

Chapter 1 : Beth number - Wikipedia

*Power of Aleph Beth, Vol. 1 (English and Hebrew Edition) [Dr. Philip S. Berg] on blog.quintoapp.com *FREE* shipping on qualifying offers. the Hebrew letters according to Kabbalah are the formulas for 22 energy forces that were active in the creation process prior to the appearance of our universe as we know it today.*

Each letter is a symbol, full of many inner meanings, from literal straightforward meaning, to deeper spiritual meaning. Understanding the letters provides essential insight into the deeper meanings of the Torah or the Bible. After studying the letters in depth it is not uncommon for many people to feel that the letters express some direct spiritual communication that goes beyond words. In kabbalistic circles, meditation on the letters is commonly practiced to encourage this type of rapport with the letters. Looking into the deeper meanings of the letters can transform and deepen our learning and can lead us to deeper levels of spiritual experience. Kabbalists will study for many years to realize the great inner spiritual meanings of the letters, so it is important to realize that this article is a tiny entry point into a deeper field of study, which could be followed for a lifetime. Aleph indicates the Oneness and Unity of the Creator. It hints that beyond the illusion of separation and duality is underlying Oneness – that nothing is separate and the Creator is the source of everything. Aleph represents the creation of something from nothing. It is the essential symbol of beginnings and ultimate reality that cannot be talked about, timeless, spaceless, and present everywhere. It is the One that cannot be divided, representing perfection beyond human comprehension. Beith represents the beginning of duality, with the One Creator bringing forth a created world, so that there can be both a giver the Creator and a receiver the created world for the Creator to bestow upon. This creates a dramatic leap from Absolute Oneness to the ability for there to be two. It also creates the possibility for all duality and opposites – yes and no, hot and cold, man and woman, up and down, etc. Thus the created world is meant to house within it the spiritual. The body is meant to contain the soul, allowing it to act in this world. The dual world actually contains within it the Ultimate Oneness, but concealed. The Beith is the tool, the source of all building, containing and then bringing forth all of the other letters. Ghimel links and balances between the Aleph and Beith. It is a dynamic balance between opposing powers, so Ghimel is a letter of constant transformation, change and motion, and translates literally as camel, an animal we associate with motion and travel between faraway places. Ghimel includes the opposites of both giving and receiving, and reward and punishment, creating balance and motion between these opposites. Ghimel resolves the giver and receiver Aleph and Beith, so it represents giving and receiving. The Ghimel also represents reward and punishment. The laws of the created world are based on the rule of judgment – blessings are able to flow to those who do good, while wrongdoing blocks the receipt of goodness and abundance. Thus both kindness and justice are maintained in balance. The Dallet is in the shape of a bent over man, signifying the humility and receptiveness. It represents Bitul, the self-nullification, or nullification of the ego, necessary to realize ones inherent connection to the Creator. Also, it is the structure, form and the diligence required to receive. It is the realization that as humans, we having nothing of our own, but are entirely dependent on the creator and that every breath and movement is given to us from Him. Finally, the Dallet represents structure. Its form of a horizontal and vertical line represents a grid, giving structure to the form. It is shaped like a stair-step, the structure and overcoming of resistance needed to study. It shows us the structure and stability required to receive. The world was created with the utterance of the Hei. It is divinity, the spiritual life that comes about through the first four letters. It represents the life essence in all creation. It symbolizes the effortlessness of the world and is the symbol of divinity, gentility, and specificity. It contains within it the freedom of choice. Hei is one of the letters of the Holy Name, giving it a special significance within the Aleph-beith. Vav is related to the Orr Yashar, the direct light of the Creator, entering the world. As the connector, Vav contains the power to connect heaven and earth. It represents the ladder of Jacob Yaakov – rooted in earth, with its head in the heavens. The Vav can teach us the state of constant presence needed to connect our own heaven and earth physical and spiritual aspects. Vav represents the number 6 and represents the six days of the creation of the world, as well as the six physical dimensions right left, front and back, up and down. The Vav is also representative of the male phallus, the fertilizing agent,

