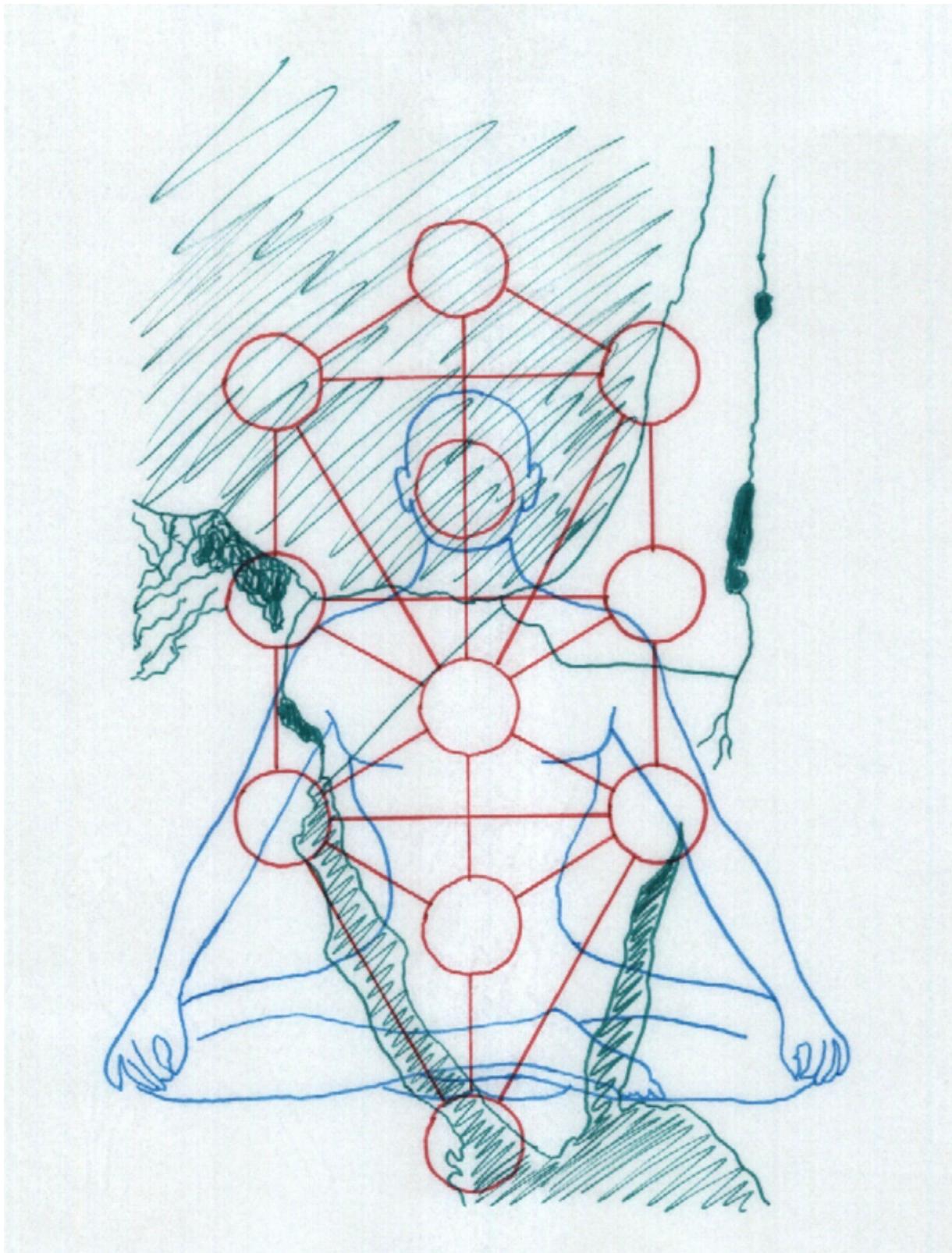


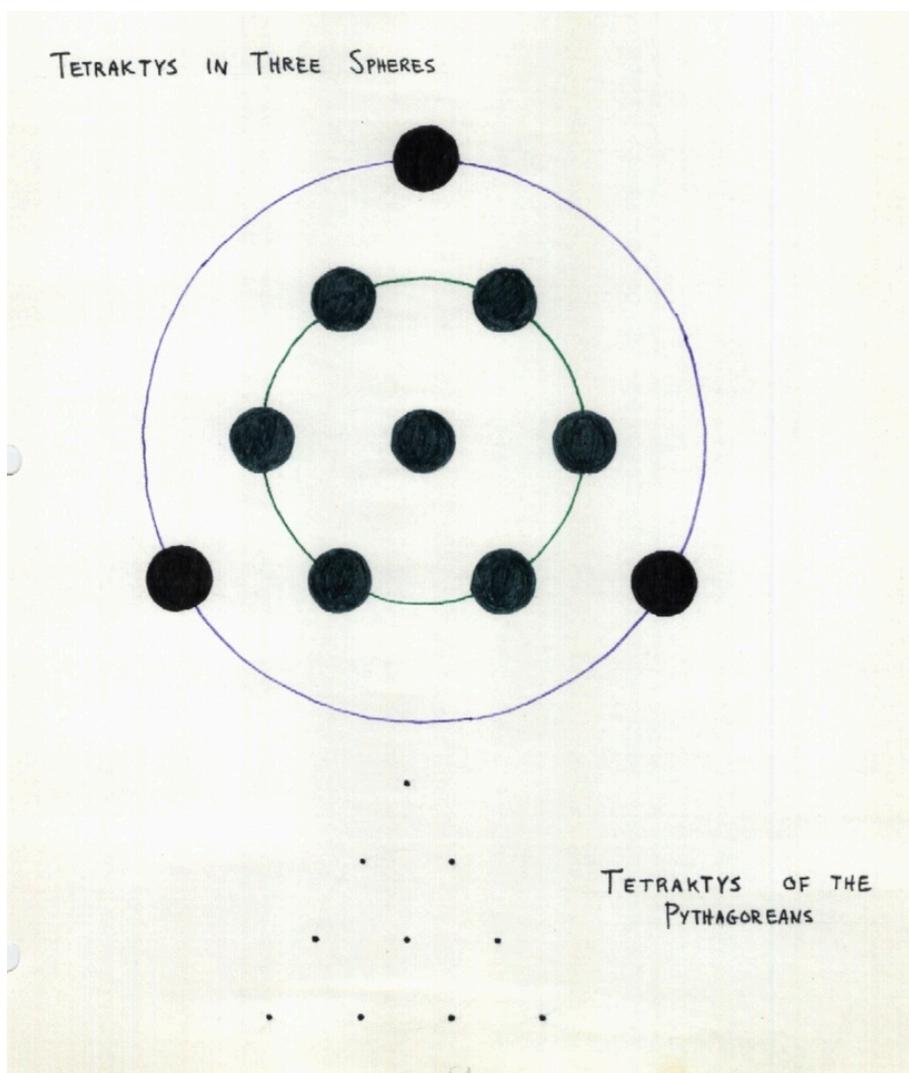
JHU-EC – Maze – Chapter 6 – Judaism



God in History – Involving Israel

The Hebraic tradition marks a distinct change in religious thought from that of the more mystical and esoteric Eastern traditions. The uniqueness is one of means and not necessarily of content. The mode of presentation is predominantly historical, and it is mainly through this context that God reveals Himself to mankind according to Judaism. There is far less emphasis on the efforts of the individual reaching toward God in a subjective experience, and more upon the God "choosing" certain individuals and peoples in an historically objective experience. However radical a departure this may seem to represent, the one esoteric stream continues to nourish both Eastern and Western traditions. Hopefully, several of the structural similarities in each will be presented in the following essay, leaving the bulk of hidden comparisons to the diligence and intuition of the reader. The ideas presented will include a brief discussion of some of the Hebrew words and their gematria, a brief introduction to the Qabalah and its ideas, and the three related themes of the priest, sage, and prophet.

The previous mention of the numbers three, four, and five has shown their significance in various ways. Using the symbolism of the Tetrakty, it was suggested that 354 signifies the "way" or path to cessation of suffering.



The Pythagoreans, among others, revered the "3-4-5-triangle" with one right angle. This resulted in the integer solution for the Pythagorean theorem for such a triangle ( $a^2 + b^2 = c^2$ ), because  $3^2 + 4^2 = 5^2$  ( $9 + 16 = 25$ ). Given this significance and the close relationship of the Greek name "Hermes", and the Greek words, "the Way", it is most interesting to note the gematria of the name of Moses and the name of God as related to Moses in Exodus 3:14.

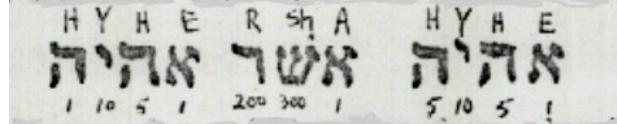
Referring to the Gematria chart of number correspondence to the Greek, Hebrew, Arabic, Sanskrit and Chinese alphabets, it can be seen that Moses, Mosheh, equals 345.

