

# Essays by Papi

## יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

“What Does This Mean?” Precept upon Precept and Line upon Line is an earlier essay that did not elaborate upon what this interpretive composition will attempt to extend by way of snippet summations. The review, albeit, must utilize a sense of truncation for obvious reason.

The voluminous nature of the subject matter carries far too many avenues of departure upon subterranean attachments, to each portion, of the following Fourteen.

**Fourteen Precepts** is a specific list delved into, by the famed Rabbi Shimon Bar Yochai, in the preliminary stages of **The Zohar**; called the **Book of Enlightenment**.

**Daniel 12:3** And they that be wise shall shine as the brightness (**Zohar**) **H2096** of the firmament; and they that turn many to righteousness as the stars for ever and ever.

The word used here for brightness is:

**H2096** זָהָר **zôhar** zo'-har meaning; brilliancy; - **brightness**

This comes from the primitive root word:

**H2094** זָהַר **zâhar** zaw-har' meaning; to *gleam*; figuratively to **enlighten** (by caution): - admonish, shine, **teach**, (give) warn (-ing).

With that said, may it explain the usage of the list but not necessarily the explanations? Those in **The Zohar** can be studied in their own context. This list of fourteen, or any other numbered list seemed like a spiritual progression from the simple explanation on precept alone.

Prefixed in the title is **יד מצוה**. The (**מצוה**) spelled from left to right as mem - tsade - vav - hei means commandments which is tantamount to precepts. Its pronunciation is **mitsvahs**. The (**יד**) is spelled yud - dalet; it is also how one writes the number 14 in Hebrew. Yud - dalet or **יד** pronounced “**yawd**” means an open “**hand**” as opposed to a closed hand. It also means **power** and strength. This connotes a wide range of powers, both good and bad, within the strength of the open hand which signifies the ability either to seize or to release. In addition, the skeletal anatomy of a man’s hand tells us there are 14 phalanges in each hand. As these precepts are grasped and arrayed in one hand and reflected within the other, they can be held up high and simultaneously in the victory of praise.

# יד מצוה **Fourteen Precepts** \_ \_ \_ \_ \_

When we add the fourteen on the right and the fourteen on the left we are given another interesting Hebraic insight. Twenty-eight is the gematria for numerous Hebrew words but two in particular. The words are used for “living” and “power.” Perhaps these 14 precepts held in both open hands, symbolizing receiving and releasing, provide the INTERESTED with unprecedented “**power for living**.” After all 40 weeks or 280 days after conception the baby takes up living in a world it now has to get out of. Remember the rule regarding zero in gematria, it doesn’t count ... because it equals zero. So then it is theoretically the cyclic law of 28 that provides us all the same opportunities as explained above.

God is interested in training up the child [you and I] in the way that we should go; so that when the child is old we will not depart from it. Old is to symbolize full aged, weaned from breast milk, (which is no more than flesh life), and fully knowledgeable of the reason he or she came, and which way he or she should leave. (This is spiritual life.) In God’s interest HE asks the following question in Isaiah of all that have ears to hear. It is to those called the INTERESTED above.

**Isaiah 28:9** (H853) Whom H4310 shall he teach H3384 knowledge? H1844

את H853 מי H4310 יורה H3384 דעה H1844 These 4 words comprise **Keter** or unbroken crown; They are the potentiality of the right side which begins in **chochmah** or wisdom. This wisdom proceeds from the dominance and unity of the masculine and goes to the feminine.

<b>H853</b>	את	'êth	ayth	self, entity
<b>H4310</b>	מי	mî y	me	who?
<b>H3384</b>	ירה	yârâh	yaw-raw'	flow as water

(That is, to give the first or former rain); transitively to lay or throw (especially an arrow, that is, to shoot); figuratively to point out (as if by aiming the finger), to teach: (make a wizard of special knowledge) {from the root meaning: fear or dread} **{teach fear}**

**H1844** דעה dê'âh day-aw' knowledge (feminine noun) – from H1843

**H1843** דע dêa' knowledge (masculine noun)

H853 and whom H4310 shall he make to understand H995 doctrine? H8052

את H853 מי H4310 יבין H995 שמועה H8052 These 4 words comprise **Keter** or unbroken crown; They are the potentiality of the left side which separates the generality of wisdom into the particularities. This is in the sefiroth **binah** or understanding.

<b>H853</b>	את	'êth	ayth	self, entity
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# יד מצוה Fourteen Precepts

**H4310** מי mi'y me who?

**H995** בין bi'yn bene understand or separate mentally (or distinguish)  
(That is to generally comprehend): {in order to build or place in between from a pattern to distinguish a son or daughter} which transfers the general pattern to the particular design.

