



## KABBALAH4KIDS- A SPIRITUAL VOCABULARY FOR CHILDREN

Submitted by: YEHUDIS FISHMAN

Subject area: Hebrew spiritual vocabulary

MULTI-LESSON UNIT

AGES 8&

OBJECTIVE: TO CREATE A LINGUISTIC VESSEL FOR IDEAS THAT WILL CONTINUE TO GROW IN BOTH ABSTRACT MEANING AND PERSONAL RELEVANCE AS THE JEWISH CHILD CONTINUES TO GROW

We are taught that the optimal time for children to learn languages is when they are young. This obviously does not mean that they learn only disconnected sounds; they also and primarily learn the references to those sounds. Adults may presume that young children would have trouble learning words that have abstract rather than concrete referents. For example, that when they hear the word 'kind,' they would think of a kind of object rather than being kind. However, we know from Piaget and others that in the course of development, children learn to think more abstractly.

From a Jewish spiritual perspective, this development goes much further. A child has not only a body and a mind, but also a soul. And just as there is a physical and a mental vocabulary, there is also a spiritual vocabulary. Kabbalah provides the language and the terminology for this vocabulary. I believe that if introduced properly, a child's acquisition of this terminology could have a profound and lasting positive effect on the child. He/she would begin to acquire not just spiritual understanding of non-material realities, but also a language for both internal and interpersonal growth and harmony. I would posit, that like languages in general, if introduced at the beginning stages of 'soul-talk' readiness, the child would connect even more easily and deeply than if these concepts were introduced at a later age.



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Finally, I believe that sociologically, this kind of teaching would reduce the trend of Jewish young adults from attempting to seek spirituality in non-Jewish paths. For over forty years, I have seen and heard stories of Jewish youth who explored other religions because spirituality was missing from their childhood. They may have kept Jewish rituals, they may even have studied Jewish texts intensively, but they were missing a spiritual vocabulary.

Many adults have told me, 'I learned biblical stories, we kept the holidays and went to synagogue, but nobody talked about G-d, the Neshama, (soul) life after death, miracles, etc. in a personally meaningful way. Thus I would like to propose a curriculum addition starting as early as ages eight or nine, to introduce and discuss the relevance of this kind of spiritual vocabulary.

My idea is to go according to the Aleph Bet, and- just as teachers introduce new words for the week- to introduce key words from Kabbalah that both gives expression to thoughts the child might already be thinking about, and creates new conceptual models for them to look at themselves and the world. The focus would be to analyze the root meanings of Hebrew words, with special emphasis on words that seem to have different meanings, but share the same roots. This focus would provide the added benefit of training in looking deeper than the surface, in all areas of life.

The program could be over the course of 22 or 11 lessons, using either one or two of the letters at a time, with about three examples of words beginning with those particular letters. After introducing the words, we would discuss their meanings, and use various modalities such as art, stories, drama, questions and answers, to allow the terms to become familiar and personal. Another method could be to introduce key phrases in Jewish spirituality that reflect profound ways that Judaism views the universe.



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With the increased sophistication of secular cultures and philosophies, ordinary Jewish vocabulary is quickly outgrown by academic counterparts. This project would be a way to provide a traditional language of expanding consciousness- a language that would continue to nurture the student for a lifetime.

HERE IS A SUGGESTED VOCABULARY FORMAT, WITH AN OUTLINE OF THEMES, AND RELATED WORDS FROM EVERYDAY LIFE. (In some cases, the familiar word is presented before the Kabbalistic term.) F will stand for familiar, and K for Kabbalistic.

ALEPH words.

Ayn- F-there is not, as in Ayn Li, there is not to me (meaning, I don't have)

K-1) Ayn Sof- without end, or limitless. This refers to G-d's original existence that preceded all creation. Also related is Ayin- meaning nothing. This is the idea that G-d brought creation into existence by a process called Yesh May Ayin, 'something from nothing.' This is a very subtle but profound and significant idea, that the 'nothing' of G-d's revelation is called nothing because it is so infinite, not because it is empty. Several examples are brought in mystical literature- ie, Ayin is the ocean and creation is placing a bottle in the ocean that is filled with a tiny proportion of the water.

