-- THE RISING OF FACEBOOK DEATH THREAT @ 0541 HOURS ON 1 APRIL 2018

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<https://www.facebook.com/darrenchestermp/videos/vb.353909191473562/830787137119096>

DOC STEVO (CRAIG STEVENS) @ 0541 HOURS ON 1 APRIL 2018: "U need a lead pill"

<https://m.facebook.com/craig.stevens.79069>

DOLF @ 0551 HOURS ON 1 APRIL 2018: "If you have a problem with the rationale to the reasoning in complete substantiation of the opinion as conveying a coherent unity of apperception then get back to me with something other than deified ignorance {

#139 as [#1, #3, #50, #70, #5, #10] = agnoeo (G50): {#71 as #139} 1) *TO* *BE* *IGNORANT*, *NOT* *TO* *KNOW*; 2) not to understand, unknown; 3) to err or sin through mistake, to be wrong

} which will not rise this Easter Sunday [morning]:

#382 as [#30, #2, #100, #200, #10, #40] = boqer (H1242): {#1 as #302} 1) morning, break of day; 1a) morning; 1a1) of end of night; 1a2) of coming of daylight; 1a3) of coming of sunrise; 1a4) of beginning of day; 1a5) of bright joy after night of distress (fig.); 1b) morrow, next day, next morning

RISING@

  #1: Sup: 30; Ego: 30,
  #2: Sup: 32; Ego: 2,
  #3: Sup: 51; Ego: 19,
  #4: Sup: 8; Ego: 38,
  #5: Sup: 18; Ego: 10,
  #6: Sup: 58; Ego: 40,
  Male: 197; Female: 139

} That I had on 6 October 2017 combined the Egyptian meta-descriptor prototypes as the named of the Forty-two gods [of Egypt conveyed by the Book of the Dead] with the POLAR OPPOSITES {ie. HSUAN CH'UNG: #1 - Nature Contains Nature / #2 - Nature Rejoices in its Nature} and the INTERPLAY OF OPPOSITES {ie. HSUAN TS'O: #3 - Nature Surmounts Nature / #4 - Nature Amended in its Nature} meta-descriptor prototypes
conveyed within Yang Hsiung’s conjectural PAIRING {ie. #5 - Act of Nature} as then the basis for his treatise on Chinese Empire governance translated by 1993 into English known as the Canon of Supreme Mystery (T'AI HSUAN CHING) which is an anathema to Roman Empire governance.

And within the CANON OF SUPREME MYSTERY published within 4 BCE, this particular section on POLAR OPPOSITES is comparable to the 'Sequence of the Hexagrams' (HSU KUA) section of the Changes Ten Wings. Wherein each of these twelve "waxing and waning" hexagrams, along with 48 other hexagrams, also correspond to equal intervals of 6 7/80 days (in other words, 1/60 of the solar year of 365 1/4 days). The remaining four hexagrams found in the Changes, called "standard hexagrams," corresponds to the solstices and equinoxes and thus to the four cardinal points (NORTH-EAST-SOUTH-WEST) of the sun's path. They are not segments of the cycle, then, but points fixed in space, which move back and forth in time. The sun may pass through one of them on any day of the lunar month in which it is located. (From the astronomer's point of view, it is the new moons that move back and forth around them.)

NOTE ON CHAPTER #123 FROM THE EGYPTIAN BOOK OF THE DEAD: The speaker in this chapter is said to be Thoth, who is the measurer of all things in heaven and earth, and the author and regulator of all science. He is here said to have established the equilibrium between the Divine Pair, Horus and Sutu; that is Day and Night. Such an equilibrium, strictly speaking, never exists except at the Equinoxes.
ENNEAD of THOTH expresses an Anthropic Cosmological Principle which appears within its geometric conception as being equivalent to the Pythagorean TETRAD/TETRACTYS.

33. Oh thou Horned one, who makest thine appearance at Sais; I am not noisy (25) in my speech.

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**VIRTUE:** With Closeness (no. #33), no possible gap, but
**TOOLS:** With Completion (no. #73), no possible change.
**POSITION:** With Massing (no. #59), affairs emptying.
**TIME:** With Legion (no. #32), affairs filling.
**CANON:** #197

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#341 as [#5, #80, #70, #50, #70, #40, #1, #7, #8, #10] = eponomazo (G2028): {#13 as #1123} 1) *TO* *PUT* *A* *NAME* *UPON*, *NAME*; 2) *TO* *BE* *NAMED*;

#341 as [#5, #300, #1, #30, #5] = she’elah (H7596): {#9 as #336} 1) request, thing asked for, demand; 1a) *REQUEST*, *PETITION*; 1b) thing asked for for;

#341 as [#40, #5, #40, #6, #200, #10, #40] = yarah (H3384): {#1 as #215} 1) to throw, shoot, cast, pour; 1a) (Qal); 1a1) to throw, cast; 1a2) to cast, lay, set; 1a3) to shoot arrows; 1a4) to throw water, rain; 1b) (Niphal) *TO* *BE* *SHOT*; 1c) (Hiphil); 1c1) to throw, cast; 1c2) to shoot; 1c3) *TO* *POINT* *OUT*, *SHOW*; 1c4) to direct, teach, instruct; 1c5) to throw water, rain;

#341 as [#1, #60, #10, #70, #200] = axios (G514): {#11 as #341} 1) *WEIGHING*, *HAVING* *WEIGHT*, having the weight of another thing of like value, worth as much; 2) *BEFITTING*, *CONGRUOUS*, *CORRESPONDING* *TO* *A* *THING*; 3) *OF* *ONE* *WHO* *HAS* *MERITED* *ANYTHING* WORTHY*; 3a) *BOTH* *IN* *A* *GOOD* *AND* *A* *BAD* *SENSE*;

#444 as [#30, #300, #8, #6, #100] = sechowq (H7814): {#8 as #414} 1) *LAUGHTER*, *LAUGHING* *STOCK*, *MOCKING*,
*DERISION*; 1a) laughter; 1a1) joyful; 1a2) hollow; 1b) derision (of object); 1c) *SPORT*;

<— *THIS* *ACCORDS* *EXACTLY* *WITH* *MY* *OBSERVATIONS*

DOLF [NEWSGROUPS: alt.france, alt.fashion, alive.media.tv.bbc, aus.media-watch, aus.legal] @ 1150 HOURS ON 28 OCTOBER 2017: "WE WISH TO URGENTLY LEAVE THIS CULTURE OF DISRESPECT BUT WE CANNOT DUE TO THE SCIENCE ⦿ OF INJUSTICE WHICH IS AUSTRALIAN SOCIETY:

THE SHRINE PICTURES HAVE BEEN UPDATED TO SHOW THIS FORCED AS RAPE DISRESPECT OF OUR WAR DEAD AS A SUBSTITUTED ETHIC IMPOSED UPON THE SABBATH DAY WHICH IS EVIDENT BY THE EIGHT '8' BALL SOCIAL CLUB AS *THE* *COMMON* *ELEMENT* *OF* *A* *FASCIST* *CULTURE*:

<http://www.grapple369.com/ANZAC%20DEFAMATION/>

WHEN IT WAS SHARPLY POINTED OUT [as carpe diem] TO THE RSL MEMBERS [who were found committing SECTION 458 / 462 of the Crimes Act of Victoria 1958 and standing over some 40 metres away at the corner of York Street / Macalister Street Sale] THAT ONE DIDN'T LIKE THEIR FREEMASONRY / ROMAN CATHOLIC IMPOSITIONS AS COMPULSIONS.

THEY LAUGHED AND LAUGHED SUCH THAT THEY COULD HARDLY WALK AND THEN *THREATENED* *TO* *CALL* *THE* *POLICE* FOR MY ONLY VOICING A PRUDENT CONSCIENTIOUS OBJECTION AS A[N] [ONTOLOGICAL] PACIFIST TO THEIR MURDEROUS INTENTIONS.

SEE ALSO: "SCIENCES ⦿ UPDATE / DEUS EX MACHINA: ALLEGING BLASPHEMOUS DECEPTION OF REVISIONISM, ANTI-SEMITISM / SEVENTH-DAY ADVENTIST SLANDER AND INTELLECTUAL DISHONESTY BY DAN BROWN" dated 28 October 2017


458 - PERSON FOUND COMMITTING OFFENCES MAY BE ARRESTED WITHOUT WARRANT BY ANY PERSON: (1) Any person, whether a member of the police force or not, may at any time without warrant apprehend and take before a bail justice or the Magistrates' Court to be dealt with according to law or *DELIVER* *TO* *A* *MEMBER* *OF* *THE* *POLICE* *FORCE* *TO* *BE* *TAKEN*, any person —
(a) he finds committing any offence (whether an indictable offence or an
offence punishable on summary conviction) where he believes on
reasonable grounds that the apprehension
(i) to ensure the attendance of the offender before a court of competent
jurisdiction;
(ii) to *PRESERVE* *PUBLIC* *ORDER*;
(iii) to *PREVENT* *THE* *CONTINUATION* *OR* *REPETITION* *OF* *THE* *OFFENCE* *OR* *THE* *COMMISSION* *OF* *A* *FURTHER* *OFFENCE*; or
(iv) for the safety or welfare of members of the public or of the offender;

(b) when instructed so to do by any member of the police force having
power under this Act to apprehend that person; or
(c) he believes on reasonable grounds is escaping from legal custody or
aiding or abetting another person to escape from legal custody or
avoiding apprehension by some person having authority to apprehend
that person in the circumstances of the case.

(2) For the purposes of paragraph (a) in subsection (1) offence means
offence at common law or a contravention of or failure to comply with a
provision of an Act of Parliament and unless otherwise by Act of
Parliament expressly provided does not include a contravention of or
failure to comply with a rule regulation by-law or other law made under
an Act of Parliament.

(3) A person who has been apprehended without warrant pursuant to the
provisions of paragraph (a) in subsection (1) in respect of any offence
punishable on summary conviction (not being an indictable offence that
may be heard and determined summarily) and taken into custody shall be
held in the custody of the person apprehending him only so long as any
reason referred to in the said paragraph for his apprehension continues
and where, before that person is charged with an offence, it appears to
the person arresting that person that the reason no longer continues the
person arresting that other person shall, without any further or other
authority than this subsection, release that person from custody without
bail or cause him to be so released and whether or not a summons has
been issued against him or a notice to appear has been served on him
with respect to the offence alleged.

