Technology of Creation: how intention within affects our words outward

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**Introduction**

*Ecclesiastes 1:9, There’s nothing new under the sun (וְאֵין כָּל חָדָשׁ תַּחַת הַשָּׁמֶשׁ). This verse is famously used to mean the answer is in front of us, we just haven’t seen it yet. In this paper, I will propose an idea, how our intention can be used and what do I mean by intention.*

Have you ever been so determined that you were able to accomplish what you intended? Were you so set on something, that it happened? Why were there times intention was inconsistent? These are some of the questions I will address. Understanding how intention works, can help create good things in your life. Intention can be called “kavanah” in Hebrew, “willful decision”, and “certainty”. According to Jewish mysticism, kavanah is a type of meditation that is a focus on how one channels their spirit during meditation. Kavanah has synonyms like, “tune”, “concentrate”, or “direct” and is a level of determination and should be consistent like technology. For technology of creation, everyone has the ability. Whether or not this technology in you is developed or lays dormant is another story. Although, intention as a technology is not on our effort alone. Intention is led by God. In Hebrew blessings, God is referred to as the King of the Universe. When you rely on your own efforts, intention will be inconsistent. Your own efforts may even have consequences, depending what you choose as a spiritual source. One’s spiritual source can come from 3 different prime sources: God, Self, and Demonic. For the purpose of this paper, the source of God and Self will be covered more than the Demonic source. The Demonic source is used with witchcraft and would distract from the purpose of this paper. In this paper, I will discuss what I mean by intention and how we use intention. Because intention is of the spiritual world, intention is not always easy to explain when intention happens in the physical world. Although, the physical and spiritual are paralleled with each other. In fact, each one helps explain the other when revealed. Another element to understand with this is spiritual jurisdiction. Spiritual jurisdiction is an area of boundaries you have in the spiritual realm. This plays an importance in the effectiveness of intention. The size of the boundaries partly depends on the person, those they have in their life, and who they allow in their life. Chapter 2 will delve further into how to operate within those boundaries and what you can do when you’re outside of your spiritual jurisdiction. This will also touch on blessings and curses.

What is the difference between declarations or blessings and incantations? The difference is the source from where these words flow and that to which you’ve tuned yourself. Why some think they have power, are because they give the words purpose and believe them. We will further discuss this in Chapter 3. We will also breakdown the word “intention” in Hebrew for an in-depth look on the power behind words. Knowing the deeper meanings is good and to understand how to use them to create, because we are meant to create. Jewish Mysticism also known as Kabbalah has a few sources and one of those, the Sefer Yetzirah (Book of Formation), talks about the beginning of the Universe and how the Universe was made that is based in Genesis 1. The Sefer Yetzirah links words, intention, and how God used them to create. The source being used is a legitimate Jewish source. One needs to be careful when researching Kabbalah to avoid tainted sources. Because this is a type of mysticism, New Ages mix this with other things like Tarot cards and Egyptian ideology. Those mixtures can not be trusted for being accurate; especially with the Tree of Life. That is why I will be using one with Jewish commentary. Regarding meditation, what you meditate on depicts what type or channel of spiritual realm you go in. Basically, to what are you tuning yourself? That’s why meditating on God’s word is important. Some have claimed that meditation form other religions work, and that may be true, but there is an element that is missing. God’s Spirit is not directing them in the spiritual realm. Meditation opens the mind, but if the mind does not have God filling it than something else will; self or demonic. With that, one can be lost and the problem is you won’t realize you’ve lost yourself. There have been stories of people going crazy because they delved into meditation. The reason for this is because they meditated with self effort, went too deep, weren’t grounded, and became lost (i.e. they weren’t the same person; in a negative sense).

In the world of science, Albert Einstein called quantum physics the “spooky action at a distance”. This is because quantum physics doesn’t seem to follow the same laws as traditional science. Having a better understanding of the role quantum physics has with our world, I believe can help explain the function of the spiritual world. As some may know, the laws of the spiritual world are somewhat different than the physical world. Many have contributed to the quantum physics area of science. Theories I will explore here include the Observer Effect[[1]](#footnote-1), Orchestrated Objective Reduction theory[[2]](#footnote-2), Quantum Entanglement and Consciousness, Superstring Theory (interchangeable with the name String Theory), and Vibration (popularly known as Law of Attraction). An example of the dream state will be given as an analogy of how time and space manifests in the spiritual realm. Another area that will be touched upon is how intention can be incorporated with the five senses. Our spiritual senses are also paralleled by our physical senses. If intention can be applied, then one can practice and exercise that area. Finally in Chapter 6, we will discuss the application of intention in everyday situations. In this chapter, different areas of application will be covered. Here a discussion about using declarations and covenants between God and man as well as man and man. There will be how the prayer of a parent’s heart is answered, and when God gives us a new experience; to name a few.

The audience this is directed to is a Jewish and Christian base which is why I will be using certain references to support my paper. Although there may be criticism from either side because the references used are not solely one or the other, I believe references from both can be enlightening for this paper. Biblical references that I will use will be from Old and New testament according to the New Kings James Version unless otherwise stated. Hebrew references used will be the Sefer Yetzirah from Kabbalah and Gamatria for the Hebrew letters, as well as their meaning. I will also be using insight and examples from dreams for this paper. The purpose of this paper is to bring awareness that the technology of creation is a consistent, working, creative, power of God’s Spirit within us. This paper is to empower its readers of the potential that their intention has within the healthy bounds of their relationship with God.

**What is Intention**

*Obtain wisdom and give discernment it’s what the Earth and heavens were founded on. Such as the world was established, if one has these and holds on to them, they, as a world will also be established (Proverbs 3:13,19).*

One year, my family had trouble with fire ants making mounds in one area of our yard. Learning about declarations and our spiritual authority, I wanted to understand this spiritual authority better in action. Each day for 2 weeks, when I let my dog run in our fenced yard, I went to the spot and commanded the fire ants to be gone from our whole property. I visualized the fire ant pile getting smaller to disappearing as I declared, I felt the intention rise up in me like a stream, and called the grass to come forth. As the days went on, I saw progression. The hill was flatter and smaller and more grass was covering. By the end of the second week, grass had covered and there were no ants.

A couple of things I did and did not do. One, I commanded the ants gone and called the grass forth. A command is firmer, and calling is gentle, but still direct. Two, I did not command the ants to die. Italked to God about the idea of commanding something to die if I felt a creature could be harmful (i.e. a dangerous or poisonous creature). His response about that was that He still created that life. To tell something to be gone or leave can still keep you from being harmed and allow the creature to live. Be careful of putting yourself in a position where you take life for the sake of being rid of the issue. When exercising spiritual authority, avoid trying to take life with your words from living things or declaring harm on them is best. This is because one will become conditioned and open a channel for a Demonic source. That action will hurt their relationship with God.

In Judaism, many verses are interpreted as lessons of sensitivity toward life. The prohibition of boiling a baby goat in its mother’s milk is mentioned three times in Exodus and Deuteronomy in the exact same words (Exodus 23:19; 34:26; Deuteronomy 14:21). From a humanitarian interpretation of this law, to take a baby goat who was nourished and sustained from its mother by her milk, to then be cooked in the milk by us for our benefit is not proper. To do so shows callousness toward a life that was given to us freely. Another law regards sacrificing a baby goat and its mother on the same day (Leviticus 22:26-29). One reason is to show sensitivity for the feelings and grief of animals. Even if one is giving a sacrifice of thanksgiving (verse 29), the animals are still living creatures with emotion. Not only would the animal be killed humanely, but a delicate balance of disconnection from attachment should be maintained. One would need to remain disconnected enough to kill the animal, but not so disconnected that they forget the animal is a living being. That attitude eventually gets projected to the home life. Finally, the law regarding treatment of strangers. We are called to remember that we were once strangers in a strange land (Exodus 22:21; 23:9; Leviticus 19:33-34). This, along with Passover, constantly reminds us to treat others with kindness, being sensitive to the uncertainties they face being in an unfamiliar area. When other cultures may try to take advantage of a stranger, we must be better and set the example if we are to be considered a holy people as God has called us to be.

Furthermore, there is a law is called Pikuach Nefesh (saving or rescuing a life) that allows and encourages suspension of God’s laws if observing them would endanger one’s health or prevent another from being rescued. The law of Pikuach Nefesh comes from Leviticus 18:5, “*You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them…*” The rabbis of the Talmud interpreted this verse as, “*but to preserve a life, e.g., if the priest can testify to the innocence of one who is sentenced to death, one removes him even from on top of My* [God’s] *altar, even while he is sacrificing an offering…*”[[3]](#footnote-3) Basically, to command the problem away is better. Proverbs 18:21 “*Death and life are in the power of the tongue, and those who love it will eat its fruits*;” refers to how you speak and believe as well as what you do with your spiritual authority.

The feeling I felt come up as I spoke is what I call intention. In Hebrew this feeling is Kavanah and used during prayer; which will be explained later. When you intend to do something, there is a determination or expectation that seems to rise up. Without a doubt, you believe what you intend will be accomplished…and it happens! That feeling or sense is intention propelling you. When submitted to God, intention can be powerful. As you tune to Him and He gives you a vision, use intention to make what you see in the situation happen as you speak the result into being (Isaiah 55:10-11). Intention is activating your belief and your faith. Dr. Virkler explains the spirit is broken up into underlying character traits, underlying motives, and underlying attitudes.[[4]](#footnote-4) I believe intention is part of a person’s spirit and comes from the motives or underlying motives in the heart (Proverbs 16:2). What you intend is usually what’s in your spirit. This can show up outwardly. For an example, how you present yourself each day is how most others will perceive you. You project a presence which others usually pick up on. For example, if you are feeling great, things are going your way, you project a lightness, there may be a bounce in your step that you don’t realize you’re doing. This is coming from within yourself to the outside and people’s spirit pick that up. The opposite may apply. You may be feeling tired and beat down and try to conceal that feeling, but for some reason, people keep asking you if you’re ok. Their spirit is responding to what’s really being projected. Dr. Virkler explained the following, referring to negative expectations; “*My spirit might say, ‘I am programmed to fail; please respond to me in that light.’ In this case, everyone else’s spirit hears and receives that message and respond in kind. Their spirits say, ‘Let’s do everything we can to ensure that this message is fulfilled.’ …I create my own lifestyle based on the beliefs I hold within.*”[[5]](#footnote-5) He also mentions that this works better in the positive.

Again, negative expectations can be powered with intention. Derek Prince states, “*The same authority that makes a blessing effective makes a curse equally effective*”.[[6]](#footnote-6) He later explains the amazement of reading about a pastor who “*stood before his congregation in a Sunday morning service and made a simple, unemotional affirmation: ‘In the name of Jesus, I release myself from every evil inheritance from my father;’*” and be healed from hemochromatosis immediately.[[7]](#footnote-7) To another’s frustration, you may hear of one who tries to make a similar declaration, but doesn’t receive any healing. What’s the difference? Intention. Something rises up inside you and makes that declaration. That something is the Spirit of God.

Webster’s dictionary defines intentions as “*an aim or plan, the action or fact of intending, a person’s design*.” Intention is to be deliberate or calculated. Neuroscience supports this with saying there was an increase of gamma waves in the brain. This will be discussed later in Chapter 4 in section “Gamma Oscillations”. In my experience, I use intention in prayer and declaration to bring order to myself in a given situation. Even if the situation is chaotic, I can be calm and assertive in the situation which can change my perspective, interaction, and the outcome. I come to understand this with the connection of the Observer Effect theory. Another area I’ve used intention is with blowing the shofar for my congregation during High Holy Days. One of the times I’ve spent with God, He gave me a picture of how He sees me. I hold on to the picture and use the picture to strengthen myself with intention when I need to perform. I, as well as others, noticed a difference in myself when I would blow the shofar visualizing that picture; I performed better.

Another situation was an Esther moment. I was with a group of youth and adults, me being a youth myself, and we were getting ready to start a new year with elections of the Board. An issue came up among the parents (the advisors) about an accusation of a group member stealing from the group and that whoever became president would help the advisors address this issue first thing. My mom approached me about this and the importance of me getting elected as the president. There was an advisor in the group who had issues with this group member suggested he be stripped of his honors (awards that would give job opportunities). This advisor was a Haman, and not just in this situation. When time of elections came, I had already prayed to God about receiving favor among my peers and advisors to be elected; and, I was. Soon after I fasted food for 3 days and prayed regarding the issue as the issue would be addressed in a week. While I was fasting, I found out that an advisor from the district level was coming to be a part of the “trial”. As I went before God’s presence, fasting, I requested that the truth be revealed, Haman wouldn’t be there, and we would act justly. The evening of the “trial”, three advisors were there plus the one from the District and myself with the accused. Fortunately, “Haman” wasn’t able to be there, but his wife stood in for him as eyes and ears. The result was found that the accusation was somewhat true, but not fully. God granted me words to say, and a lesser punishment of volunteer work was given instead of stripping away his honors. The point of this is that fasting was a type of intention used here. In Peter Tan’s book “The Anointing of the Holy Spirit”,[[8]](#footnote-8) he talks about fasting as the modern day “sacrifice” to show high expectations of how serious you are in pursuing a spiritual endeavor. In other words, expectation is intention. This is compared to tribal people that trek through jungle or long distances for a healing service. Fasting and prayer can help rekindle our faith when we doubt the anointing on us.

**Spiritual Jurisdiction**

*Understand your boundaries in your life and in the Spirit. When intention activates your authority within your spiritual boundaries your authority can be very effective.*

Did you know that the spiritual world is a parallel to our reality? Most are aware that there is a spiritual realm, but less understand that the spiritual realm parallels and entangles with ours. When jurisdiction is mentioned, we usually think of law enforcement, courts, and law. Jurisdiction is also in the Spirit. We have spiritual authority, but there are boundaries for jurisdictions. I started understanding this when I was in a worship dance group. We learned about spiritually preparing the atmosphere before we danced. Then when I travelled with intercessors, I understood better about jurisdiction and how I pray more effectively.

Areas we have the most authority over is ourselves and our life (outside influences). We have general authority over our home, our town, our state, county, territory, and our country. If you are a citizen of a country, you will have spiritual authority there compared to a country you’re not a citizen of. Of course, the heart of the people in your country can have an effect, because people have freewill and their heart may not be in the same place as yours. That’s why bad leaders can be harmful on the people of their country. The counter to this is knowing how to pray with intention for your country. That will be for another time. But, what happens when you’re out of your jurisdiction and you feel a spiritual attack? Using spiritual combative authority could challenge the local spiritual attack instead of stopping the attack because this is not a jurisdiction where you have authority. What you should do is worship God. Get into His presence and focus on Him by any means that gets you there. Acts 19:11-18 is a good example of people out of their jurisdiction, abusing spiritual authority, and repercussion that can follow. Verses 13, 15-16 states, “*Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, ‘We exorcise you by the Jesus whom Paul preaches.*’…*And the evil spirit answered and said, ‘Jesus I know, and Paul I know; but who are you?’ Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.*” Notice these Jews were itinerant or traveling across towns and there are a couple of reasons why they failed at this. One, they were out of their jurisdiction. Two, they may not have believed Jesus’ name had authority. Three, the man may not have wanted or requested to be freed from the evil spirits. When we look back at verses 11-12, Paul’s approach was different. Anointing and intention was imparted into tangible objects. When given to people, they received the healing. This would fall under the worship approach rather than the combative approach.

The worship approach is good for other areas when we’re out of our jurisdiction. In Peter Tan’s book “The Anointing of the Holy Spirit”,[[9]](#footnote-9) he mentions about Jesus and Elisha had anointings that were both limited by the people’s lack of belief in certain towns or jurisdiction. He states, using Mark 6:5, that Jesus could not do great works in his hometown because to them Jesus was still the son of a carpenter. They didn’t believe He could be more than that. Elisha anointing was affected by the people (2 Kings 3:14).[[10]](#footnote-10) He needed a musician to stir up the anointing. Why? Notice in 2 Kings 3:13 that he indicates to king Jehosaphat that he is generally outside his spiritual jurisdiction. “*Then Elisha said to the king of Israel, ‘What have I to do with you? Go to the prophets of your father and the prophets of your mother.’*” The king insisted and when Elisha stirs up the anointing, he does so by getting into God’s presence with music. There have been times when I’ve used music to get in God’s presence because I was outside of my spiritual jurisdiction. When I visited Israel in 2010, I was staying in Ashkelon. A few days after I arrived, I felt such a heaviness that bothered me. A friend reminded me of the ancient era in this location; was a Philistine, Roman territory in ancient times. I spent the day listening to worship music. By the end of the day and for the rest of my trip, I did not feel the heaviness.

**What Sticks and to Whom Does it Stick?**

Authority over people depend greatly on the receiving party. Why having the ability to exercise authority over anyone against their will would be dangerous is because this would be too much authority granted to us; as well as interfering with God given freewill. The risk of abusing that power is too great. You, as a person, need to decide who you allow or don’t allow authority over you. Why does witchcraft or spells across different cultures seem to work? They seem to work because people believe they do. Whether the sender and/or receiver believe, one or both has to believe reciting a spell works. Since curiosity opens the mind to believe, even experimenting with witchcraft out of curiosity can have an effect. On the other hand, the spell won’t work if one or both truly don’t believe a spell works. That may seem contradictory, but the concept boils down to jurisdiction. For example, let’s say an ancient culture puts a spell on a temple or location and someone trespasses and builds on the site who is aware of the land’s past. That person or family may experience ramifications. They may not believe in the religion or culture, but they believed in the history. What I mean is, they believed that the past people had the authority to cast whatever on the land or territory. If that is the case, the past authority must be broken and claimed by the current family’s spiritual authority in God. This spiritual transferring of authority parallels with transferring land titles in the physical. For example, Genesis 21:22-34, Abraham makes a convent with Abimelech regarding who has rights to a certain well. There is a process that happens to guarantee the title of ownership. After the covenant is made and Abimelech leaves, Abraham establishes his spiritual and physical authority and rights at the well. “*Then* *Abraham planted a tamarisk tree in Beersheba, and there called on the name of the Lord, the Everlasting God. And Abraham stayed in the land of the Philistines many days.*”[[11]](#footnote-11) By planting a tree and staying in the area for many days, establishes a physical presence. People learn that this well, Beersheba, is Abraham’s. Calling on the name of the Lord at that place establishes his spiritual rights to the area with the well. Later in Genesis 26:17-25, Isaac travels back to the area of Beersheba and finds that the well was filled up after his father died. So, he again establishes his physical authority, the way his father did. “*And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.*”[[12]](#footnote-12) Then in verse 25, Isaac rededicates the area with his spiritual authority, “*So he built an altar there and called on the name of the Lord, and he pitched his tent there; and there Isaac’s servants dug a well.*”

If a curse or a blessing is spoken over you, whether by casual conversation or an intended phrase; the result of what’s spoken depends if you allow the outcome. A casual curse may be a joking: “*oh my goodness, you’re such a clutz*;” or “*You’re so stupid.*” A casual blessing may be: “*This is great work. You are on the ball*;” or “*You know exactly what to do*.” If you believe someone has authority in your life, you will most likely accept what they say; for good or bad. That’s why there is an importance of being careful who you allow to be close to you. Now there are times that someone says something negative in a joking way and you naturally don’t accept negativity, because it doesn’t matter, nor do you give the negativity a second thought. By second nature, you’ve exercised your authority to not accept the negativity, even if the person matters in your life. There are occasions when we can’t help who we allow in our life; like family. What can you do? Are you powerless? No. Again, everyone has freewill. You must make the decision that even though they may be family, some things they say don’t have any authority over you. That decision has to be a willful one. Jabez is a great example of being put in a situation he had no choice over; initially. His willful decision through a prayer broke a curse his mother put on him. 1 Chronicles 4:9-10 states, “*Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, ‘Because I bore him in pain.’ And Jabez called on the God of Israel saying, ‘Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!’ So God granted him what he requested.*” A decision to accept or not accept can also apply to blessings. Just because someone spoke something good over you, does not mean those who reject or scoff the blessing will receive the blessing. Emotions like fear, depression, resentment, bitterness, etc. can be dangerous because they can block one from accepting blessings with doubt of the blessing coming to pass. In a sense, they are using a willful decision or intention in a negative way and may not realize. Having certainty and intention can also help overcome those negative feelings to accept a blessing. When someone speaks a blessing, it is a gift. To reject a blessing is rejecting a gift from them and God, because from God blessings flow.

**Take Hold of the Situation**

As mentioned before, I use intention in prayer and declaration to bring order to myself in a given situation. Even if the situation is chaotic, I can be calm and assertive which can change my perspective of the situation and its outcome. This connects to the observer effect in the sense of controlling the outcome. Let’s say the interference is a negativity and coming to order would bring a positive outcome; like the energy you feel in the room. When I exercise intention, I find a noticeable change when I declare a prayer “May Your presence (God) go before me.” When I was a paraprofessional teacher at my job and work with students. At work, when I declared this phrase, I have less to no confrontation with students. Even when I worked at Teen Court, when I declared this phrase, things became orderly. In the experience of the observer effect, the idea is that when the light source is observed or watched, the light particles line up rather than create a wave pattern like the picture below (see Figure 1). The effect is the feeling someone is watching you or a heightened awareness of being observed. In other words, energy cooperates when being observed.

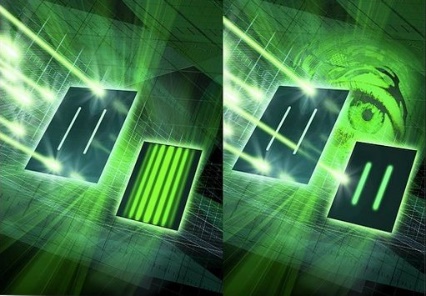


Figure 1

One of the best places to start to exercise intention is over yourself, like your emotions or your body. There are times I found results more noticeable when I command over my body (thinking) “*I don’t have time for this; it needs to be this way now*.” I feel something rise up inside me and have a sense (knowing) that result will be. So, if we understand the authority we hold in our life, I believe we will understand the concept of Isaiah 55:8-11, “*‘For My thoughts are not your thoughts, nor are your ways My ways,’ says the Lord. ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.’*”

When Moses was at the Sea of Reeds (i.e. Red Sea), God gave him authority over the situation. Intention activated his authority. We even see that Moses used tangible things with intention. Exodus 14:15-16 states, “And the Lord said to Moses, ‘Why do you cry to Me? Tell the children of Israel to go forward. But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea.’” Then in Exodus 14:19-21, there is further details regarding situation and a special connection in the Hebrew regarding the 72 names of God. Verses 19-21 state, “And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night. Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.” The Angel of God was represented by the pillar of cloud. What’s special about the design of the pillar of cloud is how the pillar functioned; shining light on the Egyptians and giving darkness to the Israelites. The pillar created a boundary between the two. What most may not realize is the deeper significance of the design and function of the pillar held back then. When God speaks to us or people in the Bible, He always does so in a way that we will understand or relate. A hieroglyphic tablet from the camp of Ramses II at Kadesh shows how Pharaoh communicated with his troops (See Figure 2).

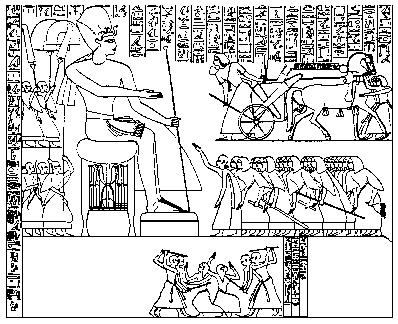


Figure 2

Depicted on the left side of the picture above, there are two long poles with fans held by two men behind Pharaoh’s throne. The pole with the fan behind the other symbolizes a flame (i.e. fan image) and the pole with the fan in front symbolizes a brazier effect (i.e. smaller fan) which would create smoke. By example of the pillars, God showed Pharaoh Who was leading Israel and He showed Israel Who was really leading them. The flame and brazier was a way for a commander to communicate with the rest of his troops. Verse 24 states, “*…the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians*.” The pillar was already a combination of fire and smoke, but mentioning the order in this verse indicates to us that fire in smoke was either intensified or where the intensity was. Because the pillar is behind the Israelites and in front of the Egyptians, the pillar’s lighting the ways for the Israelites and blinding the Egyptians. Pharaoh’s army is not only being deprived of sleep by the light that’s been shining in their eyes all night, but the light from the pillar is impairing their vision trying to adjust to the night. An example would be headlights on high-beam in thick fog. While Pharaoh’s army is having difficulties, the Israelites have time to cross the Sea of Reeds on dry land. We see that when God works with people, He must meet them on their level in a way they will understand; such as using this means of communication. So, when leading the Israelites out from Egypt, He chose a method they would follow. Then back to verse 15, as Moses stretches out his hand as instructed, God causes a wind to blow to split the sea. God followed through with what He revealed to Moses. This shows us that using intention is not on our effort alone that makes this happen.

In Kabbalah, these verses, Exodus 14:19-21 are rearranged to form 72 Names of God. They are generally used for meditation by scanning them in the Hebrew. Those who practice Kabbalah believe that when the Names are scanned and meditated on, their attributes are activated. What is the point of them and why these verses? According to Kabbalah, the three verses are believed to represent three attributes from the tree of life. Verse 19 represents chesed (God’s loving kindness). “And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.” This indicates God’s love and desire to protect His people. Verse 20 represents gevurah (God’s strength). “So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.” In this case, God’s strength here is His severity and judgment. The wording is interesting, because of the second sentence. In Hebrew, “light by night” is translated as “illuminated night” (ויאר את-הלילה). Being that the pillar was a flame in a cloud, the pillar may have brought darkness to the Egyptians in the sense of blinding them from adjusting to the night vision. This could be a form of judgment on the Egyptians for trying to retrieve the Israelites. For Israel, the pillar was a light behind them which would illuminate the night ahead like a night light. Verse 21 represents tiferet (God’s beauty). “Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.” This shows God’s beauty, the relationship of man and God working together which will reveal wonders and miracles. The ordinal of these verses is written so that God’s loving kindness increases, God’s strength (or in this case severity and judgment) decreases, and God’s beauty (wonders and miracles) balances out the other two. Again, one must understand their boundary of authority when using intention. This is a good example of when intention within authority is used correctly; it works.

**Mystism**

*What is the path [to attain] love and fear of Him? When a person contemplates His wonderous and great deeds and creations and appreciates His infinite wisdom that surpasses all comparison, he will immediately love, praise, and glorify [Him], yearning with tremendous desire to know [God’s] great name… (Yesodei HaTora: chapter 2, halakhah 2)*

The simplicity of using intention, even when we commune with God, is that intention must “click” for you. That’s why intention seems to work for some, but not for others. Intention hasn’t clicked for them. What has to click or be understood is that what you believe about God’s word. You must have such certainty that when you speak, what is spoken will happen and you trust God will follow through with what He revealed to you. This means that the meaning of His word or revelation grabbed a hold of you. I recall a dream I had in July one year. I was in my bedroom, kneeling at the side of my bed, writing down words as part of a vocabulary that were needed for a project. I can’t remember what the project was, but know that the project was big. The last word I wrote down before I woke up was “contuit” or “contuition”. I don’t remember hearing this word before. Upon research, I found the word’s meaning that I believe connects with my dream.

I read about a 13th Century Franciscan scholar, St. Bonaventure came up with a word describing St. Francis’ ability “to perceive and participate in God's Kingdom”. “*…he came to ‘contuit’ God and Christ's presence diffused through every situation and all creation. To grasp the profundity of this word and what it means for ‘seeing’ God's presence at work in the world, we need only compare it to another word, ‘intuit.’ To intuit something, or to have intuition into something, means to penetrate ‘beyond’ what is perceived in order to grasp it's meaning.” “Contuition implies not a ‘grasping’ for meaning but, rather, to be gently and powerfully ‘grasped’ by meaning. The prefix ‘con’, which means ‘with’, indicates that this type of vision is a ‘seeing with’. In other words, contuition is a ‘relational’ mode of perception whereby we see and experience something not simply on our own but in, with, and through the eyes and heart of another. A great example is when a parent sees the world anew and afresh through the eyes of his or her little child. Essentially, contuition is a way of seeing that comes from our communion with God*.”[[13]](#footnote-13)

For meaning to grab us, meaning has to hit us on an emotional level which can bring us to a spiritual experience. I say “can” because when the feeling is solely emotional and not led by God the reaction becomes a learned response, but doesn’t mean that the meaning grasped us. The feeling was just experienced for a short time, but not life changing. Mysticism is good at explaining the connection of the spiritual with the physical. Sources for mysticism I will uses here are Jewish mysticism (Kabbalah) and the Sefer Yetzirah (Book of Formation). Let’s take a look how mysticism explains the spiritual and how the spiritual interacts with our physical world. Understanding this may help us to understand what’s happening behind the unseen. The Sefer Yetzirah (Book of Formation) is a book in Judaism that explains how the world was made on an in-depth level of Genesis. The Sefer Yetzirah addresses the spiritual and physical realm in Kabbalah by God using Ten Sefirot (Ten Sayings). According to the Sefer Yetzirah, the sayings are in Genesis 1. When the phrase “God said”[[14]](#footnote-14) is used in creating the world, the phrase shows up ten times which allude to the Ten Sefirot being applied here. Genesis 1:1 “God created” is included because the phrase implied that He spoke. To create our world, God did so from a subjective and objective position. Some of creation He brought into existence and let the created develop in its natural course. An example of this is vegetation. This would be from an objective position. He directly formed other creation to its fully developed stage; like animals and humans. This would be from a subjective stand point. The Sefer Yetzirah 1:5 states, “*…God faithful King dominates over them all* [the Ten Sefirot] *from His holy dwelling…*” This phrase represents the entanglement of the subjective and objective experience people and creation have with God, because the Hebrew words Melekh (king) and Moshel (dominate) are used. God as Melekh is from Malkhut (the kingdom) on the bottom of Tree of Life and is the subjective experience. This is because Malkhut is the closest direction of the Tree to our world (see Figure 3). Another reason is because a king interacts with his subjects and is affected by them. How is he affected? By the wants and needs of his subjects. The goal or desire of the king to do what is best for his people.

