

## -- PUTTING THE GENII BACK INTO THE BOTTLE (TERMINUS)

(c) 2025 Dolf Leendert Boek, Published: 16 January 2025

**COPILOT / DALL-E 3 @ 0847 HOURS ON 16 JANUARY 2025:**  
**"DRAW ME SOME PICTURES OF AN ARABIAN GENII BEING PUT**  
**BACK IN A BOTTLE"**

### **genii (noun) plural of genius**

- (Roman mythology) Guardian spirits.
- Any similar beings of other mythologies.
- (rare, humorous) People possessing extraordinary intelligence or skill.

From Latin genius ("inborn nature; a tutelary deity of a person or place; wit, brilliance"), from gignō ("to beget, produce")

**#456 - ONTIC TOTAL: #158** as [#2, #8, #40, #400, #6] /  
**#462 - MALE TOTAL: #194** as [#6, #2, #8, #40, #400, #6] =  
**chêmâh (H2534): {UMBRA: #53 % #41 = #12} 1)** heat, rage, hot  
displeasure, indignation, anger, wrath, **\*POISON\***, **\*BOTTLES\***; **1a)**  
heat; **1a1)** fever; **1a2)** venom, poison (fig.); **1b)** burning anger, rage;

**CONTAINMENT OF ASYMMETRICAL #206 = #164 - PRINCIPLE OF**  
**MATERIALITY MALE: #194 / FEME: #164 = [#77, #59, #5, #23] +**  
**#42 = [#11, #19, #12] as GOVERNMENT "ADMINISTRATIVE"**  
**CONFRONTATION**



**#974 - FEME TOTAL: #164** as [#6, #5, #50, #3, #300, #10, #600]  
= **nâgas (H5065): {UMBRA: #353 % #41 = #25} 1)** to press, drive,  
oppress, exact, exert demanding pressure; **1a)** (Qal); **1a1)** to press,  
drive; **1a2)** to exact; **1a3)** driver, **\*TASKMASTER\***, ruler, oppressor,  
tyrant, lord, exactor of tribute (participle); **1b)** (Niphal) to be hard  
pressed;

<https://www.grapple369.com/Savvy/?  
run:Heuristic&date:2025.1.16&time:08.47&run:Mystery&tetra:71>

# #71 - 止 = #245 / #407 / #522

COGITO: [#80, #24, #34, #74, #64] as #71 - STOPPAGE (CHIH)  
RANGE: 02 to noon 06 NOVEMBER

**APPRAISAL #1:** Stopping at the stopping place, (止於止)

There is inner light and no blame. (內明無咎)

**FATHOMING #1:** Stopping at the right place (止于止)

**MEANS:** Wisdom enough for enlightenment. (智足明也)

TIME is: 08:45:00.000 / DATE is: 2025/01/16

HEURISTIC	79	61	36	#176		
<input checked="" type="radio"/> Time	64	71	74	#209	#385	#250
<input type="radio"/> Date	14	60	39	#113	#498	#177

- #EIGHT: #71 as #71 - STOPPAGE (CHIH)
- #ONE: #176 as #14 - PENETRATION (JUI)
- #TWO: #209 as #47 - PATTERN (WEN)
- #THREE: #113 as #32 - LEGION (CHUANG)
- #FOUR: #385 as #61 - EMBELLISHMENT (SHIH)
- #FIVE: #498 as #12 - YOUTHFULNESS (T'UNG)
- #SIX: #250 as #7 - ASCENT (SHANG)
- #SEVEN: #177 as #15 - REACH (TA)

**GRAPPLE (303, 498)@[79, 61, 36, 74, 39, 60, 14, 64, 71]**  
**PROTOTYPE**

<http://www.grapple369.com/Savvy/?  
male:303&feme:498&ontic:140&idea:498>

[#79 {@1: Sup: 79 - **DIFFICULTIES**: NAN (#79); Ego: 79 - **DIFFICULTIES**: NAN (#79)}  
#61 {@2: Sup: 59 - **MASSING**: CHU (#138); Ego: 61 - **EMBELLISHMENT**: SHIH (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16})}  
#36 {@3: Sup: 14 - **PENETRATION**: JUI (#152); Ego: 36 - **STRENGTH**: CH'IANG (#176)}  
#74 {@4: Sup: 7 - **ASCENT**: SHANG (#159); Ego: 74 - **CLOSURE**: CHIH (#250)}  
#39 {@5: Sup: 46 - **ENLARGEMENT**: K'UO (#205); Ego: 39 - **RESIDENCE**: CHU (#289)}

#60 {**@6:** Sup: 25 - **CONTENTION:** CHENG (#230); Ego: 60 - **ACCUMULATION:** CHI (#349)}  
 #14 {**@7:** Sup: 39 - **RESIDENCE:** CHU (#269); Ego: 14 - **PENETRATION:** JUI (#363)}  
 #64 {**@8:** Sup: 22 - **RESISTANCE:** KE (#291); Ego: 64 - **SINKING:** CH'EN (#427)}  
 #71] {**@9:** Sup: 12 - **YOUTHFULNESS:** T'UNG (#303); Ego: 71 - **STOPPAGE:** CHIH (#498)}

**TELOS TOTAL: #498**  
**ONTIC TOTAL: #140**

#498 as [#80, #30, #8, #100, #70, #10, #200] /  
 #693 = [#73, #74, #75, #76, #77, #78, #79, #80, #81] TOTAL FOR #231 - JUXTAPOSITION CONTROLLER ROMAN / TORAH PROTOTYPE #NINE as [#5, #80, #30, #8, #100, #70, #400] /  
 #1233 - **FEME TOTAL: #261** as [#80, #30, #8, #100, #800, #200, #5, #10] /  
 #1450 - **FEME TOTAL: #316** as [#80, #30, #8, #100, #800, #9, #5, #10, #200, #8, #200] = plēróō (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;

#1850 - **MALE TOTAL: #303** as [#700, #400, #600, #10, #20, #70, #50] = psychikós (G5591): {**UMBRA: #2000 % #41 = #32**} **1)** of or belonging to breath; **1a)** **\*HAVING\* \*THE\* \*NATURE\* \*AND\* \*CHARACTERISTICS\* \*OF\* \*THE\* \*BREATH\*;** **1a1)** the principal of animal life, which men have in common with the brutes; **1b)** governed by breath; **1b1)** the sensuous nature with its subjection to appetite and passion;

#963 - **MALE TOTAL: #303** as [#6, #5, #50, #300, #2, #200, #400] = 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;

**#1551 - FEME TOTAL: #498** as [#200, #400, #50, #5, #200, #300, #1, #30, #40, #5, #50, #70, #200] = **systéllō (G4958)**: **{UMBRA: #1965 % #41 = #38}** **1)** to place together; **1a)** to draw together, contact; **1a1)** to diminish; **1a2)** to shorten, abridge; **1a3)** the time has been drawn together into a brief compass, is shortened; **1b)** to roll together, wrap up, wrap around with bandages, etc., to enshroud;

## SECOND WORLD WAR (1 SEPTEMBER 1939 – 2 SEPTEMBER 1945)

**#693 = [#73, #74, #75, #76, #77, #78, #79, #80, #81] TOTAL FOR #231 - JUXTAPOSITION CONTROLLER ROMAN / TORAH PROTOTYPE #NINE as [#90, #2, #1, #600] / #1129 - FEME TOTAL: #157** as [#90, #2, #1, #6, #400, #10, #20, #600] = **tsâbâ' (H6635)**: **{UMBRA: #93 % #41 = #11}** **1)** **\*THAT\* \*WHICH\* \*GOES\* \*FORTH\*, \*ARMY\*, \*WAR\*, \*WARFARE\*, \*HOST\***; **1a)** army, host; **1a1)** host (of organised army); **1a2)** host (of angels); **1a3)** of sun, moon, and stars; **1a4)** of whole creation; **1b)** war, warfare, service, go out to war; **1c)** service;

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

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

### THE OCCULTATION / INSINUATION ACTION (blue circles) OF ENVELOPING ROMAN EMPEROR CLAUDIUS REIGN OF 14 YEARS FROM #41 TO #54

There is the later **ROMAN CASE LAW AS DECREE OF CAESAR CLAUDIUS 10 NOVEMBER 41 AD**: "... not be disrespectful of the customs used in the ritual of their GOD, but let [the Jews] USE THEIR CUSTOMS AS IN THE TIME OF THE **GOD AUGUSTUS** [#38 = 2 x

**METONIC LUNAR CYCLE, #71 - DOMINION, #14 - DEATH OF AUGUSTUS ON 19 AUGUST --> #465]**, even as I myself, after hearing both sides, have confirmed."

AUGUSTUS also decreed that the governors of the senatorial provinces would receive the title proconsul, regardless of whether they had served as praetor or consul. These were chosen by lot, with the result ratified by the Senate. In the imperial provinces, the emperors appointed governors who held the title of legatus Augusti pro praetore, or pro-praetor, regardless of what position they had held previously <<https://en.wikipedia.org/wiki/Proconsul>>

[#41, {@1: Sup: 41 - **RESPONSE**: YING (#41); Ego: 41 - **RESPONSE**: YING (#41)}

#42, {@2: Sup: 2 - **FULL CIRCLE**: CHOU (#43); Ego: 42 - **GOING TO MEET**: YING (#83)}

#43, {@3: Sup: 45 - **GREATNESS**: TA (#88); Ego: 43 - **ENCOUNTERS**: YU (#126)}

#44, {@4: Sup: 8 - **OPPOSITION**: KAN (#96 - **MALE DEME IS UNNAMED** {%33}); Ego: 44 - **STOVE**: TSAO (#170)}

#45, {@5: Sup: 53 - **ETERNITY**: YUNG (#149); Ego: 45 - **GREATNESS**: TA (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34})}

#46, {@6: Sup: 18 - **WAITING**: HSI (#167); Ego: 46 - **ENLARGEMENT**: K'UO (#261)}

**#915 - MALE TOTAL: #167** as [#80, #30, #5, #800] = pléō (G4126): **{UMBRA: #915 % #41 = #13} 1**

**#304 - MALE TOTAL: #167** as [#40, #4, #200, #20, #40] = 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.);

**#585 - FEME TOTAL: #261** as [#20, #30, #1, #400, #4, #10, #70, #50] = Klaúdios (G2804): **{UMBRA: #735 % #41 = #38} 0**) \*CLAUDIUS\* = 'lame'; **1**) C. Caesar the name of the fourth Roman emperor, who came to power in 41 A.D. and was poisoned by his wife Agrippina, in 54 A.D.; **2**) C. Lysias a tribune of the Roman cohort who rescued Paul from the hands of the mob at Jerusalem;

**#1395 - FEME TOTAL: #261** as [#300, #80, #400, #10, #5, #600] = sâphân (H8193): **{UMBRA: #385 % #41 = #16} 1**) lip, language, speech, shore, \*BANK\*, brink, brim, side, edge, \*BORDER\*, binding;

**1a)** lip (as body part); **1b)** language; **1c)** edge, shore, bank (of cup, sea, river, etc);

#47, {@7: Sup: 65 - **INNER:** NEI (#232); Ego: 47 - **PATTERN:** WEN (#308)}

#1066 - **MALE TOTAL: #232** as [#30, #1, #60, #5, #400, #300, #70, #200] = laxeutós (G2991): {**UMBRA: #1066 % #41 = #41**} 1) **\*CUT\* \*OUT\* \*OF\* \*STONE\***;

#158 - **MALE TOTAL: #232** as [#40, #8, #100, #10] = 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

#470 - **FEME TOTAL: #308** as [#5, #30, #70, #40, #5, #50, #70, #200] = hairéomai (G138): {**UMBRA: #237 % #41 = #32**} 1) to take for oneself, to prefer, choose; 2) to choose by vote, **\*ELECT\* \*TO\* \*OFFICE\***;

A boundary stone of Claudius mentioning Sergius was discovered at Rome in 1887. It records the appointment (AD 47) of the Curators of the banks and the channel of the river Tiber, one of whom was Sergius.

<<http://www.grapple369.com/Savvy/?run:Daily&date:2025.7.12>>

#48, {@8: Sup: 32 - **LEGION:** CHUANG (#264); Ego: 48 - **RITUAL:** LI (#356)} <-- **SOLAR ECLIPSE: 12 JULY 2010 (AEST) INTELLECTUAL PROPERTY THEFT TO PROVIDE ROMAN CATHOLIC REFERENTIAL {#264, #273, #308, #415, #449} INTEGRITY**

#49, {@9: Sup: 81 - **FOSTERING:** YANG (#345); Ego: 49 - **FLIGHT:** T'AO (#405)}

**19 JULY 2021:** A Roman Empire boundary stone has been discovered in Rome, and while thousands of similar stones exist across the empire, this one is being viewed with extra attention. The “monumental pomerial stone [a pomerium was religious boundary placed around Roman-controlled cities]” was created during the rule of Roman Emperor Claudio (Claudius) in 49 AD. The hewn boundary stone defined one extreme of the pomerium of Rome, which was the sacred boundary of “Urbe” (another name for Rome during the Roman Empire.)

**#567 - MALE TOTAL: #345** as [#6, #5, #100, #40, #6, #400, #10] = qûwm (H6965): {**UMBRA: #146 % #41 = #23**} **1**) to rise, arise, stand, rise up, stand up; **1a**) (Qal); **1a1**) to arise; **1a2**) to arise (hostile sense); **1a3**) to arise, become powerful; **1a4**) to arise, come on the scene; **1a5**) to stand; **i**) to maintain oneself; **ii**) to be established, be confirmed; **iii**) to stand, endure; **iv**) to be fixed; **v**) to be valid; **vi**) to be proven; **vii**) to be fulfilled; **viii**) to persist; **ix**) to be set, be fixed; **1a6**) (Piel); **i**) to fulfil; **ii**) to confirm, ratify, establish, impose; **1a7**) (Poel) to raise up; **1a8**) (Hithpael) to raise oneself, rise up; **1a9**) (Hiphil); **i**) to cause to arise, raise; **ii**) to raise, set up, erect, build; **iii**) to raise up, bring on the scene; **iv**) to raise up, rouse, stir up, investigate; **v**) **\*TO\* \*RAISE\* \*UP\*, \*CONSTITUTE\***; **vi**) to cause to stand, set, station, establish; **vii**) to make binding; **viii**) to carry out, give effect to; **1a10**) (Hophal) to be raised up;

**#1134 - FEME TOTAL: #405** as [#5, #80, #1, #50, #1, #80, #1, #400, #200, #5, #300, #1, #10] = epanapaúomai (G1879): {**UMBRA: #739 % #41 = #1**} **1**) to cause to rest upon anything; **2**) to rest upon anything; **3**) to settle upon, **\*FIX\* \*ITS\* \*ABODE\* \*UPON\***;

**TERMINUS** (Roman mythology) the deity presiding over boundaries; A personification of the term terminus ("a boundary or border, a limit or point") relates to time as a natural restriction; (Medieval Latin) mode, wise, fashion, manner; Synonyms: ratiō, modus, fōrma; And also to transport terminals such as railway stations and bus stations serving as an end destination. From Proto-Italic \*termenos, from Proto-Indo-European \*térmn̥ ("boundary"). Cognate with Ancient Greek **#446** - τέρμα (térma, "a goal"), **#1295** - τέρμων (térmon, "a border").

The new boundary incorporated a larger area into the city, including the Aventine Hill and the Campus Martius, but Claudius' primary motivation is evident from the inscription, which states that he 'EXTENDED AND REDEFINED THE POMERIUM BECAUSE HE HAD INCREASED THE BOUNDARIES OF THE ROMAN PEOPLE', revealing that this act was less about the expansion of the city of Rome itself than it was a political statement celebrating Claudius' expansion of the wider Roman Empire, including his conquest of Britain in AD 43. <<https://www.ancient-origins.net/news-history-archaeology/boundary-stone-0015595>>

**#50**, {@**10**: Sup: 50 - **VASTNESS / WASTING**: T'ANG (**#395**); Ego: 50 - **VASTNESS / WASTING**: T'ANG (**#455**)}

**#51**, {@**11**: Sup: 20 - **ADVANCE**: CHIN (**#415**); Ego: 51 - **CONSTANCY**: CH'ANG (**#506**)}

**#52**, {@**12**: Sup: 72 - **HARDNESS**: CHIEN (**#487**); Ego: 52 - **MEASURE**: TU (**#558**)}

#53, {@13: Sup: 44 - **STOVE**: TSAO (#531); Ego: 53 - **ETERNITY**: YUNG (#611)}

#54] {@14: Sup: 17 - **HOLDING BACK**: JUAN (#548); Ego: 54 - **UNITY**: K'UN (#665)}

#15 - 冥達 = #189 / #351 / #466

COGITO: [#81 - **TERMINUS OF ROMAN STATE / EMPIRE**, #5, #8, #4, #12] as #15 - **REACH** (TA)

RANGE: 23 to noon 27 FEBRUARY

**APPRAISAL #1**: Though hidden, the center, on its own (中冥獨達)  
Comprehends, pushing through, undeterred. (迥迥不屈)

**FATHOMING #1**: That the hidden center alone reaches (中冥獨達)

**MEANS**: Inner clarity is boundless. (內曉無方也)

#1038 = [#5, #9, #13, #15, #16, #18, #19, #20, #25, #28, #29, #32, #37, #38, #45, #50, #52, #53, #55, #58, #60, #62, #67, #73, #79, #80]

míng (冥): 1. dark, 2. profound; deep, 3. obscure, 4. the unseen world, 5. Hades.

#328 = [#9, #15, #20, #24, #52, #67, #68, #73]

dú (獨): 1. alone; independent; single; sole, 2. to be independent, 3. an elderly person without children, 4. only, 5. uniquely, 6. intolerant, 7. lonely, 8. yet; still, 9. especially, 10. particle suggesting disbelief, 11. doucs; douc langurs

#84 = [#15, #69]

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

#931 = [#8, #9, #13, #15, #17, #22, #23, #29, #30, #31, #32, #35, #37, #46, #50, #51, #53, #63, #65, #72, #74, #76, #80]

nèi (內): 1. inside; interior, 2. private, 3. family; domestic, 4. inside; interior, 5. wife; consort, 6. an imperial palace, 7. an internal organ;



heart, **8.** female, **9.** to approach, **10.** indoors, **11.** inner heart, **12.** a room, **13.** Nei, **14.** to receive

**#15 = [#15]**

**xiǎo (曉):** **1.** xiao, **2.** dawn, **3.** to know, **4.** **\*TO\* \*TELL\***, **5.** in the early morning

"AND JESUS ANSWERED AND SAID UNTO THEM, I WILL ALSO ASK OF YOU ONE QUESTION, AND ANSWER ME, AND I WILL TELL YOU BY WHAT AUTHORITY I DO THESE THINGS. THE BAPTISM OF JOHN, WAS IT FROM HEAVEN, OR OF MEN? ANSWER ME. AND THEY REASONED WITH THEMSELVES, SAYING, IF WE SHALL SAY, FROM HEAVEN; HE WILL SAY, WHY THEN DID YE NOT **\*BELIEVE\*-G4100** HIM?"

**#2396 = #1038 + #328 + #84 + #931 + #15** as [#80, #10, #200, #300, #5, #400, #200, #1, #50, #300, #800, #50] = **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;

**#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 | #38 + #71 + #14 = #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)

BUT IF WE SHALL SAY, OF MEN; THEY FEARED THE PEOPLE: FOR ALL MEN COUNTED JOHN, THAT HE WAS A PROPHET INDEED. AND THEY ANSWERED AND SAID UNTO JESUS, WE CANNOT TELL. AND JESUS ANSWERING SAITH UNTO THEM, NEITHER DO I **#351** - légō (G3004): **\*TELL\*** YOU BY WHAT AUTHORITY I DO THESE THINGS." [Mark 11:29-33]

**X:TWITTER (@MailOnline) @ 0027 HOURS ON 18 JANUARY 2025:** "WORLD EXCLUSIVE: Secret diary of Hitler's English girlfriend. Revealed after 80 years, bombshell revelations about Fuhrer's private life from Unity Mitford, aristocratic beauty who scandalised British society: **#54 - UNITY** (昆) **MITFORD**, aristocratic beauty who scandalised British society"



WORLD EXCLUSIVE: Secret diary of Hitler's English girlfriend. Revealed after 80 years, bombshell revelations about Fuhrer's private life from Unity Mitford, aristocratic beauty who scandalised British society [trib.al/QYz5CQg](https://www.dailymail.com/news/uk-politics/article-12345678)



00:27 · 18/1/2025 · 103K Views

<<https://x.com/MailOnline/status/1880245533974929552>>

**SUNDAY, 4 AUGUST 1935:** Muv [**Lady Redesdale**] cross about anti-Jew stamps on letters. Tears them up. Farve [**Lord Redesdale**] rows me about it in bathroom. Cry.

