



# The Book Breshith

an explanation by

**Jakob ben Luria**

chapter IV

drawn up by

**Abraham den Dunnen**

Version 1.0

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translated by

**Danny Kraaijenoord**

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## Genesis chapter IV

### A. The sacrifice of Cain and Abel

In Cain and Abel, the character of respectively the earlier and later Eve is found (=> 3<sup>rd</sup> Ch.) and that not only in their names:

קַיִן	(Cain)	from kanah (קנה) – to buy, to acquire מקנה - possession (from kanah קנה = to buy)
הַבֵּל	(Abel)	a breath, delusion, mist, nothing

- but also in the offerings brought by Cain and Abel following the numerical value:

(Gen 4:3):	וַיְהִי מִקֵּץ יָמִים	361 = <b>19 x 19</b>
	and it was because of the end of days (that Cain and Abel brought God a sacrifice)	
	חַוָּה	<b>19</b>
	Eve	

That offering they brought "because of the end of days", for the usual translation and perhaps also later meaning "in process of time" of the *mikkets jamiem* (מִקֵּץ יָמִים):

the expression appears two more times in the Tanakh *in the non-Torah books* (1 Ki. 17:7 and Jer. 13:6) and may as well have the meaning there "due to the end of days" as explained below. In 2 Sam. 14:26 it appears in the form מִקֵּץ יָמִים לְיָמִים and is then often translated as "at the end of each year" although the word year does not appear and "from time to time" would be better here

- surely does not suit here. Thus, Cain and Abel offered *because of the end-time feast*, as undoubtedly many early nations brought offerings at the end of the agricultural season. They celebrated the feast that is the last of the three great feasts found in the Torah in Leviticus 23:39:

**exactly on the 15th day of the 7th month when you harvest/collect the proceeds of the land** you will celebrate the feast of Jahweh

מ	- of, because of
קץ	- (the) end of
ימים	- (the) days

All three feasts associated with agriculture represent man himself as a seed of God in the experimental and breeding garden of this world of temporalities to become a harvest of matured eternal beings ("TeC"-10<sup>th</sup> Ch.). The feast of harvest is therefore the feast of tabernacles on which one rejoiced with palm branches before God as a representation of the future life in the perfect naturalness of God. Immediately before the feast of tabernacles, there is the "great day of atonement" *Jom Kippur* on which man will come to terms with his conscience before God (Lev 23:27). It is the day of principled decisions, i.e. the day "of the end times" as an image of the boundary between the temporal and the eternal and not as the idea of a 'once ending time'. Because time goes on just as much as the day after *Jom Kippur* just before the end of the year there will eventually come another new year. As a boundary between time and eternity, the "end time" is *omnipresent at all times* and thus symbolizes the moments and situations of becoming aware of eternal values. The person living in and with temporalities will sooner or later and usually in matters of principle stand before the eternal values and must decide to go along or against it. Face to face with spiritual values one finds oneself "at the end of time", as if one had arrived in a different time zone. End times, therefore, symbolize that *once at the end of life* a life starts after eternal values and one will align his actions and

thinking in life and being with those values. When aware of these timeless values "the end time has arrived" and one shall arrange his life on that what can start at any moment, the great day of atonement *Jom Kippur*. The end time is the ever-present imaginary boundary between the temporal floating through eternity and the temporalities itself and is therefore a matter of awareness of eternal values and the corresponding making of fundamental decisions for or against those values.

The last of the three great feasts are therefore mentioned first in the Torah with the offering of Cain and Abel *preceding* that feast on decision day *Jom Kippur*. They offered "because of the end of days" and one did not bring, and the other did bring his life that day. For Cain "made an offering" by offering *his fruits* (Gen 4:3) and not *himself* approaching God, and Abel brought everything and thus himself by offering (Gen 4:4) *of the fat*:

קרבן	(korban)	offering - of:
קרב	(karav)	(qal): to approach, to come near
		(hif): to make approach, to bring near (usually translated with offering)

Cain's offering can be compared with how often people give of their income = "of their fruits" to charities but are unwilling to bring their interior and exterior as *the source of their income* itself before the countenance of God. One does well without seeing exactly how and prioritizes the advantage, while the principles and voice of God through the conscience only apply where they do not stand in the way of personal advantage. And then one gives something back and not seldomly more as the methods of acquiring are more dubious:

and that from small to big, as also now especially large institutions such as manufacturers of alcoholic beverages and lotteries and media companies of questionable reputation do charity. However, any kind of charity can't repair even a fraction of the committed spiritual damage

One thinks "to buy God" as Eve had thought to do pursuantly by giving the name "Cain":

קין	Cain	<b>160</b>	of kana (קנה) - "to buy", "to acquire"
כסף	(keseph)	silver, cash	<b>160</b>

Abel, however, sacrificed "of the firstlings of his flock":

(Gen 4:4):	בכר (becor)	first-born, firstborn	<b>222</b>	} => 2 : 1
	אלף (aleph)	name of first letter and initial of God	111	

- and approached God with his whole being without withholding anything:

קרב	(karav)	(qal): to come near, (hif): to bring close, to offer
	(kerev)	internal

and Eve can be recognized where in accordance with the naming of "Abel" she returned from worldly dualism = 222 to the unity of God = 111. The "firstling" is the one who stands closest to oneself and is, therefore, man himself. One will not keep himself from the Creator as in marriage a spouse will not want to be satisfied with some gifts and sweet words while love is looked for elsewhere. Thus, from the first offering in the Torah, it is made clear that with the animal offering man brought himself. With this Abel put his existence in the hands of God to be guided and did not want to be the center of the world himself.