bringing life, abundance, continuity, and addition. The Zayin is the source of all movement. It is an impregnating principle, which activates the creation. Zayin is drawn with a Vav with a crown on top of it. The Vav is related to the Ohr Yashar, the direct light of the Creator coming down into the created world. The Zayin relates to the Ohr Hozer, the returning light, which follows the path of the vav to return and then spreads out when it reaches the crown. The Zayin impregnates all of life and allows the Vav to spread, opening the field of every possibility. Shaped like a sword, the Zayin represents all movement. It is the struggle between Yaakov Jacob and the angel. It is the power within a person that causes them to speak, initiate, live. Interestingly, Zayin is also the source of rest. It represents infinite possibilities. It is undifferentiated substance and energy, containing all the possibilities that could come into being. Heith indicates the ability of the human to rise and go beyond nature. It is related to the Neshama, the soul. The ancient form of the letter looks like a ladder, indicating the ability to go above and beyond limitations. And as the letter for 8, it also signifies transcending nature, as represented by the 7 days of creation. It is the essence of the human being to break through nature, to spiritual realization. It has to do with purity and impurity, teaching us to choose the good, and also the realization that even within the bad things that happen, there is hidden good. Teith also represents femininity, pregnancy. It includes the kindness and mercy of creation and the principle that everything is eternal and nothing is ever lost. It is the field of manifestation, the essence of the feminine that contains all in her. The infinite is contained in Teith and it brings about the finite. The Teith contains the Hesed kindness and mercy of creation. It teaches us to distinguish between the good and the bad, and by choosing the good to clean and purify and thereby to do that which is impossible, to erase the bad deed that was done. It contains the principle that nothing is lost, nothing is wasted, and all is eternal. The Teith is the container that creates the ability of Tikkun – that all souls are attracted to life with one purpose – to restore all to good as at the beginning. The Yod represents the Creator, the single point from which all of creation emerges, and the Unity within multiplicity. It is the foundation of all foundations, the hidden Divine spark which causes everything to be. It represents the power of the spirit to govern and guide the matter. Yod is a symbol of the Holy One, the Creator, since the holy name starts with Yod. Small in form, the meaning of the Yod is great. Yod also represents the idea of Unity within Multiplicity, of one whole that is comprised of parts. Yod as we see is a single point, but its value is It shows us that many grains of sand are used to make one pot, many pages make up one book, many drops of water make up the ocean. There are many occurrences in the world, but they all stem from One God, perfect and indivisible. It also represents the 10 Sefirot. In Yod, the multiplicity returns to unity. The yod is an infinite dot, the essence of all life. It is the foundation of all foundations. Everything comes from it and returns to it. It is a hidden dot beyond imagination – formless, the source of all thought, beyond all thoughts, beyond time and space. It is the Divine spark of life that is in every single being. It cannot be grasped, but is in every cell of your body, causing you to exist. It has no mass or density, time or space. In it is the power of the spirit to govern and guide the matter of the material world. It is like a cupped, outstretched palm, ready to receive. The shape of all containers – a bowl, a cup, a jar, is based on that basic curved shape, and Khaf represents the idea of a container. A house is a form that contains the goings on of the people inside it; a body is a form which contains the life and energy of the person. The forms of the physical world are where the spiritual essence of life is able to manifest. The Khaf also teaches us to shape ourselves – to bend the ego and shape our character. The Khaf is what gives form to the matter. It contains all the possibilities of containing, building, and forming all existence. It is the letter of formation, bending the straight line into a curved shape. Khaf teaches us to bend and govern our tendencies, and to shape our character. It teaches us humility, that we must bend our ego and the resistances in our character.

