



Ecclesia Pistis Sophia

EU study group

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The kingdom of God is within you

- Everything that exists is an expression of the consciousness force we call God.
- It is equally true that God and Godhead is nameless and unknowable. What we perceive of God is our own subjective experience of God.
- We may only know God as that which is higher than us and our perception of God will evolve in parallel with us. To know yourself is to know God, and the same is true of anything in nature.

Quotes

- "The Universe is Mental - held in the mind of THE ALL", - The Kybalion
- "While All is in THE ALL, it is equally true that THE ALL is in ALL. To him who truly understands this truth hath come great knowledge", - The Kybalion
- "I was searching for the self and I found God and when I found God I found the self." - Sufi Proverb
- "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." - Luke 17:20-21



I am the Aleph and the Tau

- The most common reference to God in the Kabbalah is Ain Sof, which literally means the "One-Without-End". The Kabbalah describes how this "No-Thingness" of infinite potential and light expressed a will or desire (Ratzon) to reveal itself by creating and sustaining the creation.
- This will or desire is what is called the Logos (Nous) and Sophia - The word and wisdom of God (Christ). It is through this Word and wisdom that everything in creation proceeds and will ultimately return to.

Quotes

- "I am the Alpha and the Omega, the First and the Last, the Beginning and the End.", - Revelation 22:13
- "In the beginning was the Word, and the Word was with God, and the Word was God." - Gospel of John 1:1
- Jesus said, "I am the light that is over all things. I am all: from me all came forth, and to me all attained.

Split a piece of wood; I am there.

Lift up the stone, and you will find me there." – Gospel of Thomas Logion 77



Olam Adam Kadmon

- Through a process of contraction (tzimtzum) the infinite light withdrew its glory degree by degree. Five worlds or universes (Olamot) emanated out from the Holy One, each more restricted in light than the previous.
- The first of the universes is called Adam Kadmon and is said to be where the soul of the Messiah resides. It is also said to be the universe where the consciousness-energy used to form creation resides which is symbolically represented by the hebrew aleph-bet.
- Through a combination of the hebrew letters the consciousness energy they represented formed more complex structures.



Olam Atzilut

- The second universe is called Atzilut and is the universe of Emanation and nearness. It is said to be the body of the Messiah and is a world of divine names and divine personas (parzuf).
- The divine names are holy words composed of the letters of the aleph-bet. Together with the world of Adam Kadmon Atzilut form the regions of supernal light and unity (yichud).



Olam Beriyah

- Below Atzilut is the universe of Beriyah, this is a world of cosmic archangelic forces. It is in this Olam that the principle of cosmic ignorance first appears. The supernal light has been dimmed to such an extent that falsehood and darkness can exist. It is said that one third of Beriyah is under the influence of cosmic ignorance.
- If the world of Atzilut was one of divine names the world of Beriyah is one of creative archetypes which are administered by the archangelic forces inhabiting this Olam.



Olam Yetzirah

- Following Beriyah is Yetzirah, the world of formation and angelic forces. The angelic forces are arranged in orders of angels under the command of the archangelic forces of Beriyah.
- In hebrew the word for angel is Malach which means messenger and it describes the basic function of the angels, they act as an interface of the supernal light to the universe below.



Olam Assiyah

- The fifth Olam is called Assiyah and is called the world of spirits. The physical universe we live in is a part of Assiyah.
- Assiyah is the Olam in which the supernal light is the most restricted. This introduces the possibility for the concept of free will.
- Through a decent of a divine spark from Ain Sof and Adam Kadmon through the different Olamot and back again a unique self identity is created which is capable of being a co-creative divine being that has intimate knowledge and compassion with all that is, was and for ever shall be.



Son of the Human One

- “The most common term Yeshua uses to refer to himself is not the Son of God, but rather the Son of Adam – Son of the Human One “
- “Speaking of himself as the Son of Adam, Yeshua speaks of himself as the embodiment of something of the ideal human, which is Adam Kadmon and Adam Ha-Rishon. “
- “According to the Kabbalah, Adam Kadmon is a pure emanation of divine being, specifically a pure emanation of Or Ain Sof, the light of the infinite, and the form of Adam Kadmon is the “image and likeness if God” as indicated in Genesis.



