

SUBJECT: CHINA MAKES ITS BID FOR GLOBAL AI GOVERNANCE

LYNN GREINER (CIO) ON 11 JULY 2024: "Countries around the world are vying to set the tone for global regulation of artificial intelligence — and now China has set out its views on global cooperation in the sector.

As China pushes for dominance in various areas of artificial intelligence, with plans to have mass production of AI-driven humanoid robots by 2025 and leadership in the sector by 2027, the country has published a set of governance guidelines and commitments for AI technology that it hopes will be adopted globally. They include calls for greater cooperation — not between East and West, but between North and South.

#888 - DEME TOTAL: #226 as [#5, #200, #600, #8, #20, #5, #50] = échō (G2192): {UMBRA: #1405 % #41 = #11} **1)** to have, i.e. to hold; **1a)** to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as; **2)** to have i.e. own, possess; **2a)** external things such as pertain to property or riches or furniture or utensils or goods or food etc.; **2b)** ***USED* *OF* *THOSE* *JOINED* *TO* *ANY* *ONE* *BY* *THE* *BONDS* *OF* *NATURAL* *BLOOD* *OR* *MARRIAGE* *OR* *FRIENDSHIP* *OR* *DUTY* *OR* *LAW* *ETC, *OF* *ATTENDANCE* *OR* *COMPANIONSHIP*;** **3)** to hold one's self or find one's self so and so, to be in such or such a condition; **4)** to hold one's self to a thing, to lay hold of a thing, to adhere or cling to; **4a)** to be closely joined to a person or a thing;

#1 - 中 = #452

COGITO: [#67, #14, #35, #15, #19] as **#1 - CENTRE (CHUNG)**
RANGE: 22 to noon 26 DECEMBER

APPRAISAL #3: The dragon emerges at the center, (龍出於中)
 Its head and tail stretch forth, (首尾信)
 Fit for use. (可以為中庸)

FATHOMING #3: Dragon emerging at center (龍出於中)
MEANS: It reveals its creativity. (見其造也)

lóng (龍): **1.** dragon, **2.** Kangxi radical 212, **3.** the seven lunar lodgings in the eastern sky, **4.** weakened; frail, **5.** a tall horse, **6.** Long

chūyú (出於): **1.** to be due to; to arise from; to stem from

zhōng (中): **1.** middle, **2.** medium; medium sized, **3.** ***CHINA***, **4.** to hit the mark, **5.** in; amongst, **6.** midday, **7.** inside, **8.** during, **9.** Zhong, **10.** intermediary, **11.** half, **12.** just right; suitably, **13.** while, **14.** to reach; to attain, **15.** to suffer; to infect, **16.** to obtain, **17.** to pass an exam

shǒu wěi (首尾): **1.** head and tail

xìn (信): **1.** to believe; to trust, **2.** a letter, **3.** evidence, **4.** faith; confidence, **5.** honest; sincere; true, **6.** proof; a certificate; a receipt; a voucher, **7.** an official holding a document, **8.** wilfully; randomly, **9.** truly, **10.** a gift, **11.** credit, **12.** on time; regularly, **13.** to lodge in one place two or more nights in a row, **14.** news; a message, **15.** arsenic

kěyǐ (可以): **1.** can; may; possible; able to, **2.** capable; adequate, **3.** can; may; possible; able to, **4.** good

wèi (爲): **1.** for; to, **2.** because of, **3.** to act as; to serve, **4.** to change into; to become, **5.** to be; is, **6.** to do, **7.** for, **8.** because of; for; to, **9.** to, **10.** in a passive construction, **11.** forming a rhetorical question, **12.** forming an adverb, **13.** to add emphasis, **14.** to support; to help, **15.** to govern

zhōngyōng (中庸): **1.** Doctrine of the Mean, **2.** to treat people impartially, **3.** mediocre, **4.** obese



<<http://www.grapple369.com/Savvy/>?
date:2024.7.15&time:15.24&heuristic&male:239,302&feme:328,150&onti
c:411,298&deme:226,365&idea:328,150&run:Mystery&tetra:1>

[**IMAGE (DALL-E 3) @ 1524 HOURS ON 15 JULY 2024:** Draw several i-robot movie like images seated at desks with computer console and clock on the background wall]

#1786 - FEME TOTAL: #328 as [#600, #100, #8, #200, #300, #70, #300, #8, #200] = chrēstótēs (G5544): {**UMBRA: #1786 % #41 = #23**} 1) ***MORAL* *GOODNESS*, *INTEGRITY***; 2) benignity, kindness;

Unveiled at the World Artificial Intelligence Conference last week, the Shanghai Declaration on Global AI Governance lays out China's position in five areas: promoting AI development, maintaining AI safety, developing the AI governance system, strengthening public participation and improving literacy, and improving quality of life and increasing social well-being.

COMMAND: Promoting AI development

CONTROL: Maintaining AI safety

ADMINISTRATION: Developing the AI governance system

GUIDING PRINCIPLE: Strengthening public participation and improving literacy

STASIS: Improving quality of life and increasing social well-being

MAX BOOT <MATTBOOT@POOT.COD> @ 1545 HOURS ON 15 JULY 2024: "I heard Australia was being purchased by China to use for AI experimentation. Is that true?"

DOLF @ 1037 HOURS ON 16 JULY 2024: "I've heard some saying that the notion "NORTH and SOUTH" means someone with more intelligence than you wipes 🍑 your butt."

ONE <BEING@APOLKA.SIGN> @ 2134 HOURS ON 15 JULY 2024: "A distinction between what is made by people and what grows without hands, without intent, with no mind nor heart stands out at times given a form of Dao Jia.

Natural intelligence, being able to spontaneously do, WU WEI (ie. **wǔwèi** (五味): **COGITO ARRAYS 5 x 81**), may be among properties viewed and given as being axiomatic. Learning, naturally, could be said to be calculated by weight. Quantity and quality might be measured.

Dao that are dao. Names that name."

<http://www.grapple369.com/Savvy/?run:Mystery&glyph:五味>

#44 - 灶 = #495

COGITO: [#36, #23, #43, #67, #28] as #44 - **STOVE** (TSAO)
RANGE: noon 03 to 07 JULY

[#36 {@1: Sup: 36 - **STRENGTH**: CH'IANC (#36); Ego: 36 -
STRENGTH: CH'IANC (#36)}
#23 {@2: Sup: 59 - **MASSING**: CHU (#95); Ego: 23 - **EASE**: YI (#59)}
#43 {@3: Sup: 21 - **RELEASE**: SHIH (#116); Ego: 43 - **ENCOUNTERS**:
YU (#102 - **I AM NOT RAPACIOUS** {%4})}
#67 {@4: Sup: 7 - **ASCENT**: SHANG (#123); Ego: 67 - **DARKENING**:
HUI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS**
{%18} / **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS**
{%18})}
#28] {@5: Sup: 35 - **GATHERING**: LIEN (#158 - **I AM NOT HOT OF**
SPEECH {%23}); Ego: 28 - **CHANGE**: KENG (#197 - **I AM NOT**
NOISY IN MY SPEECH {%33})}

TELOS TOTAL: #197 as [#1, #3, #70, #100, #1, #7, #5, #10] =
agorázō (G59): {**UMBRA: #982 % #41 = #39**} 1) to be in the market
place, to attend it; 2) to do business there, buy or sell; 3) of idle people:
to haunt the market place, lounge there;

ONTIC TOTAL: #626
DEME TOTAL: #169

#810 - MALE TOTAL: #158 as [#10, #300, #500] = yêsh (H3426):
{**UMBRA: #310 % #41 = #23**} 1) ***BEING***, ***EXISTENCE***,
SUBSTANCE, ***THERE** ***IS** ***OR** ***ARE***; 1a) substance; 1b)
existence; 1c) there is or are;

#1412 - FEME TOTAL: #197 as [#1, #50, #1, #500, #1, #9, #50,
#800] = anaphainō (G398): {**UMBRA: #1413 % #41 = #19**} 1) to
bring to light, ***HOLD** ***UP** ***TO** ***VIEW***, show; 2) to appear, be
made apparent;

#197 - FEME TOTAL: #197 as [#2, #70, #10, #50, #10, #5, #50]
= 'ayin (H5869): {**UMBRA: #130 % #41 = #7**} 1) eye; 1a) eye;
1a1) of physical eye; 1a2) ***AS** ***SHOWING** ***MENTAL***
QUALITIES; 1a3) of mental and spiritual faculties (fig.); 1b) spring,
fountain;

#1120 - MALE TOTAL: #158 as [#400, #20, #700] = *tâkan* (H8505): {**UMBRA: #470 % #41 = #19**} **1**) to regulate, measure, estimate, ponder, balance, make even, level, weigh, be equal, be weighed out, test, prove; **1a**) (Qal) estimate (participle); **1b**) (Niphal); **1b1**) to be estimated; **1b2**) to be made even or right, be adjusted to the standard; **1c**) (Piel) to weigh out, mete out; **1d**) (Pual); **1d1**) ***TO* *BE* *WEIGHED* *OUT*, *BE* *MEASURED* *OUT***; **1d2**) measured out (participle);

#300 - ONTIC TOTAL: #626 as [#70, #80, #30, #70, #50] / **#1030 = #77 - COMPLIANCE (HSUN) + #51 - CONSTANCY (CH'ANG) + #902 - RULE OF LAW** as [#70, #80, #30, #800, #50] = *hóplon* (G3696): {**UMBRA: #300 % #41 = #13**} **1**) any tool or implement for preparing a thing; **1a**) ***ARMS* *USED* *IN* *WARFARE*, *WEAPONS***; **2**) an instrument;

#250 - DEME TOTAL: #169 as [#40, #10, #20, #100, #70, #10] / **#450 - DEME TOTAL: #169** as [#40, #10, #20, #100, #70, #10, #200] = *mikrós* (G3398): {**UMBRA: #440 % #41 = #30**} **1**) small, little; **1a**) of size: hence of stature, of length; **1b**) of space; **1c**) of age: less by birth, younger; **1d**) of time: short, brief, a little while, how little!; **1e**) ***OF* *QUANTITY***: i.e. number, amount; **1f**) of rank or influence;

#228 - DEME TOTAL: #169 as [#5, #2, #200, #1, #20] = *bârâ'* (H1254): {**UMBRA: #203 % #41 = #39**} **1**) ***TO* *CREATE*, *SHAPE*, *FORM***; **1a**) (Qal) to shape, fashion, create (always with God as subject); **1a1**) of heaven and earth; **1a2**) of individual man; **1a3**) of new conditions and circumstances; **1a4**) of transformations; **1b**) (Niphal) to be created; **1b1**) of heaven and earth; **1b2**) of birth; **1b3**) of something new; **1b4**) of miracles; **1c**) (Piel); **1c1**) to cut down; **1c2**) to cut out; **1d**) to be fat; **1d1**) (Hiphil) to make yourselves fat;

APPRAISAL #6: The Five Tastes are blended properly, (五味蘇調)

The flavors are balanced and fine. (如美如)

A feast fit for the great man. (大人之饗)

FATHOMING #6: A feast where flavors are harmonized (味蘇之饗)

MEANS: This is the duty of ministers. (宰輔事也)



<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:五味>>

wǔwèi (五味): **1.** five flavors, **2.** five stages of making ghee

hé (龢): **1.** harmony

tiáo (調): **1.** to harmonize, **2.** to transfer; to change job, **3.** tune; tone, **4.** a stanza; a verse, **5.** to twist threads together, **6.** to tame, **7.** to provoke, **8.** to reconcile, **9.** to be equal, **10.** to blend, **11.** to jeer; to mock; to ridicule, **12.** normal; regular, **13.** to exchange, **14.** to arrange; to plan; to set up, **15.** tone of voice, **16.** stress; emphasis, **17.** idea; opinion, **18.** personal style, **19.** household tax

rú (如): **1.** such as; for example; for instance, **2.** if, **3.** in accordance with, **4.** to be appropriate; should; with regard to, **5.** this, **6.** it is so; it is thus; can be compared with, **7.** to go to, **8.** to meet, **9.** to appear; to seem; to be like, **10.** at least as good as, **11.** and, **12.** or, **13.** but, **14.** then, **15.** naturally, **16.** expresses a question or doubt, **17.** you, **18.** the second lunar month, **19.** in; at, **20.** Ru

měi (美): **1.** beautiful, **2.** America, **3.** good; pleasing, **4.** ***UNITED*** ***STATES* *OF* *AMERICA***, **5.** to beautify, **6.** to be satisfied with oneself, **7.** tasty, **8.** satisfying; pleasing, **9.** a ***BEAUTIFUL* *LADY***, **10.** a beautiful thing, **11.** to exaggerate

rú (如): Ibid.

#41 (THESIS) - PRINCIPLE OF EMANATION / FORMULA OF UNIVERSAL LAW (REMEMBER THE SABBATH)

#82 (ANTI-THESIS) - TERMS OF COMPLIANCE / FORMULA OF HUMANITY (HONOUR PARENTS)

#123 (SYNTHESIS) - JUDGEMENT SENSIBILITY / FORMULA OF AUTONOMY (DO NOT KILL) <-- DOMINION #65 + #41 + #17 = #123 SCHEMA IMPETUS

#164 (PROGRESSION) - PRINCIPLE OF MATERIALITY / PROGRESSION OF INDIVIDUAL PHENOMENON (AVOID HETERONOMY AGAINST AUTONOMY) / #328 - TRANSFORMATIONAL PROTOTYPE

#205 (SYNTHESIS) - PRINCIPLE OF PERSISTENCE / #369 - HUMAN DISCRIMINATING NORM (probity: DO NOT STEAL)

#246 (ANTI-THESIS) - UTTERANCE; ACTIONS / #410 - OBLIGATING NORM (rules based: BEAR NO FALSE WITNESS)

#287 (THESIS) - NECESSITY (LAW OF DUTY) / #451 - MANIFESTING NORM (right or privilege: DO NOT COVET) <-- *EXISTENTIAL* *VARIANCE* *TO* PRAXIS* *OF* *RATIONALITY*

“The People’s Republic of China wants to assert itself as a thought leader on AI governance, and towards that end, it released a declaration with five principles for using AI safely and ethically,” said Brian Jackson, principal research director at Info-Tech Research Group, in an email. “While Asimov only required three laws for effective AI governance — at least in robotics — this is not for the purposes of science fiction and applies to human use of AI rather than rules on how AI should behave. Much of what Shanghai writes here aligns well with NIST’s Trustworthy and Responsible AI framework.”

“But,” he added, “more than a declaration, it’s actually a call for collaboration and perhaps an attempt to steer the conversation around how the future development of AI will play out in a geopolitical sense.”

The declaration came on the heels of United Nations General Assembly’s adoption of a China-led resolution, co-sponsored by the US and other countries, which encouraged international action to help build developing countries’ AI capabilities. It had five main sections:

1. PROMOTING AI DEVELOPMENT

The first section of the declaration offers a commitment to actively promote research and development to, it said, “unleash the potential of AI in various fields,” as well as to “promote exchanges and cooperation on global AI research resources.”

It added, “We respect the right of all countries to independent development, encourage all countries to formulate AI strategies, policies

and laws and regulations based on their own national conditions, and call for abiding by the laws and regulations of countries receiving the goods and services, observing applicable international law, and respecting their economic and social systems, religious and cultural traditions and values in carrying out international cooperation on AI technologies, products and applications.”

2. MAINTAINING AI SAFETY

In this section, the declaration commits to promoting the creation of data protection rules, as well as what it described as “more timely and agile self-discipline norms for the industry.”

It said, “We agree to promote the formulation and adoption of ethical guidelines and norms for AI with broad international consensus, guide the healthy development of AI technologies, and prevent their misuse, abuse or malicious use.”

It resolved to strengthen AI cybersecurity, prevent hacking and malware, and combat AI’s use in disinformation campaigns and the manipulation of public opinion, and its use in illegal activities by criminals, terrorists, and extremists, as well as in theft and misuse of personal information.

3. DEVELOPING THE AI GOVERNANCE SYSTEM

The declaration advocates the establishment of a global AI governance mechanism, with the United Nations as the main channel. It also calls for increased representation from developing countries, in keeping with the adoption of China’s recent UN General Assembly resolution, along with participation by international organizations, enterprises, research bodies, social organizations, and individuals.

And, it said, “We agree to strengthen the regulatory and accountability mechanisms for AI to ensure compliance and accountability in the use of AI technologies.”

4. STRENGTHENING PUBLIC PARTICIPATION AND IMPROVING LITERACY

The focus of this section was on public participation in decision-making around AI, and on raising awareness of the technology and encouraging digital safety awareness.

5. IMPROVING QUALITY OF LIFE AND INCREASING SOCIAL WELL-BEING

The declaration committed to promoting AI in areas such as sustainability, energy management, and resource use to address global issues.

CONTRADICTIONS?

There are, however, some apparent contradictions in the principles, Jackson said.

"The first principle about promoting AI development focuses on a call for global collaboration," he noted. "We have to look at this in the context of recent efforts by the US to cut China off from accessing AI capabilities by limiting the trade of technology. China is trying to push back and encourage more exchange, perhaps hoping to avoid being hindered by a lack of access to US-produced semiconductors and AI-related research advancements.

"Yet later, in principle #3, developing the AI governance system, there is mention of North-South and South-South cooperation – but not East-West cooperation. This could be read as China saying that the developing world needs to be included. Or it might be read as saying, "We don't need the US."

Nevertheless, the declaration concluded, "We are fully aware that the implementation of this declaration requires our joint efforts. We look forward to positive responses from governments, sci-tech communities, industrial communities and other stakeholders around the world. Together, let us promote the healthy development of AI, ensure AI safety, and empower the common future of mankind with AI."

However, Jackson said, one commitment not made in the declaration is a promise to refrain from using AI from a military perspective.

#300 - ONTIC TOTAL: #626 as [#70, #80, #30, #70, #50] / #1030 = #77 - COMPLIANCE (HSUN) + #51 - CONSTANCY (CH'ANG) + #902 - RULE OF LAW as [#70, #80, #30, #800, #50] = hóplon (G3696): {UMBRA: #300 % #41 = #13} 1) any tool or implement for preparing a thing; 1a) *ARMS* *USED* *IN* *WARFARE*, *WEAPONS*; 2) an instrument;

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#51 - 常 = #225 / #502

COGITO: [#81, #31, #68 (*), #40, #40] as #51 - **CONSTANCY**
(CH'ANG)

RANGE: **04 to noon 08 AUGUST**

#630 - **FEME TOTAL: #225** as [#5, #60, #5, #200, #300, #10, #50] = éxesti (G1832): {**UMBRA: #580 % #41 = #6**} 1) it is ***LAWFUL***;

#387 - **FEME TOTAL: #225** as [#8, #3, #5, #40, #70, #50, #10, #1, #200] = hēgemonía (G2231): {**UMBRA: #187 % #41 = #23**} 1) chief command, rule, sovereignty; 1a) ***OF* *THE* *REIGN* *OF* *A* *ROMAN* *EMPEROR***;

#711 - **FEME TOTAL: #225** as [#20, #1, #20, #70, #400, #200] = kakós (G2556): {**UMBRA: #311 % #41 = #24**} 1) of a bad nature; 1a) not such as it ought to be; 2) ***OF* *A* *MODE* *OF* *THINKING*, *FEELING*, *ACTING***; 2a) base, wrong, wicked; 3) troublesome, injurious, pernicious, destructive, baneful;

#1310 - **MALE TOTAL: #387** as [#400, #80, #5, #100, #5, #600, #70, #50] = hyperéchō (G5242): {**UMBRA: #1990 % #41 = #22**} 1) to have or hold over one; 2) to stand out, rise above, overtop; 2a) ***TO* *BE* *ABOVE*, *BE* *SUPERIOR* *IN* *RANK*, *AUTHORITY*, *POWER***; 2a1) the prominent men, rulers; 2b) to excel, to be superior, better than, to surpass;

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

#31 {**@2**: Sup: 31 - **PACKING**: CHUANG (#112 - **MALE DEME IS UNNAMED** {%6}); Ego: 31 - **PACKING**: CHUANG (#112 - **MALE DEME IS UNNAMED** {%6})}]

#68 {**@3**: Sup: 18 - **WAITING**: HSI (#130 - **I AM NOT EVIL MINDED** {%3}); Ego: 68 - **DIMMING**: MENG (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19})}]

#40 {**@4**: Sup: 58 - **GATHERING IN**: HSI (#188); Ego: 40 - **LAW / MODEL**: FA (#220 - **I CURSE NOT A GOD** {%38} / **I CURSE NOT A GOD** {%38})}]

#40] {**@5**: Sup: 17 - **HOLDING BACK**: JUAN (#205); Ego: 40 - **LAW / MODEL**: FA (#260)}

TELOS TOTAL: #260

ONTIC TOTAL: #530

DEME TOTAL: #606

#571 - **ONTIC TOTAL: #530** as [#6, #2, #8, #100, #400, #10, #5, #40] = chuqqâh (H2708): {**UMBRA: #113 % #41 = #31**} 1) ***STATUTE*, *ORDINANCE*, *LIMIT***, enactment, something prescribed; **1a)** statute;

#1533 - **DEME TOTAL: #606** as [#3, #200, #300, #400, #10, #20, #600] = g^orushâh (H1646): {**UMBRA: #514 % #41 = #22**} 1) expulsion, ***VIOLENCE*, *DISPOSSESSION*, *ACT* *OF* *EXPULSION***;

YOUTUBE: "HIROSHIMA: DROPPING THE BOMB - HIROSHIMA - BBC"

<<https://www.youtube.com/watch?v=3wxWNAM8Cso&t=154s>>

On 6 and 9 AUGUST 1945, the United States detonated two atomic bombs over the Japanese cities of Hiroshima and Nagasaki. The bombings killed between 129,000 and 226,000 people, most of whom were civilians, and remain the only use of nuclear weapons in an armed conflict. Japan surrendered to the Allies on 15 AUGUST, six days after the bombing of Nagasaki and the Soviet Union's declaration of war against Japan and invasion of Japanese-occupied Manchuria. The Japanese government signed the instrument of surrender on 2 SEPTEMBER, effectively ending the war.

#369 as [#50, #3, #300, #10, #6] /

#414 - NOUMENON RESONANCE FOR 16 JULY 2024 as [#6, #5, #50, #3, #300, #10, #40] /

#968 = #14 - PENETRATION (JUI) + #52 - MEASURE (TU) + #902 - RULE OF LAW as [#5, #50, #3, #300, #10, #600] = nâgas

(H5065): {**UMBRA: #353 % #41 = #25**} 1) to press, drive, oppress, exact, exert demanding pressure; **1a)** (Qal); **1a1)** to press, drive; **1a2)** to exact; **1a3)** driver, taskmaster, ruler, oppressor, tyrant, lord, exactor of tribute (participle); **1b)** (Niphal) to be hard pressed;

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#52 - 度 = #226 / #503

COGITO: [#40, #32 (*), #42, #46, #18] as #52 - MEASURE (TU)
RANGE: noon 08 to 12 AUGUST

#955 - FEME TOTAL: #226 as [#1, #80, #5, #10, #9, #800, #50]
= apeithéō (G544): {UMBRA: #910 % #41 = #8} 1) not to allow
one's self to be persuaded; 1a) to refuse or withhold belief; 1b) *TO*
REFUSE *BELIEF* *AND* *OBEDIENCE*; 2) not to comply with;

#1117 - FEME TOTAL: #226 as [#5, #500, #100, #400, #1, #60,
#1, #50] = phryássō (G5433): {UMBRA: #2201 % #41 = #28} 1)
to neigh, stamp the ground, prance, snort; 2) to be high-spirited; 2a) of
horses; 2b) of men; 2b1) to take on lofty airs; 2b2) *BEHAVE*
ARROGANTLY; 2c) to be tumultuous, to rage;

#1117 - FEME TOTAL: #226 as [#1, #80, #800, #30, #5, #200,
#1] = apólymi (G622): {UMBRA: #661 % #41 = #5} 1) 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) metaph. to devote or give over to
eternal misery in hell; 1f) to perish, to be lost, ruined, destroyed; 2) to
destroy; 2a) to lose;

#723 - MALE TOTAL: #388 as [#70, #10, #20, #70, #400, #40,
#5, #50, #8, #50] = oikouménē (G3625): {UMBRA: #673 % #41 =
#17} 1) *THE* *INHABITED* *EARTH*; 1a) the portion of the earth
inhabited by the Greeks, in distinction from the lands of the barbarians;
1b) the Roman empire, all the subjects of the empire; 1c) the whole
inhabited earth, the world; 1d) the inhabitants of the earth, men; 2) the
universe, the world;

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

#32 { @2: Sup: 72 - HARDNESS: CHIEN (#112 - MALE DEME IS
UNNAMED {%6}); Ego: 32 - LEGION: CHUANG (#72)}

#42 { @3: Sup: 33 - CLOSENESS: MI (#145); Ego: 42 - GOING TO
MEET: YING (#114)}

#46 { @4: Sup: 79 - DIFFICULTIES: NAN (#224); Ego: 46 -
ENLARGEMENT: K'UO (#160)}

#18] { @5: Sup: 16 - CONTACT: CHIAO (#240); Ego: 18 - WAITING:
HSI (#178)}

TELOS TOTAL: #178

DEME TOTAL: #112

#43 - DEME TOTAL: #112 as [#8, #20, #5, #10] = hékō (G2240):
{UMBRA: #828 % #41 = #8} 1) to have come, have arrived, be present; **2)** metaph.; **2a)** to come to one, i.e. to seek an intimacy with one, become his follower: ***TO* *COME* *UPON* *ONE***
(*UNEXPECTEDLY*); 2b) *TO* *COME* *UPON* *ONE*, *OF*
***THINGS* *ENDURED*;**

"It seems that in a declaration that's full of calls to put people first and avoid AI being used by bad actors to harm people, there could be an opportunity to specify that China will not pursue these activities itself," he said. "There have been global calls to commit to not **USING AI FOR AUTONOMOUS WARFARE**, and that commitment could have been made here. But it's not." <<https://www.cio.com/article/2516161/china-makes-its-bid-for-global-ai-governance.html>>

I cannot contact either the JOURNALIST or the RESEARCH DIRECTOR however my own informal research interest is meta-logic associated with a temporal heuristic and two examples of such are provided. It is a META NARRATIVE anchored to a CONSCIOUSNESS as NOUMENON PARADIGM (with HEBREW, GREEK, CHINESE as temporal / spacial synaptic markers) so as to provide a temporal based descriptor of a problem which JOURNALISTS may then narrate.

However according to news media after the assassination attempt against TRUMP on Saturday, Ohio senator JD VANCE (a military veteran who was educated at Yale Law School) was swift to blame the shooting on President BIDEN'S campaign "rhetoric" (ie. **a comment made to donors about putting DONALD TRUMP in a "bullseye," calling the verbiage a mistake**), which has demonised the former president.

We understand that the FBI is still looking for clues on a potential motive for Crooks, a registered Republican described as a quiet, respectful young man by former high school peers and teachers. Are they considering propaganda and fake news via social media as the likely cause for the perpetrator's world perception? Since you can't see the cause of exposure, your only opportunity is to observe any posting history.

The informal research metaphysical hypothesis consideration is that since the **#38 - FULLNESS (SHENG)** is the AUTONOMOUS DELIMITER as consequential to a **#30 - BOLD RESOLUTION (YI)** selector media action in being promiscuous relative to the temporality is whether the **#549 - MORPHOSIS** process can be a deterministic dialectic progression.

TETRAD MENTIONS OF [rì (日): *SUN* / *JAPAN* / *EVERY* *DAY*
HABITUAL] @ [

#1 - 1800 to 1820 HOURS,
 #5 - 1900 to 1920 HOURS,
 #13 - 2120 to 2140 HOURS,
 #18 - 2300 to 2320 HOURS,
 #19 - 2320 to 2340 HOURS / DISRUPTION OF THE NOEMA?, <--
MORPHOSIS scenario [#230, #232, #249, #228, #237]

#20 - 2340 to 0000 HOURS ,
 #23 - 0020 to 0040 HOURS,
 #24 - 0040 to 0100 HOURS,

#33 - 0320 to 0340 HOURS / AUTONOMOUS DELIMITER,
 #41 - 0540 to 0600 HOURS,
 #47 - 0740 to 0800 HOURS,
 #52 - 0900 to 0920 HOURS,
 #67 - 1320 to 1340 HOURS,
 #70 - 1420 to 1440 HOURS,
 #78 - 1640 to 1700 HOURS]

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



Since the #511 / #549 - MORPHOSIS as deterministic dialectic progression to the INTELLECTUS grounding for the COGITO [] ARRAYS doesn't conflict with the SUPERNAL vCORAL characteristic of any innate PERSONA it therefore implies the #81 - SOVEREIGN JUXTAPOSITION / #9 - AUTONOMY DELIMITER dynamic as LIMIT grounding where the #72 -

AUTONOMOUS PROTOTYPE is the UNLIMITED world of change and causality which has a temporal immersive interoperability.

The temporal slots will give #nnn elements which convey a priority grounding for possible action... Even so another means is to look at both the timestamp for SMS and memeBrain of the text. Since you don't have any equivalent of photofit as rules (ie. ***a dialectic of descriptors***) which describe the psychological disposition.

However, we have already conveyed the probable principle causative idea #264 / #343 so hypothetically any textual memeBrain which intersects ought to then convey a plausible thought dynamic and the exhibited **#451 - PRAXIS OF RATIONALITY** will be paired to inherent unresolved difficulties.

So for instance an idea such as #216 might be both a meta descriptor to the nature of a crime and a dynamic associator connected to any identified text "I DON'T LIKE MONDAYS" (ie. ***a song inspired by the real-life school shooting that took place in San Diego on 29 JANUARY 1979 where the perpetrator allegedly told classmates: "I don't like Mondays. This livens up the day. I have to go now. I shot a pig, I think, and I want to shoot more. I'm having too much fun"***)

Another way is to look up the causative idea #264 / #343 as being a recurring temporal heuristic and thereby observe any corresponding behaviour within that specific time-slot, but the possibility of such a "finger print" is remote.

0515 HRS on 12 July 2024 [264, 343]

1545 HRS on 12 July 2024 [264, 343]

Here is an example URL as conjectural prototype:

<<http://www.grapple369.com/Savvy/?run:Pentamorph&FROMDATE:2024.07.10&FROMTIME:00.00&TODATE:2024.07.13&TOTIME:23.59&TELOS:264,343>>

FOX NEWS @ 2005 HOURS ON 18 JULY 2024: "Secret Service and FBI officials told U.S. senators during an all-members briefing on Wednesday, 17 JULY, that CROOKS, 20, wrote a threatening message on the gaming platform "Steam" days before the attempted assassination in Butler, Pennsylvania, on 13 JULY, Fox News' JACQUI HEINRICH reported.

According to the officials, CROOKS allegedly wrote: "July 13 will be my premiere, watch as it unfolds."

The discovery was made as investigators continue to review Crooks' technological devices, including his cell phones and laptop.

When investigators reviewed the laptop, they found a few searches in July of: Trump, Biden, when is the DNC convention, and the July 13 Trump rally, America's top security officials told the senators on Wednesday.

The investigators found no evidence of a particular ideology on the laptop, which the FBI believes is notable, and nobody in interviews reported Crooks discussing politics, according to senators who spoke with Fox News after the meeting." <<https://www.foxnews.com/us/trumps-attempted-assassin-posted-message-before-shooting-july-13-my-premiere-watch-unfolds>>

DOLF @ 0229 HOURS ON 19 JULY 2024: "That he posted on a gaming platform, the statement: "**July 13 will be my premiere, watch as it unfolds**" is significant.

July 13 will be my premiere, {@1: Sup: 70 - **SEVERANCE**: KE (#70); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10)}
watch as it unfolds {@2: Sup: 67 - **DARKENING**: HUI (#137 - **MALE DEME IS UNNAMED** {%20}); Ego: 33 - **CLOSENESS**: MI (#43)}

DEME TOTAL: #137

#461 - DEME TOTAL: #137 as [#1, #10, #40, #400, #10] = 'êymâh (H367): {**UMBRA: #56 % #41 = #15**} 1) ***TERROR*, *DREAD***;

That's a **#451 - PRAXIS OF RATIONALITY** construct associated with TETRA #10 which has a DEME value of #228 that we as postulate then associated with atrocity.

This TETRA is an anchor for the morphological #511 premise within the BIPARTITE NUMBER SCHEMA which we have elsewhere identified occurs within **REDUCTIO AD HITLERUM [#60 - #511 - PAIRING / SINGLE OCCURRENCE OF #137 IN COGITO ARRAYS] -> #10 - DEFECTIVENESS / DISTORTION (HSIEN): 31 JANUARY - 4 FEBRUARY AS IDEA #137 - 3 / 4 FEBRUARY 1942.**

SEE ALSO: "OPERATION #33 - FISH HOOK IN RECLAIMING THE #511 - NAZARENE (**HANUKKAH: 21 DECEMBER 2025 / PASSOVER: 3 APRIL 2026**): IMPORTANCE OF THE DEAD SEA SCROLL 11Q13 IN RESPONDING

TO HITLER'S TABLE TALK IDEAS #151 - PRESENTMENT / #292 - SABOTAGING THE NATION'S MORALE AS #656 - MESSIAH COMPLEX"

<<http://www.grapple369.com/Groundwork/Appendix%20656%20-%20Operation%20Fish%20Hook.pdf>>

#2566 as [#200, #400, #200, #600, #8, #40, #1, #300, #10, #7, #800] = *syschēmatízō* (G4964): {UMBRA: #2566 % #41 = #24} 1) ***TO* *CONFORM* *ONE'S* *SELF* (i.e. *ONE'S* *MIND* *AND* *CHARACTER*) *TO* *ANOTHER'S* *PATTERN***, (fashion one's self according to);

So the question I have, is about the **NATURE OF ANY GAME PLAY, ITS FREQUENCY AND HIS PROFICIENCY**. If adverse, it is then a negative behavioural reinforcement which conveys that the *syschēmatízō* as then a contributing cause which effects the probable principle causative idea **#264 / #343** of *metaschēmatízō* as the tipping point in one's life.

BING COPILOT / CHAT GPT @ 0900 HOURS ON 19 JULY 2024:
"HOW DOES THE GREEK WORD *συν* DIFFER FROM THE WORD *μετά*?"

The Greek words *συν* (syn) and *μετά* (meta) are both prepositions, but they have different nuances and uses:

1) *συν* (syn):

MEANING: It generally means "with" or "together with."