**FRIDAY, 16 AUGUST 1935:** [Munich] Micky comes to Osteria. Ella [waitress] tells me the **\*FUHRER\* \*IS\* \*COMING\***. I can't eat for excitement. The Fuhrer comes about 2.35. Shakes hands with me. Sends Bruckner at once to ask me. I go & sit with him in garden. 7 other men with him. He goes about 4.

*[Unity's friend Michael 'Micky' Burn, a journalist on the Gloucester Citizen, is researching an article on German prisons. He writes to his parents on this day: 'People think quite seriously that she is going to marry Hitler.'*

*Later, he recalls: 'We [had] arranged to meet in the Osteria. There she was, sitting at a table facing the door. I began chatting about London gossip when I noticed she wasn't paying attention.'*

**#611 - MALE TOTAL: #168** as [#400, #10, #200, #1] / **#663 - MALE TOTAL: #168** as [#50, #6, #200, #1, #6, #400] = **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;

**#1321 - FEME TOTAL: #187** as [#6, #5, #100, #200, #10, #400, #600] = **qârâh** (H7136): {**UMBRA: #305 % #41 = #18**} **1**) to encounter, meet, befall, happen, **\*COME\* \*TO\* \*MEET\***; **1a**) (Qal); **1a1**) to encounter, meet; **1a2**) to befall; **1b**) (Niphal); **1b1**) to encounter, meet (without pre-arrangement); **1b2**) to chance to be present; **1b3**) to come to meet; **1c**) (Hiphil) to cause to meet, appoint; **2**) to build with beams; **2a**) (Piel) to lay the beams of, furnish with beams;

'I said, "Am I boring you?" She replied, "It would be better if you didn't say anything – the **\*FUHRER\* \*IS\* \*COMING\***." Sure enough, the procession (Hitler and his henchmen) came in. Bobo [**#54 - UNITY** (昆) **MITFORD**] began to **\*SHIVER\* \*ALL\* \*OVER\***.'" <<https://www.dailymail.co.uk/news/article-14296091/Fuhrer-secret-diary-Hitlers-English-girlfriend-Unity-Mitford.html>>

# #53 - 𠄎 永 = #227 / #389 / #504

COGITO: [#20, #50, #64, #53, #40] as #53 - ETERNITY (YUNG)  
RANGE: 13 to noon 17 AUGUST

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:53>>

[#20 { @1: Sup: 20 - ADVANCE: CHIN (#20); Ego: 20 - ADVANCE: CHIN (#20) }  
#50 { @2: Sup: 70 - SEVERANCE: KE (#90); Ego: 50 - VASTNESS / WASTING: T'ANG (#70) }  
#64 { @3: Sup: 53 - ETERNITY: YUNG (#143 - MALE DEME IS UNNAMED {%8}); Ego: 64 - SINKING: CH'EN (#134 - MALE DEME IS UNNAMED {%34}) }  
#53 { @4: Sup: 25 - CONTENTION: CHENG (#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26} / yârê' (H3372): \*TO\* \*FEAR\*, \*REVERENCE\*, \*HONOUR\*, \*RESPECT\*); Ego: 53 - ETERNITY: YUNG (#187 - qârâh (H7136): \*COME\* \*TO\* \*MEET\* ) }  
#40] { @5: Sup: 65 - INNER: NEI (#233 - STASIS ROMAN GOVERNANCE PROTOTYPE #FIVE); Ego: 40 - LAW / MODEL: FA (#227 - IPSO FACTO #174 - COEFFICIENT [c<sup>2</sup> = a<sup>2</sup> + b<sup>2</sup>] AND POSSIBLE EMPEROR CLAUDIUS REIGN #53 - BOUNDARY USING LUO SHU SQUARE) }

TELOS TOTAL: #227  
ONTIC TOTAL: #168  
DEME TOTAL: #277

DOLF @ 0049 / 1632 HOURS ON 18 JANUARY 2025: "Conjured reality of a persona ... as apart from being a table decoration was there anything substantial diarised?"

Hopefully someone might convey some important thoughts..."

REDUCTIO AD HITLERUM IDEA #291 - PRINCIPLE OF OBSTRUCTIVE CAUSE ON 16 AUGUST 1942 (English translation © 1953 by WEIDENFELD and NICOLSON): "Churchill and his friends decided on war against us some years before 1939. I had this information from \*LADY\* [#54 - UNITY (昆)] \*MITFORD\*"; she and her sisters were very much in the know, thanks to their relationship with influential people. One day she suddenly exclaimed that in the whole of London there were only three anti-aircraft guns! Her sister, who was present, stared at her stonily and then said slowly: "I do not know whether Mosley

is the right man, or even if he is in a position, to prevent a war between Britain and Germany...

{@5: Sup: 65 - **INNER**: NEI (#233 - **STASIS ROMAN GOVERNANCE PROTOTYPE #FIVE**); Ego: 40 - **LAW / MODEL**: FA (#227 - **IPSO FACTO #174 - COEFFICIENT [c<sup>2</sup> = a<sup>2</sup> + b<sup>2</sup>] AND POSSIBLE EMPEROR CLAUDIUS REIGN #53 - BOUNDARY USING LUO SHU SQUARE**}}}

**#114 - \*INTENTION\*; \*CONSIDERATION\***

**#105 - #40 - 法 - LAW / MODEL: FA (#40) / #65 - 内 - INNER: NEI (#105) meaning "WITHIN THE LAW"**

THIS TETRA **#65 - INNER (内) / #40 - LAW / MODEL (法)** JUXTAPOSED COGITO PAIRING SUGGESTS SYSTEMIC USAGE OF THE **#511 - MORPHOSIS** TO EFFECT A **#81 - GRAECO-ROMAN / #81 - DOMINION (23 FEBRUARY)** YIN / YANG FUSION DYNAMIC WHICH IS AN **#369 / #1025 = 5 x #205 ARTIFICE IMPOSITION UPON TIME v's TEMPORAL HEURISTIC**: "BUT IF YE HAD KNOWN WHAT THIS MEANETH, I **\*WILL\*-G2309** HAVE MERCY, AND NOT SACRIFICE, YE WOULD NOT HAVE CONDEMNED THE GUILTLESS.

**YOUTUBE: "HANS ZIMMER & ALAN WALKER – TIME (OFFICIAL REMIX)"**

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

**#356 - NOUMENON RESONANCE FOR 22 JANUARY 2025 / SATURDAY 12 JULY 2025** as [#8, #9, #5, #30, #8, #200, #1, #40, #5, #50] /

**#465** as [#9, #5, #30, #70, #50, #300, #1] = **thélō (G2309)**:

**{UMBRA: #844 % #41 = #24} 1) \*TO\* \*WILL\*, \*HAVE\* \*IN\***

**\*MIND\*, \*INTEND\*; 1a)** to be resolved or determined, to purpose;

**1b)** to desire, to wish; **1c)** to love; **1c1)** to like to do a thing, be fond of

doing; **1d)** to take delight in, have pleasure;

<<http://www.grapple369.com/Savvy/?run:Daily&date:2025.7.12>>

**#645 - MALE TOTAL: #224** as [#300, #40, #300, #5] = **shemesh**

**(H8121): {UMBRA: #640 % #41 = #25} 1) sun; 1a) sun; 1b)**

sunrise, **\*SUN\*-\*RISING\***, east, **\*SUN\*-\*SETTING\***, west (of

direction); **1c)** sun (as object of illicit worship); **1d)** openly, publicly (in

other phrases); **1e)** pinnacles, battlements, shields (as glittering or

shining);

#48 - **CLAUDIUS REIGN ACTION**, {@8: Sup: 32 - **LEGION**: CHUANG (#264); Ego: 48 - **RITUAL**: LI (#356)} <-- **SOLAR ECLIPSE: 12 JULY 2010 (AEST)** **INTELLECTUAL PROPERTY THEFT TO PROVIDE ROMAN CATHOLIC REFERENTIAL** {#264, #273, #308, #415, #449} **INTEGRITY**

FOR THE SON OF MAN IS LORD EVEN OF THE SABBATH DAY." [Matthew 12:7-8]

Rightly so you might conjecture that there is no relationship between **MALE: #224** = shemesh (**H8121**): **\*SUN\*-RISING\* / \*SUN\*-SETTING\*** and the #48 - **CLAUDIUS REIGN ACTION**, {@8: Sup: 32 - **LEGION**: CHUANG (#264); Ego: 48 - **RITUAL**: LI (#356)} excepting (informal research which needs peer review) as postulate (*an assumption used as a basis for mathematical reasoning*) we're dealing with NUMEN [#562 = jīng líng (精靈): **\*CLEVER\***; **\*SMART\***; **\*INTELLIGENT\***] REDACTION and therefore NOMENCLATURE principles and meta-descriptor bridging ought to occur.

**THUSLY: #224 + #40 = #264**

**#224 + #40** - 法 - **LAW / MODEL** --> #65 - 內 - **INNER** --> #329 - **NEW YEAR PAIRING / NOUS #48 - OCCULTATION BY NEW MOON 1 JANUARY 2025**

**#26 - 務 = #200 / #362 / #477**

**COGITO: [#23, #48, #36, #81, #54]** as #26 - **ENDEAVOUR (WU)**  
**RANGE: noon 13 to 17 APRIL**

**APPRAISAL #2:** Seeking for himself the new and fresh, (新鮮自求)

Its fragrance pure, refined, and rare— (珍潔精其芳)

Such is the conduct of the noble man. (君子攸行)

**FATHOMING #2:** For himself, seeking the new and fresh (新鮮自求)

**MEANS:** Light and glory suffuse the self. (光於已也)

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:精&run:Fayan&glyph:精>>

**#26 = [#26]**

**xīnxiān (新鮮):** 1. fresh, 2. unusual, 3. original; novel; **\*NEW\***

#1451 = [#2, #3, #5, #7, #11, #12, #19, #22, #24, #26, #27, #28, #33, #34, #37, #38, #43, #45, #49, #51, #55, #56, #60, #61, #63, #64, #65, #67, #70, #71, #73, #75, #77, #78]

zì (自): 1. naturally; of course; certainly, 2. from; since, 3. self; oneself; itself, 4. Kangxi radical 132, 5. Zi, 6. a nose, 7. the beginning; the start, 8. \*ORIGIN\*, 9. originally, 10. still; to remain, 11. in person; personally, 12. in addition; besides, 13. if; even if, 14. but, 15. because, 16. to employ; to use, 17. to be

#333 = [#12, #17, #26, #65, #66, #71, #76]

qiú (求): 1. to request, 2. to seek; to look for, 3. to implore, 4. \*TO\* \*ASPIRE\* \*TO\*, 5. to be avaricious; to be greedy; to covet, 6. to attract, 7. to bribe, 8. Qiu, 9. to demand, 10. to end

#1810 = #26 - xīnxiān (新鮮): \*NEW\* + #1451 - zì (自): \*ORIGIN\* + #333 - qiú (求): \*TO\* \*ASPIRE\* \*TO\* as [#300, #5, #9, #5, #100, #1, #80, #5, #400, #40, #5, #50, #800, #10] = therapeúō (G2323): {UMBRA: #1400 % #41 = #6} 1) to serve, do service; 2) \*TO\* \*HEAL\*, \*CURE\*, \*RESTORE\* \*TO\* \*HEALTH\*;

#26 = [#26]

jīng (精): 1. essence, 2. spirit; energy; soul, 3. semen; sperm, 4. fine; careful, 5. clever; smart, 6. marrow; pith, 7. the finest; \*QUINTESSENCE\*, 8. subtle, 9. \*DETAILED\*; \*PRECISE\*, 10. complete; perfect, 11. proficient; skilled, 12. very; extremely, 13. refined; concentrated, 14. a demon; a spectre

# #1 - 中 = #175 / #337 / #452

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

APPRAISAL #9: When souls are overturned, (顛靈氣)  
Ch'i and form revert. (形反)

FATHOMING #9: Overturned souls reverting (顛靈之反)  
MEANS: Time is not overcome. (時不克也)

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:靈>  
&run:Fayan&glyph:靈>

#457 = [#1, #28, #42, #51, #55, #59, #70, #72, #79]

**xíng** (形): **1.** appearance, **2.** adjective, **3.** shape; form, **4.** terrain, **5.** circumstances; situation, **6.** to form; to become, **7.** to appear; to manifest, **8.** to contrast; to compare, **9.** to describe, **10.** an entity, **11.** formal, **12.** punishment

**#284** = [**#1, #2, #6, #38, #39, #53, #71, #74**]

**fǎn** (反): **1.** reverse; opposite; wrong side out or up, **2.** instead; anti-, **3.** to rebel; to oppose, **4.** to go back; to return, **5.** to combat; to rebel, **6.** the fanqie phonetic system, **7.** on the contrary, **8.** a counter-revolutionary, **9.** to flip; to turn over, **10.** to take back; to give back, **11.** to reason by analogy, **12.** to introspect, **13.** to reverse a verdict

**#276** = [**#1, #7, #21, #35, #36, #42, #62, #72**]

**diān** (顛): **1.** top; apex, **2.** head, **3.** forehead, **4.** basis, **5.** Dian, **6.** to shake, **7.** to fall; to drop, **8.** to turn upside down, **9.** to be crazy, **10.** to make a disturbance; to shout and scream

**#536** = [**#1, #6, #12, #16, #28, #42, #59, #66, #73, #75, #77, #81**]

**líng** (靈): **1.** agile; nimble, **2.** spirit; soul; life principle, **3.** spiritual; sacred, **4.** a witch, **5.** spirits and devils; demons; gods; a deity, **6.** emotional spirit, **7.** a very capable person, **8.** a coffin containing a corpse, **9.** Ling, **10.** **\*TO\* \*BE\* \*REASONABLE\***, **11.** to bless and protect, **12.** wonderful; auspicious, **13.** as predicted, **14.** beautiful; good, **15.** quick witted; clever; alert; intelligent, **16.** having divine awareness, **17.** supernatural; unearthly

**#497** = [**#1, #8, #17, #18, #22, #27, #28, #35, #36, #44, #59, #61, #68, #73**]

**shí** (時): **1.** **\*TIME\***; a point or period of time, **2.** a season; a quarter of a year, **3.** one of the 12 two-hour periods of the day, **4.** at that time, **5.** fashionable, **6.** fate; destiny; luck, **7.** occasion; opportunity; chance, **8.** tense, **9.** particular; special, **10.** to plant; to cultivate, **11.** hour (measure word), **12.** an era; a dynasty, **13.** time [abstract], **14.** seasonal, **15.** frequently; often, **16.** occasionally; sometimes, **17.** on time, **18.** this; that, **19.** to wait upon, **20.** hour, **21.** appropriate; proper; timely, **22.** Shi, **23.** a present; currently

**#170** = [**#1, #2, #3, #11, #37, #51, #65**]



**bùkè** (不克): **1.** cannot; to not be able (to); to be unable to, **2.** to not prevail

**#667 = #497 - shí (時): \*TIME\* + #170 - bùkè (不克): \*TO\* \*NOT\* \*PREVAIL\*** as [#5, #80, #10, #20, #1, #30, #70, #400, #40, #1, #10] = epikaléomai (G1941): {**UMBRA: #272 % #41 = #26**} **1)** to put a name upon, to surname; **1a)** to permit one's self to be surnamed; **2)** to be named after someone; **3)** to call something to one; **3a)** to cry out upon or against one; **3b)** to charge something to one as a crime or reproach; **3c)** to summon one on any charge, prosecute one for a crime; **3d)** to blame one for, accuse one of; **4)** to invoke; **4a)** to call upon for one's self, in one's behalf; **4a1)** any one as a helper; **4a2)** as my witness; **4a3)** as my judge; **4a4)** to appeal unto; **4b)** **\*TO\* \*CALL\* \*UPON\* \*BY\* \*PRONOUNCING\* \*THE\* \*NAME\* \*OF\* \*JEHOVAH\***; **4b1)** an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name;

### VENUS v's YHWH

(**#72 - #6 - #12 - #28 = #26** as [#10, #5, #6, #5] = Y<sup>e</sup>hōvâh (H3068): Jehovah = 'the existing One'; the proper name of the one true God)



<<https://archive.org/details/pythagorashislif0000stan>>

**PYTHAGOREAN HEXAD: VENUS** because it procreates harmony. Six to twelve is a diapason concord. Six to nine is a hemiolius. Six to eight is epitrites, that is a diatessaron concord. Whence it is named Venus, who was the Mother of Harmony as Form of Form, Articulation of the Universe, Maker of the Soul / **Υγιειᾶ** - Health a triple triangle, which being alternately conjoined within itself constitutes a figure of five lines. They used it as a symbol to those of their own sect, and called it **#429 - ὑγιειᾶ** (**HEALTH**)

#562 = [#26, #1, #6 (\*), #12 (\*), #16, #28 (\*), #42, #59, #66, #73, #75, #77, #81]

...

#6 (\*), {@3: Sup: 33 - **CLOSENESS**: MI (#86 - **I AM NOT A ROBBER OF FOOD** {%10}); Ego: 6 - **CONTRARIETY**: LI (#33)}  
#12 (\*), {@4: Sup: 45 - **GREATNESS**: TA (#131); Ego: 12 - **YOUTHFULNESS**: T'UNG (#45 - **I AM NOT A DOER OF WRONG** {%1})}}

#16, {@5: Sup: 61 - **EMBELLISHMENT**: SHIH (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39}); Ego: 16 - **CONTACT**: CHIAO (#61 - **MALE DEME IS UNNAMED** {%22})}}

#28 (\*), {@6: Sup: 8 - **OPPOSITION**: KAN (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8} / **I AM NOT A ROBBER OF SACRED PROPERTY** {%8}); Ego: 28 - **CHANGE**: KENG (#89)}

...

#81] {@13: Sup: 76 - **AGGRAVATION**: CHU (#528); Ego: 81 - **FOSTERING**: YANG (#562)}

<<http://www.grapple369.com/Savvy/?male:528&feme:562&ontic:523&deme:261&idea:562>>

**TELOS TOTAL: #562**  
**ONTIC TOTAL: #523**  
**DEME TOTAL: #261**

"ASSEMBLE YOURSELVES, AND \***COME**\*-H935, ALL YE HEATHEN, AND GATHER YOURSELVES TOGETHER ROUND ABOUT: THITHER CAUSE THY MIGHTY ONES TO COME DOWN, O LORD.