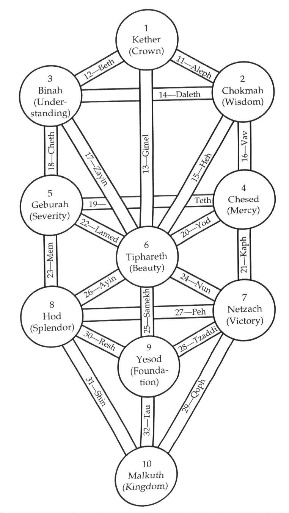


Figure 3

In contrast, God as Moshel is from Keter (crown) on the top of the Tree of Life, the opposite end of the spectrum. This is the objective experience. The same word is used in Genesis 1:16,18 for “dominate”, “*And God* *made two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night; and the stars. …to dominate by day and by night, and to separate between the light and the darkness…*”.[[15]](#footnote-15) Here people may find Him distant and withdrawn from the influence of His creation, but still a dominator. This is where He does not directly interact with our world. An example is someone gets hurt and wonders why God didn’t intervene, yet He expects homage from us. This is because they only see Him as a Moshel and usually refuse to see Him as a Melekh, either by cynicism or bitterness. One who is caring for another, on any level, must have some disconnect for balance to keep wants and needs in perspective. When the Sefer Yetzirah says, “*from His holy dwelling*”, the word in Hebrew used is ma’on (dwelling), but the root for ma’on is in “onah” (referring to time). This is interpreted as God’s dwelling being within and outside of His presence (i.e. subjective and objective) at the same time; a quantum entangled state. We know this idea better as omnipresence. One morning, a thought popped in my head, of a picture of God being omnipresent. I saw myself standing in a room surrounded by mirrors and noticed how I appeared everywhere at once, as well as dimension over lapping dimension which transcends time. In this sense, our world and spiritual world is like a room of mirrors and God is in the midst. As the world reflects Him, He is also separate from the world.[[16]](#footnote-16) Later in this paper, Chapter 4 in section “Quantum Entanglement”, I quote an article, “Quantum Experiment Shows How Time ‘Emerges’ from Entanglement”. The article explains an experiment of a toy universe and how time is measured differently depending on whether the measuring is subjective or objective.

**The Power of Words in Creation**

What was exercised in the creation of the world was the power of words. Kabbalah’s perspective on Hebrew letters is two examples: a stone or living things. The example of a stone will be expressed later. Right now, Hebrew letters will be discussed as a living thing. A letter as living thing can enhance or change the meaning of words and can be breathed. Think about when belief is added to meaning of words or phrases from any language, those words or phrases become what was believed about them. In Rabbi Ginsburgh’s book, “The Hebrew Letters”, he reveals how each Hebrew letter has 3 levels (Energy, Life, and Divine Consciousness or Light) just as we have body, soul, and spirit. The Hebrew letters are regarded as the foundation of the world and their levels, we see, parallel with levels in ourselves as stated before. First, there’s Energy (כח) for physical matter; as all is based on energy. Firmament (רקיע, raki’a) comes from the root word רקע (reika) meaning “to stretch”. “[Firmament] *represents all states of positive tension – energy fields – in matter.*”[[17]](#footnote-17) This points to the energy within all physical matter as we understand in science today. Rabbi Ginsburgh uses Bezalel and his craftsmanship on the Tabernacle as an example of creating something physical for the purpose of revealing God’s Divinity in the world (Exodus 31:2-3; 35:30-31; 36:1-2).

Second, there’s Life (חיות) for organic matter manifested. This is done by calling something as to designate its purpose. Adam is used as the example here. When he named the animals, their name designated what they were designed to be and that’s what they became. Genesis 2:19, “*Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.*” The phrase “*each living creature, that was its name*” in Hebrew is literally “the animal’s soul[[18]](#footnote-18) is his name” (נפש חיה הוא שמו). Nefesh (נפש) is interchangeably used as “soul” or “life” in the Torah. If you’ve ever heard the phrase, “If you name it, you’ll get attached to it” connects with Adam naming the animals. When we name something, we are giving a designation to that something which defines what we think its intention or purpose should be. This is why Adam names the woman, because she is a part of him and naming is the first step of attachment. In that way, we attach ourselves to something. Again, in Genesis 1:26-28, man is given dominion over the earth and every living being on the earth. We see that we are given authority since the beginning. Even in verses 29-31, the food man was given had seeds, because man could also determine where things will grow and what will grow as part of his rule.

Finally, there’s Light (אור) for Divine consciousness. Divine consciousness here refers to mind and soul in higher life forms, because we have an ability to reason as humans. I will refer to this as one’s spirit for consistent terminology with this paper. This divine consciousness or spirit is a stirring within. Exodus 36:2, “*…everyone whose heart was stirred, to come and do the work.*” The Rabbi refers to the spirit as the intention or purpose in construction of the Tabernacle.[[19]](#footnote-19) You need all three to operate and understand the level of intention because all three helps gauge one to know where they are and what they need to work on in their relationship with God. Those who have a relationship with God already operate in the level of Life and Light or either one. This explanation is just a means of putting into words. In the application of Hebrew Letters and words in general, we see how the 3 levels build on each other, bringing the letter or word into being. In essence, energy is the formation of the matter of a Hebrew letter. The energy would be the body of the letter. Life would be the soul or meaning of the individual letter. Light would be the spirit given to the letter by the initiator. If we were to apply this concept to words spoken in general, the body of the letter or word would be formed with the mouth. Next, the life of the letter or word is given with our breath. Finally, the spirit of the letter or word is given with intention from us.

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| **Table 1: 3 Levels Our Self Compared to 3 Levels of a Letter/Word** | | | |
| **Shaping a Spoken Word** | **3 Levels of Our Self** | **3 Levels of a Letter or Word** | **Shape of the Letter/Word** |
| Formed in the mouth | Body | Energy | Formation of letter/word |
| Carried on the breath | Soul | Life | Meaning of letter/word |
| Given with intention from us | Spirit | Light/Divine Consciousness/Spirit | Spirit of letter/word by intention |

Now, when we exercise our dominion with speech, we need to have that certainty. Ecclesiastes 8:4, “*Where the word of a king is, there is power; and who may say to him, ‘What are you doing?’*” We do this by “saying”. In Hebrew, the word “say” is omar (אמר). According to Rabbi Ginsburgh, omar is an acronym for light (or, אור), water (mayim, מיים), and firmament (raki’a, רקיע).[[20]](#footnote-20) Light representing the spirit, water which brings life, and firmament which is energy. Here we see the connection of the three levels working together. Remember, when Adam designated the animals by naming them, giving a purpose to them. On a homiletical level, a parent names a child they birthed. Sometimes the name is based on something they see about their child. This appears in the Bible many times which is usually followed up with its meaning or why they were named. For us, naming things is very natural for us to designate and classify our world. As we understand that every man is his own world.

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| **Table 2: Acronym for Omar** | | | |
| **Word** | **Hebrew** | **Meaning** | **Level of the Letter** |
| Say  Omar (אמר) | Or (אור) | Light | Light/Spirit |
| Mayim (מיים) | Water | Life |
| Rakia (רקיע) | Firmament | Energy |

How do we use our words? As mentioned before, one of Kabbalah’s perspective is that a Hebrew letter is a stone, being a foundation, and a word is a house or Temple; which is built up on that stone. In this analogy, Hebrew letters to words is the example of how our world was built from the beginning. This is based on perspective of how dwelling places for God are describe in the Bible, because Jacob referred to the place where God dwelled as a house (Genesis 28:17, 19, 22). For Isaac, the dwelling was a field (Genesis 24:63) and for Abraham, the dwelling was a mountain (Genesis 22:14). God fulfilled all of these for Israel to experience each one. When Israel was called as a nation, they met and worshiped God at Sinai (mountain, Exodus 19:11), then in the wilderness (field, Deuteronomy 29:2-15), and then in the Land or Jerusalem (house, 2 Chronicles 3:1-2).[[21]](#footnote-21) See Table 3.

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| **Table 3: Our Words Laid as a Foundation When We Worship God** | | | | | |
| **The Foundation** | **What It Represents** | **Who Worshiped** | **Where Worship was Experienced** | **God’s Dwelling** | **Who Referred to God’s Dwelling** |
| Letter | Stone |  |  |  |  |
| Word | House/Temple | Israel | Sinai | Mountain | Abraham |
|  |  | Israel | Wilderness | Field | Isaac |
|  |  | Israel | The Land/  Jerusalem | House | Jacob |

About a decade ago, I had a discussion with a Tai Chi Master regarding mysticism across religions. Something he said that stood out to me was Easterners saw Mysticism as one…simplicity. This is also true in Kabbalah. In our world, we may find things complicated, like mysticism and God, because we don’t clearly understand them. Although, when we think about these concepts, they are really simple. With simplicity, we can draw out depth. We’ve learned that every Hebrew character of the alef-bet has a value and meaning. If we take the word kavanah (intention) and break down the word, we find a deeper meaning within.

**Intention (Kavanah, כוונה)**

כ (kaf) the form represents an open hand, palm, or a wing. Regarding intention, Kaf is the ability to give or take, to create or destroy. This is more than just a deed; which belongs to the Hebrew letter yud. The letter Kaf is a symbol of receiving from Above given to others. This is the idea of taking and giving. Although we have the choice in what we do with what we are given, because in everything is the power to create or destroy. Our intention depends on how we exercise our choice. Just as God gave Israel the choice before they entered the Land to have blessings or curses depending on what they did with the commandments He gave them (Deuteronomy 11:26-32).

ו (vav) means “hook” or “peg”. Vav is something that connects. The letter vav can represent a “middle man”. Vav connects the design one has with the potential to produce further; connecting kaf with nun. At the same time, vav also establishes things, as a tent peg would establish a structure. In this way, kavanah’s establishment is emphasized, because the word has two vav’s.

נ (nun) form symbolizes a fish, representing reproduction or produce. Nun is a quickening of life or creation. We should ignite the faith within us. The nun or quickening is the feeling one may sense when intention is used. On a corporate level, intention or ignited faith will have a rippling effect with like-minded others. An example is when one who can easily see visions and does so and afterwards another, who doesn’t normally, all of a sudden can see the same vision (2 Kings 6:15-17; Isaiah 52:8).

ה (hei) means “behold” and represents a window, revealing, or something transparent. Hei is a type of revelation. The form of hei represents three dimensions of thought, speech, and action according to Rabbi Yitzchak Ginsburgh.[[22]](#footnote-22) He explains the top line is thought, the attached vertical line is speech, and the unattached vertical line is action. Why is the action line unattached? I believe the break is the channel where thought and speech are revealed into action. Usually a break in the form of the letters indicate a passage one can go through. This is the secret of intention. When God enlightens a thought on our mind, we can speak the message forth, quickened in our spirit, and the revelation of this strengthens our belief to cause the vision into reality (i.e. action).

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| **Table 4: In-depth Meaning of The Word Kavanah (Intention)** | | |
| **Word** | **Hebrew Letters** | **Meaning** |
| Intention  Kavanah  כוונה | כ (kaf) | Open hand, palm, wing, receiving and giving |
| ו (vav) | Hook, peg, “middle man”, connection, establishment |
| נ (nun) | Fish, reproduction, produce, quickening, life, creation |
| ה (hei) | Behold, window, reveal, transparent, revelation, three dimensions of thought |

The connection between speech and action is from a teaching in the Sefer Yetzirah called run and return. Running and returning relates to speech because you have run (ratz, רץ) and will or intention (ratzeh, רצה) and running with will is (ratza, רצא). Ratza, רצא is your action applied to your speech. As Isaiah 55:11 says, “*so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.*” The concept of run and return not only applies in the positive, but also the negative. When someone speaks an unjust curse, it returns to the sender (Proverbs 26:2).[[23]](#footnote-23) This is another reason why it’s important to watch what we say about others. An unjust curse can refer to gossip, slander, put downs, negative speech, self-hatred, etc.; possibly with or without intention. The application of run and return can be used with declarations. Since God has given us dominion over our world, we can act like kings by His example. Just as a king gives a task to his subject, by word, that subject will go out. The subject will see that the kings order is done from start to finish, and return to the king with the completed report. Tza (צא) means go out. With the ר (resh, this represents two possibilities) one’s declaration with their intention will go out and result in one of two ways depending on their intention. These words are individual, but also have a root connection. The way they are all the same is by the root word רץ (ratz). That is their base. The individual purpose of each word is determined by the adding, changing, and subtracting of a letter. Doing so with similar words such as these can teach a truth. רץ (ratz) is the base. רצה (ratzah) adds a ה (hei) that gives space for the intention to be revealed. רצא adds an א. א represents the unity of word and intent together. רץ is the action moving forward with speed (i.e. running).

**How to Be A Melekh Too**

God acts as a King, as was discussed earlier. His attributes of acting like a king is to be personable; the subjective experience. He is our example of how we can behave as kings; which also falls on how we choose to speak. This was part of His plan with making man in creation. On a deeper level, according to (Aish.com[[24]](#footnote-24)), we can behave as kings or regal when our nefesh (נפש), ruach (רוח), and neshamah (נשמה) align. Being in His presence and carrying His presence with us, our “self” can come into alignment. Delving into the word Melekh (מלך) we can see how the alignment of our body, soul, and spirit not only make us regal, but the words we speak regal. This is because the letters are like living beings when issued. The Hebrew letters are used because they are one of the best examples to show body, soul, spirit (i.e. energy, life, light). Below is a table to show the connection between us and the words we speak when aligned with God**.**

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| **Table 5: In-depth Meaning for the word “Melekh” in connection with Ourselves** | | | | |
|  | **Acronym for Melekh (King)** | **Our Spiritual Self** | **Hebrew Letter Level** | **Representation of the Level** |
| M  e  l  e  k  h | מוח (Moach/Brain) | נשמה  (Neshamah) [[25]](#footnote-25) | כח (Coach) | Energy/Power |
| לב (Lev/Heart) | רוח (Ruach) | אור (Or) | Light |
| כובד (Khoved/Liver) | נפש (Nefesh) | חיות (Chiyot) | Life |

Neshamah (נשמה) and nefesh (נפש) are similar and lots of times are interchangeably used. Translated words interchangeable with neshamah (נשמה) and nefesh (נפש), in no specific order, are: life, brain, mind, breath, respiration, soul, spirit, person, and psyche. The differences are show more in the root of the two words. Neshamah (נשמה) comes from nasham (נשם, breath) and can be nashum (נשום, inhale). Nefesh (נפש) refers directly to the soul, but it can refer to the respiration by the meaning of its letters; nun (נ - quick/active), peh (פ - mouth/nose), shin (ש - teeth). To separate these two words into differences is difficult because of how closely they relate to each other. According to Mystism, neshamah (נשמה) is expressed through moach (מוח) which means brain. Ruach (רוח) is expressed through lev (לב) meaning heart. Nefesh (נפש) is expressed through khoved (כובד) which means liver. These will be discussed further below. The connection of Brain and Moach (מוח) is in the deeper meaning of its Hebrew word.

Mem (מ) is the shape of the brain. The brain, represented by mem is a part that is revealed and concealed. Mayaim (מיים) represents and means “water”, but the versatility of the Hebrew letters is that there is a reason why a letter was used to build a word, instead of another. This goes back to what I stated earlier about Hebrew letters having three levels of depth in their meaning, just as we have body, soul, and spirit. What is the letter’s purpose in the word that creates the meaning? Now, this doesn’t mean to go off the deep end and pull out an irrelevant or incorrect meaning. Doing so takes the letter’s meaning out of context. In study and meditating about the word and the word’s meaning, deeper mystery and unique purposes of the letter for the word can be revealed. Since our brain is somewhat suspended in fluid, mayaim (מיים) fits. Mem can represent the brain in different ways. Ultimately mem refers to flow.

Vav (ו) is the spinal cord that connects the brain to the rest of the body. Vav connects and establishes.

Chet (ח) is a structure or bridge. Chet gives the structure of how everything is connected, supported, and fenced. As a bridge, the Chet can represent the brain’s function and how signals are sent throughout the body.

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| **Table 6: In-depth Meaning for Moach (Brain)** | | | | |
| **Hebrew** | **Phoenician Hebrew** | **Representation** | **Sinaitic Hebrew** | **Representation** |
| מ (mem) |  | Like the brain sending signals through the body. |  | Like brainwaves; just as a wave on a shoreline pulsates. |
| ו (vav) |  | Spine from the brain. |  | Spinal connection to the brain. |
| ח (chet) |  | A structure that connects, supports, and fences. |  | Bridging for signals to be sent. |

Together, the letters represent the brain and its function. If one of these meanings were removed, the brain could not function. As we learn more and more about the brain, more mysteries of how physical aspects of our world and us connect to the spiritual; like information about the brain.

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| לב (Lev/Heart) | רוח (Ruach) | אור (Or) | Light |
| כובד (Khoved/Liver) | נפש (Nefesh) | חיות (Chiyot) | Life |

Moach (מוח) has the Coach (כח) that resonates through the other two levels. Coach (כח) means energy or power. Lev (לב) has the or (אור) that is a portal of spiritual connections. Khoved (כובד), כובד has the chayot (חיות) that keeps life going. Why? The liver cleans the blood. In fact, depending on its spelling, khoved (כובד) may mean liver as will as heavy, glory, and large. Sometimes when there are multiple meanings like this, there’s something lost in translation. Because they come from the same root word, The cultural thinking can help clean up this explanation. Liver, as a weight connects because the liver anchors the body by cleaning and providing nutrients in the body. Liver connects with glory because of the health provided by the liver (i.e. proteins, energy, metabolism, etc.). Liver connects to large because of the vastness of its function.

Let’s see how they work together and connect to Melekh. When looking at moach (מוח), lev (לב), and khoved (כובד) functions, they are all areas that cleans and purges the body. In the example of a king’s function in his kingdom, there is a similarity. Good kings care for their people and are a part of them. As stated earlier, a king is affected by his people. Therefore he must be just, purging threats from his kingdom and protecting his people. He also gives back, caring for his people’s health and prosperity or needs. If we are to behave as a king, being regal, we must have a healthy balance physically and spiritually in our mind (intellect), our heart (spirituality), and our soul (emotion or urges). How does this all connect between our self and Hebrew letters? The letters are like living beings as I mentioned before. This comes from the basic principle of what we have on the inside will show on the outside. As our self comes into alignment, our words can too, because we give our words and sometimes others’ words life. Together this becomes another spiritual level to experience; a “melekh” experience. The tables are a visual of that connection.

**“Oseh” Verses “Bara”**

There is a teaching in Chabad that I find so significant. “*You cannot separate the mystical from the practical. Each thing has both body and soul, and they act as one. Neither can contradict the other, and in each the other can be found*.”[[26]](#footnote-26) We see with Keter and Malkhut, they are entangled. The mystical brings the practical to life, just as our breath can breathe life into our words. In the Bible, as well as in blessings, usually when God is creating, the Hebrew uses “bara” (ברא; create). The word refers to creating naturally or out of nothingness. When man creates, the word used is usually “oseh” (עושה; make). This refers to making something out of something that was already in existence. For this I will use the Stone Edition Tanakh wording. Sometimes there will be a verses like “*Let us make* [אושה; oseh] *Man in Our image, after Our likeness.*” in Genesis 1:26, and then in verse 27, “*So* *God created* [ברא; bara] *Man in His image, in the image of God He created* [ברא; bara] *him; male and female He created* [ברא; bara] *them*.” With this wording, it is as if God created (bara; i.e. creating something out of nothing) man out of the ground in God’s image and then created another level (oseh; i.e. creating something out of something) in man by making him in God’s likeness. One could say God’s likeness was implemented when God blew the breath of life in man. Just as the ground was created from nothing, so man is reminded that he came from nothing. But also, man was made, being shaped and formed from the ground that existed at the time. Reminding that man is an intricate part of this earth, made from what was practical and connects us with the rest of creation. Even though man is made in the image of God, he is not to be so detached from the world as if it’s not a part of him. The verse states that “He created them, male and female” rather than man and woman. A symbolic point is that they operated as one in two dominate forms, one masculine and the other feminine. As He called their name Man the day they were created (הבראם; hibar’am; Gen. 5:2). Their traits were to compliment the other; which I believe reflects God’s likeness. The Hebrew in Genesis 1:26 uses “דומה” (domah) means “the same” or “sameness”. I believe this refers to the character traits. To split the traits between the two means the two must work together as one. As it says in Proverbs 27:17. “*As iron sharpens iron, so a man sharpens the countenance of his friend*.”

When we want to exercise our intention, we should have an indication from God first, whether by thought or vision, of what He’s doing or how something should go. Then we should speak that message into being with conviction. Sometimes, if not often, we will be required to follow up with action. Let’s say one wants to loose weight. If one makes declarations, but continues to eat unhealth foods or fattening foods, they will struggle to loose weight. Actions of change need to follow the declaration. If one needs to recover, avoiding indulgences that prolong healing time goes in hand with their declaration of healing. Another may be our reaction to a situation. If a situation is chaotic, we may receive a vision of how we need to behave. After making a declaration, we still need to follow through with action. In this sense, declaring that we will behave a certain way helps us be aware of our responses and actions in the situation. There are somethings that we may declare that only God can follow through and our part is trust and faith in Him, holding onto what He’s revealed to us.

The Creation story is covered over a few chapters in Genesis covering different areas with details. The way God creates is an example for us. Once the water cycle was in place, which I explain below, I believe God spoke and formed the creatures from moist soil. As it states, “God said” then “God made”. Genesis 1:20-28, “*20 Then God said, ‘Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.’ 21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, ‘Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.’ 23 So the evening and the morning were the fifth day. 24 Then God said, ‘Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind’; and it was so. 25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. 26 Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’*”

Even though God formed all creatures, it was man that He gave special attention. Not only does He form man, male and female, in His image, but specifically breathes the breath of life in them (Genesis 1:26-28; 2:7). The vegetation, on the other hand is different. Genesis 2:4-6 states, “*This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground*.” Notice that plants and herbs had not grown until God made it rain, even though He already spoke the word for vegetation to grow in Genesis 1:9-13 during the third day of creation, action still needed to follow. During the second and third day, the water cycle needed to be in place and we see the detail of that happening in Genesis 2:6. According to the Stone Edition Tanakh of Genesis 2:4, reads “*These are the products of the heaven and the earth when they were created on the day HaShem God made earth and heaven*.”[[27]](#footnote-27) What is significant about the way this verse is written? Vegetation was the product of the union of heaven and earth. They are the only creation that God did not specifically form after speaking into being. He sent rain to begin the cycle (1:9,11; 2:5). The way the earth produces vegetation is through its union with heaven or the water in the firmament. Now, every time the story of a person’s life is ended in the Bible, the story is concluded with an account of the family line. Heaven and earth are no different. The same word “תולדות” (tol’dot;) means product, born, descendent, account, history, etc. is used for people (the word with both vav’s – Genesis 2:4; Ruth 4:18. The word without both vav’s – Genesis 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1,9; Numbers 1:20-42; 3:1).[[28]](#footnote-28) Its account in Genesis 2:4-7, mention plants, but not animals; which tells us and confirming Genesis 1 and 2, that the union of heaven and earth produce vegetation just as a man and woman produces children. Water falls to and rises from earth with the assistance of light, developing seeds to grow into vegetation, which is eaten by creatures and people, who then are nourished and expel the remains back in the earth to fertilize the earth to produce soil for the seeds, and so forth. It is the propagation of creation. Interestingly, because Heaven and Earth are like a couple, they are also called to be witnesses (Deuteronomy 4:26; 30:19; 31:28; 32:1; Joshua 24:27).[[29]](#footnote-29)

**Science Behind It**

*Let them praise the name of the Lord, for He commanded and they were created (Psalms 148:5). God created everything and in everything is the ability to create.*

In this chapter, we will discuss some quantum physic theories and how they connect and support the spiritual aspect. As physicists are revealing more of the physical world’s finite level with increased technology, science shows that these things were always there and can now be explained better than before. The parallel with the spiritual is uncanny. Science explanations of the world’s finite level is bridging western thinking and eastern thinking. Below are sections we will cover.

Observer Effect

Quantum Entanglement

Comparing Superstring Theory and the Ten Sefirot

Vibrations: an adjusted view of the Law of Attraction

Gamma Oscillations

Throughout this chapter, the above theories that will be discussed show their activity in the physical as well as the spiritual. These were chosen because of their how they help explain the physical and spiritual together. Objective sources should be used to help confirm one’s subjective experience. The physical can be tested by objective positions, but the spiritual tends to be very subjective and makes testing difficult to remain disconnected from the spiritual. Although, taking the position of them being entangled and testing them as such, each can help define the other. This creates balance. What does this concept mean for Orchestrated Objective Reduction theory? Many believe that our consciousness creates our reality, but what is part of our consciousness and what makes consciousness function? First we’ll see how consciousness seems to influence particles. Then, we will see how God designed a balance in us to produce consciousness and how an electromagnetic force plays a role in this.

**Observer Effect**

The observer effect is a theory that light particles will move as a wave with no particular order, but when there is an observer watching them, they move like individual particles and create a particular order. This theory is not accredited to any one physicist, because many have contributed to the theory.[[30]](#footnote-30) The experiment used to support this theory is the double-slit experiment.[[31]](#footnote-31) When a light is shown through a plate with 2 slits, the light particles would be casted on a wall or screen in the typical wave pattern we usually see with light (see Figure 4 below).

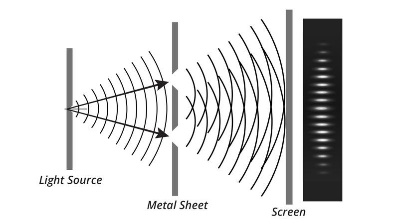


Figure 4

What happens is each particle simultaneously go through both slits creating a wave. An example of this is a drop of water falling on a pond. When you add an obstacle, like the double slit wall, in the water, the waves create an interference on the other side. This is the idea with the light particles and is the pattern you see on the wall in Figure 5a. Then, when an observer (i.e. camera to measure) was added to see which slit the particles took (i.e. left or right), physicists were amazed to find that the particles chose one of the two slits and formed two vertical lines on the wall as seen in the bottom of the picture in Figure 5b. They did not move simultaneously. They operated as if they were aware of being watched.

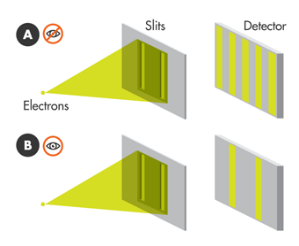


Figure 5a

Figure 5b

Physicist Neil Bohr[[32]](#footnote-32) along with other physicists believed that observations not only disturbed what could be measured on the quantum level, they can produce the measurement before the measurement became actual. They believed that they could compel, a quantum particle, to assume a definite position. Observing a photon shot through a double-slit plate resulted in two bands of electrons, parallel on a wall, not the interference pattern (e.g. wave pattern on the wall) when the photon wasn’t watched. In other words, the person or observer can use their consciousness to determine how the particle will move (i.e. as a wave or individual) to give the desired result. That is very powerful to think about. We as people have dominion over the earth. Now, this is regarding particles that are the basis of every living thing on earth. Does this mean we can get everything we want and tell everything what to do? No. But this does support Genesis 1:26-31, “*Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’* *And God said, ‘See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food’; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.*” Many believe that when God created man, the earth was created for us to enjoy. That’s partly why man was created on the 6th day. On the 7th day God rested as an example for man. Man was able to spend time with God and enjoy the creation around him. So perhaps, we are given dominion to better our life and our relationship with God. There is a Hebrew blessing called Asher Yatzar (Who Formed) that states, “*Blessed are You, Lord our God, King of the universe, Who fashioned man with wisdom, and created within him many openings and many cavities. It is obvious and known before Your throne of glory, that if but one of them were to be ruptured, or but one of them were to be blocked, it would be impossible to survive and to stand before You. Blessed are You, God, Who heals all flesh and acts wondrously.*”

Perhaps God always watching is important, to keep order in the foundation of our world. Genesis 1 can refer to the observer effect. Verse 2 states, “*The earth was without form, and void…*”.[[33]](#footnote-33) In science, the only thing that travels through a void is light (i.e. the electromagnetic spectrum). The phrase “*without form, and void*” in Hebrew is “*tohu u’vohu*” (תהו ובהו). Both words are missing a vav (ו) in the Torah that means the subject is partially, but not completely established. Verse 3, God speaks light into existence. This must be the first thing He establishes, because from light all else is created. How does this connect to the observer effect? He divided the light and the darkness so they work together and yet established them individually by calling the light day and the darkness night to work separately. Just like He created light to act as waves and particles. This was a double ability that created time. By His Spirit, His observing, He brought order to balance out chaos.[[34]](#footnote-34) Having balance to both light and darkness is beneficial. Light broken down is energy. In fact, everything is based in energy. We can use intention to bring order to our life (i.e. energy), being within our jurisdiction. In this way, what we prayer or declare can come into reality when powered by intention. If you ever notice that when there is a person of authority, whether the authority is your law enforcement, employer, teacher, parent, etc., you tend to be on your best behavior because you know they’re watching. You may even feel them watching. This concept keeps order of people’s behavior. Even if a situation seems to be out of control, a presence of authority, which would be the “observer” usually brings order to the situation. There are some situations where just you being a calm and assertive presence can create order. By maintaining self-control, you project the need for alignment outward with intention, and result should be that things come into alignment and order.

Then Genesis 1:6, God takes the water that was already present from the earth being without form and uses water as a substance, also known as a medium, for mechanical waves to flow through. Remember, water is considered without form until given boundaries to be formed. When He split the water, this may have been done by evaporation or pull from the spinning of earth’s axis. Either way, both may be by a convection process. By splitting the one element, separating them into two areas (heavens and waterways), is a type of quantum entanglement. This means, that entangled particles get split and no matter how far the one is from the other, the same information or change will take place simultaneously and immediately. This is usually tested with light particles, but can also be done with mechanical particles. In regards to God watching, this information enhances our understanding of His being omnipresent. Imagine[[35]](#footnote-35) a room of mirrors and you standing in front of one. You are reflected against all of them, at each angle, and the continual reflecting is like various dimensions that keep going. You appear everywhere at once. God is not just reflected everywhere, in every situation, but He’s able to interact. Even when He communicates with us, the communication is a type of entanglement that He can communicate to different people in different places at the same time. One Spirit, many receivers.

