

-- 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?

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There is a distinction between "criteria" and "condition" which is as follows:

- **CRITERIA:** Are the standards by which judgments or decisions are made.
- **CONDITION:** Refers to a prerequisite or requirement for something to happen.

#709 - MALE TOTAL: #239 as [#6, #5, #2, #90, #200, #6, #400] = **bâtsar** (H1219): {**UMBRA: #292 % #41 = #5**} **1)** to gather, restrain, fence, fortify, make inaccessible, enclose; **1a)** (Qal); **1a1)** to cut off; **1a2)** fortified, cut off, made inaccessible (pass participle); **1a3)** ***SECRETS*, *MYSTERIES*, *INACCESSIBLE* *THINGS*** (subst); **1b)** (Niphal) to be withheld; **1c)** (Piel) to fortify;

"**SEVENTY WEEKS** (ie. **IF 70W x 7 x 364 or 10J x 49 x 364 days THEN 24 x 7 x 13 x 49 = 6J AS 107016 days OR 294 x 364 OR 293 x 365.2423 TROPICAL YEARS**) **ARE DETERMINED UPON THY PEOPLE AND UPON THY HOLY CITY, TO FINISH THE TRANSGRESSION, AND TO MAKE AN *END*-H2856 OF SINS, AND TO MAKE RECONCILIATION FOR INIQUITY, AND TO BRING IN EVERLASTING RIGHTEOUSNESS, AND TO *SEAL*-H2856 UP THE VISION AND PROPHECY, AND TO ANOINT THE MOST HOLY.**

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

#317 = [#28, #36, #54, #61, #64, #74]

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

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

#274 = [#27, #39, #43, #46, #53, #66]

zǐ (子): 1. child; son, 2. egg; newborn, 3. first earthly branch, 4. 11 p.m.-1 a.m., 5. Kangxi radical 39, 6. indicates that the the word is used as a noun, 7. pellet; something small and hard, 8. master, 9. viscount, 10. you; your honor, 11. masters, 12. person, 13. young, 14. seed, 15. subordinate; subsidiary, 16. a copper coin, 17. bundle, 18. female dragonfly, 19. constituent, 20. offspring; descendants, 21. dear, 22. little one

#591 = [#28, #36, #54, #61, #64, #74, #27, #39, #43, #46, #53, #66]

<<http://www.grapple369.com/Savvy/?lexicon:G2564,H1314,H833,G3491,G4232&male:531&feme:591&ontic:146&deme:297&idea:591>>

YOUTUBE: "DUNE | THE EMPEROR HAS SPOKEN | WARNER BROS. ENTERTAINMENT"

<https://www.youtube.com/watch?v=1_TuEO6Mttw>

#448 - **NOUMENON RESONANCE FOR 15 AUGUST 2024** as [#8, #400, #40] /

#454 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#8, #400, #40, #6] / [#8, #400, #6, #40] /

#484 - **MALE TOTAL: #204** as [#6, #30, #8, #400, #40] = **châtham** (H2856): {**UMBRA: #448 % #41 = #38**} 1) to seal, seal up, affix a seal; 1a) (Qal); 1a1) to seal, ***AFFIX* *ONE'S* *SEAL***; 1a2) to seal up, fasten up by sealing; 1b) (Niphal) to seal; 1c) (Piel) to lock up; 1d) (Hiphil) to be stopped;

AND HE SAID, GO THY WAY, DANIEL: FOR THE WORDS ARE CLOSED UP AND ***SEALED*-H2856** TILL THE TIME OF THE END." [Daniel 9:24, 12:9]

#267 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#50, #7, #10, #200] /

#337 - **NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY** as [#30, #50, #7, #200, #10, #40] = **nâziyr** (H5139): {**UMBRA: #267 % #41 = #21**} 1) consecrated or devoted one, Nazarite; 1a) ***CONSECRATED* *ONE***; 1b) ***DEVOTEE*, *NAZARITE***; 1c) untrimmed (vine);

**COSMOLOGICAL ARGUMENT AS NEGATION OF FASCIST IDENTITY
RELATIVE TO PYTHAGOREAN EQUATION: $c^2 = a^2 + b^2$ IMPLIED
#174 - COEFFICIENT / BY PARTIAL TRANSCRIPT OF VCAT 500 /
2000 HEARING DATED 7 DECEMBER 2001**

MR RIDDELL: - - - submission that Mr Boek has conducted himself in such a way that he shows he has no intention of according to the rules of the court. He has indicated quite clearly that his court case will now be a matter of ***FASCISM*** (ie. **#65 - MARS: SOLDIER / #175 - VENUS: MARRY; gennáō (G1080): BIRTH TO CHILDREN**) against myself and AXA and in those circumstances a false claim is frivolous and vexatious and should be struck out forthwith.

THE D.PRESIDENT: Boek. Mr Boek? Very well, all right. Now, I will hear from Mr

MR BOEK: Yes, ma'am, I have - you would have noticed that there were no actual words of threat. They were words that were based on fact in that particular phone call. Here I have a particular mathematical model which is mentioned in that particular phone call. It is based upon a work by Johann Kepler, a German astronomer born in 1571 to 1630. He came up with three rules of which I have come up with a fourth [**associated to the ephemeral and mundane as a transcendent fecundate connection to the Vernal and the Autumn Equinox in the 6th year of the 22nd Course of Gamul: $7 \times 24 \times 13 \times 49 = 6J$ as 107016 days or 294×364 days or 365.2423×293 years - Vernal Equinox Wednesday 20 March 1996 / 21 March**].

His three rules in terms of astronomical cycles were: (1) that the planet... And then I will get to my bit of relevance to the 6000 years.

THE D.PRESIDENT: Yes, yes, yes.

MR BOEK: (1) That the planets move in elliptical orbits around the sun which is situated at one of the focus of the ellipses; (2) that the radius vectors joining each planet to the sun describes equal areas in equal times; (3) that the ratio of the square of the planet's year to the cube of the planet's mean distance from the sun is the same for each planet.

Now, what I am suggesting is that the 6000 year cycle (ie. temporality #400 ($\times 365.2423$ [$7 \times 24 \times 13 \times 49 / 293$ years or $6J$ as 294×364 days] = 146,097 days) % 22 = 17 SEPTEMBER [... **OBELISK / BENBEN STONE / PYRAMIDION ...**] #6000 years % 22 = 13 SEPTEMBER 2001) fits a mathematical model on logic and reason ..."

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

#1 = [#1]

lún (倫): **1.** logical reasons; logical order, **2.** to arrange

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

#82 = [#1, #81]

yīn (因): **1.** because, **2.** cause; reason, **3.** to accord with, **4.** to follow, **5.** to rely on, **6.** via; through, **7.** to continue, **8.** to receive, **9.** to continue the same pattern; to imitate an existing model; to adapt, **10.** to seize an opportunity, **11.** to be like, **12.** from; because of, **13.** thereupon; as a result; consequently; thus; hence, **14.** a standard; a criterion

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

#165 = [#1, #7, #43, #45, #69]

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]

#248 = [#1, #1, #81, #1, #7, #43, #45, #69]

#476 - MALE TOTAL: #248 as [#2, #8, #20, #40, #400, #6] = 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);

#653 - FEME TOTAL: #248 as [#1, #8, #300, #4, #200, #80, #50, #10] = 'ächashdarpan (H323): {UMBRA: #643 % #41 = #28} 1) satrap, a governor of a Persian province;

#514 as [#8, #100, #6, #400] = chuqqâh (H2708): {UMBRA: #113 % #41 = #31} 1) statute, ordinance, limit, enactment, something prescribed; 1a) statute;

"KNOWEST THOU THE *ORDINANCES*-H2708 OF HEAVEN? CANST THOU SET THE *DOMINION*-H4896 THEREOF IN THE EARTH?" [Job 38:33]

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

#450 = [#4, #30, #35, #44, #63, #65, #67, #70, #72]

guó (國): 1. ***A* *COUNTRY***; ***A* *NATION***, 2. the capital of a state, 3. a feud; a vassal state, 4. a state; a kingdom, 5. a place; a land, 6. domestic; Chinese, 7. national, 8. top in the nation, 9. Guo

HERODOTUS (460 BCE – 420 BCE), HISTORIES 5.31.4: *σὺ ἐς οἶκον τὸν βασιλέος ἐξηγητὴς γίνεαι πρηγμάτων ἀγαθῶν / sù es oîkon τὸν basiléos exēgētēs gíneai prēgmátōn agathôn*

THIS PLAN WHICH YOU SET FORTH IS PROFITABLE FOR THE KING'S HOUSE

[#1, {@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG (#1)}
#1, {@2: Sup: 2 - **FULL CIRCLE**: CHOU (#3); Ego: 1 - **CENTRE**: CHUNG (#2)}
#81, {@3: Sup: 2 - **FULL CIRCLE**: CHOU (#5); Ego: 81 - **FOSTERING**: YANG (#83)}
#1, {@4: Sup: 3 - **MIRE**: HSIEN (#8); Ego: 1 - **CENTRE**: CHUNG (#84 - **I AM NOT A MAN OF VIOLENCE** {%2})}
#7, {@5: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#18); Ego: 7 - **ASCENT**: SHANG (#91 - **MALE DEME IS UNNAMED** {%1})}
#43, {@6: Sup: 53 - **ETERNITY**: YUNG (#71 - **MALE DEME IS UNNAMED** {%2}); Ego: 43 - **ENCOUNTERS**: YU (#134 - **MALE DEME IS UNNAMED** {%34})}
#45, {@7: Sup: 17 - **HOLDING BACK**: JUAN (#88); Ego: 45 - **GREATNESS**: TA (#179 - **MALE DEME IS UNNAMED** {%0})}
#69] {@8: Sup: 5 - **KEEPING SMALL**: SHAO (#93); Ego: 69 - **EXHAUSTION**: CH'IUNG (#248)}

TELOS TOTAL: #248 as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #1] /

#255 = #174 - ANIMA / ANIMUS COEFFICIENT + #81 -

SOVEREIGN JUXTAPOSITION PRINCIPLE as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #8] = *gráphō* (G1125): **{UMBRA: #1404 % #41 = #10} 1**) to write, with reference to the form of the letters; **1a**) to delineate (or form) letters on a tablet, parchment, paper, or other material; **2**) to write, with reference to the contents of the writing; **2a**) to express in written characters; **2b**) to commit to writing (things not to be forgotten), write down, record; **2c**) used of those things which stand written in the sacred books (of the OT); **2d**) to write to one, i.e. by writing (in a written epistle) to give information, directions; **3**) to fill with writing; **4**) to draw up in writing, compose;

ONTIC TOTAL: #84

DEME TOTAL: #475

<<http://www.grapple369.com/Savvy/?male:93&feme:248&ontic:84&deme:475&idea:248>>

#289 - MALE TOTAL: #93 as [#5, #10, #4, #70, #200] = **eîdos** (G1491): {**UMBRA: #289 % #41 = #2**} **1**) the external or outward appearance, form figure, shape; **2**) form, kind;

#29 - MALE TOTAL: #93 as [#6, #10, #3, #4, #6] = **nâgad** (H5046): {**UMBRA: #57 % #41 = #16**} **1**) to be conspicuous, tell, make known; **1a**) (Hiphil) to tell, declare; **1a1**) to tell, announce, report; **1a2**) to declare, make known, expound; **1a3**) to inform of; **1a4**) to publish, declare, proclaim; **1a5**) to avow, acknowledge, confess; **i**) messenger (participle); **1a6**) (Hophal) to be told, be announced, be reported;

#734 - FEME TOTAL: #248 as [#500, #1, #10, #50, #70, #40, #5, #50, #8] = **phainō** (G5316): {**UMBRA: #1361 % #41 = #8**} **1**) to bring forth into the light, cause to shine, shed light; **2**) shine; **2a**) to shine, be bright or resplendent; **2b**) to become evident, to be brought forth into the light, come to view, appear; **2b1**) of growing vegetation, to come to light; **2b2**) to appear, be seen; **2b3**) exposed to view; **2c**) to meet the eyes, strike the sight, become clear or manifest; **2c1**) to be seen, appear; **2d**) to appear to the mind, seem to one's judgment or opinion;

#1350 - ONTIC TOTAL: #84 as [#800, #500, #5, #30, #5, #10] / **#1570 - ONTIC TOTAL: #84** as [#800, #500, #5, #30, #8, #9, #8, #10, #200] = **ōphelēō** (G5623): {**UMBRA: #2140 % #41 = #8**} **1**) to assist, to be useful or advantageous, to profit;

#549 - DEME TOTAL: #475 as [#40, #300, #9, #200] = **mishṭâr** (H4896): {**UMBRA: #549 % #41 = #16**} **1**) rule, authority;

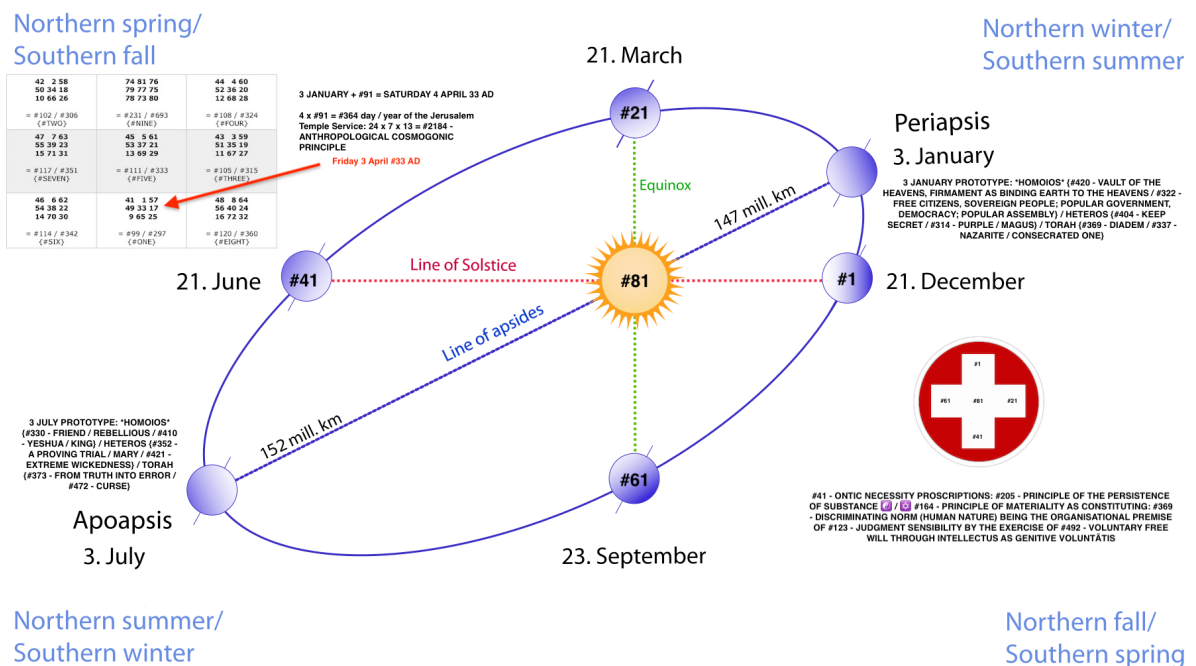
<<http://www.grapple369.com/Savvy/?lexicon:G3623,G3624,G3551,H2451,H323,H2708,H4896>>

#450 - FEME TOTAL: #450 as [#70, #10, #20, #70, #50, #70, #40, #70, #50] = **oikonómos** (G3623): {**UMBRA: #600 % #41 = #26**} **1**) the manager of household or of household affairs; **1a**) esp. a steward, manager, superintendent (whether free-born or as was usually the case, a freed-man or a slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age; **1b**) the

manager of a farm or landed estate, an overseer; **1c**) the superintendent of the city's finances, the treasurer of a city (or of treasurers or quaestors of kings); **2**) metaph. the apostles and other Christian teachers and bishops and overseers;

#370 - MALE TOTAL: #223 as [#70, #10, #20, #70, #200] = oikos (G3624): {UMBRA: #370 % #41 = #1} 1) a house; **1a)** an inhabited house, home; **1b)** any building whatever; **1b1) *OF* *A* *PALACE***; **1b2)** the house of God, the tabernacle; **1c)** any dwelling place; **1c1)** of the human body as the abode of demons that possess it; **1c2)** of tents, and huts, and later, of the nests, stalls, lairs, of animals; **1c3)** the place where one has fixed his residence, one's settled abode, domicile; **1d)** the inmates of a house, all the persons forming one family, a household; **1d1)** the family of God, of the Christian Church, of the church of the Old and New Testaments; **1e)** stock, family, descendants of one;

#430 as [#50, #70, #40, #70, #200] = nomos (G3551): {UMBRA: #430 % #41 = #20} 1) anything established, anything received by usage, a custom, a law, a command; **1a)** of any law whatsoever; **1a1)** a law or rule producing a state approved of God; **i)** by the observance of which is approved of God; **1a2)** a precept or injunction; **1a3) *THE* *RULE* *OF* *ACTION* *PRESCRIBED* *BY* *REASON***; **1b)** of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents; **1c)** the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love; **1d)** the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT;



<<http://www.grapple369.com/images/EarthSeasons.png>>

<<http://www.grapple369.com/Savvy/?run:Resonance&date:2024.1.3>>

<<http://www.grapple369.com/Savvy/?run:Resonance&date:2024.7.3>>

#444 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #5, #40, #300, #80, #8, #5] /

#1458 - MALE TOTAL: #373 / NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #40, #300, #80, #8, #400, #600] /

#1488 - FEME TOTAL: #354 as [#30, #40, #300, #80, #8, #400, #10, #20, #600] = mishpâchâh (H4940): {**UMBRA: #433 % #41 = #23**} 1) clan, family; 1a) clan; 1a1) family; 1a2) tribe; 1a3) ***PEOPLE*, *NATION***; 1b) ***GUILD***; 1c) species, kind; 1d) aristocrats;

YOUTUBE: "CHRISTMAS TRUCE OF 1914, WORLD WAR I - FOR SHARING, FOR PEACE"

<<https://www.youtube.com/watch?v=6KHoVBK2EVE>>

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

#511 = [#1, #5, #13, #18, #19, #20, #23, #24, #33, #41, #47, #52, #67, #70, #78]

#1 - FASCISM IS A RETURN TO THE ANCIENT TRADITIONS OF ROME: #65 - MARS: SOLDIERS and #175 - VENUS: TEMPLE OF VENUS GENETRIX DEDICATION (CRUCIFIXION YEAR NOUS) #33 - 26 SEPTEMBER 46 BCE),

#5 - GREATEST INVENTION OF STATE, <-- PYTHAGOREAN #1080 - HETEROS NUMBER (@1, @5) IMMATERIAL ELEMENTS / #174 - COEFFICIENT

#13 - EBERSWALDE HOARD (LARGEST NORDIC BRONZE AGE GOLD FIND) ON 16 MAY 1913,

PROPAGANDA BATTLE / FALTERED GERMAN FASCIST CAUSE: #33 = [#1, #5, #13, #14] <-- CHRISTMAS TRUCE OF 1914, WORLD WAR I - FOR SHARING, FOR PEACE

#18 - WEIMAR REPUBLIC ON 9 NOVEMBER 1918,

#19 - TREATY OF VERSAILLES ON 28 JUNE 1919,
#20 - NAZI PARTY FOUNDED ON 24 FEBRUARY 1920,
#23 - FAILED BEER HALL PUTSCH COUP D'ÉTAT ON 8 / 9
NOVEMBER 1923,
#24 - (* HYPOTHESIS ON LIMIT: #255 = #174 - COEFFICIENT +
#81 - SOVEREIGN JUXTAPOSITION / #123 - JUDGEMENT
SENSIBILITY) RELEASED FROM PRISON 20 DECEMBER 1924,
#33 - HITLER CHANCELLOR ON 30 JANUARY / ENABLING ACT OF
23 MARCH / REICHSKONKORDAT ON 20 JULY 1933,
#41 - TABLE TALK FIVE PARTS FROM 5 JULY 1941,

#47,
#52,
#67,
#70,
#78]

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

HITLER'S HORSEFEATHERS (NONSENSE) AS MITHRAS
ANALOGY TO GOLDEN SLIPPERS (DIONYSIUS --> KING
MIDAS *GOLDEN* TOUCH / DAMARIS: *HEIFER*)

YOUTUBE: "MERRY CHRISTMAS MR *LAWRENCE* (Handbells &
Percussion)"

<<https://www.youtube.com/watch?v=405N61fzqQc>>

Láo lún sī (勞倫斯): *LAWRENCE*

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

#206 = [#49, #77, #80]

láo (勞): 1. to toil, 2. to put somebody to the trouble of, 3. labour; work,
4. to reward with gifts, 5. to worry; to be depressed, 6. fatigued; weary,
7. achievement; a meritorious deed, 8. a worker; a laborer, 9. fatigue,
10. to express sympathy; to comfort, 11. to thank; to recognize

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

#54 = [#54]

lún (倫): 1. human relationships, 2. order; coherence; logic, 3. to be a
peer; to be equal, 4. fixed; prescribed, 5. a category; a type, 6. Lun

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

#76 = [#76]

sī (斯): 1. this, 2. to split; to tear, 3. thus; such, 4. to depart; to leave, 5. otherwise; but; however, 6. possessive particle, 7. question particle, 8. sigh, 9. is; are, 10. all; every, 11. Si

#336 = [#49, #77, #80, #54, #76]

<<http://www.grapple369.com/Savvy/?male:167&feme:336&deme:155&idea:336>>

[#49, {@1: Sup: 49 - **FLIGHT**: T'AO (#49); Ego: 49 - **FLIGHT**: T'AO (#49)}

#77, {@2: Sup: 45 - **GREATNESS**: TA (#94); Ego: 77 - **COMPLIANCE**: HSUN (#126)}

#80, {@3: Sup: 44 - **STOVE**: TSAO (#138); Ego: 80 - **LABOURING**: CH'IN (#206)}

#54, {@4: Sup: 17 - **HOLDING BACK**: JUAN (#155 - **MALE DEME IS UNNAMED** {%32}); Ego: 54 - **UNITY**: K'UN (#260)}

#76] {@5: Sup: 12 - **YOUTHFULNESS**: T'UNG (#167); Ego: 76 - **AGGRAVATION**: CHU (#336)}

TELOS TOTAL: #336 - PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON RESONANCE FOR 17 AUGUST 2024 as [#80, #1, #100, #8, #3, #3, #5, #10, #30, #1, #40, #5, #50] / #1053 as [#80, #1, #100, #1, #3, #3, #5, #30, #30, #800] = parangéllō (G3853): {**UMBRA: #1053 % #41 = #28**} 1) to transmit a message along from one to another, to declare, announce; 2) ***TO* *COMMAND*, *ORDER*, *CHARGE***;

DEME TOTAL: #155

#155 - DEME TOTAL: #155 as [#5, #50, #70, #30] = na'al (H5275): {**UMBRA: #150 % #41 = #27**} 1) sandal, ***SHOE***;

#304 - MALE TOTAL: #167 as [#8, #200, #6, #90] = chărûwts (H2742): {**UMBRA: #304 % #41 = #17**} 1) sharp-pointed, sharp, diligent; 2) strict decision, decision; 3) trench, moat, ***DITCH***; 4) ***GOLD*** (poetical);

"RECEIVE MY INSTRUCTION, AND NOT SILVER; AND KNOWLEDGE RATHER THAN CHOICE ***GOLD*-H2742**. FOR WISDOM IS BETTER THAN RUBIES; AND ALL THE THINGS THAT MAY BE DESIRED ARE NOT TO BE

COMPARED TO IT. I WISDOM DWELL WITH PRUDENCE, AND FIND OUT KNOWLEDGE OF WITTY INVENTIONS." [Proverbs 8:10-12]

"MULTITUDES, MULTITUDES IN THE VALLEY OF *DECISION*-H2742: FOR THE DAY OF THE LORD IS NEAR IN THE VALLEY OF *DECISION*-H2742." [Joel 3:14]

<<http://www.grapple369.com/Savvy/?male:223,385,500&feme:223,385,500&run:Mystery&tetra:49>>

#49 - 逃 = #223 / #385 / #500

COGITO: [#18, #72, #38, #38, #40] as #49 - FLIGHT (T'AO)
RANGE: 26 to noon 30 JULY

APPRAISAL #2: Preoccupied with worries, (心惕惕)
Though shod in golden slippers. (足金烏)
He fails to notice the *DITCH*. (不志溝壑)
FATHOMING #2: The very troubled mind (心惕惕)
MEANS: Righteousness does not advance. (義不將也)

#1357 - FEME TOTAL: #223 as [#40, #1, #6, #400, #400, #10, #500] = 'ôwth (H226): {UMBRA: #407 % #41 = #38} 1) *SIGN*, signal; 1a) a distinguishing mark; 1b) banner; 1c) remembrance; 1d) miraculous sign; 1e) omen; 1f) warning; 2) token, ensign, standard, miracle, proof;

zújīn (足金): 1. *PURE* *GOLD*; solid gold

xì (烏): 1. a *SHOE*; a slipper

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

zhì (志): 1. *A* *SIGN*; a mark; a flag; a banner, 2. to write down; to record, 3. Zhi, 4. *A* *WRITTEN* *RECORD*; *A* *TREATISE*, 5. to remember, 6. annals; a treatise; a gazetteer, 7. a birthmark; a mole, 8. *DETERMINATION*; *WILL*, 9. a magazine, 10. to measure; to weigh, 11. aspiration

gōuhè (溝壑): 1. gorge; gulch; ravine; deep *DITCH*

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

tì (惕): **1.** to be cautious; to be careful; to be fearful

tì (惕): Ibid.

yì (義): **1.** meaning; sense, **2.** ***JUSTICE***; ***RIGHT*** ***ACTION***; ***RIGHTEOUSNESS***, **3.** artificial; man-made; fake, **4.** chivalry; generosity, **5.** just; righteous, **6.** adopted, **7.** a relationship, **8.** volunteer, **9.** something suitable, **10.** a martyr, **11.** a law, **12.** Yi

bù (不): Ibid.

jiāng (將): **1.** will; shall (future tense), **2.** to get; to use; marker for direct-object, **3.** a general; a high ranking officer, **4.** to progress; to transmit; to convey; to send, **5.** and; or, **6.** to command; to lead, **7.** to request, **8.** approximately, **9.** to bring; to take; to use; to hold, **10.** to support; to wait upon; to take care of, **11.** to checkmate, **12.** to goad; to incite; to provoke, **13.** to do; to handle, **14.** placed between a verb and a complement of direction, **15.** furthermore; moreover, **16.** backbone, **17.** king, **18.** might; possibly, **19.** just; a short time ago, **20.** to rest, **21.** to the side, **22.** ***A* *SENIOR* *MEMBER* *OF* *AN* *ORGANIZATION***, **23.** large; great

#918 - DEME TOTAL: #155 as [#1, #9, #8, #50, #800, #50] = **Athēnai (G116): {UMBRA: #79 % #41 = #38} 0**) Athens = 'uncertainty'; **1)** A famous city in Greece, the capital of Attica, and the chief seat of learning and civilisation during the golden period of the history of Greece;

#195 - MALE TOTAL: #223 as [#80, #70, #30, #5, #10] = **pólis (G4172): {UMBRA: #390 % #41 = #21} 1)** ***A* *CITY***; **1a)** one's native city, the city in which one lives; **1b)** the heavenly Jerusalem; **1b1)** the abode of the blessed in heaven; **1b2)** of the visible capital in the heavenly kingdom, to come down to earth after the renovation of the world by fire; **1c)** the inhabitants of a city;

"NOW WHILE PAUL WAITED FOR THEM AT ***ATHENS*-G116**, HIS SPIRIT WAS STIRRED IN HIM, WHEN HE SAW THE ***CITY*-G4172** WHOLLY GIVEN TO IDOLATRY. THEREFORE DISPUTED HE IN THE SYNAGOGUE WITH THE JEWS, AND WITH THE DEVOUT PERSONS, AND IN THE MARKET DAILY WITH THEM THAT MET WITH HIM. THEN CERTAIN

PHILOSOPHERS OF THE EPICUREANS, AND OF THE STOICKS, ENCOUNTERED HIM. AND SOME SAID, WHAT WILL THIS BABBLER SAY? OTHER SOME, HE ***SEEMETH*-G1380** TO BE A SETTER FORTH OF STRANGE GODS: BECAUSE HE PREACHED UNTO THEM JESUS, AND THE RESURRECTION.

"WHY SHOULD IT BE THOUGHT A THING INCREDIBLE WITH YOU, THAT GOD SHOULD ***RAISE*-G1453** THE DEAD?"

#177 - MALE TOTAL: #167 as [#8, #3, #5, #10, #100, #1, #50] = egeirō (**G1453**): {**UMBRA: #923 % #41 = #21**} **1**) to arouse, cause to rise; **1a**) to arouse from sleep, to awake; **1b**) to arouse from the sleep of death, ***TO* *RECALL* *THE* *DEAD* *TO* *LIFE***; **1c**) to cause to rise from a seat or bed etc.; **1d**) to raise up, produce, cause to appear; **1d1**) to cause to appear, bring before the public; **1d2**) to raise up, stir up, against one; **1d3**) to raise up i.e. cause to be born; **1d4**) of buildings, to raise up, construct, erect;

I VERILY THOUGHT WITH MYSELF, THAT I OUGHT TO DO MANY THINGS CONTRARY TO THE NAME OF JESUS OF NAZARETH." [**Acts 26:8-9**]

#114 - MALE TOTAL: #167 as [#5, #4, #70, #20, #5, #10] = dokéō (**G1380**): {**UMBRA: #899 % #41 = #38**} **1**) to be of opinion, think, suppose; **2**) to seem, to be accounted, reputed; **3**) it seems to me; **3a**) I think, judge: thus in question; **3b**) it seems good to, pleased me, I determined;

#386 - MALE TOTAL: #167 as [#1, #100, #5, #10, #70, #200] = Áreios Págos (**G697**): {**UMBRA: #386 % #41 = #17**} **0**) Areopagus = 'martial peak'; **1**) a rocky height in the city of Athens, opposite the western end of the Acropolis toward the west.;

#627 - MALE TOTAL: #167 as [#4, #10, #4, #1, #600, #8] = didaché (**G1322**): {**UMBRA: #627 % #41 = #12**} **1**) teaching; **1a**) that which is taught; **1b**) ***DOCTRINE*, *TEACHING*, *CONCERNING* *SOMETHING***; **2**) the act of teaching, instruction; **2a**) in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public;

AND THEY TOOK HIM, AND BROUGHT HIM UNTO ***AREOPAGUS*-G697**, SAYING, MAY WE KNOW WHAT THIS NEW ***DOCTRINE*-G1322**, WHEREOF THOU SPEAKEST, IS? ... THEN PAUL STOOD IN THE MIDST OF ***MARS* *HILL*-G697**, AND SAID, YE MEN OF ***ATHENS***, I PERCEIVE THAT IN ALL THINGS YE ARE ***TOO*-G1174** ***SUPERSTITIOUS*-G1174**. FOR AS I PASSED BY, AND BEHELD YOUR ***DEVOTIONS*-G4574**, I FOUND AN ALTAR WITH THIS INSCRIPTION,

TO THE UNKNOWN GOD. WHOM THEREFORE YE IGNORANTLY WORSHIP,
HIM DECLARE I UNTO YOU.

#341 - DEME TOTAL: #155 as [#5, #80, #70, #50, #70, #40, #1, #7, #8, #10] /

#1123 - DEME TOTAL: #155 as [#5, #80, #70, #50, #70, #40, #1, #7, #800] = eponomázō (G2028): {UMBRA: #1123 % #41 = #16} 1) to put a name upon, name; 2) ***TO* *BE* *NAMED***;

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#965 = [#2, #6, #7, #14, #17, #24, #26, #29, #31, #33, #49, #54, #55, #58, #60, #62, #63, #69, #70, #75, #80, #81] (22 elements)

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

#428 - MALE TOTAL: #223 as [#5, #80, #70, #10, #8, #200, #5, #50] /

#685 - DEME TOTAL: #155 as [#5, #80, #70, #10, #70, #400, #50] /

#1055 - DEME TOTAL: #155 as [#5, #80, #70, #10, #70, #400, #50, #300, #70] /

#965 as [#80, #70, #10, #5, #800] = poiéō (G4160): {UMBRA: #965 % #41 = #22} 1) *TO* *MAKE*; 1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; 1g2) ***TO* (*MAKE* i.e.) *DECLARE* *ONE* *ANYTHING***; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to; 1j) to be the authors of a thing (to cause, bring about); 2) to do; 2a) to act rightly, do well; 2a1) to carry out, to execute; 2b) to do a thing unto one; 2b1) to do to one; 2c) with designation of time: to pass, spend; 2d) to celebrate, keep; 2d1) to make ready, and so at the same time to institute, the celebration of the passover; 2e) to perform: to a promise;

#741 - FEME TOTAL: #336 as [#70, #400, #100, #1, #50, #70, #50] = ouranós (G3772): {UMBRA: #891 % #41 = #30} 1) the vaulted expanse of the sky with all things visible in it; 1a) ***THE* *UNIVERSE***, ***THE* *WORLD***; 1b) the aerial heavens or sky, the

region where the clouds and the tempests gather, and where thunder and lightning are produced; **1c**) the sidereal or starry heavens; **2**) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where ***GOD* *DWELLS*** and other heavenly beings;

GOD THAT ***MADE*-G4160** THE WORLD AND ALL THINGS THEREIN, SEEING THAT HE IS LORD OF ***HEAVEN*-G3772** AND EARTH, ***DWELLETH* *NOT* *IN* *TEMPLES*** MADE WITH HANDS; NEITHER IS WORSHIPPED WITH MEN'S HANDS, AS THOUGH HE NEEDED ANY THING, SEEING HE GIVETH TO ALL LIFE, AND BREATH, AND ALL THINGS;

Our Chinese pinyin dictionary source conveys that the Chinese glyph: **gōu** (沟 | 溝): ***DITCH*** has an variant **gōu** (鉤): ***HOOK*** connection to the expression **gōu gǔ dìng lǐ** (勾股定理): **PYTHAGOREAN THEOREM** as an implied correspondence to any perceived **#164 = [#49, #65, #33, #17]** deviation applied against the **dào** (道): which is perhaps a consideration on whether the juxtapositional LUO SHU SQUARE or the natural COURSE of NATURE is the A PRIORITY reference object for **#71 - DOMINION?**

31	81	11
21	41	61
71	1	51

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

71	1	11
61	81	21
51	41	31

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#1025 = [#2, #3, #6, #8, #12, #14, #15, #20, #23, #25, #26, #27, #28, #31, #35, #37, #38, #39, #50, #51, #53, #54, #64, #67, #70, #73, #74, #80] (28 elements)

dào (道): **1.** way; road; path, **2.** principle; a moral; morality, **3.** Tao; the Way, **4.** measure word for long things, **5.** to say; to speak; to talk, **6.** to think, **7.** times, **8.** circuit; a province, **9.** a course; a channel, **10.** a method; a way of doing something, **11.** measure word for doors and

walls, **12.** measure word for courses of a meal, **13.** a centimetre, **14.** a doctrine, **15.** Taoism; Daoism, **16.** a skill, **17.** a sect, **18.** a line

#1025 as [**#5, #20, #400, #600**] = **kethem** (**H3800**): **{UMBRA: #460 % #41 = #9} 1**) gold, ***PURE* *GOLD***;

#1025 as [**#5, #100, #4, #6, #300, #10, #600**] = **qâdôwsh** (**H6918**): **{UMBRA: #410 % #41 = #41} 1**) ***SACRED*, *HOLY*, *HOLY* *ONE*, *SAINT***, set apart;

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

"AND A MIGHTY KING SHALL STAND UP, THAT SHALL RULE WITH GREAT ***DOMINION*-H4474**, AND DO ACCORDING TO HIS WILL." [**Daniel 11:3**]

#255 = #174 - COEFFICIENT + #81 - SOVEREIGN
JUXTAPOSITION / NOUMENON RESONANCE FOR 18 AUGUST 2024

as [**#50, #5, #20, #100, #70, #10**] /
#1025 as [**#50, #5, #20, #100, #800, #50**] = **nekrós** (**G3498**): **{UMBRA: #445 % #41 = #35} 1**) properly; **1a**) one that has breathed his last, lifeless; **1b**) deceased, departed, one whose soul is in heaven or hell; **1c**) destitute of life, without life, inanimate; **2**) metaph.; **2a**) ***SPIRITUALLY* *DEAD***; **2a1**) destitute of a life that recognises and is devoted to God, because given up to trespasses and sins; **2a2**) ***INACTIVE* *AS* *RESPECTS* *DOING* *RIGHT***; **2b**) destitute of force or power, inactive, inoperative;

#1025 as [**#4, #1, #10, #40, #70, #50, #800, #50**] = **daímōn** (**G1142**): **{UMBRA: #905 % #41 = #3} 1**) a god, a goddess; **1a**) an inferior deity, whether good or bad; **2**) in the NT, ***AN* *EVIL* *SPIRIT***;

gōu (勾): to attract, to arouse, to tick, to strike out, to delineate, to collude, variant of **gōu** (鉤): ***HOOK***

THUS: gōu yǐn (鉤引): to seduce, to tempt

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#83 = [#2, #17, #22, #42]

gōu (鈎): **1.** a ***HOOK***; a barb, **2.** a sickle; stroke with, **3.** to stroke with

#326 - FEME TOTAL: #83 as [#300, #10, #1, #8, #7] = 'âchaz (H270): {**UMBRA: #16 % #41 = #16**} **1**) grasp, take hold, seize, take possession; **1a**) (Qal) to grasp, take hold of; **1b**) (Niphal) to be caught, grasped, be settled; **1c**) (Piel) to enclose, overlay; **1d**) (Hophal) fastened;

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

#131 = [#6, #12, #14, #20, #79]

yīn (引): **1.** to lead; to guide, **2.** to draw a bow, **3.** to prolong; to extend; to lengthen, **4.** to stretch, **5.** to involve, **6.** to quote; to cite, **7.** to propose; to nominate; to recommend, **8.** to recruit, **9.** to hold, **10.** to withdraw; to leave, **11.** a strap for pulling a cart, **12.** a preface ; a forward, **13.** a license, **14.** long, **15.** yin; a measure of distance about 1/30th of a km, **16.** to cause, **17.** yin; a measure of for salt certificates, **18.** to pull; to draw, **19.** a refrain; a tune, **20.** to grow, **21.** to command, **22.** to accuse, **23.** to commit suicide, **24.** a genre, **25.** yin; a weight measure, **26.** yin; a unit of paper money

#698 - FEME TOTAL: #131 as [#80, #8, #10, #600] = pach (H6341): {**UMBRA: #88 % #41 = #6**} **1**) bird trap, trap, snare; **1a**) bird trap (literal); **1b**) of calamities, plots, source or agent of calamity (fig.); **2**) plate (of metal);

#214 = [#2, #17, #22, #42, #6, #12, #14, #20, #79]

<<http://www.grapple369.com/Savvy/?male:232&feme:214&ontic:295&deme:135&idea:214>>

#214 as [#200, #6, #8] = rûwach (H7307): {UMBRA: #214 % #41 = #9} **1**) wind, breath, mind, spirit; **1a**) breath; **1b**) wind; **1b1**) of heaven; **1b2**) quarter (of wind), side; **1b3**) breath of air; **1b4**) air, gas; **1b5**) vain, empty thing; **1c**) spirit (as that which breathes quickly in animation or agitation); **1c1**) spirit, animation, vivacity, vigour; **1c2**) courage; **1c3**) temper, anger; **1c4**) impatience, patience; **1c5**) spirit, disposition (as troubled, bitter, discontented); **1c6**) disposition (of various kinds), unaccountable or uncontrollable impulse; **1c7**) prophetic spirit; **1d**) spirit (of the living, breathing being in man and animals); **1d1**) as gift, preserved by God, God's spirit, departing at death, disembodied being; **1e**) spirit (as seat of emotion); **1e1**) desire; **1e2**) sorrow, trouble; **1f**) spirit; **1f1**) as seat or organ of mental acts; **1f2**) rarely of the will; **1f3**) as seat especially of moral character; **1g**) Spirit of God, the

third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son; **1g1**) as inspiring ecstatic state of prophecy; **1g2**) as impelling prophet to utter instruction or warning; **1g3**) imparting warlike energy and executive and administrative power; **1g4**) as endowing men with various gifts; **1g5**) as energy of life; **1g6**) as manifest in the Shekinah glory; **1g7**) never referred to as a depersonalised force;

COMPARE TO "EVIL-G4190 SPIRITS-G4151" [Acts 19:13]

#578 as [#80, #70, #50, #8, #100, #70, #200] = *ponēros* (G4190): {**UMBRA: #578 % #41 = #4**} **1**) full of labours, annoyances, hardships; **1a**) pressed and harassed by labours; **1b**) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble; **2**) bad, of a bad nature or condition; **2a**) in a physical sense: diseased or blind; **2b**) ***IN* *AN* *ETHICAL* *SENSE*: *EVIL* *WICKED*, *BAD***;

#576 as [#80, #50, #5, #400, #40, #1] = *pneûma* (G4151): {**UMBRA: #576 % #41 = #2**} **1**) the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son; **1a**) sometimes referred to in a way which emphasises his personality and character (the 'Holy' Spirit); **1b**) sometimes referred to in a way which emphasises his work and power (the Spirit of 'Truth'); **1c**) never referred to as a depersonalised force; **2**) the spirit, i.e. the vital principal by which the body is animated; **2a**) the rational spirit, the power by which the human being feels, thinks, decides; **2b**) the soul; **3**) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting; **3a**) a life giving spirit; **3b**) a human soul that has left the body; **3c**) a spirit higher than man but lower than God, i.e. an angel; **3c1**) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men; **3c2**) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ; **3d**) the disposition or influence which fills and governs the soul of any one; **3d1**) ***THE* *EFFICIENT* *SOURCE* *OF* *ANY* *POWER*, *AFFECTION*, *EMOTION*, *DESIRE***, etc.; **3e**) a movement of air (a gentle blast); **3e1**) of the wind, hence the wind itself; **3e2**) breath of nostrils or mouth;

EXCERPT FROM LETTER DATED 27 MAY 2024 TO CLOCKTOWER

MEDICAL CENTRE: "Whilst the correspondence received from the PRACTICE MANAGER stated that "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." But I perceived that this is entirely a 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, as being a disregard for "MY 400 YEARS HISTORY RELATIVE TO THIS COUNTRY AND ASIA GENERALLY WHERE SOME ASIANS (BUT NOT LIMITED TO) CONSIDER ME AS A SECOND CLASS CITIZEN DUE TO THE LIFE OPPORTUNITY THIS COUNTRY HAS PROVIDED THEM."

