

MIND CONTROL



Ecclesiastes 5:8

If you see oppression of the poor and denial of justice and righteousness in the province,
do not be shocked at the sight;
for one official watches over another official,
and there are higher officials over them.

Isaiah 28:15

"You boast, "We have struck a bargain to cheat death and have made a deal to dodge the grave.
The coming destruction can never touch us,
for we have built a strong refuge made of lies and deception." ^{NLT}

Ecclesiastes 4:1

*Then I returned and saw all the oppressions that are done under the sun:
and behold, the tears of those who were oppressed, and they had no comforter;
and on the side of their oppressors there was power;
but they had no comforter.*

Psalms 55:11

*Destruction is in her midst;
Oppression and deceit do not depart from her streets.*

Isaiah 26:3

*Thou wilt keep him in perfect peace,
whose mind is stayed on thee:
because he trusteth in thee.*

MK ULTRA PROGRAM – VIDEO



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Job 20:19

*"For he has oppressed and forsaken the poor;
He has seized a house which he has not built.*

Psalms 5:9

*For there is no faithfulness in their mouth;
their inward part is very wickedness,
their throat is an open sepulchre;
they flatter with their tongue.*

בֵּית

House / Within

**Outline of Biblical Usage
Strong's Lexicon H1004**

1. house

- house, dwelling habitation
- shelter or abode of animals
- human bodies (fig.)
- of Sheol
- of abode of light and darkness
- of land of Ephraim
- 2. place
- 3. receptacle
- 4. home, house as containing a family
- 5. household, family
 - those belonging to the same household
 - family of descendants, descendants as organized body
 - household affairs

- 1. Inwards (metaphor)
- 2. temple
- 3. on the inside

preposition

4. within

Ezekiel 2:8

*But thou, son of man, hear what I say unto thee;
Be not thou rebellious like that rebellious house:
open thy mouth, and eat that I give thee.*

בַּיִת const. בַּיִתָּהּ הַ parag. Gen. 19:10; inst. בַּיִתָּהּ Gen. 43:17; plur. בַּיִתִּים *bottim*; with suff. בַּיִתְּךָ, בַּיִתְּהֶם, בַּיִתְּהֶם, for בַּיִתָּהּ from the unused sing. בַּיִת (compare Syr. ܒܝܬ Lehg. 604); m., a house, Arab. بَيْت, Syr. ܒܝܬ, Æthiop. ቤተ. ["Phœnic. defective בַּת, see Monumm. Phœnic. p. 348."] (Some derive it from the root בָּנָה to pass the night, to remain. But still בַּיִת, בַּיִת may have sprung from the order בָּנָה from the root בָּנָה, as δόμος, *domus*, from *duw*, and as to the form, like above אִישׁ, which has been shewn to be for אִנֵּשׁ, אִנֵּשׁ. If this conjecture be adopted, בָּנָה may be a secondary root from the noun בָּנָה, and בַּיִתִּים for בַּיִתָּהּ from the sing. בַּיִת i. q. בָּנָה. To the proposed etymology we may add the following examples of the letter נ softened into a vowel, נָ for נָם a purse; בָּם a cup, for נָם; נֵשֶׁת a thorn, נֵשֶׁת (prop. נֵשֶׁת for נֵשֶׁת); חוֹץ ὄγκος, ἄγκος, *uncus*, חָנָה from the root חָנָה = חָנָה; חָיִן for חָיִן; perhaps נָ (Æthiopia), i. q. נָשׁ congregation, conflux = חָ; Greek εἷς (ἐνός) for εἷς: Lat. *unus*, εἷς, prep. for εἷς (see Car. Schmidt, De Præposit. Gram. p. 7), τυφθείς & τυφθέν: ὁδός for ὁδόν: Latin *dens*)—בֵּית הַבַּיִת "son of a house," Gen. 15:3; Ecc. 2:7; and בֵּית יֵלֶד Gen. 17:12, 27; Jer. 2:14 is, *verna*, a servant or slave born in the house," and for that reason of more fidelity; בֵּית הַבַּיִת with regard to private persons is οἰκονομος, dispensator, *steward*, a servant set over the household and the other servants, Gen. 43:3; 44:1; but see below, No. 3. בֵּית הַחֵמֶר "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The *house of God* is the use of the whole world [?], Ps. 36:9. In acc. inst. בַּיִת is often used for בַּיִת in any one's house, Gen. 24:23; 38:11; elsewhere in the house, at home; בַּיִת into the house, Gen. 24:32. Specially it is—

(1) a moveable house, a tent, Arab. بَيْت Gen. 33:15; 33:17; used of tents consecrated [to idols], 1 Ki. 23:7; compare בֵּיתָהּ No. 3, 4; בֵּית הָאֱלֹהִים, יהוָה, of the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 1:20; Ps. 5:8. ["In other places בַּיִת and אֶהָל are proposed."]

