

CASE STUDY 3: DOMINION OF TIME ON WHETHER EGYPTIAN MYTHOS IS NOT ONLY NOME / ONTIC OR NOUMENON REDACTION BASED BUT TEMPORAL HEURISTIC ASSOCIATIVE

GPT4 ASSISTED SEARCH @ 0648 HOURS ON 14 FEBRUARY 2024 WITH GRAPPLE (200, 427)@[12, 76, 30, 50, 57, 42, 63, 17, 80] PROTOTYPE

TIME is: 06:48:00.000 / DATE is: 2024/02/14

HEURISTIC	12	76	30	#118		
Time	17	80	50	#147	#265	#168
Date	63	42	57	#162	#427	#179

FEME MALE

- #EIGHT: #80 as #80 - LABOURING (CH'IN)
- #ONE: #118 as #37 - PURITY (TS'UI)
- #TWO: #147 as #66 - DEPARTURE (CH'U)
- #THREE: #162 as #81 - FOSTERING (YANG)
- #FOUR: #265 as #22 - RESISTANCE (KE)
- #FIVE: #427 as #22 - RESISTANCE (KE)
- #SIX: #168 as #6 - CONTRARIETY (LI)
- #SEVEN: #179 as #17 - HOLDING BACK (JUAN)

ORIENT #9 | OCCIDENT #9 | SPIRA | ORIENT #1 | OCCIDENT #1

<<http://www.grapple369.com/Savvy/?date:2024.2.14&time:6.48&heuristic&male:200&feme:427&ontic:368&de me:473&idea:427>>

{@9: Sup: 22 - RESISTANCE: KE (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8} / I AM NOT A ROBBER OF SACRED PROPERTY {%8}); Ego: 80 - LABOURING: CH'IN (#427)}

TELOS TOTAL: #427 as [#20, #5, #100, #1, #300, #1] = kÉras (G2768): {UMBRA: #326 % #41 = #39} 1) a horn; 1a) of animals; 1b) since animals (esp. bulls) defend themselves with their horns, the horn with the Hebrews (and other nations) is a symbol of strength and courage, and used as such in a variety of phrases; 1b1) *A* *MIGHTY* *AND* *VALIANT* *HELPER*, *THE* *AUTHOR* *OF* *DELIVERANCE*, of the Messiah; 1c) a projecting extremity in a shape like a horn, a point, apex: as of an altar;

#427 as [#4, #5, #8, #200, #10, #200] = déēsis (G1162):
{UMBRA: #427 % #41 = #17} 1) need, indigence, want, privation,
penury; **2) *A* *SEEKING*, *ASKING*, *ENTREATING*,**
***ENTREATY* *TO* *GOD* *OR* *TO* *MAN*;**

#382 - NOUMENON RESONANCE FOR 14 FEBRUARY 2024 as
[#5, #10, #200, #8, #30, #9, #70, #50] /
#427 as [#5, #10, #200, #8, #30, #9, #70, #40, #5, #50] =
eisérchomai (G1525): {UMBRA: #1041 % #41 = #16} 1) to go out
or come in: to enter; **1a)** of men or animals, as into a house or a city;
1b) of Satan taking possession of the body of a person; **1c)** of things: as
food, that enters into the eater's mouth; **2)** metaph.; **2a) *OF***
ENTRANCE* *INTO* *ANY* *CONDITION*, *STATE* *OF
***THINGS*, *SOCIETY*, *EMPLOYMENT*;** **2a1)** to arise, come into
existence, begin to be; **2a2)** of men, to come before the public; **2a3)** to
come into life; **2b)** of thoughts that come into the mind;