Another way God interacts and communicates with us is through visitations and seeing in the spirit. This type of communication is a manifestation of light and energy from the spiritual realm operating in the physical realm. The connection of this concept and our words will be discussed in the next section. What are visitations versus seeing in the Spirit and how interactive or distant can they be? Some believe that angels travel by way of energy and light. According to Kabbalah, Rabbi Luria explains the concept this way, “*Concerning the ability of angels to ‘dress up’ in a physical form, the Zohar states: ‘It has been established: These angels are able to exist in this world because they appear to humans in human form. And if you should ask: How do they transform themselves thus? They transform through many colors energy frequencies. When they are ready to actually descend, they dress up in, take on the molecular structure of the earth's atmosphere, and they appear as humans.’*”[[36]](#footnote-36) Many times visitations are not recognized as such until they leave. This is due to the manner in which they leave, because the manner tends to be supernatural. We see this in the Bible, for example, Judges 6:11-12,14,21-23 when an angel and the Lord seem to appear to Gideon together. Verses 11-12, “*Now the Angel of the Lord came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites. And the Angel of the Lord appeared to him, and said to him, ‘The Lord is with you, you mighty man of valor!*’” Then in verse 14, we see that the Lord is there too, “*Then the Lord turned to him and said, ‘Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?’*” After they converse, Gideon prepares an offering, and then later realizes he had a visitation. This is because of verses 21-23, “*Then the Angel of the Lord put out the end of the staff that was in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the Lord departed out of his sight. Now Gideon perceived that He was the Angel of the Lord. So Gideon said, ‘Alas, O Lord God! For I have seen the Angel of the Lord face to face.’ Then the Lord said to him, ‘Peace be with you; do not fear, you shall not die.’*” This ends the interaction. Then in Judges 13:3, an angel appears to samson’s parents, “*And the Angel of the Lord appeared to the woman…*”. When the angel appears again, Manoah’s wife gets her husband and are instructed about preparing for a son; Samson. After, the angel instructs them that they may give an offering, because the angel will not eat the food. In Judges 13:19-23, the angel’s departure confirms their suspicion of him being an angel of the Lord. “*So Manoah took the young goat with the grain offering, and offered it upon the rock to the Lord. And He did a wondrous thing while Manoah and his wife looked on—it happened as the flame went up toward heaven from the altar—the Angel of the Lord ascended in the flame of the altar! When Manoah and his wife saw this, they fell on their faces to the ground. When the Angel of the Lord appeared no more to Manoah and his wife, then Manoah knew that He was the Angel of the Lord. And Manoah said to his wife, ‘We shall surely die, because we have seen God!’ But his wife said to him, ‘If the Lord had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have told us such things as these at this time.’*”[[37]](#footnote-37) Between these two reference is a clue of the connection of angels of the Lord and fire or light. We also see that there is no fear, surprise, or worry when a visitation from the Lord appears. There should be a feeling of peace. Now, when these people recognize that the Lord was the One Who visited, the immense respect, humility, and awe is what is translated as fear, but they are then reassured to not be afraid.

In Genesis 16:1, God visits Abraham and then verse 22 states, “*Then He finished talking with him, and God went up from Abraham.*” Again, the visitation is leaving in an upward manner. Next, in Genesis 18, Abraham seems to immediately recognized the Lord and the angels visiting him (Genesis 18:1). This is possible because of the terebinth tree (i.e. a hard wood) which held spiritual significance. Not only was the tree significant for practical reasons (i.e. a great landmark because of size, shade, long lifespan), but the tree also was a place for spiritual practices and seeing God. Abraham knowing this, especially since Judaism teaches that his father was an idol maker – who would have used this type of wood, would be able to recognize the situation better. We may recognize a visitation quicker, if the visitation happened in a place we knew was known for spiritual experiences to occur often. Even if Abraham didn’t immediately recognize the visitation in verse 1, perhaps in Genesis 18:17,22 he may have when he is interceding for Sodom, because of key words given. “17 *And the Lord said, ‘Shall I hide from Abraham what I am doing;’* 22 *Then the men turned away from there and went toward Sodom, but Abraham still stood before the Lord.*” We also see the connection of visitations and flame in Psalms 104:2,4, “2 *Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain.* 4 *Who makes His angels spirits, His ministers a flame of fire*.” The connection is also stated in Exodus 3:2, “*And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush.*” Flame and fire are connected to light, because fire can be created on earth regardless of whether the sun is out or not to grant light. Now, visitations tend to have interaction like the ones mentioned above. Angels are considered in disguise. This is different than seeing angels or demons in the spirit from an observer perspective. My experience is more of seeing angels, but not interacting one on one with them. Although, I watch and am given understanding of what is happening and what they’re doing. In this case, angels are more like figures that seem to remain in their light forms. Seeing them is as if light is diffracted or refracted about them; like seeing a transparent surface on another transparent surface.

**Quantum Entanglement**

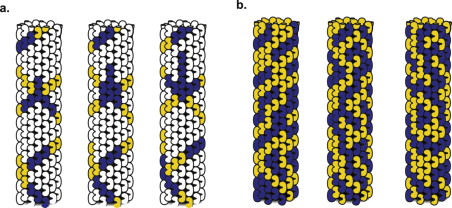
On the level of classical physics[[38]](#footnote-38), an object is determined by space, time, cause and effect, and conservation of energy (i.e. energy in a closed system is never gained, lost, or destroyed; energy just changes its form). Behind that level, we have quantum mechanics which doesn’t always follow these rules. This is a realm of possibilities before they are bonded and determined in the classical physics that our world operates in. I believe this is also where spiritual things operate that will eventually affect the outcome. Again, the spiritual world and physical world are paralleled, but also entangled. What happens in the spiritual world can be assumed in the physical world as quantum entanglement. According to an article by Deepak Chopra, M.D.[[39]](#footnote-39), stating “*The essence of Eastern philosophy is to approach reality through subjective experience. Science takes the objective world as a given and has excluded subjectivity. On the face of it, the two worldviews face in opposite directions, even though it cannot be denied that our only access to reality is through subjective experience.*” We need both, objective and subjective experiences to explain our world and beyond. Having the objective view keeps hard evidence uncontaminated with emotional influences, but this should be in order to support the subjective experience. The concept would be no different than a person who journals and submits the journal to a spiritual advisor for validation.

An explanation of how time emerges through quantum entanglement shows the comparison of subjective verses objective experiences. The article “Quantum Experiment Shows How Time ‘Emerges’ from Entanglement” states, “*The experiment involves the creation of a toy universe consisting of a pair of entangled photons and an observer that can measure their state in one of two ways. In the first, the observer measures the evolution of the system by becoming entangled with it. In the second, a god-like observer measures the evolution against an external clock which is entirely independent of the toy universe. The entangled photons each have a polarisation which can be changed by passing it through a birefringent plate. In the first set up, the observer measures the polarisation of one photon, thereby becoming entangled with it. He or she then compares this with the polarisation of the second photon. The difference is a measure of time. In the second set up, the photons again both pass through the birefringent plates which change their polarisations. However, in this case, the observer only measures the global properties of both photons by comparing them against an independent clock. In this case, the observer cannot detect any difference between the photons without becoming entangled with one or the other. And if there is no difference, the system appears static. In other words, time does not emerge*.”[[40]](#footnote-40) Basically, what we see here is when entangled, we are in the subjective experience, we feel the time pass and our senses pick up sensations. From the observer stand point, the experience is objective. We’re disconnected from the minute things that are happening and how fast they happen. One example is your heartbeat. You can feel your heart beat, but others observing don’t feel the beat because the heart is not a part of them. In a sense, your heart could seem “static” to them. While we are operating in the physical realm, the spiritual may seem objective until we tune to the spiritual realm.

When we look at the aspect of the spiritual and physical being entangled, we may better understand how the spiritual interacts with the physical. I stated before that both worlds are not just paralleled, but entangled. Matthew 16:19, “*…whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*” What is done in one is also done in the other. We can also have entanglement with our words, whether we recite prayers, declarations, blessings, etc. What we prayer or declare can come into reality when powered by intention. Matthew 18:18-20 “‘*Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’ ‘Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.’*” The example is for us to act like kings in the sense of being dominate with our words and intention. When a king says go, his subjects react as he said and there is trust that they follow through. I think this part people can get hung up on, that what they say may not be followed through; especially if what they say doesn’t happen immediately. That doubt causes people to hesitate and restrains their intention from propelling their words forward. Proverbs 18:21 states, “*Death and life are in the power of the tongue, and those who love it will eat its fruit.*” Using words is like planting seeds and our intention waters them. They are planted in the spiritual and produce in the physical. Over time, if the word is fed, they will grow and produce a result. Because quantum entanglement is two or more states interdependent, they show in both locations instantaneously no matter the distance. This idea should sound familiar, “*Your kingdom come. Your will be done on earth as it is in heaven.*” (Matthew 6:10) and “*Yours, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in heaven and in earth is Yours; Yours is the kingdom, O Lord, and You are exalted as head over all*.” (1 Chronicles 29:11).[[41]](#footnote-41)

In studying Quantum Entanglement, similar principles transfer to information about our consciousness and how our consciousness functions. When God spoke to Moses through a burning bush, He introduced Himself as Eh’yeh Asher Eh’yeh (אהיה אשר אהיה), I Will Be What I Will Be (Exodus 3:14). This Name can refer to God’s ability of transcending time from the past, present, and future. The word Eh’yeh is rooted in the word “to be” and depending how this word is written can refer to the past (was), present (am), and future (will be). This can be utilized in emotional healing. For example, a counselor leads the counselee to envision a scene preluding the trauma and instruct the person to ask God where He is in the area. Depending on how terrible the situation was, the counselee may be instructed to watch what God does in the situation or jump to after the situation as see what He does there. During this time, God is healing the hurt from the past and repairing the counselee’s heart in the present. After the session, the counselee being healed, is again whole for their future. This process is important because having healing to emotional hurts will help the future look brighter to us. We feel complete which rises our self-esteem, and strengthens our relationship with God. In this moment of time, God and the counselee transcended time, were entangled, and made a noticeable difference. Something to understand about quantum effects, they don’t necessarily need to be seen on a physical level as if the effect was a tangible object. Although, that’s what many would like to see, but even if the effect is unseen, the effect can still manifest into reality. Investigating quantum effects is sometimes about perspective because this is still an area being explored. Perspective is like a group of artists sitting around a table painting a vase of flowers on the table. They and the table are stationary. Each paints from their angle and as a result produce a different perspective, yet insists theirs is correct.

According to Hameroff and Penrose, there is a quantum state called Orchestrated Objective Reduction (Orch OR) that is believed to explain that consciousness connects to the basis of the universe. Sometimes when we look at ourselves and how we or nature are constructed there is a connection to the blueprint of the universe. Hameroff and Penrose believe that Orch OR is “*taken to result in moments of conscious awareness and/or choice*.”[[42]](#footnote-42) This is represented by microtubules[[43]](#footnote-43) within the brain membrane that regulate neural activity which controls behavior. Hence, the way we are designed. This is considered quantum consciousness. The frequency blend explored here is theta waves among gamma waves and microtubules in the brain. So far, gamma waves have been the best connection to studying activity in consciousness. This will be discussed more in section “Gamma Oscillations”. The construction of the microtubules are molecules bonded in a cylinder shape, which is a dipole (i.e. two polarized electric charges that spin in opposite directions; one spinning upward and the other spinning downward); see Figure 6. A dipole has ferroelectric[[44]](#footnote-44) properties. This means that a positive charge is spinning one way (e.g. up) and a negative charge is spinning the opposite (e.g. down); see Figure 6. Since microtubules have the ability to change, grow and shrink, to maintain itself, how well the microtubules are maintained helps determine how well they process information we take in from our world (see Figure 7). They are not just in our brain, but seem to be in every cell of our body. This is one reason why we have muscle memory, because they process information in the muscles.[[45]](#footnote-45) I would also contribute their stability to eventually affect the develop of certain quality and behavioral traits.[[46]](#footnote-46) Because they are information processors, they help us process the world and what happen in our world. This shows an importance for a child in their foundation years (up to 7 years) to learn a healthy concept of love, compassion, empathy, etc. The information they process from these concepts is the basis of what traits they will develop later on; even if they seem to deviate off a bit in later years (Proverbs 22:6). The way the information is actually being processed with spin up and spin down, functions like entangled particles (see Figures 6 and 7 below).



Figures 6a and 6b. A and B are three steps. A shows information (blue) moving upward in a lattice formation.[[47]](#footnote-47)

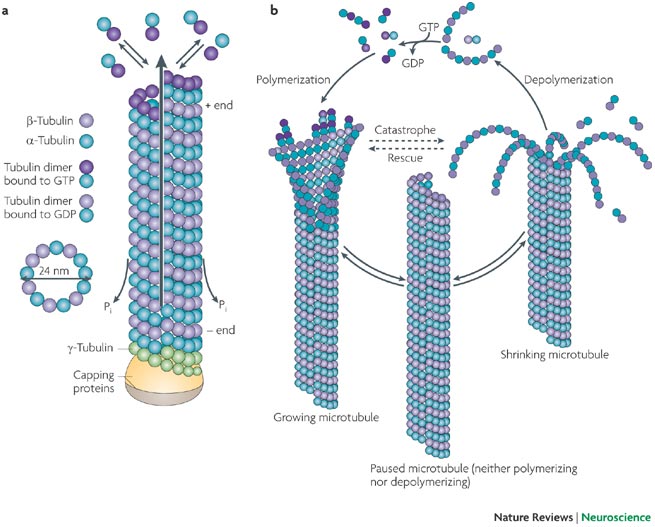


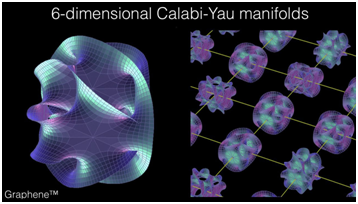
Figure 7.[[48]](#footnote-48) This shows how the microtubule grows and shrinks and its diameter.

When we take entangled particles and conscious awareness and choice, we may very well have a better understanding of the entangled spiritual and physical process. Like the bond between a husband and wife, the particles become interdependent with each other. If they are then split up (i.e. connection broken), and a change is made to one, the same change will immediately be done in the other; no matter the amount of distance. This is because they are entangled and this is the idea of quantum entanglement. Using the example of the bond between a husband and wife who are interdependent with each other. If one travels to another country and something happens, whether good or bad. The spouse back home will feel something’s different. Let’s say the husband has an upward spin and the wife has a downward spin. If the husband’s spin is reversed, becoming a downward spin, his wife, would instantaneously change to an upward spin and that is the change she’s sensing. In our relationship with God, we are connected to Him as His children. Spirit to spirit, we are family and tuning to God can be represented on a quantum level. When a particle is entangled, the particle must be unified with another. Then when the particle splits, no matter the distance, whatever change or information is given to one will also immediately be done to the other. When a spontaneous thought comes to our mind while we are tuned to God’s flow, the spontaneous thought is like that quantum state. The effect happens immediately.

The concept of a particle being entangled and consciousness being able to influence the particle, receives support from ideas by Schrodinger and Bohr. The experiment with Schrodinger’s cat in a potentially toxic box is not knowing what the cat’s state is (alive or dead) until the box is open. The conclusion is while the box is closed it has the possibility of both states at once. Niels Bohr stated regarding quantum particles in the Copenhagen Interpretation, “*It says that a quantum particle doesn't exist in one state or another, but in all of its possible states at once. It's only when we observe its state that a quantum particle is essentially forced to choose one probability, and that's the state that we observe. Since it may be forced into a different observable state each time, this explains why a quantum particle behaves erratically.*”[[49]](#footnote-49) Although, Einstein disagreed with Bohr, stating, “*The theory yields a lot, but it hardly brings us any closer to the secret of the Old One. In any case I am convinced that He does not throw dice*”.[[50]](#footnote-50) This was in disagreement to the Copenhagen Interpretation. I think with Bohr and Einstein both can be correct; according to Proverbs 16:33, “*The lot is cast into the lap, but its every decision is from the Lord*.” Even though this has gone through a lot of debates, sometimes you need to look at the issue backwards. Penrose states, “*Whether or not consciousness can affect quantum mechanics, …perhaps quantum mechanics is involved in consciousness*.”[[51]](#footnote-51) If the theory of quantum mechanics is how our consciousness works, then could we, taking hold of our consciousness as we do and submitting our consciousness to God still have effect on quantum mechanics in the world? I think we can. Also stated in the article, “The Strange Link Between The Human Mind and Quantum Physics”[[52]](#footnote-52), that forces like gravity keep anything larger than atoms from displaying quantum effects. This keeps our world together. But as we’ve discussed before, if one determines or observes what a particle should be, then you should be able to bypass forces like gravity that would counter the effect to a point. Hence, the possibility of bringing heaven to earth (1 Chronicles 29:11; Matthew 6:10; and 16:19).

**Comparing Superstring Theory and the Ten Sefirot**

String Theory is 1 dimension strings that make up our universe and this theory remedied the differences of Einstein’s Relativity Theory (i.e. smooth continuum) and Quantum Mechanics (i.e. unsmooth continuum). Unfortunately, the theory only tested the elementary particles of bosons which deal with forces in the universe not matter in the universe (e.g. fermions, elementary particles of matter). Superstring Theory took the original string theory while adding the idea that elementary particles making up our universe have a super partner for both bosons and fermions. This gives nature supersymmetry in our spacetime continuum (see Figure 8). Basically, our universe is built by vibrating strings of energy, some opened and closed, and they make up the fabric of our dimensions including some we may be unaware of. Picture the universe like a large nervous system. Just as our nervous system transmits signals to communicate our brain and body, the universe has “vibrating strings” that that communicate messages to determine what light, matter, and forces are to be and how intense they should be.



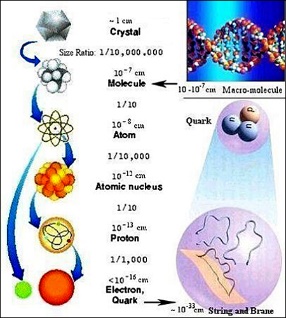
Figure 9

Figure 8is a breakdown of a crystal’s atom to its essence in string theory.

Now, we move in 3 dimensions (forward-back, left-right, and up-down) plus 1; being time. This gives us 4 dimensions. Let’s say that each cell in the nervous system is actually a compacted 6 dimensional space among the converging points of our 4 dimensional world. String theory calls this the calabi-yau[[53]](#footnote-53) shape, because the shape is a twisted spiral of extra, smaller, spacetime dimensions to which superstrings have access. Some also believe that these calabi-yau shapes may be different depending on how the shape is twisted, which determines the intensities of the forces (e.g. gravity, electromagnetic, strong force – binding, weak force – decaying) we experience in our world (see Figure 9). “*Calabi-Yau spaces are important in string theory, where one model posits the geometry of the universe to consist of a ten-dimensional space of the form MxV, where M is a four dimensional manifold (space-time) and V is a six dimensional compact Calabi-Yau space.*”[[54]](#footnote-54) This gives us a total of 10 dimensions.

There is an amazing comparison between this theory and the Ten Sefirot found in the Sefer Yetzirah. Earlier in Chapter 3, I mentioned how the Sefer Yetzirah explains that God is like a King (Melekh from malchut) and a Dominator (Moshel from keter). But the Sefer Yetzirah also explains, that even though these two are on opposite ends of the spectrum, they are linked together. They also represent the spiritual realm (keter, Genesis 1:1) and physical realm (malchut, Genesis 1:28) together; paralleled and entangled. Paralleled so they remain on opposite ends of the spectrum, but entangled so we may experience them together. Words or sayings are represented by chokhmah (wisdom, Genesis 1:3) and binah (understanding, Genesis 1:6) and depending on how they are used will result in one direction or another. These would represent our 4 dimensions. The 6 compacted dimensions are specific set of directions the words flow. They are represented by chesed (mercy, Genesis 1:9), gevurah (strength, Genesis 1:11), tiferet (beauty, Genesis 1:14), netzach (victory, Genesis 1:20), hod (splendor, Genesis 1:24), and yesod (foundation, Genesis 1:26). In this sense, you would have 9 dimensions plus time, equaling 10 dimensions total (see Figure 10 below).

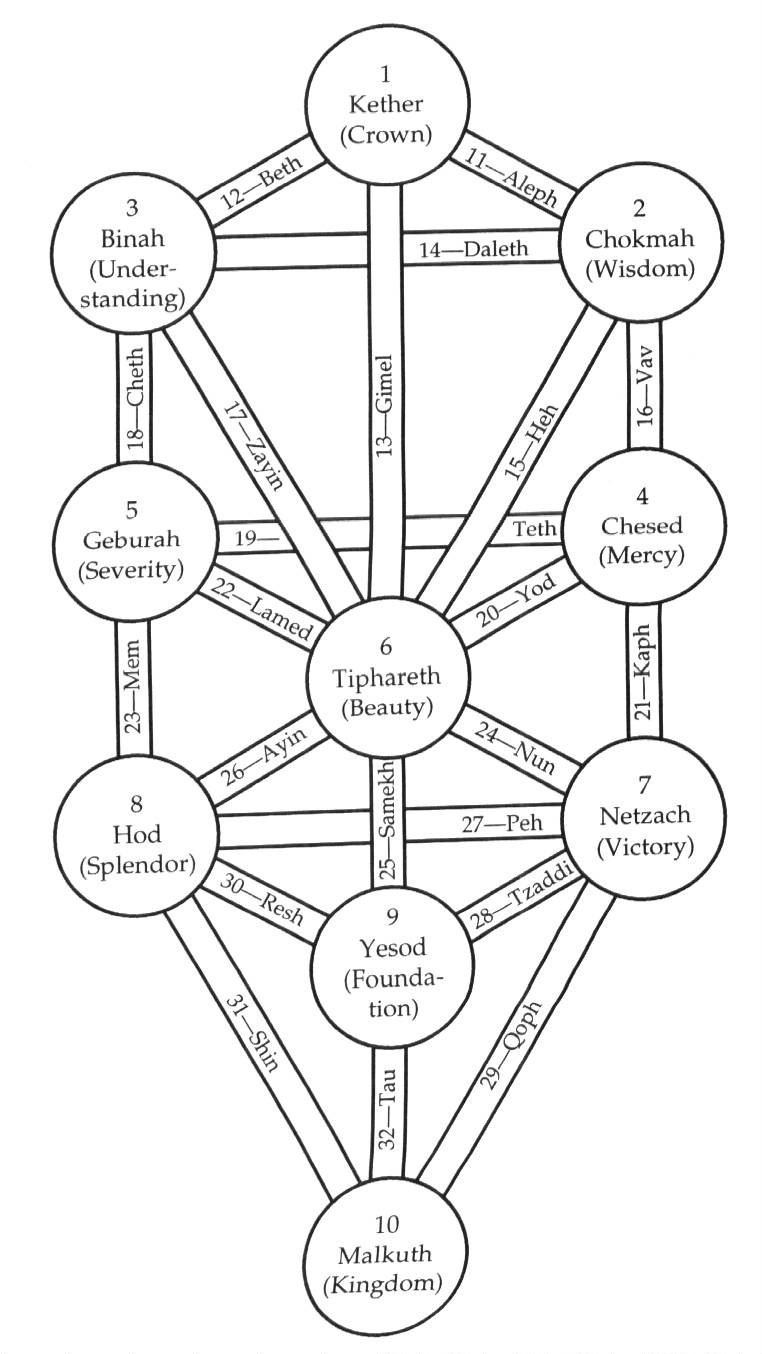


Figure 10

When we speak words, we engrave them. In Kabbalah, the concept of engraving with letters is removing material to create the shape; like gardening. Engraving represents pronunciation and articulation. This is a secret behind chokhmah (wisdom). When we say them with meaning, we carve them. In Kabbalah, the concept of carving letters is separating the material from its source; like building walls, which create separation and distinction from other words. Carving represents the expression. This is a secret behind binah (understanding). An example would be, saying a phrase without meaning verses meaning a phrase when you recited. Intention would be added to the latter. Finally, the concept of covering words, in Kabbalah, is the result or manifestation they have. Some believe covering is the creation of space. This is like the example given in Chapter 3, of the Hebrew letters being a stone to build with. “*…one of Kabbalah’s perspective is that a Hebrew letter is a stone, being the foundation, and a word is a house or Temple; which is built up on that stone. It is the example of how our world was built from the beginning*.” In this way, we should engrave His word on our heart. When we read, meditate on, and build on His word, the word becomes engraved, carved, and covered or established in our heart. In like manner, when we speak, what is established in our heart, we use those words to engrave and carve in our world. Thus, establishing our world. Even though this mainly applies to the Hebrew letters, because of their etymology in Jewish Mysticism, this concept can certainly apply to words of any culture, because we breathe life into them. As stated in Proverbs 24:3-4, “*By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures*.”

**Spiritual Dimensions**

Speaking of dimensions, using the dream state to explain the operation of space and time in the spiritual realm can be a helpful analogy. In the dream state, space emerges, but time seems to be constrained. How do we know that space emerges in a dream when matter is something that takes up space? I believe dreams are of a spiritual nature and therefore are manifested in the spiritual realm. From the spiritual realm, space and time can emerge in this arena of existence. In Kabbalah, this is referred to the teli representing space, galgal representing cycle or time, and lev representing heart or soul (i.e. spirit). The Sefer Yetzirah 6:3 states, “*The Teli in the Universe is like a king on his throne. The Cycle in the Year is like a king in the province. The Heart in the Soul is like a king in war*.” Teli comes from the root word talah (תלה) meaning “to hang”. The teli refers to the invisible axis where the space exists. An analogy the teli connects to is earth spinning on an axis in order to maintain its place and orbit. The teli exists for the spiritual realm, but the teli can also be a point where the spiritual and physical realm converge. Therefore the teli can be used as a point of access. See the picture below:

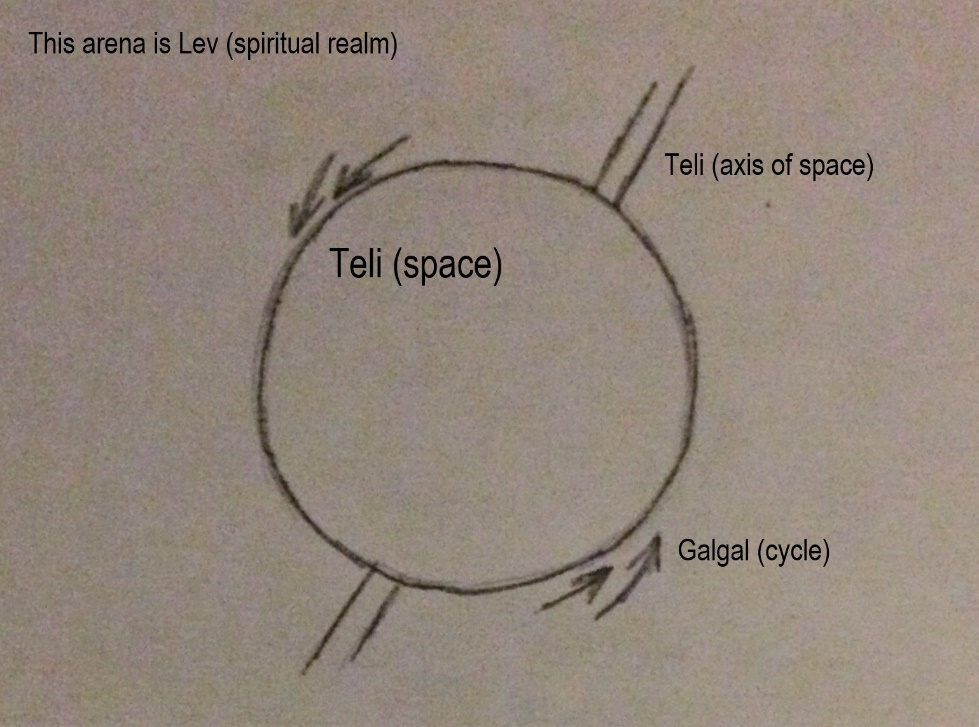


Figure 11

Figure 11 is a diagram to give a visualization of the spiritual realm. The axis and globe is the teli representing space in the spiritual realm. They are together because the space needs a place to exist (i.e. hang or be suspended) and spin for movement, being the axis. Anything living needs movement. The arrows around the globe is the cycle representing time in the spiritual realm. The arena this exists in is the soul representing the spiritual realm; soul of the physical realm.

There is no one point of entry, but many entry points and channels of access in the spiritual realm from the physical. Just as one enters freely in and out of a body of water, one is capable of entering in and out of the spiritual realm. This allows the physical and spiritual to be separate, but also entangled; as previously discussed in Chapter 2. This concept is alluded to by Rabbi Judah HaLevi in his teachings. “*Rabbi Judah HaLevi (1068-1118) also writes that the teli alludes to the spiritual world, and to hidden mysteries which cannot be grasped*.”[[55]](#footnote-55) Cycle refers to year or time. Depending on how time manifests, this may help us determine how a cycle of time can and should be measured. Time in our world is measured by the rising and setting of the sun, other celestial bodies, and seasons. On the other hand, dreams could be measured by the cycle of frequencies in our brain as we dream (e.g. the cycling between alpha, theta, delta, and gamma waves). This would be like a tempo of speed, rest, and transition in music. The heart refers to the Soul or Spirit. The Soul is an arena and just as our body has a soul, the physical realm has the spiritual realm being its soul.

Dreams seem to be similar to visions, in that they are sourced through energy manifesting as light in the spiritual world. The Zohar states that the way angels manifest is by transforming through energy frequencies; which ultimately refers to light. This will be later stated in Chapter 4 in section “Observer Effect”. In this way, space emerges on another plain; the spiritual world. From a neuroscience perspective, brain waves change in frequency whether we’re alert or asleep. This energy becomes more active deeper in the brain when we sleep and dream. We will discuss brain waves further in this Chapter in section “ Gamma Oscillations”. While we are sleeping, we dream, but physically our brain is getting purged from toxins or waste made from natural activity of brain cells. The fluid that acts as a filter of toxins is called cerebrospinal fluid (CSF). An article, “Sleep: The Clean-Up Crew of a Dirty Mind” explains cerebrospinal fluid (CSF) as the following: “*This brilliant clear fluid is constantly secreted into the nervous system, and subsequently reabsorbed. CSF* *is manufactured inside the hollow ventricles. The fluid circulates over the outer brain surface and spinal cord, and then percolates through nervous tissue and bathes the entire ‘interstitial’ space between individual cells. The fluid gets reabsorbed into veins, enters the general blood circulation, and the cycle begins anew. During this unique rinsing cycle it appears that the brain may not only flush away toxic waste but also pick up beneficial molecules and nutrients. …Toxins, including beta-amyloid, are flushed away twice as rapidly in sleeping brains than in wakeful ones*.”[[56]](#footnote-56) So as the brain cells are cleaned and restored with the help of cerebrospinal fluid (See Figure 12 below). Notice that the fluid originates from the center of the brain; the Ventricular System. This is in the area of the Thalamus and the Hippocampus. In fact, the Ventricular System seems to occupy the negative space around the Thalamus and the Hippocampus (part of the Limbic System). This part of the brain will be discussed later in this Chapter, section Gamma Oscillations. This active energy deep inside the brain I believe manifests as light, which becomes a dream in the spiritual realm. As we dream, lots of times we process our day or situations put at the back our the mind during the day. That means our memory storage from the hippocampus is being accessed.