**H8052** שמועה shemû'âh shem-oo-aw' doctrine {the belief system}

It is something *heard*, as an *announcement* or *rumor*, from the root meaning, to be *amazed*.

weaned<sup>H1580</sup> from the milk,<sup>H4480 H2461</sup> and drawn<sup>H6267</sup> from the breasts.<sup>H4480 H7699</sup>

<sup>H1580</sup> גמולי מחלב <sup>H2461</sup> עתיקי <sup>H6267</sup> משדים: <sup>H7699</sup> These 4 words comprise all (the house) that flows (or becomes the latter rain) into **Malchut** or to the reign of the **TO-BE-EDUCATED KINGDOM**. They are the potentiality of the fullness of both sides of the seven sephiroth between and below what we will call "the above" or the supernal. These separate in, and flow from, **chochmah**. Then systematically through **binah** or **feminine understanding**, - the lower seven are birthed as **chesed**, **gevurah**, **tiferet**, **netzach**, **hod**, **yesod** and **malchut**.

**H1580** גמל gâmal gaw-mal' a primitive root; to treat a person (*well or ill*), that is, benefit or requite; by implication (of toil) to ripen, that is, (specifically) to **wean**: {to deal fully with, recompense}

Wisdom<sup>H2451</sup> is the principal thing; <sup>H7225</sup> therefore get<sup>H7069</sup> wisdom: <sup>H2451</sup> and with all<sup>H3605</sup> thy getting<sup>H7075</sup> get<sup>H7069</sup> understanding.<sup>H998</sup> (**Proverbs 4:7**)

**H7225** ראשית rê'shî'yth ray-sheeth' (same as used in Genesis 1:1 – In the **beginning**...) From the same as H7218 {meaning **HEAD**}; the first, in place, time, order or rank (specifically a firstfruit): - **beginning**, chief (-est), first (-fruits, part, time), **principal thing**.

THEREFORE: **wisdom** is equal to - or primarily identifies **beginning**.

**Rev 22:13** I am Alpha and Omega, the **beginning** and the **end**, the first and the last.

Here we see **end** is also equal to **beginning**, as well as **first** and **last**. The first sefirah that separates out of the high point of the crown is **chochmah** which contains within it the first and the last which pauses in **binah** until it can conclude in **malchut**.

"Two things equal to a third thing are equal to each other."

# יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

“Two things equal ... or wisdom and fear - to a third thing ... beginning - are equal to each other” ... or first precept.

Wisdom<sup>H2454</sup> hath builded<sup>H1129</sup> her house,<sup>H1004</sup> she hath hewn out<sup>H2672</sup> her seven<sup>H7651</sup> pillars:<sup>H5982</sup> (**Pro 9:1**)

This is the wisdom (referenced above) that further separated in **binah** or understanding in order to build the house of son and daughter. HENCE: these seven pillars needed for the house are **chesed** <sup>1</sup>, **gevurah** <sup>2</sup>, **tiferet** <sup>3</sup>, **netzach** <sup>4</sup>, **hod** <sup>5</sup>, **yesod** <sup>6</sup> and **malchut** <sup>7</sup>.

A pillar is also considered “*a fundamental principle or practice.*” This reestablishes the **tzav** or **command** which is the word used for precept. This is covered in the earlier essay entitled “What Does This Mean?” So then these seven precepts having two sides each now number the 14 in our current treatise examination.

The fear<sup>H3374</sup> of the LORD<sup>H3068</sup> is the beginning<sup>H7225</sup> of wisdom:<sup>H2451</sup> (**Psalms 111:10**):

The fear of the LORD here is neither a fear of judgment, nor is it a fear of Gehenna and its punishment. It is also not a fear of losing blessing or health and perhaps having them substituted with destitute loss or cursing. The fear of the LORD here is hidden in the word itself, and is discovered, set in motion, and concluded in **chochmah** - the wisdom.

FEAR EQUALS AWE!

**H3374** יראה yir'âh yir-aw' fear; morally reverence {**awe**}

Notice that this is from the same root as:

**H3384** ירה yârâh yaw-raw' to flow as water {the use of “ה” denotes the feminine} These both come from the deeper root of:

**H3372** ירא yârê' BDB Definition: 1) to fear, revere, be afraid  
1a2) to stand in awe of, be awed

Flow and ירה are equal. The gematria for ירה is 206. It is reduced to 26 because 0 equals 0.

The word for LORD is יהוה is equal to 26. (yud י is 10 - hei ה is 5 - vav ו is 6 - hei ה is 5).

