

A Glossary of Hebrew Aleph-Bet Letters

Selected Meanings, Symbols and Associations

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Meanings, Symbols, and Associations	English	Name	Hebrew
Adam Kadmon—Primordial being, both masc /fem. Wholeness, essence of humanness, 'Sufi' dancer, Man/woman in the image of the Divine. Ability to attain altered states of consciousness. ONE	A '	Aleph	א
Bayit—house, courtyard, home, the Beginning. The Shekhinah— Hebrew Goddess— full, pregnant Mother Goddess, Creation, blessing. Duality Two	B	Bet	ב
Similar to above, but not full, and not pregnant. Vacated. No Shekhinah. An empty dwelling. Two	V	Vet (w/out)	ב
Gamal—Camel—travel, on bended knee, prayer, rich man running after a poor man to give him charity. Kindness, growth, a bridge between... THREE	G J	Gimel	ג
Delet, Door/doorway—opening to what comes next, knowledge and transformation. Poverty, the poor man chased by the rich man. FOUR	D	Dalet	ד
Hayah/Hoveh—L'hiyot, to be. Past and the Future, Divine Feminine, feminine marker when at the end. God's breath, tolerance. The Hand. Protection. Hamza. Good fortune. FIVE	H	Hei	ה
Veh—Connector, joiner, nail, unifier. The spine which should support the head, including the tribal head or leader, vav is tall and youthful and proud, and would rather <i>be</i> the head than support him. With <u>holem</u> above, the Dreamer. SIX	V o/u	Vav	ו
Zakeyn—Elder. Spiritual values, splendor in the World to come. Wisdom of the Elders. Aged, walking with a walking stick... Attainment. SEVEN	Z	Zayin	ז
<u>H</u> et—Sin, error. Wrongdoing. But also <u>H</u> esed, <u>H</u> assid: demonstrating compassion and righteousness and mercy. Thus, the ability to choose between them. Free will. EIGHT	<u>H</u> Kh	<u>H</u> et / Khet	ח
Tovah— Tov, 'And it was Good.' Rejection of evil. Humility. The vessel that is filled and quenches the thirst of others. When the vessel of Tet is not in the hands of the righteous, worldwide crisis is at hand. Tet is not as elevated, holy, pure as the letter Tav (below).. The Letter "T" most used for foreign words, names. NINE	T	Tet	ט

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Yad—Hand, the right hand, authority. Alchemical fire. Spark, ignition, intuition. Power and authority. Spark of Creation and creativity. The cosmic messenger. Hand of God. Wholeness. TEN	Y ee	Yud	י
Keter—Crown and highest sephirah of the Tree of Life. Connection w/the 'Ultimate', Kavannah—right-minded intentionality. Mindfulness. With nikudah (dot) pregnant with potential. Ko'ach—power, strength, ability to withstand. TWENTY	K	Caph (w/dot)	כּ
Same as above, without the booster nikudah (dot). Does not initiate. TWENTY	Kh	Chaf (w/out)	כ
Chaf sofit—Same as above—with sense of finality. You can do this. Example— לך לך —quintessential 'go where I send thee' and you go. Finalize the rear guard. TWENTY	Final Kh	Chaf sofit	ך
Lamed, L'Imód—the Learned One, and the Learner, both. The lightning bolt from above striking us below. Wisdom sparked through the diligence and discipline and community of learning, studying, and teaching. THIRTY	L	Lamed	ל
Mayim—Water, alchemical water. Steeping, incubating in the womb—The open womb—ten cms dilated, almost ready to give birth. Full. Pregnant with potential. The sea of human consciousness. Fruition cycle. All delays are necessary. FORTY	M	Mem	מ
Mem sofit— the closed Womb. Holding tight, filled. Steeping in feeling rather than or more than thought. Very possibly wallowing. FORTY	Final M	Mem sofit	ם
Neshama—Higher Soul, life spirit. And Nefesh—life force, spirit of solidarity with one's People. Neshama as the extra soul received on the mindfulness, esp on the Sabbath. But also Nachash—the snake. Defilement and pollution. And also Nachash—the spell of magic and enchantment. Which is it? Ah, tricky nuun. FIFTY	N	Nuun	נ
Nūn sofit—the uncoiled Cobra, standing tall. Ready to strike? Or, instead, to transform into Moses' staff and perform deeds of transformation and freedom. FIFTY	Final N	Nuun sofit	ן
Sôd—the Hidden Realm. Mystery. Secret. The completeness. Divine support and protection. SIXTY	S	Samech	ס
'Ayin—the Eye. Perception. Clarity, on one hand, the eye of envy and coveting on the other. Both Evil Eye, and protection from it. How do we use our gift of perception? SEVENTY	3'	Ayin	ע

