

-- (DRAFT 4) INFORMAL RESEARCH NOTES ON A PLAUSIBLE NOEMA SCENARIO [#230 - WICKED, #232 - KNIFE / WEAPON, #249 - SATOR (#38), #228 - ONTIC LIMIT / WITNESSING TRAVESTY AS REPROACH, #237 - DEME LIMIT / USE OF FORCE] RELATED TO RAMPAGE KILLING EVENTS

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In our informal research as self education, the meta-descriptive aggregation of concepts of mind most likely has some relevance to the philosophical concept of intentionality. But what we have recognised from our memeBrain prototypes, is that the #451 - PRAXIS OF RATIONALITY and its dynamic problem resolution pairing only occurs by being couched with a preamble for which we have a desire to examine if the resolution idea has recurrence as then a criteria for its attainment as pairing action being a function of mind.

For want of a better term, we might consider this dá dào (達到): to reach; to achieve; to attain

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:達>>

dá (達): **1.** to attain; to reach, **2.** Da, **3.** intelligent proficient, **4.** to be open; to be connected, **5.** to realize; to complete; to accomplish, **6.** to display; to manifest, **7.** to tell; to inform; to say, **8.** illustrious; influential; prestigious, **9.** everlasting; constant; unchanging, **10.** generous; magnanimous, **11.** commonly; everywhere, **12.** arbitrary; freely come and go

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:到>>

dào (到): **1.** to arrive, **2.** arrive; receive, **3.** to go, **4.** careful, **5.** Dao

APPRAISAL #9: It offends the ear but sets the toe on track. (到耳順止)
The matter will go right. (事貞)

FATHOMING #9: Offended ears, compliant toes (到耳順止)

MEANS: Contrary talk makes for obedient conduct. (逆聞順行也)

dào (到): **1.** to arrive, **2.** arrive; receive, **3.** to go, **4.** careful, **5.** Dao

ěrshùn (耳順): **1.** an obedient *EAR*, **2.** pleasing to the ear

zhǐ (止): **1.** to stop; to halt, **2.** until; to end, **3.** Kangxi radical 77, **4.** only, **5.** to prohibit; to prevent; to refrain; to suppress, **6.** to remain in one

place; to stay, **7.** to rest; to settle, **8.** deportment; bearing; demeanor; manner, **9.** a particle at the end of a phrase, **10.** foot

shì (事): **1.** matter; thing; item, **2.** to serve, **3.** a government post, **4.** duty; post; work, **5.** occupation, **6.** cause; undertaking; enterprise; achievement, **7.** an accident, **8.** to attend, **9.** an allusion, **10.** a condition; a state; a situation, **11.** to engage in, **12.** to enslave, **13.** to pursue, **14.** to administer, **15.** to appoint, **16.** a piece

zhēn (貞): **1.** virtuous; chaste; pure, **2.** loyal, **3.** divination, **4.** chastity, **5.** to divine, **6.** auspicious, **7.** upright, **8.** lower part of the trigrams in the Yijing, **9.** four

We want to explore whether achieving this goal as the #451 - PRAXIS OF RATIONALITY and its dynamic problem resolution pairing, actually involves the two concepts that have been central to Husserl's internalist interpretation of intentionality: the concept of a *noema* (plural *noemata*) and the concept of *epoche* (i.e., bracketing) or phenomenological reduction. By the word 'noema,' Husserl refers to the internal structure of mental acts. The phenomenological reduction is meant to help get at the essence of mental acts by suspending all naive presuppositions about the difference between real and fictitious entities (on these complex phenomenological concepts, see the papers by Føllesdal and others conveniently gathered in Dreyfus (1982). For further discussion, see Bell (1990) and Dummett (1993).

#169 as [#50, #70, #8, #40, #1] / #470 = #451 - PRAXIS OF RATIONALITY + #19 - FOLLOWING (TS'UNG) as [#50, #70, #8, #40, #1, #300, #1] = nóēma (G3540): {UMBRA: #169 % #41 = #5} 1) a mental perception, thought; 2) an evil purpose; 3) that which thinks, the mind, thoughts or purposes

APPRAISAL #3: Men do not attack him. (人不攻之)

They are drawn to follow. (自然證)

FATHOMING #3: That men do not attack him (人不攻之)

MEANS: This, in itself, is proof of Virtue's power. (自然證也)

rén (人): **1.** person; people; a human being, **2.** Kangxi radical 9, **3.** a kind of person, **4.** everybody, **5.** adult, **6.** somebody; others, **7.** an upright person

bù (不): **1.** not; no, **2.** expresses that a certain condition cannot be achieved, **3.** as a correlative, **4.** no (answering a question), **5.** forms a negative adjective from a noun, **6.** at the end of a sentence to form a question, **7.** to form a yes or no question, **8.** infix potential marker

gōng (攻): **1.** to attack; to assault, **2.** to discredit; to impugn; to criticize, **3.** to remedy; to cure, **4.** to work at; to handle, **5.** workmanship; expertise, **6.** exaction by the state, **7.** sturdy; strong, **8.** to govern; to administer, **9.** Gong

zhī (之): **1.** him; her; them; that, **2.** used between a modifier and a word to form a word group, **3.** to go, **4.** this; that, **5.** genitive marker, **6.** it, **7.** in, **8.** all, **9.** and, **10.** however, **11.** if, **12.** then, **13.** to arrive; to go, **14.** is, **15.** to use, **16.** Zhi

zìrán (自然): **1.** nature, **2.** natural, **3.** of course; certainly; naturally

zhèng (證): **1.** proof, **2.** to prove; to demonstrate; to confirm; to give evidence, **3.** to advise against, **4.** certificate, **5.** an illness, **6.** to accuse

In fact, commentators have been unable to achieve consensus on exactly what a noema is. In a recent survey, David Woodruff Smith distinguished four different schools of thought. On one view, to say that the noema is the intentional object of an act of consciousness is to mean that it quite literally is an object. Husserl's student Roman Ingarden, for example, held that both ordinary objects, like chairs and trees, and intentional objects, like a chair precisely as it appears to me, or even a fictional tree, actually exist, but have different "modes" of existence.

An alternative view, developed primarily by Aron Gurwitsch, emphasizes the noema of perceptual experience. Most ordinary objects can be perceived in different ways and from different perspectives (consider looking at a tree from several different positions). For Gurwitsch, what is perceived in each such act is a noema, and the object itself—the tree, say—is to be understood as the collection or system of noemata associated with it. This view has similarities with phenomenalism.

Robert Sokolowski, alternatively, holds that a noema is just the actual object of perception or judgment itself, considered phenomenologically. In other words, the noema of the judgment that "this chair is uncomfortable" is neither an entity (the chair considered as uncomfortable) which exists in addition to the chair itself (but with a different mode of existence)—the Ingarden view; nor is the noema of such a judgment identified with a particular tactile perception of the chair—which along with other perceptions constitutes the chair as such—the Gurwitsch view. For Sokolowski, the noema is not a separate entity at all, but the chair itself as in this instance perceived or judged. This seems consistent with Husserl's emphasis on the noema as the "perceived as such...remembered as such...judged as such..."

Analytic philosopher Dagfinn Føllesdal, in an influential 1969 paper, proposed a Fregean interpretation of the noema, which has been developed extensively by Ronald McIntyre and David Woodruff Smith. This school of thought agrees that the noema is not a separate entity, but rather than identifying it with the actual object of the act (of perceiving, judging, etc.), phenomenologically understood, this view suggests that it is a mediating component of the act itself. It is what gives the act the sense it has. Indeed, Føllesdal and his followers suggest that the noema is a generalized version of Gottlob Frege's account of linguistic meaning, and in particular of his concept of sense (Sinn). Just as Frege held that a linguistic expression picks out its reference by means of its sense, so Husserl believed that conscious acts generally—not merely acts of meaning but also acts of perception, judgment, etc.—are intentionally directed toward objects by means of their noemata. On this view, the noema is not an object, but an abstract component of certain types of acts.