(2) a royal house, a palace, fortress; more fully, בֵּית הַמֶּלֶךְ 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and בֵּית הַמֶּלֶךְ Est. 1:9, κατ' ἐξοχὴν νῆπιον; whence בֵּית הַמֶּלֶךְ the prefect of the palace, one of the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's household at large (about equivalent to *maréchal du palais*, Hofmarschall), 1 Kings 4:6; 1 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); the later Hebrew בֵּית הַמֶּלֶךְ Esth. 1:8 (see No. 1). בֵּית הַמֶּלֶךְ the palace of David, Isa. 22:22; בֵּית הַמֶּלֶךְ the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; בֵּית הַמֶּלֶךְ Esth. 3, 9.

(3) the house of God, i. e. *temple*; used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called בֵּית הָאֱלֹהִים, 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) a sepulchre, especially one much adorned, Isa. 56:18; compare בֵּית הַמֶּלֶךְ Isa. 22:16. More fully called בֵּית הָעוֹלָם "eternal house," Ecc. 12:5.

(5) *dwelling, abode, habitation, place of any kind*.—(a) of men, e.g. of Hades, Job 17:13. [“בֵּית יְהוָה collect. “houses of the people,” i.e. of the citizens, Jer. 39:8, i. q. בֵּית יְרוּשָׁלַם Jer. 52:13; בֵּית עֲבָדִים “house of servants,” i.e. workhouse, prison, spoken of Egypt, Ex. 20:2.”]—(b) of beasts, Job 39:6; Ps. 104:4; 104:17 (compare Virg. Georg. ii. 209, *antisque domos avium*); בֵּית עֲבָרִיש “the house of the elder,” Job 8:14; Arab. بَيْت العنكبوت; “the house of the moth,” Job 27:18.—(c) *receptacle, place for inanimate things*; בִּתְּי נִפְשׁ perfume boxes, Isa. 3:20; לְבָרִיחַ, בִּתְּיִם לְבָרִיחַ, places to receive the carrying fans, Ex. 26:29; 36:34; 37:14; 38:5; 1 Ki. 18:32, and he made a trench בִּתְּיִם סִמְתִּים וְרַע of the content of two seahs of seed.” בֵּית אֲבָנִים a stony place (in the earth), Job 8:17; Neh. 2:3; Eze. 41:9, בֵּית צִלְעוֹת, בִּתְּיִם לְאִשָּׁר “the content of the side chambers of the temple.”

(6) *the inner part, what is inside, within* (opp. to חוּץ outside, without). בֵּיתָהּ Ex. 28:26; מִבֵּית Gen. 28:14; Exod. 25:11; 37:2, and מִבֵּיתָהּ 1 Ki. 6:15 (compare מִן No. 3), inside, within. Opp. to מִחוּץ Eze. 1:27; מִבֵּית לְ 1 Ki. 6:16; לְ מִבֵּית Num. 17:7, within (some space). לְ אֶל־מִבֵּית לְ within, 2 Ki. 19:15; comp. אֶל־ A, 9. (From this signification is derived Ch. בֵּי in, whence the prefix בֵּי has been derived above.)

(7) used figuratively for “persons living together in a house,” *family* (comp. Arab. ^{سُكَّان} اهل) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 22:2; 36:6; 42:19. So “the king’s house,” is used of the courtiers, Isa. 22:18; בֵּית פֶּרַעַה i. q. עֲבָרֵי פֶּרַעַה Gen. 50:4. Hence—

(8) *those sprung from any family, descendants, offspring, progeny*, i. q. בָּנִים (in which sense it is used with a pl. Isa. 2:5) Gen. 18:19; בֵּית לֵוִי i. q. בָּנֵי Ex. 2:1; בֵּית יוֹסֵף Josh. 17:17; בֵּית יִשְׂרָאֵל, בֵּית דָּוִד the race of David, 1 Sa. 20:16; Isa. 52, 13 (οἶκος Δαβίδ, Luke 1:27). Like בָּנֵי it is used figuratively, as בֵּית מְלָחֶמְתִּי i. q. מְלָחֶמְתִּי my adversaries, my enemies, 2 Ch. 35:21; בֵּית מְרִי a stubborn race, Eze. 2:5; and on the other hand בָּנֵי יְהוָה sons, family of God, i. q. Israel, Nu. 12:7; Ps. 8:1; like οἶκος Θεοῦ [The Church], 1 Tim. 3:1. In some other phrases the figure of a *house* is reserved. Ruth 4:11, of Leah and Rachel, “they built the house of Israel,” i.e. founded the Israelitish nation. לְבָנָהּ בֵּית לְ to build a house for any one, i.e. to give him offspring, progeny; said of a levir (i. q. הָקִים) Deu. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is לְ עֵשָׂה בֵּית לְ 2 Sa. 7:11.

