

# TESHUVAH BACK TO THE FUTURE

By  
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*2 and shall turn back to YHWH your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, Devarim 30:2*

*Great is repentance, for it brings healing to the world...Talmud, Yoma 86a*

Luke 24:47 *And that repentance and remission of sins should be proclaimed in His Name among all nations, beginning at Yerushaliyim.*

Transcending time and space in the world of *Asiyah* (action) or the temporary experience of standing outside the flow of linear time can occur in the spiritual practice of *teshuvah*<sup>1</sup>. Time in this world is linear but in the fifth dimension it does not exist. Just as height cannot exist without width, and depth cannot exist without the other two time-space dimensions, time and space cannot exist independently. According to Kabbalistic wisdom, there are two parallel universes: one highly ordered; the other, random and chaotic. The former is real -- a circular universe that is revealed during the process of sharing and that creates continuity. The latter is illusionary -- a linear universe that is ruled solely by the desire to receive and finality. This unique experience of transcending our experience of time facilitates healing on the physical, emotional, and spiritual realms. While in that spiritual place we find that by getting in contact with our eternal SELF<sup>2</sup> we touch a realm that lies beyond time. In that realm, we are able to heal and transform the working of time in our lives.

The spiritual plane is the realm of light and thought, a world far above our world of corporality. In our world things have mass and move slower than the speed of light. Light existing outside of time and space, is the metaphysical link between the timeless Eternity and the world of time, space, and matter. Light can abandon the ethereal timeless realm of energy and become matter, as seen in Bereshith 1:1-2. When this happens, then Light enters the domain of time and space.

Thought (energy) travels faster than light so it can enter into the non-corporal worlds of spirit called the fifth dimension.<sup>3</sup> Sound is an expression of thought. It is the brain that translates thought into speech. When sound is coupled with thought, it becomes the ultimate power source. Departure from one place and travel to another (in the fifth dimension) is accomplished through a change of thought expressed in words and actions. Images and thought must have a venue for external manifestation or they are impotent.

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<sup>1</sup> From the Hebrew root *-shav*-to return, a reference point for wholeness to which we can return. This is encoded in our soul and enables us to remember who we really are. Teshuvah means we return to our most natural state of inner wholeness and self-integration. We can return to the place before we committed the act or transgression. Animals have a nefesh soul that might be described as a computer having self-correcting program set to maximize pleasure and survival. Man has a nefesh and a neshamah. Thus, only mankind has the desire for pleasure that transcends our limited physical world.

<sup>2</sup> Only man has what is called the neshamah soul that does not exist in the human brain but rather exists in another type of body in a parallel universe, thinking with its own mind according to the rules of that universe. It exists in the realm unknown by the human consciousness and unseen by the eye. This is called the spiritual plane. Dr. Jung called this the higher self. Jung once had a vision of Rabbi Shimon bar Yochai. Even quantum physics has discovered universes invisible to the human eye. Communication with these worlds is constant within our minds. These are the impressions, feeling, and the inner voice that revealing something to us or wanting us to act compulsively, regardless of rational thought. It is similar to TV or radio waves that are invisible but yet we can see and hear them. The signals are invisible but their manifestations are not. So it is with the world called spirit. Although unseen their influence over our thoughts and feelings are very real. We exist in two worlds simultaneously side by side. Rabbi Eliyahu of Vilna (the Gaon) wrote in his commentary to the Mishnat Yetzirah, that the neshamah is really one's guardian angel and guide. Bereshith 2:7 YHWH Elohim breathed into Adam the neshamah soul- Nachmanides says this verse teaches that Adam was already a living being and with the addition of the neshamah was changed into another man as the Hebrew reads, "and the Adam came to a living soul."

<sup>3</sup> Space consists of three dimensions with time being the fourth dimension. The realm of thought is the fifth dimension.

Inherent energy is released from mass through the medium of velocity ( $E=MC^2$ )<sup>4</sup>. This formula teaches that light and matter are two forms of the same thing-energy! Photons are the ethereal form of energy and matter is the tangible condensed form.

Velocity acts as the motivation, thus the speed and vibrations of speech act as the motivator to translate energy latent in the thought realm and translate it into manifest energy.<sup>5</sup> At the speed of light (the only constant in our universe), time ceases to flow altogether. The time of all things become compressed into the present, the unending now.

