

Cognizance

Uncover the veil that shrouds
Heavenly Spirits.

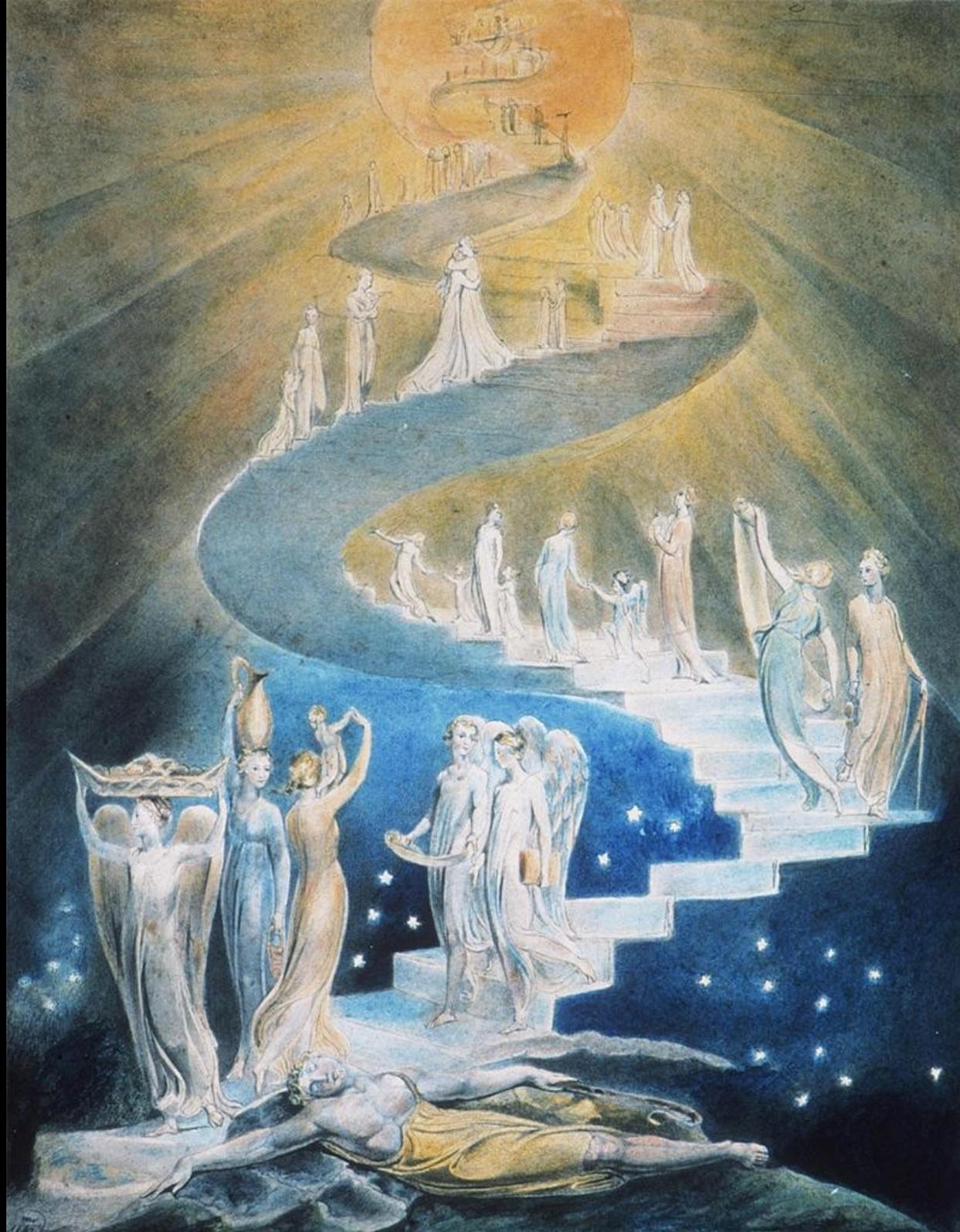
Behold, every man and every
woman is a star, like
mysterious lamps hanging
from the Firmament.

God is the flame that stirs in
everything, the vivifying
geometry of everything.