Chapter 2 : Editions of Power of Aleph Beth by Philip S. Berg

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But, in an exposition of the psalm, such an arrangement or classification, changing the structure of the psalm, might be of doubtful propriety, and it will be right to adhere to the order which the Spirit of Inspiration has seen fit to observe. As life - the religious life - is represented under the image of a journey, the expression here is equivalent to saying, "Blessed are those who in the journey of life - in their religious course - are pure, Sincere, uncontaminated. The margin here on the word undefiled, is perfect, or sincere. The word is the same as in Job 1: So the Latin, "immaculati. The idea is, "Blessed are they who are upright, sincere, perfect, in their course. Who walk in the law of the Lord - Who habitually obey his law. Every law of a parent is to his children a testimony on his part of what is wise and right and good; and so every law of God is his solemn testimony as to what is right and good for man. And that seek him with the whole heart - With a sincere desire to know his will and to do it; without hypocrisy or guile; with no selfish or sinister aims. As God knows the heart, all other modes of "seeking" him must be in vain. It is impossible for man to impose on him by appearances. The meaning is, that they are righteous; their character is that they do that which is right. It cannot mean that all persons who are religious are actually and absolutely perfect - for no man would hold this opinion; no one does hold it. It is general language such as is commonly used to describe an upright or righteous man. The declaration is true of all who are the friends of God - or, who are truly; religious - in the following senses: On the other hand, it is true that a man who is not characteristically righteous; who is not an upright man in his dealings; who is not true, and honest, and temperate, and just, and benevolent, cannot be a child of God and heir of heaven. No exactness of orthodoxy, and no fervour of emotion, and no zeal in the cause of religion, can constitute true piety without this. They walk in his ways - Habitually; constantly; characteristically. They are not merely honest, upright, and just in their dealings with men, but they walk in the ways of God; they are religious. It is not mere human prudence; it is not mere morality; it is not because it will be for our interest; it is because God requires it. This is the foundation of all true virtue; and until a man acts from this motive it cannot be said that he is in the proper sense a righteous man. To keep thy precepts diligently - Hebrew, "very much;" that is, to do it constantly; faithfully. Each one of his laws is to be observed, and to be observed always, and in all circumstances. That desire - a prevailing, constant, uniform desire - is to keep the law of God. It is the aim of the life; it is the supreme purpose of the soul; it is the ruling wish of the man, thus to keep the law of God. He in whose bosom this is not the constant wish cannot be a pious man. The Hebrew particle used here, and rendered "O that," is a particle denoting a wish, or an earnest desire. The word "ways" denotes the course of life. The whole is expressive of an earnest desire to live in accordance with the law of God. It implies also a sense of dependence on God. The meaning here is, that he would not have occasion to be ashamed; he would not be disappointed; all his hopes would be realized. He would have full evidence of piety; he would enjoy the comforts which he sought in religion; he would feel assured of ultimately obtaining eternal life. When I have respect unto all thy commandments - literally, "In my looking at all thy commandments. There can be no true piety except where a man intends to keep all the commands of God. If he makes a selection among them, keeping this one or that one, as may be most convenient for him, or as may be most for his interest, or as may be most popular, it is full proof that he knows nothing of the nature of true religion. A child has no proper respect for a parent if he obeys him only as shall suit his whim or his convenience; and no man can be a pious man who does not purpose, in all honesty, to keep All the commandments of God; to submit to his will in everything. When I shall have learned - Hebrew, "In my learning. His own experience of their nature, influence, and value would lead him to sincere praise. He had no doubt of finding that they were worthy of his praises, and of seeing in them more and more occasion to glorify and honor God. The more we know of God, the more shall we see in him to praise. The larger our acquaintance and experience, the more our hearts will be disposed to magnify his name. This remark must extend to all that there is in God to be learned; and as that is infinite, so there will be occasion for renewed and