Sokolowski has continued to reject this approach, arguing that "(t)o equate sense and noema would be to equate propositional and phenomenological reflection. It would take philosophy simply as the critical reflection on our meanings or senses; it would equate philosophy with linguistic analysis." Robert C. Solomon attempted to reconcile the perception-based interpretation of the Gurwitsch school with the Fregean interpretation of noema as sense, suggesting that while "(i)t has now become virtually axiomatic among phenomenologists that the Sinne [senses] of experience stand independent of the Bedeutungen [meanings] of linguistic expressions. It has become all but axiomatic among analytic philosophers that there is no meaning apart from language. It is the concept of the noema that provides the link between them. The noema embodies both the changing phases of experience and the organizing sense of our experience. But these two 'components' are not separable, for all experience requires meaning, not as an after-the-fact luxury in reflective judgements but in order for it to be experience of anything." <<https://en.wikipedia.org/wiki/Noema>>

If we substitute ***SUN*** for ***JAPAN*** as our **TETRAD MENTIONS OF** [rì (日): ***JAPAN***] and consider it is most likely **a #135 + #102 + #168 + #215 = #620 - metáthesis (G3331): {UMBRA: #770 % #41 = #32} 1) transfer: from one place to another; 2) *TO* *CHANGE*; 2a) *OF* *THINGS* *INSTITUTED* *OR* *ESTABLISHED* OF THE GERMAN REICH ITSELF AND THE USE OF THE MOTORCAR AS AUTONOMY [+ #130 = #750 + #147 = #897] INNOVATION.**

TETRAD MENTIONS OF [rì (日): *SUN*] @ [

- #1 - WHAT FASCISM IS,
- #5 - GREATEST INVENTION OF STATE,
- #13,
- #18 - HIJACK THE ANZAC 2018 CENTENNIAL,
- #19 - DISRUPTION OF THE NOEMA?, <-- morphosis scenario
[#230, #232, #249, #228, #237] @ CHRISTCHURCH MOSQUE
SHOOTINGS ON 15 MARCH 2019
- #20,
- #23,
- #24,
- #33, <-- 2033 AS CENTENNIAL OF THE REICH'S CONCORDAT
- #41,
- #47,
- #52,
- #67,
- #70,
- #78]

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:日>>

#38 - JUPITER PRINCIPLE (#549 - DEME FOR **morphosis** = #38 (***IMMATERIAL INCLUSION**) + #511: @SUM(TETRAD MENTIONS OF [rì (日): *SUN*]))

#1 #52 #20 #78
#70 #23 #33 #18
#47 #5 #38 #19
#24 #67 #13 #41 = #511 + #38 = #549

This may then provide an ECLIPSE grounding rationale for the
CHRISTCHURCH MOSQUE SHOOTINGS ON 15 MARCH 2019

#1537 - **DEME CHECKSUM TOTAL: #549** as [#40, #70, #100, #500, #800, #9, #8, #10] /
#1580 - **DEME CHECKSUM TOTAL: #549** as [#40, #70, #100, #500, #70, #800] = **morphóō (G3445): {UMBRA: #1580 % #41 = #22} 1) *TO* *FORM*;**

— PARTING OF WAYS —
[Thoughts of 27 MARCH 1986]

"ANSWER THE PHONE WILL YA.
MY ***DAUGHTER*** IS IN THE STREET.
ANSWER THE PHONE WILL YA.

FLESH **#115 - *BURNING*** LIKE BLAZING **#115 - *WHEAT***.

I WANT TO HEAR HER **#115 - *SIGH***
ANSWER THE PHONE WILL YA.
I JUST DON'T WANT HER TO DIE.
FOR* *GOD* *SAKE, WILL YA.

{@9: Sup: 76 - **AGGRAVATION**: CHU (**#492**); Ego: 29 -
DECISIVENESS: TUAN (**#489**)}

JUST ANSWER THE PHONE.
THERE'S NOT A **#115 - *PLANE*** IN SIGHT.
DON'T LEAVE HER ALONE.
WHAT CRIME THIS BLIGHT?

BLOWN GLASS IN ANY SHADE
AND EVERY WINDOW SILL.
DRAWN BY EMPATHY OF JADE. {@17: Sup: 63 - **WATCH**: SHIH (**#839**);
Ego: 27 - **DUTIES**: SHIH (**#821**)}
FOR THE THINGS WE HOLD STILL." {@18: Sup: 41 - **RESPONSE**: YING
(**#880**); Ego: 18 - **WAITING**: HSI (**#839**)}

YOUTUBE: "HANS ZIMMER - TIME (CYBERDESIGN REMIX) / ADELE -
HELLO (3RD VERSION) [AN EDGE MASHUP]"

<<https://www.youtube.com/watch?v=xFMbKIGp6Lg>>

**WITHIN CHINESE HAN OMEN LITERATURE SOLAR ECLIPSES
OFTEN WERE CONSIDERED TO PORTENDED USURPATION OF THE
ROYAL POWER (YANG):**

- **TOTAL SOLAR ECLIPSE** (NOUS: **#44**; #393; **#404 -
*PERIHELION***; #489 - ***PARTING* *OF* *WAYS* *POEM***): 20
MARCH 2015 (AEST)

|- 20 MARCH 2015 - TOTAL SOLAR ECLIPSE
|- **19 YEARS AS TEMPORAL HEURISTIC CONSCIOUSNESS ANCHOR**
|- WED 20 MARCH 1996 / NEW MOON 21 MARCH

WED 20 MARCH 1901 / NEW MOON 21 MARCH WHEN **THE
COMMONWEALTH IS ALIGNED TO 400 YEARS CENTENNIAL OF
DUTCH DISCOVERY 26 OCTOBER 1616 RENDERS**

- **TOTAL SOLAR ECLIPSE** (NOUS: #36 - ***ANZAC* *DAY***; #298 <---
GOOD FRIDAY AGREEMENT IRISH CATHOLIC ENCLOSURE

OBSTRUCTION, #325, #373 - ***APHELION*** #393): 3 JULY 2019 (AEST)

- **TOTAL SOLAR ECLIPSE** (NOUS: #44; #297, #325, #342 - ***PERIHELION***, #383 - ***JOIN* *ME* *IN* *DEATH* *LYRIC* / HITLER's BIRTHDAY**): 20 APRIL 2023 (AEST) - EXMOUTH

"THIS WORLD IS A CRUEL PLACE {@1: Sup: 43 - **ENCOUNTERS**: YU (#43); Ego: 28 - **CHANGE**: KENG (#28)}
AND WE'RE HERE ONLY TO LOSE {@2: Sup: 61 - **EMBELLISHMENT**: SHIH (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 33 - **CLOSENESS**: MI (#61 - **MALE DEME IS UNNAMED** {%22})}
SO BEFORE LIFE TEARS US APART {@3: Sup: 55 - **DIMINISHMENT**: CHIEN (#159); Ego: 78 - **ON THE VERGE**: CHIANG (#139 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13})}
LET DEATH BLESS ME WITH YOU. {@4: Sup: 80 - **LABOURING**: CH'IN (#239); Ego: 1 - **CENTRE**: CHUNG (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16})}

ONTIC CHECKSUM TOTAL: #383

YOUTUBE: "HIM - JOIN ME IN DEATH (1999) / GREGORIAN WITH AMELIA BRIGHTMAN - JOIN ME IN DEATH (2002), W / INTRO"

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

CONCLUDING AUGUSTI NUMEN / TREASON EVENTS WILL OCCUR AS EASTER SUNDAY ON #44 - 20 APRIL 2025 AND PENTECOST SUNDAY ON #38 - 8 JUNE 2025.

- **TOTAL SOLAR ECLIPSE ON 8 (UTC) / 9 JUNE 1918 (AEST)**
[During World War I: 28 JULY 1914 to 11 NOVEMBER 1918]

- **TOTAL SOLAR ECLIPSE ON 13 (UTC) / 14 NOVEMBER 2012 (AEST)** - KING CHARLES III ACTUAL BIRTHDAY

KING CHARLES III BIRTHDAY HOLIDAY ON #68 - 9 JUNE 2025 AND #38 - 8 JUNE 2026.

"IN WHOM THE GOD OF THIS WORLD HATH BLINDED THE ***MINDS***-**G3540** OF THEM WHICH BELIEVE NOT, LEST THE LIGHT OF THE GLORIOUS GOSPEL OF CHRIST, WHO IS THE IMAGE OF GOD, SHOULD SHINE UNTO THEM." [2Corinthians 4:4]

"CASTING DOWN IMAGINATIONS, AND EVERY HIGH THING THAT EXALTETH ITSELF AGAINST THE KNOWLEDGE OF GOD, AND BRINGING

INTO CAPTIVITY EVERY ***THOUGHT*-G3540** TO THE OBEDIENCE OF CHRIST;" [2Corinthians 10:5]

"BUT I FEAR, LEST BY ANY MEANS, AS THE SERPENT BEGUILLED EVE THROUGH HIS SUBTLETY, SO YOUR ***MINDS*-G3540** SHOULD BE CORRUPTED FROM THE SIMPLICITY THAT IS IN CHRIST." [2Corinthians 11:3]

BING CHAT GPT @ 0836 HRS ON 21 APRIL 2024: "During the **CHRISTCHURCH MOSQUE SHOOTINGS ON 15 MARCH 2019**, the perpetrator, Brenton Tarrant, was dressed in ***MILITARY*-*STYLE* *CAMOUFLAGE* *CLOTHING***. He also wore a full tactical vest with front pockets containing at least seven fully loaded .223 magazines and carried a bayonet-style ***KNIFE*** in a scabbard. His attire allowed him to carry numerous magazines and move with ease during the attacks. Tarrant's actions that day resulted in a tragic loss of life and left an indelible mark on New Zealand's history."