(9) it is also applied to *wealth, property*, what is kept in a house, and all that belongs to a family; Job 1:3; 2:8:1, בֵּית הָקֵן, LXX. ὅσα ὑπάρχει Ἀμάν, comp. 17; Gen. 15:2; Ex. 1:21; so Gr. οἰκία, οἶκος.

(10) בֵּית אָב pr. "a father's house," Gen. 24:23; a father's family," 31:30. In the enumerations of the Hebrews, the particular *tribes* (שְׁבָטִים, מִטּוֹת) were divided into *families* (מִשְׁפָּחוֹת), the families into "fathers' houses," בֵּית הָאָבוֹת. In this signification in pl. for בֵּיתֵי אָב there is often used בֵּית אָבוֹת, a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, c.]. Nu. 2, "number the children of Israel לְמִשְׁפָּחָתָם לְבֵית אָבוֹתָם according to their families and their fathers' houses;" Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were רָאשֵׁי בֵית אָבוֹתָם Ex. 6:14; רָאשִׁים לְבֵית אָבוֹתָם 1 Ch. 5:24; generally by ellipsis, רָאשֵׁי הָאָבִיב Nu. 31:26; Josh. 14:1; or שְׂרֵי הָאָבוֹת 2 Ch. 29:6; נְשִׂאֵי הָאָבוֹת 2 Chron. 5:2, "princes of houses," patriarchs.

בֵּית is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e, h, i, l, u, v*), most frequently in writers of a later age, like the Syr. ܬܝܬܐ, compare Germ. *hausen* in *Nordhausen, Mühlhausen*. Of this kind are—

Ecclesiastes 5:7

*"But against all illusion and fantasy and empty talk.
There's always this rock foundation: Fear God!"*

Proverbs 9:10

The fear of the LORD is the beginning of **wisdom**:
and the knowledge of the holy is understanding.

Matthew 7:24

*Therefore, whosoever heareth these sayings of mine, and doeth them,
I will liken him unto a **wise** man, which built his house upon a rock.*

Jeremiah 21:12

House of David, thus says the LORD, Execute justice in the morning, and deliver him who is robbed out of the hand of the oppressor, lest my wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings.

Proverbs 19:20-21

Hear counsel, and receive instruction, that thou mayest be wise in the latter end.
There are many devices in a man's heart,
nevertheless the counsel of the LORD, that shall stand.

James 1:22-24

“But prove yourselves doers of the word, and not merely hearers who delude themselves.
23 For if anyone is a hearer of the word and **not a doer**, he is like a man who looks at his natural face in a mirror; 24 For once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.” ^{NASB}

Psalms 49:3

My mouth shall speak of wisdom;
and the meditation of my heart shall be of understanding.



Matthew 22:37

*Jesus said unto him,
Thou shalt love the Lord thy God with all they heart, and with all they soul,
and with all thy mind*