He brought "the fat" (Gen 4:4):

החלב	the fat	<b>45</b>
אדם	man	<b>45</b>

- and offered *agreeably* by bringing his whole existence with all its assets under the hand of God:

(Gen 4:2): צאן **141**  
small stock

(Gen 4:4): ומחלבהן **141**  
and of their fat

**the "of their fat" as the whole existence of the "shepherd of small stock" Abel**

Perhaps Abel was not a shepherd of small stock but "he pastured" = "he cared" = ra-ah (רעה) in other ways by caring for his environment and not just working for money (=> 30th Ch.). It is about the image that Abel brought the "animal offering of himself" and Cain with no animal offering did not bring himself and therefore his sacrifice was not pleasing. Cain only gave some of his earnings as if the possessor of heaven and earth would need it. God, however, longs for what only man can give him and what consists of his being and love and devotion and affection. Cain held on to his ego and thus to the "words of the serpent to Eve" (=> 3<sup>rd</sup> Ch.) and core of the opponent's doctrine (=> 3<sup>rd</sup> Ch.). The name Cain means "bought" and even "created" and refers to the "wanting to be great oneself" and not having to express gratitude and of the opinion that by my work "a child was earned" if not "self-created":

(Gen 4:1): ותאמר קניתי איש את יהוה  
for she spoke I have earned a man of Jahweh

The name "Abel" with its meaning "breath" and "delusion" and "haze" and "nothing" thus reflects the changed insight of his parents that man is powerless from himself. "All firstlings belong to God" (Ex 13:2) and so the purposes of God and not the benefits of life should be earmarked. One shall bring **everything** and thus "the **fat**" like Abel (Gen 4:4):

מקנה	(mikneh)	cattle, property, acquired, assets => of the verb:
קנה	(canah)	to buy, to acquire
קין	(Cain)	Cain - the "bought" which had not let go to self-possess

Everything exists thanks to the "breathing" and the "universal blood circulation" of the energetic circuits of God, and by possessing one extracts the "possessions" and oneself from the functionality of God. One will not possess:

biblical Hebrew has no words for "to have" and "to possess". Both verbs are referred to by the prefix "on" (ו) + for example a personal pronoun such as "to him" (לו)

- but use to bless oneself and others functionally. Everything else is "excess fat" and one shall offer it like Abel. Probably Cain was an unpleasant man from early on and that led his parents to the change of position as described in the third chapter of the Torah with the "hearing of the voice of God" (Gen 3:8) (=> 3<sup>rd</sup> Ch.)

## **B. The shofar with Cain and Abel**

Cain and Abel sacrificed in response to the harvest festival and during that feast one will stay in tabernacles built of branches for seven days (Neh. 8:14):

(ה)סב - tabernacle, thicket

The roof consists of branches so that the connection with the sky will be free:

**nothing unnatural will be between heaven and man**

The feast of tabernacles symbolizes how in eternity in the presence of God one will live in and after the nature of God (Lev 23:40):

*and you will take for you on the day the first fruits of the tree a splendor of palm leaves and branches of the deciduous tree and willow trees and you will rejoice for Jahweh your God seven days ... [42] In tabernacles you will live for seven days*

The highest culture will prevail, but roofs of unnaturalness and alienation will no longer cloud the connection with heaven

The roof will therefore be different than in the case of "Cain's tabernacle", where God tells him on his offering (Gen 4:7):

*is not that when you do good: exaltation (שאת - infinitive of נשא: "to lift an offering") and when not you do good **sin lieth at the opening** (רבע = "to lie in wait" as of predators)*

And the roof will be different than that of Gog from the book of Ezekiel. For also the prophecy about Gog and Magog has to do with the "end-time feast", where the word "Gog" גוג indicates a "roof" גג without an opening:

ג ו ג  
3 6 3

ג ג (gag)	roof
ג ו ג	Gog

Man of the 6th day (ו = 6) and not God stands central and obstructs the connection with heaven. And thus Gog is the sovereign ruler of Meshech and Tubal (Ez. 38:2):

תבל	משך = 360	נשיא ראש
Tubal	Meshech	nasi rosh
the world the earth round	a tone extension (= blowing)	main leader

- and Meshech is "the extension of tones" = "blowing" in the middle = the "shofar blowing" for the start of the end-time feast (Ex 19:13):

the shofar is blown at the beginning of the month in which the feast takes place (Lev 23:24). With her is admonished that the end is approaching (=> text box on the right)

*Rosh Hashanah (ראש השנה) = "first (day) of the year". In Babylonian times the 1st day of the 7th month was made the 1st day of the year. To date this blowing on the shofar = "ramshorn" takes place in Judaism. Spiritually, the 15th day of the 7th month the 1st day of the feast of tabernacles is the first day of the new time.*

- and the overall form "Rosh and Meshech and Tubal" is an "anti-tabernacle" גוג. The right pillar of the גוג is the prince ראש = "head" = the firstborn and main leader, who is standing there instead of God, while the left pillar of the גוג is the "world empire" Tubal (=> below). In between sounds, according to the numerical value of the name "Meshach" = 360 on the 360th day = the day of atonement (=> above) the alarm of God. The great day of atonement takes place five days before the end of the earthly year:

the great day of atonement takes place on the 10th of the month while the feast of tabernacle starts as the "feast of the other side" (=> above) and thus spiritually as the feast "of the new year" on the 15th day of the same month

- and so, in the 365-day solar year, the great day of atonement *jom Kippur* takes place on the 360<sup>th</sup> day of the year. Thus the time of warning from the blowing of the shofar to the great day of atonement can be found in the middle:

משך (Meshech) prolonging a tone **360** = "to blow" (e.g., Jos 5:5)

The speaking of God to Cain after his offering is thus the first mentioned "shofar blast" in the Torah, while Cain, like the prince Rosh, proudly defied that horn blast. With an unchanged inner self, he entered the great day without hesitation to go from bad to worse.

### c. The fratricide

Unprincipled people often want to get more conscientious people to act as they do. They seek self-justification not by improving their behavior but by enticing others into the same behavior to say that 'everyone is like this and obviously can't be any different:

which is the habit of many cheap media outlets that report in the "we" form when exploiting commercial lifestyles of pleasure and gossip and other behavior that testify of low moral. Especially the media often comes with surveys about "what we all think". However, not everyone thinks and lives like them, or "**we** do not live, and think like them".

The same motivation to seduce people is used by the adversary of God, who with masses of like-minded people once wants to present God with a fait accompli (=> 3<sup>rd</sup> Ch.).