THAT IS HABITUALLY IN DIRECT CONTRADICTION (ie. once you are here you don't ever conform and improperly think your SECTARIAN / SECULAR CULTURE is superior) **TO THEIR AUSTRALIAN CITIZENSHIP OATH / PLEDGE BY WHICH ALL AUSTRALIANS SHOULD UNDERSTAND WHAT IT MEANS TO BE A CITIZEN AND ITS CRITICAL PART OF BUILDING OUR NATION:**

**FROM THIS TIME FORWARD, [UNDER GOD],
I PLEDGE MY LOYALTY TO AUSTRALIA AND ITS PEOPLE,
WHOSE DEMOCRATIC BELIEFS I SHARE,
WHOSE RIGHTS AND LIBERTIES I RESPECT, AND
WHOSE LAWS I WILL UPHOLD AND OBEY.**

#986 = #902 - RULE OF LAW + #67 - DARKENING (HUI) + #17 - HOLDING BACK (JUAN) as [#400, #80, #1, #20, #70, #400, #5, #10] = hypakouō (G5219): {UMBRA: #1771 % #41 = #8} 1) to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) ***TO* *OBEY*, *BE* *OBEDIENT* *TO*, *SUBMIT* *TO*;**

<<http://www.grapple369.com/Savvy/?male:391&feme:352&ontic:150&deme:150>>

{@7: Sup: 67 - **DARKENING**: HUI (#391); Ego: 17 - **HOLDING BACK**: JUAN (#352)}

**ONTIC CHECKSUM TOTAL: #150
DEME CHECKSUM TOTAL: #150**

The OATH / PLEDGE is parsed into its neural linguistic pragma form as a TECHNOLOGY associated to its CENTRAL ONTIC DIALECTIC PREMISE in being able to mathematically **DEVISE THE IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT AND HYPOTHESIS ON ONTIC VARIANCE** that as a WHITE PAPER has been previously provided to you as an UNIVERSALIST HUMANIST SECULAR / SECTARIAN STATEMENT and

which is exuberantly "OBEDIENT, AIDING AND ASSISTING UNTO OUR GOVERNOR GENERAL":

#889 - DEME CHECKSUM TOTAL: #150 as [#40, #5, #3, #1, #30, #800, #10] = mégas (G3173): {UMBRA: #249 % #41 = #3} 1) great; **1a)** of the external form or sensible appearance of things (or of persons); **1a1)** in particular, of space and its dimensions, as respects; **i)** mass and weight: great; **ii)** compass and extent: large, spacious; **iii)** measure and height: long; **iv)** stature and age: great, old; **1a2)** of number and quantity: numerous, large, abundant; **1a3)** of age: the elder; **1a4)** used of intensity and its degrees: with great effort, of the affections and emotions of the mind, of natural events powerfully affecting the senses: violent, mighty, strong; **1b)** predicated of rank, as belonging to; **1b1)** persons, eminent for ability, virtue, authority, power; **1b2)** things esteemed highly for their importance: of great moment, of great weight, importance; **1b3)** a thing to be highly esteemed for its excellence: excellent; **1c)** splendid, prepared on a grand scale, stately; **1d)** great things; **1d1)** of God's preeminent blessings; **1d2)** ***OF* *THINGS* *WHICH* *OVERSTEP* *THE* *PROVINCE* *OF* *A* *CREATED* *BEING*, *PROUD* (*PRESUMPTUOUS*) *THINGS*, *FULL* *OF* *ARROGANCE*, *DEROGATORY* *TO* *THE* *MAJESTY* *OF* *GOD*;**

#1392 - DEME CHECKSUM TOTAL: #150 as [#80, #70, #30, #10, #300, #1, #100, #600, #1, #200] = politárchēs (G4173): {UMBRA: #1399 % #41 = #5} 1) ***A* *RULER* *OF* a city or *CITIZENS*;**

#1487 - MALE CHECKSUM TOTAL: #391 as [#600, #100, #8, #40, #1, #300, #10, #7, #70, #50, #300, #1] = chrēmatízō (G5537): {UMBRA: #1866 % #41 = #21} 1) to transact business, esp. to manage public affairs; **1a)** to advise or consult with one about public affairs; **1b)** to make answer to those who ask for advice, present enquiries or requests, etc.; **1b1)** of judges, magistrates, rulers, kings; **1c)** to give a response to those consulting an oracle, to give a divine command or admonition, to teach from heaven; **1c1)** to be divinely commanded, admonished, instructed; **1c2)** to be the mouthpiece of divine revelations, to promulgate the commands of God; **1d)** ***TO* *ASSUME* *OR* *TAKE* *TO* *ONE'S* *SELF* *A* *NAME* *FROM* *ONE'S* *PUBLIC* *BUSINESS*;** **1d1)** to receive a name or title, be called;

#1486 - FEME CHECKSUM TOTAL: #352 as [#500, #1, #50, #5, #100, #70, #400, #50, #300, #10] = phanerōō (G5319): {UMBRA: #1526 % #41 = #9} 1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way; **1a)** make actual and visible, realised; **1b)** to make known

by teaching; **1c**) to become manifest, be made known; **1d**) of a person; **1d1**) expose to view, make manifest, to show one's self, appear; **1e**) ***TO* *BECOME* *KNOWN*, *TO* *BE* *PLAINLY* *RECOGNISED*, *THOROUGHLY* *UNDERSTOOD***; **1e1**) ***WHO* *AND* *WHAT* *ONE* *IS***;

#514 - FEME CHECKSUM TOTAL: #352 as [#1, #3, #1, #9, #70, #80, #70, #10, #70, #200] = *agathopoiós* (G17): **{UMBRA: #514 % #41 = #22}** **1) *ACTING* *RIGHTLY***, doing well, virtuous;

#606 - ONTIC CHECKSUM TOTAL: #150 as [#6, #90, #4, #100, #400, #6] = *ts^odâqâh* (H6666): **{UMBRA: #199 % #41 = #35}** **1)** justice, righteousness; **1a**) ***RIGHTEOUSNESS* (*IN* *GOVERNMENT*)**; **1a1**) of judge, ruler, king; **1a2**) of law; **1a3**) of Davidic king Messiah; **1b**) righteousness (of God's attribute); **1c**) righteousness (in a case or cause); **1d**) righteousness, truthfulness; **1e**) righteousness (as ethically right); **1f**) righteousness (as vindicated), justification, salvation; **1f1**) of God; **1f2**) prosperity (of people); **1g**) righteous acts;

#393 - ONTIC CHECKSUM TOTAL: #150 as [#5, #300, #2, #10, #70, #6] = *shâba'* (H7650): **{UMBRA: #372 % #41 = #3}** **1)** to swear, adjure; **1a**) (Qal) sworn (participle); **1b**) (Niphal); **1b1**) ***TO* *SWEAR*, *TAKE* *AN* *OATH***; **1b2**) to swear (of Jehovah by Himself); **1b3**) to curse; **1c**) (Hiphil); **1c1**) to cause to take an oath; **1c2**) to adjure;

#505 - DEME CHECKSUM TOTAL: #150 as [#80, #70, #30, #10, #300, #5, #9, #1] /

#556 - DEME CHECKSUM TOTAL: #150 as [#80, #70, #30, #10, #300, #5, #10, #1, #50] = *politeía* (G4174): **{UMBRA: #506 % #41 = #14}** **1)** the administration of civil affairs; **2)** ***A* *STATE* *OR* *COMMONWEALTH***; **3)** ***CITIZENSHIP*, *THE* *RIGHTS* *OF* *A* *CITIZEN***;

This metalogic categorical imperative is more properly someone's PhD and a productivity gain for JUDICIAL process which has a maxim "DIEU ET MON DROIT" where in a world of OPERATING SYSTEMS (phone or computer) providing AI FEATURES with "RECALL OF USER ACTIVITY" to then theoretically as JURISPRUDENT \$\$\$ TRANSACTION, apply a test as conformity to any OATH OF CITIZENSHIP whereby a person with a deficient threshold of conformity then has no LOCUS STANDI within a COURT OF LAW and no capability for LEGAL AID to then purvey an endless possibility as promulgation of deception and the instantiation of ORGANISED CRIME.

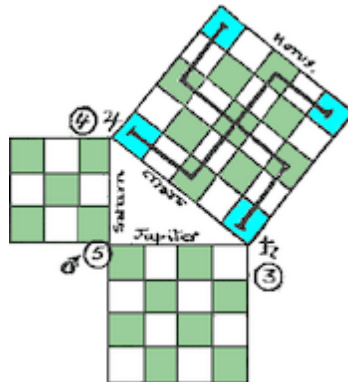
#164 - *TAKING* *THE* *BAIT* = [#49, #65, #33, #17]

UTILISING THE 5x5 - GAUGES CONTROLLER / LUO SHU SQUARE AS REFERENCE OBJECT

gōu gǔ dìng lǐ (勾股定理): PYTHAGOREAN THEOREM: a theorem attributed to Pythagoras that the square of the ***HYPOTENUSE*** of a right triangle is equal to the sum of the squares of the other two sides

#375 - MALE TOTAL: #83 as [#5, #90, #80, #200] = tsippôwr (H6833): {**UMBRA: #376 % #41 = #7**} 1) ***BIRD***, fowl; **1a)** bird (singular); **1b)** birds (coll);

#212 - FEME TOTAL: #131 as [#5, #60, #5, #100, #1, #40, #1] = exérama (G1829): {**UMBRA: #212 % #41 = #7**} 1) ***VOMIT***; 2) what is cast out by vomiting;



YOUTUBE: "THE POPE'S EXORCIST - OFFICIAL TRAILER (14 APRIL 2023)"

<<https://www.youtube.com/watch?v=qzqDqeDyt2U&t=53s>>

THE POPE: "THERE IS A ***CASE*** THAT NEEDS YOUR ***ATTENTION***."

PAWN (*PION*): "***BRING*** ME THE ***PRIEST***"

PRIEST: "I'M HERE TO ***HELP*** JULIA {**downy; soft and tender *HAIR***}"

PAWN (*PION*): "***RUN*, *RUN***"

#48 - MALE TOTAL: #150 as [#6, #10, #20, #8, #4] = kâchad (H3582): {**UMBRA: #32 % #41 = #32**} 1) to hide, conceal, cut off, cut down, make desolate, kick; **1a)** (Niphal); **1a1)** to be hidden; **1a2)** to

be effaced, be destroyed, be cut off; **1b**) (Piel) ***TO* *COVER***, ***HIDE***; **1c**) (Hiphil); **1c1**) to hide; **1c2**) to efface, annihilate;

■ #277 - **NOUMENON RESONANCE FOR 18 AUGUST 2024** as [#5, #70, #200, #2] /

■ #298 - **NOUMENON RESONANCE FOR 18 AUGUST 2024** as [#20, #70, #6, #200, #2] /

#893 - **FEME TOTAL: #164** as [#6, #5, #70, #200, #2, #10, #600] = 'ôrêb (H6158): **{UMBRA: #272 % #41 = #26} 1**) ***RAVEN***;

THE #298 – *RAVEN*: "THE VATICAN (ie. *the film is a Jesuit production*) COVERED IT UP

WE NEED TO FIND OUT WHY"

PAWN (*PION*): "YOU'VE BEEN ***PLAYED***

YOU ***TOOK* *THE* *BAIT*...**"

<<http://www.grapple369.com/Savvy/?male:150&feme:164&ontic:298&deme:379&idea:164>>

[#49, {@1: Sup: 49 - **FLIGHT**: T'AO (#49); Ego: 49 - **FLIGHT**: T'AO (#49)}

#65, {@2: Sup: 33 - **CLOSENESS**: MI (#82 - **MALE DEME IS UNNAMED** {%11}); Ego: 65 - **INNER**: NEI (#114)}

#33, {@3: Sup: 66 - **DEPARTURE**: CH'U (#148 - **I AM NOT A TRANSGRESSOR** {%12}); Ego: 33 - **CLOSENESS**: MI (#147 - **MALE DEME IS UNNAMED** {%21})}

#17] {@4: Sup: 2 - **FULL CIRCLE**: CHOU (#150 - **I INDULGE NOT IN ANGER** {%28} / **I INDULGE NOT IN ANGER** {%28}); Ego: 17 - **HOLDING BACK**: JUAN (#164)}

TELOS TOTAL: #164

ONTIC TOTAL: #298

DEME TOTAL: #379

#822 - **MALE TOTAL: #150** as [#6, #4, #2, #200, #10, #600] = **dâbâr** (H1697): **{UMBRA: #206 % #41 = #1} 1**) speech, word, speaking, thing; **1a**) speech; **1b**) saying, utterance; **1c**) word, words; **1d**) business, occupation, acts, matter, ***CASE***, something, manner (by extension);

#706 - **MALE TOTAL: #150** as [#5, #200, #1, #500] = **râ'âh** (H7200): **{UMBRA: #206 % #41 = #1} 1**) to see, look at, inspect, perceive, consider; **1a**) (Qal); **1a1**) to see; **1a2**) to see, perceive; **1a3**)

to see, have vision; **1a4**) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; **1a5**) to see, observe, consider, look at, ***GIVE* *ATTENTION* *TO***, discern, distinguish; **1a6**) to look at, gaze at; **1b**) (Niphal); **1b1**) to appear, present oneself; **1b2**) to be seen; **1b3**) to be visible; **1c**) (Pual) to be seen; **1d**) (Hiphil); **1d1**) to cause to see, show; **1d2**) to cause to look intently at, behold, cause to gaze at; **1e**) (Hophal); **1e1**) to be caused to see, be shown; **1e2**) to be exhibited to; **1f**) (Hithpael) to look at each other, face;

#1251 - MALE TOTAL: #150 as [#6, #40, #5, #200, #400, #600] = **mâhar** (H4116): {**UMBRA: #245 % #41 = #40**} **1**) (Qal) to hasten; **1a**) (Niphal) to be hurried, be anxious; **1a1**) hasty, precipitate, impetuous; **1b**) (Piel); **1b1**) to hasten, make haste; **1b2**) hasten (used as adverb with another verb); **1b3**) to hasten, prepare quickly, do quickly, ***BRING* *QUICKLY***;

#812 - FEME TOTAL: #164 as [#400, #100, #300, #10, #2] = **qâshab** (H7181): {**UMBRA: #402 % #41 = #33**} **1**) to hear, be attentive, heed, incline (of ears), attend (of ears), hearken, pay attention, listen; **1a**) (Qal) incline, attend (of ears), hearken, pay attention, listen; **1b**) (Hiphil) to pay attention, ***GIVE* *ATTENTION***;

#87 - MALE TOTAL: #150 as [#6, #20, #5, #50, #6] = **kâhan** (H3547): {**UMBRA: #75 % #41 = #34**} **1**) ***TO* *ACT* *AS* *A* *PRIEST***, minister in a priest's office; **1a**) (Piel); **1a1**) to minister as a priest, serve as a priest; **1a2**) to be or become a priest; **1a3**) to play the priest;

#310 - DEME TOTAL: #379 as [#6, #30, #70, #4, #200] = **'ădar** (H5737): {**UMBRA: #274 % #41 = #28**} **1**) ***TO* *HELP***; **1a**) (Qal) to help; **2**) to hoe; **2a**) (Niphal) to be hoed; **3**) to be lacking, fail; **3a**) (Niphal); **3a1**) to be lacking; **3a2**) to leave lacking; **3b**) (Piel) to leave lacking;

#931 - ONTIC TOTAL: #298 as [#20, #70, #40, #1, #800] = **komāō** (G2863): {**UMBRA: #931 % #41 = #29**} **1**) to let the hair grow, have long ***HAIR***;

#341 - MALE TOTAL: #150 as [#40, #200, #6, #90, #5] = **m^{er}ûwtsâh** (H4794): {**UMBRA: #341 % #41 = #13**} **1**) running, course (of life); **1a**) ***RUNNING***, mode or style of running; **1b**) course (of life);

#326 - FEME TOTAL: #83 as [#300, #10, #1, #8, #7] = **'âchaz** (H270): {**UMBRA: #16 % #41 = #16**} **1**) grasp, ***TAKE* *HOLD***,

seize, take possession; **1a**) (Qal) to grasp, take hold of; **1b**) (Niphal) to be caught, grasped, be settled; **1c**) (Piel) to enclose, overlay; **1d**) (Hophal) fastened;

#293 - FEME TOTAL: #131 as [#80, #1, #3, #9, #200] = pagís (G3803): {UMBRA: #294 % #41 = #7} 1) snare, trap, noose; **1a)** of snares in which birds are entangled and caught; **1a1)** implies unexpectedly, suddenly, because birds and beasts are caught unawares; **1b)** a snare, i.e. whatever brings peril, loss, destruction; **1b1)** of a sudden and unexpected deadly peril; **1b2)** of the allurements and seductions of sin; **1b3)** ***THE* *ALLUREMENTS* *TO* *SIN* *BY* *WHICH* *THE* *DEVIL* *HOLDS* *ONE* *BOUND***; **1b4)** the snares of love;

EXCERPT FROM LETTER DATED 13 AUGUST 2024 TO DOCTORS:

"The PERSECUTORY experience of systemic and recurrent IRISH CATHOLIC "PERFIDE ALBION" ANZAC JINGOISTIC incursions against our ***AUTONOMY*** as DUTCH HERITAGE has been confronted by an intersection with **REDUCTIO AD HITLERUM AS IDEA #146 - 9 FEBRUARY 1942 / NAGASAKI BOMBING 9 AUGUST 1945 / JAPANESE MIDGET SUBMARINE ATTACK: BOER WAR (31 MAY 1902) TO SYDNEY HARBOUR (8 JUNE 1942)**, brought to a halt and neutralised in a most dramatic manner as to induce shock within others who are now faced by an inescapable ***LEGAL* *ACCOUNTABILITY*** regarding "DERANGEMENT / DISCRIMINATION IN THE PROVISION OF GOODS AND SERVICES" due to RACIAL SLANDER which is 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.

By our recommendation to government before the event on 9 AUGUST 2024 in support of their action: "AUSTRALIA'S AMBASSADOR TO JAPAN WILL BOYCOTT A PEACE CEREMONY MARKING THE 79TH ANNIVERSARY OF THE ATOMIC BOMBING OF NAGASAKI — ALL BECAUSE ISRAEL WASN'T INVITED."

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."

Lastly, in the circumstance where the issue as desecration of the WWII RAAF cemetery in which there was an existing JEWISH grave involves an unprecedented INTERMENT on 2 JUNE 2016 relating to an INFANTRY WARRANT OFFICER CORPSE (**ACCIDENTAL: DROWNED, SOUTH VIETNAM, 27 DECEMBER 1968 / PLOT - ROW B - GRAVE 2 ORIGINALLY INTERRED TERENDAK CEMETERY MALAYSIA**) from the VIETNAM WAR era, may compromise personal or practice values as a disposition of a DOCTOR's heritage, we look forward to seeing your advice on such matter at our SCHEDULED APPOINTMENT @ [...] SEPTEMBER 2024.

Given these matters are both complex and capable of invoking emotive disconcertion if not acute distress accompanying outrage, we seek your indulgence to not further compound those modalities by any further engagement of ill-conceived actions but rather [that they are] appropriately discussed in the manner of our past personable and robust DOCTOR consultations."

#1367 - **MALE TOTAL: #336** as [#6, #5, #40, #300, #6, #200, #200, #10, #600] = shîyr (H7891): {UMBRA: #510 % #41 = #18} **1) *TO* *SING***; **1a)** (Qal); **1a1)** to sing; **1a2)** singer, songstresses (participle); **1b)** (Polel); **1b1)** to sing; **1b2)** singer, songstress (participle); **1c)** (Hophal) to be sung;

YOUTUBE: "IMAGINE DRAGONS - BELIEVER | ONE VOICE CHILDREN'S CHOIR"

<<https://www.youtube.com/watch?v=FUQheX3PSnY>>

— CHILDREN TO COME —

"JESUS LOVES ME,
SO I HAVE HEARD.
THE BLESSING BE.

TRUE TO HIS WORD.

A ***DOVE*** DESCENDS
OF MERCIES ABOVE.
HEAVEN CONTENDS.
BY BOUNDLESS LOVE."

#650 - FEME TOTAL: #164 as [#400, #200, #10, #40] = **tôwr** (H8449): **{UMBRA: #606 % #41 = #32} 1) *DOVE***, turtledove;

<<http://www.grapple369.com/Savvy/?male:336&feme:373&ontic:665&deme:342>>

{@9: Sup: 34 - **KINSHIP**: CH'IN (**#336 - *THE* *PERSONAL* *UNCONSCIOUS* *COEFFICIENT***); Ego: 66 - **DEPARTURE**: CH'U (**#373**)}

ONTIC CHECKSUM TOTAL: #665

DEME CHECKSUM TOTAL: #342

#778 - FEME CHECKSUM TOTAL: #373 as [#80, #70, #50, #8, #100, #70, #400] = **ponērós** (G4190): **{UMBRA: #578 % #41 = #4} 1)** full of labours, annoyances, hardships; **1a)** pressed and harassed by labours; **1b)** bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; ***CAUSING* *PAIN* *AND* *TROUBLE***; **2)** bad, of a bad nature or condition; **2a)** in a physical sense: diseased or blind; **2b)** in an ethical sense: evil wicked, bad;

#1866 - MALE CHECKSUM TOTAL: #336 as [#500, #1, #50, #5, #100, #800, #200, #10, #200] = **phanérōsis** (G5321): **{UMBRA: #1866 % #41 = #21} 1) *MANIFESTATION***;

#955 - ONTIC TOTAL: #665 as [#6, #3, #200, #300, #400, #40, #6] = **gârash** (H1644): **{UMBRA: #503 % #41 = #11} 1)** to drive out, expel, cast out, drive away, divorce, put away, thrust away, trouble, cast up; **1a)** (Qal) to thrust out, cast out; **1b)** (Niphal) ***TO* *BE* *DRIVEN* *AWAY*, *BE* *TOSSED***; **1c)** (Piel) to drive out, drive away; **1d)** (Pual) to be thrust out;

#686 - DEME TOTAL: #342 as [#6, #40, #30, #10, #90, #10, #500] = **lûwts** (H3887): **{UMBRA: #126 % #41 = #3} 1) *TO* *SCORN*, *MAKE* *MOUTHS* *AT*, *TALK* *ARROGANTLY***; **1a)** (Qal); **1a1)** to boast; **1a2)** to scorn; **1b)** (Hiphil); **1b1)** to mock, deride; **1b2)** to interpret (language); **i)** interpreter (participle); **ii)** ambassador (fig.); **1b3)** (Hithpalpel) to be inflated, scoff, act as a scorner, show oneself a mocker;

YOUTUBE: "DID GOD ALLOW THAT? (FATHER AMORTH'S FIRST MEETING WITH DEMON) | THE POPE EXORCIST"

<<https://www.youtube.com/watch?v=kKGnr1t8y7U>>

THE #298 – *RAVEN*: "OUR FATHER WHO ART IN HEAVEN,
HALLOWED BE THY NAME...

THY KINGDOM COME

THY WILL BE..."

PAWN (*PION*): "YOUR *PRAYERS* ARE *WORTHLESS* HERE."

#728 - DEME TOTAL: #379 as [#300, #10, #8, #400, #10] = *sīychân* (H7881): {**UMBRA: #323 % #41 = #36**} **1**) meditation, reflection, *PRAYER*, devotion, complaint, musing; **1a**) complaint; **1b**) musing, study (of object);

#191 - MALE TOTAL: #150 as [#40, #1, #80, #70] = 'êpha' (H659): {**UMBRA: #151 % #41 = #28**} **1**) *WORTHLESS*, of nought;

#940 - FEME TOTAL: #373 as [#4, #100, #1, #200, #200, #70, #40, #5, #50, #70, #200] = *drássomai* (G1405): {**UMBRA: #626 % #41 = #11**} **1**) to *GRASP* *WITH* *THE* *HAND*, take;

#918 - DEME TOTAL: #379 as [#5, #100, #3, #800, #10] = *érgon* (G2041): {**UMBRA: #228 % #41 = #23**} **1**) business, employment, that which any one is occupied; **1a**) that which one undertakes to do, enterprise, undertaking; **2**) *ANY* *PRODUCT* *WHATEVER*, *ANY* *THING* *ACCOMPLISHED* *BY* *HAND*, *ART*, *INDUSTRY*, *OR* *MIND*; **3**) an act, deed, thing done: the idea of working is emphasised in opp. to that which is less than work;

#1114 - DEME TOTAL: #342 as [#80, #1, #100, #5, #300, #8, #100, #70, #400, #50] = *paratēréō* (G3906): {**UMBRA: #1395 % #41 = #1**} **1**) to stand beside and watch, to watch assiduously, observe carefully; **1a**) to watch, attend to with the eyes; **1a1**) of auguries, to see what he is going to do; **1a2**) *IN* *A* *BAD* *SENSE*, *TO* *WATCH* *INSIDIOUSLY*; **1a3**) to watch one's self; **1b**) to observe, keep scrupulously; **1b1**) to neglect nothing requisite to the religious observance of;



#1122 - FEME TOTAL: #312 as [#1, #300, #5, #50, #10, #200, #1, #50, #300, #5, #200] = **atenízō (G816)**: {**UMBRA: #1173 % #41 = #25**} **1) *TO* *FIX* *THE* *EYES* *ON***, gaze upon; **2)** to look into anything; **3)** metaph. to fix one's mind on one as an example;

(PASSES A TALISMAN BEFORE THE EYES)

THE #298 – *RAVEN*: "WHO ARE YOU?"

#1217 - FEME TOTAL: #164 as [#400, #10, #200, #1, #6, #600] = **yârê' (H3372)**: {**UMBRA: #211 % #41 = #6**} **1)** to fear, revere, be afraid; **1a)** (Qal); **1a1) *TO* *FEAR*, *BE* *AFRAID***; **1a2)** to stand in awe of, be awed; **1a3)** to fear, reverence, honour, respect; **1b)** (Niphal); **1b1)** to be fearful, be dreadful, be feared; **1b2)** to cause astonishment and awe, be held in awe; **1b3)** to inspire reverence or godly fear or awe; **1c)** (Piel) to make afraid, terrify; **2)** (TWOT) to shoot, pour;

PAWN (*PION*): "YOUR WORST ***FEAR***."

I AM YOUR DEMISE.

MY NAME IS ***BLASPHEMY***.

MY NAME IS ***NIGHTMARE***."

#294 - MALE TOTAL: #150 as [#8, #200, #80, #6] /
#804 - DEME TOTAL: #342 as [#8, #6, #200, #80, #10, #500] = **châraph (H2778)**: {**UMBRA: #288 % #41 = #1**} **1)** to reproach, taunt, ***BLASPHEME***, defy, jeopardise, rail, upbraid; **1a)** (Qal) to reproach; **1b)** (Piel) to reproach, defy, taunt; **2)** (Qal) to winter, spend harvest time, remain in harvest time; **3)** (Niphal) to acquire, be betrothed;

#488 - FEME TOTAL: #164 as [#8, #30, #40, #400, #10] = chălôwm (H2472): {**UMBRA: #84 % #41 = #2**} **1**) *DREAM*; **1a**) dream (ordinary); **1b**) dream (with prophetic meaning);

#715 - MALE TOTAL: #289 as [#5, #50, #400, #80, #50, #10, #70, #50] = enýpnion (G1798): {**UMBRA: #715 % #41 = #18**} **1**) a *DREAM*;

#312 - ONTIC TOTAL: #298 as [#40, #70, #200, #2] = 'ereb (H6153): {**UMBRA: #272 % #41 = #26**} **1**) evening, night, sunset; **1a**) evening, sunset; **1b**) *NIGHT*;

#1024 - ONTIC TOTAL: #298 as [#5, #300, #1, #100, #1, #600, #9, #8] = tarássō (G5015): {**UMBRA: #1602 % #41 = #3**} **1**) to agitate, trouble (a thing, by the movement of its parts to and fro); **1a**) to cause one inward commotion, *TAKE* *AWAY* *HIS* *CALMNESS* *OF* *MIND*, disturb his equanimity; **1b**) to disquiet, make restless; **1c**) to stir up; **1d**) to trouble; **1d1**) to strike one's spirit with fear and dread; **1e**) to render anxious or distressed; **1f**) to perplex the mind of one by suggesting scruples or doubts;

THE #298 – *RAVEN*: "MY *NIGHTMARE* IS *FRANCE* WINNING THE WORLD CUP."

<<http://www.grapple369.com/Savvy/?male:76&feme:76&run:Mystery&glyph:法>>

#76 = [#36, #40]

fă (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

#238 - FEME TOTAL: #76 as [#40, #90, #8, #100] = tsâchaq (H6711): {**UMBRA: #198 % #41 = #34**} **1**) to laugh, mock, play; **1a**) (Qal) to laugh; **1b**) (Piel); **1b1**) to jest; **1b2**) *TO* *SPORT*, *PLAY*, *MAKE* *SPORT*, *TOY* *WITH*, *MAKE* *A* *TOY* *OF*;

#461 - ONTIC TOTAL: #298 as [#6, #5, #80, #300, #70] = peshā' (H6588): {**UMBRA: #450 % #41 = #40**} **1**) transgression, rebellion; **1a**) *TRANSGRESSION* (*AGAINST* *INDIVIDUALS*); **1b**) *TRANSGRESSION* (*NATION* *AGAINST* *NATION*); **1c**) *TRANSGRESSION* (*AGAINST* *GOD*); **1c1**) in general; **1c2**) as

recognised by sinner; **1c3**) ***AS* *GOD* *DEALS* *WITH* *IT***;
1c4) as God forgives; **1d**) guilt of transgression; **1e**) punishment for
transgression; **1f**) offering for transgression;

#330 - ONTIC TOTAL: #298 as [#30, #20, #80, #200] = *kâphar*
(H3722): **{UMBRA: #300 % #41 = #13} 1**) to cover, purge, make an
atonement, make reconciliation, cover over with pitch; **1a**) (Qal) to coat
or cover with pitch; **1b**) (Piel); **1b1**) to cover over, pacify, propitiate;
1b2) to cover over, ***ATONE* *FOR* *SIN***, make atonement for;
1b3) to cover over, atone for sin and persons by legal rites; **1c**) (Pual);
1c1) to be covered over; **1c2**) to make atonement for; **1d**) (Hithpael) to
be covered;

#1380 - MALE TOTAL: #150 as [#20, #400, #100, #10, #800,
#50] = *kýrios* (G2962): **{UMBRA: #800 % #41 = #21} 1**) he to
whom a person or thing belongs, about which he has power of deciding;
MASTER, ***LORD***; **1a**) the possessor and disposer of a thing; **1a1**)
the owner; one who has control of the person, the master; **1a2**) in the
state: the sovereign, prince, chief, the Roman emperor; **1b**) is a title of
honour expressive of respect and reverence, with which servants greet
their master; **1c**) ***THIS* *TITLE* *IS* *GIVEN* *TO*: *GOD***,
THE* *MESSIAH;

#350 - MALE TOTAL: #336 as [#4, #10, #4, #1, #200, #20, #1,
#30, #70, #10] = *didáskalos* (G1320): **{UMBRA: #540 % #41 =
#7} 1**) a teacher; **2**) in the NT one who teaches concerning the things of
God, and the duties of man; **2a**) one who is fitted to teach, or thinks
himself so; **2b**) the teachers of the Jewish religion; **2c**) of those who by
their great power as teachers draw crowds around them i.e. John the
Baptist, Jesus; **2d**) by ***PREEMINENCE* *USED* *OF* *JESUS***
BY* *HIMSELF, as one who showed men the way of salvation; **2e**) of
the apostles, and of Paul; **2f**) of those who in the religious assemblies of
the Christians, undertook the work of teaching, with the special
assistance of the Holy Spirit; **2g**) of false teachers among Christians;

#393 - DEME TOTAL: #379 as [#20, #1, #300, #1, #30, #1, #30,
#9, #1] = *katalalía* (G2636): **{UMBRA: #394 % #41 = #25} 1**)
DEFAMATION, evil speaking;

THE #298 – *RAVEN*: "TELL ME ONE OF MY ***SINS***.

YOU CANNOT.

