

KABBALAH HEBREW NECKLACE

SHIN | Sh/S



Pronunciation: Shin
Numerical Value: 300
Primary meaning: Tooth, protection
Secondary meaning: Sharpening
Essence: Fire
Astrological continuum: Heaven
Time continuum: Summer
Soul continuum: Head
Sephirot: Connection between Wisdom (Chochmah) and Understanding (Binah)
Verse from Torah: God made the beasts of the field.
Grammatical usage: "That"
Form: Three Vavs balanced on a point; shape of a flaming fire.
Sefer Yetzira (Book of Creation)

The shape of the Shin has three heads which correspond to the three procedures of the mind: wisdom, understanding, and knowledge. This is the ability to balance multiple realities; the ability to choose the middle path. Shin is the letter placed on the mezuzah- the letter associated with protection.

One who's name begins with the letter Shin is a dominant character and often attracts a lot of attention. Enthusiastic, and usually loved, they continuously search for sensation and distinction. In addition, they look for material objects, property, a stable livelihood, and high status. They are stubborn and sincere in speech.



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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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