The numerical values indicate that Cain wanted his brother to make the same kind of offering as he did himself:

(Gen 4:2):	עבד אדמה (Cain): worker/slave of the earth	126
(Gen 4:2):	רעה צאן (Abel): caretaker of small cattle	416
		<b>542</b>
(Gen 4:2):	ויהי מקץ ימים ויבא קין מפרי האדמה מנחה ליהוה and it was at the end of days that Cain brought from the fruit of the land a gift to Jahweh	1084 = <b>2 x 542</b>

However, Abel did not let himself be forced to offer as he did, but (Gen 4:4):

*but Abel **also he** brought ... (an offering)*

subsequently, Cain first attempts to "reason" with words as ill dealing people often do to bring different dealing people "to reason" (Gen 4:2):

*and spoke Cain to Abel his brother*

One wants to be justified in one's conduct and when that fails, he comes "with forceful arguments". The difference in thinking consists of the difference between life and death, as the difference between

Many numerical values reflect important information such as Cain feeling belittled here:

(Gen 4:4): וישע יהוה אל הבל = 480 = **3 x 160**  
and Yahweh saw on Abel  
קין Cain = **160**

Because of his attitude he was the lesser of his brother Abel and therefore it states (Gen 4:8):

*and Cain stood up against his brother Abel*

(Gen 4:3): עבד Cain was a slave = **76**  
of the earth

(Gen 4:9): הבל אחיך Abel your brother = **76**

both described offerings consists of the fundamental difference between the thinking of God and the thinking of the adversary (=> 3<sup>rd</sup> Ch.) One pretends to be the center of everything like Cain and the adversary and than becomes "slave of the material", or one is happy with the glance of creation and with the qualities of others, even when they do not own them. The fullness and greatness of God's creation and not man himself is central and one wants to take care and live in devotion. Expressed in numerical values the difference is:

(Gen 4:2):	רעה צאן	(Abel): tender of small stock	416
(Gen 4:2):	עבד אדמה	(Cain): slave of the land	126
			— -
			<b>290</b>

- the number 290 in Hebrew letters gives the word 'enemy':

ר צ (zar) enemy, oppressor, tribulation  
200 90

These letters are also the initials of Abel's qualifications "tender of small cattle" (רעה צאן) in reverse:

(Gen 4:2): רעה צאן - shepherd/ tender of small cattle

- the disposition of "caring for and not prevailing over" will always arouse the enmity of the adversary seeking justification.

#### Cain as slave, worker or as servant

The word abed (עבד) means worker and servant as well as slave. One is servant when one does his work with devotion to God and his fellow man. One of the most important and noble servants appears in the 24<sup>th</sup> chapter of Genesis where the servant of Abraham *ebed Abraham* seeks a wife for Jitzak. One is slave when one is devoted to material things with the material as an end in itself. Similarly, one is a slave when one "serves music" and one "serves the family business" and one "serves nature", where such "servants" usually serve themselves by pursuing the advantage in the case of the family business and freedom in the case of nature and honor in the case of music under the disguise of unselfish devotion. One will fulfill his mission with his eyes on God and fellow man and fellow creatures. If one serves material things as an end in itself then one is like Cain "a slave of the earth".

#### d. The sign of Cain

God is all-knowing and therefore in his question to Cain "where is Abel your brother" the answer thereof is already enclosed:

(Gen 4:9):	אי הבל אחיך	where (is) Abel your brother?	<b>87</b>
(Gen 4:10) :	אדמה	earth	50
		(of which Abel's blood screams)	
	הבל	Abel	37
			—
			<b>87</b>

The adamah is the God existence (=> 2<sup>nd</sup> Ch.) and thus, the number value 87 indicates the "return to the earth" in the case of Abel as a departure from the Sabbath day = 7 to the other side = 8 in a more predominantly larger form = 80. Abel's passing thus corresponded to the description in the Torah for eternal life (Deu. 32:47):

*you shall prolong your days **on the earth** (adamah)*



His death was therefore not a going away for good (=> 3<sup>rd</sup> Ch.) and this is also shown in the following way:

(Gen 4:10): מִה עֲשִׂיתָ קוֹל דְּמֵי אֶחָיִךְ צַעֲקִים אֵלַי מִן הָאֲדָמָה 1550= **50 x 31**  
 What did you do? Hear! The blood of your brother  
 crieth **unto me** (to God) from the **earth**  
**earth (אדמה) = 50 and God (אל) = 31**

Cain's answer to this reflects the idea that persuades many people to cross the line and commit a crime. Where namely "one does not have to be *the guardian or the keeper* (Gen 4:9) of the victim" crime is either prevented because God exists, or a crime is not prevented because God does not exist or because the victim was seemingly not righteous enough to be saved. In all cases, one believes to go unpunished through hindrance or by counting on impunity or to test God. For Cain "stood up to Abel" (Gen 4:8) but actually stood up to the God who, by the way of the daily course of things:

bad behavior often leads to a downward spiral such as failure in school and profession and general private life and many ascribe their troubles to their environment and to God, such as to have had fewer opportunities than successful people and to have been deprived of or not given chances.

- seemingly had seen Abel's offering and not his:

(Gen 4:8): וַיִּקָּם קַיִן אֶל הָבֶל אָחִיו וַיַּהַרְגֵהוּ 644  
 and stood Cain against Abel's brother  
 and he beat him to death.

(Gen 4:9): הַשֹּׁמֵר אֶחָי אֲנֹכִי 645  
 the keeper of my brother **I?**

The difference of *one point* in value reflects the essence of Cain's counter-question "where the *All-one* was when he committed the murder".

The speaking of God is the deep remorse of man's conscience after the likeness of God, as the verse part:

(Gen 4:10): מִה עֲשִׂיתָ קוֹל דְּמֵי אֶחָיִךְ צַעֲקִים אֵלַי מִן הָאֲדָמָה 1550= 50 x 31  
 what did you do? The voice of your brother's blood  
 crieth at me from the earth

- can be divided by the numerical value 31 of the word *el* (אל)= God:

מִה עֲשִׂיתָ קוֹל	what did you do. Voice! (= "listen!")	961	= 31 x 31
דְּמֵי אֶחָיִךְ	the blood of your brother	93	= 3 x 31
צַעֲקִים	crieth	310	= 10 x 31
אֵלַי מִן הָאֲדָמָה	to me from the earth	186	= 6 x 31
			<b>God (אל) = 31</b>

Like his parents, Cain took note of this speaking, even though he and his offspring would eventually make it only halfway (=> below). The "sign that no one would kill him" (Gen 4:15) could hardly have been anything like a firebrand or emblem, where a tattoo or collar or other mere outward sign would not have deterred a person from revenge. In Gen 4:6 it states:

וַלְמָה נִפְלֹא פָנֶיךָ and why fell (darkened) your face **407**

- while the numerical value of the word for "sign" is also 407:

אוֹת - (oth) sign **407**

Due to a changed attitude through repentance (Gen 4:13) Cain's face was altered. *Cain's changed appearance*:

פניך      your face      = 160

קין      Cain                = 160

- was the sign. Only *the spirit* of God can provide man with that sign (Gen 4:15). The spirit of God provided Cain, and until then he had been cursed (Gen 4:11):

ארור                cursed

407

### E. Cain's family tree

Adam and Eve acknowledged their mistakes (=>3rd Ch.) and had returned to the garden of Eden. Cain also lived in Eden, or at least he knew about God, and he offered and spoke with God. After the second time God spoke, he went to live in the land of Nod "east of Eden" (Gen 4:16), while to guard the way to the "tree of life" the cherubim are located east **of the garden** of Eden (Gen 3:24). Thus, it appears that:

1. the cherubim between Cain "east of Eden" and "the eastern border of Eden" prevented him from accessing the garden in Eden as long as he did not fully repent
2. also Cain himself became such a cherub on the east side of Eden to make it difficult for others to access the "tree of life"

Cain left the face of God (Gen 4:16) and that departure can be retrieved in the names of his offspring. Names like Cain and Abel and Seth represent empires and dynasties, as will be shown (=> 5th Ch.) and so in the names of Cain's offspring a dominant social downward trend can be recognized:

חנוך	(Enoch)	development חנוך = to practice, to get initiated therefore (modern Hebr.): חנוך = development
עירד	(Irad)	to descend into a city עיר = city, ירד = descending
מחויאל	(Mechujael)	faded (obliterated) is God מחוי = part. pass. of מחה = erase, אל = God
מתושאל	(Methusael)	dieth is asking for God מות = part. pass. of מות = to die, שאל = questions, אל = God
למך	(Lamech)	(busy) to disappear ל = to, מך = inf. of מכך = to disappear/ to sink

The names of Cain's offspring are without their age different from those of Seth's family tree, this is because unspiritual minded people have not lived for God, however old they may have become:

even in this day and age, unrepentant evildoers such as extreme war criminals often reach remarkably high ages, as the adversary also protects his followers. However, one will not hold a grudge because pointless is the time of a man without spirit on earth

The leaving from the face of God by the "dynasties Cain" begins with fleeing into a culture, not after the essence of creation but alienating from there. Living in tabernacles indicates (=> above) one will develop after the naturalness of God, but like his parents

initially, Cain and his children hid "amid the trees". They pursued development as an end in itself by "building a city" (Gen 4:17):

ויהי בנה עיר - and *he was* (wajjechi) *building* (boneh) a city (ir)

In accordance with the "was building" they descended into making an ever more powerful and never to be completed city without having time or attention for the spiritual. And thus, following the name of one of the last descendants "Lamech" = "to disappear" the disappearance was their destination due to not going the full way of life. As stated, (= > 3<sup>rd</sup> Ch.) not going down that road by wanting to directly pluck from the "tree of knowledge of good and evil" leads to the disappearance in terms of consciousness (Gen 3:22):

*lest he not live to disappear* (= > 3<sup>rd</sup> Ch.)

In accordance with "being avenged sevenfold", God gives the wrongful acting but not yet conscious opposing human a second chance, and therefore including Cain six more generations could continue to exist:

קין	- Cain	160	} - six generations
חנוך	- Enoch	84	
עירד	- Irad	284	
מחויאל	- Mehujael	95	
מתושאל	- Methusael	777	
למך	- Lamech	90	
+ )			

(Gen 4:15): לכן כל הרג קין שבעתים יקם **1490**  
 therefore, whosoever slayeth **Cain**  
**vengeance shall be taken sevenfold**

the death penalty applied only in "the time of Moses" when *all knew God* and crime was not promoted by upbringing and socially accepted immorality where often many are to blame. Thus, Cain as the product of the old Adam and Eve (= > 3<sup>rd</sup> Ch.) was given a second chance and in the time of Moses when a conscious choice for a wrong was made and repeated with a second chance life was terminated

The last 7<sup>th</sup> generation of Lamech's children falls outside the sum of 1490 because they ended their existence in and with a flood (= > below). Sevenfold the killing of people like Cain is avenged because when withholding another the chance of returning to God one loses his spiritual mentality= the spirit and atmosphere of *the seventh day*:

reactions to crime in the sense of "they had to do this and that to him" excludes man himself from the rest of the Sabbath day. Justice will be exercised *to prevent further crime* and not to punish *and retaliate*. The essence of justice is not to avenge but to prevent further crime, as often in this day and age the emphasis is too much on the new chances of convicts and too little on preventing new crime. There will be no calls for retribution and there will be no blind new chance, where new victims will often never get another chance. New chances should not lead to long criminal records and "repeaters" do not belong in a rule of law.

After all, Cain committed murder because *he* had lost sight on the seventh day:

(Gen 4:5): ואל קין ואל מנחתו לא שעה ויחר לקין מאד **1603 = 7 x 229**  
 and on Cain and on his gift he did not see (God) and  
 Cain was very wroth

(Gen 4:10): קול דמי אחיך **229 = 1 x 229**  
 Hear! The blood of your brother

**6 x 229**

**- the murder = 1 x 229 deducted from the speaking of God = loss of the Sabbath = 6 x 229**

- and not seldomly hatred and the urge for retaliation lead to murder.

Cain had killed not only Abel but also his legacy (Gen 4:10):

*the blood of your brother crieth to me from the earth*

(Gen 4:10) :	דם	(dam)	blood	<b>44</b>
	יָלֵד	(jeled)	child	<b>44</b>

- and so, on the other hand not only would Cain still get a chance, but also *because of his offspring* God provided him with a sign:

(Gen 4:15):	אות לבלתי הכות אתו כל מצאו	<b>1904</b>
	a sign not to kill him	
	anyone should find him	

(Gen 4:17):	ותהר ותלד את חנוך ויהי בנה עיר	<b>1904</b>
	and she (Cain's wife) became pregnant and gave birth	
	Enoch and he was building a city	

Cain was given the space to develop spiritually and conceive offspring, even though he would use that space and potential to build a city.