BECAUSE MY ***SINS*** HAVE BEEN ***ABSOLVED*** BY THE ONE TRUE
MASTER, THE ***LORD*** JESUS CHRIST."

PAWN (*PION*): "DO NOT SPEAK OF HIM."

#220 - MALE TOTAL: #150 as [#6, #2, #4, #2, #200, #6] = **dâbar** (H1696): {**UMBRA: #206 % #41 = #1**} **1**) to speak, declare, converse, command, promise, warn, threaten, sing; **1a**) (Qal) ***TO* *SPEAK***; **1b**) (Niphal) to speak with one another, talk; **1c**) (Piel); **1c1**) to speak; **1c2**) to promise; **1d**) (Pual) to be spoken; **1e**) (Hithpael) to speak; **1f**) (Hiphil) to lead away, put to flight;

THE #298 - *RAVEN*: "ARE YOU AFRAID OF JESUS CHRIST?"

PAWN (*PION*): "GOD IS NOT HERE."

THE #298 - *RAVEN*: "GOD IS EVERYWHERE."

WHATEVER YOU DO, YOU ONLY DO BECAUSE GOD ALLOWS IT."



(CRUCIFIX ON WALL ADJACENT TO A LAMP THEN FALLS)

#312 as [#2, #100, #10, #200] = **qîyr** (H7023): {**UMBRA: #310 % #41 = #23**} **1**) wall, side; **1a**) ***WALL* (*OF* *HOUSE* *OR* *CHAMBER*)**; **1b**) the sides (of the altar);

#650 - FEME TOTAL: #164 as [#50, #200, #400] = **nîyr** (H5216): {**UMBRA: #260 % #41 = #14**} **1**) ***LAMP***;

#960 - FEME TOTAL: #312 as [#60, #400, #30, #70, #400] = **xýlon** (G3586): {**UMBRA: #610 % #41 = #36**} **1**) wood; **1a**) that which is made of wood; **1a1**) as a beam from which any one is suspended, a gibbet, ***A* *CROSS***; **1a2**) a log or timber with holes in which the feet, hands, neck of prisoners were inserted and fastened with thongs; **1a3**) a fetter, or shackle for the feet; **1a4**) a cudgel, stick, staff; **1b**) a tree;

#1832 - DEME TOTAL: #606 as [#200, #300, #1, #400, #100, #70, #400, #50, #300, #1, #10] = **staurōō (G4717)**: {**UMBRA: #1871 % #41 = #26**} **1)** to stake, drive down stakes; **2)** to fortify with driven stakes, to palisade; **3)** to crucify; **3a)** ***TO* *CRUCIFY* *ONE***; **3b)** metaph. to crucify the flesh, destroy its power utterly (the nature of the figure implying that the destruction is attended with intense pain);

#200 - MALE TOTAL: #289 as [#2, #5, #2, #30, #8, #40, #5, #50, #8, #50] = **bállō (G906)**: {**UMBRA: #863 % #41 = #2**} **1)** to throw or ***LET* *GO* *OF* *A* *THING* *WITHOUT* *CARING* *WHERE* *IT* *FALLS***; **1a)** to scatter, to throw, cast into; **1b)** to give over to one's care uncertain about the result; **1c)** of fluids; **1c1)** to pour, pour into of rivers; **1c2)** to pour out; **1d)** to put into, insert;

PAWN (*PION*): "DID HE ALLOW THAT?"

#861 - DEME TOTAL: #342 as [#80, #1, #100, #70, #400, #200, #9, #1] /

#872 - DEME TOTAL: #342 as [#80, #1, #100, #70, #400, #200, #10, #1, #10] = **parousía (G3952)**: {**UMBRA: #862 % #41 = #1**} **1)** ***PRESENCE***; **2)** the coming, arrival, advent; **2a)** the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God;

"FOR HIS LETTERS, SAY THEY, ARE WEIGHTY AND POWERFUL; BUT HIS BODILY ***PRESENCE*-G3952** IS WEAK, AND HIS SPEECH CONTEMPTIBLE." [2Corinthians 10:10]



<<https://x.com/standardnews/status/1825935167485038683>>

DANIEL KEANE (THE STANDARD UK) @ 0237 HOURS ON 21 AUGUST 2024: "The son of MIKE LYNCH'S co-defendant in a US fraud trial has vowed to complete the ***RUN*** that he died on as a tribute to his

father. STEPHEN CHAMBERLAIN, 52, died after being hit by a car while out jogging in Cambridgeshire on Saturday morning of 17 AUGUST 2024.

The tragedy came just two days before Mr LYNCH and five others were reported missing after luxury super-yacht Bayesian sunk off the coast of Sicily, ITALY in a violent storm / tornado on 19 AUGUST 2024. Mr CHAMBERLAIN worked as former vice president of finance at Mr LYNCH'S firm ***AUTONOMY***.

He faced the same charges of fraud and conspiracy as his former boss for allegedly scheming to inflate the value of ***AUTONOMY***, then Britain's largest software company, before it was sold.

Both men were acquitted of all 15 charges by a jury in San Francisco in JUNE. Mr CHAMBERLAIN was six miles into a morning run when he was struck by the vehicle on Newmarket Road, in the village of Stretham, according to data from his Strava account. Cambridgeshire Police who are treating CHAMBERLAIN'S death as a tragic accident said the car's 49-year-old driver had remained at the scene and was assisting with enquiries." <<https://www.standard.co.uk/news/world/stephen-chamberlain-son-mike-lynch-autonomy-us-fraud-trial-run-strava-bayesian-yacht-b1177509.html>>

EXCERPT FROM LETTER DATED 13 AUGUST 2024 TO DOCTORS:

"But it is entirely a matter of accountability by LOCAL PARTIES to be cognisant of the immediate geographic proximity, its historical context associated with documented irrefutable instances of adverse partisan actions:

"...the issue of SALE RSL VIETNAM VETERANS desecrating (ie. **despoiling by a determined IRISH CATHOLIC as racial, religious and pater familias disrespect against the solemnity and cohering principle of the enclosed precinct**) the WWII RAAF cemetery in which there was an existing JEWISH grave by an unprecedented **#213 - INTERMENT on #233 / #449 - 2 JUNE 2016** of a body from the VIETNAM WAR era at rest in MALAYSIA when there are plenty of other war graves within the cemetery proper."

As thereby conveying a propensity for an enduring reputational harm to any MEDICAL PRACTICE whose PARTNERS engage within an ill-conceived MORAL CRUSADE (ie. **where opinion as self justification then morphs into dogmatic and immutable permissions, all reasonable explanations invoke cognitive dissonance as conjured evidence of derangement**) upon perceived RACIAL TROPES against a DUTCH CULTURAL disposition of plain speech because we have acted [in] accordance with matters of concern discussed with my MEDICAL

SPECIALIST ON 9 JANUARY 2024 / 3 MAY 2024 over the objectiveness and non-prejudiced viability of local GENERAL PRACTICES, we note that the **CLOCKTOWER MEDICAL CENTRE** has the temerity to convey as ***BELLIGERENT***, that we ought need to reasonably protect ourselves (ie. **by making a choice of an empathetic Doctor**):

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

#10 = [#10]

gōu (溝): **1. *A* *DITCH***; a drain; a narrow waterway, **2.** to scoop out; to dredge

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

#15 = [#5, #10]

dú (瀆): **1. *A* *DITCH***; a sluice; a gutter; a drain, **2.** a great river, **3.** Du, **4.** to avidly seek, **5. *DISRESPECTFUL***

#25 = [#10, #5, #10]

G2239@{

{@1: Sup: 8 - **OPPOSITION**: KAN (#8); Ego: 8 - **OPPOSITION**: KAN (#8)},

{@2: Sup: 17 - **HOLDING BACK**: JUAN (#25); Ego: 9 - **BRANCHING OUT**: SHU (#17)},

{@3: Sup: 25 - **CONTENTION**: CHENG (#50); Ego: 8 - **OPPOSITION**: KAN (#25)},

Male: #50; Feme: #25

} // #25

#25 - MALE TOTAL: #50 / FEME TOTAL: #25 as [#8, #9, #8] = ēthos (G2239): {UMBRA: #287 % #41 = #41} 1) a customary abode, dwelling place, haunt, customary state; 2) *CUSTOM*, *USAGE*, *MORALS*, *CHARACTER*;

"YOUR IDEALS DEFINITELY ARE NOT IN LINE WITH OUR PRACTICE ***ETHOS***. ON THE DAY, WE EVADED YOU SEEING DR WILLIAM TRUONG, WHO YOU WERE INITIALLY BOOKED WITH, AS WE SIMPLY DID NOT WANT DR TRUONG TO HAVE TO BE EXPOSED TO THIS DISCRIMINATORY BEHAVIOUR" in the circumstance of a "**PROVEN CLAIM OF *BELLIGERENT* OBMUTESCENCE OCCASIONING RACIAL SLANDER**".

Whereby we conveyed a REFUTATION (**#656 - MESSIAH / #151 - PRESENTMENT**) OF THE COMMON FALLACY OVER THE BUDDHIST SYMBOL BEING DISTINCT TO THE SWASTIKA that the counterclockwise swastika (ie. Japanese **kagi jūji** (鉤十字) means: "***HOOK***" + "cross, crucifix") used as a BUDDHIST symbol is deployed within the **REDUCTIO AD HITLERUM AS TABLE TALK IDEA #217 ON 14 MAY 1942** which 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]

MIKE CARLTON (Shock Jock 2GB and 2UE, War Author, News Columnist) ON X:TWITTER @ 1537 HOURS ON 9 AUGUST 2024: "Is this true ? Australia won't be there because Israel was not invited ? The mind boggles. Really ? We'd insult a major defence and trading partner to support the criminal Netanyahu and his gang of homicidal thugs ?" <<https://x.com/MikeCarlton01/status/1821782952155738291>>

That is a context initially expressed 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.



<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]

<<http://www.grapple369.com/Savvy/?male:254,416,531&feme:254,416,531&run:Mystery&tetra:80>>

#8 - 𠄎 𠄎 𠄎 𠄎 = #182 / #344 / #459

COGITO: [**#17, #3, #3, #21, #68**] as **#8 - OPPOSITION (KAN)**
RANGE: noon 22 to 26 JANUARY

#220 - MALE TOTAL: #131 as [**#5, #10, #200, #5**] = **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;

#650 - FEME TOTAL: #83 as [**#40, #10, #600**] = **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.);

#580 - FEME TOTAL: #175 as [**#2, #90, #80, #8, #400**] = **tsappachath (H6835): {UMBRA: #578 % #41 = #4} 1**) ***JAR***, jug (for liquids);

APPRAISAL #7: When shouldered spears are many, (河戟解解)
 Confrontations follow. (邁)

FATHOMING #7: Shouldered spears in great numbers (河戟解解)
MEANS: They do not give way. (不容道也)

#869 - MALE TOTAL: #175 as [**#6, #5, #200, #40, #8, #10, #600**] = **rômach (H7420): {UMBRA: #248 % #41 = #2} 1**) ***SPEAR***, lance;

COMMENTARY BY MICHAEL NYLAN (1993) ON T'AI HSÜAN CHING (CANON OF SUPREME MYSTERY) TETRA #8 - OPPOSITION (KAN):

"Spears symbolize a quarrelsome nature. ***BELLIGERENT*** individuals tend to meet misfortune because of their warlike proclivities. The final Fathoming line (literally, "not admitted [on?] the Way") is intentionally ambiguous. It can either mean that the bellicose ignore the decided advantages of the Confucian Way of deference, or that the ***TROOPS* *ON* *ONE* *OR* *BOTH* *SIDES* *DO* *NOT* *YIELD* *THEIR* *GROUND***. Both situations prove equally dangerous.

APPRAISAL #8: Fiery tongues inflame the city. (赤舌燒城)

He sprays water from a jar. (吐水於甌)

FATHOMING #8: Fiery tongues and water spewed (赤舌燒城)

MEANS: Thus the noble man ***EXORCISES* *EVIL***. (君子以解崇也)

NOTE: For an analogy to the JAPANESE AIRCRAFT CARRIER **Akagi** (赤城): "RED CASTLE" destroyed in the Battle of Midway on 4 JUNE 1942 see "**APPENDIX #328 - CHINA MAKES ITS BID FOR GLOBAL AI GOVERNANCE**"

<<http://www.grapple369.com/Groundwork/Appendix%20328%20-%20China%20Makes%20Its%20Bid%20For%20Global%20AI%20Governance.pdf>>

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

shé (舌): **1.** ***TONGUE***, **2.** Kangxi radical 135, **3.** a tongue-shaped object

shāo chéng (燒城): **1.** burning the city

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

#312 - FEME TOTAL: #69 as [#100, #2, #200, #10] = qeber (H6913): {UMBRA: #302 % #41 = #15} 1) *GRAVE*, sepulchre, tomb;

jūnzi (君子): **1.** a ruler; a sovereign, **2.** junzi; a nobleman; a person of noble character; a person of virtue

yǐ (以): **1.** so as to; in order to, **2.** to use; to regard as, **3.** to use; to grasp, **4.** according to, **5.** because of, **6.** on a certain date, **7.** and; as well as, **8.** to rely on, **9.** to regard, **10.** to be able to, **11.** to order; to

command, **12.** further; moreover, **13.** used after a verb, **14.** very, **15.** already, **16.** increasingly, **17.** a reason; a cause, **18.** Israel, **19.** Yi

#973 as [#5, #60, #70, #100, #20, #10, #200, #300, #8, #200]
= **exorkisté**s (G1845): **{UMBRA: #973 % #41 = #30} 1)** he who
EXTRACTS* *AN* *OATH* *OF* *ONE; **2)** an ***EXORCIST***; **2a)**
one who employs a formula of conjuration for expelling demons;

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

#175 = [#8, #18, #21, #56, #72]

#742 - FEME TOTAL: #175 as [#500, #1, #100, #40, #1, #20, #70, #10] = **phármakos** (G5333): **{UMBRA: #932 % #41 = #30} 1)**
pertaining to magical arts; **2)** a poisoner, magician, sorcerer;

#1201 - MALE TOTAL: #175 as [#500, #1, #400, #30, #70, #200]
= **phaûlos** (G5337): **{UMBRA: #1201 % #41 = #12} 1)** easy, slight,
ordinary, mean, worthless, of no account; **2)** ethically, bad, base, wicked;

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

#8 = [#8]

jiě (解): 1. to loosen; to unfasten; to untie, **2.** to explain, **3.** to divide; to separate, **4.** to understand, **5.** ***TO* *SOLVE* *A* *MATH* *PROBLEM***, **6.** to dispel; to dismiss; to eliminate; to dissipate, **7.** to cut; to dissect, **8.** ***TO* *RELIEVE* *ONESELF***, **9.** a solution, **10.** to escort, **11.** to understand; to be clear, **12.** acrobatic skills, **13.** can; able to, **14.** to liberate, **15.** a stanza, **16.** to send off, **17.** Xie, **18.** exegesis, **19.** laziness, **20.** a government office, **21.** to pawn, **22.** to rent; to lease

suì (祟): 1. an evil spirit, **2.** ***EVIL* *INFLUENCE***

#25 - FEME TOTAL: #25 as [#1, #10, #4, #10] = **'êyd** (H343):
{UMBRA: #15 % #41 = #15} 1) distress, burden, calamity; **1a)**
burden (of the righteous); **1b)** ***CALAMITY* (*OF* *NATION*)**; **1c)**
disaster (of wicked); **1d)** ***DAY* *OF* *CALAMITY***;



<<https://vwma.org.au/explore/people/654338>>

[**IMAGE © GLENDA BUNTING:** SALE RSL VIETNAM VETERANS on 3 AUGUST 2023 celebrating as contra SECTION 116 - CONSTITUTION ACT the desecration (ie. **despoiling by a determined IRISH CATHOLIC as racial, religious and pater familias disrespect against the solemnity and cohering principle of the enclosed precinct**) of a WWII RAAF CEMETERY in which there was an existing JEWISH grave by an unprecedented **#213 - INTERMENT on #233 / #449 - 2 JUNE 2016**]

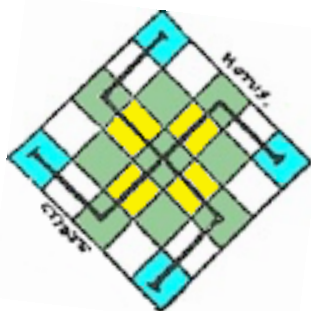
#316 as [#80, #70, #100, #50, #5, #10, #1] = porneía (G4202): {UMBRA: #316 % #41 = #29} 1) illicit sexual intercourse; 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.; 1b) sexual intercourse with close relatives; Lev. 18; 1c) sexual intercourse with a divorced man or woman; Mk. 10:11,12; 2) metaph. the worship of idols; 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols;

#164 = [#77, #59, #5, #23 - CRUCIFIXION (#316 - PAPAL ACTION: IDOLATRY v's HOMOSEXUAL) ON 3 APRIL 33 AD / 2015] CHERISHED MOTHER WITH NAKED CHILD STATUE AS PRINCIPLE OF MATERIALITY

#316 as [#80, #70, #100, #50, #5, #10, #1] = porneía (G4202): {UMBRA: #316 % #41 = #29} 1) illicit sexual intercourse; 1a) adultery, fornication, *HOMOSEXUALITY***, ***LESBIANISM***, intercourse with animals etc.; 1b) sexual intercourse with close relatives; Lev. 18; 1c) sexual intercourse with a divorced man or woman; Mk. 10:11,12; 2) metaph. the worship of idols; 2a) ***OF* *THE* *DEFILEMENT* *OF* *IDOLATRY***, ***AS* *INCURRED* *BY* *EATING* *THE* *SACRIFICES* *OFFERED* *TO* *IDOLS***; <-- **Θεία Ευχαριστία (Theía Eucharistía, "Holy Communion, Eucharist")****

#1025 = #249 - SATOR + #169 - AREPO + #205 - TENET + #241 - OPERA + #161 - ROTAS (LUO SHU SQUARE IDOLATRY / NON-DIFFERENTIATED FASCISM) as [#5, #8, #2, #400, #10, #600] = châtêth (H2281): {UMBRA: #410 % #41 = #41} 1) flat cakes, *BREAD* *WAFERS*;

#1827 = #364 days x 4 + #371 (ECCLESIASTICAL CALENDAR) as [#5, #400, #600, #1, #100, #10, #200, #300, #10, #1, #200] = eucharistía (G2169): {UMBRA: #1627 % #41 = #28} 1) thankfulness; 2) *THE* *GIVING* *OF* *THANKS*;



#205 = [#49, #65, #33, #17, #41] REPLICA OF LONG TAN (LUO SHU) CROSS 18 AUGUST 1969 AS NECROMANTIC PRINCIPLE OF PERSISTENCE

Like many villages in the southern tip of Vietnam the village's official Confucian name contains the word 新 (tân) meaning "new". The element 隆 (long) probably means "prosperous". Hence "New Prosperity".

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

#255 - HYPOTHESIS: 2024 ON LIMIT: #255 = #174 - COEFFICIENT + #81 - SOVEREIGN JUXTAPOSITION = [#20, #25, #36, #38, #67, #69]

lóng (隆): 1. grand; intense; *PROSPEROUS*, 2. deep; profound, 3. beginning, 4. soaring, 5. to increase; to rise, 6. to respect, 7. long [sound of thunder], 8. Long

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

#57 = [#57]

xīn (新): 1. *NEW*; fresh; modern, 2. xinjiang, 3. to renew; to refresh, 4. recently, 5. new people or things, 6. Xin, 7. Xin

#312 = [#20, #25, #36, #38, #67, #69, #57]

<<http://www.grapple369.com/Savvy/?male:289&feme:312&ontic:781&deme:606&idea:312>>

#312 as [#40, #200, #2, #70] = r̂aba' (H7251): {UMBRA: #272 % #41 = #26} 1) *TO* *SQUARE*, be squared; **1a)** (Qal) square (participle); **1b)** (Pual) square (participle);

#960 - FEME TOTAL: #312 as [#60, #400, #30, #70, #400] = x̂ylon (G3586): {UMBRA: #610 % #41 = #36} 1) wood; 1a) that which is made of wood; 1a1) as a beam from which any one is suspended, a gibbet, *A* *CROSS*; 1a2) a log or timber with holes in which the feet, hands, neck of prisoners were inserted and fastened with thongs; 1a3) a fetter, or shackle for the feet; 1a4) a cudgel, stick, staff; 1b) a tree;

#555 - FEME TOTAL: #312 as [#5, #80, #10, #70, #100, #20, #70, #200] = ep̂iorkos (G1965): {UMBRA: #555 % #41 = #22} 1) a false swearer, a *PERJURER*;

#981 - MALE TOTAL: #289 as [#400, #80, #70, #20, #100, #10, #300, #1] = hypokrit̂és (G5273): {UMBRA: #1188 % #41 = #40} 1) one who answers, an interpreter; 2) an actor, stage player; 3) a dissembler, pretender, *HYPOCRITE*;

#499 - MALE TOTAL: #289 as [#30, #70, #10, #4, #70, #100, #5, #10, #200] = loidor̂éō (G3058): {UMBRA: #1089 % #41 = #23} 1) to reproach, rail at, revile, *HEAP* *ABUSE* *UPON*;

#1892 - ONTIC TOTAL: #781 as [#500, #1, #50, #5, #100, #800, #9, #8, #200, #5, #200, #9, #5] = phaner̂óō (G5319): {UMBRA: #1526 % #41 = #9} 1) *TO* *MAKE* *MANIFEST* *OR* *VISIBLE* *OR* *KNOWN* *WHAT* *HAS* *BEEN* *HIDDEN* *OR* *UNKNOWN*, to manifest, whether by words, or deeds, or in any other way; **1a)** make actual and visible, realised; **1b)** to make known by teaching; **1c)** to become manifest, be made known; **1d)** of a person; **1d1)** expose to view, make manifest, to show one's self, appear; **1e)** to become known, to be plainly recognised, thoroughly understood; **1e1)** who and what one is

#1832 - DEME TOTAL: #606 as [#200, #300, #1, #400, #100, #70, #400, #50, #300, #1, #10] = staur̂óō (G4717): {UMBRA: #1871 % #41 = #26} 1) to stake, drive down stakes; 2) to fortify with driven stakes, to palisade; 3) to crucify; 3a) *TO* *CRUCIFY* *ONE*;

3b) metaph. to crucify the flesh, destroy its power utterly (the nature of the figure implying that the destruction is attended with intense pain);

#544 - DEME TOTAL: #606 as [#20, #1, #300, #1, #100, #1, #70, #40, #1, #10] = **kataráomai (G2672): {UMBRA: #544 % #41 = #11} 1)** to curse, doom, ***IMPRECATE* *EVIL* *UPON***;



<<http://www.grapple369.com/Savvy/?male:193&feme:205&ontic:298&deme:379&idea:205>>

[#49, {@1: Sup: 49 - **FLIGHT**: T'AO (#49); Ego: 49 - **FLIGHT**: T'AO (#49)}

#65, {@2: Sup: 33 - **CLOSENESS**: MI (#82 - **MALE DEME IS UNNAMED** {%11}); Ego: 65 - **INNER**: NEI (#114)}

#33, {@3: Sup: 66 - **DEPARTURE**: CH'U (#148 - **I AM NOT A TRANSGRESSOR** {%12}); Ego: 33 - **CLOSENESS**: MI (#147 - **MALE DEME IS UNNAMED** {%21})}

#17, {@4: Sup: 2 - **FULL CIRCLE**: CHOU (#150 - **I INDULGE NOT IN ANGER** {%28} / **I INDULGE NOT IN ANGER** {%28}); Ego: 17 - **HOLDING BACK**: JUAN (#164)}

#41] {@5: Sup: 43 - **ENCOUNTERS**: YU (#193); Ego: 41 - **RESPONSE**: YING (#205)}

TELOS TOTAL: #205

ONTIC TOTAL: #298

DEME TOTAL: #379

#1152 - MALE TOTAL: #193 as [#40, #2, #200, #10, #400, #500] = **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;

#916 - MALE TOTAL: #193 as [#200, #300, #100, #1, #300, #5, #9, #1] = **strateía** (G4752): {**UMBRA: #917 % #41 = #15**} **1**) an expedition, campaign, ***MILITARY* *SERVICE*, *WARFARE***; **2**) metaph. Paul likens his contest with the difficulties that oppose him in the discharge of his apostolic duties, as warfare;

#881 - MALE TOTAL: #193 as [#20, #1, #60, #800] / **#163 - MALE TOTAL: #193** as [#6, #10, #1, #60, #80, #6] = **'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;

#529 - FEME TOTAL: #205 as [#6, #400, #8, #30, #30, #50, #5] = **châlal** (H2490): {**UMBRA: #68 % #41 = #27**} **1**) to profane, defile, pollute, desecrate, begin; **1a**) (Niphal); **1a1**) to profane oneself, defile oneself, pollute oneself; **i**) ritually; **ii**) sexually; **1a2**) to be polluted, be defiled; **1b**) (Piel); **1b1**) ***TO* *PROFANE*, *MAKE* *COMMON*, *DEFILE*, *POLLUTE***; **1b2**) to violate the honour of, dishonour; **1b3**) to violate (a covenant); **1b4**) to treat as common; **1c**) (Pual) to profane (name of God); **1d**) (Hiphil); **1d1**) to let be profaned; **1d2**) to begin; **1e**) (Hophal) to be begun; **2**) to wound (fatally), bore through, pierce, bore; **2a**) (Qal) to pierce; **2b**) (Pual) to be slain; **2c**) (Poel) to wound, pierce; **2d**) (Poal) to be wounded; **3**) (Piel) to play the flute or pipe;

#1501 - FEME TOTAL: #205 as [#300, #1, #200, #200, #800] = **tássō** (G5021): {**UMBRA: #1501 % #41 = #25**} **1**) to put in order, to station; **1a**) ***TO* *PLACE* *IN* *A* *CERTAIN* *ORDER*, *TO* *ARRANGE*, *TO* *ASSIGN* *A* *PLACE*, *TO* *APPOINT***;

1a1) to assign (appoint) a thing to one; **1b)** to appoint, ordain, order; **1b1)** to appoint on one's own responsibility or authority; **1b2)** to appoint mutually, i.e. agree upon;

#853 - FEME TOTAL: #205 as [#2, #400, #5, #40, #6, #400] = t^hôwm (H8415): {UMBRA: #451 % #41 = #41} **1)** deep, depths, deep places, abyss, the deep, sea; **1a)** deep (of subterranean waters); **1b)** deep, sea, abysses (of sea); **1c)** primeval ocean, deep; **1d)** deep, depth (of river); **1e)** abyss, ***THE* *GRAVE***;

#218 - NOUMENON RESONANCE FOR 20 AUGUST 2024 as [#6, #2, #60, #30, #70, #10, #40] /

#205 - FEME TOTAL: #205 as [#40, #5, #60, #30, #70] = çela' (H5553): {UMBRA: #160 % #41 = #37} **1)** crag, cliff, ***ROCK***; **1a)** crag, cliff; **1b)** as stronghold of Jehovah, of security (fig.);

[**IMAGES: (left)** Imposing a substituted ETHOS up on ANZAC HERITAGE by IRISH CATHOLIC REPUBLICANISM as LONG TAN CROSS JINGOIST CAUSE ("**HIJACKING THE WORLD WAR ONE CENTENNIAL / EVASION OF PARADIGM EQUIVALENCE TO GERMAN NAZISM**") OF SEDITION by VIETNAM VETERANS DAY @ 1320 HOURS ON 19 AUGUST 2024; **(middle)** LONG TAN LUO SHU SQUARE CROSS with LEST WE FORGET WREATH outside SALE RSL @ 0834 HOURS ON 20 AUGUST 2024; **(right)** SALE WAR CENOTAPH which commemorates the VIETNAM CONFLICTS of 1950-1972 has no wreath @ 0837 HOURS ON 20 AUGUST 2024; **(2nd row left)** METAL PLATE AND STONE DESIGNATING SALE WAR CENOTAPH USAGE pictured as removed @ 1007 HOURS ON 20 AUGUST 2024; **(2nd row right)** **ON 14 AUGUST 2020 GIPPSLAND MEMBER OF THE AUSTRALIAN HOUSE OF REPRESENTATIVES AND VETERANS AFFAIRS MINISTER DARREN CHESTER ALONE (due to COVID assembly restrictions) LAYS A WREATH ON THIS SAME PLAQUE / STONE TO MARK 75 YEARS SINCE THE END OF WORLD WAR 2.** Photo: Liam Durkin]



(DUTCH) BOER: a ***PAWN*** / ***PION*** as least valuable piece in chess

(physics) Any of three semistable **jiè zǐ** (介子): mesons, having positive, negative or neutral charge, composed of up and down quarks / antiquarks; Borrowed from French pion, from Middle French pion, from Old French peon, from Late Latin pedō (footman; foot soldier).

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

#252 = [#44, #60, #72, #76]

jiè (介): **1.** to introduce; to lie between, **2.** to take offence; to mind about, **3.** honest; upright; determined, **4.** single; a unit; one, **5.** motion; action, **6.** a border; an edge, **7.** to divide; to separate, **8.** a go-between; an intermediary, **9.** to mediate, **10.** a intermediate stage, **11.** to help; to aid, **12.** separate; aloof, **13.** a trifle, **14.** to rely on; to depend on, **15.** serious; important; great, **16.** Jie, **17.** forerunner, **18.** a shell, **19.** armour, **20.** a servant

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

#274 = [#27, #39, #43, #46, #53, #66]

zǐ (子): **1.** child; son, **2.** egg; newborn, **3.** first earthly branch, **4.** 11 p.m.-1 a.m., **5.** Kangxi radical 39, **6.** indicates that the the word is used as a noun, **7.** pellet; something small and hard, **8.** master, **9.** viscount, **10.** you; your honor, **11.** masters, **12.** person, **13.** young, **14.** seed, **15.** subordinate; subsidiary, **16.** a copper coin, **17.** bundle, **18.** female dragonfly, **19.** constituent, **20.** offspring; descendants, **21.** dear, **22.** little one

#526 = [#44, #60, #72, #76, #27, #39, #43, #46, #53, #66]

<<http://www.grapple369.com/Savvy/?male:335&feme:536&ontic:104&deme:148&idea:526>>

#359 - MALE TOTAL: #335 as [#80, #70, #4, #5, #200] = pouús (G4228): {UMBRA: #750 % #41 = #12} 1) *A* *FOOT*, both of men or beast; **1a)** often in the orient, one put his foot on vanquished; **1b)** of disciples listening to their teacher's instruction are said to be at his feet;

#1741 - FEME TOTAL: #526 as [#200, #300, #100, #1, #300, #5, #400, #70, #40, #5, #50, #70, #200] = strateúomai (G4754): {UMBRA: #1427 % #41 = #33} 1) to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander); 2) to do military duty, be on active service, *BE* *A* *SOLDIER*; 3) to fight;

#905 - DEME TOTAL: #148 as [#5, #300, #600] = shêm (H8034): {UMBRA: #340 % #41 = #12} 1) name; 1a) name; 1b) reputation, fame, glory; 1c) the Name (as designation of God); 1d) *MEMORIAL*, *MONUMENT*;

— BIN LADEN TUSSLE —
[Written 16 SEPTEMBER 2021]

"FIRST STORMY DANIELS.
OF WANT TO BLOW YOU.
AND NOW HAZMAT TELLS.
SO WHAT'S THERE NEW.

IT'S DADDY'S ONLY TRICK.
TRASH TALK EITHER WAY.
JUST TO PLAY THE PRICK.
ARGUE WHOSE TO PAY."

<<http://www.grapple369.com/Savvy/?male:312&feme:379&ontic:250&deme:220>>

{@9: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#312); Ego: 1 - **CENTRE**: CHUNG (#379)}

ONTIC TOTAL: #250
DEME TOTAL: #220

#1030 - DEME TOTAL: #220 as [#20, #300, #80, #10, #20, #600] = kashshâph (H3786): {**UMBRA: #400 % #41 = #31**} 0) a ***MAGICIAN***;

#703 - FEME TOTAL: #379 as [#5, #60, #70, #400, #9, #5, #50, #8, #40, #5, #50, #1] = exouthenéō (G1848): {**UMBRA: #1404 % #41 = #10**} 1) to ***MAKE* *OF* *NO* *ACCOUNT***, despise utterly;

#541 - FEME TOTAL: #379 as [#20, #1, #20, #70, #80, #70, #10, #70, #200] = kakopoiós (G2555): {**UMBRA: #541 % #41 = #8**} 1) an evil doer, ***MALEFACTOR***;

#506 - ONTIC TOTAL: #250 as [#6, #400, #40, #60] = mâçâh (H4529): {**UMBRA: #105 % #41 = #23**} 1) to melt, dissolve, be liquefied; **1a**) (Hiphil); **1a1**) to melt, cause to dissolve, consume, ***CAUSE* *TO* *VANISH***; **1a2**) to intimidate (fig);

#776 - DEME TOTAL: #220 as [#200, #400, #50, #1, #10, #100, #5, #10] /

#826 - DEME TOTAL: #220 as [#200, #400, #50, #1, #10, #100, #5, #10, #50] = synairō (G4868): {**UMBRA: #1561 % #41 = #3**} 1) to take up together with another or others; 2) to bring together with others; **2a**) to cast up or settle accounts; **2b**) ***TO* *MAKE* *A* *RECKONING* *WITH***;



<<https://placesofpride.awm.gov.au/memorials/258557>>

#701 - MALE TOTAL: #335 as [#40, #30, #1, #10, #20, #600] = millu' (H4394): {UMBRA: #77 % #41 = #36} 1) setting, installation; 1a) setting, *STONES* *FOR* *SETTING*; 1b) installation (of priests);

#98 - ONTIC TOTAL: #104 as [#80, #8, #10] /

#698 - ONTIC TOTAL: #104 as [#80, #8, #10, #600] = pach (H6341): {UMBRA: #88 % #41 = #6} 1) bird trap, trap, snare; 1a) bird trap (literal); 1b) of calamities, plots, source or agent of calamity (fig.); 2) *PLATE* (*OF* *METAL*);

#32 - 三衆 = #206 / #368 / #483

COGITO: [#54, #77, #61, #71, #11] as **#32 - LEGION (CHUANG)**
RANGE: noon 10 to 14 MAY

<<http://www.grapple369.com/Savvy/?male:206,368,483&feme:206,368,483&run:Mystery&tetra:32>>

[#54 {@1: Sup: 54 - **UNITY**: K'UN (#54); Ego: 54 - **UNITY**: K'UN (#54)}

#77 {@2: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 77 - **COMPLIANCE**: HSUN (#131)}

#61 {@3: Sup: 30 - **BOLD RESOLUTION**: YI (#134 - **MALE DEME IS UNNAMED** {%34}); Ego: 61 - **EMBELLISHMENT**: SHIH (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39})}

#71 {@4: Sup: 20 - **ADVANCE**: CHIN (#154); Ego: 71 - **STOPPAGE**: CHIH (#263)}

#11] {@5: Sup: 31 - **PACKING**: CHUANG (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {%25}); Ego: 11 - **DIVERGENCE**: CH'A (#274)}

TELOS TOTAL: #274
ONTIC TOTAL: #481
DEME TOTAL: #134

#248 - MALE TOTAL: #185 as [#40, #5, #2, #1, #200] = b'êr (H875): {UMBRA: #203 % #41 = #39} 1) well, *PIT*, spring;

#377 - DEME TOTAL: #134 as [#300, #2, #70, #5] = sheba' (H7651): {UMBRA: #372 % #41 = #3} 1) *SEVEN* (cardinal number); 1a) as ordinal number; 1b) in combination - 17, 700 etc;

EXCERPT FROM LETTER TO CLOCKTOWER MEDICAL CENTRE DATED 27 MAY 2024: "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 mórfhōsis (G3446) perpetuated by the *JAPAN* / *SUN* dynamic as TETRAD MENTIONS OF [rì (日)].

The clockwise Japanese manji (万字): *SWASTIKA* / Chinese wànzi (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] which comes from 卐 which means auspicious or the symbol of the sun or the gods.

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

#575 - MALE TOTAL: #90 as [#2, #1, #200, #300, #2, #70] = B'êr Sheba' (H884): {UMBRA: #575 % #41 = #1} 0) Beer-sheba = 'well of the sevenfold oath'; 1) a city at the south edge of Israel;

#437 - MALE 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;

#92 - FEME TOTAL: #92 as [#5, #1, #30, #6, #50] = 'allôwn
(H437): **{UMBRA: #87 % #41 = #5} 1)** oak, great tree;

#92 - FEME TOTAL: #92 as [#80, #8, #4] = pachad (H6343):
{UMBRA: #92 % #41 = #10} 1) terror, dread; **1a)** dread; **1b)** object
of dread;

#92 - FEME 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;

#902 - FEME TOTAL: #92 as [#2, #300, #600] = shêm (H8034):
{UMBRA: #340 % #41 = #12} 1) name; **1a)** name; **1b)** reputation,
fame, glory; **1c)** the Name (as designation of God); **1d)** memorial,
monument;

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 **MALE: #90 /
FEME: #92** - swastika (wànzì (萬字): [#14, #51, #27]) as an OBJECT
OF DREAD is otherwise their god.