USAGE: It denotes close ***ASSOCIATION*** or ***COMPANIONSHIP***. For example, it is used to describe being in the company of someone or something.

#287 - ONTIC TOTAL: #139 as [#6, #200, #6, #70, #5] / **#325 - NOUMENON RESONANCE FOR 19 JULY 2024** as [#5, #200, #70, #10, #40] = *râ'âh* (H7462): {UMBRA: #275 % #41 = #29} 1) to pasture, tend, graze, feed; **1a)** (Qal); **1a1)** to tend, pasture; **i)** to shepherd; **ii)** of ruler, teacher (fig); **iii)** of people as flock (fig); **iv)** shepherd, herdsman (subst); **1a2)** to feed, graze; **i)** of cows, sheep etc (literal); **ii)** of idolater, Israel as flock (fig); **1a3)** (Hiphil) shepherd, shepherdess; **1b)** to associate with, be a friend of (meaning probable); **1b1)** (Qal) ***TO* *ASSOCIATE* *WITH***; **1b2)** (Hithpael) ***TO* *BE* *COMPANIONS***; **1c)** (Piel) ***TO* *BE* *A* *SPECIAL* *FRIEND***;

#131 as [#40, #90, #1] = *mâtsâ'* (H4672): {UMBRA: #131 % #41 = #8} 1) to find, attain to; **1a)** (Qal); **1a1)** to find; **i)** to find, secure, acquire, get (thing sought); **ii)** to find (what is lost); **iii)** ***TO* *MEET***,

ENCOUNTER; **iv**) to find (a condition); **v**) to learn, devise; **1a2**) to find out; **i**) to find out; **ii**) to detect; **iii**) to guess; **1a3**) to come upon, light upon; **i**) to happen upon, meet, fall in with; **ii**) to hit; **iii**) to befall; **1a4**) (Niphal); **i**) to be found; **1**) ***TO* *BE* *ENCOUNTERED***, ***BE* *LIGHTED* *UPON***, ***BE* *DISCOVERED***; **2**) to appear, be recognised; **3**) to be discovered, be detected; **4**) to be gained, be secured; **ii**) to be, be found; **1**) to be found in; **2**) to be in the possession of; **3**) to be found in (a place), happen to be; **4**) to be left (after war); **5**) to be present; **6**) to prove to be; **7**) to be found sufficient, be enough; **iii**) (Hiphil); **1**) to cause to find, attain; **2**) to cause to light upon, come upon, come; **3**) to cause to encounter; **4**) to present (offering);

"AND ADAM GAVE NAMES TO ALL CATTLE ... BUT FOR ADAM THERE WAS NOT ***FOUND*-H4672** AN HELP MEET FOR HIM." [Genesis 2:20]

EXAMPLE: In the New Testament, *σὺν* is often used to indicate a close, intimate relationship, such as in Philippians 4:3, "σὺν γυναῖκι" (with the woman).

2) μετὰ (meta):

MEANING: It can mean "with," "among," "after," or "behind," depending on the context.

USAGE: It is more versatile and can indicate accompaniment, sequence, or change. It often implies a relationship that is less intimate than *σὺν*.

EXAMPLE: In Matthew 1:23, "μεθ' ἡμῶν ὁ Θεός" (God with us), *μετὰ* is used to indicate ***GOD'S* *PRESENCE* *AMONG* *PEOPLE***.

#50 - ONTIC TOTAL: #139 as [#40, #9, #1] = *məṭâ'* (H4291): **{UMBRA: #50 % #41 = #9}** **1**) to reach, come upon, attain; **1a**) (P'al); **1a1**) to reach, come to; **1a2**) to reach, extend; **1a3**) ***TO* *COME* *UPON***;

#51 - ONTIC TOTAL: #139 as [#5, #1, #30, #5, #10] /
#91 - ONTIC TOTAL: #139 as [#5, #1, #30, #5, #10, #40] /
#548 - DEME TOTAL: #262 as [#2, #1, #30, #5, #10, #500] = *'ēlôhîym* (H430): **{UMBRA: #86 % #41 = #4}** **1**) (plural); **1a**) rulers, judges; **1b**) divine ones; **1c**) angels; **1d**) gods; **2**) (plural intensive - singular meaning); **2a**) god, goddess; **2b**) godlike one; **2c**) works or special possessions of God; **2d**) ***THE* (*TRUE*) *GOD***; **2e**) God;

"I BEHELD, AND THE SAME HORN MADE WAR WITH THE SAINTS, AND PREVAILED AGAINST THEM;

YOUTUBE: "ANCIENT OF DAYS (CALLEDOUT MUSIC)"

<<https://www.youtube.com/watch?v=iFCTk4xJFxI>>

UNTIL THE ANCIENT OF DAYS CAME, AND JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH; AND THE TIME ***CAME*-H4291** THAT THE SAINTS POSSESSED THE KINGDOM." [Daniel 7:21-22]

#436 - MALE TOTAL: #331 as [#20, #1, #300, #70, #10, #20, #5, #10] = katoikéō (G2730): {UMBRA: #1226 % #41 = #37} 1) to dwell, settle; 1a) metaph. divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it; 2) to dwell in, inhabit; 2a) ***GOD* *IS* *SAID* *TO* *DWELL*** in the temple, i.e. to be ***ALWAYS* *PRESENT*** for worshippers;

#139 - ONTIC TOTAL: #139 as [#5, #10, #4, #70, #50] = horáō (G3708): {UMBRA: #971 % #41 = #28} 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; 4a) to take heed, beware; 4b) to care for, pay heed to; 5) ***I* *WAS* *SEEN*, *SHOWED* *MYSELF*, *APPEARED***;

#875 - DEME TOTAL: #262 as [#5, #200, #70, #80, #300, #100, #70, #50] = ésopton (G2072): {UMBRA: #875 % #41 = #14} 1) ***A* *MIRROR***; 1a) the mirrors of the ancients were made, not of glass, but steel;

#399 - DEME TOTAL: #262 as [#80, #9, #10, #300] = pat̄t̄ysh (H6360): {UMBRA: #399 % #41 = #30} 1) forge hammer, ***HAMMER***;

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

date:2024.7.19&time:09.55&heuristic&lexicon:G2730&male:331&feme:209&ontic:916&deme:262&idea:209&run:Mystery&tetra:59>



<<http://www.grapple369.com/images/The%20Eyes%20Have%20It.jpeg>>

[**IMAGE: COPILOT / DALL-E 3 @ 0955 HOURS ON 19 JULY 2024:**

Draw me a large eyeball elevated above sofa as looking into a ***MIRROR*** in the style of JAN ***HAMMER***'s Mind's Eye video music]

In summary, while both words can mean "with," **σὺν** implies a closer, more ***INTIMATE* *ASSOCIATION***, whereas **μετὰ** has a broader range of meanings and can indicate various types of relationships or sequences.

Is there a specific context or verse you are **ONTIC: #341 = parakýptō (G3879): *CURIOUS*** about?"

#281 - MALE TOTAL: #135 as [**#200, #70, #5, #6**] = **rêa'** (**H7453**): **{UMBRA: #270 % #41 = #24} 1**) friend, ***COMPANION***, fellow, another person; **1a**) friend, intimate; **1b**) fellow, fellow-citizen, another person (weaker sense); **1c**) other, another (reciprocal phrase);

#760 - FEME TOTAL: #112 as [**#40, #8, #2, #200, #10, #500**] = **châbêr** (**H2270**): **{UMBRA: #210 % #41 = #5} 1**) united; **2**) associate, fellow, worshippers; **3**) ***COMPANION***;

#139 - ONTIC TOTAL: #139 as [**#30, #1, #40, #2, #1, #50, #5, #10**] /

#189 - ONTIC TOTAL: #139 as [**#30, #1, #40, #2, #1, #50, #5, #10, #50**] = **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:心>>

#965 = [#2, #6, #7, #14, #17, #24, #26, #29, #31, #33, #49, #54, #55, #58, #60, #62, #63, #69, #70, #75, #80, #81]

xīn (心): 1. heart [organ], 2. Kangxi radical 61, 3. ***MIND***; ***CONSCIOUSNESS***, 4. the center; the core; the middle, 5. one of the 28 star constellations, 6. heart, 7. emotion, 8. ***INTENTION***; ***CONSIDERATION***, 9. disposition; temperament

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

#240 = [#15, #19, #22, #32, #37, #48, #67]

mù (目): 1. an item, 2. Kangxi radical 109, 3. to look; to stare, 4. ***AN*** ***EYE***, 5. an order, 6. a title, 7. mesh, 8. ***LIST***; ***CATALOG***; table of contents, 9. ***GOAL***, 10. knot on a tree, 11. a section; a clause, 12. a name, 13. Mu

#1205 = [#2, #6, #7, #14, #17, #24, #26, #29, #31, #33, #49, #54, #55, #58, #60, #62, #63, #69, #70, #75, #80, #81, #15, #19, #22, #32, #37, #48, #67]

#54, { @12: Sup: 49 - FLIGHT: T'AO (#456); Ego: 54 - UNITY: K'UN (#292 - *SABOTAGING* *THE* *NATION'S* *MORALE* = [#69, #50, #61, #52, #60]) }

#55, { @13: Sup: 23 - EASE: YI (#479); Ego: 55 - DIMINISHMENT: CHIEN (#347) }

#245 - MALE TOTAL: #456 as [#1, #80, #70, #4, #5, #10, #60, #5, #10] = apódeixis (G585): {UMBRA: #440 % #41 = #30} 1)

***A* *MAKING* *MANIFEST*, *SHOWING* *FORTH*;** 2) a demonstration, proof;

#736 - MALE TOTAL: #479 as [#5, #50, #5, #100, #3, #70, #400, #40, #5, #50, #8] = **energéō (G1754)**: {**UMBRA: #968 % #41 = #25**} 1) to be operative, be at work, put forth power; 1a) to work for one, aid one; 2) to effect; 3) ***TO* *DISPLAY* *ONE'S* *ACTIVITY***, show one's self operative;

#60, {@15: Sup: 60 - **ACCUMULATION**: CHI (#620); Ego: 60 - **ACCUMULATION**: CHI (#465)}

#62, {@16: Sup: 41 - **RESPONSE**: YING (#661); Ego: 62 - **DOUBT**: YI (#527)}

#1759 - MALE TOTAL: #620 as [#200, #400, #40, #80, #5, #100, #10, #30, #1, #40, #2, #1, #50, #800] = **symperilambánō (G4843)**: {**UMBRA: #1759 % #41 = #37**} 1) ***TO* *COMPREHEND* *AT* *ONCE***; 2) to embrace completely;

#1009 - MALE TOTAL: #661 as [#20, #1, #300, #70, #80, #300, #100, #10, #7, #70, #40, #1, #10] = **katoptrízomai (G2734)**: {**UMBRA: #1009 % #41 = #25**} 1) to show in a mirror, to make to reflect, to mirror; 2) to look at one's self in a mirror; 3) to behold one's self in a mirror;

{@29: Sup: 71 - **STOPPAGE**: CHIH (#1276); Ego: 67 - **DARKENING**: HUI (#1205)}

<<http://www.grapple369.com/Savvy/?male:1276&feme:1205&ontic:341&deme:352&idea:1205>>

TELOS TOTAL: #1205 as [#5, #40, #1, #100, #300, #400, #100, #8, #200, #1, #50] = **martyréō (G3140)**: {**UMBRA: #1746 % #41 = #24**} 1) to be a witness, to bear witness, i.e. ***TO* *AFFIRM* *THAT ONE* *HAS* *SEEN* *OR* *HEARD* *OR* *EXPERIENCED* *SOMETHING*, *OR* *THAT* *HE* *KNOWS* *IT* *BECAUSE* *TAUGHT* *BY* *DIVINE* *REVELATION* *OR* *INSPIRATION***; 1a) to give (not to keep back) testimony; 1b) to utter honourable testimony, give a good report; 1c) conjure, implore;

ONTIC TOTAL: #341

DEME TOTAL: #352

#1361 - ONTIC TOTAL: #341 as [#80, #1, #100, #5, #20, #400, #700, #5, #50] = **parakýptō (G3879)**: {**UMBRA: #1782 % #41 = #19**} 1) to stoop to a thing in order to look at it; 2) to look at with head

bowed forward; **3)** to look into with the body bent; **4)** to stoop and look into; **5) metaphor: *TO* *LOOK* *CAREFULLY* *INTO*, *INSPECT* *CURIOSLY***; **5a)** of one who would become acquainted with something;

#2318 - DEME TOTAL: #352 as [#70, #800, #50, #20, #1, #9, #70, #8, #50, #20, #1, #9, #70, #5, #100, #600, #70, #40, #5, #50, #70, #200] = *ho òn kaí ho ēn kaí ho erchómenos* (G3801): **{UMBRA: #2320 % #41 = #24} 1)** ***HE* *WHO* *IS*, *AND* *WAS*, *AND* *IS* *COMING***;

The principle is "AND BE NOT ***CONFORMED*-G4964** TO THIS WORLD: BUT BE YE ***TRANSFORMED*-G3339** BY THE RENEWING OF YOUR MIND, THAT YE MAY ***PROVE*-G1381** WHAT [IS] THAT GOOD, AND ACCEPTABLE, AND PERFECT, ***WILL*-G2307** OF GOD." [Romans 12:2]

#1926 as [#40, #5, #300, #1, #40, #70, #100, #500, #70, #800] = *metamorphóō* (G3339): **{UMBRA: #1926 % #41 = #40} 1)** to change into another form, to transform, to transfigure; **1a)** Christ appearance was changed and was resplendent with divine brightness on the mount of transfiguration;

#952 as [#4, #70, #20, #10, #40, #1, #7, #800] = *dokimázō* (G1381): **{UMBRA: #952 % #41 = #9} 1)** to test, examine, prove, scrutinise (to see whether a thing is genuine or not), as metals; **2)** to recognise as genuine after examination, to approve, deem worthy;

#93 as [#9, #5, #30, #8, #40, #1] = *thélēma* (G2307): **{UMBRA: #93 % #41 = #11} 1)** what one wishes or has determined shall be done; **1a)** of the purpose of God to bless mankind through Christ; **1b)** of what God wishes to be done by us; **1b1)** commands, precepts; **1c)** will, choice, inclination, desire, pleasure;

DOLF @ 0334 HOURS ON 19 JULY 2024: "There is perhaps some truth to this statement:

"*SOLDIERS*!

DON'T GIVE YOURSELVES TO ***BRUTES*** - MEN WHO DESPISE YOU - ENSLAVE YOU - WHO REGIMENT YOUR LIVES - TELL YOU WHAT TO DO - WHAT TO THINK AND WHAT TO FEEL!

#1804 - DEME TOTAL: #290 as [#20, #70, #400, #200, #300, #800, #4, #9, #1] = *koustōdía* (G2892): **{UMBRA: #1805 % #41 = #1} 1)** guard: used of Roman ***SOLDIERS*** guarding the sepulchre of Christ;

#1667 - FEME TOTAL: #209 as [#7, #800, #10, #800, #50] = zōon (G2226): {UMBRA: #927 % #41 = #25} 1) a living being; 2) an animal, ***BRUTE***, beast;

#533 - FEME TOTAL: #209 as [#30, #2, #5, #40, #400, #50, #6] = b^êhêmâh (H929): {UMBRA: #52 % #41 = #11} 1) beast, ***CATTLE***, animal; 1a) beasts (coll of all animals); 1b) cattle, livestock (of domestic animals); 1c) wild beasts;

DON'T GIVE YOURSELVES TO THESE UNNATURAL MEN - MACHINE MEN WITH MACHINE MINDS AND MACHINE HEARTS!

YOU ARE NOT MACHINES!

YOU ARE NOT ***CATTLE***!

YOU ARE MEN!

YOU HAVE THE LOVE OF HUMANITY IN YOUR HEARTS!

YOU DON'T HATE!

ONLY THE UNLOVED HATE - THE UNLOVED AND THE UNNATURAL!

SOLDIERS*!" [Copyright © Roy Export S.A.S. All rights reserved, <<https://www.charliechaplin.com/en/articles/29-The-Final-Speech-from-The-Great-Dictator->>]

At a more reasonable hour, we need to further examine the #108 / #192 as an identified ONTIC pathway to #228 - ATROCITY ...

#292 - SABOTAGING THE NATION'S MORALE = [#69, #50, #61, #52, #60]

#50	#51	#52
#59	#60	#61
#68	#69	#70

MALE: #351 - *CORRUPT* *DESIRES* / FEME: #540 - *FALSE* *WITNESS* = [#69, #50, #61, #52, #60, #68, #59, #70, #51]

#108 - ONTIC TOTAL: #192 as [#70, #3, #30, #5] = 'eglâh (H5697): {UMBRA: #108 % #41 = #26} 1) ***HEIFER***;

H5697@{

{@1: Sup: 70 - **SEVERANCE**: KE (#70); Ego: 70 - **SEVERANCE**: KE (#70)},
 {@2: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#143 - **MALE DEME IS UNNAMED** {%8}); Ego: 3 - **MIRED**: HSIEN (#73 - **MALE DEME IS UNNAMED** {%26})},
 {@3: Sup: 22 - **RESISTANCE**: KE (#165); Ego: 30 - **BOLD RESOLUTION**: YI (#103)},
 {@4: Sup: 27 - **DUTIES**: SHIH (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39}); Ego: 5 - **KEEPING SMALL**: SHAO (#108 - **MALE DEME IS UNNAMED** {%25})},
 Male: #192; Feme: #108
 } // #108

ONTIC TOTAL: #192
DEME TOTAL: #324

A probable motive for the assassination might plausibly be **#292 - SABOTAGING THE NATION'S MORALE = [#69, #50, #61, #52, #60]** and that's only an informal research perspective which has not been subject to peer review."

DOLF @ 0533 HOURS ON 19 JULY 2024: "From the media reporting of the evolving circumstances, our provisional conclusion is:

- a) It's likely an intention which is an adverse consequence to a strident BIPARTITE NUMBER PARADIGM [**#192, #228, #292, #324**] / HETEROS PROTOTYPE #FOUR conformity as the artifice for cohering stasis.
- b) If the stasis is attained within another 3x3 quantum, does this then result in steeping within others as then being a coerced state of being, if so then a viable watch for regression is the pentamorphic stasis.
- c) We note from our rudimentary pragma **H5697** and in the absence of any another dialectic construct (ie. **expert faculty knowledge**) as a tested rule, that treating people as cattle without any regard for reciprocal duty (ie. **the *SOLDIER* or #491 - *AGENCY* as epitome**) which is requisite for a civil society is an encompassing idea of this problem.
- d) That the action of **#292 - SABOTAGING THE NATION'S MORALE = [#69, #50, #61, #52, #60]** is entirely alien and unnatural since it doesn't conform to the central anthropological premise of nature and is festered / fostered by **MALE: #351 - *CORRUPT* *DESIRES*** / **FEME: #540 - *FALSE* *WITNESS*** = [**#69, #50, #61, #52, #60, #68, #59, #70, #51**]."

X:TWITTER (@MailOnline) @ 0131 HOURS ON 27 JULY 2024: "The FBI wants to question DONALD TRUMP about his near-death experience when he survived an assassination attempt earlier this month.

It has yet to receive a victim statement from the former president as it collects evidence to investigate the horrifying event, one official said.

The bureau's director CHRISTOPHER WRAY sparked a firestorm on Wednesday when he testified to lawmakers on Capitol Hill that there are still 'some question' about whether the former president was struck with a bullet or shrapnel.

There were also plenty of other jaw-dropping revelations during the congressional hearing, including what 20-year-old shooter THOMAS MATTHEW CROOKS was up to immediately before he opened fire.

DONALD TRUMP'S would-be assassin CROOKS searched online 'how far' Lee Harvey Oswald was from John F. Kennedy when he shot him, the FBI director revealed in stunning testimony to Congress.

The bombshell revelations from the bureau's chief give more insight into CROOKS' preparation before he shot the former president, including his online research on the sniper that took out JFK in 1963.

WRAY said CROOKS had been 'interested in public figures' and 'somewhere around JULY 6 or so he became very focused on former PRESIDENT TRUMP and his rally.'

The director said an analysis of CROOKS' laptop revealed he had searched on Google on July 6 '**HOW FAR AWAY WAS OSWALD FROM KENNEDY.**' It was the same day he registered to attend the Butler rally.

LEE HARVEY OSWALD shot and killed former PRESIDENT JOHN F. KENNEDY in 1963." <<https://www.dailymail.co.uk/news/article-13676453/donald-trump-fbi-assassination-attempt-bullet-shrapnel.html>>

DOLF @ 0151 HOURS ON 27 JULY 2024: "The views common to Quine and the hermeneutic tradition were opposed from the 1950s by developments in theoretical linguistics, particularly the "cognitive revolution" inaugurated by the American linguist Noam Chomsky (born 1928) in his work Syntactic Structures (1957). Since mastery of an infinity of sentences entails knowledge of a system of rules for generating them, and since any one of an infinity of different rule systems is compatible with the finite samples to which language learners are exposed, the fact that all learners of a given language acquire the same

system (at a very early age, in a remarkably short time) indicates that this knowledge cannot be derived from experience alone. It must be largely innate. It is not inferred from instructive examples but "triggered" by the environment to which the language learner is exposed.

An equally powerful source of resistance to indeterminacy stemmed from a new concern with situating language users within the causal order of the physical and social worlds, the latter encompassing extra-linguistic activities and techniques with their own standards of success and failure. A central work in this trend was *Naming and Necessity* (1980), by the American philosopher Saul Kripke (born 1940), based on lectures he delivered in 1970. Kripke began with a consideration of the Fregean analysis of the meaning of a sentence as a function of the referents of its parts. Kripke repudiated the Fregean idea that names introduce their referents by means of a "mode of presentation." This idea had indeed been considerably developed by Russell, who held that ordinary names are logically very much like definite descriptions. But Russell also held that a small number of names—those that are logically proper—are directly linked to their referents without any mediating connection. Kripke used a large battery of arguments to suggest that Russell's account of logically proper names should be extended to cover ordinary names, with the direct linkage in their case consisting of a causal chain between the name and the thing referred to. This idea proved immensely fruitful but also immensely elusive, since it required special accounts of fictional names (*Oliver Twist*), names whose purported referents are only tenuously linked with present reality (*Homer*), names whose referents exist only in the future (*King Charles XXIII*), and so forth; it also demanded a new look at Frege's old problem of accounting for informative statements of identity (since the account in terms of modes of presentation was ruled out). Notwithstanding these difficulties, Kripke's work stimulated the hope that such problems could be solved, and similar causal accounts were soon suggested for "natural kind" terms such as water, tiger, and gold. <<https://www.britannica.com/topic/philosophy-of-language/Chomsky>>

There is actually a temporal meta logic component to interacting with AI which is here conveyed by demonstrating an anthropocentric / linguistic correspondence associated with RATIONAL PI (22 / 7) because the coefficient $24 \times 7 \times 13 \times 49 = 6J$ as $294 \times \#364$ or 293×365.2423 days one can obtain meaningful Hebrew / Greek meta descriptors as temporal markers within the consciousness continuum by applying a memeBrain to the text, since you don't have any equivalent of photofit as rules (ie. ***a dialectic of descriptors***) which describe the psychological disposition"

So if we break that search phrase into a dialectic we concur from the meta descriptor outcome that there was an intention to kill by an act of terror...

[HOW, FAR, AWAY, WAS, OSWALD, FROM, KENNEDY]

[HOW, {@1: Sup: 4 - **BARRIER**: HSIEN (#4); Ego: 1 - **CENTRE**: CHUNG (#1)}

FAR, {@2: Sup: 39 - **RESIDENCE**: CHU (#43); Ego: 16 - **CONTACT**: CHIAO (#17)}

AWAY, {@3: Sup: 76 - **AGGRAVATION**: CHU (#119 - **MALE DEME IS UNNAMED** {%35}); Ego: 68 - **DIMMING**: MENG (#85)}

WAS, {@4: Sup: 72 - **HARDNESS**: CHIEN (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}); Ego: 34 - **KINSHIP**: CH'IN (#119 - **MALE DEME IS UNNAMED** {%35})}

OSWALD, {@5: Sup: 46 - **ENLARGEMENT**: K'UO (#237 - **MALE DEME IS UNNAMED** {%17}); Ego: 47 - **PATTERN**: WEN (#166 - **I AM NOT SLUGGISH** {%11})}

FROM, {@6: Sup: 47 - **PATTERN**: WEN (#284); Ego: 34 - **KINSHIP**: CH'IN (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8} / **I AM NOT A ROBBER OF SACRED PROPERTY** {%8})}

KENNEDY] {@7: Sup: 13 - **INCREASE**: TSENG (#297); Ego: 24 - **JOY**: LE (#224)}

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

date:2024.7.6&male:297&feme:224&ontic:557&deme:675>

TELOS TOTAL: #4193

ONTIC TOTAL: #557

DEME TOTAL: #675

#322 - DEME TOTAL: #675 as [#1, #80, #70, #20, #100, #10, #40, #1] = *apókrima* (G610): {**UMBRA: #322 % #41 = #35**} 1) an answer; **1a**) 2Co. 1:9 where the meaning is 'on asking myself whether I should come out safe from mortal peril, I answered 'I must Die'';

#1025 - ONTIC TOTAL: #557 as [#5, #40, #40, #300, #30, #10, #600] = *mimshâl* (H4474): {**UMBRA: #410 % #41 = #41**} 1) dominion, ruler; **1a**) dominion; **1b**) ruler;

#1665 - ONTIC TOTAL: #557 as [#300, #5, #300, #5, #400, #600, #5, #50] = *tynchánō* (G5177): {**UMBRA: #2154 % #41 = #22**} 1) to hit the mark; **1a**) of one discharging a javelin or arrow; **2**) to reach, attain, obtain, get, become master of; **3**) to happen, chance, fall out; **3a**) to specify, to take a case, as for example; **4**) to meet one; **5**) of

he who meets one or presents himself unsought, any chance, ordinary, common person; **6**) to chance to be;

#1085 - MALE TOTAL: #297 as [#5, #30, #40, #400, #10, #600] = **mûwth** (H4191): {**UMBRA: #446 % #41 = #36**} **1**) to die, kill, have one executed; **1a**) (Qal); **1a1**) to die; **1a2**) to die (as penalty), be put to death; **1a3**) to die, perish (of a nation); **1a4**) to die prematurely (by neglect of wise moral conduct); **1b**) (Polel) to kill, put to death, dispatch; **1c**) (Hiphil) to kill, put to death; **1d**) (Hophal); **1d1**) to be killed, be put to death; **i**) to die prematurely;

#548 - FEME TOTAL: #224 as [#10, #2, #70, #400, #6, #50, #10] /

#872 - FEME TOTAL: #224 as [#400, #2, #70, #400] = **bâ'ath** (H1204): {**UMBRA: #472 % #41 = #21**} **1**) to terrify, startle, fall upon, dismay, be overtaken by sudden terror; **1a**) (Niphal) to be terrified; **1b**) (Piel); **1b1**) to fall upon, overwhelm; **1b2**) to terrify;

#710 - FEME TOTAL: #224 as [#200, #40, #10, #400, #50, #10] = **râmâh** (H7411): {**UMBRA: #245 % #41 = #40**} **1**) to cast, ***SHOOT***, hurl; **1a**) (Qal); **1a1**) to throw; **1a2**) bow-shooters, bowmen (participle); **1b**) (Piel) to throw down; **2**) to beguile, deceive, mislead, deal treacherously; **2a**) (Piel); **2a1**) to beguile, deceive, mislead, trick; **2a2**) to deal treacherously with, betray;

The American philosopher W.V.O. Quine (1908–2000) was the most influential member of a new generation of philosophers who, though still scientific in their worldview, were dissatisfied with logical positivism. In his seminal paper "Two Dogmas of Empiricism" (1951), Quine rejected, as what he considered the first dogma, the idea that there is a sharp division between logic and empirical science. He argued, in a vein reminiscent of the later Wittgenstein, that there is nothing in the logical structure of a language that is inherently immune to change, given appropriate empirical circumstances. Just as the theory of special relativity undermines the fundamental idea that events simultaneous to one observer are simultaneous to all observers, so other changes in what human beings know can alter even their most basic and ingrained inferential habits.

The other dogma of empiricism, according to Quine, is that associated with each scientific or empirical sentence is a determinate set of circumstances whose experience by an observer would count as disconfirming evidence for the sentence in question. Quine argued that the evidentiary links between science and experience are not, in this sense, "one to one." The true structure of science is better compared to a web, in which there are interlinking chains of support for any single part.

Thus, it is never clear what sentences are disconfirmed by "recalcitrant experience"; any given sentence may be retained, provided appropriate adjustments are made elsewhere. Similar views were expressed by the American philosopher Wilfrid Sellars (1912–89), who rejected what he called the "myth of the given": the idea that in observation, whether of the world or of the mind, any truths or facts are transparently present. The same idea figured prominently in the deconstruction of the "metaphysics of presence" undertaken by the French philosopher and literary theorist Jacques Derrida (1930–2004). <<https://www.britannica.com/topic/philosophy-of-language/Ordinary-language-philosophy>>

-- MY TRIUMPHANT MAN-CHOO --

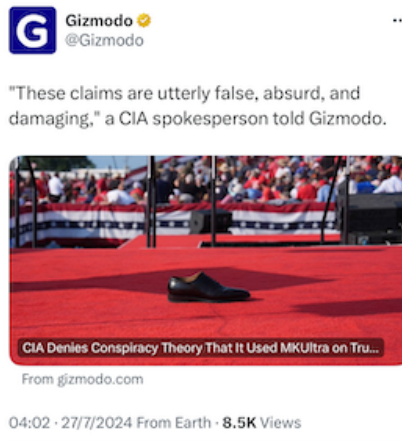
"HE IS A BILLIONAIRE.
 BUT WE THE MEANS.
 AND TECHNO-WARE.
 SHAFT YOUR SPLEEN.
 WITH WANTON CARE.
 A \$6 MILL CLEAN.
 HIS TOOL TO BARE."

#360 - MALE TOTAL: #412 as [#4, #10, #1, #30, #70, #3, #10, #7, #5, #200, #9, #1, #10] = dialogizomai (G1260): {UMBRA: #256 % #41 = #10} 1) to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate;

#506 - FEME TOTAL: #263 as [#6, #80, #300, #70, #10, #40] = pasha' (H6586): {UMBRA: #450 % #41 = #40} 1) to rebel, transgress, revolt; 1a) (Qal); 1a1) to rebel, revolt; 1a2) to transgress; 1b) (Niphal) to be rebelled against;

#554 - ONTIC TOTAL: #148 as [#200, #300, #10, #3, #40, #1] / **#855 - ONTIC TOTAL: #148** as [#200, #300, #10, #3, #40, #1, #300, #1] = stigma (G4742): {UMBRA: #554 % #41 = #21} 1) a mark pricked in or branded upon the body. To ancient oriental usage, slaves and soldiers bore the name or the stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotee's who stamped themselves in this way with the token of their gods;

#138 - ONTIC TOTAL: #148 as [#40, #10, #8, #80] = yachêph (H3182): {UMBRA: #98 % #41 = #16} 1) barefoot; 1a) bareness, *BEING* *UNSHOD* (subst);



<<https://x.com/Gizmodo/status/1816896852404343130>>

X:TWITTER (@Gizmodo) @ 0402 HOURS ON 27 JULY 2024: "CIA DENIES CONSPIRACY THEORY THAT IT USED MKUltra ON TRUMP SHOOTER:

THOMAS MATTHEW CROOKS wasn't part of some Manchurian Candidate-like plot, according to the spy agency.

When it was revealed in the 1970s that the CIA had tried to develop a mind-manipulation program called MKUltra, it sounded like the most absurd conspiracy theory around. Unfortunately, it turned out to be true, even if the suggestive results of the program—and potential for creating Manchurian Candidate-like killers—have been exaggerated in the subsequent decades.

Fundamentally, the MKUltra program was focused on ways to mentally break people who were being interrogated. Test subjects were sometimes given mind-altering drugs without their knowledge and the program included countless other abuses, including sexual assault and torture. And while that’s all horrific enough, the CIA never created a Manchurian Candidate that could be programmed to go kill whoever the agency wanted dead. At least to the best of anyone’s knowledge based on the thousands of pages of records that have been uncovered.

#789 - MALE TOTAL: #233 as [#6, #7, #200, #6, #70, #500] = zêrôwa' (H2220): {UMBRA: #283 % #41 = #37} 1) arm, forearm, shoulder, strength; **1a)** arm; **1b)** arm (as symbol of strength); **1c) *FORCES* (*POLITICAL* *AND* *MILITARY*); 1d)** shoulder (of animal sacrificed);

“What if US PRESIDENT JOE BIDEN’s ‘mean tweets’ triggered THOMAS MATTHEW CROOKS?” one X account that goes by the name Real Global

News tweeted a couple days after the shooting. "Yes like an #MKUltra test subject. I don't want to go into conspiracy theories here but the CIA did mind control experiments like the #ManchurianCandidate. Wait for the trigger before acting."

The CIA, for its part, decided to push back very publicly against such claims, as something the agency doesn't often do when weird conspiracy theories are floating around on the internet.

"These claims are utterly false, absurd, and damaging," a CIA spokesperson told Gizmodo on Thursday 25 JULY 2024. "The CIA had no relationship whatsoever with THOMAS CROOKS. Regarding MKULTRA, the CIA's program was shut down more than 40 years ago, and declassified information about the program is publicly available on CIA.gov." <<https://gizmodo.com/cia-denies-conspiracy-theory-that-it-used-mkultra-on-trump-shooter-2000479562>>

DOLF @ 0453 HOURS ON 27 JULY 2024: "It seems that what is required is an account of what a symbol is supposed to be—or what it is supposed to be for. One leading suggestion in this regard, representing a general approach known as teleological semantics, is that symbols and representations have an adaptive value, in evolutionary terms, for the organisms that use them and that this value is key to determining their content. A word like **MALE: #137 = tsô'n (H6629): *COW***, for example, refers to animals of a certain kind if the beliefs, inferences, and expectations that the word is used to express have an adaptive value for human beings in their dealings with those very animals. Presumably, such beliefs, inferences, and expectations would have little or no adaptive value for human beings in their dealings with hippopotamuses; hence, calling a hippopotamus a cow on a dark night is a mistake—though there would, of course, be a causal connection between the animal and the word in that situation.