## F. Jabal and Jubal and Tubal Cain

*and Zillah **she also** bare*

A God-fearing man also abides by divine guidance in the making of commitments and a worldly-minded man also takes decisions himself (=>6<sup>th</sup> Ch.) and so the second last generation of Cain's offspring Lamech took **himself** two **women** (Gen 4:19):

	קין	- Cain	<b>160</b>
(Gen 4:19):	ויקה לו	- and took himself (Lamech)	<b>160</b>

Adah gave birth to Jubal and Jabal, and following the sum of the numerical values of those two names, she thought she had taken over the legacy of Lamech and thus the legacy of the Cain dynasty:

יבל	- Jabal	42
יובל	- Jubal	48
		_____ +
למה	- Lamech	<b>90</b>

And that is why it says (Gen 4:22):

*and/but Zillah **she also** (גם הוא) bare*

- while with the naming of her son "Tubal Cain" = "the empire of Cain" she lays her claim and that of her offspring on the empire and the succession of Cain. In the light of this conflicting claim, with the description of Tubal Cain as a "hammering of all tools of bronze/copper and iron" the war industry of all times is clearly expressed. However, the fact is that the listed professions of Jubal and Jabal also have to do with conflicting activities needs some further explanation.

Jabal is the father *of possession* (Gen 4:20):

*he was the father of the dwelling in tent (tent dweller) and cattle (מקנה)*

*he was the father of the dwelling in tent (tent dweller) and **property** (מקנה)*

- for the word *mikneh* (מקנה) comes from the verb *kanah* (קנה) = "to buy" as does Cain and *mikneh* therefore means "the purchased" or "possession" in the first place:

property at that time consisted mainly of cattle and therefore the word also has the meaning of "stock".

For as far as a "total possession" would be possible (=> above) one can only possess completely by also occupying the land. After all, a private property not built on private land is not 'entirely real' own property, as one not seldomly has to pay equally for renting a property or lease:

(Gen 4:20):	ישב אהל	tent dweller	348
	שובב	house	348

As stated, Hebrew has no verb for "to have" or "to possess", for one can use and manage only the dynamic and non-static material by the grace of God's breath. It is not about buying a house or owning nothing, nor even whether it is called "property" or "lease", but it is about the way of possessing it. One will "hold" = "hold on to it" to "manage" as a blessing for all and not only to "extract" for oneself from the creation around him:

which does not mean to lend randomly. One will use functionally in the context of the greater functioning around him and also what is necessary for private use to preserve oneself

Jabal stands for the man with the desire to possess and thus for the often-blunt man that is rarely without many conflicts and the accompanying strive to obtain more and more. Jabal is therefore the man who often heralds the beginning of an end brought close by wars and violence. The year of the flood was 1656:

when one sums up the "ages" of the generations from Adam to Noah (=> timeline of the J.L.A. Thenach program)

- and where Noah received the contract to build the ark 100 years before the flood:

Noah was 600 years old when the rains began (Gen 7:6) and he fathered children when "in his 500's, late in comparison with his ancestors", after the Almighty had given him a vision of salvation and the continuation of humanity (Gen 5:32 => 6<sup>th</sup> Ch.):

(Gen 6:9): תמים  
righteous (was Noah) **490**

(Gen 6:10): יפת  
Japheth (1st son of Noah) **490**

The ark is a symbolic representation of the redemption of humanity (=> 6<sup>th</sup> Ch.) and conceiving a better offspring is part of that redemption (see also 25<sup>th</sup> Ch.)

- the decision for the flood was made **in the year 1556:**

(Gen 4:20): ותלד עדה את יבל הוא היה אבי ישב אהל ומקנה **1556**  
and Adah bare Jabal; he the father of (the) tent dweller  
and of (the) property

Jabal thus starts the final phase of the downward spiral which would lead to the demise.

His brother Jubal is "the father of sensitivity" (Gen 4:21):

*he became the father of everyone handling a harp/cither and flute*

- and with that not the father of the emotional man but of all who *seemingly* operates more emotionally. The names Jabal and Jubal are almost identical as a representation of the fact that the blunt and the sensitive *seem* different but are equal in objective. One

takes roughly everything he wants and the other only proceeds more subtle to get what he wants, and thus both form a common outdoor contradiction and an indoor hand in hand. Many types of "couples" appropriate in areas such as trade and politics and privately by simply taking as Jabal and on the other hand making an emotional appeal like Jubal. One uses hard methods and the other weakens the opposition by cultivating goodwill and understanding. The latter also includes many kinds of musical performances. Music always played a major role in warfare, and a fair number of musical instruments were developed in the service of war, such as to give signals and to incite fighters with drumrolls and other percussions. Music until now such as that of military chapels were always indispensable also to morally boost fighters between battles and music was often used to also intimidate the enemy, the drumbeat among primitive peoples and bagpipers at the front of the English colonial armies served to that end. Even more so music was and is *the* instrument for economic and political warfare, and currently, it is hardly more abused than by advertisers and organizers of commercial events and election campaigns and by anyone who wants to make money and gain influence quickly. The music scene and commerce and power were always closely intertwined which should not be. For surely a man of faith should play from his heart for his creator and fellow creatures and not out of calculation:

few things are more repulsive in advertising where sensitive acting with happy and smiling or sad-looking faces accompanied by sentimental melodies are used to persuade others to spend money and nevertheless generally accepted. The more spontaneous and sincere one tries to bring the play the more it becomes an aversion to those who cannot get used to such inauthenticity. One shall not sell his emotions and talents for money

- and with faith in God that will take care of bread as necessary food and not for excess bread causing struggle:

לחם	(lechem)	bread	<b>78</b>
	(lacham)	to fight, waging war	
מבול	(mabul)	the flood	<b>78</b>

Much is to say about the musical differences in the context of authenticity and inauthenticity as described above. Here it is sufficient that first with Moses the music as "language of the heart" (Ex. 15<sup>th</sup> Ch.) and with Jubal the musician is mentioned who as always appears first "on stage" with his inferior music. The latter is the father of the surrogate music which currently controls the world more than ever. Where applied:

*with Jabal and Jubal, the **all-time social structure of ownership** is defined in the Torah*