The superstring theory postulates that all matter and energy can be reduced to tiny strings of energy vibrating in a ten-dimensional universe. Dr. Kaku, who wrote the international best-selling book, *Hyperspace*, speaks of the superstring theory as strings on a violin. He says that by studying the vibrations or harmonics that can exist on a violin string, one can calculate the infinite number of possible frequencies that can exist. Just as a note corresponds to the vibrations of a violin string, a sub-atomic particle or "quanta" corresponds to different frequencies on the superstring.

In other words, the "notes" of the superstring are the subatomic particles, the "harmonies" of the superstring are the laws of physics, and the "universe" can be compared to a symphony of vibrating superstrings. The curious feature of superstrings is that they can only vibrate in ten dimensions, not four, because "more room" is needed to accommodate both Einstein's theory of gravity as well as sub-atomic physics. "To its supporters, this prediction that the universe originally began in ten dimensions introduces a startling new realm of breath-taking mathematics into the world of physics," Dr. Kaku says. "To its critics, it borders on science fiction." For those of us not familiar with physics, all of this may mean very little. However, according to Kabbalah, when the Light contracted and created primordial space, it was created in ten dimensions. <sup>6</sup>This is why confession of transgressions to Elohim is one step in the *teshuvah* process. The Baal Shem Tov taught that even a man's sins contains sparks of the broken vessels and when a person confesses, he removes these sparks from the realm of evil and elevates them back to their source.

- *‘When a man or woman commits any sin that men commit in trespass against YHWH and that being is guilty, 7then they shall confess their sin which they have done. Bemidbar 5:6-7*
- *“Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra’el, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man. Vayyikra (Lev).16:21*

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<sup>4</sup> Einstein proved that time is elastic and can be shrunk or stretched by motion. Quantum physics has demonstrated that space is also elastic. Scripture also proves this in the book of Acts and Kings. There is also a story of the Ari wishing to be in Jerusalem for the Shabbat. Within minutes he arrived in Jerusalem from Safed, which is 200 miles from Jerusalem!

<sup>5</sup> The 26 Hebrew letters are permuted with the 10 vowels according to certain formulas which are the DNA of sounds that underlie the formation of all material existence. The superstring theory in physics operates only in the 10 and 26 dimensions. The 10 dimensions are the 10 vowels which vibrate the basic forms of matter; the 22 letters of the Alef-Bet. We add the 4 letters of YHWH in order to arrive at 26.

<sup>6</sup> This structure of a ten-dimensional universe is Kabbalah's Tree of Life. The Tree of Life is made up of ten Sefirot, emanations, or contextually, vessels. Everything that manifests in the universe contains the ten Sefirot. Ten fingers, ten toes, mathematics in base ten -- all are reflections of this structure. Parallels between Kabbalah's Tree of Life structure and the superstring theory continue from here. According to the superstring theory, the universe originally started as a perfect ten-dimensional universe with nothing in it. However, this ten-dimensional universe was not stable. The original ten dimensions "cracked" into two pieces (think of Adam separating from Chawah): a four- and a six-dimensional universe. Only after the instant of creation did six of the ten dimensions "curl up" into a ball too tiny to observe. The remaining four-dimensional universe inflated at an enormous rate, eventually becoming the big bang. In principle, this also explains why we cannot measure the six-dimensional universe; it has shrunk down to a size smaller than an atom. Dr. Kaku admits that the similarities between Kabbalah and the superstring theory are intriguing. "It's eerie how the 'magic numbers' of physics are found in the Kabbalah."

- 9 *If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.* **1 Yochanan 1:9**

This experience in Hebrew is called-*TESHUVAH*. *Teshuvah* is not just a religious rite or a traditional recitation from the *Siddur*. *Teshuvah* is the return to a state of connection with the infinite and eternal dimension of our soul. It is a return to a primordial stage when reality has no reality and sin is meaningless. It is beyond ethics and law: a *Gan Eden* before the fall and judgment.

Annulment of the acts of the past changes the impossible into a possibility. *Teshuvah* is not just asking forgiveness for the wrongs we have committed. The **Zohar** says, “When the hei ה goes back to the vav ו.” The interpretation of this verse is that the damage we have done by our transgressions is because we have disconnected from the Creator’s Light. The Aramaic for *teshuvah* is actually *Tashuv Hei* תשובה. The ה, as the last Hebrew letter of יהוה, and alludes to the *Malkhut*-which should connect with the first three letters of the Tetragrammaton, which when unified represents the Tree of Life. This reunification corrects the damage we have done through our transgressions of the Torah.