Ohr- F-light, as in the verse, 'Let there be light.' K-Ohr Ayn Sof- the light of the infinite (His 'announcement' of I am) as it begins to be revealed while still in its infinite state. One example is the sunlight as it comes out directly from the sun. It is potentially visible, but still too bright for anyone to look at.

Aleph words.

Adam- F-People in general, or the first man. K-the idea that Adam came on one hand, from the Adamah, the ground, but on the other hand is from the word, Adameh, as in the verse, Adameh L'Elyon, 'I will resemble the One above. In other words, the challenge and tension of being human, that we all have voices, and forces, that pull us in two



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directions: down to the earth and up to heaven, and we have to chose between the two. (Much fertile discussion here about ethical challenges, ie, between doing what's popular or fun, and doing what's right.)

Ahava- F- love or like. K- This word can be split between the first Aleph and the letters Have, to me I give. (the Aleph is the Ani, I, and the word Hav means give-one could make a Hebrew-English pun, about the word Have in English; the idea that to give ie Tzedakah, is really to have!) The vital teaching from Kabbalah is that we truly love something or someone, including G-d, is when we give to the other.

Bet words.

Bara- F-create, related to Bari, clear or healthy. K- this is the root of Beriya, the second of four worlds, and is used specifically in creation Yesh Mei Ayin, Something from Nothing. The familiar synonyms of clear and healthy present an important spiritual thought: To become clear and healthy, the creation needs to recognize that it's existence constantly flows from the Creator. Again, sunlight from the sun, or a spring of water from its source, are possible examples.

Bracha-F- blessing, related to Breicha, fountain, and Berech, knee.

K- Kabbalah articulates the connections: A blessing flows from its source like a fountain, but the receiver needs to 'bend the knee,' ie, be in a humble and receptive state to be empty or humble, in order to receive the blessing. One could bring the Talmudic quote that the Torah is like water and therefore can't flow into a vessel that is already full, ie, into a person who thinks they already know everything. Another important discussion topic is the question of how we can 'bless' G-d, if He has everything. The Kabbalistic explanation is that when we say Baruch, we are actually referring to G-d as the Fountain, or source of all blessing, which is why in the Amidah, we bow our knees at certain times when we say Baruch.

Gimel words.



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Geshem. F- rain. K- material substance. Contrast with Ruchani, spiritual, from word Ruach, wind. The contrast is that Geshem is tangible and felt by the body. Ruach is more subtle, and needs a different kind of listening, or attention.

Galgal. F- wheel. K- reincarnation, explained by the turning of a wheel, where what was up comes down again, or what was down, goes back up. Also the idea of the changing nature of life itself. One good illustration is the story of King Shlomo who became a beggar for a certain time, but always wore a ring that had the initials of Gam Zeh Yaavor, also this shall pass.

Golah and Geulah: F- exile and redemption. K- Both share the letters Gimel and Lamed, referring to the above mentioned wheel, but Geulah has the added letter Aleph which represents connection to the source. One idea is that our work is not so much to escape from exile, but to find G-d even in exile.

Dalet words.

Dalet. F- the letter itself means door and poor, implying that we should open ourselves to help the poor. K- The person closest to G-d is sometimes one who knows that in G-d's presence we are all poor, and so need to keep the doors of our hearts open to G-d.

Daat- F-knowledge. K- one of the Divine attributes that represents the door between the mind and the heart. In reverse letters, the command form, Ed, means witness. This suggests when we really know something, we can be a witness to its truth. The letters Dalet and Ayin are written large in the words of Shema Yisrael to teach us that Jewish people should be a witness to the oneness of G-d. To help us concentrate on this, our sages teach that we should place our right hand, which represents the door, the Dalet, over our Ayin, meaning eye (when spelled with an Ayin, not an Aleph) to help us focus on this important principle.

Domem. F- Silent or still. K- the seemingly lowest level of creation, inanimate matter. The implication however, is that even matter has 'a voice, ie, a type of soul but it is inaudible to ordinary ears.



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Hei words.

Hei. F- used as a prefix for the definite article the, or sometimes in Torah to mean, 'here is.' K- the lightest letter of the alphabet, representing this physical world and conveying the idea that it was as easy for G-d to create this world as it is for us to 'breathe out' the letter Hei. It is also the last letter in G-d's sacred name, and related to the most accessible of G-d's attributes, Malchut, kingdom.

