

Let the Dry Land Appear

אֱהִיָּה אֲשֶׁר אֱהִיָּה

Yeheieh Asher Yeheieh
I Become Who Becomes

And El-him said: Let

הַמַּיִם the lower waters

collect הַשָּׁמַיִם-יָם the

names together of 'EL'

(God) in one space; and

let *Heyabash* הַיְבֵשֶׁת (the
Eternal One) appear in it:

And 'Yehi' was so.

- Genesis 1: 9



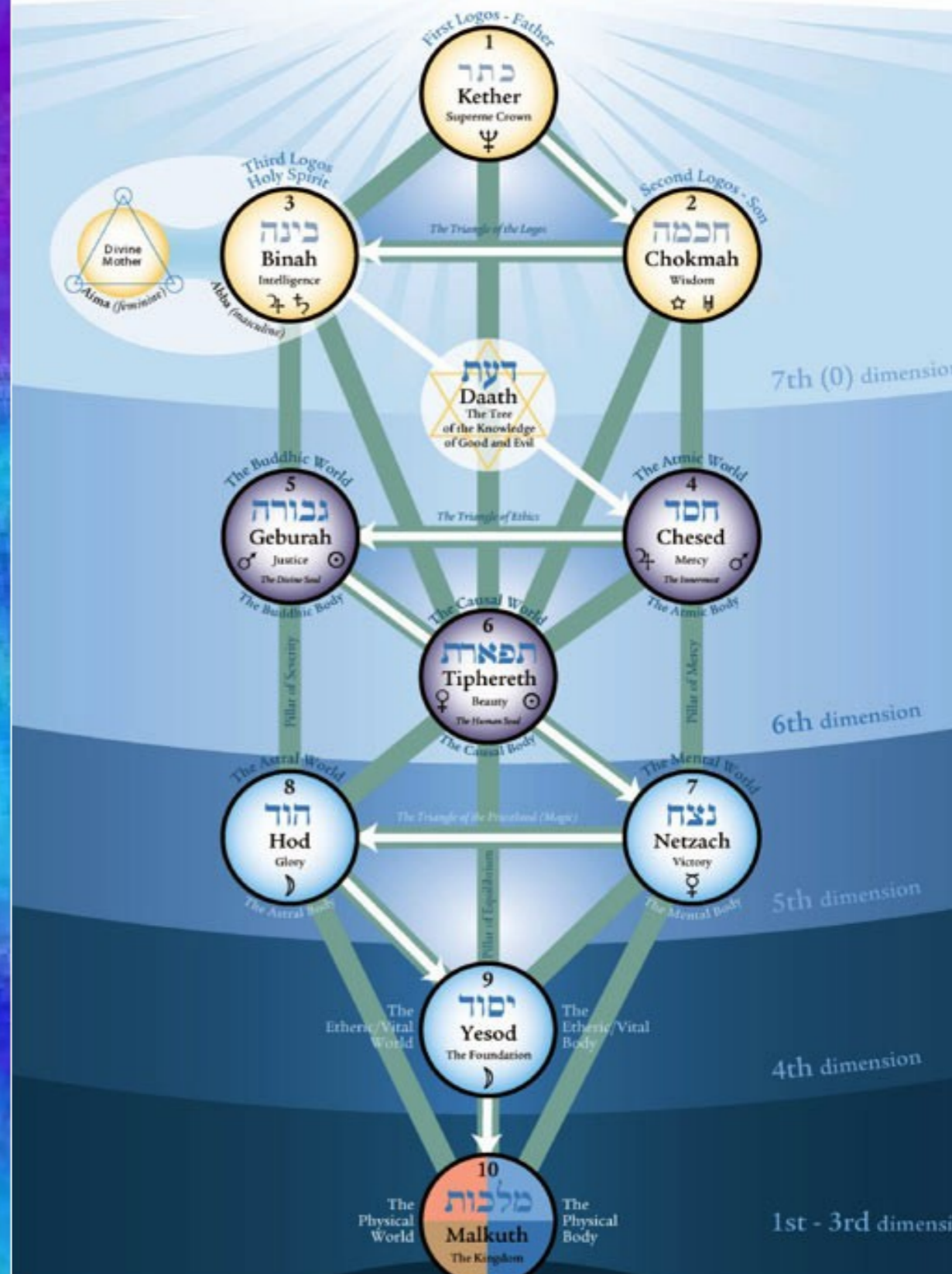
"And Elohim said: let the waters under the heaven be gathered together into one space" (Genesis 1: 9).