This is why the number is
holy, is infinite, is eternal.

There, where He resides,
there is no difference;
diversity is unity.

Tarot and Kabbalah
by Samael Aun Weor



TERMINOLOGY REFERENCE

Cognizance from Latin cognoscere: The range of what our consciousness can know or understand.

Five aspects of the soul or consciousness:

- 1 - Yehidah יחידה, the Universal Soul, Kether, Chokmah and Binah in Atziluth
- 2 - Chaiah חיה, the Soul World, the soul of Jah-Havah Elohim Binah in Briah
- 3 - Neshamah נשמה, the Spiritual Soul, Buddhi, Geburah, in Briah and Yetzirah
- 4 - Ruach Elohim רוח אלהים, the Soul of Elohim, Chesed, our Innermost, Atman, in Briah
- 5 - Nephesh נפש, the Animal Soul, Assiah, Yesod and Malkuth

Yehidah (Hebrew) [from masculine yahid the one, the only, the unique from the verbal root yahad oneness, union; cognate with the Hebrew 'Ehad' one] In the Kabbalah, the highest soul principle, as being the unique or single and indivisible individuality of the constitution, and therefore corresponding to the self-realized monads. Yehidah is presented in the book of Genesis as 'Yehe' representing יום אהד "Iom Ehad' the first light or day: Yet, Yehidah is "esoterically, the highest individuality or Kether, Chokmah, Binah when united in one trinity

Neshamah – Spiritual Consciousness - is kabbalistically divided into three higher parts:
In Atziluth is Yehidah or Kether, Chokmah, Binah.
In Briah is Chaiah or the Soul of Jah, and the Soul or Ruach Elohim of Binah in Daath.
In Yetzirah is Neshamah Chaim.

In Assiah, the Neshamah, Psyche or Soul Essence, Embryo of Soul of animals and humanoids comprises three aspects, namely, Nephesh, Ruach, Neshamah,' or Animal Soul, Thinking Soul and the Essence. These three aspects manifest themselves as thoughts feelings and actions, through our physical body.

Ruach forms with Nephesh our protoplasmic bodies [thoughts and feelings], the personality and also our physical individuality, the Essence [a fraction of Neshamah] in combination with Inferior Ruach and Nephesh is called, if we deserve it, Yehidah. The combination of the Essence with the protoplasmic bodies, or Essence and Ruach is that which the Theosophists call the dual Manas, the higher and the Lower Manas, that when united to Nephesh Chaiah, soul life, or vital body principle, become one imperfect unity or intellectual animal.



The light created by Elohim in the work of creation, filled the world with its splendor, but was eventually withdrawn and concealed, why? In order that [the fornicators or] transgressors of the good law might not participate in it, and therefore the Holy One conceals and preserves it for the right-doers as it is written: "Light is sown for the righteous and gladness for the upright in heart" - *Psalm 97: 11 Zohar*

בר אשית בר אלהים את השמים ואת הארץ

"And Elohim said," [ויאמר אלהים] that is, Elohim manifested himself by and through the divine Logos; and thus by and through the Word, produced motion or vibration under the laws of which created matter, or substance, resolved itself into an infinitude of different forms.

"Let there be light." [יהי אור] Now the word yehe [יהי] is composed of three letters, Iod, Hei, Iod; Iod being the first and third letter and Hei coming between them. The Iod, represents the male and the female principle. The full word is therefore a symbol of the divine Father and Mother, the final Iod being the same as the first in order to show that all the three aspects or forms as stated, under which Ain Soph operated in the creation and production of the universe, were only the manifestations of one and the same divine Being.

The first Iod also designates the Father, the engenderer of light; the second letter Hei denotes the Logos; the third letter Iod, the primal light. - *Zohar*



בראשית ברא אלהים את השמים ואת הארץ

In the beginning Elohim created the heavens and the earth

Alchemical explanation: Bar Ashith bar Aelohim Ath Ha-Schamayin Ve-Ath-Ha Aretz. English: The son I bring, the son of Aelohim as Ath, the Logos, the soul Yehidah from the bosom of Ain Soph, which is the Logos Ath in the heavens [of Atziluth Briah and Yetzirah] and the earth [Assiah].