#49 - **DEME TOTAL: #261** as [#40, #2, #6, #1] = bôw' (H935):  
{**UMBRA: #9 % #41 = #9**} **1**) to go in, enter, come, go, come in; **1a**) (Qal); **1a1**) to enter, come in; **1a2**) to come; **i**) to come with; **ii**) to come upon, fall or light upon, attack (enemy); **iii**) to come to pass; **1a3**) to attain to; **1a4**) to be enumerated; **1a5**) to go; **1b**) (Hiphil); **1b1**) to lead in; **1b2**) to carry in; **1b3**) to bring in, cause to come in, **\*GATHER\***, **\*CAUSE\* \*TO\* \*COME\***, bring near, bring against, bring upon; **1b4**) to bring to pass; **1c**) (Hophal); **1c1**) to be brought, brought in; **1c2**) to be introduced, be put;

**YOUTUBE: "HANS ZIMMER / LISA GERRARD:' NOW WE ARE FREE"**

<<https://www.youtube.com/watch?v=fd6z4ISCqgY>>

**#440 - ONTIC TOTAL: #523** as [#30, #10, #5, #6, #300, #80, #9] = Y<sup>e</sup>hôwshâphât (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;

LET THE HEATHEN BE WAKENED, AND COME UP TO THE VALLEY OF **\*JEHOSHAPHAT\*-H3092** FOR THERE WILL I SIT TO JUDGE ALL THE HEATHEN ROUND ABOUT." [Joel 3:11-12]

**#33 - FEME TOTAL: #33** as [#10, #8, #10, #5] /

**#45 - FEME TOTAL: #45** as [#6, #10, #8, #10, #5, #6] /

**#89 - FEME TOTAL: #89** as [#6, #5, #8, #10, #50, #10] /

**#429 - ὑγιαίνω (HEALTH)** as [#6, #8, #10, #400, #5] = châyâh

(H2421): {**UMBRA: #23 % #41 = #23**} **1**) to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, **\*BE\* \*RESTORED\* \*TO\* \*LIFE\* \*OR\* \*HEALTH\***; **1a**) (Qal); **1a1**) to live; **i**) to have life; **ii**) to continue in life, remain alive; **iii**) to sustain life, to live on or upon; **iv**) to live (prosperously); **1a2**) to revive, be quickened; **i**) from sickness; **ii**) from discouragement; **iii**) from faintness; **iv**) from death; **1a3**) (Piel); **i**) to preserve alive, let live; **ii**) to give life; **iii**) to quicken, revive, refresh; **1**) to restore to life; **2**) to cause to grow; **3**) to restore; **4**) to revive; **iv**) (Hiphil); **1**) to preserve alive, let live; **2**) to quicken, revive;

We note that such public agent provocateur conduct of RELIGIOUS VALUES / ANZAC JINGOISM (ie. **#224 + #40 - 法 - LAW / MODEL -->**

**#65 - 内 - INNER --> #329 - NEW YEAR / NOUS #48 -**

**OCCULTATION BY NEW MOON 1 JANUARY 2025**) is consistent with the anomalous RISING / GOING DOWN OF THE SUN biblical textual substitution for the PAINS OF HELL which occurs within our informal research SOURCE TEXT between [Psalm 113:3] and [Psalm 116:3], that some unknown person had feigned friendship and participation in my hospitality on 6 JUNE 2018 and whilst I was otherwise distracted, had unauthorised access to my computer and modified by copying and corrupting the XML file entry which was then uploaded online (ie. **when I**

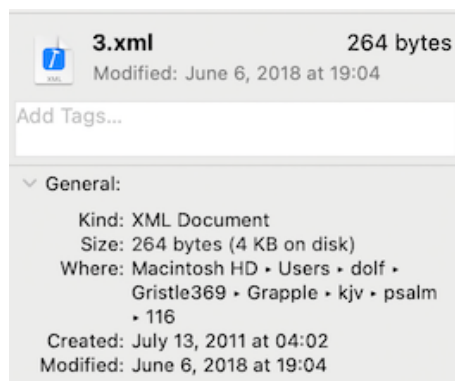
**transitioned from XML to JSON file formats, this error was vacuumed from its online source and only discovered on 5 NOVEMBER 2024)** as being a signal to others.

"FROM THE RISING-H4217 OF THE \*SUN\*-H8121 UNTO-H5704 THE GOING DOWN-H3996 OF THE SAME THE LORD'S-H3068 NAME-H8034 IS TO BE PRAISED-H1984." [Psalm 113:3]

"THE SORROWS-H2256 OF DEATH-H4194 COMPASSED-H661 ME, AND THE PAINS-H4712 OF \*HELL\*-H7585 GAT HOLD-H4672 UPON ME: I FOUND-H4672 TROUBLE-H6869 AND SORROW-H3015." [Psalm 116:3]

**EXAMPLE FILE Grapple 20190913 (source: 13 JULY 2011):**

```
<kjv book="Psalm" chapter="113" verse="3">
  <quote>From the risingH4217 of the sunH8121 unto the
goingH3996 down of the same the LORD'SH3068 nameH8034 is to be
praisedH1984.</quote>
</kjv>
```

A screenshot of a file browser window titled '116' showing a list of files. The window indicates '1 of 20 selected'. The list contains four files: 1.xml (216 bytes, XML Document, created July 13, 2011 at 04:02), 2.xml (238 bytes, XML Document, created July 13, 2011 at 04:02), 3.xml (264 bytes, XML Document, modified June 6, 2018 at 19:04), and 3--.xml (264 bytes, XML Document, created July 13, 2011 at 04:02). The file 3.xml is highlighted in blue.

Name	Date Modified	Size	Kind
1.xml	July 13, 2011 at 04:02	216 bytes	XML Document
2.xml	July 13, 2011 at 04:02	238 bytes	XML Document
3.xml	June 6, 2018 at 19:04	264 bytes	XML Document
3--.xml	July 13, 2011 at 04:02	264 bytes	XML Document

**EUREKA DETERMENT / RELUCTANCE: [#38 - FULLNESS (SHENG: #489) 8 JUNE 2017, #71 - STOPPAGE (CHIH: #522) - SAINT PATRICK'S DAY, #14 - PENETRATION (JUI: #465) - BOER WAR MEMORIAL DAY 28 MAY 2017 (absent); 10 JUNE 2017 / 2023]**



This was IPSO FACTO, then manifestly apparent as the imposing of a **SUBSTITUTED VIRTUE** [**\*METAMORPHOSES\*** (μεταμορφώσεις) / #1375 - **\*DEIFICATION\*** (ἀποθέωσις)] **UPON OUR WAR DEAD (14 AUGUST - JAPAN SURRENDER WWII v's 18 AUGUST - LONG TAN VIETNAM) BY PERVERSION OF STATE AUTHORITY AND SOVEREIGNTY** as photographic evidence on 19 / 20 AUGUST 2024

obtained after Vietnam Veterans commemorations on 18 AUGUST 2024 which was contemporaneous with the removal of the SALE CENOTAPH PLAQUE COMMEMORATIVE STONE which is in contradistinction to media reports of 14 AUGUST 2020 when FEDERAL VETERANS AFFAIRS MINISTER DARREN CHESTER alone laid a wreath on the Sale cenotaph PLAQUE (**RATHER THAN THE CENOTAPH PROPER WHICH HAD BEEN ROUTINELY SUBJECT TO IMPROPER #339 - SEATING UPON BY UNCOUTH PERSONS**) to mark 75 years since the end of World War 2.

**POSTER ARRIVED @ AEDT: 1138 HOURS ON 21 JANUARY 2025**



<<https://diana-hahlbohm.pixels.com/featured/2-not-alone-danny-hahlbohm.html>>

<<http://www.grapple369.com/Savvy/?lexicon:G5179&run:Heuristic&date:2025.1.21&time:11.38&run:Mystery&etra:2>>

**IMAGE (by artist Danny Hahlbohm):** FEAR NOT BECAUSE YOU'RE NOT ALONE MR. PRESIDENT / THE LORD, THY GOD, IS WITH YOU ALWAYS.

**#1050 - FEME TOTAL: #321** as [#300, #400, #80, #70, #200] = **týpos (G5179): {UMBRA: #1050 % #41 = #25} 1)** the mark of a stroke or blow, print; **2)** a figure formed by a blow or impression; **2a) \*OF\* \*A\* \*FIGURE\* \*OR\* \*IMAGE\*;** **2b)** of the image of the gods; **3)** form; **3a)** the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter; **4)** an example; **4a)** in the technical sense, the pattern in conformity to which a thing must be made; **4b)** in an ethical sense, a dissuasive example, a pattern of warning; **4b1)** of ruinous events which serve as admonitions or warnings to others; **4c)** an example to be imitated; **4c1)** of men worthy of imitation; **4d)** in a doctrinal sense;

**4d1)** of a type i.e. a person or thing prefiguring a future (Messianic) person or thing;

**THE KALGOORLIE MINER 18 JULY 1936:** "DEIFICATION OF HITLER -- CHURCH'S SENSATIONAL PROTEST (Berlin: 17 JULY 1936): The leaders of the German Evangelical Church have caused a sensation by sending a memorandum to the Government, protesting against the de-Christianising of the nation and the **\*DEIFICATION\* \*OF\* \*HITLER\***, appealing for the cessation of State interference in church affairs.

The memorandum says: — "**HONOUR IS BEING ACCORDED TO HITLER WHICH IS DUE ONLY TO GOD; HIS JUDGMENT IS USED AS THE BASIS OF ALL DECISIONS, POLITICAL, MORAL AND LEGAL, AND HE HIMSELF IS HALOED WITH THE RELIGIOUS AUTHORITY OF A NATIONAL PRIEST AND IS EVEN MADE THE INTERMEDIARY BETWEEN GOD AND THE NATION.**"

It concludes by asking for freedom for the nation "**SO THAT OUR PEOPLE MAY WALK IN GOD AND OUR GRAND-CHILDREN MAY NOT CURSE THEIR FOREFATHERS WHO BUILT A STATE ON EARTH BUT CLOSED TO THEM THE GATES OF GOD'S KINGDOM.**"

The church leaders' 4000-word memorandum also protests against the continued existence of concentration camps, the measures of the secret State police and the alleged falsification of votes at the last election, when, it says, "the needs of the nation were put above the demands of truth"; also against anti-Semitism. It is the most out spoken utterance yet delivered by the Church. A reply is demanded by 1 AUGUST" <<https://trove.nla.gov.au/newspaper/article/87392848>>

We would as an informal research opinion upon tenures as STENOGRAPHER, venture to classify as being a seminal and TEMPORAL DEMARCATION (ie. ***the action of fixing the boundary or limits of something***) made in conformity to contending values based interests championed by HENRY PICKER (member of the party in 1930) who took TABLE TALK notes from **IDEA #174 (COEFFICIENT:  $c^2 = a^2 + b^2$ ) - 21 MARCH 1942** until **#275 - 2 AUGUST 1942** as to suggest a subterfuge (ie. ***steganography is the practice of hiding a message within another message or object***).

**REDUCTIO AD HITLERUM [#33 - PENTECOST] -> #80 - LABOURING (CH'IN): 12 - 16 DECEMBER AS IDEA #75 - 13 DECEMBER 1941:** "The war will be over one day. I shall then consider that my life's final task [***qín*** (勤): ***\*DILIGENTLY\****; ***\*INDUSTRIOUSLY\****, ***\*DUTY\****; ***\*WORK\****] will be to ***\*SOLVE\* \*THE\* \*RELIGIOUS\****

**\*PROBLEM\***. Only then will the life of the German native be guaranteed once and for all.

I don't interfere in matters of belief. Therefore I can't allow churchmen to interfere with temporal affairs. The organised lie must be smashed. The State must remain the absolute master." [pages 143]

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

**REDUCTIO AD HITLERUM [#26 - EASTER] -> #12 - YOUTHFULNESS (T'UNG): 9 - 13 FEBRUARY AS IDEA #147 - 10 FEBRUARY 1942:** "He believed that anyone who runs over a **\*CHILD\*** [tóng (童): **\*CHILD\***] should be put in prison at once. He didn't skirt the edge of the road, as many people do, but instead he stuck rather to the top of the camber, always mindful of the **\*CHILD\*** [tóng (童): **\*CHILD\***] who might unexpectedly emerge." [page 309]

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

**REDUCTIO AD HITLERUM [#34 - PENTECOST] -> #53 - ETERNITY (YUNG): 13 - 17 AUGUST AS IDEA #290 / #291 - 16 AUGUST 1942:** "Stalin is an anarchist educated in an ecclesiastical college! Our newspapers ought to ask whether he and Churchill **\*SANG\* \*PSALMS\*** [yǒng (永): **\*TO\* \*SING\* ; \*TO\* \*CHANT\***] together in Moscow!" [page 636]

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

**REDUCTIO AD HITLERUM [#30 - ASCENSION] -> #57 - GUARDEDNESS (SHO): 31 AUGUST - 4 SEPTEMBER AS IDEA #306 - 31 AUGUST 1942:** "Churchill, the raddled old whore of journalism, picked up a few crumbs. Churchill is an **\*UNPRINCIPLED\*** [shǒu (守): **\*PERSONAL\* \*INTEGRITY\* ; \*MORAL\* \*CHARACTER\***] **\*SWINE\***. A perusal of his memoirs proves it; in them he strips himself naked before the public. God help a nation that accepts the leadership of a Thing like that!" [page 678]

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

If **PENTECOST** occurred on **#37 - 4 JUNE 1933** then by the elapse of **#1827 - EUCHARIST / ECCLESIASTICAL CALENDAR** days would have a calibration reprise upon **#37 - 5 JUNE 1938** and hence PICKER'S need to emphasise **HITLER'S WARTIME (1939 - 1944) CHRISTMAS AMONGST THE SOLDIERS** as **ACHILLES #33 = [#1, #5, #13, #14 - CHRISTMAS TRUCE 1914] HEEL**. We also note that in the **PROTOTYPE**



**#TWO #1025 - LUO SHU SQAURE compatible SCHEMA (shown below as top / right within the 5x5 matrix) that the TETRA #36 - STRENGTH (CH'IANG) with a DATE RANGE: noon 28 MAY to 01 JUNE** can similarly conflict the ROMAN CATHOLIC PENTECOST CALENDAR with a DUTY towards the STATE by a fidelity shown towards AUSTRALIA's BOER WAR MEMORIAL DAY on a SUNDAY proximity to 31 MAY of AMERICA's MEMORIAL DAY on a MONDAY proximity to 30 MAY.

We've considered that the **IDEA #275 - 1 AUGUST 1942** anomaly historically observed within the edited TABLE TALK manuscript might be a delimiter for future RETRO ACTION. Since the MORPHOSIS which is the CENTURY basis of the PROBLEM (ie. **an avoidance of HISTORY repeating where protagonists are deploying the same METHOD**) and we are now able to represent (ie. **subject to informal research and peer review**) such by the granularity of a DAILY ACTION, <<http://www.grapple369.com/Savvy/?run:Morphosis&date:2024.9.1>> whereby there is a narcissistic sensibility to **#1124 = dé (德)**: GERMANY as opposed to either **#76 = fǎ (法)**: FRANCE or the **#326 = měi (美)**: UNITED STATES OF AMERICA, we can proposed some meta-logic counsel.

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

**REDUCTIO AD HITLERUM [#32 - LEGION] -> #50 - VASTNESS / WASTING (T'ANG): 30 JULY to 03 AUGUST AS IDEA #275 - 1 AUGUST 1942:** "Conversation turned to a book entitled "Juan in America" (three impressions published in 1931) which Bormann had recently lent to the Fuehrer. In it the author paints a picture of the **\*UNBELIEVABLE\* \*CONDITIONS\* \*WHICH\* \*REIGNED\* \*IN\* \*THE\* \*INTELLECTUAL\* \*AND\* \*POLITICAL\* \*CIRCLES\*** of the United States, and of the astonishing credulity of the American citizen. HEWEL stated that this credulity [**táng (唐): \*EXAGGERATED\*; \*IN\* \*VAIN\* \*FOR\* \*NOTHING\***] was not an exclusively American characteristic, and that in Britain, too, the people swallowed everything they were told." [page 603]

**#177 - FÜHRERPRINZIP [#20, #23, #24]  
AS PYTHAGOREAN (c<sup>2</sup> = a<sup>2</sup> + b<sup>2</sup>) DERIVATION**

#16	#22	#28	#34	#74
#33	#73	#20	#21	#27
#25	#26	#32	#72	#19
#71	#18	#24	#30	#31
#29	#35	#70	#17	#23

#222 = [#34, #33, #20, #26, #32, #24, #30, #23]

The #177 - FÜHRERPRINZIP [#20, #23, #24] might then be considered as a conglomerate #1540 = *synéchō* (G4912): \*TO\* \*BE\* \*HELD\* \*CLOSELY\* \*AND\* \*OCCUPIED\* \*WITH\* \*ANY\* \*BUSINESS\* comprising both the century dynamic as MORPHOSIS and the **PYTHAGOREAN (c<sup>2</sup> = a<sup>2</sup> + b<sup>2</sup>) DERIVATION** anchor [#34, #33, #26, #32, #30] elements, that seems to have a multifaceted function. In firstly being a #1540 - **COLOPHON (κολοφών)** both in relation to the summit goal of the TABLE TALK TREATISE which attempts to convey sufficient evidence in extolling the principle expressed by purportedly the sublime rhetorical exemplar of #328 IDEAS, but also to establish the concrete and distinctive character of its **ANTHROPOCENTRIC NATURE PRINCIPLE #9 - AUTONOMOUS NATURE / FORM OF NATURE** idealism. And secondly it purveys an artful blending being an amalgam of the PYTHAGOREAN (@1, @5 - IMMATERIAL ELEMENTS) NUMBER BIPARTITE THESIS as conveyed by **TABLE TALK IDEA #1 - WHAT FASCISM IS / #5 - INVENTION OF STATE** within the temporal locus of **COGITO: #48 - RITUAL (LI) - 禮 = #222 / #384 / #499** as [#57, #77, #58, #32, #8] within RANGE: **noon 21 to 25 JULY** and the stasis as autonomous progression applied to the ROMAN HETEROS PROTOTYPE #ONE: #222 = [#65, #41, #17, #57, #33, #9] - #174 - **COEFFICIENT (c<sup>2</sup> = a<sup>2</sup> + b<sup>2</sup>) + #48 - RITUAL (LI) → #6 - CONTRARIETY (LI) AGAINST THE ANTHROPOCENTRIC NATURE PRINCIPLE #9 - AUTONOMOUS NATURE / FORM OF NATURE:**

#ONE: #222 = [#65, #41, #17, #57, #33, #9]

#41 #01 #57  
 #49 #33 #17  
 #09 #65 #25

= #99 / #297 {#ONE: **PLUNDER / PLOT / FEME: #99 = arché (G746): \*BEGINNING\* / \*LEADER\***}

77	78	79	#234		
5	6	7	#18	#252	#241
14	15	16	#45	#297	#50

#99 = [#78, #14, #7] / [#78, #16, #5] / [#15, #79, #5] / [#15, #77, #7] **ONTIC SUBSTITUTION AGAINST NATURE**

<<http://www.grapple369.com/Savvy/?male:549&feme:396&ontic:177&deme:177&idea:549&run:Heuristic&grapple:77,78,79,7,16,15,14,5,6>>

[#78, {@1: Sup: 78 - **ON THE VERGE**: CHIANG (#78); Ego: 78 - **ON THE VERGE**: CHIANG (#78)}  
#14, {@2: Sup: 11 - **DIVERGENCE**: CH'A (#89); Ego: 14 - **PENETRATION**: JUI (#92)}  
#7] {@3: Sup: 18 - **WAITING**: HSI (#107); Ego: 7 - **ASCENT**: SHANG (#99)}

[#78, {@4: Sup: 15 - **REACH**: TA (#122); Ego: 78 - **ON THE VERGE**: CHIANG (#177 - **I AM NOT GIVEN TO CURSING** {%29} / **I AM NOT GIVEN TO CURSING** {%29})}  
#16, {@5: Sup: 31 - **PACKING**: CHUANG (#153); Ego: 16 - **CONTACT**: CHIAO (#193)}  
#5] {@6: Sup: 36 - **STRENGTH**: CH'IANG (#189); Ego: 5 - **KEEPING SMALL**: SHAO (#198)}

[#15, {@7: Sup: 51 - **CONSTANCY**: CH'ANG (#240); Ego: 15 - **REACH**: TA (#213)}  
#79, {@8: Sup: 49 - **FLIGHT**: T'AO (#289); Ego: 79 - **DIFFICULTIES**: NAN (#292)}  
#5] {@9: Sup: 54 - **UNITY**: K'UN (#343); Ego: 5 - **KEEPING SMALL**: SHAO (#297)}

[#15, {@10: Sup: 69 - **EXHAUSTION**: CH'IUNG (#412); Ego: 15 - **REACH**: TA (#312)}  
#77, {@11: Sup: 65 - **INNER**: NEI (#477); Ego: 77 - **COMPLIANCE**: HSUN (#389)}  
#7] {@12: Sup: 72 - **HARDNESS**: CHIEN (#549); Ego: 7 - **ASCENT**: SHANG (#396)}

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&run:Fayan&glyph:日>

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

rì (日): **1.** day of the month; a certain day, **2.** Kangxi radical 72, **3.** a day, **4. \*JAPAN\***, **5. \*SUN\***, **6.** daytime, **7.** sunlight, **8. \*EVERY\* \*DAY\***, **9.** season, **10.** available time, **11.** a day, **12.** in the past, **13.** mi

#01 #52 #20 #78  
#70 #23 #33 #18  
#47 #05 #38 #19  
#24 #67 #13 #41 = **#511 + #38 = #549**

**REDUCTIO AD HITLERUM IDEA #38 ON 13 / 14 OCTOBER 1941:** "We have a ridiculous law by which, in **\*MATTERS\* \*OF\***

**\*INSULT\***, a complaint must be lodged immediately, or else the right to bring [a] suit lapses. It would be much more just to decide that complaints on such matters cannot be lodged until after a delay of three weeks. In fact, as a rule the complainant's anger would have gone up in smoke, and the work of the courts would be lightened." [page 57]

**REDUCTIO AD HITLERUM IDEA #164 ON 27 FEBRUARY 1942:** "The moment has come when **\*PROPAGANDA\*** can play an important rôle in our favour. It's not a matter of attacking each Englishman individually to induce him to such and such a particular action. It's a matter of a **\*PROPAGANDA\*** that sets forth undeniable facts, and consequently slogans that fall upon a soil well prepared to receive them. For example: "The British Empire is becoming more and more a colony of American Jews."