BOER WAR MEMORIAL ANTAGONISM AS IMPLICIT ROMAN CATHOLIC CRIME AGAINST THE COMMONWEALTH (CAESAROPAPISM)

PENTECOST SUNDAY AS JUPITER (#38 - SATOR / #33 - TENET / #34 - ROTAS) PRINCIPLE

[#38 - 8 JUNE 1930, #35 - 24 MAY 1931, #33 - 15 MAY 1932, #37 - 4 JUNE 1933, #34 - 20 MAY 1934]

[#38 - 8 JUNE 2014, #35 - 24 MAY 2015 (**KNIGHTS TEMPLAR RENEWED**), #33 - 15 MAY 2016 (**IRREGULAR VIETNAM CORPSE INTERMENT IN RAAF WWII CEMETERY**), #37 - 4 JUNE 2017 (**TARGETED ATTACKS / SLANDER**), #34 - 20 MAY 2018 (**WWI CENTENNIAL HIJACKING**)]

[#38 - 8 JUNE 2025, #35 - 24 MAY 2026, #33 - 16 MAY 2027, #37 - 4 JUNE 2028, #34 - 20 MAY 2029]

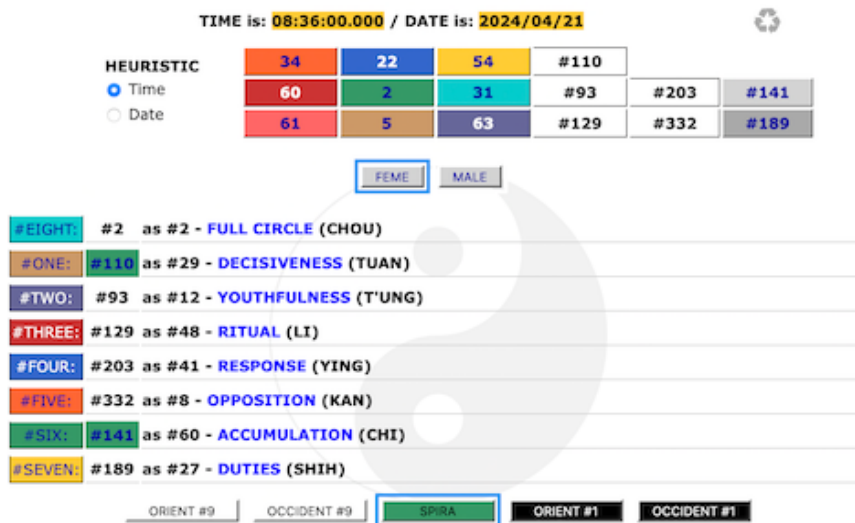
EASTER SUNDAY occurs between the TETRA / RANGE dates **#21 - 22 MARCH** through **#28 - ANZAC DAY: 25 APRIL** (whereas **PENTECOST SUNDAY** as 49 days thereafter occurs within ranges **#31 - 10 MAY** through **#39 - 13 JUNE**) within the Gregorian calendar and may be the 81st through 115th day of common years or 82nd through 116th day of leap years.

FOR FURTHER SEE: "LAWYER NOTES 20240409"

<http://www.grapple369.com/Groundwork/Lawyer%20Notes%2020240409%20%28public%29.pdf>

GRAPPLE (309, 332)@[34, 22, 54, 31, 63, 5, 61, 60, 2] PROTOTYPE

<http://www.grapple369.com/Savvy/?date:2024.4.21&time:8.36&heuristic>



[#34 {@1: Sup: 34 - KINSHIP: CH'IN (#34); Ego: 34 - KINSHIP: CH'IN (#34)}

#22 {@2: Sup: 56 - CLOSED MOUTH: CHIN (#90); Ego: 22 - RESISTANCE: KE (#56)}

#54 {@3: Sup: 29 - DECISIVENESS: TUAN (#119 - MALE DEME IS UNNAMED {%35}); Ego: 54 - UNITY: K'UN (#110 - MALE DEME IS UNNAMED {%30})}

#31 {@4: Sup: 60 - ACCUMULATION: CHI (#179 - MALE DEME IS UNNAMED {%0}); Ego: 31 - PACKING: CHUANG (#141 - MALE DEME IS UNNAMED {%31})}

#63 {@5: Sup: 42 - GOING TO MEET: YING (#221); Ego: 63 - WATCH: SHIH (#204)}

#5 {@6: Sup: 47 - PATTERN: WEN (#268); Ego: 5 - KEEPING SMALL: SHAO (#209)}

#61 {@7: Sup: 27 - DUTIES: SHIH (#295); Ego: 61 - EMBELLISHMENT: SHIH (#270)}

#60 {@8: Sup: 6 - CONTRARIETY: LI (#301); Ego: 60 - ACCUMULATION: CHI (#330)}

#2] {@9: Sup: 8 - OPPOSITION: KAN (#309); Ego: 2 - FULL CIRCLE: CHOU (#332)}

TELOS TOTAL: #332

DEME CHECKSUM TOTAL: #549

#1770 - DEME CHECKSUM TOTAL: #549 as [#40, #70, #100, #500, #800, #200, #10, #50] = mórophōsis (G3446): {UMBRA: #1920 % #41 = #34} 1) a forming, shaping; 2) form; 2a) the mere form, semblance; 2b) *THE* *FORM* *BEFITTING* *A* *THING* *OR* *TRULY* *EXPRESSING* *THE* *FACT*, the very form;

#556 - ONTIC CHECKSUM TOTAL: #230 as [#8, #4, #10, #20, #8, #200, #1, #300, #5] = 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;

We already have a meta-description of #237 - USE OF FORCE associated to the [#0, #40, #41, #81, #30] template prototype but the consideration is whether we can deduce some metalogic axioms from our NOEMA SCENARIO [#230 - WICKED, #232 - KNIFE / WEAPON, #249 - SATOR (#38), #228 - ONTIC LIMIT / WITNESSING TRAVESTY AS REPROACH, #237 - DEME LIMIT / USE OF FORCE] where the use of an object knife for instance, is both an engendering nature: #237 - #230 = #7 and a strategic grounding action #237 - #232 = #5 which is an atrocity consequential to the autonomy: #237 - #228 = #9 but also the general populace: #249 - #237 = #12...

But just how elastic and vital are these meta logical premises that a specific category #258 might provide a #30 - BOLD RESOLUTION to #228 - ATROCITY?

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

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

HETEROS PROTOTYPE #SEVEN (#117 / #351)

47 7 63
55 39 23
15 71 31

71
118
141
204
243
258 <-- ****
313
344
351

#1721 - MALE CHECKSUM TOTAL: #258 as [#200, #800, #500, #100, #70, #50, #1] = sóphrōn (G4998): {UMBRA: #2450 % #41 = #31} 1) of a sound mind, sane, in one's senses; **2)** curbing one's desires and impulses, self-controlled, temperate;

#472 - MALE CHECKSUM TOTAL: #258 as [#20, #100, #10, #40, #1, #300, #1] /

#741 - MALE CHECKSUM TOTAL: #258 as [#20, #100, #10, #40, #1, #300, #70, #200] = kríma (G2917): {UMBRA: #171 % #41 = #7} 1) a decree, judgments; **2)** judgment; **2a)** condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others; **2b)** in a forensic sense; **2b1)** the sentence of a judge; **2b2)** the punishment with which one is sentenced; **2b3)** condemnatory sentence, penal judgment, sentence; **2c)** a matter to be judicially decided, a lawsuit, a case in court;

#718 - MALE CHECKSUM TOTAL: #258 as [#1, #30, #8, #9, #70, #400, #200] = alēthés (G227): {UMBRA: #256 % #41 = #10} 1) true; **2)** loving the truth, speaking the truth, truthful;

We cannot be shallow here given there is already conveyed a viable metalogical proposition of a BIPOLAR REALITY (ie. not a medical diagnosis but a paradigm of action: #365 - YANG: LUO SHU / #364 - YIN: T'AI HSUAN + fusion)...

Thus whilst the principle of a specific category #258 might provide a #30 - bold resolution to atrocity #228 we must understand that informal research postulations may be made upon certain assumptions which from case studies do not hold true.

For instance whilst the HETEROS PROTOTYPE #SEVEN (#117 / #351) has an equivalent locus to the BIPOLAR REALITY as LUO SHU PROTOTYPE #THREE (#117 / #351) in possessing a meta descriptor of #75 - FAILURE (SHIH) - 𠄎失 = #526 as COGITO: [#58, #27, #27, #49, #46] that our #364 - YIN: T'AI HSUAN assay of an array ONLY makes an **artifice metalogic assertion: [#9 - vCORAL, #8 - vCYAN, #1 ... #7 - CAUSALITY]** where the **#65 - INNER (NEI) / H54 - MARRIAGEABLE MAIDEN, CONVERTING THE MAIDEN** is then the CENTRE or AUTONOMOUS DELIMITED PRINCIPLE with a PRINCIPLE OF MATERIALITY associated to #75 - FAILURE (SHIH) and in its SPIRAL ASSAY also includes #228 and thus there is no in-equitability of paradigm consequence.