more elevated praise to all eternity. Thy righteous judgments - Margin, as in Hebrew, "Judgments of thy righteousness. This expresses the firm purpose of the psalmist, He meant to keep the law of God; he could confidently say that he would do it - yet coupled with the prayer which follows, that God would not forsake him. O forsake me not utterly - Hebrew, "To very much;" so as to leave me to myself. His confidence that he would keep the commandments of God was based on the prayer that God would not leave him. There is no other ground of persuasion that we shall be able to keep the commandments of God than that which rests on the belief and the hope that He will not leave us. These names of the letters, inserted for convenience, are no part of the psalm, as it is not so marked in the original. This mode of indicating the divisions of the psalm is special to our version. It is not in the Septuagint, the Latin Vulgate, or the German versions. The word wherewithal means "by what" Hebrew ; that is, What means shall a young man adopt by which he may "cleans his way? The case supposed is that of a young man pondering the question how he may be saved from the corruptions of his own heart, and escape the temptations to which he is exposed in early years, and lead a pure and upright life. There can be no more important inquiry for one just entering on the journey of life; there can be found nowhere a more just and comprehensive answer than is contained in this single verse. All the precepts of ancient and modern wisdom, all the teachings of pagan morality and religion, and all the results of the experience of mankind, could furnish nothing in addition to what is here suggested. The world has no higher wisdom than this by which to guide a young man, so that he may lead a holy life. Shall a young man - The remark here might be applied also to those who are in middle life, or even to those who are in more advanced years, but it is applied here especially to the young, because it may be supposed that in the other cases the matter may be regarded as settled by experience; because to the young, as they commence life, the inquiry is so momentous; and because it is a question which it may be supposed will come up before the mind of every young man who has any right aspirations, and any proper conception of the dangers which encompass his path. The language does not necessarily imply that there had been any previous impurity or vice, but it has particular reference to the future: The inquiry is, how he might conduct himself - what principles he could adopt - under what influence he could bring himself - so that his future course would be honest, honorable, upright. By taking heed thereto The Hebrew is, "To keep according to thy word;" or, "in keeping according to thy word. Alexander supposes that this means "to keep it his way according to thy word;" and that the whole is a question - "How may a young man so cleans his way as to keep it according to thy word? But it is clear that the answer to the question must be found in the verse, or not found at all; and the most natural construction is that in our translation. So DeWette renders it: If or, when he holds or, keeps himself according to thy word. All other things might fail; this rule would never fail, in making and keeping a man pure. The more principles of common honesty, the principles of honor, the considerations of self-interest, the desire of reputation - valuable as they may be - would not constitute a security in regard to his conduct; the law of God would, for that is wholly pure. The psalmist in Psa He could affirm that he had thus sought God. He had such a consciousness that this was the aim and purpose of his life that he could say so without hesitation. Every man who claims to be a religious man ought to be able to say this. Alas, how few can do it! O let me not wander This is the language of a heart where there is a consciousness of its weakness, and its liability to err, strong as may be its purpose to do right. Such an apprehension is one of the best means of security, for such an apprehension will lead a man to "pray," and while a man prays he is safe. The word rendered "hid" means properly to conceal, so that a thing may be secret, private, inaccessible; then, to lay up in private, to treasure up. The meaning here is, that he had "treasured" up the word of God, as the most valuable thing, in his heart; it was "there," though unseen; it constituted the secret power by which he was governed; it was permanently deposited there, as the most valuable of his treasures. That I might not sin against thee - That it might protect me from sinning against thee. That I might be continually guided by its precepts; that I might be admonished of duty; that I might be deterred from going astray. This language of benediction or doxology is an outbreak of feeling or adoration in view of such a law - so good, so holy, so suited to direct and guide man. The mind is full of the subject; and the lips give vent to the feeling of gratitude and joy that such a law had been revealed to people. Teach me thy statutes - Make me more and more acquainted with a law so pure, so rich, so valuable. All the judgments - The word judgments here means the same as statutes or laws: How he had done it we are

not informed; but we have no reason to suppose that the author of the psalm was a minister of religion, and if not, then we have here an example of what a man who does not claim to be a public teacher may do, and should do, in making known and defending divine truth. Of thy mouth - With my mouth I speak those things which have proceeded from thine. I speak in thy name; I declare thy truth. It is not my own; it is thine. The word expresses a high degree of joy. As much as in all riches - Hebrew, "as upon all wealth. I find my happiness in religion, as if in the possession of real wealth. See the notes at Psa 1: And have respect unto thy ways - And look to thy ways - thy commands. I continually regard them, or refer to them in my mind as the guide of my life. See the notes at Psa I will not forget thy word - I will not allow the world to crowd it out of my mind. In some of the Phenician inscriptions, and in the Ethiopic alphabet, it has this form Gesenius, "Lex". The verb used here means to do, or show, or cause good or evil to anyone; and then to reward, or to recompense, either good or evil. Here it seems to be used in a general sense of doing good, or showing favor, as in Psa It does not necessarily imply that the author of the psalm had any claim, or demanded this on the ground of merit. He begged the favor, the friendship, the interposition of God in his behalf.

