

The Hebrew Alphabet:



1. **Midrash:** G-d looked into the Torah and created the world.
2. The Torah is the blueprint of creation.
3. The Alphabet is the spiritual “periodic table” for all matter that exists.
4. **Talmud Shabbos 104a:** The Rabbis told R. Joshua b. Levi: Children have come to the *Beth Hamidrash* and said things the like of which was not said even in the days of Joshua the son of Nun. [Thus:]
 - **אב** *Alef Beis*, stands for 'learn understanding' [*Aluf Binah*];
 - **גד** *Gimmel Daled*, stands for show kindness to the Poor [*Gemol Dallim*].
 - Maharsha: Beginning with the Pillar of Torah, so “learn Torah from another - a teacher.” Then proceed with the pillar of bestowing acts of loving kindness.
 - Why are the letters of **שקר** ‘*SheKeR*’ close together, while those of **אמת** ‘*EMeS*’ are far apart? Falsehood is frequent, truth is rare.
 - And why does falsehood [stand] on one foot, while truth has a brick-like foundation? Truth can stand, falsehood cannot stand.
 - **Midrash:** Beis was chosen as the proper letter with which to begin the creation since it is also the initial letter of the word *berachah* ("blessing").
 - In addition, "Just as the Beis is closed on all sides and open in front, so we have no right to inquire what is below, what is above, what is back, but only from the day that the world was created and thereafter"
 - The claim of the letter *alef* to be the first letter was also acted upon favorably. It was finally placed at the beginning of the Ten Commandments.
 - Another reason given for creation with a *Beis* was to "teach that there are two worlds since *beis* has the numerical value of two".
 - The spiritual counterpart of each letter derives from the individual *Sefiros* ; thus, for instance, *alef* comes from *Keser* ("Crown"), *beis* from *Chochmah* ("Wisdom"), *gimmel* from *Binah* ("understanding") and so on (M. Cordovero, *Pardes Rimmonim*, 27:2; *Sefer ha-Temunah*, the end of *alef*).



Gematriya (numerical values of the letters):

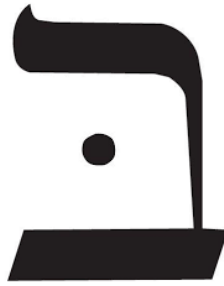
Letter	Value	Letter	Value	Letter	Value	R Class
א	1	י	10	ק	100	1
ב	2	כ	20	ר	200	2
ג	3	ל	30	ש	300	3
ד	4	מ	40	ת	400	4
ה	5	נ	50	ך	500	5
ו	6	ס	60	ם	600	6
ז	7	ע	70	ן	700	7
ח	8	פ	80	ף	800	8
ט	9	צ	90	ץ	900	9

-----The Letter Aleph-----

1. The letter Aleph, as a word, is like the word 'Aluph', which means prince, master, chief, symbolizing the One and Only, the Eternal the Omnipotent God.
2. It is the symbol of God as the Creator and Master of the universe.
3. The Gematriya of Aleph is one.
4. This is why many Torah works, such as the Babylonian Talmud, do not begin with Page Aleph (Page 1), but Page Bais (Page 2) instead, in deference to G-d.
5. **Shape:** The letter Aleph is composed of two Yuds and a Vav. Since each letter of the Aleph-Bais has a pre-assigned numerical value (gematria), and Yud equals 10 and Vav equals 6, the total numerical value of the letter Aleph would be 10+10+6, or 26, the gematria of the Four-Letter Ineffable Name of God. God's יהוה name also equals 26. Yud=10, hay=5, vav=6 and hay=5. This is the Name that represents God as the Eternal, for its four letters are those that form the words "He was, He is, He will be. היה הוה יהיה - Even numerically, we are shown that God is one.
6. The upper yud represents God, as it is the first letter of one of God's names יהוה [yud hay vav hay] and is reaching for the heavens. The lower yud represents the Jewish people, called יהודים [Yeh-hoo-deem] in Hebrew.
7. When vav is written, it means "and". It is a connector. It looks like a ladder. Therefore, the diagonal vav is uniting the Jewish people with God as represented by the aleph.
8. The claim of the letter alef to be the first letter was also acted upon favorably. It was finally placed at the beginning of the Ten Commandments.
9. The word אדם [ah-dahm], means man. Again, the א [aleph] stands for God. דם [dahm] means blood. This symbolizes that a person is only flesh and blood unless they bring God into their lives.
10. Including the aleph in our lives, meaning God, will usher in the era of the Messiah. The only difference between the words exile, גולה [goh-lah], and redemption, גאולה [geh-oo-lah], is the presence of the letter aleph. When aleph (God) is placed into our lives in exile, we bring the redemption.