#427 as [#5, #20, #400, #2] /
#462 = #451 - PRAXIS OF RATIONALITY + #11 - DIVERGENCE
(CH'A) as [#20, #400, #2, #40] = kâthâb (H3791): {UMBRA: #422
% #41 = #12} 1) a writing, document, edict; **1a)** register, enrolment,
roll; **1b) *MODE* *OF* *WRITING*, *CHARACTER*, *LETTER*;** **1c)**
letter, document, a writing; **1d)** a written edict; **1d1)** of royal
enactment; **1d2)** of divine authority;

ONTIC CHECKSUM TOTAL: #368

DEME CHECKSUM TOTAL: #473 = #451 - PRAXIS OF RATIONALITY
+ #22 - RESISTANCE (KE)

#558 - DEME CHECKSUM TOTAL: #473 as [#80, #300, #8, #50,
#70, #50] = ptēnón (G4421): {UMBRA: #558 % #41 = #25} 1)
***FURNISHED* *WITH* *WINGS*;** **2)** winged, flying; **2a)** of birds;

BING GPT4 ASSISTED SEARCH @ 0648 HOURS ON 14 FEBRUARY
2024: "The ANKH or Anh is the same as the TAU CROSS, but with a
round or oval top, symbolizing eternity and immortality. It is also called
CRUX ANSATA or the CROSS OF LIFE. The TAU CROSS started life in
Egypt as a pagan symbol and was later adopted by CHRISTIANS (COPTS).

#1318 - FEME CHECKSUM TOTAL: #427 as [#20, #8, #100, #400,
#60, #70, #400, #200, #10, #50] = kērýssō (G2784): {UMBRA:
#1728 % #41 = #6} 1) to be a herald, to officiate as a herald; **1a)** to
proclaim after the manner of a herald; **1b)** always with the suggestion of
formality, gravity and an authority which must be listened to and obeyed;
2) *TO* *PUBLISH*, *PROCLAIM* *OPENLY*: *SOMETHING*
WHICH* *HAS* *BEEN* *DONE*;** **3) *USED* *OF* *THE

PUBLIC* *PROCLAMATION* *OF* *THE* *GOSPEL* *AND* *MATTERS* *PERTAINING* *TO* *IT, made by John the Baptist, by Jesus, by the apostles and other Christian teachers;

#1121 as [**#200, #300, #1, #400, #100, #70, #50**] = **staurós** (**G4716**): **{UMBRA: #1271 % #41 = #41} 1**) a cross; **1a)** ***A* *WELL* *KNOWN* *INSTRUMENT* *OF* *MOST* *CRUEL* *AND* *IGNOMINIOUS* *PUNISHMENT***, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abettors of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves; **1b)** the crucifixion which Christ underwent; **2)** an upright 'stake', esp. a pointed one, used as such in fences or palisades;

The Greek word σταυρός, which in the New Testament refers to the structure on which Jesus died, appears as early as 200 CE in two papyri, Papyrus 66 and Papyrus 75 in a form that includes the use of a cross-like combination of the letters tau and rho. This TAU-RHO / **#871 = [#300, #1, #400, #100, #70]** symbol, the staurogram, appears also in Papyrus 45 (dated 250 CE), again in relation to the crucifixion of Jesus. <https://en.wikipedia.org/wiki/Tau_cross>

#427 as [**#2, #30, #5, #80, #5, #300, #5**] = **blépō** (**G991**): **{UMBRA: #917 % #41 = #15} 1**) to see, discern, of the bodily eye; **1a)** with the bodily eye: to be possessed of sight, have the power of seeing; **1b)** perceive by the use of the eyes: to see, look descry; **1c)** ***TO* *TURN* *THE* *EYES* *TO* *ANYTHING*: *TO* *LOOK* *AT*, *LOOK* *UPON*, *GAZE* *AT***; **1d)** to perceive by the senses, to feel; **1e)** to discover by use, to know by experience; **2)** metaph. to see with the mind's eye; **2a)** to have (the power of) understanding; **2b)** to discern mentally, observe, perceive, discover, understand; **2c)** to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine; **3)** in a geographical sense of places, mountains, buildings, etc. ***TURNING* *TOWARDS* *ANY* *QUARTER*, *AS* *IT* *WERE*, *FACING* *IT***;