- with them "the selfish take" is mentioned as the root of all warfare. Already their father Lamech took himself women (=> above) and always many are taking like Jabal without detours or like Jubal by playing on emotions. And that inevitably brings Tubal Cain to the stage sooner or later who "sharpens the knives" and is willing to "take back himself". As stated Jabal's numerical value appears of the decision year for the flood in the Torah:

(Gen 4:20): ותלד עדה את יבל הוא היה אבי ישב אהל ומקנה **1556**  
 And Adah bare Jabal - he the father of the tent dweller  
 and of property

And so, the numerical value of the year appears with Jubal at the end of the flood, the year 1657:

(Gen 4:21): ושם אחיו יובל הוא היה אבי כל תפש כנור ועוגב **1657**  
 and the name of his brother Jubal; he was the father of  
 all grasping the cither and the flute

With the "taking yourself" and "taking back yourself" both are therefore summarized in terms of the numerical value concerning the flood age from beginning to end. For often, wars seem to be primarily religiously and ideologically motivated, but almost always conflicting economic interests, if not robbery and material gain, make leaders foremost decide to embark on the perilous adventure of warfare. Religion and ideology often serve to boost the willingness to go to war and "to get all noses in the same direction".

Wars are almost always local floods, as in accordance with the symbolism of the Thora war and violence made Sodom and Gomorra go down (=> 19<sup>th</sup> Ch.) and with the children of Lamech war as the actual face of also the flood is indicated in the Torah. As will be seen (=> 6<sup>th</sup> Ch.), the ark and the flood symbolize "to be saved in the ark of the Word of God over the waters of time". The children of Lamech led humanity into a flood of catastrophic wars, and that "flood" will never be all-embracing according to the 9th chapter of Genesis but has not disappeared according to the history of Sodom and Gomorrah. For in every time, the attitude of Jubal and Jabal and Tubal Cain causes people to suffer floods in limited small and local and private circles and personal lives until encompassing countries and continents.

### G. Lamech's speech

ויאמר למך לנשיו עדה וצלה שמען קולי נשי למך האזנה אמרתי כי איש הרגתי לפצעי וילד לחברתי [24] כי שבעתים יקם קין ולמך שבעים ושבעה

*(23) and spoke Lamech to his wives Ada and Tsilla: hear my voice women of Lamech, lend ear my speech. For a man I killed for my wound and a child/boy for my hurt (24) For seven times is avenged Cain and/but Lamech seventy and seven (times)*

As the flood is ushered in with the envy between the two women of Lamech and their children (=> above), Lamech's speech turns to these women Adah and Zillah. The speech itself entails seventy seven letters:

שמען קולי נשי למך האזנה אמרתי כי איש הרגתי	= 49 = 7 x 7 letters
לפצעי וילד לחברתי	= 28 = 4 x 7 letters
[24] כי שבעתים יקם קין ולמך שבעים ושבעה	= 77 = 11 x 7 letters

- and ends with the prediction that Lamech will be avenged "seven and seventy". Cain would be avenged seven times because if people like him are not given the chance to repent you will lose your own Sabbath (=> above). Where the number 77 can be understood as the seven of the Sabbath and the seventy of the "Sabbath of Sabbaths", the question arises as to who shall lose such a comprehensive Sabbath and why. Furthermore, the question arises as to why Cain will no longer be avenged "in case of" but **that** he, like Lamech, will be avenged. The name of the father of Lamech *Methusael* means "dieth is asking for God" (=> above) and with the numerical value of that name = 777:

מתושאל	Methusael	777 = 700 + 70 + 7
	dieth is asking for God	

- combined with the numerical values of the names of Cain and his generations up to and including Methusael = 700 + 700:

קין	- Cain	160
חנוך	- Enoch	84
עירד	- Irad	284
מחויאל	- Mechujaël	95
מתושאל	- Methusjaël	777
		_____ +
		<b>1400</b>

- it can hardly be any different than that the object of being avenged from the "Sabbaths" = 70 and even of the avenging of the "Sabbath of sabbaths of sabbaths" = 700 must be sought in religious circles.

The 4<sup>th</sup> chapter of the Torah ends with Adam begetting *Seth* as father of the spiritual branch and with him begetting *Enos* the false religion began (Gen 4:26):

*and one called his name **Enos**; then there was **deconsecrating** (= > below) by calling in the name Jahweh*

Many similar names in his genealogy as in Cain's genealogy (= > 5<sup>th</sup> Ch.) indicate that Enos tried to win over the branch of Cain by making a union. In other words, he tried to bring about the spiritual with human reasoning and human methods:

אנוש            Enos, man, mortal, weak, incurable, unholy

For he was the father of methods by which in all times many faith communities try to "keep their flock big and united" and which are summarized as follows based on the sacrifices of Cain and Abel:

*man is no longer taught that he will approach God with his whole being and that he will not deny him anything, but that one will sacrifice only some of his fruits*

Where not many are willing to let God be the center of their lives and not their own ego and live unselfishly and devotedly this message is distorted. In order for churches and community houses to empty out, man is taught to keep it down and to preserve the outward decency as to give small donations to the poor and to the church. People are under the illusion that within the limits of decency and socially acceptable behavior, they can still go about their business without losing their ticket to eternity. No longer will one be the "fleeing and unsteady" killer Cain:

(Gen 4:14): נע ונד            fleeing and unsteady (נע = on the run, נד = wavering)

- but also one does not have to "make a whole thing" like Abel, on Enos's teaching Cain went to live in the 'land Nod of the middle ground':

נע	fleeing	120
נד	Nod	60

**the country Nod of the 60 between the zero line of a clear conscience and the 120 of the fleeing criminal**

The flight (נע) from the "fleeing and wavering (נע ונד) as a result of direct crime" may have fallen away, but one only thinks to pay tribute to the "good" of the "tree of good and evil" by "doing everything correctly" for the looks of it:



(Gen 4:17): וידע קין את אשתו ותהר ותלד את חנוך ויהי בנה עיר **3262**  
 and knew Cain's wife and she became pregnant and gave birth to Enoch  
 and he was building a city

**seven half "trees of good and evil" = 7 x (932 : 2) =  
 7 x 466 = 3262 cover only half of the 7 creation days**

- and one may even have a good name because one answers to social standards of order and decency and at charity events they are welcomed, but as a "resident of the country Nod" one remains unstable (נד):