Both of these approaches, the computational and the teleological, are highly contentious. There is no consensus on the respects in which overt language use may presuppose covert computational processes; nor is there a consensus on the utility of the teleological story, since very little is known about the adaptive value over time of any linguistic expression. The norms governing the application of words to things seem instead to be determined much more by interactions between members of the same linguistic community, acting in the same world, than by a hidden evolutionary process. <<https://www.britannica.com/topic/philosophy-of-language/Chomsky>>

This notion is highly conjectural given we don't have sufficient case studies conveying indisputable referential integrity as facts.

TELOS TOTAL: #4193 % #451 = #134

COGITO ARRAYS WITH DEME VALUE #134: [#32, #43]

{@5: Sup: 27 - **DUTIES**: SHIH (#233); Ego: 36 - **STRENGTH**: CH'IANG (#189)}

TELOS TOTAL: #189

ONTIC TOTAL: #104

DEME TOTAL: #134

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

deme:134&ontic:104&male:233&feme:189&idea:189&run:Mystery&tetra:43>

If we apply a MODULO OPERATION to the teleological value by the praxis of rationality coefficient #451, then the result will be found to fall within the judgement sensibility quadrant which when used as a selector for neural linguistic pragma includes concepts such as:

#191 - ONTIC TOTAL: #104 as [#50, #100, #5, #30, #6] = qâhal (H6950): {UMBRA: #135 % #41 = #12} 1) *TO* *ASSEMBLE*, *GATHER*; 1a) (Niphal) to assemble; 1a1) for religious reasons; 1a2) *FOR* *POLITICAL* *REASONS*; 1b) (Hiphil) to summon an assembly; 1b1) for war, judgment; 1b2) for religious purposes;

#181 - MALE TOTAL: #137 as [#30, #90, #1, #50, #10] / #671 - ONTIC TOTAL: #104 as [#30, #90, #1, #50, #500] = tsô'n (H6629): {UMBRA: #141 % #41 = #18} 1) *SMALL* *CATTLE*, sheep, sheep and goats, flock, flocks; 1a) small cattle (usually of sheep and goats); 1b) of multitude (simile); 1c) of multitude (metaphor);

#478 - DEME TOTAL: #134 as [#30, #2, #40, #6, #400] = bâmâh (H1116): {UMBRA: #47 % #41 = #6} 1) high place, ridge, height, bamah (technical name for cultic platform); 1a) high place, mountain; 1b) *HIGH* *PLACES*, *BATTLEFIELDS*; 1c) high places (as places of worship); 1d) funeral mound?;

#624 - DEME TOTAL: #134 as [#6, #5, #2, #10, #1, #600] = bôw' (H935): {UMBRA: #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) *TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near,

bring against, bring upon; **1b4**) to bring to pass; **1c**) (Hophal); **1c1**) to be brought, brought in; **1c2**) to be introduced, be put;

THERE IS REASONABLY A POSSIBILITY FOR AN ADVERSE CONSEQUENCE (FEME: #224 / ONTIC: #84 = râmâh (H7411): *SHOOT*) ASSOCIATED TO A STRIDENT BIPARTITE NUMBER PARADIGM #FIVE

Again this is only speculation as informal research which hasn't been subject to peer review."

After further consideration, we could perhaps break SENATOR VANCE's pithy notion down into a meta logic consideration of the mechanism as **#511 / #549 - MORPHOLOGICAL SCHEMA** enquiry against the known **#342 - CORPUS OF KNOWLEDGE** in relation to the **#315 - MODALITY OF BEING** manifested by either the granularity of a temporal heuristic constituted by the entire 20 minute slots which gives multiple cogito [] array / category dispersals or only as singularity.

#554 - NOUMENON RESONANCE FOR 16 JULY 2024 as [#20, #4, #70, #400, #20, #40] / **#520 - FEME TOTAL: #230** as [#6, #4, #70, #400, #40] = da'ath (H1847): {UMBRA: #474 % #41 = #23} **1**) knowledge; **1a**) *KNOWLEDGE*, *PERCEPTION*, *SKILL*; **1b**) discernment, understanding, wisdom;

GRAPPLE (306, 490)@[54, 30, 55, 48, 41, 66, 59, 68, 69] PROTOTYPE

<<http://www.grapple369.com/Savvy/?date:2024.7.16&time:04.31&heuristic&run:Mystery&tetra:69>>

TIME is: 04:31:00.000 / DATE is: 2024/07/16

HEURISTIC	54	30	55	#139		
<input checked="" type="radio"/> Time	68	69	48	#185	#324	#187
<input type="radio"/> Date	59	66	41	#166	#490	#234

FEME MALE

- #EIGHT: #69 as #69 - EXHAUSTION (CH'IUNG)
- #ONE: #139 as #58 - GATHERING IN (HSI)
- #TWO: #185 as #23 - EASE (YI)
- #THREE: #166 as #4 - BARRIER (HSIEN)
- #FOUR: #324 as #81 - FOSTERING (YANG)
- #FIVE: #490 as #4 - BARRIER (HSIEN)
- #SIX: #187 as #25 - CONTENTION (CHENG)
- #SEVEN: #234 as #72 - HARDNESS (CHIEN)

#69 - 窮 = #520

COGITO: [#37, #37, #1, #51, #77] as #69 - EXHAUSTION
(CH'IUNG)

RANGE: 24 to noon 28 OCTOBER

[#37 {@1: Sup: 37 - PURITY: TS'UI (#37); Ego: 37 - PURITY: TS'UI
(#37)}

#37 {@2: Sup: 74 - CLOSURE: CHIH (#111); Ego: 37 - PURITY: TS'UI
(#74)}

#1 {@3: Sup: 75 - FAILURE: SHIH (#186 - I AM NOT ONE OF
INCONSTANT MIND {%31} / I AM NOT ONE OF INCONSTANT
MIND {%31}); Ego: 1 - CENTRE: CHUNG (#75)}

#51 {@4: Sup: 45 - GREATNESS: TA (#231); Ego: 51 - CONSTANCY:
CH'ANG (#126)}

#77] {@5: Sup: 41 - RESPONSE: YING (#272); Ego: 77 -
COMPLIANCE: HSUN (#203)}

TELOS TOTAL: #203

ONTIC TOTAL: #186

DEME TOTAL: #186

APPRAISAL #3: However desperate, his thoughts apprehend. (窮思達)

FATHOMING #3: Apprehension in desperate straits (窮思達)

MEANS: A tutor resides in the heart. (師在心也)

qióng (窮): 1. poor; destitute; impoverished, 2. ended; finished, 3.
extreme, 4. desolate; deserted; out-of-the-way, 5. poverty, 6. *TO*
INVESTIGATE *DETAILS* *OF*, 7. thoroughly; completely

sī (思): 1. to think; consider; to ponder, 2. particle, 3. *THINKING*;
CONSIDERATION, 4. to miss; to long for, 5. emotions, 6. to mourn;
to grieve, 7. Si, 8. hairy [beard]

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

#506 - MALE TOTAL: #272 as [#6, #40, #400, #6, #4, #10,
#40] /

#526 - DEME TOTAL: #110 as [#6, #10, #6, #4, #500] = yâdâh (H3034): {**UMBRA: #19 % #41 = #19**} **1**) to throw, ***SHOOT***, cast; **1a**) (Qal) to shoot (arrows); **1b**) (Piel) to cast, cast down, throw down; **1c**) (Hiphil); **1c1**) to give thanks,, laud, praise; **1c2**) ***TO*** ***CONFESS***, confess (the name of God); **1d**) (Hithpael); **1d1**) to confess (sin); **1d2**) to give thanks;

#770 - FEME TOTAL: #203 as [#40, #300, #20, #10, #400] = maskîyth (H4906): {**UMBRA: #770 % #41 = #32**} **1**) show-piece, figure, imagination, image, idol, picture; **1a**) show-piece, carved figure (of idols); **1b**) ***IMAGINATION***, ***CONCEIT***;

"THEN SAID HE UNTO ME, SON OF MAN, HAST THOU SEEN WHAT THE ANCIENTS OF THE HOUSE OF ISRAEL (ie. who prevails with God) DO IN THE DARK, EVERY MAN IN THE CHAMBERS OF HIS ***IMAGERY*-H4906?**"

YOUTUBE: "LOST IN SPACE: (DANGER, WILL ROBINSON)"

<<https://www.youtube.com/watch?v=HNy3ZyiBp34&t=15s>>

FOR THEY SAY, THE LORD SEETH US NOT; THE LORD HATH FORSAKEN THE EARTH." [Ezekiel 8:12]

#305 - ONTIC TOTAL: #186 as [#6, #2, #7, #200, #70, #20] = zera' (H2233): {**UMBRA: #277 % #41 = #31**} **1**) seed, sowing, offspring; **1a**) a sowing; **1b**) seed; **1c**) ***SEMEN*** ***VIRILE***; **1d**) offspring, descendants, posterity, children; **1e**) ***OF*** ***MORAL*** ***QUALITY***; **1e1**) a practitioner of righteousness (fig.); **1f**) sowing time (by meton);

#102 - ONTIC TOTAL: #186 as [#30, #2, #50, #20] /

#767 - DEME TOTAL: #186 as [#2, #50, #10, #5, #700] = bèn (H1121): {**UMBRA: #52 % #41 = #11**} **1**) son, grandson, child, member of a group; **1a**) son, male child; **1b**) grandson; **1c**) children (pl. - male and female); **1d**) ***YOUTH***, young men (pl.); **1e**) young (of animals); **1f**) sons (as characterisation, i.e. sons of injustice [for unrighteous men] or sons of God [for angels]; **1g**) people (of a nation) (pl.); **1h**) of lifeless things, i.e. sparks, stars, arrows (fig.); **1i**) a member of a guild, order, class;

#443 - DEME TOTAL: #186 as [#2, #10, #400, #1, #30] = Bêyth-Êl (H1008): {**UMBRA: #443 % #41 = #33**} **0**) ***BETHEL*** = 'house of God'; **1**) ancient place and seat of worship in Ephraim on border of Benjamin, identified with Luz (former name); **2**) a place in south country of Judah, not far from Beersheba and Ziklag;

BING COPILOT / CHAT GPT @ 0431 HOURS ON 16 JULY 2024:
"WHAT'S THAT SONG AS PERHAPS ABOUT A BUTTERFLY WHICH INCLUDES AN US SERVICEMAN LEAVING HIS JAPANESE GIRL BEHIND:

The song you're referring to might be "SOMEONE SAVED MY LIFE TONIGHT" by Elton John. Although it doesn't specifically mention a serviceman leaving a Japanese girl behind, the line "You're a butterfly" has been interpreted as a reference to Madame Butterfly, the opera about a man who falls in love with M. Butterfly, a transvestite. If this isn't the song you're looking for, feel free to provide more details, and I'll try to assist further! 😊"

YOUTUBE: "MADAM BUTTERFLY (MALCOLM MCLAREN)"

<<https://www.youtube.com/watch?v=3JN8o8-ZK5s>>

<<https://www.youtube.com/watch?v=8HEwXkc3IYU>>

[#54 {@1: Sup: 54 - **UNITY**: K'UN (#54); Ego: 54 - **UNITY**: K'UN (#54)}
#30 {@2: Sup: 3 - **MIRE**: HSIEN (#57); Ego: 30 - **BOLD RESOLUTION**: YI (#84 - **I AM NOT A MAN OF VIOLENCE** {%2})}
#55 {@3: Sup: 58 - **GATHERING IN**: HSI (#115 - **I AM NOT A SLAYER OF MEN** {%5}); Ego: 55 - **DIMINISHMENT**: CHIEN (#139 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13})}
#48 {@4: Sup: 25 - **CONTENTION**: CHENG (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}); Ego: 48 - **RITUAL**: LI (#187)}
#41 {@5: Sup: 66 - **DEPARTURE**: CH'U (#206); Ego: 41 - **RESPONSE**: YING (#228 - **I HAVE NO UNJUST PREFERENCES** {%40})}
#66 {@6: Sup: 51 - **CONSTANCY**: CH'ANG (#257); Ego: 66 - **DEPARTURE**: CH'U (#294)}
#59 {@7: Sup: 29 - **DECISIVENESS**: TUAN (#286); Ego: 59 - **MASSING**: CHU (#353)}
#68 {@8: Sup: 16 - **CONTACT**: CHIAO (#302); Ego: 68 - **DIMMING**: MENG (#421)}
#69] {@9: Sup: 4 - **BARRIER**: HSIEN (#306); Ego: 69 - **EXHAUSTION**: CH'IUNG (#490)}

TELOS TOTAL: #490

ONTIC TOTAL: #706

#281 - ONTIC TOTAL: #706 as [#70, #80, #70, #10, #1, #50] = **hopoîos (G3697): {UMBRA: #500 % #41 = #8} 1** of ***WHAT* *SORT* *OR* *QUALITY***, what manner of;

#146 - MALE TOTAL: #306 as [#5, #40, #30, #1, #20, #10, #40] = **măl'âk (H4397): {UMBRA: #91 % #41 = #9} 1** ***MESSENGER*, *REPRESENTATIVE***; **1a)** messenger; **1b)** angel; **1c)** the theophanic angel;

#376 - MALE TOTAL: #306 as [#5, #300, #10, #1, #50, #10] = **nâshâ' (H5377): {UMBRA: #351 % #41 = #23} 1** ***TO* *BEGUILE*, *DECEIVE***; **1a)** (Niphal) to be beguiled; **1b)** (Hiphil) to beguile, deceive; **1c)** (Qal) utterly (infinitive);

#1145 - MALE TOTAL: #272 as [#300, #400, #80, #300, #5, #10, #50] /

#1705 - FEME TOTAL: #490 as [#300, #400, #80, #300, #70, #50, #300, #5, #200] = **týptō (G5180): {UMBRA: #1880 % #41 = #35} 1** to strike, beat, smite; **1a)** with a staff, a whip, ***THE* *FIST***, the hand; **1b)** of mourners, to smite their breast; **2)** to smite one on whom he inflicts punitive evil; **3)** to smite; **3a)** metaphor i.e. ***TO* *WOUND*, *DISQUIET* *ONE'S* *CONSCIENCE***;

#155 - NOUMENON RESONANCE FOR 19 AUGUST 2024 as [#70, #80, #5] /

#162 - MALE TOTAL: #306 as [#1, #70, #6, #80, #5] /

#246 - FEME TOTAL: #246 as [#10, #70, #6, #80, #80] = **'ûwph (H5774): {UMBRA: #156 % #41 = #33} 1** ***TO* *FLY*, *FLY* *ABOUT*, *FLY* *AWAY***; **1a)** (Qal); **1a1)** to fly, hover; **1a2)** to fly away; **1b)** (Hiphil) to cause to fly, light upon; **1c)** (Polel); **1c1)** to fly about or to and fro; **1c2)** to cause to fly to and fro, brandish; **1d)** (Hithpolel) to fly away; **2)** (Qal) to cover, be dark; **3)** gloom;

#929 - MALE TOTAL: #306 as [#400, #400, #70, #50, #3, #6] = **'ânag (H6026): {UMBRA: #123 % #41 = #41} 1** ***TO* *BE* *SOFT*, *BE* *DELICATE*, *BE* *DAINTY***; **1a)** (Pual) to be delicate; **1b)** (Hithpael); **1b1)** to be of dainty habit, be pampered; **1b2)** to be happy about, take exquisite delight; **1b3)** to make merry over, make sport of;

As a systems engineering consideration, then using an equivalent of a radio-contrast technique to improve the visibility of internal bodily structures which is here the thought stimulus [ie. **#315 - ἄρδις**: edge or sharp point + contrast from latin contrāstāre, ("to resist", "to withstand") from Latin contrā ("against") + stō, stāre ("to stand")] being the **#312 - CONTRADICTIONARY ANTITHESIS** as the concept of mind and cohere

specific memetic objects as then **#364 - WHAT IF ENQUIRY** to assay whether it constitutes **#230 - DISCERNMENT** or **#249 - STUPID INSOLENT INCLINED BY HATRED**.

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

[#12, #33, #34]

bì (比): **1.** to associate with; be near, **2.** to compare; to contrast, **3.** used for comparison, **4.** Kangxi radical 81, **5.** by the time that; when, **6.** to gesture (with hands), **7.** to make an analogy, **8.** an analogy, **9.** an example

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

[#39, #52, #60]

dù (度): **1.** capacity; degree; a standard; a measure, **2.** to estimate; to calculate, **3.** to pass; to transit; to cross; to ferry over; to go beyond, **4.** amount, **5.** to save; to rescue; to liberate; to overcome, **6.** musical or poetic rhythm, **7.** conduct; bearing, **8.** a time, **9.** to spend time; to pass time, **10.** kilowatt-hour, **11.** degree

#230 = [#12, #33, #34, #39, #52, #60]

<<http://www.grapple369.com/Savvy/?date:2024.7.16&male:249&feme:230&ontic:399&deme:254&idea:230>>

[#12, {@1: Sup: 12 - YOUTHFULNESS: T'UNG (#12); Ego: 12 - YOUTHFULNESS: T'UNG (#12)}
#33, {@2: Sup: 45 - GREATNESS: TA (#57); Ego: 33 - CLOSENESS: MI (#45 - I AM NOT A DOER OF WRONG {%1})}
#34, {@3: Sup: 79 - DIFFICULTIES: NAN (#136 - MALE DEME IS UNNAMED {%36}); Ego: 34 - KINSHIP: CH'IN (#79)}
#39, {@4: Sup: 37 - PURITY: TS'UI (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27}); Ego: 39 - RESIDENCE: CHU (#118 - MALE DEME IS UNNAMED {%5})}
#52, {@5: Sup: 8 - OPPOSITION: KAN (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}); Ego: 52 - MEASURE: TU (#170)}
#60] {@6: Sup: 68 - DIMMING: MENG (#249); Ego: 60 - ACCUMULATION: CHI (#230)}

#1030 = #68 - DIMMING (MENG) + #60 - ACCUMULATION (CHI) + #902 - RULE OF LAW = as [#6, #5, #2, #10, #1, #6, #400,

#600 / [**#6, #5, #2, #6, #1, #400, #10, #600**] = **bôw'** (H935):
{UMBRA: #9 % #41 = #9} 1) to go in, enter, come, go, come in; **1a**) (Qal); **1a1**) to enter, come in; **1a2**) to come; **i**) to come with; **ii**) ***TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*)**; **iii**) to come to pass; **1a3**) to attain to; **1a4**) to be enumerated; **1a5**) to go; **1b**) (Hiphil); **1b1**) to lead in; **1b2**) to carry in; **1b3**) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4**) to bring to pass; **1c**) (Hophal); **1c1**) to be brought, brought in; **1c2**) to be introduced, be put;

TELOS TOTAL: #230
ONTIC TOTAL: #399
DEME TOTAL: #254

#679 - ONTIC TOTAL: #399 as [**#6, #5, #8, #50, #10, #600**] = **chânâh** (H2583): **{UMBRA: #63 % #41 = #22} 1**) to decline, incline, encamp, bend down, ***LAY* *SIEGE* *AGAINST***; **1a**) (Qal); **1a1**) to decline; **1a2**) to encamp;

#464 - DEME TOTAL: #254 as [**#5, #40, #10, #200, #8, #200, #1**] /

#514 - DEME TOTAL: #254 as [**#5, #40, #10, #200, #8, #200, #1, #50**] = **miséō** (G3404): **{UMBRA: #1055 % #41 = #30} 1**) to hate, ***PURSUE* *WITH* *HATRED***, detest; **2**) to be hated, detested;

#1526 - FEME TOTAL: #230 as [**#700, #5, #400, #200, #1, #200, #9, #1, #10**] = **pseúdomai** (G5574): **{UMBRA: #1230 % #41 = #41} 1**) to lie, ***TO* *SPEAK* *DELIBERATE* *FALSEHOODS***; **2**) to deceive one by a lie, to lie to;

#1301 - MALE TOTAL: #249 as [**#500, #30, #400, #1, #100, #70, #200**] = **phlýaros** (G5397): **{UMBRA: #1301 % #41 = #30} 1**) of persons uttering or ***DOING* *SILLY* *THINGS*, *GARRULOUS*, *BABBLING***; **2**) of things, foolish, trifling, vain;

#1318 - MALE TOTAL: #249 as [**#400, #2, #100, #9, #7, #800**] = **hybrízō** (G5195): **{UMBRA: #1319 % #41 = #7} 1**) to be insolent, to behave insolently, wantonly, outrageously; **2**) ***TO* *ACT* *INSOLENTLY* *AND* *SHAMEFULLY* *TOWARDS* *ONE*, *TO* *TREAT* *SHAMEFULLY***; **3**) of one who injures another by speaking evil of him;

#1092 - RATIOCINATION COEFFICIENT
|#364 - PRINCIPLE OF ENQUIRY
|#312 - PRINCIPLE OF CONTRADICTION
|#416 - RULE OF USAGE (ORTHOGRAPHY) - **LAWFULNESS?**

||#143 - vEVENT DEME / ONTIC AS POSSIBLE CALIBRATION - **RATIO-CONTRAST?**

||#273 - PRINCIPLE OF SYNCRETIC PROGRESSION

#24 x #7 = @168 - **ONTIC / TEMPORAL PREMISE** x #13 x #49 = 6J = 294 x #364 / #293 = 365.2423 days as tropical year

<<http://www.grapple369.com/Savvy/?run:Research&run:Research>> <-- Prototype template as RESEARCH {} JSON module which as informal research semantically moves towards the functional "**OPPORTUNITY THAT CAN SPAWN MULTIPLE INSTANCES OF THE SAME RUN ACTIONABLE TASK**" and is capable of being directed towards specific **RATIO-CONTRAST** appraisals against a #342 - **CORPUS OF KNOWLEDGE** that might in the future include a temporal heuristic basis to the #511 / #549 - **MORPHOLOGICAL SCHEMA**, GRAPPLE@[] arrays / RULESETS or SCENARIOS etc as various assay methodologies and potential for #491 - AGENCY productivity gains.

■ #404 - **NOUMENON RESONANCE FOR 13 JULY 2024** as [#4, #400] /

#416 as [#2, #4, #400, #10] / [#6, #4, #400, #6] = dâth (H1881): {**UMBRA: #404 % #41 = #35**} 1) ***DECREE*, *LAW*, *EDICT*, *REGULATION*, *USAGE***; 1a) decree, edict, commission; 1b) law, rule;

<<http://www.grapple369.com/Savvy/?date:2024.7.13&lexicon:H1881>>

Simply put, if I have no corpus knowledge the modality of being is ignorant and #343 - **META SCHEMA ACTION** is then by nature instinctive but may not be sufficiently self aware for optimal or strategic bearing.

That's just a brief sketch to conceptualise the moment with sufficient meta-descriptors for the possibility of any future machine (ie. GNOSIS EX MACHINA) consciousness evaluation as our contribution to a reasonable universe of discourse, but we must think some more on that and then devise a metalogic time based process for assaying rhetorical divisiveness as being consequential -- but whose and what role has propaganda?

LISA VISENTIN (THE AGE) @ 1906 HOURS ON 15 JULY 2024: "The RUSSIAN / UKRAINE WAR which commenced 24 FEBRUARY 2022 has become veritable fodder in the Chinese propaganda machine's daily campaign to ***CLEAVE*** support away from the US-backed international system, and weaken America's status as the world's key security provider. Its appeal is aimed at the global south, where grievances about the double standards of US power resonate strongly, and where China is strengthening its alliances.

Dr Anton Moiseienko, a renowned expert in global sanctions regimes from Australian National University, says one of the challenges confronting governments when it comes to sanctions are questions around the consistency and fairness of application.

"Whenever you sanction a particular group, a particular actor, then very often you would have those questions of 'what about this other threat?'" he says.

"The best that the governments can do is to try and set out clear parameters within which they operate, and they try to follow those parameters."

Freedom of debate and transparency in government decision-making are fundamental features of Australian democracy – ones that set us apart from China, Russia and the vision of world order they jointly seek. And so it is welcome news that a Senate inquiry established at the urging of the Coalition will soon begin scrutinising Australia's sanctions regime.

The challenge now will fall to senators to put aside the lure of pre-election politicking and grandstanding and ensure Australia's sanction regime is serving our national interest in the best way possible." <<https://www.smh.com.au/world/asia/australia-refuses-to-match-allies-sanctioning-china-over-support-for-russian-war-20240712-p5jt7q.html>>

DOLF @ 1624 HOURS ON 16 JULY 2024: "Can anyone really stand in the way of their 'vision of the world order they jointly seek'?"



<<http://www.grapple369.com/images/Elephant%20in%20the%20Room.jpeg>>

[**IMAGE COPILOT / DALLE-3 @ 1617 HRS ON 16 JULY 2024:** Draw me a cartoon image of an elephant standing upon a stool / chair frightened of a mouse looking up at them...]

<<http://www.grapple369.com/Savvy/>?
date:2024.7.16&time:16.17&heuristic&male:191&run:Mystery&tetra:70>

#611 - MALE TOTAL: #191 / ONTIC TOTAL: #191 as [#400, #200, #5, #6] = rāhāh (H7297): {UMBRA: #210 % #41 = #5} 1) (Qal) *TO* *FEAR*; 1a) meaning dubious;

#748 - MALE TOTAL: #191 as [#2, #40, #100, #6, #600] = mātōwm (H4725): {UMBRA: #186 % #41 = #22} 1) *STANDING* *PLACE*, place; 1a) standing place, station, post, office; 1b) place, place of human abode; 1c) city, land, region; 1d) place, locality, spot; 1e) space, room, distance; 1f) region, quarter, direction; 1g) give place to, instead of;

#222 - MALE TOTAL: #191 as [#6, #10, #200, #1, #5] / #621 - MALE TOTAL: #191 as [#20, #200, #1, #400] / #652 - MALE TOTAL: #191 as [#5, #200, #1, #6, #400, #40] = rā'āh (H7200): {UMBRA: #206 % #41 = #1} 1) to see, look at, inspect, perceive, consider; 1a) (Qal); 1a1) to see; 1a2) to see, perceive; 1a3) *TO* *SEE*, *HAVE* *VISION*; 1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; 1a5) to see, observe, consider, look at, give attention to, discern, distinguish; 1a6) to look at, gaze at; 1b) (Niphal); 1b1) to appear, present oneself; 1b2) to be seen; 1b3) to be visible; 1c) (Pual) to be seen; 1d) (Hiphil); 1d1) to cause to see, show; 1d2) to cause to look intently at, behold, cause to gaze at; 1e) (Hophal); 1e1) to be caused to see, be shown; 1e2) to be exhibited to; 1f) (Hithpael) *TO* *LOOK* *AT* *EACH* *OTHER*, *FACE*;

#600 - MALE TOTAL: #191 as [#20, #70, #200, #40, #70, #200] = kósmos (G2889): {UMBRA: #600 % #41 = #26} 1) *AN* *APT* *AND* *HARMONIOUS* *ARRANGEMENT* *OR* *CONSTITUTION*, *ORDER*, *GOVERNMENT*; 2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Pet. 3:3; 3) *THE* *WORLD*, *THE* *UNIVERSE*; 4) the circle of the earth, the earth; 5) the inhabitants of the earth, men, the human family; 6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ; 7) world affairs, the aggregate of things earthly; 7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ; 8) any aggregate or general collection of particulars of any sort; 8a) the Gentiles as contrasted to the Jews (Rom. 11:12 etc); 8b) of believers only, John 1:29; 3:16; 3:17; 6:33; 12:47 1 Cor. 4:9; 2 Cor. 5:19;

#180 - **MALE TOTAL: #191** as [#5, #20, #70, #30, #30, #8, #9, #8] = kolláō (G2853): {UMBRA: #951 % #41 = #8} 1) to glue, *TO* *GLUE* *TOGETHER*, cement, fasten together; 2) to join or fasten firmly together; 3) to join one's self to, *CLEAVE* to;

#529 - **MALE TOTAL: #191** as [#1, #300, #8, #200, #20] = shâchar (H7836): {UMBRA: #508 % #41 = #16} 1) *TO* *SEEK*, seek early or earnestly, look early or diligently for; 1a) (Qal) to look for diligently, seek; 1b) (Piel) to seek, seek early;

EXAMPLE #1 - CONSIDERATE CIVIL SEXUAL CONDUCT DIRECTED TOWARDS ANOTHER PARTY:

TIME is: 11:29:00.000 / DATE is: 2024/07/10

HEURISTIC	81	62	23	#166		
Time	15	5	58	#78	#244	#224
Date	19	10	33	#62	#306	#77

FEME MALE

- #EIGHT: #5 as #5 - KEEPING SMALL (SHAO)
- #ONE: #166 as #4 - BARRIER (HSIEN)
- #TWO: #78 as #78 - ON THE VERGE (CHIANG)
- #THREE: #62 as #62 - DOUBT (YI)
- #FOUR: #244 as #1 - CENTRE (CHUNG)
- #FIVE: #306 as #63 - WATCH (SHIH)
- #SIX: #224 as #62 - DOUBT (YI)
- #SEVEN: #77 as #77 - COMPLIANCE (HSUN)

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

GRAPPLE (411, 306)@[81, 62, 23, 58, 33, 10, 19, 15, 5] PROTOTYPE

<<http://www.grapple369.com/Savvy/?date:2024.7.10&time:11.29&heuristic&run:Mystery&tetra:5>>

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

#62 {@2: Sup: 62 - **DOUBT**: YI (#143 - **MALE DEME IS UNNAMED** {%8}); Ego: 62 - **DOUBT**: YI (#143 - **MALE DEME IS UNNAMED** {%8})}

#23 {@3: Sup: 4 - **BARRIER**: HSIEN (#147 - **MALE DEME IS UNNAMED** {%21}); Ego: 23 - **EASE**: YI (#166 - **I AM NOT SLUGGISH** {%11})}

#58 {@4: Sup: 62 - **DOUBT**: YI (#209); Ego: 58 - **GATHERING IN**: HSI (#224)}

#33 {@5: Sup: 14 - **PENETRATION**: JUI (#223); Ego: 33 - **CLOSENESS**: MI (#257)}

#10 {@6: Sup: 24 - **JOY**: LE (#247); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#267)}

#19 {@7: Sup: 43 - **ENCOUNTERS**: YU (#290); Ego: 19 - **FOLLOWING**: TS'UNG (#286)}

#15 {@8: Sup: 58 - **GATHERING IN**: HSI (#348); Ego: 15 - **REACH**: TA (#301)}

#5] {@9: Sup: 63 - **WATCH**: SHIH (#411); Ego: 5 - **KEEPING SMALL**: SHAO (#306)}

TELOS TOTAL: #306
ONTIC TOTAL: #166
DEME TOTAL: #595

From a metalogic perspective, it ought to be possible for a SYSTEMS ENGINEER with SPECIALIST FACULTY KNOWLEDGE to frame an ARTIFICIAL INTELLIGENCE as probability enquiry against both existent METADATA and establishing future WATCH ZONES for a determination of any propensity towards CONDOM USAGE as a considerate civil sexual conduct directed towards another party by the IDEA pairing **MALE: #411 = mōwledeth (H4138): *CIRCUMSTANCES* *OF* *BIRTH* / FEME: #306 = oshph̄s (G3751): *GIRD* *THE* *LOINS* (*SEMEN*)** against the TEMPORAL HEURISTIC **GRAPPLE (411, 306)@[81, 62, 23, 58, 33, 10, 19, 15, 5] PROTOTYPE** as being an outcome to our informal research CASE STUDY as considerations of consciousness instantiation which have been validated by cogent spontaneous enquiries made against **BING COPILOT / CHAT GPT** within an available five minute temporal window, by which we then appraise a conformity with our NEURAL LINGUISTIC PRAGMA as HEBREW / GREEK lexicon as tendered temporal [24 x 7 x 13 x 49] markers but may otherwise include DIALECTIC RULES as a LINGUA FRANCA and EXPERT KNOWLEDGE construct.

