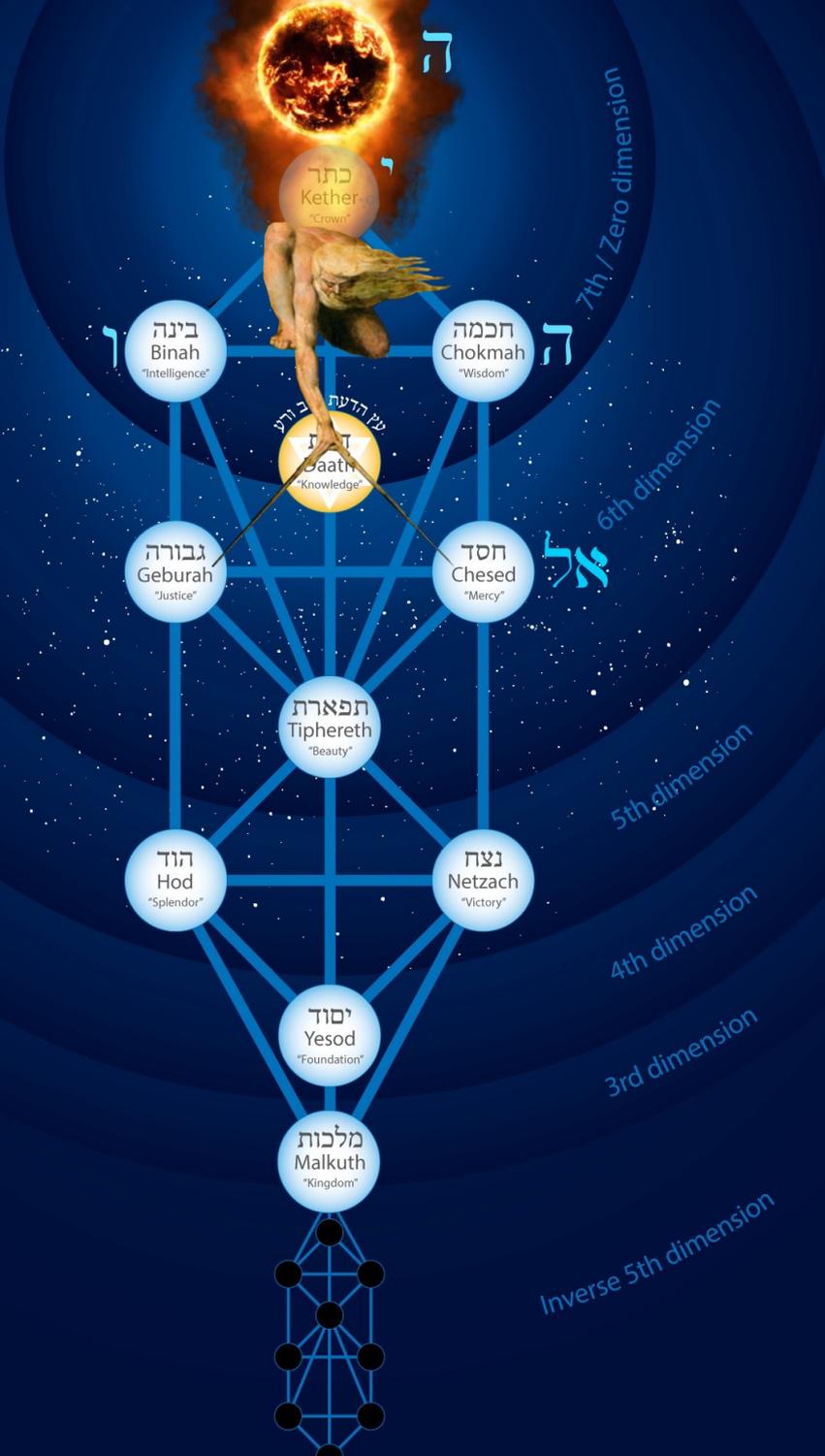


מי-משה  
Mi Moshe?  
Who, Moses?



השמים  
Ha-Shamayim  
The Heavens



The Heavens - Ha-Shamayim - reads backwards מי-משה Mi Moshe, Who, Moses?