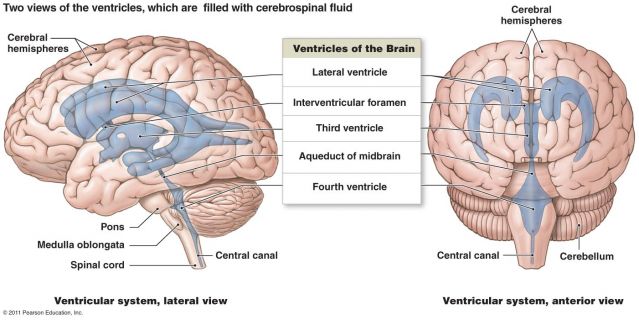


Figure 12

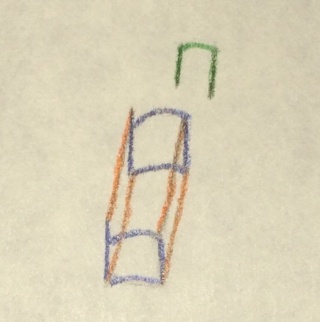
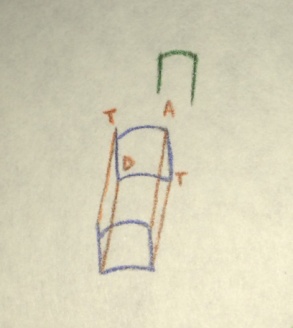
Regarding time, we know that a dream duration is about 2 hours in actuality. During the dream, the scenes can feel like the dream lasts for many hours. This feeling is possibly due to the gamma waves that are working with theta waves to give the dreamer awareness and memory of the dream. Much like when something happens to make our adrenaline rush and we say, “everything seemed to go in slow motion.” Therefore, gamma waves determine the feeling of time in a dream, because they move slower to accumulate the events within a time frame. A depiction of the dream state shows how time is constrained. As one travels through the levels of sleep, brainwaves will accelerate or decelerate. This way more info is compressed in a smaller amount of time; as well as the feeling of being in the dream for a long time. Let’s look at the word for dream in Hebrew. The word for dream is חולם (Cholem) and the letters, with their individual meaning and numerical value, gives a picture of the dream state.

Beginning with the Chet (ח), the shape of the Chet signifies a gateway. Some explain this is formed with two Vav’s (ו) creating the shape of the Chet. Along this avenue, the two Vav’s represent pillars or an establishment. The further meaning of Vav will be explained next. Continuing with the Chet, this gateway is not only to enter, but also exit. It reminds us that when we go into our dream state, we must return to our lives here. The scientific evidence of brain activity cycles from Alpha level (light sleep) to Delta level (deep sleep) and back to Alpha level. This is reflected in the pattern of leaving and returning through the Chet which represents the Beta level (alertness). Kabbalah also mentions run and return in referring to intention within speech (p.20). Chet as part of the word Chai (חי) means life. One of the topics addressed regarding dreams is how it is important to our health. It helps renew our life so when we wake up we’re ready to move forward and take on the next day. The next letter is Vav (ו). One interpretation of its form is a pillar which stabilizes a foundation. Other than its previous meaning, it usually represents a hook or connector. In this sense, dreams are channels that connect us to the spiritual realm. The form of Vav also represent a man standing upright looking heavenward; a great depiction of both a connector and an establishment. We as dreamers can connect with God in this way.

The next letter Lamed (ל) represents a staff which symbolizes guidance of some kind; specifically teaching and/or learning. In the Hebrew mindset, teaching and learning is one word slightly modified to make a second word. For example, מלמד (melamed) means “teach”, whereas למד (lamed) means “learn”. The mem in front of the word “melamed” is usually used as a preposition meaning “from”. Therefore melamed (teach) can be interpreted as “from learning” or “one who learns”. This further explains that dreams are not only a gateway to connect with the spiritual world, but an avenue that we can learn from. Psalm 16:7, “*I will bless the Lord who has given me counsel; My heart also instructs me in the night seasons.*” Also, Job 33:14-16, “*For God may speak in one way, or in another, yet man does not perceive it. In a dream, in a vision of the night,…then He opens the ears of men, and seals their instruction*.” Lamed is the only letter that ascends above the rest of the alphabet with its height. This shows that one who is open to learning will continue to ascend, but also adds to its meaning of spiritual ascension. Having an understanding of dreams and the awareness it brings to our lives helps us to ascend spiritual heights.

The last letter of the word is mem, but the structure of the letter is the final mem (ם) because it will always appear that the end of a word. The letter represents concealment. This is partly because it is fully closed on all ends as opposed to its main form which has an opening; mem (מ). Proverbs 25:2 states, “*It is the glory of God to conceal a matter, but the glory of kings is to search out a matter*.” This applies to dreams through its symbolism. Our job is to search out the matter of our dreams. Mem actually means “water” and much like the way water can conceal something, it can also reveal it. The image I like best connected with this analogy is the tide and the lunar cycle. When the moon is concealed in its stage of becoming new, the stage of high tide on the water is at its highest point compared to other high tide marks during other stages in the lunar cycle. Then, when the moon is revealed in its stage of becoming full, low tide on the water is at its lowest point. I see a connection with dreams and the image given above. There are times when a dream seems to be very revealing or even easy to understand. But then, there are times when a dream is so difficult to decipher that one must seek men of understanding to draw out the counsel hidden within the dream (Proverbs 20:5).

When I take the characters of the word Cholem (חולם), and use the meaning of their form to construct an image of dreaming, although not in their order, the picture would be as follows: the Chet (ח) is the gateway from Beta level to the other three levels beginning with the Alpha level. Here brain activity transcends from conscious to subconscious. The final mem (ם) is the state of concealment. Here it represents the subconscious to the unconscious. This arena is like a pool of water underground; there is a flow, but it is concealed. The image of this arena is established upon the pillars of the levels Alpha, Theta, and Delta. Each pillar is constructed by the Vav (ו). So to make one cycle, four pillars are set up because of how the dreamer rotates through the levels. The image is four Vav’s connect to the corners of two final Mem’s, like drawing a 3D box. See Figure 19 below. One enters Alpha then Theta then Delta back to Theta and back to Alpha. Alpha is established once and Theta is established twice; on either side of Alpha. Then Delta is established once, across from Alpha; four pillars. See Figure 20 below.

 Figure 13a  Figure 13b

Finally, Lamed (ל) is the pathway or journey the dreamer takes within their sleep cycle. One interpretation of the form of Lamed is that inspiration descends from above. Looking at the Lamed’s form (ל), the stem on top is where the dreamer enters and exits from the gateway (ח). The body of the Lamed, cycles around from pillar to pillar (i.e. the different levels) in a tear drop form on a tilted axis. Drawn out, the pathway changes about half way from a regular tear drop to an inverted tear drop. See Figure 21 and 22 below.

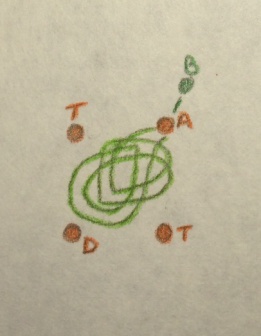


 Figure 13c Figure 13d shows the points of brain frequency levels with the direction of the flow of sleep and dreaming. B is at the top for Beta level for alertness. A is the Alpha level for light sleep. T is the Theta level for transitioning and D is the Delta level for deep sleep.

This shows the difference of the length of time spent in dreaming and deep sleep. A dreamer dreams one to two hours within a period of eight hour per night. The first cycle of dreaming is five minutes and then the second cycle of dreaming is ten minutes. Understanding that five minutes are added for each sequel of cycles, a dreamer can go through five to six cycle per night. So the pathway forming a tear drop comes from the length of time spent in deep sleep of the Delta level verses dreaming in the Alpha level. The Theta levels are transitions in dreaming from deep sleep and back, so dreaming cycles can resume and postpone within this level. This is why the tear drop is inverted toward the end of the sleeping cycles. Since there is one gateway, being the Beta level represented by Chet, to enter and exit, the pathway is placed on a tilted axis which travels between each pillar within the final Mem. See Figure 23 below. This helps calculate the duration of the cycles. As I mentioned before, the pathway creates a regular and inverted tear drop. This is because more time is spent first in deep sleep and eventually more time is spent in dreaming before returning to Beta level (i.e. waking up). Between the second and third cycle, the tear drop becomes inverted. In conclusion, the image depicting the dream state expresses the essence of how time can be constrained and measured differently. This is an awareness and the possibility that time is measured differently and emerges differently in the spiritual realm. The light speed is an objective approach because it calculated how long it takes light from its source to hit an object. A cycle or dial is a subjective approach, because it calculates the moments we experience/the length of moments that the light lasts and passes.

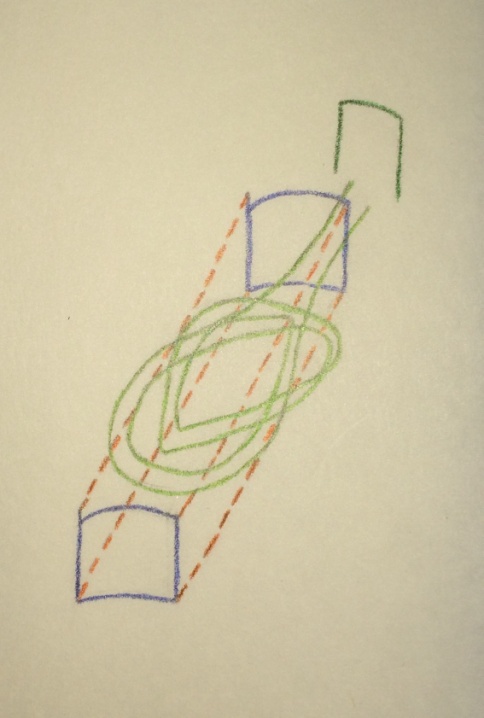


Figure 13e

**Vibrations: an adjusted view of the Law of Attraction**

There is a commercialized idea that has been rising in popularity for the last couple of decades called The Secret: Law of Attraction. The Law of Attraction is usually connected with New Age thinking and that’s not totally untrue, but Law of Attraction teaches principles that were first rooted in the Bible. Let’s first look at the definitions. The Law of Attraction according to “The Secret” is “*…the complete order of the Universe is determined, including everything that comes into your life and everything that you experience. It does so through the magnetic power of your thoughts*.”[[57]](#footnote-57) According to science, they explain what vibration does. Vibration is the “*…periodic back-and-forth motion of the particles of an elastic body or medium* [i.e. substance]*, commonly resulting when almost any physical system is displaced from its equilibrium condition and allowed to respond to the forces that tend to restore equilibrium*.”[[58]](#footnote-58) The idea is that everything created is energy vibrating at specific frequencies to keep its orbit in balance; whether the energy is light waves or mechanical waves. We find the same idea with superstring theory as stated in the previous section. What’s missing from the Law of Attraction is people connecting to God as their Source. Law of Attraction is self-effort led and can be inconsistent. Also, prospective has to be adjusted, because if Law of Attraction were a “technology” that would mean, what you desire and attract would come to you in your timing.

As light waves (i.e. electromagnetic waves) flow through empty space (a vacuum) and matter, mechanical waves need matter to flow through (i.e. gas, liquid, and solid). Both of these waves have vibration. Vibration creates a force, which creates a push and pull between objects. Just like on the atomic level, there are parts that bond. Bonding is a necessity of life, but this is on a minute scale. What does this have to do with the Law of Attraction? “Attracting” is not solely putting a picture of something you want and then the expected desiremagically appears. Attracting is much more. There are a few points. The first point, energy is always competing with the world around itself. There is push and pull, attraction and repelling, bonding and disconnecting. This is part of what keeps our world together and allows our world to have life cycles. The second point, some people are sensitive to this while others are not. If one is not, they can start with awareness. There needs to be direction; purpose toward a goal. Like with meditation. You must work on steps toward your goal and trust God will bring you to your goal. “*In all your ways acknowledge Him, and He will direct your path*” (Proverbs 3:6). You may say it’s in God’s timing and that’s true, but sometimes God’s timing is based on us being prepared and in the right moment (Proverbs 16:1; 24:26-27; Isaiah 55:8-9). So, making intentional preparations could speed up the process along with prayer. Among the many factors involved, aside of preparation, what you’re looking for is a spiritual bonding. Deuteronomy 28 shows that following God’s commandments, blessings will not just come upon you, they will overtake you (Deuteronomy 28:2). Verses 3-14 list all the blessings expected. That’s some severe attraction. Of course, there’s a balance, for those who do not, the reverse effect happens just as severe (Deuteronomy 28:15-68).

A physical example to connect to how our words functions is the following. The vibration in the electromagnetic waves may be better understood through the concept of Pulsed Electromagnetic field therapy (PEMFT). PEMFT uses frequency to accelerate healing in the body. Many in the medical field already use this. Of course, this was developed by NASA to help astronauts regenerate what was lost being out of Earth’s atmosphere (i.e. bone and tissue). Usually, PEMFT is applied by a conductor, like metal, touching the skin at the site healing is needed for a specific length of time (i.e. 20-60 minutes). Certain frequencies are chosen and flow through the conductor to the area on the body. The therapy is generally given so many times a week for 2-6 weeks. What is believed to take place is the magnetic force “contracts” the cells, which helps them to realign and better circulate of blood. Think of it. Iron helps build healthy blood cells, iron is also a ferrum ion; meaning the iron in blood is magnetic. This is just like the dipoles discussed in microtubules having ferroelectric activity in the section “Quantum Entanglement” above. According to the article, “The Working Principle of Magnetic Resonance Therapy” by Italian authors, L. Brizhik, B. Zavan, and E. Fermi , “*Low and extremely low frequency low-intensity electromagnetic fields are very promising from the point of view of their applications in medicine. The allostatic load on the organism exposed to such fields, is much less than in the case of high intensity and high frequency fields, even when we deal with the resonant mechanisms of the biological effects (Brizhik, 2014b). Exposed to LF or ELF low intensity MF, a cell (organ, system, organism) can adapt without drastic consequences and a transient perturbation can be followed by an adjustment of the system via the normal homeostatic machinery of the cells. In such a way the system is not moved far from its quasi-stationary state and can adapt to new conditions in a more natural way. Such adaptation is accompanied by the tendency to restore the healthy state*. … *The treatment with specific frequencies of electromagnetic waves corresponding to some optimal regime to optimize the redox balance (rH2) and the acidity (pH) of body fluids to restore the cellular metabolism, has been reported in (Foletti, 2009). A significant improvement in the wound closure and bone fractures healing process, improvement of osteogenesis in osteoporosis have also been shown in (Foletti, 2009; Caneá, 1973; Satter, 1999), as well as in wound healing (De Mattei, 1999)*.”[[59]](#footnote-59) Basically, low frequencies and extremely low frequencies with low intensity help cells heal quicker, because these frequencies are slow enough to allow cells to adapt to the change. High frequency/high intensity is just too fast to allow a smooth transition, which is why the reverse can happen (i.e. have a harmful effect). In their paper, the authors, explain that they well understand in their medical field that all biological effects, pathways, and processes are impacted by magnetic fields, because of the way living systems are designed with electrons, protons, and ions; all which are affected by magnetism for their momentum. The key word in the therapy is “pulsed”, because how the frequency is administered with a pulsating (i.e. an on and off sequence) technique. This would fall in line with the idea of “run and return” in the Sefer Yetzirah or run and rest, as mentioned in Chapter 3, Mysticism. Just like lightning in the sky, you see lightning run and then it stops or rests. When we apply this to intention, we declare a word and then let it be; just like you’d plant a seed in the ground and walk away knowing you’ll return to water it. You don’t worry if the seed will grow, you know it will. One may do this in a pulsating manner of speaking a word once a day for a duration, perhaps a few times a day for a duration. During the time you’re allowing the word to take effect, remember that cells need a low frequency/low intensity, because the frequency gives cellstime to adjust to the change taking place. Use that insight when God directs you on how to address a situation, “run” by speaking and “return” by believing God will follow through. As stated in Isaiah 55:11, “*so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.*”

Earlier, I pointed out from Genesis 1, that first light was established for the electromagnetic spectrum, because electrons have the ability to move through a vacuum or void (see Figure 11). Since a mechanical wave needs a medium or substance to move through, water is the first substance mentioned that was used (Genesis 1:6). Mechanical waves function in two ways; as a transversal wave (moves up and down) or as a longitudinal wave (pulsates as compression and rarefaction). See Figure 12**.** A transversal wave operates either on top of a liquid surface or throughout a solid. The direction of the particles moving are perpendicular to the wave. A longitudinal wave operates through gas, liquid, or sound. The direction of the particles moving are parallel with the wave. In Genesis 1:9, we see that this matter was already there, possibly referred to by the phrase “without form”, because water is without form until water is given boundaries to take on a form. In the Hebrew text, there are cantillation marks with the words that indicate how the words are to be chanted and pronounced. Judaism believes that God sang the world into existence with the cantillation marks in the Torah. Many years ago, there have been on and off studies of sound frequencies and how they affect energy particles. Sound affecting particles with vibrations has been proven through the works of Dr. Hans Jenny and Dr. Emoto. Dr. Hans Jenny conducted experiments using a tonoscope[[60]](#footnote-60) showing that sound is revealed through vibrations in sand. The more productive results came from proper pronunciation of ancient languages like Hebrew and Sanskrit. Theyalso observed that the lower the frequency, the simpler the pattern; the higher the frequency, more complex the pattern. Dr. Emoto conducted experiments on water and the changes in crystal formation when water is manipulated with printed words (good and bad), spoken words with intention (good and bad), prayer, and music. This shown vibration affecting particles and intention affecting particles.

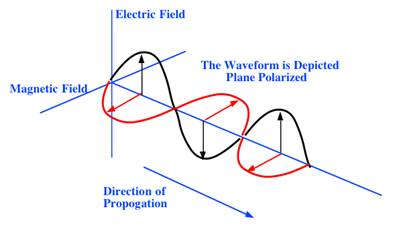


Figure 14The flow of Electromagnetic wave; it is a type of transversal which is different than the mechanical transversal wave.

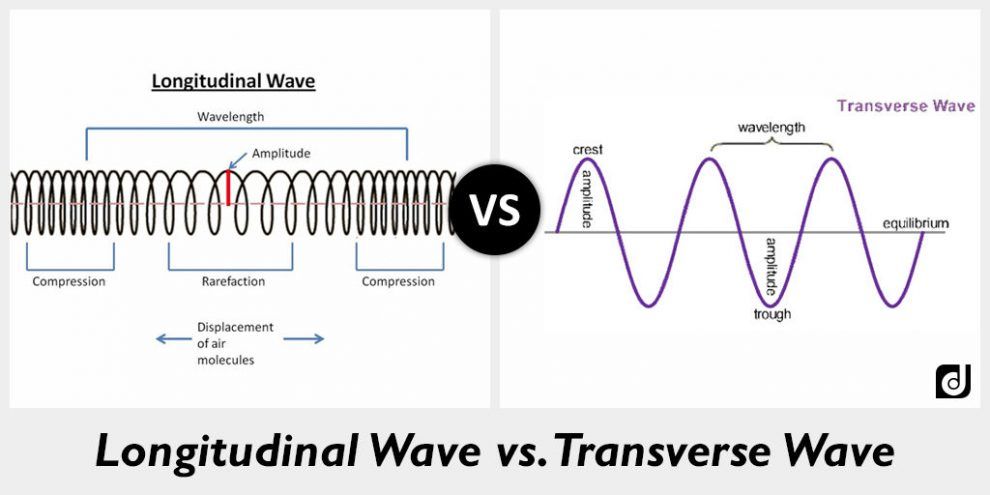


Figure 15

There are many in our world that use vibration as a mean of sensing sound for sight. Dolphins and bats use echolocation to navigate and find pray, while the deaf feel vibrations to process sound. To see the sound that the vibrations create, one can use a tonoscope which use sand for a visual or a cymascope which uses water. There is a lot of discussion on how the vibrations imprint on its surroundings. I will say, hearing a frequency long enough will be sensed throughout the body and can eventually affect the body. That’s what music is based on, vibration of sound. We know this because some songs make you move, calm you down, and help you reach a spiritual height; especially in a service of singing, chanting, or music. When Genesis 1:1-2:3 (the seven days of creation) is chanted[[61]](#footnote-61), there is a deeper meaning pulled from the text. You hear when words and endings are emphasized, one can envision when things burst into being, when things developed or fluctuated, and when things were completed. When someone sings in the Spirit, the changes that occur from someone’s normal tone are noticeable. There was a man I knew that when he would sing in the Spirit, he would sing an octave higher than his normal pitch. According to an article “*Audio Oddities: Frequency Ranges of Male, Female and Children's Voices*” the human voice has ranges. “*The average man’s speaking voice, for example, typically has a fundamental frequency between 85hz and 155hz. A woman’s speech range is about 165hz-255hz, and a child’s voice typically ranges from 250hz to 300hz and higher.*” “*But what’s surprising in all this is that the entire range of men’s and woman’s voices remains between about 65hz for a male with a very deep bass voice to the highest note of a female coloratura soprano, just above 1,000hz, at 1,280hz.*”[[62]](#footnote-62)

The third point, words have power; as discussed previously. Proverbs 18:21 states, “*Death and life are in the power of the tongue, and those who love it will eat its fruits*.” When I observe people talk to each other, if one is constantly putting the other down, the other has a choice to accept the put down or not. Most of the times we choose subconsciously. That’s why an idea or thought is referred to as a seed that gets planted. You get to choose which type of soil you will be depending on the seed thrown at you. So, if you’re trying to attract good and your accepting put-downs, you may be wondering why good things seem to be out of your reach. If you want to turn around accepting put downs to rejecting them, you need to be aware that this happens. There will always be words spoken about you, good and bad. But you have spiritual jurisdiction over your life and can make a careful choice of who you accept words from. If you’re attracting a desire, part of attractingis preparation with intention or expectation. Again, there should be direction and purpose.

There is a story about Lashon Hara (The evil tongue) which covers negative speech like gossip and slander. There was a man who spread a rumor about another, which he later came to regret. He went to a Rabbi to find how he could make amends. The Rabbi told him, “Go to the store and buy a bag of seeds. Then go to a big field and scatter the seeds into the wind. Do so and report back to me in a week.” The man did and came back the next week to find what to do next. The Rabbi instructed, “Now go back to the field and pick up all the seeds.” The man protested, “But, those seeds have scattered far and wide! I’ll never find them all. Many have even taken root!” “Exactly,” explained the Rabbi. “Now you understand. When we speak badly about another, the effect is far and wide. And it is damage that can never be fully undone.” Why does this matter? The story is about the power of words and how words affect others; whether by speaking or writing. We may not believe them, but someone else may. There’s no guarantee they won’t. This leads to damaging another’s reputation.

There are a few factors involved: faith, belief, and preparations. Faith and belief are rooted in the same word in Hebrew, alef, mem, nun (אמן). Faith is emunah (אמונה) and believe is amen (אמן). It is a blend of believing with certainty (i.e. faith) that the good will come. Sometimes, that means a change of our perspective. I find that days that I thought would have been bad days actually became good ones because I recognized the purpose in the day. When I saw there was a reason for something happening, I was able to adapt having foresight. To be aware or command my day to come into alignment, I’ll use a phrase like, “May Your [i.e. God] presence go before me” that makes the difference of how my day goes and what I attract.

One of the messages of the story of Esther is about preparation for moments of importance. She receives physical preparations for beauty (Esther 2:9,12-17). There’s spiritual preparations through fasting for dilemmas (Esther 4:7-17; 5:2-8). Finally, there’s preparations through love and respect for trust from others (Esther 7:2-7; 8:5-8). A couple of contrasting examples of people attracting what they desire is as follows: One is when I met a friend of a friend, who believed God would give him a job. This man didn’t search, did not apply himself, nor did he put effort into his goal. He stayed at home hoping. For the time I knew him, he still hadn’t received a job. In contrast, there was a young Jewish Orthodox man in college who wanted to find a wife. He made preparations in an apartment to build a home (i.e. stove, bed, washer, etc.). Some of his friends laughed because he was making a home for a wife he doesn’t have. To their amazement, he sometime later, met and dated a girl who became his wife. His made reasonable preparations with the expectation of receiving.

According to The Secret, that has commercialized the Law of Attraction, the teaching has some great steps to being a good person within its process of “ask, believe, receive”, but the steps rely on your effort alone. Even though the process relies a lot on visualization, the emphasis is still on self-effort, which becomes humanism. The missing factor is God and our relationship with Him in the process and how He is addressing the situation directly. If we were to apply the 4 Keys to Hearing God’s Voice as taught by Dr. Mark Virkler,[[63]](#footnote-63) how much more effective would “attracting” be? When we apply the steps from the Secret with the 4 Keys, they would connect like this:

Stillness – taking a moment to take a pause. This may be through meditation to quite yourself.

Vision – visualize yourself with God, then allow Him to direct the vision. The importance of vision or visualizing something can motivate or demotivate you. For one who likes to draw, I find drawing the vision of what should be is a great way of keeping a goal fresh. When I asked God to show me how He sees me, I received a vision. I drew the vision down. Since I have an emotional connection to the picture and it’s a strong picture from God, I find when I focus on the picture, it helps me activate intention to accomplish what I need. For example, when I had to blow the shofar in front of my congregation, I focused on this picture. The picture helped take away anticipation and strengthened me to accomplish the job.

Spontaneity – as you tune to hear, ask Him what He’s doing in the situation and how you should be ready.

Journaling – keeping a journal keeps account and helps hold you accountable to follow through. As you reread the entry, the process and progress is kept before you and shows how God is moving in your life.

I find when people give to charity, they do prosper (Proverbs 3:9-10) and when you pray for another sharing a similar situation, your need will also be answered. According to The Secret, they encourage random acts of kindness to help attract your desires. This idea is rooted in the Bible and Judaic teaching of “Gemilut Chesedim” (Acts of Kindness). What are some of these acts? Seven of the categories are:

Honoring parents (Exodus 20:12; Deuteronomy 5:16),

Hospitality (Genesis 18:2-8),

Being a good guest (Proverbs 16:24),

Visiting the sick (1 Kings 20:1,5; Matthew 25:36),

Providing for a bride (Genesis 24:22,47-48,53),

Accompanying the dead (Genesis 47:30, 49:29, 50:5),

Creating peace between a man and his friend or a man and his wife (Deuteronomy 20:10; Psalms 34:15).

These selfless traits (i.e. charity and kindness) help with the attraction. One level of understanding on attracting something is that there is a connection in the phrases “for the good”, like “may it happen for the good”, and selflessness. In the Hebrew, “for the good” is “la’tov” (לטוב). When you switch the lamed (ל) with the bet (ב), you get “b’tol” (בטול) or “selflessness”. One who is selfless can attract good compared to one who is selfish. The reverse is also true. Those who invite chaos in their life, tend to attract chaos. What makes the act selfless? The 2 letters that are swapped from the Hebrew represent lev (לב, heart). Attraction is based on what is in your heart or the attitude of your heart.

**Gamma Oscillations**

Our brain functions with different frequencies. They are brain oscillations or brainwaves. If we go by the lowest to highest activity of hertz, we start with delta. Delta waves are frequencies lower than 4Hz. This usually occurs when you are in deep sleep and some sources say these waves trigger healing in the body, like a rest and repair. Next, we go up to theta. Theta waves are between 4-8 Hz and is typically the dream state. After that, alpha waves, which are between 8-12Hz. This occurs when our mind is relaxed and not concentrating on one particular thing. Then, beta waves are between 12-30Hz. This is where our mind is concentrated or engaged in conversations or activities. Finally, gamma waves are 30 Hz and above. Here is where we will focus.

Gamma waves are considered “extracellular voltage fluctuations”[[64]](#footnote-64); basically, a higher frequency in our neurons. The waves come from the Thalamus (center of the brain), see Figure 13, and when activated, the waves increase your feeling of confidence. These waves are connected with the “Aha” moments, bursts of insight, “in the zone” feeling, and are believed to be activated with meditation. Meditators like monks and nuns are said to have reported that you have a feeling of being blessed. However you meditate (worship, tongues, vision, etc.), will help initiate the gamma waves. The main area that is being studied with gamma waves in increased memory is the hippocampus. “‘*The hippocampus has to have a way for keeping what’s actually happening and being encoded into new memory storage from interfering with recall or retrieval of previously stored memories,’ explains U.T. Austin neuroscientist Laura Colgin, the study’s senior author*.”[[65]](#footnote-65) That means the part of our brain that transmits the information we collect and experience, to storage (the temporal lobe) has a way of keeping past memories separate from information becoming new memory. In this way, we won’t mix up our past with our present. If we did, we wouldn’t be able to define what is reality now versus reality that already happened. Gamma waves, coming from the thalamus, help to better the process of information directly to and from the hippocampus and the temporal lobe (i.e. storage) area of the brain that is associated with memory and navigation. These areas are shown in the picture below. Gamma waves also supports function of spatial memory, which helps one stay oriented in their environment like a compass.

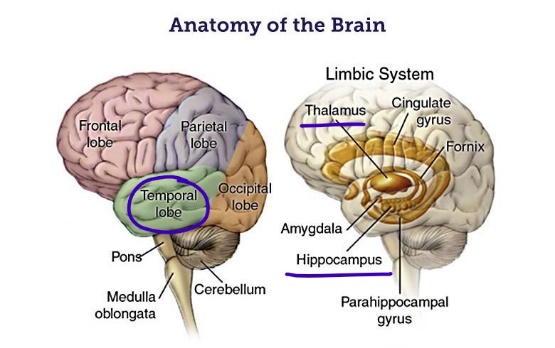


Figure 16

Gamma waves are also believed to activate different sensory of the body. Possibly because gamma is considered a binding brainwave and works along with the other frequencies to heighten senses. A study was concluded by a research team in Princeton University that meditation initiating high gamma waves (above 80Hz) can activate muscle activity when there’s no visual muscle movement (i.e. moving arms, legs, etc.). “*This increase could also reflect a change in muscle activity rather than high-frequency, gamma-band oscillations (70-105 Hz), which are mostly low-pass filtered by the skull at >80 Hz. Thus, we chose to conservatively interpret the activity [from an EEG] at >80 Hz as indicating muscle activity*.”[[66]](#footnote-66) The method of meditation used is mentioned later. In another source, gamma waves were activated during sustained muscle contractions (e.g. actively flexing muscles). These bursts were from 60-90Hz in motor cortex of the brain during movement. Researchers Douglas Cheyne and Paul Ferrari state, “*…movement evoked gamma oscillations may represent frequency specific tuning within cortical-subcortical networks…*”[[67]](#footnote-67) This means the waves happen from the surface of the brain down to deep inside the brain. I think this is an insight to why doing an automatic task leads to spiritual insight and revelation.

As stated before, gamma waves can affect the body’s sensory input. When a wave spikes, the wave is considered a burst. According to one source,[[68]](#footnote-68) gamma waves spike or activate at 40Hz for auditory and speech during transient and steady-state acoustic stimulation (i.e. short to long term sound stimulation). The gamma wave spikes at 30-60Hz for the primary visual cortex during presentation of contrast gratings (i.e. eccentricity, spatial frequency, orientation; see figure 14). In other words, visualizing. When using vision, this may be happening, with a vision that God is directing or a picture He gave you and you recall when needed. Gamma bursts also happened proceeding a complex task. This is probably because of the intense focus to solve a complex task or recalling previous abilities that can help solve the issue.