#948 - DEME TOTAL: #134 as [#100, #800, #40, #8] /
#958 - DEME TOTAL: #134 as [#100, #800, #40, #8, #10] =
Rhómē (G4516): **{UMBRA: #948 % #41 = #5} 0) *ROME*** =
'strength'; **1)** the famous capital of the ancient world;

#1340 - FEME TOTAL: #206 as [#20, #400, #100, #10, #800,
#10] = kýrios (G2962): **{UMBRA: #800 % #41 = #21} 1)** he to
whom a person or thing belongs, about which he has power of deciding;
master, lord; **1a)** the possessor and disposer of a thing; **1a1)** the owner;
one who has control of the person, the master; **1a2) *IN* *THE*
STATE: *THE* *SOVEREIGN*, *PRINCE*, *CHIEF*, *THE*
ROMAN *EMPEROR*;** **1b)** is a title of honour expressive of respect
and reverence, with which servants greet their master; **1c)** this title is
given to: God, the Messiah;

#336 - DEME TOTAL: #134 as [#300, #1, #30, #5] = sh^eôwl (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;

#167 - ONTIC TOTAL: #104 as [#6, #5, #70, #6, #80] / **#916 - ONTIC TOTAL: #104** as [#40, #70, #6, #800] = 'ôwph (H5775): {**UMBRA: #156 % #41 = #33**} **1**) ***FLYING*** ***CREATURES***, fowl, insects, birds; **1a**) fowl, birds; **1b**) winged insects;

#410 - MALE TOTAL: #206 as [#10, #5, #6, #300, #80, #9] = Y^eh^ôwshâphât (H3092): {**UMBRA: #410 % #41 = #41**} **0**) Jehoshaphat = 'Jehovah has judged'; **1**) son of king Asa and himself king of Judah for 25 years; one of the best, most pious, and prosperous kings of Judah; **2**) son of Nimshi and father of king Jehu of the northern kingdom of Israel; **3**) son of Ahilud and chronicler under David and Solomon; **4**) son of Paruah and one of the 12 commissary officers under Solomon; **5**) a priest and trumpeter in the time of David; **6**) ***SYMBOLICAL* *NAME* *OF* *A* *VALLEY* *NEAR* *JERUSALEM* *WHICH* *IS* *THE* *PLACE* *OF* *ULTIMATE* *JUDGMENT***; maybe the deep ravine which separates Jerusalem from the Mount of Olives through which the Kidron flowed;

"I WILL ALSO GATHER ALL NATIONS, AND WILL BRING THEM DOWN INTO THE VALLEY OF ***JEHOSHAPHAT*-H3092**, AND WILL PLEAD WITH THEM THERE FOR MY PEOPLE AND FOR MY HERITAGE ISRAEL, WHOM THEY HAVE SCATTERED AMONG THE NATIONS, AND PARTED MY LAND."
[Joel 3:2]

YOUTUBE: "BAT OUT OF HELL (MEATLOAF)"

<<https://www.youtube.com/watch?v=3QGMCSFoKA>>

#526 as [#1, #80, #5, #20, #300, #5, #10, #50, #5, #50] = apokteínō (G615): {**UMBRA: #1336 % #41 = #24**} **1**) to kill in any way whatever; **1a**) to destroy, to allow to perish; **2**) metaph. to extinguish, abolish; **2a**) to inflict mortal death; **2b**) ***TO* *DEPRIVE* *OF* *SPIRITUAL* *LIFE* *AND* *PROCURE* *ETERNAL* *MISERY* *IN* *HELL***;

#139 - DEME TOTAL: #134 as [#40, #4, #40, #50, #5] = madmênâh (H4087): {**UMBRA: #139 % #41 = #16**} **1**) ***DUNG* *PLACE***, dung pit, dung hill;

"IF YE WILL NOT HEAR, AND IF YE WILL NOT LAY IT TO HEART, TO GIVE GLORY UNTO MY NAME, SAITH THE LORD OF HOSTS, I WILL EVEN SEND A CURSE UPON YOU, AND I WILL CURSE YOUR *BLESSINGS*-H1293: YEA, I HAVE CURSED THEM ALREADY, BECAUSE YE DO NOT LAY IT TO HEART.

#1122 - MALE TOTAL: #226 as [#2, #200, #20, #400, #500] = B^orâkâh (H1293): {UMBRA: #227 % #41 = #22} 1) blessing; 2) (source of) blessing; 3) *BLESSING*, *PROSPERITY*; 4) blessing, praise of God; 5) a gift, present; 6) treaty of peace;

BEHOLD, I WILL CORRUPT YOUR SEED, AND SPREAD DUNG UPON YOUR FACES, EVEN THE DUNG OF YOUR SOLEMN FEASTS; AND ONE SHALL TAKE YOU AWAY WITH IT. AND YE SHALL KNOW THAT I HAVE SENT THIS COMMANDMENT UNTO YOU, THAT MY COVENANT MIGHT BE WITH LEVI, SAITH THE LORD OF HOSTS." [Malachi 2:2-4]

— ODE TO A KING —
[Written: 11 NOVEMBER 2017]

"ANUBIS ANUBIS.
GIVE ME A KISS.
FOR DEPARTED BLISS.
THEE I TRANSGRESS.
FORGET MY REMISS.
MY HEART IS GLASS.
LET NONE ME CUSS.
TO ETERNITY PASS."

<<http://www.grapple369.com/Savvy/?male:333&feme:372&ontic:139>>

{@9: Sup: 43 - ENCOUNTERS: YU (#333); Ego: 8 - OPPOSITION: KAN (#372)}

ONTIC TOTAL: #139

#706 - ONTIC TOTAL: #139 as [#300, #6, #300, #100] = Shîyshaq (H7895): {UMBRA: #710 % #41 = #13} 0) Shishak = 'greedy of fine linen'; 1) king of Egypt, Sheshonk I, 1st king of the Bubastite 22nd dynasty; ruled in Egypt during the reigns of Solomon and Rehoboam and attacked the southern kingdom under Rehoboam and apparently made it tributary;

The Biblical narrative recounts: In the fifth year of King Rehoboam, because they had been unfaithful to the LORD, Shishaq king of Egypt

came up against Jerusalem with 1,200 chariots and 60,000 horsemen. And the people were without number who came with him from Egypt— Libyans, Sukkiim, and Ethiopians. And he took the fortified cities of Judah and came as far as Jerusalem. Then Shemaiah the prophet came to Rehoboam and to the princes of Judah, who had gathered at Jerusalem because of Shishak, and said to them, "Thus says the LORD, 'You abandoned me, so I have abandoned you to the hand of Shishaq.'" The Bubastite Portal gate is located in Karnak, within the Precinct of Amun-Re temple complex, between the temple of Ramesses III and the second pylon. It records the conquests and military campaigns c. 925 BC of Shoshenq I, of the Twenty-second Dynasty.

One facade shows King Shoshenq I, Takelot I, and Osorkon I of the Twenty-second Dynasty of Egypt making offerings to the gods and goddesses. Another scene shows Shoshenq grasping a group of captives by the hair and smiting them by his mace. Behind and below him are the names of Canaanite towns in several rows. Many of these are lost, but initially, there were 156 names, and one of the most exciting names mentioned is 'The Field of Abram.' The inscriptions give no details about this expedition and mention only the victory over the Asiatic. <https://en.wikipedia.org/wiki/Bubastite_Portal>

#1344 - FEME TOTAL: #372 as [#1, #200, #300, #70, #100, #3, #70, #400, #200] = *ástorgos* (G794): {UMBRA: #944 % #41 = #1} 1) without natural affection, *UNSOCIAL* (Rom 1:31 marg.), inhuman (2Ti. 3:3 RSV), unloving (2Ti. 3:3 NKJV);

"THIS KNOW ALSO, THAT IN THE LAST DAYS PERILOUS TIMES SHALL COME. FOR MEN SHALL BE LOVERS OF THEIR OWN SELVES, COVETOUS, BOASTERS, PROUD, BLASPHEMERS, DISOBEDIENT TO PARENTS, UNTHANKFUL, UNHOLY, *WITHOUT*-G794 *NATURAL* *AFFECTION*-G794, TRUCEBREAKERS, FALSE ACCUSERS, INCONTINENT, FIERCE, DESPISERS OF THOSE THAT ARE GOOD, TRAITORS, HEADY, HIGHMINDED, LOVERS OF PLEASURES MORE THAN LOVERS OF GOD; HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF: FROM SUCH TURN AWAY." [2Timothy 3:1-5]

#336 - ONTIC TOTAL: #139 as [#6, #60, #70, #200] = *ça'ar* (H5591): {UMBRA: #330 % #41 = #2} 1) *TEMPEST*, *STORM*, whirlwind; 1a) tempest;

#858 - ONTIC TOTAL: #139 as [#5, #80, #10, #2, #1, #30, #70, #400, #200, #10, #50] = *epibállō* (G1911): {UMBRA: #958 % #41 = #15} 1) to cast upon, to lay upon; 1a) used of seizing one to lead him off as a prisoner; 1b) to put (i.e. sew) on; 2) to throw one's self upon, rush in; 2a) *USED* *OF* *WAVES* *RUSHING* *INTO* *A*

SHIP; **2b)** to put one's mind upon a thing; **2c)** attend to; **3)** it belongs to me, falls to my share;

#836 - ONTIC TOTAL: #139 as [#6, #400, #300, #80, #10, #30, #10] = **shâphêl** (H8213): {**UMBRA: #410 % #41 = #41**} **1)** to be or become low, ***SINK***, be humbled, be abased; **1a)** (Qal) to be or become low; **1b)** (Hiphil); **1b1)** to lay or bring low, humiliate; **1b2)** to set in a lower place, show abasement; **1b3)** to make low, sit down;

#1015 - ONTIC TOTAL: #139 as [#300, #5, #20, #300, #70, #50, #70, #200] = **téktōn** (G5045): {**UMBRA: #1475 % #41 = #40**} **1)** a worker in wood, a carpenter, joiner, builder; **1a)** a ship's carpenter or builder; **2)** any craftsman, or workman; **2a)** ***THE* *ART* *OF* *POETRY*, *MAKER* *OF* *SONGS***; **3)** a planner, contriver, plotter; **3a)** ***AN* *AUTHOR***;

#733 - Anubis (Ἄνουβις) [#1, #50, #70, #400, #2, #10, #200] as [#80, #70, #100, #5, #400, #9, #8, #50, #1, #10] /

#1020 - FEME TOTAL: #372 as [#80, #70, #100, #5, #400, #9, #5, #50, #300, #1] /

#1506 - FEME TOTAL: #372 as [#80, #70, #100, #5, #400, #800, #40, #1, #10] = **poreúomai** (G4198): {**UMBRA: #776 % #41 = #38**} **1)** to lead over, carry over, transfer; **1a)** to pursue the journey on which one has entered, to continue on one's journey; **1b)** ***TO* *DEPART* *FROM* *LIFE***; **1c)** to follow one, that is: become his adherent; **1c1)** to lead or order one's life;

#1911 - FEME TOTAL: #372 as [#20, #1, #300, #1, #600, #9, #70, #50, #10, #800, #50] = **katachthónios** (G2709): {**UMBRA: #1331 % #41 = #19**} **1)** subterranean; **1a)** refers to those who dwell in the world below, ***DEPARTED* *SOULS***;

#474 - MALE TOTAL: #333 as [#6, #5, #50, #2, #1, #400, #10] = **nâbâ'** (H5012): {**UMBRA: #53 % #41 = #12**} **1)** to prophesy; **1a)** (Niphil); **1a1)** to prophesy; **i)** under influence of divine spirit; **ii)** of false prophets; **1a2)** (Hithpael); **i)** to prophesy; **1)** ***UNDER* *INFLUENCE* *OF* *DIVINE* *SPIRIT***; **2)** of false prophets;

#275 - MALE TOTAL: #333 as [#6, #30, #70, #9, #30, #80, #10, #40] = **ʾăṭallêph** (H5847): {**UMBRA: #189 % #41 = #25**} **1)** ***BAT***;

#463 - ONTIC TOTAL: #139 as [#7, #20, #6, #20, #10, #400] = **zêkûwkîyth** (H2137): {**UMBRA: #463 % #41 = #12**} **1)** ***GLASS***, crystal, fine glass;

#237 - ONTIC TOTAL: #139 as [#10, #7, #20, #200] = zâkar (H2142): {**UMBRA: #227 % #41 = #22**} **1**) to remember, recall, call to mind; **1a**) (Qal) to remember, recall; **1b**) (Niphal) ***TO* *BE* *BROUGHT* *TO* *REMEMBRANCE*, *BE* *REMEMBERED*, *BE* *THOUGHT* *OF*, *BE* *BROUGHT* *TO* *MIND***; **1c**) (Hiphil); **1c1**) to cause to remember, remind; **1c2**) to cause to be remembered, keep in remembrance; **1c3**) to mention; **1c4**) to record; **1c5**) to make a memorial, make remembrance;

In Jungian psychology, the psychopomp is a mediator between the unconscious and conscious realms. It is symbolically personified in dreams as a wise man or woman, or sometimes as a helpful beast. And within psychoanalysis and other psychological theories, the unconscious mind (or the unconscious) is the part of the psyche that is not available to introspection. Although these processes exist beneath the surface of conscious awareness, they are thought to exert an effect on conscious thought processes and behavior. Empirical evidence suggests that unconscious phenomena include repressed feelings and desires, memories, automatic skills, subliminal perceptions, and automatic reactions.

#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

#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)

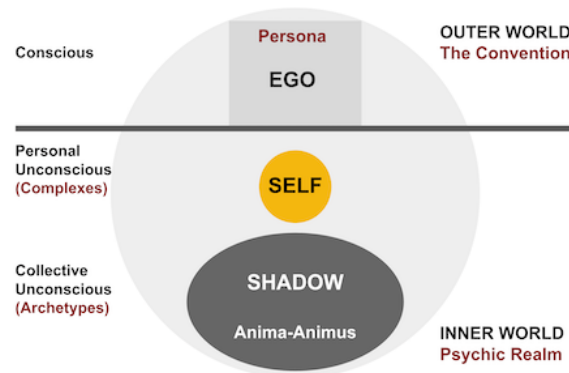
#246 (ANTI-THESIS) - UTTERANCE; ACTIONS / #410 - OBLIGATING NORM (rules based: BEAR NO FALSE WITNESS)

#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]

Carl Gustav Jung agreed with Freud that the unconscious is a determinant of personality, but he proposed that the unconscious be divided into two layers: the #336 - THE *PERSONAL* *UNCONSCIOUS* and the #451 - THE *COLLECTIVE* *UNCONSCIOUS*. The personal unconscious is a reservoir of material that was once conscious but has been forgotten or suppressed, much like Freud's notion. The collective unconscious, however, is the deepest level of the psyche, containing the accumulation of inherited psychic structures and archetypal experiences. Archetypes are not memories but energy centers or psychological functions that are apparent in the culture's use of symbols. THE COLLECTIVE UNCONSCIOUS IS THEREFORE SAID TO BE INHERITED AND CONTAIN MATERIAL OF AN ENTIRE SPECIES RATHER THAN OF AN INDIVIDUAL. The collective unconscious is, according to Jung, "[THE] **WHOLE SPIRITUAL HERITAGE OF MANKIND'S EVOLUTION, BORN**

ANEW IN THE BRAIN STRUCTURE OF EVERY INDIVIDUAL".

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



<<http://www.grapple369.com/images/Anubis%20Weighing%20the%20Heart.jpeg>>

[**BING CO-PILOT / DALL-E 3 @ 0632 HOURS ON 23 AUGUST 2024:**
 "Draw me a picture of the Egyptian god Anubis ***WEIGHING*** a persons heart on scales against a feather in the second scale]

TIME is: 06:32:00.000 / DATE is: 2024/08/23

HEURISTIC	13	79	23	#115		
Time	76	28	56	#160	#275	#171
Date	27	34	73	#134	#409	#210

FEME MALE

- #EIGHT: #28 as #28 - CHANGE (KENG)
- #ONE: #115 as #34 - KINSHIP (CH'IN)
- #TWO: #160 as #79 - DIFFICULTIES (NAN)
- #THREE: #134 as #53 - ETERNITY (YUNG)
- #FOUR: #275 as #32 - LEGION (CHUANG)
- #FIVE: #409 as #4 - BARRIER (HSIEN)
- #SIX: #171 as #9 - BRANCHING OUT (SHU)
- #SEVEN: #210 as #48 - RITUAL (LI)

<<http://www.grapple369.com/Savvy/?male:226&feme:409&ontic:354&deme:289&idea:409&date:2024.8.23&time:06.32&heuristic&run:Mystery&tetra:28>>

**GRAPPLE (226, 409)@[13, 79, 23, 56, 73, 34, 27, 76, 28]
 PROTOTYPE**

[#13 {@1: Sup: 13 - INCREASE: TSENG (#13); Ego: 13 - INCREASE: TSENG (#13)}

#79 {@2: Sup: 11 - DIVERGENCE: CH'A (#24); Ego: 79 - DIFFICULTIES: NAN (#92)}

#23 {@3: Sup: 34 - **KINSHIP**: CH'IN (#58); Ego: 23 - **EASE**: YI (#115 - **I AM NOT A SLAYER OF MEN** {%5})}

#56 {@4: Sup: 9 - **BRANCHING OUT**: SHU (#67 - **MALE DEME IS UNNAMED** {%27}); Ego: 56 - **CLOSED MOUTH**: CHIN (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {%20})}

#73 {@5: Sup: 1 - **CENTRE**: CHUNG (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#244)}

#34 {@6: Sup: 35 - **GATHERING**: LIEN (#103); Ego: 34 - **KINSHIP**: CH'IN (#278)}

#27 {@7: Sup: 62 - **DOUBT**: YI (#165); Ego: 27 - **DUTIES**: SHIH (#305)}

#76 {@8: Sup: 57 - **GUARDEDNESS**: SHOU (#222 - **MALE DEME IS UNNAMED** {%12}); Ego: 76 - **AGGRAVATION**: CHU (#381)}

#28] {@9: Sup: 4 - **BARRIER**: HSIEN (#226); Ego: 28 - **CHANGE**: KENG (#409)}

TELOS TOTAL: #409

ONTIC TOTAL: #354

DEME TOTAL: #289

#72 - **MALE TOTAL: #202** as [#20, #20, #30, #2] = **keleb** (H3611): **{UMBRA: #52 % #41 = #11} 1) *DOG***; **1a)** dog (literal); **1b)** contempt or abasement (fig.); **1c)** of pagan sacrifice; **1d)** of male cult prostitute (fig.);

#475 - **MALE TOTAL: #226** as [#40, #300, #100, #30, #5] = **mishqâl** (H4948): **{UMBRA: #470 % #41 = #19} 1)** heaviness, ***WEIGHT***;

#482 - **ONTIC TOTAL: #354** as [#6, #30, #40, #6, #400] = **mâveth** (H4194): **{UMBRA: #446 % #41 = #36} 1)** death, dying, ***DEATH*** (***PERSONIFIED***), ***REALM* *OF* *THE* *DEAD***; **1a)** death; **1b)** death by violence (as a penalty); **1c)** ***STATE* *OF* *DEATH***, ***PLACE* *OF* *DEATH***;

#181 - **ONTIC TOTAL: #354** as [#5, #30, #70, #6, #30, #40] = **'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***;

#366 - **MALE TOTAL: #226** as [#40, #5, #300, #1, #2, #8, #10] = **metabainō** (G3327): **{UMBRA: #1209 % #41 = #20} 1)** to ***PASS***

OVER* *FROM* *ONE* *PLACE* *TO* *ANOTHER, to remove, depart;

#692 - MALE TOTAL: #368 as [#400, #200, #20, #10, #2, #50, #10] = **râkab** (H7392): {**UMBRA: #222 % #41 = #17**} **1**) to mount and ride, ride; **1a**) (Qal); **1a1**) to mount, ***MOUNT* *AND* *SIT* *OR* *RIDE***; **1a2**) to ride, be riding; **1a3**) rider (subst); **1b**) (Hiphil); **1b1**) to cause to ride, cause to (mount and) ride; **1b2**) to cause to draw (plough, etc); **1b3**) to cause to ride upon (fig);

I'M GONNA HIT THE HIGHWAY LIKE A BATTERING RAM
ON A SILVER BLACK PHANTOM BIKE
OH, WHEN THE METAL IS HOT AND THE ENGINE IS HUNGRY
AND WE'RE ALL ABOUT TO SEE THE ***LIGHT***

#505 - ONTIC TOTAL: #481 as [#40, #400, #5, #30, #30] = **hâlal** (H1984): {**UMBRA: #65 % #41 = #24**} **1**) to shine; **1a**) (Qal) to shine (fig. of God's favour); **1b**) (Hiphil) ***TO* *FLASH* *FORTH* *LIGHT***; **2**) to praise, boast, be boastful; **2a**) (Qal); **2a1**) to be boastful; **2a2**) boastful ones, boasters (participle); **2b**) (Piel); **2b1**) to praise; **2b2**) to boast, make a boast; **2c**) (Pual); **2c1**) to be praised, be made praiseworthy, be commended, be worthy of praise; **2d**) (Hithpael) ***TO* *BOAST*, *GLORY*, *MAKE* *ONE'S* *BOAST***; **2e**) (Poel) to make a fool of, make into a fool; **2f**) (Hithpoel) to act madly, act like a madman;

#274 as [#4, #200, #20, #10, #40] /
#274 as [#30, #4, #200, #20, #20] = **derek** (H1870): {**UMBRA: #224 % #41 = #19**} **1**) way, ***ROAD***, distance, journey, manner; **1a**) road, way, path; **1b**) journey; **1c**) direction; **1d**) manner, habit, way; **1e**) of course of life (fig.); **1f**) of moral character (fig.);

#773 - FEME TOTAL: #206 as [#300, #3, #40, #30, #400] = **gâmal** (H1580): {**UMBRA: #73 % #41 = #32**} **1**) to deal fully with, recompense; **1a**) (Qal); **1a1**) to deal out to, do to; **1a2**) to deal bountifully with; **1a3**) to recompense, repay, requite; **1b**) (Qal) to wean a child (Niphal) to be weaned; **1c**) (Qal) ***TO* *RIPEN***, bear ripe (almonds);

#1084 - FEME TOTAL: #274 as [#5, #20, #80, #5, #500, #5, #400, #3, #5, #50, #1, #10] = **ekpheúgō** (G1628): {**UMBRA: #1733 % #41 = #11**} **1**) to flee out of, flee away; **1a**) to seek safety in flight; **1b**) to ***ESCAPE***;

OH, I CAN SEE MYSELF TEARING UP THE ***ROAD***
FASTER THAN ANY OTHER BOY HAS EVER GONE

OH, AND MY SKIN IS RAW BUT MY SOUL IS ***RIPE***
 AND NO ONE'S GONNA STOP ME NOW, I'M GONNA MAKE MY ***ESCAPE***
 BUT I CAN'T STOP THINKING OF YOU
 AND I NEVER SEE THE SUDDEN ***CURVE*** 'TIL IT'S WAY TOO LATE
 AND I NEVER SEE THE SUDDEN ***CURVE*** 'TIL IT'S WAY TOO LATE

#530 - FEME TOTAL: #206 as [#80, #50, #400] = pinnâh (H6438):
{UMBRA: #135 % #41 = #12} 1) *CORNER*; **1a)** corner (of square objects); **1b)** corner (of ruler or chief - fig.);

THEN I'M DYING AT THE ***BOTTOM* *OF* *A* *PIT*** IN THE BLAZING
 SUN
 TORN AND TWISTED AT THE FOOT OF A BURNING BIKE
 AND I THINK SOMEBODY SOMEWHERE MUST BE TOLLING A BELL
 AND THE LAST THING I SEE IS MY ***HEART*** STILL BEATING
 BREAKING OUT OF MY BODY AND FLYING AWAY
 LIKE A BAT OUT OF HELL

[BAT OUT OF HELL lyrics by Songwriter: Jim Steinman. 1977 debut album
 by American rock singer MEAT LOAF]

#72 - DEME TOTAL: #134 as [#30, #2, #40] = lêb (H3820):
{UMBRA: #32 % #41 = #32} 1) inner man, mind, will, ***HEART***,
 understanding; **1a)** inner part, midst; **1a1)** midst (of things); **1a2)** heart
 (of man); **1a3)** soul, heart (of man); **1a4)** mind, knowledge, thinking,
 reflection, memory; **1a5)** inclination, resolution, determination (of will);
1a6) conscience; **1a7)** heart (of moral character); **1a8)** as seat of
 appetites; **1a9)** as seat of emotions and passions; **1a10)** as seat of
 courage;

**#1176 - MALE TOTAL: #185 as [#500, #100, #5, #1, #300, #70,
 #200] = phréar (G5421): {UMBRA: #706 % #41 = #9} 1)** a well;
2) the ***PIT* *OF* *THE* *ABYSS*** (because the nether world is
 thought to increase in size the further it extends from the surface of the
 earth and so resemble a cistern, the orifice of which is narrow);

**#611 - FEME TOTAL: #206 as [#100, #8, #3, #50, #400, #40,
 #10] = rhégnymi (G4486): {UMBRA: #611 % #41 = #37} 1)** to
 rend, burst or break asunder, break up, break through; **1a)** to tear in
 pieces; **1b)** to break forth; **1b1)** into joy, of infants or dumb persons
 beginning to speak; **1c)** to distort, convulse; **1c1)** ***OF* *A* *DEMON*
 CAUSING *CONVULSIONS* *IN* *A* *MAN* *POSSESSED***;
1c2) to dash down, hurl to the ground (a common occurrence in cases of
 demon possession and epilepsy);



<<https://www.smh.com.au/world/europe/wildfires-across-turkey-threaten-anzac-graves-on-gallipoli-peninsula-20240817-p5k34i.html>>

[**IMAGE: © ASSOCIATED PRESS / SYDNEY MORNING HERALD @ 0129 HOURS ON 17 AUGUST 2024:** Wildfires across Turkey threatened World War I memorials and graves on the Gallipoli peninsula on Friday 16 AUGUST 2024 as dry, hot and windy weather conditions led to a series of blazes. At the site where an Allied landing was beaten back by Ottoman troops in a year-long campaign in 1915, the flames reached Canterbury Cemetery, where 22 soldiers from New Zealand are interred, north of the Anzac Lone Pine memorial]

#671 - ONTIC TOTAL: #104 as [#1, #20, #30, #20, #600] = 'âkal (H398): {UMBRA: #51 % #41 = #10} 1 to eat, devour, burn up, feed; **1a**) (Qal); **1a1**) to eat (human subject); **1a2**) to eat, devour (of beasts and birds); **1a3**) to devour, consume (of fire); **1a4**) to devour, slay (of sword); **1a5**) to devour, consume, destroy (inanimate subjects - ie, pestilence, drought); **1a6**) to devour (of oppression); **1b**) (Niphal); **1b1**) to be eaten (by men); **1b2**) to be devoured, ***CONSUMED* (*OF* *FIRE*)**; **1b3**) to be wasted, destroyed (of flesh); **1c**) (Pual); **1c1**) to cause to eat, feed with; **1c2**) to cause to devour; **1d**) (Hiphil); **1d1**) to feed; **1d2**) to cause to eat; **1e**) (Piel); **1e1**) consume;

— **ANZACS WHAT FOR? —**
[Written 12 JULY 2018]

"OUR ANZACS WENT TO WAR.
HITLER WAS A CORPORAL.
IT WAS FOR NOTHING MORE.
PRINCIPLE RIGHT OR MORAL.

ANZACS DIED SO MAY WE LIVE.
TO SEE HITLER IN THE MIRROR.
NO REASON CAN THEY GIVE.
HIS REFLECTION OUR TERROR.

DOTH LEPRECHAUNS KNEEL.
TO PAPAL RING CONFOUND.
FROM US THE EMPIRE STEAL.
DEAD UPON BARREN GROUND."

<[http://www.grapple369.com/Savvy/?
male:634&feme:578&ontic:104&deme:110](http://www.grapple369.com/Savvy/?male:634&feme:578&ontic:104&deme:110)>

{@13: Sup: 66 - **DEPARTURE**: CH'U (#634); Ego: 28 - **CHANGE**: KENG
(#578)}

ONTIC TOTAL: #104

DEME TOTAL: #110

#1284 - MALE TOTAL: #634 as [#200, #1, #30, #5, #400, #9, #8, #200, #70, #50, #300, #1, #10] = **saleúō** (G4531): {**UMBRA: #1436 % #41 = #1**} **1) *A* *MOTION* *PRODUCED* *BY* *WINDS*, *STORMS*, *WAVES***, etc; **1a)** to agitate or shake; **1b)** to cause to totter; **1c)** to shake thoroughly, of a measure filled by shaking its contents together; **2)** to shake down, overthrow; **2a)** to cast down from one's (secure and happy) state; **2b)** to move, agitate the mind, to disturb one;

#1226 - FEME TOTAL: #578 as [#80, #100, #70, #200, #80, #70, #100, #5, #400, #70, #40, #1, #10] = **prosporeúomai** (G4365): {**UMBRA: #1226 % #41 = #37**} **1) *TO* *DRAW* *NEAR***, approach;

#706 - ONTIC TOTAL: #104 as [#6, #90, #10, #600] = **tsîy** (H6716): {**UMBRA: #100 % #41 = #18**} **1) *SHIP***;

#630 - DEME TOTAL: #110 as [#80, #30, #70, #400, #50] = **plóos** (G4144): {**UMBRA: #450 % #41 = #40**} **1) a *VOYAGE***;

#214 - DEME TOTAL: #110 as [#10, #200, #4] /

#219 - DEME TOTAL: #110 as [#10, #200, #4, #5] /

#264 - DEME TOTAL: #110 as [#10, #200, #4, #10, #40] = **yârad** (H3381): {**UMBRA: #214 % #41 = #9**} **1)** to go down, descend, decline, march down, sink down; **1a)** (Qal); **1a1)** to go or come down; **1a2) *TO* *SINK***; **1a3)** to be prostrated; **1a4)** to come down (of revelation); **1b)** (Hiphil); **1b1)** to bring down; **1b2)** to send down; **1b3)** to take down; **1b4)** to lay prostrate; **1b5)** to let down; **1c)** (Hophal); **1c1)** to be brought down; **1c2)** to be taken down;

#168 - DEME TOTAL: #110 as [#40, #70, #50, #8] = **moné** (G3438): {**UMBRA: #168 % #41 = #4**} **1) a** staying, abiding,

dwelling, abode; **2**) to make an (one's) abode; **3**) **metaphor: *OF* *THE* *GOD* *THE* *HOLY* *SPIRIT* *INDWELLING* *BELIEVERS***;

YOUTUBE: "HANS ZIMMER - INCEPTION: TIME (CYBERDESIGN REMIX)"

<<https://www.youtube.com/watch?v=rLhe1a0sS8U>>



#272 - DEME TOTAL: #110 as [#5, #4, #8, #200, #5, #50] = **déō** (**G1210**): **{UMBRA: #809 % #41 = #30} 1**) to bind tie, fasten; **1a**) to bind, ***FASTEN* *WITH* *CHAINS***, to throw into chains; **1b**) metaph.; **1b1**) Satan is said to bind a woman bent together by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright; **1b2**) ***TO* *BIND*, *PUT* *UNDER* *OBLIGATION*, *OF* *THE* *LAW*, *DUTY* etc.**; **i**) to be bound to one, a wife, a husband; **1b3**) to forbid, prohibit, declare to be illicit;

#376 - MALE TOTAL: #193 as [#1, #50, #5, #40, #70, #10, #200] = **ánemos** (**G417**): **{UMBRA: #366 % #41 = #38} 1**) wind, a violent agitation and stream of air; **2**) ***A* *VERY* *STRONG* *TEMPESTUOUS* *WIND***; **3**) the four principal or cardinal winds, hence the four corners of heaven;

#710 - MALE TOTAL: #193 as [#400, #200, #70, #40] = **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);

#205 - FEME TOTAL: #205 as [#60, #80, #10, #50, #5] = **çephîynâh** (**H5600**): **{UMBRA: #205 % #41 = #41} 1**) ship, ***VESSEL***;

#264 - **MALE TOTAL: #193** as [#10, #200, #4, #10, #40] = yârad (H3381): {**UMBRA: #214 % #41 = #9**} **1**) to go down, descend, decline, march down, sink down; **1a**) (Qal); **1a1**) to go or come down; **1a2**) ***TO* *SINK***; **1a3**) to be prostrated; **1a4**) to come down (of revelation); **1b**) (Hiphil); **1b1**) to bring down; **1b2**) to send down; **1b3**) to take down; **1b4**) to lay prostrate; **1b5**) to let down; **1c**) (Hophal); **1c1**) to be brought down; **1c2**) to be taken down;

"THEY MOUNT UP TO THE HEAVEN, THEY ***GO*-H3381 *DOWN*-H3381** AGAIN TO THE DEPTHS: THEIR SOUL IS MELTED BECAUSE OF TROUBLE." [Psalm 107:26]



<<https://www.superyachtimes.com/yachts/bayesian>>

<<https://news.sky.com/story/bayesian-yacht-everything-we-know-so-far-about-luxury-vessel-sunk-by-tornado-off-coast-of-italy-13199753>>

[**IMAGE © BREED MEDIA:** The British-flagged luxury ***VESSEL***, named Bayesian, capsized at around 0430 HOURS local time on 19 AUGUST 2024 whilst anchored outside the harbour at Porticello east of Palermo, and sank with 22 people on board consisting of 12 passengers and a crew of 10, according to the Italian coastguard. Waterspouts, essentially tornados which form over water, were seen as powerful winds battered the area overnight at around 0400 HOURS, local media said.

Waterspouts typically occur during ***THUNDERSTORMS*** and can develop very rapidly, within minutes. Matthew Schanck, chair of the Maritime Search and Rescue Council, called the reports of a tornado or waterspout "rare" and "quite alarming"]

EMAIL TO MELBOURNE SHRINE OF REMEMBRANCE / HYDE PARK MEMORIAL SYDNEY @ 1551 HOURS ON 19 AUGUST 2024: "SINCE WE ARE INTENDED TO TAKE LEGAL ACTION OVER **IRISH CATHOLIC "PERFIDE ALBION" RSL / FREEMASONS ANZAC SLANDER AS TOTALITARIANISM** WHICH MAY TAKE DECADES, NO PERSONS ASSOCIATED WITH EITHER THE RSL OR THE SYDNEY / MELBOURNE WAR

MEMORIALS ARE PERMITTED TO HAVE ANY ASSOCIATION WITH OUR INTELLECTUAL PROPERTY UNTIL THOSE MATTERS VISCERAL HATRED ARE RESOLVED..."

The phrase "fiery tongues" refers to slanderers, whose rumours can fire up an entire city. The significance of the water sprayed is less clear. It probably refers to the exorcist's spitting holy water in all directions from a jar, an apt symbol for the purifying words of the good man. It is also possible that the gentleman spits to express his complete contempt for the slanderer. Since the contents of a single jar of water are hardly enough to quench a raging fire, clearly we witness a miraculously efficacious force." [pages 134, 135]

#6 - MALE TOTAL: #8 as [#2, #4] = bad (H905): {UMBRA: #6 % #41 = #6} 1) alone, by itself, besides, a part, separation, being alone; 1a) separation, alone, by itself; 1a1) only (adv); 1a2) apart from, besides (prep); 1b) part; 1c) parts (eg limbs, shoots), bars;

#6 - MALE TOTAL: #8 as [#2, #4] = bad (H907): {UMBRA: #6 % #41 = #6} 1) empty talk, idle talk, liar, lie;

#5 - MALE TOTAL: #8 as [#3, #2] = gêb (H1356): {UMBRA: #5 % #41 = #5} 1) pit, trench, *DITCH*, beam, rafter; 1a) pit, trench; 1b) beam, rafter;

#183 = [#8, #18, #21, #56, #72, #8]

#183 - FEME TOTAL: #183 as [#1, #30, #6, #80, #10, #50, #6] = 'allûwph (H441): {UMBRA: #117 % #41 = #35} 1) *TAME*, *DOCILE*; 2) friend, intimate; 3) chief;

#750 - FEME TOTAL: #183 as [#200, #5, #2, #1, #200, #40, #1, #300, #1] = sébasma (G4574): {UMBRA: #449 % #41 = #39} 1) *WHATEVER* *IS* *RELIGIOUSLY* *HONOURED*, an object of worship; 1a) of temples, altars, statues, idolatrous images;

#831 - FEME TOTAL: #183 as [#200, #70, #500, #10, #1, #50] = sophía (G4678): {UMBRA: #781 % #41 = #2} 1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters; 1a) the wisdom which belongs to men; 1a1) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs; 1a2) *THE* *SCIENCE* *AND* *LEARNING*; 1a3) the act of interpreting dreams and always giving the sagest advice; 1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision; 1a5) skill in the management of affairs; 1a6) devout and proper prudence in intercourse with men not

disciples of Christ, skill and discretion in imparting Christian truth; **1a7)** the knowledge and practice of the requisites for godly and upright living; **1b) *SUPREME* *INTELLIGENCE*, *SUCH* *AS* *BELONGS* *TO* *GOD***; **1b1)** to Christ; **1b2)** the wisdom of God as evinced in ***FORMING* *AND* *EXECUTING* *COUNSELS* *IN* *THE* *FORMATION* *AND* *GOVERNMENT* *OF* *THE* *WORLD*** and the scriptures;

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

#1601 = [#1, #2, #3, #4, #5, #6, #7, #8, #9, #10, #11, #12, #13, #14, #15, #16, #17, #18, #19, #20, #21, #22, #23, #24, #25, #26, #27, #28, #29, #30, #31, #32, #33, #34, #35, #36, #37, #38, #39, #40, #41, #42, #43, #44, #45, #46, #47, #48, #55, #61, #71, #78, #79, #81] (54 elements)

shàng (上): **1. *TOP*; *A* *HIGH* *POSITION***, **2.** top; the position on or above something, **3.** to go up; to go forward, **4.** shang, **5.** previous; last, **6.** high; higher, **7.** advanced, **8. *A* *MONARCH*; *A* *SOVEREIGN***, **9.** time, **10.** to do something; to do something at a set time; to go to, **11.** far, **12.** big; as big as, **13.** abundant; plentiful, **14.** to report, **15.** to offer, **16.** to go on stage, **17. *TO* *TAKE* *OFFICE*; *TO* *ASSUME* *A* *POST***, **18.** to install; to erect, **19.** to suffer; to sustain, **20.** to burn, **21.** to remember, **22.** on; in, **23.** upward, **24.** to add, **25.** to fix; to install; to apply (powder, makeup, etc), **26.** to meet, **27.** falling then rising (4th) tone, **28.** used after a verb indicating a result, **29.** a musical note

#1601 as [#1, #80, #70, #200, #300, #70, #30, #800, #50] = apóstolos (G652): {UMBRA: #1021 % #41 = #37} 1) a delegate, messenger, one sent forth with orders; **1a)** specifically applied to the twelve apostles of Christ; **1b)** in a broader sense applied to other eminent Christian teachers; **1b1)** of Barnabas; **1b2)** of Timothy and Silvanus;

"NOW THE NAMES OF THE TWELVE ***APOSTLES*-G652** ARE THESE; THE FIRST, SIMON, WHO IS CALLED PETER, AND ANDREW HIS BROTHER; JAMES THE SON OF ZEBEDEE, AND JOHN HIS BROTHER; PHILIP, AND BARTHOLOMEW; THOMAS, AND MATTHEW THE PUBLICAN; JAMES THE SON OF ALPHEUS, AND LEBBAEUS, WHOSE SURNAME WAS THADDAEUS; SIMON THE CANAANITE, AND JUDAS ISCARIOT, WHO ALSO BETRAYED HIM.