<<http://www.grapple369.com/images/ANKH%20Replica%2020240214.jpeg>>

#746 - DEME CHECKSUM TOTAL: #473 as [#6, #70, #10, #50, #10, #600] = '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;

#871 as [#20, #400, #5, #40, #6, #400] = t^hôwm (H8415): {UMBRA: #451 % #41 = #41} 1) deep, depths, deep places, abyss, the deep, sea; 1a) deep (of subterranean waters); 1b) *DEEP*, *SEA*, *ABYSSES* (*OF* *SEA*); 1c) *PRIMEVAL* *OCEAN*, *DEEP*; 1d) deep, depth (of river); 1e) *ABYSS*, *THE* *GRAVE*;

#493 - ONTIC CHECKSUM TOTAL: #368 as [#400, #6, #2, #30, #50, #5] = yâbal (H2986): {UMBRA: #42 % #41 = #1} 1) to bring, lead, carry, conduct, bear along; 1a) (Hiphil); 1a1) to bear along, bring; 1a2) to carry away, lead away; 1a3) to lead, conduct; 1b) (Hophal); 1b1) to be borne along; 1b2) *TO* *BE* *BORNE* (*TO* *THE* *GRAVE*); 1b3) to be brought, be led, be conducted;

#680 - ONTIC CHECKSUM TOTAL: #368 as [#8, #50, #5, #600, #9, #8] = phérō (G5342): {UMBRA: #1405 % #41 = #11} 1) to carry; 1a) to carry some burden; 1a1) to bear with one's self; 1b) to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed; 1b1) *OF* *PERSONS* *BORNE* *IN* *A* *SHIP* *OVER* *THE* *SEA*; 1b2) of a gust of wind, to rush; 1b3)

of the mind, to be moved inwardly, prompted; **1c**) to bear up i.e. uphold (keep from falling); **1c1**) ***OF* *CHRIST*, *THE* *PRESERVER* *OF* *THE* *UNIVERSE***; **1d**) to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's conduct, or spare one (abstain from punishing or destroying); **1e**) to bring, bring to, bring forward; **1e1**) to move to, apply; **1e2**) to bring in by announcing, to announce; **1e3**) to bear i.e. bring forth, produce; to bring forward in a speech; **1e4**) to lead, conduct;

#871 as [#5, #60, #6, #800] = çûwph (H5488): {UMBRA: #146 % #41 = #23} 1) *REED*, *RUSH*, water plant; **1a**) rushes; **1b**) sea of rushes; **1b1**) of Red Sea; **1b2**) of arms of Red Sea; **1b3**) of Gulf of Suez; **1b4**) of sea from straits to Gulf of Akaba;

#772 - MALE CHECKSUM TOTAL: #200 as [#6, #10, #50, #70, #30, #6, #600] = nâ'al (H5274): {UMBRA: #150 % #41 = #27} 1) to bar, lock, bolt; 1a) (Qal) to bar, lock, bolt; 2) *TO* *FURNISH* *WITH* *SANDALS*, shoe; **2a**) (Qal) to shoe; **2b**) (Hiphil) to give sandals;

Egyptologist Sir Alan H. Gardiner (1879 - 1963) thought it developed from a sandal strap with the top loop going around one's ankle and the vertical post attached to a sole at the toes. Gardiner came to his conclusion because the Egyptian word for "sandal" was "nkh" which came from the same root as "ANKH" and, further, because the sandal was a part of one's daily life in ancient Egypt and the ANKH sign came to symbolize life. This theory has never gained wide acceptance, however. <<https://www.worldhistory.org/Ankh/>>

