from something, an effect, result; **2a)** work, act, deed; **2b)** advantage, profit, utility; **2c)** praises, which are presented to God as a thank offering; **2d)** to gather fruit (i.e. a reaped harvest) into life eternal (as into a granary), is used in fig. **\*DISCOURSE\* \*OF\* \*THOSE\* \*WHO\* \*BY\* \*THEIR\* \*LABOURS\* \*HAVE\* \*FITTED\* \*SOULS\* \*TO\* \*OBTAIN\* \*ETERNAL\* \*LIFE\***;

**#765 - MALE CHECKSUM TOTAL: #259 as [#1, #4, #10, #20, #70, #400, #200, #10, #50] = adikéō (G91): {UMBRA: #840 % #41 = #20} 1)** absolutely; **1a)** to act unjustly or wickedly, to sin,; **1b)** to be a criminal, to have violated the laws in some way; **1c)** **\*TO\* \*DO\* \*WRONG\***; **1d)** to do hurt; **2)** transitively; **2a)** to do some wrong or sin in some respect; **2b)** to wrong some one, act wickedly towards him; **2c)** to hurt, damage, harm;

THE JUNCTION OF THE TWO EARTHS (ie. where the life-giving waters of the Nile meet the arid desert) IS THE HEAD OF THE **\*COFFIN\*** OF OSIRIS [WHOSE FATHER IS RA] THE BENEFICENT **\*SOUL\*** IN SUTENHUNEN; THE GIVER OF **\*FOOD\*** AND THE **\*DESTROYER\*** OF **\*WRONG\***, WHO HATH **\*DETERMINED\*** THE PATHS OF **\*ETERNITY\***.

IT IS RA HIMSELF.

Within [Exodus 10:10], Pharaoh says to Moses and Aaron, during one of their ongoing exchanges, רָאוּ כִּי רָעָה נֶגְדַּ פְּנֵיכֶם (re'u ki ra'a neged penekem), literally "see, for there is evil before you," or more idiomatically "look, you are up to no good." By sheer coincidence, the Hebrew word רָעָה ra'a "evil" is the name of the Egyptian sun-god Ra, the head of the pantheon. In this bilingual pun, made possible by this linguistic coincidence, not only does Pharaoh deny the request of the Israelites to worship their God, but he also states, as it were, "that Ra is before you." <<https://www.thetorah.com/article/yhwhs-war-against-the-egyptian-sun-god-ra>>

The SEASON OF THE INUNDATION or FLOOD (Ancient Egyptian: ʒḥt) was the first season of the lunar and civil Egyptian calendars. It fell after the intercalary month of Days over the Year (Ḥryw Rnpt) and before the Season of the Emergence (Prt). In the Coptic and Egyptian calendars this season begins at the start of the month of Thout (about 11 September) <[https://en.wikipedia.org/wiki/Season\\_of\\_the\\_Inundation](https://en.wikipedia.org/wiki/Season_of_the_Inundation)>

"AND PHARAOH'S SERVANTS SAID UNTO HIM, HOW LONG SHALL THIS MAN BE A SNARE UNTO US?

LET THE MEN GO, THAT THEY MAY SERVE THE LORD THEIR GOD:  
**\*KNOWEST\* \*THOU\* \*NOT\* \*YET\* \*THAT\* \*EGYPT\* \*IS\*  
\*DESTROYED\*?**

AND MOSES AND AARON WERE BROUGHT AGAIN UNTO PHARAOH: AND HE SAID UNTO THEM, GO, SERVE THE LORD YOUR GOD: BUT WHO ARE THEY THAT SHALL GO? AND MOSES SAID, WE WILL GO WITH OUR YOUNG AND WITH OUR OLD, WITH OUR SONS AND WITH OUR DAUGHTERS, WITH OUR FLOCKS AND WITH OUR HERDS WILL WE GO; FOR WE MUST HOLD A FEAST UNTO THE LORD. AND HE SAID UNTO THEM, LET THE LORD BE SO WITH YOU, AS I WILL LET YOU GO, AND YOUR LITTLE ONES: LOOK TO IT; FOR **\*EVIL\*-H7451** IS BEFORE YOU.

NOT SO: GO NOW YE THAT ARE MEN, AND SERVE THE LORD; FOR THAT YE DID DESIRE. AND THEY WERE DRIVEN OUT FROM PHARAOH'S PRESENCE." [Exodus 10:7-11]

#60 - 𠄎積 = #511

COGITO: [#41, #41, #41, #41, #41] as #60 -  
**ACCUMULATION (CHI) AS 13 - 17 SEPTEMBER 2001**

<<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\*;**

**#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);

**#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\***;

## #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 - **MIRED: 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] = Hēródēs (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 Hasmonaeon 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 - **MIRE:** 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.**

#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<sup>er</sup>â' (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] = 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](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 DEFACTED 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]

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**#1482 - MALE CHECKSUM TOTAL: #259** as [#400, #6, #300, #70, #6, #700] = *yâsha'* (H3467): {UMBRA: #380 % #41 = #11} **1**) to save, be saved, **\*BE\* \*DELIVERED\***; **1a**) (Niphal); **1a1**) to be liberated, be saved, be delivered; **1a2**) to be saved (in battle), be victorious; **1b**) (Hiphil); **1b1**) to save, **\*DELIVER\***; **1b2**) to save from moral troubles; **1b3**) to give victory to;

