

Let 'יה' 'Yehi' Be Lights
in the Firmament

אהיה אשר אהיה

Yeheieh Asher Yeheieh
I Become Who Becomes

ויאמר אלהים

And Elohim said:

Let 'יה' 'Yehi' be Lights in
the Firmament of שמים-ים
the heavens to divide the
day from the night; and let
them be for signs, and for
seasons, and for days, and
years. - Genesis 1: 14



The word אֱלֹהִים Elohim at first is אֵין-אֱלֹהִים Ain-Elohim (AElohim) expressed (as Yehidah) by the four letters of the sacred name יהוה or Tetragrammaton (Kether, Chokmah, Binah, Ain Soph), but afterwards through (Binah) manifesting (Chaiah) on (Briah and) lower planes of existence, is known and distinguished by יהוה אֱלֹהִים Yod-Havah Elohim; yet nevertheless it radiates its power and glory in all directions in boundless space, as the mediator between the knowable and the Great Unknowable, between the spiritual and material, the heavenly and terrestrial scales and grades of life and existence as indicated esoterically by the letter ה 'Hei,' which in אֱלֹהִים Elohim conjoins אֵל 'El' with ים 'Ym'; אֵל 'El' denoting God and ים 'Ym' (or yam) the sea (Akash) as symbol of matter. Thus אֱלֹהִים Elohim becomes the word or Logos mediating between the world of pure emanations (Atziluth) and the worlds of creation (Briah). The former (Atziluth) being higher or prior in existence is termed the light that rules by day, the latter (Briah), the light that rules by night. - Zohar

And Elohim said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. – Genesis 1: 29

He causes **חֲצִיר Chatzir** the grass to grow for the cattle, and **עֵשֶׂב Eseb** herb for the service of Adam: that he may bring forth food out of the earth. – Psalm 104: 14

By the word **חֲצִיר Chatzir** (forage, grass) is denoted those angelic beings appointed and ordained to administer to the necessities of cattle and supply them with food. "And **עֵשֶׂב Eseb** (herb) for the service of Adam" designates and refers to the ministering angels called Ophanim (Chokmah), Chaioth (Ha-Kadosh, Kether) and Cherubim (Yesod), whose special and peculiar mission and service is to aid and assist in the celebration of oblations and worship of the Creator, which constitutes the true service of Adam.

Included under the sane terms are those spiritual beings whose study it is to supply the needs of those whose works are good and their worship acceptable to the divine Being, and also to look after their means and sustenance, as it is written: "That he may bring forth food out of the earth," which connotes the herb seeding seed (not seed of the grass) for the good and welfare of the world. All these various orders of spiritual beings by the divine prevision have been delegated for the service of humanity, that it may enjoy the greatest benefactions and blessings from on high. - Zohar



שיח

Siyach
Plant, Bush



Zohar: It is written: "And the living creatures (Chaioth) ran and returned as flashing flames of (Prana) light"