Διάνοια – Mind

Outline of Biblical Usage Strong's Lexicon G1271

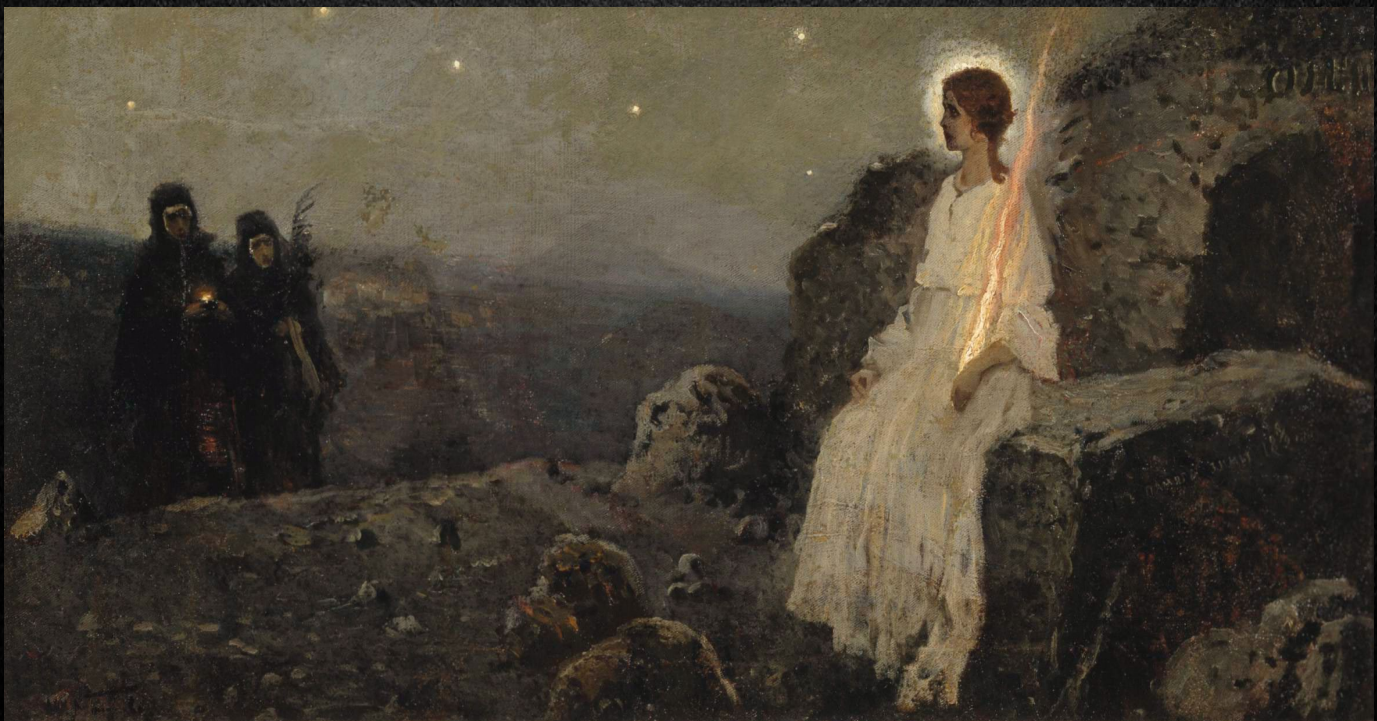
The KJV translates Strong's G1271 in the following manner: - Mind, Understanding, Imagination

1. the mind as a faculty of understanding, feeling, desiring
2. understanding
3. mind, i.e. spirit, way of thinking and feeling
4. thoughts, either good or bad

STRONGS NT 1271: διάνοια

διάνοια, -ας, ἡ, (διά and νοός), Sept. for בָּלֵ and בְּלֵ; very frequent in Greek writings from [Aeschylus] Herodotus down;

- 1. the mind as the faculty of understanding, feeling, desiring:** Matthew 22:37; Mark 12:30 [Tr marginal reading brackets]; Luke 10:27; Ephesians 1:18 Rec.; Eph 4:18; Hebrews 8:10; Hebrews 10:16; 1 Peter 1:13.
- 2. understanding:** 1 John 5:20.
- 3. mind, i. e. spirit** (Latin animus), **way of thinking and feeling:** Colossians 1:21; Luke 1:51; 2 Peter 3:1.
- 4. thought;** plural contextually in a bad sense, **evil** thoughts: Ephesians 2:3, as in Numbers 15:39 μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου... καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν



Matthew 24:43

*But know this,
that if the master of the house
had known what hour the thief would come,
he would have watched
and not allowed his house to be broken into.*