**#80 - ONTIC CHECKSUM TOTAL: #376** as [#6, #2, #20, #2, #6, #4, #40] = *kâbôwd* (H3519): {UMBRA: #32 % #41 = #32} **1**) glory, honour, **\*GLORIOUS\***, abundance; **1a**) abundance, riches; **1b**) honour, splendour, glory; **1c**) honour, dignity; **1d**) honour, reputation; **1e**) honour, reverence, glory; **1f**) glory;

**#469 - MALE CHECKSUM TOTAL: #259** as [#20, #40, #300, #80, #9, #20] = *mishpât* (H4941): {UMBRA: #429 % #41 = #19} **1**) judgment, justice, ordinance; **1a**) judgment; **1a1**) act of deciding a case; **1a2**) place, court, seat of judgment; **1a3**) process, procedure, litigation (before judges); **1a4**) case, cause (presented for judgment); **1a5**) sentence, decision (of judgment); **1a6**) execution (of judgment); **1a7**) time (of judgment); **1b**) **\*JUSTICE\*, \*RIGHT\*, \*RECTITUDE\*** (**\*ATTRIBUTES\* \*OF\* \*GOD\* \*OR\* \*MAN\***); **1c**) ordinance; **1d**) decision (in law); **1e**) right, privilege, due (legal); **1f**) proper, fitting, measure, fitness, custom, manner, plan;

**#112 - MALE CHECKSUM TOTAL: #259** as [#30, #2, #7, #7, #10, #50, #6] = *bâzaz* (H962): {UMBRA: #16 % #41 = #16} **1**) to spoil, plunder, prey upon, **\*SEIZE\***; **1a**) (Qal) to spoil, plunder, despoil; **1b**) (Niphal) to be spoiled, plundered; **1c**) (Pual) to be taken as spoil;

**#530 - FEME CHECKSUM TOTAL: #206** as [#40, #9, #40, #1, #400, #40] = *ṭum'âh* (H2932): {UMBRA: #55 % #41 = #14} **1**) uncleanness; **1a**) sexual; **1b**) of **\*FILTHY\*** mass; **1c**) ethical and religious; **1d**) ritual; **1e**) local (of nations);

**#773 - FEME CHECKSUM TOTAL: #206** as [#50, #300, #8, #10, #400, #5] /

**#773 - FEME CHECKSUM TOTAL: #206** as [#30, #5, #300, #8, #10, #400, #20] = **shâchath** (H7843): {**UMBRA: #708 % #41 = #11**} **1**) to destroy, corrupt, go to ruin, decay; **1a**) (Niphal) **\*TO\* \*BE\* \*MARRED\*, \*BE\* \*SPOILED\*, \*BE\* \*CORRUPTED\*, \*BE\* \*CORRUPT\*, \*BE\* \*INJURED\*, \*BE\* \*RUINED\*, \*BE\* \*ROTTED\***; **1b**) (Piel); **1b1**) to spoil, ruin; **1b2**) to pervert, corrupt, deal corruptly (morally); **1c**) (Hiphil); **1c1**) to spoil, ruin, destroy; **1c2**) to pervert, corrupt (morally); **1c3**) destroyer (participle); **1d**) (Hophal) spoiled, ruined (participle);

**#611 - FEME CHECKSUM TOTAL: #206** as [#200, #20, #70, #300, #10, #1, #10] = **skotía** (G4653): {**UMBRA: #601 % #41 = #27**} **1**) **\*DARKNESS\***; **2**) the darkness due to want of light; **3**) metaph. used of ignorance of divine things, and its associated wickedness, and the resultant misery in hell;

**#575 - ONTIC CHECKSUM TOTAL: #376** as [#30, #5, #400, #20, #70, #50] = **leukós** (G3022): {**UMBRA: #725 % #41 = #28**} **1**) **\*LIGHT\***, bright, brilliant; **1a**) brilliant from whiteness, (dazzling) white; **1a1**) of the garments of angels, and of those exalted to the splendour of the heavenly state; **1a2**) shining or white garments worn on festive or state occasions; **1a3**) of white garments as the sign of innocence and purity of the soul; **1b**) dead white; **1b1**) of the whitening colour of ripening grain;

**#1481 - ONTIC CHECKSUM TOTAL: #376** as [#50, #5, #20, #100, #800, #200, #1, #300, #5] = **nekróō** (G3499): {**UMBRA: #1045 % #41 = #20**} **1**) to make dead, to put to death, slay; **2**) worn out; **2a**) of an impotent old man; **3**) **\*TO\* \*DEPRIVE\* \*OF\* \*POWER\***, destroy the strength of;

**#206 - FEME CHECKSUM TOTAL: #206** as [#5, #40, #5, #10, #50, #1, #40, #5, #50] = **ménō** (G3306): {**UMBRA: #895 % #41 = #34**} **1**) to remain, abide; **1a**) in reference to place; **1a1**) to sojourn, tarry; **1a2**) not to depart; **i**) to continue to be present; **ii**) to be held, kept, continually; **1a3**) in reference to time; **i**) to continue to be, not to perish, to last, endure; **1**) of persons, to survive, live; **ii**) in reference to **\*STATE\* \*OR\* \*CONDITION\***; **1**) to remain as one, not to become another or different; **iii**) to wait for, await one;

**\*DELIVER\*** ME FROM THAT GOD WHO **\*SEIZETH\*** UPON SOULS, WHO **\*CONSUMETH\*** ALL **\*FILTH\*** AND **\*CORRUPTION\*** IN THE **\*DARKNESS\*** OR IN THE **\*LIGHT\***: ALL THOSE WHO **\*FEAR\*** HIM ARE IN **\*POWERLESS\* \*CONDITION\***.