ALPHABET-NUMBER RELATIONSHIPS													
Number	Egyptian			Greek		Hebrew		Arabic		Sanskrit*		Chinese*	
	Phoenician	Letter	Phonetic	Name		Letter	Phonetic	Name		Number	Letter	Phonetic	
1	א	Ax	a	alpha		א	áleph		ا	9	ا	i1	
2	ב	Bx	b	beta		ב	beth		ب	2	ب	erh	
3	ג	Gx	g	gamma		ג	gimel	ج	ج	3	ج	san	
4	ד	Dx	d	delta		ד	daleth	د	د	4	د	szu	
5	ה	Ehx	e	epsilon		ה	heh	ه	ه	5	ه	wu	
6	ו	F5	v	(vau)		ו	vau	و	و	6	و	liu	
7	ז	Z3	z	zeta		ז	zayin	ز	ز	7	ز	ch'i	
8	ח	H7	e	eta		ח	kheth	خ	خ	8	خ	pa	
9	ט	Theta	th	theta		ת	teth	ت	ت	9	ت	chiu	
10	ي	I1	i	iota		ي	yod	ي	ي	10	ي	shih	
20	ك	Kk	kappa			ك	kaph	ك	ك		ك	erh-shih	
30	ل	Lx	l	lambda		ل	lamed	ل	ل		ل	san-	
40	م	Mu	m	mu		م	mem	م	م		م	szu-	
50	ن	Nu	n	nu		ن	nun	ن	ن		ن	wu-	
60	س	Six	x	xi		س	samekh	س	س		س	liu-	
70	و	Oo	o	omicron		و	ayin	و	و		و	ch'i-	
80	پ	Pi	p	pi		پ	peh	پ	پ		پ	pa-	
90	ϙ	Q9	(koppa)			ϙ	tzaddi	ϙ	ϙ		ϙ	ku-	
100	ϙ	Rho	r	rho		ϙ	qoph	ϙ	ϙ		ϙ	pai	
200	ϙ	Sigma	s	sigma		ϙ	resh	ϙ	ϙ		ϙ		
300	ϙ	Tau	t	tau		ϙ	shin	ϙ	ϙ		ϙ		
400	ϙ	Upsilon	u	upsilon		ϙ	tau	ϙ	ϙ		ϙ		
500	ϙ	Phi	ph	phi		ϙ	kaph	ϙ	ϙ		ϙ		
600	ϙ	Chi	ch	chi		ϙ	mem	ϙ	ϙ		ϙ		
700	ϙ	Psi	ps	psi		ϙ	nun	ϙ	ϙ		ϙ		
800	ϙ	Omega	o	omega		ϙ	peh	ϙ	ϙ		ϙ		
900	ϙ	(Sampi)				ϙ	tzaddi	ϙ	ϙ		ϙ		
1000						ϙ	ghain	ϙ	ϙ		ϙ		

\*sanskrit does not have an alphabet with letters corresponding to numbers; the above order corresponds phonetically with those to the left; Chinese has no alphabet whatsoever, but the ideographic numbers are shown.

The significance is most profound, to be sure, but some superficial points of interest can be surmised. The numbers are in ascending order as Moses was often want to do whether in calling on Yahweh or climbing the mountain. The product of these three integers equals 60 ( $3 \times 4 \times 5 = 60$ ) which is the number upon which many of the ancient counting systems were based. This sexagesimal survives today in our delineation of degrees and minutes of arc. Of some significance is the close approximation of 345 to 343 which equals seven cubed ( $7 \times 7 \times 7$ ).

That which God said to Moses should be translated in past, present, and the future tense. In Hebrew, it reads as follows:



In English, this may be read as "Ehyeh asher ehyeh". Each "Ehyeh" or "Eheieh" equals 21 ( $3 \times 7$ ) and "asher" equals 501 ( $3 \times 167$ ). This totals 543 and is clearly in descending order ( $543 = 3 \times 181$ ).

181). It is of passing interest that each part of the name of God is composed of 3 times a prime number and that the name of Moses (345) is factored into  $3 \times 5 \times 23$ .

Other striking numerical results occur when the names of Abram,

אַבְרָם

and Sarai, שָׂרַי are totaled, respectively, 803 and 510. Later when their names change to Abraham אַבְרָהָם and Sarah, שָׂרָה, the total of their two names remains

1313. Thirteen being a number of power and the sixth prime number. It is interesting that the sum of this couple should begin (303 + 510) and end (808 + 505) at 1313 (=  $13 \times 101$ ).

Abraham, as the “father” of the generations may now take on added meaning. Other interesting aspects of gematria will be mentioned in the discussion which follows.

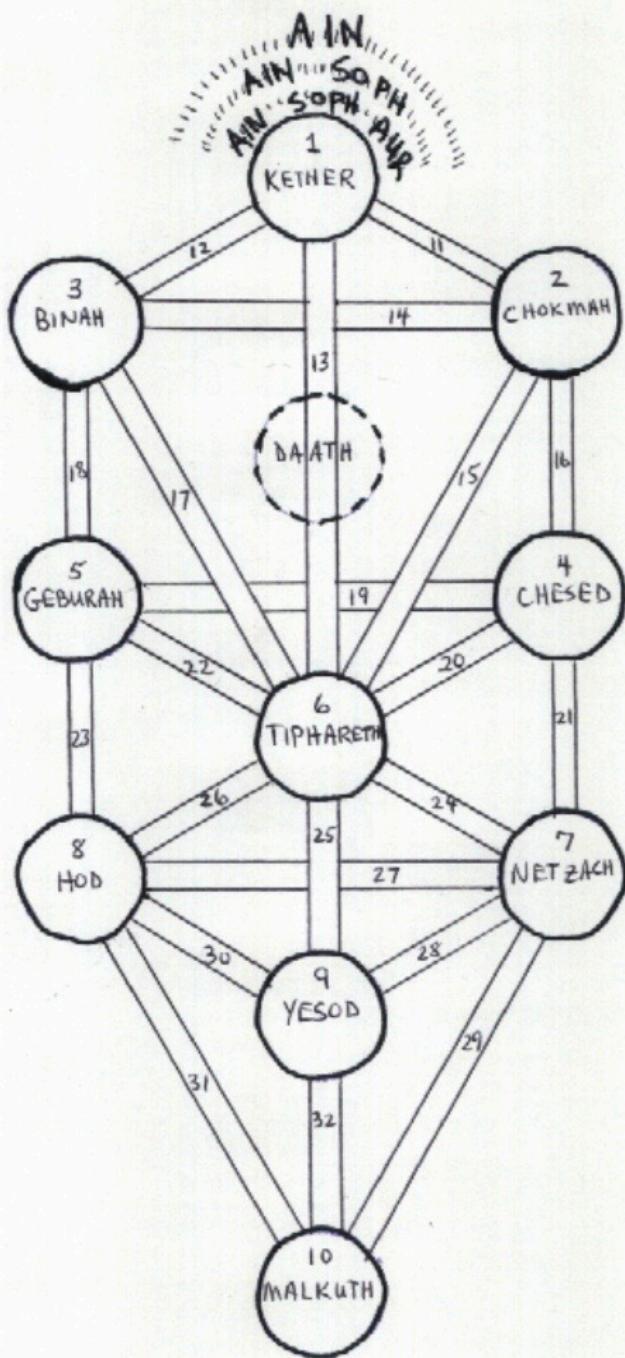
The vast body of literature regarded as Qabalah, is grouped mainly around the Zohar which appeared near the end of the thirteenth century. The term “Qabalah” means “tradition” and is supposed to be founded, not on axioms of reason or experiential wisdom, but on the testimony of revelation. In various writings, different scholars believed that its basic secret lore originated from ancient times. It can be seen from a study of the Qabalah that it is very closely related to the myths and lore of worldwide cultures and religions. This essay is not the place for an attempt at detailed descriptions of Qabalistic ideas. An outline of the fundamental structure of the Tree of Life, the Ten Sephiroth, and the Twenty-two Paths will suffice to awaken the intuition and lead to parallels with other religious systems.

Beginning with the Unmanifest or Pregnant Void of the Buddhist, from which and to which all things come and go, there are described three veils of negative existence. Negative because nothing can be positively said concerning them. (The “netti, netti” “not this, not that” of the East) The first veil, AIN is sometimes translated negativity or nothingness. The second veil, AIN SOPH is called the limitless or endless, and the third veil AIN SOPH AUR, the limitless light. These three are unmanifest and remind one of the emptiness or void which is the potential for all manifestation. It is interesting to recall the suggestion that squaring of the number 10 produces the cessation of suffering. At this point it appears that the multiplication by 10 is more important than the coincidental squaring. Ehyeh, the name given to Moses equals 21, while SOPH, the Limitless, equals 210. Thus, when transcending the manifest sphere of names to the unmanifest sphere, the difference is ten-fold. The number of Hebrew letters in each veil is 3, 6, and 9, building toward the concretization of manifest existence. The first to be manifest is Kether.

The God name is an original part of the Tree of Life and has some claim to divine inspiration. The God name for Kether is Eheieh, or Ehyeh (אֵהֶה), the name given to Moses in Exodus. Kether is the first Sephiroth in the Tree of Life. The Tree of Life is supposed to symbolize the soul of man and of the universe. To quote Gareth Knight, “The spheres, or Sephiroth (singular – Sephirah) are stages in the emanations of the Spirit of God or man in its progress from noumenal existence to its building of a physical vehicle in the phenomenal world. Each Sephirah represents a stage on the way, which remains as a center of force after it has established itself and then overflowed to form the next center. The Sephiroth were established in numerical order...” (see diagram of Tree, Figure 30).

Figure 30

THE TREE OF LIFE



Rather than discussing each of the Sephiroth, the reader is referred to the following diagrams which contain the Hebrew name, symbols, number, mundane chakra (sun, moon, etc.), location correspondence to man's body, and the god name. As one studies the Tree of Life, the subconscious becomes filled with the symbolism and relationships and begins to produce newer ones. Using parts of the Old Testament and the symbolism of the Tree of Life, it is possible to gain new insights into these scriptures.

