

The Hebrew letters and ECOintention

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Introduction:

The Hebrew letters are part of the energetic toolkit that is used in the ECOintention method.

The energetic toolkit is used to bring the system of an organization or nature reserve into contact with the right, healing energy and information.

Hebrew is the sacred language of the Jewish people, the language in which the Torah, the holy book of Judaism, is written.

The Hebrew letters are very powerful in the energetic creation process. Each letter has very specific unique properties.

In this essay I want to provide more clarity about the power of the Hebrew letters and the specific energetic properties of the 4 Hebrew letters used in ECOintention, as they are known from Jewish sources, especially the Kabbalah¹.

The use of Hebrew letters in ECOintention:

ECOintention improves the vitality and health of companies and nature reserves on a small and large scale. After making an energetic scan of the project on the basis of the objectives to be achieved by the guardian, the energetic balancing is started.

The first thing that is needed is to ground the project and to harmonize and reduce negative load.

For grounding, the golden tzadi is usually used and for harmonization the golden vav together with a magnet can be used.

In larger projects, such as Help 2 Heal Europe, the practitioner comes into contact with higher layers of consciousness and more is needed than grounding with the golden tzadi. Then the silver mem and the silver samech can help raise the IGI (inspiration grounding index, an indication of the connection with the higher layers of consciousness).

¹ The kabbalah is the secret oral part of the Torah. It was as the rest of the oral law written down when the Jews lost their homeland. The special knowledge of the Hebrew letters and how to create with the letters is part of this secret knowledge.

The Hebrew letters, the building blocks of creation:

According to Jewish tradition, the Hebrew letters are the building blocks of creation.

In Sefer Yetzirah, the Book of Creation² is written: With 32 mystical paths of Wisdom engraved...the living God...and He created His universe (sefer yetzirah1:1) Ten Sefirot³ of Nothingness and 22 Foundation Letters...(sefer yetzirah 1:2). The 22 foundation letters are the 22 Hebrew letters.

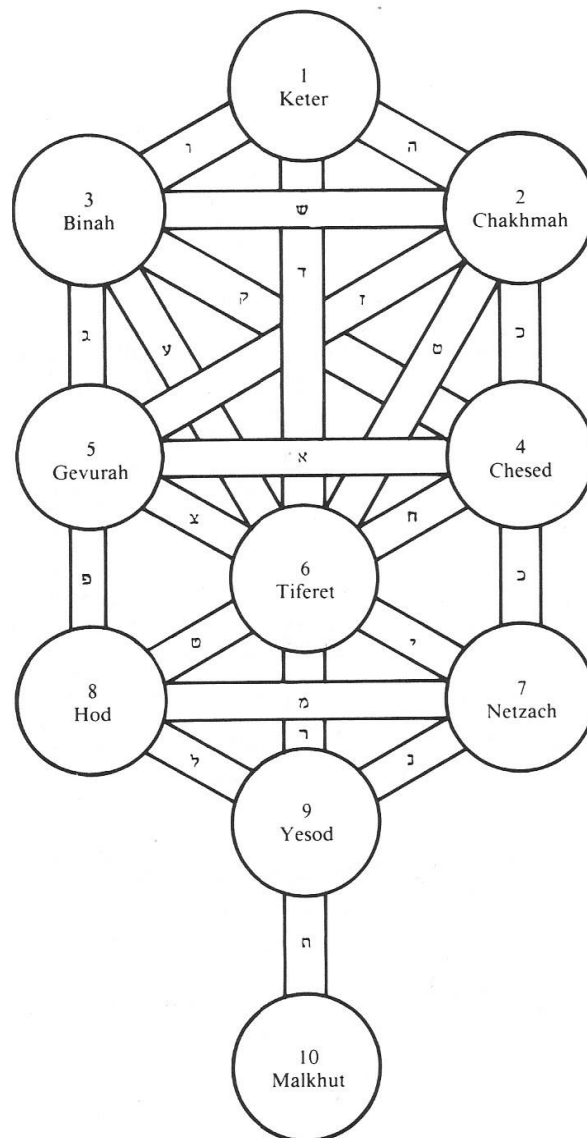


Figure 1: The tree of life with the ten sefirot and the 22 foundation letters.

² Sefer Yetzirah is the oldest Kabbalistic text and several versions have emerged over time.

³ The sefirot are concepts that represent the Divine manifestations. The 10 sefirot are also the sources of the 10 digits.

This age-old knowledge of the Sefer Yetzirah is now confirmed by scientific research by, among others, Stan Tenen⁴. When the Hebrew letters are pronounced, the sound waves form the shape of the letters in matter as sand (Hans Jenny).