## THIS GOD IS SUT.

**#596 - ONTIC CHECKSUM TOTAL: #376** as [#50, #300, #40, #200, #6] = **shâmar** (H8104): {**UMBRA: #540 % #41 = #7**} **1**) to keep, **\*GUARD\***, observe, give heed; **1a**) (Qal); **1a1**) to keep, have charge of; **1a2**) to keep, guard, keep watch and ward, protect, save life; **i**) watch, watchman (participle); **1a3**) to watch for, wait for; **1a4**) to watch, observe; **1a5**) to keep, retain, treasure up (in memory); **1a6**) to keep (within bounds), restrain; **1a7**) to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); **1a8**) to keep, preserve, protect; **1a9**) to keep, reserve; **1b**) (Niphal); **1b1**) to be on one's guard, take heed, take care, beware; **1b2**) to keep oneself, refrain, abstain; **1b3**) to be kept, be guarded; **1c**) (Piel) to keep, pay heed; **1d**) (Hithpael) to keep oneself from;

**#316 - MALE CHECKSUM TOTAL: #259** as [#5, #1, #60, #10, #200, #40] = **'âçîyr** (H615): {**UMBRA: #271 % #41 = #25**} **1**) prisoner, **\*CAPTIVE\***, bondman;

**#855 - FEME CHECKSUM TOTAL: #207** as [#50, #400, #400, #5] / **#1116 - MALE CHECKSUM TOTAL: #259** as [#50, #400, #6, #50, #10, #600] = **nâthan** (H5414): {**UMBRA: #500 % #41 = #8**} **1**) to give, put, set; **1a**) (Qal); **1a1**) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; **1a2**) to put, set, put on, put upon, set, appoint, assign, designate; **1a3**) to make, constitute; **1b**) (Niphal); **1b1**) to be given, be bestowed, be provided, be entrusted to, be granted to, be permitted, be issued, be published, be uttered, be assigned; **1b2**) to be set, be put, be made, **\*BE\* \*INFLICTED\***; **1c**) (Hophal); **1c1**) to be given, be bestowed, be given up, be delivered up; **1c2**) to be put upon;

**#639 - ONTIC CHECKSUM TOTAL: #376** as [#40, #400, #100, #9, #30, #10, #50] = **q<sup>o</sup>tal** (H6992): {**UMBRA: #139 % #41 = #16**} **1**) **\*TO\* \*SLAY\*, \*KILL\***; **1a**) (P'al) to be slain; **1b**) (Pael) to slay; **1c**) (Ithp'al) to be slain; **1d**) (Ithpael) to be slain;

**#576 - ONTIC CHECKSUM TOTAL: #376** as [#6, #50, #80, #30, #400, #10] = **nâphal** (H5307): {**UMBRA: #160 % #41 = #37**} **1**) **\*TO\* \*FALL\***, lie, be cast down, fail; **1a**) (Qal); **1a1**) to fall; **1a2**) to fall (of violent death); **1a3**) to fall prostrate, prostrate oneself before; **1a4**) to fall upon, attack, desert, fall away to, go away to, fall into the hand of; **1a5**) to fall short, fail, fall out, turn out, result; **1a6**) to settle, waste away, be offered, be inferior to; **1a7**) to lie, lie prostrate; **1b**) (Hiphil); **1b1**) to cause to fall, fell, throw down, knock out, lay prostrate;

**1b2)** to overthrow; **1b3)** to make the lot fall, assign by lot, apportion by lot; **1b4)** to let drop, cause to fail (fig.); **1b5)** to cause to fall; **1c)** (Hithpael); **1c1)** to throw or prostrate oneself, throw oneself upon; **1c2)** to lie prostrate, prostrate oneself; **1d)** (Pilel) to fall;

**#1008 - ONTIC CHECKSUM TOTAL: #376** as [#5, #20, #500, #5, #400, #60, #8, #10] = **ekpheúgō (G1628)**: {**UMBRA: #1733 % #41 = #11**} **1)** to flee out of, flee away; **1a)** to seek safety in flight; **1b)** to **\*ESCAPE\***;

**#422 - DEME CHECKSUM TOTAL: #396** as [#5, #60, #5, #30, #9, #8, #300, #5] = **exérchomai (G1831)**: {**UMBRA: #891 % #41 = #30**} **1)** to go or come forth of; **1a)** with mention of the place out of which one goes, or the point from which he departs; **1a1)** of those who leave a place of their own accord; **1a2)** of those who are expelled or cast out; **1b)** metaph.; **1b1)** to go out of an assembly, i.e. forsake it; **1b2)** to come forth from physically, arise from, to be born of; **1b3)** **\*TO\* \*GO\* \*FORTH\* \*FROM\* \*ONE'S\* \*POWER\*, \*ESCAPE\* \*FROM\* \*IT\* \*IN\* \*SAFETY\***; **1b4)** to come forth (from privacy) into the world, before the public, (of those who by novelty of opinion attract attention); **1b5)** of things; **i)** of reports, rumours, messages, precepts; **ii)** to be made known, declared; **iii)** to be spread, to be proclaimed; **iv)** to come forth; **1)** emitted as from the heart or the mouth; **2)** to flow forth from the body; **3)** to emanate, issue; **31)** used of a sudden flash of lightning; **32)** used of a thing vanishing; **33)** used of a hope which has disappeared;