נד - Nod, (as a verb): to waver, to be unstable, to flee

And between that land of instability and the "tree of life" stand the unchanging cherubim (=> above) because one did not approach to God with the firstborn (=> above):

כרוב cherub **228**

בכור firstborn **228**

The inwardly unchanged man stands on the shaky soil *Nod* and not on the steady existential ground of God *adamah* (=> 2nd Ch.) and thus commits behind the outer facades of his religious and social well-being his multi various "white-collar crimes":

every socially acceptable but immoral behaviour is "white collar crime"

And that is why, in the long run, he takes "the rules less and less serious" and finally comes to uncontrollable behavior which not seldomly leads to even worse criminal behavior. For according to his speech, Lamech did not kill out of self defence or even out of envy such as Cain (=> above),but reacted disproportionately because of a futility such as an "injury" (Gen 4:23). And in accordance with his speech, he went from bad to worse by fully holding and a child accountable for his actions and killing him (Gen 4:23). "Having a short fuse" is one of the hallmarks of being spiritually bankrupt, and Lamech rightly blames Enosh for not bringing truth but a mixture:

מובל (mabul) the flood, deluge  
**of בלל = to mix, of which the name "Babel" also comes**

Enosh had "called himself" and thus a "non anointed" which thus fell short as a spiritual priest:

משיח meshiach, an anointed one called 358

אנוש Enos 357

**the one of the All-one is missing**

To Enos, from the spiritual branch of Seth, Lamech predicted the avenging of both Cain's chance to become aware = the missed Sabbath = 7 and Enos's own "Sabbath of sabbaths" = 70 of being a conscious spiritual and religious man but proclaiming another doctrine. For it is hardly possible to repent when feeling perfect and no longer seeing one's own mistakes. And so, as a result of forsaking the Sabbath, not only Lamech himself no longer saw a good grip to save himself from completely back sliding downward:

(Gen 4:23): וילד לחברתי **700**  
 and a child for my injury

- but also most of the last members from Seth's branch, including Methushalach (=> 5th Ch.), would perish in the flood.

People like Enos only breed sanctimonious and pseudo-sensible people like Jubal (=> above):

(Gen 4:26):	אנוש	Enos	<b>357</b>
(Gen 4:21):	כנור	harp, cither	276
	עוגב	flute	81
			<hr/>
			<b>357</b>

- people with "melodious sounds" of lovable words and manners but ultimately equal to the "leaving all chit-chat" Jubal. Together with adversaries such as Tubal Cain stand the fruits of false religion in a similar fashion at the start of the flood as was seen of Tubal and Meshech and Nasi Rosh (=> above):

תבל	משך	נשיא ראש
<b>Tubal</b>	<b>Meshech</b>	<b>nasi rosh</b>
the world the round earth	a tone extension (= blowing)	main leader
תובל קין	יובל	יבל
<b>Tubal Kain</b>	<b>Jubal</b>	<b>Jabal</b>
the empire of Cain	the rams horn trumpet blast	he leads (from יבל) (he is the leader) he mixes (from בלל) (mabul - flood = "mixing")
	↓	
	יבול	
	harvest/ the yield	

For the religion of Enos brings nothing and so returns the 4<sup>th</sup> Torah chapter with them to the offering of Cain "because of the end of days" = "on the occasion of the harvest festival" (=> above). The "tabernacle Tubal Cain and Jubal and Jabal" was that of Cain and was that of "Tubal and Meshech and Rosh" = that of "the roof Gog" (גוג => above) just before the collapse. Lamech and Jabal and Jubal and Tubal Cain were only half the cause of this collapse:

year of decision until the flood (=> above): 1556 = **2 x 788**

למך	Lamech	90
יבל	Jabal	42
יובל	Jubal	48
תובל קין	Tubal Kain	598
		<hr/>
		<b>788</b>
		<b>- half of 1556</b>

- and the false religion of Enos was the cause of the other half (Gen 4:26):

and one called his name **Enos**; then there was **deconsecration** (הוֹחֵל) through calling in the name Jahweh

The basic meaning of the verb chalal (חָלַל) is "to profane" and "to desecrate" and cannot have the secondary meaning of "beginning" here because Adam and Eve already spoke to Jahweh (Gen 3:8-19) and Cain and Abel offered to Jahweh (Gen 4:6,9,13). Thus, Jahweh was not first called by Enos, but they called in the name of God as in every false religion without approaching God himself. The spiritual branch of Seth and his fault = Enos's fault = half of the fault = 788 was therefore first settled through Noah:

(Gen 8:1): וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ **788**  
and remembered the Eternal Noah

Enos himself brought forth a sanctimonious Jubal and an averse of hypocrisy and leaning towards unbelieve Jabal. And he produced the seemingly good and *pious* man Tubal Cain. For the all-time battle between the "king of the North" and the "king of the South" (= > 2<sup>nd</sup> Ch.) can be retrieved here in the form of Jubal and Jabal on the one hand and Tubal Cain on the other. The last knew of Enos's promise of removal of the curse of the *adamah* since Adam (= > 5<sup>th</sup> Ch.) and thus saw himself as "an advocate of the land of promise":

(Gen 4:22): תּוּבַל קַיִן **598 = 23 x 26 -Jahweh = 26**  
Tubal Cain

(Gen 4:22): לָטַט כָּל חַרֵּשׁ נֹחֶשֶׁת וּבְרִזָּה **1900 = 10 x 190**  
sharpening all the tool of  
ore and iron  
**=> Canaan (כְּנַעַן) = 190 enlarged**

Enos had in accordance with just human methods turned around the promise of the "land flowing with milk and honey" into a worldly pursuit of an eternal kingdom of peace (= > 5<sup>th</sup> Ch.) as it determines even world politics today, and Tubal Cain = "the empire of Cain" had violently taken over that pursuit. The "hunter before the countenance of God" *Nimrod* would bring back that fight after the flood (= > 11<sup>th</sup> Ch.) and in the same way as "king of the North" would be part of another flood (= > 14<sup>th</sup> Ch.). Numerical values in the next chapter of the Torah indicate *that*, in accordance with Lamech's prediction, Enos and his offspring would also pay for the "Sabbath of sabbaths" in other words they would perish in the flood (= > 5<sup>th</sup> Ch.).