(4) In subsection (3), notice to appear has the same meaning as in the
Criminal Procedure Act 2009.

of the person is necessary for any one or more of the following reasons,
namely—
462 - DEFINITION OF FINDS COMMITTING: In this Act the expression finds committing and any derivative thereof extends to the case of a person found doing any act or so behaving or conducting himself or in such circumstances that the person finding him believes on reasonable grounds that the person so found is guilty of an offence.

462A - USE OF FORCE TO PREVENT THE COMMISSION OF AN INDICTABLE OFFENCE: "A person may use such force not disproportionate to the objective as he believes on reasonable grounds to be necessary to prevent the commission, continuance or completion of an indictable offence or to effect or assist in effecting the lawful arrest of a person committing or suspected of committing any offence."

EXCERPTS FROM: "BIG BLOKES BBQ NEO-NAZI PARTIES: {#188 / #228 OSMOSIS: Male: #453; Female: #238 as [#10, #8, #200, #20] = harak (H2760): {#3 as #228} 1) to set in motion, start; 2) *TO* *ROAST*}"

13. Oh Eater of Blood, who makest thine appearance at the Block; I have not slaughtered the sacred animals.

  #VIRTUE: With Increase (no. #13), the beginning of florescence, but
  #TOOLS: With Eternal (no. #53), what lasts to the very end.
  #POSITION: With Opposition (no. #8), at court, but
  #TIME: With Inner (no. #65), on the [sleeping] mat
  #CANON: #139

YOU ARE IN BREACH {#197 / #139} OF MY INTELLECTUAL PROPERTY RIGHTS ENTITLEMENT UNDER THE DIGITAL MILLENNIUM COPYRIGHT ACT (USA).

Given this #33 - #197 / #13 - #139 as sunrise / easter pairing examples which conveys a logical fallacy between HETEROS / HOMOIOS perspectives of NUMBER being then the basis for a claimed transcendent religious / Institutional imperative which is not only seeking to impose itself upon the principles of our Letters Patent to the Commonwealth, but then subsequently upon our war dead.

#17 / #5 - Act of Nature: {DOUBLE: #5 - Act of Nature {#8 - Transforming Nature} [#175 / #4 - Nature Amended in its Nature]
41 1 57
49 33 17

9 65 25 = #99 / #297 {#ONE} <-- *AS* *THE* *FOUNDATION*
*STONE* (*USURPING* @1 = *SOVEREIGN* / #CENTRE @5 =
*LAST* *WILL*, *TESTAMENT* *OF* #INR *BEING* *THE*
*BINDING* *NORM* (*NORMA* *OBLIGANS* ) *ON* #33 AD)
*_MAGIC* *SQUARE

#1 (9) - OUHOUYAH (King-Seraphim) = #1
#9 (8) - HAZIEL (King-Cherubim) = #10
#17 (7) - LEVYAH (King-Throne) = #27 <-- SOVEREIGNTY /
PYTHAGOREAN TERNIO ANAGRAM TO #INR
#25 (6) - NETEHYAH (King-Dominion) = #52 <-- *THEY* *ARE* *AS*
*THE* *SONS* *OF* *DARKNESS* *OF* *THE* *SONS* *OF*
*LIGHT* / *GOD* *AS* #123

#33 (5) - YHOUYAH (King-Powers) = #85 <-- ADAMANT {ie. fixed
mind / dogmatic} / DIAMOND 🪙
#41 (4) - HEHAHEL (King-Virtues) = #126
#49 (3) - OHOUEL (King-Principalities) = #175 <-- *VENUS* (7x7 =
#49 / #175) *USE* *OF* *MARRIAGE* *AS* *ANTHROPIC* *PROTOTYPE*

#57 (2) - NEMAMYAH (King-Archangels) = #232
#65 (1) - DAMBYAN (King-Angels) = #297

“THEY {#65 - SOLDIER} SHALL GROW *NOT* OLD, AS WE THAT ARE
LEFT GROW OLD;
AGE SHALL *NOT* WEARY THEM, NOR THE YEARS CONDEMN.
AT THE GOING DOWN OF THE SUN AND IN THE MORNING
WE WILL REMEMBER THEM.”

YOUTUBE: “Breaker Morant”

<https://www.youtube.com/watch?v=BI7KJnRlsS4>

SUPER (MALE) / EGO (FEMALE) Y-M-T-A HOMOIOS THEORY ON
NUMBER IDEA: {OUTER: #13 - Status, Loathing Shame; I-Ching: H5 -
Waiting, Delay, Attending, Moistened, Arriving; Tetra: 17 - Holding Back /
INNER: #11 - Value and Function of Non-Existence; I-Ching: H8 -
Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: 33 - Closeness

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.

**POLICE AS #123 - *A* *MEMBER* *OF* *A* *GUILD*, *ORDER*, *CLASS* OR #65 - SOLDIERS IN THE GARDEN:** “Then Simon {that hears; that obeys} Peter {a rock or stone as euphemism for testicles as opposed to phallus of #CENTRE} having a sword drew it, and smote the high priest’s servant, and cut off his right ear {#237 - *USE* *OF* *FORCE* / #277 - *RIGHT* *TO* *PLACE* *A* *TEST*}. The servant’s name was Malchus {my king, kingdom, or counsellor}.” [John 18:10 (KJV)]

A clear example of this is the extrapolation of stories about opponents within war pausing for a Christmas break or otherwise.

It’s naive notion of a transcendent principle as perhaps China might get along with the Vatican or allow Bibles to be distributed.

There are reasons for such.

But by identifying the quadrants and narrating them we give cause for others to visualise it.

**EGO (FEMALE) Y-M-T-A HOMIOS THEORY ON NUMBER IDEA:**

{**OUTER: #35** - Great Guiding Signs?, Virtue of Benevolence; I-Ching: H17 - Following, Allegiance; Tetra: 19 - Following / **INNER: #33** - Achievable Goals, Virtue of Discrimination; I-Ching: H9 - Lesser Domestication, Minor Restraint, Small Accumulating, The taming power of the small, Small harvest; Tetra: 35 - Gathering} #197 has 9 Categories:

#6, #30, #1, #30, #80, #10, #40 = 'eleph (H505): {#0 as #111} 1) a thousand; 2) a thousand, company; 1a) as numeral; 2a) as a company of men under one leader, *TROOPS*;

#40, #2, #10, #90, #10, #5, #40 = beytsah (H1000): {#1 as #107} 1) egg; #2, #90, #100, #5 = batseq (H1216): {#2 as #192} 1) (Qal) to swell, become blistered; #5, #2, #90, #100 = batseq (H1217): {#3 as #192} 1) dough (unleavened); #7, #70, #100, #20 = za’aq (H2201): {#4 as #177} 1) cry, outcry; 1a) outcry; 1b) cry of distress; 1c) outcry, clamour; #7, #100, #50, #40 = zaqan (H2206): {#5 as #157} 1) beard, chin; 1a) beard; 1b) chin;

#40, #7, #100, #50 = zoqen (H2207): {#6 as #157} 1) *OLD* *AGE*;
#2, #50, #100, #40, #5 = neqamah (H5360): {#7 as #195} 1) *VENGENANCE*; 1a) vengeance (by God, by Israel, by enemies of Israel);

#20, #5, #100, #1, #40, #10, #20, #1 = keramikos (G2764): {#8 as #466} 1) of or belonging to a potter; 2) made of clay, earthen;


#4, #100, #30, #5 = Diqlah (H1853): {#0 as #139} 1) a son of Joktan of Arabia; 2) an Arabian territory or people?; #6, #10, #50, #3, #70 = naga` (H5060): {#1 as #139} 1) to touch, reach, strike; 1a) (Qal); 1a1) to touch; 1a2) to strike; 1a3) to reach, extend to; 1a4) to be stricken; 1a4a) stricken (participle); 1b) (Niphal) to be stricken, be defeated; 1c) (Piel) to strike; 1d) (Pual) to be stricken (by disease); 1e) (Hiphil) to cause to touch, reach, approach, arrive; 1e1) to cause to touch, apply; 1e2) to reach, extend, attain, arrive, come; 1e3) to approach (of time); 1e4) to befall (of fate); #20, #40, #70, #9 = me`at (H4592): {#2 as #139} 1) littleness, few, a little, fewness; 1a) little, small, littleness, fewness, too little, yet a little; 1b) like a little, within a little, almost, just, hardly, shortly, little worth; #6, #7, #70, #6, #700 = Za`avan (H2190): {#3 as #139} 1) a Horite chief, son of Ezer the son of Seir; #6, #50, #8, #30, #40, #5 = chalam (H2492): {#4 as #139} 1) to dream; 2) to be healthy, be strong; 1a) (Qal); 1a1) to dream (ordinary); 1a2) to dream (prophetic); 1a3) to dream (of false prophets); 1b) (Hiphil) to dream; 2a) (Qal) to be healthy; 2b) (Hiphil) to restore to health; #10, #8, #90, #1, #30 = Yachtse’el (H3183): {#5 as #139} 1) the 1st of the 4 sons of Nahptali and founder of the family of Jahzeelites; #6, #50, #80, #3 = Nepheg (H5298): {#6 as #139} 1) one of sons of Izhar and grandson of Kohath of the tribe of Levi in the time of the exodus; 2) one of the sons of David born to him at Jerusalem; #1, #8, #30, #100 = chalaq (H2505): {#7 as #139} 1) to divide, share, plunder, allot, apportion, assign; 2) to be smooth, slippery, deceitful; 1a) (Qal); 1a1) to divide, apportion; 1a2) to assign, distribute; 1a3) to assign, impart; 1a4) to share; 1a5) to divide up, plunder; 1b) (Niphal); 1b1) to divide oneself; 1b2) to be divided; 1b3) to assign, distribute; 1c) (Piel); 1c1) to divide, apportion; 1c2) to assign, distribute; 1c3) to scatter; 1d) (Pual) to be divided; 1e) (Hiphil) to receive a portion or part; 1f) (Hithpael) to divide among themselves; 2a) (Qal) to be smooth, slippery; 2b) (Hiphil); 2b1) to be smooth; 2b2) to flatter; #40, #90, #4, #5 = tsad (H6654): {#8 as #139} 1) side;
#10, #40, #70, #10, #9 = ma`at (H4591): {#9 as #139} 1) to be or become small, be few, be diminished; 1a) (Qal); 1a1) to diminish; 1a2) to be too small; 1b) (Piel) to become few; 1c) (Hiphil); 1c1) to make small, make few, diminish; 1c2) to give less; #50, #9, #800 = nataph (H5198): {#10 as #139} 1) drop; 2) gum, drops of stacte; 2a) an aromatic gum resin of a shrub used in incense; #1, #8, #10, #60, #40, #500 = 'Achiycamak (H294): {#11 as #139} 1) a Danite, father of Aholiab, a workman on the tabernacle; #3, #30, #6, #30, #10, #20, #600 = gilluwl (H1544): {#12 as #139} 1) idols; #5, #80, #4, #10, #600 = paduwy (H6302): {#13 as #139} 1) ransom; #20, #9, #70, #600 = ta`am (H2940): {#14 as #139} 1) taste, judgment; 1a) taste; 1b) judgment (fig.); 1b) judgment (fig.); 1c) decision, decree;