**#759 - ONTIC CHECKSUM TOTAL: #376** as [#6, #5, #6, #300, #2, #400, #40] = **yâshab (H3427)**: {**UMBRA: #312 % #41 = #25**} **1)** to dwell, remain, **\*SIT\***, abide; **1a)** (Qal); **1a1)** to sit, sit down; **1a2)** to be set; **1a3)** to remain, stay; **1a4)** to dwell, have one's abode; **1b)** (Niphal) to be inhabited; **1c)** (Piel) to set, place; **1d)** (Hiphil); **1d1)** to cause to sit; **1d2)** to cause to abide, set; **1d3)** to cause to dwell; **1d4)** to cause (cities) to be inhabited; **1d5)** to marry (give an dwelling to); **1e)** (Hophal); **1e1)** to be inhabited; **1e2)** to make to dwell;

**#551 - MALE CHECKSUM TOTAL: #259** as [#5, #300, #100, #6, #90, #10, #40] = **shiqqûwts (H8251)**: {**UMBRA: #496 % #41 = #4**} **1)** detestable thing or idol, abominable thing, **\*ABOMINATION\***, idol, detested thing;

**#240 - NOUMENON RESONANCE FOR 22 FEBRUARY 2024** as [#40, #80, #100, #6, #4, #10] / [#6, #10, #80, #100, #4, #40] / **#206** as [#6, #80, #100, #4, #10, #6] / [#6, #80, #100, #6, #4, #10] / **#799 - MALE CHECKSUM TOTAL: #259** as [#80, #100, #4, #10,



**#5, #600] = pâqad (H6485): {UMBRA: #184 % #41 = #20} 1)** to attend to, muster, number, reckon, visit, punish, appoint, look after, care for; **1a)** (Qal); **1a1)** to pay attention to, observe; **1a2)** to attend to; **1a3)** to seek, look about for; **1a4)** to seek in vain, need, miss, lack; **1a5)** to visit; **1a6)** to visit upon, punish; **1a7)** **\*TO\* \*PASS\* \*IN\* \*REVIEW\***, muster, number; **1a8)** to appoint, assign, lay upon as a charge, deposit; **1b)** (Niphal); **1b1)** to be sought, be needed, be missed, be lacking; **1b2)** to be visited; **1b3)** to be visited upon; **1b4)** to be appointed; **1b5)** to be watched over; **1c)** (Piel) to muster, call up; **1d)** (Pual) to be passed in review, be caused to miss, be called, be called to account; **1e)** (Hiphil); **1e1)** to set over, make overseer, appoint an overseer; **1e2)** to commit, entrust, commit for care, deposit; **1f)** (Hophal); **1f1)** to be visited; **1f2)** to be deposited; **1f3)** to be made overseer, be entrusted; **1g)** (Hithpael) numbered; **1h)** (Hothpael) numbered; **2)** musterings, expenses;

**#325 - DEME CHECKSUM TOTAL: #396** as [#8, #3, #10, #1, #200, #40, #5, #50, #8] /

**#397 - DEME CHECKSUM TOTAL: #396** as [#8, #3, #10, #1, #200, #40, #5, #50, #70, #10] /

**#597 - DEME CHECKSUM TOTAL: #396** as [#8, #3, #10, #1, #200, #40, #5, #50, #70, #10, #200] = **hagiázō (G37): {UMBRA: #822 % #41 = #2} 1)** to render or acknowledge, or to be venerable or hallow; **2)** **\*TO\* \*SEPARATE\* \*FROM\* \*PROFANE\* \*THINGS\* \*AND\* \*DEDICATE\* \*TO\* \*GOD\***; **2a)** consecrate things to God; **2b)** **\*DEDICATE\* \*PEOPLE\* \*TO\* \*GOD\***; **3)** **\*TO\* \*PURIFY\***; **3a)** to cleanse externally; **3b)** to purify by expiation: free from the guilt of sin; **3c)** **\*TO\* \*PURIFY\* \*INTERNALLY\* \*BY\* \*RENEWING\* \*OF\* \*THE\* \*SOUL\***;

**#463 - ONTIC CHECKSUM TOTAL: #376** as [#5, #2, #200, #6, #200, #10, #40] = **bârar (H1305): {UMBRA: #402 % #41 = #33} 1)** **\*TO\* \*PURIFY\***, select, polish, choose, purge, cleanse or make bright, test or prove; **1a)** (Qal); **1a1)** to purge, purge out, purify; **1a2)** to choose, select; **1a3)** to cleanse, make shining, polish; **1a4)** to test, prove; **1b)** (Niphal) to purify oneself; **1c)** (Piel) to purify; **1d)** (Hiphil); **1d1)** to purify; **1d2)** to polish arrows; **1e)** (Hithpael); **1e1)** to purify oneself; **1e2)** to show oneself pure, just, kind;

**#430 - DEME CHECKSUM TOTAL: #273** as [#6, #8, #9, #1, #400, #6] /

**#530 - FEME CHECKSUM TOTAL: #206** as [#6, #30, #8, #9, #1, #6, #400, #10, #20, #40] = **chaṭṭâ'âh (H2403): {UMBRA: #23 % #41 = #23} 1)** sin, sinful; **2)** sin, sin offering; **2a)** sin; **2b)** condition of sin, guilt of sin; **2c)** punishment for sin; **2d)** sin-offering; **2e)** **\*PURIFICATION\*** from sins of ceremonial uncleanness;