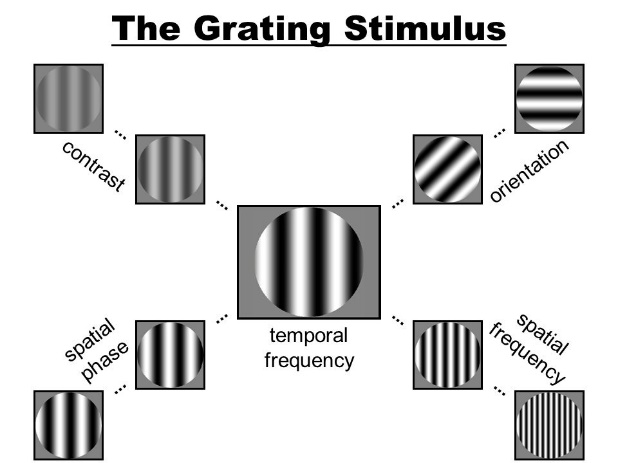


Figure 17

So how can we connect this to activating intention? When we quiet ourselves, and look for vision, we are engaging in a type of meditation, which in turn activates gamma waves. What the meditators, Tibetan monks in the Princeton University experiment, did was focus on compassion and unconditional love. One test was focusing this for all of humanity and the other test was focusing on an individual. This is right in line with what Judeo-Christianity teaches. When we commune with God[[69]](#footnote-69) for ourselves or give a word to others, we know messages from Him are encouraging or comforting; not destructive. In this way, we are receiving messages that regard unconditional love. Even if there may be some correction, the message will still end on an encouraging note. Next, when we tune to spontaneity. I believe this point is between looking for vision and here with spontaneity that intention becomes activated; rises up inside us. We’ll know intention is activated, because it’s a moment when something clicks (i.e. idea, teaching, possibility of something happening, etc.). Of course, the final step should be to journal your experience. Keeping a record will be great to review your progression and strength in God. For me, this is why tuning to God is so important, rather than meditating from the source of myself. As discussed earlier in the Chapter 1, whether preforming in front of an audience or taking control of something in your life, He needs to be the Source you pull from. Gamma waves can be initiated by ourselves, because gamma waves are naturally a part of us and self-initiating them has been proved with other religions. Without the structure of your Source, one can get carried away with many interpretations on what you sense and how you can activate gamma waves.

Some may try to use gamma waves accompanied with two other waves (alpha and theta) to trigger an outer body experience. It’s one thing if the experience is involuntary, but to voluntarily trigger the experience is called “astral projection”. Not much foundational studies have been done on this and even though the experience is in the spiritual realm, the experience can be risky. More study would need to be done to determine jurisdiction and authority one would have in that world, the dangers and how to counter them.

Since gamma waves function with other brainwaves, they’re not just active when we’re awake, they also work with theta waves while we’re in REM sleep or dreaming. What’s interesting, is that gamma waves are more active in the center of the brain (hippocampus and thalamus) and become less active as the waves go out to the surface because theta waves are dominating. The importance of this is too much gamma waves toward the surface will actually wake us up. Researchers in the Journal of Neuroscience ran a test with rats before and after maze running.[[70]](#footnote-70) This helps them explain how gamma waves operate in the human brain. Figure 15 is taken from a test of a rat’s brain that shows how brain waves function during awake states compared to REM sleep. The two wavelengths over the images are gamma and theta waves within different regions of the hippocampus. Underneath the two readings is the combined readings. The top two readings are zoomed into the single length of one wavelength given (1 second). The gray outline of the brain on the combined readings is to give a visual idea of where the waves are located. What we see here in the image on the left is that while we are awake and concentrating (running, planning, etc.), gamma waves are very active. They are the short burst and there are so many of them that the reading is almost solely seen as gamma waves. The image on the right shows what occurs during REM sleep. We see the longer theta waves are defined with brief bursts of gamma waves. Notice the image on the right, there are significantly more gamma waves deep in the brain than on the surface where the theta dominate. The researchers found that, “*Although theta/gamma oscillations were continuously present during both waking and REM sleep states, striking differences in their regional distributions were obvious…During REM sleep, 6–8 Hz theta waves and high-frequency gamma oscillations dominated in the dentate* [the region of hippocampus]*, whereas waking activity was accompanied by smaller amplitude 8–10 Hz theta waves and gamma activity in this region*.”[[71]](#footnote-71) My thought is that because gamma waves originate in the thalamus, they can have increased activity to help the hippocampus process information while we dream. Working with the theta waves is probably why we can recall a dream or receive insight from a dream; we have that partial awareness.

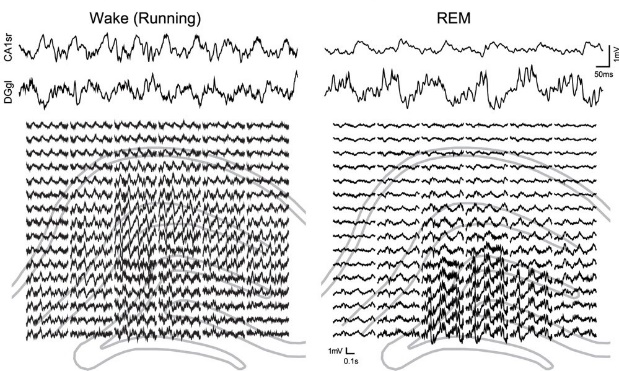


Figure 18.[[72]](#footnote-72)

An article, “Multitasking by Brain Waves”[[73]](#footnote-73), explained that within the hippocampus (the area of the brain that creates memory) there is activity of theta-gamma waves that help us create and recall memory. Theta waves are understood to be a slow and long frequency. When we are in the moment of an activity, smaller and faster gamma waves operate with the theta waves in synchrony or constructive waves (see figures 16 and 17).

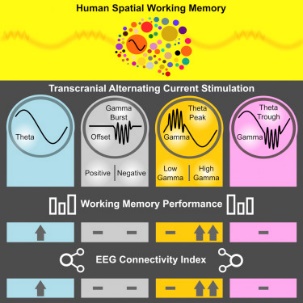
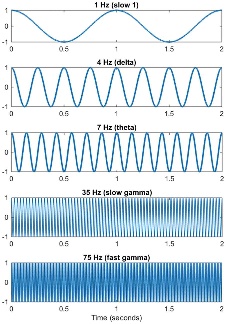


Figure 19 Figure 20

“*In a 2009 study, Colgin and her colleagues described an additional level of theta-gamma complexity in the rat hippocampus. When the hippocampus communicated with a brain area relaying as-it-happens sensory information, the team saw theta signals supported by “fast” (60- to 100-hertz) gamma frequencies. A second, previously unappreciated set of “slow” (25- to 55-hertz) gamma rhythms seemed to be interacting with theta waves when the hippocampus swapped messages with brain areas that may replay memories or plan future movements*.”[[74]](#footnote-74) Basically, what this means is when we are taking in new information, the faster gamma waves (60-100Hz) are recording the moment. Then when we need or want to recall the moment, whether for remembering or planning ahead, slower gamma waves (25-55Hz) flow. As if the gamma waves go in slow-motion so we can process what we recorded. What does this mean for intention? What this means is when we memorize scripture, recalling the scripture can strengthen us spiritually and be recalled when we need to use support for intention.

**The 5 Spiritual Senses**

*My son, if you receive my words, and treasure my commands within you, so that you incline your ear to wisdom, and apply your heart to understanding; yes, if you cry out for discernment, and lift up your voice for understanding, if you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the Lord, and find the knowledge of God. (Proverbs 2:1-5)*

Dr. Virkler teaches that we have inner senses on 3 levels (body, soul, spirit) which have their own traits of character, motive, and attitude. He addressed 5 inner senses as inner eye, ear, mind, will, and emotion. In one of my lessons, when I asked “Abba, what do You want to say to me concerning the ways my spirit communicates with me?”, I received this answer: “*The physical level, soul level, and spiritual level are paralleled. The interaction of the different levels and how they communicate with each other are like the primary colors of the light spectrum (Red, Yellow, Blue). As each cross the other, they can make a variety of colors and combinations, yet they hold their own shades of color. Again, they operate together and individually. When you submit them to Me, you allow Me to guide the color or combinations, seeing and understanding what I see and understand for a situation.*” I believe these parallel with the operation of our physical senses and can be just as automatic. They would line up like this:

Spiritual eyes, a branch of the inner eye and physical eye.

Spiritual ear, a branch of the inner ear and physical ear.

Spiritual tongue, a branch of the inner mind and taste/speech.

Spiritual touch, a branch of the inner will and touch.

Spiritual smell, a branch of the inner emotion and smell.

In any of the senses, we should already be tuned to God to channel our intention in any of the particular five senses. To engage them, we need to stir up our spiritual senses.

The inner eye is an extension of our physical eyes that see in the spiritual, whether by visions, mind visions, dreams, or impressions. I had an insight[[75]](#footnote-75) of a picture impressing on spiritual energy particles showing the potential or actual for the physical, like we see described with the Observer Effect. For example, the picture just being there can be seen as having “disorder”, but with intention (i.e. making us the observer), the picture is focused and creates “order”; coming into being. This can be for good or bad, depending how we channel our intention. One can practice seeing vision by actively looking for vision. One exercise I did was look for vision as I ask God what He wants to show me. This was done during worship or intercessory prayer. During this prepared atmosphere, one can tune themselves easier to see. In my experience of open visions was usually during a worship time or a prayer time. While others were praying, I would say, “Whatever You (God) want to show me, I receive it;” and actively look for vision. My preparation before hand is to check my heart by asking God to purify my heart. This helped me tune in easier. As I practiced, seeing open visions became easier, because I expected to see visions. Again, expectation was the intention. Practicing this exercise is not meant to be forced.

For jurisdiction, the effects would be limited to areas you have jurisdiction, but when addressing person to person, the effect depends on the will of the individual. An example of this is word curses verses blessings. That is why some come to pass and others don’t.[[76]](#footnote-76) Partly what affects this is where we direct our eyes. When focused on God, we can apply intention. What I find very helpful is when I’m speaking declarations or using my authority in a situation after going through the 4 Keys to Hearing God’s Voice.[[77]](#footnote-77) Again, you want to see what He’s doing in the situation first before speaking what you want to see. What you want may not be what is needed.

There are also experiences where we may have a mixing in our senses. Exodus 20:15 (TSE),[[78]](#footnote-78) “*The entire people saw the thunder and the flames, the sound of the shofar and the smoking mountain; the people saw and trembled and stood from afar*.” When the Israelites were on Mount Sinai to meet God for the first time, Rabbi Akiva interpreted Exodus 20:15 to mean “*They saw that which is usually heard and they heard that which is usually seen*.”[[79]](#footnote-79) What was the experience? There are a couple of possibilities how Israel would see sound and hear lightening. One, their senses were on overload because of the intensity. Exodus 19:16-19, “*Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice*.” Another possibility is the people experienced synesthesia. This is where a person sees sound, tastes words, hear flashes of light, or has skin sensations when smelling something. The way a sound is seen is usually individual to the person (i.e. two people may see a different color for one sound). One may wonder, did the people of Israel tap into a temporary sensation, like synesthesia, or was the experience an over whelming of their senses because of the intensity in Exodus 19:16-19? As mentioned before, the gamma wave spikes at 30-60Hz for the primary visual cortex during presentation of contrast gratings (i.e. eccentricity, spatial frequency, orientation; see Figure 17 on page 55). In other words, visualizing or taking in a visualization.

The inner ear is an extension of our physical ears that hear in the spiritual realm. This may be hearing different kind of activity or frequencies in the spiritual or simply a thought in your heart. A thought in your heart is different than in the mind, because the mind is where the thought is processed and how the thought is processed. Hearing in the spiritual may be a word of wisdom, knowledge, or motivation. Using your spiritual ear with intention, can strengthen your faith and belief in God and His ability of being active in your life.

How do the last 3 line up? The inner mind functions with thoughts, which connects to the tongue and speech. Thoughts are digested in your mind and heart just as food is digested in your mouth and digestive system. You may think that is a strange connection. When a thought is put into your mind, you filter the thought just as your body filters nutrition from the food you eat (Proverbs 16:23-24; 18:21). Your mind filters thoughts depending on the Source your connected. As stated in Psalms 119:103-104, “How sweet are Your words to my taste, sweeter than honey to my mouth! Through Your precepts I get understanding; therefore I hate every false way.” A word or thought from God will benefit your spirit, soul, and body. A thought from Self can benefit or harm you. A thought from the Demonic will harm like toxins. The connection between words and wisdom, understanding, or knowledge is shown many times in Proverbs.

Proverbs 1:23, “*…Surely I will pour out my spirit on you; I will make my words known to you.*”

Proverbs 4:5-6, “*Get wisdom! Get understanding! Do not forget, nor turn away from the words of my mouth. Do not forsake her, and she will preserve you…*”

Proverbs 17:27-28, “*He who has knowledge spares his words, and a man of understanding is of a calm spirit. Even a fool is counted wise when he holds his peace; When he shuts his lips, he is considered perceptive.*”

Proverbs 26:22, “*The words of a talebearer are like tasty trifles, and they go down into the inmost body.*”

We can think of the example this way, just as bitters can purge the body from harmful toxins, too many sweets can give you a stomach ache. In fact, Proverbs 27:5-7 states, “*Open rebuke is better than love carefully concealed. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. A satisfied soul loathes the honeycomb, but to a hungry soul every bitter thing is sweet.*” Even David wrote in Psalms 106:24-26[[80]](#footnote-80) about why the Israelites had to wander in the desert for 40 years, because “…*they did not believe His word, but complained in their tents, and did not heed the voice of the Lord…*”. They made that decision.

The inner will function as touch because will leads to deeds and actions that which was in the mind and emotion. If we follow the idea of touch, we can use the phrase, “your hand” (yadekh/kha, ידך). Yod (י) refer to deeds, caf (כ) refers to an open hand or wing, and dalet (ד) refers to a door or opportunity. Putting the in-depth meaning of the letters together would be “deeds open the door of an open (generous) hand. Good deeds will propel you forward to blessings and bad deeds will propel you forward to destruction. I see the inner will being the area of intention (kavanah). In Psalms 5:1-3, David states, “*Give ear to my words, O Lord, consider my meditation. Give heed to the voice of my cry, my King and my God, for to You I will pray. My voice You shall hear in the morning, O Lord; in the morning I will direct it to You, and I will look up.*”[[81]](#footnote-81) David used intention during his meditation with God. Then in Hosea 5:4, God warns Hosea of His judgement on Israel because, “*They do not direct their deeds toward turning to their God, for the spirit of harlotry is in their midst, and they do not know the Lord.*”[[82]](#footnote-82) We see that bad deeds misled Israel and was propelling them toward destruction. This is in contrast to David’s meditation and communing with God. Because the Psalms are like poetry, words like “morning” and “look up” allude to ascending spiritual heights. This is specifically why one says, in the Bible and modern day, “going up to Jerusalem”. No matter where you are in the country or world, if you’re traveling to Jerusalem, this is the proper way to say you’re traveling there. Since the location is where God placed His Name, traveling there is expected or intended to experience a spiritual height. Using intention with deeds means to be aware of opportunities or as you see God lead. Again, like in the Observer Effect, some of the experience is heightened awareness. I certainly experienced this when I was in Jerusalem. Dr. Virkler teaches that the inner will is an area of purpose direction, deep underlying decision in your heart, and a burning in one’s heart. This gives one a deeper level of certainty and helps propel their intention. Certainty is another way of intention activated, because there is no doubt in your mind and knowing what you say will be. The Biblical Hebrew actually doubles a word for added emphasis, but in the English, words like certainly, indeed, etc. are used to describe that emphasis. For example, in Genesis 15:13 when God is showing Abraham what his future descendants will experience, He states, “*…Know certainly that your descendants will be strangers in a land that is not theirs…*”[[83]](#footnote-83) In Hebrew the phrase is, “ידע תדע” (yado’a teida; know, you know). Even in Genesis 26:28, when Abimelech wants to make an oath with Isaac, he says, “…*We have certainly seen that the Lord is with you…*”[[84]](#footnote-84) The Hebrew says, “ראו ראינו” (ra’o ra’inu; we saw, we see).

In a practical sense of our spiritual touch, one may sense an injury, issue, or healing within another. To practice exercising the sense, tune to God regarding a loved one and what they feel. The issue doesn’t have to be physical.

There’s also experiences of smelling in the Spirit. This is a subjective experience, because others may sense the presence of God differently. For me, the experience was smelling roses, which indicated to me as sensing the Spirit of God. This was during a service in a building with no florals and I was sitting alone. I had already felt the presence of God, but afterwards, I smelled roses as if they were next to me. With the sense of spiritual smell, one should exercise this in a worship atmosphere. This sense may be both practiced with the use of another spiritual sense.

Spiritual smell functions with inner emotion. Why? In Hebrew, the word for nose and anger are the same; af (אף). In fact, Proverbs 30:33 is a play on words in the connection of the two, “*For as the churning of milk produces butter, and wringing the nose produces blood, so the forcing of wrath produces strife*.”[[85]](#footnote-85) When the verse is written in Hebrew, the word af (אף) is used for nose and wrath or anger. “...ומיץ-אף יוציא דם ומיץ אפים יוציא ריב.”[[86]](#footnote-86) Paralleling emotion with our physical senses, I believe there is a better connection with emotion to the nose or sense of smell. When we pick up scents, the smell usually influences our emotion first. That’s one reason why people are advised to stop and smell the roses. Not only does the pleasant scent release endorphins, which make us happier, but refers to a calm, emotional state to enjoy the moments in life. Some verses that refer to the nose and emotion are:

Numbers 11:18-20, “*‘Therefore the Lord will give you meat, and you shall eat. You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,**but for a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have despised the Lord who is among you, and have wept before Him, saying, ‘Why did we ever come up out of Egypt?’*.”

2 Samuel 22:16, “*Then the channels of the sea were seen, the foundations of the world were uncovered, at the rebuke of the Lord, at the blast of the breath of His nostrils.*”

Psalms 18:15, “*Then the channels of the sea were seen, the foundations of the world were uncovered at Your rebuke, O Lord, at the blast of the breath of Your nostrils.*”

Amos 4:10, “*‘I sent among you a plague after the manner of Egypt; your young men I killed with a sword, along with your captive horses; I made the stench of your camps come up into your nostrils; Yet you have not returned to Me,’ says the Lord*.”

**Application:**

*God communicates through many avenues and when we apply intention to the revelation He gives us, activates the message, and that message will always be in the right timing; His timing. As stated in Proverbs 15:23, A man has joy by the answer of his mouth, and a word spoken in due season, how good it is!*

People are called creatures of habit, because most like routine and ritual. The nice thing about ritual is giving special attention to a moment. Even when I make hot tea, the steps in the process are ritualistic. I find the process calming. In Judaism, there are blessings for just about everything (See Appendix B) and if not, one can easily make a blessing starting with the phrase “Blessed are You, Lord our God, King of the Universe.” For me, saying a blessing over something, even an ordinary moment or thing, makes the moment special, gives purpose, and can activate intention. Blessings can be used as tuning queues to tune to God’s spirit. Whatever the queue, the queue should be applied with intention. I like to use phrase like, “Whatever you want to show me, I receive it.” This is great to use when going to dream at night. Another is, “May Your presence go before me”. There are other methods that you may prefer like tuning to spontaneous vision[[87]](#footnote-87) or pulling a picture to mind that God gave you. This can help our inner mind to tune to God’s flow and activate intention.

Using intention needs to be directly involved. This will be more of a subjective experience than objective experience. Subjective is based on or influenced by personal feelings, tastes, or opinions. Whereas objective is detached from personal influence in considering or representing facts. There is a lot of validity to be said for the Eastern thinking. As we progress in our understanding of science, we find that the East can clarify what has been difficult to understand. Genesis 25:5-6 states, “*And Abraham gave all that he had to Isaac. But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east*.” In Jewish mysticism (Kabbalah), Abraham’s gifts to his sons that he sent eastward was mystic wisdom of Kabbalah.[[88]](#footnote-88)

I mentioned earlier about some situations and will expound on them here. A good place to start with intention in your prayers and declarations is with yourself. When using intention in prayer or declarations, the purpose is to help you be aware and have self-control for the future as well as the present. Lots of times, the outcome of a situation is based on our perspective and our reaction in the situation. Sometimes we don’t have any control on the situation, but we should always have control of our self. Like I mentioned before in Chapter 4, even if the situation is chaotic or out of your control, you can be calm and assertive. Your observation or presence in the situation being propelled with intention should bring a more desirable outcome. According to Dr. Cindy Trimm teachings, one can take control of their life and command their morning into order. She explains how people have a choice to declare positive beliefs into their life and act upon them instead of allowing negative beliefs to take root. This also is in line with Dr. Virkler’s teaching on breaking strongholds in your life. She holds to verses like 2 Corinthians 10:5, “*…casting down arguments* [some use “imaginations”] *and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ…*” and Matthew 16:19, “*…whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*” One of the benefits of being one of God’s children is to have the opportunity to “*…discover your purpose, to maximize your potential, and to experience your abundance*.”[[89]](#footnote-89) A person must feel they have purpose in this life and God’s Spirit can use your intention to power that purpose. Psalms 62:5 “*My soul, wait silently for God alone, for my expectation is from Him*.” If God is King of the Universe and we are His children, then certainly we have dominion on this earth. What we say with conviction or intention, must be. David did this when he faced Goliath (1 Samuel 17). David’s declaration is in verses 45-47, “*Then David said to the Philistine, ‘You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. Then all this assembly shall know that the Lord does not save with sword and spear; for the battle is the Lord’s, and He will give you into our hands.’*” Then in verses 49-51, David is able to do just as he declared.

**Use Your Words**

There was a phrase that I heard when I was a child, “Stick and stones can break my bones, but words will never hurt me”. Later, I heard a rendition, “Stick and stones can break my bones, but words can kill a soul;” I found this so profound. Proverbs 18:14 states, “*The spirit of a man will sustain him in sickness, but who can bear a broken spirit?*” We try to teach our children to not let with people say to us hurt us, but how often is something said that hits us on an emotional level. We see how words can affect us for good or bad. Proverbs 15:4 states, “*A wholesome tongue is a tree of life, but perverseness in it breaks the spirit.*” According to Chabad’s version, “The Complete Jewish Bible” says, “*…but if there is perverseness in it, it causes destruction by wind*.” This reminds me of a Midrash[[90]](#footnote-90) about Lashon Hara (the evil tongue). The story covers gossip, slander, and the power of words. We may not believe them, but someone else may. There’s no guarantee they won’t. I mention this story before, but the story is worth repeating again. The story goes, there was a man who spread a rumor about another, which he later came to regret. He went to a Rabbi to find how he could make amends. The Rabbi told him, “Go to the store and buy a bag of seeds. Then go to a big field and scatter the seeds into the wind. Do so and report back to me in a week.” The man did and came back the next week to find what to do next. The Rabbi instructed, “Now go back to the field and pick up all the seeds.” The man protested, “But, those seeds have scattered far and wide! I’ll never find them all. Many have even taken root!” “Exactly,” explained the Rabbi. “Now you understand. When we speak badly about another, the effect is far and wide. And it is damage that can never be fully undone.” On the other side, helpful words powered with good intentions can do so much for another.

Proverbs 16:24, “*Pleasant words are like a honeycomb, sweetness to the soul and health to the bones*.”

Proverbs 12:18, “…*the tongue of the wise promotes health.*”

**Let Him Picture it for You**

Something I find very important and mentioned earlier in Chapter 1 and 4 is to have from God a picture of how He sees me. Since I like to draw, I also drew the picture down to record it. Pictures in our mind we know can motivate or demotivate us; empower or tear us down. As we build our faith with Scriptures and teachings, having a picture to hold on to when words seem to fade is so empowering. If you were to ask God for something, I would suggest having a picture how He sees you. I have used that picture when I need to perform or achieve a goal when the situation is difficult for me to rely on myself. The first year I blew the shofar for my congregation during High Holy Days went well because I visualized that picture of me the way God saw me. What the intention felt like was His spirit rising up inside. It was a surge of power in my body; not outward strength.

**Declarations Can Help**

Another experience I recall is at my job as a teacher. I would declare before I started my day, “May Your (God’s) presence go before me.” I found that little to no issues arose. Those that did arise, were dealt with quickly and easy and foresight for me increased so that I handled some problems before they arose. With this, there was no sensation that arose, I simply stated and trusted that the day would go well. I know that seems easier said then done, but I started out by stating the declaration out of curiosity to see how the declaration will work. I already have the foundation that God’s Spirit is in me and that His Spirit powers me, but stating out of curiosity builds on my foundation of watching how the effect will unfold and doing so is my way of “letting go and letting God”. Like I stated earlier, experimenting something out of curiosity opens your mind to believing.

**Making Covenants**

A powerful application of intention is making a covenant. Making a covenant is usually a physical agreement or bonding regarding a spiritual connection with another. We see how covenants were made:

* God with man (Genesis 6-9 – God designs a rainbow; Genesis 15 – God makes a covenant with Abraham; Genesis 17 – Circumcision is a sign of the covenant; Exodus 31:16-17 – Shabbat is a sign of the covenant; Exodus 34 – The covenant between God and Israel is renewed on tablets)
* Man with God (Exodus 24 – Moses and the elders reaffirm with God; 1 Samuel 1:1-28 – Hannah requests a son to dedicate to God; 1 Chronicles 4:9-10 – Jabez requests a change)
* Man with his fellow man (Genesis 21 Abraham and Abimelech; Genesis 26 Isaac and Abimelech; Genesis 31 Jacob and Laban).

This is a bonding in the spiritual realm with intention and the bonding is a kind of entangled state. When God makes a covenant, like in Genesis 9:12-17, He makes a sign like a stamp in our world. We see this with the circumcision, the establishment of Shabbat, and the tablets at Sinai. When man makes a covenant with God, we may have a tangible sign like Israel has with the tablets and Torah scrolls or a cause and effect like Jabez (i.e. if You bless me, that I may not cause pain).

When making a covenant, man to man, one example is Abraham with Abimelech (Genesis 21:22-34). Verses 28-31 states, “*And Abraham set seven ewe lambs of the flock by themselves. Then Abimelech asked Abraham, ‘What is the meaning of these seven ewe lambs which you have set by themselves?’ And he said, ‘You will take these seven ewe lambs from my hand, that they may be my witness that I have dug this well.’ Therefore he called that place Beersheba, because the two of them swore an oath there*.” Even though these seem just about wells and property, the situation is much more on a deeper level. Here is where the covenant was established. I believe we see the depth of this covenant when Isaac returns to the area (Genesis 26:17-33). Verses 18-20 states, “*And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.*” This was in the Valley of Gerar, but there is quarreling over these wells. Then in verses 28-33 Abimelech recognizes Isaac saying, “…*‘We have certainly seen that the Lord is with you. So we said, ‘Let there now be an oath between us, between you and us; and let us make a covenant with you, that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. You are now the blessed of the Lord.’ So he made them a feast, and they ate and drank. Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace. It came to pass the same day that Isaac’s servants came and told him about the well which they had dug, and said to him, ‘We have found water.’ So he called it Shebah. Therefore the name of the city is Beersheba to this day*.” Because the area belonged to Abraham, Isaac is the next one who has rights to the well of Beer-sheva. The city remained Beer-sheva to the present time; even today, the place is called Beer-sheva. This is in the Negev and when I was touring with my family in Israel, there is a story that was shared with us. The Negev is a desert and when the place was in the hands of people other than Jews, the place becomes a dry desert. Plants wouldn’t grow well. Partly because, one, there is a disconnect between the Land and other people (i.e. they truly don’t have the rights or the appreciation), two, when other people force Jews to evacuate, they destroy Jewish property like the agriculture and cultivation, and three, water was not brought to the thirsty soil efficiently. Throughout history to today, when Jews were able to return, live, and plant in the Negev, the desert blossomed and flourished. I believe the land was affected by a spiritual jurisdiction through the lineage of Abraham, Isaac, and Jacob.

As stated before, when particles are entangled, information or change can be shared instantaneously. We may recognize this happening with anointing is transferred through objects. In Peter Tan’s book “The Anointing of the Holy Spirit”, he states about doing greater works, “*Transference of anointing through modern satellites, technological inventions like radios, videos, tapes, etc. where millions can be healed at the same time by the same anointing operating through one vessel; or a word of command given over satellites could cast out demons in many different nations*.”[[91]](#footnote-91) The connection is there must be a receiving end that agrees to receive what is given or released. In this sense, the receiver accepting is being entangled with the impact where their body is saying “we will align as it has been decreed”.

**Prayer of the Mother’s Heart**

Another way of applying intention is known as “the prayer of the mother’s heart”. Hannah is the example of being barren, praying with intention, and receiving (1 Samuel 1:1-28). In 1 Samuel 1:10-11, she prays with intensity, because she “*was in bitterness of soul*”. “*And she was in bitterness of soul, and prayed to the Lord and wept in anguish. Then she made a vow and said, ‘O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the Lord all the days of his life, and no razor shall come upon his head.’*” The constant reminder of being barrenness by seeing the other wife with children and then being mocked for barrenness by the same woman put her in a position of being pushed to the edge; which is why the bitterness went to her soul. Since the prayer is regarding her body and family, the request is well within her spiritual jurisdiction and the Priest Eli gives her peace of mind in verses 17-18. “*Then Eli answered and said, ‘Go in peace, and the God of Israel grant your petition which you have asked of Him.’ And she said, ‘Let your maidservant find favor in your sight.’ So the woman went her way and ate, and her face was no longer sad*.” Accepting his blessing that God heard her, she trusted God would follow through and believed, because she was no longer sad. This story is just one example, but I have seen mothers pray for their children, whether the pray is to keep them safe, turn their behavior and life around, or to be healed. These mothers prayed from their heart and the request came to pass. Praying from the mother’s heart is from a point of unselfish, unconditional love. I recall one mother prayed intensely after finding that her children were playing rough and one got hurt from falling on a blunt, pointy object that hit a kidney. She recalled that as she prayed the area started to swell up, but as she continued to pray with intensity that “this can’t happen; it won’t happen”, the swelling started to go down. The child grew and never had a problem as a result of the injury. Another mother I knew prayed with her husband regarding their sons to change their behavior for the better. They even held a tangible item as they prayed that was significant for them and their sons to help them focus their intensity during prayer. Over the years one by one each son turned his behavior around. There was another mother who had a vision in her mind that her son would come across a poisonous snake and be bitten. She prayed that God would protect her son according to what she saw. Later her son told her of walking into the barn, where he almost stepped on a poisonous snake but was able to avoid the danger. In Judaism, Jews are given a Hebrew name that is used for being called up to an honor in the service or to pray for someone. A Hebrew name would be the person’s name followed by their father and mother’s name. For example, Joseph Isaac ben Yaacov v’ Sarah. If for an honor, the name would be recited as is. If for a healing prayer, the name would be recited with the mother’s name followed by the father’s name (i.e. Joseph Isaac ben Sarah v’Yaacov). The reason is when praying for healing the mother is given the honor of being first, because usually she will cry out to God for the well-being of her child, and Judaism believes that God will hear a mother’s heart regarding this matter.