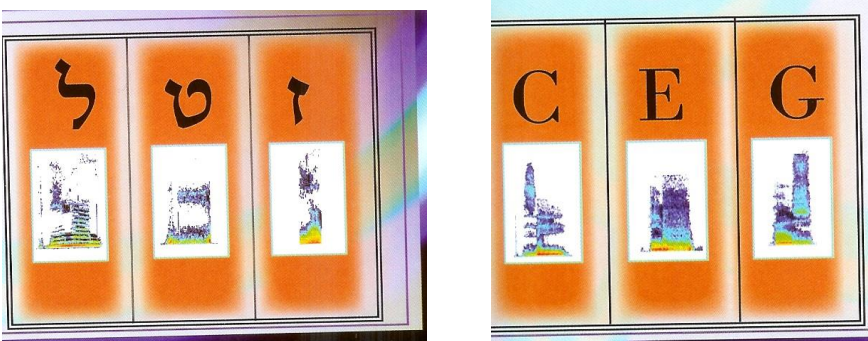
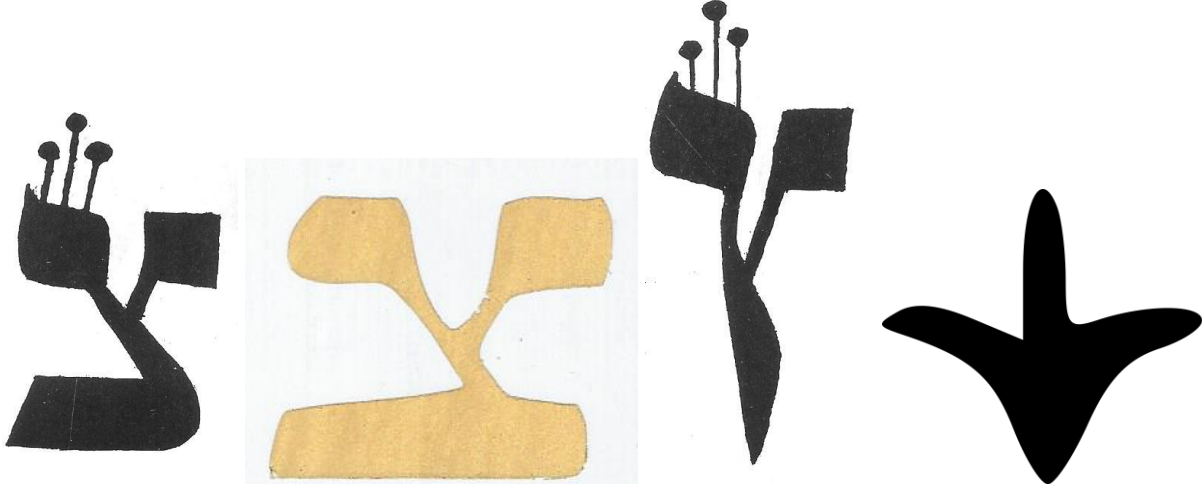


Figure 2: representation of the sound of Hebrew and Latin letters on a computer.

The Hebrew letters are very powerful information carriers.

The letter Tzadi (Tzadik): righteousness and humility



Tzadi in the Torah

ECOintention

Final tzadi (Torah)

Proto-Sinaitic script⁵

Form: nun + yud. A bent over nun with a stretched neck, while the yud is attached to his back. The higher wisdom of the yud connects with the lower wisdom of the nun. The form in the Proto-Sinaitic script is a fishhook.

⁴ Stan Tenen shows in his book “The alphabet that changed the world”, that each letter is both concept and gesture with the form of the gesture matching the function of the concept, revealing the implicit relationship between the physical world of function and the conscious world of concept.

⁵ The earliest trace of alphabetic writing.

Name: to hunt, side, in Aramaic it is the unformedness of the earth in the beginning of creation. Tzadik is the personification of righteousness, hunting for the fallen, broken vessels of the world of chaos.

Number: 90 stands for complete consciousness (number of the final tzadi is 900).

Meaning: righteousness and humility: according to a midrash (biblical exegesis), the tzadi is the first letter in time, the first letter formed by God, because justice and giving to others are the foundation of the world. To give space for the other letters, God had to withdraw (**tzimtzum**), the tzadi helps to make yourself small, so that the other can grow and develop. Proverbs 10:25 states: the **Tzadik** is the foundation of the world. This alludes to God, Who sustains and protects the entire world. The term **tzadik** is also applied to human beings who conduct themselves with integrity, truth and justice. The **tzadik** conquers the **yetzer hara**, the evil inclination.