Halacha. F-law, or 'way to go.' K- Laws in Judaism are not just rules but help us on the path to enlightenment and growth, and coming closer to feeling G-d's Presence by traveling the road of Torah.

Hallel. F- praise. K- light, or the enlightenment that one feels when truly appreciating G-d's blessings and closeness.

Vav words.

The letter Vav means hook, and grammatically is used to connect words. K-the letter Vav symbolizes the third letter in G-d's name, and helps us to link the lower worlds with the higher worlds. In the Mishkan, the Tabernacle, the hooks for the curtains were called, 'Vavei Ha'amudim, the hooks of the pillars which also represented the connections between different planes of existence.

Va'ad. F- a group or organization where people 'connect' together. If we place the letter Mem in front of Vaad, we get the word Moed, which in the Torah is used both for a time and place of meeting. K- The deeper implication is again that G-d wants to 'meet' us in this world and the Torah describes times and places which are more conducive to this meeting and connecting with the Divine than ordinary times and places.

Zayin words.

Zahir. F- careful. K- related to Zohar, shining. Also a primary Jewish mystical text, translated as the Book of Splendor. One relationship with shining and careful: there is a Talmudic story about a man whose father lived a very



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long life and someone asked the son: 'what was your father ZAHIR in?' The son answered, in a particular mitzvah. The mystical implication is that everyone has a certain mitzvah by which their soul 'shines,' and that is the one they should be extra careful to fulfill.

Zamir F- noun means song and verb means to prune a plant. K- connection is that song helps to weed out distracting elements of thought. It is scientifically shown that song helps to synchronize brain hemispheres, producing both calm and focus, ie, reducing distractions.

Zan. F- root of feed or fight, similar to Lechem, which is, bread or war. Basic connection is that people fight over food. K- implies that humans have the power to transform fighting impulse to feeding impulse. (Bringing out more nurturing feminine elements of behavior.)

Chet words.

Chet. F-sin. K- missing the mark. Sages point out that the letter aleph at the end of the word Chet is silent. The implication is that when one is disconnected to the aleph, which represents the core truth of the soul, one tends to miss the mark.

Chayim. F-life. K- The mystics teach that Chayim is spelled with a Chet in the beginning and a Mem at the end spelling 'warm.' In the middle are two Yuds, which refer to G-d's name. The idea is that when one places G-d at the center of one's being, one lives life with genuine warmth.

Chol. F- ordinary, hollow. K- empty of highest purpose and dedication; thus a contrast to Kodesh, which is sacred, or dedicated.

Tet words.

Tov. F-good. K-There is much discussion as to what is considered good. The Torah first relates good to the presence of light, implying that good needs to be shared with others rather than kept for oneself. In a related way, as a verb, L'heitiv means to prepare the menorah for illumination.

Tahor and (opposite) Tameh. F- Usually translated as pure and impure. K-The roots of both words also refer to light



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or sensitivity. Tahor is open to light, whereas Tameh is insensitive or closed to light. This approach helps to clarify the Torah's many uses of both words for children (and adults).

Ta'am. F- taste and reason. K- elaborates on the connection. Just as the body tastes food, so the mind and soul can 'taste' concepts that make sense.

Yud words.

Yad. F- hand, or handle. K- A Yud is not only the name of the letter but also refers to a Jew= Yehudi. A Jew should be willing to lend a hand to another because in a way, all Jews are fingers of the same hand. There is a story children can relate to about someone teaching Torah and telling the child that when you see two Yuds, that is G-d's name. The next time the child saw the two dots at the end of a verse, he kept pronouncing G-d's name. The teacher finally understood the mistake and explained: 'When the two Yuds stand next to each other, that is G-d's name but when the two Yuds are vertical, one on top of the other, that is a stop sign and G-d's name is not pronounced.

Yedid. F-friend. K- the word Yad written twice, implying that true friends help each other out. Also numerically two Yads equal 28 which is the number of Koach, strength. This suggests that working together with another is a sign of real strength.

