









Aleph Bet - Revisited

									
Yod (Y)	Tet (T)	Chet (Ch)	Zayin (Z)	Vav (V)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alef (silent)
									
Ayin (silent)	Samech (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	
									
Tav (T)	Shin (Sh/S)	Resh (R)	Qof (Q)	Tsadeh (Ts)	Tsadeh (Ts)	Feh (F)	Peh (P/F)		

Based off the ancient teachings
of the Talmud in Masechet Shabbat: 104a

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק צ / צ ק ר ש ת

Alef Bet means **learn** [*Alef*] the **wisdom** [*bina*] of the Torah.

Gimmel Dalet means **give to the poor** [*gemol dalim*].

Why is the leg of the *gimmel* extended toward the *dalet*?

Because it is the manner of one who bestows loving-kindness to pursue the poor.

And why is the leg of the *dalet* extended toward the *gimmel*?

It is so that a poor person will make himself available to him who wants to give him charity.

And why does the *dalet* face away from the *gimmel*?

It is to teach that one should give charity discreetly so that the poor person will not be embarrassed by him.

אֶלֶף

בִּינָה

גִּמּוּל

דָּלִים

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת

Heh vav:

That is the principal name of the Holy One, Blessed be He.

Zayin het, tet yod, kaf lamed:

And if you do so (Learn Torah + Support those in Need)

the Holy One, Blessed be He,

Feeds [*Zan*] you,

and shows you favor [*Chen*],

and bestows goodness [*Tov*] upon you,

and gives you an inheritance [*Yerusha*],

and ties a crown [*Keter*] for you

in this world and the World to Come [*La'olam Haba*].

ה - ו

ז

ח

טוב

ירושלם

כתר

לעולם הבא

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת

The **open** *mem* and **closed** *mem* indicate that the Torah contains open statements, understood by all, and closed secretive statements.

מֶם פֶּתוּחַ
מֶם סְתוּם

The **bent** *nun* and the **straight** *nun* at the end of a word refer to a faithful person who is bent [*ne'eman kafuf*] and is modest now, who will ultimately become a well-known faithful person [*ne'eman pashut*].

נֹאמָן כַּפּוּף
נֹאמָן פָּשׁוּט

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת

Samekh ayin: Support the poor [*semokh aniyyim*] to prevent them from falling further. **Another version: Make mnemonic signs** [*simanim aseh*] to remember the Torah and acquire it.

סֹמֵךְ עֲנִיִּים

The **bent** *peh* and the **straight** *peh*:
Sometimes one needs to have an open
mouth [*peh patuah*] and speak, and
sometimes one needs to have a closed
mouth [*peh satum*].

פֶּה פְּתוּחַ
פֶּה סָתוּם (ף)

א ב ג ד ה ו ז ח ט י כ ל מ/ם נ/ן ס ע פ/ף צ/ץ ק ר ש ת

The **bent** *tzadi* and the **straight** *tzadi* indicate that a **righteous** person who is **bent** and humble [*tzaddik kafuf*] now will ultimately become a **well-known** **righteous** person [*tzaddik pashut*] whose righteousness is apparent to all.

The Gemara asks: **That is identical** to the interpretation of the bent and straight *nun*!

צָדִי כַפּוּף
צָדִי פָּשׁוּט (נ)

The Gemara explains: **The verse added the bending** of the righteous person **to the bending** of the faithful person. **From here** it is derived **that the Torah was given in** an atmosphere of **gravity**. One must receive the Torah with a sense of awe and extreme humility.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת

Kuf: Holy [kadosh], referring to God.

Reish: A wicked person [rasha].

Why is the kuf facing away from the Reish?

The Holy One, Blessed be He, said: I am unable look at a wicked person, i.e., the wicked person does not want to look toward God.

And why is the crown of the letter kuf turned toward the reish?

The Holy One, Blessed be He, said: If the wicked person repents his evil ways I will tie a crown for him like My own.

And why is the leg of the kuf suspended and not connected to the roof of the letter?

Because if the wicked person repents he can enter through this opening if he so desires.

קדוש

רשע

א ב ג ד ה ו ז ח ט י כ ל מ/ם נ/ן ס ע פ/ף צ/ץ ק ר ש ת

Shin: Falsehood [*sheker*]

Tav: Truth [*emet*]

Why are the letters of the word *sheker* adjacent to one another in the alphabet, while the letters of *emet* are distant from one another?

That is because while **falsehood** is easily found, **truth** is found only with great difficulty.

And why do the letters that comprise the word *sheker* all stand on one foot, and the letters that comprise the word *emet* stand on two legs?

Because the **truth** stands eternal and **falsehood** does not stand eternal.

שקר
אמת