



Ecclesia Pistis Sophia

EU study group

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Keter and Da'at the principle of certainty and uncertainty

The great chess player, Keter the principle of uncertainty in the unfolding of the Divine will. The interplay of Keter and Da'at being the dance of certainty and uncertainty.

Keter is Ain Sof, yet it is distinct from Ain Sof. It is concealed within Ain Sof and through the sefirot that emanate from Keter, Keter is revealed.

Keter is called Ain, nothingness and Ani, selfhood. Kether as the effect of Ain Sof is Ain, having no independent existence. In relation to the sefirot Kether is Ani, because it is the cause of the proceeding sefirot. Keter is not known directly but through its effects of which it is the cause.

“Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.” Exodus 33:20-23

Keter could be viewed as a big bang in regards to other sefirot and the Olamot, and in turn a black hole in regards to Ain Sof. It could also be regarded as a white hole and a black hole. The black hole restricts, the white hole expands. What is at the other side of a black hole?



Ani-Ain nature

“Keter is in Malkut and Malkut is in Keter”, the potential of Malkut is in Keter. The realization of Keter is in Malkut. Eheieh Asher Eheieh, I Shall Be That I Shall Be or I Am Who I Am.

Malkut is also Ain-Ani, but in regards to the upper sefirot and the human vessel receiving from Malkut.

In the gospel Yeshua says

"I do nothing of myself, but I do what I see my Father doing"

"I and the Father are one"

"He who has seen me has seen the Father"

These statements refer to Hokmah, how ever they relate also to Keter. The Ani-Ain nature of Keter is present in all the sefirot and all creatures and creation. The I or I AM that Yeshua refers to is Ani, which is Ain. A non dual gnostic awareness or Christ-self.

The transformation of one substance or matter into another can be done through the recognition of this Ani-Ain nature of all things. For instance at the wedding feast the water is transformed into wine through the collaps back into it's Ain nature and then being emanated as Ani of wine. Since water and wine share the Ain nature such a shape shifting or transformation is possible.

Keter at Atzilut

Keter at the level of Atzilut is the divine name Eheieh, which means “I am” or “I shall be”. It is the highest of all the names of God and is given to Moses in his experience of the burning bush. When Moses asks what name he should proclaim God by, God responds “Eheieh Asher Eheieh”.

Eheieh is Keter, Asher is Malkut. It speaks about the Divine will and its actualization, which is the Divine nature. An involution to conceal the light of Keter and then an evolution which reveals the light of Keter in Malkut.

This is also reflected in the Messiah which gematric value is 358, the same as that of the serpent. It is the serpent which is the force that binds, but it is the force of the Messiah that liberates. So it is the same force, that both causes the involution and the evolution or ascension.

Eheieh

If we look at the Divine name Eheieh it consists of the letter Aleph, Heh, Yod, Heh. Aleph means ox or yoke and it is the driving force in creation. It is of this driving force that Yeshua refers to when he speaks “Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light”.

Aleph, two Yod's connected by a Vau. The heaven and earth united, the potential of the supernal Being actualized or reflected in the realm of Becoming.

Heh appears twice it represents the Divine matrix through which the divine potential is realized, the Yod represents the seed or the Yechida which is brought down through involution into the womb of the Divine matrix so that it can sprout and be actualized and realized in the Entirity. Heh is also the number five and means window. The upper Heh is the upper world in which the light is revealed and the lower Heh is the lower world in which the light is concealed.

The Yod stands in between the two Heh just as Yeshua (Tiferet) stands between the Mother (Binah) and the Daughter (Malkut).

Thus Eheieh is the essential name of Yahweh and Yeshua.



Expressions of Christ

Primordial Christ, Keter, Cosmic Christ Da'at,
Indwelling Christ Tiferet.

Ruach, gnosis of the indwelling Christ.

Neshamah, gnosis of the cosmic Christ.

Yechudah, gnosis of the primordial Christ.

The cosmic and indwelling Christ is the presence of the primordial Christ in the realms of Becoming. They are reflections of the primordial Christ.