Yirah. F- fear. K- the word for fear is actually the same letters as Re'iyah, seeing. The connection is that fear of G-d means seeing G-d in our lives, and not worrying about punishment.

Kaf words.

Kavana. F-Intention or direction. K- The sages emphasize that the impact of an action depends greatly on the intention. A good deed done with Kavana or selfless motive propels the deed heavenward much more powerfully than a deed done mechanically or only for personal benefit. One related image is when shooting an arrow, the arrow goes much further when one pulls deeply back to the heart. The pure actions and prayers of children under Bar/Bat mitzvah



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are especially potent because they have not had a chance to commit transgressions.

Kli. F-vessel or container. K- related to the verb root Klot, which means longing. When one really wants something, one must prepare oneself as a proper vessel to receive.

Keter. F- crown. K- The highest of the Divine attributes, which, as a verb means to surround or to wait. Keter reflects the deepest will and pleasure both of G-d and people. The verbal implication of both surround and wait is that we must have patience and wait for circumstances to be right, in order to attain a pleasure that will benefit everyone.

Lamed words.

Lev. F- heart. K- not just the physical heart, but the wisdom of the heart. Kabbalah refers to 32 paths of wisdom (Lev=32) also related to 32 teeth. In Hebrew Lamed means learn and teach just as the word v'shinantam also means teach and is rooted in the word Shen, which means teeth, as well as two and repeat. All these connections refer to the ideas that 1)teaching is also a learning process. 2)Each time we repeat or re-learn something, we are digesting the information more deeply. 3) The goal of learning Torah is to bring it not only into the mind but into the heart. One beautiful hint about this is that the Torah ends with a Lamed and begins with a Bet, spelling Lev!

Levana. F- moon. K- can be divided into: Lamed Binah= learn or teach understanding. Part of Jewish understanding is that G-d is 'speaking' to us through all of nature. (ie psalm 19- the heavens speak of the glory of G-d.)

The moon in particular is related to the destiny of Israel. There were 30 generations between Avraham and the destruction of the holy Temple. During the first fifteen, our history was on the rise till the time of King Solomon; then it waned for the next fifteen generations. We determine our calendar and all our holidays based originally on lunar calculations. Finally, like much of Jewish history, just when the moon seems about to disappear, it is born again.



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Levush. F- garment or clothing. K- The body is also a garment for the soul.

In addition, our actions, words, and even thoughts are considered vehicles of soul or self-expression. The implication is that our core essence goes beyond what we do, say, or feel, even though we need these 'garments' to do our work in this world.

Mem words.

Midot. F- characteristics or qualities. K- Divine and corresponding human attributes. Though the more common term for the latter is Sefirot, the lesson that comes through Midot is the root word midah meaning measurements. This implies that these qualities are not the same, or in the same proportion for everyone. Like garments, the Midot must be in appropriate measurements both for the 'wearer' and the recipient. For example, though in general Chesed (kindness) is a 'good' midah, too much or too little kindness depends on the specific situation. There is much to talk about here in the area of ethics.

Malach. F- Angel. K- messenger, related to the term, Melacha, work. An angel is not a person with wings but rather a force of transformation from spiritual to material realms and vice versa. One model for children is the force behind the energy that turns gas to liquid to solid and vice versa. The angels are rooted in the Divine Midot, but can only do one kind of 'job' at a time, ie, angels of Chesed (kindness) may do 'building' kinds of jobs and angels of Gevurah (strength or severity) may do 'taking apart' kinds of jobs. One example are the three angels sent to Avraham: One to heal him (Raphael), one to destroy Sodom (Gavriel) and one to save Lot (Michael). The E-1 ending that the angels have in common is the Divine mandate and empowerment for that particular kind of task.

Mitzvah. F-commandment. K- connection, as in the root, Tzavtah, to be linked, like a team of animals. The important lesson is that a Mitzvah is not just a rule to be obeyed or even just a 'good deed' to be performed, but a way to be connected and aligned with the Divine in thought, word, and action.



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Nun words.

Nes. F-miracle or flag. K-related also to the word Nisayon, test or trial. The connection of all three words implies that just as a flag is elevated beyond the ordinary field of vision, a miracle goes beyond the ordinary limitations of nature, and passing a test or overcoming a difficult trial helps us go beyond the boundaries of our own nature.

