

אֵהְיֶה אֲשֶׁר אֵהְיֶה

Yeheieh Asher Yeheieh

I Become Who Becomes

The Lord IAO

as אֵל-הַיִּם El-Him

Become a Firmament in  
the midst of the waters

וַיֵּא-מֶר אֵל-הַיִּם

יְהִי (Yehi) רַקִּיעַ

בְּתוֹךְ הַמַּיִם



Wherever in the Scripture the word יְהיִ Yehi (becoming) is used, it addresses the Divine Light (אֵינִי אֵלֶיךָ יְהוָה Yeheieh-Kether-the Ancient of Days) both within (the Innermost of) this world and (the Logos of) the world of becoming (Atziluth). - Zohar

The Ancient of Days is (Kether) the first activity of manifestation and movement, which is a state of pure becoming.

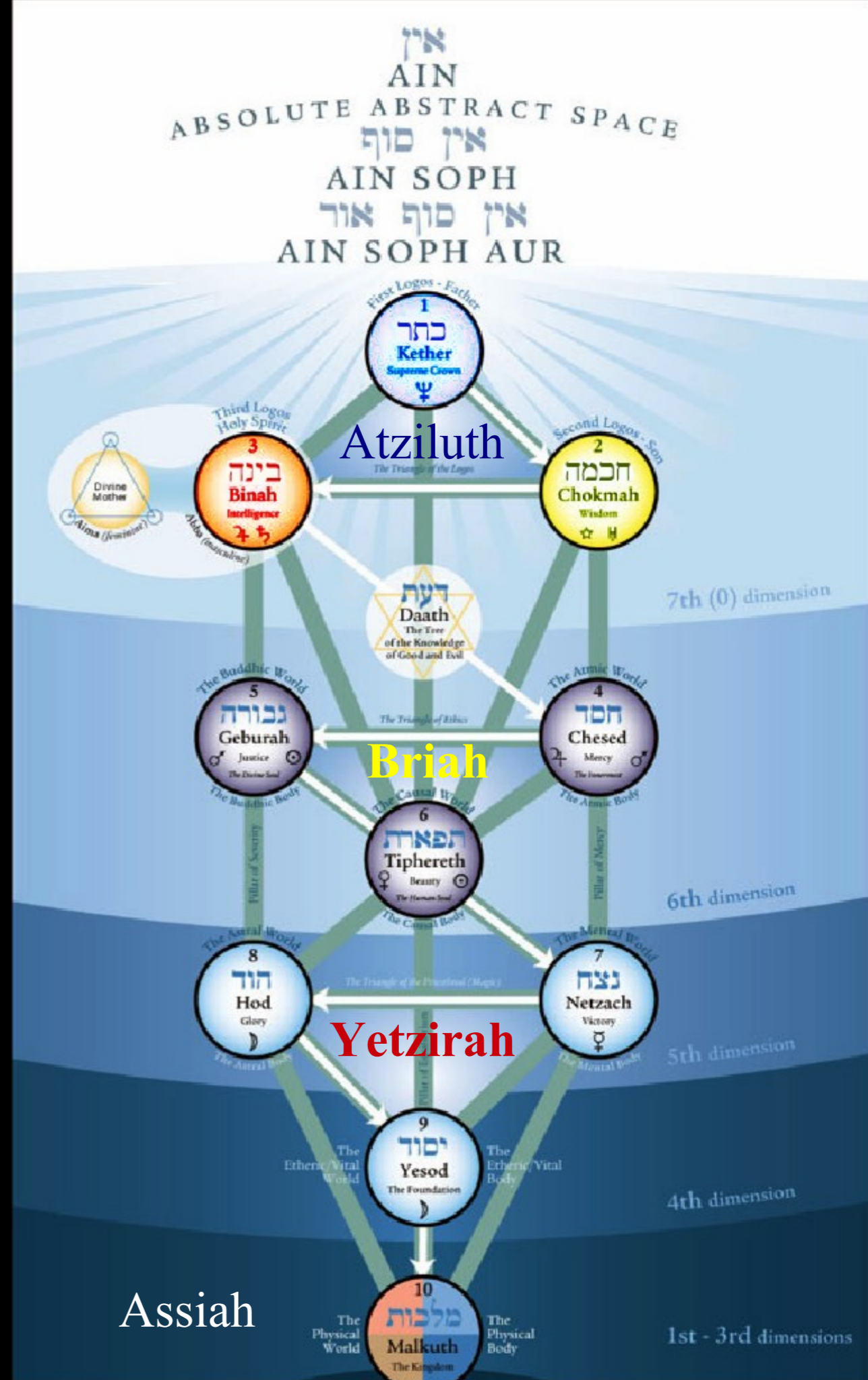
The Christ, the Logos, is (Chokmah) the Second Primordial, which is gleaming in the Zodiacal Belt.

The (Brazen) Serpent that bites its tail with its mouth, which is (Binah) the Third Primordial, emerges from the Logos.

Three Witnesses in Heaven exist: The Father, the Logos, and the Holy Spirit.