The 36 **tzadikim**, righteous ones, who keep the world going according to the tradition, look like beggars and lowest on the social ladder.

The tzadi stands for hunting for the good in ourselves, giving shape to justice by treating everyone fairly and seeing the good in the other. **Tzedaka** is justice in the form of giving to the other, who needs it (charity)

The first tzadi in the Torah is the final tzadi in the word in the first sentence **aretz**, earth. The first word starting with a tzadi in the Torah is **tzelem**, image. Man is created in the image of God, with the ability to create. Man has been given the dominion of the earth and the responsibility to guard and take care of the earth and a free will to choose.

Tzemach is plant. **Tzamach** is to grow.

Tzedek, tzedek tirdof (Deuteronomy 16:20): you will hunt for righteousness. If you don't take your responsibility you will harvest problems (**tzarot**).

The tzadi is also the letter of the sefirah yesod, foundation.

The tzadi is the 18th letter. Eighteen chai means alive.

The letter Vav: connection, completion and transformation.



Vav in the Torah



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Proto-Sinaitic script

Form: a vertical line, a pillar, a man standing upright.

Name: a hook, the connecting hooks of the pillars of the Tabernacle. The axis of symmetry and the equilibrium between symmetry and asymmetry.

Number: six, the six directions, east, west, north, south, above and below. The six days of creation.

Meaning: connection: the vav hachibur, the connecting vav, connects words and phrases to sentences and sentences to stories. It implies close relationship between events and continuity between generations. The prefix **ve** means and. The vav connects the creative power and the created reality.

Completion: the physical world was created in six days and a complete self-contained object consists of six dimensions: above and below, right and left, in front and behind. The contradictions in creation challenge us to bring more connection to creation. The upright letter indicates that we only come to a good connection from an upright position, a unique confident position.

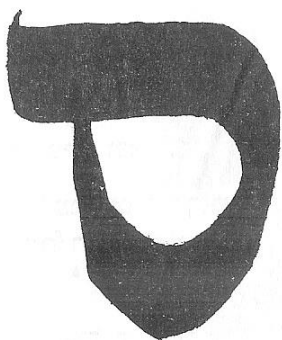
Transformation, connectedness from differentiation: the vav hahipuch connects and changes the time of the verb, the past becomes present or future, the present or future becomes past. The vav helps to transform pain and darkness into joy and light.

The vav appears for the first time in the creation story in the first sentence, the sixth word and the 22nd letter. Bereishit bara elohiem et hashamaiem **ve**et haäretz, In the beginning, God created

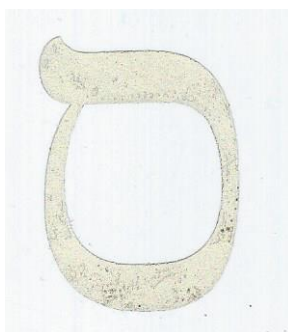
the heavens **and** the earth. The man created at the end of the sixth day is commissioned to make the connection between heaven and earth, between the concept level and the realization level.

The vav is also connected with the heart and compassion.

The letter Samech: the endless cycle, support and protection



Samech in the Torah



ECOintention



Proto-Sinaitic script

Form: a circle, a wedding ring

Name: to support, rely on, ordination.

Number: 60, the 60 tracts of the oral doctrine, 1/60th and less no longer counts, the 60 guards of king Solomon

Meaning: the endless cycle: the circular form of the samech symbolizes that the end is enwedged in the beginning and the beginning in the end (Sefer Yetzirah). This implies equanimity at all stages of the endless cycle, it is the manifestation of Gods Transcendent Light (**s**ovev kol almin, surrounds the whole world) which encompasses equally every point of reality. The empty circle represents the vacuum created by the initial tzimtzum of God's Infinite Light. In our perspective of reality (the result of the initial tzimtzum) life process and world history appear as ever expanding circles within circles. God is entirely spiritual without any physical form or characteristics as symbolized by the inner empty area of the samech. The round, closed (**s**agur) frame alludes to the whole world, which is filled with His Glory. The uninterrupted perimeter alludes to the Infinity of the Almighty, Who has no beginning and no end.

The samech is the 15th letter. Yud (10) and hei (5) form one of the names of God.

Support and protection: Somech noflim, God supports the fallen ones. And we somchim (rely on) God. He spreads over us **Sukkath shalom** (shelter of peace).