Nitzotz. F-spark. K- This word goes beyond a physical spark to include the idea that everything in creation has 'sparks' of holiness that are 'trapped' in the container of the physical being until we come along and 'release' or free those sparks by performing Mitzvot with those 'containers,' especially with pure motives. This can be conveyed as a kind of spiritual treasure hunt. When enough sparks are released, this will bring about the Messianic age where G-dliness will no longer be concealed and the original Ohr, light, of creation will be revealed.

Neshama. F-soul K-related to the word Neshima, breath. The original soul of life was breathed into the first human, Adam. Neshama is also the middle level of five soul components discussed in Kabbalah and is most related to the higher mind or consciousness.

Samech words.

Sovev. F-surround. K-encompassing light; an energy that is present but cannot be felt. Also related to higher components of the soul (called Chaya and Yechidah) that are present but cannot be contained in the limitations of the physical form. As a person grows spiritually, they can access and internalize these transcendent aspects of the soul.

Seder. F- order. K- the root letters of Seder are the first two letters which spell Sod, or secret. The implication is that all of existence contains a secret order of Divine underlying processes, much like there is an underlying scientific order as explained for example in quantum physics that helps see and predict underlying patterns in nature and life in general.



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Sefer. F- book. K- related to sefirot or divine lights and attributes. The universe can be seen as G-d's book, similar to the Torah. Many words from the root sefer share this connection. For example, Sapir, glowing, probably related to the English word sapphire, is connected to the word, Sipur, story or telling. The idea is that a story should make an event come alive with light and meaning, and illuminate the listener with new concepts and awareness. On the other hand the first two letters spell Sof, which means end or border, implying that there is a limit to how much light or information created beings can contain or understand.

Ayin words.

Avar. F-verb: to cross or pass or transgress. Noun: side or transgression, also past tense. Also related to Ivri, Hebrew.

K- To cross, go OVER a boundary that can take one out of a G-dly domain. Also used in a positive sense as when Avraham is called the Ivri because the whole world lived in an idolatry domain, while Avraham was on the 'other side,' of the river, believing in and worshiping one G-d. Also related is the word Ibbur, pregnancy, expressing a transition from one state to another, from potential to actual existence.

Olam. F-world or forever. K- related to Elem, youth, and to He'elem, concealment. As in the word Ibbur, the world is a place where G-d is concealed, but there is a potential for G-dliness to be revealed through human activism and Tikun, repair. A related story is the rabbi who came across a child crying behind a tree. When questioned, the boy replied: 'I was playing hide and go seek with my friend.' 'So why are you crying?' asked the rabbi. The boy answered: 'I did my part by hiding, but my friends forgot to look for me.' Then the rabbi too started crying and said, 'G-d is in a similar place. He is concealed within the world but people are forgetting to 'play the game' and look for Him.

Etz. F-tree, or as Etza-advice. K- Adam and Eve ate from the TREE of knowledge of good and evil, but also they 'ate'



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from the advice of good and evil. The sages elaborate: Originally they were on the level of angels who do no wrong because they understand good and evil from an objective, divine perspective. However, by eating from this tree, ie, deciding that they wanted to determine what is good and what is evil from their subjective understanding, they then became G-dlike in having their own power to chose, but because they did not chose with G-dly eyes, they 'fell' into their own advice.

Asah. F-do or make. K-The lowest of all the universes is called the world of Assiyah, or action. It is the level of physical existence (My hint to children is, 'I seeya.') but also includes invisible, but still scientifically perceptible areas. The important link between 'make' and 'do' is that G-d left His 'Making' ie creation, incomplete, so we humans could do our job of fixing or repair. Repair is another rabbinical meaning of Asiya, as in Kiddush where we say, 'that G-d created La'asot,' (for us) to fix.

Pei words.

Peh. F-mouth, and here. K-links the two meanings, as in the idea of speech of prayer and Torah reading and study to be able to contact and communicate with the divine in whatever 'here' ie place and moment one happens to be in.