11. Aleph is the channel by which the Infinite Spiritual is brought to the finite physical, represented by Beis.....

-----The Letter Beis-----



1. God began the torah with the letter Beis - בראשית - for it is the initial of ברכה blessing , and בריאה creation.
2. The *gematria* of *beis* is two. Two represents duality and plurality, for there is diversity in every part of creation - בריאה. Only in the Creator Himself does absolute Oneness prevail.
3. Literals, *beis* means house בית, and alludes to the focal point of holiness on earth - the beis Hamikdash - the holy temple in Jerusalem, and to the house of man, which he can transform into a miniature sanctuary.
4. **Maharal:** God created the world with Beis, imbued it with blessing, for He is blessed, and from Him true blessing emanates. But true blessing is only when opposites work together to achieve common purpose. So Beis best represents cooperative endeavour....
5. Heaven gives light and rain; the earth receives it and produces fruit. The moon reflects the light that is radiated by the sun. Adam and Chava were incomplete without each other. Husbands and wives. Man must accumulate merits in This world so that he can merit eternal life in the World to Come.
6. **Shape:** Its upper left corner points upward to Heaven, symbolically acknowledging the existence of the Creator, and testifying that the marvellous, intricate patterns of nature and the universe did not come about by chance, but were woven by One God. The base of the letter also points to the aleph that symbolizes God's Oneness. This indicates that man can best achieve an understanding of God through study of His creation - represented by the letter Beis - since it is impossible to comprehend the almighty in His essence by pure intellectual prowess.
7. Aleph (The One God and His Torah) gives birth to the Beis (the physical world) forming the union of Aleph - Beis , as if to express the relationship between a father and son — אב . When this relationship is healthy, it symbolizes stability. the world for rock, which symbolizes stability is אבן - a contraction of אב and בן.
8. Aleph taught us the Oneness of God; from Beis we learn that creation is replete with pairs - holy and profane, male and female, influencer and influenced. Gimmel and Dalet stand for one of those pairs: benefactor and beneficiary.....

-----The Letter Gimel-----



1. The gimmel גימל is cognate to גמל, gamol, which means to nourish until completely ripe. It is used to describe production of mature almonds and the weaning of a child. Weaning is the development of a child to the point that it can live without its mother's nursing. Since bringing to maturity is a constructive beneficial action that helps another, the term *gemilus chessed* is used to describe the performance of a kind deed.
2. **Shape:** resembles a גמל, a camel, with its long neck. The camel received its name because it is like a "weaned" child and can go a long time without drinking. Furthermore, the camel is equipped physically to endure tremendous stress, which enables it to help travellers survive the perils of the desert. Thus the camel is a *gomel chesed*, performer of kindness.
3. **Pirkei Avos:** The world stands on three pillars: Torah; Divine service, and acts of loving kindness.
 - א stands for Torah study
 - ב symbolizes the service of the Beis Hamikdash
 - ג represents acts of loving kindness
4. The Gematriya of gimmel is three, a number which alludes to the concept that two opposing factors must be blended to form third, more perfect, entity.
5. **Maharal:**
 - The oneness of the Aleph denotes ultimate perfection that exists only with God.
 - The duality of the beis implies diversity and heterogeneity, multiplicity, and incompatibility.
 - The gimmel signifies the capacity to neutralize the dissimilarity of two contrasting forces and unite them into a lasting and more wholesome unit.
 - King Solomon said: 'The three-ply cord is not easily severed.'
 - Concept of a Chazaka - doing something 3 times.
6. **Examples:**
 - Avraham, Yitzchak, and Yaakov.
 - Three partners in man: Hashem, father, and mother.
 - 3 spiritual elements in man: 1) Nefesh, 2) Ruach, 3) Neshama
7. **Midrash:** The Torah was written with an Aleph-Beis that forms sets of three letters, aleph-beis-gimmel.
8. The world is filled with many triads that signify units of ascending sanctity:
 - Torah, Neviim, Kesuvim
 - Moshe, Aharon, Miriam
 - Hashem, Torah, and Jewish people
9. **Talmud Shabbos 88a:** Blessed is Hashem who gave His three part Torah to His three part Nation, through the third born son, on the third day in which the people sanctified themselves in Sivan, the third month of the calendar.

א,ב,ג	ד,ה,ו	ז,ח,ט	י,כ,ל	מ,נ,ס	ע,פ,צ	ק,ר,ש	ת,ך,ם	ו,ף,ץ
1	4	7	10	40	70	100	400	700
2	5	8	20	50	80	200	500	800
3	6	9	30	60	90	300	600	900

-----The Letter Dalet -----



1. The Dalet has the shape of an open doorway.
2. Its name **דלת** is cognate with the word **דלת** (deles), which means door.
3. The **ד** alludes to the word **דל**, pauper, who knocks on the door, begging for alms.
4. **Maharal:** The Gematriya of Dalet is four - represents the physical world that extends in four directions.
5. Even the metaphysical world is divided into four parts, which are called the four worlds of Atzilus, Beriah, Yetzirah, and Asiya.
6. **Shape:** Is like that of a door with its lintel spreading right and left, and its doorpost reaching up and down.
7. **גד Gimmel Daled**, stands for show kindness to the Poor [*Gemol Dallim*].
8. Why is the foot of the *Gimmel* stretched toward the *Daled*? Because it is fitting for the benevolent to run after [seek out] the poor. These two letters represent one of the two principle themes of Mitzvos - man's conduct and obligations regarding his fellow man.
9. And why is the roof of the *Daled* stretched out toward the *Gimmel*? Because he [the poor] must make himself available to him.
10. And why is the face of the *Daled* turned away from the *Gimmel*? Because he must give him [help] in secret, lest he be ashamed of him.
11. Rabbi Akiva: Why does the **ד** turn its face to the **ה**? Because all who are poor in this world will be rich in the world to come, like all of Israel who busy themselves with Mitzvos.
12. By turning his face towards **ה** he acknowledges that it is really God Who grants him sustenance and that he does not rely on human help.
13. The message we learn from the **ד** is to have trust in 'ה.
14. It is customary to eat fish on Shabbos. Fish is **גד** in Hebrew, whose numerical value is 7. Shabbos is the 7th day of the week.