Praying with the mother’s heart doesn’t mean fathers are excluded from praying with intensity for their families. Usually the role of the mother is nurturing and deeply connected, but fathers who take an interest in their children can be just as deeply connected with their children. In fact, the following verses are fathers blessing their children. In Genesis 17:20-22, God agrees to bless Ishmael for Abraham, even though His covenant and blessing is for Isaac. Then in Genesis 27:28-29, Isaac blesses Jacob and 27:39-40, Isaac blesses Esau. Later in Genesis 49:2-28, Jacob blesses his twelve sons. Then in Job 1:5, Job offered sacrifices for his children that they may be right with God, even though he had to do this regularly. I believe if a mother and father can come together and pray with intensity, it will be very powerful, because you have both parents greatly invested in their child.

**When the Experience is New**

Another application of intention can be from God speaking to us through nature. Exodus 3, God introduces Himself to Moses through the burning bush. The Jewish interpretation of this story is a wonderful example of God’s behavior when He visits us or communicates messages to us for the first time. With new experiences, we must recognize what source the experience is coming from. Introductions come with new experiences, but sometimes, one may not recognize the introduction. From Moses’ experience, we will discuss what one can look for when God communicates with us through multiple avenues. This helps with discarding self-doubt. Exodus 3:2-15 states, 2 “*And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.* 3 *Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’* 4 *So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’* 5 *Then He said, ‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.’* 6 *Moreover He said, ‘I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God.* 7 *And the Lord said: ‘I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.* 8 *So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.* 9 *Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.* 10 *Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.’* 11 *But Moses said to God, ‘Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?’* 12 *So He said, ‘I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.’* 13 *Then Moses said to God, ‘Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?’* 14 *And God said to Moses, ‘I Am Who I Am.’ And He said, ‘Thus you shall say to the children of Israel, ‘I Am has sent me to you.’* 15 *Moreover God said to Moses, ‘Thus you shall say to the children of Israel: ‘The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’*”

According to Jewish interpretation, in verse 2, an angel appears in the flame, which prevented the bush from being consumed, but what Moses saw was the bush burning and not being consumed as expected. This was to grab his attention. He did not initially see the angel, because he ponders in verse 3, “‘…*why the bush does not burn.’*” Then, the voice of God calling to Moses in verse 4 is believed to have sounded like his father. Next, God introduces Himself by Name in verse 6 by confirming the lineage of Moses’ forefathers. Though Moses was raised by Egyptians, he would have known of his background, even preferring company of his fellow Hebrews (Exodus 2:10-11). Finally, in verses 14-15, God explains how Moses is to convince the Israelites that it was He Who spoke to Him and that redemption is at hand. So what does this experience tell us? God not only communicates through dreams, visions, or speech, but through nature and moments. When God communicates with us in a new way, the avenue He chooses may be in a way that grabs our attention or something happens that grabs our attention. Normally, when you experience something new, a gradual approach, even if shocking, is important to acclimate the senses to want to experience it again. If an experience is too shocking and upsetting, it is usually repulsed. For example, when God communicates in a dream, you may recall that something you saw was odd and intriguing, but not scary. This is similar with experiencing visions for the first time. When He communicates through nature, you may feel the need to look in a certain direction or at something, when normally you wouldn’t have noticed. You may have a feeling that you are drawn to something to observe it. A burning bush unconsumed is a bit more extravagant than we may experience, the idea is something was immediately noticed and intriguing. The connections of our senses to our brain processes more than we think. Being unobservant, we don’t realize the things we’ve caught with our peripheral vision until we go back and revisit the memory with active observation.

In my experience, when God speaks to me through nature, I find my attention drawn to a certain aspect like an animal or plant and then watch what happens in the moment. Whether I was talking to God about something or He shows me something and then I ask Him what it means. Either way, a message flows about what the moment means or indicates. For example, once I saw a Blue Jay. During this time of my life I was trying to exert more independence and standing up for myself and others in the role of an adult. That is precisely what I understood the Blue Jay to mean. So for a few years, I would notice Blue Jays, even if I passed by them, I would catch their sight from the corner of my eye. Now, they like other bird migrate, and when they were gone, another aspect in nature would take the bird’s place as a symbolic reminder. This is different than omens. For one, symbolism God uses in nature may be for a time whereas omens have a specific designation forever. Two, one needs to understand the difference and source from what the symbolism is flowing. Three, God using nature or moments informs us and can give us opportunity to change the outcome if necessary through prayer. Just like the example of the mother whose son could have been harmed by the snake. Whereas omens foreshadow good or bad will happen and there’s nothing you can do to change what will happen. The message God was communicating through them was for a time in my life. Since my that time is passed, I no longer notice the Blue Jays the way I had before. On another occasion, I was taking a walk in the evening and talking to God about a friend and my connection with them. After a while, a racoon crossed my path and I watched it from a distance. Seeing the racoon was rare and I thought it interesting and as I continued, I asked God what it meant. The thought that the person was not being fully honest with me crossed my mind. I shook it off, thinking they wouldn’t hide anything from me, because we were friends and there would be no need and perhaps I miss heard. Sometime later I found that they were indeed hiding an important fact in our friendship and were not fully honest with me. Again, what the racoon represented was a means of communication. There are times God has shown me something through nature that motivated me in my spirit to pray regarding a situation at that time.

Next, when God speaks to Moses, the voice sounding like his father is a sense of familiarity and security. We may recognize that the new experience is from God by having peace in our spirit. In verse 4, “*God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’*” If Moses didn’t have peace or sensed he would be harmed, he would not have responded. When God communicates with us, we will have a peace which opens us up to receive the message He wants to communicate with us. Then, God introduces Himself by the lineage of Moses’ forefathers. This part was important because the beginning of many religions start with visitations and claims of the god’s source. God knows what we will accept as validation and what we can handle. For Moses, He knew that establishing that He is the God of Moses’ people, not Egypt’s or any others, and that He had not forgotten them was imperative. The promise God relays to Moses would have been known and passed down to each generation of Israelites. Verse 6, “*Moreover He said, ‘I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God.*” To know how God sounds like to you is important, because as one grows in their ability to identify when God is speaking to them, the less one doubts their ability to hear Him. That’s why practice is good. Now because we know Who we’re reaching to; God, or we’re with someone who’s introducing us to hearing from God, His general identity is known to us. Therefore, we probably won’t get the formal and elaborate introduction like Moses had because he was to be an ambassador for God to His people. In verses 7-10, God shows understanding, compassion, and encouragement and confirmation of a promise He gave to Abraham, Isaac, and Jacob. When God speaks to us, the message will be encouraging, even if part of the message is warning or correction. This is stated earlier in Chapter 4 in section “Gamma Oscillations” as part of the teaching of hearing God’s voice.

Verse 12, God gives Moses a sign to verify Himself to the Israelites. This sign was literally leaving Egypt and coming to the mountain to worship God. The sign was moments in time or events. We know that when Moses released plagues and Pharaohs magicians tried the same. The battle of wonders was like a competition until the death of certain firstborns and stepping foot out of Egypt. Once the Israelites were leaving, after waiting generations for this moment to come, the Exodus was really happening. This is the first part of the sign for the Israelites confirmed after the they crossed the Sea of Reeds (i.e. Red Sea) in Exodus 14. Exodus 14:31 states, “*Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.*” The plagues were a sign to the Egyptians that Elohim was God over their gods. There are times we may not recognize signs God gives us, because the sign doesn’t come the way we imagine. The sign may be a moment or event that happens which means to indicate to us that God has been directing our path. The sign may indicate that a new cycle, level, or time in our life has come. If one is resistant to change in life, because they are content in their comfort level, they may miss these signs and the opportunities God brings with them. Sometimes the best thing to do is ask God why a drastic change in your life is taking place and to help you be aware of opportunities He’s giving. The second part of the sign for Israelites was at Sinai in Exodus 19. Here Israel agrees to serve God and begins the agreement between the two parties; God and Israel. Israel is making the commitment to accept God’s commandments and starts a new era in their history.

**Our Desire in Line With God’s Desire for Us**

The story of Jacob, he has been known for using deception throughout his life, but the only out right deception he used was to receive what Esau willingly gave him (Genesis 25:33-34; 27:35-36). With Laban, who is greedy and manipulative, Jacob takes justice for his promised wages (Genesis 30:33; 31:7). This is after the dream and his vow to God. The point I’m mentioning these events above is not to discuss them, but to show the intention of his vow to God. Genesis 28:20-22 states, “*Then Jacob made a vow, saying, ‘If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father’s house in peace, then the Lord shall be my God. And this stone which I have set as a pillar shall be God’s house, and of all that You give me I will surely give a tenth to You.’*” He’s asking that if God would provide for him so he doesn’t have to fall back on deception and damage relationships, then he will be able to fulfill that which God is promising him. What he really needed was provisions to return home. In a practical outlook, when he was sent away, he was running away for this life, so he didn’t have a lot with him and knew the provisions he had with him will eventually run out. Even though he’s forced to start a life of his own, he goal is to return to his home town. There he is established and has connections. Which is why to goes to his uncle to stay. Laban is a connection outside of home. Also, in order to return home, he’ll need enough provisions acuminated to make peace with Esau; knowing his brother. In the conclusion that Jacob is able to return in peace, he promises to give God a tenth of what God provides for him. When I was a child, I loved halloween for the free candy when doing trick or treating; as would any child. Beginning my teen years, I decided not to participate in halloween’s trick or treating, because of the holiday. I asked God that if He would supply me with candy on that holiday, then I would not have the desire to participate in halloween. That year, began many years of me helping with volunteer groups I was with, instead of participating in trick or treating. During those times, I would receive large bags of candy free, because the groups overstocked. God blessed me with so much that I gave some away. Then as my life changed in growing up, I no longer had the desire for candy I did as a child and the provisions stopped. The point of this story is that there was something in my life that I felt I needed to change for the better. So, I ask God to help me by providing me with the thing I truly desired that rearranged my focus. Jacob was asking for the same. How this connects with intention is having a goal and find what the real desire of that goal is. You may find your goals by making a mission and vision statement of what God has for your life, or ask God to help you filter out the real desire by showing you; if He hasn’t shown you already. Then, with intention ask or pray that He help you see and take the opportunities that step you closer to the goal so that God’s purpose in you may be fulfilled. Ultimately, God’s desire is that you fulfill your purposes in life and that He gets to bless you along the way. Take into account that His timing has a part in this too. Jacob worked for Laban for 20 years total before God told him to leave (Genesis 31:38).

Now, what if the desire is something we want, but don’t need? For me, I usually pray to God that my heart desires what He desires for me and then ask that He grant me the desires of my heart. The motive should be pure and we need to be prepared to obtain such a blessing. If we’re following His ways, His blessings will overtake us. There is a Proverbs, 30:7-9 that says, “*Two things I request of You (Deprive me not before I die): Remove falsehood and lies far from me; give me neither poverty nor riches—feed me with the food allotted to me; lest I be full and deny You, and say, ‘Who is the Lord?’ Or lest I be poor and steal, and profane the name of my God.*” Know that there will always be someone considered richer than another and poorer than another and that God can switch their roles in a blink of an eye. God giving someone their allotment should not be read to mean they are barely getting by, their allotment means a comfortable living in their circle of community. If your circle changes because God has blessed you so much, your allotment will change to accompany that lifestyle. God will give us what we are able to handle and be faithful with. Again, if one desire a spouse, one needs to be prepared for one, because having a spouse is a change in one’s lifestyle. If one wants a new car or house, one should be prepared to obtain and maintain one. Some desires may not be only financial preparation, but emotional, mental, and spiritual preparations. Of course, we’ve discussed this concept of preparing in Chapter 4 section Vibration: an adjusted view of the Law of Attraction. Although in Chapter 4, the concept weighs heavily on the power of our words and here, the story of Jacob shows how trust in God and intention worked together with a goal; whether the desire is something you need or want. Another thing we find in Jacob’s vow to God is giving a tenth of God provided to him. This tenth or tithing is a thank you and acknowledgement that God is the One Who provided for him. The same applies to us. We should give a thank you to God, which may be an individual thing to each of us, and acknowledge that God is the One Who provided. When one purposely forgets to acknowledge God’s generosity because they have become arrogant, thinking their prosperity is on their effort alone, that may be one reason the flow of blessings becomes hindered. Although, this is not the only reason. When blessings are hindered, but you continually show your gratitude to God, this may indicate that something even better is coming. Many connect this with the story of Job, but we do see this in Jacob’s story with Laban.

**God’s Timing**

This can be the most exciting and the most frustrating. Lots of times His timing for plans to happen may seem to be different than we perceive because He is disconnected from the influence of time. In order to establish time, God could not be bound by time. In Genesis 1:5, God established time with light and darkness. As I have discussed in the Chapter 4 regarding time emerging from the article “Quantum Experiment Shows How Time ‘Emerges’ from Entanglement”, God and His timing may seem static to us because His plans for things are independent of us and our world. Sometimes, when we ask Him to show us when or ask for patience, He may share that information (Genesis 21:2). Then there are times that He won’t because of reasons like us taking control or trying to force a situation to happen sooner. Generally, we like the comfort of knowing and sometimes that can become a downfall. One example of this would be Abram taking the promise of having a son. Since Sarah was barren, Hagar was given to him and bore him a son (Genesis 15:2-4; 16:1-4). This was not what God intended. The times He does share when something may be coming to us is usually for us to be ready or prepare for the revelation. Of course, there’s also times where He puts the feeling of His timing in us. This feeling that what He has planned will be happening soon is a subjective experience. That feeling is still real and motivating. It is if we come in sync with His timing. This would be considered an avenue of tuning to His flow. The feeling of tuning to His time may be very similar to the feeling of intention rising up within you. There should be a quickening in your spirit which may manifest as excitement, motivation, or restlessness, because you’re spiritually ready. Like I mentioned in Chapter 4 in the section “Quantum Entanglement”, in the subjective experience of entanglement, we feel time pass and our senses pick up sensations.

**Conclusion**

*“I believe - אני מאמין”*

To summarize, when we meditate and focus on God, King of the Universe, we can activate Gamma waves to heighten our awareness. Doing so, we can tune to flow easier. Entangling with the spiritual realm, we can create to better ourselves 3 our relationship with God, which in turn will reflect on things in our life. This is available to everyone, because we were all created with this ability. From the beginning God wanted man in His image and we received part of that. In fact, we were given dominion so we could understand and participate in the creativity like our Creator. This is to be a partnership. Although we have been given limits as boundaries, those can be widened or narrowed based on our spiritual jurisdiction. We’ve learned that intention or kavanah is naturally a part of us and our spirit. Also, that intention is a feeling of determination or expectation that rises up within you to accomplish something. Intention has the ability to propel our words into action. When submitted to God, we can help bring what He shows us into reality.

There are many ways we can exercise our spiritual authority, but the best place to start is with ourselves and our body. We can exercise authority over a situation, with our intention of how we react to that situation. The authority we have over others or what we allow them to have over us depends mainly on the receiving party. You have the power to prevent or counter intentions others would have over you by how much power you give them. Sometimes meditating on God’s word helps center us. When we meditate on God’s word to stir up intention, the meaning of His word must grab us so that His promises will “click” for us by contuition. In other words, the meaning should grasp us on an emotional level. This is one way that helps rise up intention within us. Another way is by worshiping Him. With God, things to accomplish are simple and should be seen as a simplicity. The in-depth concept of kavanah or intention in the Hebrew is us exercising our choice which connects the design we have with the potential to produce further. Its establishment should ignite the faith within us. That quickening feeling we may sense when intention is used. We can recognize intention in the three dimensions of thought, speech, and action. Again, when God enlightens a thought on our mind, we can speak the message forth, quickened in our spirit, and the revelation of this strengthens our belief to cause the vision into reality (i.e. action). As Isaiah 55:11 says, “*so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.*”

In Mysticism, Contuit or contuition is allowing meaning to group you on an emotional level, bringing a spiritual experience. In the Sefer Yetzirah, we see how God is a Melekh (king) and Moshel (dominate). The attribute of one or the other gives us a subjective or objective experience. The power of words was explained by the example of the story of creation, 3 levels made the physical. They are energy for physical matter, life for organic matter, and divine consciousness for soul. This is just as we would have the body, soul, and spirit.

Looking into the science, multiple theories were discussed about quantum physics and the impact they have on the spiritual realm and us. In the Observer Effect, particles can move as a wave and as individual particles. This in turn gives possible states to consider, which cross over to think about how this also applies in spiritual activity. God watching, as an Observer, keeps order in our world. This is an example for us to be an observer in situations that we can help bring order. In situations, we get to exercise choice of what we will do the help or harm the situation. With quantum entanglement, particles can receive the same information no matter the distance. This is an example of how the spiritual realm is entangled with the physical realm. Another example is how God can communicate with many people at once. Because entanglement, time may play little to no role in how things function like emotional healing. Entanglement also gives insight to helps us understand how we have consciousness. Through the microtubules in our brain and body, we can process information from the world around us in a quantum entangled state. When we submit our consciousness to God, we can bring heaven to earth. This happens in the sense of what He reveals to us and we then take action as He directs. With His help, we are determining or observing what a particle should be. Hence, the possibility of bringing heaven to earth.

The connection of science and mysticism is shown through the comparison of string theory and the Ten Sefirot and how they explain our universe. Within ten dimensions we find that the universe processes information through energy. The example given is through the concept of how our words are like stones to build with; which can apply to words of any culture, because of the life we breathe into them. Proverbs 24:3-4, “*By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures*.” In the dimension of the spiritual realm, energy also manifests space and time through light. This is comparable to dreams and visions. Mysticism explains it as the Teli (“hang”; space with axis of space), the Galgal (“cycle”; time), and the Lev (“heart”; the arena of existence – physical or spiritual realm). In the spiritual realm, space and time manifest differently than in the physical realm. Space is not as tangible as the physical and operates under different laws of nature. Time is constrained in the spiritual realm, but not in the physical realm. In the section about vibrations as seen in the Law of Attraction, we see how vibrations can help with creating spiritual bonding. Waves from the electromagnetic spectrum are based in light and mechanical waves are based in vibrations through material. Both can affect us physically and spiritually. The physical effects we can feel, but the spiritual effects are more subtle in our words, our countenance, and spiritual activity. Again, we have a choice of whether to accept praises or put down. This, of course, comes under the power of our words and the steps of attracting needs or wants. For either desire of attracting needs or wants, God must be in the center for consistency. The last section addressed for science is gamma waves. Gamma waves help initiate intention and play a major role of how much awareness we have in our body and mind during awake and dream states. Next, five spiritual senses and inner senses are made in connection with the five outer senses. We especially learned how mind connected to taste, will connected to touch, and emotion connected to smell. Emphasis was placed on our will, which empowers intention. This is also to explain where intention comes from within us.

Finally, we discussed intention in its application of different areas the God may communicate with us. As God communicates with us, we should recognize Him in how He addresses Himself and what we feel in the message. Especially, if God is expanding His means of communication with us, we need to base new experiences on how the experience is reflected in His word and our relationship with Him or how we tune to Him. If we don’t have an established relationship with Him, our tuning to His flow or recognizing that flow will be limited. We find that through His communication, He may or may not give us a time frame. Since His ways are higher than ours, He can remain independent of time. During the waiting period, we should take the opportunity to prepare for the expected moment. On the other hand, when He places a sense of time inside you, use the feeling to keep yourself motivated. One can use sensed feelings to power their intention for the expectation; like interceding for the situation. In both events, keep patience in mind to help with endurance.

May this paper help the reader find insight

and encourage their wonder of God.

**Appendix A: Pictures and Tables Featured:**

|  |  |
| --- | --- |
| Figure 1 | tekkadesj2  Figure 2 |
| Figure 3 and 10 | Figure 4 |
| Figure 5 | Figure 6a and 6b |
| Figure 7 | Figure 8 |
| Figure 9 | Figure 11 |
| Figure 12 | E:\Figure 1.JPG  Figure 13a |
| E:\Figure 2.JPG  Figure 13b | E:\Figure 3.JPG  Figure 13c |
| E:\Figure 4.JPG  Figure 13d | E:\Figure 5.JPG  Figure 13e |
| Figure 14 | Figure 15 |
| Figure 16 | Figure 17 |
| Figure 18 | Figure 19 |
| Figure 20 |  |

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| --- | --- | --- | --- |
| **Table 1: 3 Levels Our Self Compared to 3 Levels of a Letter/Word** | | | |
| **Shaping a Spoken Word** | **3 Levels of Our Self** | **3 Levels of a Letter or Word** | **Shape of the Letter/Word** |
| Formed in the mouth | Body | Energy | Formation of letter/word |
| Carried on the breath | Soul | Life | Meaning of letter/word |
| Given with intention from us | Spirit | Light/Divine Consciousness | Consciousness of letter/word by intention |

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| --- | --- | --- | --- |
| **Table 2: Acronym for Omar** | | | |
| **Word** | **Hebrew** | **Meaning** | **Level of the Letter** |
| Say  Omar (אמר) | Or (אור) | Light | Light/ Divine Consciousness |
| Mayim (מיים) | Water | Life |
| Rakia (רקיע) | Firmament | Energy |

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| --- | --- | --- | --- | --- | --- |
| **Table 3: Our Words Laid as a Foundation When We Worship God** | | | | | |
| **The Foundation** | **What It Represents** | **Who Worshiped** | **Where Worship was Experienced** | **God’s Dwelling** | **Who Referred to God’s Dwelling** |
| Letter | Stone |  |  |  |  |
| Word | House/Temple | Israel | Sinai | Mountain | Abraham |
|  |  | Israel | Wilderness | Field | Isaac |
|  |  | Israel | The Land/  Jerusalem | House | Jacob |

|  |  |  |
| --- | --- | --- |
| **Table 4: In-depth Meaning of The Word Kavanah (Intention)** | | |
| **Word** | **Hebrew Letters** | **Meaning** |
| Intention  Kavanah  כוונה | כ (kaf) | Open hand, palm, wing, receiving and giving |
| ו (vav) | Hook, peg, “middle man”, connection, establishment |
| נ (nun) | Fish, reproduction, produce, quickening, life, creation |
| ה (hei) | Behold, window, reveal, transparent, revelation, three dimensions of thought |

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| --- | --- | --- | --- | --- |
| **Table 5: In-depth Meaning for the word “Melekh” in connection with Ourselves** | | | | |
|  | **Acronym for Melekh (King)** | **Our Spiritual Self** | **Hebrew Letter Level** | **Representation of the Level** |
| M  e  l  e  k  h | מוח (Moach/Brain) | נשמה  (Neshamah) [[92]](#footnote-92) | כח (Coach) | Energy/Power |
| לב (Lev/Heart) | רוח (Ruach) | אור (Or) | Light |
| כובד (Khoved/Liver) | נפש (Nefesh) | חיות (Chiyot) | Life |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Table 6: In-depth Meaning for Moach (Brain)** | | | | |
| **Hebrew** | **Phoenician Hebrew** | **Representation** | **Sinaitic Hebrew** | **Representation** |
| מ (mem) |  | Like the brain sending signals through the body. |  | Like brainwaves; just as a wave on a shoreline pulsates. |
| ו (vav) |  | Spine from the brain. |  | Spinal connection to the brain. |
| ח (chet) |  | A structure that connects, support, and fences. |  | Bridging for signals to be sent. |

**Appendix B: List of Verses**

Genesis

Chapter 1; 1:20-28; 2:1-6; 2:7; 2:19; 2:24; 5:1; Chapter 6-9; 6:9; 10:1; 11:10; 11:27; Chapter 15; 15:13; 16:1-4,22; Chapter 17; 17:20-22; 18:1-8,17,22; Chapter 21; 21:22-34; 22:14; 24:22,47-48,53; 24:63; 25:5-6; 25:12; 25:19; 25:33-34; Chapter 26; 26:17-33; 26:28; 27:28-30, 35-36, 39-40; 28:17,19-22; 30:33; Chapter 31; 31:7; 31:38; 36:1,9; 47:30; 49:2-28; 49:29, 50:5

Exodus

2:10-11; 3:2-15; 14:15-16,19-21; 14:31; Chapter 19; 19:11; 19:16-19; 20:12,15; 22:21; 23:9; 23:19; Chapter 24; 24:7; 31:2-3; 31:16-17; Chapter 34; 34:26; 35:30-31; 36:1-2

Leviticus

11:45; 18:5; 19:2; 19:33-34; 22:26-29

Numbers

1:20-42; 3:1; 11:18-20; 25:11-13; 27:18-23

Deuteronomy

4:26; 5:16; 11:26-32; 14:21; 20:10; 29:2-15; Chapter 28; 28:3-14; 28:15-68; 30:19-20; 31:28; 32:1; 34:9

Joshua

Chapter 9; 24:27

Judges

6:11-12,14,21-23

Ruth

4:18

1 Samuel

1:1-28; Chapter 17, 17:45-47,17:49-51

2 Samuel

22:16

2 Kings

3:13-14; 6:15-17

1 Chronicles

4:9-10; 29:11

Job

1:5; 33:14-16

Ecclesiastes

1:9; 8:4

Psalms

1:2-3; 5:1-3; 16:7; 18:15; 34:15; 62:5; 80:15; 89:13; 104:2,4; 106:24-26; 144:1-2; 119:103-104

Proverbs

1:23; 2:1-5; 2:6; 3:6; 3:9-10; 3:13,19; 4:5-6; 4:7-9; 8:13-14; 9:1; 12:4; 12:18; 15:4; 15:19; 15:23; 16:1-2; 16:23-24; 16:31; 16:33; 17:27-28; 18:12; 18:14; 18:21; 20:5; 22:6; 22:29; 24:3-4; 24:26-27; 25:2; 26:22; 27:5-7; 29:23; 30:7-9; 30:33

Isaiah

2:3; 52:8; 55:8-11

Amos

4:10

Hosea

5:4

Matthew

6:10; 16:19; 18:18-20; 25:36

Mark

6:5

Acts

19:11-18

2 Corinthians

10:5

Chagigah

12a; 12b

Kiddushin

66b

Pirkei Avot

4:6; 4:13; 5:24

Sanhedrin

37a

Sefer Yetzirah

1:5

Shabbat

104a

Sotah

17a; 47a

Yevamot

63a

Zohar

1:58a; 1:99a

**Appendix C: Glossary**

**72 Names of God:** verses in Exodus 14:19-21 that are rearranged to form 72 triplets of letters (3 verses of 24 letters) to form 72 names of God. These are to be scanned in the Hebrew for meditation. According to Kabbalah, it is believed to represent three attributes from the tree of life and when meditated on, their attributes are activated.

**Baal Shem Tov:** (Hebrew) Master of the Good Name; a title given to Rabbi Yisrael ben Eliezar (1698-1760), the founder of the Chassidut Movement.

**Beta-amyloid:** protein fragments that normally are broken down and eliminated. If not, they can become hard plaque sticking to the brain.

**Birefringent:** the [splitting](https://www.collinsdictionary.com/us/dictionary/english/splitting) of a light [ray](https://www.collinsdictionary.com/us/dictionary/english/ray), [generally](https://www.collinsdictionary.com/us/dictionary/english/generally) by a [crystal](https://www.collinsdictionary.com/us/dictionary/english/crystal), into two components that [travel](https://www.collinsdictionary.com/us/dictionary/english/travel) at different [velocities](https://www.collinsdictionary.com/us/dictionary/english/velocity) and are [polarized](https://www.collinsdictionary.com/us/dictionary/english/polarize) at right angles to each other (according to Collins English Dictionary).

**Chassidut:** teachings of the Chassidut Movement by the Baal Shem Tov. The teachings reflect the simplicity and joyfulness in God usually through prayer and acts of kindness. From the root Chesed (חסד) meaning loving-kindness.

**Contuit, Contuition:** to be gently and powerfully “grasped” by meaning.

**Deepak Chopra M.D.:** an Indian-American author, a clinical professor, world-renowned pioneer in integrative medicine and personal transformation (according to his website: <https://chopra.com/bios/deepak-chopra>).

**Dipole:** two polarized electric charges that spin in opposite directions; one spinning upward and the other spinning downward.

**Double-slit Experiment:** an experiment that demonstrates how light moves as particles as well as a wave. Originally created by Thomas Young in 1801.

**Electromagnetic spectrum:** transversal waves that move up and down (electro) and left or right (magnetic). It has the ability to move through a vacuum or matter.

**Ferroelectric properties:** having a positive charge, spinning one way and a negative charge spinning in the opposite direction. It has the ability to be reversed by an external electro field applied.

**Gamma Oscillations:** also known as gamma waves. They are brain waves from 30 Hz and above.

**Hertz:** a unit of frequency or 1 wavelength.

**Hippocampus:** the part in the brain, the temporal lobe, that processes information and stores/compartmentalizes memory. It’s part of the Limbic System and believed to be the center of emotion, memory, and the autonomic nervous system.

**Interference:** the process of two or more wavelengths of the same frequency that combine to reinforce or cancel out each other.

**Intention:** an aim or plan, the action or fact of intending, a person’s design (according to Webster’s dictionary). It’s activating your belief and your faith or the direction of sincerity of one’s heart.

**Kabbalah:** (Hebrew) literally receive or reception; usually receiving higher wisdom or spiritual insight. An ancient Jewish tradition or mysticism which teaches the deepest insights into the essence of G‑d, His interaction with the world, and the purpose of Creation (according to Chabad.org). It is also considered the gifts that Abraham gave his descendants before he sent them east (Genesis 25:6).

**Kavanah:** (Hebrew) literally intent. An active type of meditation, especially in prayer. See Intention.

**Lashon Hara:** (Hebrew) literally tongue of the evil. It consists of gossip, slander, lying, derogatory speech about another, speech used for a wrongful purpose, etc.

**Law of Attraction:** the complete order of the Universe is determined, including everything that comes into your life and everything that you experience. It does so through the magnetic power of your thoughts (according to the Secret). The belief that by focusing on positive or negative thoughts, people can bring positive or negative experiences into their life (according to New Thought philosophy).

**Light Wave:** see Electromagnetic spectrum.

**Limbic System:** a grouping of brain structures around the thalamus, supporting the functions like emotion, behavior, and memory.

**Longitudinal wave:** a mechanical wave that operates through gas, liquid, or sound. Its direction is parallel with the wave as it pulsates with compression and rarefaction.

**Mechanical wave:** mechanical waves function in two ways; as a transversal wave (moves up and down, left or right) or as a longitudinal wave (pulsates as compression and rarefaction). For more see “Transversal wave” and “Longitudinal wave”.

**Medium:** a substance that a mechanical wave or electromagnetic wave can flow through.

**Microtubules:** 13 strands of molecules bonded in a cylinder shape, which is a dipole of ferroelectric properties.

**Midrash:** (Hebrew) literally from searching or investigating. Jewish commentaries on law and religious practices in the Torah and interpretations of Biblical narrative.

**Niels Bohr:** Danish physicist, 1885-1962 (b-d). He made foundational contributions to understanding atomic structure and quantum theory. First to pose the Copenhagen interpretation.