#353 - ONTIC CHECKSUM TOTAL: #368 as [#6, #30, #1, #60, #6, #200, #10, #40] /

#811 - MALE CHECKSUM TOTAL: #200 as [#50, #1, #60, #200, #500] = 'âçar (H631): {UMBRA: #261 % #41 = #15} 1) to tie, bind, imprison; 1a) (Qal); 1a1) to tie, bind; 1a2) to tie, harness; 1a3) *TO* *BIND* (*WITH* *CORDS*); 1a4) *TO* *GIRD* (*RARE* *AND* *LATE*); 1a5) to begin the battle, make the attack; 1a6) of obligation of oath (figurative); 1b) (Niphal) to be imprisoned, bound; 1c) (Pual) to be taken prisoner;

The theory of Egyptologist E.A. Wallis Budge (1857-1934), who claims it originated from the belt buckle of the goddess TAU CROSS, is considered more probable but still not universally accepted. Wallis Budge equated the ANKH with the Egyptian symbol TJET, the "KNOT OF ISIS", a ceremonial girdle thought to represent female genitalia and symbolizing fertility. <<https://www.worldhistory.org/Ankh/>>

#329 - MALE CHECKSUM TOTAL: #200 as [#6, #40, #7, #200,

#70, #6] = zera' (H2233): {UMBRA: #277 % #41 = #31} 1) seed, sowing, offspring; **1a)** a sowing; **1b)** seed; **1c)** *SEMEN* *VIRILE*; **1d)** offspring, descendants, posterity, children; **1e)** of moral quality; **1e1)** a practitioner of righteousness (fig.); **1f)** sowing time (by meton);

#393 - MALE CHECKSUM TOTAL: #200 as [#40, #3, #300, #10, #40] = nâgash (H5066): {UMBRA: #353 % #41 = #25} 1) to draw near, approach; **1a)** (Qal) to draw or come near; **1a1)** of humans; **i)** of *SEXUAL* *INTERCOURSE*; **1a2)** of inanimate subject; **i)** to approach one another; **1a3)** (Niphal) to draw near; **1a4)** (Hiphil) to cause to approach, bring near, bring; **1a5)** (Hophal) to be brought near; **1a6)** (Hithpael) to draw near;

The Egyptian hieroglyph representing life is called the ANKH. The ANKH cross of Egypt is a TAU CROSS that is topped by an inverted tear shape and associated with MAAT, the goddess of Truth. It also represents the *SEXUAL* *UNION* of ISIS, the Egyptian archetypal wife and mother, and OSIRIS, the Egyptian god of life, death, and fertility."

#246 - MALE CHECKSUM TOTAL: #200 as [#40, #200, #1, #5] = mar'âh (H4759): {UMBRA: #246 % #41 = #41} 1) vision; **1a)** mode of revelation; **2)** *MIRROR*;

#690 - MALE CHECKSUM TOTAL: #200 as [#1, #200, #300, #100, #1, #80, #8] = astrapé (G796): {UMBRA: #690 % #41 = #34} 1) lightning; **1a)** of the *GLEAM* *OF* *A* *LAMP*;

The association of the ANKH with the *MIRROR* was no chance occurrence. The Egyptians believed that the afterlife was a *MIRROR* image of life on earth and *MIRRORS* were thought to contain magical properties. During the FESTIVAL OF THE *LANTERNS* for the goddess NEITH (another deity seen with the ANKH) all of ancient Egypt would burn oil *LAMPS* through the night to reflect the stars of the sky and create a *MIRROR* image of the heavens on earth. This was done to help part the veil between the living and the dead so one could speak to those friends and loved ones who had passed on to paradise in the FIELD OF *REEDS*. The ANKH represents the *MALE* *AND* *FEMALE* *GENITALIA*, the *SUN* *COMING* *OVER* *THE* *HORIZON*, and the union of heaven and earth. This association with the sun means that the ankh is traditionally drawn in *GOLD* - the color of the sun - and never in silver, which relates to the moon. Deities such as ANUBIS or ISIS are often seen placing the ANKH against the *LIPS* of the soul in the afterlife to revitalize it and open that soul to a life after death. [Joshua J. Mark, 19 SEPTEMBER 2016, Creative Commons License]