#6, #5, #40, #3, #80, #5 = maggephah (H4046): {#15 as #139} 1) *BLOW*, *SLAUGHTER*, *PLAGUE*, *PESTILENCE*, *SMITE*; 1a) *BLOW* (*FATAL* *STROKE*); 1b) *SLAUGHTER* (*OF* *BATTLE*); 1c) *PLAGUE*, *PESTILENCE* (*DIVINE* *JUDGMENT*);

#6, #3, #80, #700 = gephen (H1612): {#16 as #139} 1) vine, vine tree; 1a) of Israel (fig.); 1b) of stars fading at Jehovah's judgment (metaph.); 1c) of prosperity;

#5, #8, #30, #90, #6 / #6, #8, #30, #90, #5 = chalats (H2502): {#17 as #139} 1) to remove, draw out, draw off, take off, withdraw, *EQUIP* (*FOR* *WAR*), *ARM* *FOR* *WAR*, *RESCUE*, *BE* *RESCUED*; 2) to draw off or out, withdraw; 1a) (Qal) equipped (participle); 1b) (Niphal); 1b1) to be equipped; 1b2) to go equipped; 1b3) to be armed; 1c) (Hiphil); 1c1) to make strong, brace up; 1c2) to invigorate; 2a) (Qal); 2a1) to draw, draw off; 2a2) to withdraw; 2b) (Niphal); 2b1) to be delivered; 2b2) to be saved; 2c) (Piel); 2c1) to pull out, tear out; 2c2) to rescue, deliver, set free; 2c3) to take away, plunder;

#6, #2, #90, #40, #1 = tsama` (H6772): {#19 as #139} 1) thirst; #6, #5, #70, #50, #3, #5 = `anog (H6028): {#20 as #139} 1) dainty, delicate; #10, #10, #60, #4, #50, #5 = yacad (H3245): {#21 as #139} 1) to found, fix, establish, lay foundation; 1a) (Qal) to found, establish, begin; 1b) (Niphal); 1b1) to fix or seat themselves close together, sit in conclave; 1b2) to be founded; 1c) (Piel); 1c1) to found; 1c2) to establish, appoint, ordain; 1d) (Pual) to be founded, be laid; 1e) (Hophal) to be founded; #10, #5, #4, #80, #600 = Hadaph (H1920): {#22 as #139} 1) to thrust, push, drive, cast away, cast out, expel, thrust away; 1a) (Qal); 1a1) to thrust, push; 1a2) to drive out, thrust out; 1a3) to depose;
#6, #50, #30, #8, #40, #5 = lacham (H3898): {#23 as #139} 1) TO* *FIGHT*, *DO* *BATTLE*, *MAKE* *WAR*; 2) (Qal) to eat, use as food; 1a) (Qal) to fight, do battle; 1b) (Niphal) to engage in battle, wage war;

#6, #3, #4, #70, #6, #700 = Gid`own (H1439): {#24 as #139} 1) youngest son of Joash of the Abiezrites, fifth judge of Israel who led the Israelites against the Midianites; #80, #30, #10, #9, #10 = paliyt (H6412): {#25 as #139} 1) refugee, fugitive, escaped one; #50, #3, #80, #6 = nagaph (H5062): {#26 as #139} 1) to strike, smite; 1a) (Qal) to strike, smite; 1b) (Niphal) to be stricken, be smitten; 1c) (Hithpael) to stumble;

#6, #3, #80, #6, #700 = tsalach (H6743): {#28 as #139} 1) to rush; 2) to advance, prosper, make progress, succeed, be profitable; 2a) (Qal) to prosper; 2b) (Hiphil); 2b1) to make prosperous, bring to successful issue, cause to prosper; 2b2) to show or experience prosperity, prosper;

#30, #1, #8, #10, #40, #30, #500 = 'Achiymelek (H288): {#29 as #139} 1) a priest murdered by Doeg at Saul's command, for supposedly assisting David; 2) a Hittite warrior under David; #9, #70, #40, #500 = ta`am (H2940): {#30 as #139} 1) taste, judgment; 1a) taste; 1b) judgment (fig.); 1c) decision, decree; #6, #30, #90, #10, #2, #1 = Tsiyba' (H6717): {#31 as #139} 1) a servant of Saul whom David made steward of Jonathan's son Mephibosheth; #30, #40, #50, #6, #8, #5 = menuwchah (H4496): {#32 as #139} 1) resting place, rest; 1a) resting place; 1b) rest, quietness; #1, #30, #8, #50, #700 = 'Elchanan (H445): {#33 as #139} 1) Jair's son who fought the Gittites; 2) Dodo's son who was a chief of David; #3, #80, #50, #6 = gephen (H1612): {#34 as #139} 1) vine, vine tree; 1a) of Israel (fig.); 1b) of stars fading at Jehovah's judgment (metaph.); 1c) of prosperity; #6, #5, #90, #30, #8 = tsalach (H6743): {#35 as #139} 1) (Qal) to rush; 2) to advance, prosper, make progress, succeed, be profitable; 2a) (Qal) to prosper; 2b) (Hiphil); 2b1) to make prosperous, bring to successful issue, cause to prosper; 2b2) to show or experience prosperity, prosper; #1, #30, #100, #8 = laqach (H3947): {#36 as #139} 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); 

#40, #4, #40, #50, #5 = Madmannah (H4089): {#37 as #139} 1) a descendant of Caleb; 2) one of the towns in the south district of Judah; #6, #2, #3, #2, #70, #6, #700 = Gib`own (H1391): {#38 as #139} 

1) a Levitical city of Benjamin, modern 'el-Jib', which lies 5 miles or 8 km from Jerusalem; #5, #8, #30, #6, #900 = chalats (H2502): 

1) to remove, draw out, draw off, take off, withdraw, equip (for war), arm for war, rescue, be rescued; 1a) (Qal) equipped (participle); 1b) (Niphal); 1b1) to be equipped; 1b2) to go equipped; 1c) (Hiphil); 1c1) to make strong, brace up; 1c2) to invigorate; 2a) (Qal); 2a1) to draw, draw off; 2a2) to withdraw; 2b) (Niphal); 2b1) to be delivered; 2b2) to be saved; 2c) (Piel); 2c1) to pull out, tear out; 2c2) to rescue, deliver, set free; 2c3) to take away, plunder; 

#5, #80, #30, #10, #9, #5 = peleytah (H6413): {#40 as #139} 1) escape, deliverance; 1a) escape, deliverance; 1b) escaped remnant; 

#5, #8, #30, #100 = daqaq (H1854): {#41 as #139} 

1) to crush, pulverise, thresh; 1a) (Qal); 1a1) to crush; 1a2) to be fine; 1b) (Hiphil) to pulverise, make dust of; 

#8, #50, #50, #1, #30 = Chanan'el (H2606): {#42 as #139} 1) the name of a tower in Jerusalem; 

#9, #40, #50, #600 = taman (H2934): {#43 as #139} 1) to hide, conceal, bury; 1a) (Qal); 1a1) to hide; 1a2) hiding, concealing, secretly laying (participle); 1a3) darkness (participle); 1b) (Niphal) to hide oneself; 1c) (Hiphil) to hide; #70, #7, #2, #50, #10 = `azab (H5800): {#44 as #139} 1) to leave, loose, forsake; 2) to restore, repair; 1a) (Qal) to leave; 1a1) to depart from, leave behind, leave, let alone; 1a2) to leave, abandon, forsake, neglect, apostatise; 1a3) to let loose, set free, let go, free; 1b) (Niphal); 1b1) to be left to; 1b2) to be forsaken; 1c) (Pual) to be deserted; 2a) (Qal) to repair; #10, #50, #3, #70, #6 = naga` (H5060): {#45 as #139} 1) to touch, reach, strike; 1a) (Qal); 1a1) to touch; 1a2) to strike; 1a3) to reach, extend to; 1a4) to be stricken; 1a4a) stricken (participle); 1b) (Niphal) to be stricken, be defeated; 1c) (Piel) to strike; 1d) (Pual) to be stricken (by disease); 1e) (Hiphil) to cause to touch, reach, approach, arrive; 1e1) to cause to touch, apply; 1e2) to reach, extend, attain, arrive, come; 1e3) to approach (of time); 1e4) to befall (of fate); 

#6, #10, #3, #10, #70, #600 = yegiya` (H3018): {#46 as #139} 1) toil, work; 2) product, produce, acquired property (as a result of work); 

#70, #6, #7, #50, #6 = `oz (H5797): {#47 as #139} 1) *MIGHT*, *STRENGTH*; 1a) *MATERIAL* *OR* *PHYSICAL*; 1b) *PERSONAL* *OR* *SOCIAL* *OR* *POLITICAL*;
shield, buckler; 
1a) (Qal) to be strong, brave, bold; 1b) (Piel) to strengthen, secure (for oneself), harden (heart), make firm, make obstinate, assure; 1c) (Hithpael) to be determined, to make oneself alert, strengthen oneself, confirm oneself, persist in, prove superior to; 1d) (Hiphil) to exhibit strength, be strong, feel strong; 

pit; 
1a) (Qal) to be strong, brave, bold; 1b) (Niphal) to be stricken, be smitten; 1c) to stochastic; to be strong, alert, courageous, brave, stout, bold, solid, hard; 

voluptuous; 
1a) to know, learn to know; 1a1b) to perceive; 1a1c) to perceive and see, find out and discern; 1a1d) to discriminate, distinguish; 1a1e) to know by experience; 1a1f) to recognise, admit, acknowledge, confess; 1a1g) 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) to be made known, be or become known, be revealed; 1b1) to make oneself known; 1b2) to be instructed; 1c) (Piel) to cause to know; 1d) (Poal) to cause to know; 1e) (Pual) to be known; 1e1) 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; 

to toil, labour, grow weary, be weary; 1a) (Qal); 1a1) to toil, labour; 1a2) to grow weary, be weary; 1b) (Piel) to weary, make weary, cause to go toilsomely; 1c) (Hiphil) to make to toil, make weary, cause to be weary; 

to cut, hew, chop, cut down, hew down, hew off, cut off, cut in two, shave off; 1a) (Qal) to hew, chop in two; 1b) (Niphal) to be chopped off, be hewn off; 1c) (Piel) to cut off or down in two, hew off or down in two; 1d) (Pual) to chop down, hew down; 