Therefore, *Teshuvah* is not a one time experience, but a life long journey of our spiritual homecoming to the source of spiritual energy for Creation. It is the power hidden in creation that draws everything back to its source in the Infinite Oneness (*Echad*). We remember that we are part of the Unity from which all emerged.

- 14 *“But you denied the Set-apart and Righteous One, and asked that a man, a murderer, be granted you.* **Acts 3:14**
- 52 *“Which of the prophets did your fathers not persecute? And they killed those who before announced the coming of the Righteous One,* **Acts 7:52**
- 14 *“And he said, ‘The Elohim of our fathers has appointed you to know His desire, and to see the Righteous One, and to hear the voice from His mouth.* **Acts 22:14**
- *“And in His hand (the Tzaddik) he holds the souls of all living things, for He is the Life of the World, and every term of Creation spoken about (in Scripture) takes place through Him.”* **Bahir 123,180;pg96-Gershom Scholem**

The Divine *Tzaddik*<sup>7</sup>, Moshiach, has the ability to see the root of a person’s soul as it exists within the cosmic soul of *Adam Kadmon*.<sup>8</sup> Thus, Moshiach, Yahshua, perceives how a person’s soul exists within the primeval thought of *Adam Kadmon*, as the being with of purity as he was created to be. This is how the Divine Son can reconnect the individual person with their purpose in the cosmic scheme of things.<sup>9</sup> Rabbi Moshe Chaim Luzatto (RaMCHaL) in his classic work, **Derech Hashem**, states that these concepts are fundamental to Judaism:

- *“... Suffering and pain may be imposed on a Tzaddik as an atonement for his entire generation. This Tzaddik must then accept this suffering with love for the benefit of his generation, just as he accepts the suffering imposed upon him for his own sake. In doing so, he benefits his generation by atoning for it, and at the same time is himself elevated to a very great degree ... In addition, there is a special, higher type of suffering that comes to a Tzaddik who is even greater and more highly perfected than the ones discussed above. This suffering comes to provide the help necessary to bring about the chain of events leading to the ultimate perfection of mankind as a whole.”*<sup>10</sup>

<sup>7</sup>The Tzaddik is called the Lifted up One, the Foundation of the World, the All, the Mystical Shabbat, the Living Torah, the Peacemaker, the Tree of Fruit, and the Master of the Living.

<sup>8</sup> Adam Kadmon was a Being of Light whose essence stretched from one end of creation to the other, and whose soul contained all souls, who emerged from the primordial Oneness.

<sup>9</sup> The student may want to read “On the Mystical Shape of the G-dhead” by Gershom Scholem for a deeper understanding of the Divine Tzaddik.

<sup>10</sup> *Derech Hashem* (The Way of the Name), Rabbi Moshe Chaim Luzatto, translated and annotated by Aryeh Kaplan, Feldheim Publishers, Jerusalem, 1997, p. 122.

- **Soncino Zohar, Bemidbar, Section 3, Page 218a** – *Why is it that whenever sinners multiply in the world and punishment impends over the world, the virtuous among them are smitten for them, as we have learnt, that for the guilt of the generation the holy and righteous are seized upon? Why should this be? If because they do not reprove mankind for their evil deeds, how many are there who do reprove but are not listened to (though the righteous do humble themselves before them)? If it is in order that there may be no one to shield them, let them not die and let them not be seized for their sins, since it is a satisfaction to the righteous to see their destruction. He replied: It is true that for the guilt of the generation the righteous are seized upon, but we may explain this on the analogy of the limbs of the body. When all the limbs are in pain and suffering from sickness one limb has to be smitten in order that all may be healed. Which is the one? The arm. The arm is smitten and blood is drawn from it, and this is healing for all the limbs of the body. So men are like limbs of one body. When Elohim desires to give healing to the world He smites one righteous man among them with disease and suffering, and through him gives healing to all, as it is written, "But he was wounded for our transgressions, he was bruised for our iniquities... and with his stripes we are healed" (Isa. LIII, 5). A righteous man is never afflicted save to bring healing to his generation and to make atonement for it, for the "other side" prefers that punishment should light upon the virtuous man rather than on any other, for then it cares not for the whole world on account of the joy it finds in having power over him*

It is through the power of *teshuvah* that all levels of creation are continually being healed and restored<sup>11</sup> (*tikkun olam*) to their original form. We could say that *teshuvah* is that inward longing by our soul for wholeness, perfection, and unity.