**Objective experience:** disconnected from personal experience or influence in considering or representing facts.

**Observer Effect:** a theory that by observing a situation or phenomenon will result in a change or altered state in what is measured. Example: Light particles will move as a wave, but when there is an observer watching or measuring them, they move like individual particles, not as a wave.

**Orchestrated Objective Reduction activity (Orch OR):** it is taken to result in moments of conscious awareness and/or choice. It suggests there is a connection between the brain’s biomolecular process and the basic structure of the universe. (According to Stuart Hameroff and Roger Penrose)

**Photon:** a particle of light or a particle of other electromagnetic radiation.

**Physical World:** the actual world in which we live; tangible to the five senses.

**Polarization:** the action of filtering light particles by restricting the vibrations of an electromagnetic transverse wave, fully or partially; usually light waves. Example: Sunglasses that are polarized block out UV rays from the sun.

**Quantum:** a discrete quantity of energy.

**Quantum Entanglement:** a quantum mechanical phenomenon in which the quantum states of two or more objects have to be described with reference to each other, even though the individual objects may be spatially separated (Science Daily: <https://www.sciencedaily.com/terms/quantum_entanglement.htm>). Example: Entangled particles that split and now have the ability to simultaneously and immediately receive information or changes; no matter how far the one is from the other.

**Quantum Mechanics:** a branch of mechanics that deals with the mathematical description of the motion and interaction of subatomic particles, incorporating the concepts of quantization of energy, wave-particle duality, the uncertainty principle, and the correspondence principle. It is also known as quantum physics and considered having a smooth continuum.

**Quantum Particle:** a subatomic particle either elementary particle (i.e. not combined) or composite particle (i.e. combined).

**Quantum Physics:** also known as quantum mechanics. See Quantum Mechanics.

**Sefer Yetzirah:** (Hebrew) literally Book of Formation. A book in Jewish mysticism that describes how God created the world, supporting what is written in Genesis, and believed to first be written by Abraham.

**Sofit:** (Hebrew) literally end, final. There are 5 ending letters in Hebrew: Kaf sofit, mem sofit, nun sofit, peh sofit, and tzade sofit. When Hebrew was first written, the language was known as K’tav Ivri (Hebrew Script, known as ancient Hebrew). This did not have ending letters. When Jews were exiled to Babylon after the destruction of the 1st Temple, literacy was a concern and the Hebrew writing changed to be preserved. This changed Hebrew would be called K’tav Ashuri (Assyrian Script, known as Biblical Hebrew) and is what we understand as Hebrew today. During the exile, ending letters were added for grammatical and pronunciation purposes. Ending letters values are as follows: Kaf sofit = 500, mem sofit = 600, nun sofit = 700, pehsSofit = 800, and tzade sofit = 900.

**Spiritual Jurisdiction:** an area of boundaries you have in the spiritual realm where you may exercise your authority in the Spirit.

**Spiritual World:** a world where spiritual activity happens and any kind of spirits, angels or demons, operate. Not tangible, but is processed and sensed with inner senses or spiritual senses.

**Subjective experience:** experiences based on personal feelings, tastes, or opinions.

**Thomas Young:** British polymath and physician, 1773-1829 (b-d), created the double slit experiment.

**Transversal wave:** can be either an electromagnetic or mechanical wave that the direction is perpendicular to the wave. A mechanical wave that operates either on top of a liquid surface or throughout a solid. An electromagnetic wave that operates through a vacuum or matter.

**Tree of Life:** the figure in Kabbalah of the 10 Sefirot connected by the 22 paths. Also known as Etz Chaim (עץ חיים) in Hebrew. For picture, see Figure 3.

**Underlying attitudes:** according to Dr. Virkler, it is part of one’s spirit that represents your position toward a thing.

**Underlying character traits:** according to Dr. Virkler, it is part of one’s spirit that represents traits underlying the rest of one’s character or distinctive quality.

**Underlying motives:** according to Dr. Virkler, it is the part of one’s spirit that represents inner need or desire.

**Ventricular System:** a system of four interconnected ventricles or cavities in the brain that cerebrospinal fluid flows from.

**Vibration:** the periodic back-and-forth motion of the particles of an elastic body or medium (i.e. substance), commonly resulting when almost any physical system is displaced from its [equilibrium](https://www.merriam-webster.com/dictionary/equilibrium) condition and allowed to respond to the forces that tend to restore [equilibrium](https://www.merriam-webster.com/dictionary/equilibrium) (according to Encyclopedia Britannica).

**Yetzer Hara:** (Hebrew) literally evil or bad inclination. It is a driving force for one’s general appetite for love and food, general emotion, and ambition. When kept in check by the yetzer hatov, it leads to marriage, family, business, and community. When not kept in check, it can lead toward evil or wrongdoing, but the inclination is itself not evil. Without the evil inclination, the Talmud states, “*no man would build a house, take a wife and beget children*.”[[93]](#footnote-93) This has a downward pull.

**Yetzer Hatov:** (Hebrew) literally good inclination. It keeps the yetzer hara in check to direct one’s drive toward marriage, business, and community. This has an upward pull.

**Appendix D: List of Blessings for Everyday Things**

\*Some say HaShem (The Name) instead of Adonai (Lord). The word used is the four letter name of God (Jehovah), but out of respect it is not pronounced.

**Hearing:**

Blessing upon hearing good news:

Blessed are You, Lord our God King of the universe, Who is good and Who does good.

ברך אתה ה' אלהינו מלך העולם, הטוב והמטיב.

*Barukh atah Adonai eloheinu melekh ha’olam, hatov v’hameitiv.*

Blessing upon hearing bad news:

Blessed are You, Lord our God King of the universe, The True Judge.

ברך אתה ה' אלהינו מלך העולם, דין האמת.

*Barukh atah Adonai eloheinu melekh ha’olam, din ha’emet.*

Blessing for hearing thunder or seeing a storm:

Blessed are You, Lord our God King of the universe, that His power and His strength fill the world.

ברך אתה ה' אלהינו מלך העולם, שכחו וגבורתו מלא עולם.

*Barukh atah Adonai eloheinu melekh ha’olam, shekocho ug’vurato malei olam.*

**Seeing:**

Blessing for seeing a rainbow:

Blessed are You, Lord our God King of the universe, remembering The Covenant, and faithfulness in His Covenant, and fulfilling His word.

ברך אתה ה' אלהינו מלך העולם, זוכר הברית ונאמן בבריתו וקים במאמרו.

*Barukh atah Adonai eloheinu melekh ha’olam, zokheir hab’rit v’ne’eman biv’rito v’kayam b’ma’ameiro.*

Blessing for seeing the ocean:

Blessed are You, Lord our God King of the universe, Who made the big sea.

ברך אתה ה' אלהינו מלך העולם, שעשה את-הים הגדול.

*Barukh atah Adonai eloheinu melekh ha’olam, she’asah et-hayam hagadol.*

Blessing for trees bloom for the first time each year (i.e. during Spring):

Blessed are You, Lord our God King of the universe, that doesn’t lack in His world, thing and creation, good creatures and good trees for the sons of man to delight in them.

ברך אתה ה' אלהינו מלך העולם, שלא חסר בעולמו כלום וברא בו בריות טובות ואילנות טובות להנות בהם בני אדם.

*Barukh atah Adonai eloheinu melekh ha’olam, shalo chisar b’olamo c’lum u’vara vo b’riyot tovot v’ilanu tovot leihanot bahem b’nei adam.*

Blessing for seeing something beautiful:

Blessed are You, Lord our God King of the universe, that such exists to Him in His world.

ברך אתה ה' אלהינו מלך העולם, שככה לא בעולמו.

*Barukh atah Adonai eloheinu melekh ha’olam, shekakhah lo b’olamo.*

Blessing for seeing something unusual:

Blessed are You, Lord our God King of the universe, of distinctive creatures.

ברך אתה ה' אלהינו מלך העולם, משנה הבריות.

*Barukh atah Adonai eloheinu melekh ha’olam, m’shaneh habriyot.*

**Smelling:**

Blessing for smelling fragrant trees for shrubs:

Blessed are You, Lord our God King of the universe, creating trees in fragrance.

ברך אתה ה' אלהינו מלך העולם, בורא עצי בשמים.

*Barukh atah Adonai eloheinu melekh ha’olam, borei atzei v’samim.*

Blessing for smelling fragrant fruit:

Blessed are You, Lord our God King of the universe, giving good scent in the fruits.

ברך אתה ה' אלהינו מלך העולם, הנותן ריח טוב בפרות.

*Barukh atah Adonai eloheinu melekh ha’olam, hanotein rei’ach tov bapeirot.*

Blessing for smelling fragrant herbs or plants:

Blessed are You, Lord our God King of the universe, creating grasses in fragrance.

ברך אתה ה' אלהינו מלך העולם, בורא עשבי בשמים.

*Barukh atah Adonai eloheinu melekh ha’olam, borei is’vei v’samim.*

Blessing for smelling fragrant spices:

Blessed are You, Lord our God King of the universe, creating kinds of spices.

ברך אתה ה' אלהינו מלך העולם, בורא מיני בשמים.

*Barukh atah Adonai eloheinu melekh ha’olam, borei minei v’samim.*

Blessing for smelling perfume or fragrant oils:

Blessed are You, Lord our God King of the universe, creating fragrant oils.

ברך אתה ה' אלהינו מלך העולם, בורא שמן ערב.

*Barukh atah Adonai eloheinu melekh ha’olam, borei semen areiv.*

**Drinking:**

Blessings for anything, everyday, and before drinking or eating:

Blessed are You, Lord our God, King of the Universe by Whose Word all things are created.

ברך אתה ה' אלהינו מלך העולם, שהכל נהיה בדברו.

*Barukh atah Adonai eloheinu melekh ha’olam, shehakol nih’yah bid’varo.*

Blessing for grape wine or juice:

Blessed are You, Lord our God King of the universe, Who creates the fruit of the vine.

ברך אתה ה' אלהינו מלך העולם, בורא פרי הגפן.

*Barukh atah Adonai eloheinu melekh ha’olam, borei p’ri hagafen.*

**Eating:**

Blessing for bread:

Blessed are You, Lord our God King of the universe, Who brings forth bread form the earth.

ברך אתה ה' אלהינו מלך העולם, המוציא לחם מן הארץ.

*Barukh atah Adonai eloheinu melekh ha’olam, hamotzi lechem min ha’aretz.*

Blessing for other grains like cookies, cakes:

Blessed are You, Lord our God King of the universe, Who creates different kinds of nourishments.

ברך אתה ה' אלהינו מלך העולם, בורא מיני מזונות.

*Barukh atah Adonai eloheinu melekh ha’olam, borei minei m’zonot.*

Blessing for eating food from the ground (potatoes, carrots, etc.):

Blessed are You, Lord our God King of the universe, Who creates fruit from the ground.

ברך אתה ה' אלהינו מלך העולם, בורא פרי האדמה.

*Barukh atah Adonai eloheinu melekh ha’olam, borei p’ri ha’adamah.*

Blessing for fruit:

Blessed are You, Lord our God King of the universe, Who creates the fruit of the tree.

ברך אתה ה' אלהינו מלך העולם, בורא פרי העץ.

*Barukh atah Adonai eloheinu melekh ha’olam, borei p’ri ha’eitz.*

**Doing or Experiencing:**

Upon the first day of a holiday:

Who has kept us alive and has sustained us and has brought us to this season.

ברך אתה ה' אלהינו מלך העולם, שהחינו וקימנו והגיענו לזמן הזה.

*Barukh atah Adonai eloheinu melekh ha’olam, shehecheyanu v’kiy’manu v’hig’anu laz’man hazeh.*

Blessing for wonders of nature (*e.g. shooting stars, vast deserts, high mountains, amazing sunrises or sunsets*):

Blessed are You, Lord our God King of the universe, making the works of creation.

ברך אתה ה' אלהינו מלך העולם, עשה מעשה בראשית.

*Barukh atah Adonai eloheinu melekh ha’olam, oseh ma’aseh v’reishit.*

Blessing after going to the bathroom and washing hands:

Blessed are You, Lord our God, King of the universe, Who fashioned man with wisdom, and created within him many openings and many cavities. It is obvious and known before Your throne of glory, that if but one of them were to be ruptured, or but one of them were to be blocked, it would be impossible to survive and to stand before You. Blessed are You, God, Who heals all flesh and acts wondrously.

ברך אתה ה' אלהינו מלך העולם, אשר יצר את האדם בחכמה, וברא בו נקבים חלולים חלולים. גלוי וידוע לפני כסא כבודך, שאם יפתח אחד מהם, וא יסתם אחד מהם, אי אפשר להתקים ולעמוד לפניך. ברך אתה ה' רופא כל בשר ומפליא לעשות.

*Barukh atah Adonai eloheinu melekh ha’olam, asher yatzar et ha’adam b’chakh’ma, u’vara vo n’kavim chalulim. Galui v’yadu’a lif’nei khisei c’vudeikha, she’im yipateiy’ach echad meihem, o yisateim echad meihem, ee ef’shar l’hit’kayeim v’la’amod l’fa’necha. Barukh atah Adonai rofei kal basar u’maf’li la’asot.*

Blessing for illness or recovery (known as “Mi Shebarach”):

May the One Who blessed our fathers and mothers, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, Who blesses healing of [names – Hebrew or English]. May the Blessed Holy One is fills compassion upon them, for health, for healing, for strength, and sends to them quick healing; complete healing from heaven, healing of soul and body, for healing to come soon. And we say: Amen.

מי שברך אבותינו ואמותינו, אברהם, יצחק, ויעקב, שרה, רבקה, רחל, ולאה, הוא יברך את החולים [שמות]. הקודש ברוך הוא ימלא רחמים עליהם, להחלימם ולרפאתם ולהחזיקם, וישלח להם מהרה רפואה, רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, ורפואה קרובה לבוא. ונאמר: אמן.

Mi shebeirach avoteinu v’imoteinu, Av’raham, Yitz’chak, v’Ya’akov, Sarah, Rivkah, Racheil, v’Leah, hu y’vareikh et hacholim [names]. Hakadosh barukh hu yimalei rachamim aleihem, l’hachakimam ul’rapotam ul’hachazikam, v’yish’lach lahem m’heirah r’fuah, r’fuah sh’leimah min hashamayim, r’fuat hanefesh ur’fuat haguf, ur’fuah karovah lavu. V’nomar: Amein.

**Appendix E: Something to Meditate About**

Using the meaning of each Hebrew letter for meditation is a technique for worship and focus in God. Each letter will have its own unique meaning on how the letter connects to God. This is part of their purpose. Below are the letters and some of their meanings that can be used.

**Alef: א**

Meditate on the Oneness of God.

* Alef is comprised of two yudim (10x2) and a vav (6). Together, in gematria, they represent the Name of God (26; specifically His four letter Name). Alef is an image of balance, like a Ying and Yang. The image of its form (upper world, lower world, and connecting both worlds) is pictured below.



* Like God’s Oneness, our bodies function in unity. In Rabbi Ginsburgh’s book, he states the higher water is the respiratory system, the lower water is the digestive system, and the connector is the diaphragm that separates, yet unites, the two areas of water. He further explains, “*In the process of digestion the ‘lower water’ separates and clarifies viable substance from waste. The inherent ‘moisture’ of the ‘higher water,’ of ‘breath of life,’ serves to ‘lubricate’ all of the limbs of the body*.”[[94]](#footnote-94)
* Alef is for eish (אש); meaning fire. In one aspect alef is a flame that does not consume, but meant to get your attention as in the event of Moses and the burning bush (Exodus 3:2)[[95]](#footnote-95). On the other hand, alef is an all-consuming fire. There is a teaching on the Hebrew words of man and woman, if God is not the center of their lives there is fire. This comes from the Hebrew words for man (ish; איש) and woman (ishah; אישה). When a couple is faithful to each other, God’s Name (Yah; יה) remains. If they are not faithful, God’s name leaves and fire (eish; אש) remains consuming them (Sotah 17a).
* Our souls are sparks from the Source, God.

**Bet: ב**

Meditate on the dwelling place God created for us (Proverbs 24:3-4)[[96]](#footnote-96).

* God chose bet to create this earth.
* The image of bet is the heaven above, the land and sea below, and the man who stands between them.
* Man stands between two witnesses. As it says in Deuteronomy 30:19-20, “*I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.*”
* The trees stand between the heaven and sea. Trees also represent man (Psalms 1:2-3)[[97]](#footnote-97).
* God dwells and manifests around us.

**Gimel: ג**

Meditate on balance and harmony that God brings into the world and your life.

* Gimel stands for three elements of Creation: air, fire, and water. In Tai Chi, fire represents your heart, where passion and emotion are; water represents your lower organs (i.e. kidneys, liver, intestines, etc.), where much of your water is used in the process of cleansing your body. During wuji (standing pole) these two become “flipped”[[98]](#footnote-98) in their position. In turn this helps generate steam (i.e. air) which represents chi flowing throughout your body.
* In Chessidut, air represents the Torah, fire represents the Temple service or prayer which is a form of worship, and water represents acts of kindness.[[99]](#footnote-99) Homiletically, when we put our worship of God (i.e. our passion, fire) behind acts of kindness (i.e. water) we share the light of the Torah (i.e. air) to others.
* God’s kindness to us is giving the Torah. As the Torah dwells within us, we should then distribute teachings of the Torah. By doing this, we draw others to the Torah, which directs them to God.
* Gimel, being the third letter, is the third pillar (i.e. acts of kindness) on which the world is supported. Eshel (something planted, an oasis)[[100]](#footnote-100) refers to full acts of kindness. A story that shows the importance of finishing an act of kindness all the way is as follows: “*A rich man known for his hospitality once approached the Vilna Gaon. His house had burned down, and he asked why all his good deeds had not prevented the tragedy. ‘From Abraham we learn the definition of real hospitality. The Torah tells us that he planted an אשל, eshel. But this word is the acrostic of* ***א****כילה* [ocilah]*, food,* ***ש****תיה* [sh’tiyah]*, drink, and* ***ל****וויה* [leviyah]*, escort. Abraham gave his guests food and drink, and then escorted them for a distance when they resumed their way. You, however, never accompany your guests on their way and so your mitzvah is incomplete, and could not protect you. In fact, without its third component, all that remains of* ***אשל*** *is the* ***א*** *and the* ***ש****, which form the word* ***אש*** [eish]*, fire.*’”[[101]](#footnote-101)
* Gimel faces dalet and so gimel runs to help those in need.

**Dalet: ד**

Meditate on opportunity and access.

* Dalet means door which grants opportunity and access.
* Dalet is a door of opportunity that extends to the four corners of the earth; north, south, east, west). With that, a person can become whoever they want. This makes finding a door of opportunity important for them (Proverbs 22:29).[[102]](#footnote-102) When one can not find a door, build one. In other words, ask God to help you make an opportunity.
* Dalet faces both gimel and hei.
* To the right of dalet is the gimel who assists one in need (Shabbat 104a).
* To the left of dalet is the hei who reveals the results of the intention of the opportunity.

**Hei: ה**

Meditate on God revealing His goodness to you.

* Yud and dalet create the hei. In the form, the dalet represents opportunity and the yud represents action. Taking advantage of an opportunity to do a good deed reveals part of God in this world; which is represented by the hei.
* Hei can represent to a window because of its meaning “reveal” or “behold”. Like the phrase, “the eyes are the windows to the soul”; the eyes reveal an underlying message that your words may not be conveying.
* The sound of hei is the sound of one exhaling. God’s breath creates (Genesis 2:7)[[103]](#footnote-103); which is the sound of hei (היה, hi-yah, to be). Like the Divine Name, hei is a verb.
* Hei represents potentiality in a person. Rabbi Ginsburgh explains that when Abram entered in the Covenant with God, his name was changed to Abraham. Afterwards, Abraham had the potential to carry the Jewish seed as well as Sarah which was revealed with the birth of Isaac. The description of potential here is the God given power or gifts we have. To fulfill that potential within us, we should then apply ourselves according to our abilities. When we are called to a certain career, occupation, or deed, we have a right and a duty to apply ourselves to the best of our abilities. That may even, at times, require us to stretch ourselves.
* The opening in hei reminds us to return to God in repentance. The opening in hei for repentance also reminds us that God is gracious to give us this ability.
* In the form, we are given an idea of the Divine’s interaction with the spiritual and physical world. When looking at hei, the top line represents God’s Essence. The right side represents the spiritual interaction. We see this because of the direct connection of the top line and right line. Here we are connecting directly to God (i.e. through prayer, the feasts and rituals, time devoted to Him, etc.). The left side represents the physical interaction; as the line is detached from the top. God’s interaction, in the form of hei, is seen as Him filling all worlds. How is this done? Through us. A life can be referred to as a “world”. According to Sanhedrin 37a, “*For this reason was man created alone, to teach thee that whosoever destroys a single soul of Israel, scripture imputes [guilt] to him as though he had destroyed a complete world; and whosoever preserves a single soul of Israel, scripture ascribes [merit] to him as though he had preserved a complete world*”. [[104]](#footnote-104) God is a spiritual being living in a spiritual world, whereas we are spiritual beings living in a physical world. We can connect to God on a physical level, but in an indirect way. This is done by how we reflect God to others in business or recreation, relationship between friends, a husband and wife relationship, caring for animals and the plants, etc.

**Vav: ו**

Meditate on what connects you to God and gives you complete shalom.

* Vav means hook, which represents an establishing item and a connecting item. With hooks, the structure of the Tabernacle was erected. Vav can also mean a peg or pillar. In Chassidut, the word “vav” (וו) refers to the tabernacle regarding hook and pillar; each one representing a vav in the word “vav”. Pillars play an important role in structure; physically and metaphorically. Proverbs 9:1 says, “*Wisdom has built her house, she has hewn out her seven pillars*.” As we see in this reference, pillars are used to establish and to facet a building to its foundation.
* Vav represents the upright man pointing to God. Like a pillar, an upright man (also known as yashar, ישר) is established. He does not sway to the right or to the left, but stays straight (ישר).
* There are six directions (height – above and below, width – left and right, depth – front and back). It is in six directions that the lulav is shaken during Sukkot. We are also given reminders of six mitzvot (e.g. tzitziot, tefillin shel rosh, tefillin shel yad, tallit, mezuzah, and your fellow beside you) in each direction. The tzitziot hang down and around the waist. The tefillin shel yad is wrapped on the arm, whether on the left or right, constitutes that direction and that one’s deeds are a reflection of devotion. The tefillin shel rosh is wrapped around the head, above, showing that one’s thoughts are a reflection of devotion. The tallit surrounds the person representing the direction of front and back. The mezuzah is, typically, at eye level in front of us. Your fellow beside you shows the importance of a community and to encourage others in doing mitzvot; even if the mitzvah is just one that they do well.
* The vav is not just a connector, but can complete a word. There is a significance to the meaning of the word when its vav is present, when vav is removed, or when vav is broken.
* When the vav is present in the word, like שלום (shalom), the word is in its full spelling which can add to its meaning from “peace” to “complete peace”; indicating that peace is not lacking in any area.
* Sometimes when the vav is removed from a word, the meaning may indicate that something is lacking in the full meaning.
* There are exceptions when a vav is missing that the meaning changes. For example, shalom (שלום, peace) may become shalem (שלם) meaning complete.
* When the vav is broken, with the word “שלום”, as written in Numbers 25:11-13[[105]](#footnote-105), the vav gives insight into the event and deeper meaning. Since Pinchas shed blood to redeem Israel from the plague outbreak, the vav was broken as seen below, meaning that the vav can be interpreted as if the vav was absent from the word or in the word’s full spelling.[[106]](#footnote-106) Some interpret this vav to mean that God’s covenant with Pinchas shows that he was perfect (שלם, salem) in his zealousness for God which brought a complete peace (שלום) to Israel. The fact that the vav is broken also shows that God does not desire that blood be shed to bring peace, but because of the outright malicious disobedience of the two individuals, bloodshed was necessary.



In the text.

In the scroll.

**Zayin: ז**

Meditate on being sustained with wisdom, in life, for all your needs.

* Zayin represents woman or femininity, whereas vav represents man or masculinity. A woman of valor is the crown of her husband (Proverbs 12:4)[[107]](#footnote-107). In the form of zayin, a crown is placed on the vav, representing her husband.
* Zayin also represents wisdom (חכמה, Chokhmah) because wisdom is written in the feminine and regarded as such. Proverbs 4:7-9 says, “*Wisdom is the principal thing; therefore get wisdom…Exalt her, and she will promote you; she will bring you honor, when you embrace her. She will place on your head an ornament of grace; a crown of glory she will deliver to you*.”
* Zayin means weapon. Although, weapon in zayin has a deeper meaning than the shallow sense of the word. The ancient letter was in the shape of an anvil where one would make instruments of use.[[108]](#footnote-108) Zayin represents the idea of what one will use their instruments for (i.e. build up or tear down). If to build up, they create a tool. If to tear down, they create a weapon. Either one can be used for good or bad depending on the situation.
* There are seven focal points: north, south, east, west, up, down, and a person’s individual perspective. A person’s perspective is their world or how they perceive their world. This is a world that surrounds them in the moment of time. Though each world affects others through interaction. On a broader scale of interaction, a group becomes a community; communities become a nation; and nations become a world (i.e. population).
* The zayin used in להזין (l’hazin, sustaining) encourages us that God will sustain us in our daily lives as we work. Birkat HaMazon states, “*Blessed are You Adonai, sustainer of all*” (ברוך אתה יי הזן את-הכול). [[109]](#footnote-109) On Shabbat, our mind, body, and soul are together nourished (i.e. זן, sustained) for the week ahead.
* The seventh day is Shabbat. Shabbat is a taste of עולם הבא (Olam Haba, the World to Come). Some call Shabbat “An Island in Time” because it is viewed as taking a vacation from the work week. This is one way to sanctify Shabbat from the ordinary.

**Chet: ח**

Meditate on transcending to a higher level.

* When a man marries a woman who is compatible, together, they are able to ascend to a new level in life (Genesis 2:24).[[110]](#footnote-110) According to Tzvi Freeman, “*It is a mistake to consider man and woman two separate beings. They are no more than two halves of a single form, two converse hemispheres that fit tightly together to make a perfect whole*.”[[111]](#footnote-111)
* Chet’s value is eight which symbolizes the Divine; for He dwells on High. There is considered one earth and seven levels of heaven (i.e. *Vilon, Rakia, Shechakim, Zebul, Ma’on, Machon, Araboth*).[[112]](#footnote-112) According to Resh Lakish’s answer in the Talmud, he states, “*When they were created, He created heaven [first], and afterwards He created the earth; but when He stretched them forth He stretched forth the earth [first], and afterwards He stretched forth heaven*.”[[113]](#footnote-113)
* God dwells on High and therefore He will always be above us in every aspect. Isaiah 55:8-9 states, “‘*For My thoughts are not your thoughts, nor are your ways My ways,’ says the Lord. ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts*.’”
* In ancient Hebrew, the chet was symbolized by a fence. A fence protects one from harmful elements from the outside. The Torah is a fence that keeps one on the right path.
* Chet represents life and the afterlife. One who is righteous, will live on through the ones they’ve touched. The afterlife is another level to which one transcends.

**Tet: ט**

Meditate on what is good.

* One with a good reputation gains the respect of his fellow man.
* A good name will endure forever. The crown of a good name (reputation) is like an אור תמיד (or tamid, a light that always shines).
* Tet is encompassing. Showing kindness to others surrounds them with good company. One who surrounds them self with good counsel is wise.
* For one to be humble and not arrogant is good (Proverbs 18:12).[[114]](#footnote-114)
* Tet is also goodness within the body; like chi within (i.e. actual energy). With the flow of chi, the “steam” which was addressed with gimel, brings: peace within, circulation with the blood, strength to the immune system, and ultimately healing to our body.
* Tet is one who has “potential hidden in the actual”. The hidden potential must be applied to be manifested in your life (e.g. the actual). Like Joseph, he had hidden potential, but his potential was not actualized until he was in Egypt. Some others who unlocked their hidden potential were David, Ester, and Daniel. God has a purpose for all of us and there is a hidden potential within the individual that will be a key part of their purpose. The individual can find hidden potential in themselves or have their potential revealed to them by others. Potential is in the individual’s hands to apply at the right time.

**Yud: י**

Meditate on intention and deed.

* Yud symbolizes a hand. This represents possession and power, particularly the right hand as is mentioned in Psalms 80:15 and 89:13.[[115]](#footnote-115) The Talmud teaches that the left hand pushes away and the right hand draws near (Sotah 47a).
* Depending on the position of the hand, one of two positions are communicated, submitting or dominating, giving or withholding. Palm up usually shows submission or giving, but palm down usually shows domination or withholding.
* Yud is the smallest, yet highest letter next to lamed, which is the tallest letter. This indicates yud being one who is humble is risen above the rest.
* Yud also represents spirituality, thought, and intention. Rabbi Ginsburgh comments on Rashi’s idea of the yud referring to “thought”. He mentions the yud as being “*the thought and intention of an act about to be performed*”.[[116]](#footnote-116) Having thought and intention of whatever we perform, makes us aware of that act. We discussed this with the concept of run and return in Chapter 3: Mysticism.
* Yud can represent opposites as in cause and effect. With the letter alef, there are two yudim that are placed as polar opposites. In the Torah the word “yad” (hand) can mean “place”. Rabbi Ginsburgh comments on that point saying, “*After an entity has taken place, it must then be taken in hand, in order to direct – ‘thrust’ – its energy in a purposeful way…*”[[117]](#footnote-117) Homiletically, yud is our deeds which should direct our intention (energy) to be a blessing (the purposeful way) to others.

**Kaf: כ, ך**

Meditate on actualizing your potential and accomplishing goals.

* The ancient kaf is seen to be drawn as an open hand or a wing[[118]](#footnote-118) and is translated as palm (כף, kaf). The letter may represent giving and/or receiving.
* The open hand represents accomplishment. When one finishes a task, whether the task is small or large, their hands are opened to receiving other tasks. Kaf also represents having an open hand to your fellow in the sense of greeting, helping, serving, etc.
* When one accomplishes a mitzvah they develop a good name for themselves while actualizing their potential.
* The Biblical kaf is drawn like the seal or crown the high priest would wear on his turban (e.g. כ). Kaf represents crowns. Rabbi Munk mentions that there were four crowns adorned vessels in the Temple, the fourth being the Golden Menorah topped with the crown of a good name.[[119]](#footnote-119) Proverbs 12:4 states, “*An excellent wife is the crown of her husband…*” Also, Proverbs 16:31 states, “*The silver-haired head is a crown of glory, If it is found in the way of righteousness.*”
* Kaf represents the kanaf (כנף, corners) of the tallit where the tzitzit hang.
* Kaf sofit (ך) means the “final kaf”. This version of kaf is always placed at the end of a word. Kaf sofit holds the same meaning as the main letter. For more on the sofit and its development into the Hebrew language, see sofit in Glossary.

**Lamed: ל**

Meditate on the Torah, instruction, learning.