Figure 31

Three Veils of Negative Existence

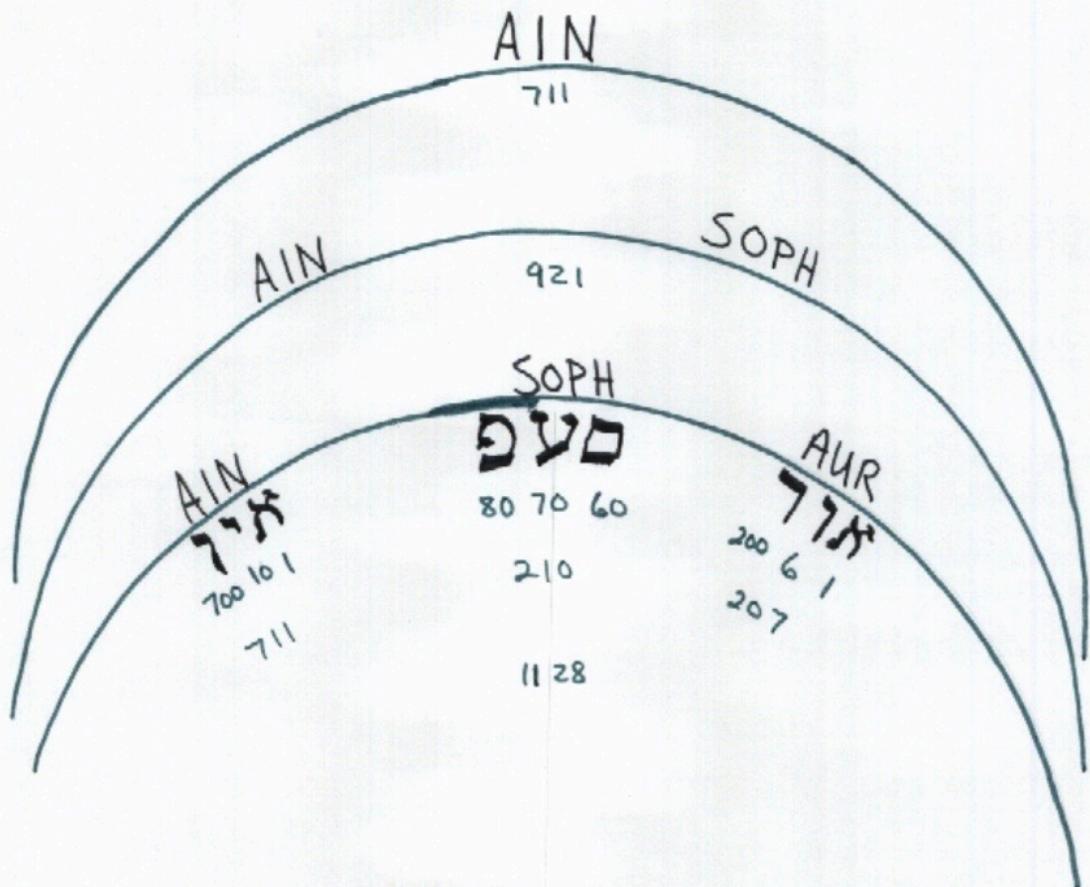


Figure 32

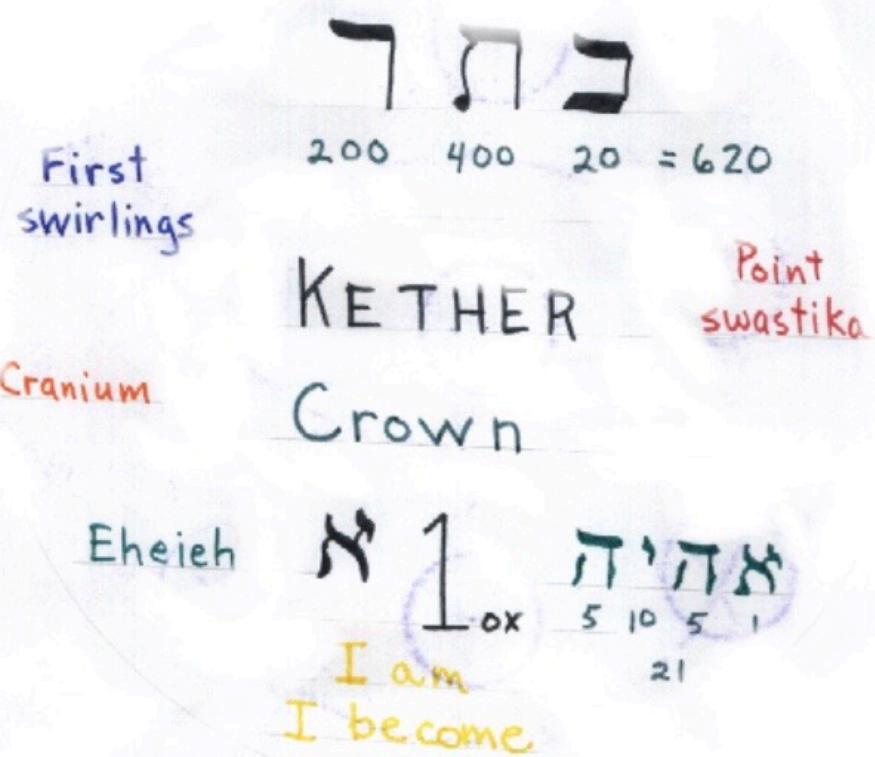


Figure 33



Figure 35

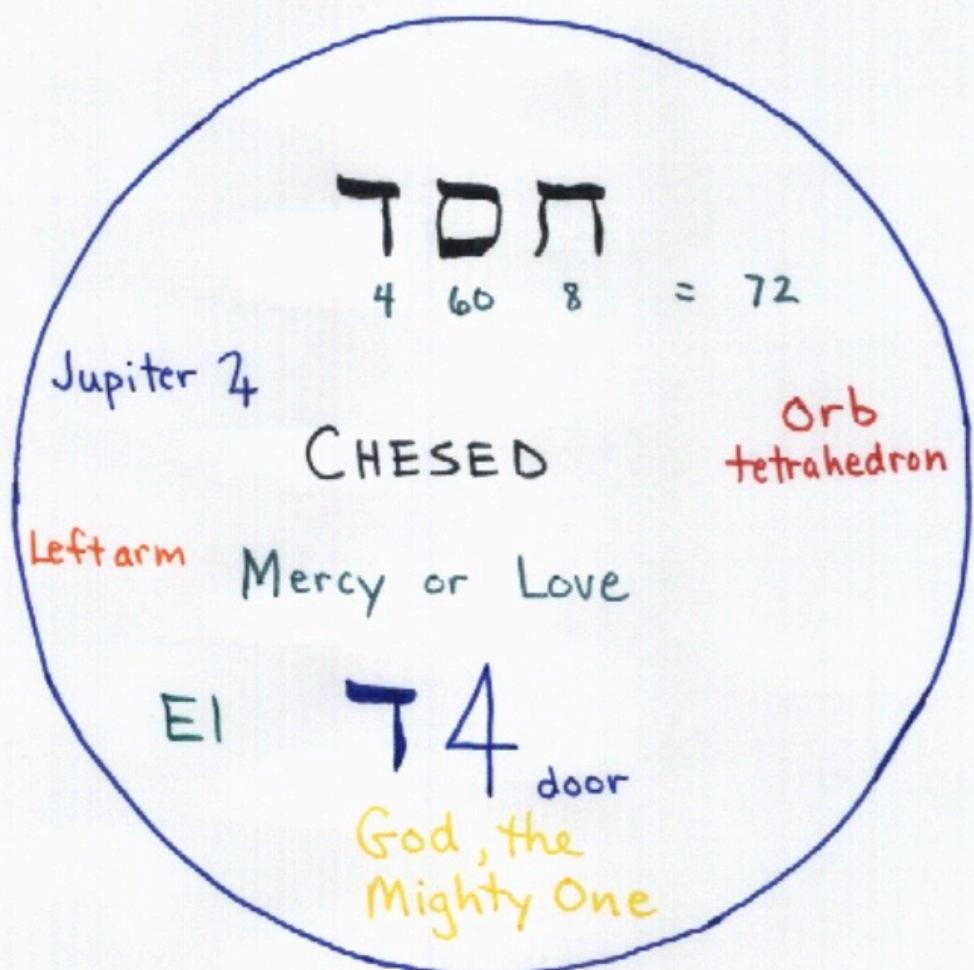


Figure 34

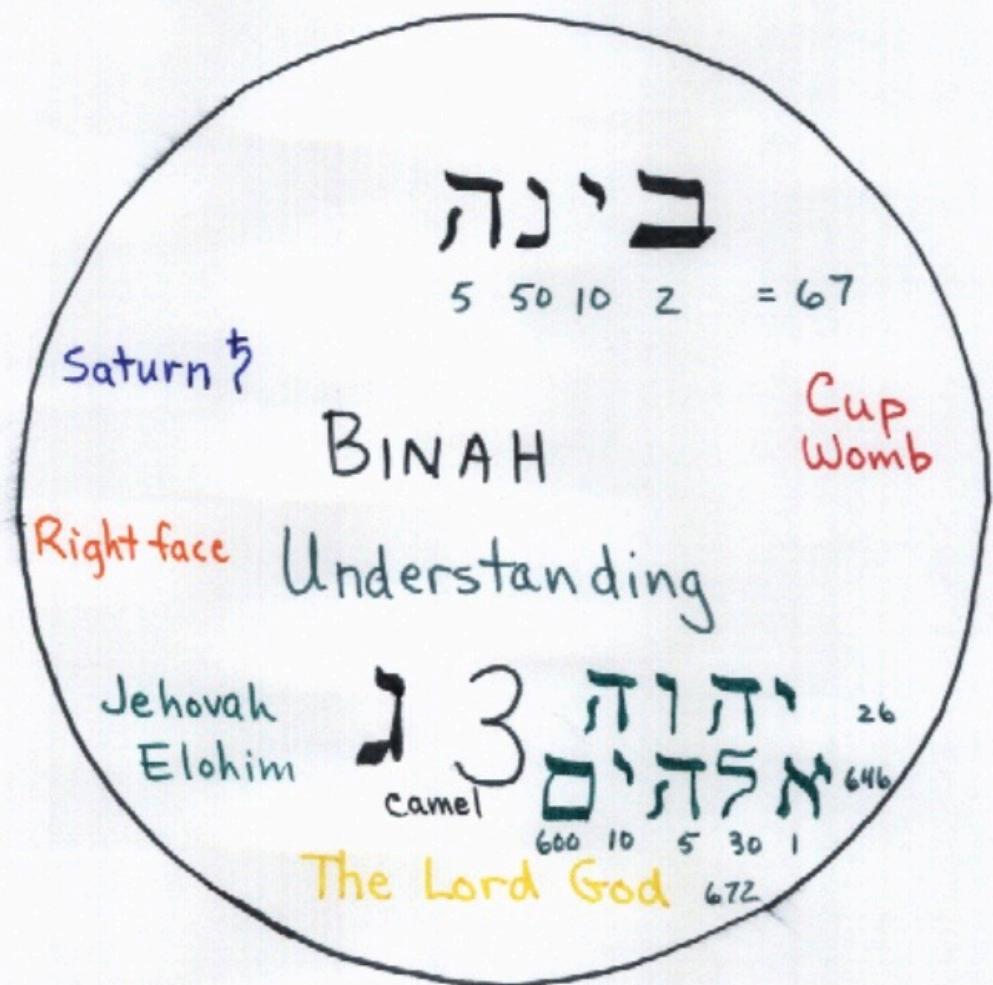


Figure 36

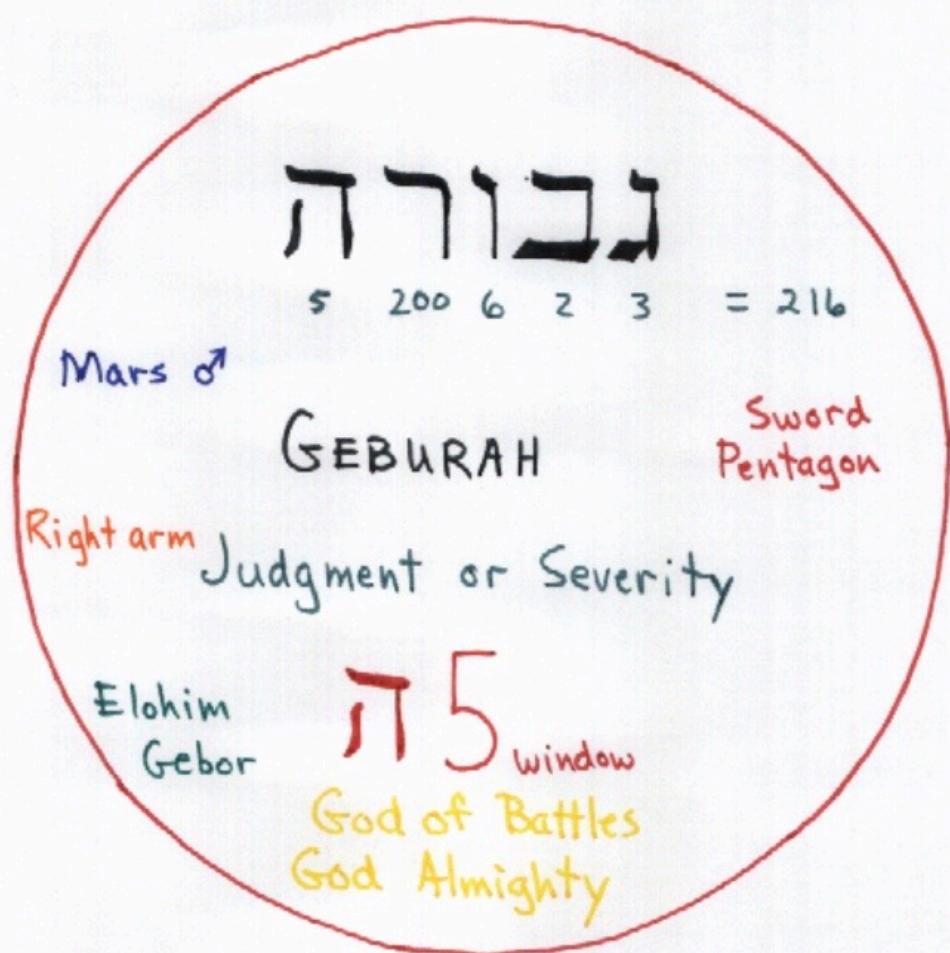


Figure 38

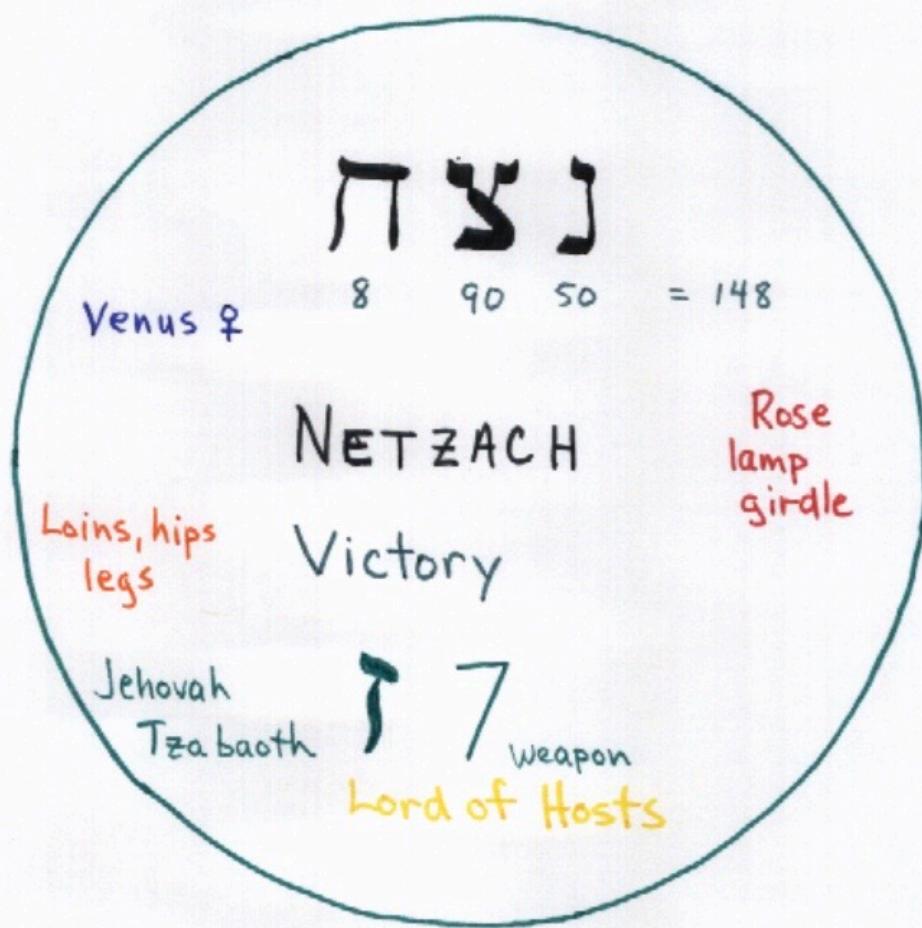


Figure 37

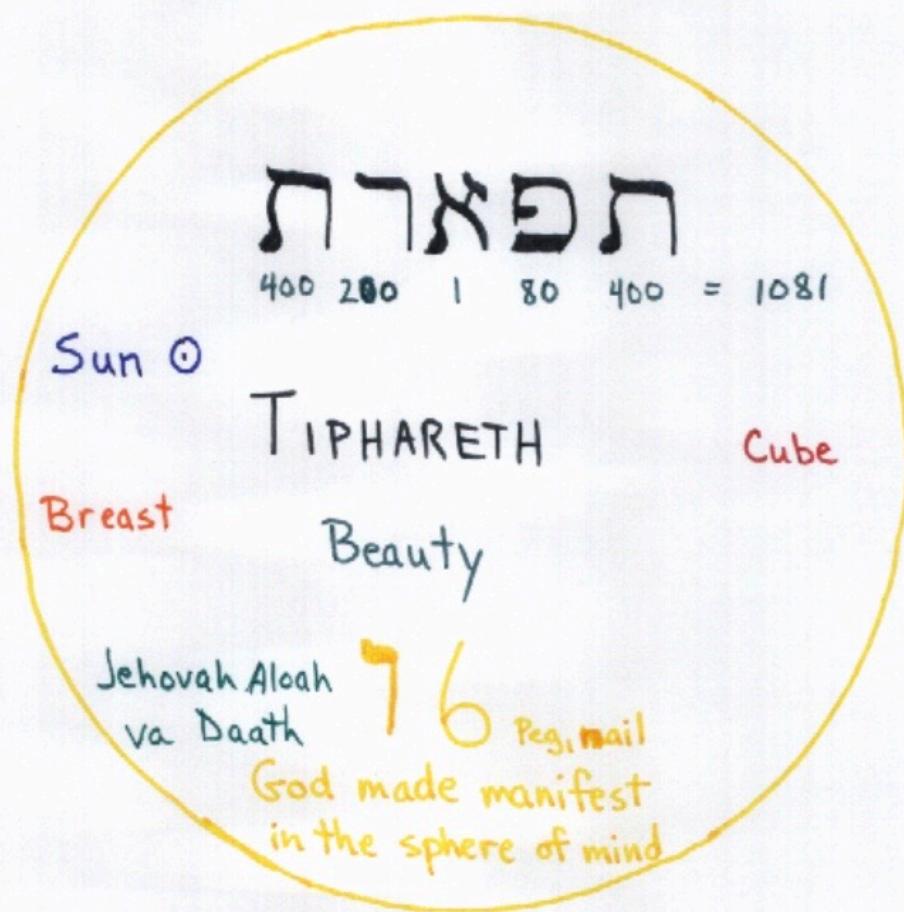


Figure 39

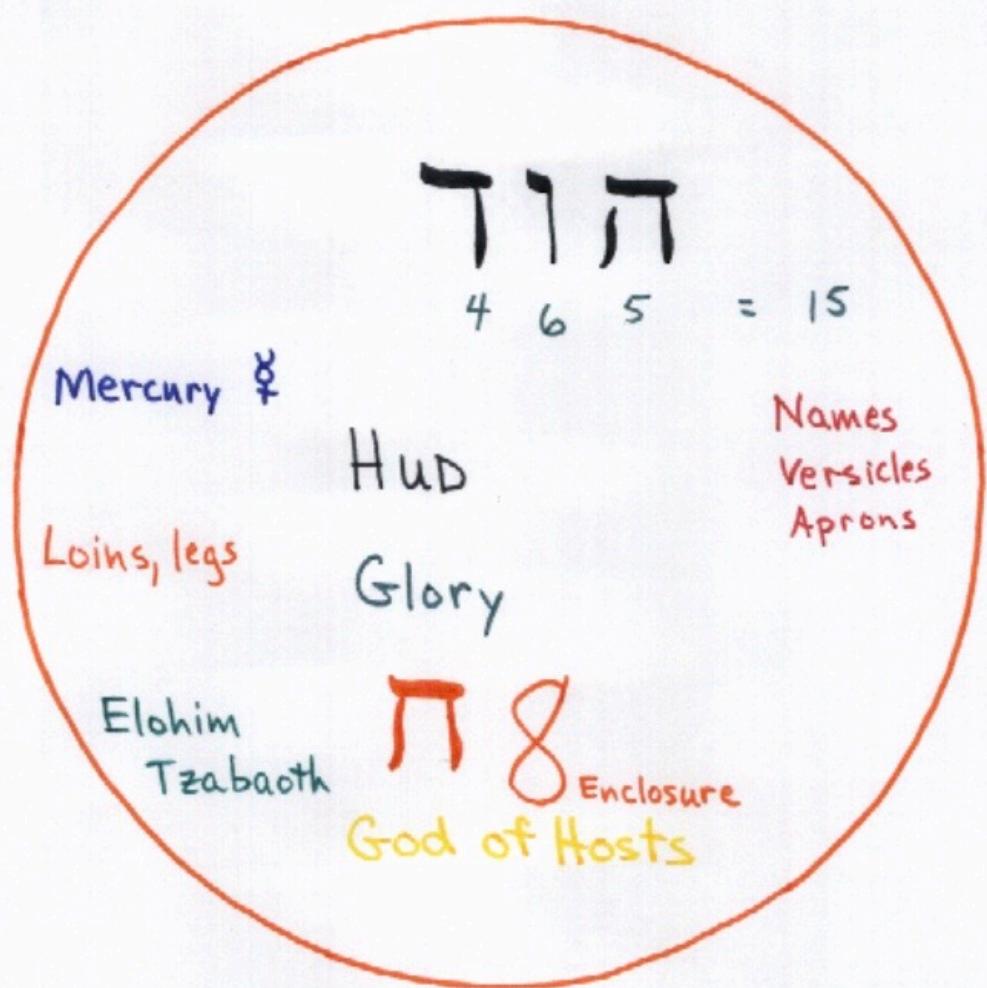


Figure 40

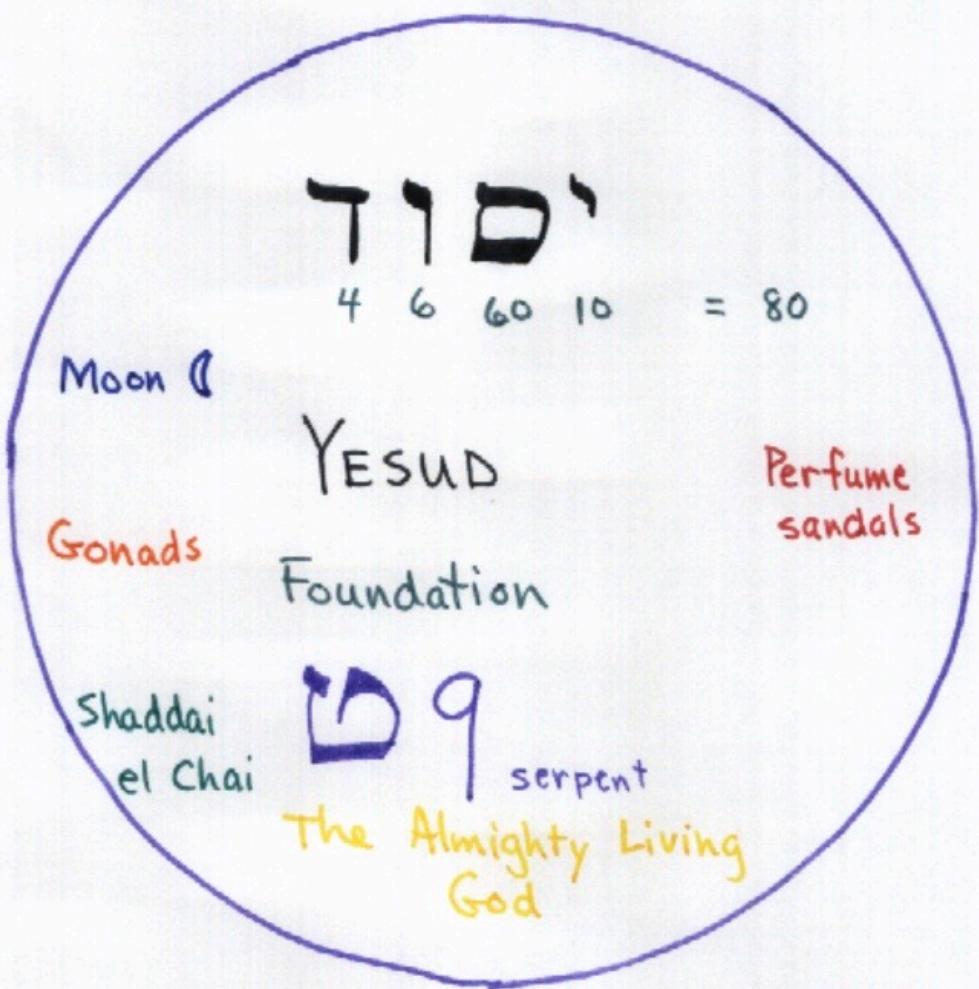


Figure 41

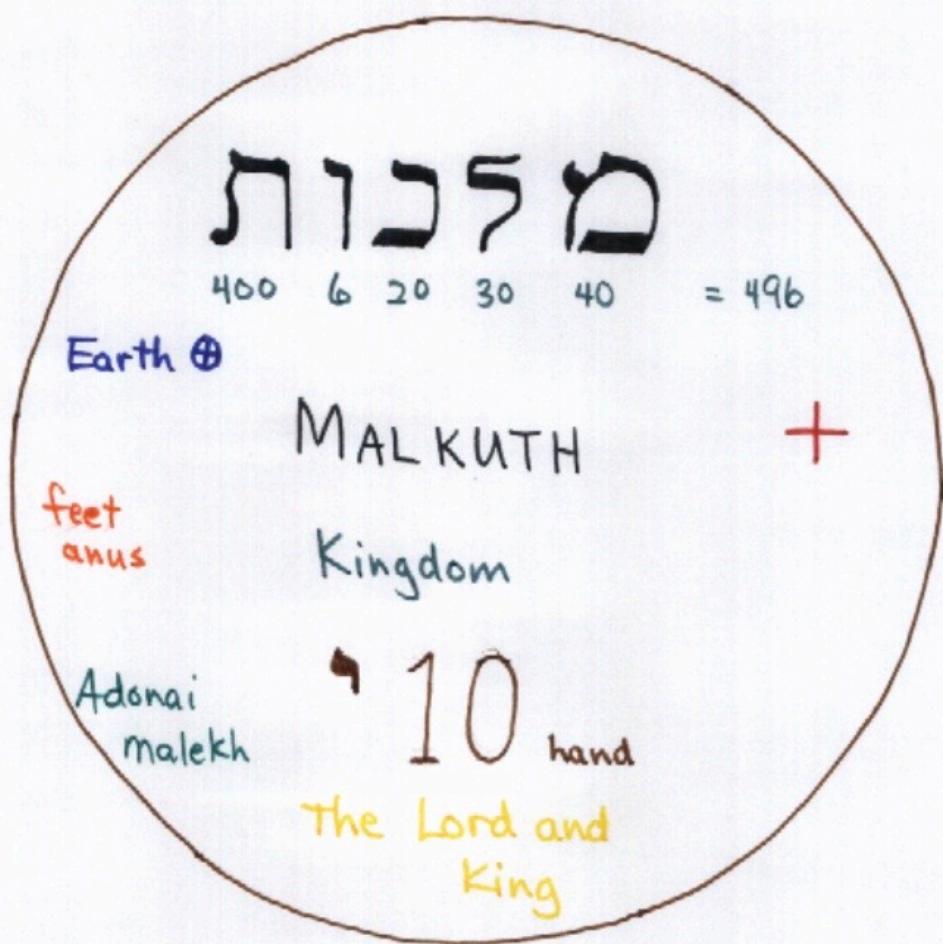


Figure 42



Figure 43

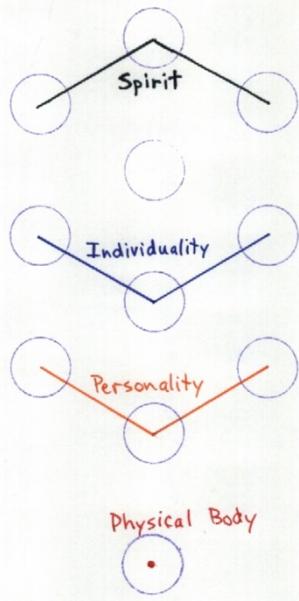
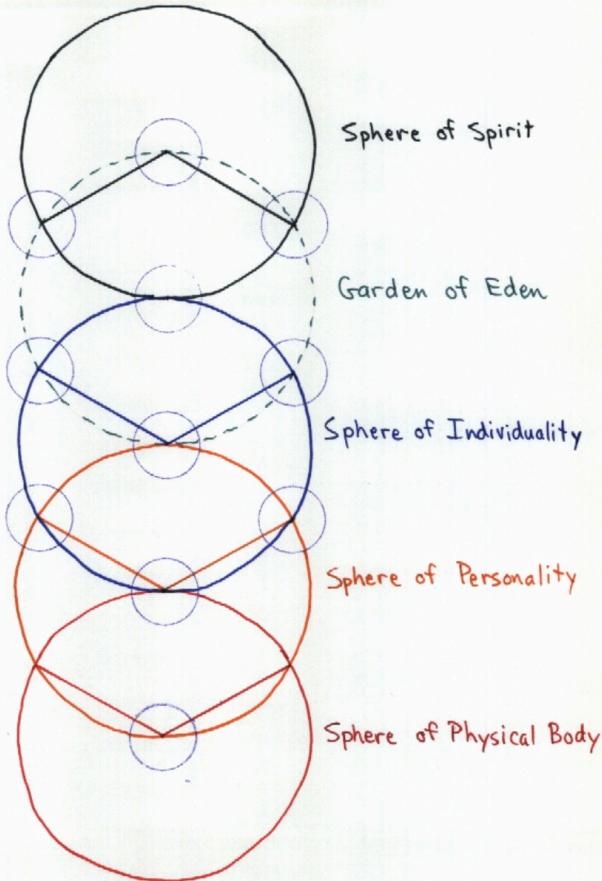


Figure 44



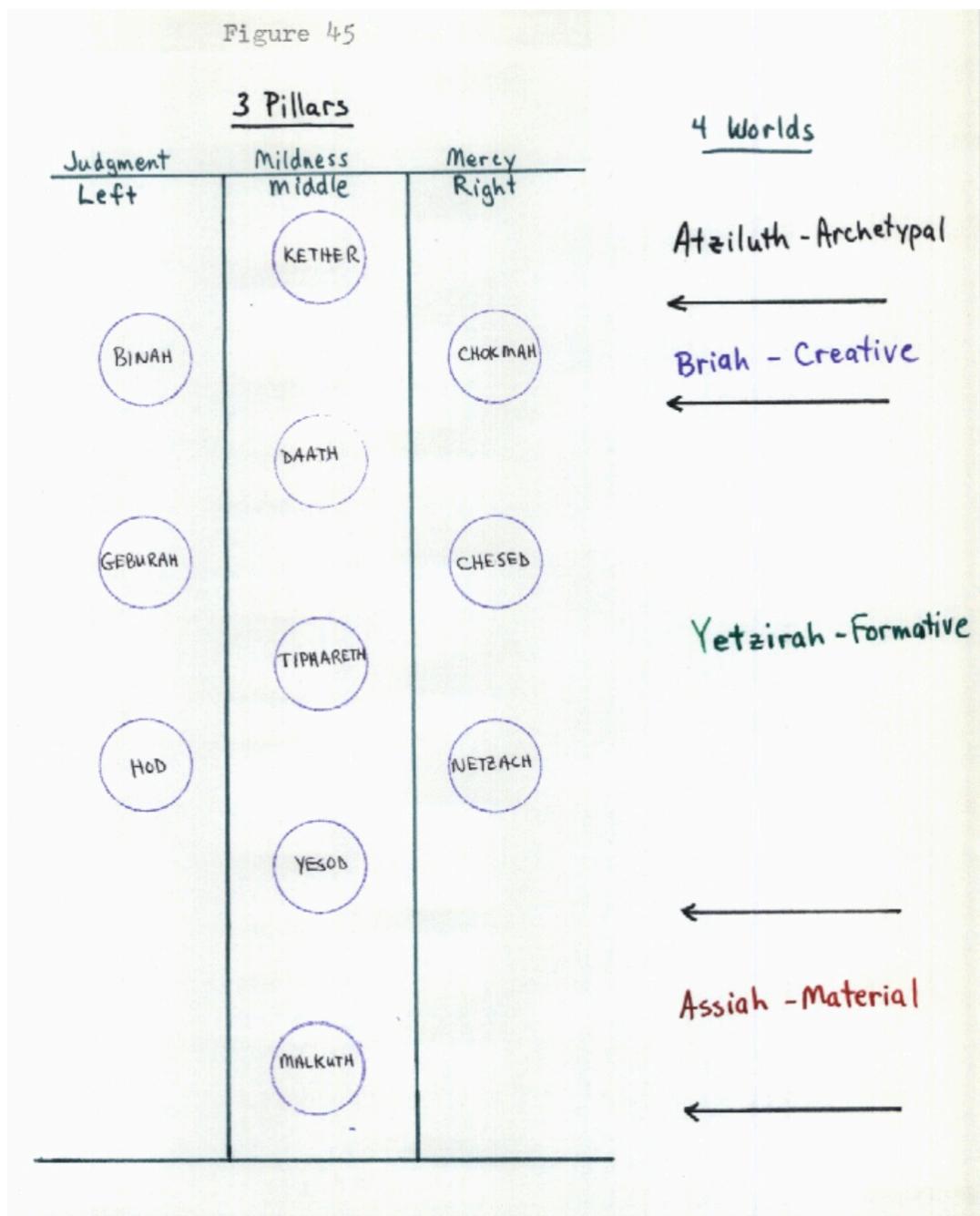
Considering first the general structure of the Tree and a general structure of man, Knight writes of the following classifications: spiritual, individuality, personality, and physical body. These are represented