



פּ 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 פָּעַר <pa`ar> my mouth, פָּה <peh> and panted: שָׁאַף <sha'aph> for I longed יָאַב <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."

וַיָּעַף אֵלַי אֶחָד
וּן · עוֹף אֶל · אֲנִי אֶחָד מִן · הַ · שֵׁרָף
from|of · the · seraphs one to · me and|then · he flew

1

וּבְיָדוֹ רֹצֵפָה בְּמַלְקָחִים לָקַח
וּן · בָּ · יָד · הוּא רֹצֵפָה בְּ · מַלְקָחִים לָקַח
he had taken with · a pair of tongs [was] a hot coal and · in · hand · his

2

מֵעַל הַמִּזְבֵּחַ:
מִן · עַל הַ · מִזְבֵּחַ
the · altar from · (upon)

3

וַיִּגַע עַל-פִּי
· נָגַע עַל · פֶּה · אֲנִי
(on) · mouth · my (and) · he touched

4

וַיֹּאמֶר
· אָמַר
and · he said

5

הִנֵּה נָגַע זֶה עַל-שְׂפָתֶיךָ
הִנֵּה נָגַע זֶה עַל · שִׁפָּה · אֶתָּה
(on) · lips · your this (he|it) touched look

וְסָר עֲוֹנֶךָ
· סָר עֲוֹן · אֶתָּה
guilt · your and · he has removed

6

וְחִטָּאתָּ תִּכְפֹּר:
· חֲטָאת · אֶתָּה כֹּפֵר
she|it is annulled and · sin · your

7

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

In the פּ ..Pey.. if you look closely you will see the letter בּ bet.. At the beginning of Scripture the letter בּ 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 בּ bet being surrounded by or within the letter פּ pey represents the Word of G-d. The hidden בּ bet suggests that since the פּ pey means mouth and בּ bet means home, 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 נּ nun represents ‘life or action’ and the הּ 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 פּ pey and the פּ pey sofit, the first is said to be ‘bent’ in humility, suggesting a ‘closed mouth’. The sofit 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) Pr 10:19 ¶ When there are many words, transgression is unavoidable, But he who restrains his lips is wise.

פּ has the meaning of ..Mouth.. with a symbolic meaning of speak..open...or word. It’s the symbol of ‘speech and silence.’

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 *Sh’mot* (Exodus) 4:10.. Ex 4:10 ¶ Then Moses said to the LORD, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue."

While growing up as the adopted son of the Egyptian princess in the house of Pharaoh, 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 Moshe's intelligence. He had a platter containing a piece of gold and hot coal brought before him, and reasoned, 'I will let 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.' 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 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 *Sh'mot* (Exodus 3:14)... Ex 3:14 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 Moshe had a hard time pronouncing letters that involved the 'roof of his mouth like the **ת. נ. ל. ט. ד.** That's why G-d responded "Tell them, **א. ה. י. ה.** "eh-yeh" 'I AM' has sent me!. For that Divine Name he was able to articulate without difficulty"

**Aspire to inspire before you
expire and take what you
need and give the rest away!**