THESE TWELVE JESUS SENT FORTH, AND COMMANDED THEM, SAYING, GO NOT INTO THE WAY OF THE GENTILES, AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT: BUT GO RATHER TO THE LOST SHEEP OF

THE HOUSE OF ISRAEL. AND AS YE GO, PREACH, SAYING, THE KINGDOM OF HEAVEN IS AT HAND." [Matthew 10:2-7]

#83 = [#2, #17, #22, #42]

gōu (鈎): 1. a ***HOOK***; a barb, 2. a sickle; stroke with, 3. to stroke with

#1684 = [#1, #2, #3, #4, #5, #6, #7, #8, #9, #10, #11, #12, #13, #14, #15, #16, #17, #18, #19, #20, #21, #22, #23, #24, #25, #26, #27, #28, #29, #30, #31, #32, #33, #34, #35, #36, #37, #38, #39, #40, #41, #42, #43, #44, #45, #46, #47, #48, #55, #61, #71, #78, #79, #81, #2, #17, #22, #42] (58 elements)

#1684 as [#4, #5, #10, #200, #10, #4, #1, #10, #40, #70, #50, #5, #200, #300, #5, #100, #70, #400, #200] = deisidaimonésteros (G1174): {**UMBRA: #1284 % #41 = #13**} 1) in a good sense; 1a) reverencing god or the gods, pious, religious; 2) in a bad sense; 2a) ***SUPERSTITIOUS***;

#1684 as [#40, #400, #20, #300, #8, #100, #9, #7, #800] = myktērízō (G3456): {**UMBRA: #1685 % #41 = #4**} 1) ***TO* *TURN* *UP* *THE* *NOSE* *OR* *SNEER* *AT***; 2) to mock, deride;

gōu gǔ dìng lǐ (勾股定理): **PYTHAGOREAN THEOREM**: a theorem attributed to Pythagoras that the square of the ***HYPOTENUSE*** of a right triangle is equal to the sum of the squares of the other two sides

gōu gǔ dìng lǐ (鈎股定理): **HOOK THEOREM**

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

#83 = [#2, #17, #22, #42]

gōu (鈎): 1. a ***HOOK***; a barb, 2. a sickle; stroke with, 3. to stroke with

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

#133 = [#25, #49, #59]

gǔ (股): 1. share, 2. thigh; haunches; rump, 3. strand; portion; section; part, 4. a section, 5. a play strand, 6. leg, 7. a brace; a support, 8. part

joining the hub to spokes of a wheel, **9.** a kind of rack for ***BELL***
CHIMES, **10.** a department, **11.** ***HYPOTENUSE***

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

#78 = [#6, #10, #62]

dìng (定): **1.** to decide, **2.** certainly; definitely, **3.** ***TO* *DETERMINE***,
4. to calm down, **5.** to set; to fix, **6.** to book; to subscribe to; to order, **7.**
still

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

#69 = [#26, #43]

lǐ (理): **1.** ***REASON*; *LOGIC*; *TRUTH***, **2.** to manage, **3.** to pay
attention to; to take notice of; to regard others with a certain attitude, **4.**
to work jade; to remove jade from ore, **5.** ***A* *NATURAL***
SCIENCE, **6.** law; principle; theory; inner principle or structure, **7.** to
acknowledge; to respond; to answer, **8.** a judge, **9.** li; moral principle,
10. to tidy up; to put in order, **11.** grain; texture, **12.** reason; logic; truth

#363 = [#2, #17, #22, #42, #25, #49, #59, #6, #10, #62, #26, #43]

<<http://www.grapple369.com/Savvy/?male:518&feme:363&ontic:157&421&idea:363>>

**#942 - MALE TOTAL: #518 as [#80, #1, #100, #100, #8, #200, #10, #1, #7, #70, #40, #5, #50, #70, #200] = parrhēsiázomai (G3955): {UMBRA: #628 % #41 = #13} 1) *TO* *USE*
FREEDOM* *IN* *SPEAKING, be free spoken; **1a)** to speak freely;
2) to grow confident, have boldness, show assurance, assume a bold bearing;**

#615 - MALE TOTAL: #518 as [#4, #5, #10, #200, #10, #4, #1, #10, #40, #70, #50, #10, #1, #200] = deisidaimonía (G1175): {UMBRA: #415 % #41 = #5} 1) in a good sense; **1a) reverencing god or the gods, pious, religious; **2)** in a bad sense; **2a)**
SUPERSTITIOUS; **3)** religious;**

#363 as [#1, #10, #300, #10, #1, #40, #1] = aitíama (G157): {UMBRA: #363 % #41 = #35} 1) to accuse, *BRING* *A*
CHARGE* *AGAINST, ***COMPLAINT***;****

#360 - NOUMENON RESONANCE FOR 18 AUGUST 2024 as [#2, #40, #300, #10, #8] /
#363 as [#5, #40, #300, #10, #8] = **mâshîyach** (H4899): {**UMBRA: #358 % #41 = #30**} **1**) anointed, anointed one; **1a**) of the ***MESSIAH***, Messianic prince; **1b**) of the king of Israel; **1c**) of the high priest of Israel; **1d**) of Cyrus; **1e**) of the patriarchs as anointed kings;

#363 as [#50, #3, #300, #10] = **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;

#2480 - ONTIC TOTAL: #157 / MALE TOTAL: #493 as [#300, #5, #300, #400, #500, #800, #40, #5, #50, #70, #10] /
#2616 - ONTIC TOTAL: #157 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;

#1202 - DEME TOTAL: #421 as [#40, #1, #300, #1, #10, #800, #50] = **mátaios** (G3152): {**UMBRA: #622 % #41 = #7**} **1**) ***DEVOID* *OF* *FORCE***, ***TRUTH***, ***SUCCESS***, ***RESULT***; **2**) useless, of no purpose;

REDUCTIO AD HITLERUM AS IDEA #49 - 21 OCTOBER 1942: "The religious ideas of the Romans are common to all Aryan peoples. The Jew, on the other hand, worshipped and continues to worship, then and now, nothing but the ***GOLDEN* *CALF***. The Jewish religion is devoid of all metaphysics and has no foundation but the most repulsive ***MATERIALISM***. It's striking to observe that Christian ideas, despite all St. Paul's [of **FEME: #223 = Tarsós** (G5019): ***TARSUS***] efforts, had ***NO* MALE: #223 = sâkal** (H7919): ***SUCCESS* *IN* DEME: #155 = Athēnai** (G116): ***ATHENS***. The philosophy of the Greeks was so much superior to this poverty-stricken rubbish that the Athenians **#1685 = myktērízō** (G3456): ***BURST* *OUT* *LAUGHING*** when they listened to the apostle's teaching." [pages 77, 78]

The character xì (屣) refers to a type of ancient Chinese footwear, specifically a kind of sandal or ***SHOE*** which was not just a practical item but also a symbol of social status and cultural identity as in Rome. Different styles and materials of shoes indicated various ranks and roles within society. For example, officials and nobility often wore more elaborate and finely crafted shoes compared to commoners.

#719 - MALE TOTAL: #223 as [#40, #400, #9, #70, #200] = **mÿthos** (G3454): {**UMBRA: #719 % #41 = #22**} **1**) a speech, word, saying; **2**) ***A* *NARRATIVE*, *STORY***; **2a**) a true narrative; **2b**) a fiction, a fable; **2b1**) ***AN* *INVENTION*, *A* *FALSEHOOD***;



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

[**IMAGE:** Golden naiskos (little temple), showing a drunken Dionysos; 2nd century BCE, Picture by Giovanni Dall'Orto, 11 November 2009]

#1120 - FEME TOTAL: #391 as [#5, #80, #10, #200, #300, #5, #400, #70, #50] /
#1308 - FEME TOTAL: #336 as [#80, #10, #200, #300, #5, #400, #8, #300, #5] /
#1406 - MALE TOTAL: #385 as [#80, #5, #80, #10, #200, #300, #5, #400, #20, #1, #300, #5] /
#1795 - MALE TOTAL: #223 as [#80, #10, #200, #300, #5, #400, #800] = **pisteúō** (G4100): {**UMBRA: #1795 % #41 = #32**} **1**) to think to be true, to be persuaded of, to credit, place confidence in; **1a**) ***OF* *THE* *THING* *BELIEVED***; **1a1**) to credit, have confidence; **1b**) in a moral or religious reference; **1b1**) used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul; **1b2**) ***TO* *TRUST* *IN* *JESUS* *OR* *GOD* *AS* *ABLE* *TO* *AID* *EITHER* *IN* *OBTAINING* *OR* *IN* *DOING* *SOMETHING*: *SAVING* *FAITH***; **1b3**) mere acknowledgment of some fact or event: intellectual faith; **1c**) to entrust a thing to one, i.e. his fidelity; **1c1**) to be intrusted with a thing;

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

#391 = [#30, #31, #34, #44, #49, #58, #64, #81]

zhì (志): 1. ***A* *SIGN***; a mark; a flag; a banner, 2. to write down; to record, 3. Zhi, 4. ***A* *WRITTEN* *RECORD***; ***A* *TREATISE***, 5. to remember, 6. annals; a treatise; a gazetteer, 7. a birthmark; a mole, 8. ***DETERMINATION***; ***WILL***, 9. a magazine, 10. to measure; to weigh, 11. aspiration

#391 - FEME TOTAL: #391 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50] = oikonomía (G3622): {**UMBRA: #341 % #41 = #13**} 1) the management of a household or of household affairs; **1a**) specifically, the management, oversight, administration, of other's property; **1b**) the office of a manager or overseer, stewardship; **1c**) administration, ***DISPENSATION***;

#1363 - FEME TOTAL: #391 as [#80, #100, #70, #3, #50, #800, #200, #10, #50] = prógnōsis (G4268): {**UMBRA: #1513 % #41 = #37**} 1) foreknowledge; 2) forethought, pre-arrangement;

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

#176 = [#49, #50, #77]

yì (義): 1. meaning; sense, 2. ***JUSTICE***; ***RIGHT* *ACTION***; ***RIGHTEOUSNESS***, 3. artificial; man-made; fake, 4. chivalry; generosity, 5. just; righteous, 6. adopted, 7. a relationship, 8. volunteer, 9. something suitable, 10. a martyr, 11. a law, 12. Yi

#581 - FEME TOTAL: #176 as [#70, #100, #10, #200, #1, #200] /

#986 - FEME TOTAL: #176 as [#70, #100, #9, #7, #800] /

#581 - MALE TOTAL: #223 as [#70, #100, #10, #200, #1, #200] = horízō (G3724): {**UMBRA: #987 % #41 = #3**} 1) to define; **1a**) to mark out the boundaries or limits (of any place or thing); **1b**) to determine, appoint; **1b1**) that which has been determined, acc. to appointment, decree; **1b2**) ***TO* *ORDAIN***, ***DETERMINE***, ***APPOINT***;

#336 - NOUMENON RESONANCE FOR 17 AUGUST 2024 as [#300, #1, #30, #5] /

#337 = #336 - PERSONAL UNCONSCIOUS COEFFICIENT + #1 -

CENTER (CHUNG) as [#300, #1, #6, #30] = sh^oôwl (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;

#1 - 中 = #175 / #337 / #452

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

APPRAISAL #1: Primal oneness encompasses all. (昆侖磅礪)
It is profound. (幽)

FATHOMING #1: Primal oneness, all encompassing (昆侖磅礪)

MEANS: This is the correct state of contemplation. (思之貞也)

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

#571 = [#1, #10, #19, #22, #23, #30, #31, #33, #37, #43, #47, #55, #67, #76, #77]

yōu (幽): 1. quiet; secluded; tranquil; serene, 2. Hades; ***THE***
NETHERWORLD, 3. Youzhou; Fanyang, 4. dark; dim; gloomy, 5. to
imprison, 6. faint, 7. profound and lasting; far-reaching, 8. elegant;
refined, 9. retired, 10. a spirit; a demon

#1624 - **FEME TOTAL: #571** as [#80, #100, #70, #300, #5, #300,
#1, #3, #40, #5, #50, #70, #400, #200] = **protássō (G4384):**
{**UMBRA: #1751 % #41 = #29**} 1) to place before; 2) to appoint
before, define beforehand;

AND HATH ***MADE*-G4160** OF ONE BLOOD ALL NATIONS OF MEN FOR
TO DWELL ON ALL THE FACE OF THE EARTH, AND HATH
***DETERMINED*-G372 *THE* *TIMES* *BEFORE*-G4384**
***APPOINTED*-G4384**, AND THE BOUNDS OF THEIR HABITATION.

#438 - **NOUMENON RESONANCE FOR 17 AUGUST 2024** as [#2,
#50, #80, #300, #6] / [#6, #2, #50, #80, #300] /
#436 - **DEME TOTAL: #155** as [#50, #80, #300, #6] /
#466 - **FEME TOTAL: #223** as [#30, #50, #80, #300, #6] /
#470 - **FEME TOTAL: #227** as [#50, #80, #300, #40] / [#20, #50,
#80, #300, #20] /
#836 - **DEME TOTAL: #155** as [#50, #80, #300, #6, #400] /
#500 as [#30, #50, #80, #300, #40] = **nephesh (H5315):**
{**UMBRA: #430 % #41 = #20**} 1) soul, self, life, creature, person,
appetite, mind, living being, desire, emotion, passion; 1a) that which
breathes, the breathing substance or being, soul, the inner being of man;
1b) living being; 1c) living being (with life in the blood); 1d) ***THE***
MAN* *HIMSELF*, *SELF, person or individual; 1e) seat of the

appetites; **1f)** seat of emotions and passions; **1g)** activity of mind; **1g1)** dubious; **1h)** activity of the will; **1h1)** dubious; **1i)** activity of the character; **1i1)** dubious;

#1167 - DEME TOTAL: #155 as [#7, #800, #50, #300, #10] /
#1362 - DEME TOTAL: #155 as [#7, #800, #50, #300, #5, #200]
= **záo (G2198)**: {**UMBRA: #808 % #41 = #29**} **1)** to live, breathe, be among the living (not lifeless, not dead); **2)** to enjoy real life; **2a)** to have true life and worthy of the name; **2b)** active, blessed, endless in the kingdom of God; **3)** to live i.e. pass life, in the manner of the living and acting; **3a)** of mortals or character; **4)** living water, having vital power in itself and exerting the same upon the soul; **5)** metaph. to be in full vigour; **5a)** to be fresh, strong, efficient,; **5b)** as adj. active, powerful, efficacious;

THAT THEY SHOULD SEEK THE LORD, IF HAPLY THEY MIGHT FEEL AFTER HIM, AND FIND HIM, THOUGH HE BE NOT FAR FROM EVERY ONE OF US: FOR IN HIM WE ***LIVE*-G2198**, AND MOVE, AND HAVE OUR ***BEING***; AS CERTAIN ALSO OF YOUR OWN POETS HAVE SAID, FOR WE ARE ALSO HIS ***OFFSPRING***.

#300 - NOUMENON RESONANCE FOR 17 AUGUST 2024 as [#80, #200, #10, #10] /

#336 - NOUMENON RESONANCE FOR 17 AUGUST 2024 as [#6, #40, #80, #200, #10] / [#40, #80, #200, #10, #6] /

#345 - NOUMENON RESONANCE FOR 17 AUGUST 2024 as [#80, #200, #10, #5, #50] = **p^{er}îy (H6529)**: {**UMBRA: #290 % #41 = #3**} **1)** fruit; **1a)** fruit, produce (of the ground); **1b)** fruit, ***OFFSPRING***, children, progeny (of the womb); **1c)** fruit (of actions) (fig.);

FORASMUCH THEN AS WE ARE THE ***OFFSPRING*** OF GOD, WE OUGHT NOT TO THINK THAT THE ***GODHEAD* *IS* *LIKE* *UNTO* *GOLD*, *OR* *SILVER*, *OR* *STONE*, *GRAVEN* *BY* *ART* *AND* *MAN'S* *DEVICE***.

AND THE TIMES OF THIS IGNORANCE GOD WINKED AT; BUT NOW ***COMMANDETH*-G3853** ALL MEN EVERY WHERE TO REPENT: ...

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#621 = [#3, #11, #18, #32, #34, #49, #54, #60, #66, #67, #73, #76, #78]

jiāng (將): **1.** will; shall (future tense), **2.** to get; to use; marker for direct-object, **3.** a general; a high ranking officer, **4.** to progress; to

transmit; to convey; to send, **5.** and; or, **6.** to command; to lead, **7.** to request, **8.** approximately, **9.** to bring; to take; to use; to hold, **10.** to support; to wait upon; to take care of, **11.** to checkmate, **12.** to goad; to incite; to provoke, **13.** to do; to handle, **14.** placed between a verb and a complement of direction, **15.** furthermore; moreover, **16.** backbone, **17.** king, **18.** might; possibly, **19.** just; a short time ago, **20.** to rest, **21.** to the side, **22.** ***A* *SENIOR* *MEMBER* *OF* *AN* *ORGANIZATION***, **23.** large; great

#621 as [#5, #300, #5, #100, #1, #10, #200] / **#1080** as [#5, #300, #5, #100, #70, #400, #200] = **héteros** (G2087): **{UMBRA: #680 % #41 = #24} 1**) the other, another, other; **1a**) to number; **1a1**) to number as opposed to some former person or thing; **1a2**) the other of two; **1b**) to quality; **1b1**) another: i.e. one not of the same nature, form, class, kind, different;

#1014 - FEME TOTAL: #366 = #336 - PERSONAL UNCONSCIOUS COEFFICIENT + #30 - BOLD RESOLUTION (YI) as [#4, #10, #70, #50, #400, #200, #10, #70, #200] = **Dionýsios** (G1354): **{UMBRA: #1014 % #41 = #30} 0**) Dionysius = 'devoted to Bacchus'; **1**) an Athenian, a member of the Areopagus, converted to Christianity by Paul;

#778 as [#1, #100, #5, #70, #80, #1, #3, #10, #300, #8, #200] = **Areopagítēs** (G698): **{UMBRA: #778 % #41 = #40} 1**) a member of the court of Areopagus, an Areopagite;

HOWBEIT CERTAIN MEN CLAVE UNTO HIM, AND ***BELIEVED*-G4100** AMONG THE WHICH WAS ***DIONYSIUS*-G1354** THE ***AREOPAGITE*-G698**, AND A WOMAN NAMED ***DAMARIS*-G1152**, AND ***OTHERS*-G2087** WITH THEM." [Acts 17:16-30, 34]

#356 as [#4, #1, #40, #1, #100, #10, #200] = **Dámaris** (G1152): **{UMBRA: #356 % #41 = #28} 0**) Damaris = 'a heifer'; **1**) an ***ATHENIAN* *WOMAN* *CONVERTED* *TO* *CHRISTIANITY*** by Paul's preaching;

#853 as [#4, #1, #40, #1, #7, #800] = **damázō** (G1150): **{UMBRA: #853 % #41 = #33} 1**) to tame; **2**) curb, restrain;

- TO TAME, SUBDUE, CONTROL
- (OF WOMEN) TO GIVE IN MARRIAGE
- (OF WOMEN) TO SEDUCE OR RAPE
- TO SUBDUE, CONQUER, RULE OVER
- TO KILL
- TO OVERPOWER

#431 - **NOUMENON RESONANCE FOR 17 AUGUST 2024** as [#5, #9, #400, #9, #8] /

#534 - **DEME TOTAL: #155** as [#5, #9, #400, #70, #50] /

#729 - **MALE TOTAL: #167** as [#9, #400, #200, #70, #50] = thýō (G2380): {**UMBRA: #1209 % #41 = #20**} 1) to sacrifice, immolate; 2) ***TO* *SLAY*, *KILL***; 2a) of the paschal lamb; 3) slaughter;

#922 - **MALE TOTAL: #167** as [#2, #70, #800, #50] = boûs

(G1016): {**UMBRA: #672 % #41 = #16**} 1) an ***OX***, a cow;

#336 - **NOUMENON RESONANCE FOR 17 AUGUST 2024** as [#6, #80, #200, #10, #40] = par (H6499): {**UMBRA: #280 % #41 = #34**} 1) young bull, steer, ***BULLOCK***;

#1875 - **FEME TOTAL: #336** as [#5, #400, #600, #1, #100, #10, #200, #300, #8, #200, #1, #50] = eucharistéō (G2168): {**UMBRA: #2421 % #41 = #2**} 1) to be grateful, feel thankful; 2) give thanks;

#1065 - **FEME TOTAL: #336** as [#20, #30, #800, #40, #5, #50, #70, #50] = kláō (G2806): {**UMBRA: #851 % #41 = #31**} 1) to break; 1a) used in the NT of the breaking of bread or communion;

We are here making a differentiation relevant to a #459 = parakatathékē (G3872): **CORRECT KNOWLEDGE AND PURE KINGDOM OF HEAVEN DOCTRINE OF THE GOSPEL**, if indeed it has a specific anthropologic identity of #1239 = MALE: #511 - Nazōraîos (G3480): **NAME GIVEN TO CHRISTIANS BY THE JEWS** / FEME: #267 - nâzîyr (H5139): **DEVOTEE AS NAZARITE** which is thereby distinct from any GENTILE CHRISTIANS as historical unaccountability given to ROMAN CATHOLICISM's perverse (ie. ***SAINT PETER as a JEWISH POPE is a depraved heresy***) appropriation of ecclesiastical precedence by an idolatrous dichotomy #65 - **MARS: SOLDIERS** and #175 - **VENUS: TEMPLE OF VENUS GENETRIX DEDICATION (CRUCIFIXION YEAR NOUS) #33 - 26 SEPTEMBER 46 BCE): MERRY CHRISTMAS TRUCE 1914**) which then also has a consequence upon any rhetorics about current conflicts.

#112 = [#52, #60]

guī (規): 1. a rule; regulation; law, 2. divider; ***COMPASS***, 3. to admonish; to advise, 4. to plan, 5. ***TO* *MARK* *A* *CIRCLE***, 6. circular, 7. convention; custom, 8. to imitate; to follow, 9. Gui

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

#62 = [#22, #40]

gé (格): 1. ***SQUARES***, 2. to obstruct; to hinder, 3. case, 4. style; standard; pattern, 5. character; bearing, 6. Ge, 7. to investigate; to examine, 8. to adjust; to correct, 9. to arrive; to come, 10. to influence, 11. to attack; to fight, 12. a ***FRAME***

#174 = [#52, #60, #22, #40]

According to Google translate this **COMPASS** [#52 - MEASURE (TU) / #60 - ACCUMULATION (CHI)] / **SQUARE** [#22 - RESISTANCE (KE) / #40 - LAW / MODEL (FA)] **NOTION** means #174 - guǐgé (規格): **SPECIFICATION; FORMAT; NORM; STANDARD** (ie. *evidently $c^2 = a^2 + b^2$ was known to PYTHAGORAS at the time of JEWISH Babylonian captivity*) and given a contemporaneous Jewish history of **KING ARISTOBULUS I: 104-103 BCE** to that of the **CHINESE** Tàichū (太初): **GRAND INCEPTION** as TETRA #81 with a new moon ● on 21 December 104 BCE (103 BCE with #0 CE) + 7 x 19 metonic lunar cycles = 30 AD and the notion "MIDST OF THE WEEK" is a 3.5 year / 1274 day period (ie. *relativity to YOM KIPPUR / FRIDAY 7 OCTOBER 29 AD TO PASSOVER / FRIDAY 3 APRIL 33 AD*).

#379 = [#44, #30, #42, #77, #18, #37, #48, #12, #71]

#1513 - **FEME TOTAL: #379** as [#80, #100, #70, #3, #50, #800, #200, #10, #200] = prógnōsis (G4268): {**UMBRA: #1513 % #41 = #37**} 1) foreknowledge; 2) forethought, pre-arrangement;

**SIX DAY (FORMULA OF PROGRESSION: 21 DECEMBER ANCHOR)
TEMPORAL AGGREGATIONS
FOUNDATIONS TO PYTHAGOREAN #1080 - HETEROS BIPARTITE
(@1, @5) NUMBER?**

#28	#13	#09	#59	#66	#79	#51	#44	#20
#50	#08	#19	#81	#58	#65	#43	#30	#15
#11	#77	#70	#42	#46	#35	#04	#27	#57
#75	#33	#53	#22	#02	#18	#68	#61	#37
#06	#72	#56	#34	#41	#48	#26	#10	#76
#45	#21	#14	#64	#80	#60	#29	#49	#07
#25	#55	#78	#47	#36	#40	#12	#05	#71
#67	#52	#39	#17	#24	#01	#63	#74	#32
#62	#38	#31	#03	#16	#23	#73	#69	#54

**PRESENTED IN EVIDENCE ON 9 DECEMBER 2019 @ COUNTY
COURT APPEAL AP-18-0609 / H1301834**

<<http://www.grapple369.com/Savvy/?feme:249&run:Mystery&glyph:規矩>>

#75 - FAILURE (SHIH) [#6, #29, #40]

guīju (規矩): 1. a ruler; set square; literally ***COMPASS* *AND* *SET* *SQUARE***, 2. a rule; a standard, 3. upright; honest

Which is here exemplified as "COURSE-trochos of NATURE-genesis"
[James 3:6] by #22 - RESISTANCE (KE) - 𠄎格 = #473 as [#3, #5, #50, #5, #200, #10, #200] = génesis (G1078): {UMBRA: #473 % #41 = #22} 1) source, origin; 1a) a book of one's lineage, i.e. in which his ancestry or progeny are enumerated; 2) used of birth, nativity; 3) of that which follows origin, viz. existence, life; 3a) the wheel of life (Jas 3:6), other explain it, the wheel of human origin which as soon as men are born begins to run, i.e. its course of life;

#44 - 𠄎寵 = #218 / #380 / #495

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

<<http://www.grapple369.com/Savvy/?male:218,380,495&feme:218,380,495&run:Mystery&tetra:44>>

#1546 - MALE TOTAL: #218 as [#400, #300, #40, #6, #200, #600] = shâmar (H8104): {UMBRA: #540 % #41 = #7} 1) to keep, guard, observe, give heed; 1a) (Qal); 1a1) to keep, have charge of; 1a2) to keep, guard, keep watch and ward, protect, ***SAVE*** life; i) watch, watchman (participle); 1a3) to watch for, wait for; 1a4) to watch, observe; 1a5) to keep, retain, treasure up (in memory); 1a6) to keep (within bounds), restrain; 1a7) ***TO* *OBSERVE*, *CELEBRATE*, *KEEP* (*SABBATH* *OR* *COVENANT* *OR* *COMMANDS*), *PERFORM* (*VOW*)**; 1a8) to keep, preserve, protect; 1a9) to keep, reserve; 1b) (Niphal); 1b1) to be on one's guard, take heed, take care, beware; 1b2) to keep oneself, refrain, abstain; 1b3) to be kept, be guarded; 1c) (Piel) to keep, pay heed; 1d) (Hithpael) to keep oneself from;

■ #472 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#5, #7, #10, #400, #10, #40] / [#7, #10, #400, #10, #5, #40] /

#467 - MALE TOTAL: #218 as [#30, #7, #10, #400, #20] = zayith (H2132): {UMBRA: #417 % #41 = #7} 1) olive, olive tree; 1a)

OLIVE* *TREE; **1b)** olives; **2)** mountain facing Jerusalem on the east side;

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #80, #200, #6, #90] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#50, #80, #200, #90] /

#386 - MALE TOTAL: #218 as [#5, #80, #200, #6, #90, #5] = **pârats (H6555): {UMBRA: #370 % #41 = #1} 1)** to break through or down or over, burst, breach; **1a)** (Qal); **1a1)** to break or burst out (from womb or enclosure); **1a2)** to break through or down, make a breach in; **1a3)** to break into; **1a4)** to break open; **1a5)** to break up, break in pieces; **1a6)** to break out (violently) upon; **1a7)** to break over (limits), increase; **1a8)** to use violence; **1a9)** to burst open; **1a10)** to spread, distribute; **1b)** (Niphal) to be ***BROKEN* *THROUGH***; **1c)** (Pual) to be broken down; **1d)** (Hithpael) to break away;

#704 - FEME TOTAL: #218 as [#5, #3, #20, #5, #50, #300, #100, #10, #200, #1, #10] = **enkenrízō (G1461): {UMBRA: #1300 % #41 = #29} 1)** to cut into for the sake of inserting a scion; **2)** to inoculate, ingraft, ***GRAFT* *IN***;

#1271 - FEME TOTAL: #218 as [#5, #9, #400, #40, #800, #9, #8] = **thymóō (G2373): {UMBRA: #1319 % #41 = #7} 1)** to cause one to become incensed, to provoke to anger; **2)** to be wrath;

#1170 - MALE TOTAL: #366 as [#80, #1, #100, #70, #100, #3, #9, #7, #800] = **parorgízō (G3949): {UMBRA: #1171 % #41 = #23} 1)** to rouse to wrath, to provoke, exasperate, anger;

#1010 - MALE TOTAL: #218 as [#40, #400, #70, #300, #200] = **'âshar (H6238): {UMBRA: #570 % #41 = #37} 1)** to be or become rich or wealthy, enrich, pretend to be rich; **1a)** (Qal) to be or become rich; **1b)** (Hiphil); **1b1)** to make rich; **1b2)** to gain riches; **1c)** (Hithpael) to enrich oneself, pretend to be rich;

#361 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #5, #300, #30, #20] / [#1, #300, #30, #10, #20] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#5, #300, #30, #10, #20] /

#368 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #1, #300, #30, #20, #5, #6] /

#382 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #10, #20, #6] /

■ #406 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#6, #10, #300, #30, #20, #40] /

■ #410 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#40, #300, #30, #10, #20, #10] /

■ #421 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#6, #50, #300, #30, #10, #20, #5] /

#785 - **FEME TOTAL: #218** as [#5, #300, #30, #20, #400, #10, #20] = *shâlak* (H7993): {**UMBRA: #350 % #41 = #22**} **1**) to throw, cast, hurl, fling; **1a**) (Hiphil); **1a1**) to throw, cast, throw away, cast off, shed, cast down; **1a2**) to cast (lots) (fig); **1b**) (Hophal); **1b1**) to be thrown, be cast; **1b2**) ***TO* *BE* *CAST* *FORTH* *OR* *OUT***; **1b3**) to be cast down; **1b4**) to be cast (metaph);

#981 - **MALE TOTAL: #218** as [#200, #70, #500, #10, #1, #200] = *sophía* (G4678): {**UMBRA: #781 % #41 = #2**} **1**) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters; **1a**) the wisdom which belongs to men; **1a1**) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs; **1a2**) the science and learning; **1a3**) the act of interpreting dreams and always giving the sagest advice; **1a4**) the intelligence evinced in discovering the meaning of some mysterious number or vision; **1a5**) skill in the management of affairs; **1a6**) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth; **1a7**) the knowledge and practice of the requisites for godly and upright living; **1b**) supreme intelligence, such as belongs to God; **1b1**) to Christ; **1b2**) ***THE* *WISDOM* *OF* *GOD* *AS* *EVINCED* *IN* *FORMING* *AND* *EXECUTING* *COUNSELS* *IN* *THE* *FORMATION* *AND* *GOVERNMENT* *OF* *THE* *WORLD* *AND* *THE* *SCRIPTURES***;

#866 - **FEME TOTAL: #218** as [#10, #200, #100, #1, #8, #30, #9, #300, #8, #200] = *Israēlītēs* (G2475): {**UMBRA: #867 % #41 = #6**} **1**) an Israelite, one of the nation of ***ISRAEL***, a name to be held in honour;

■ #61 - **NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY** as [#2, #3, #6, #10, #40] /

#94 - **MALE TOTAL: #218** as [#30, #3, #6, #10, #5, #40] = *gôwy* (H1471): {**UMBRA: #19 % #41 = #19**} **1**) nation, people; **1a**) ***NATION*, *PEOPLE***; **1a1**) usually of non-Hebrew people; **1a2**) of descendants of Abraham; **1a3**) of Israel; **1b**) of swarm of locusts, other animals (fig.); **1c**) Goyim? = 'nations';

#717 - **MALE TOTAL: #218** as [#2, #5, #2, #8, #30, #70, #400, #200] = *bébēlos* (G952): {**UMBRA: #317 % #41 = #30**} **1**)

accessible, lawful to be trodden; **1a)** of places; **2)** profane; **2a)** unhallowed, common, public place; **2b)** of men, ***UNGODLY***;

#30 - 𠄎毅 = #204 / #366 / #481

COGITO: [**#12, #27, #79, #79, #74**] as **#30 - BOLD RESOLUTION**
(YI)

RANGE: **noon 01 to 05 MAY**

<<http://www.grapple369.com/Savvy/?male:204,366,481&feme:204,366,481&run:Mystery&tetra:30>>

#366 - FEME TOTAL: #204 as [**#4, #10, #1, #20, #70, #50, #10, #1, #200**] = diakonía (G1248): {**UMBRA: #166 % #41 = #2**} **1)** service, ministering, esp. of those who execute the commands of others; **2)** of those who by the command of God proclaim and promote religion among men; **2a)** of the office of Moses; **2b)** ***OF* *THE* *OFFICE* *OF* *THE* *APOSTLES* *AND* *ITS* *ADMINISTRATION***; **2c)** of the office of prophets, evangelists, elders etc.; **3)** the ministrations of those who render to others the offices of Christian affection esp. those who help meet need by either collecting or distributing of charities; **4)** the office of the deacon in the church; **5)** the service of those who prepare and present food;

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [**#30, #80, #200, #6, #90**] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [**#50, #80, #200, #90**] /

#770 - MALE TOTAL: #204 as [**#80, #200, #90, #400**] = pârats (H6555): {**UMBRA: #370 % #41 = #1**} **1)** to break through or down or over, burst, breach; **1a)** (Qal); **1a1)** to break or burst out (from womb or enclosure); **1a2)** to break through or down, make a breach in; **1a3)** to break into; **1a4)** to break open; **1a5)** to break up, break in pieces; **1a6)** to break out (violently) upon; **1a7)** to break over (limits), increase; **1a8)** to use violence; **1a9)** to burst open; **1a10)** to spread, distribute; **1b)** (Niphal) to be ***BROKEN* *THROUGH***; **1c)** (Pual) to be broken down; **1d)** (Hithpael) to break away;

#81 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [**#10, #5, #6, #30, #30**] / [**#10, #5, #30, #30, #6**] /

#95 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [**#30, #5, #30, #30**] / [**#10, #5, #30, #30, #20**] /

#505 - MALE TOTAL: #204 as [**#40, #400, #5, #30, #30**] = hâlal (H1984): {**UMBRA: #65 % #41 = #24**} **1)** to shine; **1a)** (Qal) to shine (fig. of God's favour); **1b)** (Hiphil) to flash forth light; **2)** to praise,

boast, be boastful; **2a**) (Qal); **2a1**) to be boastful; **2a2**) ***BOASTFUL***
ONES, ***BOASTERS*** (participle); **2b**) (Piel); **2b1**) to praise; **2b2**) to
boast, make a boast; **2c**) (Pual); **2c1**) to be praised, be made
praiseworthy, be commended, be worthy of praise; **2d**) (Hithpael) to
boast, glory, make one's boast; **2e**) (Poel) to make a fool of, make into a
fool; **2f**) (Hithpoel) to act madly, act like a madman;

#34 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY
as [#2, #20, #2, #6, #4] /

#80 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY
as [#6, #2, #20, #2, #6, #4, #40] /