by the Sephiroth as indicated in Figure 43. Using this symbolism, the story in Genesis takes on new dimensions. God (Spirit) created man (Individuality) in His own image and breathed into him the breath of Life. After the creation of Eve, they lived happily in harmony with God and his Creation in the Garden of Eden (Figure 44). At the center of the Garden stood the tree of life and the tree of the knowledge of good and evil, aptly signified by the Sephirah, Daath. Adam had been told, before Eve's creation, "but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." The tree of life was okayed for eating and enabled Adam to live forever with God in the Garden of Eden. It is interesting to study Figures 44 and 30 and noting the striking similarity between Daath and "death", the fall of man can be seen symbolically in the Tree of Life. The reflection (image-formation) of the sphere of

Spirit as the sphere of Individuality links with the Spirit of the Sephirah of Knowledge. This is located at the very center of the six Sephiroth forming the Garden of Eden's sphere. When man eats of the forbidden fruit, he is banished from the Garden and the presence of God. He descends via the path numbered 13 and still considered unlucky by the masses. This number is also conative of power and can be re-ascended by those with skill and daring for it is like "treading the razor's edge."

"So He drove out the man; and He placed at the east of the Garden of Eden the Cherubim, and the flaming sword which turned everyway, to keep the way to the tree of life." Thus man fell from Grace and Eden into the sphere of individuality. The normal way back was guarded by the flaming sword, symbol of the fifth Sephirah, Geburah, signifying Judgment or Severity. Thus the highest Sephiroth in the sphere of Individuality are Chesed (4) symbolizing

Love or Mercy and Geburah (5) signifying Judgment or Severity. The God of the Old Testament alternately appears as each of these.

There are two additional models for symbolism which may be placed on the Tree of Life. In Figure 45 are shown the four worlds of archetype, creation, formation, and material as well as the three pillars signifying the feminine-passive and the masculine-active harmonized in the middle way of equilibrium.



In closing the discussion of the Qabalah, it should be mentioned that the numbers associated with each of the Sephiroth contain hidden significance. Four of these have already been noticed in our previous discussions: Geburah, 216; Chesed, 72; Tiphareth, 1031; and Hod, 15.

A final word should also be said concerning the Hebrew alphabet. Its characters are said to be sacred in shape and origin, thus having significance and meaning aside from their letter's designation. A table of this information can be found below and may be referred to for further interpretation of the Hebrew words.