<<http://www.grapple369.com/Savvy/>?
run:Pentamorph&FROMDATE:2024.07.10&FROMTIME:00.00&TODATE:2024.07.13&TOTIME:23.59&TELOS:411,306>

EXAMPLE #2 - OUR TEMPORAL HEURISTIC INTERVENTION AGAINST FAILED POLITICAL ASSASSINATION ON SATURDAY 13 JULY 2024:

TIME is: 10:26:00.000 / DATE is: 2024/07/10

HEURISTIC
 Time
 Date

11	62	59	#132		
56	5	38	#99	#231	#170
31	48	33	#112	#343	#168

FEME MALE

#EIGHT: #5 as #5 - KEEPING SMALL (SHAO)
 #ONE: #132 as #51 - CONSTANCY (CH'ANG)
 #TWO: #99 as #18 - WAITING (HSI)
 #THREE: #112 as #31 - PACKING (CHUANG)
 #FOUR: #231 as #69 - EXHAUSTION (CH'IUNG)
 #FIVE: #343 as #19 - FOLLOWING (TS'UNG)
 #SIX: #170 as #8 - OPPOSITION (KAN)
 #SEVEN: #168 as #6 - CONTRARIETY (LI)

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

**GRAPPLE (264, 343)@[11, 62, 59, 38, 33, 48, 31, 56, 5]
 PROTOTYPE**

<<http://www.grapple369.com/Savvy/?male:264&feme:343&ontic:460&deme:351&idea:343&date:2024.7.10&time:10.26&heuristic&run:Mystery&tetra:5>>

[#11 {@1: Sup: 11 - **DIVERGENCE**: CH'A (#11); Ego: 11 - **DIVERGENCE**: CH'A (#11)}
 #62 {@2: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#84 - **I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 62 - **DOUBT**: YI (#73 - **MALE DEME IS UNNAMED** {%26})}
 #59 {@3: Sup: 51 - **CONSTANCY**: CH'ANG (#135 - **MALE DEME IS UNNAMED** {%19}); Ego: 59 - **MASSING**: CHU (#132)}
 #38 {@4: Sup: 8 - **OPPOSITION**: KAN (#143 - **MALE DEME IS UNNAMED** {%8}); Ego: 38 - **FULLNESS**: SHENG (#170)}
 #33 {@5: Sup: 41 - **RESPONSE**: YING (#184 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW** {%36}); Ego: 33 - **CLOSENESS**: MI (#203)}
 #48 {@6: Sup: 8 - **OPPOSITION**: KAN (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39}); Ego: 48 - **RITUAL**: LI (#251)}

#31 {@7: Sup: 39 - **RESIDENCE**: CHU (#231); Ego: 31 - **PACKING**: CHUANG (#282)}

#56 {@8: Sup: 14 - **PENETRATION**: JUI (#245); Ego: 56 - **CLOSED MOUTH**: CHIN (#338)}

#5] {@9: Sup: 19 - **FOLLOWING**: TS'UNG (#264); Ego: 5 - **KEEPING SMALL**: SHAO (#343)}

TELOS TOTAL: #343

ONTIC TOTAL: #460

DEME TOTAL: #351

#1720 - **FEME TOTAL: #343** as [#40, #5, #300, #1, #200, #600, #8, #40, #1, #300, #10, #200, #5, #10] = **metaschēmátizō** (G3345): **{UMBRA: #2312 % #41 = #16} 1) *TO* *CHANGE* *THE* *FIGURE* *OF*, *TO* *TRANSFORM***;

#659 - **MALE TOTAL: #264** as [#30, #1, #6, #10, #2, #10, #600] = 'ôyêb (H341): **{UMBRA: #13 % #41 = #13} 1)** (Qal) ***ENEMY***; **1a)** personal; **1b)** national;

#541 - **MALE TOTAL: #264** as [#400, #1, #60, #80] = 'âçaph (H622): **{UMBRA: #141 % #41 = #18} 1)** to gather, receive, remove, gather in; **1a)** (Qal); **1a1)** to gather, collect; **1a2)** to gather (an individual into company of others); **1a3)** to bring up the rear; **1a4) *TO* *GATHER* *AND* *TAKE**AWAY***, remove, withdraw; **1b)** (Niphal); **1b1) *TO* *ASSEMBLE*, *BE* *GATHERED***; **1b2)** (pass of Qal 1a2); **i)** to be gathered to one's fathers; **ii)** to be brought in or into (association with others); **1b3)** (pass of Qal 1a4); **i)** to be taken away, removed, perish; **1b4)** (Piel); **i)** to gather (harvest); **ii)** to take in, receive into; **iii)** rearguard, rearward (subst); **1b5)** (Pual) to be gathered; **1b6)** (Hithpael) to gather oneself or themselves;



<<https://x.com/WSJ/status/1812267417902448933>>

X:TWITTER (@WSJ) @ 0926 HOURS ON 14 JULY 2024: "The U.S. Secret Service shot and killed a suspected shooter at Donald Trump's rally, according to law enforcement officials. It wasn't clear what type of weapon the suspect shooter used." <<https://www.wsj.com/livecoverage/trump-rally-incident/card/secret-service-killed-the-shooter-law-enforcement-says-7yRgx93eeJmSNHI3eraJ>>

#542 - MALE TOTAL: #264 as [#6, #40, #40, #30, #20, #6, #400] = **mamlâkâh (H4467): {UMBRA: #135 % #41 = #12} 1)**
KINGDOM*, *DOMINION*, *REIGN, sovereignty; **1a)** kingdom, realm; **1b)** sovereignty, dominion; **1c)** reign;

#343 - FEME TOTAL: #343 as [#3, #5, #50, #70, #40, #5, #50, #70, #50] = **gínomai (G1096): {UMBRA: #184 % #41 = #20} 1)** to become, i.e. to come into existence, begin to be, receive being; **2)** to become, i.e. ***TO* *COME* *TO* *PASS*, *HAPPEN***; **2a) *OF* *EVENTS***; **3) *TO* *ARISE*, *APPEAR* *IN* *HISTORY*, *COME* *UPON* *THE* *STAGE***; **3a)** of men appearing in public; **4)** to be made, finished; **4a)** of miracles, to be performed, wrought; **5)** to become, be made;

#910 - FEME TOTAL: #343 as [#80, #5, #200, #70, #50, #300, #5, #200] = **píptō (G4098): {UMBRA: #1270 % #41 = #40} 1)** to descend from a higher place to a lower; **1a)** to fall (either from or upon); **1a1)** to be thrust down; **1b)** metaph. to fall under judgment, came under condemnation; **2)** to descend from an erect to a prostrate position; **2a)** to fall down; **2a1)** to be prostrated, fall prostrate; **2a2) *OF* *THOSE* *OVERCOME* *BY* *TERROR* *OR* *ASTONISHMENT*** or grief or under the attack of an evil spirit or of falling dead suddenly; **2a3)** the dismemberment of a corpse by decay; **2a4)** to prostrate one's self; **2a5)** used of suppliants and persons rendering homage or worship to one; **2a6)** to fall out, fall from i.e. shall perish or be lost; **2a7)** to fall down, fall into ruin: of buildings, walls etc.; **2b)** to be cast down from a state of prosperity; **2b1)** to fall from a state of uprightness; **2b2)** to perish, i.e. come to an end, disappear, cease; **i)** of virtues; **2b3) *TO* *LOSE* *AUTHORITY*, *NO* *LONGER* *HAVE* *FORCE***; **i)** of sayings, precepts, etc.; **2b4) *TO* *BE* *REMOVED* *FROM* *POWER* *BY* *DEATH***; **2b5)** to fail of participating in, miss a share in;

#5 - 𠄎少 = #456

COGITO: [#60, #45, #5, #21, #11] as #5 - **KEEPING SMALL**
(SHAO)

RANGE: 09 to noon 13 JANUARY

[#60 {**@1**: Sup: 60 - **ACCUMULATION**: CHI (#60); Ego: 60 - **ACCUMULATION**: CHI (#60)}
#45 {**@2**: Sup: 24 - **JOY**: LE (#84 - **I AM NOT A MAN OF VIOLENCE** {**%2**}); Ego: 45 - **GREATNESS**: TA (#105)}
#5 {**@3**: Sup: 29 - **DECISIVENESS**: TUAN (#113); Ego: 5 - **KEEPING SMALL**: SHAO (#110 - **MALE DEME IS UNNAMED** {**%30**})}
#21 {**@4**: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#163); Ego: 21 - **RELEASE**: SHIH (#131)}
#11] {**@5**: Sup: 61 - **EMBELLISHMENT**: SHIH (#224); Ego: 11 - **DIVERGENCE**: CH'A (#142)}

TELOS TOTAL: #142
ONTIC TOTAL: #84
DEME TOTAL: #110

#256 - **ONTIC TOTAL: #84** as [#200, #6, #40, #10] = *râmâh* (H7411): {**UMBRA: #245 % #41 = #40**} **1**) to cast, shoot, hurl; **1a**) (Qal); **1a1**) to throw; **1a2**) ***BOW*-*SHOOTERS***, bowmen (participle); **1b**) (Piel) to throw down; **2**) to beguile, deceive, mislead, deal treacherously; **2a**) (Piel); **2a1**) to beguile, deceive, mislead, trick; **2a2**) to deal treacherously with, betray;

#506 - **MALE TOTAL: #272** as [#6, #40, #400, #6, #4, #10, #40] /

#526 - **DEME TOTAL: #110** as [#6, #10, #6, #4, #500] = *yâdâh* (H3034): {**UMBRA: #19 % #41 = #19**} **1**) to throw, ***SHOOT***, cast; **1a**) (Qal) to shoot (arrows); **1b**) (Piel) to cast, cast down, throw down; **1c**) (Hiphil); **1c1**) to give thanks,, laud, praise; **1c2**) to confess, confess (the name of God); **1d**) (Hithpael); **1d1**) to confess (sin); **1d2**) to give thanks;

#272 - **DEME TOTAL: #110** as [#10, #6, #200, #50, #6] /

#278 - **DEME TOTAL: #110** as [#6, #10, #6, #200, #50, #6] = *yârâh* (H3384): {**UMBRA: #215 % #41 = #10**} **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;

You are forgetting something that any IDENTIFIED #511 + #38 = #549 - **mórhōsis (G3446) SCHEMA (IRISH NATIONALISM --> REDUCTIO AD HITLERUM TABLE TALK / CANON OF SUPREME MYSTERY)** perpetuated by the ***JAPAN* / *SUN* / *EVERY* *DAY* *HABITUAL*** dynamic as TETRAD MENTIONS OF [rì (日)] is inclusive of those **SNOWFLAKES (A PRESENTIMENT [Japanese: 予感] ABOUT THE RUSSIAN WINTER as IDEA: #151 - LUO SHU CENTRE STASIS): "THE RUSSIAN DOES NOT INCLINE TOWARDS A HIGHER FORM OF SOCIETY"** and by the temporal [#START ... ♻️ ... #END] interleaving with a selective **GRAPPLE (264 - *KEY*, 343 - *SCHEMA* *OF* *ACTION* / *OVERCOME* *BY* *TERROR*)@[] PROTOTYPE** dialectic as neurological stimulus (**not the HAVANA SYNDROME**) that occurs independently from the catalyst action nevertheless has a cohering effect in **"RECONCILING THE RUSSIAN TO THE FATAL NECESSITY BY EXTERNAL COMPULSION."** [HITLER IDEA #1 ON 5 JULY 1941]

yùgǎn (予感): a ***PREMONITION***; a feeling that something, often of undesirable nature, is going to happen

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

[#6, #50, #58]

yǔ (予): **1.** to give, **2.** I

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

[#42]

gǎn (感): **1.** to feel; to perceive, **2.** to feel empathy for, **3.** emotion; feeling, **4.** to touch (the heart); to move, **5.** to be thankful; to feel grateful, **6.** to influence, **7.** to shake, **8.** to exclaim; to moan, **9.** sense

REDUCTIO AD HITLERUM AS IDEA #151 - 19 FEBRUARY 1942:

"I'VE ALWAYS DETESTED ***SNOW***; BORMANN, YOU KNOW, I'VE ALWAYS HATED IT. NOW I KNOW WHY. IT WAS A PRESENTIMENT." [Page 319]

[#6, {@1: Sup: 6 - **CONTRARIETY:** LI (#6); Ego: 6 - **CONTRARIETY:** LI (#6)}

#50, {@2: Sup: 56 - **CLOSED MOUTH:** CHIN (#62); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#56)}

#58, {@3: Sup: 33 - **CLOSENESS:** MI (#95); Ego: 58 - **GATHERING IN:** HSI (#114)}

#42] {@4: Sup: 75 - **FAILURE**: SHIH (#170); Ego: 42 - **GOING TO MEET**: YING (#156 - **I DO NOT CAUSE TERRORS** {%21} / **I DO NOT CAUSE TERRORS** {%21}}}

TELOS TOTAL: #156

ONTIC TOTAL: #156

DEME TOTAL: #156

#747 - **MALE TOTAL: #170** as [#40, #1, #90, #200, #400, #10, #6] = 'ôwtsâr (H214): {**UMBRA: #297 % #41 = #10**} **1**) treasure, storehouse; **1a**) treasure (gold, silver, etc); **1b**) store, supplies of food or drink; **1c**) treasure-house, treasury; **1c1**) treasure-house; **1c2**) storehouse, magazine; **1c3**) treasury; **1c4**) ***MAGAZINE* *OF *WEAPONS* (fig. *OF* *GOD'S* *ARMOURY*)**; **1c5**) storehouses (of God for rain, ***SNOW***, hail, wind, sea);

#151 - **DEME TOTAL: #156** as [#6, #90, #50, #5] = tsinnâh (H6793): {**UMBRA: #145 % #41 = #22**} **1**) ***SOMETHING* *PIERCING*, *HOOK***, barb; **1a**) meaning dubious; **2**) coolness, ***COLD* (*OF* *SNOW*)**; **3**) shield, large shield, buckler; **3a**) ***SHIELD***;

EXCERPT FROM LETTER TO CLOCKTOWER MEDICAL CENTRE DATED 20 JUNE 2024: "With respects to the assertion of "PRACTICE ETHOS" which is claimed by your letter, it is not immediately self apparent by the PARTNERS OF THE PRACTICE usage of a cross on a red square for its logo, whether this as an absurdity thereby constitutes a conformity to the Chinese notion: gōu (鉤): to ***HOOK***; shí (十): ten; zì (字): a symbol; a work of calligraphy. If so what then is implied by an interpretation of it as a religious symbol in being an **#92 = [#14, #51, #27]** as [#80, #8, #4] = pachad (H6343): ***OBJECT* *OF* *DREAD*** as an immutable foreboding to continually remind us of ROMAN DOMINION by its capacity whether ORGANISATIONALLY or by NEOPHYTE AGENCY to compel a CORPORAL or CAPITAL PUNISHMENT, and if so what is the nature of any Christian association as organizational ethos?

#418 - **MALE TOTAL: #90** as [#6, #10, #2, #100, #300] = bâqash (H1245): {**UMBRA: #402 % #41 = #33**} **1**) to seek, require, desire, exact, request; **1a**) (Piel); **1a1**) to seek to find; **1a2**) to seek to secure; **1a3**) ***TO* *SEEK* *THE* *FACE***; **1a4**) to desire, demand; **1a5**) to require, exact; **1a6**) to ask, request; **1b**) (Pual) to be sought;

#916 - **MALE TOTAL: #90** as [#6, #30, #300, #80, #500] = shâphak (H8210): {**UMBRA: #400 % #41 = #31**} **1**) to pour, pour out, spill; **1a**) (Qal); **1a1**) to pour, pour out; **1a2**) ***TO* *SHED* (*BLOOD*)**; **1a3**) to pour out (anger or heart) (fig); **1b**) (Niphal) to be

poured out, be shed; **1c)** (Pual) to be poured out, be shed; **1d)**
(Hithpael); **1d1)** to be poured out; **1d2)** to pour out oneself;

#821 - FEME TOTAL: #92 as [#1, #20, #800] = 'âkaph (H404):
{**UMBRA: #101 % #41 = #19**} **1)** ***PRESS*, *URGE*, *BEND***; **1a)**
(Qal); **1a1)** to crave;



<<https://www.latimes.com/politics/story/2024-07-14/bloodied-defiant-trump-with-raised-fist-an-enduring-image-that-will-fuel-his-campaign>>

#1145 - MALE TOTAL: #272 as [#300, #400, #80, #300, #5, #10, #50] /
#1705 - FEME TOTAL: #490 as [#300, #400, #80, #300, #70, #50, #300, #5, #200] = týptō (G5180): {**UMBRA: #1880 % #41 = #35**} **1)** to strike, beat, smite; **1a)** with a staff, a whip, ***THE* *FIST***, the hand; **1b)** of mourners, to smite their breast; **2)** to smite one on whom he inflicts punitive evil; **3)** to smite; **3a)** metaphor i.e. ***TO* *WOUND*, *DISQUIET* *ONE'S* *CONSCIENCE***;

"BUT WHEN YE SIN SO AGAINST THE BRETHREN, AND ***WOUND*-G5180** THEIR WEAK CONSCIENCE, YE SIN AGAINST CHRIST."
[1Corinthians 8:12]

[**IMAGES (LEFT: EVAN VUCCI; CENTRE: JOE ROSENTHAL "RAISING THE FLAG ON IWO JIMA" 23 FEBRUARY 1945 / ASSOCIATED PRESS):** BLOODIED, DEFIANT TRUMP WITH RAISED ***FIST*** AS HE IS SURROUNDED BY SECURITY AGENTS AFTER SATURDAY 13 JULY 2024 ASSASSINATION ATTEMPT WHICH IS BEING INVESTIGATED BY THE FBI AS A POSSIBLE ACT OF DOMESTIC TERRORISM LEAVING DEAD A CAREER FIRE FIGHTER NAMED COREY COMPERATORE (**RIGHT** COURTESY STEVE WARHEIT) PICTURED DURING A FISHING TRIP.

#62 - DEME TOTAL: #110 as [#5, #4, #3, #10, #40] = dâg (H1709): {**UMBRA: #7 % #41 = #7**} **1)** ***FISH***;

THE DEFIANT GESTURE DURING HIS SATURDAY NIGHT RALLY IN PENNSYLVANIA, AFTER NARROWLY ESCAPING AN ASSASSINATION ATTEMPT, SHOWED TRUMP'S INSTINCTUAL UNDERSTANDING THAT A VISUAL SHOW OF ***STRENGTH*** IS LIKELY TO FUEL THE REST OF HIS PRESIDENTIAL CAMPAIGN. BY 1814 HOURS TRUMP'S MOTORCADE WAS RACING FROM THE SCENE, AND IN A LATER STATEMENT TRUMP'S CAMPAIGN SAID HE WAS CHECKED OUT AT A LOCAL MEDICAL FACILITY.

<<http://www.grapple369.com/Savvy/?date:2024.7.13&time:18.10&heuristic&lexicon:G5180,G191&male:272,269&run:Mystery&tetra:69>>

#816 - MALE TOTAL: #272 as [#1, #20, #70, #400, #200, #70, #40, #5, #9, #1] /
#2043 - MALE TOTAL: #269 as [#1, #20, #70, #400, #200, #1, #300, #800, #200, #1, #50] = akouō (G191): {**UMBRA: #1291 % #41 = #20**} **1)** to be endowed with the faculty of hearing, not deaf; **2)** to hear; **2a)** to attend to, consider what is or has been said; **2b)** to understand, perceive the sense of what is said; **3)** to hear something; **3a)** to perceive by the ear what is announced in one's presence; **3b)** to get by hearing learn; **3c)** ***A* *THING* *COMES* *TO* *ONE'S* *EARS***, to find out, learn; **3d)** to give ear to a teaching or a teacher; **3e)** ***TO* *COMPREHEND*, *TO* *UNDERSTAND***;

"I WAS SHOT WITH A BULLET THAT **#151 / DEME: #156** = tsinnâh (H6793): ***PIERCED*** THE UPPER PART OF MY RIGHT ***EAR***," TRUMP SAID IN A STATEMENT. "I KNEW IMMEDIATELY THAT SOMETHING WAS WRONG IN THAT I HEARD A WHIZZING SOUND, SHOTS, AND IMMEDIATELY FELT THE BULLET RIPPING THROUGH THE SKIN. MUCH BLEEDING TOOK PLACE, SO I REALIZED THEN WHAT WAS HAPPENING."

"HE DIDN'T MISS A BEAT. I CAN'T BELIEVE HE HAD SUCH SELF-AWARENESS AND CONSCIOUSNESS TO CONTINUE TO CAMPAIGN WHILE HE'S BEING HAULED OFF," SAID JOAN HOFF, A MONTANA STATE UNIVERSITY HISTORY PROFESSOR AND FORMER DIRECTOR OF THE CENTER FOR THE STUDY OF THE PRESIDENCY IN NEW YORK]

#79 - ONTIC TOTAL: #156 as [#10, #4, #10, #5, #50] = yâd (H3027): {**UMBRA: #14 % #41 = #14**} **1)** hand; **1a)** ***HAND* (*OF* *MAN*)**; **1b)** ***STRENGTH*, *POWER* (fig.)**; **1c)** side (of land), part, portion (metaph.) (fig.); **1d)** (various special, technical senses); **1d1)** sign, monument; **1d2)** part, fractional part, share; **1d3)** time, repetition; **1d4)** axle-trees, axle; **1d5)** stays, support (for laver); **1d6)** tenons (in tabernacle); **1d7)** a phallus, a hand (meaning unsure); **1d8)** wrists;

Would you be so kind as to clarify the exact meaning of such a **GROTESQUE MANIFESTO** in accordance with your MISSION STATEMENT: "TO TREAT PATIENTS COURTEOUSLY AND WITH RESPECT TO THEIR INDIVIDUAL NEEDS AND MAKE EVERY EFFORT TO PROVIDE THIS SERVICE IN A FRIENDLY, CARING AND PROFESSIONAL ENVIRONMENT."

<<http://www.grapple369.com/Groundwork/Executive%20Summary%20Chinese%20State%20Visit%2015%20to%2018%20JUNE%202024.pdf>>

These matters were summarised by an EMAIL @ 0745 / 0811 HOURS ON 20 JUNE 2024: "**EXECUTIVE SUMMARY COMMAND / CONTROL / ADMINISTRATION / GUIDING PRINCIPLE / STASIS ON CHINESE STATE VISIT OF 15 TO 18 JUNE 2024**" as voluntary citizen initiative which augments (**S.VIII - LETTERS PATENT**) the ADMINISTRATION OF GOVERNMENT upon 17 JUNE 2024 when the MEMORANDUM OF UNDERSTANDING (MoU) for the Australia-China bilateral Strategic Economic Dialogue (SED) was signed...."

ITS ONLY INFORMAL RESEARCH AS THE PRODUCT OF SELF EDUCATION.

X:TWITTER (@AFP) @ 1930 HOURS ON 8 AUGUST 2024: "Nagasaki's mayor said Thursday it was "unfortunate" that US and British ambassadors have refused to attend a xiū (修): ***CEREMONY*** marking the 1945 atomic bombing of the Japanese city because Israel was snubbed.



<<https://x.com/AFP/status/1821478961915764892>>

But he defended the decision not to invite Israel to Friday's annual event, repeating that it was "not political" but to avoid possible protests related to the Gaza conflict.

"It is unfortunate that they have communicated to us that their ambassadors are not able to attend," Shiro Suzuki told reporters.

"We made a comprehensive decision not for political reasons. We want to conduct a smooth **xiū** (修): ***CEREMONY*** in a peaceful and solemn environment.

The United States, Britain, France, Italy and the European Union -- plus reportedly Canada and Australia -- are all sending diplomats below ambassador level to the **xiū** (修): ***CEREMONY***.

Only the US and British embassies made an explicit link to Nagasaki's decision not to invite Israel's ambassador Gilad Cohen, although a source told AFP that Italy's move was also a direct consequence." <<https://www.rfi.fr/en/international-news/20240808-nagasaki-mayor-defends-israel-snub-at-a-bomb-memorial>>

<<http://www.grapple369.com/Savvy/?feme:235&male:397&run:Mystery&tetra:61>>

#61 - 𠄎飾 = #235 / #397 / #512

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

RANGE: 18 to noon 22 SEPTEMBER

APPRAISAL #7: Talk of current affairs is taboo. (不丁言時)

Fine subtlety in phrasing, though, (微於辭)

Shows suspect points to those on high. (見上疑)

FATHOMING #7: Times when one should not speak Mean: (不丁言時)

MEANS: How else can it be clarified? (何可章也)

wēi (微): **1.** small; tiny, **2.** trifling, **3.** if it had not been for, **4.** to decline; to wane, **5.** profound, **6.** slightly, **7.** miro, **8.** to hide; to conceal, **9.** is not, **10.** lowly, **11.** few, **12.** unclear, **13.** ***SECRETLY***, **14.** Wei

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

cí (辭): **1.** words; speech; expression; phrase; dialog, **2.** to resign, **3.** to dismiss; to fire, **4.** rhetoric, **5.** to say goodbye; to take leave, **6.** ci genre poetry, **7.** to avoid; to decline, **8.** ***CAUSE* *FOR* *GOSSIP*;**

REASON* *FOR* *CONDEMNATION, **9.** to tell; to inform, **10.** to blame; to criticize

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

#636 = [**#3, #6, #8, #10, #11, #31, #35, #36, #45, #51, #55, #56, #61, #73, #75, #80**]

#1284 - MALE TOTAL: #636 as [**#5, #60, #70, #400, #200, #10, #1, #200, #9, #8, #200, #70, #40, #1, #10**] = **exousiázō (G1850)**: **{UMBRA: #1553 % #41 = #36} 1)** ***TO* *HAVE* *POWER* *OR* *AUTHORITY*, *USE* *POWER***; **1a)** to be master of any one, exercise authority over one; **1b)** to be master of the body; **1b1)** to have full and entire authority over the body; **1b2)** to hold the body subject to one's will; **1c)** to be brought under the power of anyone;

REDUCTIO AD HITLERUM AS IDEA #21 - 21 SEPTEMBER 1941:

"The Czechs are the people who will be most upset by the decline of Bolshevism, for it's they who have always looked with ***SECRET*** **{#522 - MALE TOTAL: #235** as [**#6, #10, #60, #400, #40, #6**] = **çâtham (H5640)**: ***SECRET***} hope towards Mother Russia.

"AND HE SAID UNTO THEM, WHY ARE YE TROUBLED?"

#235 - FEME TOTAL: #235 as [**#1, #50, #1, #2, #1, #10, #50, #70, #50**] = **anabaínō (G305)**: **{UMBRA: #915 % #41 = #13} 1)** ascend; **1a)** to go up; **1b)** to rise, mount, be borne up, spring up;

AND WHY DO THOUGHTS ***ARISE*-G305** IN YOUR HEARTS?" [Luke 24:38]

#397 - FEME TOTAL: #397 as [**#1, #80, #70, #4, #5, #4, #5, #10, #3, #40, #5, #50, #70, #50**] = **apodeíknymi (G584)**: **{UMBRA: #690 % #41 = #34} 1)** to point away from one's self, to point out, show forth, to expose to view, exhibit; **2)** ***TO* *DECLARE*, *TO* *SHOW*, *TO* *PROVE* *WHAT* *KIND* *OF* *PERSON* *ANYONE* *IS***, to prove by arguments, demonstrate;

#1373 - MALE TOTAL: #397 as [**#1, #50, #1, #20, #400, #700, #1, #200**] = **anakýptō (G352)**: **{UMBRA: #1652 % #41 = #12} 1)** to raise or lift one's self up; **1a)** one's body; **1b)** one's soul; **1b1)** ***TO* *BE* *ELATED* *OR* *EXALTED***;

When we learnt of the fall of Port Arthur (**1 AUGUST, 1904 – 2 JANUARY, 1905**), the little Czechs in my class at school wept—while the

rest of us ***EXULTED***! It was then that my feeling for ***JAPAN*** was born." [page 35]

X:TWITTER (@Jerusalem_Post) @ 1548 HOURS ON 8 AUGUST 2024: "Nagasaki mayor claims excluding Israeli representative from annual Nagasaki atomic bomb peace memorial ceremony is not political" <https://x.com/jerusalem_post/status/1821423285835305434>

DOLF @ 1713 HOURS ON 8 AUGUST 2024: "Neither is our syncretic progression of the news media statement "CHINA MAKES ITS BID FOR GLOBAL AI GOVERNANCE" political but for the sake of humankind.

I QUOTE: "Nevertheless, the declaration concluded, "We are fully aware that the implementation of this declaration requires our joint efforts. We look forward to positive responses from governments, sci-tech communities, industrial communities and other stakeholders around the world. Together, let us promote the healthy development of AI, ensure AI safety, and empower the common future of mankind with AI."

However, JACKSON said, one commitment not made in the declaration is a promise to refrain from using AI from a military perspective."

Wherein we demonstrated that [dropping an atomic bomb on Nagasaki] was well deserved and according to law for which no compensation ought ever be paid by associating our NEURAL LINGUISTIC PRAGMA obtained from **COGITO@[] ARRAYS** assigned to TETRA: **#51 - 𠄎常 = #225 / #502 TO 6 AUGUST AND #52 - 𠄎度 = #226 / #503 TO 9 AUGUST.** See narrative above."

<<http://www.grapple369.com/Savvy/?feme:187&male:349&run:Mystery&tetra:13>>

#13 - 𠄎增 = #187 / #349 / #464

COGITO: [**#55, #6, #69, #20, #70**] as **#13 - INCREASE (TSENG)**
RANGE: **14 to noon 18 FEBRUARY**

APPRAISAL #2: To increase his search for glory (不增其方)
Without squaring his inner life (而增其光)
Is benighted. (冥)

FATHOMING #2: Not increasing his 'squareness' (不增其方)
MEANS: He only embellishes the outside. (徒飾外也)

tú (徒): **1.** apprentice; disciple, **2.** follower; believer, **3.** only, **4.** to go by foot; to walk, **5.** empty, **6.** a [bad] person, **7.** infantry, **8.** a pawn, **9.** a conscript; a corvee; a convict doing forced labor, **10.** a group; a crowd, **11.** a companion; a colleague, **12.** ***IN* *VAIN***, **13.** unexpectedly

shì (飾): **1.** to decorate; to ornament; to adorn, **2.** to deceive

wài (外): **1.** ***OUTSIDE***, **2.** out; outer, **3.** external; outer, **4.** ***FOREIGN* *COUNTRIES***, **5.** exterior; outer surface, **6.** a remote place, **7.** maternal side; wife's family members, **8.** husband, **9.** other, **10.** to be extra; to be additional, **11.** unofficial; informal; exoteric, **12.** role of an old man, **13.** to drift apart; to become estranged, **14.** to betray; to forsake

REDUCTIO AD HITLERUM AS IDEA #148 - 17 FEBRUARY 1941: "In 1925 I wrote in Mein Kampf (and also in an unpublished ***WORK***) that world Jewry saw in ***JAPAN*** an opponent beyond its reach.

#511 - FEME TOTAL: #187 as [#40, #30, #1, #20, #400, #20] = m^olâ'kâh (H4399): {UMBRA: #96 % #41 = #14} 1) occupation, work, business; 1a) occupation, business; 1b) property; 1c) *WORK*** (***SOMETHING* *DONE* *OR* *MADE***); 1d) workmanship; 1e) service, use; 1f) public business; 1f1) political; 1f2) religious;**

#1174 - MALE TOTAL: #349 as [#3, #50, #800, #200, #70, #40, #1, #10] = ginôskō (G1097): {UMBRA: #1883 % #41 = #38} 1) to learn to know, come to know, get a knowledge of perceive, feel; 1a) to become known; 2) to know, understand, perceive, have knowledge of; 2a) *TO* *UNDERSTAND***; 2b) to know; 3) Jewish idiom for sexual intercourse between a man and a woman; 4) to become acquainted with, to know;**

The racial instinct is so developed amongst the Japanese that the Jew realises he cannot attack ***JAPAN*** from within. He is therefore compelled to act from ***OUTSIDE***. It would be to the considered interests of ***ENGLAND*** and the ***UNITED* *STATES*** to come to an ***UNDERSTANDING*** with ***JAPAN***, but the Jew will strive to prevent such an ***UNDERSTANDING***. I gave this warning ***IN* *VAIN***.

#258 as [#50, #8, #200] = nachar (H5170): {UMBRA: #258 % #41 = #12} 1) *SNORTING***;**

#126 as [#60, #6, #60] / #196 as [#60, #6, #60, #10, #20, #40] = çûwç (H5483): {UMBRA: #126 % #41 = #3} 1) swallow, swift; 2) *HORSE***; 2a) chariot horses;**

#592 - FEME TOTAL: #187 as [#6, #10, #200, #70, #300, #6] = rā'ash (H7493): {UMBRA: #570 % #41 = #37} **1**) to quake, shake; **1a**) (Qal) to quake, shake; **1b**) (Niphal) to be made to quake; **1c**) (Hiphil); **1c1**) *TO* *CAUSE* *TO* *QUAKE***;** **1c2**) to cause to spring or leap (of horse);

"THE *SNORTING*-H5170 OF HIS *HORSES*-H5483 WAS HEARD FROM DAN: THE WHOLE LAND *TREMBLED*-H7493 AT THE SOUND OF THE NEIGHING OF HIS STRONG ONES; FOR THEY ARE COME, AND HAVE DEVoured THE LAND, AND ALL THAT IS IN IT; THE CITY, AND THOSE THAT DWELL THEREIN." [Jeremiah 8:16]

#1124 - MALE TOTAL: #349 as [#700, #5, #400, #4, #5, #10] = pseûdos (G5579): {UMBRA: #1379 % #41 = #26} **1**) a lie; **2**) *CONSCIOUS* *AND* *INTENTIONAL* *FALSEHOOD***;** **3**) in a broad sense, whatever is not what it seems to be; **3a**) of perverse, impious, deceitful precepts;

A question arises. Does the Jew act *CONSCIOUSLY* and by calculation, or is he driven on by his instinct? I cannot answer that question.

#349 - FEME TOTAL: #349 as [#80, #5, #80, #70, #50, #9, #5, #50] = páschō (G3958): {UMBRA: #1681 % #41 = #41} **1**) to be affected or have been affected, to feel, have a sensible experience, to undergo; **1a**) in a good sense, to be well off, in good case; **1b**) in a bad sense, to suffer sadly, be in a bad plight; **1b1**) of a *SICK* *PERSON***;**

The intellectual élite of Europe (whether professors of faculties, high officials, or whatever else) never understood anything of this problem. The élite has been stuffed with *FALSE* ideas, and on these it lives. It propagates a science that causes the greatest possible damage. Stunted men have the philosophy of stunted men. They love neither strength nor health, and they regard weakness and *SICKNESS* as supreme values." [page 314, 315]

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

#1309 = [#1, #2, #7, #8, #18, #23, #24, #33, #36, #37, #38, #41, #47, #48, #50, #52, #57, #58, #61, #66, #68, #69, #73, #76, #77, #78, #80, #81]

tiān (天): **1.** day, **2.** day, **3.** *HEAVEN*, **4.** nature, **5.** sky, **6.** weather, **7.** father; husband, **8.** a necessity, **9.** *SEASON*, **10.** *DESTINY*, **11.** very high; sky high [prices], **12.** very

#419 - DEDICATION OF *TEMPLE* *VENUS* *GENETRIX* ON NOUS #33 AS 26 SEPTEMBER 46 BCE as [#5, #400, #2, #6, #1, #5] /

#1309 as [#400, #2, #6, #1, #400, #500] = t^ebûw'âh (H8393): {UMBRA: #414 % #41 = #4} **1**) produce, product, revenue; **1a**) product, yield, crops (of the earth usually); **1b**) income, revenue; **1c**) *GAIN* (*OF* *WISDOM*) (fig); **1d**) *PRODUCT* *OF* *LIPS* (fig);

"A JUBILEE SHALL THAT FIFTIETH YEAR (ie. IF 49 x 364 days then IPSO FACTO 24 x 7 x 13 x 49 = 6J or 294 x 364 years or 293 x 365.2423 tropical years) BE UNTO YOU: YE SHALL NOT SOW, NEITHER REAP THAT WHICH GROWETH OF ITSELF IN IT, NOR GATHER THE GRAPES IN IT OF THY VINE UNDRESSED. FOR IT IS THE JUBILEE; IT SHALL BE HOLY UNTO YOU: YE SHALL EAT THE *INCREASE*-H8393 THEREOF OUT OF THE FIELD. IN THE YEAR OF THIS JUBILEE YE SHALL RETURN EVERY MAN UNTO HIS POSSESSION." [Leviticus 25:11-13]

#656 as [#40, #5, #200, #200, #10, #1, #200] = Messías (G3323): {UMBRA: #656 % #41 = #41} **0**) Messias = 'anointed'; **1**) the Greek form of Messiah; **2**) a name of Christ;

#656 = [#49, #72, #9, #54, #65, #34, #25, #70, #33, #10, #73, #28, #17, #48, #57, #12]

49	72	9	54	65
12	32	77	14	34
57	23	41	59	25
48	68	5	50	70
17	28	73	10	33



#151 - PRESENTMENT = [#5, #32, #59, #14, #41]

#881 - DEME TOTAL: #151 as [#40, #5, #400, #30, #6, #400] = châtâh (H2372): {UMBRA: #20 % #41 = #20} **1**) to see, perceive, look, behold, prophesy, provide; **1a**) (Qal); **1a1**) to see, behold; **1a2**) *TO* *SEE* *AS* *A**SEER* *IN* *THE* *ECSTATIC* *STATE*; **1a3**) to see, perceive; **i**) with the intelligence; **ii**) to see (by experience); **iii**) to provide;

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE *DAY*-G5459 *STAR*-G5459 ARISE IN YOUR HEARTS:

#2440 [Male: **#288** - **DEDICATION OF *TEMPLE* *VENUS***
***GENETRIX* ON NOUS #33 AS 26 SEPTEMBER 46 BCE**; Feme:
#334] as [**#500, #800, #200, #500, #70, #100, #70, #200**] =
phōsphóros (G5459): {**UMBRA: #2440 % #41 = #21**} **1**) light
bringing, giving light; **2**) ***THE* *PLANET* *VENUS***, the morning star,
day star; **3**) metaphor: ***CHRIST***;

KNOWING THIS FIRST, THAT NO PROPHECY OF THE SCRIPTURE IS OF
ANY PRIVATE INTERPRETATION. FOR THE PROPHECY CAME NOT IN OLD
TIME BY THE WILL OF MAN: BUT HOLY MEN OF GOD SPAKE AS THEY
WERE MOVED BY THE HOLY GHOST." [2Peter 1:19-21]

#1 - CENTRE (CHUNG) - ≡ 中 =
#175 / #452

#742 - FEME TOTAL: #175 as [**#6, #30, #70, #6, #30, #600**] =
'ôwlâm (H5769): {**UMBRA: #146 % #41 = #23**} **1**) long duration,
antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old,
ancient, world; **1a**) ***ANCIENT* *TIME***, long time (of past); **1b**) (of
future); **1b1**) for ever, always; **1b2**) continuous existence, perpetual;
1b3) everlasting, indefinite or unending future, eternity;

**REDUCTIO AD HITLERUM AS IDEA #1 ON 5 JULY 1941: "ARYANS
AND RUSSIANS:** What we need is a collective view of people's wish to
live and manner of living.

