





PEY ALEPH

Ps 119:130 The unfolding of Your words gives light; It gives understanding to the simple.

Ps 119:131 I opened my mouth wide and panted, For I longed for Your commandments.

**Ps 119:131 I opened פִּעַר <pa`ar> my
mouth, פֶּה <peh> and panted: שָׁאֵף
<sha`aph> for I longed יָאֵב <ya`ab>
for thy commandments.
מִצְוָה <mitsvah>**

Isa 6:6 Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs.

Isa 6:7 He touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven."

ו עוף אל אני אחד מן ה שרף

FROM OF THE SERAPHS ONE TO ME AND THEN HE FLEW

ו ב יד הוא רצפה ב מלקחים לקח

HE HAD TAKEN WITH A PAIR OF TONGS (WAS) A HOT COAL AND IN HAND HIS

מן על ה מזבח

THE ALTAR FROM (UPON)

ו נגע על פה אני

(ON) **MOUTH** MY (AND) HE TOUCHED

וְ אָמַר

AND HE SAID

הִנֵּה נִגַּע זֶה עַל שִׁפְּהָ אֶתָּה

(ON) **LIPS** YOUR THIS (HE IT) TOUCHED LOOK

וְ סוּר עֲוֹן אֶתָּה

GUILT YOUR AND HE HAS REMOVED

וְ חִטָּאת אֶתָּה כֹּפֶר

SHE..IT IS ANNULLED AND SIN YOUR

פּ—Pey..Has a sound like a ‘p’
(without the dagash [.]) is the sound of
an ‘f’ The פּ pey is the 17th letter of
the twenty two letters making up the
Hebrew Alef-Bet and has a value of
80. The פּ represents an ‘open
mouth’. The פּ pey sofit (that goes at
the end of a word) has a value of 800.

In the **פ** ..Pey.. if you look closely you will see the letter **ב** bet.. At the beginning of Scripture the letter **ב** bet is found which , if we can remember represents 'house'.or house of Creation in this case.... Sooo, if we put our thinking caps on we can see that the **ב** bet being surrounded by or within the letter **פ** pey represents the Word of G-d.

The hidden פ bet suggests that since the פ
pey means mouth and פ bet means home,
or house...what is spoken within the home is
likewise spoken outside the home. Private
talk in our home reflects in our public life
outside the home. Whatever we speak in
public will also affect the quality of our life in
the home.

If I use the word פָּנִים – pa-niym, it means ‘face – or to turn’ so we can picture a person turning his face to you and speaks of life.

Remember the פּ pey represents ‘mouth’, the נ nun represents ‘life or action’ and the ה hey is the feminine ending that means ‘what comes from’. ...also means ‘breath, and or Holy Spirit of G-d..So...it also is saying to us that your face, and what you turn to, will tell others about you!

Since there are two forms of the אָפּען and the אָפּען סוף, the first is said to be 'bent' in humility, suggesting a 'closed mouth'. The סוף is said to be 'open and upright'. The Midrash says that we must be silent and humble before we straighten ourselves to speak. If the mouth cannot bring forth praise and the truth of Torah, it should remain closed. Mish lei (Proverbs 10:19) says.. In the multitude of words sin is not lacking, But he who restrains his lips is wise. (NKJV)

𐤎 has the meaning of ..Mouth.. with a symbolic meaning of speak..open...or word. It's the symbol of 'speech and silence.'

JUST FOR MORE INFO...THE MIDRASH POETICALLY COMPARES
SIGNIFICANT CHARACTERISTICS OF SPEECH TO THE OCEAN;
WORDS, LIKE THE OCEAN, CAN BE STORMY OR CALM.
AN EVIL MOUTH, LIKE TURBULENT WAVES, CAN DESTROY AND
KILL.

A SHARP TONGUE, LIKE DEEP WATER, IS FEARED.
GOOD WORDS, LIKE PEARLS ON THE OCEAN FLOOR, ARE
PRECIOUS.

THE MOUTH, LIKE THE OCEANS AND RIVERS WHICH JOIN IN

THE PRAISE OF THEIR CREATOR.. תְּהִלִּים PSALMS
148:7.. *Praise the LORD from the earth, You great
sea creatures and all the depths;* (NKJV) WAS
GIVEN TO ALL MEN TO EXPRESS SONG AND PRAISE
FOR HIM, WHO CREATED THE WORLD AND ALL
WITHIN IT.

There is an interesting Midrash (Shemos Rabbah 1:31) that has been passed down explaining why Moshe describes himself as slow of speech and tongue in שְׁמוֹת Sh'mot (Exodus) 4:10... Then מֹשֶׁה Moses said to the LORD, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." (NKJV) While growing up as the adopted son of the Egyptian princess in the house of Pharaoh, מֹשֶׁה Moshe once took Pharaoh's crown and threw it to the ground. The king was furious and summoned his astrologers and advisers, among them Jethro, Job, and Balaam. The astrologers predicted, 'This is the one about whom we have prophesied that he will become the savior of the Israelites and will destroy your kingdom.'

' One adviser said, "He is to be killed for this rebellious act!" But another replied, 'He is but a child; he is unaware of the implications of his act!' Finally, Pharaoh decided to test Moshes' intelligence. He had a platter containing a piece of gold and hot coal brought before him, and reasoned, 'I will let מִשֶּׁה Moshe choose one of these two objects. If he selects the gold, then he will be judged as knowledgeable and responsible for his actions, and he will be killed.

. If, however, he picks the coal, then he is obviously incompetent and cannot be held liable for what he has done.' מֹשֶׁה Moshe stretched out his hand intending to take the gold, BUT AN ANGEL descended and pushed his hand aside so that it grasped the coal instead. The pain caused by the burning coal caused מֹשֶׁה Moshe to withdraw his fingers and placed them in his mouth. In doing so, inadvertently he burnt his lips and tongue, permanently impairing his power of speech. This is why he asked in שְׁמוֹת Sh'mot (Exodus 3:14)... 14 God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

'Which one of your Divine names shall I tell them? Because מֹשֶׁה Moshe had a hard time pronouncing letters that involved the 'roof of his mouth like the ת נ ל ט ד. That's why God responded "Tell them, אֶהְיֶה "eh-yeh" 'I AM' has sent me!. For that Divine Name he was able to articulate without difficulty"

**THIS CONCLUDES
THE FIRST LESSON
ON THE 17TH LETTER OF
G-D'S HOLY LANGUAGE**

THE 



**ASPIRE TO INSPIRE
BEFORE YOU EXPIRE**

**TAKE WHAT
YOU NEED
AND GIVE
THE REST
AWAY**