The term **הַמַּיִם** 'the waters' contains the letter 'Yod' between the two Mem's (waters) that encompasses the Ten Sephiroth, whose origin is derived from the great Seity who in itself is both male and female (symbolized by the letter ה 'Hei'). And who is this Seity? It is the Eternal One, Ain Soph, the boundless Unity, from whose breath all life חַי 'Chaiah' and all (דְּבָרִים) things have proceeded. The waters above the firmament designate these Sephiroth, who came forth from ה 'Hei' the fourth letter of the Tetragrammaton יהוה.

In order, however, to arrive at and obtain some conception, though it be inadequate, of Ain Soph, through them, it was necessary that the Sephiroth should be arranged and posited in a certain order, or sequential series and relationship to each other, and thus become sequentially a reflected image of the Eternal. This then is the meaning of the words 'into one space.'" - Zohar



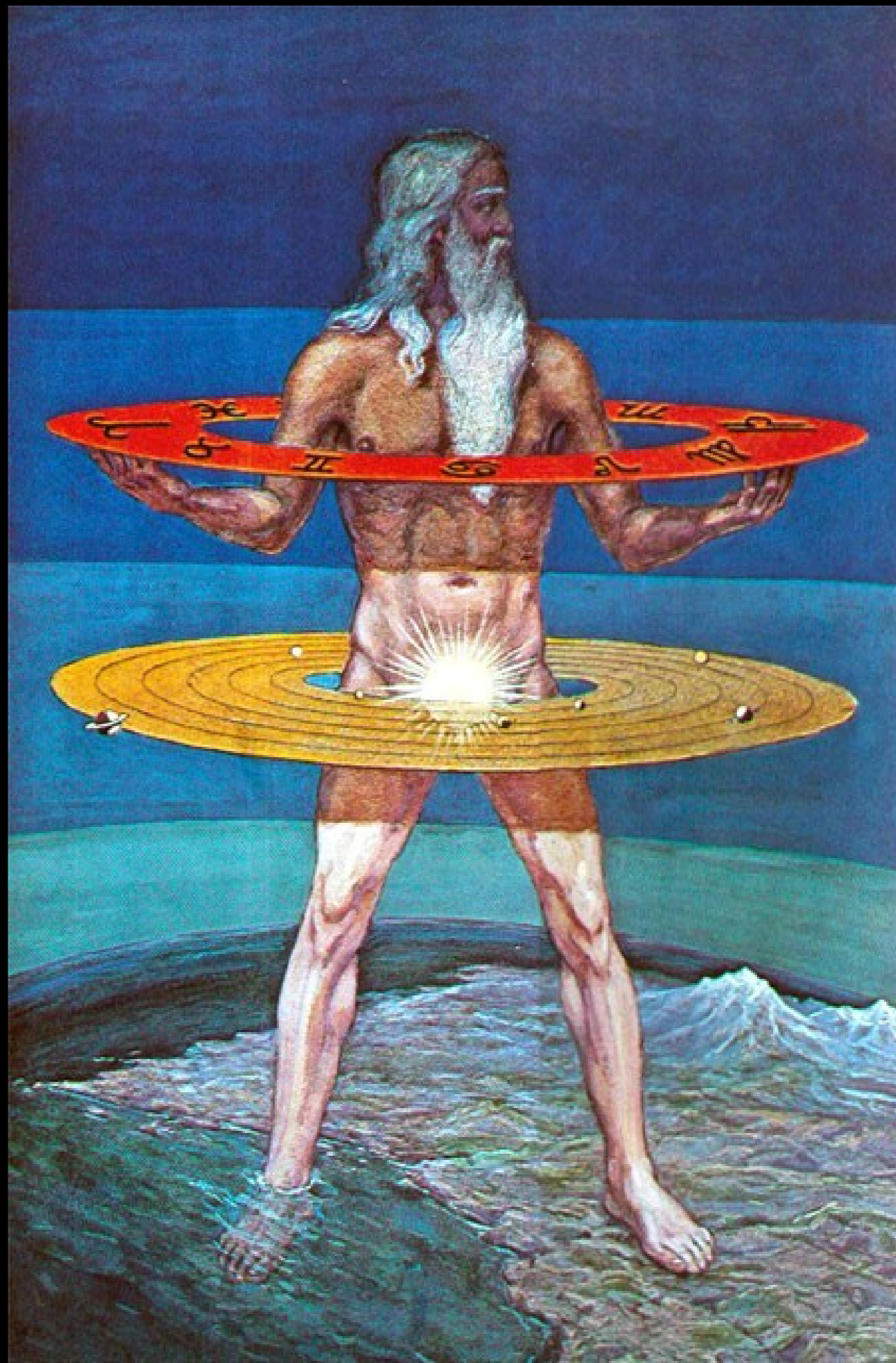
אִין
 AIN
 ABSOLUTE ABSTRACT SPACE
 אִין סוֹף
 AIN SOPH
 אִין סוֹף אוֹר
 AIN SOPH AUR