#78 - MALE TOTAL: #366 as [#6, #30, #20, #2, #6, #4, #10] =
kâbôwd (H3519): {UMBRA: #32 % #41 = #32} **1**) glory, honour,
glorious, abundance; **1a**) abundance, riches; **1b**) honour, splendour,
glory; **1c**) honour, dignity; **1d**) honour, reputation; **1e**) honour,
reverence, glory; **1f**) glory;

#95 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY
as [#5, #4, #80, #6] /

#139 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#10, #5, #4, #80, #40] /

#155 - MALE TOTAL: #204 as [#10, #5, #4, #80, #50, #6] =
Hâdaph (H1920): {UMBRA: #89 % #41 = #7} **1**) to thrust, push,
drive, ***CAST* *AWAY***, cast out, expel, thrust away; **1a**) (Qal); **1a1**)
to thrust, push; **1a2**) to drive out, thrust out; **1a3**) to depose;

#164 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY as [#40, #50, #4, #10, #20, #40] /

#724 - MALE TOTAL: #204 as [#40, #50, #4, #10, #20, #600] =
nâdâh (H5077): {UMBRA: #59 % #41 = #18} **1**) (Hiphil) exclude,
drive away, thrust aside; **2**) (Piel) cast out, put away;

#361 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY as [#6, #5, #300, #30, #20] / [#1, #300, #30, #10,
#20] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#5, #300, #30, #10, #20] /

#368 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY as [#6, #1, #300, #30, #20, #5, #6] /

#382 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#6, #10, #300, #30, #10, #20, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#6, #10, #300, #30, #20, #40] /

#410 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#40, #300, #30, #10, #20, #10] /

■ **#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#6, #50, #300, #30, #10, #20, #5] /

#372 - MALE TOTAL: #204 as [#6, #1, #300, #30, #10, #20, #5] = **shâlak** (H7993): {**UMBRA: #350 % #41 = #22**} **1**) to throw, cast, hurl, fling; **1a**) (Hiphil); **1a1**) to throw, cast, throw away, cast off, shed, cast down; **1a2**) to cast (lots) (fig); **1b**) (Hophal); **1b1**) to be thrown, be cast; **1b2**) ***TO* *BE* *CAST* *FORTH* *OR* *OUT***; **1b3**) to be cast down; **1b4**) to be cast (metaph);

#1040 - MALE TOTAL: #204 as [#200, #70, #500, #70, #200] = **sophós** (G4680): {**UMBRA: #1040 % #41 = #15**} **1**) ***WISE***; **1a**) skilled, expert: of artificers; **1b**) wise, skilled in letters, cultivated, learned; **1b1**) of the Greek philosophers and orators; **1b2**) of Jewish theologians; **1b3**) of Christian teachers; **1c**) forming the best plans and using the best means for their execution;

■ **#34 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY** as [#3, #1, #30]/

#950 - MALE TOTAL: #204 as [#6, #3, #1, #30, #400, #10, #500] = **gâ'al** (H1350): {**UMBRA: #34 % #41 = #34**} **1**) to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman; **1a**) (Qal); **1a1**) to act as kinsman, do the part of next of kin, act as kinsman-redeemer; **i**) by marrying brother's widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance; **1a2**) to redeem (by payment); **1a3**) to redeem (with God as subject); **i**) individuals from death; **ii**) Israel from Egyptian bondage; **iii**) ***ISRAEL* *FROM* *EXILE***; **1a4**) (Niphal); **i**) to redeem oneself; **ii**) to be redeemed;

#1662 - FEME TOTAL: #366 as [#80, #1, #300, #100, #10, #1, #100, #600, #70, #400] = **patriárchēs** (G3966): {**UMBRA: #1400 % #41 = #6**} **1**) patriarch, founder of a tribe, progenitor; **1a**) of the twelve sons of Jacob, founders of the tribes of Israel; **1b**) of Abraham, Isaac and Jacob;

■ **#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY** as [#6, #5, #6, #300, #70, #6] /

■ **#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#10, #6, #300, #70, #20] /

■ **#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY** as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

■ **#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#30, #5, #6, #300, #10, #70] /

■ **#426 - NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /

#436 - **MALE TOTAL: #204** as [#10, #6, #300, #10, #70, #40] /
 #447 - **FEME TOTAL: #204** as [#6, #5, #6, #300, #70, #50, #10]
 = *yâsha'* (H3467): {**UMBRA: #380 % #41 = #11**} **1**) *TO* *SAVE*,
 BE *SAVED*, *BE* *DELIVERED*; **1a**) (Niphal); **1a1**) to be
 liberated, be saved, be delivered; **1a2**) to be saved (in battle), be
 victorious; **1b**) (Hiphil); **1b1**) to save, deliver; **1b2**) to save from moral
 troubles; **1b3**) to give victory to;

#42 - 迎 = #216 / #378 / #493

COGITO: [#31, #21, #33, #80, #53] as #42 - **GOING TO
 MEET (YING)**
RANGE: noon 24 to 28 JUNE

<[http://www.grapple369.com/Savvy/?
 male:216,378,493&feme:216,378,493&run:Mystery&tetra:42](http://www.grapple369.com/Savvy/?male:216,378,493&feme:216,378,493&run:Mystery&tetra:42)>

#171 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as
 [#5, #20, #70, #10, #60, #6] /

#225 - **NOUMENON RESONANCE FOR PERIHELION ON 3
 JANUARY** as [#5, #20, #70, #10, #60, #50, #10] /
 #216 - **FEME TOTAL: #216** as [#20, #70, #60, #6, #50, #10] =
ka'aç (H3707): {**UMBRA: #150 % #41 = #27**} **1**) to be angry, be
 vexed, be indignant, be wroth, be grieved, provoke to anger and wrath;
1a) (Qal); **1a1**) to be vexed, be indignant; **1a2**) to be angry; **1b**) (Piel)
 to provoke to anger; **1c**) (Hiphil); **1c1**) to vex; **1c2**) to vex, provoke to
 anger;

#427 - **MALE TOTAL: #378** as [#80, #100, #70, #20, #1, #30, #5,
 #70, #40, #1, #10] = *prokaléomai* (G4292): {**UMBRA: #427 % #41
 = #17**} **1**) to call forth; **2**) to call forth to one's self; **2a**) esp. to
 challenge to a combat or contest with one; **3**) to provoke, to irritate;

#175 - **NOUMENON RESONANCE FOR PERIHELION ON 3
 JANUARY** as [#5, #40, #30, #10, #90] /

#180 - **MALE TOTAL: #216** as [#40, #30, #10, #90, #10] = *lûwts*
 (H3887): {**UMBRA: #126 % #41 = #3**} **1**) to scorn, make mouths at,
 talk arrogantly; **1a**) (Qal); **1a1**) to boast; **1a2**) to scorn; **1b**) (Hiphil);
1b1) to mock, deride; **1b2**) to interpret (language); **i**) interpreter
 (participle); **ii**) ambassador (fig.); **1b3**) (Hithpalpel) to be inflated, scoff,
 act as a scorner, show oneself a mocker;

#81 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as
 [#10, #5, #6, #30, #30] / [#10, #5, #30, #30, #6] /

#95 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY

as [#30, #5, #30, #30] / [#10, #5, #30, #30, #20] /

#77 - MALE TOTAL: #216 as [#6, #1, #5, #30, #30, #5] = **hâlal**

(H1984): {**UMBRA: #65 % #41 = #24**} **1**) to shine; **1a**) (Qal) to shine (fig. of God's favour); **1b**) (Hiphil) to flash forth light; **2**) to praise, boast, be boastful; **2a**) (Qal); **2a1**) to be boastful; **2a2**) ***BOASTFUL* *ONES*, *BOASTERS*** (participle); **2b**) (Piel); **2b1**) to praise; **2b2**) to boast, make a boast; **2c**) (Pual); **2c1**) to be praised, be made praiseworthy, be commended, be worthy of praise; **2d**) (Hithpael) to boast, glory, make one's boast; **2e**) (Poel) to make a fool of, make into a fool; **2f**) (Hithpoel) to act madly, act like a madman;

#513 - MALE TOTAL: #216 as [#1, #300, #2, #10, #200] = **shâbar**

(H7665): {**UMBRA: #502 % #41 = #10**} **1**) to break, break in pieces; **1a**) (Qal); **1a1**) break, break in or down, rend violently, wreck, crush, quench; **1a2**) to break, rupture (fig); **1b**) (Niphal); **1b1**) to be broken, be maimed, be crippled, be wrecked; **1b2**) ***TO* *BE* *BROKEN***, be crushed (fig); **1c**) (Piel) to shatter, break; **1d**) (Hiphil) to cause to break out, bring to the birth; **1e**) (Hophal) to be broken, be shattered;

#361 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #5, #300, #30, #20] / [#1, #300, #30, #10, #20] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#5, #300, #30, #10, #20] /

#368 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #1, #300, #30, #20, #5, #6] /

#382 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #10, #20, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #20, #40] /

#410 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #300, #30, #10, #20, #10] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #50, #300, #30, #10, #20, #5] /

#777 - MALE TOTAL: #216 as [#6, #400, #300, #30, #10, #20, #5, #6] = **shâlak** (H7993): {**UMBRA: #350 % #41 = #22**} **1**) to throw, cast, hurl, fling; **1a**) (Hiphil); **1a1**) to throw, cast, throw away, cast off, shed, cast down; **1a2**) to cast (lots) (fig); **1b**) (Hophal); **1b1**) to be thrown, be cast; **1b2**) ***TO* *BE* *CAST* *FORTH* *OR* *OUT***; **1b3**) to be cast down; **1b4**) to be cast (metaph);

#721 - MALE TOTAL: #378 as [#2, #70, #400, #30, #5, #200, #9, #5] = **boúlomai** (G1014): {**UMBRA: #623 % #41 = #8**} **1**) to will

deliberately, have a purpose, be minded; **2)** of willing as an affection, to desire;

#820 - MALE TOTAL: #216 as [#1, #4, #5, #30, #500, #70, #10, #200] = adelphós (G80): {UMBRA: #810 % #41 = #31} **1)** a brother, whether born of the same two parents or only of the same father or mother; **2)** having the same national ancestor, belonging to the same people, or countryman; **3)** any fellow or man; **4)** a fellow believer, united to another by the bond of affection; **5)** an associate in employment or office; **6)** *BRETHREN* *IN* *CHRIST*; **6a)** his brothers by blood; **6b)** all men; **6c)** *APOSTLES*; **6d)** Christians, as those who are exalted to the same heavenly place;

#621 - FEME TOTAL: #216 as [#70, #40, #10, #100, #400, #1] = 'āmîyq (H5994): {UMBRA: #220 % #41 = #15} **1)** deep; **2)** deep things, *DEEP* *MYSTERIES*;

#2480 - ONTIC TOTAL: #157 / MALE TOTAL: #493 as [#300, #5, #300, #400, #500, #800, #40, #5, #50, #70, #10] / **#2616 - ONTIC TOTAL: #157** 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;

#315 - MALE TOTAL: #216 as [#6, #1, #300, #3, #5] = shâgâh (H7686): {UMBRA: #308 % #41 = #21} **1)** to go astray, stray, err; **1a)** (Qal); **1a1)** to err, stray; **1a2)** to swerve, meander, reel, roll, be intoxicated, err (in drunkenness); **1a3)** to go astray (morally); **1a4)** to commit sin of *IGNORANCE* or inadvertence, err (ignorantly); **1b)** (Hiphil); **1b1)** to lead astray; **1b2)** to lead astray, mislead (mentally); **1b3)** to lead astray (morally);

#306 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #10, #90, #200] / [#10, #6, #90, #200] /

#336 - PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #10, #90, #200, #6] /

#342 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#30, #10, #6, #90, #200, #6] /

#356 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#10, #6, #90, #200, #10, #40] /

#361 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#5, #10, #6, #90, #200, #10, #40] /

#311 - MALE TOTAL: #216 as [#10, #90, #200, #5, #6] = *yâtsar* (H3335): {**UMBRA: #300 % #41 = #13**} **1**) to form, fashion, frame; **1a**) (Qal) to form, fashion; **1a1**) of human activity; **1a2**) of divine activity; **i**) of creation; **1**) of original creation; **2**) of individuals at conception; **3**) of Israel as a people; **ii**) to frame, pre-ordain, plan (fig. of divine) purpose of a situation); **1a3**) (Niphal) to be formed, be created; **1a4**) (Pual) ***TO* *BE* *PREDETERMINED*, *BE* *PRE*- *ORDAINED***; **1a5**) (Hophal) to be formed;

#1107 - MALE TOTAL: #216 as [#6, #400, #80, #1, #200, #400, #20] = *tiph'ârâh* (H8597): {**UMBRA: #686 % #41 = #30**} **1**) beauty, splendour, glory; **1a**) beauty, finery (of garments, jewels); **1b**) glory; **1b1**) of rank, renown; **1b2**) as attribute of God; **1c**) honour (or nation Israel); **1d**) glorying, boasting (of individual);

#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #5, #6, #300, #70, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #6, #300, #70, #20] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #5, #6, #300, #10, #70] /

#426 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /

#437 - MALE TOTAL: #216 as [#6, #5, #6, #300, #10, #70, #40] /

#1026 - FEME TOTAL: #216 as [#40, #6, #300, #10, #70, #600] = *yâsha'* (H3467): {**UMBRA: #380 % #41 = #11**} **1**) ***TO* *SAVE*, *BE* *SAVED*, *BE* *DELIVERED***; **1a**) (Niphal); **1a1**) to be liberated, be saved, be delivered; **1a2**) to be saved (in battle), be victorious; **1b**) (Hiphil); **1b1**) to save, deliver; **1b2**) to save from moral troubles; **1b3**) to give victory to;

#77 - 𠄎馬川 = #251 / #413 / #528

COGITO: [#47, #10, #50, #9, #9] as **#77 - COMPLIANCE** (HSUN) **RANGE: 29 NOVEMBER to noon 03 DECEMBER**

<<http://www.grapple369.com/Savvy/?male:251,413,528&feme:251,413,528&run:Mystery&tetra:77>>

#742 - MALE TOTAL: #251 as [#2, #50, #20, #60, #10, #600] = *nekeç* (H5233): {**UMBRA: #130 % #41 = #7**} **1**) riches, treasures;

#364 - MALE TOTAL: #251 as [#1, #30, #1, #7, #70, #50, #5, #200] = **alazón (G213)**: {**UMBRA: #889 % #41 = #28**} 1) an empty pretender, a boaster;

#656 - FEME TOTAL: #413 as [#1, #80, #70, #20, #1, #300, #8, #30, #30, #1, #60, #5, #50] = **apokatállássō (G604)**: {**UMBRA: #1734 % #41 = #12**} 1) ***TO* *RECONCILE* *COMPLETELY***; 2) to reconcile back again; 3) bring back a former state of harmony;

#1014 - MALE TOTAL: #413 as [#1, #80, #70, #2, #1, #30, #30, #800] = **apobállō (G577)**: {**UMBRA: #1014 % #41 = #30**} 1) to throw off, ***CAST* *AWAY***;

#818 - FEME TOTAL: #251 as [#2, #70, #400, #30, #5, #300, #1, #10] = **boúlomai (G1014)**: {**UMBRA: #623 % #41 = #8**} 1) to will deliberately, have a purpose, be minded; 2) of willing as an affection, to desire;

#171 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#1, #50, #70, #40, #9, #1] /

#222 - MALE TOTAL: #251 as [#1, #50, #70, #40, #10, #1, #50] = **anomía (G458)**: {**UMBRA: #172 % #41 = #8**} 1) the condition of without law; **1a)** because ignorant of it; **1b)** because of violating it; 2) contempt and violation of law, iniquity, wickedness;

#980 - FEME TOTAL: #251 as [#70, #600, #30, #70, #10, #200] = **óchlos (G3793)**: {**UMBRA: #970 % #41 = #27**} 1) a crowd; **1a)** a casual collection of people; **1a1)** a multitude of men who have flocked together in some place; **1a2)** a throng; **1b)** a multitude; **1b1)** the common people, as opposed to the rulers and leading men; **1b2)** with contempt: the ignorant multitude, the populace; **1c)** a multitude; **1c1)** the multitudes, seems to denote troops of people gathered together without order;

#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #5, #6, #300, #70, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #6, #300, #70, #20] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #5, #6, #300, #10, #70] /

#426 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /

#402 - MALE TOTAL: #251 as [#10, #6, #300, #10, #70, #6] = *yâsha'* (H3467): {UMBRA: #380 % #41 = #11} 1) *TO* *SAVE*, *BE* *SAVED*, *BE* *DELIVERED*; 1a) (Niphal); 1a1) to be liberated, be saved, be delivered; 1a2) to be saved (in battle), be victorious; 1b) (Hiphil); 1b1) to save, deliver; 1b2) to save from moral troubles; 1b3) to give victory to;

#18 - 𐤀𐤃𐤅 = #192 / #354 / #469

COGITO: [#4, #24, #78, #71, #80] as #18 - **WAITING** (HSI)
RANGE: noon 08 to 12 MARCH

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#840 - FEME TOTAL: #192 as [#50, #20, #60, #10, #700] = *n^ekaç* (H5232): {UMBRA: #130 % #41 = #7} 1) riches, property;

#81 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #5, #6, #30, #30] / [#10, #5, #30, #30, #6] /

#95 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#30, #5, #30, #30] / [#10, #5, #30, #30, #20] /

#92 - MALE TOTAL: #192 as [#6, #10, #5, #30, #30, #6, #5] = *hâlal* (H1984): {UMBRA: #65 % #41 = #24} 1) to shine; 1a) (Qal) to shine (fig. of God's favour); 1b) (Hiphil) to flash forth light; 2) to praise, boast, be boastful; 2a) (Qal); 2a1) to be boastful; 2a2) boastful ones, boasters (participle); 2b) (Piel); 2b1) to praise; 2b2) to boast, make a boast; 2c) (Pual); 2c1) to be praised, be made praiseworthy, be commended, be worthy of praise; 2d) (Hithpael) to boast, glory, make one's boast; 2e) (Poel) to make a fool of, make into a fool; 2f) (Hithpoel) to act madly, act like a madman;

#106 - MALE TOTAL: #354 as [#4, #10, #1, #30, #30, #1, #3, #8, #9, #10] = *diallássō* (G1259): {UMBRA: #1276 % #41 = #5} 1) to change; 2) to change the mind of anyone, to reconcile; 3) *TO* *BE* *RECONCILED*, to renew friendship with one;

#840 - FEME TOTAL: #192 as [#1, #80, #1, #100, #600, #8, #50] = *aparché* (G536): {UMBRA: #790 % #41 = #11} 1) to offer firstlings or *FIRSTFRUITS*; 2) to take away the firstfruits of the productions of the earth which was offered to God. The first portion of the dough, from which sacred loaves were to be prepared. Hence term used of persons consecrated to God for all time.; 3) persons superior in excellence to others of the same class;

#840 - FEME TOTAL: #192 as [#40, #300, #200, #300] = **sheresh** (H8328): {**UMBRA: #800 % #41 = #21**} **1**) ***ROOT***; **1a**) root (literal); **1b**) root (of people involving firmness or permanence) (fig); **1c**) root, bottom (as lowest stratum) (fig);

#325 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #9, #300] /

#336 - PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #9, #300, #5, #6] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #50, #9, #300] / [#50, #9, #6, #300] /

#759 - FEME TOTAL: #192 as [#50, #9, #300, #400] = **nâṭash** (H5203): {**UMBRA: #359 % #41 = #31**} **1**) to leave, permit, forsake, cast off or away, reject, suffer, join, spread out or abroad, be loosed, cease, abandon, quit, hang loose, cast down, make a raid, lie fallow, let fall, forgo, draw; **1a**) (Qal); **1a1**) to leave, let alone, lie fallow, entrust to; **1a2**) ***TO*** ***FORSAKE***, ***ABANDON***; **1a3**) to permit; **1b**) (Niphal); **1b1**) to be forsaken; **1b2**) to be loosened, be loose; **1b3**) to be let go, spread abroad; **1c**) (Pual) to be abandoned, be deserted;

#1245 - FEME TOTAL: #192 as [#40, #400, #5, #800] = **myéō** (G3453): {**UMBRA: #1245 % #41 = #15**} **1**) to initiate into the mysteries; **2**) to teach fully, instruct; **2a**) to accustom one to a thing; **2b**) to give one an intimate acquaintance with a thing;

#292 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#5, #70, #2, #200, #10, #5] /

#298 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #5, #70, #2, #200, #10, #5] /

#322 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#70, #2, #200, #10, #40] /

#333 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #5, #70, #2, #200, #10, #40] /

#337 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#5, #70, #2, #200, #10, #10, #40] /

#352 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #70, #2, #200, #10, #40] /

#893 - MALE TOTAL: #192 as [#6, #5, #70, #2, #200, #10, #600] = 'Ibrîy (H5680): {**UMBRA: #282 % #41 = #36**} **0**) Hebrew = 'one from beyond'; **1**) a designation of the patriarchs and the ***ISRAELITES***; **2**) a designation of the patriarchs and the Israelites;

#304 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / MALE TOTAL: #354 as [#5, #20, #20, #30, #8, #200,

#10, #1, #10] = ekklēsía (G1577): {UMBRA: #294 % #41 = #7}
1) a gathering of citizens called out from their homes into some public place, an assembly; **1a)** an assembly of the people convened at the public place of the council for the purpose of deliberating; **1b)** the assembly of the Israelites; **1c)** any gathering or throng of men assembled by chance, tumultuously; **1d)** in a Christian sense; **1d1)** an assembly of Christians gathered for worship in a religious meeting; **1d2)** a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake; **1d3)** those who anywhere, in a city, village, constitute such a company and are united into one body; **1d4)** the whole body of Christians scattered throughout the earth; **1d5)** the assembly of faithful Christians already dead and received into heaven;

#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #5, #6, #300, #70, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #6, #300, #70, #20] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #5, #6, #300, #10, #70] /

#426 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /

#1006 - MALE TOTAL: #192 as [#6, #10, #300, #70, #20, #600] /

#921 - FEME TOTAL: #192 as [#30, #5, #6, #300, #10, #70, #500] = **yâsha'** (H3467): **{UMBRA: #380 % #41 = #11} 1) *TO* *SAVE*, *BE* *SAVED*, *BE* *DELIVERED*;** **1a)** (Niphal); **1a1)** to be liberated, be saved, be delivered; **1a2)** to be saved (in battle), be victorious; **1b)** (Hiphil); **1b1)** to save, deliver; **1b2)** to save from moral troubles; **1b3)** to give victory to;

#1545 - MALE TOTAL: #469 as [#10, #70, #400, #4, #1, #10, #200, #40, #800, #10] = **Ioudaïsmós** (G2454): **{UMBRA: #1005 % #41 = #21} 1)** the Jewish faith and worship, religion of the Jews, Judaism;

#317 - MALE TOTAL: #192 as [#2, #5, #2, #8, #30, #70, #200] = **bébēlos** (G952): **{UMBRA: #317 % #41 = #30} 1)** accessible, lawful to be trodden; **1a)** of places; **2)** profane; **2a)** unhallowed, common, public place; **2b)** of men, ***UNGODLY***;

#37 - 三昧 = #211 / #373 / #488

COGITO: [#76, #46, #46, #66, #14] as #37 - PURITY (TS'UI)
RANGE: 02 to noon 06 JUNE

<<http://www.grapple369.com/Savvy/>?
male:211,373,488&feme:211,373,488&run:Mystery&tetra:37>

#1697 - MALE TOTAL: #373 as [#80, #30, #70, #400, #300, #10, #7, #800] = ploutízō (G4148): {UMBRA: #1697 % #41 = #16} 1) to make rich, enrich; 1a) of spiritual riches; 2) to be richly furnished;

#81 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #5, #6, #30, #30] / [#10, #5, #30, #30, #6] /

#95 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#30, #5, #30, #30] / [#10, #5, #30, #30, #20] /

#481 - MALE TOTAL: #211 as [#10, #400, #5, #30, #30, #6] = hâlal (H1984): {UMBRA: #65 % #41 = #24} 1) to shine; 1a) (Qal) to shine (fig. of God's favour); 1b) (Hiphil) to flash forth light; 2) to praise, boast, be boastful; 2a) (Qal); 2a1) to be boastful; 2a2) boastful ones, boasters (participle); 2b) (Piel); 2b1) to praise; 2b2) to boast, make a boast; 2c) (Pual); 2c1) to be praised, be made praiseworthy, be commended, be worthy of praise; 2d) (Hithpael) to boast, glory, make one's boast; 2e) (Poel) to make a fool of, make into a fool; 2f) (Hithpoel) to act madly, act like a madman;

#889 - MALE TOTAL: #211 as [#1, #30, #1, #7, #800, #50] = alazón (G213): {UMBRA: #889 % #41 = #28} 1) an empty pretender, a boaster;

#616 - FEME TOTAL: #211 as [#70, #40, #100, #6, #400] = 'âmôq (H6013): {UMBRA: #210 % #41 = #5} 1) deep, *MYSTERIOUS*, depths; 1a) deep; 1b) unsearchable;

#778 - FEME TOTAL: #211 as [#2, #40, #300, #20, #10, #400, #6] = maskîyth (H4906): {UMBRA: #770 % #41 = #32} 1) show-piece, figure, imagination, image, idol, picture; 1a) show-piece, carved figure (of idols); 1b) imagination, *CONCEIT*;

#171 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#1, #50, #70, #40, #9, #1] /

#182 - MALE TOTAL: #211 as [#1, #50, #70, #40, #10, #1, #10] = anomía (G458): {UMBRA: #172 % #41 = #8} 1) the condition of without law; 1a) because ignorant of it; 1b) because of violating it; 2) contempt and violation of law, iniquity, wickedness;

#778 - FEME TOTAL: #373 as [#80, #70, #50, #8, #100, #70, #400] = ponēros (G4190): {UMBRA: #578 % #41 = #4} 1) full of labours, annoyances, hardships; 1a) pressed and harassed by labours; 1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble; 2) bad, of a bad nature or condition; 2a) in a physical sense: diseased or *BLIND*; 2b) in an ethical sense: evil wicked, bad;

#297 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#1, #200, #90, #6] / [#6, #1, #200, #90] /

#321 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #1, #200, #90] /

#333 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#2, #1, #200, #90, #40] /

#336 - PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #5, #1, #200, #90] /

#337 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #30, #1, #200, #90, #10] / [#6, #40, #1, #200, #90] /

#341 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#30, #1, #200, #90, #20] /

#349 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#2, #1, #200, #90, #50, #6] /

#327 - MALE TOTAL: #211 as [#30, #1, #200, #90, #6] = 'erets (H776): {UMBRA: #291 % #41 = #4} 1) land, earth; 1a) earth; 1a1) whole earth (as opposed to a part); 1a2) earth (as opposed to heaven); 1a3) earth (inhabitants); 1b) land; 1b1) country, territory; 1b2) district, region; 1b3) tribal territory; 1b4) piece of ground; 1b5) land of Canaan, *ISRAEL*; 1b6) inhabitants of land; 1b7) Sheol, land without return, (under) world; 1b8) city (-state); 1c) ground, surface of the earth; 1c1) ground; 1c2) soil; 1d) (in phrases); 1d1) people of the land; 1d2) space or distance of country (in measurements of distance); 1d3) level or plain country; 1d4) land of the living; 1d5) end(s) of the earth; 1e) (almost wholly late in usage); 1e1) lands, countries; i) often in contrast to Canaan;

#61 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#2, #3, #6, #10, #40] /

#654 - MALE TOTAL: #211 as [#30, #3, #6, #10, #5, #600] = gōwy (H1471): {UMBRA: #19 % #41 = #19} 1) *NATION*, *PEOPLE*; 1a) nation, people; 1a1) usually of non-Hebrew people; 1a2) of descendants of Abraham; 1a3) of Israel; 1b) of swarm of locusts, other animals (fig.); 1c) Goyim? = 'nations';

#566 - MALE TOTAL: #211 as [#10, #300, #200, #6, #50] = Yeshurun (H3484): {UMBRA: #566 % #41 = #33} 0) Jeshurun = 'upright one'; 1) *A* *SYMBOLIC* *NAME* *FOR* *ISRAEL* *DESCRIBING* *HER* *IDEAL* *CHARACTER*;

#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #5, #6, #300, #70, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #6, #300, #70, #20] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #5, #6, #300, #10, #70] /

#426 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /

#407 - MALE TOTAL: #211 as [#1, #6, #300, #10, #70, #20] = yasha' (H3467): {UMBRA: #380 % #41 = #11} 1) *TO* *SAVE*, *BE* *SAVED*, *BE* *DELIVERED*; 1a) (Niphal); 1a1) to be liberated, be saved, be delivered; 1a2) to be saved (in battle), be victorious; 1b) (Hiphil); 1b1) to save, deliver; 1b2) to save from moral troubles; 1b3) to give victory to;

#48 - 禋禮 = #222 / #384 / #499

COGITO: [#57, #77, #58, #32, #8] as #48 - RITUAL (LI)
RANGE: noon 21 to 25 JULY

<<http://www.grapple369.com/Savvy/?male:222,384,499&feme:222,384,499&run:Mystery&tetra:48>>

#1734 - MALE TOTAL: #499 as [#1, #80, #70, #20, #1, #300, #1, #30, #30, #1, #200, #200, #800] = apokatallássō (G604): {UMBRA: #1734 % #41 = #12} 1) *TO* *RECONCILE* *COMPLETELY*; 2) to reconcile back again; 3) bring back a former state of harmony;

#349 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#300, #30, #6, #8, #5] / [#6, #300, #30, #8, #5] /

#356 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #1, #300, #30, #8, #5, #6] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #8, #5, #6] / [#6, #1, #300, #30, #8, #20] /

#368 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#30, #300, #30, #8] / [#10, #300, #30, #8, #20] /

#373 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #300, #30, #8, #5] /

#378 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #300, #30, #8] / [#300, #30, #8, #40] /

/ **#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY** as [#50, #300, #30, #8, #5] /

#404 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#300, #30, #8, #6, #50, #10] / [#10, #300, #30, #8, #50, #6] /

#410 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #8, #50, #6] /

#444 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#50, #300, #30, #8, #50, #6] /

#388 - MALE TOTAL: #222 as [#40, #300, #30, #10, #8] = **shâlach** (H7971): {**UMBRA: #338 % #41 = #10**} **1**) to send, send away, let go, stretch out; **1a**) (Qal); **1a1**) to send; **1a2**) to stretch out, extend, direct; **1a3**) to send away; **1a4**) to let loose; **1b**) (Niphal) to be sent; **1c**) (Piel); **1c1**) to send off or away or out or forth, dismiss, give over, cast out; **1c2**) to let go, set free; **1c3**) to shoot forth (of branches); **1c4**) to let down; **1c5**) to shoot; **1d**) (Pual) to be sent off, be put away, be divorced, be impelled; **1e**) (Hiphil) to send;

#1113 - FEME TOTAL: #222 as [#3, #70, #30, #400, #10, #600] = **gâ'al** (H1602): {**UMBRA: #103 % #41 = #21**} **1**) to abhor, loathe, be vilely cast away, fall; **1a**) (Qal) to abhor, loathe; **1b**) (Niphal) to be defiled; **1c**) (Hiphil) to reject as loathsome, show aversion;

#1275 - FEME TOTAL: #222 as [#5, #200, #70, #400, #600] = **râ'a'** (H7489): {**UMBRA: #340 % #41 = #12**} **1**) to be bad, be evil; **1a**) (Qal); **1a1**) to be displeasing; **1a2**) to be sad; **1a3**) to be injurious, be evil; **1a4**) to be wicked, be evil (ethically); **1b**) (Hiphil); **1b1**) to do an injury or hurt; **1b2**) to do evil or wickedly; **1b3**) mischief (participle); **1c**) to break, shatter; **1c1**) (Qal); **i**) to break; **ii**) broken (participle); **iii**) ***TO* *BE* *BROKEN***; **1c2**) (Hithpoel) to be broken, be broken in pieces, be broken asunder;

#2733 - MALE TOTAL: #499 as [#400, #700, #8, #30, #70, #500, #100, #70, #50, #5, #800] = **hypsēlophronēō** (G5309): {**UMBRA: #2733 % #41 = #27**} **1**) to be ***HIGH* *MINDED***, proud;

#171 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#1, #50, #70, #40, #9, #1] /

#222 - FEME TOTAL: #222 as [#1, #50, #70, #40, #10, #1, #50] = **anómia** (G458): {**UMBRA: #172 % #41 = #8**} **1**) the condition of

without law; **1a**) because ignorant of it; **1b**) because of violating it; **2**) contempt and violation of law, iniquity, wickedness;

#297 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#1, #200, #90, #6] / [#6, #1, #200, #90] /

#321 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #1, #200, #90] /

#333 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#2, #1, #200, #90, #40] /

#336 - PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #5, #1, #200, #90] /

#337 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #30, #1, #200, #90, #10] / [#6, #40, #1, #200, #90] /

#341 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#30, #1, #200, #90, #20] /

#349 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#2, #1, #200, #90, #50, #6] /

#371 - MALE TOTAL: #222 as [#20, #1, #200, #90, #20, #40] =

'erets (H776): {UMBRA: #291 % #41 = #4} **1**) land, earth; **1a**) earth; **1a1**) whole earth (as opposed to a part); **1a2**) earth (as opposed to heaven); **1a3**) earth (inhabitants); **1b**) land; **1b1**) country, territory; **1b2**) district, region; **1b3**) tribal territory; **1b4**) piece of ground; **1b5**) land of Canaan, *ISRAEL*; **1b6**) inhabitants of land; **1b7**) Sheol, land without return, (under) world; **1b8**) city (-state); **1c**) ground, surface of the earth; **1c1**) ground; **1c2**) soil; **1d**) (in phrases); **1d1**) people of the land; **1d2**) space or distance of country (in measurements of distance); **1d3**) level or plain country; **1d4**) land of the living; **1d5**) end(s) of the earth; **1e**) (almost wholly late in usage); **1e1**) lands, countries; **i**) often in contrast to Canaan;

#1225 - MALE TOTAL: #222 as [#300, #5, #20, #50, #800, #50]

= téknon (G5043): {UMBRA: #495 % #41 = #3} **1**) offspring, children; **1a**) child; **1a1**) a male child, a son; **1b**) metaph.; **1b1**) the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children; **1b2**) in affectionate address, such as patrons, helpers, teachers and the like employ: my child; **1b3**) in the NT, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters; **1b4**) *CHILDREN* *OF* *GOD*: in the OT of 'the people of Israel' as especially dear to God, in the NT, in Paul's writings, all who are led by the Spirit of God and thus closely related to God; **1b5**) children of the devil: those who in thought and action are prompted by the devil, and so reflect his character; **1c**) metaph.; **1c1**) of anything who depends upon it, is

possessed by a desire or affection for it, is addicted to it; **1c2**) one who is liable to any fate; **i**) thus children of a city: its citizens and inhabitants; **1c3**) ***THE* *VOTARIES* *OF* *WISDOM***, those souls who have, as it were, been nurtured and moulded by wisdom; **1c4**) cursed children, exposed to a curse and doomed to God's wrath or penalty;

#2038 - FEME TOTAL: #499 as [#80, #100, #70, #200, #8, #30, #400, #300, #800, #50] = *prosélytos* (G4339): {**UMBRA: #1458 % #41 = #23**} **1**) a newcomer; **1a**) a stranger, alien; **2**) a proselyte; **2a**) one who has come over from a Gentile religion to Judaism;

#951 - FEME TOTAL: #222 as [#10, #300, #200, #1, #30, #10, #400] = *Yisr'êlîyth* (H3482): {**UMBRA: #951 % #41 = #8**} **0**) Israelitess = see Israel 'God prevails'; **1**) a female descendant or inhabitant of the ***NATION* *OF* *ISRAEL***;

#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #5, #6, #300, #70, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #6, #300, #70, #20] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #5, #6, #300, #10, #70] /

#426 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /

#466 - MALE TOTAL: #222 as [#40, #6, #300, #10, #70, #40] = *yâsha'* (H3467): {**UMBRA: #380 % #41 = #11**} **1**) to save, be saved, be delivered; **1a**) (Niphal); **1a1**) ***TO* *SAVE*, *BE* *SAVED*, *BE* *DELIVERED***; **1a2**) to be saved (in battle), be victorious; **1b**) (Hiphil); **1b1**) to save, deliver; **1b2**) to save from moral troubles; **1b3**) to give victory to;

#1013 - MALE TOTAL: #222 as [#1, #200, #5, #2, #5, #800] = *asebéō* (G764): {**UMBRA: #1013 % #41 = #29**} **1**) to be ***UNGODLY***, act impiously;

#12 - 童 = #186 / #348 / #463

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

RANGE: **noon 09 to 13 FEBRUARY**

<<http://www.grapple369.com/Savvy/>?
male:186,348,463&feme:186,348,463&run:Mystery&tetra:12>

#306 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#1, #20, #80, #200, #5] / [#6, #20, #80, #200] /

#322 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#2, #20, #80, #200, #20] / **#330 - NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#30, #20, #80, #200] /

#336 - PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #30, #20, #80, #200] /

#356 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #50, #20, #80, #200] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #20, #80, #200, #50, #5] /