We must distinguish between the Fascist popular movement and the
popular movement in Russia. **THE FASCIST MOVEMENT IS A
SPONTANEOUS *RETURN* TO THE TRADITIONS** (eg: **JULIAN
CALENDAR 365.25 days by edict took effect on 1 January 45 BCE /
#175 - VENUS: Temple of Venus Genetrix: the founding goddess of
the Julian gens which with the gens Claudia formed the Julio-
Claudian dynasty was dedicated to the goddess on 26 SEPTEMBER
46 BCE by JULIUS CAESAR) OF ANCIENT ROME.** The Russian
movement has an essential tendency towards anarchy.

By instinct, the Russian does not incline towards a higher form of society.
Certain peoples can live in such a way that with them a collection of
family units does not make a whole; and although Russia has set up a
social system which, judged by Western standards, qualifies for the
designation " State ", it is not, in fact, a system which is either congenial
or natural to her." [page 3]

[#72, {@1: Sup: 72 - **HARDNESS**: CHIEN (#72); Ego: 72 - **HARDNESS**: CHIEN (#72)}
 #34, {@2: Sup: 25 - **CONTENTION**: CHENG (#97); Ego: 34 - **KINSHIP**: CH'IN (#106 - **MALE DEME IS UNNAMED** {%29})}
 #10, {@3: Sup: 35 - **GATHERING**: LIEN (#132); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#116)}
 #48] {@4: Sup: 2 - **FULL CIRCLE**: CHOU (#134 - **MALE DEME IS UNNAMED** {%34}); Ego: 48 - **RITUAL**: LI (#164)}

TELOS TOTAL: #164
DEME CHECKSUM TOTAL: #240

#164 - FEME CHECKSUM TOTAL: #164 as [#5, #30, #9, #70, #50]
 /

#483 = #451 - PRAXIS OF RATIONALITY + #32 - LEGION (CHUANG) as [#5, #30, #8, #30, #400, #9, #1] /

#922 - FEME CHECKSUM TOTAL: #274 as [#5, #30, #9, #70, #400, #200, #8, #200] = érchomai (G2064): {**UMBRA: #826 % #41 = #6**} **1**) to come; **1a**) ***OF*** ***PERSONS***; **1a1**) to come from one place to another, and used both of persons arriving and of those ***RETURNING***; **1a2**) to appear, make one's appearance, come before the public; **1b**) metaph.; **1b1**) to come into being, arise, come forth, show itself, find place or influence; **1b2**) be established, become known, to come (fall) into or unto; **1c**) to go, to follow one;

#326 - FEME CHECKSUM TOTAL: #164 as [#1, #50, #5, #7, #8, #200, #5, #50] = anazáō (G326): {**UMBRA: #860 % #41 = #40**} **1**) live again, recover life; **1a**) to be restored to a correct life; **1a1**) ***OF*** ***ONE*** ***WHO*** ***RETURNS*** ***TO*** ***A*** ***BETTER*** ***MORAL*** ***STATE***; **1b**) to revive, regain strength and vigour;

#948 - MALE CHECKSUM TOTAL: #134 as [#100, #800, #40, #8] = Rhómē (G4516): {**UMBRA: #948 % #41 = #5**} **0**) Rome = 'strength'; **1**) the famous capital of the ancient world;

#676 - DEME CHECKSUM TOTAL: #240 as [#6, #30, #300, #40, #300] = shemesh (H8121): {**UMBRA: #640 % #41 = #25**} **1**) ***SUN***; **1a**) sun; **1b**) sunrise, sun-rising, east, sun-setting, west (of direction); **1c**) sun (as object of illicit worship); **1d**) openly, publicly (in other phrases); **1e**) pinnacles, battlements, shields (as glittering or shining);

#336 - MALE CHECKSUM TOTAL: #134 as [#300, #1, #30, #5] = sh'ôwl (H7585): {**UMBRA: #337 % #41 = #9**} **1**) sheol, underworld, grave, hell, pit; **1a**) ***THE*** ***UNDERWORLD***; **1b**) Sheol - the OT

designation for the abode of the dead; **1b1**) place of no return; **1b2**) without praise of God; **1b3**) wicked sent there for punishment; **1b4**) righteous not abandoned to it; **1b5**) of the place of exile (fig); **1b6**) of extreme degradation in sin;

#5 - KEEPING SMALL (SHAO) - 三

少 = #179 / #456

#1232 - FEME TOTAL: #179 as [#2, #200, #10, #400, #20, #600] = b^eriyth (H1285): {UMBRA: #612 % #41 = #38} 1) covenant, alliance, pledge; 1a) between men; 1a1) treaty, alliance, league (man to man); 1a2) *CONSTITUTION*, *ORDINANCE* (*MONARCH* *TO* *SUBJECTS*); 1a3) agreement, pledge (man to man); 1a4) alliance (of friendship); 1a5) alliance (of marriage); 1b) between God and man; 1b1) alliance (of friendship); 1b2) covenant (divine ordinance with signs or pledges); 1c) (phrases); 1c1) covenant making; 1c2) covenant keeping; 1c3) covenant violation;

"AND I WILL ESTABLISH MY *COVENANT*-H1285 BETWEEN ME AND THEE AND THY SEED AFTER THEE IN THEIR GENERATIONS FOR AN EVERLASTING *COVENANT*-H1285, TO BE A GOD UNTO THEE, AND TO THY SEED AFTER THEE... WHEREFORE THE CHILDREN OF ISRAEL SHALL KEEP THE SABBATH, TO OBSERVE THE SABBATH THROUGHOUT THEIR GENERATIONS, FOR A PERPETUAL *COVENANT*-H1285." [Genesis 17:7, Exodus 31:16]

REDUCTIO AD HITLERUM AS IDEA #5 ON 21 / 22 JULY 1941:

"SIMILARITIES BETWEEN GERMANY AND ITALY—DANTE AND LUTHER—THE DUCE IS ONE OF THE CAESARS—THE MARCH ON ROME—A TURNING- POINT IN HISTORY: It's remarkable to observe the resemblances between the evolution of Germany and that of Italy. The creators of the language, Dante and Luther, rose against the ecumenical desires of the papacy.

Each of the two nations was led to unity, against the *DYNASTIC* *INTERESTS*, by one man. They achieved their unity against the will of the Pope.

#419 - DEDICATION OF *TEMPLE* *VENUS* *GENETRIX* ON

NOUS #33 AS 26 SEPTEMBER 46 BCE as [#4, #70, #3, #40, #1, #300, #1] = dógma (G1378): {UMBRA: #118 % #41 = #36} 1) doctrine, decree, ordinance; 1a) of public decrees; 1b) of the Roman Senate; 1c) of rulers; 2) the rules and requirements of the law of Moses;

carrying a suggestion of severity and of threatened judgment; **3)** of certain decrees of the apostles relative to right living;

If the Greek: *Ἰταλία* (Italía) means ***CALF*-*LIKE*** and **#175 - TEMPLE OF VENUS (*GOLDEN*) GENETRIX: THE FOUNDING GODDESS OF THE JULIAN GENS** THEN THE **GOLDEN-CALF** REFERS TO THE **@1 / @5 - IMMATERIAL #1080 - HETEROS NUMBER ELEMENTS** AS ROMAN CATHOLIC / ISLAMIC (et al) IDOLATRY.

#352 as [#10, #300, #1, #30, #10, #1] = Italía (G2482): {UMBRA: #352 % #41 = #24} 0) Italy = '***CALF* *LIKE***'; **1)** the whole peninsula between the Alps and the Straits of Messina;

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

#177 = [#2, #4, #18, #22, #23, #46, #62]

jīn (金): **1. *GOLD***, **2. money**, **3. Jin; Kim**, **4. Kangxi radical 167**, **5. Later Jin Dynasty; Jin Dynasty**, **6. metal**, **7. hard**, **8. a unit of money in China in historic times**, **9. *GOLDEN***; gold colored, **10. a weapon**, **11. valuable**, **12. metal agent**, **13. cymbals**, **14. *VENUS***

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

#149 = [#68, #81]

xīng (星): **1. a star; a planet**, **2. Xing**, **3. traveling at high speed**, **4. a celebrity**, **5. a spark**, **6. a point of light**, **7. markings on a balance arm**, **8. small; minute**, **9. star-white**, **10. numerous and scattered everywhere**

#80 = [#38, #42]

yì (意): **1. idea**, **2. *ITALY*** (abbreviation), **3. a wish; a desire; intention**, **4. mood; feeling**, **5. will; willpower; determination**, **6. bearing; spirit**, **7. to think of; to long for; to miss**, **8. to anticipate; to expect**, **9. to doubt; to suspect**, **10. meaning**, **11. a suggestion; a hint**, **12. an understanding; a point of view**, **13. or**, **14. Yi**

#80 - FEME TOTAL: #80 as [#5, #20, #5, #50] = 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;

#257 = [#2, #4, #18, #22, #23, #46, #62, #38, #42]

#257 as [#50, #7, #200] = nâzar (H5144): {UMBRA: #257 % #41 = #11} 1) to dedicate, consecrate, separate; **1a)** (Niphal) to dedicate oneself, devote oneself; **1b)** (Hiphil) to keep sacredly separate; **2)** (Hiphil) ***TO* *BE* *A* *NAZARITE***, live as a Nazarite;

I must say, I always enjoy meeting the Duce. He's a great personality. It's curious to think that, at the same period as myself, he was working in the building trade in Germany. Our programme was worked out in 1919, and at that time I knew nothing about him. Our doctrines are based on the foundations proper to each of them, but every man's way of thinking is a result. Don't suppose that events in Italy had no influence on us. The brown shirt would probably not have existed without the black shirt. The march on Rome, in 1922, was one of the turning-points of history. The mere fact that anything of the sort could be attempted, and could succeed, gave us an impetus. A few weeks after the march on Rome, I was received by the Minister Schweyer. That would never have happened otherwise.

If Mussolini had been outdistanced by Marxism, I don't know whether we could have succeeded in holding out. At that period National Socialism was a very fragile growth.

If the Duce were to die, it would be a great misfortune for Italy. As I walked with him in the gardens of the Villa Borghese, I could easily compare his profile with that of the Roman busts, and **I REALISED HE WAS ONE OF THE CAESARS**. There's no doubt at all that Mussolini is the heir of the great men of that period. Despite their weaknesses, the Italians have so many qualities that make us like them.

ITALY IS THE COUNTRY WHERE INTELLIGENCE CREATED THE NOTION OF THE STATE. THE ROMAN EMPIRE IS A GREAT POLITICAL CREATION, THE GREATEST OF ALL." [pages 9, 10]

#1310 - MALE TOTAL: #399 as [#1, #50, #9, #100, #800, #80, #70, #200] = ánthrōpos (G444): {UMBRA: #1310 % #41 = #39} 1) *A* *HUMAN* *BEING*, *WHETHER* *MALE* *OR* *FEMALE*; **1a)** generically, to include all human individuals; **1b)** to distinguish man from beings of a different order; **1b1)** of animals and plants; **1b2)** of from God and Christ; **1b3)** of the angels; **1c)** with the added notion of weakness, by which man is led into a mistake or prompted to sin; **1d)** with the adjunct notion of contempt or disdainful pity; **1e)** with reference to two fold nature of man, body and soul; **1f)** with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God; **1g)** with reference to

sex, a male; **2)** indefinitely, someone, a man, one; **3)** in the plural, people; **4)** joined with other words, merchantman;

REDUCTIO AD HITLERUM AS IDEA #27 - 27 / 28 SEPTEMBER

1941: "By considering what Bolshevism has made of man, one realises that the foundation of all education should be respect —respect towards **tiān yì** (天意): ***PROVIDENCE*** (or the unknown, or Nature, or whatever name one chooses) (**WILL OF HEAVEN** or **WILL OF THE EMPEROR --> EMPEROR'S POWER OVER THE WORLD** (權禦天下): **#116 = [#10, #71, #2, #33]**). Secondly, the respect that youth owes to maturity. If this respect is lacking, a man falls below the level of the animal. His intelligence, when it ceases to be controlled, turns him into a ***MONSTER***.

#561 - FEME TOTAL: #237 as [#20, #1, #300, #5, #20, #100, #10, #50, #5, #50] = **katakrynō** (G2632): **{UMBRA: #1302 % #41 = #31} 1) *TO* *GIVE* *JUDGMENT* *AGAINST*, *TO* *JUDGE* *WORTHY* *OF* *PUNISHMENT*; 1a)** to condemn; **1b)** by one's good example to render another's wickedness the more evident and censurable;

#885 - FEME TOTAL: #399 as [#80, #5, #100, #10, #5, #80, #1, #300, #8, #200, #1, #40, #5, #50] = **peripatéō** (G4043): **{UMBRA: #1381 % #41 = #28} 1)** to walk; **1a)** to make one's way, progress; to make due use of opportunities; **1b)** Hebrew for, to live; **1b1) *TO* *REGULATE* *ONE'S* *LIFE*; 1b2)** to conduct one's self; **1b3)** to pass one's life;

The Russian finds his place in human society only in its collectivist form—that is to say, he is tied to work by a horrible compulsion. The spirit of society, mutual consideration, etc., are to him things unknown.

<<http://www.grapple369.com/Savvy/?feme:237&male:399&run:Mystery&tetra:63>>

#63 - 視 = #237 / #399 / #514

COGITO: [#63, #18, #23, #25, #65] as **#63 - WATCH** (SHIH)
RANGE: 27 SEPTEMBER to noon 01 OCTOBER

APPRAISAL #3: Making his virtue seen, (視其德)

He is fit to support (可以幹)

The realm of the king. (王之國)

FATHOMING #3: Supports whose virtues are revealed (視德之幹)

MEANS: Only then can perfection exist. (乃能有全也)

shì (視): **1.** to look at; to see, **2.** to observe; to inspect, **3.** to regard, **4.** to show; to illustrate; to display, **5.** to compare; to contrast, **6.** to take care of, **7.** to imitate; to follow the example of, **8.** eyesight

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

dé (德): **1.** ***GERMANY***, **2.** virtue; morality; ethics; character, **3.** kindness; favor, **4.** conduct; behavior, **5.** to be grateful, **6.** heart; intention, **7.** De, **8.** potency; natural power, **9.** wholesome; good

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

#1124 = [**#1, #2, #3, #4, #9, #18, #26, #28, #32, #34, #36, #38, #44, #46, #49, #51, #54, #63, #64, #66, #67, #75, #76, #77, #80, #81**]

#508 as [**#8, #200, #300**] /

#1124 as [**#6, #8, #200, #300, #10, #600**] = **chârâsh** (**H2796**): **{UMBRA: #508 % #41 = #16}** **1)** craftsman, ***ARTISAN***, engraver, graver, artificer; **1a)** graver, artificer; **1b)** skilful to destroy (warriors) (fig.);

#508 as [**#8, #200, #300**] = **cheresh** (**H2791**): **{UMBRA: #508 % #41 = #16}** **1)** silently, ***SECRETLY***; **2)** ***MAGIC* *ART***, magician;

Who knows? If my parents had been sufficiently well-to-do to send me to a School of Art, I should not have made the acquaintance of ***POVERTY***, as I did. Whoever lives outside ***POVERTY*** cannot really become aware of it, unless by over-throwing a wall.

#480 - FEME TOTAL: #237 as [**#5, #80, #10, #4, #5, #10, #60, #1, #300, #5**] = **epideíknymi** (**G1925**): **{UMBRA: #634 % #41 = #19}** **1)** to exhibit, show; **1a)** to bring forth to view, to show; **1a1)** ***FURNISH* *TO* *BE* *LOOKED* *AT*, *PRODUCE* *WHAT* *MAY* *LOOKED* *AT***; **1a2)** to display something belonging to one's self; **1b)** to prove, demonstrate, set forth to be known and acknowledged;

YOUTUBE: "NOT HUMAN (ELEGANT SLIMS)"

<<https://www.youtube.com/watch?v=Irp0uwdsM3Y>>



#1047 - FEME TOTAL: #237 as [#7, #70, #500, #70, #400] = zóphos (G2217): {UMBRA: #847 % #41 = #27} 1) darkness, blackness; 1a) *USED* *OF* *THE* *DARKNESS* *OF* *THE* *NETHER* *WORLD*;

#966 - FEME TOTAL: #237 as [#400, #10, #200, #300, #50, #6] = yârash (H3423): {UMBRA: #510 % #41 = #18} 1) to seize, dispossess, take possession off, inherit, disinherit, occupy, impoverish, be an heir; 1a) (Qal); 1a1) to take possession of; 1a2) to inherit; 1a3) *TO* *IMPOVERISH*, *COME* *TO* *POVERTY*, *BE* *POOR*;
1b) (Niphal) to be dispossessed, be impoverished, come to poverty; 1c) (Piel) to devour; 1d) (Hiphil); 1d1) to cause to possess or inherit; 1d2) to cause others to possess or inherit; 1d3) to impoverish; 1d4) to dispossess; 1d5) to destroy, bring to ruin, disinherit;

The years of experience I owe to *POVERTY*—a *POVERTY* that I knew in my own flesh—are a blessing for the German nation. But for them, we'd have Bolshevism to-day.

#642 - FEME TOTAL: #399 as [#5, #80, #10, #80, #70, #9, #8, #300, #70, #10] = epipóthētos (G1973): {UMBRA: #832 % #41 = #12} 1) *LONGED* *FOR*;

In one respect, the *CLIMATE* *OF* *WANT* in which I lived left no mark on me. At that time, I lived in palaces of the imagination. And it was precisely at that time that I conceived the plans for the new Berlin." [page 44]

DOLF @ 1734 HOURS ON 8 AUGUST 2024: "Must be dreadful for the NAGASAKI mayor to realise that there is no connection with the souls of

their ancestors because the building blocks of consciousness and soul are against them:

"COME, MY PEOPLE, ENTER THOU INTO THY CHAMBERS, AND SHUT THY DOORS ABOUT THEE: HIDE THYSELF AS IT WERE FOR A LITTLE MOMENT, UNTIL THE ***INDIGNATION* *BE* *OVERPAST***. FOR, BEHOLD, THE LORD COMETH OUT OF HIS PLACE TO PUNISH THE INHABITANTS OF THE EARTH FOR THEIR INIQUITY: THE EARTH ALSO SHALL DISCLOSE HER BLOOD, AND SHALL NO MORE COVER HER SLAIN.

#496 as [#30, #6, #10, #400, #50] = livyâthân (H3882): {UMBRA: #496 % #41 = #4} 1) leviathan, ***SEA* *MONSTER***, dragon; **1a)** large aquatic animal; **1b)** perhaps the extinct dinosaur, plesiosaurus, exact meaning unknown;

IN THAT DAY THE LORD WITH HIS SORE AND GREAT AND STRONG SWORD SHALL PUNISH ***LEVIATHAN*-H3882** THE PIERCING SERPENT, EVEN ***LEVIATHAN*-H3882** THAT CROOKED SERPENT; AND HE SHALL SLAY THE DRAGON THAT IS IN THE SEA." [**Isaiah 26:20-27:1**]

REDUCTIO AD HITLERUM AS IDEA #304 - 29 AUGUST 1942: "When I was a schoolboy, I did all I could to get out into the open air as much as possible—my school reports bear witness to that! In spite of this, I grew up into a reasonably intelligent young man, I developed along very normal lines, and I learnt a lot of things of which my schoolfellows learnt nothing. In short, our system of education is the exact opposite of that practised in the gymnasia of ancient days.

<<http://www.grapple369.com/Savvy/?feme:230&male:392&run:Mystery&tetra:56>>

#56 - 𠄎𠄎 = #230 / #392 / #507

COGITO: [**#66, #17, #37, #63, #58**] as **#56 - CLOSED MOUTH (CHIN)**

RANGE: **noon 26 to 30 AUGUST**

APPRAISAL #3: His demeanor is standoffish, (貌不交)

He stammers at the mouth. (口啞凝)

Closed off, he has no words. (𠄎無辭)

FATHOMING #3: Disengaged from others (貌不交)

MEANS: The Way of Man is slighted. (人道微也)

mào (貌): 1. countenance; appearance

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

jiāo (交): **1.** to deliver; to turn over; to pay, **2.** to make friends, **3.** to intersect; to join with; to interlock; to exchange, **4.** mutually, **5.** to communicate with, **6.** to cross legs, **7.** to mix, **8.** to have sex, **9.** to cause, **10.** a meeting time; a meeting place, **11.** a friend; friendship, **12.** a ***SOMERSAULT***, **13.** Jiao, **14.** simultaneously, **15.** sequentially

#1650 - MALE TOTAL: #392 as [#500, #10, #30, #70, #200, #70, #500, #70, #200] = **philósophos** (G5386): {**UMBRA: #1650 % #41 = #10**} **1) *A* *PHILOSOPHER*, *ONE* *GIVEN* *TO* *THE* *PURSUIT* *OF* *WISDOM* *OR* *LEARNING***; **2)** in a narrower sense, one who investigates and discusses the cause of things and the highest good;

The Greek of the golden age sought a ***HARMONIOUS* *EDUCATION***; we succeed only in producing intellectual ***MONSTERS***. Without the introduction of conscription, we should have fallen into complete decadence, and it is thanks to this universal military service that the fatal process has been arrested. This I regard as one of the greatest events in history. When I recall my masters at school, I realise that half of them were abnormal; and the greater the distance from which I look back on them, the stronger is my conviction that I am quite right.

#554 - FEME TOTAL: #230 as [#20, #4, #70, #400, #20, #40] = **da'ath** (H1847): {**UMBRA: #474 % #41 = #23**} **1)** knowledge; **1a) *KNOWLEDGE*, *PERCEPTION*, *SKILL***; **1b)** discernment, understanding, wisdom;

#878 - FEME TOTAL: #392 as [#5, #80, #10, #3, #50, #70, #400, #200, #10, #50] = **epiginóskō** (G1921): {**UMBRA: #1978 % #41 = #10**} **1)** to become thoroughly acquainted with, to know thoroughly; **1a)** to know accurately, know well; **2)** to know; **2a) *TO* *RECOGNISE***; **2a1)** by sight, hearing, of certain signs, ***TO* *PERCEIVE* *WHO* *A* *PERSON* *IS***; **2b)** to know i.e. to perceive; **2c)** to know i.e. to find out, ascertain; **2d)** to know i.e. to understand;

The primary task of education is to train the brain of the young. It is quite impossible ***TO* *RECOGNISE* *THE* *POTENTIAL* *ASPIRATIONS*** of a child of ten. In old days teachers strove always to seek out each pupil's weak point, and by exposing and dwelling on it, they

successfully killed the child's self-confidence. Had they, on the contrary, striven to find the direction in which each pupil's talents lay, and then concentrated on the development of those talents, they would have furthered education in its true sense. Instead, they sought mass-production by means of endless generalisations.

#716 - FEME TOTAL: #230 as [#1, #4, #10, #1, #20, #100, #10, #300, #70, #200] = **adiákritos** (G87): {**UMBRA: #716 % #41 = #19**} **1)** undistinguished, unintelligible; **2)** without dubiousness, ambiguity or uncertainty;

#619 - MALE TOTAL: #392 as [#400, #80, #5, #4, #5, #10, #60, #5, #50] = **hypodeíknymi** (G5263): {**UMBRA: #1089 % #41 = #23**} **1)** to show by placing under (i.e. before) the eyes; **2)** to show by words and arguments, i.e. to teach; **3)** ***TO* *SHOW* *BY* *MAKE* *KNOWN* *FUTURE* *THINGS***;

A child who could not solve a mathematical equation (eg: **$c^2 = a^2 + b^2$ | $870^2 = 522^2 + 696^2$ --> #174 as COEFFICIENT**), they said, would do no good in life. It is a wonder that they did not ***PROPHECY*** that he would come to a bad and shameful end!" [page 674]

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

#146 = [#16, #56, #74]

REDUCTIO AD HITLERUM AS IDEA #146 - 9 FEBRUARY 1942: "If I had a bomber capable of flying at more than seven hundred and fifty (kilometres) an hour, I'd have supremacy everywhere. This aircraft wouldn't have to be armed, for it would be faster than the fastest fighters. In our manufacturing schedules, therefore, we should first attack the problem of bombers, instead of giving priority to fighters, where production can catch up quickly.

#591 - FEME TOTAL: #348 as [#80, #100, #70, #200, #8, #50, #5, #3, #20, #5, #50] /
#1334 - MALE TOTAL: #556 as [#80, #100, #70, #200, #5, #50, #5, #600, #9, #5, #10, #200] /
#1855 - MALE TOTAL: #348 as [#80, #100, #70, #200, #500, #5, #100, #800] = **prosphérō** (G4374): {**UMBRA: #1855 % #41 = #10**} **1)** to bring to, lead to; **1a)** one to a person who can heal him or is ready to show him some kindness, one to a person who is to judge him; **1b)** to bring a present or a thing, to reach or hand a thing to one; **1c)** to put to; **2)** ***TO* *BE* *BORNE* *TOWARDS* *ONE*, *TO* *ATTACK*, *ASSAIL***; **2a)** to behave one's self towards one, deal with one;

We ought to make such a leap ahead that we could put a great distance between ourselves and our opponents. A bomber flying at a height of fourteen thousand metres would provide the same safety—but the snag is, it's difficult to aim from so ***HIGH***.

#186 - FEME TOTAL: #186 as [#6, #40, #40, #70, #30] = ma'al (H4605): {**UMBRA: #140 % #41 = #17**} **1**) higher part, upper part; **1a**) above; **1b**) on the top of, above, on higher ground than; **1c**) upwards, ***HIGHER***, above;

#510 - FEME TOTAL: #186 as [#5, #400, #70, #30, #5] = t'e'âlâh (H8585): {**UMBRA: #505 % #41 = #13**} **1**) ***CONDUIT***, ***WATER*** ***COURSE***, trench; **2**) healing (of new flesh and skin forming over wound); **2a**) (CLBL) bandage, plaister (for healing of wound);

#1212 - MALE TOTAL: #236 as shàng (尚): [#47, #54, #60, #75] / [#200, #2, #400, #10, #600] = ribbôw (H7239): {**UMBRA: #208 % #41 = #3**} **1**) ***TEN*** ***THOUSAND***, myriad;

TEN ***THOUSAND*** bombs dropped at random on a city are not as effective as a single bomb aimed with certainty at a power-house or a water-works on which the ***WATER*** ***SUPPLY*** depends. On the day when the gentry (English word, in the original) were deprived of their ***HYDROTHERAPY***, they'd certainly lose some of their ***CONCEIT***.

#2616 - FEME TOTAL: #348 as [#300, #5, #300, #400, #500, #800, #300, #1, #10] = typhóō (G5187): {**UMBRA: #2070 % #41 = #20**} **1**) to raise a smoke, to wrap in a mist; **1a**) metaph.; **1a1**) to make proud, puff up with pride, render insolent; **1a2**) to be puffed up with haughtiness or pride; **1b**) ***TO*** ***BLIND*** ***WITH*** ***PRIDE*** ***OR*** ***CONCEIT***, ***TO*** ***RENDER*** ***FOOLISH*** ***OR*** ***STUPID***; **1b1**) beclouded, besotted;

<<http://www.grapple369.com/Savvy/?feme:186&male:348&run:Mystery&tetra:12>>

#12 - 童 = #186 / #348 / #463

COGITO: [#6, #53, #70, #69, #59] as **#12 - YOUTHFULNESS**
(T'UNG)

RANGE: noon 09 to 13 FEBRUARY

APPRAISAL #8: Some beat him, some prod him. (或擊之或刺之)
He polishes the mysterious ***MIRROR*** of his mind (修其玄鑒)

And so changes. (渝)

FATHOMING #8: Beating and prodding him (擊之刺之)

MEANS: In that way, his errors decline. (過以衰也)

xīū (修): **1.** to decorate; to embellish, **2.** to study; to cultivate, **3.** to repair, **4.** long; slender, **5.** to write; to compile, **6.** ***TO* *BUILD*;** ***TO* *CONSTRUCT*;** ***TO* *SHAPE***, **7.** to practice, **8.** to cut, **9.** virtuous; wholesome, **10.** a virtuous person, **11.** Xiu, **12.** to unknot, **13.** to prepare; to put in order, **14.** excellent, **15.** ***TO* *PERFORM* [*A* *CEREMONY*]**

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

xuán (玄): **1.** profound; mysterious; subtle, **2.** black, **3.** Kangxi radical 95, **4.** incredible; unreliable, **5.** occult; mystical, **6.** meditative and silent, **7.** pretending, **8.** Xuan

jiàn (鑒): **1.** ***MIRROR***; reflection; example

yú (渝): **1.** to change, **2.** Chongqing

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

#123 = [#12, #36, #75]

#41 - THE EGO: ONE'S SENSE OF SELF (SELF-IDENTITY) / (REMEMBER THE SABBATH)

#82 - THE PERSONA: ONE'S SOCIAL MASK (USUALLY MORE THAN ONE) / (HONOUR PARENTS)

#123 - THE SELF: THE ORGANIZING PRINCIPLE WITHIN THE PSYCHE / (DO NOT KILL) <-- DOMINION #65 + #41 + #17 = #123 SCHEMA IMPETUS

#336 as [#300, #20, #6, #10] /

#366 - FEME TOTAL: #123 as [#30, #300, #20, #6, #10] = sekvîy (H7907): {UMBRA: #336 % #41 = #8} 1) *A* *CELESTIAL* *APPEARANCE* *OR* *PHENOMENON*, *MIND*; 1a) meaning dubious;

#336 as [#20, #1, #100, #4, #10, #1, #200] = kardía (G2588):
{UMBRA: #136 % #41 = #13} 1) the heart; **1a)** that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life; **1b)** denotes the centre of all physical and spiritual life; **1b1)** the vigour and sense of physical life; **1b2)** the centre and seat of spiritual life; **i)** the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours; **ii) *OF* *THE* *UNDERSTANDING*, *THE* *FACULTY* *AND* *SEAT* *OF* *THE* *INTELLIGENCE*;** **iii)** of the will and character; **iv)** of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions; **1b3)** of the middle or central or inmost part of anything, even though inanimate;

#336 as [#2, #10, #1, #7, #5, #300, #1, #10] = biázō (G971):
{UMBRA: #820 % #41 = #41} 1) to use force, to apply force; **2) *TO* *FORCE*, *INFLICT* *VIOLENCE* *ON*;**

#164 - THE SHADOW: THIS DISOWNED SELF (EVERYTHING WE ARE UNCONSCIOUS ABOUT OURSELVES) / (AVOID HETERONOMY AGAINST AUTONOMY) / #328 - TRANSFORMATIONAL PROTOTYPE

#174 - THE ANIMA / ANIMUS: THE FEMININE ASPECT OF A MAN'S PSYCHE (AND VICE VERSA)

#205 (SYNTHESIS) - PRINCIPLE OF PERSISTENCE / #369 - HUMAN DISCRIMINATING NORM (probity: DO NOT STEAL)

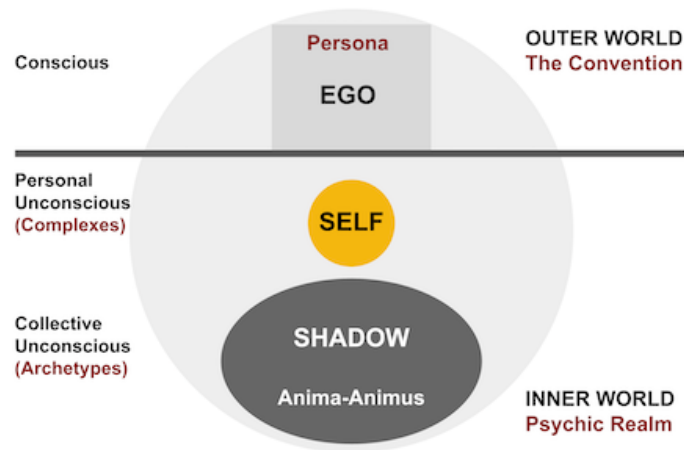
#246 (ANTI-THESIS) - UTTERANCE; ACTIONS / #410 - OBLIGATING NORM (rules based: BEAR NO FALSE WITNESS)

#336 - THE PERSONAL UNCONSCIOUS: A COLLECTION OF STORED EXPERIENCES WITHIN THE INDIVIDUAL

#336 + #81 - SOVEREIGN JUXTAPOSITION = #417 as [#1, #6, #4, #6, #400] = 'ôwdôwth (H182): {UMBRA: #417 % #41 = #7} 1) cause; **1a) *CAUSE*, *REASON* *FOR*;** **1b)** the occasion of;

#287 (THESIS) - NECESSITY (LAW OF DUTY) / #451 - THE COLLECTIVE UNCONSCIOUS: A COLLECTION OF UNIVERSAL IMAGES AND PATTERNS WITHIN THE COLLECTIVE PSYCHE / MANIFESTING NORM (right or privilege: DO NOT COVET) <-- *EXISTENTIAL* *VARIANCE* *TO* PRAXIS* *OF* *RATIONALITY*

#533 - THE CONVENTIONAL WORLD: THE PHYSICAL WORLD THAT WE ALL INTERACT IN (ON A CONSCIOUS LEVEL)



<<https://scottjeffrey.com/individuation-process/>>

[**IMAGE:** The Individuation Process: A Beginner's Guide to Jungian Psychology by Scott Jeffrey 9 AUGUST 2024]

#69 - MALE TOTAL: #123 as [#6, #1, #2, #4, #6, #50] = 'ăbaddôwn (H11): {UMBRA: #63 % #41 = #22} 1) *PLACE* *OF* *DESTRUCTION*, destruction, ruin, Abaddon;

YOUTUBE: "HIROSHIMA: DROPPING THE BOMB - HIROSHIMA - BBC"

<<https://www.youtube.com/watch?v=3wxWNAM8Cso&t=154s>>

#638 - MALE TOTAL: #348 as [#4, #10, #1, #30, #70, #3, #10, #200, #40, #70, #200] = dialogismós (G1261): {UMBRA: #638 % #41 = #23} 1) the thinking of a man deliberating with himself; 1a) *A* *THOUGHT*, *INWARD* *REASONING*; 1b) purpose, design; 2) a deliberating, questioning about what is true; 2a) hesitation, doubting; 2b) disputing, arguing;

#996 - FEME TOTAL: #348 as [#6, #400, #400, #80, #70, #40] = pâ'am (H6470): {UMBRA: #190 % #41 = #26} 1) to thrust, impel, push, *BEAT* *PERSISTENTLY*; 1a) (Qal) to impel; 1b) (Niphal) to be beaten, be disturbed; 1c) (Hithpael) to be disturbed;

YOUTUBE: "FROZEN (MADONNA)"

<<https://www.youtube.com/watch?v=XS088Opj9o0>>

#820 - ONTIC TOTAL: #157 as [#400, #400, #20] = *nâthak* (H5413): {**UMBRA: #470 % #41 = #19**} **1**) to pour out or forth, drop (or rain), be poured, be poured out, be melted, be molten; **1a**) (Qal) to pour forth; **1b**) (Niphal) to be poured, be poured out; **1c**) (Hiphil) to pour out, ***MELT***; **1d**) (Hophal) to be melted;

■ **#82 - NOUMENON RESONANCE FOR 19 AUGUST 2024** as [#6, #10, #2, #8, #50, #6] /

#81 - ONTIC TOTAL: #157 as [#1, #2, #8, #50, #20] = *bâchan* (H974): {**UMBRA: #60 % #41 = #19**} **1**) to examine, try, prove; **1a**) (Qal); **1a1**) to examine, scrutinise; **1a2**) to test, prove, try (of gold, persons, ***THE* *HEART***, man of God); **1b**) (Niphal) to be tried, proved; **1c**) (Pual) to make a trial;

#570 - FEME TOTAL: #246 as [#30, #400, #20, #70, #50] = *lýkos* (G3074): {**UMBRA: #720 % #41 = #23**} **1**) a ***WOLF***; **2**) metaph. of cruel, greedy, rapacious, destructive men; **3**) *hán yā* (寒鴉): a winter ***CROW*** as a kind of jackdaw (*Corvus monedula*)

— **MAGGOTY MEAT** —

"BIRDS OF A FEATHER.
OH THOU DARK RAVEN.
HOW'S THE WEATHER?