Matthew 12:43-45

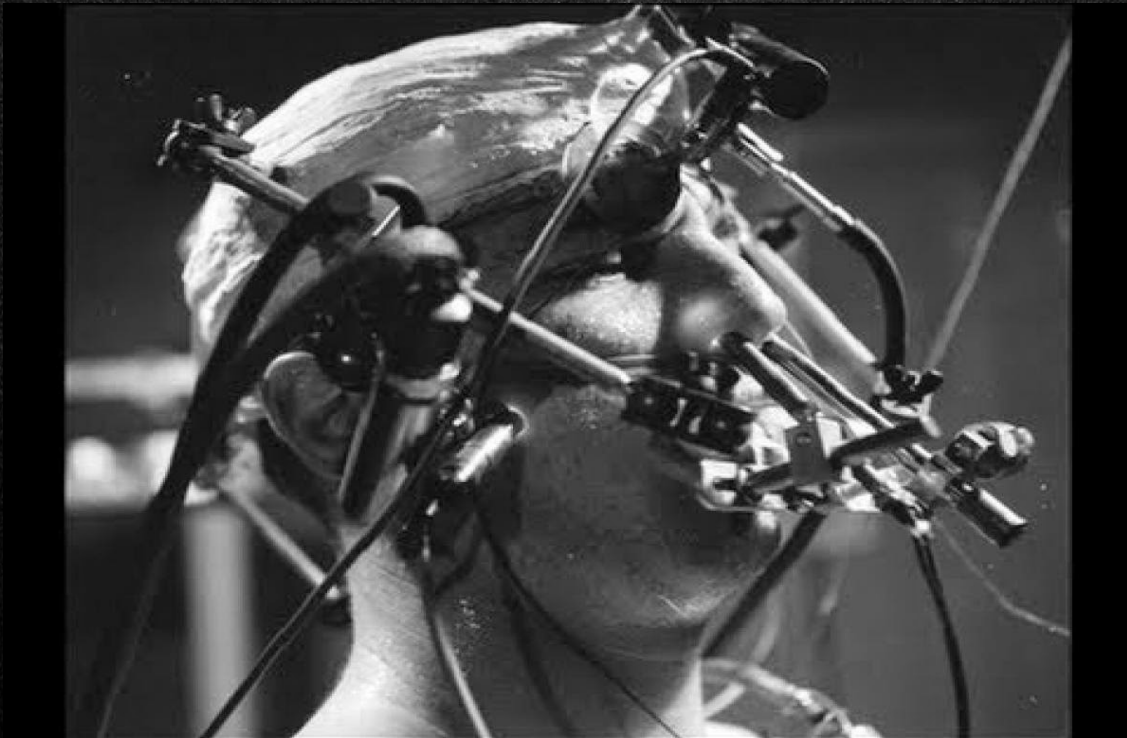
*When the unclean spirit is gone out of a man,
he walketh through dry places, seeking rest, and findeth none.*

*Then he saith, I will return into my house from whence I came out;
and when he is come, he findeth it empty, swept, and garnished.*

*Then goeth he, and taketh with himself seven other spirits more wicked than himself,
and they enter in and dwell there:*

and the last state of that man is worse than the first.

Even so shall it be also unto this wicked generation.



Revelation 13:14

*“And deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an **image** (mirage, illusion, distraction, reflecting deceit, veneer, psychic block) to the beast, which had the wound by a sword, and did live.” ^{KJV}*



Wisdom of Sirach 11:30-31

*“Like a decoy partridge in a cage, so is the mind of the proud,
and like spies **they observe your weakness**;
for they lie in wait, turning good into evil,
and to worthy actions they attach blame.” ^{Apocrypha}*

Auditory subliminal programming system

Stockholm Syndrome

The Power of Suggestion

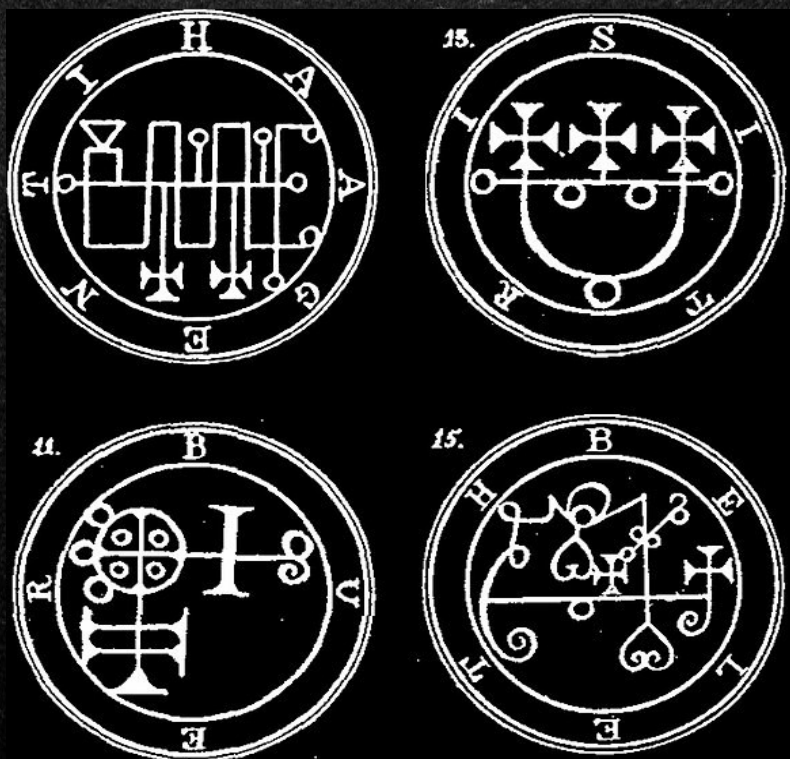
Effect of suggestion on perception: replication of Gheorghiu and Reyher's study