וַיְהִי כֵן

And 'Yehi' was so

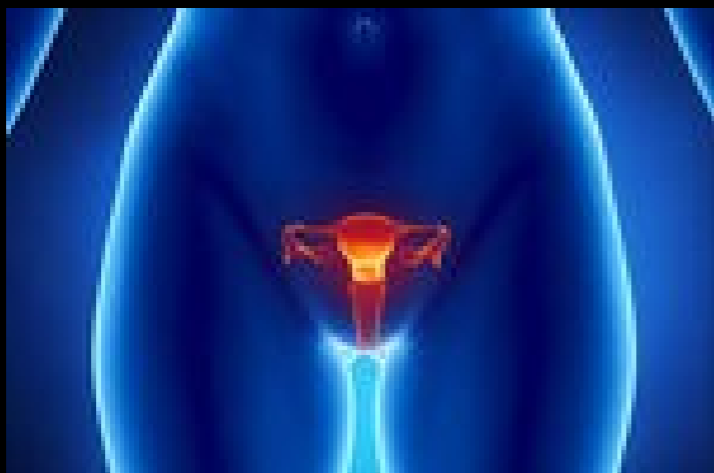
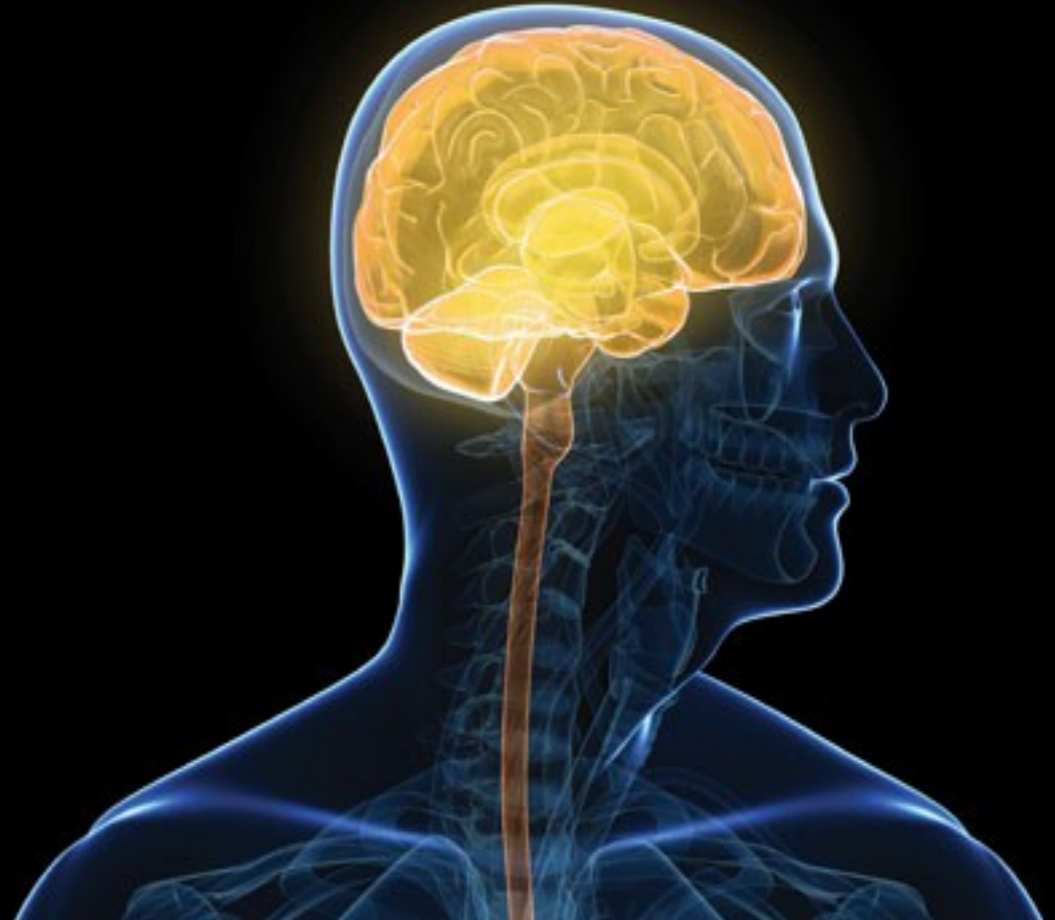
So 'Yehi' the divine light and splendor, though refracted and reflected by the Sephiroth, is only one and the same. This mystery is also contained in the words: "Let the dry land appear" (Genesis 1: 9), for by the word *הַיַּבֶּשֶׁת* *Heyabash* (the earth or dry land) is signified 'the eternal One,' the life of the world, from whom come forth all creatures and existences, as from the earth spring forth all flowers, fruits and seeds. - Zohar