Three Witnesses on Earth (Malkuth) exist: The Breath, the Blood, and the Water.

- Pistis Sophia Unveiled by Samael Aun Weor



“AND Elohim said:  
let there be light  
and light was.”  
better said: “Let light become  
and light became.”

To whom spoke Elohim the  
words, “let there be light?”

These words were spoken to  
(the Innermost) the indwellers  
on the earth; yet “and light  
was” refers to the light  
created (in the World of  
Briah) from the world of  
becoming.

The higher light, the light of  
the orb (from the world of  
becoming) emanated first by  
the Holy One who caused  
Adam (Chesed), the  
protagonist (the Spirit), to  
perceive it so that he (Chesed)  
was able to view the  
(archetypical) world at a  
glance. - Zohar





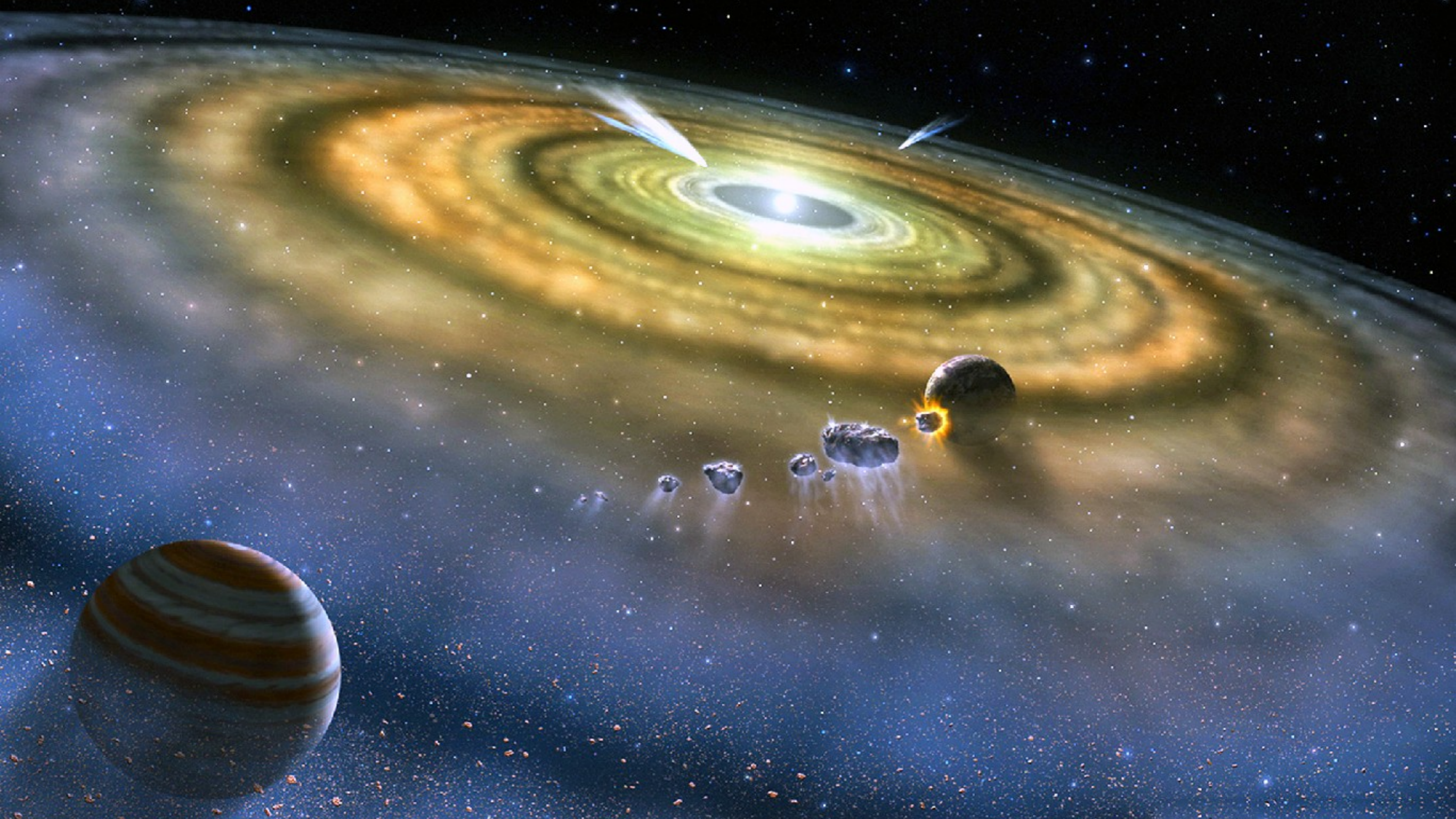
**Aetzeluth**  
**אצילות**

בריאָה

Briah



# יצירה Yetzirah



עשיה  
Assiah



The following remarks are from an ancient occult work entitled Liber Adami, or, The Book of Adam: "And אלהים Elohim said: Let there be a firmament in the midst of the waters" (Genesis 1: 6).