*TO* *MOCK*, *DERIDE*, *RIDICULE*; 1a) (Qal) *TO* *MOCK*, *DERIDE*, *HAVE IN DERISION*; 1b) (Niphal) *TO* *STAMMER*; 1c) (Hiphil) *TO* *DERIDE*; 

to burn, hotly pursue; 1a) (Qal); 1a1) to burn; 1a2) to hotly pursue; 1b) (Hiphil) 1b1) to kindle; 1b2) to inflame; 6, 40, 30, 8, 10, 5,
#600 = mallach (H4419): {#60 as #139} 1) mariner, sailor, seaman;
#6, #80, #50, #3 = pannag (H6436): {#61 as #139} 1) Pannag - an edible food, perhaps pastry; 1a) meaning dubious;

#100, #9, #30 = qetal (H6992): {#62 as #139} 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*;

#40, #9, #10, #800 = nataph (H5197): {#63 as #139} 1) to drop, drip, distil, prophesy, preach, discourse; 1a) (Qal) to drop, drip; 1b) (Hiphil); 1b1) to drip; 1b2) to drop (prophecy); 1c) (Ithp'al) *TO* *BE* *SLAIN*; 1d) (Ithpael) *TO* *BE* *SLAIN*;

#100, #9, #30 = horao (G3708): {#64 as #139} 1) to see with the eyes; 2) to see with the mind, to perceive, know; 3) to see, i.e. become acquainted with by experience, to experience; 4) to see, to look to; 5) I was seen, showed myself, appeared For Synonyms see entry 5822; 4a) to take heed, beware; 4b) to care for, pay heed to; #30, #1, #40, #2, #1, #50, #5, #10 = lambano (G2983): {#65 as #139} 1) to take; 2) to receive (what is given), to gain, get, obtain, to get back For Synonyms see entry 5877; 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; 1c1a) 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,; 1d41) to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something; 1e) to take, to choose, select; 1f) to take beginning, to prove anything, to make a trial of, to experience; #70, #10, #4, #5, #50 = eidō (G1492): {#66 as #139} 1) to see; 2) to know; 1a) to perceive with the eyes; 1b) to perceive by any of the senses; 1c) to perceive, notice, discern, discover; 1d) to see; 1d1) i.e. to turn the eyes, the mind, the attention to anything; 1d2) to pay attention, observe; 1d3) to see about something; 1d31) i.e. to ascertain what must be done about it; 1d4) to inspect, examine; 1d5) to look at, behold; 1e) to experience any state or condition; 1f) to see i.e. have an interview with, to visit; 2a) to know of anything; 2b) to know, i.e. get knowledge of, understand, perceive; 2b1) of any fact; 2b2) the force and meaning of something which has definite meaning; 2b3) to know how, to be skilled in; 2c) to
have regard for one, cherish, pay attention to [1Thessalonians 5:12]; #5, #4, #5, #10, #60, #5, #50 = deiknuo (G1166): {#67 as #139} 1) to show, expose to the eyes; 2) metaph.; 2a) to give evidence or proof of a thing; 2b) to show by words or teach;

#40, #50, #8, #40, #1 = mnema (G3418): {#68 as #139} 1) *A* *MONUMENT* *OR* *MEMORIAL* *TO* *PERPETUATE* *THE* *MEMORY* *OF* *ANY* *PERSON* *OR* *THING*; 2) *A* *SEPULCHRAL* *MONUMENT*; 3) *A* *SEPULCHRE* *OR* *TOMB*;

#20, #1, #10, #50, #8, #50 = kainos (G2537): {#69 as #139} 1) new; 1a) as respects form; 1a1) recently made, fresh, recent, unused, unworn; 1b) as respects substance; 1b1) of a new kind, unprecedented, novel, uncommon, unheard of For Synonyms see entry 5852; #5, #30, #80, #10, #4, #10 = elpis (G1680): {#70 as #139} 1) expectation of evil, fear; 2) expectation of good, hope; 3) on hope, in hope, having hope; 2a) in the Christian sense; 2a1) joyful and confident expectation of eternal salvation; 3a) the author of hope, or he who is its foundation; 3b) the thing hoped for;

#1, #3, #50, #70, #5, #10 = agnoeo (G50): {#71 as #139} 1) *TO* *BE* *IGNORANT*, *NOT* *TO* *KNOW*; 2) not to understand, unknown; 3) to err or sin through mistake, to be wrong;

#40, #1, #40, #40, #8, #10 = mamme (G3125): {#72 as #139} 1) mother (the name infants use in addressing their mother); 2) grandmother; #80, #1, #9, #8, #40, #1 = pathema (G3804): {#73 as #139} 1) that which one suffers or has suffered; 2) an enduring, undergoing, suffering; 1a) externally, a suffering, misfortune, calamity, evil, affliction; 1a1) of the sufferings of Christ; 1a2) also the afflictions which Christians must undergo in behalf of the same cause which Christ patiently endured; 1b) of an inward state, an affliction, passion; #5, #2, #4, #70, #40, #8, #10 = hebdomos (G1442): {#74 as #139} 1) seventh; #5, #4, #10, #4, #1, #60, #5, #50 = didasko (G1321): {#75 as #139} 1) to teach; 2) to teach one; 1a) to hold discourse with others in order to instruct them, deliver didactic discourses; 1b) to be a teacher; 1c) to discharge the office of a teacher, conduct one’s self as a teacher; 2a) to impart instruction; 2b) instill doctrine into one; 2c) the thing taught or enjoined; 2d) to explain or expound a thing; 2f) to teach one something; #80, #30, #8, #3, #8, #10 = plege (G4127): {#76 as #139} 1) a blow, stripe, a wound; 2) a public calamity, heavy affliction, plague;

In my view from an appraisal of your Facebook page there are some disturbing images (retained of an actor depicting Ivan Milat who is alleged...
between 1989 and 1993 to have murdered seven persons) of mass murderers {#419 - Slaughter / Kill} and the POLICE / AMBULANCE mural matches the WHITE SUPREMACIST NEO-NAZI, PRO CATHOLIC, ANTI-SAME SEX MARRIAGE STORYBOARD TARGETING SLANDER CAUSE CÉLÈBRE GRAFFITI made opposite the HINH MURAL by the same artist Jeremy Kasper who during the Eclipse of 22 August 2017 did the Returned Services League (RSL) Mural.
*MAN* *MADE* *ANGEL* [Listed on Pinterest.com by Christina Sutton (rfd215) as Categories: "Paramedics, Firefighter, My Life, Tattoo Ideas, Angel, Emergency Response, Artist, Death, Bb")

#364 as [#10, #8, #200, #80, #6, #50, #10] = charaph (H2778): 
{#1 as #288} 1) to reproach, taunt, blaspheme, defy, jeopardise, rail, upbraid; 2) (Qal) to winter, spend harvest time, remain in harvest time;

3) (Niphal) to acquire, be betrothed; 1a) (Qal) to reproach; 1b) (Piel) to reproach, defy, taunt;
Transformative Prototype: HOMOIOS {#396 / #364} / *HETEROS* {#432 / #382}


#DOMINION (*MY* *GUARDIAN* *ANGEL* *BIRTHDATE* *DIALECTIC* *PROTOYF*): #4 - Nature Amended in its Nature / #1 - Nature Contains Nature: {DOUBLE: #3 - Nature Surmounts Nature {#6 - Form of Nature}}
Sometimes it doesn’t matter how hard we try, some days it feels like someone switched all my medications with water {Nous: #56 Info: 2. *Medicinal* Herbs; 3. *Water*}. There are days when death always gets his way. Most people who want to become paramedics do it because they want to help people and it's exciting work. When I was learning to become a paramedic I thought I was going to save everyone. The reality can be harsh and defeating. Who's there to help us when we need help? When we feel defeated?

#432 as [#5, #20, #1, #6, #400] = ka’ah (H3512): {#3 as #26} 1) to be sad, be disheartened, be cowed; 1a) (Niphal) *To* *Be* *Dishartened*, be cowed; 1b) (Hiphil) to make sad;

**Disheartened**@{
  #1: Sup: 5; Ego: 5,
  #2: Sup: 25; Ego: 20,
  #3: Sup: 26; Ego: 1,
  #4: Sup: 32; Ego: 6,
  #5: Sup: 27; Ego: 76,
  Male: 115; Female: 108
}

#419 as [#2, #1, #6, #400, #10] = 'avvah (H185): {#0 as #12 *Interference* *Mapped* *To* *Egyptian* *Ankh* / *Roman* *Imperial* *Empire* *Governance* *Prototype* #Four: #108 as *Progenitor* / #324} 1) desire, lust, will (not necessarily evil);

<http://www.grapple369.com/?idea:{m,115}&idea:{108}>

**Angel Correspondences to Mercury (#260)**

47 7 63
55 39 23
15 71 31 = #117 / #351 {#Seven}

<http://www.grapple369.com?idea:{117}&idea:{351}>

#7 (9) - Akhayah (Seraphim-Archangels) = #7
#15 (8) - Hariel (Cherubim-Archangel) = #22
Thus to summarise, what we have accomplished by means of mythological redaction is to identify some of the prerequisite CATEGORIES OF UNDERSTANDING by which we may mathematically quantify the notion of *EVIL* and to do so without any nuance of bias which might be misconstrued as racial or religious profiling because the clustered notion of #394 - MASTÊMÂ {#351 / #463} as *SATAN* / *BELIAL* anarchist trolls is no different to a mathematical conception of #246 - *ANGEL* GABRIEL as the BINDING NORM (NORMA OBLIGANS) within the SEPTET notion of INTELLECTUS AS GENITIVE VOLUNTĀTUS.