Chapter 3 : Hebrew alphabet - Wikipedia

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Alphabet of Kabbalah Course. It looks just like the Phoenician Dalt. In Hebrew, this fourth letter has the numerical value of four. Daleth also represents a doorway. This has incredible importance symbolically and spiritually. Daleth has the numerical value of four; when you add the values of the letters of the name Adam, the result is nine, which is also very significant. These levels of meaning are important to understand because when we start studying the Bible or any scripture, the names, the symbols, the places, the words have a numerical significance. They have a symbolic significance, e. It is the door through which Adam and Heve left Eden. Guarding that door is an Elohim, a great Angelic intelligence who guards the entry way back to Eden. Eden has two levels or aspects: The same is true of Daath , Gnosis , knowledge. Knowledge is not a plaything or a toy. Sadly, we treat it as such, and the results show in the state of our world and the awful suffering that knowledge has produced. Knowledge is power, and power entails a terrible responsibility. If we utilize knowledge without Consciousness of that knowledge, we create harm. This is abundantly evident in this day and age. Humanity has been bestowed with great knowledge, but also is afflicted with terrible ignorance, and utilizes its knowledge for destruction. This is why the single largest expenditure in the world today is to create weapons to kill. We do not spend most of our money on food or on the welfare of others. This is because we use knowledge ignorantly guided by the animal instinct, the Nephesh, desire, passion and all of the egotistical elements that infect us due to our karma. You see, knowledge is a doorway of cause or effect. Every action that we perform produces a result. When that action is empowered through knowledge, the result is multiplied, and there is an exponential scale that unfolds. The greater our knowledge, the greater power we have for either good or evil. Daath does not refer to materialistic knowledge or anything you can learn in books. Daath is a very special kind of knowledge that relates to superior levels of Consciousness. Before the fall from Eden, the ancient humanity represented by the symbolic Adam and Eve were to be instructed in Daath , but they failed to abide by the instructions. Unfortunately, we continue to make the same mistake now. That is why we are spiritual ignorant: Rah really means impurity, pollution, but it implies a force, an intelligence. Thus, she passed through the doorway of Daath , knowledge, and left Eden because she failed when facing her desire. The last letter of the word Yesod is Daleth. Eve used that Daleth to leave Eden. Yet, that doorway is still there should she decide to return. In us, Eve is our sexual organs. Through a sexual mistake, Adam and Eve left Eden. The man, the masculine force, represents our brain. The woman, the receptive force, represents our sexual organs; the relationship between the two is how we create. We create through the doorway Daleth of Daath knowledge. Adam and Eve are symbols related to creation, not only in the past, but in the present. The root of our forces of creation reside in our brain and our sex, which are Adam and Heve, in us. We are tempted by the fruit of the Tree of Knowledge , Daath. That fruit is sexual. That knowledge that is within us and we fail when our desire clouds our judgement, and we leave Eden. Of course, none of us are in Eden now. We are all in the wilderness. We are in suffering, we are subject to death, decay, pain, uncertainty, anxiety and spiritual darkness. When we look for God , we do not find God. Adam and Eve walked and talked with God. We are not at that level. We are out of Eden. If we were back in Eden, we would walk and talk with God. We would personally commune with the Innermost within us. This is a state we can recover if we walk back through that door, Daleth , and return to Eden by redeeming ourselves of the mistake. We have to remove the causes of the mistake which are within our mind. Those causes are anger, pride, envy, jealousy and most especially lust, the chief amongst them. The most powerful force, psychologically, that we struggle with is lust. Daleth has a special significance in relationship with sex, with sexual energy, because it is through that force that God creates. The Elohim, the Buddhas, the Yab Yum, Shiva Shakti, whatever religion, whatever terminology we utilize, the creative power to gestate a universe, to create a Sun, to give birth to a planet or even just an insect, is always sexual. We in our arrogance think that the universe happens by accident, but this is a foolish point of view. When we observe nature we see sex is the cause of every form of creation, without exception. The same occurs in an artist, who takes that same creative power and expresses it through his