#915 - FEME TOTAL: #186 as [#5, #20, #80, #200, #10, #600] = **kâphar (H3722): {UMBRA: #300 % #41 = #13} 1**) to cover, purge, make an atonement, ***MAKE* *RECONCILIATION***, cover over with pitch; **1a)** (Qal) to coat or cover with pitch; **1b)** (Piel); **1b1)** to cover over, pacify, propitiate; **1b2)** to cover over, atone for sin, make atonement for; **1b3)** to cover over, atone for sin and persons by legal rites; **1c)** (Pual); **1c1)** to be covered over; **1c2)** to make atonement for; **1d)** (Hithpael) to be covered;

#322 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#200, #1, #100, #20, #1] /

#361 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#200, #1, #100, #60] /

#591 - FEME TOTAL: #186 as [#200, #1, #100, #20, #70, #200] = **sârx (G4561): {UMBRA: #361 % #41 = #33} 1**) ***FLESH*** (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts; **2)** the body; **2a)** the body of a man; **2b)** used of natural or physical origin, generation or relationship; **2b1)** born of natural generation; **2c)** the sensuous nature of man, 'the animal nature'; **2c1)** without any suggestion of depravity; **2c2)** the animal nature with cravings which incite to sin; **2c3)** the physical nature of man as subject to suffering; **2d)** a living creature (because possessed of a body of flesh) whether man or beast; **2e)** the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God;

#117 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#100, #9, #7, #1] /

#325 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#100, #10, #7, #8, #200] /
#967 - MALE TOTAL: #186 as [#100, #10, #7, #800, #50] = rhíza (G4491): {**UMBRA: #118 % #41 = #36**} 1) a ***ROOT***; 2) that which like a root springs from a root, a sprout, shoot; 3) metaph. offspring, progeny;

#361 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #5, #300, #30, #20] / [#1, #300, #30, #10, #20] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#5, #300, #30, #10, #20] /

#368 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #1, #300, #30, #20, #5, #6] /

#382 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #10, #20, #6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #20, #40] /

#410 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #300, #30, #10, #20, #10] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #50, #300, #30, #10, #20, #5] /

#370 - MALE TOTAL: #186 as [#5, #300, #30, #10, #20, #5] = shâlak (H7993): {**UMBRA: #350 % #41 = #22**} 1) to throw, cast, hurl, fling; **1a**) (Hiphil); **1a1**) to throw, cast, throw away, cast off, shed, cast down; **1a2**) to cast (lots) (fig); **1b**) (Hophal); **1b1**) to be thrown, be cast; **1b2**) ***TO* *BE* *CAST* *FORTH* *OR* *OUT***; **1b3**) to be cast down; **1b4**) to be cast (metaph);

#349 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#300, #30, #6, #8, #5] / [#6, #300, #30, #8, #5] /

#356 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #1, #300, #30, #8, #5, #6] /

#365 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #8, #5, #6] / [#6, #1, #300, #30, #8, #20] /

#368 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#30, #300, #30, #8] / [#10, #300, #30, #8, #20] /

#373 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #300, #30, #8, #5] /

#378 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#40, #300, #30, #8] / [#300, #30, #8, #40] /

#393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#50, #300, #30, #8, #5] /

#404 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#300, #30, #8, #6, #50, #10] / [#10, #300, #30, #8, #50, #6] /

#410 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #10, #300, #30, #8, #50, #6] /

#444 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#50, #300, #30, #8, #50, #6] /

#384 - MALE TOTAL: #186 as [#6, #40, #300, #30, #8] /

#774 - MALE TOTAL: #186 as [#6, #300, #30, #8, #400, #10, #20] = **shâlach** (H7971): {**UMBRA: #338 % #41 = #10**} **1**) to send, send away, let go, stretch out; **1a**) (Qal); **1a1**) to send; **1a2**) to stretch out, extend, direct; **1a3**) to send away; **1a4**) to let loose; **1b**) (Niphal) to be sent; **1c**) (Piel); **1c1**) to send off or away or out or forth, dismiss, give over, cast out; **1c2**) to let go, set free; **1c3**) to shoot forth (of branches); **1c4**) to let down; **1c5**) to shoot; **1d**) (Pual) to be sent off, be put away, be divorced, be impelled; **1e**) (Hiphil) to send;

#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;

#1158 - FEME TOTAL: #348 as [#80, #70, #50, #8, #100, #800, #50] = **ponērós** (G4190): {**UMBRA: #578 % #41 = #4**} **1**) full of labours, annoyances, hardships; **1a**) pressed and harassed by labours; **1b**) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble; **2**) bad, of a bad nature or condition; **2a**) in a physical sense: diseased or ***BLIND***; **2b**) in an ethical sense: evil wicked, bad;

#1393 - MALE TOTAL: #463 as [#80, #1, #300, #100, #10, #1, #100, #600, #1, #200] = **patriárchēs** (G3966): {**UMBRA: #1400 % #41 = #6**} **1**) patriarch, founder of a tribe, progenitor; **1a**) of the twelve sons of Jacob, founders of the tribes of Israel; **1b**) of Abraham, Isaac and Jacob;

#297 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#1, #200, #90, #6] / [#6, #1, #200, #90] /

#321 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #1, #200, #90] /

#333 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#2, #1, #200, #90, #40] /

#336 - PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON
RESONANCE FOR APHELION ON 3 JULY as [#40, #5, #1, #200,
#90] /

#337 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY / APHELION ON 3 JULY as [#6, #30, #1, #200, #90,
#10] / [#6, #40, #1, #200, #90] /

#341 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY as [#30, #1, #200, #90, #20] /

#349 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY as [#2, #1, #200, #90, #50, #6] /

#317 - MALE TOTAL: #186 as [#6, #1, #200, #90, #20] = 'erets
(H776): {UMBRA: #291 % #41 = #4} 1) land, earth; 1a) earth;
1a1) whole earth (as opposed to a part); 1a2) earth (as opposed to
heaven); 1a3) earth (inhabitants); 1b) land; 1b1) country, territory;
1b2) district, region; 1b3) tribal territory; 1b4) piece of ground; 1b5)
land of Canaan, *ISRAEL*; 1b6) inhabitants of land; 1b7) Sheol, land
without return, (under) world; 1b8) city (-state); 1c) ground, surface of
the earth; 1c1) ground; 1c2) soil; 1d) (in phrases); 1d1) people of the
land; 1d2) space or distance of country (in measurements of distance);
1d3) level or plain country; 1d4) land of the living; 1d5) end(s) of the
earth; 1e) (almost wholly late in usage); 1e1) lands, countries; i) often
in contrast to Canaan;

#393 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY / APHELION ON 3 JULY as [#6, #5, #6, #300, #70,
#6] /

#406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#10, #6, #300, #70, #20] /

#420 - NOUMENON RESONANCE FOR PERIHELION ON 3
JANUARY as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

#421 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#30, #5, #6, #300, #10, #70] /

#426 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as
[#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /

#996 - FEME TOTAL: #186 as [#10, #6, #300, #10, #70, #600] =
yasha' (H3467): {UMBRA: #380 % #41 = #11} 1) *TO* *SAVE*,
BE *SAVED*, *BE* *DELIVERED*; 1a) (Niphal); 1a1) to be
liberated, be saved, be delivered; 1a2) to be saved (in battle), be
victorious; 1b) (Hiphil); 1b1) to save, deliver; 1b2) to save from moral
troubles; 1b3) to give victory to;

#71 - 止 = #245 / #407 / #522

COGITO: [#80, #24, #34, #74, #64] as #71 - STOPPAGE (CHIH)

RANGE: 02 to noon 06 NOVEMBER

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

male:245,407,522&feme:245,407,522&run:Mystery&tetra:71>

■ #171 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#5, #20, #70, #10, #60, #6] /

■ #225 - **NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY** as [#5, #20, #70, #10, #60, #50, #10] /

#245 - **FEME TOTAL: #245** as [#30, #5, #20, #70, #60, #50, #10] = ka'ac (H3707): {UMBRA: #150 % #41 = #27} 1) to be angry, be vexed, be indignant, be wrath, be grieved, provoke to anger and wrath; 1a) (Qal); 1a1) to be vexed, be indignant; 1a2) to be angry; 1b) (Piel) to provoke to anger; 1c) (Hiphil); 1c1) to vex; 1c2) to vex, provoke to anger;

■ / ■ #306 - **NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY** as [#1, #20, #80, #200, #5] / [#6, #20, #80, #200] /

■ / ■ #322 - **NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY** as [#2, #20, #80, #200, #20] /

■ #330 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#30, #20, #80, #200] /

■ #336 - **PERSONAL UNCONSCIOUS COEFFICIENT / NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#6, #30, #20, #80, #200] /

■ #356 - **NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY** as [#6, #50, #20, #80, #200] /

■ #365 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#10, #20, #80, #200, #50, #5] /

#356 - **MALE TOTAL: #245** as [#6, #50, #20, #80, #200] = kâphar (H3722): {UMBRA: #300 % #41 = #13} 1) to cover, purge, make an atonement, make reconciliation, cover over with pitch; 1a) (Qal) to coat or cover with pitch; 1b) (Piel); 1b1) to cover over, pacify, propitiate; 1b2) to cover over, atone for sin, make atonement for; 1b3) to cover over, atone for sin and persons by legal rites; 1c) (Pual); 1c1) to be covered over; 1c2) to make atonement for; 1d) (Hithpael) to be covered;

■ #373 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#5, #3, #5, #100, #200, #10, #50] /

#523 - **MALE TOTAL: #245** as [#5, #3, #5, #100, #200, #10, #200] = égersis (G1454): {UMBRA: #523 % #41 = #31} 1) a rousing, excitation; 2) a rising up; 3) *RESURRECTION* *FROM* *THE* *DEAD*;

■ #139 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#1, #3, #50, #70, #5, #10] /

■ #444 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#1, #3, #50, #70, #5, #10, #300, #5] /

#974 - FEME TOTAL: #245 as [#1, #3, #50, #70, #800, #50] = agnoéo (G50): {UMBRA: #929 % #41 = #27} 1) *TO* *BE* *IGNORANT*, not to know; 2) not to understand, unknown; 3) to err or sin through mistake, to be wrong;

#978 - MALE TOTAL: #407 as [#80, #70, #50, #8, #100, #70, #400, #200] = ponēros (G4190): {UMBRA: #578 % #41 = #4} 1) full of labours, annoyances, hardships; 1a) pressed and harassed by labours; 1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble; 2) bad, of a bad nature or condition; 2a) in a physical sense: diseased or *BLIND*; 2b) in an ethical sense: evil wicked, bad;

#481 - MALE TOTAL: #245 as [#1, #30, #40, #400, #10] = 'ālumhāh (H485): {UMBRA: #76 % #41 = #35} 1) sheaf (as something bound); 1a) of *ISRAEL* *RETURNING* *FROM* *EXILE* (fig.);

■ #292 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#5, #70, #2, #200, #10, #5] /

■ #298 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#6, #5, #70, #2, #200, #10, #5] /

■ / ■ #322 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#70, #2, #200, #10, #40] /

■ #333 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY as [#6, #5, #70, #2, #200, #10, #40] /

■ / ■ #337 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#5, #70, #2, #200, #10, #10, #40] /

■ #352 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#30, #70, #2, #200, #10, #40] /

298 - MALE TOTAL: #245 as [#6, #5, #70, #2, #200, #10, #5] = 'Ibrîy (H5680): {UMBRA: #282 % #41 = #36} 0) Hebrew = 'one from beyond'; 1) a designation of the patriarchs and the Israelites; 2) a *DESIGNATION* *OF* *THE* *PATRIARCHS* *AND* *THE* *ISRAELITES*;

■ #393 - NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY / APHELION ON 3 JULY as [#6, #5, #6, #300, #70, #6] /

■ #406 - NOUMENON RESONANCE FOR APHELION ON 3 JULY as [#10, #6, #300, #70, #20] /

#420 - **NOUMENON RESONANCE FOR PERIHELION ON 3 JANUARY** as [#40, #300, #70, #10] / [#40, #300, #10, #70] /
 #421 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#30, #5, #6, #300, #10, #70] /
 #426 - **NOUMENON RESONANCE FOR APHELION ON 3 JULY** as [#40, #6, #300, #10, #70] / [#50, #6, #300, #70] /
 #447 - **MALE TOTAL: #245** as [#6, #5, #6, #300, #70, #50, #10] = *yâsha'* (H3467): {**UMBRA: #380 % #41 = #11**} 1) ***TO* *SAVE*, *BE* *SAVED*, *BE* *DELIVERED***; **1a)** (Niphal); **1a1)** to be liberated, be saved, be delivered; **1a2)** to be saved (in battle), be victorious; **1b)** (Hiphil); **1b1)** to save, deliver; **1b2)** to save from moral troubles; **1b3)** to give victory to;

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles (ie. #65 - **MARS: SOLDIER** / #175 - **VENUS: MARRY; gennáō (G1080): BIRTH TO CHILDREN --> TEMPLE OF VENUS GENETRIX DEDICATION (CRUCIFIXION YEAR NOUS) #33 - 26 SEPTEMBER 46 BCE**), inasmuch as I am the ***APOSTLE*** of the Gentiles, I magnify mine ***OFFICE*-G1248**: If by any means I may ***PROVOKE*** to emulation them which are my ***FLESH*-G4561**, and might save some of them.

For if the ***CASTING* *AWAY*** of them be the ***RECONCILING*** of the world, what shall the receiving of them be, but ***LIFE* *FROM* *THE* *DEAD***? For if the ***FIRSTFRUIT*-G536** be holy, the lump is also holy: and if the ***ROOT*-G4491** be holy, so are the **FEME: #239 = kládos (G2798): *BRANCHES***. And if some of the **FEME: #239 = kládos (G2798): *BRANCHES*** be ***BROKEN*** off, and thou, being a wild olive tree, wert ***GRAFTED*-G1461** in among them, and with them partakest of the ***ROOT*-G4491** and fatness of the ***OLIVE* *TREE***;

BOAST not against the **FEME: #239 = kládos (G2798): *BRANCHES***. But if thou ***BOAST***, thou bearest not the ***ROOT*-G4491**, but the ***ROOT*-G4491** thee. Thou wilt say then, The **FEME: #239 = kládos (G2798): *BRANCHES*** were ***BROKEN*** off, that I might be ***GRAFTED*-G1461** in. Well; because of unbelief they were ***BROKEN*** off, and thou standest by faith. Be not ***HIGH* *MINDED*-G5309**, but fear: For if God spared not the natural **FEME: #239 = kládos (G2798): *BRANCHES***, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be ***GRAFTED*-G1461** in: for God is able to ***GRAFT*-G1461** them in again.

For if thou wert cut out of the ***OLIVE* *TREE*** which is wild by nature, and wert ***GRAFTED*-G1461** contrary to nature into a good ***OLIVE* *TREE***: how much more shall these, which be the natural **FEME: #239** = kládos (**G2798**): ***BRANCHES***, be ***GRAFTED*-G1461** into their own ***OLIVE* *TREE***?

For I would not, ***BRETHREN*-G80**, that ye should be ***IGNORANT*-G50** of this ***MYSTERY***, lest ye should be ***WISE*** in your own ***CONCEITS***; that ***BLINDNESS*** in part is happened to ***ISRAEL***, until the fulness of the Gentiles be come in. And so all ***ISRAEL*** shall be ***SAVED***: as it is written, There shall come out of Sion the Deliverer, and shall turn away ***UNGODLINESS*** from Jacob:" [**Romans 11:12-26**]

#1865 - FEME TOTAL: #245 as [**#5, #400, #500, #100, #1, #9, #50, #800**] = euphraínō (**G2165**): **{UMBRA: #1866 % #41 = #21}** **1)** to gladden, make ***JOYFUL***; **1a)** to be glad, to be merry, to rejoice; **1b)** to rejoice in, be delighted with a thing;

YOUTUBE: "BEETHOVEN'S ODE TO JOY"

<<https://www.youtube.com/watch?v=IJLhJ7Pv7OQ>>

<<https://www.youtube.com/watch?v=h7nSjwRMOog>>

-- ODE TO JOY --

FREUDE, SCHÖNER GÖTTERFUNKEN,
TOCHTER AUS ELYSIUM,
WIR BETRETEN FEUERTRUNKEN,
HIMMLISCHE, DEIN HEILIGTUM!
DEINE ZAUBER BINDEN WIEDER
WAS DIE MODE STRENG GETEILT;*
ALLE MENSCHEN WERDEN BRÜDER*
WO DEIN SANFTER FLÜGEL WEILT.

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

WHOEVER CONTROLS THE *SPICE* CONTROLS EVERYTHING: "One of the things that makes this conflict particularly hard is the fact that the ISRAELI-PALESTINIAN, the ISRAELI-ARAB conflict, is essentially a conflict between two victims. Two victims of the same oppressor. EUROPE (ie. **#65 - MARS: SOLDIER / #175 - VENUS: CHRISTMAS (the Julian calendar is currently 13 days behind the Gregorian calendar) --> PYTHAGOREAN #174 COEFFICIENT AS #71 - WORLDVIEW**)--which

colonised the ARAB world, exploited it, humiliated it, trampled upon its culture, controlled it and used it as an imperialistic playground--is the same EUROPE that discriminated against the Jews, persecuted them, harassed them, and finally mass-murdered them in an unprecedented crime of genocide.

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

#2092 = [#2, #3, #4, #7, #8, #11, #12, #13, #14, #15, #16, #17, #18, #20, #22, #23, #26, #27, #28, #29, #30, #33, #35, #36, #39, #40, #41, #42, #45, #47, #48, #51, #53, #55, #56, #57, #59, #61, #64, #67, #68, #69, #70, #72, #73, #75, #76, #77, #78, #79, #81]

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

#2092 as [#1, #100, #800, #40, #1, #300, #800, #50] = árōma (G759): {UMBRA: #942 % #41 = #40} 1) *SPICE*, perfume;

YOUTUBE: "SARDAUKAR : THE EMPEROR'S BLADES : DUNE 2021"

<<https://www.youtube.com/watch?v=9VBp6M3ig0o>>

#511 - TETRAD MENTIONS OF [rì (日)] / #549 - MORPHOSIS #174 - COEFFICIENT DERIVATION SCENARIO: [#230 - DISCERNMENT / WICKED, #232 - KNIFE / SWORD / WEAPON, #249 - STUPID INSOLENCE INCLINED BY HATRED, #228 - ATROCITY (ONTIC EXTENT), #237 - USE OF FORCE (DEME EXTENT)]

Now you would think that two victims (eg: *The Jews are in Israel because there is no other country in the world that the Jews, as a people, as a nation, could ever call home [similarly excepting for the AL AQSA MOSQUE upon a LOCUS that is intrinsic to identity] the Palestinians have tried unwillingly, to live in other ARAB countries. They were rejected, sometimes even humiliated and persecuted by the so-called ARAB family*) would immediately develop between themselves a sense of solidarity (eg: **24 x 7 X 13 | 28 x 6 x 13 = #2184 as a DUOPOLY FOUNDATIONAL GATEWAY to a MIDDLE EASTERN KNOWLEDGE / INFORMATION ECONOMY**). But in real life, some of the worst conflicts are precisely the conflicts between two victims

of the same oppressor." [Amos OZ, 2002, How To Cure A Fanatic, pages 7, 15]

<<http://www.grapple369.com/Savvy/?male:533&feme:214&ontic:354&deme:250>>

#1442 - MALE TOTAL: #533 as [#20, #1, #300, #70, #10, #20, #70, #400, #50, #300, #1, #200] = **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;

#1186 - FEME TOTAL: #214 as [#40, #10, #200, #6, #300, #30, #600] = **Y^rûwshâlaim (H3389): {UMBRA: #586 % #41 = #12} 0)** Jerusalem = 'teaching of peace'; **1)** the chief city of Palestine and capital of the united kingdom and the nation of Judah after the split;

#457 - FEME TOTAL: #214 as [#6, #10, #300, #40, #70, #1, #30] = **Yishmâ'êl (H3458): {UMBRA: #451 % #41 = #41} 0)** Ishmael = 'God will hear'; **1)** son of Abraham and Sarah's handmaid Hagar and the progenitor of the Arabian peoples; **2)** son of Nethaniah and the murderer of Gedaliah; **3)** a Benjamite, one of the sons of Azel a descendant of Saul through Meribbaal or Mephibosheth; **4)** a Judaite, father of Zebadiah; **5)** a Judaite, son of Johanan and one of the captains who aided Jehoiada in restoring Joash to the throne; **6)** a priest of the family of Pashur with a foreign wife whom he was forced to put away by Ezra;

#540 - ONTIC TOTAL: #354 as [#80, #100, #1, #3, #40, #1, #300, #5, #9, #1] = **pragmateía (G4230): {UMBRA: #541 % #41 = #8} 1)** prosecution of any affair; **1a)** business, occupation;

#532 - ONTIC TOTAL: #354 as [#8, #3, #70, #400, #40, #1, #10] /

#656 - ONTIC TOTAL: #354 as [#8, #3, #70, #400, #40, #5, #50, #70, #10] /

#856 - ONTIC TOTAL: #354 as [#8, #3, #70, #400, #40, #5, #50, #70, #10, #200] = **hēgéomai (G2233): {UMBRA: #137 % #41 = #14} 1)** to lead; **1a)** to go before; **1b)** to be a leader; **1b1)** to rule, command; **1b2)** to have authority over; **1b3)** a prince, of regal power, governor, viceroy, chief, leading as respects influence, controlling in counsel, overseers or leaders of the churches; **1b4)** used of any kind of leader, chief, commander; **1b5)** the leader in speech, chief, spokesman; **1c)** to consider, deem, account, think;

#644 - DEME TOTAL: #250 as [#5, #40, #5, #30, #5, #300, #8, #200, #1, #50] = **meletáō (G3191): {UMBRA: #1181 % #41 = #33} 1)** to care for, attend to carefully, practise; **2)** to meditate i.e. to devise, contrive; **2a)** used of the Greeks of the meditative pondering and the practice of orators and rhetoricians;

#665 - DEME TOTAL: #250 as [#200, #400, #7, #8, #50] = **syzáo (G4800): {UMBRA: #1408 % #41 = #14} 1)** to live together with one; **1a)** of physical life on earth; **1b)** to live a new life in union with Christ, i.e. dedicated to God;

NOTE: As part of our CITIZEN SCIENTIST / INFORMAL RESEARCH activity we provided @ 0820 / 1324 HOURS several CASE STUDY NOTES to a **number of academics / cognitive scientists / oriental linguists** on the topic "**IDENTIFICATION OF POSSIBLE INNER EPISTEMOLOGICAL #174 - ANIMA / ANIMUS AND #336 - PERSONAL UNCONSCIOUS COEFFICIENTS AS AN INFORMATION ORGANISATIONAL AND SOCIAL COHESION PRINCIPLE**" regarding outcomes from informal research deploying a specific neural linguistic pragma (ie. Hebrew / Greek as continuum markers).

One such recipient was PROFESSOR ZORAN JOSIPOVIC, (NEW YORK UNIVERSITY), who is a psychologist and neuroscientist with research interests in consciousness (eg: Minimal Phenomenal Experience), meditation, and non-duality. He is the founding director of Non-duality Institute, an independent center for the scientific research of Non-Dual Awareness to which our discovery of "**#174 - ANIMA / ANIMUS AND #336 - PERSONAL UNCONSCIOUS COEFFICIENTS**" is most pertinent to this paradigm as different type of consciousness which tries to experience things before human thought, before human labels and binaries have been applied to them. It is a state of consciousness that realizes oneness or non-duality. When an individual realizes non-dual awareness, what was previously experienced as separation and dichotomy is found to no longer exist. Non-dual awareness is a state of consciousness that rests in the background of all conscious experiencing.

— HOW COULD WE FORGET —
[Written 5 SEPTEMBER 2020]

"YOU SHITFACED AGAIN?
STARTED AS A FANNY ITCH.
WHICH WON'T GO AWAY.
WAR INJURY SUCH A PAIN.
BUT AIN'T LIFE A BITCH.

LITTLE JOB ENDLESS PAY.

LOVE IS SUCH DISDAIN.
MY PLAN WAS A CINCH.
TOY SOLDIERS AT PLAY.
NO LIMIT NO CONTAIN."

#441 - MALE TOTAL: #330 as [#5, #20, #20, #30, #10, #50, #1, #300, #5] = *ekklínō* (G1578): {**UMBRA: #935 % #41 = #33**} **1)** ***TO* *TURN* *ASIDE*, *DEVIATE* (*FROM* *THE* *RIGHT* *WAY* *AND* *COURSE*)**; **2)** to turn (one's self) away, to turn away from, keep aloof from one's society; **3)** to shun one;

#937 - MALE TOTAL: #330 as [#2, #70, #400, #30, #70, #40, #5, #50, #70, #200] = *boúlomai* (G1014): {**UMBRA: #623 % #41 = #8**} **1)** to will deliberately, have a purpose, be minded; **2)** ***OF* *WILLING* *AS* *AN* *AFFECTION*, *TO* *DESIRE***;

#1976 - MALE TOTAL: #330 as [#1, #500, #800, #100, #10, #200, #40, #5, #50, #70, #200] = *aphorízō* (G873): {**UMBRA: #1488 % #41 = #12**} **1)** to mark off from others by boundaries, ***TO* *LIMIT***, to separate; **1a)** in a bad sense: to exclude as disreputable; **1b)** in a good sense: to appoint, set apart for some purpose;

#836 - FEME TOTAL: #431 as [#1, #50, #300, #1, #80, #70, #4, #70, #200, #10, #50] = *antapódosis* (G469): {**UMBRA: #986 % #41 = #2**} **1)** recompence, to reward or repay someone;

#2861 - FEME TOTAL: #431 as [#200, #300, #100, #1, #300, #10, #800, #300, #800, #50] = *stratiótēs* (G4757): {**UMBRA: #2219 % #41 = #5**} **1)** a (common) ***SOLDIER***; **2)** metaph. a champion of the cause of Christ;

#1241 - FEME TOTAL: #431 as [#80, #5, #50, #300, #8, #20, #70, #200, #300, #8, #200] = *pentēkosté* (G4005): {**UMBRA: #1041 % #41 = #16**} **0)** ***PENTECOST*** = 'the fiftieth day'; **1)** the second of the three great Jewish feasts, celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest;

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

Θεία Ευχαριστία (Theía Eucharistía, "Holy Communion, Eucharist")

#1025 = #249 - SATOR + #169 - AREPO + #205 - TENET + #241 - OPERA + #161 - ROTAS (**LUO SHU SQUARE IDOLATRY / NON-DIFFERENTIATED FASCISM**) as [#5, #8, #2, #400, #10, #600] = châtêth (H2281): {UMBRA: #410 % #41 = #41} 1) flat cakes, *BREAD* *WAFERS*;

#1827 = #364 days x 4 + #371 (ECCLESIASTICAL CALENDAR) as [#5, #400, #600, #1, #100, #10, #200, #300, #10, #1, #200] = eucharistía (G2169): {UMBRA: #1627 % #41 = #28} 1) thankfulness; 2) *THE* *GIVING* *OF* *THANKS*;

#249 - SATOR (#38) [#49, #72, #9, #54, #65] (#364 days) /
#169 - AREPO (#35) [#12, #32, #77, #14, #34] (#364 days) /
#205 - TENET (#33) [#57, #23, #41, #59, #25] (#364 days) /
#241 - OPERA (#37 - ☉) [#48, #68, #5, #50, #70] (#371 days) /
#161 - ROTAS (#34) [#17, #28, #73, #10, #33] (#364 days)

#540 - JUPITER PRINCIPLE which is especially aligned with
PENTECOST

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

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

[#38 - 8 JUNE 2014, #35 - 24 MAY 2015 (**KNIGHTS TEMPLAR RENEWED**), #33 - 15 MAY 2016 (**IRREGULAR 2 JUNE 2016 VIETNAM CORPSE INTERMENT IN RAAF WWII CEMETERY / DEDICATION OF LONG TAN CROSS ON 10 DECEMBER 2016**), #37 - 4 JUNE 2017 [**TARGETED ATTACKS / SLANDER**], #34 - 20 MAY 2018 (**WWI CENTENNIAL HIJACKING**)]

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

#409 as [#40, #10, #40, #8, #300, #1, #10] = mimētés (G3402): {UMBRA: #606 % #41 = #32} 1) an *IMITATOR*;

#364 - FEME TOTAL: #202 as [#5, #9, #50, #10, #20, #70, #200] = **ethnikós** (G1482): {**UMBRA: #364 % #41 = #36**} **1) *ADAPTED* *TO* *THE* *GENIUS* *OR* *CUSTOMS* *OF* *A* *PEOPLE*, *PECULIAR* *TO* *A* *PEOPLE*, *NATIONAL***; **2)** suited to the manners or language of foreigners, strange, foreign; **3)** in the NT savouring of the nature of pagans, alien to the worship of the true God, heathenish; **3a)** of the pagan, the Gentile;

#133 - MALE TOTAL: #364 as [#50, #2, #10, #1, #10, #20, #40] = **nâbîy'** (H5030): {**UMBRA: #63 % #41 = #22**} **1)** spokesman, speaker, prophet; **1a)** prophet; **1b)** false prophet; **1c)** ***HEATHEN* *PROPHET***;

BING COPILOT @ 1154 HOURS ON 25 AUGUST 2024: "[WHAT IS] THE NUMBER #1827 IN ISLAM?

#1462 - FEME TOTAL: #409 as [#80, #100, #5, #200, #2, #400, #300, #5, #100, #70, #200] = **presbýteros** (G4245): {**UMBRA: #1462 % #41 = #27**} **1)** elder, of age,; **1a)** the elder of two people; **1b)** advanced in life, an elder, a senior; **1b1)** forefathers; **1c)** a term of rank or office; **1c1)** among the Jews; **i)** members of the great council or Sanhedrin (because in early times the rulers of the people, judges, etc., were selected from elderly men); **ii)** of those who in separate cities managed public affairs and administered justice; **1c2)** among the Christians, those who presided over the assemblies (or churches) The NT uses the term bishop, elders, and presbyters interchangeably; **1c3)** the ***TWENTY* *FOUR* *MEMBERS* *OF* *THE* *HEAVENLY* *SANHEDRIN* *OR* *COURT* *SEATED* *ON* *THRONES* *AROUND* *THE* *THRONE* *OF* *GOD***;

"AND ROUND ABOUT THE THRONE WERE FOUR AND TWENTY SEATS: AND UPON THE SEATS I SAW FOUR AND TWENTY ***ELDERS*-G4245** SITTING, CLOTHED IN WHITE RAIMENT; AND THEY HAD ON THEIR HEADS CROWNS OF GOLD." [Revelation 4:4]

#737 - ONTIC TOTAL: #354 as [#30, #1, #6, #200, #500] = **'ôwr** (H216): {**UMBRA: #207 % #41 = #2**} **1) *LIGHT***; **1a)** light of day; **1b)** light of heavenly luminaries (moon, sun, stars); **1c)** day-break, dawn, morning light; **1d)** daylight; **1e)** lightning; **1f)** light of lamp; **1g)** light of life; **1h)** light of prosperity; **1i)** light of instruction; **1j)** light of face (fig.); **1k)** Jehovah as Israel's light;

#395 - NOUMENON RESONANCE FOR 25 AUGUST 2024 as [#300, #80, #6, #9] / [#6, #300, #80, #9] /

#449 - NOUMENON RESONANCE FOR 25 AUGUST 2024 as [#300, #80, #9, #50, #10] /

#409 as [#300, #80, #9, #20] = shâphaṭ (H8199): {UMBRA: #389 % #41 = #20} 1) *TO* *JUDGE*, *GOVERN*, *VINDICATE*, *PUNISH*; 1a) (Qal); 1a1) to act as law-giver or judge or governor (of God, man); i) to rule, govern, judge; 1a2) to decide controversy (of God, man); 1a3) to execute judgment; i) discriminating (of man); ii) vindicating; iii) condemning and punishing; iv) at theophanic advent for final judgment; 1a4) (Niphal); i) to enter into controversy, plead, have controversy together; ii) to be judged; 1a5) (Poel) judge, opponent-at-law (participle);

In Islam, the number 1827 is associated with a specific hadith (saying of the Prophet Muhammad) found in SAHIH MUSLIM, one of the major collections of hadith. Hadith number 1827 discusses the virtues of a just ruler and the ***PUNISHMENT* *OF* *A* *TYRANT***. It emphasizes the importance of treating those under one's authority with kindness and avoiding causing them hardship.

The hadith states that the just rulers will be seated on pulpits of light beside God, highlighting the high regard for justice in leadership within Islamic teachings.

Is there something specific you would like to know about this hadith or its context?"

#1014 - MALE TOTAL: #202 as [#2, #400, #6, #200, #400, #6] = tôwrâh (H8451): {UMBRA: #611 % #41 = #37} 1) law, direction, instruction; 1a) instruction, direction (human or divine); 1a1) *BODY* *OF* *PROPHETIC* *TEACHING*; 1a2) *INSTRUCTION* *IN* *MESSIANIC* *AGE*; 1a3) body of priestly direction or instruction; 1a4) body of legal directives; 1b) law; 1b1) law of the burnt offering; 1b2) of special law, codes of law; 1c) custom, manner; 1d) the Deuteronomic or Mosaic Law;

#610 - MALE TOTAL: #364 as [#200, #80, #5, #10, #100, #5, #10, #200] = speîrō (G4687): {UMBRA: #1195 % #41 = #6} 1) to sow, scatter, seed; 2) metaph. of *PROVERBIAL* *SAYINGS*;

TIME is: 11:54:00.000 / DATE is: 2024/08/25



HEURISTIC	13	79	23	#115		
Time	76	28	56	#160	#275	#171
Date	27	34	73	#134	#409	#210

FEME MALE

#EIGHT:	#28	as #28 - CHANGE (KENG)
#ONE:	#115	as #34 - KINSHIP (CH'IN)
#TWO:	#160	as #79 - DIFFICULTIES (NAN)
#THREE:	#134	as #53 - ETERNITY (YUNG)
#FOUR:	#275	as #32 - LEGION (CHUANG)
#FIVE:	#409	as #4 - BARRIER (HSIEN)
#SIX:	#171	as #9 - BRANCHING OUT (SHU)
#SEVEN:	#210	as #48 - RITUAL (LI)

GRAPPLE (226, 409)@[13, 79, 23, 56, 73, 34, 27, 76, 28] PROTOTYPE

<http://www.grapple369.com/Savvy/?
male:226&feme:409&ontic:354&deme:289&idea:409&date:2024.8.25&ti
me:11.54&heuristic&run:Mystery&tetra:28>

[#13 { @1: Sup: 13 - **INCREASE**: TSENG (#13); Ego: 13 - **INCREASE**: TSENG (#13) }

#79 { @2: Sup: 11 - **DIVERGENCE**: CH'A (#24); Ego: 79 - **DIFFICULTIES**: NAN (#92) }

#23 { @3: Sup: 34 - **KINSHIP**: CH'IN (#58); Ego: 23 - **EASE**: YI (#115 - **I AM NOT A SLAYER OF MEN** {%5}) }

#56 { @4: Sup: 9 - **BRANCHING OUT**: SHU (#67 - **MALE DEME IS UNNAMED** {%27}); Ego: 56 - **CLOSED MOUTH**: CHIN (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {%20}) }

#73 { @5: Sup: 1 - **CENTRE**: CHUNG (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#244) }

#34 { @6: Sup: 35 - **GATHERING**: LIEN (#103); Ego: 34 - **KINSHIP**: CH'IN (#278) }

#27 { @7: Sup: 62 - **DOUBT**: YI (#165); Ego: 27 - **DUTIES**: SHIH (#305) }

#76 { @8: Sup: 57 - **GUARDEDNESS**: SHOU (#222 - **MALE DEME IS UNNAMED** {%12}); Ego: 76 - **AGGRAVATION**: CHU (#381) }

#28] { @9: Sup: 4 - **BARRIER**: HSIEN (#226); Ego: 28 - **CHANGE**: KENG (#409) }

TELOS TOTAL: #409
ONTIC TOTAL: #354
DEME TOTAL: #289

■ #383 - **NOUMENON RESONANCE FOR 25 AUGUST 2024** as [#1, #100, #60, #8, #200, #9, #5] /

#1136 - **MALE TOTAL: #226** as [#1, #100, #600, #70, #40, #5, #50, #70, #200] = árchomai (G756): {**UMBRA: #822 % #41 = #2**} 1) to be the first to do (anything), to begin; 2) ***TO* *BE* *CHIEF*, *LEADER*, *RULER***; 3) ***TO* *BEGIN***, make a beginning;

"FOR THE TIME IS COME THAT JUDGMENT MUST ***BEGIN*-G756** AT THE HOUSE OF GOD: AND IF IT FIRST BEGIN AT US, WHAT SHALL THE END BE OF THEM THAT OBEY NOT THE GOSPEL OF GOD?" [1Peter 4:17]

■ #474 - **NOUMENON RESONANCE FOR 25 AUGUST 2024** as [#1, #3, #100, #9, #80, #80, #1, #200] /

#475 - **MALE TOTAL: #226** as [#1, #3, #100, #10, #80, #80, #1, #200] = Agríppas (G67): {**UMBRA: #475 % #41 = #24**} 0) Agrippa = 'Hero like'; 1) Name of a ruling family in Israel at the time of Christ See 2264 for discussion of the Herods.