OH CHEPERA, WHO ARE IN THE MIDST OF THY BARK (ie. ark of the covenant parallel) AND WHOSE BODY IS THE CYCLE OF THE GODS FOREVER; \*DELIVER\* ME FROM THOSE INQUISITORIAL WARDENS TO WHOM THE INVIOLEATE GOD, OF \*GLORIOUS\* \*ATTRIBUTES\*, HATH GIVEN \*GUARD\* OVER HIS \*ADVERSARIES\*, AND THE \*INFLICTION\* OF \*SLAUGHTER\* IN THE \*PLACE\* OF ANNIHILATION, FROM WHOSE \*GUARD\* THERE IS NO \*ESCAPE\*. MAY I NOT FALL UNDER YOUR \*KNIVES\*, MAY I NOT \*SIT\* WITHIN YOUR \*DUNGEONS\*, MAY I NOT COME TO YOUR \*PLACES\* OF \*EXTERMINATION\*, MAY I NOT \*FALL\* INTO YOUR \*PITS\*; MAY THERE BE DONE TO ME NONE OF THOSE THINGS WHICH THE GODS \*ABOMINATE\*; FOR I HAVE \*PASSED\* THROUGH THE \*PLACE\* OF \*PURIFICATION\* IN THE MIDDLE OF THE MESKAT, FOR WHICH ARE GIVEN THE MESIT AND THE TEHENIT \*CAKES\* IN TANENIT.

**#611 - FEME CHECKSUM TOTAL: #206** as [#40, #1, #200, #300, #10, #60] = mástix (G3148): {UMBRA: #611 % #41 = #37} 1) a whip, \*SCOURGE\*; 2) metaph. a scourge, plague; 2a) a calamity, misfortune, esp. sent by God to discipline or punish;

**#206 - FEME CHECKSUM TOTAL: #206** as [#6, #70, #10, #50, #10, #20, #40] /  
**#530 - FEME CHECKSUM TOTAL: #206** as [#70, #10, #50, #400] = 'ayin (H5869): {UMBRA: #130 % #41 = #7} 1) \*EYE\*; 1a) eye; 1a1) of physical eye; 1a2) as showing mental qualities; 1a3) of mental and spiritual faculties (fig.); 1b) spring, fountain;

**#515 - DEME CHECKSUM TOTAL: #396** as [#40, #20, #50, #400, #5] = m°kunâh (H4369): {UMBRA: #121 % #41 = #39} 1) \*RESTING\* \*PLACE\*, base;

THE MESKAT IS THE \*PLACE\* OF \*SCOURGING\* IN SUTENHUNEN, THE TEHENIT IS THE \*EYE\* OF HORUS . . . TANENIT IS THE \*RESTING\* \*PLACE\* OF OSIRIS." <<https://www.originalsources.com/Document.aspx?DocID=LCCZC8UGK8KMVAR>>

**#75 - 𠄎失 = #526**

**COGITO: [#58, #27, #27, #49, #46]** as **#75 - FAILURE (SHIH)**

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:75>>

[#58 {**@1**: Sup: 58 - **GATHERING IN**: HSI (#58); Ego: 58 - **GATHERING IN**: HSI (#58)}

#27 {**@2**: Sup: 4 - **BARRIER**: HSIEN (#62); Ego: 27 - **DUTIES**: SHIH

(#85)}

#27 {@3: Sup: 31 - **PACKING**: CHUANG (#93); Ego: 27 - **DUTIES**: SHIH (#112 - **MALE DEME IS UNNAMED** {%6})}

#49 {@4: Sup: 80 - **LABOURING**: CH'IN (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}); Ego: 49 - **FLIGHT**: T'AO (#161 - **I AM NOT A TELLER OF LIES** {%9} / **I AM NOT A TELLER OF LIES** {%9})}

#46] {@5: Sup: 45 - **GREATNESS**: TA (#218); Ego: 46 - **ENLARGEMENT**: K'UO (#207)}

**TELOS TOTAL: #207**

**ONTIC CHECKSUM TOTAL: #334**

**DEME CHECKSUM TOTAL: #273**

**YOUTUBE: "ASSASSIN'S CREED ORIGINS | WHATEVER IT TAKES (IMAGINE DRAGONS)"**

<<https://www.youtube.com/watch?v=hgL97L0sqVo>>

**APPRAISAL #1: \*STABBING\*** at the Void, (刺虛)

Plunging in the blade. (滅刃)

**FATHOMING #1: \*STABBING\*** the Void, sinking the blade (刺虛滅刃)

**MEANS:** Deeply he ponders his own first signs. (深自幾也)

**cì** (刺): 1. thorn; sting; prick, 2. to **\*STAB\***, 3. to assassinate; to murder, 4. to prick; to irritate, 5. to prod, 6. to ridicule; to mock, 7. to secretly enquire about, 8. a business card, 9. Ci

**xū** (虛): 1. empty; devoid of content; void, 2. false, 3. hill; mound, 4. Xu; Barrens, 5. ruins, 6. empty space, 7. a hole; a void, 8. the sky, 9. weakness, 10. sparse; rare, 11. weak; not substantial, 12. a direction, 13. flustered, 14. modest, 15. to empty, 16. in vain; to no purpose; for nothing; wasted, 17. death

**miè** (滅): 1. to **\*DESTROY\***; to wipe out; to exterminate, 2. to submerge, 3. to extinguish; to put out, 4. to eliminate, 5. to disappear; to fade away

