

# KABBALAH HEBREW NECKLACE

MEM | M



Pronunciation: Mem

Numerical value: 40

Primary meaning: Water

Secondary meaning: Blemish

Essence: Water

Spatial continuum: Earth

Time continuum: Winter

Soul continuum: Belly

Sephirot: Path between Victory (Netzach) and Splendor (Hod)

Verse from Torah: God made two great lights.

Grammatical usage: 'from' as a prefix; masculine plural as a suffix

Form: Open Mem is formed by a Vav and a Chaf with an opening in the lower left corner; Final Mem is a complete square, a Reish and a Dalet or two Dalets.

Sefer Yetzira (Book of Creation)

Mem is symbolic of water, representing the Torah. Just as water flows from above to below, but does not change its essence, so does Torah flow from above to below and retain its spiritual essence. Mem is embodied in the belly, the womb, where a child is said to learn the entire Torah before it is born. Mem's value is 40; a mikveh (ritual bath) has 40 measures. Just as the mikveh purifies from spiritual defilement, the Mem (Torah) similarly purifies from spiritual defilement.

The letter Mem symbolizes a flowing individual, energetic, active, warm, and optimistic. They are empathetic and merciful. They have a strong spiritual predisposition.

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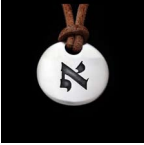




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The 22 Hebrew letters that form the Alef-Bet are the instruments of creation, as it is taught in the Kabbalistic text, the Zohar, "God looked into His Torah and began to create the world," using the letters of His Torah as the blueprint of creation. 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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