#394 as #40, #300, #9, #40, #5 = MASTÊMÂ (Ge'ez: ያትኩ፡ መሰቴማ, Hebrew: נַפְעָם) is an angel who persecutes evil in Jewish mythology. He carries out punishments for God, as well as tempting humans and testing their faith. In the Zadokite Fragments and the Dead Sea Scrolls, he is the angel of disaster, the father of all evil, and a flatterer of God. He first appears in the literature of the Second Temple Period as a personification of the Hebrew word MASTÊMÂ (נפועם), meaning "hatred", "hostility", "enmity", or "persecution"

#463 as #6, #40, #300, #50, #1, #10, #50, #6 = sane' (H8130): {#11 as #351} 1) to hate, be hateful; 1a) (Qal) to hate; 1a1) of man; 1a2) of God; 1a3) hater, one hating, enemy (participle) (subst); 1b) (Niphal) to be hated; 1c) (Piel) hater (participle); 1c1) of persons, nations, God, wisdom;

```
USURPER: #1 {First Number in the Square}
GUIDE: #64 (8x8) {Last Number in the Square}
MYSTERY: #65 {First Number + Last Number}
ADJUSTER: #260 {Total Sum of a Row}
LEADER: #2080 {Total Value of All Rows}
REGULATOR: #2340 {Total Sum of a Row + Total Sum of All Rows}
GENERAL GOVERNOR: #4680 {(Total Sum of a Row + Total Sum of All Rows) x 2}
HIGH OVERSEER: #299520 {((Total Sum of a Row + Total Sum of All Rows) x 2) x Last Number in the Square}

#1 - Accountants
#2 - Broadcasters
#3 - Advertising Agents
#4 - Jesters
#5 - Debaters
#6 - Orators
#7 - Journalists, Writers
#8 - Inventors, Booksellers, Publishers
#9 - Clerks, Civil Engineers

SUPER (MALE) Y-M-T-A HOMIOIS THEORY ON NUMBER IDEA:
{OUTER: #34 - Great Guide, Trust in its Perfection; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties / INNER: #33 - Achievable Goals, Virtue of Discrimination; I-Ching: H9 - Lesser Domestication, Minor Restraint, Small Accumulating, The taming power of the small, Small harvest; Tetra: 35 - Gathering} #115 has 88 Categories: [PORTION ONLY SHOWN]:

#5, #10, #40, #10, #700 = yamiyn (H3225): {#5 as #115} 1)
right, right hand, right side; 1a) right hand; 1b) right (of direction); 1c) south (the direction of the right hand when facing East); #5, #70, #600 = `am (H5971): {#6 as #115} 1) nation, people; 2) kinsman, kindred; 1a) people, nation; 1b) persons, members of one’s people, compatriots, country-men; #5, #80, #20, #10 = haphak (H2015): {#7 as #115} 1) to turn, overthrow, overturn; 1a) (Qal); 1a1) to overturn, overthrow; 1a2) to turn, turn about, turn over, turn around; 1a3) to change, transform; 1b) (Niphal); 1b1) to turn oneself, turn, turn back; 1b2) to change oneself; 1b3) to be perverse; 1b4) to be turned, be turned over, be changed, be turned against; 1b5) to be reversed; 1b6) to be overturned, be overturned; 1b7) to be upturned; 1c) (Hithpael); 1c1) to transform oneself; 1c2) to turn this way and that, turn every way; 1d) (Hophal) to turn on someone;
#5, #50, #60 = nec (H5251): {#21 as #115} 1) something lifted up, standard, signal, signal pole, ensign, banner, sign, sail; 1a) standard (as rallying point), signal; 1b) standard (pole); 1c) ensign, signal; #6, #10, #90, #2, #1, #6 = tsaba' (H6633): {#22 as #115} 1) to go forth, wage war, fight, serve; 1a) (Qal); 1a1) to wage war, fight, go forth to war; 1a2) to serve (at sacred tent); 1b) (Hiphil) to cause to go forth, muster; #6, #8, #6, #90, #5 = chuwts (H2351): {#23 as #115} 1) outside, outward, street, the outside; #30, #5, #40, #600 = hamam (H2000): {#24 as #115} 1) to move noisily, confuse, make a noise, discomfit, break, consume, crush, destroy, trouble, vex; 1a) (Qal); 1a1) to move noisily; 1a2) to confuse, discomfit, vex; 1b) (Hiphil) to be stricken or smitten; 1c) (Hiphil); 1c1) *TO* *SMITE*, *STRIKE*, *SCOURGE*, *CLAP*, *APPLAUD*, *GIVE* *A* *THRUST*; 1c2) *TO* *SMITE*, *KILL*, *SLAY* (*MAN* *OR* *BEAST*); 1c3) to smite, attack, attack and destroy, conquer, subjugate, ravage; 1c4) to smite, chastise, send judgment upon, punish, destroy; 1d) (Hophal) to be smitten; 1d1) to receive a blow; 1d2) to be wounded; 1d3) to be beaten; 1d4) to be (fatally) smitten, be killed, be slain; 1d5) to be attacked and captured; 1d6) *TO* *BE* *SMITTEN* (*WITH* *DISEASE*); 1d7) to be blighted (of plants);

#2, #50, #2, #10, #1, #10, #600 = nabiy' (H5030): {#32 as #115} 1) spokesman, speaker, prophet; 1a) prophet; 1b) false prophet; 1c) heathen prophet; #6, #90, #10, #4, #5 = tseydah (H6720): {#33 as #115} 1) provision, food; #30, #5, #60, #500 = cakak (H5526): {#34 as #115} 1) (Qal) to hedge, fence about, shut in; 2) to block, overshadow, screen, stop the approach, shut off, cover; 3) (Qal) to cover, lay over; 4) to weave together; 2a) (Qal); 2a1) to screen, cover; 2a2) to cover oneself; 2a3) protector (participle); 2b) (Hiphil); 2b1) to screen, cover; 2b2) to cover, defecate (euphemism); 4a) (Qal) to weave together; 4b) (Pilpel) to weave, weave together; #5, #70, #30, #10 = `alah (H5927): {#35 as #115} 1) to go up, ascend, climb; 1a) (Qal); 1a1) to go up, ascend; 1a2) to meet, visit, follow, depart, withdraw, retreat; 1a3) to go up, come up (of animals); 1a4) to spring up, grow, shoot forth (of vegetation); 1a5) to go up, go up over, rise (of natural phenomenon); 1a6) to come up (before God); 1a7) to go up, go up over, extend (of boundary); 1a8) to excel, be superior to; 1b) (Niphal); 1b1) to be taken up, be brought up, be taken away; 1b2) to take oneself away; 1b3) to be exalted; 1c) (Hiphil); 1c1) to bring up, cause to ascend or climb, cause to go up; 1c2) to bring up, bring against, take away; 1c3) to bring up, draw up, train; 1c4) to cause to ascend; 1c5) to rouse, stir up (mentally); 1c6) to offer, bring up (of
gifts); 1c7) to exalt; 1c8) to cause to ascend, offer; 1d) (Hophal); 1d1) to be carried away, be led up; 1d2) to be taken up into, be inserted in; 1d3) to be offered; 1e) (Hithpael) to lift oneself;

#108 as [#6, #40, #8, #40, #4, #10] = machmad (H4261): 1) desire, desirable thing, pleasant thing

PROGENITOR1@{
    #1: Sup: 6; Ego: 6,
    #2: Sup: 46; Ego: 40,
    #3: Sup: 54; Ego: 8,
    #4: Sup: 13; Ego: 40,
    #5: Sup: 17; Ego: 4,
    #6: Sup: 27; Ego: 10,
    Male: 163; Female: 108
}

#108 as [#6, #50, #8, #40, #4] = chamad (H2530): 1) to desire, covet, take pleasure in, delight in; 2) desirableness, preciousness; 1a) (Qal) to desire; 1b) (Niphal) to be desirable; 1c) (Piel) to delight greatly, desire greatly

PROGENITOR2@{
    #1: Sup: 6; Ego: 6,
    #2: Sup: 56; Ego: 50,
    #3: Sup: 64; Ego: 8,
    #4: Sup: 23; Ego: 40,
    #5: Sup: 27; Ego: 4,
    Male: 176; Female: 108
}

YOUTUBE: "Doctor Who - Victory of the Daleks - The Paradigm Daleks"

<https://www.youtube.com/watch?v=ntKtkOE3DLI>

SUPER (MALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA:
{OUTER: #14 - Praising the Mysterious (Metaphysics); I-Ching: H19 - Overseeing, Approaching, Nearing, The forest; Tetra: 9 - Branching Out /
INNER: #12 - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: H6 - Contention, Conflict, Arguing, Lawsuit; Tetra: 25 - Contention} #176 has 100 Categories:

#30, #80, #50, #10, #6 = paniym (H6440): {#0 as #176} 1)
*FACE*; 1a) *FACE*, *FACES*; 1b) *PRESENCE*, *PERSON*; 1c) face (of seraphim or cherubim); 1d) face (of animals); 1e) face, 
*SURFACE* (*OF* *GROUND*); 1f) as adv of loc/temp; 1f1) before
and behind, toward, in front of, forward, formerly, from beforetime, before; (1g) with; (1g1) in front of, *THE* face of, in presence of, in the face of, before the face of; (1a) Qal to dim, *ECLIPSE*, be held dark; (1b) Hophal to be dimmed, grow dark;

#70, #40, #40, #6, #500 = `amam (H6004): {#83 as #176} 1) to dim, darken, grow dark; (1a) (Qal) to dim, *ECLIPSE*, be held dark; (1b) (Hophal) to be dimmed, grow dark;

#1, #50, #5, #40, #70, #10 = anemos (G417): {#92 as #176} 1) wind, a violent agitation and stream of air; 3) in the face of, without life, inanimate; 2) a very strong tempestuous wind; 3) *THE* four principle or cardinal *WINDS*, hence *THE* four *CORNERS* of heaven;

#50, #5, #20, #100, #1 = nekros (G3498): {#97 as #176} 1) properly; 2) metaph.; (1a) one that has breathed his last, lifeless; (1b) deceased*, departed*, one whose *SOUL* is* IN* HADES*; (1c) destitute of life, without life, inanimate; 2a) spiritually dead; 2a1) destitute* of* a* life* that* *RECOGNISES* and* is* devoted* to* God*; because* given* up* to* trespasses* and* sins*; 2a2) inactive* as* respects* doing* right*; 2b) destitute* of* force* or* power*, inactive*, inoperative*;