And the earth was void and formless and חשך darkness [in our orifices or senses חש] was upon the surface [כיפה Kippah] of the depth [Nephesh in Yesod]; for the light of the Ruach Elohim was not upon it. But when the Ruach Elohim began to hover upon the surface of Ha-Mayim, the waters' Elohim said : Let Yehe be light, and Yehe became light!

During samadhi or ecstasies (based on your sincerity and devotion), you will be allowed to visit the nuclei upon which the universe is based (speaking allegorically, these nuclei look like orifices) you will then be able to contemplate the divine majesty of the Absolute. - Samael Aun Weor

The primal celestial light of יום אחד the first day is that which lightened the other days of creation,' and therefore the word יום or אור day is repeated. For the same reason, the scripture uses the word בקר boqer (morning) in connection with all the days of creation, as בקר boqer (morning) designates the primal light. The first day of the creation is the synthesis of all the other days, for as there is really no separate fractional moment in time, they only formed part of the whole.

וירא אלהים את-האור כִּי־טוב

And Elohim saw the light, that it was good

“The words את-האור Ath Ha-Aur before טוב Tob good, refers to the luminous and non-luminous mirror, Aleph 'being the light by which the Beatific Vision is acquired by prophets, the Tav or cross that which enlightens the mind of man for the perception of truth.

"The words את-האור Ath Ha-Aur indicates that in the light that Elohim called טוב Tob good, are comprehended and included all the angelic hosts that emanated from it and also when perfect harmony prevails amongst all orders of beings, will regain their pristine splendor." "It is written, 'Let there be a firmament in the midst of the waters,' by which is meant the interior [light in the spinal medulla of] man who is receptive of the knowledge of spiritual truths (the waters above), and of earthly or scientific things (the waters below)." - Zohar

The primal celestial light of the first day [יום אהד - Iom Ehad] is that which lightened the other days of creation, and therefore the word day [יום Iom] is repeated. For the same reason, the scripture uses the word בקר boqer (morning) in connection with all the days of creation, as בקר boqer (morning) designates this primal light. The first day of the creation [יום אהד - Iom Ehad] is the synthesis of all the other days, for as there is really no separate fractional moment in time, they only formed part of the whole. - Zohar



יהידה Yehidah

Wherever in the Scripture this word yehe (let there be) is used, it refers to or signifies this divine light, both in this world and the world of becoming.

The expression, "Congregation of Israel," in the first instance, refers to the [archetypes] first born children of Light, or, as they are termed in the Book of Job, the morning stars, who, along with the Children of Elohim, sang their song of praise at the creation of the world. In an extended sense, it includes the true children of light who have attained unto the Divine Life. - Zohar



חיה Chaiah

I adjure you, O daughters of Jerusalem,
that you stir up מה Mah, ומה and Mah will
awake my love, till she please!