Panim. F- face and surface. K- first of all expresses the thought that Panim is always in the plural, suggesting that there are many faces and facets to what we can see, physically and spiritually. In a related idea, B'fnim, means inside, as in the Pnimityut of something. One paradox is that the outer 'face' of something may either reveal or conceal its inner essence. Lots of room for discussion here as in the question: How can you tell if what someone is saying is the same or the opposite of what they truly feel inside?

Pardes. F-orchard, usually of fruit. K- The famous abbreviation of the four letters of Pardes are the four Hebrew words: P-peshat, surface, comprehensible level of Torah understanding. R-remez, the hint often related to Gematria-underlying numerical equivalences between seemingly different words. D-drash, the expository,



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homiletical, or ethical ramifications and implications of the teaching. S-sod, or secret, mystical understanding. An interesting Rabbinical teaching is that even the Sod levels of Torah understanding that are available now, are only the tip of the iceberg, compared to teachings that will be revealed in the Messianic age.

Tzadi words.

Tzadik. F-righteous person. K-connects with Tzedakah, popularly referred to as charity, but really meaning righteousness, ie, acting with justice because if someone has more of anything than another, the just thing to do is to share, for we are all basically custodians of G-d's resources.

The letter itself, Tzadi, means hunter, but mystically the letter is called Tzadik, the righteous one. The connection is that to live a righteous life on earth is to be a hunter of lost or hidden sparks of holiness, both in the world and in others; ie to hunt and search and reveal the G-dliness of this world.

Tzimtzum. F-restriction or reduction. K-contraction. This is a key concept in Kabbalah. In order for anything to exist within the realm of G-d's infinity, He had to, so to speak, contract or confine his light and create a space or womb for creation to be born. In an ethically parallel sense, in order for us to make a space for G-d in our lives, we have to 'contract' our desires, and make sure we align ourselves with the Divine. For older children, one might want to show that the English word 'contract,' conveys a similar principle, ie, that each party to the contract needs to be responsible to the other.

Tzar. F- narrow, related to Tzarah, trouble. K- Any limitation of our soul's full divine expression puts us in a narrow space, thereby causing pain or stress. Thus the Hebrew root of Mitzrayim, Egypt is, Tzar. In other words, Egypt is a prototype of any kind of narrow, confining space that 'enslaves' us to distractions that pull us away or prevent us from fulfilling our life's purpose. However, taught the Baal Shem Tov, if we change the order of the three letters in the word Tzarah, trouble, to spell Tzohar,



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window, we can literally create a 'pane' and a path to liberation from our trouble. Thus when G-d told Noah to make a Tzohar, a window, for the Teivah, the ark, he was also suggesting that he make a window of prayer (teivah, ark, also means word) to escape from, or reframe, the trouble.

Kuf words.

Kabbalah. F- receiving, or popularly, esoteric teachings. K- In the book of Exodus, the term used to refer to the parallel loops in the connecting curtains around the Mishkan, the Tabernacle, is the word Makbilot. These are the loops that receive the curtain hooks, but they also mean parallel to each other. Thus the root of the term Makbilot also suggests parallel worlds, which is actually the foundation of Kabbalistic teaching, ie, that 'As above, so below,' and 'As below, so above.' Part of our purpose is to align above and below, heaven and earth, soul and body, to make them all parallel to the Divine.

Kadosh. F- holy. K- Here is a case where the familiar meaning is basically meaning-less without Kabbalah. In the Torah when used as a verb, L'Hakdish means to sanctify in the sense of dedicating something to a divine use or purpose. Thus when angels say, 'Kadosh' they are actually expressing their total dedication to G-d. When we make Kidush or say Kadish, we are also sanctifying a day or a soul to connect with G-d. As a related meaning, Kadosh also means removed from the Chol, the hollow, or ordinary or weekday.

Of course the two meanings are related; when something is dedicated for a special purpose, it is removed from ordinary usage.

Klipah. F- shell or husk. K- The kabbalists use the model of a shell around fruit to represent the idea that everything in creation has a husk or body around it that is not necessarily bad, because it allows the fruit to ripen in privacy, but if it remains too long or stubbornly around the fruit, it prevents us from accessing the sparks of holiness within. Our negative actions can actually thicken



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the shells rather than causing a release of the fruit, or sparks.

Reish words.