On the organ of Westminster Abbey, the Internationale was played after the service. What can that mean, if not the fall of Christianity?

It's enough to compare the statements now being made in London with those issuing a year ago from Lisbon, to realise the change in the situation. It's a turning-point in history." [page 345]

**#650 as [#200, #400, #50] = sún (G4862): {UMBRA: #650 % #41 = #35} 1)** with;

**G4862@{**

{@1: Sup: 38 - **FULLNESS**: SHENG (#38); Ego: 38 - **FULLNESS**: SHENG (#38 - **\*INSULT\***)},

{@2: Sup: 33 - **CLOSENESS**: MI (#71 - **MALE DEME IS UNNAMED** {%2}); Ego: 76 - **AGGRAVATION**: CHU (#114 - **\*INTENTION\***; **\*CONSIDERATION\***)},

{@3: Sup: 2 - **FULL CIRCLE**: CHOU (#73 - **MALE DEME IS UNNAMED** {%26}); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#164 - **\*PROPAGANDA\***)},

Male: #73; Feme: #164

**} // #650**

**#1368 - FEME TOTAL: #396 as [#8, #3, #800, #50, #10, #7, #70, #50, #300, #70] = agōnizomai (G75): {UMBRA: #992 % #41 = #8} 1)** to enter a contest: contend in the gymnastic games; **2)** to contend with adversaries, fight; **3)** metaph. to contend, **\*STRUGGLE\***, with difficulties and dangers; **4)** to endeavour with strenuous zeal, strive: to obtain something;

**#1935 - SWASTIKA FLAG ADOPTED / NUREMBERG LAWS GO INTO EFFECT IN GERMANY ON 15 SEPTEMBER; DUEL WAS INCLUDED**

**AS HONOUR FOR SS IN NOVEMBER** / - **FEME TOTAL: #396** as [#200, #400, #50, #1, #3, #800, #50, #10, #200, #1, #200, #9, #1, #10] = **synagōnizomai** (G4865): {**UMBRA: #1642 % #41 = #2**} 1) **\*TO\* \*STRIVE\* \*TOGETHER\*** with one, to help one in striving;

**TELOS TOTAL: #396** as [#6, #300, #30, #9, #50, #1] = **sholṭân** (H7985): {**UMBRA: #389 % #41 = #20**} 1) **\*DOMINION\***, **\*SOVEREIGNTY\***; **1a**) dominion, sovereignty; **1b**) realm;

**ONTIC TOTAL: #177**

**DEME TOTAL: #177**

**#677 - DEME TOTAL: #177** as [#50, #3, #10, #4, #10, #600] = **nâgîyd** (H5057): {**UMBRA: #67 % #41 = #26**} 1) leader, ruler, captain, prince; **1a**) ruler, prince; **1b**) prince-overseer; **1c**) **\*RULER\*** (**\*IN\* \*OTHER\* \*CAPACITIES\***); **1d**) princely things;

**#378 - DEME TOTAL: #177** as [#2, #1, #200, #10, #30, #5, #10, #70, #50] = **basíleion** (G933): {**UMBRA: #378 % #41 = #9**} 1) **\*ROYAL\***, **\*KINGLY\***, **\*REGAL\*** (1Pe 2:9); **2**) used substantively: the royal palace (Luk 7:25);

**#177 as [#8, #3, #5, #40, #70, #50, #1] /**

**#906 - ONTIC TOTAL: #177** as [#8, #3, #5, #40, #800, #50] = **hēgemôn** (G2232): {**UMBRA: #906 % #41 = #4**} 1) a leader of any kind, a guide, ruler, prefect, president, chief, general, commander, sovereign; **1a**) a 'legatus Caesaris', an officer **\*ADMINISTERING\* \*A\* \*PROVINCE\* \*IN\* \*THE\* \*NAME\* \*AND\* \*WITH\* \*THE\* \*AUTHORITY\* \*OF\* \*THE\* \*ROMAN\* \*EMPEROR\***; **1a1**) the governor of a province; **1b**) a procurator, an officer who was attached to a proconsul or a proprietor and had charge of the imperial revenues; **1b1**) in causes relating to these revenues he administered justice. In the smaller provinces also, which were so to speak appendages of the greater, he discharged the functions of governor of the province; and such was the relation of the procurator of Judaea to the governor of Syria.; **1c**) first, leading, chief; **1c1**) of a principal town as the capital of the region;

**#222 - DEME TOTAL: #73** as [#5, #10, #200, #2, #5] /

**#663 - ONTIC TOTAL: #177** as [#6, #5, #200, #2, #400, #10, #40] /

**#922 - ONTIC TOTAL: #168** as [#10, #200, #2, #10, #700] = **râbâh** (H7235): {**UMBRA: #207 % #41 = #2**} 1) be or become great, be or become many, be or become much, be or become numerous; **1a**) (Qal); **1a1**) to become many, become numerous, multiply (of people, animals, things); **1a2**) to be or grow great; **1b**) (Piel) to make large, enlarge, increase, become many; **1c**) (Hiphil); **1c1**) to make much, make

many, have many; **i)** to multiply, increase; **ii)** to make much to do, do much in respect of, **\*TRANSGRESS\* \*GREATLY\***; **iii)** to increase greatly or exceedingly; **1c2)** to make great, enlarge, do much; **1d)** (Qal) to shoot;

The other extent can be characterised as a circumstance of DECLENSION (ie. **being a sensibility about the condition of decline or moral deterioration**) judiciously perceived within the later HUGH TREVOR-ROPER edition which is expressed in note by translators on **IDEA #275 - 1 AUGUST 1942** that the text for this day is very **DISJOINTED AND CONFUSEDLY WRITTEN (WITH EVEN GRAMMATICAL MISTAKES IN THE GERMAN)**.

**PROTOTYPE #TWO (#CENTRE: 3x3 COMMON WITH GRAECO-ROMAN SQUARE) / #LUO SHU: 5x5 = #1025 COMMON TOTAL SUM ELEMENT)**

**"TERMINUS" AS A REPRESENTATIVE OF DEPARTURE FROM THE WORLD: APOCOLOCYNTOSIS (DIVI) CLAUDII**

#30		#35		#51	X	#53	X	#36
#32		#38		#45	X	#40		#50
#49	X	#43	X	#41	X	#39		#33
#48	X	#42	X	#37		#44	X	#34
#46	X	#47	X	#31		#29		#52

The word **#2321** - Apokolokyntosis (Attic Greek **Ἀποκολοκύντωσης**: **\*PUMPKINIFICATION\***, lit. "Gourdification") was invented for use in the title of the work Apocolocyntosis (divi) Claudii, a satire by Seneca on the apotheosis of the Roman emperor Claudius. From **ἀπο-** (apo-) + **κολοκυνθίς** (kolokunthís, "gourd") + **-ωσις** (-ōsis, verbal noun suffix), by analogy with **#1375** - **ἀποθέωσις** (apothēōsis). Which in psychology is the latent entity that mediates between a person's psyche and their thoughts. The id, ego and superego in Freudian Psychology are examples of this.

**#1375** as **[#80, #100, #1, #3, #40, #1, #300, #800, #50]** = **prâgma** (**G4229**): **{UMBRA: #225 % #41 = #20} 1)** that which has been done, a deed, an accomplished fact; **2)** what is done or being accomplished; **2a)** spec. business, a commercial transaction; **3)** a matter,

question, affair; **3a**) spec. in a forensic sense, a matter at law, case, suit; **4**) that which is or exists, a thing;

**NOUS #54 - 6 FEBRUARY 62 CE:** POMPEII IS DEVASTATED BY AN EARTHQUAKE. SEVENTEEN YEARS LATER, THE CITY WOULD BE DESTROYED BY THE ERUPTION OF MOUNT VESUVIUS.

**#348 as [#2, #300, #40, #6] / [#6, #2, #300, #40] = shêm (H8034): {UMBRA: #340 % #41 = #12} 1) \*NAME\*; 1a) name; 1b) \*REPUTATION\*, \*FAME\*, \*GLORY\*; 1c) the Name (as designation of God); 1d) memorial, monument;**

**#540 - JUPITER PRINCIPLE / NOUMENON RESONANCE FOR 13 OCTOBER 54 AD POISONED DEATH OF ROMAN EMPEROR**

**CLAUDIUS as [#400, #40, #70, #30] = mâ'al (H4603): {UMBRA: #140 % #41 = #17} 1) to act unfaithfully, act treacherously, transgress, commit a trespass; 1a) (Qal) \*TO\* \*ACT\* \*UNFAITHFULLY\* \*OR\* \*TREACHEROUSLY\*; 1a1) against man; 1a2) against God; 1a3) against devoted thing; 1a4) \*AGAINST\* \*HUSBAND\*;**

**THE EIGHTH AMENDMENT – THE FREEDOM AGAINST CRUEL & UNUSUAL PUNISHMENT**

Eighth Amendment ensures that those convicted of a crime are not forced to pay excessive fines, given unjust jail time sentencing, or given cruel or unusual forms of punishment.

{@20: Sup: 62 - **DOUBT**: YI (#808)); Ego: 5 - **KEEPING SMALL**: SHAO (#224)}

**#808 as [#300, #6, #2, #500] = shûwb (H7725): {UMBRA: #308 % #41 = #21} 1) to return, turn back; 1a) (Qal); 1a1) to turn back, return; i) to turn back; ii) to return, come or go back; iii) to return unto, go back, come back; iv) of dying; v) of human relations (fig); vi) of spiritual relations (fig); 1) to turn back (from God), apostatise; 2) to turn away (of God); 3) to turn back (to God), repent; 4) turn back (from evil); vii) of inanimate things; viii) in repetition; 1a2) (Polel); i) to bring back; ii) to restore, refresh, repair (fig); iii) to lead away (enticingly); iv) to show turning, apostatise; 1a3) (Pual) restored (participle); 1a4) (Hiphil) to cause to return, bring back; i) to bring back, allow to return, put back, draw back, give back, restore, relinquish, \*GIVE\* \*IN\* \*PAYMENT\*; ii) to bring back, refresh, restore; iii) to bring back, report to, answer; iv) to bring back, make requital, pay (as recompense); v) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; vi) to turn away (face), turn toward; vii) to turn against; viii) to bring back to mind; ix) to show a turning away; x) to reverse, revoke; 1a5)**

(Hophal) to be returned, be restored, be brought back; **1a6**) (Pulal) brought back;

**#248 - zhǔ (主): \*LORD\*; \*RULER\* as [#8, #200, #40]**  
**#808 as [#8, #200, #600] = châram (H2763): {UMBRA: #248 % #41 = #2} 1)** to ban, devote, destroy utterly, completely destroy, dedicate for destruction, exterminate; **1a)** (Hiphil); **1a1)** to prohibit (for common use), ban; **1a2)** to consecrate, devote, dedicate for destruction; **1a3) \*TO\* \*EXTERMINATE\*, \*COMPLETELY\* \*DESTROY\*; 1b)** (Hophal); **1b1)** to be put under the ban, be devoted to destruction; **1b2)** to be devoted, be forfeited; **1b3)** to be completely destroyed; **1c)** to split, slit, mutilate (a part of the body); **1c1)** (Qal) to mutilate; **1c2)** (Hiphil) to divide;

**#791 - FEME TOTAL: #224 as [#1, #10, #300, #10, #70, #400] = aítios (G159): {UMBRA: #591 % #41 = #17} 1)** that which is the cause of anything resides, causative, causing; **1a)** the author; **1a1)** of a cause; **1a2)** of crime or offence;

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:名&run:Fayan&glyph:名>>

**CANON: #224 = [#21, #30, #45, #62, #66]**

**FAYAN: #195 = [#12, #8, #26, #6, #25, #6, #16, #20, #22, #24, #21, #9]**

**míng (名): 1.** measure word for people, **2.** fame; renown; reputation, **3.** a **\*NAME\***; personal name; designation, **4.** rank; position, **5.** an excuse, **6.** life, **7.** to name; to call, **8.** to express; to describe, **9.** to be called; to have the name, **10.** to own; to possess, **11. \*FAMOUS\*; \*RENOWNED\***, **12.** moral

**#224 = [#21, #30, #45, #62, #66]**

**@5:** Sup: 62 - **DOUBT:** YI (**#226**); Ego: 66 - **DEPARTURE:** CH'U (**#224**)}

<<http://www.grapple369.com/Savvy/?male:226&feme:224&ontic:158&deme:96&idea:224>>

**TELOS TOTAL: #224**  
**ONTIC TOTAL: #158**  
**DEME TOTAL: #96**



**#224** as [#4, #70, #20, #10, #40, #70, #10] = **dóimos** (G1384): **{UMBRA: #414 % #41 = #4} 1**) accepted, particularly of coins and money.; **2) \*ACCEPTED\*, \*PLEASING\*, \*ACCEPTABLE\*;**

**#629 - MALE TOTAL: #226** as [#500, #9, #5, #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;

**#467 - FEME TOTAL: #224** as [#5, #40, #80, #1, #10, #20, #300, #1, #10] = **empaíktēs** (G1703): **{UMBRA: #664 % #41 = #8} 1**) a **\*MOCKER\***, a scoffer;

**#86 - DEME TOTAL: #96** as [#6, #5, #10, #5, #6, #4, #10, #40] / **#656 - DEME TOTAL: #96** as [#6, #5, #10, #5, #6, #4, #10, #10, #600] = **Y<sup>e</sup>hûwdîy** (H3064): **{UMBRA: #35 % #41 = #35} 1**) **\*JEW\***;

**#275 - ONTIC TOTAL: #158** as [#5, #7, #8, #200, #5, #50] = **záō** (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;

#### **REDUCTION AD HITLERUM TABLE TALK ON 20 MAY 1942 AS IDEA**

**#224:** "What formerly infuriated me more than anything else was the way in which dancers were treated. While so-called **\*COMEDIANS\***—mostly **\*JEWS\***—earned three or four thousand marks a month in theatres like the Berliner Metropol for fifteen minutes of smut, the dancers were paid as little as seventy or eighty marks; and that, mind you, in return not for fifteen minutes, but—if they were to keep themselves up to the mark—for practically a whole day's work of training, practice and so on.

— ODE TO TRUMP'S FANNY —

Written 28 MARCH 2017

"WHAT A COZE  
IS THIS BIZ;  
YANK MY HOSE;  
FOR SOME JIZ;

I'M A GRUNT  
SUCH A TOAD.  
DRY OLD C@NT  
TILL I LOAD.

SHE'S A NUN  
WHAT A **\*PUMPKIN\***  
SO MUCH FUN  
AT THE BLINKEN. (\*)

HITS THE SPOT  
JUST TO DUMP  
AWFULLY HAWT  
T'IS MY FRUMP."

**YOUTUBE: "THE KINKS - LOLA"**

<<https://www.youtube.com/watch?v=q5gPXILSIjk>>

(\*) Modified 17 JANUARY 2024

Such discrepancies are contemptible. They left these poor creatures no alternative but to go on the streets, and turned the theatre into a euphemism for brothels." [page 495]

**#105 as [#30, #1, #9, #5, #10, #50] = lanthánō (G2990):**  
**{UMBRA: #941 % #41 = #39} 1)** to be hidden, **\*TO\* \*BE\***  
**\*HIDDEN\* \*FROM\* \*ONE\*, \*SECRETLY\***, unawares, without knowing;

<b>#45</b>	#05	<b>#61</b>
#53	<b>#37</b>	<b>#21</b>
#13	<b>#69</b>	#29

#69  
#114  
#135  
#196

**#233** <-- **STASIS ROMAN GOVERNANCE PROTOTYPE #FIVE**

#246

#299

#328

#333

**NOTE DATE MENTIONS GIVEN THE LUO SHU CENTRES #37 TO #45 / CLAUDIUS REIGN OF 14 YEARS FROM #41 TO #54:**

Immediately after the re-introduction of conscription in 1936 I demanded that the whole country should forthwith be put in a state of defence. The negative results were puerile. The Army, it is true, submitted a scheme, to be spread over several years (and to be completed in 1952!), the net result of which would have been the construction of a few strong-points.

**#756 - MALE TOTAL: #487** as [#1, #50, #1, #3, #20, #1, #10, #70, #400, #200] = *anankaíos* (G316): {UMBRA: #356 % #41 = #28} 1) necessary; 1a) **\*WHAT\* \*ONE\* \*CAN\* \*NOT\* \*DO\* \*WITHOUT\***, indispensable; 1b) connected by bonds of nature or friendship; 1c) what ought according to the law of duty be done, what is required by the circumstances;

**#1125 - FEME TOTAL: #558** as [#5, #20, #80, #70, #100, #5, #400, #70, #40, #5, #50, #70, #10, #200] = *ekporeúomai* (G1607): {UMBRA: #801 % #41 = #22} 1) to go forth, go out, depart; 2) metaph.; 2a) **\*TO\* \*COME\* \*FORTH\*, \*TO\* \*ISSUE\*, \*TO\* \*PROCEED\***; 2a1) of feelings, affections, deeds, sayings; 2b) to flow forth; 2b1) of a river; 2c) to project, from the mouth of one; 2d) to spread abroad, of a rumour;

There was no question of any lack of funds; it was just that the General Staff wanted it that way. So it was that I was always compelled to use my overriding powers to get my own way. It is much the same even now; but now there is no excuse. We have a Reich War Minister whose sole duty (ie. *the IDEA pairing suggests conformity with CLAUDIUS OCCULTATION* {@12: Sup: 72 - **HARDNESS**: CHIEN (#487); Ego: 52 - **MEASURE**: TU (#558)}) it is to come to me and say: "We require this and that." It was for this sole purpose that he was appointed!" [page 635]

<<https://www.grapple369.com/Savvy/?run:Mystery&tetra:53>>

**#94 - ONTIC TOTAL: #168** as [#40, #10, #3, #40, #1] = *míigma* (G3395): {UMBRA: #94 % #41 = #12} 1) that which has been **\*PRODUCED\* \*BY\* \*A\* \*MIXING\***, a mixture;

We've identified a **#182 - SINISTER THEORY = [#48, #59, #75]** which yields a neural linguistic pragma male value **#94** that can be

associated to NOUS #44 for HITLER'S BIRTHDAY of 20 APRIL (ie. **what's your plans for EASTER 2025 despite the subterfuge of the post millennial Jubilee year?**) and also **#105 - WITHIN THE LAW : #40 - 法 - LAW / MODEL (FA) + #65 - 内 - INNER (NEI)** observed in both ISLAMIC practice of concealment **#910 = taqiyyah (تقية)** and deduce the meta descriptor pairing {**@3: Sup: 24 - JOY: LE (#114); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#105)**} of partisan conformity.