#20, #5, #20, #100, #10, #20, #1 = krino (G2919): {#98 as #176} 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; 6) to* rule*, *GOVERN*; 7) to* contend* together*, to* pronounce* 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; 6a) *TO* *PRESIDE* OVER* WITH* THE* POWER* GIVING* *JUDICIAL* *DECISIONS*, because* it* was* the* prerogative* of* kings* and* rulers* to* pass* judgment*; 7a) to dispute; 7b) in a forensic sense; 7b1) *GO* *TO* LAW*, have* suit* at* law*.
A portion of the proceeds from this book will be used to fund a scholarship to send people to the International Critical Incident Stress Foundation's annual congress. At this congress the attendees will attend presentations on critical incident stress management and learn ways to best deal with these events for themselves and their fellow coworkers.

<www.dansunphotoart.com>

<https://plus.google.com/106900299233322536414>

POWER POLE MEME (POSSIBLE #391 - HOMOIOS ANALOGY) AS PROFILE PICTURE OF 27 DECEMBER 2017:

<http://www.grapple369.com/Terrorist/CraigStevens-Power-Pole-Profile-20171227.jpg>

#419 - SLAUGHTER / KILL MEME AS PROFILE PICTURE OF 23 DECEMBER 2017:
If not then it is self evident that an apology ought to be forthcoming and I ought not need to demand it from you within 24 hours and a further public recourse will be taken in relation to your delusional state of mind and anti-Semitism as identity politics.

SEE ALSO: “AUSTRALIAN SKEPTICS SOCIETY HAVE ONLY A BASTARDIZED DELUSIONAL AS JINGOISTIC MISCONCEPTION OF BEING CONNECTED TO OUR NATION’S BOER / ANZAC TRADITION”

SAM BUCKINGHAM-JONES (THE AUSTRALIAN NEWSPAPER) @ 1357 HOURS ON 1 APRIL 2018: "CHRISTIANITY UNDER ATTACK: ARCHBISHOP ANTHONY FISHER:

Confession — one of the seven sacraments — is under specific attack, he said. The Royal Commission into Institutional Responses to Child Sexual Abuse recently recommended an overhaul of confession and celibacy in its final report last year.

'This precious sacrament (confession), too, is threatened today both by neglect and attack,' he said.

[First and foremost is the truth...]

Second is the commitment to truth by the statement, 'I do...'

'But priests will, we know, suffer punishment, even martyrdom, rather than break the seal of Confession. For Confession is a privileged encounter between penitent and God; here the Christian enters the silence and secrecy of the Tomb, to be re-Eastered; and no earthly authority may enter there.'
This might well be considered to be an instance of negating Roman Catholicism’s exclusive mysticism and satanic {ie.

THE #8 - TRANSFORMATIVE HETEROS PROTOTYPE / #72 - ANTHROPIC PROTOTYPE AS IMPETUS *MAPPED* *TO* *THE* *EGYPTIAN* *ANKH*/ *ROMAN* *IMPERIAL* *EMPIRE* *GOVERNANCE* *PROTOTYPE* #117 / #351 {#SEVEN}

} claims of the confession and the witchcraft Eastering within the tomb as a place where the State has no right of entry.

We as Jewish Christians are not second class citizens to Roman Catholics and we do not laugh at justice like they do.

I can do whatever I want with my Intellectual Property associated to the Governance of Empire / State so long as it doesn’t interfere with the function and powers of the Governor General.

The State and its Judiciary {ie.

SCALES: HOMOIOS THEORY OF NUMBER to measure and weigh *DILEMMA* propositions made;

SWORD: SEPTET #41 / #81 INTELLECTUS AS GENITIVE VOLUNTÄTUS as the #CENTRE OF EXISTENTIALIST WILL;

BLINDFOLD: GNOMIC IMPERATIVE instruction set to apply tests and make DETERMINATIONS;

} has an authority over sporting bodies.

One must therefore conclude that the exclusivity claims today made by Catholic Archbishop of Sydney Anthony Fisher is wickedly deceptive and false in such business as he makes of this tax-free necromancy.

DOLF @ 1356 HOURS ON 1 APRIL 2018: "I will speak to this issue:

#176 as [#30, #80, #50, #10, #6] = paniym (H6440): {#0 as #176} 1) *FACE*, 1a) *FACE*, *FACES*; 1b) *PRESENCE*, *PERSON*; 1c) face (of seraphim or cherubim); 1d) face (of animals); 1e) face, *SURFACE* (*OF* *GROUND*); 1f) as adv of loc/temp; 1f1) before and behind, toward, in front of, forward, formerly, from
Beforetime, before; 1g) with; 1g1) *IN* *FRONT* *OF*, *BEFORE*, *TO* *THE* *FRONT* *OF*, *IN* *THE* *PRESENCE* *OF*, *IN* *THE* *FACE* *OF*, *AT* *THE* *FACE* *OR* *FRONT* *OF*, *FROM* *THE* *PRESENCE* *OF*, *FROM* *BEFORE*, *FROM* *BEFORE* *THE* *FACE* *OF*;

Given the interleaving of this CATEGORY OF UNDERSTANDING as a MECHANICAL PROCESS OF DETERMINISM IS TO SET AN ENTRAPMENT corresponding with an involvement by:

- **STATE** (ie. RACIAL),
- **RELIGIOUS** (A-U-M HETEROS #351 {#115} IMPERATIVE),
- **ORGANIZATIONAL** (According to the Sydney Morning Herald, the Australian team were “outraged” by a decision to allow the masks to be brought into the ground),
- **INSTITUTIONAL** (Cricket South Africa distanced itself from the action of the officials)

That its effect is to impose a TUMULTUOUS DISCONCERTION {#115} upon persons and if you are habitualized to respond within either a 'good' or 'bad' deterministic manner by which you are being so groomed and programmed to act:

#176 as [#20, #5, #20, #100, #10, #20, #1] = krino (G2919):
#98 as #176) 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;
6) *TO* *RULE*, *GOVERN*;
7) *TO* *CONTEND* *TOGETHER*, *OF* *WARRIORS* *AND* *COMBATANTS*;
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;
6a) *TO* *PRESIDE* *OVER* *WITH* *THE* *POWER* *OF* *GIVING* *JUDICIAL* *DECISIONS*, *BECAUSE* *IT* *WAS* *THE* *PREROGATIVE* *OF* *KINGS* *AND* *RULERS* *TO* *PASS* *JUDGMENT*;
7a) to dispute;
7b) in a forensic sense;
7b1) *TO* *GO* *TO* *LAW*, *HAVE* *SUIT* *AT* *LAW*;

If you are not practiced at EXISTENTIALIST DISCERNMENT OVER *FORMING* *AN* *OPINION* *CONCERNING* *RIGHT* *AND* *WRONG* and therefore avoid the wicked assailment it has by its capability as strength of force {
The masks were likely to have been worn to taunt Australian cricket team batsman David Warner, whose wife reportedly had an encounter with Sony Bill Williams in 2007 before meeting Warner.

In a statement issued on Saturday, Cricket South Africa distanced itself from the action of the officials, marketing manager Clive Eksteen and communications manager Altaaf Kazi. Eksteen is a former South African Test player.

The two officials were photographed with three spectators wearing the masks at the match at St George’s Park in Port Elizabeth."

Given the mitigation that a psychological weapon of directed hubris as sledging which are breaches of decorum has been proven to have been utilised against the male cricketers by association of patterned cause célèbre behaviour, their culpability which is then ignorant of any destitute state of being has been significantly diminished.

Whether upon an appeal, the judiciary is then prepared to consider that by youthful exuberance the appellants were not adequately capable to respond within the public sphere, to such unethical assailment as wicked capriciousness upon spouses by premeditated and collective actions which was undertaken so as to be distressing and then resorted to further depreciated responses which themselves were breaches of rules.
And in consideration of such, either significantly reduce the penalties as the bans originally imposed against three parties Smith, Bancroft and Warner upon grounds of:

**DIMINISHED** *CULPABILITY*

Or to dismiss them entirely on grounds of:

**UNETHICAL** *ASSAILMENT* *BY* *PREMEDITATED* *ACTIONS* *OF* *OTHER* *PARTIES*

Is not for me to so direct the judicial process. As I do not confuse issues of knowledge pragmatics with a reliance upon specific insight as a dependent regard for the sapient expertise of others whether lawyers or judiciary.

But I am here merely expressing an opinion.

— POUTING SNOUT —

“THAT’LL DO PIG...
HAVE SOME SWILL.
GIVE IT A WHIRL.
WITH YOUR FORK.
GRUE[L]SOME JIG.
FOR SUCH A DILL.
WORTHLESS PEARL.
AND ENDLESS PORK.”

**YOUTUBE:** “That'll do pig, that'll do (Babe)”

<https://www.youtube.com/watch?v=rjQtzV9IZ0Q>

Not only does the poem address the issue at hand, but it hijacks the “Get some pork on your fork” advertising slogan.

Thus once the GNOMIC IMPERATIVE instruction set has been constructed, one can then ethically sledge with any of the dialectic sub-components by making obtuse references:

“What’s with the pouting snout?”

“That’ll do pig.”

But if you use the now entendre phrase: “Put some pork on your fork.”
It is not only a promotion for an advertising sponsor but is associated to the sledge by its GENOMIC IMPERATIVE instruction set:

POUTING@
  #1: Sup: 66; Ego: 29,