Rosh. F-head or beginning. K- links the two meanings in a significant way. The beginning or first of anything, whether in time, place or person, is as significant as the head is to the body. The head is not just the top or first part of the body but it contains the source of life functions for the body. This is why the sages say that the way a person conducts him/her self during the first stages of anything, will dramatically effect everything that comes after. For example, Rosh Hashana, the head of the year, Brit or Bar/Bat mitzvah, or weddings, are all critical beginning points of different stages of life. Therefore we make a 'big deal' about these events, not just to celebrate, but to start things off so to speak on the right foot, or, in this case 'with the right head.

Ruach. F- wind, spirit, direction, cf. Revach, space. K- Kabbalah connects all these concepts. Ruach is a name for the portion of the soul that is in charge of feelings. In Kabbalah, six of the attributes have to do with feelings, as in the six directions of space. So too, when Torah talks about different kinds of wind, ie north wind, east wind, etc. there is a reference to different energies that flow from various emotions and have different effects on the world. People who are sensitive can feel the emotions of others, like ordinary people can feel the blowing wind and know which direction the wind is coming from and how intense it is. If a child can learn to sense these non-verbal cues, that is a valuable asset.

Ratz. F- run. K-long for. In running, there is a running away from and a running toward. Sometimes to come close to G-d and truth, one needs to run away from something not good in order to get close to something good. The paradigm in the Torah is the Jews running away from Egypt, in order to come close to G-d at Sinai. Ratz is also the root of Eretz, earth, suggesting both that according to the Torah the earth is perceived as a moving body, and on a deeper



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level, that even earthiness has a 'longing' to be close to G-d.

Shin words.

Shem. F-name, also related to 'Sham,' there, and desolate. K- Knowing the essence of one's name, tells you just 'where' you are in the world, and prevents you from being desolate, ie, bereft of an identity. The second book of the Torah, Exodus, is actually called the book of Names. Since the major theme is redemption from slavery and being in alignment with G-d's Presence, it thus reflects a search for one's name, collectively for all of Israel and personally for each individual.

Shachen. F-neighbor. K-the root of the word for Shechinah, the divine Presence most closely associated with earth and exile. Shechinah conveys a feminine aspect since it represents a kind of maternal protection, even when we may be disconnected from our source. The model parable is about a king who sent his child into exile for disobeying him, but when the queen protested, he allowed her to accompany the child. Later, the king longs for the queen and retrieves or goes after both her and the child to bring them home. Similarly, the sages teach that G-d will redeem both the Shechina and the children of Israel with the coming of the Messiah.

Shalom. F-peace, hello, goodbye. K- connects the word with Shalem, complete. There is no peace, or completion, without relationship, both between people, with the world, and with G-d. Whether we say hello or goodbye, we are inwardly expressing a blessing of wholeness and completeness to each other.

Tav words.

This is an easy one. Many holy words begin with the letter Tav, which is both the last letter of the first day of creation, (Bereishit, in the beginning) and the last letter of the seventh day, (La'asot, to do or fix).

Torah. F-five books of Moses, or, literature of Jewish tradition. K-related to 1) hitting the mark, 2) teaching, as in Moreh, teacher. 3) light, as in the Aramaic word for



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Torah, 'Oraita.' All three meanings convey the idea of an enlightened guide to living a correct life, and not just a book of ancient teachings.

Tefillah. F-Prayer. K- to connect or join with, or Tafel, to be secondary to. Prayer is not just about asking for our needs or even praising or thanking G-d for what we have, but primarily it is a way to connect our lives and needs to a higher, divine, eternal purpose.

Teshuvah. F-repentance. K- Kabbalah restores this word to its literal meaning of returning to the source of who we truly are, instead of trying to be something or someone who we feel we are not. A beautiful symbol of the congruence of the root of the word with its meaning is the following: If we take the Aleph to represent the root of the soul in its connection with G-d, then we could say that when a person slips from this connection, they are sliding down the Aleph Bet. When they are about to 'hit bottom,' ie the final letter Tav, the Aleph root begins to pull the soul back from the letter Shin to the Bet, and Shin Bet spells the root of (no, not Israel secret service- though perhaps on a mystical level, this is the ultimate 'secret service-) TeSHUVah, return!