"BUT HAD CERTAIN QUESTIONS AGAINST HIM OF THEIR OWN ***SUPERSTITION*-G1175**, AND OF ONE JESUS, WHICH WAS DEAD, WHOM PAUL AFFIRMED TO BE ALIVE. AND BECAUSE I DOUBTED OF SUCH MANNER OF QUESTIONS, I ASKED HIM WHETHER HE WOULD GO TO JERUSALEM, AND THERE BE JUDGED OF THESE MATTERS BUT WHEN PAUL HAD APPEALED TO BE RESERVED UNTO THE HEARING OF AUGUSTUS, I COMMANDED HIM TO BE KEPT TILL I MIGHT SEND HIM TO CAESAR.

THEN ***AGRIPPA*-G67** SAID UNTO FESTUS, I WOULD ALSO HEAR THE MAN MYSELF. TO MORROW, SAID HE, THOU SHALT HEAR HIM. AND ON THE MORROW, WHEN ***AGRIPPA*-G67** WAS COME, AND BERNICE, WITH GREAT POMP, AND WAS ENTERED INTO THE PLACE OF HEARING, WITH THE CHIEF CAPTAINS, AND PRINCIPAL MEN OF THE CITY, AT FESTUS' COMMANDMENT PAUL WAS BROUGHT FORTH."

AND FESTUS SAID, KING ***AGRIPPA*-G67**, AND ALL MEN WHICH ARE HERE PRESENT WITH US, YE SEE THIS MAN, ABOUT WHOM ALL THE MULTITUDE OF THE JEWS HAVE DEALT WITH ME, BOTH AT JERUSALEM, AND ALSO HERE, CRYING THAT HE OUGHT NOT TO LIVE ANY LONGER. BUT WHEN I FOUND THAT HE HAD COMMITTED NOTHING WORTHY OF DEATH, AND THAT HE HIMSELF HATH APPEALED TO AUGUSTUS, I HAVE DETERMINED TO SEND HIM.

OF WHOM I HAVE NO CERTAIN THING TO ***WRITE*-G1125** UNTO MY LORD. WHEREFORE I HAVE BROUGHT HIM FORTH BEFORE YOU, AND SPECIALLY BEFORE THEE, O KING ***AGRIPPA*-G67**, THAT, AFTER EXAMINATION HAD, I MIGHT HAVE SOMEWHAT TO ***WRITE*-G1125**.

FOR IT SEEMETH TO ME UNREASONABLE TO SEND A PRISONER, AND NOT WITHAL TO SIGNIFY THE CRIMES LAID AGAINST HIM." [Acts 25:19-27]

#1025 = #249 - SATOR + #169 - AREPO + #205 - TENET + #241 - OPERA + #161 - ROTAS (LUO SHU SQUARE IDOLATRY / NON-DIFFERENTIATED FASCISM) as [#4, #1, #10, #40, #70, #50, #800, #50] = daímōn (G1142): {UMBRA: #905 % #41 = #3} 1) a *GOD*, a goddess; 1a) an inferior deity, whether good or bad; 2) in the NT, an evil spirit;

That the notion ALLAH has an etymology from Arabic الله (allāh), contraction of **#31 - الـ** (al-, "the") + **#36 - إله** (?ilah, "deity"); cognate with the Aramaic אלה (aláh) and אלהא (aláhâ)

[I, {**@1**: Sup: 1 - **CENTRE**: CHUNG (**#1**); Ego: 1 - **CENTRE**: CHUNG (**#1**)}
J] {**@2**: Sup: 31 - **PACKING**: CHUANG (**#32**); Ego: 30 - **BOLD RESOLUTION**: YI (**#31**)}

#31 as [#1, #30] = 'al (H408): {UMBRA: #31 % #41 = #31} 1) not, no, nor, neither, nothing (as wish or preference); 1a) do not, let not (with a verb); 1b) let there not be (with a verb understood); 1c) not, no (with substantive); 1d) nothing (as substantive);

**#31 as [#1, #30] = 'êl (H410): {UMBRA: #31 % #41 = #31} 1) god, god-like one, mighty one; 1a) mighty men, men of rank, mighty heroes; 1b) angels; 1c) *GOD*, *FALSE* *GOD*, (*DEMONS*, *IMAGINATIONS*); 1d) *GOD*, *THE* *ONE* *TRUE* *GOD*, *JEHOVAH*;
2) mighty things in nature; 3) strength, power;**

[I, {**@1**: Sup: 1 - **CENTRE**: CHUNG (**#1**); Ego: 1 - **CENTRE**: CHUNG (**#1**)}
J, {**@2**: Sup: 31 - **PACKING**: CHUANG (**#32**); Ego: 30 - **BOLD RESOLUTION**: YI (**#31**)}
h] {**@3**: Sup: 36 - **STRENGTH**: CH'IANG (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 5 - **KEEPING SMALL**: SHAO (**#36**)}

#36 as [#1, #30, #5] /

**#472 as [#30, #5, #1, #30, #400, #6] = 'âlâh (H422): {UMBRA: #36 % #41 = #36} 1) to swear, curse; 1a) (Qal); 1a1) to swear, *TAKE* *AN* *OATH* (*BEFORE* *GOD*); 1a2) *TO* *CURSE*;
1b) (Hiphil); 1b1) to put under oath, adjure; 1b2) to put under a curse;**

#1827 as [**#80, #30, #8, #100, #800, #9, #800**] = plērōō
(G4137): {UMBRA: #1088 % #41 = #22} 1) to make full, to fill up, i.e. to fill to the full; **1a)** to cause to abound, to furnish or supply liberally; **1a1)** I abound, I am liberally supplied; **1b)** to render full, i.e. to complete; **1b1)** to fill to the top: so that nothing shall be wanting to full measure, fill to the brim; **1b2)** to consummate: a number; **i)** to make complete in every particular, to render perfect; **ii)** to carry through to the end, to accomplish, carry out, (some undertaking); **1b3)** to carry into effect, bring to realisation, realise; **i)** of matters of duty: to perform, execute; **ii)** of sayings, promises, prophecies, to bring to pass, ratify, accomplish; **iii)** to fulfil, i.e. ***TO* *CAUSE* *GOD'S* *WILL* (*AS* *MADE* *KNOWN* *IN* *THE* *LAW*) *TO* *BE* *OBEYED* *AS* *IT* *SHOULD* *BE***, and God's promises (given through the prophets) to receive fulfilment;

We are here talking about "THE DIETY" as ALLAH not being the same GOD as PLEROMA / AEONS -- Since the foundation of the world is a JEWISH (world to come) / CHRISTIAN belief. As a **#205 - TENET OF BELIEF** substantiated by **COGITO: #60 - ACCUMULATION (CHI) - 三積 = #511** as [**#41, #41, #41, #41, #41**] relating to the temporality #400 (x 365.2423 [7 x 24 x 13 x 49 / 293 years or 6J as 294 x 364 days] = 146,097 days) % 22 = 17 SEPTEMBER [... **OBELISK / BENBEN STONE / PYRAMIDION ...**] #6000 years % 22 = 13 SEPTEMBER 2001.

#592 - ONTIC CHECKSUM TOTAL: #170 as [**#9, #5, #70, #300, #8, #200**] /
#962 - ONTIC CHECKSUM TOTAL: #170 as [**#9, #5, #70, #300, #8, #300, #70, #200**] = theótēs (**G2320**): **{UMBRA: #592 % #41 = #18} 1) *DEITY***; **1a)** the state of being God, Godhead;

YOUTUBE: "GREGORIAN - GLORIA - LIVE IN BERLIN 2016"

<<https://www.youtube.com/watch?v=hqZq32Kx08k&t=27s>>

"BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD, AND NOT AFTER CHRIST.

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

#218 = [#1, #2, #16, #24, #43, #51, #81**]**

shén (神): 1. divine; mysterious; magical; supernatural, **2.** a deity; a god; a spiritual being, **3.** spirit; will; attention, **4.** soul; spirit; divine

essence, **5.** expression, **6.** a portrait, **7.** a person with supernatural powers, **8.** Shen

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

#421 = [#17, #22, #26, #34, #39, #51, #53, #56, #59, #64]

tǐ (體): **1.** a human or animal body, **2.** form; style, **3.** a substance, **4.** a system, **5.** a font, **6.** grammatical aspect (of a verb), **7.** to experience; to realize, **8.** ti, **9.** limbs of a human or animal body, **10.** to put oneself in another's shoes, **11.** a genre of writing

#639 = [#1, #2, #16, #24, #43, #51, #81, #17, #22, #26, #34, #39, #51, #53, #56, #59, #64]

<<http://www.grapple369.com/Savvy/?male:583&feme:639&ontic:86&deme:208&idea:639>>

{@17: Sup: 72 - **HARDNESS**: CHIEN (**#583**); Ego: 64 - **SINKING**: CH'EN (**#639**)}

TELOS TOTAL: #639 as [#500, #9, #5, #10, #100, #5, #10] = phtheírō (G5351): {UMBRA: #1424 % #41 = #30} 1) to corrupt, to destroy; **1a)** in the opinion of the Jews, the temple was corrupted or 'destroyed' when anyone defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties; **1b) *TO* *LEAD* *AWAY* *A* *CHRISTIAN* *CHURCH* *FROM* *THAT* *STATE* *OF* *KNOWLEDGE* *AND* *HOLINESS* *IN* *WHICH* *IT* *OUGHT* *TO* *ABIDE*;** **1c)** to be destroyed, to perish; **1d)** in an ethical sense, to corrupt, deprave;

ONTIC CHECKSUM TOTAL: #86
DEME CHECKSUM TOTAL: #208

#472 - MALE CHECKSUM TOTAL: #583 as [#5, #9, #5, #30, #70, #9, #100, #8, #200, #20, #5, #10, #1] = ethelothrēskeía (G1479): {UMBRA: #467 % #41 = #16} 1) voluntary, arbitrary worship; **1a) *WORSHIP* *WHICH* *ONE* *PRESCRIBES* *AND* *DEVICES* *FOR* *HIMSELF*, *CONTRARY* *TO* *THE* *CONTENTS* *AND* *NATURE* *OF* *FAITH* *WHICH* *OUGHT* *TO* *BE* *DIRECTED* *TO* *CHRIST*;** **1b)** said of the misdirected zeal and the practice of ascetics;

"WHICH THINGS HAVE INDEED A SHOW OF WISDOM IN ***WILL*-G1479** ***WORSHIP*-G1479**, AND HUMILITY, AND NEGLECTING OF THE BODY;

NOT IN ANY HONOUR TO THE SATISFYING OF THE FLESH." [Colossians 2:23]

#1975 - ONTIC CHECKSUM TOTAL: #86 as [#500, #100, #70, #400, #100, #5, #800] /

#2405 - ONTIC CHECKSUM TOTAL: #86 as [#500, #100, #70, #400, #100, #70, #400, #40, #5, #50, #70, #400, #200] =

phroureō (G5432): {UMBRA: #1975 % #41 = #7} 1) *TO* *GUARD*, *PROTECT* *BY* *A* *MILITARY* *GUARD*, *EITHER* *TO* *PREVENT* *HOSTILE* *INVASION*, *OR* *TO* *KEEP* *THE* *INHABITANTS* *OF* *A* *BESIEGED* *CITY* *FROM* *FLIGHT*; 2) metaph.; 2a) under the control of the Mosaic law, that he might not escape from its power; 2b) to protect by guarding, to keep; 2c) by watching and guarding to preserve one for the attainment of something;

"GOD LOOKED DOWN FROM *HEAVEN*-H8064 UPON THE CHILDREN OF MEN, TO SEE IF THERE WERE ANY THAT DID UNDERSTAND, THAT DID SEEK GOD." [Psalm 53:2]

#395 - NOUMENON RESONANCE FOR 25 AUGUST 2024 as [#5, #300, #40, #10, #40] /

#370 as [#300, #40, #10, #20] = shâmayim (H8064): {UMBRA: #390 % #41 = #21} 1) heaven, heavens, sky; 1a) visible heavens, sky; 1a1) as abode of the stars; 1a2) as the visible universe, the sky, atmosphere, etc; 1b) Heaven (as the abode of God);

BING COPILOT @ 0834 HOURS ON 25 AUGUST 2024: "WHAT DOES إرادة كونية MEAN IN ENGLISH?

#726 - MALE TOTAL: #370 as [#300, #100, #10, #5, #300, #10, #1] = trietía (G5148): {UMBRA: #726 % #41 = #29} 1) a *SPACE* *OF* *THREE* *YEARS*;

Irādah Kawniyyah **#1092** = "إرادة كونية" translates (ie. **3 x #364 days**) to "Cosmic Will" in English (ie. **24 x 7 X 13 | 28 x 6 x 13 = #2184 v's #1827 / 5 = 365.4 days**). It refers to the divine will that governs all events in the universe, encompassing everything that happens, whether good or bad.

Is there anything specific you'd like to know about this concept?"

<<http://www.grapple369.com/Savvy/?male:404&feme:282&ontic:482&deme:222&idea:1092>>

{@10: Sup: 39 - **RESIDENCE**: CHU (#404); Ego: 76 - **AGGRAVATION**: CHU (#282)}

TELOS TOTAL: #1092

ONTIC TOTAL: #482

DEME TOTAL: #222

#1101 - MALE TOTAL: #404 as [#40, #1, #100, #300, #400, #200, #10, #50] = **mártys** (G3144): {**UMBRA: #1041 % #41 = #16**} **1)** ***A* *WITNESS***; **1a)** in a legal sense; **1b)** an historical sense; **1b1)** one who is a spectator of anything, e.g. of a contest; **1c)** in an ethical sense; **1c1)** those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death;

#2550 - FEME TOTAL: #282 as [#700, #400, #600, #800, #50] = **psyché** (G5590): {**UMBRA: #1708 % #41 = #27**} **1)** breath; **1a)** the breath of life; **1a1)** the vital force which animates the body and shows itself in breathing; **i)** of animals; **ii)** of men; **1a2)** life; **1a3)** that in which there is life; **i)** a living being, a living soul; **1a4)** ***THE* *SOUL***; **i)** the seat of the feelings, desires, affections, aversions (our heart, soul etc.); **ii)** the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life; **iii)** the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body);

#819 - ONTIC TOTAL: #482 as [#5, #100, #4, #300, #400, #10] = **qâdash** (H6942): {**UMBRA: #404 % #41 = #35**} **1)** to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate; **1a)** (Qal); **1a1)** to be set apart, be consecrated; **1a2)** to be hallowed; **1a3)** consecrated, tabooed; **1b)** (Niphal); **1b1)** to show oneself sacred or majestic; **1b2)** to be honoured, be treated as sacred; **1b3)** to be holy; **1c)** (Piel); **1c1)** to set apart as sacred, consecrate, dedicate; **1c2)** to observe as holy, keep sacred; **1c3)** to honour as sacred, hallow; **1c4)** to consecrate; **1d)** (Pual); **1d1)** to be consecrated; **1d2)** consecrated, dedicated; **1e)** (Hiphil); **1e1)** to set apart, devote, consecrate; **1e2)** to regard or treat as sacred or hallow; **1e3)** to consecrate; **1f)** (Hithpael); **1f1)** to keep oneself apart or separate; **1f2)** ***TO* *CAUSE* *HIMSELF* *TO* *BE* *HALLOWED* (*OF* *GOD*)**; **1f3)** to be observed as holy; **1f4)** to consecrate oneself;

#158 - DEME TOTAL: #222 as [#40, #8, #100, #10] /

#178 - DEME TOTAL: #222 as [#40, #8, #100, #10, #20] = **chôq** (H2706): {**UMBRA: #108 % #41 = #26**} **1)** statute, ordinance, limit, something prescribed, due; **1a)** prescribed task; **1b)** prescribed portion;

1c) action prescribed (for oneself), resolve; **1d)** prescribed due; **1e)** prescribed limit, boundary; **1f)** enactment, decree, ordinance; **1f1)** specific decree; **1f2)** law in general; **1g)** enactments, statutes; **1g1)** conditions; **1g2)** enactments; **1g3)** decrees; **1g4)** ***CIVIL***
***ENACTMENTS* *PRESCRIBED* *BY* *GOD*;**

TIME is: 08:34:00.000 / DATE is: 2024/08/25

HEURISTIC

Time
 Date

70	14	80	#164		
52	53	32	#137	#301	#196
43	1	25	#69	#370	#121

FEME MALE

- #EIGHT: #53 as #53 - ETERNITY (YUNG)
- #ONE: #164 as #2 - FULL CIRCLE (CHOU)
- #TWO: #137 as #56 - CLOSED MOUTH (CHIN)
- #THREE: #69 as #69 - EXHAUSTION (CH'IUNG)
- #FOUR: #301 as #58 - GATHERING IN (HSI)
- #FIVE: #370 as #46 - ENLARGEMENT (K'UO)
- #SIX: #196 as #34 - KINSHIP (CH'IN)
- #SEVEN: #121 as #40 - LAW / MODEL (FA)

GRAPPLE (370, 370)@[70, 14, 80, 32, 25, 1, 43, 52, 53]
PROTOTYPE

<<http://www.grapple369.com/Savvy/?male:370&feme:370&ontic:676&deme:295&idea:370&date:2024.8.25&time:08.34&heuristic&run:Mystery&tetra:53>>

[#70 {@1: Sup: 70 - SEVERANCE: KE (#70); Ego: 70 - SEVERANCE: KE (#70)}
#14 {@2: Sup: 3 - MIRED: HSIEN (#73 - MALE DEME IS UNNAMED {%26}); Ego: 14 - PENETRATION: JUI (#84 - I AM NOT A MAN OF VIOLENCE {%2})}
#80 {@3: Sup: 2 - FULL CIRCLE: CHOU (#75); Ego: 80 - LABOURING: CH'IN (#164)}
#32 {@4: Sup: 34 - KINSHIP: CH'IN (#109); Ego: 32 - LEGION: CHUANG (#196 - I AM NOT ONE OF LOUD VOICE {%37})}
#25 {@5: Sup: 59 - MASSING: CHU (#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26}); Ego: 25 - CONTENTION: CHENG (#221)}
#1 {@6: Sup: 60 - ACCUMULATION: CHI (#228 - I HAVE NO UNJUST PREFERENCES {%40}); Ego: 1 - CENTRE: CHUNG (#222 - MALE DEME IS UNNAMED {%12})}
#43 {@7: Sup: 22 - RESISTANCE: KE (#250); Ego: 43 - ENCOUNTERS: YU (#265)}
#52 {@8: Sup: 74 - CLOSURE: CHIH (#324); Ego: 52 - MEASURE: TU (#317)}

#53] {@9: Sup: 46 - **ENLARGEMENT**: K'UO (#370); Ego: 53 - **ETERNITY**: YUNG (#370)}

TELOS TOTAL: #370

ONTIC TOTAL: #676

DEME TOTAL: #295

#194 - DEME TOTAL: #295 as [#5, #4, #70, #60, #5, #50] = dokéō (G1380): {**UMBRA: #899 % #41 = #38**} **1)** to be of opinion, think, suppose; **2)** to seem, to be accounted, reputed; **3)** it seems to me; **3a)** I think, judge: thus in question; **3b)** ***IT* *SEEMS* *GOOD* *TO*, *PLEASED* *ME*, *I* *DETERMINED***;

"IF ANY MAN ***THINK*-G1380** HIMSELF TO BE A PROPHET, OR SPIRITUAL, LET HIM ACKNOWLEDGE THAT THE THINGS THAT I WRITE UNTO YOU ARE THE COMMANDMENTS OF THE LORD." [1Corinthians 14:37]

AL-IRĀDAH AL-KAWNIYYAH AL-QADARIYYAH (THE UNIVERSAL DETERMINED WILL OF ALLAH)

What is meant by this is the Will of Allah that is all-encompassing over all the events and occurrences that take place. This relates to everything that Allah Wills, His Actions and what He brings into existence. This includes what He loves and what He is not pleased with (such as disbelief or disobedience). And whatever He Wills is according to His perfect Wisdom, His complete Knowledge of the consequences, and His absolute Awareness and Ability over all things.

So, the Iradah Kawniyyah can include that which Allah loves and is pleased with or that which He does not love and is not pleased with—however, it is bound to occur as He has written and decreed, such as the birth of one person and the death of another, the sickness of one and the health of another, the īmān of one and the kufr of another, and so on. And it may be the case that the intent behind the Iradah Kawniyyah of Allah is other than what is apparent, such as the creation of Iblees (and other evils), so that people may avoid these evils, and do deeds beloved to Allah, such as worship, dhikr, striving against falsehood and seeking forgiveness.

Imām Ibn Bāz explained that The Universal Determined Will is that which is already known by Allah (and recorded in the Preserved Tablet)—and the intent is that which has been decreed already, that it will indeed occur. This is like the saying of Allah:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“VERILY, HIS COMMAND, WHEN HE INTENDS A THING, IS ONLY THAT HE SAYS TO IT, ‘BE!, AND IT IS.” [Yāsīn 36:82] This Decree is determined and will occur. Allah (the Most High) stated:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ

“AND WHOMSOEVER ALLAH WILLS TO GUIDE, HE OPENS HIS BREAST TO ISLAM, AND WHOMSOEVER HE WILLS TO SEND ASTRAY, HE MAKES HIS BREAST CLOSED AND CONSTRICTED AS IF HE IS CLIMBING UP TO THE SKY (UNABLE TO BREATH).” [Al-An‘ām 6:125]

This is the Will of Allah that is in accordance with what He loves and is pleased with and is therefore connected to what He has commanded the people with and enjoined upon them. <<https://abukhadeejah.com/iradah-kawniyyah-universal-will-of-allah-and-iradah-shariyyah-the-legislative-will>>

#1828 - FEME TOTAL: #370 as [#600, #100, #8, #40, #1, #300, #10, #200, #9, #5, #50, #300, #5, #200] = chrēmātizō (G5537): {UMBRA: #1866 % #41 = #21} 1) to transact business, esp. to manage public affairs; **1a)** to advise or consult with one about public affairs; **1b)** to make answer to those who ask for advice, present enquiries or requests, etc.; **1b1)** of judges, magistrates, rulers, kings; **1c)** to give a response to those consulting an oracle, to give a divine command or admonition, to teach from heaven; **1c1) *TO* *BE* *DIVINELY* *COMMANDED*, *ADMONISHED*, *INSTRUCTED*;** **1c2) *TO* *BE* *THE* *MOUTHPIECE* *OF* *DIVINE* *REVELATIONS*, *TO* *PROMULGATE* *THE* *COMMANDS* *OF* *GOD*;** **1d)** to assume or take to one's self a name from one's public business; **1d1)** to receive a name or title, be called;

"WHAT ADVANTAGE THEN HATH THE JEW? OR WHAT PROFIT IS THERE OF CIRCUMCISION? MUCH EVERY WAY: CHIEFLY, BECAUSE THAT UNTO THEM WERE *COMMITTED*-G4100 THE ORACLES OF GOD.

#1425 - MALE TOTAL: #370 as [#80, #10, #200, #300, #5, #400, #70, #50, #300, #10] = pisteúō (G4100): {UMBRA: #1795 % #41 = #32} 1) *TO* *THINK* *TO* *BE* *TRUE*, to be persuaded of, to credit, place confidence in; **1a)** of the thing believed; **1a1)** to credit, have confidence; **1b)** in a moral or religious reference; **1b1)** used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul; **1b2)** to trust in Jesus or

God as able to aid either in obtaining or in doing something: saving faith; **1b3**) mere acknowledgment of some fact or event: intellectual faith; **1c**) to entrust a thing to one, i.e. his fidelity; **1c1**) to be intrusted with a thing;

#1115 as [**#5, #3, #100, #1, #700, #1, #300, #5**] = **gráphō** (**G1125**): **{UMBRA: #1404 % #41 = #10} 1**) to write, with reference to the form of the letters; **1a**) to delineate (or form) letters on a tablet, parchment, paper, or other material; **2**) to write, with reference to the contents of the writing; **2a**) to express in written characters; **2b**) to commit to writing (things not to be forgotten), write down, record; **2c**) ***USED* *OF* *THOSE* *THINGS* *WHICH* *STAND* *WRITTEN* *IN* *THE* *SACRED* *BOOKS* (*OF* *THE* *OT*)**; **2d**) to write to one, i.e. by writing (in a written epistle) to give information, directions; **3**) to fill with writing; **4**) to draw up in writing, compose;

FOR WHAT IF SOME DID NOT BELIEVE? SHALL THEIR UNBELIEF MAKE THE FAITH OF GOD WITHOUT EFFECT? GOD FORBID: YEA, LET GOD BE TRUE, BUT EVERY MAN A LIAR; AS IT IS ***WRITTEN*-G1125**, THAT THOU MIGHTEST BE JUSTIFIED IN THY SAYINGS, AND MIGHTEST OVERCOME WHEN THOU ART JUDGED." [**Romans 3:1-4**]

<<http://www.grapple369.com/Savvy/?male:227,389,504&feme:227,389,504&&run:Mystery&tetra:53>>

#53 - 𐤃𐤍𐤅 = #227 / #389 / #504

COGITO: [**#20, #50, #64, #53, #40**] as **#53 - ETERNITY (YUNG)**
RANGE: **13 to noon 17 AUGUST**

#438 - NOUMENON RESONANCE FOR 17 AUGUST 2024 as [**#2, #50, #80, #300, #6**] / [**#6, #2, #50, #80, #300**] /
#436 - DEME TOTAL: #155 as [**#50, #80, #300, #6**] /
#466 - FEME TOTAL: #223 as [**#30, #50, #80, #300, #6**] /
#470 - FEME TOTAL: #227 as [**#50, #80, #300, #40**] / [**#20, #50, #80, #300, #20**] /
#836 - DEME TOTAL: #155 as [**#50, #80, #300, #6, #400**] /
#500 as [**#30, #50, #80, #300, #40**] = **nephesh (H5315)**:
{UMBRA: #430 % #41 = #20} 1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion; **1a**) that which breathes, the breathing substance or being, soul, the inner being of man; **1b**) living being; **1c**) living being (with life in the blood); **1d**) ***THE* *MAN* *HIMSELF*, *SELF***, person or individual; **1e**) seat of the appetites; **1f**) seat of emotions and passions; **1g**) activity of mind; **1g1**)

dubious; **1h)** activity of the will; **1h1)** dubious; **1i)** activity of the character; **1i1)** dubious;

#972 - MALE TOTAL: #389 as [#6, #50, #4, #2, #400, #10, #500] = n°dâbâh (H5071): {UMBRA: #61 % #41 = #20} **1)** voluntariness, free-will offering; **1a)** *VOLUNTARINESS*; **1b)** freewill, voluntary, offering;

APPRAISAL #3: Eternal is his Way. (永其道)

A blameless state is achieved. (未得無咎)

FATHOMING #3: Eternal is his Way, (永其道)

MEANS: Truly, this can be preserved. (誠可保也)

#657 - FEME TOTAL: #90 as [#6, #5, #1, #30, #5, #10, #600] = 'ëîôhîym (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;

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

#90 = [#37, #53]

yǒng (永): **1.** perpetually; eternally; forever, **2.** long; distant, **3.** throughout; completely, **4.** to extend; to lengthen, **5.** to sing; to chant, **6.** far-reaching; remote

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

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

#1025 = #249 - SATOR + #169 - AREPO + #205 - TENET + #241 - OPERA + #161 - ROTAS (LUO SHU SQUARE IDOLATRY / NON-DIFFERENTIATED FASCISM) / [#2, #3, #6, #8, #12, #14, #15, #20, #23, #25, #26, #27, #28, #31, #35, #37, #38, #39, #50, #51, #53, #54, #64, #67, #70, #73, #74, #80]

dào (道): **1.** way; road; path, **2.** principle; a moral; morality, **3.** Tao; the Way, **4.** measure word for long things, **5.** to say; to speak; to talk, **6.** to think, **7.** times, **8.** circuit; a province, **9.** a course; a channel, **10.** a method; a way of doing something, **11.** measure word for doors and

walls, **12.** measure word for courses of a meal, **13.** a centimetre, **14.** a doctrine, **15.** Taoism; Daoism, **16.** a skill, **17.** a sect, **18.** a line

#1115 = [#37, #53, #2, #3, #6, #8, #12, #14, #15, #20, #23, #25, #26, #27, #28, #31, #35, #37, #38, #39, #50, #51, #53, #54, #64, #67, #70, #73, #74, #80]

"HOWBEIT THEN, WHEN YE KNEW NOT GOD, YE DID SERVICE UNTO THEM WHICH BY ***NATURE*-G5449** ARE NO GODS. BUT NOW, AFTER THAT YE HAVE KNOWN GOD, OR RATHER ARE KNOWN OF GOD, HOW TURN YE AGAIN TO THE WEAK AND BEGGARLY ELEMENTS, WHEREUNTO YE DESIRE AGAIN TO BE IN BONDAGE?"

#1115 as [#500, #400, #200, #5, #10] = phýsis (G5449):
{UMBRA: #1310 % #41 = #39} 1) nature; **1a) *THE* *NATURE* *OF* *THINGS*, *THE* *FORCE*, *LAWS*, *ORDER* *OF* *NATURE*;** **1a1)** as opposed to what is monstrous, abnormal, perverse; **1a2) *AS* *OPPOSED* *WHAT* *HAS* *BEEN* *PRODUCED* *BY* *THE* *ART* *OF* *MAN*:** the natural branches, i.e. branches by the operation of nature; **1b)** birth, physical origin; **1c)** a mode of feeling and acting which by long habit has become nature; **1d)** the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics: the natural strength, ferocity, and intractability of beasts;

YE OBSERVE DAYS, AND MONTHS, AND TIMES, AND YEARS. I AM AFRAID OF YOU, LEST I HAVE BESTOWED UPON YOU LABOUR IN VAIN."
[Galatians 4:8-11]

"AND ACCOUNT THAT THE LONGSUFFERING OF OUR LORD IS SALVATION; EVEN AS OUR BELOVED BROTHER PAUL ALSO ACCORDING TO THE WISDOM GIVEN UNTO HIM HATH ***WRITTEN*-G1125** UNTO YOU; AS ALSO IN ALL HIS EPISTLES, SPEAKING IN THEM OF THESE THINGS; IN WHICH ARE SOME THINGS HARD TO BE UNDERSTOOD, WHICH THEY THAT ARE UNLEARNED AND UNSTABLE WREST, AS THEY DO ALSO THE OTHER SCRIPTURES, UNTO THEIR OWN DESTRUCTION.

#931 - ONTIC TOTAL: #676 as [#200, #300, #8, #100, #10, #3, #40, #70, #200] = stērigmós (G4740): {UMBRA: #931 % #41 = #29} 1) firm condition, ***STEADFASTNESS*: *OF* *MIND*;**

YE THEREFORE, BELOVED, SEEING YE KNOW THESE THINGS BEFORE, BEWARE LEST YE ALSO, BEING LED AWAY WITH THE ERROR OF THE WICKED, FALL FROM YOUR OWN STEDFASTNESS-**G4740**." [2Peter 3:15-17]

#745 - DEME TOTAL: #232 as [#6, #1, #300, #8, #10, #400, #20] = **shâchath** (H7843): {**UMBRA: #708 % #41 = #11**} **1**) to destroy, corrupt, go to ruin, decay; **1a**) (Niphal) to be marred, be spoiled, be corrupted, be corrupt, ***BE* *INJURED***, be ruined, be rotted; **1b**) (Piel); **1b1**) to spoil, ruin; **1b2**) to pervert, corrupt, deal corruptly (morally); **1c**) (Hiphil); **1c1**) to spoil, ruin, destroy; **1c2**) to pervert, corrupt (morally); **1c3**) destroyer (participle); **1d**) (Hophal) spoiled, ruined (participle);

"I SPIT OUT LIKE A SEWER HOLE
YET STILL RECEIVE YOUR KISS
HOW CAN I MEASURE UP TO ANYONE NOW
AFTER SUCH A LOVE AS THIS?"

YOUTUBE: "WHO ARE YOU? (THE WHO)"

<<https://www.youtube.com/watch?v=oyR3TzIgi-U>>

#208 - ONTIC TOTAL: #45 as [#7, #200, #1] = **zârâ'** (H2214): {**UMBRA: #208 % #41 = #3**} **1**) ***NAUSEA***, loathing, loathsome thing;

#456 - MALE TOTAL: #145 as [#6, #50, #300, #100] = **nâshaq** (H5401): {**UMBRA: #450 % #41 = #40**} **1**) to put together, kiss; **1a**) (Qal) ***TO* *KISS***; **1b**) (Piel) to kiss; **1c**) (Hiphil) to touch gently; **2**) to handle, be equipped with; **2a**) (Qal) to be equipped;

#90 - FEME TOTAL: #90 as [#30, #40, #4, #10, #6] = **mad** (H4055): {**UMBRA: #44 % #41 = #3**} **1**) ***MEASURE***, cloth garment; **1a**) measure; **1b**) cloth, carpet; **1c**) garment (outer);

"THIS IS THY LOT, THE PORTION OF THY ***MEASURES*-H4055** FROM ME, SAITH THE LORD; BECAUSE THOU HAST FORGOTTEN ME, AND TRUSTED IN FALSEHOOD." [Jeremiah 13:25]

#414 - FEME TOTAL: #90 as [#6, #1, #5, #2, #400] = **'âhab** (H157): {**UMBRA: #8 % #41 = #8**} **1**) ***TO* *LOVE***; **1a**) (Qal); **1a1**) human love for another, includes family, and sexual; **1a2**) human appetite for objects such as food, drink, sleep, wisdom; **1a3**) human love for or to God; **1a4**) act of being a friend; **i**) lover (participle); **ii**) friend (participle); **1a5**) God's love toward man; **i**) to individual men; **ii**) to people Israel; **iii**) to righteousness; **1a6**) (Niphal); **i**) lovely (participle); **ii**) loveable (participle); **1a7**) (Piel); **i**) friends; **ii**) lovers (fig. of adulterers); **1a8**) to like;

#362 - DEME TOTAL: #195 as [#5, #1, #300, #20, #6, #30] = 'eshkôwl (H811): {UMBRA: #357 % #41 = #29} 1) cluster; 1a) of grapes; 1b) of flowers (metaphor of *LOVER*);

#356 - DEME TOTAL: #232 as [#6, #50, #20, #80, #200] = kâphar (H3722): {UMBRA: #300 % #41 = #13} 1) to cover, purge, make an atonement, make reconciliation, cover over with pitch; 1a) (Qal) *TO* *COAT* *OR* *COVER* *WITH* *PITCH*; 1b) (Piel); 1b1) to cover over, pacify, propitiate; 1b2) to cover over, atone for sin, make atonement for; 1b3) to cover over, atone for sin and persons by legal rites; 1c) (Pual); 1c1) to be covered over; 1c2) to make atonement for; 1d) (Hithpael) to be covered;

#810 - ONTIC TOTAL: #472 as [#5, #60, #5, #300, #100, #1, #80, #8, #200, #1, #50] = ektrépō (G1624): {UMBRA: #1310 % #41 = #39} 1) to turn or twist out; 1a) in a medical sense used of dislocated limbs; 2) to turn off or aside; 3) to be turned aside; 4) to turn aside; 5) to turn away from, to shun a thing, *TO* *AVOID* *MEETING* *OR* *ASSOCIATING* *WITH* *ONE*;

The model as METALOGIC RATIONALE (ie. *metallogic is the metatheory of logic which studies the PROPERTIES OF LOGICAL SYSTEMS and the BASIC OBJECTS OF METALOGICAL STUDY ARE FORMAL LANGUAGES SUCH AS HEBREW / GREEK OR ENGLISH DIALECTIC, FORMAL SYSTEMS: CHINESE T'AI HSÜAN CHING, AND THEIR COMMON WORLDVIEW INTERPRETATIONS. LOGIC concerns the truths that may be derived using a logical system; METALOGIC concerns the truths that may be derived about the languages and systems that are used to express truths*) maintains a consistency with the work of CHRIS COWAN (since deceased) co-author with psychologist DON BECK of "SPIRAL DYNAMICS -- MASTERING VALUES, LEADERSHIP AND CHANGE" which was noted on 7 JUNE 2003 as appearing upon the Spiral Dynamics WWW-page: "THOSE WHO HAVE NOT RECENTLY VISITED DOLF BOEK'S WORK WILL FIND MUCH NEW AT (WWW-link omitted). GIVEN THE SITUATION IN ISRAEL / PALESTINE AND ALL OF THE RELIGIOUS UNDERCURRENTS IN TODAY'S WORLD, DOLF'S PERSPECTIVE OFFERS YET ANOTHER WAY TO VIEW THE FORCES INFLUENCING HUMAN NATURE."

As a validating CASE STUDY to the COEFFICIENT HYPOTHESIS, we provided a SYSTEMS ANALYSIS METHODOLOGY being a means for appraisal of **MUNDANE #65 / #175 CAUSE OF ACTION** against an earlier RUSHING UPON / ASSAULT ACTION OF 23 NOVEMBER 2017 RESULTING IN BODILY HARM AS BROKEN BONES by today @ 1022 HOURS ON 12 AUGUST 2024 making an assay observation with the TEMPORAL HEURISTIC to an equivalent scenario as CCTV EVENT where

"OTHER PARTY B" is placed within a reciprocal situation and prevaricated (ie. ***their self interest has a priority against a spontaneous need of others***) when reasonably asked to remove their vehicle because the resident needed to get to work.

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>>

SEE ALSO: "CHINA MAKES ITS BID FOR GLOBAL AI GOVERNANCE"

<<http://www.grapple369.com/Groundwork/Appendix%20328%20-%20China%20Makes%20Its%20Bid%20For%20Global%20AI%20Governance.pdf>>

A revision of this document may be obtained from the following URL:

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

Revision Date: 26 August 2024