COURSE OF NATURE

57	56	49
66	65	58
75	74	67

74
131
189
238
303
378
444

511 <-- @SUM(TETRAD MENTIONS OF [rì (日): *SUN*])
567

#567 - ONTIC CHECKSUM TOTAL: #331 as [#2, #90, #2, #1, #6, #400, #10, #50, #6] = tsâbâ' (H6635): {UMBRA: #93 % #41 = #11} **1)** that which goes forth, army, war, warfare, host; **1a)** army, host; **1a1)** host (of organised army); **1a2)** host (of angels); **1a3) *OF* *SUN*, *MOON*, *AND* *STARS*;** **1a4)** of whole creation; **1b)** war, warfare, service, go out to war; **1c)** service;

	#9	#8	#1	#2	#3	#4	#5	#6	#7
#1	#30 Yi Resolution H43 Displacement, Resoluteness, Parting, Break-through 1-5 May	#29 Jun Decision H43 Resolution, Displacement, Parting, Break-through 27 Apr-1 May	#22 Ho Resistance H34 Strength of Greatness, Great Invigorating, The power of the great, Great maturity 26-30 Mar	#29 Yi Ego H16 Enthusiasm, Providing-For, Excess 31 Mar-4 Apr * Modified from H34	#24 Lu Joy H58 Joy, Open, Lake 4-8 Apr * Modified from H16	#25 Chong Contention H6 Conflict, Anging, Law suit 9-13 Apr	#18 Hui H18 Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch 18-22 Apr	#27 Song Dashed H18 Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch 18-22 Apr	#28 Tong Change H49 Revolution (morning), Seizing, The tide 22-26 Apr
#2	#39 Chu Resistance H37 Family (the clan), Dwelling, Family members 11-15 June	#38 Sheng Firmness H14 Great Possessions, Possession in great measure 6-10 June	#31 Chong Faction H56 Wanderer, Sojourning, Traveling 6-10 May	#32 Chong Legion H7 Leading, Army, Troops 10-14 May	#33 M Closeness H8 Seeking Unity, Grouping, Holding together, Alliance 15-19 May	#34 Chong Knights H8 Seeking Unity, Grouping, Holding together, Alliance 15-19 May	#35 Li Gathering H9 Minor Restraint, Small Accommodating, The taming power of the small, Small harvest 24-28 May	#36 Chong Strength H1 Creative Principle/Heaven, Force, Strong action, The key, God 28 May-1 June	#37 Tui Purity H1 Creative Principle/Heaven, Force, Strong action, The key, God 2-6 June
#3	#48 Li H10 Treat Carefully, Treating (contact), Continuing 21-25 Jul	#47 Wei Pattern H59 Dispersal, Dispersion (dissolution) 17-21 Jul	#46 Fe Law / Model H48 Welling, The Well 15-19 June	#41 Yui Response H30 Radiance, Clinging to Brightness/Fire, The net 20-24 June	#42 Yui Going to Meet H31 Conspiring, Influence (weaving), Feelings 24-28 June	#43 Yu Encounters H44 Coming On, Coupling, Coming to meet, Meeting 29 June-3 Jul	#44 Tui Stove H50 Caution, Holding 5-12 Jul	#45 Tui Gathering H55 Abundance, Abundant Fullness 8-12 Jul	#46 K'un Enlargement H55 Abundance, Abundant Fullness 8-12 Jul
#4	#57 Shou Guardedness H12 Obstruction, Stagnation, Selfish persons 31 Aug-4 Sep	#56 Chou Closed Mouth H12 Obstruction, Stagnation, Selfish persons 26-30 Aug	#53 Tan Flight H33 Withdrawal, Retiring, Yielding 26-30 Jul	#50 T'ang Vainness / Wasting H33 Withdrawal, Retiring, Yielding 30 Jul-3 Aug	#51 Chong Consistency H22 Endurance, Duration, Constancy 4-8 Aug	#52 Yu Measure H60 Restraint, Limitation, Moderation 8-12 Aug	#53 Yung Equality H22 Grace, Adorning, Concording People, Fellowship with men 13-17 Aug * Modified from H32	#54 Yui Diminishment H13 Companionship, Concording People, Fellowship with men 17-21 Aug	#55 Chou Diminishment H41 Decrease, Forging 22-26 Aug
#5	#66 Ch'ü Departure H25 Without Embroidering, Innocence, Residence 10-14 Oct	#65 Nei Inner H54 Marriageable Maiden, Converting the Maiden 6-10 Oct	#64 Hui Gathering in H37 Great Reversal/Guard, Calculations 4-8 Oct	#65 Ch'ü Missing H45 Congregation, Clustering, Gathering together (massing), Finishing 9-13 Sep	#60 Chi Accumulation H26 Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy 13-17 Sep	#61 Shih Embellishment H45 Congregation, Clustering, Gathering together (massing), Finishing 18-22 Sep	#62 Yi Dread H51 Thunderclap, Shake, The arousing (shock, thunder) 22-26 Sep * Modified from H57	#63 Shih Watch H20 Contemplation (view), Viewing, Looking up 27 Sep-1 Oct	#64 Ch'ien Sinking H20 Contemplation (view), Viewing, Looking up 1-5 Oct
#6	#75 Shih Failure H28 Excess, Great Exceeding, Preponderance of the great, Great surpassing, Critical mass 20-24 Nov	#74 Ch'ü Closure H21 Biting Through, Preparing Bite 15-19 Nov	#67 Hui Darkening H36 Sinking/Darkening of Light, Brilliance injured, Intelligence hidden 15-19 Oct	#68 Hui Darkening H36 Sinking/Darkening of Light, Brilliance injured, Intelligence hidden 15-19 Oct	#69 Ch'ung Exhaustion H47 Opposition (exhaustion), Confining, Entangled 24-28 Oct	#70 Ke Severance H23 Disintegration, Stripping, Splitting apart, Faying 28 Oct-1 Nov	#71 Ch'ü Stoppage H52 Inaction, Bound Keeping still, Mountain, Stopping 2-6 Nov	#72 Ch'ien Hardness H52 Inaction, Bound Keeping still, Mountain, Stopping 6-10 Nov	#73 Ch'ung Completion H43 Completion & After, Already Forging 11-15 Nov
#7	#3 Hsin Mind H3 Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding 31 Dec-4 Jan	#2 Chou Full Circle H24 Return (The turning point) 26-30 Dec	#26 Ch'ü Aggravation H28 Excess, Great Exceeding, Preponderance of the great, Critical mass 24-28 Nov	#27 Hui Compliance H28 Excess, Great Exceeding, Preponderance of the great, Critical mass 24-28 Nov	#78 Ch'ang On the Verge Not Yet Forging, Not yet completed 3-7 Dec	#75 Nei Difficulties H38 Unwisdom, Limping, Distraction, Affect 8-12 Dec	#80 Ch'ien Labouring H29 Gorge, The abyss, Repeated entrapment 12-16 Dec	#81 Yang Fostering H27 Swallowing, Nourishment, Jaws, Conflict/Security 17-21 Dec 1/2 day intercalation	#1 Ch'ien Center H61 Inner Truth, Center Returning 22-26 Dec
#8	#12 T'ung Youthfulness H4 Youthful Inexperience, Enveloping, The young shoot, Discovering 9-13 Feb #265 CE	#11 Ch'ü Divergence H62 Small Excess, Small Exceeding, Preponderance of the small, Small surpassing 5-9 Feb #175 CE	#4 Hsin Barrier H3 Initial Difficulties, Sprouting, Gathering support, Hoarding 4-8 Jan 103 BCE	#5 Shao Keeping Great H15 Modesty, Humbling 9-13 Jan 67 BCE	#71 Li Continuity H38 Unwisdom, Limping, Distraction, Affect 13-17 Dec 10-13	#11 Ch'ü Accretion H46 Moving/Pushing Upward, Ascending 9-13 Jan #34 CE	#8 Kan Opposition H46 Moving/Pushing Upward, Ascending 9-13 Jan #34 CE	#9 Shih Branching Out H19 Approaching, Nearing, The forest 27-31 Jan #65 CE	#10 Hsin Deflectiveness / Distortion H62 Small Excess, Small Exceeding, Preponderance of the small, Small surpassing 31 Jan-4 Feb #111 CE
#9	#21 Ch'ü Release H40 Deliberance, Taking Apart-Untangled 22-26 Mar	#20 Ch'ü Advance H35 Progress, Progressing, Aquas 17-21 Mar	#13 T'ang Increase H42 Increase, Acquiescing 14-18 Feb #509 CE	#14 Yu Penetration H53 Development (gradual progress), Infiltrating, Advancement 18-22 Feb #500 CE	#16 Ch'ao Contact H11 Pervading, Peace, Greatness 23-27 Feb #971 CE	#16 Ch'ao Contact H11 Pervading, Peace, Greatness 27 Feb-3 Mar 29th intercalation #870 CE	#17 Juan Holding Back H5 Delay, Attending, Waiting, Moistened, Arriving 4-8 Mar #1105 CE	#18 Hsi Waiting H5 Delay, Attending, Waiting, Moistened, Arriving 8-12 Mar #1379 CE	#19 T'ang Following H17 Allegiance, Following 13-17 Mar #2000 CE (Y2K)

<<https://www.grapple369.com/nature.html>>

WHICH MIGHT RELY ON A SPIRAL ASSAY ARRAY TO MEDIATE AGAINST THE BIPARTITE HYPOSTASIS:

[#57, #56, #49, #58, #67, #74, #75, #66, #65]

[#57, {@1: Sup: 57 - **GUARDEDNESS: SHOU (#57)**; Ego: 57 - **GUARDEDNESS: SHOU (#57)**]

#56, {@2: Sup: 32 - **LEGION: CHUANG (#89)**; Ego: 56 - **CLOSED MOUTH: CHIN (#113)**]

#49, {@3: Sup: 81 - **FOSTERING: YANG (#170)**; Ego: 49 - **FLIGHT: T'AO (#162)**]

#58, {@4: Sup: 58 - **GATHERING IN: HSI (#228 - I HAVE NO UNJUST PREFERENCES {%40})**; Ego: 58 - **GATHERING IN: HSI (#220 - I CURSE NOT A GOD {%38} / I CURSE NOT A GOD {%38})**} <-- ****

#67, {@5: Sup: 44 - **STOVE: TSAO (#272)**; Ego: 67 - **DARKENING: HUI (#287)**]