- “A person has three beings. The first is the way in which a person perceives himself, the second is the way in which the person is seen by others, and the third being is prior to the first, and it is the being by which he was created by Him who created him<sup>12</sup>. If a person merited and did not damage the being which his Creator made him, then that being overwhelms the other two, and then even his shadow inspires grace and beauty.” **S.Y. Agnon, Israeli author**
- “The individual and collective soul, the world soul, the soul of all realms of being cries out like a fierce lioness in anguish for total perfection, for an ideal form of existence...Through the fact that penitence is operative in all worlds, all things returned and reattached to the realm of Divine perfection.” **Rabbi Avraham Isaac Kook**
- **Act 3:20-21**: 20 and that He sends Yahshua Messiah, preappointed for you, 21 whom heaven needs to receive until the times of restoration (*tikkun*) of all matters, of which Elohim spoke through the mouth of all His set-apart prophets since of old.

*Teshuvah* is a reverse time travel from the future to the past and we go back to the future. The fact that we are “NOW” (*atah*) makes the possibility of *teshuvah*. “Now” means that our past does not have to determine our future.<sup>13</sup> The fact we can harness the energy of “NOW” means we always have the ability to change the course of our life<sup>14</sup> and take another path.<sup>15</sup> There is no future as far as what will “eventually” happen. The future and the past are in the present. Time is relative depending upon the viewpoint within time and space or outside linear time. The only unalterable destiny in life is life itself is a continual crossroads of choices and the driving force behind choice is the search for what we perceive as pleasure.

<sup>11</sup> Jung called the process of *tikkun-teleology*, the science of finding purpose and thus integration.

<sup>12</sup> Many of us grew up with a false self-image projected upon us by parents, teachers, and friends and bought into it. We came to see ourselves through this distorted mirror of other’s perspectives of us. We need to see ourselves through the eyes of the Creator.

<sup>13</sup> Many people worship their past, and to worship the past is idolatry.

<sup>14</sup> Hugh Everett III called these moments “choice points” where parallel universes intersect; it is a time when we can download the other world.

<sup>15</sup> Known as Tree of Life consciousness where the world of illusion, fragmentation, space, and time have no place. Time and space are actually an illusion, because in the true Reality past, present, and future are One.

- 19 *“I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed*  
**Deut.30:19**

Existing simultaneously within these two parallel universes, we face the challenge of not falling victim to the illusions and the chaos inherent in the linear universe. This process becomes a matter of changing perspective and consciousness. In other words, we create our own reality by altering our consciousness. By doing so, the illusions of the linear universe disappear. However, the linear universe is structured in such a way that for us to access the real universe, we have to be able to see through the illusion.

Illusion can be anything that encourages us to receive for ourselves alone, that is, anything based in ego -- recognition, physical beauty, monetary wealth, power, honor, and so on. None of these aspects of life and living are inherently bad or wrong. It is our desire to have them for the sake of our ego that allows the power of illusion to usher in chaos. In his book ***Taking the Quantum Leap***, Fred Alan Wolf speculates on the meaning of parallel universes -- the will of Elohim versus the will of the individual. With regard to the limits of human power, he says, "We humans seem to have some control over our lives and yet we also seem to be powerless to another will, another order." Kabbalists explain that this "powerlessness" emerges when the individual allows himself to be an effect, to be a reaction rather than the cause. We allow ourselves to be ruled by the energy called *HaSatan* (our reactive inclination).

It is the voice of the *yetzer hara* (evil inclination) that discourages us and tells us that we cannot change. The Hebrew phrase, "*hachlata le'atid* (future resolve)", projects oneself into the future and imagining doing things differently from the way we have done them before. It means a strong resolve that we intend never again to repeat the destructive behavior patterns we have practiced in the past. When we resist repeating the same mistake in a parallel situation that led to our transgression, then we have truly practiced Scriptural *teshuvah*.

Repetition of the past in the present is a sure way to master the past by creating new opportunities in the present to finally resolve old conflicts. Change is brought upon us to awaken us so that we can achieve our purpose and potential. This is what Maimonides suggests when he said that the true challenge of repetitions is to refrain from repeating one's past patterns.

*Teshuvah* actually makes the past a redemptive force of healing. Rabbi Yosef Solomon once wrote, "Man lives in the shadow of the past, future, and present simultaneously." True *Teshuvah* reverses the flow of time so that the future determines the direction and indicates the way by transforming the trends and tendencies of the past.