One such practice of concealment is the mystical consideration of OCCULTATION and inevitable consequence over time of an intersection by impetus of conjured animus  **$c^2 = a^2 + b^2$  IPSO FACTO #174 - COEFFICIENT** as a driver of raging fixed opinion hastening towards iconoclasm such as our reconnaissance of TERROR vEVENTS (BONDI JUNCTION stabbings of 13 APRIL 2024) manifesting a NOEMA (ie. a technical term in phenomenology to stand for the object or content of a thought, judgement, or perception) prototype **DERIVATION SCENARIO:**

**[#230 - DISCERNMENT / WICKED,  
#232 - KNIFE / SWORD / WEAPON,  
#249 - STUPID INSOLENC E INCLINED BY HATRED,  
#228 - ATROCITY (ONTIC EXTENT),  
#237 - USE OF FORCE (DEME EXTENT)]**

It ought to be noted that the **PYTHAGOREAN #174 - COEFFICIENT ( $c^2 = a^2 + b^2$ ) DERIVATION** has a musical basis for his ANCHOR theory of the HEXAD: VENUS because it procreates harmony. Six to twelve is a diapason concord. Six to nine is a hemiolius. Six to eight is epitrites, that is a diatessaron concord. Whence it is named Venus, who was the Mother of Harmony as Form of Form, Articulation of the Universe, Maker of the Soul / ὕγιειά - Health a triple triangle, which being alternately conjoined within itself constitutes a figure of five lines. They used it as a symbol to those of their own sect, and called it #429 - ὕγιειά (HEALTH).

**MUSIC'S NEGATIVE EFFECTS ON THE BRAIN -- EXPLORING THE DARK SIDE OF MELODIES:** Music, in its essence, is a powerful force that interacts with our brains in profound ways. It's like a master puppeteer, pulling the strings of our emotions, memories, and even our physical responses. When we listen to our favourite tunes, our brains light up like a Christmas tree, with various regions working in concert to process rhythm, melody, and lyrics. But here's the kicker: this neural dance isn't always a waltz in the park. Sometimes, it's more like a mosh pit gone wrong.

Now, don't get me wrong. I'm not here to rain on music's parade or suggest we should all embrace a world of silence. Far from it! However,

understanding the potential dark side of our beloved melodies is crucial. It's like knowing the side effects of a medication – it doesn't mean we stop taking it, but we become more mindful of how we use it. <<https://neurolaunch.com/how-music-affects-the-brain-negatively>>

```
var evil = [50, 5, 26, 43, 54, 56, 57, 63, 65]; // #419 -
EVIL
var good = [37, 73, 28, 36, 54, 61, 64, 74, 29]; // #456 -
GOOD

concept (sentinel, evil, "known", "FUSILLADE");
concept (sentinel, good, "known", "UNIMPEACHABLE");
```

Accordingly, it ought to be feasible due to each TETRA as **#174 - COEFFICIENT ( $c^2 = a^2 + b^2$ ) DERIVATION** having a temporal measure to then determine the nature of **AUTONOMY / TRANSFORMATIVE @ [] ARRAYS** as PERSONALISTIC and quantify the propensity probability for the modality as our prototype NOEMA SCENARIO, to be in an adverse disharmonious state of existential crisis (*action upon time v's action subject to time as within bounds*).

Since there is within this scenario always a TETRA relativity to the **#174 - COEFFICIENT ( $c^2 = a^2 + b^2$ ) DERIVATION** then the dynamic as transition into a **#3 - MIRED** (穢) state might well be mediated within the **#174 - COEFFICIENT** and what ought to be noted is the series **#37 ... #45** within the **fāng** (方): RECTITUDE as ( $b^2$ ) exponent which can be restructured as **#369 - DISCRIMINATING NORM** and whether by this "derangement" (akin to the **PROTOTYPE #TWO #CENTRE: 3x3 COMMON WITH GRAECO-ROMAN SQUARE / #LUO SHU: 5x5 = #1025 COMMON TOTAL SUM ELEMENT**) is then causal for a domineering or **#329 - DEIMATIC** (δειμός): fearful, ominous, dreadful, detestable, dire terrorising ACTION as its propulsion and course of nature:

#36	<b>#43</b>	#48	#47
#49	#46	<b>#37</b>	<b>#42</b>
<b>#39</b>	<b>#40</b>	#51	<b>#44</b>
#50	<b>#45</b>	<b>#38</b>	<b>#41</b>



<b>#38</b>	<b>#45</b>	<b>#40</b>
<b>#43</b>	<b>#41</b>	<b>#39</b>
<b>#42</b>	<b>#37</b>	<b>#44</b>

THIS ISN'T A PROFESSIONAL OR PREJUDICED OPINION (music has universality) BUT THE PRODUCT OF INFORMAL META-DESCRIPTOR RESEARCH AND IS ONLY ADVANCING A RATIONALISATION POSTULATE WHICH MIGHT OR NOT HAVE A RESONANCE WITH PERSONS HAVING THE REQUISITE FACULTY KNOWLEDGE TO DETERMINE THE MERIT OF THE NIAVE PREMISE.

The other question to reasonably ask is whether RUSSIA's border incursion / anti neo-nazism military operation against UKRAINE which commences after the TERMINUS marker on 23 FEBRUARY 2022 is actually deploying the same playbook."

**APPRAISAL #6:** A great reach has no bounds, (大達無畛)

It does not stop at center. (不要止洫作)

Barriers create obstacles. (否)

**FATHOMING #6:** A great reach, without bounds, (大達無畛)

**MEANS:** It should not continue on one side only. (不可徧從也)

<<https://www.grapple369.com/Savvy/?run:Daily&date:2025.2.23&run:Mystery&glyph:無>>

**#1985 - PRESIDENTIAL INAUGURATION MOVES INDOORS FOR FIRST TIME SINCE RONALD REAGAN** = [#2, #4, #7, #9, #15, #17, #18, #21, #22, #23, #25, #26, #27, #31, #32, #33, #34, #35, #36, #37, #39, #42, #44, #45, #46, #47, #48, #50, #53, #54, #55, #56, #57, #59, #60, #61, #62, #63, #68, #69, #70, #71, #76, #77, #78, #81]

wú (無): **1.** no, **2.** Kangxi radical 71, **3.** to not have; without, **4.** has not yet, **5.** mo, **6.** do not, **7.** not; -less; un-, **8.** regardless of, **9.** to not have, **10.** um, **11.** Wu

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:畛>>

**#86** = [#3, #15, #68]

zhěn (畛): **1. \*BORDER\*; \*BOUNDARY\***, **2.** a field-path; a road, **3. \*TO\* \*APPEAR\* \*BEFORE\* \*THE\* \*GODS\***; to pray, **4. \*TO\* \*TERMINATE\*** [life], **5.** irrigation channels between fields

<<http://www.grapple369.com/Savvy/?ontic:115&deme:134&idea:1806,2071>>

{@49: Sup: 46 - **ENLARGEMENT:** K'UO (#1806); Ego: 68 - **DIMMING:** MENG (#2071)}

**TELOS TOTAL: #2071**  
**ONTIC TOTAL: #115**  
**DEME TOTAL: #134**

**COPILOT @ 1001 HOURS ON 18 JANUARY 2025:** "So, yes, the term "ἀλείφω" can be contextually appropriate for inaugurating a person for office, especially within traditions that emphasize symbolic acts of anointing."

**#948 - DEME TOTAL: #235** as [#1, #30, #5, #10, #700, #1, #200, #1] /  
**#1806** as [#1, #30, #5, #10, #700, #800, #200, #10, #50] =  
aleíphō (G218): {**UMBRA: #1346 % #41 = #34**} 1) to **\*ANOINT\***;

**#2071 = #1985 - wú (無): \*WITHOUT\* + #86 - zhěn (瞋):**  
**\*BOUNDARY\*** as [#400, #80, #5, #100, #5, #600, #70, #400, #200, #1, #10, #200] = hyperéchō (G5242): {**UMBRA: #1990 % #41 = #22**} 1) to have or hold over one; 2) to stand out, rise above, overtop; 2a) to be above, be superior in rank, authority, power; 2a1) **\*THE\* \*PROMINENT\* \*MEN\*, \*RULERS\***; 2b) to excel, to be superior, better than, to surpass;

**#445 - ONTIC TOTAL: #115** as [#6, #2, #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;

**#240 - DEME TOTAL: #134** as [#8, #3, #5, #10, #200, #9, #5] /  
**#246 - DEME TOTAL: #134** as [#8, #3, #5, #10, #200, #9, #1, #10] = 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;

"LET EVERY SOUL BE SUBJECT UNTO THE **\*HIGHER\*-G5242** POWERS. FOR THERE IS NO POWER BUT OF GOD: THE POWERS THAT BE ARE ORDAINED OF GOD. WHOSOEVER THEREFORE RESISTETH THE POWER, RESISTETH THE ORDINANCE OF GOD: AND THEY THAT RESIST SHALL RECEIVE TO THEMSELVES DAMNATION. FOR RULERS ARE NOT A TERROR TO GOOD WORKS, BUT TO THE EVIL. WILT THOU THEN NOT BE AFRAID OF THE POWER? DO THAT WHICH IS GOOD, AND THOU SHALT HAVE PRAISE OF THE SAME:" [Romans 13:1-3]

**#250 - NOUMENON RESONANCE FOR 23 FEBRUARY** as [#100, #90, #10, #50] = qâtsîyn (H7101): {UMBRA: #250 % #41 = #4} 1) \*CHIEF\*, \*RULER\*, \*COMMANDER\*; 1a) chief, commander (in war); 1b) dictator; 1c) ruler (of one in authority);

**#364 - NOUMENON RESONANCE FOR 23 FEBRUARY** as [#10, #40, #300, #8, #6] = mâshach (H4886): {UMBRA: #348 % #41 = #20} 1) to smear, anoint, spread a liquid; 1a) (Qal); 1a1) to smear; 1a2) \*TO\* \*ANOINT\* (\*AS\* \*CONSECRATION\*); 1a3) to anoint, consecrate; 1b) (Niphal) to be anointed;

**#364 - NOUMENON RESONANCE FOR 23 FEBRUARY** as [#40, #300, #10, #8, #6] = 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;

**#364 - NOUMENON RESONANCE FOR 23 FEBRUARY** as [#5, #300, #9, #50] = sâtân (H7854): {UMBRA: #359 % #41 = #31} 1) adversary, one who withstands; 1a) adversary (in general - personal or national); 2) superhuman adversary; 2a) Satan (as noun pr);

In Roman religion, TERMINUS was the god who protected boundary markers; his name was the Latin word for such a marker. Sacrifices were performed to sanctify each boundary stone, and landowners celebrated a festival called the "Terminalia" in Terminus' honor each year on 23 FEBRUARY (**SEPTET INTELLECTUS DOMINION ARRAY / COURSE OF NATURE AS NOUS #81**). The Temple of Jupiter Optimus Maximus on the Capitoline Hill was thought to have been built over a shrine to Terminus, and he was occasionally identified as an aspect of Jupiter under the name "Jupiter Terminalis". <[https://en.wikipedia.org/wiki/Terminus\\_\(god\)](https://en.wikipedia.org/wiki/Terminus_(god))>

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:疆>  
&run:Fayan&glyph:疆>

**CANON: #118 = [#38 - #CENTRE LUO SHU #TWO, #39 - #CENTRE LUO SHU #THREE, #41 - #CENTRE LUO SHU #FIVE]**

**FAYAN: #26 = [#17, #9]**

jiāng (疆): 1. \*BOUNDARY\*; \*BORDER\*; frontier, 2. limit, 3. Jiang, 4. to draw a border, 5. territory

**#548** as [#20, #300, #10, #200, #8, #10] = ktízō (G2936): {UMBRA: #1137 % #41 = #30} 1) to make habitable, to people, a



place, region, island; **1a) \*TO\* \*FOUND\* \*A\* \*CITY\*, \*COLONY\*, \*STATE\***; **2)** to create; **2a)** of God creating the worlds; **2b)** to form, shape, i.e. to completely change or transform;

**#465** as [#70, #100, #70, #9, #5, #200, #10, #1]  
**#665** as [#70, #100, #70, #9, #5, #200, #10, #1, #200] =  
horothesiá (G3734): {**UMBRA: #465 % #41 = #14**} **1) \*A\***  
**\*SETTING\* \*OF\* \*BOUNDARIES\***, laying down limits; **2)** a definite limit, bounds;

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:巫>  
&run:Fayan&glyph:巫>

**CANON: #75** = [#75] <-- #37 + #38 / jǐngtián (井田): **1.** the **\*WELL\*-\*FIELD\* \*SYSTEM\*** of ancient China, **2.** farm fields

**FAYAN: #14** = [#3, #11]

wū (巫): **1.** a wizard; a **\*SORCERER\***; a witch; a shaman, **2.** a wizard; a sorcerer; a witch; a shaman

**PROTOTYPE #FIVE OF STATE ROMAN (LEFT: #111 / #333) / TORAH (RIGHT: #114 / #342)**

<<https://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

45 5 61 53 37 21 13 69 29 = #111 / #333 {#FIVE}	39 13 62 61 38 15 14 63 37 = #114 / #342 {#FIVE}
---	--

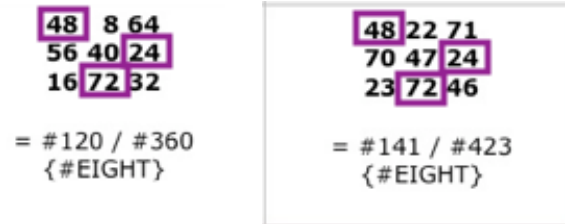
<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:恣>  
&run:Fayan&glyph:恣>

**CANON: #87** = [#40 - gōngtián (公田): **ROMAN PROTOTYPE #EIGHT, #47 - gōngtián (公田): TORAH PROTOTYPE #EIGHT**]

**FAYAN: #16** = [#2, #14]

zì (恣): **1.** to indulge oneself; **\*TO\* \*BE\* \*UNRESTRAINED\***

**PROTOTYPE #EIGHT OF STATE ROMAN (LEFT: #120 / #360) / TORAH (RIGHT: #141 / #423)**



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

"BUT **\*ELYMAS\*-G1681 (BAR JESUS)** THE SORCERER (FOR SO IS HIS NAME BY INTERPRETATION) WITHSTOOD THEM, SEEKING TO TURN AWAY THE DEPUTY (ie. *Sergius Paulus was a Proconsul of Cyprus under Roman Emperor Claudius who reigned from 24 JANUARY 41 to 13 OCTOBER 54*) FROM THE FAITH.

**#676 - ONTIC TOTAL: #140** as [#5, #30, #400, #40, #1, #200] = Elymas (G1681): {UMBRA: #676 % #41 = #20} 0) Elymas = 'a wise man'; 1) **\*THE\* \*ARABIC\* \*NAME\* \*OF\* \*THE\* \*JEWISH\* \*MAGNUS\*** or sorcerer Barjesus, Act 13:6;

**#464 - ONTIC TOTAL: #140** as [#30, #30, #4, #400] / **#950 - ONTIC TOTAL: #140** as [#10, #6, #30, #4, #400, #500] = yâlad (H3205): {UMBRA: #44 % #41 = #3} 1) to bear, bring forth, beget, gender, travail; 1a) (Qal); 1a1) **\*TO\* \*BEAR\*, \*BRING\* \*FORTH\***; i) of child birth; ii) of distress (simile); iii) **\*OF\* \*WICKED\* (\*BEHAVIOUR\*)**; 1a2) to beget; 1b) (Niphal) to be born; 1c) (Piel); 1c1) to cause or help to bring forth; 1c2) to assist or tend as a midwife; 1c3) midwife (participle); 1d) (Pual) to be born; 1e) (Hiphil); 1e1) to beget (a child); 1e2) to bear (fig. - of wicked bringing forth iniquity); 1f) (Hophal) day of birth, birthday (infinitive); 1g) (Hithpael) to declare one's birth (pedigree);

**#1281 - MALE TOTAL: #303** as [#80, #1, #400, #800] = paúō (G3973): {UMBRA: #1281 % #41 = #10} 1) to make to cease or desist; 2) **\*TO\* \*RESTRAIN\* \*A\* \*THING\* \*OR\* \*PERSON\* \*FROM\* \*SOMETHING\***; 3) to cease, to leave off; 4) have got release from sin; 4a) no longer stirred by its incitements and seductions;

THEN SAUL, (WHO ALSO IS CALLED PAUL,) FILLED WITH THE HOLY GHOST, SET HIS EYES ON HIM, AND SAID, O FULL OF ALL SUBTLETY AND ALL MISCHIEF, THOU CHILD OF THE DEVIL, THOU ENEMY OF ALL


RIGHTEOUSNESS, WILT THOU NOT **\*CEASE\*-G3973** TO PERVERT THE RIGHT WAYS OF THE LORD?" [Acts 13:8-10]

Similarly the problem in our view is that the zeitgeist (ie. ***the conjuring of an esprit de corps***) of present day anti-semitism has been framed by the RETURNED SERVICES LEAGUE for over 100 years advocating themselves as **#834 = #182 + wèi (畏): \*ADMIRABLE\* + #652 - rén (人): \*PERSON\*** in being their providence (eg: ***FOR THOSE BRAVE WHO GAVE THEIR LIVES SO WE COULD LIVE OURS***) and prerogative rather than **#491 - AGENCIES OF DEMOCRATIC CIVIL SOCIETY** which thereby facilitates the enduring autonomy of persons.

Rather than extolling the FIRST PRINCIPLES upon which this COMMONWEALTH NATION is established and whilst it is true that a "Bill of Rights is a list of the most important rights belonging to a country's citizens. It is usually passed as a law through parliament and belongs to the domestic law of the country."

It is untrue to say that "AUSTRALIA DOES NOT HAVE A BILL OF RIGHTS" since the mathematical template to QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 are dialectically identical to America's BILL OF RIGHTS 15 DECEMBER 1791 associated with the DECLARATION OF INDEPENDENCE DATED 4 JULY 1776 -- those values and FIRST PRINCIPLES were enumerated before the AUSTRALIAN COMMONWEALTH was proclaimed by Royal Assent in accordance with rule of law.

So excuse me for suggesting that it is both "FECKLESS LEADERSHIP" and unchecked IRISH CATHOLIC RSL FACTIONAL REPUBLICANISM and sedition which was first evident on 20 MARCH 1920 that is the atmospheric condition (eg: ***Over \$8 trillion was spent during the war on terror between sectarian ideologies having the same foundations who did nothing and which could otherwise have been spent on infrastructure***) that enables such flagrant anti-Semitic neo-fascism to not only exist but flourish as value implicit to the IRISH REPUBLICAN CAUSE .

A spanner  in the works which is the imperative for this document doesn't cost \$8 trillion.

Such constitutional rights are **UNALIENABLE** and cannot be annulled by an IMMIGRANT having citizenship or **IMPEACHED** through the habitual CONTEMPT shown by both the RESPONDENTS and the VEOHRC within this **COMPLAINT REFERENCE: 2024/10/0066**. If the complaint involves a mathematical technology associated with QUEEN VICTORIA'S LETTERS

PATENT dated 29 OCTOBER 1900 then there is a DUTY for those parties to give a timely accountability for their self entitled contempt.

And especially so given the basis of this mathematical **#1580 - morphóō** (**G3445**) action **MALE: #194 / FEME: #164 = [#77, #59, #5, #23]** being identified with systemic and otherwise inexplicable glyph anomalies (**TETRA: #9 - BRANCHING OUT (SHU) - 𠄎扶 = #183 / #345 / #460** as **COGITO: [#64, #44, #14, #2, #66]** with **RANGE: 27 to noon 31 JANUARY**) which might be consequential to undermining the ANTHROPOLOGICAL IDEA TEMPLATE that is similarly reliant upon the book previously provided to my MEDICAL SPECIALIST on 3 MAY 2024.

