

KABBALAH HEBREW NECKLACE

KAF | K/KH



Pronunciation: Chaf (as in Bach)

Numerical value: 20

Primary meaning: Hand cupped to receive

Secondary meanings: Bend, protector, spoon, cup

Essence: Life

Spatial continuum: Venus

Time continuum: Wednesday (fourth day of week)

Soul continuum: Left eye

Sephirot: Path between Victory (Netzach) and Kindness (Chesed)

Verse from Torah: God saw that the [heavenly lights] were good.

Grammatical usage: 'like' or 'as' as a prefix; second person (yours) as a suffix

Form: Three connected lines with rounded corners

Sefer Yetzira (Book of Creation)

The Chaf is shaped like a vessel, a spoon, a cup, or bowl turned on its side. This embodies its nature of receiving. It is turned on its side because once it receives, it must then give life. Like a mother receives sustenance through food and then gives sustenance to her child from her body.

The letter Chaf symbolizes the quiet type, often mysterious and eager to fit in. They will be successful once they accept the ever-changing world as it is and implement the appropriate changes personally. They are stable and proud to stand on their own ground, often feeling ownership in the world.



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The 22 Hebrew letters that form the Alef-Bet are the instruments of creation, as it is taught in the Kabbalistic text, the Zohar, "God looked into His Torah and began to create the world," using the letters of His Torah as the blueprint of creation. The Alef-Bet is also known as Lashon HaKodesh (The Holy Tongue or Language). The Hebrew language is unlike any other in that every aspect of the letter holds a particular importance. The letters are also called paths of Wisdom because through these letters, every person can develop his or her own way of understanding. This can be better understood through the teaching of the 32 Paths of Wisdom. One develops their own path through an understanding based on meditation of the letters. Within Jewish and Kabbalistic Meditation History, there is continuously proposed the tremendous significance in contemplation of the Hebrew letters. There are many ways of meditating on the letters. Generally, one begins by meditating on a simple detail, such as the shape or pronunciation of a letter. The letter chosen is one that relates essentially to the person, such as the first letter of his or her name (since the first letter is the primary power of each name) or a letter that relates to a key attribute of the person.

				
Alef Silent	Beit B/V	Gimel G	Dalet D	Hei H
				
Vav V/O/U	Zayin Z	Cheit Ch	Teit T	Yud Y
				
Kaf K/Kh	Lamed L	Mem M	Nun N	Samekh S
				
Ayin Silent	Pei P/F	Tzadek Tz	Qof Q	Reish R
				
Shin Sh/S	Tav T/S			



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