## H. Tubal Cain's sister Naamah

Where Tubal Cain thus believed that he could bring about the good and pious with the sword, his sister Naamah, the wife of Noah, practiced their religion in a better way. It is often so that in the Torah and the Tanakh a spiritual descendant arises from an unspiritual branch, like Rivka = Rebecca from Nahor (= > 24<sup>th</sup> Ch.) and Ruth from Moab and Rahab emerged from the inhabitants of Jericho. Her mentioning cannot have another purpose to make Naamah known from the descendants of Cain as Noah's wife:

נֹחַ (Noah) to comfort (Gen 5:29 - of נֹחַם)  
נַעֲמָה (Naamah) she is good/lovely; she is a joy

Her name is there to underline that man is not a product of his upbringing. The Almighty endowed him not with the illusion of freedom but with a free will to be able to choose right from wrong apart from circumstances and ancestral origins. So Enos from Seth's spiritual branch went the wrong way by turning religion into politics:

Enos did not try so much to bring people back to God but rather to bring about the unity of the world by uniting the faithful and unfaithful (= > 5<sup>th</sup> Ch.)

And so Naamah of a wrong generation turned from the violence of her father and brother, and as Noah's wife she became part of Seth's spiritual branch. Where she stands

at the end of the branch of Cain and Noah at the end of his brother Seth's branch, Naamah did listen and unlike Cain "to the blood of her brother":

(Gen 4:10): קול דמי אחיך Hear! The **blood** of your brother **229**  
 נח ונעמה Noah and Naamah **229**

Indeed, the original completeness of the spiritual couple Adam and Eve would continue after the flood with both Seth as Abel's replacement and Cain through the offspring of Noah and Naamah:

ילד (jeled) child **44**  
 דם (dam) **blood** **44**

### i. The seventy nations of the world

In the 10th chapter of the Torah, the world population is specified as consisting of seventy nations (= > 10<sup>th</sup> Ch.). The number 70 is that of the sanctified matter (= > 2<sup>nd</sup> Ch.) and thus with "70 world nations" humanity is described as God sees her, namely as the preordained part of humanity destined for the other side = 8:

(Gen 4:1): והאדם ידע and man recognized 140 = **2 x 70**

(Gen 4:1): את חוה Eve 420 = **6 x 70**

(Gen 4:1): והאדם ידע את חוה and man recognized Eve 560 = **8 x 70**

- the 70 world nations of once the other side = 8

It is the spiritual human = 1 existing in the material as either a man or as a woman = 4 that recognizes:

והאדם ידע את חוה and man recognized Eva 560 = **4 x 140**

והאדם ידע and man recognized 140 = **1 x 140**

For that part comes forth from the "first people" = the "first people after the likeness of God" (= > 3<sup>rd</sup> Ch.):

אדם וחוה Adam and Eve **70**

After Abel's murder, the father of the spiritual branch *Seth* forms the following preliminary phase of the world population:

(Gen 4:25): שת Seth **700**

ת ש - the three immaterial and the four material  
 400 300 **creation days** (= > 1<sup>st</sup> Ch.)

- for as said before him Cain had not only killed Abel but also his offspring and even the world population in the above divine sense:

(Gen 4:13): ויאמר קין אל יהוה גדול עוני מנשוא and spoke Cain to Jahweh: great my crime more than I can bear 1050 = **15 x 70**

**Jah(weh) (יה) = 15 x the world population = 70**

Not only had Cain killed his brother "with the replacement value *Seth* = 700" but also half = the male genes = 350 his offspring:

(Gen 4:13): ויאמר קין אל יהוה גדול עוני מנשוא                      1050 = **700 + 350**  
 and spoke Cain to Jahweh: great my crime  
 more than to bear

The seventy nations in terms of numerical value are also frequently represented in the Torah where the adversary's pursuit of world empires is involved. Thus, Adah and Zillah from the branch of Cain competed for world domination (=> above) and brought forth the **three** key players Jabal and Jubal and Tubal Cain:

(Gen 4:23): עדה וזילה                      Adah and Zillah                      210                      = **3 x 70**

Whenever there is a divine intention = *meshiach* = 358 there is a parallel intention of the opponent = the speech of the serpent *nachash* = also 358 and so the 70 world nations as the future humanity of the promised land have as a parallel the 70 nations of the world empire and "millennial kingdom of peace" as pursued by the adversary. Jacob therefore descends with 70 souls into Egypt symbolizing the world (Gen 46:27), where the doctrine of God's *Torah* is destined to come to the whole "of Adam and Eve = 70 coming from 70 peoples". And at the same time, the 70 peoples are named after the spirit of Gog and Magog (=> above) as sacrificing at the end time feast. Because on the occasion of this one will slaughter 70 oxes (Num 29<sup>th</sup> Ch.):

on the 1st day:	13
on the 2nd day:	12
on the 3rd day:	11
on the 4th day:	10
on the 5th day:	9
on the 6th day:	8
on the 7th day:	7
	—
	<b>70</b> oxes

As said (=> 1<sup>st</sup> Ch.) the bull is the sign for the leader:

אלף	(aleph)	first letter Hebrew alphabet and divine initial
	(eleph)	ox, bull

- and so once all the bulls of Cain and Jabal and Jubal and Tubal Cain and all Rosh people and Meshech and Tubal will be gone. Once all will have offered the bull in themselves or else have disappeared for good. Once close to "the atonement day of atonements" they will be replaced by the 70 divine nations, people who, in surrender to and devotion to the creator, manage creation.

## Appendix

Hebrew letters have apart from their definition as a letter also a numerical value, and a name, and a sign:

<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>	<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>
א	Aleph head	1	ל	Lamed ox goad	30
ב	Beth house	2	מ (ם)	Mem water	40
ג	Gimel camel	3	נ (ן)	Nun fish	50
ד	Daleth door	4	ס	Samekh snake	60
ה	Heh window	5	ע	Ayin eye	70
ו	Waw hook	6	פ (ף)	Peh mouth	80
ז	Zayin sword	7	צ (ץ)	Tsade fish hook	90
ח	Cheth fence	8	ק	Koph eye of the needle	100
ט	Teth womb	9	ר	Resh skull	200
י	Yod hand	10	ש	Shin tooth	300
כ (ך)	Kaph hand in motion	20	ת	Taw sign X	400