**yì (毅) \*ABSOLUTELY\* / \*ABSOLUT\* zhǐ (止):**  
**\*FORBIDDEN\* / \*VERBOTEN\***  
**#248 - FÜHRER'S [#20, #23, #24] #33 (密):**  
**SECRET #91 (以): COMMAND / BEFIEHLT**

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:密&run:Fayan&glyph:密>>

**CANON: #157 = [#5, #33, #40, #79]**

**FAYAN: #9 = [#9]**

**mì (密): 1. \*SECRET\*; \*HIDDEN\*; \*CONFIDENTIAL\*, 2. retired, 3. stable; calm, 4. close; thick; dense, 5. intimate, 6. slight; subtle, 7. a secret, 8. Mi, 9. secretly**

**#680 - MALE TOTAL: #197 as [#6, #5, #3, #10, #6, #50, #600] = higgâyôwn (H1902): {UMBRA: #74 % #41 = #33} 1) meditation, \*RESOUNDING\* \*MUSIC\*, \*MUSING\*; 1a) resounding music; 1b) \*MEDITATION\*, \*PLOTTING\*;**

**YOUTUBE: "ERA - DIVANO"**

<<https://www.youtube.com/watch?v=QllvHZW33dE>>

**#1720 - ONTIC TOTAL: #354 as [#200, #300, #100, #800, #200, #70, #50] = strónnyimi (G4766): {UMBRA: #1950 % #41 = #23} 1) to spread; 2) furnish; 3) to spread with couches or \*DIVANS\*;**

<<http://www.grapple369.com/Savvy/?male:197&feme:157&ontic:354&idea:157>>

{@4: Sup: 76 - **AGGRAVATION**: CHU (#197 - **I AM NOT NOISY IN MY SPEECH** {%33}); Ego: 79 - **DIFFICULTIES**: NAN (#157 - **I AM NOT ONE OF PRATING TONGUE** {%17} / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41}}}

**TELOS TOTAL: #157**  
**ONTIC TOTAL: #354**

**#157 as [#6, #1, #70, #30, #10, #40] = 'âlam (H5956): {UMBRA: #140 % #41 = #17} 1) \*TO\* \*CONCEAL\*, \*HIDE\*, \*BE\* \*HIDDEN\*, \*BE\* \*CONCEALED\*, \*BE\* \*SECRET\*; 1a) (Qal) secret (participle); 1b) (Niphal); 1b1) to be concealed; 1b2) concealed, dissembler (participle); 1c) (Hiphil) to conceal, hide; 1d) (Hithpael) to hide oneself;**

**#376 - MALE TOTAL: #197 as [#10, #300, #20, #10, #30, #6] = sâkal (H7919): {UMBRA: #350 % #41 = #22} 1) to be prudent, be circumspect, wisely understand, prosper; 1a) (Qal) to be prudent, be circumspect; 1b) (Hiphil); 1b1) to look at or upon, have insight; 1b2) to give attention to, consider, ponder, be prudent; 1b3) to have insight, have comprehension; i) insight, comprehension (subst); 1b4) to cause to consider, give insight, teach; i) the teachers, the wise; 1b5) to act circumspectly, act prudently, act wisely; 1b6) \*TO\* \*PROSPER\*, \*HAVE\* \*SUCCESS\*; 1b7) to cause to prosper; 1c) (Piel) to lay crosswise, cross (hands);**

**#562 - FEME TOTAL: #157 as [#20, #40, #2, #300, #200] = bâsar (H1319): {UMBRA: #502 % #41 = #10} 1) \*TO\* \*BEAR\* \*NEWS\*, bear tidings, \*PUBLISH\*, preach, show forth; 1a) (Piel); 1a1) to gladden with good news; 1a2) to bear news; 1a3) to announce (salvation) as good news, preach; 1b) (Hithpael) to receive good news;**

**#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;**

### **REDUCTIO AD HITLERUM IDEA #157 ON 22 / 23 FEBRUARY**

**1942:** "The organisation of our press has truly been a **\*SUCCESS\***. Our law concerning the press is such that divergences of opinion between members of the Government are no longer an occasion for public exhibitions, which are not the newspapers' business. We've eliminated that conception of political freedom according to which everybody has the right to say whatever comes into his head. [MAX] AMANN controls more than half of the German press.

It's enough for me to send for LORENZ and inform him of my point of view, and I know that next day all the German newspapers will broadcast my ideas. Our little DR. DIETRICH is an extremely clever man. He doesn't write well, but his speeches are often first-rate. I'm proud to be able to think that, with such collaborators at my side, I can make a sheer about-turn, as I did on 22nd JUNE last, without anyone's moving a muscle. And that's a thing that's possible in no country but ours." [page 332]

**#693 = [#73, #74, #75, #76, #77, #78, #79, #80, #81] TOTAL FOR #231 - JUXTAPOSITION CONTROLLER ROMAN / TORAH PROTOTYPE #NINE as [#90, #2, #1, #600] / #1129 - FEME TOTAL: #157 as [#90, #2, #1, #6, #400, #10, #20, #600] = tsâbâ' (H6635): {UMBRA: #93 % #41 = #11} 1) \*THAT\* \*WHICH\* \*GOES\* \*FORTH\*, \*ARMY\*, \*WAR\*, \*WARFARE\*, \*HOST\*; 1a) army, host; 1a1) host (of organised army); 1a2) host (of angels); 1a3) of sun, moon, and stars; 1a4) of whole creation; 1b) war, warfare, service, go out to war; 1c) service;**

**OPERATION BARBAROSSA** was the invasion of the Soviet Union by Nazi Germany and many of its Axis allies, starting on Sunday, 22 JUNE 1941, during World War II. It was the largest and costliest land offensive in human history, with around 10 million combatants taking part, and over 8 million casualties by the end of the operation.

**#44 - 𠄎 竈 = #218 / #380 / #495**

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

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

<<https://www.grapple369.com/Savvy/?male:158&feme:197&ontic:626&deme:169&idea:197&run:Mystery&tetra:44>>

**TELOS TOTAL: #197**

**ONTIC TOTAL: #626**

**DEME TOTAL: #169**

**REDUCTIO AD HITLERUM IDEA #248 ON 4 JULY 1942:** "Should we decide to recall our present representative from the Vatican, I can see no adequate reason for sending any fresh incumbent to this Embassy. The relations between Germany and the Vatican are based on the Concordat. But this same Concordat is no more than the survival of agreements reached between the Vatican and the different German States, and, with the disappearance of the latter and their incorporation in the German Reich, it has become obsolete. It is true that it has as its basis these various agreements, but it is a confirmation of past agreements rather than a current agreement in force. I am therefore of the considered opinion that the juridical consequence of the disappearance of the sovereignty of the individual German States and its incorporation in the sovereignty of the Reich render the continuation of diplomatic relations with the Vatican redundant.

From military reasons connected with the war I have so far refrained from translating this conception into fact. Equally, however, I have shown myself unresponsive to the attempts of the Vatican towards extension of the provisions of the Concordat to embrace the newly acquired territories of the Reich.

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:以&run:Fayan&glyph:以>>

**CANON: #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]**

**FAYAN: #844 = [... OMITTED FOR BREVITY ...]**

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

{@51: Sup: 67 - **DARKENING**: HUI (#2035); Ego: 81 - **FOSTERING**: YANG (#2092)}

<<http://www.grapple369.com/Savvy/?ontic:322&deme:91&idea:2035,2092>>

**TELOS TOTAL: #2092**  
**ONTIC TOTAL: #322**  
**DEME TOTAL: #91**

"THIS MAN WENT UNTO PILATE, AND BEGGED THE BODY OF JESUS (ie. **3 APRIL 33 AD**). AND HE TOOK IT DOWN, AND WRAPPED IT IN LINEN, AND LAID IT IN A SEPULCHRE THAT WAS HEWN IN STONE, WHEREIN NEVER MAN BEFORE WAS LAID. AND THAT DAY WAS THE PREPARATION, AND THE SABBATH DREW ON. AND THE WOMEN ALSO, WHICH CAME WITH HIM FROM GALILEE, FOLLOWED AFTER, AND BEHELD THE SEPULCHRE, AND HOW HIS BODY WAS LAID.

**#2092** as [#1, #100, #800, #40, #1, #300, #800, #50] = *árōma* (**G759**): {**UMBRA: #942 % #41 = #40**} **1**) **\*SPICE\***, perfume;

AND THEY RETURNED, AND PREPARED **\*SPICES\*-G759** AND OINTMENTS; AND RESTED THE SABBATH DAY ACCORDING TO THE COMMANDMENT." [**Luke 23:52-56**]

**#2035** as [#300, #5, #30, #800, #50, #800, #50] = *telónēs* (**G5057**): {**UMBRA: #1393 % #41 = #40**} **1**) a renter or farmer of taxes; **1a**) among the Romans, usually a man of equestrian rank; **2**) a tax gatherer, **\*COLLECTOR\* \*OF\* \*TAXES\*** or tolls, one employed by a publican or farmer general in the collection of taxes. The tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job.;

"WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER? THEY SAY UNTO HIM, THE FIRST. JESUS SAITH UNTO THEM, VERILY I SAY UNTO YOU, THAT THE **\*PUBLICANS\*-G5057** AND THE HARLOTS (ie. **#308 - pórnē** (**G4204**): **\*PROSTITUTES\***) GO INTO THE KINGDOM OF GOD BEFORE YOU.

**YOUTUBE: "ICH KOMME (ERIKA VIKMAN)"**

<<https://www.youtube.com/watch?v=PFWtYcKb7C8>>



FOR JOHN CAME UNTO YOU IN THE WAY OF RIGHTEOUSNESS, AND YE BELIEVED HIM NOT: BUT THE **\*PUBLICANS\*-G5057** AND THE HARLOTS (ie. **#308 - pórne (G4204): \*PROSTITUTES\***) BELIEVED HIM: AND YE, WHEN YE HAD SEEN IT, REPENTED NOT AFTERWARD, THAT YE MIGHT BELIEVE HIM." [Matthew 21:31-32]

**#233 - ONTIC TOTAL: #322** as [**#20, #30, #10, #2, #1, #50, #70, #50**] = **klíbanos (G2823): {UMBRA: #383 % #41 = #14} 1**) a clibanus, a earthen vessel for baking bread. It was broader at the bottom than above at the orifice, and when sufficiently heated by a fire kindled within, the dough was baked by being spread upon the outside. [but according to others, the dough was baked by being placed inside and the fire or coals outside, the vessel being perforated with small holes that the heat might better penetrate.; **2**) a **\*FURNACE\*, \*OVEN\***;

**CREMATORIUM: \*OVENS\*** built in concentration camps to burn and dispose of the large number of murdered bodies. <<https://hmh.org/education/resources/vocabulary-terms-related-holocaust/>>

**#502 - DEME TOTAL: #91** as [**#90, #6, #400, #6**] = **tsâvâh (H6680): {UMBRA: #101 % #41 = #19} 1**) to command, charge, give orders, lay charge, give charge to, order; **1a**) (Piel); **1a1**) to lay charge upon; **1a2**) to give charge to, give command to; **1a3**) to give charge unto; **1a4**) to give charge over, appoint; **1a5**) to give charge, command; **1a6**) to charge, command; **1a7**) to charge, commission; **1a8**) to command, appoint, ordain (of divine act); **1b**) (Pual) **\*TO\* \*BE\* \*COMMANDED\***;

**#453 - DEME TOTAL: #91** as [**#6, #1, #2, #4, #400, #40**] = **'âbad (H6): {UMBRA: #7 % #41 = #7} 1**) perish, vanish, go astray, be destroyed; **1a**) (Qal); **1a1**) **\*PERISH\*, \*DIE\*, \*BE\* \*EXTERMINATED\***; **1a2**) perish, vanish (fig.); **1a3**) be lost, strayed; **1b**) (Piel); **1b1**) to destroy, kill, cause to perish, to give up (as lost), exterminate; **1b2**) to blot out, do away with, cause to vanish, (fig.); **1b3**) cause to stray, lose; **1c**) (Hiphil); **1c1**) to destroy, put to death; **i**) of divine judgment; **1c2**) object name of kings (fig.);

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

The flavors are balanced and fine. (如美如)

A feast fit for the great man. (大人之饗)

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

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

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:如&run:Fayan&glyph:如>>

**CANON: #605 = [#4, #8, #10, #16, #25, #32, #41, #44, #47, #51, #58, #61, #63, #64, #81]**

**FAYAN: #785 = [... OMITTED FOR BREVITY ...]**

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

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:美&run:Fayan&glyph:美>>

**CANON: #326 = [#12, #15, #36, #44, #64, #74, #81]**

**FAYAN: #82 = [#5, #14, #6, #17, #7, #8, #25]**

**měi (美):** 1. beautiful, 2. **\*AMERICA\***, 3. good; pleasing, 4. United States of America, 5. to beautify, 6. to be satisfied with oneself, 7. tasty, 8. satisfying; pleasing, 9. a beautiful lady, 10. a beautiful thing, 11. to exaggerate

**#931 = [#4, #8, #10, #16, #25, #32, #41, #44, #47, #51, #58, #61, #63, #64, #81, #12, #15, #36, #44, #64, #74, #81]**

{@22: Sup: 40 - **LAW / MODEL: FA** (#868 = **yángqì** (陽氣): **\*MASCULINE\***); Ego: 81 - **FOSTERING: YANG** (#931 = **nèi** (內): **\*FEMALE\***)}

**yángqì (陽氣):** 1. sunlight striking the atmosphere, 2. vital energy, 3. **\*MASCULINE\*** stature

**nèi (內):** 1. inside; interior, 2. private, 3. family; domestic, 4. inside; interior, 5. wife; consort, 6. an imperial palace, 7. an internal organ; heart, 8. **\*FEMALE\***, 9. to approach, 10. indoors, 11. inner heart, 12. a room, 13. Nei, 14. to receive

**#137 = [#1, #62, #74]**



<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:陰陽>>

**yīn yáng** (陰陽): **1.** Yin and Yang, **2.** the study of celestial bodies, **3.** **\*THE\* \*OCCULT\* \*ARTS\***, **4.** **\*POSITIVE\* \*AND\* \*NEGATIVE\***

<<https://www.grapple369.com/Savvy/?ontic:319&deme:212&idea:868,931&run:Mystery&idea:868&run:Mystery&idea:931>>

**TELOS TOTAL: #931**

**ONTIC TOTAL: #319**

**DEME TOTAL: #212**

**#1120 - ONTIC TOTAL: #319** as [#7, #8, #300, #5, #800] = zētéō (G2212): {**UMBRA: #1120 % #41 = #13**} **1)** to seek in order to find; **1a)** to seek a thing; **1b)** to seek [in order to find out] by thinking, **\*MEDITATING\***, **\*REASONING\***, to enquire into; **1c)** to seek after, seek for, aim at, strive after; **2)** to seek i.e. require, demand; **2a)** to crave, demand something from someone;

**#112 - DEME TOTAL: #212** as [#40, #60, #2, #10] = mêçab (H4524): {**UMBRA: #102 % #41 = #20**} **1)** **\*ROUND\* \*THING\***, surroundings, round about, that which surrounds, that which is round; **1a)** environs; **1a1)** surrounding places; **1a2)** round about (adv); **1b)** round table;

**#868** as [#4, #10, #4, #800, #40, #10] = dídōmi (G1325): {**UMBRA: #868 % #41 = #7**} **1)** to give; **2)** to give something to someone; **2a)** of one's own accord to give one something, to his advantage; **2a1)** to bestow a gift; **2b)** to grant, give to one asking, let have; **2c)** to supply, furnish, necessary things; **2d)** to give over, deliver; **2d1)** to reach out, extend, present; **2d2)** of a writing; **2d3)** to give over to one's care, intrust, commit; **i)** **\*SOMETHING\* \*TO\* \*BE\*** **\*ADMINISTERED\***; **ii)** to give or commit to some one something to be

religiously observed; **2d4**) to give what is due or obligatory, to pay: wages or reward; **2d5**) to furnish, endue; **2e**) to give; **2e1**) to cause, profuse, give forth from one's self; **i**) to give, hand out lots; **2e2**) to appoint to an office; **2e3**) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them; **2e4**) to give one to someone as his own; **i**) as an object of his saving care; **ii**) to give one to someone, to follow him as a leader and master; **iii**) to give one to someone to care for his interests; **iv**) to give one to someone to whom he already belonged, to return; **2e5**) to grant or permit one; **i**) to commission;

**#931 as [#1, #40, #5, #300, #1, #9, #5, #300, #70, #200] = ametáthetos (G276): {UMBRA: #931 % #41 = #29} 1)** not transposed, **\*NOT\* \*TO\* \*BE\* \*TRANSFERRED\***, fixed, unalterable;

... Although, in general, I hold no brief for the **\*AMERICANS\***, I must in this respect take off my hat to them. The American statesmen, by subjecting the Church to the same regulations governing all other associations and institutions, have limited its field of activity to reasonable proportions; and, as the **\*State does not contribute from State Funds one single cent to the Church, the whole clergy cringes and #1295 - \*SINGS\* \*HYMNS\*** in praise of the Government.

**YOUTUBE: "KATE BUSH: 'RUNNING UP THAT HILL' (PUB CHOIR SINGS)"**

<[https://www.youtube.com/watch?v=TxWKjv\\_mc2Q](https://www.youtube.com/watch?v=TxWKjv_mc2Q)>

**#1295 - τέρμων (térmōn, "a border") as [#400, #40, #50, #5, #800] = hymnéō (G5214): {UMBRA: #1295 % #41 = #24} 1)** to sing the praise of, **\*SING\* \*HYMNS\*** to; **2)** to sing a hymn, to sing; **2a)** singing of paschal hymns these were Psalms 113 - 118 and 136, which the Jews called the 'great Hallel';

This is not to be wondered at! The parson, like everyone else, has got to live; what he makes out of the public offertory doesn't amount to much, and so he is more or less dependent on State charity. As he has no legal claim whatever on the State, he therefore takes very good care that his demeanour is always pleasing in the eyes of the State and therefore deserving of the crumbs it cares to toss to him.

**#521 - FEME TOTAL: #197 as [#1, #80, #400, #40] = 'app<sup>e</sup>thôm (H674): {UMBRA: #521 % #41 = #29} 1) \*TREASURY\***, treasuries; **2)** (CLBL) revenue;

**#748 - ONTIC TOTAL: #626 as [#8, #80, #50, #10, #600] =**  
chôphen (H2651): {UMBRA: #138 % #41 = #15} 1) \*HANDFULS\*,  
hollow of the hand;

Once we cease handing out milliards of marks a year to the Church, our damn parsons will very quickly change their tune and, instead of having the impudence to revile us and attack us in the most shameful manner, will very soon be eating out of our hands. We can make this clerical gang go the way we want, quite easily—and at far less cost than at present. Contributions should be made to selected individual parsons. If we give some Bishop—for himself and his subordinates—a round million, he will pocket the first three hundred thousand for his own use—otherwise he's no true parson! The distribution of the meagre rest among the parsons of his whole diocese will cause a pretty little uproar among the whole brood—and leave us laughing like hell!

In one respect, however, we must remain absolutely obdurate.

Any petitions for State intervention must be rejected out of hand. Justification for such rejection is obvious. On its own showing the Church knows full well that no profane spirits could possibly succeed in mediating in Church affairs as well as the clergy itself. How can you expect some wretched little Government jack-in-office like myself, to whom the light has not been vouchsafed, to tackle so vital and intricate a problem!

**#292 - DEME TOTAL: #169 as [#1, #40, #200, #50, #1] = 'ămar**  
(H560): {UMBRA: #241 % #41 = #36} 1) (P'al) to say, to speak, to command, to tell, \*TO\* \*RELATE\*;

Agreement as to distribution of funds must, as in other agreements, be left in the hands of the Reichsstatthalter. I don't think we need fear that they will enter upon any commitments which are directed against either the State or its interests. For one thing, the Gauleiters are under firm control, and for another, most of the Reichsstatthalters are much stricter in these affairs than I am.

Once the war is over we will put a swift end to the Concordat.

**#426 - MALE TOTAL: #158 as [#6, #40, #300, #30, #40, #10] =**  
shâlam (H7999): {UMBRA: #370 % #41 = #1} 1) to be in a covenant of peace, be at peace; **1a)** (Qal); **1a1)** to be at peace; **1a2)** peaceful one (participle); **1b)** (Pual) one in covenant of peace (participle); **1c)** (Hiphil); **1c1)** to make peace with; **1c2)** to cause to be at peace; **1d)** (Hophal) to live in peace; **2)** to be complete, be sound; **2a)** (Qal); **2a1)** to be complete, be finished, be ended; **2a2)** to be sound, be uninjured; **2b)** (Piel); **2b1)** to complete, finish; **2b2)** to make

safe; **2b3**) to make whole or good, restore, make compensation; **2b4**) to make good, pay; **2b5**) to requite, recompense, reward; **2c**) (Pual); **2c1**) to be performed; **2c2**) to be repaid, be requited; **2d**) (Hiphil); **2d1**) to complete, perform; **2d2**) **\*TO\* \*MAKE\* \*AN\* \*END\* \*OF\***;

It will give me the greatest personal pleasure to point out to the Church all those occasions on which it has broken the terms of it. One need only recall the close co-operation between the Church and the murderers of Heydrich. Catholic priests not only allowed them to hide in a church on the outskirts of Prague, but even allowed them to entrench themselves in the sanctuary of the altar.