All four when added as 10 + 5 + 6 + 5 equal the 26. The flow of Torah or teaching of Yahweh comes from **keter**. **Keter** means “crown” and the gematria of the Hebrew for it - כתר - is 620, or 8, equal to יהוה which is 26, or 8.

# יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

Concerning the intellect mentioned above that transfers the pattern **general** to the design **particular** - the scripture has this to say:

**Exodus 6:7** And I will take you to me for a people, and I will be to you a God: and ye shall know **(general)** that I *am* the LORD your God, which brings you out **(particular)** from under the burdens of the Egyptians.

**Hebrews 11:6** But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is **(general)**, and *that* he is a rewarder of them that diligently seek him **(particular)**.

**Isaiah 44:6** Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first **(general)**, and I *am* the last **(particular)**.

## The Fourteen Precepts in General Overview

**Precept One: To Know**, in a general overview, **the HOLY ONE - BLESSED BE HIS NAME** exists, in the BEGINNING as the FIRST cause of all cause; as "Master of the Universe." The extended reexamination of all that exists as cause and effect is detailed in the particular as the END or the LAST consummation.

This precept is the beginning of nurturing. It enables us - **TO STAND IN AWE OF THE CREATOR** - because FEAR unlocks and opens to us ... the beginning. The birthing of the child into new light as a NEW CREATURE IN CHRIST begins in discovery of existence. The light is always there, however, one must be allowed to come into it.

**Precept Two: To Love**, in an unconditional perfection, **THE EXISTING HOLY ONE as CREATOR**; as HE is the giver and taker, and HIS determinations are the epitomization, of all that we can conceive and believe.

This precept is the continuation of all nurturing – **TO LOVE THE LORD THY GOD** – with all thy heart, and with all thy soul, and with all thy might – because HE keeps covenant and mercy with them that do so. With all in each of these means with both sides, and with all aspects.

# יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

**Precept Three: To Maintain upon the Mind**, awareness of **THE EVERLASTING GOD OF COVENANT**, constantly and genuinely recognizing, the power of HIS will and the phenomenal plan he has for every living creature, and what HE does to secure their existence, and their preexistence.

This precept causes the submissive consciousness to focus unendingly upon the marvels of HIS “thoroughly calculated providence,” this is the source to the particular or specific knowledge. He has a special remembrance for them that fear the LORD, and think often upon his name.

**Precept Four: To Know the Unity of All**, in an apparent and full disclosure even as also indicated by the one name, YAHWEH ELOHIYM. The separations and distinctions brought about for the sake of creation are merely the many particular delineations of the general **ONENESS**.

This precept reveals the peculiarly esoteric correspondences that allow us to understand the unification of the consummation. Faith sets all in order to see all that HE made as VERY GOOD.

**Precept Five: To Study the Torah**, in the fashion that the “I AM THAT I AM” quintessentially excogitated for each and every individual. This is to facilitate the mastery merit required to advance upon every level of the soul’s exploratory and developmental journey.

This precept joins above to below, light to darkness, spirit calls to spirit, and deep calls to deep. **THE SOUL’S ADVANCEMENT TO SUPERNAL PERFECTION** must find its hearing and doing conglomerations while performing this requirement. Without it the soul remains dark and heavy, and in a constant cycle of ignorance due to disobedience.

**Precept Six: To Procreate**, in being fruitful, multiplying, replenishing, subduing, and finally dominating as the **MAN’S IMAGE OF THE CREATOR** and visa versa intended. Righteousness is the general dependency, of the entire FAMILY UNIT that carries with it the particular injunctions that all must mutually obey. This precept was befittingly given on the SIXTH DAY.

This precept accompanied the first exoteric blessing with initial instructions (or teaching) for male and female to learn – BEFORE BRINGING UP **RIGHTEOUS OFFSPRING** – and consequently proceeding to train them in the way they should go.

# יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

**Precept Seven: To Perform Circumcision on the Eighth Day.** The COVENANT MAKER WITH ABRAM extended this virtual, practical, procedural exchange, in order to eliminate the hidden, yet evil influences of the flesh. The EIGHTH DAY places it in the lowest and eighth level from IMA BINAH or mother of understanding.

This precept provides an active contradistinction to the mediocrity, of the unlearned masses; the fixed carnally minded mixed multitudes. This practice of theurgy symbolically removes the skin of the SERPENT'S INFLUENCE that has carried through from Eden's Garden. The incision of the flesh opens the seal of the feminine below; the removal of the skin reveals the head of the male above. Hence we find the created image of Elohiym – male and female created HE them.