#74, {@6: Sup: 37 - **PURITY:** TS'UI (#309); Ego: 74 - **CLOSURE:** CHIH (#361)}
 #75, {@7: Sup: 31 - **PACKING:** CHUANG (#340); Ego: 75 - **FAILURE:** SHIH (#436)}
 #66, {@8: Sup: 16 - **CONTACT:** CHIAO (#356); Ego: 66 - **DEPARTURE:** CH'U (#502)}
 #65] {@9: Sup: 81 - **FOSTERING:** YANG (#437); Ego: 65 - **INNER:** NEI (#567)}

#567 as [#1, #100, #300, #5, #40, #70, #50, #1] = artémōn (G736): {UMBRA: #1296 % #41 = #25} 1) a top-sail or *FORESAIL* *OF* *A* *SHIP*;

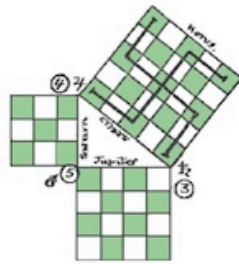
YOUTUBE: "1492 CONQUEST OF PARADISE (VANGELIS)"

<<https://www.youtube.com/watch?v=aCynyt9z8CQ>>

#567 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.);

#567 as [#300, #5, #30, #5, #200, #9, #8, #10] = teléō (G5055): {UMBRA: #1140 % #41 = #33} 1) to bring to a close, to finish, to end; 1a) passed, finished; 2) to perform, execute, complete, fulfil, (so that the thing done corresponds to what has been said, the order, command etc.); 2a) with special reference to the subject matter, to carry out the contents of a command; 2b) *WITH* *REFERENCE* *ALSO* *TO* *THE* *FORM*, *TO* *DO* *JUST* *AS* *COMMANDED*, *AND* *GENERALLY* *INVOLVING* *THE* *NOTION* *OF* *TIME*, *TO* *PERFORM* *THE* *LAST* *ACT* *WHICH* *COMPLETES* *A* *PROCESS*, *TO* *ACCOMPLISH*, *FULFIL*; 3) to pay; 3a) of tribute;

So whilst we might easily extrapolate the paradigm of action: **#365 - YANG: LUO SHU / #364 - YIN: T'AI HSUAN** to domestic violence being likewise #228 - TRAVESTY as occurring within an optimal state of **FUSION** (ie. MARRIAGE), ours is only an INFORMAL RESEARCH proposition and we are not qualified to make any #491 - AGENCY (ie. which is why they are established) or ONTIC JURISPRUDENCE statements.



LUOSHU ORDER #369 MATRIX REFERENCE OBJECT

That if Pythagoras was indebted to the Barbarians [Romans 1:14] therefore Islamic foundations to sectarian belief is compromised.

Where the TRIPARTITE idea #34 - 三親 = #485 relates to a BIPARTITE notion of MARRIAGE then its BIFURCATION as #17 being a religionist's claim to piety conform to the premise of COLONIALISM by #71 - DOMINION (ODD: #11 + #17 + #65 + #71 = #164, EVEN: #68 + #44 + #38 + #14 = #164, CENTRE: #41) action against nature (#205 / #164) and prerogative of STATE.

49	9	65
57	41	25
17	73	33

→
DICTATE OF ROMAN GOVERNANCE
←

76	81	74
75	77	79
80	73	78

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

31	81	11
21	41	61
71	1	51

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

71	1	11
61	81	21
51	41	31

[LEGEND: 3x3 WITH #45 - CENTRE (#135 / #405) STOICHEION OF THE KOSMOS / #231 - JUXTAPOSITION CONTROLLER

CYAN NUMBERS: CANON OF SUPREME MYSTERY / REDUCTIO AD HITLERUM TABLE TALK (1941-1944) IDEA ANCHORS:

- [33] -> #80 - LABOURING (CH'IN): 12 - 16 DECEMBER AS IDEA #75 - 13 DECEMBER 1941
- [26] -> #12 - YOUTHFULNESS (T'UNG): 9 - 13 FEBRUARY AS IDEA #147 - 10 FEBRUARY 1942
- [34] -> #53 - ETERNITY (YUNG): 13 - 17 AUGUST AS IDEA #290 / #291 - 16 AUGUST 1942
- [30] -> #57 - GUARDEDNESS (SHO): 31 AUGUST - 4 SEPTEMBER AS IDEA #306 - 31 AUGUST 1942

- RED NUMBERS: ㄣ as #65 - GAUGES CONTROLLER: c²
- BLUE NUMBERS: #34 - JUPITER (#135 / #540) PRINCIPLE: b²
- PURPLE NUMBERS: #15 - DOMINION ACTION (#264, #273, #308, #415, #449 [#44 / #57]) METHODOLOGY: a²

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

26	37	31	41
40	32	34	29
36	27	42	30
33	39	28	35

68	11	44
17	41	65
38	71	14

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

LUO SHU PROTOTYPE #THREE (#117 / #351)

30	75	12
21	39	57
66	3	48

3
33
90
102
141
207
228 <-- ****
276
351

This is then a hypothetical assumption about this "the BIPOLAR dynamic of LUO SHU SQUARE / COURSE OF NATURE pairing (ie. #365 - YANG / #364 - YIN = #729 = 9x9x9 as morphology of being) as adverse state occurs by an artifice impetus of a BIPARTITE HYPOSTASIS fusion..."

The question is on the #231 - JUXTAPOSITION CONTROL within the BIPARTITE HYPOSTASIS and whether such is the holding capacity and the immaterial elements @1 / @5 is then both impetus and anchor.

From our **metalogic assertion: [#9 - vCORAL, #8 - vCYAN, #1 ... #7 - CAUSALITY]** we also make the observation of categories #230 and #297 with the later the sum for BIPARTITE NUMBER PROTOTYPE #ONE and the COURSE OF NATURE deploying the same assay method for PROTOTYPE #ONE / #NINE as claim to JEWISH / CHRISTIAN IDENTITY being **SOMETHING SUBSTANTIALLY DIFFERENT TO THE ECCLESIASTICAL PRECEDENCE CLAIMS MADE BY THE @1 - #297 / @5 - #333 - VATICAN CITY-STATE**

COURSE OF NATURE #ONE

77	78	79
5	6	7
14	15	16

15
92
99
178
184
198

203
219
297 <-- ROMAN PROTOTYPE

[#15, #77, #7, #79, #6, #14, #5, #16, #78]

COURSE OF NATURE #NINE

23 24 25
32 33 34
41 42 43

42
65
99
124
157
198
230 <-- ****
273
297 <-- ROMAN PROTOTYPE

[#42, #23, #34, #25, #33, #41, #32, #43, #24]

The baying for blood "BRING HIM OUT" belongs to the same class of statement as "CRUCIFY HIM" or "DEATH TO AMERICA" / "DEATH TO ISRAEL".

"EXCEPT IT BE FOR THIS ONE VOICE, THAT I CRIED STANDING AMONG THEM, TOUCHING THE RESURRECTION OF THE DEAD I AM CALLED IN QUESTION BY YOU THIS DAY.

AND WHEN FELIX HEARD THESE THINGS, HAVING MORE PERFECT KNOWLEDGE OF THAT WAY, HE DEFERRED THEM, AND SAID, WHEN LYSIAS THE CHIEF CAPTAIN SHALL COME DOWN, I WILL KNOW THE UTMOST OF YOUR MATTER." [Acts 24:21-22]

GRAPPLE (367, 230)@[13, 30, 17, 45, 59, 42, 9, 7, 8] PROTOTYPE

<http://www.grapple369.com/Savvy/?
date:2024.4.13&time:15.20&heuristic>

TIME is: 15:20:00.000 / DATE is: 2024/04/13

HEURISTIC	13	30	17	#60		
Time	7	8	45	#60	#120	#105
Date	9	42	59	#110	#230	#117

FEME MALE

- #EIGHT: #8 as #8 - OPPOSITION (KAN)
- #ONE: #60 as #60 - ACCUMULATION (CHI)
- #TWO: #60 as #60 - ACCUMULATION (CHI)
- #THREE: #110 as #29 - DECISIVENESS (TUAN)
- #FOUR: #120 as #39 - RESIDENCE (CHU)
- #FIVE: #230 as #68 - DIMMING (MENG)
- #SIX: #105 as #24 - JOY (LE)
- #SEVEN: #117 as #36 - STRENGTH (CH'ANG)

ORIENT #9 | OCCIDENT #9 | SPRA | ORIENT #1 | OCCIDENT #1

[#13 {@1: Sup: 13 - **INCREASE**: TSENG (#13); Ego: 13 - **INCREASE**: TSENG (#13)}
 #30 {@2: Sup: 43 - **ENCOUNTERS**: YU (#56); Ego: 30 - **BOLD RESOLUTION**: YI (#43)}
 #17 {@3: Sup: 60 - **ACCUMULATION**: CHI (#116); Ego: 17 - **HOLDING BACK**: JUAN (#60)}
 #45 {@4: Sup: 24 - **JOY**: LE (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}); Ego: 45 - **GREATNESS**: TA (#105)}
 #59 {@5: Sup: 2 - **FULL CIRCLE**: CHOU (#142); Ego: 59 - **MASSING**: CHU (#164)}
 #42 {@6: Sup: 44 - **STOVE**: TSAO (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31} / **I AM NOT ONE OF INCONSTANT MIND** {%31}); Ego: 42 - **GOING TO MEET**: YING (#206)}
 #9 {@7: Sup: 53 - **ETERNITY**: YUNG (#239); Ego: 9 - **BRANCHING OUT**: SHU (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34})}
 #7 {@8: Sup: 60 - **ACCUMULATION**: CHI (#299); Ego: 7 - **ASCENT**: SHANG (#222 - **MALE DEME IS UNNAMED** {%12})}
 #8] {@9: Sup: 68 - **DIMMING**: MENG (#367); Ego: 8 - **OPPOSITION**: KAN (#230)}