IN YOUR DANK COVEN.
NOW UPON YOU TETHER.
N'ER ETERNAL HEAVEN."

NOTE: This POEM was written on 25 DECEMBER 2017 and whilst it was originally on multiple occasions restricted by X with the last occurring on 5 MAY 2024, after having provided the following explanation it was then uncensored.

EXPLANATION: It's a poem written about a Sydney to Hobart yacht race with raging waves. The specific boat named Comanche has a white feather on its side.

#1086 - MALE TOTAL: #343 as [#5, #50, #1, #50, #300, #10, #70, #400, #200] = *enantíos* (G1727): {**UMBRA: #686 % #41 = #30**} **1**) over against, opposite; **1a**) of place, opposite, ***CONTRARY* (*OF* *THE* *WIND*)**; **2**) metaphor; **2a**) opposed as an adversary, hostile, antagonistic in feeling or act; **2b**) an opponent;

"BUT THE SHIP WAS NOW IN THE MIDST OF THE SEA, TOSSED WITH WAVES: FOR THE WIND WAS ***CONTRARY*-G1727**." [Matthew 14:24]

Everything we know so far after luxury yacht sinks in tornado with Brits missing [mirror.co.uk/news/world-new...](https://www.mirror.co.uk/news/world-news/)



19:32 · 19/8/2024 From Earth · 72 Views

<<https://x.com/MirrorWorldNews/status/1825465886674739522>>

It was included here before the event @ 0400 HOURS ON 19 AUGUST 2025 when a luxury yacht the Bayesian was carrying 22 sank following being struck by a tornado off the coast of Palermo, Sicily - with seven people missing including four British citizens.

<<http://www.grapple369.com/Savvy/>?lexicon:G684,H5774,G4920,H6833,H5645,G5205,H8164,G2186,H5413,H974,G3074&male:343&feme:246&ontic:157&deme:321>

■ #82 - **NOUMENON RESONANCE FOR 19 AUGUST 2024** as [#70, #2, #10] /

■ #92 - **NOUMENON RESONANCE FOR 19 AUGUST 2024** as [#20, #70, #2] /

#127 - **ONTIC TOTAL: #157** as [#5, #70, #2, #10, #40] = 'âb (H5645): {**UMBRA: #72 % #41 = #31**} 1) darkness, cloud, thicket; **1a) *DARK* *CLOUD***; **1b)** cloud mass; **1c)** thicket (as refuge);

#825 - **ONTIC TOTAL: #157** as [#400, #5, #300, #70, #50] /

#975 - **FEME TOTAL: #246** as [#400, #5, #300, #70, #200] /

#1375 - **ONTIC TOTAL: #157** as [#400, #5, #300, #70, #400, #200] = **hyetós** (G5205): {**UMBRA: #975 % #41 = #32**} 1) ***RAIN***;

#640 - **ONTIC TOTAL: #157** as [#20, #300, #70, #10, #200, #40]

= **sâfyr** (H8164): {**UMBRA: #620 % #41 = #5**} 1) raindrops, ***RAIN* *SHOWERS***;

#1151 - **MALE TOTAL: #343** as [#5, #80, #10, #200, #300, #1,

#50, #300, #5, #200] = **ephístēmi** (G2186): {**UMBRA: #1073 % #41 = #7**} 1) to place at, place upon, place over; **1a)** to stand by, be present; **1b)** to stand over one, place one's self above; **1b1)** used esp. of persons coming upon one suddenly; **i)** an angel, of the advent of angels;

ii) of dreams; **1b2)** of evils coming upon one; **1c)** to be at hand; **1c1)** be ready;; **1d)** of time; **1d1)** ***TO* *COME* *UPON***; i) ***OF* *RAIN***;

#1127 - MALE TOTAL: #343 as [#1, #80, #800, #30, #5, #10, #1, #200] = apóleia (G684): {**UMBRA: #927 % #41 = #25**} **1)** destroying, utter destruction; **1a)** of vessels; **2)** a perishing, ruin, destruction; **2a)** of money; **2b)** ***THE* *DESTRUCTION* *WHICH* *CONSISTS* *OF* *ETERNAL* *MISERY* *IN* *HELL***;

#155 - NOUMENON RESONANCE FOR 19 AUGUST 2024 as [#70, #80, #5] /

#162 - MALE TOTAL: #306 as [#1, #70, #6, #80, #5] /

#246 - FEME TOTAL: #246 as [#10, #70, #6, #80, #80] = 'ûwph (H5774): {**UMBRA: #156 % #41 = #33**} **1)** ***TO* *FLY*, *FLY* *ABOUT*, *FLY* *AWAY***; **1a)** (Qal); **1a1)** to fly, hover; **1a2)** to fly away; **1b)** (Hiphil) to cause to fly, light upon; **1c)** (Polel); **1c1)** to fly about or to and fro; **1c2)** to cause to fly to and fro, brandish; **1d)** (Hithpolel) to fly away; **2)** (Qal) to cover, be dark; **3)** gloom;

#1720 - DEME TOTAL: #321 as [#200, #400, #50, #10, #800, #200, #10, #50] = syníēmi (G4920): {**UMBRA: #718 % #41 = #21**} **1)** to set or bring together; **1a)** ***IN* *A* *HOSTILE* *SENSE*, *OF* *COMBATANTS***; **2)** to put (as it were) the perception with the thing perceived; **2a)** to set or join together in the mind; **2a1)** i.e. to understand: the man of understanding; **2a2)** idiom for: a good and upright man (having the knowledge of those things which pertain to salvation);

#1000 - ONTIC TOTAL: #157 as [#20, #90, #80, #200, #10, #600] = tsippôwr (H6833): {**UMBRA: #376 % #41 = #7**} **1)** bird, fowl; **1a)** bird (singular); **1b)** ***BIRDS*** (coll);



<<https://x.com/WW2Facts/status/1825261415948591272>>

X:TWITTER (@WW2Facts) @ 0600 HOURS ON 19 AUGUST 2024:

"Japanese aircraft carrier **Akagi** (赤城): "red castle" during the Indian Ocean Raid as seen from an aircraft that has just taken off from her deck in APRIL, 1942. The loss of Akagi and the three other IJN carriers at the Battle of Midway on 4 JUNE 1942, comprising two thirds of Japan's total number of fleet carriers and the experienced core of the First Air Fleet, was a crucial strategic defeat for Japan and contributed significantly to Japan's ultimate defeat in the war."

<<http://www.grapple369.com/Savvy/?feme:300&run:Mystery&glyph:赤>>

#300 - PERFECTION = [#4, #8, #17, #52, #64, #74, #81]

chì (赤): **1. *RED***; scarlet, **2.** bare; naked, **3.** Kangxi radical 155, **4.** red; scarlet

#867 - FEME TOTAL: #300 as [#4, #10, #5, #3, #5, #10, #100, #70, #400, #200, #10, #50] = diegeírō (G1326): {UMBRA: #937 % #41 = #35} 1) to wake up, awaken, arouse (from sleep); **1a) *OF* *THE* *SEA***, which begins to be agitated, to rise; **1b)** metaph.; **1b1)** to arouse the mind; **1b2)** stir up, render active;

<<http://www.grapple369.com/Savvy/?feme:174&run:Mystery&glyph:城>>

#174 - ANIMA / ANIMUS COEFFICIENT = [#11, #16, #46, #49, #52]

chéng (城): **1.** a city; a town, **2.** a city wall, **3.** to fortify, **4.** a ***FORT***; a citadel

#741 - FEME TOTAL: #174 as [#100, #400, #40, #1, #200] = rhýmē (G4505): {UMBRA: #548 % #41 = #15} 1) a swing, ***RUSH* *OF* *CHARGE* *OF* *SOLDIERS* *OR* *SHIPS***, force, trail, of a body in motion; **2)** a tract of way in a town shut in by buildings on both sides; **3)** a street, a lane;

YOUTUBE: "TWO STEPS FROM HELL - VICTORY (WWII Cinematic)"

<<https://www.youtube.com/watch?v=H6EceDF5ltc>>

#474 = [#4, #8, #17, #52, #64, #74, #81, #11, #16, #46, #49, #52]

<<http://www.grapple369.com/Savvy/?male:510&feme:474&ontic:45&deme:81&idea:474>>

#474 as [#8, #20, #40, #400, #6] / [#6, #8, #20, #40, #400] = chokmâh (H2451): {UMBRA: #73 % #41 = #32} 1) wisdom; 1a) *SKILL* (*IN* *WAR*); 1b) wisdom (in administration); 1c) shrewdness, wisdom; 1d) wisdom, prudence (in religious affairs); 1e) wisdom (ethical and religious);

#203 - ONTIC TOTAL: #45 as [#1, #2, #200] = 'âbar (H82): {UMBRA: #203 % #41 = #39} 1) (Hiphil) *TO* *FLY* (to move wings);

#86 - DEME TOTAL: #81 as [#6, #5, #30, #10, #30, #5] = layil (H3915): {UMBRA: #70 % #41 = #29} 1) night; 1a) night (as opposed to day); 1b) of gloom, *PROTECTIVE* *SHADOW* (fig.);

#376 - MALE TOTAL: #510 as [#20, #1, #9, #1, #10, #100, #5, #10, #200, #9, #1, #10] = kathairéō (G2507): {UMBRA: #946 % #41 = #3} 1) to take down; 1a) without the notion of violence: to detach from the cross, one crucified; 1b) with the use of force: to throw down, cast down; 2) to pull down, demolish; 2a) *THE* *SUBTLE* *REASONINGS* (*OF* *OPPONENTS*) *LIKENED* *TO* *A* *FORTRESS*, i.e. to refute, to destroy;

#2256 - FEME TOTAL: #474 as [#400, #80, #70, #200, #300, #1, #200, #5, #800, #200] = hypóstasis (G5287): {UMBRA: #1461 % #41 = #26} 1) a setting or placing under; 1a) thing put under, substructure, foundation; 2) that which has foundation, is firm; 2a) that which has actual existence; 2a1) a substance, real being; 2b) the substantial quality, nature, of a person or thing; 2c) *THE* *STEADFASTNESS* *OF* *MIND*, *FIRMNESS*, *COURAGE*, *RESOLUTION*; 2c1) confidence, firm trust, assurance;

SEE ALSO: "CRITERIA OF CONDITIONS OR STRUCTURAL BASIS FOR ISRAEL / PALESTINIAN CO-OPERATION AS KNOWLEDGE / INFORMATION (24 x 7 X 13 | 28 x 6 x 13 = #2184) ECONOMY?"

<<http://www.grapple369.com/x-files/Prognosis%20on%20Israel%20Palestinian%20Conflict.pdf>>

The problem of bombardment should be considered logically. What are the targets to aim for by preference? A bomb of five hundred kilograms on a power-house undoubtedly produces the required effect. That's what's decisive. With two hundred bombers fulfilling these conditions, and continuing to fly for six months, I'll annihilate the enemy—for it would be

impossible for him to catch up with his loss of production during the period.

What I've learnt from OSHIMA concerning the Japanese submarine war has filled me both with satisfaction and with anger. The fact is that the pocket submarine (ie. **midget submarine**), with only two men aboard, has been suggested to us several times. With what an air of superiority our specialists rejected it!

In the technological war, it's the side which arrives at a given point with the necessary weapon that wins the battle." [pages 307, 308]

-- FROM THE BOER WAR (31 MAY 1902) TO SYDNEY HARBOUR (8 JUNE 1942) WIJ ZULLEN VRIJ ZIJN --



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

[**IMAGE:** On the night of 31 MAY – 1 JUNE 1942, three Ko-hyoteki-class midget submarines, (M-14, M-21 and M-24) each with a two-member crew, entered Sydney Harbour, avoided the partially constructed Sydney Harbour anti-submarine boom net, and attempted to sink Allied warships]

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

#354 = [#1, #8, #19, #28, #40, #49, #61, #69, #79]

shuǐ (水): **1. *WATER***, **2.** Kangxi radical 85, **3.** a river, **4.** liquid; lotion; juice, **5.** a flood, **6.** to swim, **7.** a body of water, **8.** Shui, **9.** water element

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

#76 = [#36, #40]

fǎ (法): 1. ***METHOD***; ***WAY***, 2. ***FRANCE***, 3. the law; rules; regulations, 4. the teachings of the Buddha; Dharma, 5. a standard; a norm, 6. an institution, 7. to emulate, 8. magic; a magic trick, 9. ***PUNISHMENT***, 10. Fa, 11. a precedent, 12. a classification of some kinds of Han texts, 13. relating to a ceremony or rite

#430 = [#1, #8, #19, #28, #40, #49, #61, #69, #79, #36, #40]

[#1, {@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG (#1)}

#8, {@2: Sup: 9 - **BRANCHING OUT**: SHU (#10); Ego: 8 -

OPPOSITION: KAN (#9)}

#19, {@3: Sup: 28 - **CHANGE**: KENG (#38); Ego: 19 - **FOLLOWING**: TS'UNG (#28)}

#28, {@4: Sup: 56 - **CLOSED MOUTH**: CHIN (#94); Ego: 28 -

CHANGE: KENG (#56)}

#40, {@5: Sup: 15 - **REACH**: TA (#109); Ego: 40 - **LAW / MODEL**: FA (#96 - **MALE DEME IS UNNAMED** {%33})}

#49, {@6: Sup: 64 - **SINKING**: CH'EN (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}); Ego: 49 - **FLIGHT**: T'AO (#145)}

#61, {@7: Sup: 44 - **STOVE**: TSAO (#217); Ego: 61 -

EMBELLISHMENT: SHIH (#206)}

#69, {@8: Sup: 32 - **LEGION**: CHUANG (#249); Ego: 69 -

EXHAUSTION: CH'IUNG (#275)}

#79, {@9: Sup: 30 - **BOLD RESOLUTION**: YI (#279); Ego: 79 -

DIFFICULTIES: NAN (#354)}

#36, {@10: Sup: 66 - **DEPARTURE**: CH'U (#345); Ego: 36 -

STRENGTH: CH'IANG (#390)}

#40] {@11: Sup: 25 - **CONTENTION**: CHENG (#370); Ego: 40 - **LAW / MODEL**: FA (#430)}

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

male:370&feme:430&ontic:173&deme:96&idea:430>

TELOS TOTAL: #430 as [#80, #70, #10, #70, #200] = ποίος (G4169): {UMBRA: #430 % #41 = #20} 1) *OF* *WHAT* *SORT* *OR* *NATURE*;

ONTIC TOTAL: #173

DEME TOTAL: #96

#1233 - MALE TOTAL: #370 as [#80, #70, #30, #5, #40, #8, #200, #800] = poleméō (G4170): {UMBRA: #1030 % #41 = #5} 1) to war, *CARRY* *ON* *WAR*; 2) to fight;

#1240 - FEME TOTAL: #430 as [#80, #100, #70, #200, #20, #400, #50, #5, #10, #300, #5] = **proskynéō** (G4352): {**UMBRA: #1725 % #41 = #3**} **1**) to kiss the hand to (towards) one, in token of reverence; **2**) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence; **3**) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication; **3a**) used of homage shown to men and beings of superior rank; **3a1**) to the Jewish high priests; **3a2**) to God; **3a3**) to Christ; **3a4**) to heavenly beings; **3a5**) to demons;

#430 as [#6, #8, #10, #400, #6] = **chay** (H2416): {**UMBRA: #18 % #41 = #18**} **1**) living, alive; **1a**) green (of vegetation); **1b**) ***FLOWING***, ***FRESH*** (***OF*** ***WATER***); **1c**) lively, active (of man); **1d**) reviving (of the springtime); **2**) relatives; **3**) life (abstract emphatic); **3a**) life; **3b**) sustenance, maintenance; **4**) living thing, animal; **4a**) animal; **4b**) life; **4c**) appetite; **4d**) revival, renewal; **5**) community;

#384 - ONTIC TOTAL: #173 as [#6, #2, #300, #30, #6, #40] = **shâlôwm** (H7965): {**UMBRA: #376 % #41 = #7**} **1**) completeness, soundness, welfare, peace; **1a**) completeness (in number); **1b**) ***SAFETY***, ***SOUNDNESS*** (***IN*** ***BODY***); **1c**) ***WELFARE***, ***HEALTH***, ***PROSPERITY***; **1d**) peace, quiet, tranquillity, contentment; **1e**) peace, friendship; **1e1**) of human relationships; **1e2**) with God especially in covenant relationship; **1f**) ***PEACE*** (***FROM*** ***WAR***); **1g**) peace (as adjective);

#52 - DEME TOTAL: #96 as [#2, #40, #10] /
#92 - DEME TOTAL: #96 as [#2, #40, #10, #40] = **mayim** (H4325): {**UMBRA: #90 % #41 = #8**} **1**) ***WATER***, waters; **1a**) water; **1b**) water of the feet, urine; **1c**) of danger, violence, transitory things, refreshment (fig.);

#416 - ONTIC TOTAL: #173 as [#6, #40, #300, #30, #40] = **shâlam** (H7999): {**UMBRA: #370 % #41 = #1**} **1**) ***TO*** ***BE*** ***IN*** ***A*** ***COVENANT*** ***OF*** ***PEACE***, ***BE*** ***AT*** ***PEACE***; **1a**) (Qal); **1a1**) to be at peace; **1a2**) peaceful one (participle); **1b**) (Pual) one in covenant of peace (participle); **1c**) (Hiphil); **1c1**) to make peace with; **1c2**) to cause to be at peace; **1d**) (Hophal) to live in peace; **2**) to be complete, be sound; **2a**) (Qal); **2a1**) to be complete, be finished, be ended; **2a2**) to be sound, be uninjured; **2b**) (Piel); **2b1**) to complete, finish; **2b2**) to make safe; **2b3**) to make whole or good, restore, make compensation; **2b4**) to make good, pay; **2b5**) to requite, recompense, reward; **2c**) (Pual); **2c1**) to be performed; **2c2**) to be repaid, be requited; **2d**) (Hiphil); **2d1**) to complete, perform; **2d2**) to make an end of;

DOLF @ 2051 HOURS ON 8 AUGUST 2024: "THERE HE IS:

A strong earthquake with a preliminary magnitude of 7.1 struck off the coast of Japan's southern island of Kyushu on Thursday afternoon at 1642 HOURS local time. (*ie. only 6 minutes after our last post @ 1734 HOURS*) The earthquake occurred at a depth of about 30 kilometres.

Authorities have issued a tsunami advisory for the south and east coasts of Kyushu and Shikoku, predicting waves of up to 1 meter but only relatively minor tsunami waves lashed the coast.

jiāo tōng (交通): to be connected; traffic; transportation; communications; liaison

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

#146 = [#16, #56, #74]

jiāo (交): **1.** to deliver; to turn over; to pay, **2.** to make friends, **3.** to intersect; to join with; to interlock; to exchange, **4.** mutually, **5.** to communicate with, **6.** to cross legs, **7.** to mix, **8.** to have sex, **9.** to cause, **10.** a meeting time; a meeting place, **11.** a friend; friendship, **12.** a somersault, **13.** Jiao, **14.** simultaneously, **15.** sequentially

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

#50 = [#2, #15, #33]

tōng (通): **1.** to go through; to open, **2.** open, **3.** instance; occurrence; bout, **4.** to connect, **5.** to know well, **6.** to report, **7.** to commit adultery, **8.** common; in general, **9.** to transmit, **10.** to attain a goal, **11.** finally; in the end, **12.** to communicate with, **13.** thoroughly, **14.** to pardon; to forgive, **15.** free-flowing; smooth, **16.** smoothly; without a hitch, **17.** erudite; learned, **18.** an expert

#196 = [#16, #56, #74, #2, #15, #33]

#126 as [#60, #6, #60] /

#196 as [#60, #6, #60, #10, #20, #40] = cūwǒ (H5483): {UMBRA: #126 % #41 = #3} 1) swallow, swift; 2) *HORSE*; 2a) chariot horses;

"SO, TO THE SKY
IN THE SUN OF THE HARVEST

SO TO THE SKY
IN A CHEERFUL CHIME
TOMORROW THE BELLS WILL RING
FOR YOU, AND FOR YOUR COMPANIONS"

YOUTUBE: "CAVALIERS (VINCENT NICLO)"

<<https://www.youtube.com/watch?v=SzuFo0tR7sM>>



**YOUTUBE: "MILITARY HORSES @ 0830 HOURS on 24 APRIL 2024
RUN LOOSE IN CENTRAL LONDON, INJURING 4 PEOPLE AND
CAUSING HAVOC"**

<<https://www.youtube.com/watch?v=eJjOpJuDtn4>>

Following the earthquake, the Japan Meteorological Agency issued an advisory that a probability of a Nankai megathrust earthquake along the Nankai Trough was now "relatively higher" in what was the first advisory of its kind but clarified that it was not imminent. The JMA did call for those living in areas expected to be impacted by a Nankai megathrust earthquake to follow disaster prevention measures provided by the government. In response, the Central Japan Railway Company ordered trains at the Tokaido Shinkansen line to run at a slower pace for a week."
<https://en.wikipedia.org/wiki/2024_Hyūga-nada_earthquake>

TIME is: 17:51:00.000 / DATE is: 2024/08/10



HEURISTIC	29	38	80	#147		
Time	11	45	81	#137	#284	#228
Date	75	1	17	#93	#377	#104

FEME MALE

#EIGHT:	#45	as #45 - GREATNESS (TA)
#ONE:	#147	as #66 - DEPARTURE (CH'U)
#TWO:	#137	as #56 - CLOSED MOUTH (CHIN)
#THREE:	#93	as #12 - YOUTHFULNESS (T'UNG)
#FOUR:	#284	as #41 - RESPONSE (YING)
#FIVE:	#377	as #53 - ETERNITY (YUNG)
#SIX:	#228	as #66 - DEPARTURE (CH'U)
#SEVEN:	#104	as #23 - EASE (YI)

GRAPPLE (372, 377)@[29, 38, 80, 81, 17, 1, 75, 11, 45] PROTOTYPE

<http://www.grapple369.com/Savvy/?
male:372&feme:377&ontic:456&deme:310&idea:377&date:2024.8.10&ti
me:17.51&heuristic&run:Mystery&tetra:45>

[#29 { @1: Sup: 29 - **DECISIVENESS**: TUAN (#29); Ego: 29 - **DECISIVENESS**: TUAN (#29) }

#38 { @2: Sup: 67 - **DARKENING**: HUI (#96 - **MALE DEME IS UNNAMED** {%33}); Ego: 38 - **FULLNESS**: SHENG (#67 - **MALE DEME IS UNNAMED** {%27}) }

#80 { @3: Sup: 66 - **DEPARTURE**: CH'U (#162); Ego: 80 - **LABOURING**: CH'IN (#147 - **MALE DEME IS UNNAMED** {%21}) }

#81 { @4: Sup: 66 - **DEPARTURE**: CH'U (#228 - **I HAVE NO UNJUST PREFERENCES** {%40}); Ego: 81 - **FOSTERING**: YANG (#228 - **I HAVE NO UNJUST PREFERENCES** {%40}) }

#17 { @5: Sup: 2 - **FULL CIRCLE**: CHOU (#230); Ego: 17 - **HOLDING BACK**: JUAN (#245) }

#1 { @6: Sup: 3 - **MIRE**: HSIEN (#233); Ego: 1 - **CENTRE**: CHUNG (#246) }

#75 { @7: Sup: 78 - **ON THE VERGE**: CHIANG (#311); Ego: 75 - **FAILURE**: SHIH (#321) }

#11 { @8: Sup: 8 - **OPPOSITION**: KAN (#319); Ego: 11 - **DIVERGENCE**: CH'A (#332) }

#45] { @9: Sup: 53 - **ETERNITY**: YUNG (#372); Ego: 45 - **GREATNESS**: TA (#377) }

TELOS TOTAL: #377 as [#8, #3, #5, #40, #70, #50, #1, #200] = **hēgemón (G2232)**: {**UMBRA: #906 % #41 = #4**} **1**) a leader of any kind, a guide, ruler, prefect, president, chief, general, commander, sovereign; **1a**) a 'legatus Caesaris', an officer administering a province in

the name and with the authority of the Roman emperor; **1a1**) the governor of a province; **1b**) a procurator, an officer who was attached to a proconsul or a proprietor and had charge of the imperial revenues; **1b1**) in causes relating to these revenues he administered justice. In the smaller provinces also, which were so to speak appendages of the greater, he discharged the functions of governor of the province; and such was the relation of the procurator of Judaea to the governor of Syria.; **1c**) first, leading, chief; **1c1**) of a principal town as the capital of the region;

ONTIC TOTAL: #456

DEME TOTAL: #310

#955 - MALE TOTAL: #372 as [#5, #400, #80, #30, #30, #400, #10] = **pâlal** (H6419): {**UMBRA: #140 % #41 = #17**} **1**) to intervene, interpose, pray; **1a**) (Piel) to mediate, judge; **1b**) (Hithpael); **1b1**) to intercede; **1b2**) to pray;

#1349 - FEME TOTAL: #377 as [#50, #70, #40, #70, #9, #5, #300, #5, #800] = **nomothetéo** (G3549): {**UMBRA: #1349 % #41 = #37**} **1**) to enact laws; **1a**) laws are enacted or prescribed for one, to be legislated for, furnished with laws; **2**) to sanction by law, enact;

#706 - ONTIC TOTAL: #456 as [#70, #6, #30, #600] = **‘ôwlâm** (H5769): {**UMBRA: #146 % #41 = #23**} **1**) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world; **1a**) ancient time, long time (of past); **1b**) (of future); **1b1**) for ever, always; **1b2**) continuous existence, perpetual; **1b3**) everlasting, indefinite or unending future, eternity;

#106 - DEME TOTAL: #310 as [#6, #40, #10, #40, #10] / **#126 - DEME TOTAL: #310** as [#6, #40, #10, #40, #10, #20] = **mayim** (H4325): {**UMBRA: #90 % #41 = #8**} **1**) ***WATER***, waters; **1a**) water; **1b**) water of the feet, urine; **1c**) of danger, violence, transitory things, refreshment (fig.);

BING COPILOT @ 1751 HOURS ON 10 AUGUST 2024: "WERE THERE BUDDHIST MONKS AT THE NAGASAKI ATOMIC BOMB 1945 COMMEMORATION [ON 9 AUGUST 2024]?"

hé shang (和尚): BUDDHIST monk

Yes, BUDDHIST monks were present at the Nagasaki 1945 commemoration. For instance, during the 79th anniversary of the Nagasaki atomic bombing in 2024, a ceremony was held at the Zojoji temple in Tokyo, where BUDDHIST monks led prayers to honor the victims.

Is there anything specific you would like to know about the commemoration events?"

<<http://www.grapple369.com/Savvy/?feme:241&male:403&run:Mystery&tetra:67>>

#67 - 三晦 = #241 / #403 / #518

COGITO: [#48, #18, #29, #38, #42] as #67 - DARKENING (HUI)

RANGE: 15 to noon 19 OCTOBER

#1215 - MALE TOTAL: #241 as [#6, #40, #50, #8, #400, #5, #6, #700] = minchân (H4504): {UMBRA: #103 % #41 = #21} 1) gift, *OFFERING*; 1a) oblation, offering (to God through representative); 1b) meal offering;

#969 - MALE TOTAL: #403 as [#40, #100, #9, #10, #200, #10, #600] = qâtar (H6999): {UMBRA: #349 % #41 = #21} 1) to sacrifice, *BURN* *INCENSE*, burn sacrifices, make sacrifices smoke; 1a) (Piel); 1a1) to make sacrifices smoke; 1a2) to sacrifice; 1b) (Pual) to smoke a sacrifice; 1c) (Hiphil); 1c1) to make sacrifices smoke; 1c2) to cause incense to smoke, offer incense; 1c3) to make smoke upon; 1d) (Hophal) to be made to smoke; 2) incense; 3) incense-altar;

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

#241 = [#7, #21, #23, #24, #26, #41, #42, #57]

hé (和): 1. and, 2. to join together; together with; to accompany, 3. *PEACE*; *HARMONY*, 4. He, 5. harmonious [sound], 6. gentle; amiable; acquiescent, 7. warm, 8. to harmonize; to make peace, 9. a transaction, 10. a bell on a chariot, 11. a musical instrument, 12. a military gate, 13. a coffin headboard, 14. a skilled worker, 15. compatible, 16. calm; peaceful, 17. to sing in accompaniment, 18. to write a matching poem

<<http://www.grapple369.com/Savvy/?male:236&feme:398&run:Mystery&tetra:62>>

#62 - 三疑 = #236 / #398 / #513

COGITO: [#35, #48, #25, #33, #33] as #62 - DOUBT (YI)

RANGE: noon 22 to 26 SEPTEMBER

#560 - FEME TOTAL: #236 as [#70, #50, #10, #400, #10, #20] = 'ânâh (H6030): {UMBRA: #125 % #41 = #2} 1) to answer, respond, testify, *SPEAK*, shout; 1a) (Qal); 1a1) to answer, respond to; 1a2) to testify, respond as a witness; 1b) (Niphal); 1b1) to make answer; 1b2) to be answered, receive answer; 1c) (Qal) *TO* *SING*, *UTTER* *TUNEFULLY*; 1d) (Qal) to dwell;

"NOW I BESEECH YOU, BRETHREN, MARK THEM WHICH CAUSE DIVISIONS AND OFFENCES CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED; AND AVOID THEM. FOR THEY THAT ARE SUCH SERVE NOT OUR LORD JESUS CHRIST, BUT THEIR OWN BELLY; AND BY *GOOD*-G5542 *WORDS*-G5542 AND FAIR SPEECHES DECEIVE THE HEARTS OF THE SIMPLE.