Crowd Psychology

Manufacturing Consent – Chomsky, Herman

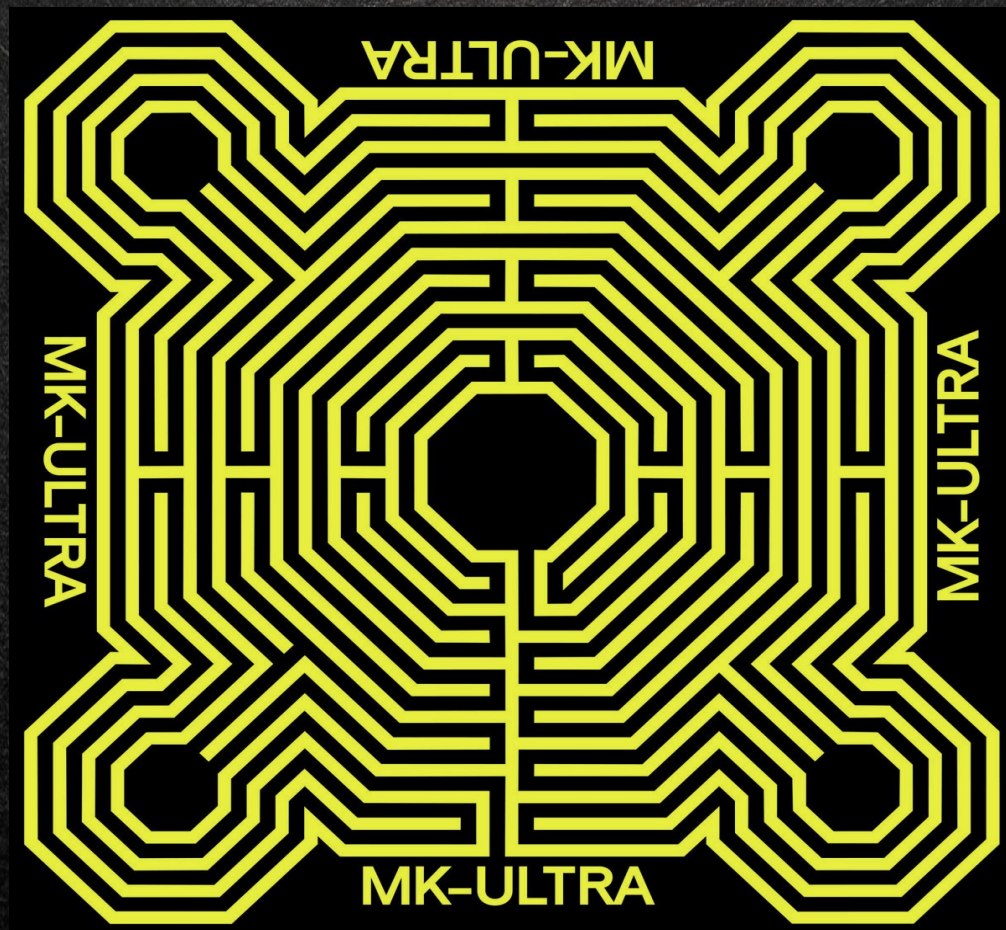


https://en.wikipedia.org/wiki/Zener_cards





Manchurian Candidate 1962 – Hollywood Occultism - [link](#)



Jeremiah 33:3

*Call unto me, and I will answer thee, and show thee great and mighty things,
which thou knowest not.*

In 1995, the US Congress asked two independent scientists to assess whether the \$20 million that the government had spent on psychic research had produced anything of value. And the conclusions proved to be somewhat unexpected.

Professor Jessica Utts, a statistician from the University of California, discovered that remote viewers were correct 34 per cent of the time, a figure way beyond what chance guessing would allow.

She says: "Using the standards applied to any other area of science, you have to conclude that certain psychic phenomena, such as remote viewing, have been well established.

"The results are not due to chance or flaws in the experiments."

Of course, this doesn't wash with sceptical scientists.

Professor Richard Wiseman, a psychologist at the University of Hertfordshire, refuses to believe in remote viewing.

He says: "I agree that by the standards of any other area of science that remote viewing is proven, but begs the question: do we need higher standards of evidence when we study the paranormal? I think we do.

"If I said that there is a red car outside my house, you would probably believe me.

"But if I said that a UFO had just landed, you'd probably want a lot more evidence.

"Because remote viewing is such an outlandish claim that will revolutionise the world, we need overwhelming evidence before we draw any conclusions. Right now we don't have that evidence." Thus, a prominent skeptic agrees that (1) the study of remote viewing is an area of science, which should thoroughly obviate the skeptical epithet of "pseudoscience" once and for all. And (2) that when judged against prevailing scientific standards for evaluating evidence, he agrees that remote viewing is proven. The follow-on argument that this phenomenon is so unusual that it requires more evidence refers not to evidence per se, or even to scientific methods or practice, but to assumptions about the fabric of reality.