  #2: Sup: 2; Ego: 52,
  #3: Sup: 31; Ego: 73,
  #4: Sup: 47; Ego: 53,
  #5: Sup: 58; Ego: 18,
  #6: Sup: 73; Ego: 15,
  #7: Sup: 66; Ego: 74,
  #8: Sup: 41; Ego: 74,
  #9: Sup: 3; Ego: 22,
  Male: 387; Female: 410

<http://www.grapple369.com/?idea:{m,387}&idea:{f,410}>

SUPER (MALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA:
#387 has 8 Categories:

#20, #1, #10, #300, #6, #50 = 'iyshown (H380): {#0 as #367} 1) pupil of the eye; 2) middle of the night (that is the deepest blackness);
#2, #70, #300, #10, #5 = Ba`aseyah (H1202): {#1 as #387} 1) a Gershonite Levite, one of the forefathers of Asaph the singer; #40, #2,
#90, #200, #10, #5, #40 = mibtsar (H4013): {#2 as #332} 1) fortification, fortress, fortified city, stronghold; #5, #300, #2, #30,
#10, #40 = shibbol (H7641): {#3 as #332} 1) flowing stream; 2) ear (of grain), head of grain; 2a) as growing; 2b) cluster; #5, #300, #30,
#2, #10, #40 = shalab (H7948): {#4 as #332} 1) joinings (of bases);

#4, #10, #1, #2, #70, #30, #70, #200 = diabolos (G1228): {#5 as #387} 1) *PRONE* *TO* *SLANDER*, *SLANDEROUS*,
*ACCUSING* *FALELY*; 2) *METAPHOR*: *APPLIED* *TO* *A* *MAN* *WHO*, *BY* *OPPOSING* *THE* *CAUSE* *OF* *GOD*,
*MAY* *BE* *SAID* *TO* *ACT* *THE* *PART* *OF* *THE* *DEVIL* *OR* *SIDE* *WITH* *HIM* *SATAN* *THE* *PRINCE* *OF* *THE* *DEMONS* {ie. #394 - MASTÊMÂ {#351 /
#463} as *SATAN* / *BELIAL* anarchist trolls}, *THE* *AUTHOR* *OF* *EVIL*, *PERSECUTING* *GOOD* *MEN*, estranging mankind from God and enticing them to sin, afflicting them with diseases by means
of *DEMONS* *WHO* *TAKE* *POSSESSION* *OF* *THEIR* *BODIES* *AT* *HIS* *BIDDING*; 1a) *A* *CALUMNIATOR*, *FALSE* *ACCUSER*, *SLANDERER*;

#5, #20, #4, #10, #20, #8, #200, #70, #50 = ekdikeo (G1556):
{#6 as #864} 1) to vindicate one's right, do one justice; 2) to avenge a thing; 1a) *TO* *PROTECT*, *DEFEND*, *ONE* *PERSON* *FROM* *ANOTHER*; 2a) to punish a person for a thing;

#8, #3, #5, #40, #70, #50, #10, #1, #200 = hegemonia (G2231):
{#7 as #187} 1) *CHIEF* *COMMAND*, *RULE*, *SOVEREIGNTY*; 1a) *OF* *THE* *REIGN* *OF* *A* *ROMAN* *EMPEROR*;

EGO (FEMALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA:
{OUTER: #5 - Natural Guidance, Function of Emptiness; I-Ching: H63 - Ferrying Complete, Completion & After, Already Fording; Tetra: 73 - Already Fording, Completion / INNER: #41 - Playing with Reversal, Sameness in Difference; I-Ching: H26 - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: 60 - Accumulation} #410 has 29 Categories:

#1, #200, #200, #9 = 'Ararat (H780):  #0 as #410} 1) a mountainous region of eastern Armenia, between the river Araxes and the lakes Van and Oroomiah, the site where Noah's ark came to rest; 2) (TWOT) the mountain where Noah's ark came to rest; #2, #7, #400, #1 = Biztha' (H968):  #1 as #410} 1) one of Ahasuerus' (Xerxes') eunuchs; #6, #2, #100, #2, #100, #200 = Baqbaqqar (H1230):  #2 as #404} 1) a Levite, apparently a descendant of Asaph; #3, #1, #6, #400 = ge'uwth (H1348):  #3 as #410} 1) majesty; 1a) a rising up (of column of smoke); 1b) a swelling (of sea); 1c) majesty (of God); 1d) pride; #3, #7, #400 = gazzah (H1492):  #4 as #15} 1) fleece; #400, #3, #7 = gazaz (H1494):  #5 as #17} 1) to shear, mow; 1a) (Qal); 1a1) to sleep, be asleep; 1a2) shearer (participle); 1b) (Niphal) to be cut off, be destroyed; #6, #8, #300, #40, #6, #50 = Cheshmown (H2829):  #6 as #404} 1) a town in the extreme south of Judah; site uncertain;

#10, #300, #50, #10, #40 = yashen (H3462):  #7 as #360} 1) to sleep, be asleep; 1a) (Qal) *TO* *SLEEP*, *GO* *TO* *SLEEP*, *BE* *ASLEEP*; 1b) (Niphal); 1b1) to remain a long time, be stored up; 1b2) to be festering (of leprosy); 1c) (Piel) *TO* *CAUSE* *TO* *SLEEP*, *ENTICE* *TO* *SLEEP*;

#40, #10, #300, #50, #10 = yashen (H3463):  #8 as #360} 1) *SLEEPING*;
### Bible Words:

**YOUTUBE:** "Farmer Hogget Sings To Babe - If I had words"

<https://www.youtube.com/watch?v=pExCByqi0NU>

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#### #30, #10, #300, #70 = yesha (H3468): {#9 as #380} 1)
- deliverance, salvation, rescue, safety, welfare;  
  1a) safety, welfare, prosperity;  
  1b) salvation;  
  1c) **VICTORY**;

#### #300, #40, #30, #20, #20 = melek (H4428): {#10 as #90} 1)
- **KING**;

#### #40, #90, #200, #80 = mitsreph (H4715): {#11 as #410} 1)
- crucible;
- #40, #300, #20, #10, #40 = mashak (H4900): {#12 as #360} 1)
  - to draw, drag, seize;  
    1a) (Qal);  
    1a1) to draw (and lift out),  
    1b) (Niphal) to be drawn out;  
    1c) (Pual);

#### #10, #40, #300, #50, #10 = mashash (H4959): {#13 as #640} 1)
- to feel, grope;  
  1a) (Qal) to feel, grope;  
  1b) (Piel) to feel over or through, grope;  
  1b1) to feel through;

#### #50, #300, #60, #200, #10, #40 = cariyc (H5631): {#15 as #330} 1)
- official, eunuch;

#### #30, #60, #200, #10, #60, #10, #40 = shadad (H7703): {#20 as #308} 1)
- to deal violently with, despoil, devastate, ruin, destroy, spoil;  
  1a) (Qal);  
  1a1) to violently destroy, devastate, despoil;  
  *ASSAIL*;  
  1a2)
devastator, despoiler (participle) (subst); 1b) (Niphal) to be utterly ruined; 1c) (Piel); 1c1) to assault; 1c2) to devastate; 1d) (Pual) to be devastated; 1e) (Poel) to violently destroy; 1f) (Hophal) to be devastated; #300, #30, #80 = shelaph (H8026): {#21 as #410} 1) the 2nd son of Joktan and a descendant of Shem; #300, #50, #10, #50 = shenah (Aramaic) (H8140): {#22 as #355} 1) year; #1, #50, #1, #40, #50, #8, #200, #10, #50 = anamnesis (G364): {#23 as #560} 1) a remembering, recollection;

#1, #80, #70, #30, #5, #10, #200, #9, #5 = apollumi (G622): {#24 as #661} 1) to destroy; 2) to destroy; 1a) to put out of the way entirely, abolish, *PUT* *AN* *END* *TO* *RUIN*; 1b) render useless; 1c) *TO* *KILL*; 1d) to declare that one must be put to death; 1e) *METAPHOR*: *TO* *DEVOTE* *OR* *GIVE* *OVER* *TO* *ETERNAL* *MISERY* *IN* *HELL*; 1f) to perish, to be lost, ruined, destroyed; 2a) *TO* *LOSE*;

#4, #5, #100, #40, #1, #200, #10, #50 = derma (G1192): {#25 as #150} 1) a skin, hide, leather; #10, #40, #5, #10, #100, #70, #40, #5, #50, #70, #10 = himeiromai (G2442): {#26 as #286} 1) to desire, long for, esp. the longing of love; #20, #1, #9, #70, #300, #10 = kathoti (G2530): {#27 as #410} 1) according to what; 1a) as far as, according as; 1b) because that, because; 1c) as just as; #5, #20, #5, #10, #300, #70 = keimai (G2749): {#28 as #86} 1) to lie; 2) metaph.; 1a) of an infant; 1b) of one buried; 1c) of things that quietly cover some spot; 1c1) of a city situated on a hill; 1d) of things put or set in any place, in ref. to which we often use to stand; 1d1) of vessels, of a throne, of the site of a city, of grain and other things laid up together, of a foundation; 2a) to be (by God's intent) set, ie. destined, appointed; 2b) *OF* *LAWS*, *TO* *BE* *MADE*, *LAID* *DOWN*; 2c) lies in the power of the evil one, ie. is held in subjection by the devil;

And this sledge poem by using the INTELLECTUS AS GENITIVE VOLUNTĀTUS then accords by an intersection with *Warner*'s premise expressed “need to put the children to sleep” at the time of his return as airport arrival:

#10, #300, #50, #10, #40 = yashen (H3462): {#7 as #360} 1) to sleep, be asleep; 1a) (Qal) *TO* *SLEEP*, *GO* *TO* *SLEEP*, *BE* *ASLEEP*; 1b) (Niphal); 1b1) to remain a long time, be stored up; 1b2) to be festering (of leprosy); 1c) (Piel) *TO* *CAUSE* *TO* *SLEEP*, *ENTICE* *TO* *SLEEP*;

#40, #10, #300, #50, #10 = yashen (H3463): {#8 as #360} 1) *SLEEPING*;
8 x #41 = % #328 as #INNER {FEMALE (EGO)} / TRANSFORMATIVE PROTOTYPE as PROTOCOL SELECTION: #1 - unwillingness

#360 / #41 = 8.780487804878049 ← *unwillingness* is not ipso facto of ANY guilt.

But rather a POINT of OSMOSIS as the pairing of SUPERNAL (MALE) SELF IDENTITY association with the EGO (FEMALE) SELF IDENTITY as INTERIOR KNOWLEDGE or an equivalent CATEGORIES OF UNDERSTANDING:

#5, #20, #4, #10, #20, #8, #200, #70, #50 = ekdikeo (G1556): {#6 as #864} 1) to vindicate one's right, do one justice; 2) to avenge a thing; 1a) *TO* *PROTECT*, *DEFEND*, *ONE* *PERSON* *FROM* *ANOTHER*; 2a) to punish a person for a thing;

9 x #41 = % #369 as #INNER {FEMALE (EGO)} / AUTONOMOUS PARADIGM as MIRRORED AUTONOMOUS PROTOTYPE OF EACH OTHER'S SOVEREIGN AUTONOMY: #2 - ill will, negative disposition (toward something) [LATIN definition: NOLUM"TATIS]

#410 / #41 = #10


#466 as [#6, #300, #80, #30, #10, #40] = shaphal (H8217): {#14 as #410} 1) low, humble; 1a) low (in height); 1b) low (in station); humble (of condition or spirit); 1c) humiliated; 1d) lowly (as subst);