The effect of this *teshuvah* enables us to shine the Light of Messiah back to the time of the transgression<sup>16</sup>, thus illuminating the past and allowing us to look at our past more compassionately and productively.

- *“Repentance inspired by love is so great that premeditated sins are accounted as though they were merits.”*  
**Resh Lakish, Talmud.**<sup>17</sup>

When our *teshuvah* is inspired by *ahavah* (love)<sup>18</sup>, we have access to the healing power of YHWH, blessed be He. When we experience this spiritual awakening, then every area of our life is radically changed. When we truly repent out of a deep love for the Creator, then our best self is brought forth, our holiest essence shines forth. This is a love so strong that we are like one who is love sick and whose attention cannot be distracted from the One we love. Life is experienced as a wonderful Unity, and all walls that separate us from Elohim and others are torn down.

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<sup>16</sup> Sin means to miss the mark. We have missed the intended target. It does not mean to do evil. Our energies have been misdirected. Sin separates us from our own true being. Sin is not evil in itself; it brings evil in its wake. Christopher Marlow wrote in "The Jew of Malta", "There is no sin but ignorance." Ignorance is the breeding ground for error (sin) and error is the source of sin. Few people act knowingly with evil design. Rather it most often is an erroneous perception of what will result in maximum pleasure provides the motivation behind the error that leads to evil. The result of sin is separation from Eden (the face of Elohim) and the Tree of Life.

<sup>17</sup> Resh Lakish was a former gladiator turned Torah scholar.

<sup>18</sup> Called *teshuvah mi'ahavah*.

Also, the limits of linear time are dissolved; past, present, and future converge, and the possibility of the effects of past being transformed by the Light of Moshiach.

The Name YHWH<sup>19</sup> is a composite of the Hebrew verbs *hayah* (was), *hoveh* (is), and *yihyeh* (will be)<sup>20</sup>. The Divine Name of the Creator puts us in touch with the realm beyond time and space, the realm of the infinite, a realm in which we are FREE from the cause and effect of linear time. By transcending time, the mistakes and transgression of the past can be placed in the objective perspective of who we can become in the future. The result is that instead of the past determining the future, the future determines and gives meaning to our past.

Rabbi Shneur Zalman of Liadi describes *teshuvah* from love as an opportunity to experience the time before time. This is the primordial “time” before the Beginning, when all was One and whole. The Rabbi writes:

- *“When a man takes this to his heart-that the entire universe is under time, while the entirety of time is but a single moment before Elohim, Who is above time and before Whom time’s divisions do not apply at all- his heart will burn as a flaming fire and his soul will dissolve in yearning to cleave to Him. Thus, teshuvah preceded the world. This is not to say that it existed before the world was created; for if there is no world- there is no sin, no iniquity, and no teshuvah. Rather, this means that teshuvah with a dissolution of the soul reaches higher than time and space.”*<sup>21</sup> **The Seven Lights: On the Major Jewish Festivals by Adin Steinsaltz and Josey Eisenberg, pg.58.**

We have to understand that the unconscious mind<sup>22</sup> is not bound by time. In the unconscious mind, events and emotions from our past can be experienced with the same immediacy as if they were in the present. This is why time in our dreams may be expanded or contracted.<sup>23</sup> By coming in touch with the pain of our past we are transformed by Elohim’s love and mercy that is brought into the present. Instead of forgetting the past, we connect with the past and to all we have been, all we are, and all we are becoming. At that moment we are one with the many parts of SELF. The different parts unite under the *tallit* (prayer shawl)<sup>24</sup> and say, “Amein!”

According to physicists, the universe has already achieved its lowest level of energy distribution. This would mean, according to Torah, that the world is about to enter into a new state of symmetry. The Shabbat can be seen as providing the ultimate metaphor for this new reality. The first holiness of the Torah is neither a place nor an object. It is the intangibility of a time, the seventh day, the Shabbat. It is the day set apart by rest. Erich Fromm wrote in **The Forgotten Language**, “Rest is a state of peace between man and nature.”

Amazingly, the word *teshuvah* shares the same root Hebrew letters as *HaShabbat*. The World to Come (*Olam HaBah*) is called a World which is all *Shabbat*, a World where all evil is rectified. This is because the whole concept of *Shabbat* is a return of everything to its Source. “*Mizmor shir le’yom HaShabbat; tov lehodot laShem.*”

A translation of this verse from **Tehillim 92:1** reads: “A Psalm, a song of the Shabbat day; it is good to thank YHWH.” According to the *Midrash*, however, the word *lehodot* is not used here in the sense “to thank”, but rather “to confess” or “admit your guilt” to YHWH.