hands, words, paint, or any format. All of those are Daleth , doorways through which something is expressed. When we study these letters we have to realize that. We talk about how the letters relate to certain Sephiroth on the Tree of Life. For example, we have mentioned that Aleph , the first letter, is related with Kether , the first Sephirah. Aleph is also related with all the spheres. Daleth , also, has relationships with different Sephiroth on the Tree of Life , but is related also with all of them. In the same way, when you breathe, you take in Aleph , air, the breath of God , but that air is circulated throughout your body: All of these letters are involved symbolically and explain the transformation of air. Similarly, the letter Daleth applies in many levels, in many ways to us. Daleth is a doorway. We ourselves are a door. We are an Adam who is out of Eden, who is in the wilderness, who has given birth to Cain, the mind that murders the Soul. We are that Daleth. Through us pass creative forces, the power of Daath. But how do we direct those energies? Who is in charge? Who manages what passes in and out of the door? Which way do those energies flow in our life from moment to moment? We actually do not know because we do not have control over our own psychological house. We are a chaos, a multiplicity, a legion of conflicting desires. In one moment we are in love with our spouse, passionately, and in the next moment we are completely indifferent to them, and in the next we hate them. We are not one, we are many. Because of that, our doorway is always in flux: Furthermore, the energies that flow in and out of us as a Daleth , flow through multiple doors. You see, our body is a Daleth , it is a doorway for energy. Our mind is a Daleth , because it is a doorway for energy. Each of our eyes is a Daleth. Each of our nostrils, our mouth, hands, feet are Daleths. Our mouth is a doorway. In Hebrew, to speak is *dabar*, which begins with Daleth , because to speak, the air has to emerge from our throat, which is where the Sephirah Daath knowledge is hidden. They are all doorways to transform energy, and yet, who is in charge of them? Is our Innermost guiding the proliferation of lust that constantly pulls at our attention? Obviously, God is not the one guiding us. We are unable to hear the voice of God. We only hear the voices of our many desires. This is extremely significant. This is not merely fun and games, or an entertaining theory to debate.

Chapter 4 : Power of Aleph Beth Volume I by Philip S. Berg

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Alphabet of Kabbalah Course. Aleph is also the first letter in the Arabic alphabet, but it is pronounced Alif. The word Elohim is a plural word that means Gods and Goddesses. This is why we can write Aleph with an F or a PH at the end because the letter Peh of the Hebrew alphabet can be either. In other words, the result is three ones three-unities, or better said, three Alephs in one. On the Tree of Life, the first Sephirah is Kether. Kether is the synthesis of three, better said, the synthesis of It is one, one, one; one hundred eleven. These three ones are associated with the three Sephiroth of the first triangle: Kether, Chokmah, Binah; one, one, one. Each of them is one with the other two; this is why the three of them are called the Holy Three-unity or Holy Trinity. The letter Iod is just a dot, spot, or point. This is why it is stated that all the letters emerge from Iod, from that dot. If you move the letter in order to make the transversal line vertical, you can see for yourself the shape of your throat and two lungs. Imagine that the air that you breathe enters through your nostrils, goes through the trachea and into your lungs; this is how we are alive. This is how we breathe. This is why this marvelous letter is associated with breathing, with air. Every time that we breathe we put into our lungs the three primary forces, what Samael Aun Weor called the three forces of the Akashic breath: A movement of Akashic circulation is established from Shushumna, Ida and Pingala, that flows through the entire body. The Akashic breath penetrates through our nasal cavities and descends through our Brahmanic cord. Remember that it is written: God breathed into his nostrils the breath of life; and Adam became a living soul. Huracan Kakulha is how they say it in Maya. Huracan Kakulha is Kether, the wind that touches heaven and earth. Or, we can say it touches the waters of heaven and earth, because the letter Aleph also symbolizes the superior and inferior waters that are not yet separated. Remember, on the second day of Genesis, God, the Elohim, divides the superior waters from the inferior waters in order to make the firmament in the middle. The letter Aleph symbolizes those waters and the firmament as one; that is, the superior and inferior waters not yet separated. In the Mayan bible, those waters and the firmament are represented by the Huracan Kakulha, the lightning that blazes from the waters of heaven to the waters of earth. When you see a hurricane in the ocean, you see that it touches the waters of the ocean and the waters of heaven, which in Hebrew are called Mayim and Schamayim respectively. The Mayan bible also states that this hurricane Kakulha is three. Huracan Kakulha symbolizes the Elder of Days, the great wind, the Huracan that is the beginning of everything. These are not people but forces, energies related with the spiritual wind. Huracan Kakulha, the lightning wind that blazes across the waters of heaven and earth Chipi Kakulha, the lightning that flashes from one cloud to another Raxa Kakulha, the lightning that strikes the earth. This is what you see when you see a hurricane, the three forces in one. The Great Wind is the terrible law of the Ancient of Days. Each person, the entire multitudes look like leaves detached from the trees, hurled by the terrible wind of the Ancient of Days. When you examine different religions you find that these three primary forces are named in different languages. For instance, in the Aztec pantheon we find that the God of the wind is Ehekatl. When this angel Ehekatl is associated with creation, Aztecs name him Ehekatl Quetzalcoatl, which is the second aspect of this trinity in the Aztec Pantheon. The third aspect is Tlaloc, also called Tlaloc Quetzalcoatl. In the Hindu pantheon, the holy trinity is Brahma, Vishnu, Shiva. In the Nordic Edda, these three primary forces are present. The first is named Odin, which is rooted in Otin or Othila. From the rune Othila comes the name Attila, who was like a hurricane in his time, destroying a lot of countries and towns. Odin also called Wotan has two children: Thor is the God of Thunder. Odin is the father of thunder, and Odin symbolizes wind along with his son Balder. In the ancient Egypt of the Pharaohs, the three forces together are named Osiris Ra. These trinities are very significant because when you study Gnostic Kabbalah you find that these three primary forces of the universe represented by the Hurricane, by the wind of Kether, have expressed themselves in different names, in different forms, and in different religions. This is how you find the association of the letter