“Find this mysterious being called Who (מי Mi), and beyond him search in vain. But at the other extremity is another being known as What! (מה Mah). What distinguishes the one from the other? Who (מי Mi), the concealed and hidden One, is he whom all created beings are seeking to know, but after all their efforts and endeavors, by the gaining of knowledge, they only come at last to (מה Mah, the what). Then, what do we know, what understanding of him have we? What have we found out or discovered? Truly, all is mysterious, as at first, and this is what the scripture refers to where it is written: "מה Mah I take thee to witness." " (מה Mah) (what) shall I liken thee to?" When the temple at Jerusalem was ravaged and destroyed there was heard a voice crying aloud: "What (מה Mah) shall I testify concerning thee? (Lamentations 2:13)

“For from the beginning of creation have I testified to thee.” Also, is it written: "I call heaven and earth this day to record." (Deuteronomy 30:19) "(מה Mah) (what) shall be likened unto thee." "I will crown thee with crowns of holiness and make thee to rule over the world." So that it shall be said: "Is this the city called Beautiful, etc?" (Lamentations 2:15) “This is Jerusalem, the city most compacted in beauty." "(מה Mah) (what) shall equal thee?" That is, it shall ascend on high, where thou art sitting, and even as thou observest below, the holy people do not now enter the holy city; so I say unto thee I will not ascend there until the people have entered into thy walls below. Let this console and comfort thee. I will not ascend until, under the form of (מה Mah), I become like thee in all things. If the overflow of thy afflictions be like that of the sea, and if thou say there is no healing or remedy for thee, thou thinkest wrongly. (מי Mi) (who) shall heal thee? This is the highest scale of the mystery--the mystery of the being, upon whom dependeth all things. He shall heal and strengthen thee. (מי Mi) of the heavens above is the highest pole, (מה Mah) of the heavens below is the lower pole.” — Zohar



Letter Iod,  
tenth letter of  
the kabbalistic  
alphabet



## Letter Aleph, first letter of the kabbalistic alphabet

The upper right יוד Iod in the shape of the letter Aleph symbolizes the head, Kether, the first sephirah.

The lower left יוד Iod appears spelled in יסוד Yesod, the ninth sephirah, and symbolizes the shakti potential of the genitalia in Malkuth, the tenth sephirah, our physicality.

Throughout the four worlds of kabbalah, the universe, all classes of Elohim both those in heaven and those on earth are impressed with its signature in their central nervous system, symbolized by the letter (ו) Vav.

Though Elohim means gods and goddesses, yet all of them are symbolized by one (אהד ehad) full letter (Aleph).

By the higher part (the upper Iod) of it (the letter Aleph) is symbolized the divine mind and thought, as also the upper firmament of the spiritual world.

Beneath it (the upper Iod) and in the middle of Aleph is the letter (ו) Vav, the numerical value of which is six, denoting the six degrees of objective reasoning between the Supreme Mind and Binah, the firmament above the חיות הקדש Chaioth Ha-Kadosh, or "the holy living creatures."

The light emanating from the Divine (or upper Iod) is expressed in the word בראשית "Berashyth," of which the first part, ברא bra, contains the initial letters of the name אברהם Abraham, to which scripture refers in Genesis as (אל) El or the Ruach Elohim רוח אלהים or spirit of Elohim, hovering upon the face of the waters (הים).

	NAME	SYMBOL		NAME	SYMBOL
	ALEPH	א		LAMED	ל
	BET/VET	ב		MEM	מ
	GIMEL	ג		NUN	נ
	DALET	ד		SAMECH	ס
	HE	ה		AYIN	ע
	VAV	ו		PE/FE	פ
	ZAYIN	ז		TZADI	צ
	CHET	ח		KOF	כ
	TET	ט		RESH	ר
	YUD	י		SIN/SHIN	ש
	CHAF	כּ		TAU	ת

# Kabbalistic Alphabet

# יהוה IOD-HAVAH

קומה יהוה ויפצו איביך וינסו משנאיך מפניך

Kuma Iod-Havah Veyafutzu Oyevehha,  
Veyanusu Misanehha Mipanehha.

Arise (in my spine), Iod (י) from my (חווה) Chavah, and let your enemies be scattered; and let those who hate you flee before your faces. -  
Numbers 10: 35

**Explanation:** when the left lower Iod in the shape of the letter ה Hei - by means of sexual alchemy - arises, it stretches and transforms the letter Hei into the letter ח Chet.

# יהוה IOD-CHAVAH

Arise (מה) Mah, Iod (י) from my (חווה) Chavah, and fuse with Mi (מי), thine husband and the three Iods which descend from the letter Shin of (משה-Moses) above in השמים Ha-Shamayim! So that thy enemies shall be scattered by the glory of the Shekinah that arises from below, and to flee from the light that descends from the Iods above!

So that those that hate Ye, flee from your faces.



“And אלהים Elohim said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

“Genesis is a book of alchemy.

Hence, if we wish to create our interior universe, we must create as (אל-הים El-Ha-Yam, the sea) God did when He created the universe.

It is necessary to divide (הים Ha-Ym) the waters from (הים Ha-Ym) the waters in order to place these (אלה-ים Eleh-Yim, these waters) above, in our divine heaven (רקיע rakia - firmament), where the glory of the Innermost (Spirit) shines. This is achieved by placing what is material and crude into the profundity of the abyss, and by raising our Christic force by sublimating (the י Iod from חוה Chavah-Eve) our seminal energy.