Let **הַמַּיִם** the lower waters collect **הַשֵּׁם**-**יְהוָה** the names together of 'EL' (God) in one space. - Genesis 1: 9



מַיִ



מַדָּה



The word אלהים Elohim, is composed of two words אלה 'Eleh' and ים 'Ym'.

אלה 'Eleh' means 'these' (archetypes); ים 'Ym' means "ocean", or (the Akasha) "the sea."

“And אלה-ים 'Eleh-Ym'

(And these in the Sea)

said,

Let המים the lower

waters collect השם-ים

the names together of 'EL'

(God) in one space. -

Genesis 1: 9



This then is the meaning of the words "into one apace," i. e., that by the union of the (waters) Sephiroth we might be able to ascend to the supreme point of origin, the Eternal One, as the scripture said: " יהוה' is One and his name One." (Zechariah 14: 9)

One above and One below; above, the unity of the boundless One in whose essence is contained and concentrated all celestial and terrestrial existence; One below, yet the same unity needing the intermediary of the (waters) Sephiroth in order to be apprehended and conceived of. When this (sexual alchemy) takes place, it is perceived that there are two joint Elohim that make one Elohim; one in unity of essence, above all and in all.

The visible reflection of the divine unity is referred to in scripture as follows: "I saw Thee, Adonia sitting upon a throne" (Isaiah 6:1),
"And they saw Thee, Elohim of Israel" (Exodus 24: 10),
"And the glory of יהוה' appeared" (Numbers 14:10), "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." This was the appearance of the likeness of the glory of יהוה'. (Ezekiel 1: 28).

That is, as the light of the rainbow, though refracted into different colors, is one and the same, so the divine light and splendor, though refracted and reflected by the Sephiroth, is only one and the same. This mystery is also contained in the words: "Let the dry land appear" (Genesis 1: 9).

For by the word *Heyabash* (the earth or dry land) is signified the eternal One, the life of the world, from whom come forth all creatures and existences, as from the earth spring forth all flowers, fruits and seeds. - Zohar



And Elohim called the dry land (Israel) Earth; and the gathering together of the waters called he Seas: and Elohim saw that it was good. - Genesis 1: 10



And **משה** 'Moshe' stretched out his **יד** 'Yad' above **הים** 'the sea'; and **יהוה** caused **הים** 'the sea' to go back by **רוח** 'Ruach' a strong east wind all that night, and made of the sea **לחרבה** a sword, and **המים** 'the waters' were divided. And the children (archetypes) of Israel went into the midst of the sea upon the **יבשה** 'dry land': and the waters were a wall unto them on their right hand (Jachin), and on their left (Boaz). - Exodus 14: 21

שיח

Siyach



And Elohim said, Let the (dry) earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: And 'Yehi' was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day.

- Genesis 1: 11-13