**rèn** (刃): 1. edged tool; cutlery; **\*KNIFE\*** edge

**#767 - MALE CHECKSUM TOTAL: #218** as [#10, #1, #20, #30, #6, #700] = 'âkal (H398): **{UMBRA: #51 % #41 = #10} 1**) to eat, devour, burn up, feed; **1a**) (Qal); **1a1**) to eat (human subject); **1a2**) to eat, devour (of beasts and birds); **1a3**) to devour, consume (of fire);

**1a4)** to devour, **\*SLAY\* (\*OF\* \*SWORD\*)**; **1a5)** to devour, consume, destroy (inanimate subjects - ie, pestilence, drought); **1a6)** to devour (of oppression); **1b)** (Niphal); **1b1)** to be eaten (by men); **1b2)** to be devoured, consumed (of fire); **1b3)** to be wasted, destroyed (of flesh); **1c)** (Pual); **1c1)** to cause to eat, feed with; **1c2)** to cause to devour; **1d)** (Hiphil); **1d1)** to feed; **1d2)** to cause to eat; **1e)** (Piel); **1e1)** **\*CONSUME\***;

**#693 - FEME CHECKSUM TOTAL: #207** as [#2, #40, #5, #40, #200, #6, #400] = mahămôrâh (H4113): {UMBRA: #685 % #41 = #29} **1)** a flood, a pit of water, watery **\*PIT\***;

**#426 - MALE CHECKSUM TOTAL: #218** as [#6, #200, #100, #10, #100, #10] = râqîyq (H7550): {UMBRA: #410 % #41 = #41} **1)** thin **\*CAKE\***, wafer;

**#1866 - MALE CHECKSUM TOTAL: #218** as [#200, #300, #5, #500, #1, #50, #800, #10] = Stéphanos (G4736): {UMBRA: #1326 % #41 = #14} **0)** Stephen = '**\*CROWNED\***'; **1)** one of the seven deacons in Jerusalem and the first Christian martyr;

**#1460 - MALE CHECKSUM TOTAL: #218** as [#70, #500, #9, #1, #30, #40, #800, #10] = ophthalmós (G3788): {UMBRA: #920 % #41 = #18} **1)** **\*THE\* \*EYE\***; **2)** metaph. the eyes of the mind, the faculty of knowing;

"AND MY SPIRIT HATH REJOICED IN GOD MY **\*SAVIOUR\*-G4990**. FOR HE HATH REGARDED THE LOW ESTATE OF HIS **#512 - \*HANDMAIDEN\*** (**#61 - EMBELLISHMENT (SHIH) - 三飾 = #512 / COGITO: [#39, #39, #73, #52, #35]**): FOR, BEHOLD, FROM HENCEFORTH ALL GENERATIONS SHALL CALL ME BLESSED. FOR HE THAT IS MIGHTY HATH DONE TO ME GREAT THINGS; AND HOLY IS HIS NAME. AND HIS MERCY IS ON THEM THAT FEAR HIM FROM GENERATION TO GENERATION.

**#1 - 三 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 - 𠄎夷 = #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 Yetzarah  
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

#60 - 𠄎積 = #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

<<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\***;

**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\***;

**YOUTUBE: "HANS ZIMMER - CHEVALIERS DE SANGREAL"**

<<https://www.youtube.com/watch?v=ab0PQUxbV9I>>

#61 - 三飾 = #512

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

#512 as [#4, #70, #400, #30, #8] = **doúlē (G1399): {UMBRA:**  
**#512 % #41 = #20} 1)** a female slave, bondmaid, **\*HANDMAID\***;

[#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** as [#70, #50, #10, #50, #8, #40, #10] /  
#237 - **NOUMENON RESONANCE FOR 7 MARCH 2024** as [#70,  
#50, #9, #50, #8, #40, #10] = **onínēmi (G3685): {UMBRA: #238**

% #41 = #33} 1) to be useful, to profit, \*HELP\*; 2) to receive profit or advantage, be helped [or have joy];

**ONTIC CHECKSUM TOTAL: #228**

**DEME CHECKSUM TOTAL: #268**

**#1291 - FEME CHECKSUM TOTAL: #238** as [#200, #80, #1, #400, #10, #600] = rāphâ' (H7495): {UMBRA: #281 % #41 = #35} 1) to heal, make healthful; 1a) (Qal) to heal; 1a1) of God; 1a2) healer, physician (of men); 1a3) \*OF\* \*HURTS\* \*OF\* \*NATIONS\* \*INVOLVING\* \*RESTORED\* \*FAVOUR\* (fig); 1a4) of individual distresses (fig); 1b) (Niphal) to be healed; 1b1) literal (of persons); 1b2) of water, pottery; 1b3) of national hurts (fig); 1b4) of personal distress (fig); 1c) (Piel) to heal; 1c1) literal; 1c2) of national defects or hurts (fig); 1d) (Hithpael) in order to get healed (infinitive);

**APPRAISAL #5:** Humble words are like water, (下言如水)  
And true to Heaven's Female. (實以天牝)

**FATHOMING #5:** A flow of humble words (下言如水)

**MEANS:** He is able to empty himself. (能自沖也)

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

**shí (實):** 1. real; true, 2. nut; seed; fruit, 3. substance; content; material, 4. honest; sincere, 5. vast; extensive, 6. solid, 7. abundant; prosperous, 8. \*REALITY\*; \*A\* \*FACT\*; \*AN\* \*EVENT\*, 9. wealth; property, 10. effect; result, 11. an honest person, 12. truly; in reality; in fact; actually, 13. to fill, 14. finally, 15. complete, 16. to strengthen, 17. to practice, 18. namely, 19. to verify; to check; to confirm, 20. this, 21. full; at capacity, 22. supplies; goods, 23. Shichen