The word אלהים Elohim, is composed of two words אל 'El' and הים 'Him'; אל 'El' is the name of God (in Chesed), הים 'Him' means "the water", or (the Akasha) "the sea."

הים 'Him' has the same letters as ימה Yamah,' by which the scripture teaches that all division of opinion, symbolized by the term ימה 'Yamah' sea, is right and just when its object is the glory of the divine, as then אל El (the divine, Chesed, when hovering above the waters) becomes united to הים 'Him' (the waters).

When, however, this is not so, אל El (God, the Monad) remains separated and detached and ימה 'Yamah (feminine waters),' or הים 'Him (masculine waters)', then symbolizes (the polluted waters of Styx) the great ocean or abyss of darkness (of fornicators) in which Hell is enshrouded and concealed.

"ויהי מבדי ל בין מים למים" - And let it (and Yehi as ל) divide the waters from the waters." When the waters became separated, then (אל 'El,' God, the Monad, better said רוח אלהים Ruach) Elohim interposed (as the letter ל between the waters as מים למים) and became the point of union between them (the sexual waters of husband and wife), and harmony prevailed and dissension ceased.

(In the sexual act) The waters (הים 'Him') above the firmament, the male part; those below (ימה Yamah), the female; those above were designated אלהים Elohim, and distinguished by the first ה 'Hei' in the divine name יהוה; those below were called Adonai (better said אֲדֹנָיָה Adonia), and characterized by the second ה 'Hei'. Although the mediation of אלהים Elohim took place on the second day, unity and harmony did not begin to prevail only on the third day when, as the scripture states: "God saw that it was good," which is not affirmed in the second day of the work of creation.



The word אלהים Elohim, is composed of two words אל 'El' and הים 'Him'; אל 'El' is the name of God (in Chesed); הים 'Him' means "the water", or (the Akasha) "the sea." - Liber Adami

“And אלהים 'El-Him'  
(And the God of The Water)  
said,  
Let יהי be a firmament in  
the midst of the waters,  
and let it divide the  
waters from the waters.”

Genesis 1: 6



And Israel shall be  
near in (Yesod) safety  
alone:

the orb of Jacob  
(**Shushana**)  
shall be upon  
the earth  
(Malkuth);

grain and wine  
also his heavens  
(Tiphereth)  
shall drop down  
with dew.

Deuteronomy 33: 28



*Fiat firmamentum in medio aquarum et separet aquas ab aquis, quae superius sicut quae inferius, et quae inferius sicut quae superius, ad perpetranda miracula rei unius.*

*Sol ejus pater est, luna mater et ventus hanc gestavit in utero suo, ascendit a terra ad coelum et rursus a chelo in terram descendit.*

*Exorciso te, creatura aquae, Ut sis mihi speculum die vivi in operibus ejus, et fons vitae, et ablutio peccatorum. AMEN.*

Let there be a firmament in the midst of the waters, and let it divide the waters from the waters; the things which are above are like unto things which are below, and things below are like unto things above, for the performance of the miracle of the unity. The sun is its father, the moon its mother, the wind hath gestated it in its womb. It ascends from earth to heaven, and again it descends from heaven to earth. I exorcise thee, creature of water, that you may become unto men a mirror of the living God in His works, a fount of life, and ablution of sins, AMEN.



ויעש אלהים את הרקיע To Soma Psychikon



And Elohim made the firmament (To Soma Psychikon),  
and divided the waters which were under the firmament  
from the waters which were above the firmament: and it was so.

It is written that the vital body or the base of the organic life in each one of us has four ethers:

The chemical ether and the ether of life are related with the chemical processes and sexual reproduction.

The chemical ether is a specific foundation of the chemical organic phenomena. The ether of life is the foundation of the reproductive and transformative sexual processes of the race.

The two superior ethers, luminous and reflective, have more elevated functions.

The luminous ether is related with the caloric, luminous, perceptive, etc., phenomena.

The reflective ether serves as a medium of expression for willpower and imagination.

The two superior ethers are disjoined in order to form the Soma Psychikon by means of the Initiation.

It is necessary to know that the Soma Psychikon is the ethereal body of the Heavenly Man.

We can travel through the Infinite with the heavenly, ethereal, christified and stigmatized body.

The heavenly virtues crystallize in the Essence. The Essence, charged with the virtues, powers, laws, etc., is dressed with the Soma Psychikon.

The Soul dressed with the Soma Psychikon is the human being of the Fifth Round, the liberated human.

In the Fifth Round, the Earth will be blue, ethereal, transparent and ineffable.

The ethereal, christified Human, the Man Christ, can consciously and perfectly enter and depart from the physical body at will.

Truth and virtue have totally united in the Ethereal Man.

The Ethereal Man is the perfect Bodhichitta (To Soma Psychikon). - Samael Aun Weor

And Elohim  
called the  
firmament  
Heaven.

And (Yehi) יהי  
the evening  
and (Yehi) יהי  
the morning  
the second day