- **Ezekiel 1: 14**

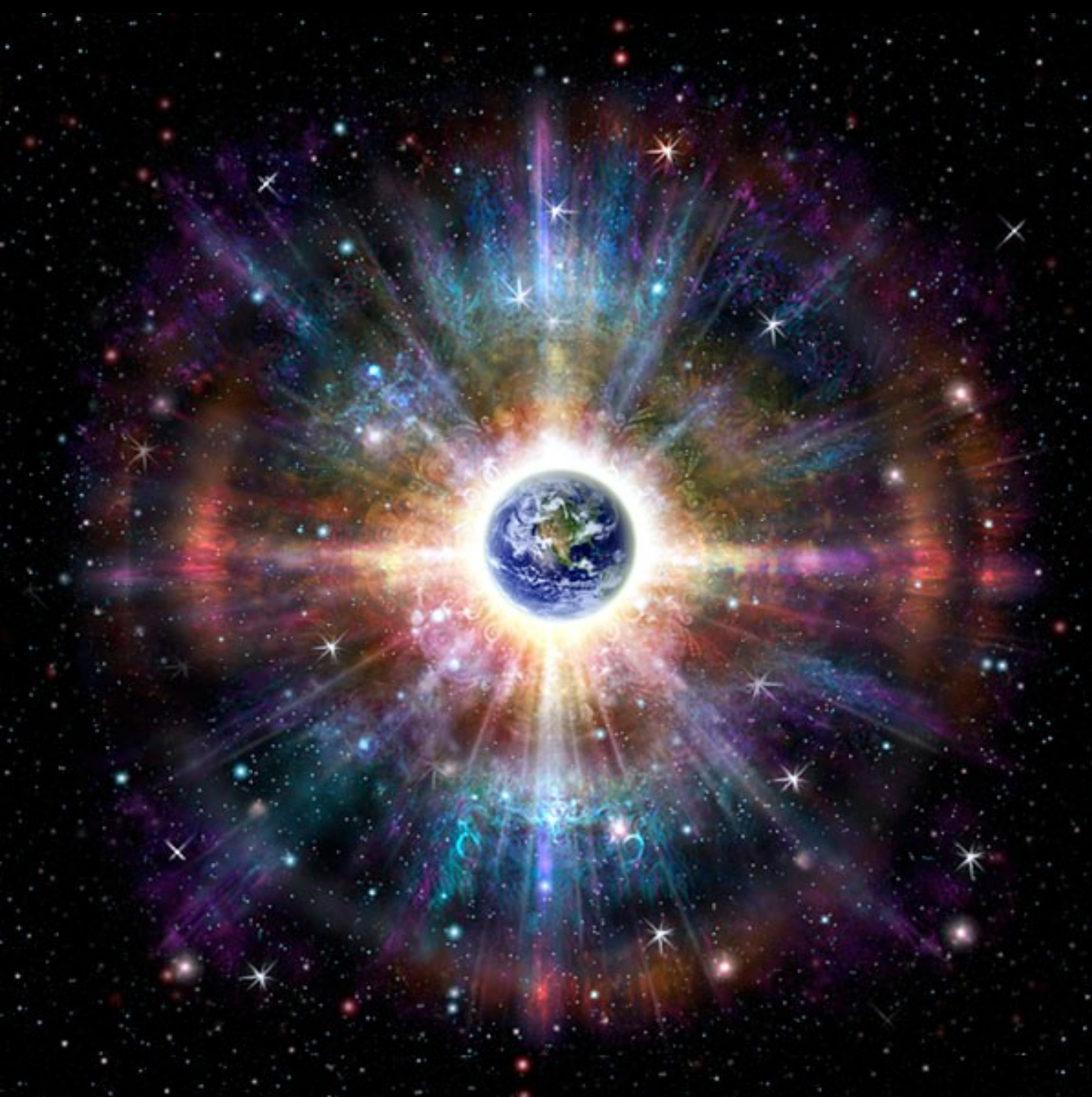
All these (four) living creatures represent (Vayu, Tejas, Apas and Prittvi Tattvas) placed in (Akash) the firmament of (Yetzirah) heaven and respecting them it is written:

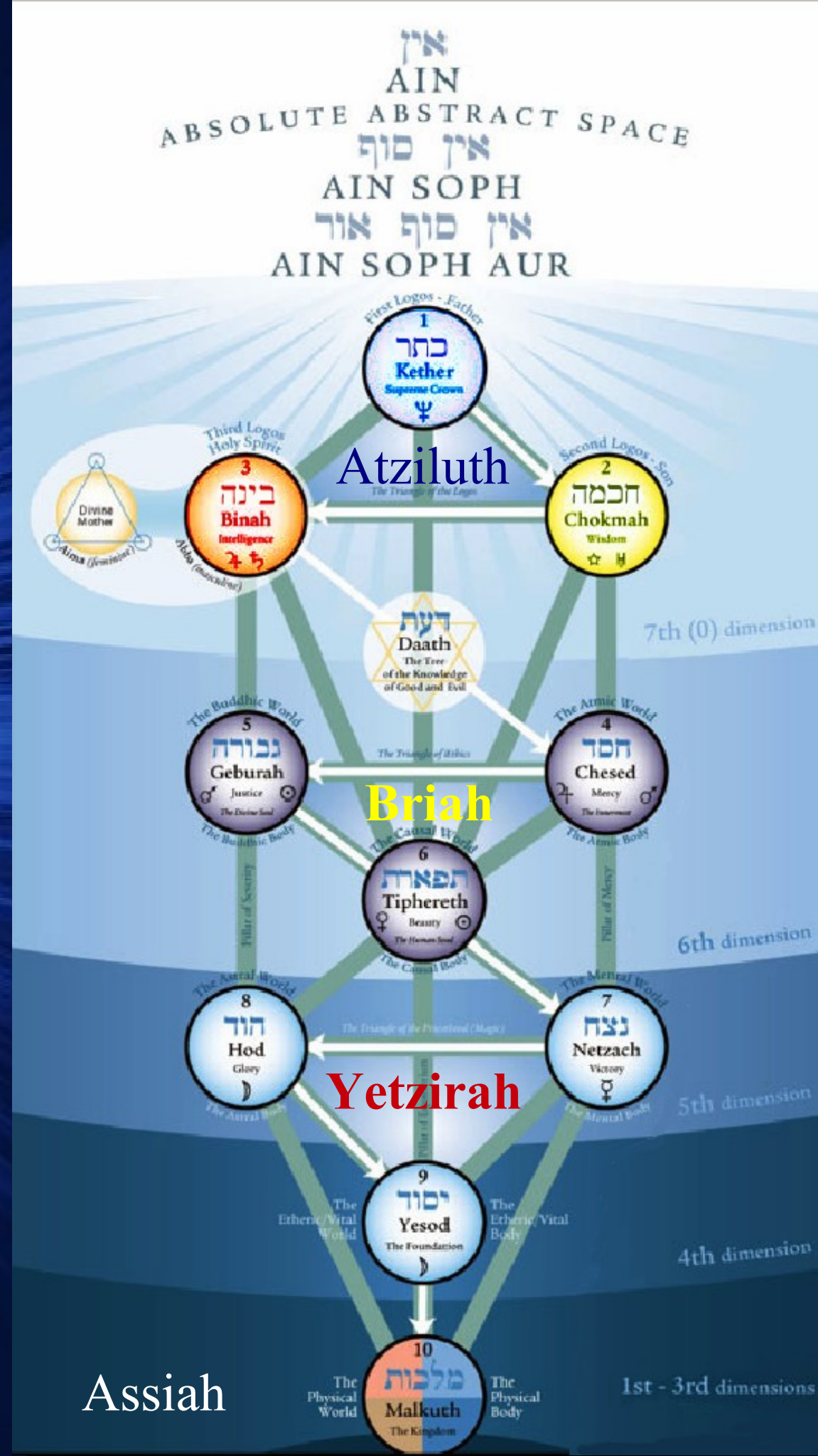
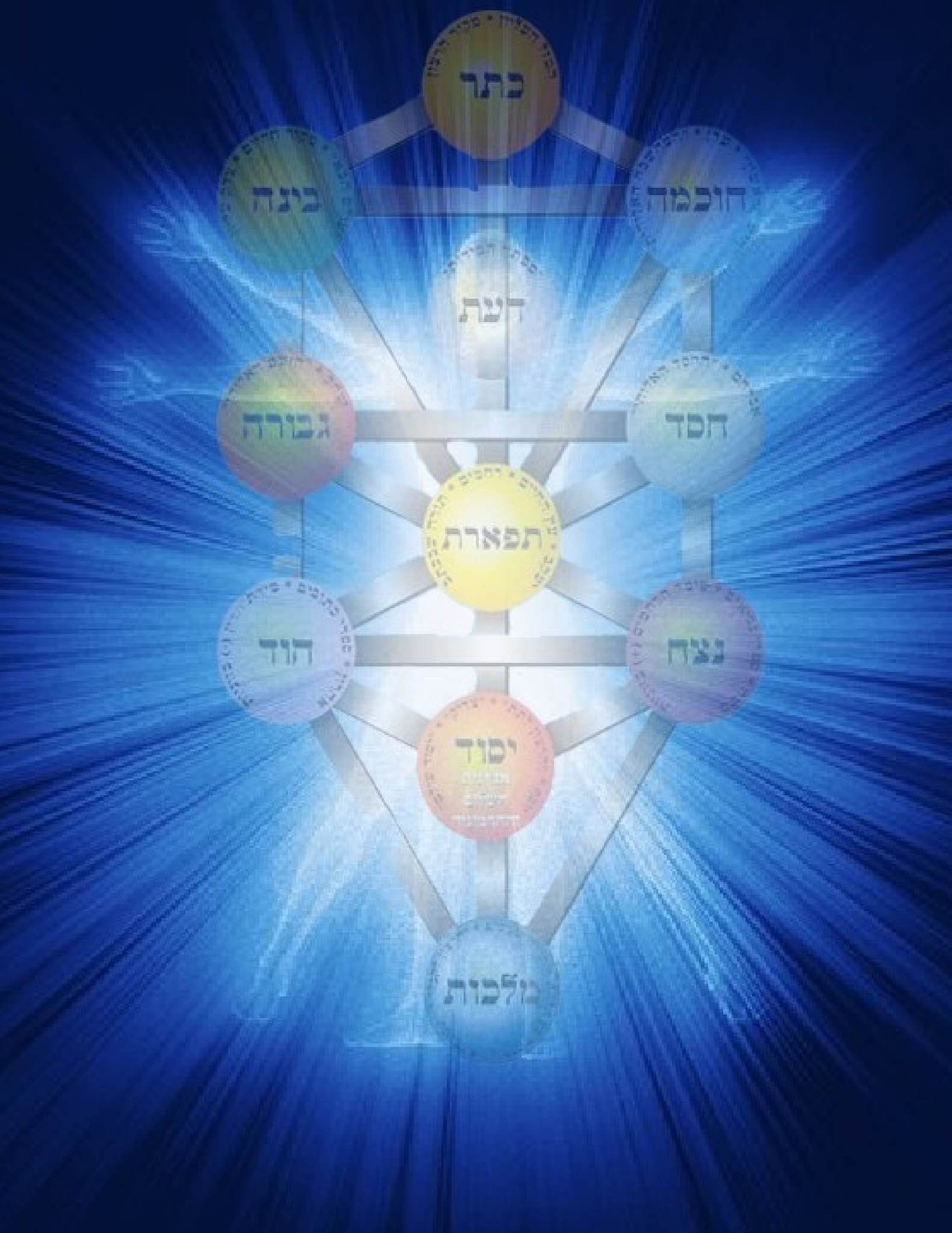
"Let there be lights in the firmament of heaven" - **Genesis 1: 14**, that is, let the living creatures called Chaioth Ha Kadosh be in the region called (Yetzirah) the firmament of heaven.