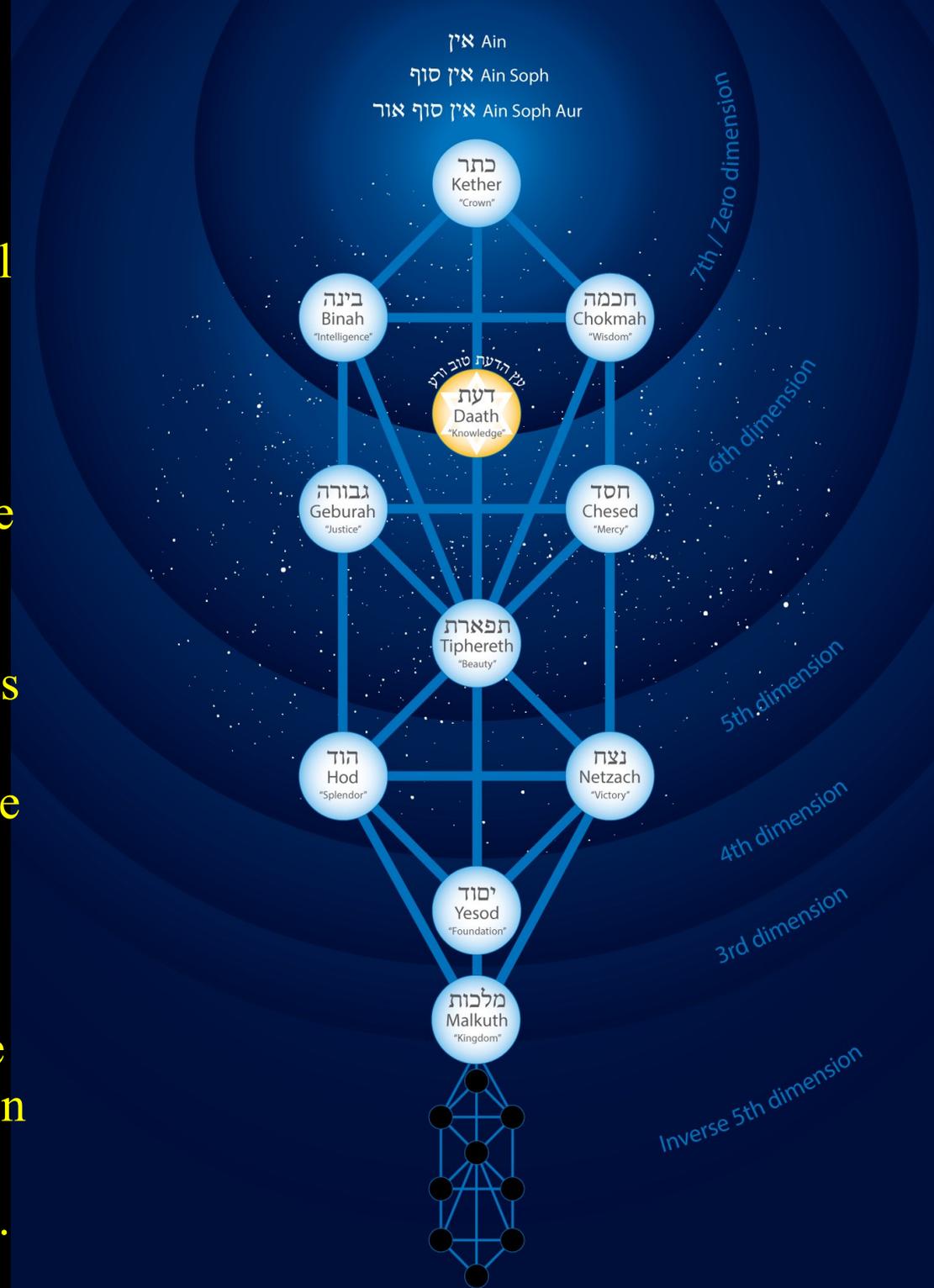
Mi מי is this that comes up from the
wilderness, leaning upon [מה-Mah] his
beloved; [מי-Mi] roused [שמה shamah] the
fire ש of מה-Mah up [to שמים Shamayim]
under [דעת-Daath] the apple tree:

There shamah [מה-Mah] thy mother's
[fire ש] brought thee forth: she, [שמה
shamah] the fire ש of מה-Mah brought thee
forth [נשמה neshamah]; [שמה shamah]
bare thee [נשמה neshamah].

- Songs of Solomon 8: 4, 5

And Elohim said, This is the token of the
ברית-אשר covenant which I make between
me and you and every Nephesh Chaiah
that is with you, for perpetual generations.

- Genesis 9: 12



נשמת חיים

And Jehovah Elohim formed Adam of the dust of the ground, and breathed into his nostrils the [נשמת חיים] breath of life; and Adam became a [Nephesh Chaiah- נפש-חיה] living soul. - Genesis 2: 7



Ruach רוח

And by the ruach
of your noses your
[sexual] waters
were gathered
together,
your flowing
waters were lifted
up like a pillar,
and the depths [of
Yesod] coagulated
as daylight in your
hearts.

- Exodus 15: 8



Nephesh Chaiah

נפש חיה

[Iod-Havah יהוה]
will not allow the
[Nephesh נפש] soul
of the righteous to
famish: but he casts
away the [havah הוה]
substance of the
wicked.

- Proverbs 10: 3