Son of the Human One

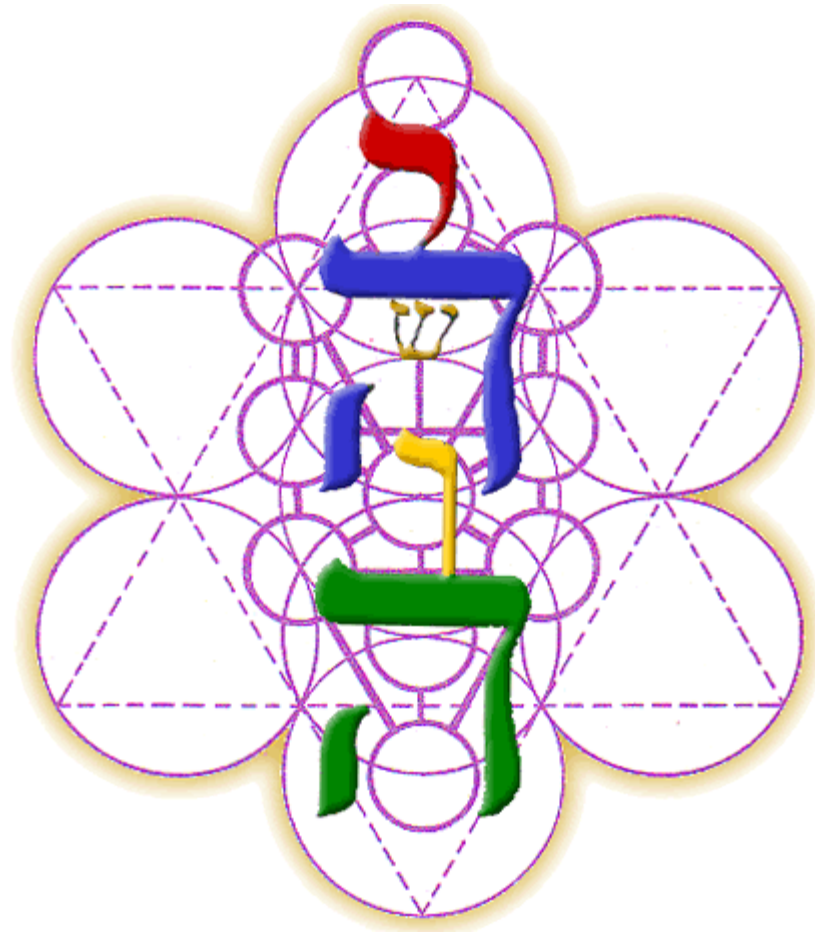
- “Thus, Adam Kadmon is a person of light existing in the light-continuum . Adam Ha-Rishon is essentially the same, except Adam Kadmon represents the divine potential of the Human One in the great unmanifest and Adam Ha-Rishon represents the activation of that potential, hence the Human One coming into substantial being.”
- This is represented in the great name of God Yahweh, which means “That Which Was, and Is and Forever Shall Be”. The name of Yahweh forms the pattern of a human being when the letters are placed one on top of the other vertically, indicating that Yahweh is the channel of the holy Shekinah of Adam Kadmon to the lower universes.”



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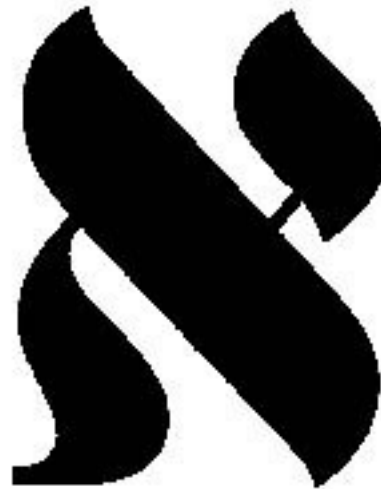


Movement and repose

- “Yeshua said, "If they say to you, 'Where did you come from?', say to them, 'We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image.'"
- ‘If they say to you, 'Is it you?', say, 'We are its children, we are the elect of the living father.' If they ask you, 'What is the sign of your father in you?', say to them, 'It is movement and repose.'”

Movement and repose

Unity (Yichud),
Repose, Pleroma of
Light



Separation (Perud),
Movement towards
unity, Entirety

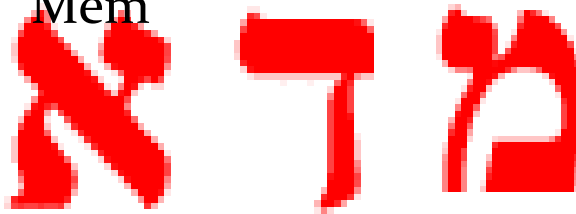
Movement and repose

Adam

Aleph

Dalet

Mem



- Aleph – Spirit, represent the supernal spirit at rest. A seed of potential
- Dalet – Door, portal or interface through which the supernal light can flow like through a channel.
- Mem – Water, The realm of becoming and movement. A nourishing womb for the seed of potential through which the Sons and Daughters of Man/God are born.



Movement and repose

- “The potential in us of that Divine human being, the Messiah, is the wealth that dwells in our present poverty, that is to say, the gnosis hidden within our present ignorance.
- “Imagine, for a moment, a human being that is completely transformed on all levels of consciousness, with every level fully linked to every other level, a transformation even of the matter composing the physical body itself, which is the material level of consciousness, so the human being becomes self-radiant like an angel. Yet more, imagine all duality dissolved, even the duality of gender, so that the person is even more angel-like. “
- “Imagine a state of consciousness that knows directly within itself all that it directs attention towards and that needs no thought but functions through pure awareness and accomplishes everything through a silent will, a will that is a manifestation of the Will of God. Yes, something above the angels, something Christ-like or God-like!”



Movement and repose

- “They saw again three men come out of the sepulcher, two of them sustaining the other, and a cross following them. The heads of the two reached to heaven, but the head of him whom they led by the hand outreached the heavens.”

Movement and repose

Merkavah Vision of Ezekiel



- Christ enthroned, resting upon the chariot of God. Christ is the doer, the will of the Father being manifested through the Son. The purpose of Man is to become a Chariot of God, linking all levels of consciousness a channel of the supernal light.



Eheieh Asher Eheieh

- Kether, Malkuth, Kether
- The descent or “fall” of Adam and Eve from a state of unity to a state of separation and the beginning of the transmigration of souls (gilgulim)
- Through evolution and mending (tikkun) the Mother Spirit (Shekinah) prepares increasingly refined forms/vehicles for incarnating souls.
- Mineral (still), vegetative, animal, human, super-human (Christed humans).
- Nefesh Behamit, Nefesh Elokit
- Regeneration and alignment of Nefesh and Ruach towards Neshemah
- Hayyah, Yechidah and beyond.
- Metanoia and Theosis, transformation and transfiguration of the microcosm and macrocosm.
- Baptism by water and by fire

On the practical side

- Middle pillar –
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