TELOS TOTAL: #230
ONTIC CHECKSUM TOTAL: #541
DEME CHECKSUM TOTAL: #408

From the time window of the BONDI MASSACRE vEVENT we determined a viable prototype {**@9**: Sup: 68 - **DIMMING**: MENG (**#367**); Ego: 8 - **OPPOSITION**: KAN (**#230**)}

#959 - FEME CHECKSUM TOTAL: #230 as [#5, #4, #10, #800, #20, #70, #50] = diókō (G1377): {UMBRA: #1634 % #41 = #35} 1) to make to run or flee, put to flight, drive away; 2) to run swiftly in order to catch a person or thing, to run after; 2a) to press on: figuratively of one who in a race runs swiftly to reach the goal; 2b) to pursue (in a hostile manner); 3) in any way whatever to harass, trouble, molest one; 3a) to persecute; 3b) to be mistreated, suffer persecution on account of something; 4) without the idea of hostility, to run after, follow after: someone; 5) metaph., to pursue; 5a) to seek after eagerly, earnestly endeavour to acquire;

We identified #230 as a likely action / temporal cohesion occurrence and switched from FEME / IDEA to the supernal MALE noumenon redaction:

#880 - MALE CHECKSUM TOTAL: #230 as [#20, #400, #50, #400, #10] = k^ethôneth (H3801): {UMBRA: #870 % #41 = #9} 1) tunic, undergarment; 1a) a long shirt-like garment usually of linen;

#654 - MALE CHECKSUM TOTAL: #230 as [#1, #3, #1, #80, #8, #200, #1, #50, #300, #10] = agapáō (G25): {UMBRA: #886 % #41 = #25} 1) of persons; 1a) to welcome, to entertain, to be fond of, to love dearly; 2) of things; 2a) to be well pleased, to be contented at or with a thing;

Which gave viable meta-logical pairings:

Male: #230; Feme: #232

Male: #230; Feme: #249

Male: #237; Feme: #228

42 16 65

64 41 18

17 66 40

66

108

126

191

232

249

44 4 60
52 36 20
12 68 28

68
112
132
192
228

H3801@{

{@1: Sup: 20 - **ADVANCE**: CHIN (#20); Ego: 20 - **ADVANCE**: CHIN (#20)},
{@2: Sup: 15 - **REACH**: TA (#35); Ego: 76 - **AGGRAVATION**: CHU (#96 - **MALE DEME IS UNNAMED** {%33})},
{@3: Sup: 65 - **INNER**: NEI (#100 - **MALE DEME IS UNNAMED** {%3}); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#146 - **I AM NOT A LAND-GRABBER** {%15})},
{@4: Sup: 71 - **STOPPAGE**: CHIH (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {%20}); Ego: 6 - **CONTRARIETY**: LI (#152)},
{@5: Sup: 66 - **DEPARTURE**: CH'U (#237 - **MALE DEME IS UNNAMED** {%17}); Ego: 76 - **AGGRAVATION**: CHU (#228 - **I HAVE NO UNJUST PREFERENCES** {%40})},
Male: #237; Feme: #228
} // #876

Thus upon that premise, I concluded the notions [#230, #232, #249] may provide a suitable workable IDEA dialectic as conjectural motive occasioning the need to mediate #237 - USE OF FORCE associated with the BIPARTITE PROTOTYPE #228 - WITNESSING TRAVESTY AS REPROACH ...

Also I was aware #232 - knife

#230 as [#20, #8, #200, #2] / [#8, #200, #2, #20] /
#232 as [#2, #8, #200, #2, #20] = chereb (H2719): {UMBRA: #210 %
#41 = #5} 1) sword, knife; 1a) sword; 1b) knife; 1c) tools for cutting
stone;

As being entirely congruous notions and consistent with past informal research interests

But there is a need to be mindful where the #237 is itself a LIMIT as a DEME boundary (ie. excluding for the moment either its usage by selection or aggregated extension) such that the #237 - USE OF FORCE associated with the ONTIC boundary and BIPARTITE PROTOTYPE #228 -

WITNESSING TRAVESTY AS REPROACH is entirely a systemic product of ONTIC moral proscription abandonment for rightful action and a steeping effect of the prototype artifice itself, such that water finds its own course which is here biased by conformity with the patterning imposed by the immaterial elements @1 / @5 as then a fixed mindset which cannot change?

It will always find some self justification but the problem is the paradigm as the foundation of belief and being.

We see the resolution of the problem is firstly a metalogic quantification of the human being and not chasing after endless self justification by such.

We cannot be shallow here given there is already conveyed a viable metalogical proposition of a BIPOLAR REALITY (ie. not a medical diagnosis but a paradigm of action: #365 - YANG: LUO SHU / #364 - YIN: T'AI HSUAN + fusion)...

Secondly as a conception of ENTENTIONAL whether the expression of a notion within the PARAGRAPH meets the criteria of pertaining to entention or to objects that have entention as an attribute. Ententional phenomena are teleological – the class of phenomena constituted by their relation to something absent, e.g. function, purpose, value...

To illustrate this point, if we apply a memeBrain parsing to the first two paragraphs within our "CASE STUDY ON PSYCHOSOMATIC PHENOMENON BY TEMPORAL ASSOCIATIVE CAPACITY TO INTUIT NEURAL LINGUISTIC PRAGMA AS MENTAL DESCRIPTION" which relates to "the philosophical notion of psychosomatic phenomenon [that] is predominantly understood in terms of a physiological psychological condition that leads to physical symptoms"

<<http://www.grapple369.com/x-files/CASE%20STUDY%20Gnosis%20Ex%20Machina.pdf>>

In that the INTENTIONALITY of the CONTROLLED EXPERIMENTS through BRAIN MANIPULATION is expressed within the congruence of two paragraphs as:

It concerns the brain cells, {**@10: Sup: 7 - ASCENT: SHANG (#285);**
Ego: 50 - **VASTNESS / WASTING: T'ANG (#385)}**
structures, {**@11: Sup: 54 - UNITY: K'UN (#339);** Ego: 11 -
DIVERGENCE: CH'A (#396)}
components, {**@12: Sup: 40 - LAW / MODEL: FA (#379);** Ego: 71 -
STOPPAGE: CHIH (#467)}

#855 - MALE CHECKSUM TOTAL: #379 as [#3, #5, #3, #400, #40, #50, #1, #200, #40, #5, #50, #8, #50] = gymnázō (G1128): {UMBRA: #1301 % #41 = #30} 1) to exercise naked (in a palaestra or school of athletics); 2) *TO* *EXERCISE* *VIGOROUSLY*, *IN* *ANY* *WAY*, *EITHER* *THE* *BODY* *OR* *THE* *MIND*;

However is the conception of INTENTIONALITY obtained by a single paragraph parsing without being couched by preamble of 9 span segments :

It concerns the brain cells, {@3: Sup: 13 - **INCREASE**: TSENG (#85); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#183)} structures, {@4: Sup: 60 - **ACCUMULATION**: CHI (#145); Ego: 11 - **DIVERGENCE**: CH'A (#194)} components, {@5: Sup: 46 - **ENLARGEMENT**: K'UO (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}); Ego: 71 - **STOPPAGE**: CHIH (#265)}

#674 - MALE CHECKSUM TOTAL: #191 as [#6, #1, #7, #50, #10, #600] = 'ôzen (H241): {UMBRA: #58 % #41 = #17} 1) *EAR*, as part of the body; **2) ear**, as organ of hearing; **3) (subjective) to uncover the ear to reveal; the receiver of divine revelation;**

#118 - MALE CHECKSUM TOTAL: #191 as [#50, #2, #50, #10, #6] = bîyn (H995): {UMBRA: #62 % #41 = #21} 1) to discern, understand, consider; 1a) (Qal); 1a1) to perceive, discern; 1a2) to understand, *KNOW* (*WITH* *THE* *MIND*); 1a3) to observe, mark, give heed to, distinguish, consider; 1a4) to have discernment, insight, understanding; 1b) (Niphal) to be discerning, intelligent, discreet, have understanding; 1c) (Hiphil); 1c1) to understand; 1c2) to cause to understand, give understanding, teach; 1d) (Hithpolel) to show oneself discerning or attentive, consider diligently; 1e) (Polel) to teach, instruct; 2) (TWOT) prudent, regard;

According to Stanford Encyclopedia of Philosophy, the philosophical [dá rén (達人): PERSON WHO TAKES THINGS PHILOSOPHICALLY] concept of INTENTIONALITY is the power of minds and mental states to be about, to represent, or to stand for, things, properties and states of affairs. To say of an individual's mental states that they have intentionality is to say that they are mental representations or that they have contents.

