

The Projection of Man:

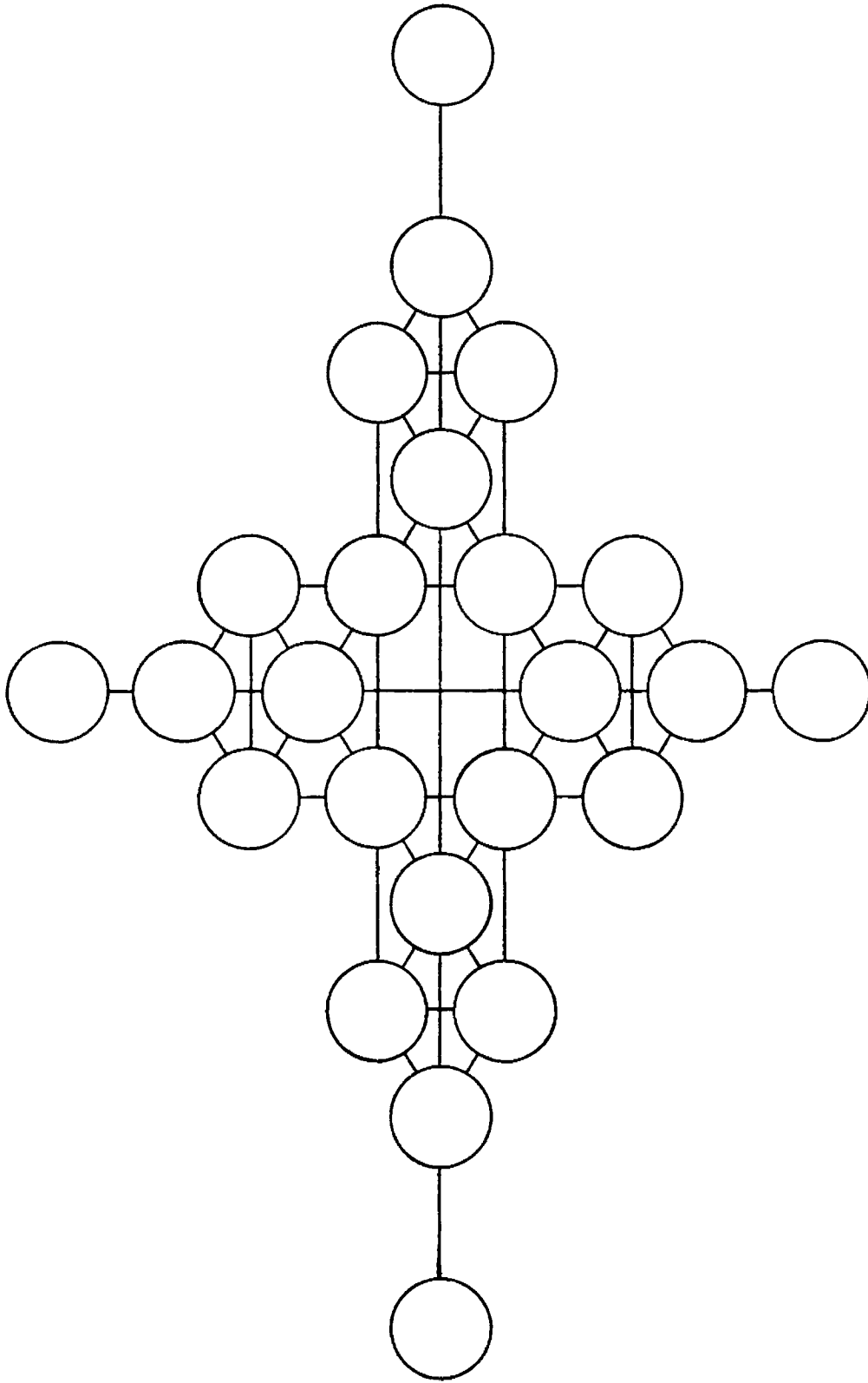
Adam Kadmon, the Tree of Life, drawn to scale according to the dimensions of Noah's Ark: three-hundred cubits by fifty cubits, according to the cubit of a man; and one cubit by six cubits, according to the angelic cubit of the Sanctuary.

Adam Kadmon

Adam Kadmon is the pattern of the Crown Diamond. Composed of straight lines, its intersections and points of termination are known as "Shephiroth"—as "brightnesses," literally, or as "spheres" or "emanations," traditionally: a cognate of the Hebrew word *sefer*, meaning "scroll," or "book." Adam Kadmon is both the symbol upon which the Crown Diamond is built and the key by which it is approached for understanding. A succinct symbol of the Logos—of the Word, its components are fully replicated in the diagram four times in a circular arrangement by which the upper portions overlap, one sphere upon another (compare Ezekiel, Chapter 1).

In the diagram's entirety then, the Crown Diamond is an amplified image of the Chariot of Elohim, the vehicle of the Spirit: the unified, mystical Body of Mashiyach. The open center formed by its parts—by the four overlapping Adam Kadmons—is therefore understood to represent the Bosom of Avraham, in which is hidden the path leading even beyond the heavenly throne of Elohim, through Yahushúa haMashiyach, into the Realm of Pure Spirit (Rev. 3:21; John 1:18, 14:9-11, 16:28; Eccles. 12:7; 1 Kin. 8:27; 1 Tim. 6:16). These magnified aspects of the mystery will be a focus of the presentation on the Crown Diamond, itself.

As symbol of the Logos—of the Foundation Stone, the Cornerstone—Adam Kadmon is defined as the spiritual projection of the Complete Adam (1 Cor. 15:45-49). Since Messiah declares that He is the First, and also the Last: the first, and also *with* the last (Rev. 22:13; Is. 48:12; 41:4), and that we are to be conformed to the image of Mashiyach Yahushúa (Rom. 8:29), we understand that we, as sons of Adam within the vast interval, also must bear in our members the image and life of the Complete Adam (John 6:53-57): for "he who denies that Jesus Christ, the



The Four Interlocking Adam Kadmons of the Tree of Life

beginning of the creation of Elohim, *is* come in the flesh *IS* antichrist” (2 John 7; Matt. 28:20).

We have defined Adam Kadmon as the spiritual projection of the Complete Adam. It is understood, therefore, that it speaks simultaneously of both the flesh and the spirit (Gen. 1:27; John 4:24). The beginning of its study, whether or not one is familiar with the symbol itself, involves discovering the nature of Elohim by the creation parable of the flesh; the fruition of its study is the knowledgeable, priestly sacrifice of the faculties of the flesh to the will of the Spirit: to the end that every thought, word, and deed becomes a conscious offering to Ruach haElohim, the Spirit of God (2 Cor. 10:5). Because the carnal mind in the isolation of sin is enmity with God (Rom. 8:7), this study can be successfully undertaken only in the name—in the spiritual position—of Mashiyach Yahushúa (John 14:6).

The first Adam fell by allowing the flesh to predominate the Spirit, that he might accompany Eve in the eons of judgment that would come because of her deception by the reasonings of the carnal mind (Gen. 3:13; 1 Tim. 2:14). In doing so, Adam demonstrated perfection in the law of love (Rom. 13:10; John 15:13): he was willing to lose his life—to invest it—in faith that he would aid in the redemption of the one sheep for which he was responsible (John 10:11; Amos 3:6-7).

Eve had yet to be separated from Adam when the law of the tree of the knowledge of good and evil was given (Gen. 2:7-9, 21-24). She therefore learned the law, consciously, from Adam by instruction, and not from Elohim directly by revelation; and she was unable to understand the scope of its report (Is. 53:1). Thus Adam, in his decision to share with her the death to come by also partaking of the forbidden fruit, rightly accepted responsibility for her deception.

The answer to the question by Elohim—“What has thou done?”—is not answered merely by

Adam’s words, “I did eat,” nor even by the apostle Paul’s words concerning the significance of Adam’s decision, but by every word of scripture given unto man throughout the ages, as well as by those words that shall yet proceed from the mouth of the Living Word of God unto the inhabitants of the farthest reaches of eternity. By accepting a covenant with death: by agreeing to enter into the process that would lead to their “full extension,” in accordance with the Hebrew understanding of the English term, Adam and Eve became the progenitors of all mankind.

Before the separation of Eve from Adam, Adam walked with Elohim, thinking, “We are.” He continued in this awareness upon awakening to Eve’s creation, including in that awareness the thought, “Thou art also of us.” Eve was born to the thought, “Thou art; I am; we are; and God is.” The dynamics of the Fall were therefore inherent in the process of creation itself, in that creation necessitated awareness of self and opened mankind to the potential for pride, which comes by forgetfulness of unity within the isolation of individuality.

The Adversary is the body of thought built by man in the blinking of an eye (Acts 17:30). Satan, and the hosts of Amalek fathered by him in his ongoing conjunctions with man’s perceptions of experience, would be bound in the fullness of time by Yahushúa’s prayer, “that they may be One” (John 17:21).

The second Adam triumphed over the inner adversary (Matt. 4:1-11; Rev. 3:21; Col. 2:15) by reconciling the deceived (the uncircumcision) and the not deceived (the circumcision): by aligning the flesh in its fallen state with the redeeming will of the Spirit (Eph. 2:11-16; Col. 2:10-13). Yahushúa’s earthly walk unto death in the triumph of that inward victory assures the ultimate salvation of Eve, as Adam is a figure of Messiah in Torah and as Eve is a figure of the Church, his bride (Eph. 5:31-32; Rom. 7:14). United in the

hidden faithfulness of his Adamic death, they shall also be united in the faithfulness apparent in his Messianic life (1 Cor. 15:22).

Therefore, in the beginning of mankind's sojourns upon Earth—before the impact of Eve's separation from Adam began to assert itself, before awareness of its significance came by the fruit of the Fall—there was harmony between the flesh and the Spirit (Gen. 2:18, 25). A far greater harmony—magnified in understanding by Truth and in comprehension by Grace (Is. 42:21; Luke 1:46; John 1:17)—is restored in Messiah by the voluntary sacrifice of self for the building of the Temple made without hands (Luke 12:50; Mk. 10:39; John 17).

As the Spirit was sacrificed in the beginning for the expedience of the flesh [Rev. 13:8; Gen. 2:7; 1 Cor. 15:42-45 (verse 46, and following, speaks of the maturation of natural things, as we know that the Spirit predates and inhabits all that appears)], so Mashiyach Yahushúa gave His flesh to be sacrificed to the expedience of the Spirit (John 11:50-52; Eph. 2), calling everyone to take up their staves—their crosses—and to follow.

Furthermore, as the fall of the first Adam is an epic process whose continuing effects are yet evident both in the world at large and in the Church (Rom. 7; 1 John; 2 Thess. 2:3), so is the resurrection of the Complete Adam a greater, countervailing process (Rom. 5:20; 1 Cor. 15:22, 26), whose scope will be fully recognized only in the manifestation of its mature effects (Eph. 4:13; Rom. 8:19). We therefore conclude that the cross of Messiah—like the sticks of Ephraim and Judah in the hands of Ezekiel, a son of man—encompasses the entire history of the human race: the carnal legacy of the first Adam being crossed and cancelled at every point in time by the awesome spiritual legacy of the second Adam (Rom. 11:22-26).

In Adam Kadmon, then, are symbolized both the man of flesh and the man of spirit. The Sephiroth,

or spheres, speak of specific locations and functions in the body as the Temple of Elohim (2 Cor. 12); therefore, they also speak of the spiritual principles housed in the bodily forms and displayed by the bodily functions (Rom. 1:20). The connecting lines of Adam Kadmon are symbolic of the organization, coordination, and communication of members and faculties. The courtyards delineated by the connecting lines symbolize the unity of operation of connected spheres. The united order of the whole, then, symbolizes the physical body of man and speaks metaphorically of the spiritual body of Messiah (Eph. 4:15-16).

As man is also symbolic of the organizational order of Elohim, in that man is made in His image and in that Mashiyach is His express image (Heb. 1:3), Adam Kadmon speaks also of the invisible reality of the Heavenly Father of Spirit: we reason because He reasons; we see because He sees; we are able to stand, to grasp, and to reproduce because these functions have their corollaries in the Realm of Pure Spirit (Col. 1:15). This is not to say that our thoughts are as His thoughts (Is. 55:8-9), nor that our members are as His members (Deut. 32:31), but that the forms and functions to which our souls have been united in this life are like a prism—enabling us to see the Light that shines within them from the Source as we are given ability in grace.

Yet further concerning things below, the Logos is the pattern of all creation, not merely of man (Rom. 1:20). Adam Kadmon, as symbol of the Logos (the Word), is therefore a key to the organization, structure, and spiritual significance of all things in the universe.

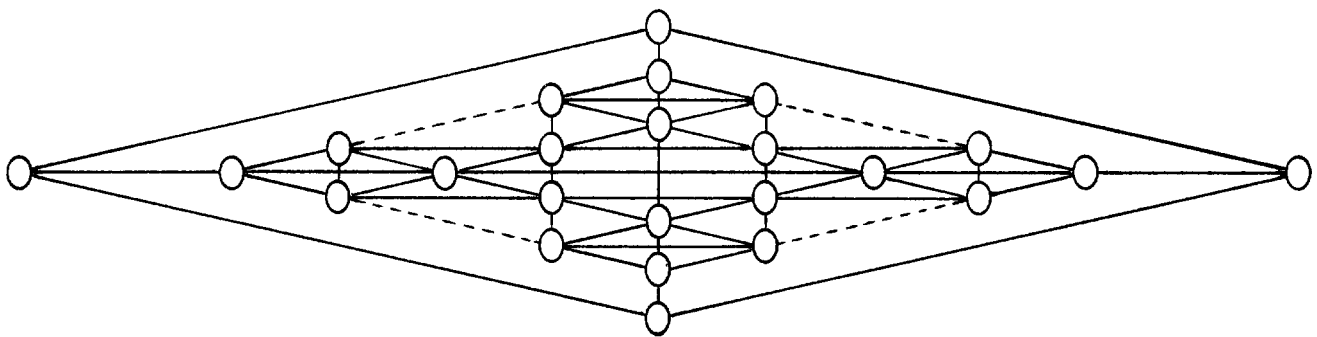
Consequently, the Sephiroth can also be named and understood in every realm of investigation in every nominally secular sphere of human activity—from speculative science to meal planning, whatever substantive difference there may be between them. Relentless scrutiny of man's endeavors discloses that the underlying reality of

every assumption presumed as fact is faith; all human activities, therefore, are forms of religious practice and become clean as they are devoted to YHWH Elohim in Mashiyach.

Though Adam Kadmon—especially in its dimensions of extension in the Crown Diamond—speaks oracularly of all things, it is not the means to understand all things. The Tree of Life is given to those who have overcome in and by the power of Messiah’s Word: to those who have intimate knowledge of and reliance upon the indwelling Spirit of YHWH. Those who are consciously led by God’s Spirit are His children and need rely on no exterior teacher, prophet, nor guide, having the confirmation of all these engraved upon their hearts by reason of the Rock upon whom they stand (2 Cor. 3:3; 1 John 2:27).

What, then, some may reasonably ask, is the reason we should study these symbols? For no more reason than one should study scripture (John 5:39), except that the wisdom of YHWH decreed these things for the benefit of His children, who can learn of His ways but here (Dan. 7:1) a little and there (Dan. 9:2) a little (Is. 28). There are no pressing needs in the walk according to the Spirit: he who believes will not make haste.

Let us, then, proceed with frequent reference to scripture and with constant supplication to the Holy Spirit to see whether these things be so (Acts 17:11). Understanding that spiritual comprehension comes little by little (Dan. 9: 21-22), let us agree to take a closer look at Adam Kadmon, and at the wonderful Tree of Life it represents, to the glory of HaShem.



Psalm 104

Bless YHWH, O my soul.

Oh, YHWH my El, You are very great; you are clothed with honor and majesty.

You cover Yourself with light, as with a garment;

You stretch out the heavens like a curtain:

You lay the beams of Your chambers in the waters;

You make the clouds Your chariot:

You walk upon the wings of the wind.

The Sephiroth

Our examination of the Sephiroth as they appear in Adam Kadmon will be more specific than in their appearances in the Crown Diamond, in which the unity of the spheres is revealed, and in which the intricacies of correlation make exposition difficult in these early days of its study on Earth. In Adam Kadmon are learned the foundational facets, or distinctions, of each sphere (1 Cor. 12). In the Crown Diamond is revealed their collective uniformity according to the Spirit, by which the many facets combine to display the perfect brilliance of the Foundation Stone (Eph. 4).

If these claims seem a little too grandiose to pursue, they are nevertheless not far from the creation parable of the flesh. Experience teaches us that, though distinct from the eye, the hand can function in the power of the *elohim* of sight, as sight in the power of the *elohim* of touch: the ability to reach out and examine is common to both faculties. The outward differences of the bodily members are among our greatest blessings; for it is by the distinct delineation of each member that the fullness of *Elohim* is perceived, even as it is by the coordinated functioning of all members that the ineffable unity of *Elohim* is known.

The Sephiroth of Adam Kadmon have been given many labels by many students of the scriptures over many centuries. We affirm the fruit of every sincere effort to understand their meanings: we therefore accept kabbalah—the tradition—in the main, though not always the letter of traditional writings: with reservations only for those branches of kabbalah that have concerned themselves with magical applications—which, if valid, nevertheless exalt themselves above the will of YHWH, who can perform wonders without our aid.

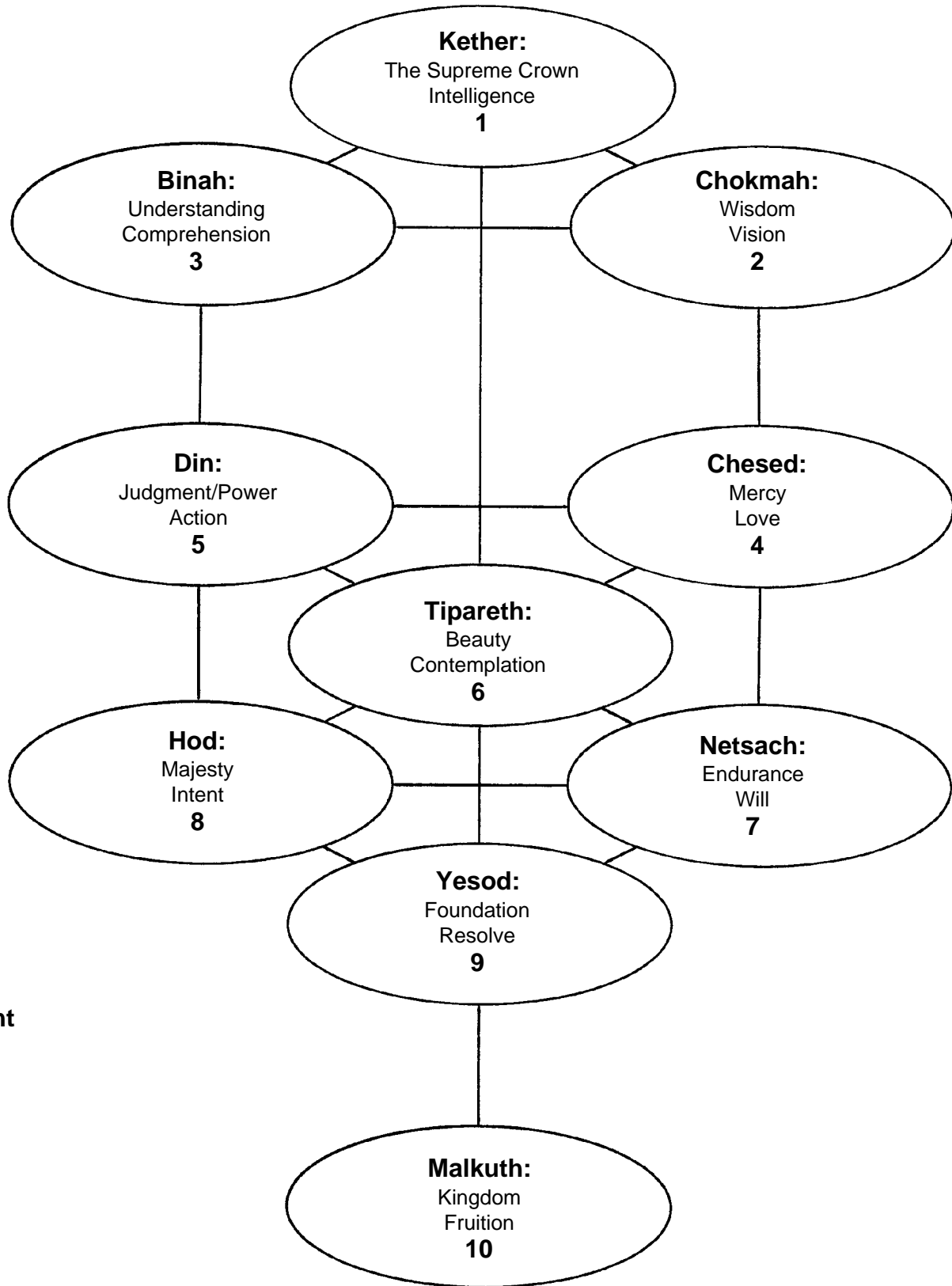
There are some for whom the term “tradition” will be a stumbling block because of the literal

teachings of Y’Shúa and the prophets. It was not the traditions themselves, however, that caused offense, but their observances according to the letter. To walk in the understanding that comes in newness of the Spirit is to be free of the condemnation that comes by the letter. The fathers, as well as the sons, share access to the same Spirit, as the writings testify. One who believes he can safely scoff at tradition has not understood that, in Messiah, is the affirmation of all that belongs to the Father of Lights (John 1:1-5).

To wash cups and such by the Holy Spirit is to wash within, as the cups are understood to be found within. To designate something as *Korban* in the Spirit is to know its proper use; for the Holy Spirit dwelling in us is able to communicate its use to us—both implicitly, as we continue to walk in *Ruach haQodesh*, and also explicitly, should we begin to stray from the Spirit's constant and reliable guidance.

Traditional conceptions of the Sephiroth are scattered throughout the religious writings of time. One interested in the mystical kabbalah might well begin with *The Zohar* (“The Splendor”), which is now available in its entirety in English translation. An excellent primer for historical kabbalah can be found in *Encyclopedia Judaica*, available at most larger libraries. A good overview of basic concepts and approaches can be obtained in the reprint of Dion Fortune's book, *The Mystical Qabalah*. As every man must witness according to the measure of truth entrusted to him, however (Gal. 6:5), this presentation will largely confine itself to those understandings given to its author by YHWH, “who giveth to all men liberally and upbraideth not” (James 1:5).

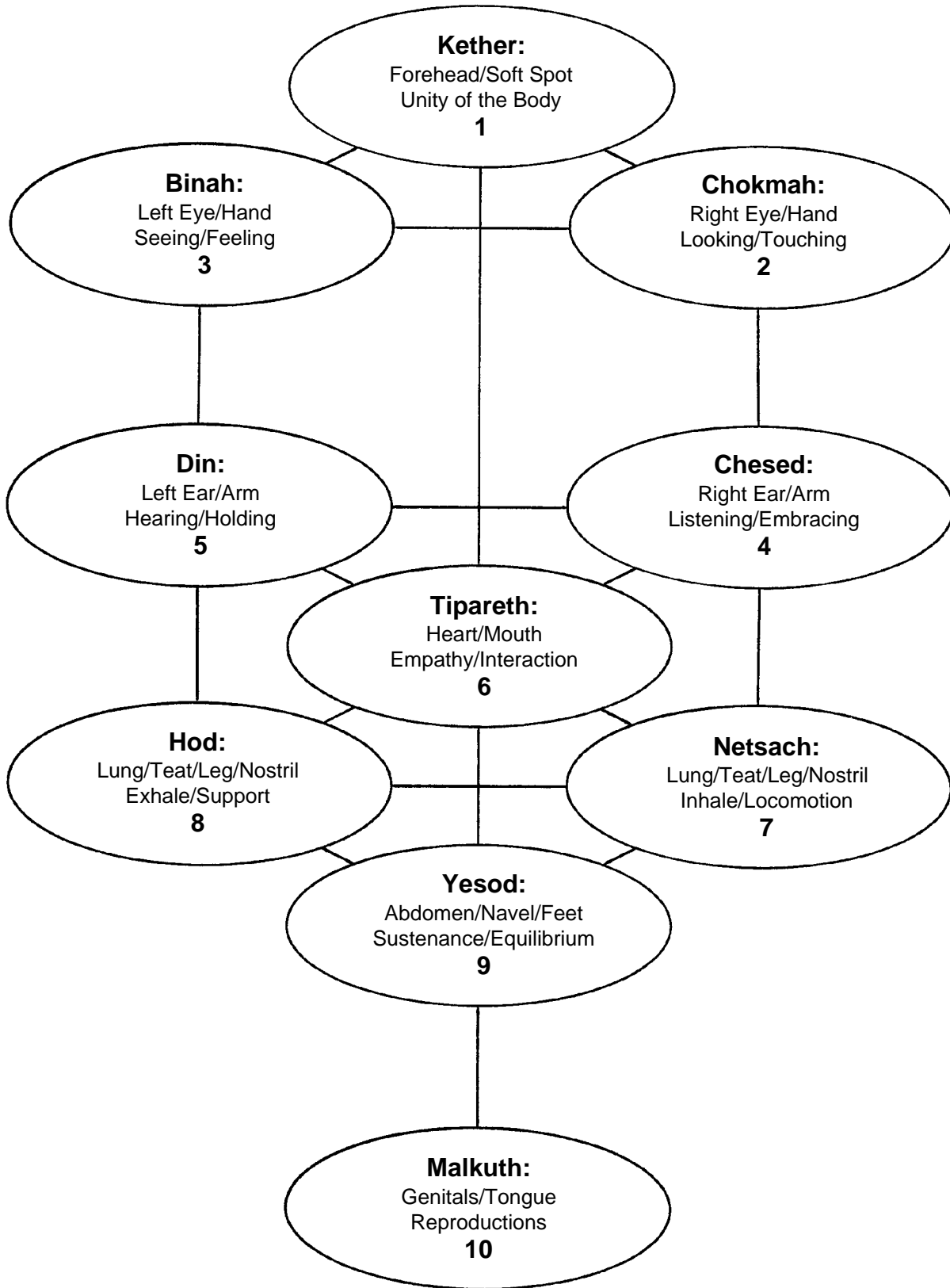
The Sephiroth are numbered from One to Ten. Some begin their conscious study of the spheres at Emanation One; others, at Ten; and still others,



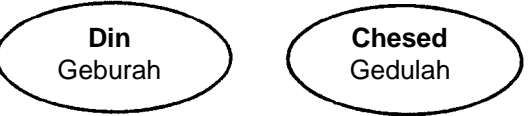
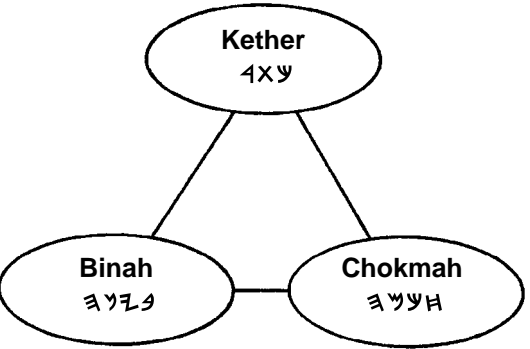
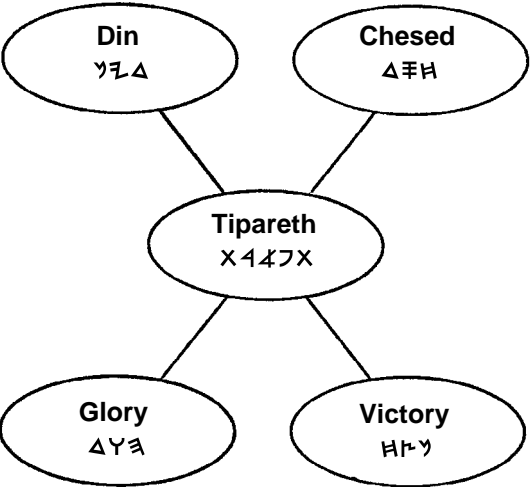
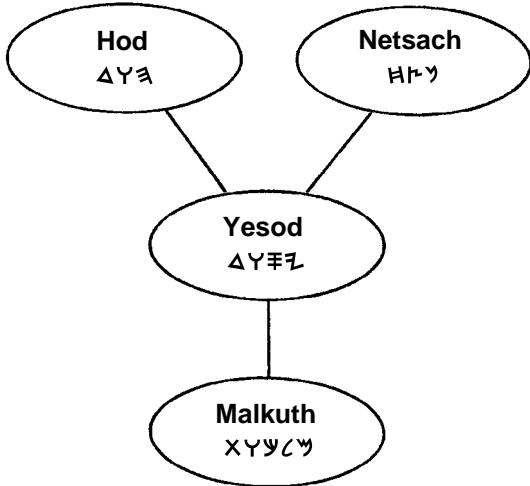
Right

Left

The Second Adam



The First Adam



at Six. My conscious study of the Sephiroth began with Sphere Nine, commonly rendered *Yesod*, or “Foundation”: “For other foundation can no man lay than that is laid, which is Jesus Christ”—Jesu Christus, Khristos Iesus, Yahushúa haMashiyach/ אֱהוּיָא אֱוָיָא: Joshua, son of Nun—son of potentiality, of perpetuity; son of Noon (Acts 7:45): Yah’s Shúa: the appearance of the Salvation/ אֱוָיָא of Yah/Jah/ אֱל in the anointed One of YHWH/Unity (Is. 29:21). Having so begun, I will so proceed.

When I first examined Adam Kadmon, then, my attention focused itself on Yesod (Prov. 9:12). I saw therein an image of the body of a man, with bound feet extending below (Malkuth) and with arms outstretched above (Hod, Netsach). I saw an image of the earthly crucifixion of Messiah. Without instruction in the mysteries of kabbalah, I understood, by first seeing the cross of the Jesus of my youthful instruction in American protestantism, that the symbol belonged to “things Christian,” whether or not it was very Christian to investigate further.

But look further I did—higher, as it were: to discover, in the next court, what I took to be the cross of the resurrected Messiah, and which I later came to understand as being representative, also, of the spiritual cross borne by Messiah from the foundation of the world (Rev. 13:8). What had appeared from the view below as outstretched arms (Hod, Netsach) became as liberated feet above. The new body mass became Tipareth (Beauty), and the new pair of outstretched arms (Din, Chesed) spoke no longer of surrender, but of power. In the two perceptions, I therefore recalled to my mind the death, burial, and the resurrection of Mashiyach.

Looking two courts higher, I saw a trinitarian conception (Chokmah, Binah, Kether), and began to understand the meaning of the scripture, “No man cometh to the Father, but by me.” I had not yet come to the Father, though He has been always

with me (Ps. 139:8), nor yet to any real comprehension of the Unity of the concepts of Father, Son, and Spirit; but I found that my mind was now, somehow, more ordered for the approach. In growing faith that the Son would someday reveal the Unity to me (Deut. 6:4; Matt. 11:27), I turned my attention once again inward, and to those aspects of the Sephiroth that speak of things familiar—of the first Adam.

Not everyone, as I have said, will find themselves beginning this study as I began. We all walk the same path (James 2:10), but awareness of the journey comes at different points in the walk for different people (Rom. 5:8). Some may need to begin, consciously, at Malkuth, the tenth emanation, also known as “Kingdom.”

In the simplified view of the meanings of Malkuth, this is the foot of the earthly cross of Messiah Yahushúa, as implied earlier. If you have yet to come to know Mashiyach as a personage—as one like unto yourself—you must begin here, whether consciously or not; for He opens only to His own (John 10:1-2, 11-14; Rev. 3:7), teaching, “In all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Matt. 7:12). If you would have Him open unto you, you must first open unto Him (Rev. 3:20).

Even so I began, before my first encounter with Adam Kadmon, having become disgusted with a worldly life of mixed success. As I looked forward into the various futures possible for me in the world of men, I concluded that the best of them could not satisfy my soul; and I gladly left everything, counting it as nothing, to wander here and there between pivotal locales of my empty life: having decided that nothing mattered to me more than a personal acquaintance with the man called Jesus.