Aleph with the wind of the spirit. Ah is the first sound that any child emits after his birth. It is really like a scream because the child inhales the air and after he cries. That is the first sound of the child: By seeing the symbolism of the three letters that spell Aleph , you will see the Kabbalistic meaning of them. The rotating Aleph is the wind, the hurricane the head of God. That half circle is the brain, your head. This is why the next letter in order to write the letter Aleph is Peh , which symbolizes the mouth. The wind, the air, comes out through the sound of the letter Peh. Such is the beginning of the word, the sound AAHH. If you want to inquire how God enters into you, into your body, and how God expresses through you, in the beginning was the word and the word was with God. In the Arabic language the name of the letter A is pronounced Alif, almost in the same way as Hebrew. When you spell the letter Alif in Arabic you find that its symbols are different: Above the letters that spell Allah is another symbol, a circle with an horizontal line from the Arabic alphabet, which is F, or Fah. Fah is the letter Peh in Hebrew, which is at the end of Aleph or Alif. So when you see this symbol of Allah also you find the letter F which is simply spelling Alif. Both alphabets are rooted in the Shemite language. And most other languages are also rooted in this Shemite language. Actually, it is stated that the Hebrew alphabet and the Arabic alphabet derived from the Runic alphabet. We also find another symbol from the letter Aleph , which is a vertical line crossed by two diagonal lines. This Aleph is a hieroglyph from ancient times. There is another word that is good for us to describe: Both Arabic and Hebrew have these two Ah sounds, the Ah that goes out and the Ah that stays in the throat. For instance you find these two Ah sounds in that name of an airline called El Al. This is why in Islam they pronounce everything that is written in the Koran by singing. This is a beautiful way in order to indicate all the laws of God , by singing. If you pay attention to the word, the sound of Ah or this action of the throat together with the lungs that pronounce the truth, we will then comprehend better that which comes from above when saying, preaching the wisdom, when teaching the doctrine of Aaaaa-Uuuu-Mmm and other mantras. In India, people pay a lot of attention to mantras. The main mantra in India is A-U-M. That mantra has the same significance as when you open your mouth to pronounce Allah or El Al. The Ah sound reaches here in your throat. Imagine for a moment that you cannot breathe. Without air, you cannot talk and will soon die. Spiritually, such air is Kether , the father of all the lights. All things were made by him, or by this breath of life. This is why the gospel of John begins with the word. Now we understand why we have to take care of what we say. When you lie, when you utter the word in vain, you are hurting yourself because that is the force of God that you are expressing through your mouth. This is how we grasp it and understand the marvelous symbol of the letter Aleph. The Sacred Bull When arriving at the throat, astrologically we find the sign of Taurus. Taurus rules the throat. The sign of Taurus is the astrological sign of the bull. The cow, bull, ox is associated with the throat. Taurus the zodiacal sign rules Daath , knowledge. Into my mind comes the sacred bull Apis of ancient Egypt, the spouse of the divine cow, and their child or Kabir, the calf. In them you find the three forces. Apis, the great bull, is a symbol of the word. If you go to the southern U. In Mongolia, you find those throat singers who control the cattle with their songs. We have to understand that the bull Apis and the sacred cow that is worshipped in India is a symbol of the power of the throat, the power of the word, which we are talking about here.