**yǐ (以):** 1. so as to; in order to, 2. to use; to regard as, 3. to use; to grasp, 4. according to, 5. because of, 6. on a certain date, 7. and; as well as, 8. to rely on, 9. to regard, 10. to be able to, 11. to order; to command, 12. further; moreover, 13. used after a verb, 14. very, 15. already, 16. increasingly, 17. a reason; a cause, 18. \*ISRAEL\*, 19. Yi

**tiān (天):** 1. day, 2. day, 3. \*HEAVEN\*, 4. \*NATURE\*, 5. sky, 6. weather, 7. \*FATHER\*; \*HUSBAND\*, 8. a necessity, 9. season, 10. destiny, 11. very high; sky high [prices], 12. very

**pìn (牝):** 1. the female of a species, 2. a deep gorge, 3. \*VULVA\*, 4. female

**#736 - MALE CHECKSUM TOTAL: #304** as [#200, #80, #5, #100,

**#40, #1, #300, #10] = spérma (G4690): {UMBRA: #426 % #41 = #16} 1)** from which a plant germinates; **1a)** the seed i.e. the grain or kernel which contains within itself the germ of the future plants; **1a1)** of the grains or kernels sown; **1b)** metaph. a seed i.e. a residue, or a few survivors reserved as the germ of the next generation (just as seed is kept from the harvest for the sowing); **2)** the semen virile; **2a)** **\*THE\* \*PRODUCT\* \*OF\* \*THIS\* \*SEMEN\*, \*SEED\*, \*CHILDREN\*, \*OFFSPRING\*, \*PROGENY\***; **2b)** family, tribe, posterity; **2c)** **\*WHATEVER\* \*POSSESSES\* \*VITAL\* \*FORCE\* \*OR\* \*LIFE\* \*GIVING\* \*POWER\***; **2c1)** **\*OF\* \*DIVINE\* \*ENERGY\* \*OF\* \*THE\* \*HOLY\* \*SPIRIT\* \*OPERATING\* \*WITHIN\* \*THE\* \*SOUL\* \*BY\* \*WHICH\* \*WE\* \*ARE\* \*REGENERATED\***;

**#956 - MALE CHECKSUM TOTAL: #304 as [#5, #60, #70, #400, #200, #10, #1, #10, #200] = exousía (G1849): {UMBRA: #746 % #41 = #8} 1)** power of choice, liberty of doing as one pleases; **1a)** leave or permission; **2)** physical and mental power; **2a)** **\*THE\* \*ABILITY\* \*OR\* \*STRENGTH\* \*WITH\* \*WHICH\* \*ONE\* \*IS\* \*ENDUED\*, \*WHICH\* \*HE\* \*EITHER\* \*POSSESSES\* \*OR\* \*EXERCISES\***; **3)** the power of authority (influence) and of right (privilege); **4)** the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed); **4a)** universally; **4a1)** authority over mankind; **4b)** specifically; **4b1)** the power of judicial decisions; **4b2)** of authority to manage domestic affairs; **4c)** metonymically; **4c1)** a thing subject to authority or rule; **i)** jurisdiction; **4c2)** one who possesses authority; **ii)** a ruler, a human magistrate; **ii)** the leading and more powerful among created beings superior to man, spiritual potentates; **4c3)** a sign of the husband's authority over his wife; **i)** the veil with which propriety required a women to cover herself; **4c4)** the sign of regal authority, a crown;

**#464 - MALE CHECKSUM TOTAL: #304 as [#200, #2, #200, #2, #10, #50] = rabrab (H7260): {UMBRA: #404 % #41 = #35} 1)** **\*GREAT\***; **1a)** great; **1b)** great (fig. of power); **2)** captain, chief;

**#967 - FEME CHECKSUM TOTAL: #238 as [#6, #400, #1, #300, #200, #50, #10] = 'âshar (H833): {UMBRA: #501 % #41 = #9} 1)** to go straight, walk, go on, advance, make progress; **1a)** (Qal) to go straight on, make progress; **1b)** (Piel); **1b1)** to go straight on, advance; **1b2)** to lead on (causative); **1b3)** to set right, righten; **1b4)** **\*TO\* \*PRONOUNCE\* \*HAPPY\*, \*CALL\* \*BLESSED\***; **1c)** (Pual); **1c1)** to be advanced, be led on; **1c2)** to be made happy, be blessed;

**#400 - FEME CHECKSUM TOTAL: #238 as [#70, #200, #10, #70, #50] = hósios (G3741): {UMBRA: #550 % #41 = #17} 1)** undefiled by sin, free from wickedness, **\*RELIGIOUSLY\* \*OBSERVING\* \*EVERY\* \*MORAL\* \*OBLIGATION\*, \*PURE\* \*HOLY\*, \*PIOUS\***;

**#1103 - MALE CHECKSUM TOTAL: #304** as [#2, #100, #1, #600, #10, #70, #50, #70, #200] = brachíōn (G1023): {UMBRA: #1563 % #41 = #5} 1) the arm; 1a) \*THE\* \*ARM\* \*OF\* \*GOD\* is a Hebrew idiom for the might and the power of God;