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rén (人): **1.** person; people; a human being, **2.** Kangxi radical 9, **3.** a kind of person, **4.** everybody, **5.** adult, **6.** somebody; others, **7.** an upright person

Furthermore, to the extent that a speaker utters words from some natural language or draws pictures or symbols from a formal language for the purpose of conveying to others the contents of her mental states, these artifacts used by a speaker too have contents or intentionality.

'Intentionality' is a philosopher's word: ever since the idea, if not the word itself, was introduced into philosophy by Franz Brentano in the last quarter of the nineteenth century, it has been used to refer to the puzzles of representation, all of which lie at the interface between the philosophy of mind and the philosophy of language.

1. WHY IS INTENTIONALITY SO-CALLED?

Contemporary discussions of the nature of intentionality are an integral part of discussions of the nature of minds: what are minds and what is it to have a mind? They arise in the context of ontological and metaphysical questions about the fundamental nature of mental states: states such as perceiving, remembering, believing, desiring, hoping, knowing, intending, feeling, experiencing, and so on. What is it to have such mental states? How does the mental relate to the physical, i.e., how are mental states related to an individual's body, to states of his or her brain, to his or her behavior and to states of affairs in the world?

Why is intentionality so-called? For reasons soon to be explained, in its philosophical usage, the meaning of the word 'intentionality' should not be confused with the ordinary meaning of the word 'intention.' As indicated by the meaning of the Latin word *tendere*, which is the etymology of 'intentionality,' the relevant idea behind intentionality is that of mental directedness towards (or attending to) objects, as if the mind were construed as a mental bow whose arrows could be properly aimed at different targets. In medieval logic and philosophy, the Latin word *intentio* was used for what contemporary philosophers and logicians nowadays call a 'concept' or an 'intension': something that can be both true of non-mental things and properties—things and properties lying outside the mind—and present to the mind.

2. INTENTIONAL INEXISTENCE

Contemporary discussions of the nature of intentionality were launched and many of them were anticipated by Franz Brentano (1874, 88–89) in his book, *Psychology From an Empirical Standpoint*, from which I quote two famous paragraphs:

Every mental phenomenon is characterized by what the Scholastics of the Middle Ages called the intentional (or mental) inexistence of an object,

and what we might call, though not wholly unambiguously, reference to a content, direction toward an object (which is not to be understood here as meaning a thing), or immanent objectivity. Every mental phenomenon includes something as object within itself, although they do not do so in the same way. In presentation, something is presented, in judgment something is affirmed or denied, in love loved, in hate hated, in desire desired and so on.

This intentional inexistence is characteristic exclusively of mental phenomena. No physical phenomenon exhibits anything like it. We can, therefore, define mental phenomena by saying that they are those phenomena which contain an object intentionally within themselves.

As one reads these lines, numerous questions arise: what does Brentano mean when he says that the object towards which the mind directs itself 'is not to be understood as meaning a thing'? What can it be for a phenomenon (mental or otherwise) to exhibit 'the intentional inexistence of an object'? What is it for a phenomenon to 'include something as object within itself'? Do 'reference to a content' and 'direction toward an object' express two distinct ideas? Or are they two distinct ways of expressing one and the same idea? If intentionality can relate a mind to something that either does not exist or exists wholly within the mind, what sort of relation can it be?

Replete as they are with complex, abstract and controversial ideas, these two short paragraphs have set the agenda for all subsequent philosophical discussions of intentionality in the late nineteenth and the twentieth century. There has been some discussion over the meaning of Brentano's expression 'intentional inexistence.' Did Brentano mean that the objects onto which the mind is directed are *internal* to the mind itself (*in-exist* in the mind)? Or did he mean that the mind can be directed onto *non-existent* objects? Or did he mean both? (See Crane, 1998 for further discussion.)

Some of the leading ideas of the phenomenological tradition can be traced back to this issue. Following the lead of Edmund Husserl (1900, 1913), who was both the founder of phenomenology and a student of Brentano's, the point of the phenomenological analysis has been to show that the essential property of intentionality of being directed onto something is *not* contingent upon whether some real physical target exists independently of the intentional act itself.

3. THE RELATIONAL NATURE OF SINGULAR THOUGHTS

While the orthodox paradigm is clearly consistent with the possibility that general thoughts may involve abstract objects (e.g., numbers) and abstract properties and relations, none of which are in space and time,

special problems arise with respect to singular thoughts construed as intentional relations to non-existent or fictitious objects. Two related assumptions lie at the core of the orthodox paradigm. One is the assumption that the mystery of the intentional relation should be elucidated against the background of non-intentional relations. The other is the assumption that intentional relations which seem to involve non-existent (e.g., fictitious) entities should be clarified by reference to intentional relations involving particulars existing in space and time.

The paradigm of the intentional relation that satisfies the orthodox picture is the intentionality of what can be called *singular* thoughts, namely those true thoughts that are directed towards concrete individuals or particulars that exist in space and time. A singular thought is such that it would not be available—it could not be entertained—unless the concrete individual that is the target of the thought existed. Unlike the propositional contents of *general* thoughts that involve only abstract universals such as properties and/or relations, the propositional content of a singular thought may involve in addition a relation to a concrete individual or particular. The contrast between 'singular' and 'general' propositions has been much emphasized by Kaplan (1978, 1989). In a slightly different perspective, Tyler Burge (1977) has characterized singular thoughts as incompletely conceptualized or *de re* thoughts whose relation to the objects they are about is supplied by the context. On some views, the object of the singular thought is even *part* of it. On the orthodox view, part of the importance of true singular thoughts for a clarification of intentionality lies in the fact that some true singular thoughts are about concrete perceptible objects. Singular thoughts about concrete perceptible objects may seem simpler and more primitive than either general ones or thoughts about abstract entities. <<https://plato.stanford.edu/entries/intentionality/#RelaNatuSingThou>>

ENTENTIONAL: Of or pertaining to entention or to objects that have entention as an attribute. Ententional phenomena are teleological – the class of phenomena constituted by their relation to something absent, e.g. function, purpose, value...

The term is deliberately similar to the term intention, which has a long history of use in philosophy of mind, but was designed to have a broader scope. "Ententional" is an adjective that applies to the class of objects and phenomena that refer to or are in some other way "about" something not present. This Wikipedia page is ententional because it refers to and is explicitly about an abstract concept which is not physically present in the page itself. Other paradigm examples of ententional objects are books, DNA strands, and tools. In contrast, rocks, stars, and electromagnetic radiation are not ententional.

Jeremy Sherman writes on ententionality, "Deacon coins the term 'ententional,' to encompass the entire range of phenomena that must be explained, everything from the first evolvable function, to human social processes, everything traditionally called intentional but also everything merely functional, fitting and therefore representing its environment with normative (good or bad fit) consequences." <<https://en.wikipedia.org/wiki/Entention>>

Suffice to say, we have much to learn on these particular subjects as the philosophical concepts of intentionality and ententionality, but to enable such opportunities we've now included both the data-meme and data-entent-meme together with their respective praxis, ontic, deme attribute elements:

```
<span data-meme="{ITEM:9,MALE:285,SUPER:7,FEME:385,EGO:50,TELOS:1103}" data-praxis="false" data-entent-meme="{ITEM:2,MALE:85,SUPER:13,FEME:183,EGO:50,TELOS:1103}" data-entent-praxis="false">It concerns the brain cells, </span>
```

```
<span data-meme="{ITEM:10,MALE:339,SUPER:54,FEME:396,EGO:11,TELOS:1388}" data-praxis="false" data-entent-meme="{ITEM:3,MALE:145,SUPER:60,FEME:194,EGO:11,TELOS:1388}" data-entent-praxis="false">structures, </span>
```

```
<span data-meme="{ITEM:11,MALE:379,SUPER:40,FEME:467,EGO:71,TELOS:638}" data-praxis="true" data-entent-meme="{ITEM:4,MALE:191,SUPER:46,FEME:265,EGO:71,TELOS:638}" data-entent-praxis="false" data-entent-ontic="{MALE:191}">components, </span>
```

We have now the <HTML> DOM semantical means to both transform narrative (ie. ***our informal research interest is upon the elusive creature known as the JOURNALIST***) and soon perform enquiries against the possibility for VOLUMINOUS content by the semantical construct **`d3.select(`span[data-meme*="FEME:396"]`).nodes()`** and will shortly have this implemented.

WHAT IS AN ELUSIVE CREATURE?

An elusive creature refers to a living being, typically an animal or person, that is exceedingly difficult or even impossible to locate, capture, or apprehend. The term "elusive" emphasizes the challenging nature of the task at hand, suggesting that the creature possesses exceptional skills or characteristics that allow it to evade detection or capture.

The elusiveness of a creature can stem from a variety of factors, such as its abilities to camouflage, hide in inaccessible locations, or swiftly evade pursuit. These elusive creatures often possess adaptive traits, such as exceptional speed, agility, or stealth, which enable them to outwit their potential captors or avoid being seen. Their elusive nature may also be attributed to their innate instincts for self-preservation or an evolutionary advantage that allows them to survive in their natural habitat. <<https://mrsl.org/elusive-animals/>>

Our next development action as logical thinking exercise will be to devise the directory structure, as a possible dialectic means for IDEA CATEGORY aggregation.