**Precept Eight: To Love the True Convert,** because understanding this in the the exposure of the mother of all living reveals to us the essence of our purpose. **LIVING AND NOT DEAD** describes those in their passage, who reach the juncture of receiving the promise of their spiritual rebirth. In The Kingdom or Malkut we are accompanied by the Shekinah – the mother of all living. As each of us near true conversion we will see the true convert to be after our own kind.

This precept brings about a systematic exposure so that true conversion is accompanied by teachers who have been taught. Entering from the outer limit, of the demarcation sphere called THE CONGREGATION OF THE LORD, and proceeding to the level of predestination, the engrafted soul is drawn by love. As many, as THE LORD did foreknow, he did also predestinate to be conformed, to the image of the first-born. Born and not Created – Living and not dead.

**Precept Nine: To Show Mercy,** to the truly poor and the truly less fortunate than those who actually hear-to-do this commandment. The giver has already become the receiver, for one has to receive before one can give; the receiver can now become the giver. When one learns of mercy through mercy - one can then pass along the same sharing experience.

This precept explores the depth of the decree to MAKE A MERCY SEAT. This seat crowns the life changing teachings, and is set between two opposites. Meaning: the rich and the poor, the giver and the receiver, the male and the female, and the free and the bond, are all in need of what the reception of grace and mercy teaches. As one understands his neighbor has merely fallen among thieves, he is admonished to **“go and do likewise”** which is to show mercy.



# יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

**Precept Ten: To Perfect the Image**, by searching every veiled or unveiled similitude that suggests an attachment to the HOLINESS of HIS NAME. Name contains all that is within the image, of the image within. Man was conceived, created, formed, and set in life's motion through a definitive set of duplicitous opposites. **CREATED** in the image and in the likeness – why both? Furthermore, why just perfect the image and not the likeness?

This precept forces us to ask the question ... why Moses recorded the creation of man as such; to be a composite of duality when Moses himself championed GOD in monotheism above all others until Abraham? A brief answer is found in study of the actual words used in the report.

**Genesis 1:26** And God said, Let us make man in our image, **H6754** after our likeness: **H1823**.

**John 4:24** God a Spirit: and they that worship him must worship in spirit and in truth.

What part of Yahweh Elohiym being a SPIRIT is too hard to comprehend? He is NOT anthropomorphic in reality, but rather **suggestively**, that man might gain from the mirrored image a sense of the majestic arcane imagery. The word used to denote image is:

**H6754** צֶלֶם tselem tseh'-lem meaning: to **shade** {as in hide}; a **phantom**, that is, (figuratively) **illusion**, **resemblance**; hence a representative *figure*, especially an *idol*: - **image**, vain show.

This is a description of a SPIRIT or as close as we can get to it in words alone. You must understand that the conception of this word must enter into the arena from whence it came; that being the world of imagery or better yet – IMAGINATION! Spirits are described as angels as well as demons. Spirits are called wind and breath, anger, desire, emotion, patience and impatience and the list goes on. The point is this – every one of these descriptions tells us they are ALL UNSEEN. They are invisible and EXACTLY LIKE OUR SOUL. THEREFORE: man possesses the invisible soul, which is in and of itself, without enclosure lines. The **tselem** defines the first side of what Moses wanted us to understand.

The remaining word signifying likeness is:

**H1823** דְמוּת demûth dem-ooth' From **H1819**; **resemblance**; concretely **model**, **shape**; adverbially *like*: - fashion, **likeness**, as, manner, similitude.



# יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

**D<sup>e</sup>mûth** or דמוֹת consists of four letters; however, for the sake of this study let's compare the first two only which are (דמ). These two letters **dalet** – **mem** spell **dam** or the last part of **Adam** which is the actual word used for the man made in this likeness. **Dam** is a word used to indicate the blood of an animal or the blood of a man. The definition of the NAME of Adam actually means to **"show blood."** Notice again; it is the last part of his name that indicates the form or likeness that he is in. This form is in the flesh, and the life of the flesh is in the blood. **Tselem** has no definitive hard outline being invisible, whereas **d<sup>e</sup>mûth** has the hard visible outline of the body of flesh. A son born from the blood of his real father has the likeness (which is from the male aspect) of his father; the same son conceived of his mother has the image or spirit (which is from the female aspect) of his mother.

When this is understood then the dynamics of **"the first shall be last and the last shall be first"** will also come to light. The letter **aleph** or (א) is the FIRST letter of the name of Adam, the man, and it is the first letter of the Hebrew alphabet. It means ONE and thereby brings us full circle to the monotheistic symbolism. The fashion in which **aleph** is composed uses a **vav/ yud/ yud** or 6 + 10 + 10 = 26. The numerical value of Yahweh which spells and means LORD is also 26. The **yud/ hei/ vav/ hei** are 10 + 5 + 6 + 5 = 26.