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<sup>19</sup> יהוה is the Name of the Creator that helps us understand the indefinable unknowable Infinite Essence of Ayn Sof

<sup>20</sup> YHWH could be translated as “active being” or “being in action”. English does not have a word that actually defines YHWH.

<sup>21</sup> The rabbi is speaking on the verse in Leviticus 16:30 concerning the rites of Yom HaKippurim.

<sup>22</sup> Man has a revealed and concealed side, just as Elohim does, since we are made in His image and likeness. The sefirot are vessels through which the Creator reveals Himself and they correspond to certain elemental functions within the human psyche. The mochin (brains-Keter-Chokmah-Binah) are emanation of the three levels of the realm of the mind and the lower seven are called the midot correspond to the attributes of the heart. We also have a conscious and unconscious mind. All external reality is what our conscious minds enable us to see. There are other realms only available to the unconscious mind of man.

<sup>23</sup> Dream in Hebrew is *chalom*-from the same root as the word *chalim*, which speaks of healing and is related to *machalah* (illness). So our soul diseases (*machalot*) can sometimes receive healing (*machalim*) through dreams (*chalomot*).

<sup>24</sup> On Yom HaKippurim we wear a white *tallit* – a symbol of purity, clarity, a symbol of the world before the separation. It symbolizes the world of *Atzilut*- totally pure Light.

The healing we experience through *teshuvah* comes by looking back and seeing everything we have endured on our lives, all the pain and suffering, and all the sins we have committed, have led us to become who we are today. When we learn to embrace it all in the context of Elohim's forgiveness through the blood of Moshiach, forgiveness for ourselves, those who have hurt us in the past, and even forgiving Elohim, then our healing is complete.

- *Yeshayahu 46:10- Declaring<sup>25</sup> the end<sup>26</sup> from the beginning<sup>27</sup>, and from ancient<sup>28</sup> times things that are not yet done; saying: 'My counsel shall stand, and all My pleasure will I do';*
- *"Elohim creates the healing before the illness."* *Talmud ,Megillah 13b*

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<sup>25</sup> **H5046**-nâgad *naw-gad'*-A primitive root; properly to *front*, that is, stand boldly out opposite; by implication (causatively), to *manifest*; figuratively to *announce* (always by word of mouth to one present); specifically to *expose, predict, explain, praise*: - bewray, X certainly, certify, declare (-ing), denounce, expound, X fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, X surely, tell, utter.

<sup>26</sup> **H319**-'achâriyth-*akh-ar-eeth'* From H310; the *last* or *end*, hence the *future*; also *posterity*: - (last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward.

<sup>27</sup> **H7225**-rê'shiyth-*ray-sheeth'* from the same as H7218; the *first*, in place, time, order or rank (specifically a *firstfruit*): - beginning, chief (-est), first (-fruits, part, time), principal thing.

<sup>28</sup> **H6924**-qedem qêdmâh-*keh'-dem, kayd'-maw* From H6923; the *front*, of place (absolutely the *fore part*, relatively the *East*) or time (*antiquity*); often used adverbially (*before, anciently, eastward*): - aforesaid, ancient (time), before, east (end, part, side, -ward), eternal, X ever (-lasting), forward, old, past. Compare H6926.

**NOTE to the Student:**

Dr. Michio Kaku is an internationally recognized authority in theoretical physics. He holds the Henry Semet Professorship in Theoretical Physics at the City Collage and the Graduate Center of the City University of New Your. His goal is to help complete Einstein's dream of a "theory of everything." which will unify all the fundamental forces in the universe. He has lectured around the world and his Ph.D. level textbooks are required reading at many of the top physics laboratories. He has written 9 books; his last two books, *Hyperspace* and *Visions*, became international best-sellers.

Fred Alan Wolf, a PhD. in theoretical physics, is a consulting physicist, writer and lecturer. Wolf won the American Book Award for Taking the Quantum Leap. His book, *Star Wave: Mind, Consciousness and Quantum Physics*, was critically acclaimed on the front page of the New York Times book Review as "a brilliant original leap into the future." He travels throughout the U.S. ant the world lecturing on the new physics and consciousness.

Also, I recommend watching the DVD film, "**What the Bleep!?: Further Down the Rabbit Hole**"