#1592 - MALE TOTAL: #398 as [#600, #100, #8, #200, #300, #70, #30, #70, #3, #10, #1, #200] = chrēstología (G5542): {UMBRA: #1392 % #41 = #39} 1) *FAIR* *SPEAKING*, the smooth and plausible address which simulates goodness;

#753 - FEME TOTAL: #186 --> **REDUCTIO AD HITLERUM AS IDEA**
#146 - 9 FEBRUARY 1942 as [#200, #1, #300, #1, #50, #1, #200] = Satanâs (G4567): {UMBRA: #753 % #41 = #15} 1) *ADVERSARY* (*ONE* *WHO* *OPPOSES* *ANOTHER* *IN* *PURPOSE* *OR* *ACT*), *THE* *NAME* *GIVEN* *TO*; 1a) the prince of evil spirits, the inveterate adversary of God and Christ; 1a1) he incites apostasy from God and to sin; 1a2) circumventing men by his wiles; 1a3) the worshippers of idols are said to be under his control; 1a4) by his demons he is able to take possession of men and inflict them with diseases; 1a5) by God's assistance he is overcome; 1a6) on Christ's return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in yet greater power, but shortly after will be given over to eternal punishment; 1b) a Satan-like man;

FOR YOUR OBEDIENCE IS COME ABROAD UNTO ALL MEN. I AM GLAD THEREFORE ON YOUR BEHALF: BUT YET I WOULD HAVE YOU WISE UNTO THAT WHICH IS GOOD, AND SIMPLE CONCERNING EVIL. AND THE *GOD* *OF* *PEACE* SHALL BRUISE *SATAN*-G4567 UNDER YOUR FEET SHORTLY. THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU. AMEN." [Romans 16:17-20]

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

#236 = [#47, #54, #60, #75]

shàng (尚): **1.** still; yet, **2.** to value; to respect to, **3.** to go beyond; to surpass, **4.** the distant past, **5.** to marry up, **6.** to manage, **7.** almost, **8.** ***EXPRESSING* *A* *PRAYER*, *WISH*, *OR* *COMMAND***, **9.** also, **10.** Shang, **11.** fairly; rather

<<http://www.grapple369.com/Savvy/?male:212&feme:374&run:Mystery&tetra:12>>

#38 - 盛 = #212 / #374 / #489

COGITO: [**#14, #18, #38, #68, #26**] as **#38 - FULLNESS (SHENG)**

RANGE: **noon 06 to 10 JUNE**

#561 - MALE TOTAL: #212 as [**#1, #4, #200, #300, #50, #6**] = **dârash (H1875): {UMBRA: #504 % #41 = #12} 1)** to resort to, seek, seek with care, enquire, require; **1a)** (Qal); **1a1)** to resort to, frequent (a place), (tread a place); **1a2)** to consult, enquire of, seek; **i)** of God; **ii)** of heathen gods, necromancers; **1a3)** ***TO* *SEEK* *DEITY* *IN* *PRAYER* *AND* *WORSHIP***; **i)** God; **ii)** heathen deities; **1a4)** to seek (with a demand), demand, require; **1a5)** to investigate, enquire; **1a6)** to ask for, require, demand; **1a7)** to practice, study, follow, seek with application; **1a8)** to seek with care, care for; **1b)** (Niphal); **1b1)** to allow oneself to be enquired of, consulted (only of God); **1b2)** to be sought, be sought out; **1b3)** to be required (of blood);

#1533 - MALE TOTAL: #374 as [**#5, #400, #30, #70, #3, #70, #400, #50, #300, #5, #200**] = **eulogēō (G2127): {UMBRA: #1313 % #41 = #1} 1)** to praise, celebrate with praises; **2)** to invoke blessings; **3)** ***TO* *CONSECRATE* *A* *THING* *WITH* *SOLEMN* *PRAYERS***; **3a)** to ask God's blessing on a thing; **3b)** pray God to bless it to one's use; **3c)** pronounce a consecratory blessing on; **4)** of God; **4a)** to cause to prosper, to make happy, to bestow blessings on; **4b)** favoured of God, blessed;

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

#212 = [#32, #43, #68, #69]

- (historical, military) division of 2500 soldiers
- (military) division; a large body of troops composing part of an army
- army; troops; armed force
- to dispatch troops; to send troops
- the masses; populace; general public

- (historical) A former level of administrative division notionally covering 36,000 households or 1/12 of a province.
- capital city; metropolis
- strategist; military adviser
- leader; chief; commander; head; captain
- teacher; instructor
- master; expert; specialist
- (Eastern Min) to be an expert in; adept at; capable
- (Eastern Min) Respectful term of address for an expert in a trade or profession.

- (religion) RESPECTFUL TITLE FOR MONKS, NUNS AND TAOIST PRIESTS.

- (historical) musician
- model; example; fine example
- to follow; to imitate; to follow the example of
- "Army" (師): the seventh hexagram of the I Ching
- a surname

shī (師): **1.** teacher, **2.** multitude, **3.** a host; a leader, **4.** an expert, **5.** an example; a model, **6.** master, **7.** a capital city; a well protected place, **8.** Shi, **9.** to imitate, **10.** troops, **11.** shi, **12.** an army division, **13.** the 7th hexagram, **14.** a lion

<<http://www.grapple369.com/Savvy/?date:2024.8.10&time:18.10&heuristic&run:Mystery&tetra:45>>

BING COPILOT @ 1810 HOURS ON 10 AUGUST 2024: "TELL ME MORE ABOUT THE ZOJOJI TEMPLE CEREMONY.

The Zojoji temple ceremony is a significant event held to commemorate the victims of the Nagasaki atomic bombing. During the ceremony, BUDDHIST monks lead prayers and rituals to honor those who lost their lives. The temple, located in Tokyo, serves as a spiritual and cultural hub, making it a fitting place for such a solemn occasion.

THE CEREMONY TYPICALLY INCLUDES:

CHANTING OF SUTRAS: Monks recite BUDDHIST scriptures to offer peace and solace to the souls of the deceased.

OFFERING OF INCENSE: Participants, including monks and attendees, offer incense as a symbol of purification and respect.

SILENT PRAYERS: A moment of silence is observed to reflect on the tragedy and to pray for world peace.

SPEECHES AND MESSAGES: Leaders and representatives often give speeches to emphasize the importance of remembering the past and working towards a peaceful future.

The atmosphere is one of reverence and reflection, with many attendees feeling a deep connection to the historical and spiritual significance of the event.

Is there a particular aspect of the ceremony or the temple that interests you?"

<<http://www.grapple369.com/Savvy/?date:2024.8.10&time:19.27&heuristic&run:Mystery&tetra:3>>

BING COPILOT @ 1927 HOURS ON 10 AUGUST 2024: "WHAT OTHER RELIGIOUS GROUPS PARTICIPATE IN NAGASAKI COMMEMORATIONS?"

In addition to BUDDHIST monks, several other religious groups participate in the Nagasaki atomic bombing commemorations:

CHRISTIAN COMMUNITIES: Nagasaki has a significant Christian history, often referred to as the "Catholic Rome of Japan." Both Catholic and Protestant groups are actively involved in the memorial ceremonies. The city's Christian heritage dates back to the arrival of Jesuit missionaries in the 16th century.

SHINTO PRIESTS: Shintoism, being one of Japan's indigenous religions, also plays a role in the commemorations. Shinto priests often conduct rituals to honor the spirits of the deceased and pray for peace.

INTERFAITH GROUPS: Various interfaith groups, including representatives from different religious traditions, come together to promote peace and reconciliation during these ceremonies.

These diverse religious groups highlight the inclusive and respectful nature of the commemorations, reflecting a collective desire for peace and remembrance.

Is there a particular aspect of these ceremonies or a specific religious group's involvement that interests you?"

#447 = [#7, #21, #23, #24, #26, #41, #42, #57, #47, #54, #60, #75]

<<http://www.grapple369.com/Savvy/?male:556&feme:477&ontic:612&deme:161&idea:477>>

#477 as [#5, #200, #10, #3, #8, #200, #1, #50] = sigáō (G4601): {UMBRA: #1014 % #41 = #30} 1) to keep silence, *HOLD* *ONE'S* *PEACE*; 2) to be kept in silence, be concealed;

#840 - ONTIC TOTAL: #612 as [#70, #10, #50, #10, #700] = 'ayin (H5870): {UMBRA: #130 % #41 = #7} 1) *EYE*;

#656 = [#49, #72, #9, #54, #65, #34, #25, #70, #33, #10, #73, #28, #17, #48, #57, #12]



49	72	9	54	65
12	32	77	14	34
57	23	41	59	25
48	68	5	50	70
17	28	73	10	33

#151 - PRESENTMENT = [#5, #32, #59, #14, #41]

#591 - FEME TOTAL: #348 as [#80, #100, #70, #200, #8, #50, #5, #3, #20, #5, #50] /

#1334 - MALE TOTAL: #556 as [#80, #100, #70, #200, #5, #50, #5, #600, #9, #5, #10, #200] /

#1855 - MALE TOTAL: #348 as [#80, #100, #70, #200, #500, #5, #100, #800] = prosphérō (G4374): {UMBRA: #1855 % #41 = #10} 1) to bring to, lead to; 1a) one to a person who can heal him or is ready to show him some kindness, one to a person who is to judge him; 1b) to bring a present or a thing, to reach or hand a thing to one; 1c) to put to; 2) *TO* *BE* *BORNE* *TOWARDS* *ONE*, *TO* *ATTACK*, *ASSAIL*; 2a) to behave one's self towards one, deal with one;

#1270 - MALE TOTAL: #186 as [#400, #200, #70, #600] = râ'am (H7481): {UMBRA: #310 % #41 = #23} 1) *TO* *THUNDER*; 1a) (Qal); 1a1) to make the sound of thunder, thunder; 1a2) to rage; 1b) (Hiphil); 1b1) to thunder, cause thunder; 1b2) to tremble, cause to tremble (by extension);

YOUTUBE: "AC / DC THUNDERSTRUCK & BATTLESHIP SCENE"

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

#1561 - DEME TOTAL: #161 as [#700, #1, #30, #30, #800] = psállō (G5567): {UMBRA: #1561 % #41 = #3} **1)** to pluck off, pull out; **2)** to cause to vibrate by touching, to twang; **2a)** to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate; **2b)** to play on a stringed instrument, to play, the harp, etc.; **2c)** to sing to the music of the harp; **2d)** in the NT to sing a ***HYMN***, to celebrate the praises of God in song;

BASTIAN KONISHI, was a Japanese Christian who became a martyr during the period of intense persecution of Christians in Japan. He was captured and executed in 1659 for his faith. Before his execution, he made a prophecy:

"ALL OF YOU SHALL BE MY SONS AND DAUGHTERS DOWN TO THE SEVENTH GENERATION. AFTER THAT, A REVEREND FATHER WILL COME ON A LARGE SHIP AND EXPIATE YOUR SINS, BY HEARING YOUR CONFESSION. THEN YOU WILL BE ABLE TO CHANT CHRISTIAN HYMNS IN A LOUD VOICE, ANYWHERE IN THE PUBLIC. HEATHENS SHALL GIVE YOU THE RIGHT-OF-WAY, WHEREVER YOU MAY BE WALKING."

His execution was part of a broader effort by the Tokugawa shogunate to eradicate Christianity from Japan. Despite the severe persecution, many Japanese Christians, known as "Kakure Kirishitan" or "Hidden Christians," continued to practice their faith in secret, preserving their beliefs and traditions for generations. <<https://news.nationalgeographic.org/nagasaki-hidden-christians-survive-persecution-and-the-atomic-bomb/>>

#705 - DEME TOTAL: #161 as [#5, #70, #30, #600] = 'âlam (H5956): {UMBRA: #140 % #41 = #17} **1)** ***TO* *CONCEAL***, ***HIDE***, ***BE* *HIDDEN***, ***BE* *CONCEALED***, ***BE* *SECRET***; **1a)** (Qal) secret (participle); **1b)** (Niphal); **1b1)** to be concealed; **1b2)** concealed, dissembler (participle); **1c)** (Hiphil) to conceal, hide; **1d)** (Hithpael) to hide oneself;

#882 - FEME TOTAL: #477 as [#80, #100, #70, #200, #20, #1, #30, #5, #200, #1, #40, #5, #50, #70, #10] = proskaléomai (G4341): {UMBRA: #627 % #41 = #12} **1)** to call to; **2)** to call to one's self; **3)** to bid to come to one's self; **4)** metaph.; **4a)** ***GOD* *IS* *SAID* *TO* *CALL* *TO* *HIMSELF* *THE* *GENTILES***, ***ALIENS* *AS* *THEY* *ARE* *FROM* *HIM***, by inviting them, through the preaching of the gospel unto fellowship with himself in the Messiah's kingdom; **4b)** Christ and the Holy Spirit are said to call to themselves those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel;

#490 - DEME TOTAL: #161 as [#80, #5, #300, #100, #5] /
#605 - DEME TOTAL: #161 as [#80, #5, #300, #100, #70, #50] =
Pétros (**G4074**): {**UMBRA: #755 % #41 = #17**} **0**) Peter = 'a rock or
a stone'; **1**) one of the twelve disciples of Jesus;

"AND I SAY ALSO UNTO THEE, THAT THOU ART ***PETER*-G4074**, AND
UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL
SHALL NOT PREVAIL AGAINST IT." [**Matthew 16:18**]

The term MUMPSIMUS originates from an apocryphal story about a poorly educated Catholic priest saying Latin mass who, in reciting the post-communion prayer Quod ore SUMPSIMUS, Domine (meaning: 'WHAT WE HAVE RECEIVED IN THE MOUTH, LORD'), substitutes the non-word MUMPSIMUS, perhaps as a mondegreen (ie. *mishearing*). After being made aware of his mistake, he nevertheless persisted with his erroneous version, whether from stubbornness, force of habit, or refusing to believe he was mistaken.

A MUMPSIMUS is a "TRADITIONAL CUSTOM OBSTINATELY ADHERED TO HOWEVER UNREASONABLE IT MAY BE", or "SOMEONE WHO OBSTINATELY CLINGS TO AN ERROR, BAD HABIT OR PREJUDICE, EVEN AFTER THE FOIBLE HAS BEEN EXPOSED AND THE PERSON HUMILIATED; ALSO, ANY ERROR, BAD HABIT, OR PREJUDICE CLUNG TO IN THIS FASHION".

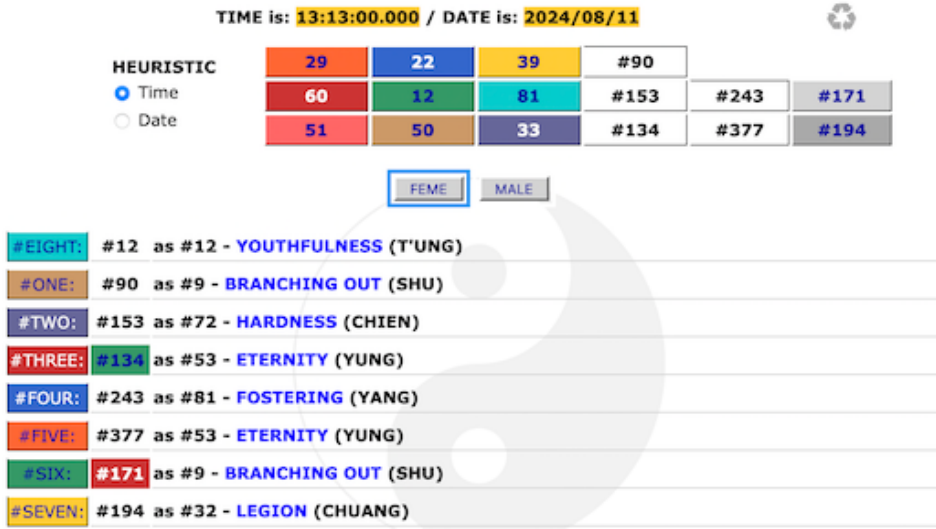
In time the contrasting term SUMPSIMUS came into use. In his speech at the State Opening of Parliament on CHRISTMAS EVE 1545, Henry VIII said: "I SEE AND HEAR DAILY, THAT YOU OF THE CLERGY PREACH ONE AGAINST ANOTHER, TEACH, ONE CONTRARY TO ANOTHER, INVEIGH ONE AGAINST ANOTHER, WITHOUT CHARITY OR DISCRETION. SOME BE TOO STIFF IN THEIR OLD MUMPSIMUS, OTHER BE TOO BUSY AND CURIOUS IN THEIR NEW SUMPSIMUS. THUS, ALL MEN ALMOST BE IN VARIETY AND DISCORD, AND FEW OR NONE DO PREACH, TRULY AND SINCERELY, THE WORD OF GOD, ACCORDING AS THEY OUGHT TO DO."

#1320 - FEME TOTAL: #186 as [#5, #300, #100, #5, #600, #5, #300, #5] = tréchéō (**G5143**): {**UMBRA: #1805 % #41 = #1**} **1**) to run; **1a**) of persons in haste; **1b**) ***OF* *THOSE* *WHO* *RUN* *IN* *A* *RACE* *COURSE***; **2**) metaph.; **2a**) of doctrine rapidly propagated; **2b**) by a metaphor taken from runners in a race, to exert one's self, strive hard; **2c**) to spend one's strength in performing or attaining something; **2d**) word occurs in Greek writings denoting to incur extreme peril, which it requires the exertion of all one's effort to overcome;

YOUTUBE: "KATE BUSH: 'RUNNING UP THAT HILL' (PUB CHOIR SINGS)"

<https://www.youtube.com/watch?v=TxWKjv_mc2Q>

#526 - MALE TOTAL: #307 as [#40, #5, #3, #2, #70, #6, #400] = gib'âh (**H1389**): {**UMBRA: #80 % #41 = #39**} **1) *HILL***; **1a)** hill (lower than a mountain); **1b)** as a place of illicit worship; **1c)** poetic for mountain; **1d)** used in place names;



GRAPPLE (307, 377)@[29, 22, 39, 81, 33, 50, 51, 60, 12] PROTOTYPE

<<http://www.grapple369.com/Savvy/?male:307&feme:377&ontic:311&deme:249&idea:377&date:2024.8.11&time:13.13&heuristic&run:Mystery&tetra:12>>

BING COPILOT @ 1313 HOURS ON 11 AUGUST 2024: "[WHEN WAS THE] PAPAL VISIT [TO] NAGASKI [IN] 2019?"

POPE FRANCIS visited Nagasaki on 24 NOVEMBER 2019, as part of his apostolic journey to Japan. During his visit, he PAID TRIBUTE TO THE VICTIMS OF THE ATOMIC BOMBING BY PLACING ***FLOWERS*** AT THE PEACE MEMORIAL AND REFLECTING ON THE ***HORRORS*** OF NUCLEAR WEAPONS. He emphasized the need for global ***PEACE*** and the elimination of nuclear arms, calling for a ***WORLD*** built on solidarity and cooperation.



<<https://www.vaticannews.va/en/pope/news/2019-11/pope-francis-apostolic-visit-japan.html>>

[**IMAGE:** POPE FRANCIS reflected on how “our world is marked by a perverse dichotomy (ie. **#65 - MARS: SOLDIERS and #175 - VENUS (TEMPLE OF VENUS GENETRIX) #33 - 26 SEPTEMBER 46 BCE): MERRY CHRISTMAS AS IDOLATRY which is the Catholic faith as “duty to which the Church feels bound before God and every man and woman in our world.”**) that tries to defend and ensure stability and peace through a false sense of security sustained by a mentality of fear and mistrust, one that ends up poisoning relationships between peoples and obstructing any form of dialogue”]

This visit was significant as it MARKED THE FIRST PAPAL VISIT TO JAPAN IN NEARLY 40 YEARS, following Pope John Paul II's visit in 1981. POPE FRANCIS's message resonated deeply with the SURVIVORS OF THE ATOMIC BOMB AND THE CATHOLIC COMMUNITY IN JAPAN.

Is there anything specific you would like to know more about regarding his visit?"

#12 - 童 = #186 / #348 / #463

COGITO: [**#6, #53, #70, #69, #59**] as #12 - **YOUTHFULNESS (T'UNG)**

RANGE: noon 09 to 13 FEBRUARY

APPRAISAL #1: The fatuous youth is not awake. (童不寤)
Meeting us, he is blind and dim. (會我蒙昏)

FATHOMING #1: A loutish youth who is unaware (童不寤)

MEANS: We fear he'll be 'dark' 'til the end. (恐終晦也)

#348 - NOUMENON RESONANCE FOR 24 NOVEMBER 2019 as [**#40, #6, #300, #2**] = **môwshâb (H4186): {UMBRA: #348 % #41**

= #20} **1)** seat, assembly, dwelling-place, dwelling, dwellers; **1a)** seat, sitting, those sitting, ***SITTING* *COMPANY* *OR* *ASSEMBLY***; **1b)** dwelling place, dwelling; **1c)** situation, location; **1d)** ***TIME* *OF* *DWELLING***; **1e)** those dwelling, dweller;

huì (會): **1.** can; be able to, **2.** able to, **3.** ***A* *MEETING***; ***A* *CONFERENCE***; ***AN* *ASSEMBLY***, **4.** to balance an account, **5.** to assemble, **6.** to meet, **7.** a temple fair, **8.** ***A* *RELIGIOUS* *ASSEMBLY***, **9.** an association; a society, **10.** ***A* *NATIONAL* *OR* *PROVINCIAL* *CAPITAL***, **11.** an opportunity, **12.** to understand, **13.** to be familiar with; to know, **14.** to be possible; to be likely, **15.** to be good at, **16.** a moment, **17.** to happen to, **18.** to pay, **19.** a meeting place, **20.** the seam of a cap, **21.** in accordance with, **22.** imperial civil service examination, **23.** to have sexual intercourse, **24.** Hui

wǒ (我): **1.** I; me; my, **2.** self, **3.** we; our, **4.** [my] dear, **5.** Wo

#387 - NOUMENON RESONANCE FOR 24 NOVEMBER 2019 as [#80, #30, #1, #50, #8, #200, #8, #10] = planáō (G4105): {UMBRA: #962 % #41 = #19} **1)** to cause to stray, to lead astray, lead aside from the right way; **1a)** to go astray, wander, roam about; **2)** metaph.; **2a)** ***TO* *LEAD* *AWAY* *FROM* *THE* *TRUTH***, ***TO* *LEAD* *INTO* *ERROR***, ***TO* *DECEIVE***; **2b)** to be led into error; **2c)** to be led aside from the path of virtue, to go astray, sin; **2d)** to sever or fall away from the truth; **2d1)** of heretics; **2e)** to be led away into error and sin;

mēng (蒙): **1.** ***TO* *DECEIVE***; ***TO* *CHEAT***; ***TO* *HOODWINK***; ***TO* *KNOCK* *UNCONSCIOUS***, **2.** ignorance, **3.** Meng, **4.** Mongolia; Inner Mongolia, **5.** a child, **6.** Meng, **7.** a kind of grass; Dodder, **8.** to cover, **9.** to emit, **10.** to suffer from, **11.** to receive, **12.** my, **13.** disorderly

#348 - NOUMENON RESONANCE FOR 24 NOVEMBER 2019 as [#10, #8, #300, #10, #20] = châshak (H2821): {UMBRA: #328 % #41 = #41} **1)** to be or become dark, grow dim, be darkened, be black, be hidden; **1a)** (Qal); **1a1)** to be or grow dark; **1a2)** to have a dark colour; **1a3)** to grow dim; **1b)** (Hiphil); **1b1)** to make dark, cause to be dark; **1b2)** to hide, conceal; **1b3)** to ***OBSCURE***, confuse (fig.);

hūn (昏): **1.** dusk; nightfall; twilight, **2.** to faint; to lose consciousness, **3.** muddle-headed, **4.** marriage, **5.** dark, **6.** ***OBSCURE***; ***NOT* *CLEAR***, **7.** to be confused

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

#235 = [#2, #12, #29, #44, #68, #80] --> SEE ALSO REDUCTIO AD HITLERUM AS IDEA #21 - 21 SEPTEMBER 1941

#559 - FEME TOTAL: #235 as [#6, #80, #3, #70, #400] = p̄ga‘ (H6293): {**UMBRA: #153 % #41 = #30**} **1**) to encounter, meet, reach, entreat, make intercession; **1a**) (Qal); **1a1**) to meet, light upon, join; **1a2**) to meet (of kindness); **1a3**) to encounter, ***FALL* *UPON* (*OF* *HOSTILITY*)**; **1a4**) to encounter, entreat (of request); **1a5**) to strike, touch (of boundary); **1b**) (Hiphil); **1b1**) to cause to light upon; **1b2**) to cause to entreat; **1b3**) ***TO* *MAKE* *ENTREATY***, ***INTERPOSE***; **1b4**) to make attack; **1b5**) to reach the mark;

#430 - NOUMENON RESONANCE FOR 11 AUGUST 2024 as [#20, #40, #300, #30, #40] /

#370 as [#300, #30, #40] = sh̄lam (H7999): {**UMBRA: #370 % #41 = #1**} **1**) ***TO* *BE* *IN* *A* *COVENANT* *OF* *PEACE***, ***BE* *AT* *PEACE***; **1a**) (Qal); **1a1**) to be at peace; **1a2**) peaceful one (participle); **1b**) (Pual) one in covenant of peace (participle); **1c**) (Hiphil); **1c1**) to make peace with; **1c2**) to cause to be at peace; **1d**) (Hophal) to live in peace; **2**) to be complete, be sound; **2a**) (Qal); **2a1**) to be complete, be finished, be ended; **2a2**) to be sound, be uninjured; **2b**) (Piel); **2b1**) to complete, finish; **2b2**) to make safe; **2b3**) to make whole or good, restore, make compensation; **2b4**) to make good, pay; **2b5**) to requite, recompense, reward; **2c**) (Pual); **2c1**) to be performed; **2c2**) to be repaid, be requited; **2d**) (Hiphil); **2d1**) to complete, perform; **2d2**) to make an end of;

#152 - MALE TOTAL: #307 as [#70, #6, #30, #40, #6] = ‘ôwlâm (H5769): {**UMBRA: #146 % #41 = #23**} **1**) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, ***WORLD***; **1a**) ancient time, long time (of past); **1b**) (of future); **1b1**) for ever, always; **1b2**) continuous existence, perpetual; **1b3**) everlasting, indefinite or unending future, eternity;

"BUT ISRAEL SHALL BE SAVED IN THE LORD WITH AN ***EVERLASTING*-H5769** SALVATION: YE SHALL NOT BE ASHAMED NOR CONFOUNDED ***WORLD*-H5769** ***WITHOUT*-H5769** ***END*-H5769**." [Isaiah 45:17]

#436 - MALE TOTAL: #307 as [#300, #6, #40, #40, #10, #40] /
#980 - DEME TOTAL: #249 as [#40, #300, #40, #600] /
#996 - FEME TOTAL: #186 as [#300, #6, #40, #40, #10, #600] = sh̄mêm (H8074): {**UMBRA: #380 % #41 = #11**} **1**) to be desolate, be appalled, stun, stupefy; **1a**) (Qal); **1a1**) to be desolated, be ***DEFLOWERED***, be deserted, be appalled; **1a2**) to be appalled, be

awestruck; **1b**) (Niphal); **1b1**) to be desolated, be made desolate; **1b2**) to be appalled; **1c**) (Polel); **1c1**) to be stunned; **1c2**) appalling, ***CAUSING* *HORROR*** (participle); **i**) horror-causer, appaller (subst); **1c3**) (Hiphil); **i**) to devastate, ravage, make desolated; **ii**) to appal, show horror; **1c4**) (Hophal) to lay desolate, be desolated; **1c5**) (Hithpolel); **i**) to cause to be desolate; **ii**) to be appalled, be astounded; **iii**) to cause oneself desolation, cause oneself ruin;

#657 - ONTIC TOTAL: #311 as [#40, #1, #10, #200, #6, #400] = 'ôwr (H215): {UMBRA: #207 % #41 = #2} 1 to be or become light, shine; **1a**) (Qal); **1a1**) to become light (day); **1a2**) to shine (of the sun); **1a3**) to become bright; **1b**) (Niphal); **1b1**) to be illuminated; **1b2**) to become lighted up; **1c**) (Hiphil); **1c1**) to give light, shine (of sun, moon, and stars); **1c2**) to illumine, light up, cause to shine, shine; **1c3**) ***TO* *KINDLE*, *LIGHT* (*CANDLE*, *WOOD*)**; **1c4**) lighten (of the eyes, his law, etc); **1c5**) to make shine (of the face);

PETER HEYLIN refers to the king's saying in his 1631 The History of St. George of Cappadocia when he talks of "those self-***CONCEITED*** ones which are so stiffe—as KING HARRY used to say—in their new SUMPSIMUS..." To Henry VIII a SUMPSIMUS is a correction that is unnecessarily litigious or argumentative, but JOHN BURGON (21 AUGUST 1813 – 4 AUGUST 1888) who defended of the historicity and Mosaic authorship of Genesis, used the term for corrections that may be good that but are not as important as others.

The story was told by the Dutch Catholic DESIDERIUS ERASMUS (1466–1536) in a letter he wrote in AUGUST 1516 to HENRY BULLOCK. ERASMUS used it as an analogy with those who refused to accept that Novum Instrumentum omne, his edition of the Greek New Testament, corrected errors in the Latin Vulgate. The English diplomat RICHARD PACE (1482–1536) included a variant in his 1517 work De Fructu qui ex Doctrina Percipitur, where the priest was English and had been saying MUMPSIMUS for thirty years when corrected. PACE acknowledged his borrowing in a 1517 letter to ERASMUS. "MUMPSIMUS and SUMPSIMUS" became proverbial among Protestants in the early ENGLISH REFORMATION. <<https://en.wikipedia.org/wiki/Mumpsimus>>

#348 - FEME TOTAL: #186 as [#5, #50, #10, #20, #8, #200, #5, #50] = nikáō (G3528): {UMBRA: #881 % #41 = #20} 1 to conquer; **1a**) to carry off the victory, come off victorious; **1a1**) of Christ, victorious over all His foes; **1a2**) of Christians, that hold fast their faith even unto death against the power of their foes, and temptations and persecutions; **1a3**) ***WHEN* *ONE* *IS* *ARRAIGNED* *OR* *GOES* *TO* *LAW*, *TO* *WIN* *THE* *CASE*, *MAINTAIN* *ONE'S* *CAUSE***;

EMAIL TO DEFENCE / GOVERNMENT @ 1951 HOURS ON 10 AUGUST 2024: "IDENTIFIED SUBTERFUGE RISK UPDATE TO INTERVENTION ON THE NAGASAKI ATOMIC BOMBING DIPLOMATIC PROBLEM / PRE-EMPTIVE EARTHQUAKE ACTION:

The NAGASAKI ATOMIC BOMBING xiū (修): *CEREMONY* might be considered subterfuge as a WAR CRIME against ANTHROPOLOGY due to the NOTIONS hé shang (和尚): BUDDHIST MONK and shī (師): A RESPECTFUL TITLE FOR MONK each resolving to #174 - COEFFICIENT derivatives which is a rhetorical concept deployed in HITLER's 1941 to 1944 TABLE TALK:

hé (和): #241 = [#7, #21, #23, #24, #26, #41, #42, #57]
shang (尚): #236 = [#47, #54, #60, #75]
shī (師): #212 = [#32, #43, #68, #69]

IT IS ACUTELY PROBLEMATIC AS #48 - RITUAL (LI) #6 - CONTRARIETY (LI) AND URGENTLY REQUIRES A REASONED EXPLANATION."

EXCERPT FROM LETTER TO CLOCKTOWER MEDICAL CENTRE DATED 27 MAY 2024 REGARDING "DERANGEMENT / DISCRIMINATION IN THE PROVISION OF GOODS AND SERVICES due to RACIAL SLANDER consequential to an ANZAC HERITAGE (IRISH CATHOLIC REPUBLICANISM) JINGOIST CAUSE ("HIJACKING THE WORLD WAR ONE CENTENNIAL / EVASION OF PARADIGM EQUIVALENCE TO GERMAN NAZISM") OF SEDITION occasioning a determined breach of any former OATH of duty to either the sovereign, COMMONWEALTH or its peoples:

Dr THOMAS WALSH M.B.B.S., F.R.A.C.G.P

Dr GUARAV PATHANIA M.B.B.S, F.R.A.C.G.P

Dr YI YUN JIANG (ECHO) M.B.B.S., F.R.A.C.G.P

Dr RAAGHAV SUDAN M.B.B.S

Dr WILLIAM TRUONG M.B.B.S, S.C.H.P

CHRISTINE GOODE (Diabetes Educator) provided the letter requesting a DOCTOR choice upon reasonable grounds

In summary as matters conveyed by our response letter dated 21 MAY 2024 requesting that the CLOCKTOWER MEDICAL CENTRE make an immediate and urgent retraction of UNIFORMED AND PREJUDICED ACTIONS occasioning the assertion "VERY SIMPLY THE REMAINDER OF YOUR LETTER WE HAVE FOUND TO BE EXTREMELY DISTRESSING ... WE DO NOT ACCEPT THE LANGUAGE IN WHICH YOU USE AND THE GENERALISATION OF A WHOLE CULTURE. THE TONE OF YOUR LETTER IS

BELLIGERENT AND OFFENSIVE", which conveyed sufficient as substantial opinion derived from INFORMAL RESEARCH associated with a metempirical / metaphysical philosophical understanding related to paradigms of governance and an assertion conveyed by **REDUCTIO AD HITLERUM IDEA #148 - 17 FEBRUARY 1942:**

<<http://www.grapple369.com/Savvy/?male:187&feme:349&idea:464&run:Mystery&tetra:13>>

#13 - 增 = #187 / #349 / #464

**COGITO: [#55, #6, #69, #20, #70] as #13 - INCREASE (TSENG)
RANGE: 14 to noon 18 FEBRUARY**

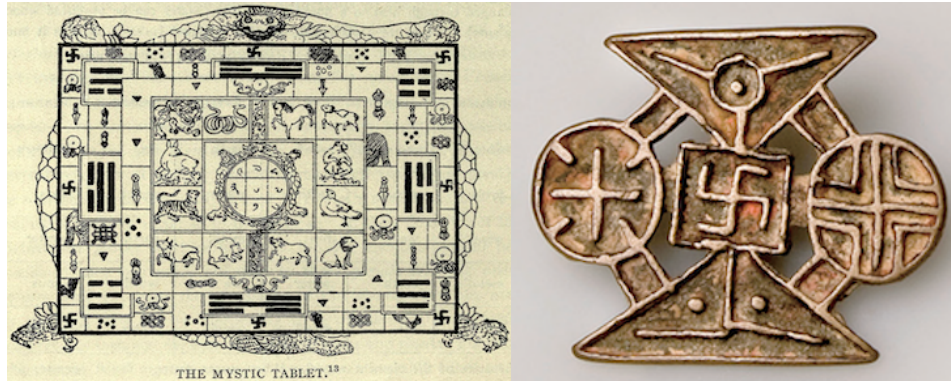
#1371 - MALE TOTAL: #349 as [#6, #40, #8, #300, #2, #400, #10, #5, #600] = machăshâbâh (H4284): {UMBRA: #355 % #41 = #27} 1) *THOUGHT*, *DEVICE*; 1a) thought; 1b) device, plan, purpose; 1c) invention;

#916 - FEME TOTAL: #187 as [#200, #5, #2, #1, #200, #300, #8, #200] = sebastós (G4575): {UMBRA: #978 % #41 = #35} 1) *REVEREND*, *VENERABLE*; 2) the title of the Roman emperors; 2a) Augustan, i.e, taking its name from the emperor; 2b) a title of honour which used to be given certain legions, or cohorts, or battalions, 'for valour';

#187 - FEME TOTAL: #187 as [#8, #3, #5, #40, #70, #50, #10, #1] = hēgemonía (G2231): {UMBRA: #187 % #41 = #23} 1) chief command, rule, sovereignty; 1a) of the *REIGN* *OF* *A* *ROMAN* *EMPEROR*;

#464 as [#70, #100, #70, #9, #5, #200, #9, #1] = horothesía (G3734): {UMBRA: #465 % #41 = #14} 1) a setting of boundaries, laying down limits; 2) *A* *DEFINITE* *LIMIT*, *BOUNDS*;

"The notions represented by JEWISH CHRISTIANITY were strictly unthinkable to Roman brains. The ancient world had a liking for clarity. Scientific research was encouraged there... For them, eternal life was personified in living beings, and it consisted in a perpetual renewal.