Above and beyond them, however, is (Briah) another heaven as it is written: "And the likeness of the firmament above the heads of the living creatures was as the color of the terrible crystal" - **Ezekiel 1: 22**



And 'יה' 'Yehi' turn into Lights
in the firmament of שמים-י the
heaven to give light upon the earth:
and 'יה' 'Yehi' was so.
- Genesis 1: 15





וה' למארות

And 'Yehi' turn into Lights



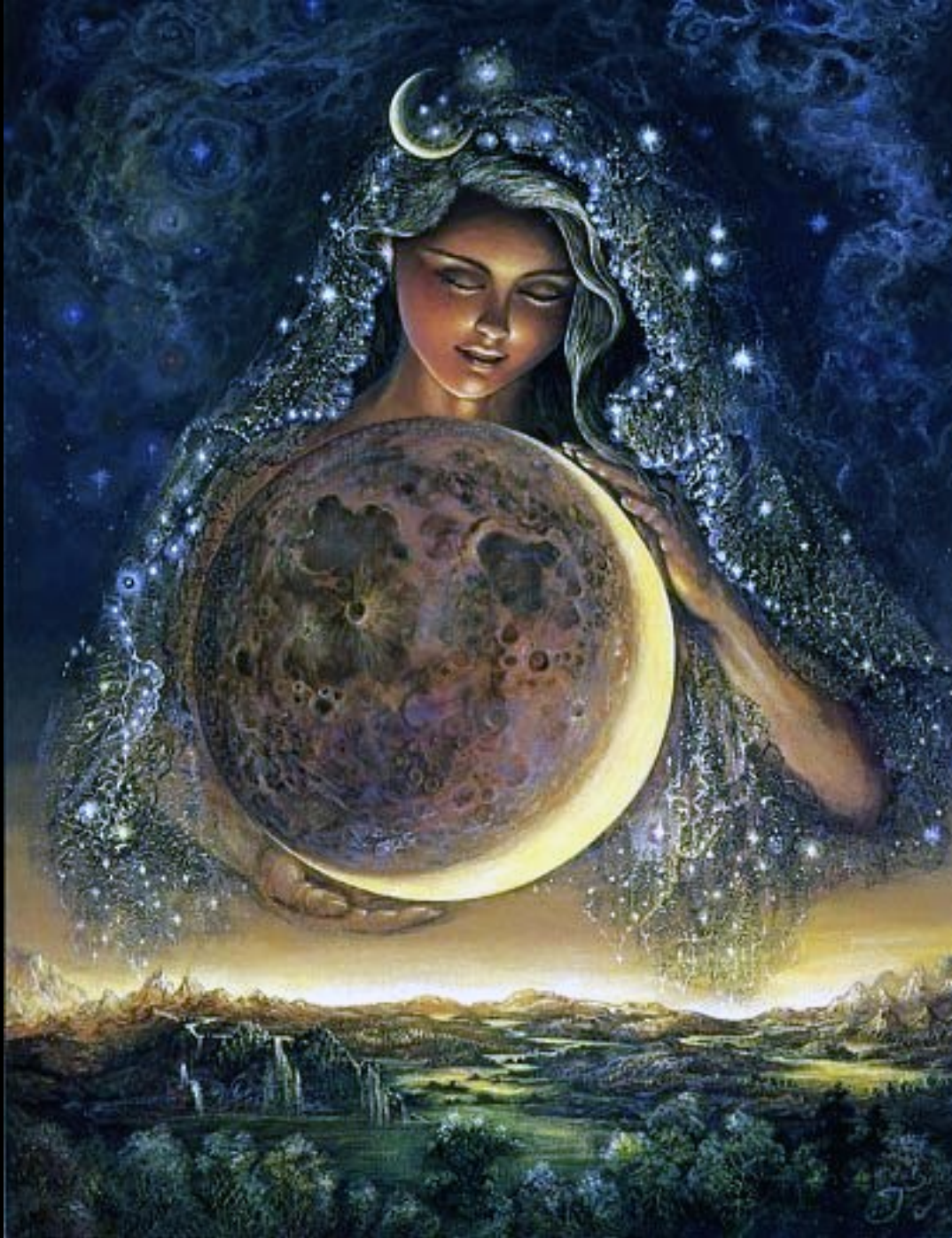
Wherever in the Scripture the word 'Yehi' (becoming) is used, it addresses the Divine Light (Yeheieh-Kether-the Ancient of Days) both within (Chesed, the Innermost of) this world and (the Logos of) the world of becoming (Atziluth).

So 'Yehi' the divine light and splendor, though refracted and reflected by the Sephiroth, is only one and the same. - Zohar



And Elah-Ym made two great lights; the greater light to rule the day, and the lesser light to rule the night:

- Genesis 1: 16



Spiritus Dei ferebatur super aquas, et inspiravit in faciem hominis spiraculum vitae. Sit Michael dux meus, et Sabtabiel servus meus, in luce et per lucem. Fiat verbum halitus meus; et imperabo spiritibus aeris hujus, et refraenabo equos solis voluntate cordis mei, et cogitatione mentis meae et nutu oculi dextri. Exorciso igitur te, creatura aeris, per Pentagrammaton et in nomine Tetragrammaton, in quibus sunt voluntas firma et fides recta. Amen. Sela, fiat.

The spirit of God moved upon the higher waters and breathed into the face of man the breath of life. Be, Michael, my leader, and Sabtabiel my servant in the light and by the light. May my breath become a word, so that I will command the spirits of this creature of air. I will curb the steeds of the sun by the will of my heart, by the thought of my mind and by the apple of the right eye.

Therefore, I do exorcise thee, creature of air, by Pentagrammaton, and in the name of the Tetragrammaton, wherein are firm will and true faith. Amen.



Behold, a chariot of fire, and horses of fire...; and **אל-יהו** 'Eliao' (God IAO) went up by a whirlwind into **השמים** the heavens.

- 2 Kings 2: 11

"He made the (Zodiac) stars also," referring to the countless and innumerable hosts of angelic and ministering spirits existing in and by him who is the light and life of the universe, as it is written:

And Elohim set them in the firmament of י - ה ש מ the heavens to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good. And the evening and the morning were the fourth day. (Genesis 1: 16-19) - Zohar