**Genesis 6:3** And the LORD said, My **spirit** shall not always strive with man, for that he also *is* **flesh** ....

The perfection of the **image** is then summated, as the **likeness** gives up the selfish battle for dominance, being enlightened through the HOLY GHOST, and rejoins the SPIRIT OF SPIRIT – in an appointed correctitude. As we leave from the mortal, corruptible, feminine womb below (**THE LAST**); we will find at the end of faith our long awaited salvation as we reenter the immortal, incorruptible, feminine womb above (**THE FIRST**).

**Precept Eleven:** **To Give Tithe**, of all that falls under the auspices **OF OUR STEWARDSHIP** as we temporarily understand it. **Leviticus 27:30** says **all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.** This informs us that the tithe, or the tenth, belongs to HIM that gives us the tithe in order that we may tithe the tithe. We are able to freely give of what we have freely been given. Tithe from the land involves man's labor, and tithe from the fruit of the tree has no labor of man involved. One is from below and one is from above, and we are to tithe both.

## יד מצוה **Fourteen Precepts** \_ \_ \_ \_ \_

This precept teaches us the reason for the systematic, seemingly delusional, detachments of matter from spirit. In each of ten deposits, from above to below, HE left the tithe for the would-be dwellers or sojourners, to live by as a gift, and to be given in the same fashion as he gave. The creational separations each serve the particularization by way of defining the generalization.

**Precept Twelve:** **To Bring the First-fruit**, unto THE LORD AND KING OF THE UNIVERSE. It should be a delightful and challenging purveyance of our consciousness, to search out and appropriate the first part of everything attached to the creator.

This precept teaches us as this proverb says: **One should begin the day - by offering the day - to the ONE that gave the day Papi 681**. This sets the tone for the entire day, and an awareness of our actions will take on an inspired life of consistency. In so doing we will begin to emulate the ONE who says I AM GOD AND I CHANGE NOT. Since the day begins with the evening, then the dark will take care of itself when offered to HIM also. The power of the darkness is thereby nullified and weakened to await the coming of the morning light.

**Precept Thirteen:** **To Perform the Redemption Ritual for the Firstborn Son**, is cleverly designed to be thirteen, which is the number that corresponds to the THIRTEEN ATTRIBUTES OF MERCY listed in scripture that THE HOLY ONE BLESSED BE HE extends to us. It is an act of mercy to redeem the bekôr (firstborn son) from any portion of unknown servitude. This aspect extends back to unchecked propensities acted upon in Eden. Scripture informs us Pharaoh and Esau were both created to go through what they did. Here is a scripture concerning it with a couple of thirteens' attached for point of reference.

**Exodus 13:13** And every firstling of an ass **thou shalt redeem** with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and **all the firstborn of man** among thy children shalt thou redeem.

This precept forces the temporary guardians called parents, to take a concerted and serious assessment of alternative consequences regarding the performance of this ritual. Granted it remains a ritual, but the theurgy released hereby, sustains the quality of life just as breathing does. Breathing and eating are both rituals; but, one is acted upon sub-consciously while the other is consciously performed. Any portion of unknown servitude, as mentioned above, finds its order for causal influence in the dregs of the cup of the Christ that was taken from the chaotic deep in the beginning.

\* This subject deserves and requires its own discourse; so shall it be dealt with.

# יד מצוה Fourteen Precepts \_ \_ \_ \_ \_

## Precept Fourteen: Observe the Shabbat

This precept harbors the lengthiest protraction of all fourteen in this discussion list. It bears repeating the final remark in the last precept listed. There remains a sundriness of layered revelations concerning this special seventh day that need to be examined in the ever increasing light that settles fully aggregated upon this day. Its observance is paramount to the faithful on whatever level of understanding they are presently sojourning.

So then when we come back to the beginning, after perusing the full circle, we must have seen something that begs our attentive courteousness to honor **HaShem**.

**Isaiah 28:9-10** *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. \* For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.*

These fourteen precepts are on this list and some of them will appear on other comprehensive lists. There are lists upon lists. Some lists have fewer and naturally some lists have many more. The fact remains that each of the lists that you may or may not encounter are compositely assembled by well-intentioned sages. Every sage that sees the pattern of precept longs to share the discovery. He eventually echoes the following: whom shall he teach knowledge, to whom can he teach knowledge, and whom shall he make understand the doctrine.

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