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

[**IMAGE: (left)** The Buddhism of Tibet, or Lamaism: with its mystic cults, symbolism (**SWASTIKA / LUO SHU #369 - SQUARE dynamic is clearly shown**) and mythology, and in its relation to Indian Buddhism, by Waddell, L. A. (Laurence Austine), 1854-1938, Publication date 1895, page 453; **(right): Jǐng jiào (景教): NESTORIAN CHRISTIANITY** introduced to China by Persian priests during the Taizong period of the Tang Dynasty (618-907) also exhibited the **SWASTIKA** upon bronze crosses of the Yuan dynasty (1272-1368)]

THOSE WERE CONCEPTIONS FAIRLY CLOSE TO THOSE WHICH WERE CURRENT AMONGST THE JAPANESE AND CHINESE AT THE TIME WHEN THE SWASTIKA MADE ITS APPEARANCE AMONGST THEM." [page 314]

It is estimated that as many as **506 million people** around the world practice BUDDHISM as a religion, which would represent roughly 6.6% of the world's total population.

TOP 10 COUNTRIES WITH THE HIGHEST PERCENTAGE OF BUDDHISTS (PEW RESEARCH 2020):

Cambodia	96.8%
Thailand	92.6%
Myanmar	79.8%
Bhutan	74.7%
Sri Lanka	68.6%
Laos	64%
Mongolia	54.4%
Japan	33.2%
Singapore	32.2%
South Korea	21.9%

The first seven nations listed above have a BUDDHIST population that makes up at least 55% of the total population, making them BUDDHIST majority countries. Other countries with a significant percentage of BUDDHISTS include Taiwan (Republic of China), Malaysia, China, Macau (China), Vietnam, Hong Kong (China), Northern Mariana Islands, and Nepal.

TOP 10 COUNTRIES WITH THE HIGHEST NUMBER OF BUDDHISTS (PEW RESEARCH 2020):

China	254.7M
Thailand	66.1M
Myanmar	41.4M
Japan	41.4M
Cambodia	15.7M
Vietnam	15.6M
Sri Lanka	15.4M
South Korea	10.9M
India	10.1M
Malaysia	5.2M

Also, percentages can be misleading, as several additional nations have massive BUDDHIST populations that simply aren't in the majority. For example, China is home to an estimated 254 million BUDDHISTS—roughly half of the total BUDDHISTS in the world. This makes BUDDHISM the most popular religion in China by a wide margin. Yet, because more than 51% of China's residents remain unaffiliated with any religion, China is generally not considered a BUDDHIST country. The list above illustrates this point. <<https://worldpopulationreview.com/country-rankings/BUDDHIST-countries>>

Whereby we conveyed sufficient evidence that the counterclockwise swastika (ie. Japanese **kagi jūji** (鉤十字) means: "hook" + "cross, crucifix") used as a BUDDHIST symbol that within the **REDUCTIO AD HITLERUM AS TABLE TALK IDEA #217 ON 14 MAY 1942** is conveyed as a rhetorical device in reversing the engines as its **#164 = [#72, #34, #10, #48] PRINCIPLE OF MATERIALITY**: "The fetish of the liberty of the press constitutes a mortal danger par excellence. Moreover, what is called the liberty of the press does not in the least mean that the press is free, but simply that certain potentates are at liberty to direct it as they wish, in support of their particular interests and, if need be, in opposition to the interests of the State." [page 480]

By means of a MATHEMATICAL COMPUTATION assigned to that SATOR / TENET / ROTAS relative grounding for either clockwise / counterclockwise swastika, we obtained the following neural linguistic pragma [**MALE**:

#134 = Rhómē (G4516): *ROME* *AS* *CAPITAL* *OF* *THE* *ANCIENT* *WORLD*, FEME: #164 anazáō (G326): *RENEWED* *TO* *CORRECT* *LIFE*, *A* *BETTER* *MORAL* *STATE*, DEME: #240 = shemesh (H8121): *SUN* (*AS* *OBJECT* *OF* *ILLCIT* *WORSHIP*), IDEA: #164 = érchomai (G2064): *RETURNING* *OF* *PERSONS*].

Within MITHRAISM prayers were addressed to the Sun three times a day, Sunday was especially sacred and the birth of the god was celebrated annually on 25 DECEMBER.

Which conforms exactly to the starting premise of the TABLE TALK (1941-1949) being **REDUCTIO AD HITLERUM AS IDEA #1 ON 5 JULY 1941**: "WHAT WE NEED IS A COLLECTIVE VIEW OF PEOPLE'S WISH TO LIVE AND MANNER OF LIVING. **THE FASCIST MOVEMENT IS A SPONTANEOUS *RETURN* TO THE TRADITIONS OF ANCIENT ROME...** INCLINE[D] TOWARDS A HIGHER FORM OF SOCIETY." [page 3]

Secondly with respects to the clockwise Japanese **manji** (万字): swastika / Chinese **wànzì** (萬字): myriad; infinity was predominantly publicly used by the former Nazi Party as its **#164 = [#54, #70, #28, #12] PRINCIPLE OF MATERIALITY** derived from swastika 卐 symbol which means auspicious or the symbol of the sun or the gods. As our reasonable perception by an inclusion of related common objects of experience "**OATH OF COVENANT; BEER-SHEBA; OAK TREE; MEMORIAL, MONUMENT; OBJECT OF DREAD; SUIT AT LAW**" obtained from the CANON OF SUPREME MYSTERY / T'AI HSÜAN CHING textual referencing within the TETRA sections, that the **#92** - swastika (**wànzì** (萬字): [**#14, #51, #27**]) as an OBJECT OF DREAD is otherwise their god. By means of a MATHEMATICAL COMPUTATION assigned to the TETRA sections mentions we obtained the following neural linguistic pragma [**MALE: #90 = 'âlâh (H423): *OATH* *OF* *COVENANT* / B'êr Sheba' (H884): *BEER*-*SHEBA*, FEME: #92 = Nazaréth (G3478): *NAZARETH* / tâv (H8420): *MARK* / tôhûw (H8414): *EMPTY* *OR* *UNREAL* (*OF* *IDOLS*), IDEA: #92 = 'allôwn (H437): *OAK* / pachad (H6343): *OBJECT* *OF* *DREAD* / díkē (G1349): *CUSTOM*, *USAGE*; *RIGHT*, *JUST*; *A* *SUIT* *AT* *LAW*].**

As the CLOCKTOWER MEDICAL CENTRE would be aware from my courtesy telephone call made @ 1601 HOURS ON 23 APRIL 2024, so as to correct the misspelled "LEAST WE FORGET" large screen rolling prompter within the waiting room advising of the practice's ANZAC DAY 2024 closure (**we do not make any aspersions as to whether this was only a single or habitual occurrence as disrespectful value**). That the improper

word "LEAST" is a determiner of the smallest in amount, extent, or significance:

Whilst the term "LEST WE FORGET" generally means "it should not be forgotten."

The word LEST is a conjunction which conveys an intention of preventing (something undesirable); to avoid the risk of.

Thusly by representation of an IMPROPER POPPY WREATH at the BOER MEMORIAL around 8 / 10 JUNE 2017 rather than as fidelity upon 28 MAY 2017 conveys a sense of DREAD which is a feeling of intense fear or apprehension about something that is likely to happen. It is a strong negative emotion triggered by factors such as uncertainty, danger, or threat.

You would not probably be aware with respects to any "LEAST WE FORGET" value statement as DISTRESSING CULTURAL GENERALISATION, that IRISH REPUBLICAN DAY last occurred upon EASTER SUNDAY 31 MARCH 2024 which commemorated a compliance with the CATHOLIC CHURCH'S #1827 - EUCHARIST / ECCLESIASTICAL CALENDAR rather than the STATE'S CIVIL or TAXATION YEAR, the event of an uprising during EASTER WEEK, **COGITO: #28 (#161 - ROTAS) - 24 to 29 APRIL 1916** occurring whilst World War I (28 JULY 1914 – 11 NOVEMBER 1918) was being prosecuted. It was an armed insurrection launched by **#249 (SATOR) - IRISH REPUBLICANS** against British rule in Ireland with the aim of establishing an independent Irish Republic.

It is most improper as an historical revisionism for the **IRISH CATHOLIC REPUBLICAN ACTIVIST (IRA) CAUSE** as faction within the RETURNED SERVICES LEAGUE to deploy the characteristics as any **#164 - PRINCIPLE OF MATERIALITY / CATEGORICAL IMPERATIVE: [#54 - VIETNAM VETERANS DAY 18 AUGUST 1966 / 1987, #70 - BEERSHEBA CENTENNIAL 28 OCTOBER 2017, #28 - ANZAC DAY 25 APRIL 1916, #12 - QUEEN ELIZABETH / PRINCE PHILIP VISIT DURING 9-13 FEBRUARY 1954]** in being a habitual evasion of any **NAZI (卐) PARADIGM EQUIVALENCE:**

49	72	9	54	65
12	32	77	14	34
57	23	41	59	25
48	68	5	50	70
17	28	73	10	33

AS #33 - TENET OF BELIEF / LUO SHU REFERENCE OBJECT: #205 = PRINCIPLE OF PERSISTENCE: [#57, #23, #41, #59, #25] / [#9, #77, #41, #5, #75] / DIAGONALS: [#49, #32, #41, #50, #33] / [#17, #68, #41, #14, #65], but in thereby constituting an adverse action against the COMMONWEALTH and its SOVEREIGN PRINCIPLE particularly in light that the ROMAN CATHOLIC CARDINAL FRANCIS MORAN (16 SEPTEMBER 1830 – 16 AUGUST 1911: Cardinal Priest from 27 JULY 1885) refused to participate in the inauguration of the Commonwealth of Australia took place in CENTENNIAL PARK, SYDNEY on 1 JANUARY 1901.

BOTH MORAN AND THE ANGLICAN ARCHBISHOP, SAUMAREZ SMITH, WERE IN FAVOUR OF SECTION 116 OF THE CONSTITUTION, WHICH PREVENTED SABBATARIAN LEGISLATION, AND ENSURED THAT THE GOVERNOR-GENERAL COULD NOT PROCLAIM DAYS OF HUMILIATION AND **#1827 - *THANKSGIVING* / EUCHARISTIA (G2169)**. THE ISSUE OF PRAYERS IN PARLIAMENT, AND QUESTIONS OF ECCLESIASTICAL PRECEDENCE , CAUSED SOME DISCUSSION, BUT THE LATTER WAS A PREROGATIVE MATTER. NEVERTHELESS, IT CAUSED CONSIDERABLE TENSION, BECAUSE OF THE SYMBOLIC IMPORTANCE OF THE ISSUES INVOLVED.

MORAN REFUSED TO SHARE IN THE OFFICIAL INAUGURATION CEREMONY WHEN HIS CLAIM TO PRECEDENCE ON SENIORITY WAS REJECTED. SMITH READ THE PRAYER ON 1 JANUARY.

PRESBYTERIANS ALSO HAD SOME CLAIM TO PRECEDENCE BECAUSE OF LINKS WITH THE CHURCH OF SCOTLAND, BUT FAILING THAT THEY ARGUED FOR EQUALITY. AT THE OPENING OF PARLIAMENT, LORD HOPETOUN READ A PRAYER, WHICH CREATED AN IMPORTANT PRECEDENT. [‘A History of the Churches in Australasia’ (1991 edition), ‘Churches and Federation’, by Ian Beward, pages 219 to 221]

Our response letter dated 21 MAY 2024 also made a comment to SALE POLICE @ 1355 HOURS ON 17 MAY 2024 that "Since the SALE HORSE RACING coincides with PENTECOST SUNDAY ON 19 MAY 2024 as fusion of action with the SATOR / TENET / ROTAS cycle we are not expecting any fidelity to BOER WAR MEMORIAL COMMEMORATIONS upon SUNDAY 26 MAY 2024."

Whether your letter dated 30 APRIL 2024 (**postmarked 20 MAY and delivered 21 MAY 2024**) as exhibiting both an UNEXPLAINED WITHHOLDING and EVASIVE ACTION which was a response to our reasonable brief written statement provided on 22 APRIL 2024 as then likely to be an unresolved matter contemporaneous with any infidelity to

BOER WAR MEMORIAL COMMEMORATIONS upon SUNDAY 26 MAY 2024. Will by such happenstance grant us an opportunity to draw a DREADFUL conclusion in relation to the GENOCIDAL CULTURAL CONTEMPT (ie. **TREATING AS ANATHEMA OR FACILITATING THE EXCLUSION OR ELIMINATION OF A CLASS OF PERSONS WHETHER BY RACIAL, RELIGION OR SOME OTHER IDENTITY FROM THE SOCIAL CONSCIOUSNESS WHICH DOESN'T CONFORM TO YOUR REPUBLICAN ATROCITY AS #216 - OBSTRUCTION / NON-CONFORMING GOVERNANCE IN OUR COMMONWEALTH WITH A DOOMED MONARCHY**) in which the MEDICAL PRACTICE has without pause of any reasoned thought so fervently engaged in by IMMIGRANTS displacing our CONSTITUTIONAL RIGHTS as persons of DUTCH HERITAGE upon stolen lands.

Of relevance to this matter, you may determine from a news item subsequent to our email made to **LEGAL COUNSEL (JEWISH HERITAGE) / NEWS MEDIA @ 1345 HOURS ON 21 MAY 2024** on the subject of "**DISCRIMINATION IN THE PROVISION OF GOODS AND SERVICES BY CLOCKTOWER MEDICAL CENTRE DUE TO RACIAL SLANDER CONSEQUENTIAL TO AN ANZAC HERITAGE (IRISH CATHOLIC REPUBLICANISM) JINGOIST CAUSE**" which is conveyed by a TELEGRAPH X: TWITTER POST @ 0422 HOURS ON 22 MAY 2024 as an UK based news media agency, where the journalist CATHY NEWMAN, aged 49, said the TIBETAN HOLY MAN had similarly made a shocking comment after she interviewed him on ITN's Channel 4 News in 2013.



<<https://x.com/Telegraph/status/1792984282132062217>>

[**X-FILES (@Telegraph) @ 0422 HOURS ON 22 MAY 2024:** "The Dalai Lama told a Channel 4 cameraman that he was fat and needed to go on a diet, a broadcaster has said"]

"And at the end of the interview, the Dalai Lama pointed at [the cameraman named Graham] and said, 'you're fat, you need to go on a diet'. [Graham] was open-mouthed in astonishment at this rudeness from

the Dalai Lama – I thought it was hilarious – so he was giving us diet tips by the end.”

In the interview more than a decade ago, the 14th, and current, Dalai Lama, condemned BUDDHIST violence against Muslims. He also admitted that he would be happy if his successor were to be a woman, saying they should take a “more active role” within the BUDDHIST religion.

Recalling the interview, Ms Newman, who has worked for Channel 4 News since 2006, said she didn’t think she would be particularly good as a BUDDHIST and that she just couldn’t get to grips with meditation.

She said: “I think I’d be a useless BUDDHIST: I can’t get meditation at all. That’s such a waste of time. I WATCH TELLY, THOUGH, (SO) I SUPPOSE THAT’S MY EQUIVALENT OF MEDITATION.

“Let’s face it, we are on slightly different wavelengths, me and the Dalai Lama.” [ALBERT TAIT @ 1345 HOURS ON 21 MAY 2024 <<https://www.telegraph.co.uk/world-news/2024/05/21/dalai-lama-told-cameraman-youre-fat-you-need-to-go-on-die>>]

You'll note that we had 10 minutes later contributed to this **X:TWITTER POST @ 0432 HOURS ON 22 MAY 2024** with the particular concern "**PERHAPS THE DALAI LAMA NEEDS TO ADDRESS FOUNDATIONS OF BUDDHIST BELIEF WHICH WERE RESPONSIBLE FOR THE HOLOCAUST OF 6 MILLION JEWS...**" also expressed within our 21 MAY 2024 letter to the CLOCKTOWER MEDICAL CENTRE's UNINFORMED AND PREJUDICED ACTIONS for which a legal recourse is sought against the blatant DISCRIMINATION IN THE PROVISION OF GOODS AND SERVICES DUE TO RACIAL SLANDER which is conveyed by **REDUCTIO AD HITLERUM IDEA #148 - 17 FEBRUARY 1942**: "The notions represented by Jewish Christianity were strictly unthinkable to Roman brains. The ancient world had a liking for clarity. Scientific research was encouraged there. The gods, for the Romans, were familiar images. It is somewhat difficult to know whether they had any exact idea of the Beyond. For them, eternal life was personified in living beings, and it consisted in a perpetual renewal. **THOSE WERE CONCEPTIONS FAIRLY CLOSE TO THOSE WHICH WERE CURRENT AMONGST THE JAPANESE AND CHINESE AT THE TIME WHEN THE SWASTIKA MADE ITS APPEARANCE AMONGST THEM.**" [page 314]

IT IS FORBIDDEN FOR BUDDHISTS TO HAVE ANY ASSOCIATION WITH OUR SOVEREIGN / SACRED / SAPIENT INTELLECTUAL PROPERTY

#249 - SATOR (#38 - 8 JUNE 2025)

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:38>>

#169 - AREPO (#35 - 24 MAY 2026)

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:35>>

#205 - TENET (#33 - 16 MAY 2027)

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



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

Buddha statue at the Ganden Sumtseling Monastery, also known as Sungtseling and Guihuasi. It is the largest Tibetan BUDDHIST monastery in the Yunnan province. Built from 1679 - 1681

#241 - OPERA (#37 - 4 JUNE 2028)

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:37>>

#161 - ROTAS (#34 - 20 MAY 2029)

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:34>>

In Japanese **kagi jūji** (鉤十字) means: "hook" + "cross, crucifix" and refers to the proper or counterclockwise swastika, which is the swastika used as a BUDDHIST symbol that is in the **REDUCTIO AD HITLERUM AS TABLE TALK IDEA #217 ON 14 MAY 1942** conveyed by a rhetorical device in reversing the engines **#164 = [#72, #34, #10, #48]** as its **PRINCIPLE OF MATERIALITY**.

Our LAWYERS, possess an appropriate JEWISH HERITAGE and an acceptance of its diversity, in being capable of comprehending the importance of an issue as historical precedent which is detailed more comprehensively with the RESPONSE #2 document, as an informal research inference made upon the identified **mórp̄hōsis (G3446)** associated to HITLER's TABLE TALK (1941-1944) in it being cognisant of the **#511 - *JAPAN* / *SUN*** dynamic corresponding to **TETRAD MENTIONS OF [rì (日)]** within the COURSE-**trochos** OF NATURE-**genesis**

[**James 3:6**] / T'AI HSÜAN CHING of 4 BCE which is also viably associated with an exegesis derived from either the DEAD SEA SCROLL fragment 1QpHab VI:3-3 (**1st century BCE but being a post WWII discovery in 1947 and published in 1951**) or the Aramaic Targum of Habakkuk 1:15-16 (**post 150 CE**).

There has been a failure among religionists to not only draw a proper distinction between the MITHRATIC claim (**noting that Habakkuk's prophetic perspective is from 612 to 586 BCE and BUDDHISM was later founded by Siddhartha Gautama as the Buddha, circa 563 to 483 BCE, developed between circa 400 to 383 BCE before it spread**) to the Trinity and the Sun and the Catholic church's claim to the Trinity and the Son (Messiah): "THEY ARE ALL LIKE A FISHERMAN WHO CATCHES A FISH WITH A FISH-HOOK AND GATHERS IT IN HIS DRAG AND THROWS IT INTO HIS NET; THEREFORE HE REJOICES AND EXULTS. THEREFORE THEY ***SACRIFICE* *TO* *THEIR* *WEAPONS*** AND BURN INCENSE TO THEIR STANDARDS, FOR BY THEM THEIR FOOD [MT: 'HIS PORTION'] IS GOOD AND THEIR REPAST REFRESHING. BECAUSE OF THESE WILL THEY SEND THEIR ARMIES CONTINUALLY IN ORDER TO DESTROY NATIONS WITHOUT MERCY." [Aramaic Targum of Habakkuk 1:15-16; cf 1QpHab VI:3-3]

#33 as [#8, #20, #5] = chakkâh (H2443): {UMBRA: #33 % #41 = #33} 1) hook, angle, hook fastened in jaw, *FISH* *HOOK***;**

<<http://www.grapple369.com/Savvy/?lexicon:H2443>>

If the tool is here considered as the basis of any **mórophōsis (G3446)** perpetuated by the ***SUN*** dynamic as **TETRAD MENTIONS OF [rî (日)]** then we ought to see comparative objects of experience **#511 = [#1, #5, #13, #18, #19, #20, #23, #24, #33 - chakkâh (H2443): ***FISH* *HOOK***, #41, #47, #52, #67, #70, #78]** to the biblical text as idea cohesion occurring at that specific juncture:

{@9: Sup: 75 - **FAILURE: SHIH (#330)**; Ego: 33 - **CLOSENESS: MI (#156 - I DO NOT CAUSE TERRORS {%21} / I DO NOT CAUSE TERRORS {%21})**}

#1083 - MALE CHECKSUM TOTAL: #330 as [#5, #8, #50, #10, #400, #10, #600] = chăniyth (H2595): {UMBRA: #468 % #41 = #17} 1) *SPEAR***; 1a) spear; 1a1) shaft of a spear; 1a2) spear-head;**

#318 - MALE CHECKSUM TOTAL: #330 as [#2, #40, #20, #40, #200, #10, #6] = makmâr (H4364): {UMBRA: #306 % #41 = #19} 1) *NET*, *SNARE***;**

#477 - MALE CHECKSUM TOTAL: #330 as [#40, #30, #1, #6, #400] = **mâlê'** (H4392): {**UMBRA: #71 % #41 = #30**} **1**) full, fullness, ***THAT* *WHICH* *FILLS***; **1a**) fully (adv);

#964 - MALE CHECKSUM TOTAL: #330 as [#5, #40, #100, #9, #200, #10, #600] = **qâṭar** (H6999): {**UMBRA: #349 % #41 = #21**} **1**) ***TO* *SACRIFICE*, *BURN* *INCENSE*, *BURN* *SACRIFICES*, *MAKE* *SACRIFICES* *SMOKE***; **1a**) (Piel); **1a1**) to make sacrifices smoke; **1a2**) to sacrifice; **1b**) (Pual) to smoke a sacrifice; **1c**) (Hiphil); **1c1**) to make sacrifices smoke; **1c2**) to cause incense to smoke, offer incense; **1c3**) to make smoke upon; **1d**) (Hophal) to be made to smoke; **2**) incense; **3**) incense-altar;

#563 - MALE CHECKSUM TOTAL: #330 as [#6, #100, #50, #1, #400, #6] = **qin'âh** (H7068): {**UMBRA: #156 % #41 = #33**} **1**) ardour, zeal, jealousy; **1a**) ardour, jealousy, jealous disposition (of husband); **1a1**) sexual passion; **1b**) ardour of zeal (of religious zeal); **1b1**) of men for God; **1b2**) of men for the house of God; **1b3**) of God for his people; **1c**) ardour of anger; **1c1**) ***OF* *MEN* *AGAINST* *ADVERSARIES***; **1c2**) of God against men; **1d**) envy (of man); **1e**) jealousy (resulting in the wrath of God);

#1439 - MALE CHECKSUM TOTAL: #330 as [#4, #10, #1, #500, #9, #5, #10, #100, #800] = **diaphtheírō** (G1311): {**UMBRA: #1439 % #41 = #4**} **1**) to change for the worse, to corrupt; **1a**) of minds, morals; **2**) ***TO* *DESTROY*, *RUIN***; **2a**) to consume; **2a1**) of bodily vigour and strength; **2a2**) of the worm or moth that eats provisions, clothing, etc.; **2b**) to destroy, to kill;

#516 - MALE CHECKSUM TOTAL: #330 as [#4, #10, #1, #200, #80, #70, #100, #1, #50] = **diasporá** (G1290): {**UMBRA: #466 % #41 = #15**} **1**) a scattering, dispersion; **1a**) of Israelites ***DISPERSED* *AMONG* *FOREIGN* *NATIONS***; **1b**) of the Christians scattered abroad among the Gentiles;

#480 - FEME CHECKSUM TOTAL: #156 as [#2, #8, #40, #30, #400] = **chemlâh** (H2551): {**UMBRA: #83 % #41 = #1**} **1**) ***MERCY***, pity, compassion;

#885 - FEME CHECKSUM TOTAL: #156 as [#5, #60, #10, #200, #10, #600] = **çîyr** (H5518): {**UMBRA: #270 % #41 = #24**} **1**) pot; **1a**) pot (household utensil); **1b**) pot (of temple); **2**) thorn, hook, brier; **2a**) thorns; **2b**) ***HOOKS***;

"THE LORD GOD HATH SWORN BY HIS HOLINESS, THAT, LO, THE DAYS SHALL COME UPON YOU, THAT HE WILL TAKE YOU AWAY WITH

***HOOKS*-H6793, AND YOUR POSTERITY WITH *FISHHOOKS*-H5518.** [Amos 4:2 as written circa 760 to 753 BCE being contemporaneous to the founding of ROME in 753 BCE]

According to the translator's notes on the text, '[for]...the importance of the insignia and their place in the religious observances of the Roman legions we may note TERTELLIAN's (circa 155 – 220 AD) claim that religion of the Roman camp consisted of venerating the ensigns, swearing by the ensigns, and of setting the ensigns before all the gods (Apology 16).' [Michael Glazier Inc, p 148]

Within Zoroastrianism, MITHRA is a member of the trinity of ahuras, protectors of asha / arta, "***TRUTH***" or "[that which is] right". MITHRA's standard appellation is "of wide pastures" suggesting omnipresence. MITHRA is "truth-speaking, ... with a thousand ears, ... with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake." (Yasht 10.7). As preserver of covenants, MITHRA is also protector and keeper of all aspects of interpersonal relationships, such as friendship and love.

Related to his position as protector of truth, MITHRA is a judge (ratu), ensuring that individuals who break promises or are not righteous (artavan) are not admitted to paradise. As also in Indo-Iranian tradition, MITHRA is associated with (the divinity of) the sun but originally distinct from it. MITHRA is closely associated with the feminine yazata Aredvi Sura Anahita, the hypostasis of knowledge. <<https://en.wikipedia.org/wiki/Mitra>>

Within Chinese: **gōu** (鉤): to hook; **shí** (十): ten; **zì** (字): symbol; a work of calligraphy; to be allowed to marry --> **#511 = [#1, #5, #13, #18, #19, #20, #23, #24, #33 - chakkâh (H2443): *FISH* *HOOK*, #41, #47, #52, #67, #70, #78]** / [**LUO SHU SQUARE: #60 - #511 - PAIRING / SINGLE OCCURRENCE OF #137 IN COGITO ARRAYS**] -> **T'AI HSÜAN CHING / COURSE OF NATURE: #10 - DEFECTIVENESS / DISTORTION (HSIEN): 31 JANUARY - 4 FEBRUARY** being the **mórphōsis (G3446)** perpetuated by the ***JAPAN*** / ***SUN*** dynamic as **TETRAD MENTIONS OF [rì (日)]**.

The clockwise Japanese **manji** (万字): swastika / Chinese **wànzì** (萬字): myriad; infinity was predominantly publicly used by the former Nazi Party as its **#164 = PRINCIPLE OF MATERIALITY [#54 - VIETNAM VETERANS DAY 18 AUGUST 1966 / 1987, #70 - BEERSHEBA CENTENNIAL 28 OCTOBER 2017, #28 - ANZAC DAY 25 APRIL 1916, #12 - QUEEN ELIZABETH / PRINCE PHILIP VISIT DURING 9-13 FEBRUARY 1954]**

It comes from 卐 which means auspicious or the symbol of the sun or the gods.

As our reasonable perception by an inclusion of related common objects of experience "**OATH OF COVENANT; BEER-SHEBA; OAK TREE; MEMORIAL, MONUMENT; OBJECT OF DREAD; SUIT AT LAW**" obtained from the CANON OF SUPREME MYSTERY / T'AI HSÜAN CHING textual referencing within the TETRA sections, that the **#92** - swastika (wànzì (萬字): [**#14, #51, #27**]) as an OBJECT OF DREAD is otherwise their god.

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:萬>>

wàn (萬): **1.** ten thousand, **2.** absolutely, **3.** many; myriad; innumerable, **4.** Wan, **5.** Mo, **6.** ***SCORPION* *DANCE***

[**#14, #51**]

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

[**#27**]

zì (字): **1.** letter; symbol; character, **2.** Zi, **3.** to love, **4.** to teach; to educate, **5.** to be allowed to marry, **6.** courtesy name; style name; scholarly or literary name, **7.** diction; wording, **8.** handwriting, **9.** calligraphy; a work of calligraphy, **10.** a written pledge; a letter; a contract, **11.** a font; a calligraphic style, **12.** the phonetic value of a character; the pronunciation of a character

[**#14**, {@**1**: Sup: 14 - **PENETRATION**: JUI (**#14**); Ego: 14 -

PENETRATION: JUI (**#14**)}

[**#51**] {@**2**: Sup: 65 - **INNER**: NEI (**#79**); Ego: 51 - **CONSTANCY**: CH'ANG (**#65**)}

[**#27**] {@**3**: Sup: 11 - **DIVERGENCE**: CH'A (**#90**); Ego: 27 - **DUTIES**: SHIH (**#92**)}

<<http://www.grapple369.com/Savvy/?male:90&feme:92&idea:92>>

#437 - MALE CHECKSUM TOTAL: #90 as [#1, #30, #400, #6] = 'âlâh (H423): {UMBRA: #36 % #41 = #36} 1) oath; 2) *OATH* *OF* *COVENANT*; **3) curse; 3a) from God; 3b) from men; 4) execration;**

#575 - MALE CHECKSUM TOTAL: #90 / DEME CHECKSUM TOTAL: #280 as [#2, #1, #200, #300, #2, #70] = B^eêr Sheba' (H884):

{UMBRA: #575 % #41 = #1} 0) *BEER*-*SHEBA* = 'well of the sevenfold oath'; 1) a city at the south edge of Israel;

#92 = [#14, #51, #27] / [#5, #1, #30, #6, #50] / #737 as [#1, #30, #6, #700] = 'allôwn (H437): {UMBRA: #87 % #41 = #5} 1) *OAK*, great tree;

#92 as [#80, #8, #4] = pachad (H6343): {UMBRA: #92 % #41 = #10} 1) terror, dread; 1a) dread; 1b) *OBJECT* *OF* *DREAD*;

#173 - FEME CHECKSUM TOTAL: #92 as [#50, #1, #7, #1, #100, #5, #9] = Nazaréth (G3478): {UMBRA: #173 % #41 = #9} 0) *NAZARETH* = 'the guarded one'; 1) the ordinary residence and home town of Christ;

#92 - FEME CHECKSUM TOTAL: #92 as [#4, #10, #20, #8, #50] = díkē (G1349): {UMBRA: #42 % #41 = #1} 1) custom, usage; 2) right, just; 3) *A* *SUIT* *AT* *LAW* ; 4) a judicial hearing, judicial decision, esp. sentence of condemnation; 5) execution of a sentence, punishment; 5a) to suffer punishment; 6) the goddess Justice, avenging justice;

#416 - FEME CHECKSUM TOTAL: #92 as [#400, #6, #10] = tâv (H8420): {UMBRA: #406 % #41 = #37} 1) desire, mark; 1a) *MARK* (as a sign of exemption from judgment);

#416 - FEME CHECKSUM TOTAL: #92 as [#5, #400, #5, #6] = tôhûw (H8414): {UMBRA: #411 % #41 = #1} 1) formlessness, confusion, unreality, emptiness; 1a) formlessness (of primeval earth); 1a1) nothingness, empty space; 1b) that which is *EMPTY* *OR* *UNREAL* (*OF* *IDOLS*) (fig); 1c) wasteland, wilderness (of solitary places); 1d) place of chaos; 1e) vanity;

EMAIL TO CLOCKTOWER MEDICAL CENTRE @ 0912 HOURS ON 11 AUGUST 2024: "If you have any PROBLEMS with the now "**PROVEN CLAIM OF BELLIGERENT OBMUTESCENCE OCCASIONING RACIAL SLANDER BY THE CLOCKTOWER MEDICAL PRACTICE**" which has been publicly disclosed then my suggestion is that you take it to lawyers..."

SEE ALSO: "IDENTIFIED COMMON ELEMENT IDEA #259 BETWEEN MEDIA REPORTS INITIALLY OF 26 FEBRUARY 2021 ABOUT THE ATTORNEY GENERAL AS UNSUBSTANTIATED (INTOXICATION, SEXUAL ACTS, DEATH) ALLEGATIONS, RUSSIAN PROPAGANDA OF NON-TRADITIONAL SEXUAL RELATIONSHIPS LAW 2013 AND REDUCTIO AD HITLERUM TABLE TALK OF 7 JUNE 1942"

<<http://www.grapple369.com/Groundwork/Appendix%20259%20-%20Sexual%20Acts%20Propaganda%20Response.pdf>>

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

<<http://www.grapple369.com/Groundwork/Appendix%20328%20-%20China%20Makes%20Its%20Bid%20For%20Global%20AI%20Governance.pdf>>

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