<http://www.dailymail.co.uk/news/article-510762/Could-proof-theory-ALL-psychic.html>



Kubrick's Code

Deuteronomy 30:16-20

In that I command thee this day to love the LORD thy God, to walk in his ways, statutes and his judgments, that thou mayest live and multiply and the LORD thy God shall bless thee, in the land whither thou goest to possess it.

But if thine heart turn away, so that thou wilt not hear, but shall be drawn away, and worship other gods, and serve them;

I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.

That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

ecclesiastes 1:18

For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow

Proverbs 27:17

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

James 3:13

Who is a wise man and endured with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom.

Proverbs 3:13

Happy is the man that findeth wisdom, and the man that getteth understanding.

Proverbs 15:28

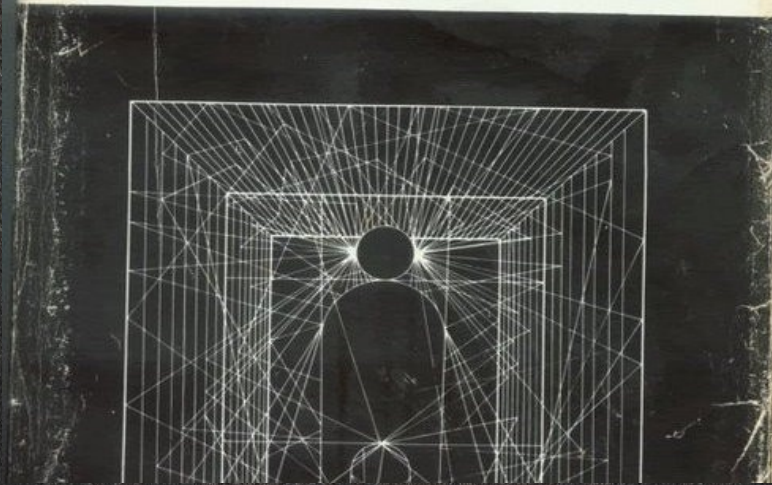
The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things.