Chapter 5 : Power of the Aleph Beth: blog.quintoapp.com: Philip S. Berg: Books

Editions for Power of Aleph Beth: (Paperback published in), (Paperback published in), (Paperback),

According to midrash, the LORD God Himself taught the alphabet along with the numerical values, mathematical relationships, etc. Jacob taught the secrets of the alphabet to Joseph, who used it to decipher dreams, etc. In other words, the entire universe is created and sustained by divine language the Word of God. When the LORD spoke the universe into existence, His words still echo throughout all of creation, sustaining it and preserving it in being. When a human king builds a palace, he does not build it with his skill alone; the king employs a builder. Moreover, the builder does not bring it out of his own imagination, but consults a blueprint - a plan and diagram - to know how to arrange the chambers, doors, and passageways of the palace. In the same way, God as both King and Builder consulted Torah and then created the world. Every holy utterance can be traced back to Him, and He is the Source and Origin of all that is good, lasting, and righteous. Since He is the First and the Last, we can see that the otivot will all reveal something about Him. As various acrostics in Scripture reveal, the Hebrew letters and their order are of divine origin. The Hebrew language is unique in this regard, since you can learn something about God from the Hebrew letters themselves and their spiritual properties. For instance, some claim that the order of the letters within a word reveals spiritual properties. For example, if the letters appear in a word in ascending order. Other words are formed in "triangular" patterns, combinations of these attributes, etc. A Blessing for learning Hebrew The following blessing may be recited thanking the LORD for teaching your hand to write the letters of the Hebrew aleph-bet: Blessed is the One who has taught my hand to scribe the letters! STA" M is written using Ketav Ashurit Aramaic square script according to a number of detailed rules of how each letter is to be formed. This is the style used on this website when displaying the STA" M letters. In Europe most Chassidim use this script for their Sifrei Torah. Sefardi - This style of Hebrew script is used by Sephardic Jews: In each case of script style, however, there are many rules governing the formation of the letters collectively known as soferut so that there be no confusion between the letters written in the sacred writings. Additional Tools for this Level: Unlike most academic books on Biblical Hebrew, this course provides a step-by-step approach that will enable you to understand the Hebraic mindset while learning the alphabet and vowel signs. Studying at your own pace, you will master the Hebrew alphabet, sound out actual Hebrew words, and begin connecting your studies with your heart by reading Hebrew prayers, blessings, and even passages from Scripture! Using this resource, you will learn more than mere academic material; you will learn the underlying spirit of the Hebrew heart. From the author of Hebrew4Christians. The book also provides fascinating information throughout, to illustrate how learning Hebrew gives you a better understanding of the Lord Jesus, the Jewish Messiah. Click for more information Discover how the prophet Daniel deciphered the "writing on the wall," what Jesus meant by a "jot and tittle" of the Holy Scriptures, what the term "the Son of Man" really means, and much more! No knowledge of Hebrew is required to use this book - all Hebrew terms and phrases are clearly explained. The Basics of Biblical Hebrew Grammar! An audio supported self-study tutorial with vowels for every Hebrew word, enlightening color charts, and Scriptural examples for every grammar rule! Includes a FREE, full color edition of our "Living Israeli Hebrew" course for those who are just beginning or those who want to refresh their basic Hebrew skills.

Chapter 6 : Top shelves for Power of Aleph Beth

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Chapter 7 : Spiritual Meanings of the Hebrew Alphabet Letters | Walking Kabbalah

Class 1: Power of the Aleph Bet. EMBED (for blog.quintoapp.com hosted blogs and blog.quintoapp.com item tags).

Chapter 8 : The Golden Alphabet, PSALM By Charles H. Spurgeon

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Chapter 9 : The Hebrew Alphabet

(pronounced beth two) is also referred to as 2^c (pronounced two to the power of c). Sets with cardinality \aleph_2 include: The power set of the set of real numbers, so it is the number of subsets of the real line, or the number of sets of real numbers.