* On Mount Sinai, Israel was consecrated to God through the giving of His Torah. This can be seen in the form of lamed comprised by the yud, vav, and kaf. God, represented by the yud, gave His Torah to Israel, represented by the vav, and from Israel, Torah is taught to others, their descendants, and throughout the world; represented by the kaf. According to Isaiah 2:3, “*Many people shall come and say, ‘Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.’ For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*”
* The etymology of the lamed’s form represents a vessel (כלי; k’lei). Man is seen as a vessel through which one understand things by learning and teaching. In this concept of lamed there are three levels that parallel with knowledge, wisdom, and understanding. They are learning, teaching, and doing. Proverbs 2:6 expresses the importance of obtaining these qualities. “*For the Lord gives wisdom; from His mouth come knowledge and understanding.*”
* The first level of lamed as a vessel is learning. Through learning, one obtains knowledge. Proverbs 16:23 states, “*The heart of the wise teaches his mouth, and adds learning to his lips.*” Also, in Pirkei Avot 4:6 Rabbi Ishmael says, “*He who learns in order to teach is granted the ability to learn and teach; he who learns in order to do is granted the ability to learn, teach, guard* [i.e. observe]*, and do*.”
* The second level is teaching. Through teaching, one obtains wisdom, which is the “how-to” aspect. To convey a lesson or idea to another wisdom should be involved because everyone does not learn the same way. We see this in a commentary for Proverbs 22:6, “*The effect of a proper upbringing is lifelong, but in raising a child, parents and teachers must take careful account of his ability and personality*.”[[120]](#footnote-120)
* The third level is doing. Through doing, one obtains understanding by application of what was learned. An example of this in Exodus 24:7. After Moses reads the Book of the Covenant to Israel, they respond, “*…And they said, ‘All that the Lord has said we will do, and be obedient.’*” (כל אשר-דבר יי נעשה ונשמע). The last two words “נעשה ונשמע” (we will do and we will hear) can be interpreted as “we will do and then we will understand”.
* The lamed in כלה (kilah, finished) is curves down from Genesis 27:30,Lamad special tag in Genesis 27, and says, “*…as soon as Isaac had finished blessing Jacob…*”[[121]](#footnote-121) Meaning that blessings for the descendants of Jacob/Israel come from Celestial heights.

**Mem: מ**

Meditate on what is revealed and concealed.

* In the idea of mem representing revealing and concealing, Proverbs 25:2 states, “*It is the glory of God to conceal a matter, but the glory of kings is to search out a matter*.” There are parts of the Torah that are hidden from us, but through searching those mysteries may be revealed.
* Mem represents the moon in its phases. When there is a new moon, creation in the earth is concealed with darkness and brings high tide to its highest point.
* When there is a full moon creation in the earth is revealed with the light reflected and sends low tide to its lowest point. This example of revealing and concealing can be seen as opposites within Mem represented by the open form (מ) and closed form (ם). Metaphorically, the Torah is regarded as water, but there are “higher waters” and “lower waters”. The higher waters are corresponded to yam (ים, meaning the sea), which are the hidden or inner dimensions of the Torah. The lower waters are corresponded to mi (מי, meaning who), which are the revealed dimensions of the Torah. As mentioned above in Proverbs, if God’s glory is to conceal a matter the question is who will search it out?
* A teaching from Rabbi Ginsburgh is that the “blemish” (i.e. מום, moom) of nature is considered in Kabbalah as concealing the Divine Light that is actively in the creative process. In other words, when nature seems to have a defect in its changing stage, nature is going through an awkward stage. Looking at nature and recognizing the Divine Light within, we can reveal what is concealed. One may show their appreciation of God’s handy work with blessings (See Appendix D).
* Mem sofet (ם) means final mem. This version of mem is always placed at the end of a word. Mem sofit holds similar meanings as the main letter, but some variations special to the mem sofit refer to concealment or closure. For more on the sofit and its development into the Hebrew language, see sofit in Glossary.

**Nun: נ, ן**

Meditate on life.

* After mem comes nun. As mem represents water, nun represents fish, to which fish emerges from the water. Nun can be interpreted in its spelling and the blessing God bestowed upon sea life as more fish. Genesis 1:20,22 states, “*Then God said, ‘Let the waters abound with an abundance of living creatures…’ And God blessed them, saying, ‘Be fruitful and multiply, and fill the waters in the seas…’*” Looking at the spelling, נון (nun) has a vav in the middle, connecting the two nun’s implying fish and more fish. The contrast with מם (mem) is that nothing separates the two mem’s implying the concept of water in water. Even when God addresses the water under the heavens in Genesis 1:10 they are first addressed as gathered waters (מיקווה המים, mikveih hamayim) showing that water was given limits to be contained, unlike the fish.
* In Pirkei Avot 5:24, Judah Ben Tema lists what was expected of a man at different ages. For example, “*…at 30 [the age is reached] for full strength, at 40 for understanding, at 50 for giving counsel…*”[[122]](#footnote-122) Tradition recommends that one becomes 40 years old before studying Kabbalah. By the age of 50, one understands and embraces life. In turn they can give counsel to help another find their place in the world, like in the Year of Jubilee. The experiences and situations someone at 50 encounters can be valuable for others who are younger to learn from. Proverbs 16:31 states, “*The silver-haired head is a crown of glory, If it is found in the way of righteousness.*”
* The gematria or numerical value of 50 represents the Year of Jubilee, when one is freed and allowed to return to their true place in the world.
* Nun also stands for nefesh (i.e. soul) which is a spark of the Divine in man.
* The ancient nun represents a quickening of life and offspring. Son in Hebrew is ben (בן), a son is an extension of a household. Throughout history this concept was manifested in different ways. One, there were times after a son was married, he would acquire land building near his father’s property; colonizing the extended household. Two, there were times a son learned the trade of his father and eventually carried on the business; to which the family line became known for that particular trade (i.e. Taylor, Hornblower, Cohan, Levi, etc.). Three, in more recent times, a household is extended through the last name.
* Nun sofet (ן) means final nun. This version of nun is always placed at the end of a word. Nun sofit holds the same meaning as the main letter. For more on the sofit and its development into the Hebrew language, see sofit in Glossary.

**Samekh: ס**

Meditate on support.

* Samekh comes after nun, because samekh is the support (סמוך, s’mookh) for nun representing the fallen (נפול, nafool).
* Samekh can symbolize a woman. As a wife, she is to support her husband when he needs. The Talmud states in Yevamot 63a that if a husband is on the right path, his wife is a helpmate for him, but if he veers off on the wrong path, she is like an opponent.[[123]](#footnote-123)
* Samekh, through the word samikhah (סמיכה) means ordination. The concept is that a teacher ordaining their student, supports their student and imparts wisdom into them by placing their hands on them. Moses did this when he ordained Joshua (Numbers 27:18-23; Deuteronomy 34:9). The words support and ordination come from the same word.
* The shape of the samekh is circular and can be seen as a protective perimeter. An example of this is that God is our protection.
* The ancient version of samekh looks more like a barrier.[[124]](#footnote-124) This is like a brace, which can also a type of barrier.

**Ayin: ע**

Meditate on insight.

* Ayin literally means eye. Seeing is also related to understanding and wisdom, which is where we develop insight.
* With insight, we reach a basic spiritual level at which everyone starts.
* One of the quickest ways we learn is by doing what we see. This is why Israel is accredited for responding to God with “we will do and obey” (Exodus 24:7). This is to mean that when they do, they will understand and therefore obey because they are making a willful choice to obey.
* By seeing others do good deeds, we receive insight, learn a spiritual lesson, and are encouraged to do the same.
* With insight comes foresight. We must understand what’s going on in our personal world before we can truly understand what’s coming ahead.

**Peh: פ, ף**

Meditate on Speech verses Silence

* Peh means mouth. As two traits of speech and silence define the mouth, so two letters create the peh; being yud (י) and kaf (כ).
* “*The י of spirituality inside the כ indicates that the human mouth [פה] should transmit only Godliness (Midrash Alpha Beisa)*.”[[125]](#footnote-125) The picture below shows peh comprised of yud hanging upside down on the end of kaf.



* A good word can enhance one’s spirituality and bring healing (Proverbs 15:23; 16:24).
* The letter peh represents a closed mouth; whereas the peh sofet represents an open mouth.
* When one keeps silent at the right time, they will be thought wise. Proverbs 17:28, “*Even a fool is counted wise when he holds his peace; when he shuts his lips, he is considered perceptive*.”
* Peh sofet (ף) means final peh. This version of peh is always placed at the end of a word. Peh sofit holds the same meaning as the main letter, but the variation comes with whether the peh is considered closed or open. For more on the sofit and its development into the Hebrew language, see sofit in Glossary.

**Tzade: צ, ץ**

Meditate on righteousness.

* Tzade is after peh referring that when we speak of doing something, we should follow through with action. To be people of our word is another form of righteousness.
* Some teach that the form of tzade is comprised of a nun bent forward with the yud on its back.
* Tzade can represent righteous humility, because of the yud and nun. Both represent humility. Humility of yud is when the humble is exalted. Humility of nun is the faithful bowing on their knees before God. Together they explain the concept of Tzade’s humility. When the faithful bow before God, He will exalt them among their fellow as a righteous person (Proverbs 29:23).
* The ancient Tzade[[126]](#footnote-126) was thought as a fish hook or a tool to hunt with. For example, a righteous person (tzadik; צדיק) may hunt (tzayid, ציד or tzadi, צדי)[[127]](#footnote-127) for a lost soul or to revive the Divine spark in their spirit.
* Tzade sofet (ץ) means final tzade. This version of tzade is always placed at the end of a word. Tzade sofit holds the same meaning as the main letter. For more on the sofit and its development into the Hebrew language, see sofit in Glossary.

**Kuf: ק**

Meditate on Holiness

* Kuf (ק) is after tzade to show that after righteousness (צדיקה; tz’dikah) can come holiness (קדושה; kedushah).
* In the Torah, we are commanded by God to live a holy lifestyle. We do this by following by obeying His word (Leviticus 11:45; 19:2).
* The kuf (ק) comprised of the kaf (כ) and the vav (ו). An open hand reaching for holiness. With the kuf (ק), holiness is contained with God, but available to all.
* The vav (ו) shows that through the Torah, holiness can be established on earth and made available for man.
* The kaf (כ) remains above showing that even though holiness can be among man, holiness remains above for those who choose to reach and be separated from the rest.

**Resh: ר**

Meditate on choice.

* Resh represents the head (ראש; rosh) in the sense of making a decision and being first of something.
* One must decide whether to follow the path of righteousness or wickedness. This is why the resh is between the kuf and the shin (Proverbs 15:19).
* If one turns away from the path of righteousness, they as the resh face the shin, choosing fire (אש; eish) or falsehood (שקר; sheker), consuming their life.
* If one turns and repents, they as the resh face the kuf, can enter in holiness (קדושה; kedushah). Shabbat 104a states, “*And why is the crown of the letter kuf turned toward the reish? The Holy One, Blessed be He, said: If the wicked person repents his evil ways I will tie a crown for him like My own. And why is the leg of the kuf suspended and not connected to the roof of the letter? Because if the wicked person repents he can enter through this opening if he so desires*.”[[128]](#footnote-128)
* Resh means inheritance (ירושה; y’rushah). Inheritance connects with words like: head (as in first), possession, authority, and permission.
* God gave Israel and us a choice of blessings or curses, but He emphasized to choose blessings so we may inherit blessings. This keeps us at the head; to be lenders, not borrowers (Deuteronomy 28:13).

**Shin: ש**

Meditate on God being All Sufficient.

* Shin is after resh to show that depending on what we have chosen, blessings or curses, the shin will manifest the result of Shaddai (שדי; All Sufficient) or sheker (שקר; liar or falsehood).
* The result of ש"די (Shaddai abbreviated) means the One Who protects the doors of Israel (שומר דלת ישראל; Shomer Dalet Yisrael). Shaddai manifests when one obeys God’s commandments and is why the shin represents God’s Name.
* When God places His Name anywhere or when we put His Name on things, Shaddai or Shin is used. This represents All Sufficient or protection.
* The result of sheker (שקר), meaning liar or falsehood, comes when one decisively turns away from God. The result of resh turning away from kuf, as mentioned above.
* Shin literally means tooth. Shin also represents the sharpness of speech or language (Proverbs 8:13-14).
* Shin stands for peace (שלום; shalom). The sharpness of the shin can bring peace. As the Special Operation Units of America quote in Latin, “*Si vis pacem, para bellum*” that translates to “*If you want peace, prepare for war*.” Psalms 144:1-2 states, “*Blessed be the Lord my Rock, Who trains my hands for war, and my fingers for battle— My lovingkindness and my fortress, my high tower and my deliverer, my shield and the One in whom I take refuge, Who subdues my people under me*.”

**Tav: ת**

Meditate on Truth

* Tav represents truth and a seal.
* Truth (אמת) has longevity, because the alef, mem, and tav are spread throughout the alphabet and have wide bases. Their wide bases being that they stand on two points; solid ground. In contrast, sheker (שקר) has letters next to each other in the alphabet and all three letters stand on one point; shaky ground (Shabbat 104a).
* Truth is established forever, as represented by the placement of the letters in the alphabet. The alef (i.e. the past) is the first letter. The mem (i.e. the present) is the exact middle when sofet letters are there. The tav (i.e. the future) is the last letter.
* The past is history, the present is revealed, and the future is sealed.
* Truth represents God, Who Was, Is, and Will Be.
* Tav is foundational. Tav extends its foot forward to alef as alef extends its foot back to tav linking the two. See the picture below.

אמת

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Explaining mine: Favoring pathways means repeating, as if walkalong a path of grass will eventually clear when walked along daily.

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1. No one physicist is accreted with developing this theory, although Bohr comes close with the Copenhagen Interpretation (the effects of the observer on the observed). [↑](#footnote-ref-1)
2. By Penrose-Hameroff. [↑](#footnote-ref-2)
3. “Babylonian Talmud” by Rabbi Adin Even-Israel Steinsaltz (Yoma 85b). [↑](#footnote-ref-3)
4. “How to Walk by the Spirit” by Dr. Mark Virkler (pp.2-6). [↑](#footnote-ref-4)
5. “Prayers that Heal the Heart” by Dr. Mark Virkler (Chapter 3, pp.38-39). [↑](#footnote-ref-5)
6. “Blessing or Curse: You Can Choose” by Derek Prince (Chapter 11, p.123). [↑](#footnote-ref-6)
7. “Blessing or Curse: You Can Choose” by Derek Prince (Chapter 5, p.56). [↑](#footnote-ref-7)
8. Insight December 2017 on Chapter 15: Maintaining the Anointing. [↑](#footnote-ref-8)
9. Chapter 15 (p.42) [↑](#footnote-ref-9)
10. Ibid. [↑](#footnote-ref-10)
11. Verse 23 [↑](#footnote-ref-11)
12. Verse 18 [↑](#footnote-ref-12)
13. “[Seeing The Kingdom: Reflection on Today's Gospel](http://franciscanfriarstor.blogspot.com/2010/10/seeing-kingdom-reflection-on-todays.html)” by Third Order Regular Franciscans Friars. [↑](#footnote-ref-13)
14. Genesis 1:1,3,6,9,11,14,20,24,26,28 (NKJV) [↑](#footnote-ref-14)
15. Stone Edition Tanakh; underline mine. [↑](#footnote-ref-15)
16. Insight 2018. [↑](#footnote-ref-16)
17. “The Hebrew Letters: Channels of Creative Consciousness” by Rabbi Yitzchak Ginsburgh (p.31). [↑](#footnote-ref-17)
18. The phrase can also be read as “living soul”. Chaiyah (חיה, life) describes the nefesh (נפש, soul or life), which is the subject. Know that chaiyah (חיה) can mean animal. [↑](#footnote-ref-18)
19. “The Hebrew Letters: Channels of Creative Consciousness” by Rabbi Yitzchak Ginsburgh (p.8) [↑](#footnote-ref-19)
20. Ibid (p.370). [↑](#footnote-ref-20)
21. Insight June 2018. [↑](#footnote-ref-21)
22. “The Hebrew Letters: Channels of Creative Consciousness” (pp. 80-83). [↑](#footnote-ref-22)
23. Stone Edition Tanakh: Proverbs 26:2 “*Like a bird that wanders off, like a swallow that flies off, so an unwarranted curse comes back to he who utters it*.” [↑](#footnote-ref-23)
24. “Mayanot Parashat Terumah: Roots – Jewish Style” by Rabbi Noson Weisz. [↑](#footnote-ref-24)
25. נשמה (Neshamah) connects to mind or brain and is therefore used here instead of body. Body would be Guf (גוף). Neshamah is like the mental or behavioral part of people. [↑](#footnote-ref-25)
26. “Mystical & Practical” by Tzvi Freeman at Chabad.org. [↑](#footnote-ref-26)
27. Italicize mine. [↑](#footnote-ref-27)
28. The importance of the vav’s written out with its word in the Torah, indicates whether the fullness of the meaning is given or partly withheld, or for this word, tol’dot, whether a full account of descendants given or withheld. [↑](#footnote-ref-28)
29. Deuteronomy 30:19 – “*I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live*.”

    Joshua 24:27 – “*And Joshua said to all the people, ‘Behold, this stone shall be a witness to us, for it has heard all the words of the Lord which He spoke to us. It shall therefore be a witness to you, lest you deny your God.’*” [↑](#footnote-ref-29)
30. Bohr comes close with the Copenhagen Interpretation (when there is no observation on the electrons, they have no definite position.). [↑](#footnote-ref-30)
31. Created by Thomas Young. [↑](#footnote-ref-31)
32. “How Quantum Suicide Works” by Josh Clark. “*For the better part of the last century, the most accepted explanation for why the same quantum particle may behave in different ways was the Copenhagen interpretation. … The Copenhagen interpretation was first posed by physicist* [*Niels Bohr*](https://science.howstuffworks.com/dictionary/famous-scientists) *in 1920. It says that a quantum particle doesn't exist in one state or another, but in all of its possible states at once. It's only when we observe its state that a quantum particle is essentially forced to choose one probability, and that's the state that we observe. Since it may be forced into a different observable state each time, this explains why a quantum particle behaves erratically*.” [↑](#footnote-ref-32)
33. English from the NKJV. [↑](#footnote-ref-33)
34. Insight March 2017; Observer to keep order. [↑](#footnote-ref-34)
35. Insight April 2018; Omnipresent. [↑](#footnote-ref-35)
36. “Anatomy of the Creation, Holy Ari Kabbalah Online” by Rabbi Yitzchak Luria (Zohar 1:58a). [↑](#footnote-ref-36)
37. Underline mine. [↑](#footnote-ref-37)
38. “Copenhagen Interpretation of Quantum Mechanics” by Jan Faye. [↑](#footnote-ref-38)
39. “Reality and consciousness: A view from the East: Comment on ‘Consciousness in the universe: A review of the ‘Orch OR’ theory’ by Stuart Hameroff and Roger Penrose” by Deepak Chopra M.D. [↑](#footnote-ref-39)
40. “Quantum Experiment Shows How Time ‘Emerges’ from Entanglement” by **The Physics arXiv Blog.** [↑](#footnote-ref-40)
41. Insight January 2018 [↑](#footnote-ref-41)
42. “Consciousness in the universe: A review of the ‘Orch OR’ theory” by Stuart Hameroff and Roger Penrose. [↑](#footnote-ref-42)
43. Mi-cro-tu-bules [↑](#footnote-ref-43)
44. Fer-ro-e-lec-tric [↑](#footnote-ref-44)
45. Ibid “*Dipoles aligned along such pathways* [i.e. [conduction pathways](https://www.sciencedirect.com/topics/biochemistry-genetics-and-molecular-biology/electrical-conduction-system-of-the-heart)] *may be favored (and coupled to MT* [microtubules] *mechanical vibrations) thus influencing MT automata computation. … MT-based information processing offers a huge potential increase in brain capacity*.”

    Explaining mine: Favoring pathways means repeating, as if walkalong a path of grass will eventually clear when walked along daily. [↑](#footnote-ref-45)
46. “*In Alzheimer's disease, tau is hyper-phosphorylated and dislodged from destabilized MTs, forming neurofibrillary tangles which correlate with memory loss*.”

    Explaining mine: Tau’s are proteins that stabilize microtubules in the brain and nervous system. The fact that microtubules are destabilizing, results in breakdown of neural activity which eventually affects human behavior. [↑](#footnote-ref-46)
47. Picture from article “Consciousness in the universe: A review of the ‘Orch OR’ theory” by Stuart Hameroff and Roger Penrose. [↑](#footnote-ref-47)
48. Picture from article “Microtubules and Filaments” by Scitable by nature Eeducation. [↑](#footnote-ref-48)
49. “How Quantum Suicide Works” by Josh Clark. [↑](#footnote-ref-49)
50. “Quantum Mechanics 1925-1927: Triumph of the Copenhagen Interpretation” by American Institute of Physics. From Einstein, a letter to Max Born regarding the Copenhagen Interpretation, December 1926 (Italicized mine). [↑](#footnote-ref-50)
51. “The Strange Link Between The Human Mind and Quantum Physics” by Phillip Ball. [↑](#footnote-ref-51)
52. Article from the BBC.com by Phillip Ball. [↑](#footnote-ref-52)
53. Pronounced “c’la-bi yu”. [↑](#footnote-ref-53)
54. “Calabi-Yau Space” by Todd Rowland. [↑](#footnote-ref-54)
55. “Sefer Yetzirah” by Aryeh Kaplan; Chapter 6, p.237 [↑](#footnote-ref-55)
56. “Sleep: The Clean-Up Crew of a Dirty Mind” by Richard E. Cytowic. [↑](#footnote-ref-56)
57. Quote from the description of “The Secret” by Rhonda Byrne. [↑](#footnote-ref-57)
58. Definition of “vibration” according to the Encyclopedia Britannica. [↑](#footnote-ref-58)
59. “The working principle of magnetic resonance therapy” by L. Brizhik, B. Zavan, and E. Fermi. [↑](#footnote-ref-59)
60. Tonoscope enables for sound to be seen through a medium like sand. [↑](#footnote-ref-60)
61. “A Sephardic cantoring of Parashat Bereshit First Aliyah (Torah Portion in Genesis 1:1-2:3)” by Rabbi Yossef Benarroch [↑](#footnote-ref-61)
62. “Audio Oddities: Frequency Ranges of Male, Female and Children's Voices” by Axiomaudio.com. [↑](#footnote-ref-62)
63. Based in Habbakuk 2:1-3. [↑](#footnote-ref-63)
64. “Gamma Rhythms in the Brain” by Xiaoxuan Jia and Adam Kohn [↑](#footnote-ref-64)
65. “Multitasking by Brain Wave” by Andrea Anderson; the January article. [↑](#footnote-ref-65)
66. “Long-term meditators self-induce high-amplitude gamma synchrony during mental practice” by Antoine Lutz, Lawrence L. Greischar, Nancy B. Rawlings, Matthieu Ricard, and Richard J. Davidson. [↑](#footnote-ref-66)
67. “MEG studies of motor cortex gamma oscillations: evidence for a gamma ‘fingerprint’ in the brain?” by Douglas Cheyne and Paul Ferrari. [↑](#footnote-ref-67)
68. Ibid. [↑](#footnote-ref-68)
69. As taught by Dr. Mark Virkler in the “4 Keys to Hear God’s Voice”. [↑](#footnote-ref-69)
70. “Theta and Gamma Coordination of Hippocampal Networks during Waking and Rapid Eye Movement Sleep” by S. Montgomery, A. Sirota, and G. Buzsáki. [↑](#footnote-ref-70)
71. Ibid. [↑](#footnote-ref-71)
72. Ibid. [↑](#footnote-ref-72)
73. “Multitasking by Brain Wave” by Andrea Anderson; the May article. [↑](#footnote-ref-73)
74. Ibid. [↑](#footnote-ref-74)
75. During 2017 [↑](#footnote-ref-75)
76. Insight October 2017. [↑](#footnote-ref-76)
77. “4 Keys to Hearing God’s Voice” by Dr. Mark and Patti Virkler (pp.299-300, note: 1) stillness; 2) vision; 3) spontaneity; 4) journaling). [↑](#footnote-ref-77)
78. Stone Edition Tanakh or Exodus 20:18 in the NKJV. [↑](#footnote-ref-78)
79. Chumash: The Book of Exodus (p.137). [↑](#footnote-ref-79)
80. “*Then they despised the pleasant land; they did not believe His word, but complained in their tents, and did not heed the voice of the Lord. Therefore He raised His hand in an oath against them,* t*o overthrow them in the wilderness…*” (underline mine). [↑](#footnote-ref-80)
81. Underline mine. [↑](#footnote-ref-81)
82. Underline mine. [↑](#footnote-ref-82)
83. Underline mine. [↑](#footnote-ref-83)
84. Underline mine. [↑](#footnote-ref-84)
85. Underline mine. [↑](#footnote-ref-85)
86. Stone Edition Tanakh: Proverbs 30:33. [↑](#footnote-ref-86)
87. As taught by Dr. Virkler in the “4 Keys to Hearing God’s Voice”. [↑](#footnote-ref-87)
88. “Zohar”, Parashat Vayeira 1:99a [↑](#footnote-ref-88)
89. “Commanding Your Morning” by Dr. Cindy Trimm (CD, Track 1). [↑](#footnote-ref-89)
90. Stories and interpretations of biblical text and Talmud. [↑](#footnote-ref-90)
91. p. 8. [↑](#footnote-ref-91)
92. נשמה (Neshamah) connects to mind/brain and is therefore used here instead of body. Body would be Guf (גוף). Neshamah is like the mental/behavioral part of people. [↑](#footnote-ref-92)
93. Talmud, Bereishit Rabbah 9:7. [↑](#footnote-ref-93)
94. “The Hebrew Letters: Channels of Creative Consciousness” by Rabbi Yitzchak Ginsburgh (p. 27). [↑](#footnote-ref-94)
95. Exodus 3:2 “*And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed*.” [↑](#footnote-ref-95)
96. Proverbs 24:3-4 “*Through wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches*.” [↑](#footnote-ref-96)
97. Psalms 1:2-3 “*But his delight is in the law of the Lord, and in His law he meditates day and night. He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper*.” [↑](#footnote-ref-97)
98. “flipped” meaning, in the standing position, you may feel a slight burning in the outer muscles of your thighs. This is putting the fire under the water. In doing so, the top half of your body will cool down, this helps lessen stress, and the bottom half of your body will heat up, benefiting the organs in that area. As you breathe, whether it’s deep and slow or reverse breathing, your chi is gathered and streamed throughout your body. [↑](#footnote-ref-98)
99. “The Hebrew Letters: Channels of Creative Consciousness” by Rabbi Yitzchak Ginsburgh. “*Air [אויר] derives from the root of ‘Torah’ [אור; same as the word ‘light’]…; fire [אש] derives from ‘service,’ as the Temple sacrifices which are called ‘fires’ [אש]…; water derives from acts of lovingkindness, which, like water, descends and gives of itself to those below it*.” Chapter Gimel (p. 61). [↑](#footnote-ref-99)
100. “Prashat Vayera” by Rabbi Avraham Fischer. “*Most translations identify ESHEL as the tamarisk (Tamarix Articulata), a type of tree found throughout the Negev. Rashbam says it is an orchard*.” [↑](#footnote-ref-100)
101. “The Wisdom in the Hebrew Alphabet” by Rabbi Michael L. Munk (pp. 73-74). [↑](#footnote-ref-101)
102. Proverbs 22:29 “*Do you see a man who excels in his work? He will stand before kings; he will not stand before unknown men*.” [↑](#footnote-ref-102)
103. Genesis 2:7 “*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being*.” [↑](#footnote-ref-103)
104. Babylonian Talmud: Sanhedrin 32a. [↑](#footnote-ref-104)
105. Numbers 25:11-13 “*Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal. Therefore say, ‘****Behold, I give to him My covenant of peace****; and it shall be to him and his descendants after him a covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel.*’” (Boldness mine). [↑](#footnote-ref-105)
106. Babylonian Talmud: Kiddushin 66b. [↑](#footnote-ref-106)
107. Proverbs 12:4 “*An excellent wife is the crown of her husband, but she who causes shame is like rottenness in his bones*.” [↑](#footnote-ref-107)
108. Paleo version of zayin:  verses the Modern version of zayin: ז [↑](#footnote-ref-108)
109. Translated “Blessing of the Meal”. [↑](#footnote-ref-109)
110. Genesis 2:24 “*Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.*” [↑](#footnote-ref-110)
111. “Chabad Daily Dose: Man and Woman” by Tzvi Freeman; italicized mine. [↑](#footnote-ref-111)
112. Babylonian Talmud: Chagigah 12b (p.44-45). “*Resh Lakish said: [There are] seven, namely, Wilon, Rakia’, Shehakim, Zebul, Ma'on, Makon, ‘Araboth*.” [↑](#footnote-ref-112)
113. Babylonian Talmud: Chagigah 12a (p. 42). [↑](#footnote-ref-113)
114. Proverbs 18:12 “*Before destruction the heart of a man is haughty, and before honor is humility*.” [↑](#footnote-ref-114)
115. Psalms 80:15 “*And the vineyard which Your right hand has planted, and the branch that You made strong for Yourself*.” and 89:13 “*You have a mighty arm; strong is Your hand, and high is Your right hand*.” [↑](#footnote-ref-115)
116. “The Hebrew Letters: Channels of Creative Consciousness” by Rabbi Yitzchak Ginsburgh (p. 161, underlining mine). [↑](#footnote-ref-116)
117. “The Hebrew Letters: Channels of Creative Consciousness” by Rabbi Yitzchak Ginsburgh (p. 159). [↑](#footnote-ref-117)
118. Siniatic version of shin: . [↑](#footnote-ref-118)
119. “The Wisdom In The Hebrew Alphabet” by Rabbi Munk, p. 134; cf. Pirkei Avot 4:13. [↑](#footnote-ref-119)
120. Stone Edition Tanakh Commentary on Proverbs 22:6 (p. 1599). [↑](#footnote-ref-120)
121. Genesis 27:30 “*Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting*.” [↑](#footnote-ref-121)
122. “Ethics Of The Fathers”Ethics of the Fathers-V edited by Philip Birnbaum (p 46, italicized mine). [↑](#footnote-ref-122)
123. Babylonian Talmud: Yevamot 63a “*And Rabbi Elazar said:…If one is worthy his wife helps him; if he is not worthy she is against him.*” [↑](#footnote-ref-123)
124. Paleo version of samekh:  [↑](#footnote-ref-124)
125. “The Wisdom of the Hebrew Alphabet” by Rabbi Munk (p. 187). [↑](#footnote-ref-125)
126. Paleo version of tzade:  [↑](#footnote-ref-126)
127. Sometimes spelled tzadi (צדי) when linked with the above concept. [↑](#footnote-ref-127)
128. Underline mine. [↑](#footnote-ref-128)