HEBREW ALPHABET					
Name (in English) / Form (Final)	Meaning of Name	Transliteration into Roman alph.	Number	Type of letter & Signif.	Interpretation
Aleph <b>א</b>	Ox	A, E	1	Mother; air, spirit mediator	balancing force, dual principle existence-non-existence, etc.
Beth <b>ב</b>	House	B	2	Double; wisdom and folly	habitations and receptacles; "contains"
Gimel <b>ג</b>	Camel	G	3	Double; Grace and Indignation	activity, motion of contained, Aleph in Beth; limitation
Daleth <b>ד</b>	Door	D	4	Double; Fertility and solitude	physical existence
Heh <b>ה</b>	Window	H	5	Simple; sight	principle of universal life
Vau <b>ו</b>	Nail	V, U	6	Simple; hearing	fertilizing substances
Zain <b>ז</b>	Sword	Z	7	Simple; smell	completed fertilizing act
Cheth <b>ח</b>	Fence	Ch	8	Simple; speech	enclosure of all unevolved cosmic energy
Teth <b>ט</b>	Serpent	T	9	Simple; taste	initial female energy
Yod <b>י</b>	Hand	J, I, Y	10	Simple; sexual love	opposite of Aleph; steady-state continuity
Kaph <b>כ (כ)</b>	Palm of Hand	K	20(500)	Double; Life and Death	receivers (cosmic final attainment of indiv. existence)
Lamed <b>ל</b>	Ox-goat	L	30	Simple; work	principle of consciousness, connecting link
Mem <b>מ (מ)</b>	Water	M	40(600)	Mother; earth created from water	maternal creative princ., (cosmic state of fertility in man
Nun <b>נ (נ)</b>	Fish	N	50(700)	Simple; movement	individual existences; (symbol of interplay of cosmic energies
Samekh <b>ס</b>	Support	S	60	Simple; anger	female fertility, ovum
Ayin <b>ע</b>	Eye	O	70	Simple; mirth	illuminating principle behind acts of impregnation (Zain)
Peh <b>פ (פ)</b>	Mouth	P	80(800)	Double; Power and Servitude	same as Cheth; (same as Peh and Cheth)
Tzaddi <b>צ (צ)</b>	Fish-hook	Tz	90(900)	Simple; imagination	womanhood in social sense; (womanhood in mystical sense)
Qoph <b>ק</b>	Back of Head	Q	100	Simple; sleep	exalted state of Aleph, transcending negative or death aspect
Resh <b>ר</b>	Head	R	200	Double; peace and war	universal or cosmic "containers"
Shin <b>ש</b>	Tooth	Sh	300	Mother; Fire	"spirit" of God
Tau <b>ת</b>	Tau-cross	Th	400	Double; riches and poverty	all cosmic existence

The three major roles in the Old Testament involve the priest, the sage, and the prophet. From these respective roles have come the priestly, the wisdom and the prophetic writings. Each of these roles can be seen to be overlapping and interwoven in the historical fabric of Judaism, but the prophet stands as the most central figure, often combining the functions and roles of the priest and sage. In remaining consistent with the model of the Lesser Maze, these three roles will be illustrated and described in their relationship to Yahweh and to his wisdom and temple.

The Hebrew word for priest, **כהן (KHN)**, is composed of the letters kaph, heh, and the final form of nun. Referring to the above chart, an interpretation can be rendered as follows. Priests are "receivers" (kaph) of the "principle of universal life (heh), which dynamic action results in the interplay of cosmic energies (final nun). The sum of the original value of these three letters is 725.

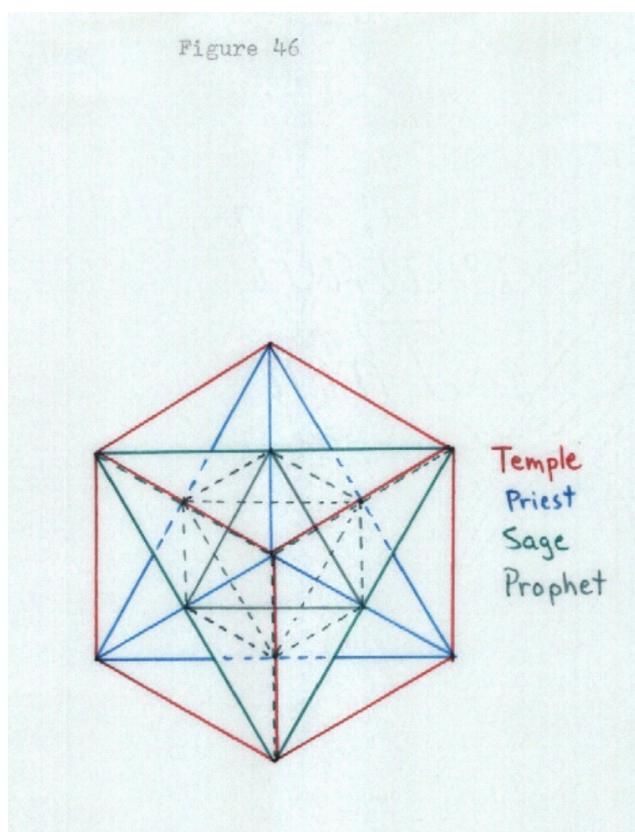
According to the Encyclopedia Judaica, the priests are the principal functionaries in divine services. This is seen as primarily service of the deity and is performed mainly in the "dwelling place" of the deity. This "house of the god" is called the temple and takes on great

significances in the cultic worship. The word temple is written **הַיּוֹת** in Hebrew and adds to a value of 65. It is important to note the distinction between altar and temple. An altar may be as simple as a standing stone, whereas a temple was primarily a closed structure within which was placed an altar. "Thus, the historical reality was that at individual altars every man of Israel was entitled to perform cultic activities, whereas in the temples the right to officiate as priests was reserved for specific families which generally traced their lineage to the tribe of Levi."

Because the priests are essentially servants of God, they enjoy greater holiness than the rest of the people. Thus, the holiness of the house of God and the holiness of the priests are on the same level. The priests for their part must practice special obligations and restrictions to maintain this holiness. The priests can be seen as symbolized by one of the tetrahedra within the cube in the Lesser Maze. The function of "servant of God" in His house is symbolized by the tetrahedron perfectly aligned within the cube and serving to support the basic structure of the cube (temple), protect the residing guest-god from defilement by maintaining a safe distance from the people, and acting as cultic intermediaries between the people and the inner God (inner icosahedron).

The wisdom tradition is exemplified by the sage. The Hebrew word for sage is **חָכָם**, "a term designating those men who molded every sphere of the life of the Jewish people and influenced their comprehension of their past, their hopes, and their future aims", according to the Encyclopedia Judaica. The letters of the name are cheth, kaph, mem, yod, and final mem. Cheth, meaning fence, and the enclosure of all unevolved cosmic energy is followed by kaph, meaning receivers. The last three letters mem, yod, mem, spell

water in Hebrew. Thus it seems that the name, "sage", the first three letters of which spell "wise" and the last three spell "water", symbolizes control over the cosmic forces of destruction, the flood waters which may rise at any time and consume all things. The "un-evolved cosmic energy" is fenced in by the wise and received in the correct proportions as needed. The last portion of sage, which spells water can be interpreted as follows: mem means water and the maternal creative principle, yod means hand and refers to a steady-state continuity, the final mem refers to the cosmic state of fertility in man. Upon looking at the word as a whole, there appear clear indications of the role of sage as one who controls unevolved cosmic energy to maintain the steady-state equilibrium and maintain man as cosmically fertile with potential. Summing the numerical values in the word sage renders



678. Summing these numbers yields 21, the same number as "I am" previously discussed.

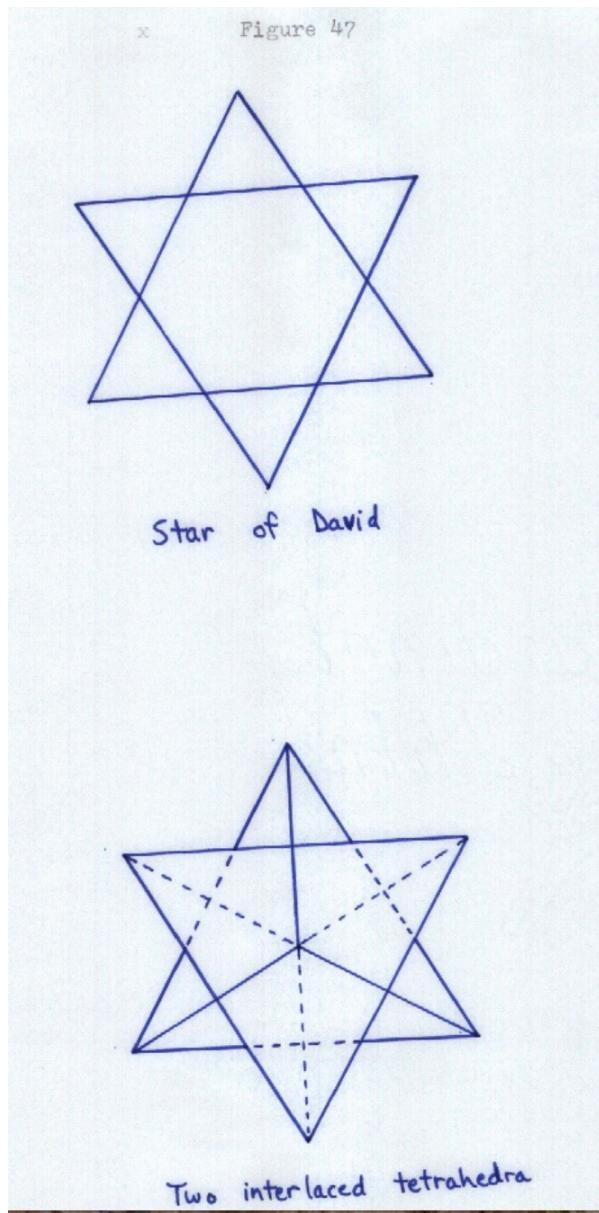
It is interesting to explore the relationship between a sage and wisdom.