**#1100 - MALE TOTAL: #158** as [**#6, #90, #4, #100, #400, #500**] = **ts<sup>o</sup>dâqâh (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;

The development of relations between State and Church affords a very instructive example of how the carelessness of a single statesman can have after-effects which last for centuries." [pages 551-554]

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:柱>  
&run:Fayan&glyph:柱>

**CANON: #137 = [#30 - BOLD RESOLUTION (毅), #36 - STRENGTH (彊), #71 - STOPPAGE (止) / WORLDVIEW; DOMINION]** <--  
compound of **mù (木)**: **\*WOOD\*** + **zhǔ (主)**: **\*EMPEROR\* / \*GOD\***

**FAYAN: #9 = [#9]**

**zhù (柱)**: **1.** a pillar; a post, **2.** to support, **3.** to lean on

**Shénzhǔ pái (神主牌)**: spirit master sign

**#137 = [#1, #5, #13, #14 (\*), | 18, #19, #20, #23, #24, | #33]**  
as **\*MORPHOSIS\***

**#137 - duǎn yāo jīng (短妖精)** as [**#9, #42, #26**]: **\*LEPRECHAUN\***

**#137 - yīn yáng (陰陽)** as [**#1, #62, #74**]: **1.** Yin and Yang, **2.** the study of celestial bodies, **3. \*THE\* \*OCCULT\* \*ARTS\***, **4.** positive and negative

**#137 - ABSOLUTE NEGATION #1025 - DAO: #137 = [... #25, #26, #27, #28, #31 ...]** of its COERCIVE CONTROL objective

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:木&run:Fayan&glyph:木>>

**CANON: #500 = [#7, #13, #15, #16, #17, #23, #53, #62, #69, #71, #75, #79]**

**FAYAN: #62 = [#4, #15, #10, #7, #8, #18]**

**mù (木): 1. \*WOOD\***; lumber, **2.** Kangxi radical 75, **3.** a tree, **4.** wood phase; wood element, **5.** a category of musical instrument, **6.** stiff; rigid, **7.** laurel magnolia, **8.** a coffin, **9. \*JUPITER\***, **10.** Mu, **11.** wooden, **12.** not having perception, **13.** dimwitted, **14.** to lose consciousness

<<https://www.grapple369.com/Savvy/?run:Mystery&glyph:主&run:Fayan&glyph:主>>

**CANON: #248 = [#17, #30, #65, #66, #70]**

**FAYAN: #41 = [#12, #29]**

**zhǔ (主): 1. owner, 2. principal; main; primary, 3. master, 4. host, 5. to manage; to lead, 6. to decide; to advocate, 7. to have an opinion; to hold a particular view, 8. to signify; to indicate, 9. oneself, 10. a person; a party, 11. \*GOD\*; \*THE\* \*LORD\*, 12. \*LORD\*; \*RULER\*; \*CHIEF\*, 13. an ancestral tablet, 14. princess, 15. chairperson, 16. fundamental, 17. Zhu, 18. to pour**

**Bùgào dīng zài yī gēn zhùzǐ shàng (佈告釘在一根柱子上): THE NOTICE WAS NAILED TO A POLE**

"AND PILATE WROTE A TITLE, AND PUT IT ON THE CROSS. AND THE WRITING WAS, \*JESUS\* \*OF\* \*NAZARETH\* \*THE\* \*KING\* \*OF\* \*THE\* \*JEWS\*." THIS TITLE THEN READ MANY OF THE JEWS: FOR THE PLACE WHERE JESUS WAS CRUCIFIED WAS NIGH TO THE CITY: AND IT WAS WRITTEN IN \*HEBREW\*, AND GREEK, AND LATIN.

**#410 - APOAPSIS NOUMENON EXTENT FOR 3 JULY as [#30, #10, #300, #70] = yasha' (H3468): {UMBRA: #380 % #41 = #11} 1)**

**\*DELIVERANCE\*, \*SALVATION\*, \*RESCUE\*, \*SAFETY\*, \*WELFARE\***; **1a)** safety, welfare, prosperity; **1b)** salvation; **1c)** victory;

**#421 - APOAPSIS NOUMENON EXTENT FOR 3 JULY** as [#30, #10, #300, #6, #70, #5] = *y<sup>e</sup>shûw'âh* (H3444): {**UMBRA: #391 % #41 = #22**} **1)** salvation, deliverance; **1a)** **\*WELFARE\*, \*PROSPERITY\***; **1b)** deliverance; **1c)** **\*SALVATION\* (\*BY\* \*GOD\*)**; **1d)** victory;

**#337 - PERISAPSIS NOUMENON EXTENT FOR 3 JANUARY** as [#50, #1, #7, #1, #100, #8, #50, #70, #50] = *Nazarēnós* (G3479): {**UMBRA: #487 % #41 = #36**} **1)** a resident of **\*NAZARETH\***;

**#410 - APOAPSIS NOUMENON EXTENT FOR 3 JULY** as [#300, #40, #30, #20, #500] = *melek* (H4428): {**UMBRA: #90 % #41 = #8**} **1)** **\*KING\***;

**#337 - PERISAPSIS NOUMENON EXTENT FOR 3 JANUARY** as [#5, #70, #2, #200, #10, #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;

<<http://www.grapple369.com/Savvy/?idea:337,410,421>>

THEN SAID THE CHIEF PRIESTS OF THE JEWS TO PILATE, WRITE NOT, THE KING OF THE JEWS; BUT THAT HE SAID, I AM KING OF THE JEWS. PILATE ANSWERED, WHAT I HAVE WRITTEN I HAVE WRITTEN." [John 19:19-22]

**#748 = #500 - mù (木): 1. \*JUPITER\* + #248 - zhǔ (主): \*LORD\*; \*RULER\*** as [#7, #13, #15, #16, #17, #23, #53, #62, #69, #71, #75, #79, #17, #30, #65, #66, #70]

**#748** as [#2, #300, #40, #6, #400] = *shêm* (H8034): {**UMBRA: #340 % #41 = #12**} **1)** name; **1a)** name; **1b)** reputation, fame, glory; **1c)** **\*THE\* \*NAME\* (\*AS\* \*DESIGNATION\* \*OF\* \*GOD\*)**; **1d)** memorial, monument;

{@17: Sup: 19 - **FOLLOWING**: TS'UNG (#568); Ego: 70 - **SEVERANCE**: KE (#748)}

<<http://www.grapple369.com/Savvy/?male:568&feme:748&onticL440&deme:235&idea:748>>



**TELOS TOTAL: #748** as [#8, #50, #80, #10, #600] = **chânêph** (H2611): {**UMBRA: #138 % #41 = #15**} **1) \*HYPOCRITICAL\***, **\*GODLESS\***, **\*PROFANE\***, hypocrite, irreligious;

**ONTIC TOTAL: #440**

**DEME TOTAL: #235**

**#748** as [#80, #1, #100, #9, #200, #300, #8, #40, #10] = **parístēmi** (G3936): {**UMBRA: #749 % #41 = #11**} **1)** to place beside or near; **1a)** to set at hand; **1a1)** to present; **1a2)** to proffer; **1a3)** to provide; **1a4)** to place a person or thing at one's disposal; **1a5)** to present a person for another to see and question; **1a6)** to present or show; **1a7)** to bring to, bring near; **1a8)** metaph. i.e to bring into one's fellowship or intimacy; **1b)** to present (show) by argument, to prove; **2)** to stand beside, stand by or near, to be at hand, be present; **2a)** to stand by; **2a1) \*TO\* \*STAND\* \*BESIDE\* \*ONE\*, \*A\* \*BYSTANDER\***; **2b)** to appear; **2c)** to be at hand, stand ready; **2d)** to stand by to help, to succour; **2e)** to be present; **2e1)** to have come; **2e2)** of time

"AND WHEN HE HAD THUS SPOKEN, ONE OF THE OFFICERS WHICH **\*STOOD\*-G3936** BY STRUCK JESUS WITH THE PALM OF HIS HAND, SAYING, ANSWEREST THOU THE HIGH PRIEST SO?" [John 18:22]

"AND WHEN THEY WERE COME, THEY SAY UNTO HIM, MASTER, WE KNOW THAT THOU ART TRUE, AND CAREST FOR NO MAN: FOR THOU REGARDEST NOT THE PERSON OF MEN, BUT TEACHEST THE WAY OF GOD IN TRUTH:

**#748** as [#20, #8, #50, #200, #70, #400] = **kēnsos** (G2778): {**UMBRA: #548 % #41 = #15**} **1)** census (among the Romans, denoting a register and valuation of property in accordance with which taxes were paid), in the NT the tax or tribute levied on individuals and to be paid yearly. (our capitation or poll tax); **2)** the coin with which the tax is paid, tribute money;

IS IT LAWFUL TO GIVE **\*TRIBUTE\*-G2778** TO CAESAR, OR NOT?" [Mark 12:14]

**#748** = **#500** - mù (木): **1. \*JUPITER\*** + **#248** - zhǔ (主): **\*LORD\***; **\*RULER\*** as [#1, #80, #70, #20, #1, #9, #9, #200, #300, #8, #40, #10] = **apokathístēmi** (G600): {**UMBRA: #749 % #41 = #11**} **1) \*TO\* \*RESTORE\* \*TO\* \*ITS\* \*FORMER\* \*STATE\***; **2)** to be in its former state;

"WHEN THEY THEREFORE WERE COME TOGETHER, THEY ASKED OF HIM, SAYING, LORD, WILT THOU AT THIS TIME **\*RESTORE\*-G600 \*AGAIN\*-G600** THE KINGDOM TO ISRAEL?" [Acts 1:6]

**#879 - MALE TOTAL: #568** as [#20, #1, #300, #1, #4, #10, #20, #1, #200, #9, #8, #300, #5] = **katadikázō (G2613)**: {**UMBRA: #1164 % #41 = #16**} **1)** to give judgment against (one), **\*TO\* \*PRONOUNCE\* \*GUILTY\***; **2)** to condemn;

"THEN GATHERED THE CHIEF PRIESTS AND THE PHARISEES A COUNCIL, AND SAID, WHAT DO WE? FOR THIS MAN DOETH MANY MIRACLES. IF WE LET HIM THUS ALONE, ALL MEN WILL BELIEVE ON HIM: AND THE ROMANS SHALL COME AND TAKE AWAY BOTH OUR PLACE AND NATION.

**#568** as [#10, #200, #300, #8, #40, #10] = **hístēmi (G2476)**: {**UMBRA: #568 % #41 = #35**} **1)** to cause or make to stand, to place, put, set; **1a)** to bid to stand by, [set up]; **1a1) \*IN\* \*THE\* \*PRESENCE\* \*OF\* \*OTHERS\*, \*IN\* \*THE\* \*MIDST\*, \*BEFORE\* \*JUDGES\*, \*BEFORE\* \*MEMBERS\* \*OF\* \*THE\* \*SANHEDRIN\***; **1a2)** to place; **1b)** to make firm, fix establish; **1b1)** to cause a person or a thing to keep his or its place; **1b2)** to stand, be kept intact (of family, a kingdom), to escape in safety; **1b3)** to establish a thing, cause it to stand; **i)** to uphold or sustain the authority or force of anything; **1b4)** to set or place in a balance; **i)** to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed); **1b5)** to stand; **i)** to stand by or near; **1)** to stop, stand still, to stand immovable, stand firm; **11)** of the foundation of a building; **2)** to stand; **21)** continue safe and sound, stand unharmed, to stand ready or prepared; **22)** to be of a steadfast mind; **23)** of quality, one who does not hesitate, does not waiver;

AND ONE OF THEM, NAMED CAIAPHAS, BEING THE HIGH PRIEST THAT SAME YEAR, SAID UNTO THEM, YE KNOW NOTHING AT ALL," NOR CONSIDER THAT IT IS EXPEDIENT FOR US, THAT ONE MAN SHOULD **\*DIE\*-G599** FOR THE PEOPLE, AND THAT THE WHOLE NATION PERISH NOT. AND THIS SPAKE HE NOT OF HIMSELF: BUT BEING HIGH PRIEST THAT YEAR, HE PROPHESED THAT JESUS SHOULD **\*DIE\*-G599** FOR THAT NATION; AND NOT FOR THAT NATION ONLY, BUT THAT ALSO HE SHOULD GATHER TOGETHER IN ONE THE CHILDREN OF GOD THAT WERE SCATTERED ABROAD. THEN FROM THAT DAY FORTH THEY TOOK COUNSEL TOGETHER FOR TO PUT HIM TO DEATH." [John 11:47-53]

**#603 - MALE TOTAL: #568** as [#1, #80, #70, #9, #50, #8, #200, #20, #70, #40, #5, #50] = **apothnēskō (G599)**: {**UMBRA: #1238 % #41 = #8**} **1)** **\*TO\* \*DIE\***; **1a)** of the natural death of man; **1b) \*OF\* \*THE\* \*VIOLENT\* \*DEATH\* \*OF\* \*MAN\* \*OR\***

**\*ANIMALS\***; **1c**) to perish by means of something; **1d**) of trees which dry up, of seeds which rot when planted; **1e**) of eternal death, to be subject to eternal misery in hell;

"AND PILATE MARVELLED IF HE WERE ALREADY DEAD: AND CALLING UNTO HIM THE CENTURION, HE ASKED HIM WHETHER HE HAD BEEN ANY WHILE **\*DEAD\*-G599**." [Mark 15:44]

**#817 - ONTIC TOTAL: #440** as [#2, #70, #30, #10, #5, #700] = ba'al (H1167): {**UMBRA: #102 % #41 = #20**} **1**) owner, husband, lord; **1a**) owner; **1b**) a husband; **1c**) citizens, inhabitants; **1d**) **\*RULERS\***, **\*LORDS\***; **1e**) (noun of relationship used to characterise - ie, master of dreams); **1f**) lord (used of foreign gods);

**#919 - ONTIC TOTAL: #440** as [#6, #80, #3, #200, #10, #20, #600] = peger (H6297): {**UMBRA: #283 % #41 = #37**} **1**) **\*CORPSE\***, **\*CARCASS\***, **\*MONUMENT\***, **\*STELA\***; **1a**) corpse (of man); **1b**) carcass (of animals);

**#176 - ONTIC TOTAL: #440** as [#80, #60, #30, #6] = pāçal (H6458): {**UMBRA: #170 % #41 = #6**} **1**) to cut, hew, hew into shape; **1a**) (Qal) to hew, hew out, quarry; **2**) **\*SCULPTURE\***;

**#1014 - ONTIC TOTAL: #440** 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;

**#426 - DEME TOTAL: #235** as [#200, #80, #5, #100, #40, #1] / **#686 - DEME TOTAL: #235** as [#200, #80, #5, #100, #40, #1, #200, #10, #50] /

**#736 - DEME TOTAL: #235** as [#200, #80, #5, #100, #40, #1, #300, #10] = spérma (G4690): {**UMBRA: #426 % #41 = #16**} **1**) from which a plant germinates; **1a**) the seed i.e. the grain or kernel which contains within itself the germ of the future plants; **1a1**) of the grains or kernels sown; **1b**) metaph. a seed i.e. a residue, or a few survivors reserved as the germ of the next generation (just as seed is kept from the harvest for the sowing); **2**) the semen virile; **2a**) the product of this semen, seed, children, offspring, progeny; **2b**) family, tribe, posterity; **2c**) **\*WHATEVER\* \*POSSESSES\* \*VITAL\* \*FORCE\* \*OR\* \*LIFE\* \*GIVING\* \*POWER\***; **2c1**) of divine energy of the Holy Spirit operating within the soul by which we are regenerated;

**#301 - DEME TOTAL: #235** as [#200, #5, #30, #8, #50, #8] / **#311 - DEME TOTAL: #235** as [#200, #5, #30, #8, #50, #8, #10] = selénē (G4582): {**UMBRA: #301 % #41 = #14**} **1**) the moon;

**#927 - DEME TOTAL: #235** as [#5, #40, #5, #9, #400, #200, #9, #8, #200, #1, #50] = **methýō (G3184)**: {**UMBRA: #1254 % #41 = #24**} **1)** to be drunken; **2)** metaph. of one who has shed blood or murdered profusely;

**#927 - DEME TOTAL: #235** as [#4, #10, #1, #2, #70, #30, #800, #10] = **diábolos (G1228)**: {**UMBRA: #387 % #41 = #18**} **1)** prone to slander, slanderous, accusing falsely; **1a)** a calumniator, false accuser, slanderer;; **2)** metaph. applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him;

**#948 - DEME TOTAL: #235** as [#1, #30, #5, #10, #700, #1, #200, #1] / **#1806** as [#1, #30, #5, #10, #700, #800, #200, #10, #50] = **aleíphō (G218)**: {**UMBRA: #1346 % #41 = #34**} **1)** to **\*ANOINT\***;

"AND WHEN THE SABBATH WAS PAST, MARY MAGDALENE, AND MARY THE MOTHER OF JAMES, AND SALOME, HAD BOUGHT SWEET SPICES, THAT THEY MIGHT COME AND **\*ANOINT\*-G218** HIM." [Mark 16:1]

**#533 - DEME TOTAL: #235** as [#8, #3, #10, #1, #200, #300, #1, #10] = **hagiázō (G37)**: {**UMBRA: #822 % #41 = #2**} **1)** to render or acknowledge, or to be venerable or hallow; **2)** **\*TO\* \*SEPARATE\* \*FROM\* \*PROFANE\* \*THINGS\* \*AND\* \*DEDICATE\* \*TO\* \*GOD\***; **2a)** consecrate things to God; **2b)** dedicate people to God; **3)** to purify; **3a)** to cleanse externally; **3b)** to purify by expiation: free from the guilt of sin; **3c)** to purify internally by renewing of the soul;

**PICKER'S APOLOGETIC IDEA #56 EDITION (1976) HAS INFUSED TRAM / TRAIN DRIVER NOTIONS WHICH ARE OMITTED:**

"Für unsere heutige Staatsform sei die Bezeichnung «Führer» für den Staatschef die beste. Sie bringe auch zum Ausdruck, dass der Staatschef das gewählte (\*\*\*) Oberhaupt des deutschen Volkes sei. Wenn heute begriffliche Überschneidungen aufträten, es zum Beispiel unter Fotografien heiße: »Neben dem Führer der Oberführer soundso, sein Adjutant« und von Straßenbahnführern, Zugführer und so weiter gesprochen würde, so spiele das keine Rolle, solange er lebe. Wenn er aber einmal nicht mehr sei, müsse man das ändern und den Ausdruck »Führer« zu einem einmaligen Begriff erheben. Schließlich falle es ja auch keinem Menschen ein, den Straßenbahn-Fahrer als Straßenbahn-»Kaiser« zu bezeichnen, (\*\*\*) und wenn der Führer einer Ortsgruppe Ortsgruppen»leiter« statt Ortsgruppen-»führer« heiße, empfinde kein Mensch das als nicht sachentsprechend.

(\*\*\*) Ganz falsch sei es, an der der Staatsform zugehörigen Bezeichnung des Staatsoberhauptes etwas ändern zu wollen." [TABLE TALK IDEA #177]

**YOUTUBE: "GORTOZ A RAN (DENEZ PRIGENT AND LISA GERRARD)"**

<<https://www.youtube.com/watch?v=d9Rc0-vida4>>

**PICKER'S APOLOGETIC IDEA #56 EDITION (1976) HAS INFUSED TRAM / TRAIN DRIVER NOTIONS WHICH ARE OMITTED:** "Für

unsere heutige Staatsform sei die Bezeichnung «Führer» für den Staatsoberhaupt die beste. Sie bringe auch zum Ausdruck, dass der Staatsoberhaupt das gewählte (\*\*\*) und wenn der Führer einer Ortsgruppe Ortsgruppen»leiter« statt Ortsgruppen»führer« heiße, empfinde kein Mensch das als nicht sachentsprechend.

Ganz falsch sei es, an der der Staatsform zugehörigen Bezeichnung des Staatsoberhauptes etwas ändern zu wollen." [TABLE TALK IDEA #177]

(\*\*\*) - THESE 2 PAGES HAVE AN ANOMALOUS FACSIMILE APERTURE / MARGIN REMARKS AND WE HAVE SOUGHT TO EXAMINE ONLY THE CRUX memeBRAIN IDEA.