Psalms 19:14

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

The Effects of Noise on Man

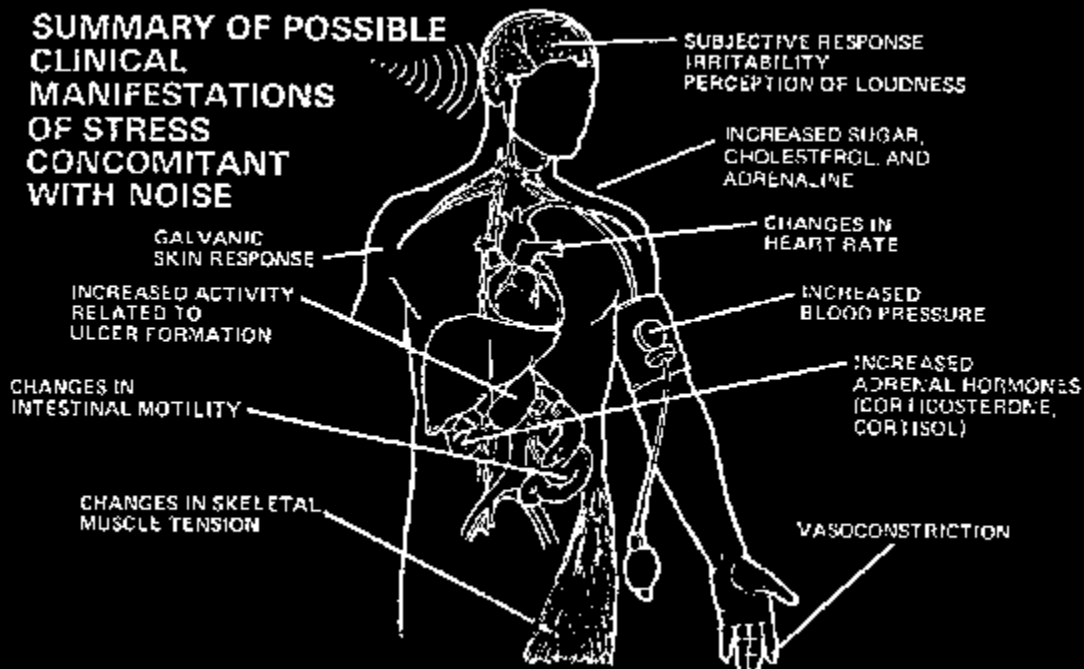
Karl D. Kryter



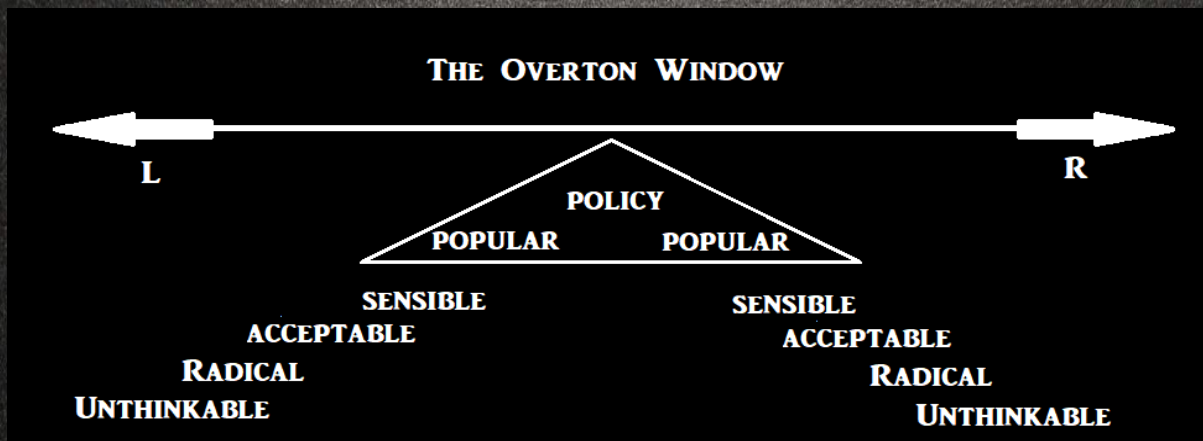
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The Effects of Noise on Man covers the techniques for the evaluation of environmental noise in terms of its effects on human. The book provides the fundamental definitions of sound, its measurement, and concepts of the basic functioning, and the attributes of the auditory system. The text also presents along with their experimental basis, procedures for estimating from physical measures of noise its effects on man's auditory system and speech communications. The last part of the book is devoted to man's nonauditory system responses and includes information about the effects of it may indicate the presence of a prowler. In all these examples, it is not the sound as noise that is unwanted (although for other reasons it may also be unwanted), but the information it conveys to the listener. This information is strongly influenced by past experiences of each individual and, in the author's opinion, its effects cannot be quantitatively related to the physical characteristics of the sounds.

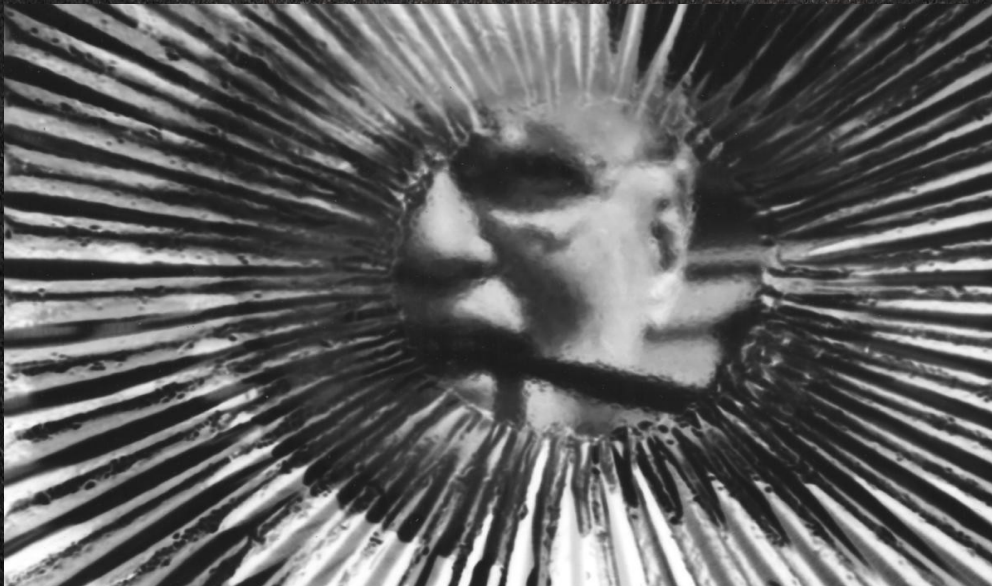
SUMMARY OF POSSIBLE CLINICAL MANIFESTATIONS OF STRESS CONCOMITANT WITH NOISE



https://en.wikipedia.org/wiki/Overton_window



[Simulacra and Simulation - Link](#)



[Kabbalah & Simulacra - Link](#)

[Kabbalah & The Simulacra - link](#)

Matthew 4:1-11
Temptation of the Mind
Deception Attack to the Psyche

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