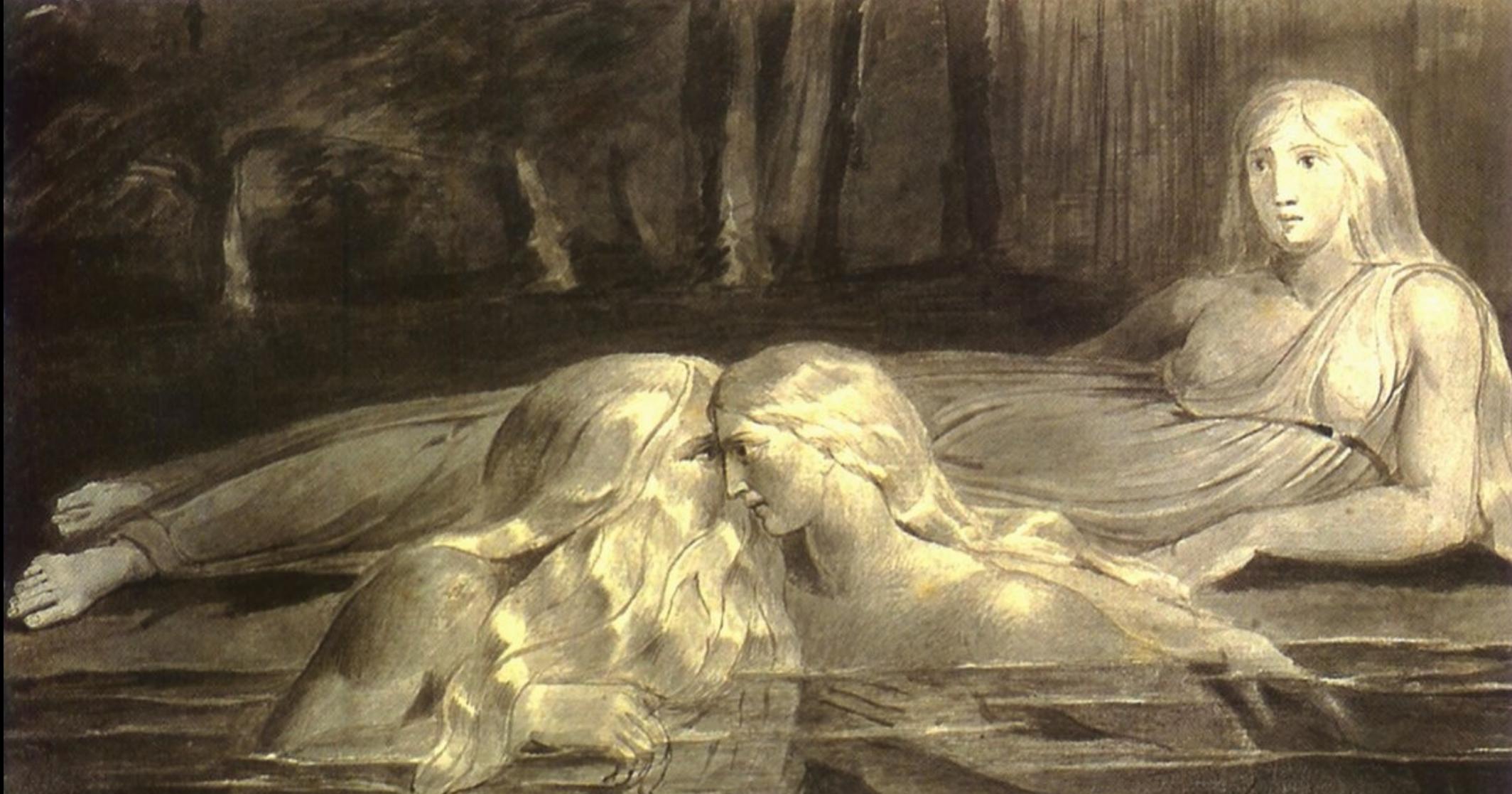
And Moses stretched out  
His - יד Iod - hand over  
הים Ha-Ym, the sea

This is a work of sexual alchemy. This is why Hermes Trismegistus stated:

“Separate that Spirituous earth from the dense or crude by means of a gentle heat, with much attention. In great measure it ascends from the earth up to heaven, and descends again, newborn, on the earth, and the superior and the inferior are increased in power.” - The Emerald Tablet

This is our blessed work of the Great Work. It is necessary to work over our Chaos in order to separate the darkness from the light and to give to the darkness the abode of our Elohim. We must perform Genesis within ourselves.”

Excerpt From: Samael Aun Weor. “Treatise of Sexual Alchemy.”



אל-הים

The Sea God

אלה-ים

Sea Goddess

מיקוה אלהים Mikve Elohim - Ritual Bath for Gods