#177 - MALE CHECKSUM TOTAL: #200 as [#30, #40, #6, #90, #1, #10] = môwtsâ' (H4161): {UMBRA: #137 % #41 = #14} 1) act or

place of going out or forth, issue, export, source, spring; **1a**) a going forth; **1a1**) ***RISING* (*SUN*), *GOING* *FORTH* *OF* *A* *COMMAND***; **1a2**) goes forth, those going forth; **1a3**) way out, exit; **1b**) that which goes forth; **1b1**) utterance; **1b2**) export; **1c**) place of going forth; **1c1**) source or spring (of water); **1c2**) place of departure; **1c3**) ***EAST* (*OF* *SUN*)**; **1c4**) mine (of silver);

#322 - MALE CHECKSUM TOTAL: #200 as [#2, #90, #200, #10, #20] = *betser* (H1220): {**UMBRA: #292 % #41 = #5**} **1**) ***GOLD***, precious ore, ring-gold;

#427 as [#6, #10, #300, #100, #5, #6] /
#450 as [#50, #300, #100] = *nâshaq* (H5401): {**UMBRA: #450 % #41 = #40**} **1**) ***TO* *PUT* *TOGETHER*, *KISS***; **1a**) (Qal) to kiss; **1b**) (Piel) to kiss; **1c**) (Hiphil) ***TO* *TOUCH* *GENTLY***; **2**) to handle, be equipped with; **2a**) (Qal) to be equipped;

#1049 - ONTIC CHECKSUM TOTAL: #368 as [#40, #9, #400, #600] = *maṭṭeh* (H4294): {**UMBRA: #54 % #41 = #13**} **1**) staff, branch, tribe; **1a**) ***STAFF*, *ROD*, *SHAFT***; **1b**) branch (of vine); **1c**) tribe; **1c1**) company led by chief with staff (originally);

#125 - MALE CHECKSUM TOTAL: #200 as [#6, #70, #40, #4, #5] = *ʾamad* (H5975): {**UMBRA: #114 % #41 = #32**} **1**) ***TO* *STAND*, *REMAIN*, *ENDURE*, *TAKE* *ONE'S* *STAND***; **1a**) (Qal); **1a1**) to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of; **1a2**) to stand still, stop (moving or doing), cease; **1a3**) to tarry, delay, remain, continue, abide, endure, persist, be steadfast; **1a4**) to make a stand, hold one's ground; **1a5**) to stand upright, remain standing, stand up, rise, be erect, be upright; **1a6**) to arise, appear, come on the scene, stand forth, appear, rise up or against; **1a7**) to stand with, take one's stand, be appointed, grow flat, grow insipid; **1b**) (Hiphil); **1b1**) to station, set; **1b2**) to cause to stand firm, maintain; **1b3**) to cause to stand up, cause to set up, erect; **1b4**) to present (one) before (king); **1b5**) ***TO* *APPOINT*, *ORDAIN*, *ESTABLISH***; **1c**) (Hophal) to be presented, be caused to stand, be stood before;

#1056 - DEME CHECKSUM TOTAL: #473 as [#200, #5, #200, #1, #30, #5, #400, #40, #5, #50, #70, #50] = *saleúō* (G4531): {**UMBRA: #1436 % #41 = #1**} **1**) ***A* *MOTION* *PRODUCED* *BY* *WINDS*, *STORMS*, *WAVES***, etc; **1a**) to agitate or shake; **1b**) to cause to totter; **1c**) to shake thoroughly, of a measure filled by shaking its contents together; **2**) to shake down, overthrow; **2a**) to cast down from one's (secure and happy) state; **2b**) to move, agitate the mind, to disturb one;

