

MILA YOMIT 17: (AAL P'NAI) HA'MAYIM

עַל-פְּנֵי הַמַּיִם:

Meaning: (On the face of) the waters

MILOT CHOZROT: Repeating Words

עַל AAL- (AYIN, LAMED) - on -Mila 12

פְּנֵי PNAI-(PEH, NUN, ALEPH, YOD)- face - Mila 13

-PNAI is the source of 'panim'-outside face and 'pneem'-inside face

MILA CHADASHAH: New Word

הַמַּיִם HA'MAYIM-

OTIOT: LETTERS

הֵּ HEH (H)-the, (prefix definite article)

מֵּ MEM (M)-mother, water

יֹּ YOD (Y)-(though it's the source for the English letter 'I', usually transliterated with a Y) -the Divine Spark

מֵּ MEM SOFIT- (M)-final Mem- Womb

“In Hebrew, five letters are distinct that when they are written at the end of a word they are ‘capitalized’ and thus differentiated from the others. Mystically they are viewed as the five ‘strengths’ or ‘limits’ which are necessary to balance the expansion of the other letters that express continuity and abundance.” (from Ophanim manuscript)

MEANING, RELATED WORDS and WORDS CONTAINED WITHIN:

מים -MAYIM is a M. plural noun that means 'water'.

מים -is a three letter root verb meaning 'to mix with water, to hydrate'.

The word , MAYIM was already contained in Mila 5-, המשמים SHAMAYIM-MAYIM preceded by a Shin. See notes there for more details.

The word MAYIM can be read as מים -MeeYaM -From the ocean.

It can also be read as מ-ים -MaY MEM -MaY Mem-the waters of the Mem.

MAYIM can also be read as מים -MEM-IM -MEM pluralized.

It is a palindrome. Mem Yud Mem, the same in both directions.

Drops of water, forming more drops of water.

Interesting that water takes different forms, solid, liquid, vapor, depending on application of heat (or light).

Zohar-"there are sweet waters, bitter waters, clean waters, murky waters, waters of peace, waters of conflict."

How many battles have taken place over water sources, Biblically and currently?

From "The WORD: Dictionary that reveals the Hebrew sources of English" by

Isaac E. Mozeson- (Jason Aronson)- umi- is sea in Japanese, -yam- is a drink in Cantonese, mu yu-bath in Chinese.

CONCEPTUAL MEANING:

Bahir: (first century Kabbala text)

"What is a מ-MEM? Do not read MEM but MAYIM..."

(Commentary) "The letter MEM is spelled (when written as it is sounded) **ממ**-MEM, MEM, with both the open and closed MEM, and it therefore includes both the male and the female. The reason for this is because it contains both Chachma-Wisdom and Bina-Understanding, Father and Mother.

The closed MEM is the womb in which the waters of life are taken. The open Mem is the womb open from below to give birth...

Water represents the concept of change, and this is the primary concept of birth...The concept of the MEM is that of the present, while water represents change. It is the present that is in the arena of all change. ...Water is the essence of change.

The letter MEM represents the present, which is the womb of the future. The liquid state is the essence of change (Bina-Understanding changes), while the solid state (Chachma-Wisdom) is permanence.

Chesed-Love is likened to water. One reason for this is because water flows freely downward from a high place, and the influence of Chesed-Love likewise descends freely from its high place. Chesed-Love, which parallels water, is said to be below 'spirit', which is Bina-Understanding. This is based on the verse, 'the spirit of God fluttered on the face of the water.' (Bahir, Kaplan, 149-150)

The Bahir also teaches:

"Just like a tree brings forth fruit through MAYIM-water, so the Blessed Holy One increases the Powers of the Tree through MAYIM.

What is the MAYIM of the Blessed Holy One? It is wisdom.

It is human souls when acting righteously. They **פּוֹרְחִין**-porcheen' (perach -**פּוֹרְחִי**peh, resh, chet-flower, and **פּוֹרְחִי**-racheph- are made up of the same letters, different order)- flower and fly from the fountain to the great pipe, ascend and attach themselves to the Tree." (Paragraph 119)

הַמַּיִם-HA'MAYIM-The vessel that holds and that is the medium

which holds within it the ׀YOD-Divine Spark .

It opens with wisdom and understanding and the YOD flows,
expands, filling the creation.

Vivifying it from within.

עַל-פְּנֵי הַמַּיִם: AAL PNAI HA'MAYIM:

The Inner and Outer Face of the Divine mirrored by the inner and
outer waters of existence.

We have just completed verse 2 in Breisheet-Genesis:

**וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:**

VEHA'ARETZ HAYTA TOHU VA'VOHU VE CHOSECH AAL PNAI HA
TEHOM VE'RUACH ELOHIM MERACHEPHET AAL PNAI HA'MAYIM-
And The Earth Was Chaos And Empty And Darkness Was On The
Face Of The Depths And The Spirit Of ELOHIM Hovered On The
Face Of The Waters”.

Nothing yet but the ONE.

All potential, nothing else is.

The Divine Breath prepares to breathe existence into being.

An existence whose outer face may look like many,

but which emerged from inside the ONE. .

The Torah is called MAYIM Chayim-Living Waters. May the Torah
we learn nourish us.

עַל-פְּנֵי הַמַּיִם: