

Ecclesia Pistis Sophia

EU study group

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The Soul of Light

- Like a tree with its roots in union with God and Godhead our Soul of Lights reaches down from Adam Kadmon to Assiyah. In fact it is one great Soul of Light but it is usually divided into 5 different parts.
- The Soul is a microcosmic reflection of the macrocosmic Olamot. As above, so below, As below so above.
- In fact all levels of reality and our Soul of Light are interwoven and inseparable; all being different gradations of the Supernal light and consciousness.
- Eventually every soul will evolve to such an extent that their different aspects of the Soul of Light are realized and actualized.



The Soul of Light, Nefesh

- The Nefesh is the lowest part of the Soul of Light. It is the basis of our personality, the life-display and the matrix of vital energy within and behind our physical body.
- It is through the Nefesh that our Soul of Light is interfaced with the physical body.
- There are two levels of the Nefesh. Nefesh Behamit (bestial soul) and Nefesh Elokit(the godly soul).
- The struggle between the flesh and spirit is symbolically illustrated in jacob wrestling the angel of God. When he is victorious he gets the name Israel. One who has struggled with God and won.
- The part of the Nefesh that is attached to the Ruach is called the Nefesh Elokit. This Nefesh Elokit is wrapped into the Nefesh Behamit(like the fruit in a peel) which is the life force that powers the body. It is through the mediation of the envelope of the Nefesh Behamit that the Nefesh Elokit attaches itself to the body.



The Soul of Light, Nefesh

- If a person engage in work on himself/herself in order to bring his life-display into harmony with his Neshamah he/she will receive the higher level of his soul, the Ruach and through the Ruach the influence of Neshamah can be drawn into the Nefesh. By the influence of the Neshamah the Nefesh Behamit is transformed into the Nefesh Elokit.
- Until the time when the Neshamah is fully realized and actualized in the life-display of the person he/she will keep reincarnating. The Nefesh of the person is not preserved at death but a new Nefesh is generated in the new incarnation. However if the person reaches supernal/Messianic consciousness and draws upon his/her Hayyah and Yechidah his/her Nefesh will be preserved in that it resembles to such a degree the immortal aspect of the Soul of Light.



The Soul of Light, Ruach

- The Ruach can be divided into two parts, the lower and upper Ruach.
- The Ruach is our spirit or intelligence. *“The lower Ruach is the ordinary human intelligence, which is oriented on the Nefesh and the external world. The upper Ruach comes into being through the cultivation of a spiritual life and practice.”* – **Gnosis of the Cosmic Christ**
- The Ruach proper is a divine intelligence or divine genius.
- The upper Ruach is oriented towards the Neshamah and our divine mission.
- When the upper Ruach is drawn upon into the Nefesh we get a sense of the awareness of the play of cosmic forces around us and the interconnectivity of all. We also get a sense of God’s holy Shekinah (presence and power) within and behind everything that transpires. We are able receive the inspiration of the Holy Spirit.
- As we progress in our spiritual development we find ourselves more and more guided by the Holy Spirit. At the highest levels, we can experience unification with the Holy Spirit (Ruach Ha-Kodesh) which is a prophetic state of consciosness.



The Soul of Light, Neshamah

- The level of the Soul of Light called Neshamah is the Godly soul, the image and likeness of God.
- “*Neshamah is the vessel that holds the spiritual power that God wants to give us.*” – **Gnosis of the Cosmic Christ**
- It is our holy mission to realize and actualize the Neshamah in our own life display.
- The realization of Neshamah is a life of service, the principle of receiving in order to give. “*Thus, to the degree one is willing to become open and sensitive to the holy Shekinah, the influence of the Neshamah is able to enter into oneself – or, more truly, to be brought for from within oneself.*” – **Gnosis of the Cosmic Christ**
- In order to draw closer to our Neshamah we must align our thoughts and emotions-feelings and actions in harmony with our divine nature and with that of our divine Zelem (image). In the spiritual worlds distance is measured as closeness in attributes.
- Nefesh is the vessel of reception of the Ruach and Neshamah just as the Neshamah is the vessel of reception of the Hayyah and Yechidah.
- Those who do embody something of the Neshamah are called tau in the Gnostic Tradition.



The Soul of Light, Hayyah

- The level of the soul called Hayyah is a supernal generator. It is through the power of Hayyah that each incarnation is generated. The Hayyah is the most subtle life-force or living essence.
- It is the radiant holy breath of God.
- The experience of Hayyah is one of being a light in an ocean of light.
- The Hayyah is associated with the Sefirot Hokmah and the Olam of Atzilut.
- Each incarnation has an individual Nefesh being generated through the life-force of hayyah. The Hayyah has an infinite potential for generating life.



The Soul of Light, Yechidah

- Our inmost being is a holy divine spark in complete union with the divine. It resides in the Olam of Adam Kadmon which is inseparable from Ain Sof the "One-Without-End". If you take a portion of infinity it is still infinity, so in essence we are at one with the Holy One of Being.
- This divine spark is called Yechidah. *"This is the essence of the spiritual sun, the Christos – Christ, the Logos (Word) and Christ, the Sophia (Wisdom). Of the inmost part of the soul of light, it is said that it is so holy that only God and Godhead can enter it. God and Godhead indwells us at this inmost level and we dwell in God and Godhead, and we are inseparable from the Holy One. Yechidah is our true self, our divine or Christ-self, which is at once no-thing and everything. It is the being of our becoming."* – **Tau Malachi, Gnosis of the Cosmic Christ**



Threefold body of Melchizedec

- Where ever the consciousness of a being is located it needs a body or vehicle. The physical body is the vehicle in the material planes.
- There are other bodies/vehicles in more subtle dimensions that work in a similiar way as the physical body. This non physical body is called the subtle body.
- There are also interior senses akin to the physical counterpart.
- When the individual starts drawing upon the upper Ruach and the Neshamah the subtle body will transform into a Body of Light.
- In the Sophian tradition this Body of Light is refered to as the Threefold body of Melchizedec.
- The Threefold Body of Melchizedek consist of : Body of Truth, Body of Glory and Body of Manifestation.



The transmigration of souls (Gilgulim)

- Through the decent from the supernal realms (Pleroma of light) to the realms of construction (Entirity) the soul is caught in cycles of rebirth or reincarnation.
- "...The divine potential is present within all beings, it must be realized and actualized in order to be embodied and actually exist in the experience of the individual. Until it is recognized and realized, it does not exist in the experience of the individual but remains only a latent unrealized potential. Until it is realized, the soul or consciousness of the individual remains unconsciously compelled by the karmic continuum and play of cosmic forces."
- "...living beings are unconsciously compelled in the cycles of transmigration until Self-realization or Enlightenment is attained."
- Through Divine Grace and assistance from Elder races and Maggidim the life-waves on each evolutionary planet is guided and helped into fruition. Christ-bearers bring the illumination of the Light transmission into the world system and it will a number of souls. This flame will be attended until it blazes fully and covers the whole world in supernal light.



The transmigration of souls (Gilgulim)

- *"I have cast fire upon the world, and behold, I guard it until it is ablaze"* – **Gospel of Thomas**
- *"The spark must become a flame, and the flame must become a blazing fire. When you shine like the sun, you will be complete".* - **The Secret Gospel of St. Mary Magdalene, saying 210**
- *"Mary spoke with her disciples, and she said; "Men think that the Lord came to save the world, but he did not come to save the world. The Anointed has come as a force of fire and light to shatter and burn the world utterly away, until only Truth remains in it."* - **The Secret Gospel of St. Mary Magdalene, saying 192**



The transmigration of souls (Gilgulim)

- “The gilgulim, the transmigrations of the soul, is brought to its fruition in this – the Light of the Messiah, the *Love of the Messiah*; radical acts of loving-kindness, unconditional love, boundless compassion.
- This is how souls “cross the Abyss,” as we witness in Yeshua Messiah, who taking up the cross on account of love, is raised up from the dead by Divine Grace and passes into the Great Ascension, opening the way for us and establishing a Sanctuary of Grace for us – the embodiment of God’s Mercy or Loving-kindness (Hesed).
- In truth, such acts are not something that we do – they are movements of love, the radiant display of love; there is no doer in them, for in love there is no doer, there is only the love of the Beloved, the doer disappearing in the passion of love. Such is the nature of the Pure Desire to Give, and it is the very nature of Supernal Mercy, Supernal Grace – in such acts of loving-kindness it is Divine Grace that moves and accomplishes the action, bringing it to its perfect completion in El Elyon, God Most High.
- Here we may say that any instant we surrender completely, giving way to the passion of love and letting love carry us wherever it will, in that very instant Divine Grace will accomplish everything – Divine Grace will move with, in and through us, and will come to manifest as us; all in the Risen Messiah.” – **Tau Malachi**



The mending of the Soul (Tikkun)

- Through a process of shattering and mending, death and rebirth the soul goes through cycles of tutoring. In this dynamic process the soul is under the constant influence of the Law of karma.
- In fact all living systems both in the macrocosm and microcosm goes through cyclic processes that refines the forms in that system.
- Through this process the soul gets caught up in the dualistic karmic vision which is a result of cosmic ignorance. This ignorance or lack of Truth causes obstructions that needs to be removed, lessons that needs to be learned.
- *"The Truth is the same for every individual, but the Way and the Life are unique to each individual practitioner, for every individual is unique and his or her tikkune (correction, mending or healing) is unique. Essentially, the karmic matrix of every individual is different. Therefore, the methods used for Enlightenment and Liberation will be different, corresponding to the karma obstructing Self-liberation... In this sense, self-knowledge is the key of preliminary practice, each aspirant seeking to become conscious of his or her karmic obstructions and the necessary tikkune to be accomplished."* – **Tau Malachi**



The Path of the Great Ascension

- *"So with its benevolent and most merciful spirit the mother-father sent a helper to Adam, an enlightened insight (epinoia) who is from the mother-father and who was called life (Eve). She helped the whole creature, laboring with it, restoring it to its fullness, teaching it about the descent of the seed, teaching it about the way of ascent, which is the way of descent." - **The secret book of John***
- Through the process of evolution more and more refined forms are created.
- Mineral, Vegetative, Animal, Human, Super-Human
- Eventually a desire for spirituality will manifest in some form in the individual. Through it the Shekinah of God can whisper to us instructions and a "calling back" sometimes referred to as a letter from home.
- "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out "Abba, Father!" - **Gal 4:6**
- If we respond to this call we are being drawn into the Path of the Great Ascension.
- It might take several lifetimes of preparation to find the Path.
- In each life we quickly recapitulate the attainments of former life and pick of where we left.
- When you start out to look for God, it is the definite proof that God has already found you.

On the practical side

- Primordial meditation–
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