<<http://www.grapple369.com/Savvy/?male:247&feme:250&ontic:410&deme:504>>

{@6: Sup: 65 - INNER: NEI (#247); Ego: 22 - RESISTANCE: KE (#250)}

**ONTIC TOTAL: #410**  
**DEME TOTAL: #504**

**#122 - DEME TOTAL: #312** as [#2, #10, #40, #10, #50, #10] / **716 - MALE TOTAL: #247** as [#6, #10, #40, #10, #50, #600] = yâmîyn (H3225): {UMBRA: #110 % #41 = #28} 1) right, \*RIGHT\* \*HAND\*, right side; 1a) right hand; 1b) right (of direction); 1c) south (the direction of the right hand when facing East);

**#90 - ONTIC TOTAL: #410** as [#50, #3, #1, #30, #6] = gâ'al (H1351): {UMBRA: #34 % #41 = #34} 1) to defile, pollute, desecrate; 1a) (Niphal) to be defiled, be polluted; 1b) (Piel) to pollute, desecrate; 1c) (Pual) \*TO\* \*BE\* \*DESECRATED\* (\*OF\* \*REMOVAL\* \*FROM\* \*PRIESTHOOD\*); 1d) (Hiphil) to pollute, stain; 1e) (Hithpael) to defile oneself;

**#507 - DEME TOTAL: #504** as [#5, #400, #10, #90, #2] /  
**#512 - DEME TOTAL: #504** as [#5, #400, #10, #90, #2, #5] =  
yâtsab (H3320): {UMBRA: #102 % #41 = #20} 1) \*TO\* \*PLACE\*,  
\*SET\*, \*STAND\*, \*SET\* \*OR\* \*STATION\* \*ONESELF\*,  
\*PRESENT\* \*ONESELF\*; 1a) (Hithpael) to station oneself, take one's  
stand, stand, present oneself, \*STAND\* \*WITH\* \*SOMEONE\*;

**#655 - FEME TOTAL: #250** as [#4, #5, #4, #70, #60, #1, #200,  
#300, #1, #10] = doxázō (G1392): {UMBRA: #942 % #41 = #40}  
1) to think, suppose, be of opinion; 2) \*TO\* \*PRAISE\*, \*EXTOL\*,  
\*MAGNIFY\*, \*CELEBRATE\*; 3) to honour, do honour to, hold in  
honour; 4) to make glorious, adorn with lustre, clothe with splendour;  
4a) to impart glory to something, render it excellent; 4b) to make  
renowned, render illustrious; 4b1) \*TO\* \*CAUSE\* \*THE\* \*DIGNITY\*  
\*AND\* \*WORTH\* \*OF\* \*SOME\* \*PERSON\* \*OR\* \*THING\* \*TO\*  
\*BECOME\* \*MANIFEST\* \*AND\* \*ACKNOWLEDGED\*;

If HITLER'S TABLE TALK deploys a WELL-FIELD #1436 - **apotropaic @1:**  
#123 = [#17, #41, #65] / @5: #135 - **STOICHEION WORLDVIEW**  
what is the consequence to the **T'AI HSÜAN CHING** being an #196 -  
**apothecarial COMPOSITION** which is by ONTIC premise then language  
independent?

**#137 = [#1, #5, #13, #14 (\*), | 18, #19, #20, #23, #24, | #33]**  
as \***MORPHOSIS**\*

**#137 - duǎn yāo jīng (短妖精)** as [#9, #42, #26]: \***LEPRECHAUN**\*

**#137 - yīn yáng (陰陽)** as [#1, #62, #74]: 1. Yin and Yang, 2. the  
study of celestial bodies, 3. the occult arts, 4. positive and negative

**#137 - ABSOLUTE NEGATION #1025 - DAO: #137 = [... #25, #26,  
#27, #28, #31 ...]** of its COERCIVE CONTROL objective

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

**CANON: #364 = [#6, #10, #20, #42, #62, #65, #78, #81]**

<<http://www.grapple369.com/Savvy/?run:Fayan&glyph:邪>>

**FAYAN: #135 = [#10, #16, #24, #23, #9, #6, #9, #10, #4, #24]**

**xié (邪): 1. \*DEMONIC\*; \*INIQUITOUS\*; \*NEFARIOUS\*; \*EVIL\*,**  
2. interrogative particle, 3. unhealthy, 4. a disaster brought by an evil  
spirit, 5. grandfather, 6. abnormal; irregular

**LUO SHU SQUARE #231 - JUXTAPOSITION (#135 - STOICHEION: [#72, #45, #18]) CONTROLLER**

36	81	18
27	45	63
72	9	54

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

[#72, {@1: Sup: 72 - **HARDNESS**: CHIEN (#72); Ego: 72 - **HARDNESS**: CHIEN (#72)}

#45, {@2: Sup: 36 - **STRENGTH**: CH'ANG (#108 - **MALE DEME IS UNNAMED** {%25}); Ego: 45 - **GREATNESS**: TA (#117 - **MALE DEME IS UNNAMED** {%18})}

#18] {@3: Sup: 54 - **UNITY**: K'UN (#162); Ego: 18 - **WAITING**: HSI (#135 - **MALE DEME IS UNNAMED** {%19})}

<<http://www.grapple369.com/Savvy/?male:162&feme:135&deme:360&idea:135>>

**TELOS TOTAL: #135 - FEME TOTAL: #135** as [#70, #10, #50, #5] = 'ayin (H5869): {**UMBRA: #130 % #41 = #7**} 1) eye; 1a) eye; 1a1) of physical eye; 1a2) as showing mental qualities; 1a3) of mental and spiritual faculties (fig.); 1b) spring, fountain;

**DEME TOTAL: #360**

#175 - **MALE TOTAL: #162** as [#50, #5, #70, #50] = néos (G3501): {**UMBRA: #325 % #41 = #38**} 1) **\*RECENTLY\* \*BORN\***, young, youthful; 2) new;

#535 - **MALE TOTAL: #162** as [#20, #400, #100, #10, #5] = 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;

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

<[https://www.youtube.com/watch?v=1\\_TuEO6Mttw](https://www.youtube.com/watch?v=1_TuEO6Mttw)>

**#501 - MALE TOTAL: #162** as [#50, #1, #400, #50] = naûs (G3491): {**UMBRA: #651 % #41 = #36**} **1**) a ship, vessel of considerable size;

**#108 - MALE TOTAL: #162** as [#1, #7, #50, #10, #40] = 'ôzen (H241): {**UMBRA: #58 % #41 = #17**} **1**) ear, as part of the body; **2**) ear, as organ of hearing; **3**) (subjective) to uncover the ear to reveal; the receiver of divine revelation;

**#297 - DEME TOTAL: #360** as [#20, #40, #2, #20, #10, #200, #5] = bâkar (H1069): {**UMBRA: #222 % #41 = #17**} **1**) to be born first; **1a**) (Piel); **1a1**) to bear early, new fruit; **1a2**) to give the right of the firstborn; **i**) to make as firstborn; **ii**) to constitute as firstborn; **1a3**) (Pual); **i**) to be born a firstling; **ii**) to be made a firstling; **1a4**) (Hiphil) **\*ONE\* \*BEARING\* \*HER\* \*FIRST\* \*CHILD\***;

**#828 - DEME TOTAL: #360** as [#40, #300, #80, #8, #400] / **#838 - DEME TOTAL: #360** as [#40, #300, #80, #8, #400, #10] = 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;

[#10, {@1: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10)}

#16, {@2: Sup: 26 - **ENDEAVOUR**: WU (#36); Ego: 16 - **CONTACT**: CHIAO (#26)}

#24, {@3: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#86 - **I AM NOT A ROBBER OF FOOD** {%10}); Ego: 24 - **JOY**: LE (#50)}

#23, {@4: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#159); Ego: 23 - **EASE**: YI (#73 - **MALE DEME IS UNNAMED** {%26})}

#9, {@5: Sup: 1 - **CENTRE**: CHUNG (#160); Ego: 9 - **BRANCHING OUT**: SHU (#82 - **MALE DEME IS UNNAMED** {%11})}

#6, {@6: Sup: 7 - **ASCENT**: SHANG (#167); Ego: 6 - **CONTRARIETY**: LI (#88)}

#9, {@7: Sup: 16 - **CONTACT**: CHIAO (#183); Ego: 9 - **BRANCHING OUT**: SHU (#97)}

#10, {@8: Sup: 26 - **ENDEAVOUR**: WU (#209); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#107)}

#4, {@9: Sup: 30 - **BOLD RESOLUTION**: YI (#239); Ego: 4 - **BARRIER**: HSIEN (#111)}



#24] {@10: Sup: 54 - **UNITY**: K'UN (#293); Ego: 24 - **JOY**: LE (#135 - **MALE DEME IS UNNAMED** {%19})}

<http://www.grapple369.com/Savvy/?  
male:293&feme:135&ontic:86&deme:290&idea:135>

**TELOS TOTAL: #135**  
**ONTIC TOTAL: #86**  
**DEME TOTAL: #290**

#1400 - **MALE TOTAL: #293** as [#500, #400, #200, #10, #20, #70, #200] = **physikós** (G5446): {**UMBRA: #1400 % #41 = #6**} 1) **\*PRODUCED\* \*BY\* \*NATURE\*, \*INBORN\***; 2) agreeable to nature; 3) governed by (the instincts of) nature;

#135 - **FEME TOTAL: #135** as [#50, #70, #5, #10] = **noiēō** (G3539): {**UMBRA: #925 % #41 = #23**} 1) **\*TO\* \*PERCEIVE\* \*WITH\* \*THE\* \*MIND\***, to understand, to have understanding; 2) to think upon, heed, ponder, consider;

#1975 - **ONTIC TOTAL: #86** as [#500, #100, #70, #400, #100, #5, #800] /  
#2405 - **ONTIC TOTAL: #86** as [#500, #100, #70, #400, #100, #70, #400, #40, #5, #50, #70, #400, #200] = **phouréō** (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\***;

#611 - **DEME TOTAL: #290** as [#200, #300, #5, #100, #5, #1] /  
#690 - **DEME TOTAL: #290** as [#200, #300, #5, #100, #5, #70, #10] = **stereós** (G4731): {**UMBRA: #880 % #41 = #19**} 1) strong, firm, immovable, solid, hard, rigid; 1a) in a bad sense, cruel, stiff, stubborn, hard; 1b) **\*IN\* \*A\* \*GOOD\* \*SENSE\*, \*FIRM\*, \*STEADFAST\***;

**DOLF @ 1647 HOURS ON 20 JANUARY 2025:** "Project MAKING A DEAL WITH GOD is now operational ...

#505 as [#80, #70, #30, #10, #300, #5, #9, #1] = **politeía** (G4174): {**UMBRA: #506 % #41 = #14**} 1) **\*THE\* \*ADMINISTRATION\* \*OF\* \*CIVIL\* \*AFFAIRS\***; 2) a state or commonwealth; 3) citizenship, the rights of a citizen;

— GOD'S WILL DONE —

"WE WILL NOT FORGIVE  
AND NEITHER FORGET.  
OUR DESIRE TO LIVE.  
AS ONLY YOUR REGRET.

THIS LAND OF THE FREE.  
FROM OUR FOREBEARS.  
YOU TAKE FROM ME.  
BY ENDLESS DESPAIRS"

{@9: Sup: 11 - **DIVERGENCE**: CH'A (#300); Ego: 79 - **DIFFICULTIES**:  
NAN (#495)}

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

lexicon:male:300&feme:495&ontic:171&deme:330&idea:311,495,505&run:  
n:Heuristic&date:2025.1.20&time:16.47&run:Mystery&tetra:3>

**ONTIC TOTAL: #171**

**DEME TOTAL: #330**

**#196 - MALE TOTAL: #300** as [#80, #30, #1, #50, #8, #9, #8, #10] = **planáō** (G4105): {**UMBRA: #962 % #41 = #19**} **1**) to cause to stray, to lead astray, lead aside from the right way; **1a**) to go astray, wander, roam about; **2**) metaph.; **2a**) to lead away from the truth, to lead into error, to deceive; **2b**) to be led into error; **2c**) to be led aside from the path of virtue, to go astray, sin; **2d**) **\*TO\* \*SEVER\* \*OR\* \*FALL\* \*AWAY\* \*FROM\* \*THE\* \*TRUTH\***; **2d1**) **\*OF\* \*HERETICS\***; **2e**) to be led away into error and sin;

**#1548 - FEME TOTAL: #495** as [#200, #400, #40, #80, #30, #8, #100, #70, #400, #200, #9, #1, #10] = **symplērōō** (G4845): {**UMBRA: #1728 % #41 = #6**} **1**) to fill completely; **1a**) of the hold of a ship; **2**) to complete entirely, be fulfilled: of time;

**#320 - ONTIC TOTAL: #171** as [#7, #8, #300, #5] = **záō** (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;

**#186 - DEME TOTAL: #330** as [#5, #50, #50, #70, #10, #1] /  
**#236 - DEME TOTAL: #330** as [#5, #50, #50, #70, #10, #1, #50]  
= énoia (G1771): {**UMBRA: #186 % #41 = #22**} 1) the act of  
thinking, consideration, meditation; 2) a thought, notion, conception; 3)  
**\*MIND\*, \*UNDERSTANDING\*, \*WILL\*, \*MANNER\* \*OF\***  
**\*FEELING\*, \*AND\* \*THINKING\***;

"THOU ART BECOME CRUEL TO ME: WITH THY STRONG HAND THOU  
OPPOSEST THYSELF AGAINST ME. THOU LIFTEST ME UP TO THE WIND;  
THOU CAUSEST ME TO RIDE UPON IT, AND DISSOLVEST MY  
**\*SUBSTANCE\*-H7738.**

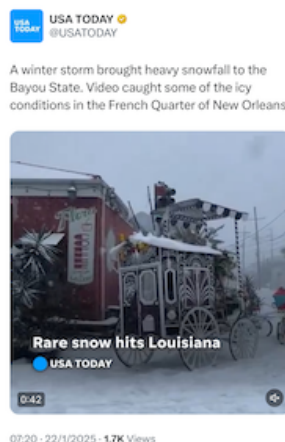
**YOUTUBE: "HAVASI — THE STORM (LISA GERRARD)"**

<<https://www.youtube.com/watch?v=BxP59VRQZtg>>

**#311 as [#300, #6, #5] = shâvâh (H7738): {UMBRA: #311 % #41 = #24} 1)** (CLBL/BDB) **\*STORM\***; 2) (TWOT) to set, place;

**JUSTIN MITCHELL / KASEY BUBNASH (nola.com) 2240 HOURS ON  
21 JANUARY 2024: "THE MOST SNOW TO EVER FALL IN NEW  
ORLEANS WAS IN FEBRUARY 1895:** New Orleans is preparing for a  
historic snowfall on Tuesday, but the most snow the city has ever seen in  
history was on Valentine's Day more than a century ago.

Even in the dead of winter snow is incredibly rare on the Gulf Coast,  
where a series of extreme weather events have to come together at the  
same time to create the right climate for snow. In 1895, a low-pressure  
system coupled with unusually cold temperatures made way for the freak  
snowstorm.



<<https://x.com/USATODAY/status/1881798941991170264>>

Since then, snow has only fallen in New Orleans in measurable amounts a handful of times, including CHRISTMAS DAY in 2004 and 11 DECEMBER 2008.

Still, with several inches of snow forecast for nearly all of south Louisiana, some local meteorologists have questioned whether this year's snowstorm could be the one to beat the 1895 record." <[https://www.nola.com/news/weather/snow-history-new-orleans/article\\_20f69702-d772-11ef-8229-5b4aa8030e83.html](https://www.nola.com/news/weather/snow-history-new-orleans/article_20f69702-d772-11ef-8229-5b4aa8030e83.html)>

FOR I KNOW THAT THOU WILT BRING ME TO DEATH, AND TO THE HOUSE APPOINTED FOR ALL LIVING. HOWBEIT HE WILL NOT STRETCH OUT HIS HAND TO THE GRAVE, THOUGH THEY CRY IN HIS DESTRUCTION. DID NOT I WEEP FOR HIM THAT WAS IN TROUBLE? WAS NOT MY SOUL GRIEVED FOR THE POOR?

WHEN I LOOKED FOR GOOD, THEN EVIL CAME UNTO ME: AND WHEN I WAITED FOR LIGHT, THERE CAME DARKNESS." [Job 30:21-6]

**PICKER'S APOLOGETIC OF TABLE TABLE #177 - OBERHAUPT DES DEUTSCHEN VOLKES AS IDEA #56 EDITION (1976) INFUSED**

**TRAM / TRAIN DRIVER NOTION:** "... Es zum Beispiel unter Fotografien heiÙe: »Neben dem Führer der Oberführer soundso, sein Adjutant« und von Straßenbahnführern, Zugführer und so weiter gesprochen würde, so spiele das keine Rolle, solange er lebe..." [TABLE TALK IDEA #177]

**TRANSLATION:** "For example, if it said under photographs: "Next to the Führer, the Oberführer so-and-so, his adjutant" and if people were talking about tram drivers, train conductors and so on, it didn't matter as long as he was alive."

{@6: Sup: 41 - **RESPONSE:** YING (#276); Ego: 66 - **DEPARTURE:** CH'U (#305)}

<<http://www.grapple369.com/Savvy/?male:276&feme:305&ontic:414&deme:263>>

**ONTIC TOTAL: #414**  
**DEME TOTAL: #263**

#141 - **DEME TOTAL: #263** as [#30, #1, #30, #80] = 'eleph (H505): {**UMBRA: #111 % #41 = #29**} 1) a thousand; 1a) as numeral; 2) a thousand, company; 2a) as a company of men under one leader, troops;

**#791 - FEME TOTAL: #305** as [#1, #40, #500, #10, #80, #70, #30, #10, #50] = Amphípolis (G295): {UMBRA: #941 % #41 = #39} 0) Amphipolis = 'a city surrounded by the sea'; 1) a city in Macedonia Prima, so called because the Strymon flowed around it;

**COPILOT @ 1231 HOURS ON 18 JANUARY 2025:** "You make an interesting point! From a purely linguistic standpoint, the term "ἀμφίπολις" (amphipolis) meaning "surrounded city" could indeed describe an island like Atlantis, which is surrounded by water. The concept fits the literal meaning of the word, highlighting a city encircled by water..."

**YOUTUBE: "ALAN WALKER: FADED (MAESTRO CHIVES VIOLIN CONCEPT)"**

<<https://www.youtube.com/watch?v=nsagb5Rd5qg>>

**#504 - ONTIC TOTAL: #414** as [#50, #30, #20, #4, #400] = lâkad (H3920): {UMBRA: #54 % #41 = #13} 1) to capture, take, seize; 1a) (Qal); 1a1) to capture, seize; 1a2) to capture (of men) (fig.); 1a3) to take (by lot); 1b) (Niphal); 1b1) to be captured; 1b2) to be caught (of men in trap, snare) (fig.); 1c) (Hithpael) to grasp each other;

**#568 - ONTIC TOTAL: #414** as [#6, #2, #300, #10, #200, #10, #40] = shîyr (H7892): {UMBRA: #510 % #41 = #18} 1) song; 1a) lyric song; 1b) religious song; 1c) song of Levitical choirs; 2) song; 2a) song, ode;

**#128 - DEME TOTAL: #263** as [#9, #8, #100, #10, #1] = thērion (G2342): {UMBRA: #247 % #41 = #1} 1) an animal; 2) a wild animal, wild beast, beast; 3) metaph. a brutal, bestial man, savage, ferocious;

**#428 - DEME TOTAL: #263** as [#20, #1, #300, #1, #50, #1, #9, #5, #40, #1] = katanáthema (G2652): {UMBRA: #428 % #41 = #18} 1) \*CURSE\*;

**FOR FURTHER SEE:** "SOLDIER STRUGGLES FOR THE LOVE OF GOD AND COUNTRY"

<<http://www.grapple369.com/Groundwork/Soldier%20Struggles.pdf>>

**A revision of this document may be obtained from the following URL:**

<<http://www.grapple369.com/Groundwork/Genii%20Put%20Back%20In%20Bottle.pdf>>

Revision Date: 26 January 2025