Even in the contexts of my resolve and my religious preconditioning, however, I had but a dim

awareness of what I was doing, and hardly an inkling of what it might possibly mean in my life, should I fulfill my quest.

I was so nearly a fool. I rather believed, subconsciously, that I would encounter Messiah literally—on some street, somewhere! And so I did, after a fashion; but not on the street: just off of it, while taking a stolen rest on a poker table in New York City’s Greenwich Village, at a place—now gone—called Singapore Sam’s Cafe Caricature. I remember thinking, through the confusion of drugs, “There *must* be some way to talk with God directly!”

And there is! I remember my head turning (I’m sure *I* didn’t turn it), and seeing—as it were—a hole appear in the dilapidated wall to my right, providing a window to unknown regions through an ambient halo of green. “I wonder what that is!” I thought. *Maybe it’s the Holy Spirit*, came an answer.

A “dreamer” from my youth and now well into drugs, I was used to such things as voices that seem to come from nowhere and portions of the universe that appear and disappear, unexpectedly, without explanation. In consequence, I gave it all little serious thought, really expecting no answer to what I had not seriously recognized as a prayer: allowing the dimly measured and (I thought) somewhat sarcastic response to recede, quietly, into subconscious memory.

Immediately as the thought began to fade, however, it was as though a balloon filled with water had burst over my body: whoosh!...and I was no longer my own, although I had yet to realize it. Nothing had prepared me for the magnanimity of God’s grace and the free gift of His salvation: the presence of His Holy Spirit within the hearts of His children.

Just minutes after baptism in the Holy Spirit, I heard a commotion on the street. “Guess I’ll go

see what's happening," I thought. Upon arriving at the front of the store, I saw a big black man walking down the street and waving his arms, saying, "Praise God! HalleluYah! You people don't know nothing, but I know! Praise God!" As I watched him near the corner of Bleecker Street, my conscious thought was, "There goes another nut!" The old man in me scoffed, but the still-sub-conscious mind of the babe now being born was full of wonder.

The verbalized thought had barely cleared the overcharged synapses of my simmering brain, when I spontaneously emptied everything from my pockets and headed Uptown: saying to everyone I met, "Jesus is coming!" without understanding why I was doing it. I wasn't confused beyond my norm, particularly—just contentedly blank, and willing to go with the flow, which was good enough for me.

When I reached Central Park, I thought to follow bicycle trails I had walked before; but the City had, synchro-iconoclastically, begun excavations to lay sewage pipes down the center of my favorite paths. Not knowing what else to do, I headed back Downtown by the West Side Docks—a new experience for me. A day tripper way out of his element as night approached, I thought I needed help at one point; and I imagined that an angel came to walk beside me. One of the passers-by must have seen it there; for he jumped out of my way as though repelled by a magnetic charge. He was street-hip, no doubt.

I think it occurred to me that it was distinctly possible that things were now, somehow, somewhat different! I wandered around for a day or so in this deliberation, walking through familiar routines without even the usual satisfaction, until I found myself in front of a big, imposing church. Upon arriving there, something in me stopped! I can't really say that I stopped. Not knowing why, I stood there, foolishly, waiting with some perplexity. A tiny voice said, *Go in and wait*. I did.

Inside, I realized that I was inside a church without having been forced to go, and that I believed that I was actually *supposed* to be there! I had no idea why, beyond a vague memory of my instructions. I figured I might as well pray, or something, while waiting. I did my best. When closing time came, two men approached and said, "You'll have to leave, now; we're closing the doors for the night." They sounded a lot like funeral directors. "He told me to wait here!" I protested. It was, as I considered the problem, rather *nice* to have a place to sit.

"Oh! He did, did he!?" they sneered; whereupon, they picked me up (one grabbing each arm), yanked me out of the pew, and threw me bodily back into the street. At last I was certain that what had happened to me was some kind of religious experience (John 16:2)! Remarkable, the verses that stick in the minds of those who have made no serious attempt to study scripture. But, bless those men, I deserved it: I was still stoned (2 Sam. 7:14)!

About a thousand mindless exclamations later, I concluded that I had probably received the Holy Spirit [I wasn't altogether sure, as I thought water baptism came first, or something (Acts 10 would have helped a lot)] and that I had better get myself to a *real* church somewhere to find out what ought to be done! After a few more days' lollygaggig and marijuana smoking, I headed home—well, that's where I intended to go; but where I actually went was to the city of my natural birth and to the church of my natural parents.

After settling in with relatives, I decided to go to the family church and to do whatever they said to do, no matter how difficult. I sat down in an inconspicuous place. The family was pleased to see me. As the singing began, it seemed more pleasant than I remembered it. I was nearly ready to enjoy myself—my still-stoned self—when a Great Force literally yanked me out of the pew.... Here I go again! But this time without hands: no-