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Peh—Mouth. Speech and Silence. Parallel to 'Ayin, the Eye. What do we project into the world through speech, our smile, our disapproval? Peh is pregnant with ideas to birth. It holds a yud in its mouth, and a secret that few can perceive or receive. EIGHTY	P	Pei	פ
Pheh—same as above, but the ideas have not quite all formed into words yet. EIGHTY	Ph F	Phei (no dot inside)	פ
Peh sofit—A bit slack-jawed. There is nothing left to say for now, is there? EIGHTY	Final Ph	Phei sofit	ף
Tzaddik—Righteous One. Shamanic access of other realms and ability to bring their gifts into this one. The tzaddik who holds back in life is condemned to teach as a spirit in death, whispering wisdom to those who remain. The tzaddik must share his wisdom, insight, and healing. It's not for the indulgence of internal elevation or closeness to the Divine for its own sake alone. NINETY	Tz	Tzaddi	צ
Tzaddi sofit—Past the seedling stage of the צ above, here stands the Tree of Life, rooted firmly in the ground, but reaching the heavens. NINETY	Final Tz	Tzaddi sofit	ץ
Qof—the Monkey with his tail hanging down. Perhaps, yes. But hiding behind there is Kedusha, holiness, and qurban, sacrifice as a sacred act. The back of the head and neck which is much to support. ONE HUNDRED	Q K	Quf	ק
Rosh—the Head. Which leads us to the possibility of Rashah—evil. The only Hebrew Letter in which we encounter evil directly. We obsess, ambivalent. We have free will. We could choose Ru'ach instead—the spirit, like fresh breath or wind. TWO HUNDRED	R	Reish	ר
Shin—First (or third) of the Mother Letters. Alchemical Fire. Shaleim—wholeness, can lead to Shalom—peace. Shin—tooth/ivory, ability to replace. Transformation. Nikudah on right side of flame. THREE HUNDRED	Sh	Shin	ש
Sin. Same as above. Nikudah on left side of flame. Never at the beginning. THREE HUNDRED	S	Sin	שׁ
Torah. The Final Letter, but with a hint that there is more. See the tail leading to what comes next? Continuity. There is no end to Torah. When we finish reading (which takes a full year), we wind the scroll and start again. Tikkun—rectification. Tikkun Olam—the healing of the world. Our primary obligation, or 'mission' is to right wrongs, make amends, and leave the world a better place than when we entered... FOUR HUNDRED	T	Tav	ת

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Tav/Sav—No nikudah. Found generally at the end of a word, marking the feminine plural. FOUR HUNDRED	T (s)	Tav, Sav	ת

Notes on Personal Names (why spelling matters)

The Baal Shem Tov ('Master of the Good Name') was famous for his efficacious amulets. One night, an admirer snuck into his study and looked at what was written on the amulets in the making. And in each case—it was his own, that he was endeavoring to improve.

The key point: Names change when one's destiny changes. Neither one is fixed. The change of even a single letter can dramatically alter one's fate, role, status, health, fertility, and more.

Final Letters: use 'sofit' forms when the letter appears at the end of a name or word.

Long vowels that may, or may not be right for you: Aleph (ai), Yud (ee), Vav (oh)(uu)

Consonants for non-Hebrew words and names: Generally but not always use:

- T—use Tet instead of Tav
- S—use Samech instead of Sin
- K—use Caph instead of Kuf
- F—at the beginning use Peh with a small slash marker above
- J—use Gimmel with small slash marker above

Spell your name by sound, not by the specific letters used to make that sound. So for example, in transliterating the name Leigh, treat it as 'Le.' No need to double letters to form a long vowel, for example. And the 'gh' in Leigh is definitely not helpful.

Is there a Hebrew equivalent to your name? Or something that just feels or sounds right, or resonates in some other way? If so, you may feel drawn to take that as your 'received' name. If so—Follow it as in a journey of letters, and see where it leads before you embark.