**#912 - MALE CHECKSUM TOTAL: #304** as [#30, #200, #70, #2, #10, #600] = râ'êb (H7457): {UMBRA: #272 % #41 = #26} 1) \*HUNGRY\*; 1a) hungry; 1b) hungry man (subst); 1c) of failing strength (fig);

**#728 - MALE CHECKSUM TOTAL: #304** as [#200, #400, #30, #30, #1, #2, #5, #10, #50] = syllambánō (G4815): {UMBRA: #1554 % #41 = #37} 1) to seize, take: one as prisoner; 2) \*TO\* \*CONCEIVE\*, \*OF\* \*A\* \*WOMAN\*; 2a) metaph. of lust whose impulses a man indulges; 3) to seize for one's self; 3a) in a hostile sense, to make (one a permanent) prisoner; 4) to take hold together with one, to assist, \*HELP\*, to succour;

**#1281 - ONTIC CHECKSUM TOTAL: #228** as [#600, #1, #100, #10, #300, #70, #200] = cháris (G5485): {UMBRA: #911 % #41 = #9} 1) grace; 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech; 2) good will, loving-kindness, favour; 2a) \*OF\* \*THE\* \*MERCIFUL\* \*KINDNESS\* \*BY\* \*WHICH\* \*GOD\*, \*EXERTING\* \*HIS\* \*HOLY\* \*INFLUENCE\* \*UPON\* \*SOULS\*, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues; 3) what is due to grace; 3a) \*THE\* \*SPIRITUAL\* \*CONDITION\* \*OF\* \*ONE\* \*GOVERNED\* \*BY\* \*THE\* \*POWER\* \*OF\* \*DIVINE\* \*GRACE\*; 3b) the token or proof of grace, benefit; 3b1) a gift of grace; 3b2) benefit, bounty; 3c) thanks, (for benefits, services, favours), recompense, reward;

**#681 - ONTIC CHECKSUM TOTAL: #228** as [#1, #40, #200, #400, #40] = 'âmar (H559): {UMBRA: #241 % #41 = #36} 1) to say, speak, utter; 1a) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend; 1b) (Niphal) to be told, to be said, to be called; 1c) (Hithpael) \*TO\* \*BOAST\*, \*TO\* \*ACT\* \*PROUDLY\*; 1d) (Hiphil) to avow, to avouch;

**#378 - ONTIC CHECKSUM TOTAL: #228** as [#30, #40, #6, #300, #2] /

**#1372 - FEME CHECKSUM TOTAL: #238** as [#30, #40, #300, #2, #400, #600] /

**#1372 - FEME CHECKSUM TOTAL: #238** as [#40, #300, #2, #400, #10, #20, #600] = mōwshâb (H4186): {UMBRA: #348 % #41 = #20} 1) \*SEAT\*, assembly, dwelling-place, dwelling, dwellers; 1a)

seat, sitting, those sitting, sitting company or assembly; **1b**) dwelling place, dwelling; **1c**) situation, location; **1d**) time of dwelling; **1e**) those dwelling, dweller;

**#766 - DEME CHECKSUM TOTAL: #268** as [#6, #2, #200, #8, #40, #10, #500] = racham (H7356): {UMBRA: #248 % #41 = #2} **1**) \*WOMB\*; **2**) compassion;

**#336 - DEME CHECKSUM TOTAL: #268** as [#10, #200, #70, #6, #50] = râ'âh (H7462): {UMBRA: #275 % #41 = #29} **1**) to pasture, tend, graze, feed; **1a**) (Qal); **1a1**) to tend, pasture; **i**) to shepherd; **ii**) of ruler, teacher (fig); **iii**) of people as flock (fig); **iv**) shepherd, herdsman (subst); **1a2**) to feed, graze; **i**) of cows, sheep etc (literal); **ii**) of idolater, \*ISRAEL\* as flock (fig); **1a3**) (Hiphil) shepherd, shepherdess; **1b**) to associate with, be a friend of (meaning probable); **1b1**) (Qal) to associate with; **1b2**) (Hithpael) to be companions; **1c**) (Piel) \*TO\* \*BE\* \*A\* \*SPECIAL\* \*FRIEND\*;

**#238** as [#2, #4, #2, #200, #10, #20] / **#296 - DEME CHECKSUM TOTAL: #268** as [#20, #4, #2, #200, #10, #20, #40] = dâbâr (H1697): {UMBRA: #206 % #41 = #1} **1**) \*SPEECH\*, \*WORD\*, \*SPEAKING\*, \*THING\*;**1a**) speech; **1b**) saying, utterance; **1c**) word, words; **1d**) business, occupation, acts, matter, case, something, manner (by extension);

HE HATH SHOWED STRENGTH WITH HIS ARM; HE HATH SCATTERED THE PROUD IN THE IMAGINATION OF THEIR HEARTS. HE HATH PUT DOWN THE MIGHTY FROM THEIR SEATS, AND EXALTED THEM OF LOW DEGREE. HE HATH FILLED THE HUNGRY WITH GOOD THINGS; AND THE RICH HE HATH SENT EMPTY AWAY. HE HATH HOLPEN HIS SERVANT ISRAEL, IN REMEMBRANCE OF HIS MERCY; AS HE SPAKE TO OUR FATHERS, TO ABRAHAM, AND TO HIS SEED FOR EVER." [Luke 1:47-55]

**#81 - 𠄎養 = #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**