Wisdom **חכמָה** begins with the word wise, as did sage. The fourth letter in wisdom is hen, meaning window, signifying sight, and interpreted as the principle of universal life. Analogies between this wisdom-sight and the Eastern prajna-eye are obvious. The description in Wisdom 7:22 --, describes wisdom as an aspect of God which is feminine. As the description is read, the dodecahedron should be kept in mind. While being the "middle way" of many Eastern religions, it again appears here as wisdom and something to be respected and praised. Here, it might be especially helpful to list several of the phrases which show a clear correspondence between Wisdom and the dodecahedron's form and place in the Lesser Maze.

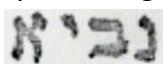
For within her is a spirit intelligent, holly...; for Wisdom is quicker to move than any motion; she is so pure, she pervades and permeates all things. She is a breath of the power of God, pure emanation of the glory of the Almighty; ...She is a reflection of the eternal light, untarnished mirror of God's active power, image of his goodness. Although alone, she can do all; herself unchanging, she makes all things new. In each generation she passes into holy souls, she makes them friends of God and prophets; for God loves only the man who lives with Wisdom... She deploys her strength from one end of the earth to the other, ordering all things for good. Her closeness to God lends lustre to her noble birth...; When because of him the earth was drowned, it was Wisdom again who saved it,... For, by neglecting the path of Wisdom, not only were they kept from knowledge of the good... The virtuous man, fleeing from the anger of his brother, was led by her along straight paths.

These comments by Solomon are very much the same as those made by other men of wisdom in the East when referring to their respective paths.

The most famous sage of the Old Testament is Solomon. It is interesting to note Harold Bayley's observation that each of the three syllables in Sol-on's name means the "sun" in various languages. The Hebrew for Solomon, **שְׁלֹמֹן**, begins with the word **שְׁלֹם**, meaning "be whole, be at peace." Using the table above, it can be seen that the four letters designating Solomon are interpreted as: shin (tooth) fire, the "spirit" of God; lamed (ox-goat) work, principle of consciousness, connecting link; mem (water) maternal creative principle; heh (window) sight, principle of universal life. There are clear relationships between these interpretations and the symbolism of the sun.



In the Lesser Maze, the sage is symbolized by the other tetrahedron interlaced with the tetrahedron representing the priesthood. This combination, when viewed point onwards, looks exactly like the star of David with its two interlaced triangles, one penetrating the other. Solomon's seal, with which he worked many miraculous deeds, has the shape of a five-pointed star or pentagon – just as the face of the dodecahedron symbolizing wisdom.

The prophet,  symbolizes the synthesis of the priest and the sage traditions. These two are united in the prophet. Using the Hebrew letters an interpretation of the meaning might be as follows: nun (fish) movement, individual existences; beth (house) wisdom and folly, habitations and receptacles (contains); yod (hand) sexual love, opposite of aleph (steady-state); aleph (ox) air, spirit, mediator, balancing force. Thus, individual existence, containing wisdom and folly, but also the potential for balance of opposing forces producing a steady-state.

The prophet serves as mediator of God to the people. He is “one who is called”. The people do not like hearing from God directly in a theophany, but prefer for Moses to speak to them – or rather for God to speak to them through Moses. The prophet thus is concerned with God’s designs in history, not in knowledge about God. The role of confrontation leaves the

prophet a recipient and a participant. He is the middleman between God and man. In the Lesser Maze, the octahedron best symbolizes the prophet, being the common part of the two interlaced tetrahedron. However, the prophet is “chosen” and this is illustrated by the formation of the octahedron only by the penetration of the icosahedron within the dodecahedron. Thus, the choosing of a prophet is an act of God in history, not an act of nature or of the prophet himself.

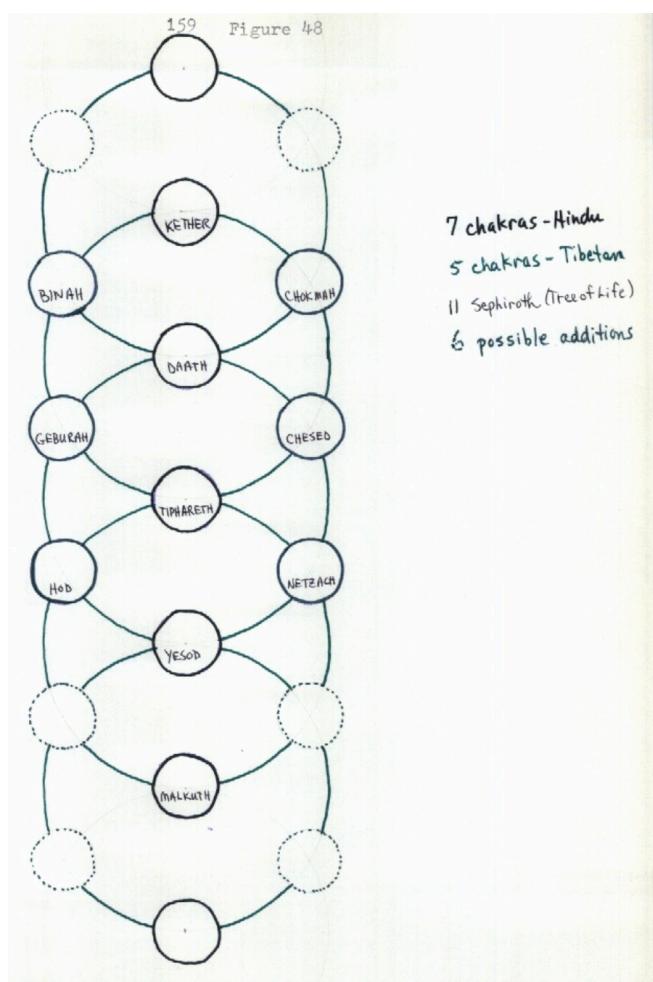
Like Moses, many prophets climb the mountain and stand in the presence of God. This is symbolized by the reaching out from the octahedron toward the dodecahedron. Moses twice received the commandments from God. This is symbolized by the twenty points of the dodecahedron. Mountain,  composed of heh and resh, has a distinctly feminine aspect about it, despite its projection up from the earth. Heh, meaning window, signifying sight, is the principle of universal life. Resh means head and is interpreted as the

universal or cosmic “container”. Both of these images of universal life and receptacle are feminine. Thus the prophet allegorically mounts the female to stand in the presence of God.

The theme of having the “fear of God” is expressed and applied variously to priests, sages and prophets. Looking intuitively at the Lesser Maze, the “fear of God” can be understood as a clinging to the wisdom-mother and avoidance of contact with the father. The prophet, son, attaches to the mother-wisdom. This mother aspect is also labeled the Holy Spirit and represents that with which man interacts, because of his inability to meet God “face to face”. This attitude is similar to the “return to the primal mother” mentioned by Lao Tzu.

Thus the prophet (octahedron) hears the call of God (icosahedra, inner and outer) and becomes an extension of God and the mediation of God’s will to the people. He goes to the well (mountain) and returns with the water of life, in the form of the Law or other words of God. As the mouthpiece of God, the people can hear the Word without seeing the Face. God continues to act in history through his prophets and his Chosen People.

After discussing the Eastern religious viewpoint and finding it to be very subjective in experience, it is interesting to note the objective change to an historical context in the Western



religious viewpoint. Since the very same GOD is being discussed in both viewpoints, it seems likely that the subjective description might be found in the objective one. One source stated that traditional Judaism recognized 48 prophets (and 7 prophetesses). This number reminds one of the 48 petals associated with the five lower chakras in the Yoga philosophy. There seems to exist a distinct parallel between the microcosmic man and the macrocosmic nation of Israel. Each of these was chosen by God in a special way. For the nation, the call is mediated through its prophets. For subjective man, the call is mediated through certain sounds (mantras). In both cases, God guides man and nation with the Word or vibration which communicates His will.

Upon re-examination of the Tree of Life, in this new light, the Eastern chakras can be seen fairly clearly. Looking at Figure 44, five wheels or circles are seen. These may directly correspond to the five chakras of the Tibetan-Buddhist philosophy. In this case the lower two and the upper two chakras are combined into one. “Finishing” the drawing

with additional centers, illustrates the position of the original seven chakras. Thus, there is some resemblance between the evolution of individual man, guided by the sound of his inner ear, and the evolution of a nation, guided by the sound of its prophets.

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Table I The Hebrew Alphabet\*

<b>א</b> ALEPH (A) Ox 1	<b>ב</b> BETH (B) House 2	<b>ג</b> GIMEL (G) Camel 3	<b>ד</b> DALETH (D) Door 4	<b>ה</b> HE (H) Window 5	<b>ו</b> VAU (V) Peg, Nail 6	<b>ז</b> ZAYIN (Z) Weapon 7	<b>ח</b> CHETH (CH) Enclosure 8	<b>ט</b> TETH (T) Serpent 9
<b>י</b> YOD (I) Hand 10	<b>כ</b> CAPH (K) Palm of the Hand 20	<b>ל</b> LAMED (L) Ox-Goad 30	<b>מ</b> MEM (M) Water 40	<b>נ</b> NUN (N) Fish 50	<b>ס</b> SAMEKH (S) Support 60	<b>ע</b> AYIN (O) Eye 70	<b>פ</b> PE (P) Mouth 80	<b>צ</b> TZADDI (TZ) Fishing Hook 90
<b>פ</b> QOPH (Q) Back of Head 100	<b>ר</b> RESH (R) Head 200	<b>ש</b> SHIN (SH) Tooth 300	<b>ת</b> TAV (TH) Sign of Cross 400	<b>ת</b> Final Caph 500	<b>ם</b> Final Mem 600	<b>ן</b> Final Nun 700	<b>ן</b> Final Pe 800	<b>׮</b> Final Tzaddi 900

\* Although there are only twenty-two letters in the Hebrew alphabet, five of these letters have final versions, which are also of importance.