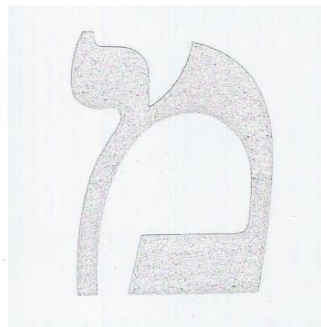
Birkat kohanim (priestly blessing) consists of three verses with 3, 5 and 7 words (15) and 15, 20 and 25 letters (60). The priestly blessing was recited daily in the Temple. The Divine Transcendent Light was aroused by it and would “rush” down and “flood” the Temple and all souls present with Divine revelation, the source of all blessing. Parents bless their children with the priestly blessing at the beginning of shabbat and the beginning of Yom Kippur. They put their hand on the head of the children (**semicha**).

Samech is also the first letter of **Samael**, the fallen archangel (satan), who seduces humans to follow their yetzer hara (evil inclination). By overcoming the evil inclination out of free will man ascends to a higher level more near to God.

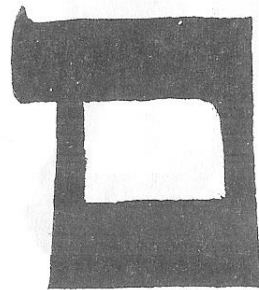
The letter Mem: fountain of wisdom, birth, mikvah and transformation.



Mem in the Torah



ECO-intention



Final mem (Torah)



Proto-Sinaitic script

Form: the open mem: a square with a small opening at its lower left corner. The final mem: a complete square.

Name: water, blemish

Number: 40, the length of a time circle to reach maturity. The 40 days of the flood, the 40 weeks of pregnancy, the age at which a person is mature enough to practice kabbalah, the 40 years in the desert. (number of final mem is 600).

Meaning: fountain of wisdom: Proverbs 18:4 says: the flowing stream, the source of wisdom. The final mem is the hidden source, the open mem the constant stream of blessings that comes from the hidden source. The mem is the 13th letter of the alef-beit. The closed final mem, the source of the fountain of wisdom, connected and included within its subterranean superconscious source, corresponds to the secret of echad (one). The open mem from which emerges the point (yud) of conscious insight is the first manifestation of ahava (love) in the soul. The connection between the two fountains is by the power of the Thirteen Divine Attributes of Mercy (Exodus 34: 6-7). This is the secret of God's Essential Name Havayah the "Name of Mercy". The Name Havayah equals 26= 2 x 13, the union of echad (one)(13) and ahava (love)(13). (Y. Ginsburgh: the Hebrew letters).

Birth: the final mem is the closed womb and the open mem is the womb that opens at birth a small opening. The child develops in the womb in 40 weeks.

Mikvah: a pool of natural water for restoration of ritual and spiritual purity. The mikvah has to contain at least 40 sa'a water. The immersion in the mikvah brings us into a higher state of being.

Transformation: emet is truth. Alef the first letter, mem the middle letter and tav the last letter of the alef-beit. The mem represents transition and change. Alef and mem form em (mother), beginning of life mem and tav form met (dead) ending of life. Mem is the letter of now, the time of all change.

Makom: Omnipresent (literally place). God is called Makom since He imbues the place of the world (Pesikta Rabbasi 21:1).

The meaning and function in ECOintention of the Hebrew letters:

The tzadi is the letter of life on earth and the foundation on and connection with the earth and our responsibility to take care of the earth. It grounds us and all beings and all things and connects us with the earth. This is a physical grounding with the earth, a basis and foundation for further energy work.

The vav makes connection with negative, stressed and dead energy, pain and sorrow and brings it into the light and helps to transform it into healthy streaming energy.

The samech is the letter of the next phase, which we are now in with ECOintention with the balancing of Europe. It is the letter of the choice we face. Do we choose to take care of the earth and help to heal her and are we willing to subordinate our personal desires for that purpose. The samech comes together with the mem. Together they are an abbreviation for Samael, the angel of temptation. If we make the choice to overcome temptation and fully assume our responsibility as guardians of the earth, then they strengthen each other and us as guardians. The samech offers us the Divine support, protection and blessing. The mem is the letter that helps us to descend deeply in ourselves and to purify with love the mistakes, the pain and the sorrow of ourselves and our ancestors. With the choice to conquer our evil inclination, we follow the path of the Tzadik and strengthen the grounding of the tzadi. The mem helps us to make the changes and bring us to a higher level. The mem helps to bring unity to the world through love and mercy.

The four letters together form the word mitzves Jiddish for good deeds.

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