.jackNote@zen: 8, row: 8, col: 7, nous: 36 [Date: (none), Time: (none), Super: #407 {#382} / #63 - Origins in Reversal, Consider Beginnings; I-Ching: H51 - Quake, Thunderclap, Shake, The arousing (shock, thunder); Tetra: 62 - Doubt, Ego: #430 {#387} / #36 - Natural Reversals, 'Secret' Explanation; I-Ching: H4 - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: 12 - Youthfulness]

#430 as [#20, #4, #200, #6, #200] = derowr (H1866): {#2 as #410} 1) a swallow, bird;
#410 as [#6, #30, #200, #100, #10, #100, #10] = raqiyq

(H7550): {#14 as #410} 1) thin cake, wafer;

![Image](http://www.grapple369.com/images/BOERWARS19980531.jpg)

**[IMAGE]**: Author consoling Catholic mother of a gay son & PFLAG President, Nanette McGregor - The Rainbow Sash Protest (Refusal of Communion) on 'Pentecost Sunday' 31 May 1998, Saint Patrick's Cathedral, Melbourne

The Australian newspaper (front page) of 1 June 1998

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— THE AMERICAN WAY ON SAINT PATRICK’S DAY OF 17 MARCH 2017 —
HOW GENTLEMEN, SHALL WE PLAY?
I WANT TO BLOW (#1).
WHAT IT BE THEN?
F@CK YOU HEY!
OR F@CK ME WHEN?
LET'S DO A SHOW.

HAIL COMPTON,
YOU'RE QUITE SOMETH'N.
I'VE BLOWN MY LOAD (#2).
OVER A TOAD (#3).

YOU FASCIST JIZ-BIZ (#4).

YOUTUBE: "Kermit vs. Constantine (Dark Kermit)"
<https://www.youtube.com/watch?v=Biv_TKkvzC4>

#1 - BLOW:
- a sudden, hard stroke with a hand, *FIST*, or weapon
- a sudden shock, calamity, reversal, etc.;
- a sudden attack or drastic action;

COME TO BLOWS: to begin to fight, especially to engage in physical combat;

#2 - BLOWN MY LOAD:
- *FUSILLADE* (ie. a general discharge or outpouring of anything: a fusillade of questions, to attack or shoot by a fusillade; Word of the Day for 6 March 2017; Courtesy: [www.dictionary.com](http://www.dictionary.com))

#3 - TOAD:
- a person or thing as an object of disgust or aversion.
- EGO (FEMALE) IDEA: #316 = #10, #200, #6, #100 = yarowq (H3387): 1) greens, green plants, *GREEN* *THING*; *SMARAGDINE* {ie. emerald-green in colour; Word of the Day for 17 March 2017; [www.dictionary.com](http://www.dictionary.com)}
- SUPER (MALE) IDEA: #499 = #5, #90, #80, #200, #4, #70, #10, #40 = tsephardea` (H6854): 1) *FROGS*;

#4 - *JIZ*-*BIZ*:
- JIZ: [vulgar slang] semen, seminal, to ejaculate;
- BIZ: business;
JIZ* BIZ* AS RUDIMENTS {STOICHEION [G4747]} OF THE WORLD
{KOSMOS [G2889] AS HETEROS (binomial) {ie. bifurcated gender and spermatic} or (trinomial) {ie. bifurcated ENNEAD as rational PI = {3-6-9} .142857...}

STOICHEION [G4747]: presumed derivative of the base of G4748;
something orderly in arrangement, that is, (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively):—
- element, principle, rudiment;
- properly, fundamentals, like with the basic components of a philosophy, structure, etc.; (figuratively) "first principles," like the basic fundamentals of Christianity;
- refers to "the rudiments with which mankind . . . were indoctrinated (before the time of Christ), i.e. the elements of religious training or the ceremonial precepts common alike to the worship of Jews and of Gentiles" (J. Thayer);
- The RSV however renders stoixeia as "elemental spirits," ie. spiritual powers or "cosmic spirits" (DNTT, 2, 828). This views 4747 / stoixeión ("elements") as ancient astral beings associated with the very beginning (make-up) of the earth.]

STOICHEŌ [G4748]: a derivative of στείχω steichō (to range in regular line); to march in (military) rank (keep step), that is, (figuratively) to conform to virtue and piety:—walk (orderly)
- to be in rows, fig. to walk by rule;

KOSMOS [G2889]: orderly arrangement, that is, decoration; by implication the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]):—adorning, world;

GODHEAD which conveys all *PRINCIPALITY* {ARCHĒ: #6 - FORM OF NATURE / #3 - NATURE SURMOUNTS NATURE: {VAV / *POWERS* (Gk. Arche - a commencement, or (concrete) *chief* (*in* *various*
*applications* *of* *order*, *time*, *place* *or* *rank*):--beginning, corner, (at the, the) first (estate), *magistrate*, power, principality, principle, rule)}, and

It is an argument between which 'HETEROS' v's 'HOMOIOS' as the Theory of Number constitutes the mind created in the image of the Creator God as the Father (Godhead/Divine Nature as Mind) [Luke 4:5-24 (KJV); Romans 1:16-32]?
#5 - {RHYTHM: $5 \times 41 = 205$ as #5 - last will, testament: Faciens misericordiam \{#5 - Granting forgiveness\} (1308 CE) / CANON: RHYTHM & HARMONY / Do Not Steal},

#17 / #5 - Act of Nature: {DOUBLE: #5 - Act of Nature {#8 - Transforming Nature} [#175 / #4 - Nature Amended in its Nature]

#387 \% #205 = #182 (*LIMIT*) as SUPER (MALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA: \{OUTER: #20 - Left without Language, Different From the Vulgar; I-Ching: H33 - Withdrawal, Retiring, Yielding; Tetra: 50 - Vastness/Wasting / INNER: #18 - Origin of Ethical Concepts, Palliation of Vulgarity; I-Ching: H33 - Withdrawal, Retiring, Retreat, Yielding; Tetra: 49 - Flight\} #182 has 63 Categories:

#410 \% #205 = #CENTRE

<http://www.grapple369.com/?idea:{m,182}>

#6 - {CAUSE AND EFFECT: $6 \times 41 = 246$ as #6 - goal, object, purpose, intention: Ad providam \{#6 - To Foresee / For Providence\} (1312 CE) / IMPLEMENTATION: HETEROS (binomial / bifurcated) THEORY OF NUMBER / Do Not Bear False Witness}, and

#20 / #8 - Transforming Nature {DOUBLE: #6 - Form of Nature {#9 - Autonomous Nature} [#505 / #1 - Nature Contains Nature]

#387 \% #246 = #141 as SUPER (MALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA: \{OUTER: #60 - Skill Rulership, Maintain One's Place; I-Ching: H15 - Modesty, Humbling; Tetra: 5 - Keeping Small / INNER: #18 - Origin of Ethical Concepts, Palliation of Vulgarity; I-Ching: H33 - Withdrawal, Retiring, Retreat, Yielding; Tetra: 49 - Flight\} #141 has 108 Categories:

#410 \% #246 = #164 as EGO (FEMALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA: \{OUTER: #2 - Contrast of Terms, Self-Culture; I-Ching: H11 - Peace, Pervading, Greatness; Tetra: 16 - Contact / INNER: #41 - Playing with Reversal, Sameness in Difference; I-Ching: H26 - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: 60 - Accumulation\} #164 has 65 Categories:

<http://www.grapple369.com/?idea:{m,141}&idea:{f,164}>

#7 - {ENGENDERING / ENUMERATE: $7 \times 41 = 287$ as #7 - signification, import: Vox in excelso \{#7 - The voice on high\} (1312 CE) /
LIMIT: #INR AS TERNIO ANAGRAM / Do Not Covet} [LATIN definition: VOLUNTĀTIS]

7 x #41 = \#287 as [#1, #50, #1, #3, #20, #1, #10, #1, #200] = anagkaios (G316): {#9 as #356} 1) necessary; 1a) what one can not do without, indispensable; 1b) connected by bonds of nature or friendship; 1c) what ought according to the law of duty be done, what is required by the circumstances;

#22 / #10 - Totality of Nature {DOUBLE: #7 - Engendering Nature {#10 - Totality of Nature}} [#870 / #6 - Form of Nature]

#387 % #287 = #100 as SUPER (MALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA: {OUTER: #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: H57 - Compliance, Gentle Penetration/Wind, Ground, Calculations; Tetra: 58 - Gathering In / INNER: #18 - Origin of Ethical Concepts, Palliation of Vulgarity; I-Ching: H33 - Withdrawal, Retiring, Retreat, Yielding; Tetra: 49 - Flight} #100 has 47 Categories:

#410 % #287 = #123 as EGO (FEMALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA: {OUTER: #42 - Generating Things, Reason's Modifications; I-Ching: H60 - Control, Restraint, Articulating, Limitation, Moderation; Tetra: 52 - Measure / INNER: #41 - Playing with Reversal, Sameness in Difference; I-Ching: H26 - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: 60 - Accumulation} #123 has 92 Categories:

<http://www.grapple369.com/?idea:{m,100}&idea:{f,123}>

Our Christ is Risen but Archbishop Anthony Fisher's has not...

- dolf

A DRAFT REVISION OF THIS DOCUMENT MAY BE OBTAINED AS A PDF FROM THIS URL:

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GIVEN THE ESCALATING MANNER OF THE FACEBOOK DEATH THREAT A COMPLAINT WAS MADE TO SALE POLICEWOMAN MEMBER: UJMA @ 0819 HOURS ON 1 APRIL 2018
SHE WAS SINGULARLY OBNOXIOUS BY BEING DISCOURTEOUS AND DISRESPECTFUL IN THREATENING NOT TO ACCEPT THE MATTER OF A DETAILED WRITTEN COMPLAINT BY FAILURE TO IMMEDIATELY HAND OVER THIS DOCUMENT AND ACCEPT HER DISRUPTION TO MY ARTICULATING THE CAUSE CÉLÈBRE NATURE OF THE COMPLAINT.

Initial Post: 1 April 2018