How did we rationally deduce by around 2040 hours on 13 APRIL 2024 a viable metalogical proposition of a BIPOLAR REALITY (ie. not a medical diagnosis but a paradigm of action: #365 - YANG: LUO SHU / #364 - YIN: T'AI HSUAN + fusion) for the BONDI MASSACRE, where we very early proposed this meta-descriptive prototype k^ethôneth (H3801): GARMENT **[#20, #400, #50, #6, #400]** which may provide a suitable IDEA dialectic to mediate #237 - USE OF FORCE associated with the BIPARTITE PROTOTYPE #228 - WITNESSING TRAVESTY AS REPROACH so that process can occur whilst the [police] investigation occurs.

Also I was aware #232 - knife

#230 as [#20, #8, #200, #2] / [#8, #200, #2, #20] / #232 as [#2, #8, #200, #2, #20] = chereb (H2719): {UMBRA: #210 % #41 = #5} 1) sword, knife; 1a) sword; 1b) knife; 1c) tools for cutting stone;

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Firstly metalogic is concerned with the possibility of action whereas probability functions with the likelihood of occurrence such that the bái yè (白夜): midnight sun is an impossibility at the equator. But around the summer solstice (approximately 21 June in the Northern Hemisphere and 21 December in the Southern Hemisphere), in certain areas the Sun does not set below the horizon within a 24-hour period.

We must however consider that such is a meta element of the COURSE OF NATURE paradigm which has its inception at midnight upon 21 DECEMBER thusly at this stage of our informal research, we've conceived of a meta-process (ie. the most likely candidate is bái (白): understand

WHAT IS huì (晦): hidden / [#28, #36, #54, #61, #64, #74] + [#12, #67]) for which we'll need to undertake more contemplation since it also resolves to the prophet / priest dynamic of the later church stabbing.

[#28, #36, #54, #61, #64, #74]

Interestingly, the character #28 - “更” also represents the concept of change or replacement and is associated with experiencing different phases. So, in addition to its role in dividing the night, it carries broader connotations as well

gēng (更): to change or replace; to experience; one of the five two hour periods into which the night was formerly divided; watch (e.g. of a sentry or guard)

The expression 三更 (Sān Gēng): is the third period, occurring between 11:00 PM and 1:00 AM (also known as midnight).

bái (白): 1. white, 2. Kangxi radical 106, 3. plain, 4. to make clear; to state; to explain; to say; to address, 5. pure; clean; stainless, 6. bright, 7. a wrongly written character, 8. clear, 9. true; sincere; genuine, 10. reactionary, 11. a wine cup, 12. a spoken part in an opera, 13. a dialect, 14. to understand, 15. to report, 16. to accuse; to charge; to sue; to indict, 17. in vain; to no purpose; for nothing, 18. merely; simply; only, 19. empty; blank, 20. free, 21. to stare coldly; a scornful look, 22. relating to funerals, 23. Bai, 24. vernacular; spoken language, 25. a symbol for silver

[#12, #67]

huì (晦): 1. night, 2. obscure; dark; unclear, 3. last day of the lunar month, 4. concealed; hidden; not obvious

HOWEVER THIS META-PROCESS RESOLVES TO BIPARTITE PROTOTYPES:

#378 - LUO SHU PROTOTYPE #SIX

#396 - TORAH PROTOTYPE #SEVEN / LUO SHU PROTOTYPE #EIGHT

#297 - HETEROS PROTOTYPE #ONE

And therefore possesses a TRIPARTITE potential which requires research.

33	78	15
24	42	60
69	6	51

6
39
99
114
156
225
249
300
378

45 19 68
67 44 21
20 69 43

69
114
135
203
247
267
334
377
396

35 80 17
26 44 62
71 8 53

8
43
105
122
166
237
263
316
396

41 1 57
49 33 17
9 65 25

65
106
123
180
213

222
271
296
297

bái yè (白夜): midnight sun; white night

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:白>>

[#28, #36, #54, #61, #64, #74]

bái (白): **1.** white, **2.** Kangxi radical 106, **3.** plain, **4.** to make clear; to state; to explain; to say; to address, **5.** pure; clean; stainless, **6.** bright, **7.** a wrongly written character, **8.** clear, **9.** true; sincere; genuine, **10.** reactionary, **11.** a wine cup, **12.** a spoken part in an opera, **13.** a dialect, **14.** to understand, **15.** to report, **16.** to accuse; to charge; to sue; to indict, **17.** in vain; to no purpose; for nothing, **18.** merely; simply; only, **19.** empty; blank, **20.** free, **21.** to stare coldly; a scornful look, **22.** relating to funerals, **23.** Bai, **24.** vernacular; spoken language, **25.** a symbol for silver

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:奧>>

[#24]

ào (奧): **1.** southwest corner of a house, **2.** Austria, **3.** mysterious; obscure; profound; difficult to understand, **4.** Ao, **5.** ao

{@7: Sup: 17 - **HOLDING BACK**: JUAN (#318); Ego: 24 - **JOY**: LE (#341)}

TELOS TOTAL: #341

ONTIC CHECKSUM TOTAL: #146

DEME CHECKSUM TOTAL: #297

#554 - MALE CHECKSUM TOTAL: #318 as [#30, #100, #8, #400, #10, #6] = lâqach (H3947): {UMBRA: #138 % #41 = #15} 1) to take, get, fetch, lay hold of, seize, receive, acquire, buy, bring, marry, take a wife, snatch, take away; **1a)** (Qal); **1a1)** to take, take in the hand; **1a2)** to take and carry along; **1a3)** to take from, take out of, take, carry away, take away; **1a4)** to take to or for a person, ***PROCURE***, get, take possession of, select, choose, take in marriage, receive, accept; **1a5)** to take up or upon, put upon; **1a6)** to fetch; **1a7)** to take, lead,

conduct; **1a8**) to take, capture, seize; **1a9**) to take, carry off; **1a10**) to take (vengeance); **1b**) (Niphal); **1b1**) to be captured; **1b2**) to be taken away, be removed; **1b3**) to be taken, brought unto; **1c**) (Pual); **1c1**) to be taken from or out of; **1c2**) to be stolen from; **1c3**) to be taken captive; **1c4**) to be taken away, be removed; **1d**) (Hophal); **1d1**) to be taken unto, be brought unto; **1d2**) to be taken out of; **1d3**) to be taken away; **1e**) (Hithpael); **1e1**) to take hold of oneself; **1e2**) to flash about (of lightning);

#1294 as [#40, #5, #300, #1, #30, #8, #700, #10, #200] = metálēmpsis (G3336): {UMBRA: #1294 % #41 = #23} 1) a taking, participation;

#346 as [#40, #5, #300, #1] = metá (G3326): {UMBRA: #346 % #41 = #18} 1) with, after, behind;

<<http://www.grapple369.com/Savvy/?lexicon:G3326,G2983,G3336>>

#343 - ONTIC CHECKSUM TOTAL: #146 as [#30, #1, #2, #5, #300, #5] / #924 as [#30, #1, #40, #2, #1, #50, #800] = lambánō (G2983): {UMBRA: #924 % #41 = #22} 1) to take; **1a**) to take with the hand, lay hold of, any person or thing in order to use it; **1a1**) to take up a thing to be carried; **1a2**) to take upon one's self; **1b**) to take in order to carry away; **1b1**) without the notion of violence, i.e. to remove, take away; **1c**) to take what is one's own, to take to one's self, to make one's own; **1c1**) to claim, *PROCURE*, for one's self; **i**) to associate with one's self as companion, attendant; **1c2**) of that which when taken is not let go, to seize, to lay hold of, apprehend; **1c3**) to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud; **1c4**) to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self; **1c5**) catch at, reach after, strive to obtain; **1c6**) to take a thing due, to collect, gather (tribute); **1d**) to take; **1d1**) to admit, receive; **1d2**) to receive what is offered; **1d3**) not to refuse or reject; **1d4**) to receive a person, give him access to one's self; **i**) to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something; **1d5**) to take, to choose, select; **1d6**) to take beginning, to prove anything, to make a trial of, to experience; **1e**) to receive (what is given), to gain, get, obtain, to get back;

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:晦>>

[#12, #67]

huì (晦): 1. night, **2.** obscure; dark; unclear, **3.** last day of the lunar month, **4.** concealed; hidden; not obvious

[#28, #36, #54, #61, #64, #74]
[#12, #67]

{@8: Sup: 72 - **HARDNESS**: CHIEN (#378); Ego: 67 - **DARKENING**: HUI (#396)}

TELOS TOTAL: #396
ONTIC CHECKSUM TOTAL: #146
DEME CHECKSUM TOTAL: #297

#78 - MALE CHECKSUM TOTAL: #378 as [#50, #2, #10, #1, #10, #5] = nâbîy' (H5030): {UMBRA: #63 % #41 = #22} 1) spokesman, speaker, prophet; **1a)** prophet; **1b)** false prophet; **1c)** heathen prophet;

#93 - ONTIC CHECKSUM TOTAL: #146 as [#2, #20, #5, #50, #10, #6] = kôhên (H3548): {UMBRA: #75 % #41 = #34} 1) priest, principal officer or chief ruler; **1a)** priest-king (Melchizedek, Messiah); **1b)** pagan priests; **1c)** priests of Jehovah; **1d)** Levitical priests; **1e)** Zadokite priests; **1f)** Aaronic priests; **1g)** the high priest;

SEE ALSO: "CORRECTIONS FOR NOTE ON EMAIL TO LAWYERS @ 0700 HOURS ON 22 APRIL 2024"

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Revision Date: 24 April 2024