

OCT 02 2021

1. Yermiyahu 29:7, Aleinu,
2. Breadsheet - command and action - "Let these be"

Pray for peace - structure
Pray for the Government.

This prayer for peace and government establishes "legal parameters." These "legal parameters" should be associated w/ social justice, laws forwarding the perfect community.

1. Jewish practical life
2. Jewish communal life

FRACTAL - 2 The Split Mashiach

The complexity of Mashiach and the process of Tikun is that of the idea of "twin mashiachim" and modes of Tikun. See 84b. posted notes.

1. The first act of Tikun was elevation! The perfection of the world
2. The duty for this task was given to Adam ha Rishon.

4.5a

cannot exist in the days of Messiah or the Olam HaBa.

The Olam HaBa - Days of Messiah will only chosen to visit to or can dwell in the Divine Presence. ←

MAY 31 2020

JUN 20 2020

1. Kin. 1:12-20. 11'8-60 -

Associated fields of vocabulary.

1. Mashiach - Peace!
2. Olam HaZeh
3. Redemption.
4. Obedience
5. Faithful. Pious. Eminent. Semiotic

Messiah: Peace - goel - Redeemer
liberator
defender
champion

* Barior - Redeemer - implying that Redemption is NOT complete

91

8

Eventually he - in Messianic form must return to do this job.

9

Son of Adam - Yeshua -

psl 12

MAR 08 2022

by its perfected of elevation.

Did being as they were in and his naming request towards

Cosmos and released the very living

his life would - his sin - fracture the tree of know - "evil" was then it would

et of the - serve - guard job of repairing in.

perfection was

first job gets

5b

OCT 02 2021

- 1. Yermiyahu
- 2. Breshheet "Let us pray for pe pray for U thus pra establish these. " be assoc laws to commun

- 1 Jewish pro
- 2 Jewish co

FRACTA

The compl. process of "Uwin" Tikkan. S

- 1. The fire the per
- 2. The du. Bla to Adam na lusion.

736

vesnayahu 46:10 in reading the bible we must accept that the end was written before the foundation of the world / Cosmos

Date: the eterna

There are many arche typical pictures & images that can bring great revelation

barrier on no been nature. no persona.

3 The fall of the light-bearer brought rebellion and sin into the cosmos. Adam in his "sin" sided with the side of negativity bringing death into the cosmos. This brought a fragmentation to the hierarchy of life in the cosmos. (whole cosmos)

4 Before his "fall" everything was being elevated and perfected.

5 Breshheet 2:19 - Adam named all the creatures.

Bla

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- 1. Gen 2:19 perfected image - This was an act of sun-limit and bound barriers

1. Adam called every animal by its perfected name. - this was a process of elevation.

He called them by their essential being as it was before his sin thus, they were in an elevated state of nature, and his naming elevated every creature to its highest towards its highest potential.

- 3. Release of negativity upon the whole cosmos

3. When he fell he ripped the cosmos and fractured it. This fracture released the unfeigned negativity of every living thing! plant, animal etc.

- 4. Sita Acha The other side was created by the fall of the light bearer.

Adam's solitary existence of his life would bring elevation to the cosmos - His sin - acceptance of negativity would fracture the cosmos. His exposure to the tree of know would not only know what "evil" was but the physical ordification it would bring. * Breshheet 1:26 - Master of the Cosmos - Responsible - Berre - guard

5

Now Adam was given the job of repairing his failure, making Tikkan.

6

His former job of elevation-perfection was not cancelled.

7

But it does mean that the first job gets postponed or delayed.

8

Eventually he - in messianic form must return to do this job.

9

Son of Adam - Yeshua - psc 12

OCT 02 2021

1. Yermiyahu
2. Bircheet. "Let th

Pray for sea
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- 1 Jewish prac
- 2 Jewish com

FRACTAL

The comple
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by "Ywin"
dikun. see

1. The first
the perf
2. The duty
Go Adam

Review:

Kol Hafor

Fractal #1 Mashach's
hiddenness. Gen 1:2.

Yeshua - don't tell anyone!

Fractal #2 The Split Mash-

Two jobs.

1. Elevation.
 2. Repair of Cosmic Sin
- the Principle of Sin and
death - Rom 4:2

- K - the cause for fracture.
- 1 - the need of 2 Mashichim

1. Gornes Exile's
2. Restoration Religious Courts
3. End wickedness
4. Reward The Roadiqim.
5. Rebuild Jerusalem
6. Restoration of David Kingdom

7. Restoration of Temple Service

Date:

Note: The Holy One of Israel

1 Tim 2:7

JUN 28 2020

gnic - consistent trustworthiness.

Rafson - Rafson

olah - Burnt Offerings -

JUL 01 2020

Lev. 1:

JUL 05 2020

1 Tim 3:8-16

AUG 02 2020

The office of "Secor"

AUG 08 2020

AUG 16 2020

1 Tim 4:12-16

AUG 22 2020

Messiah - Kol Hafor

Secrets Vol 1 FEB 18 2022

Twin Messiahs

Mashach - Ben Yosef

Sukkot 52a-b

Evil Inclination

His death by the righteous -

roadiq -

Sukka 52a-b 82b

Eventual Hu he + int Messiahs

• When the Rashim see the death of the Yetzer Ha Ra. They will weep. Date: 7/1/2021

• Like Mashiach is slain. But MBD prays for his resurrection.

• Nations are an inheritance.

• 2 Messiahs are part of the 4 craftsmen.

• first Mashiach ben David.

• The Mashiach b. Yosef.

• Ehyahu - Harbinger.

• Kohen Tsadik - (Yochanan)

• Messianic figure.

• Priest of firstborn?

• Mashiach b. Yosef's hiddenness like Josef (Yosef) in B'resheet 42:8.

• However, we have been witness to the Skrot of Mashiach now for many years

Secret Doctrine of Vilna Gaon.

Skrot - ingathering of exiles. Date: 7/2/2021 - 6'

⑤ Kol HaTorah's hidden message = the "secret" - So'odic doctrine of Mashiach. c.f. Yochanan 1:1

Mashiach is hidden in the Torah - Mashiach's role is hidden in the Torah.

Mashiach is a personification of the Torah. Mashiach is the instruction, teaching, goal (em 10:4) of the Torah.

p. 178

Hiddenness and unrecognizability are the essence and essential to the personality and person of Mashiach b. Yosef. Thus, seeing him in Text and Scripture is difficult to understand and interpret.

12 2021

So Mashiach's identity are often obscure - cf. Gen 1:2.
Which Mashiach is it?

Date: 7/3/22-7

This "hidden mess" is also related to the spiritual world.
The hidden-ness and unrecognizability are wrapped in the "clothing of good - secret genre of words and spirit".

G-d's primordial thought begins upon words. It exists only in primordial thought without verbal expression.
G-d must first break His thought down to a mundane string.
This mundane string must be explained in many words - first in primordial pictures.

MAR 06 2022

FRCTAL 2 of tikkun.

The complexity of Mashiach and the process is that there are twin mashiachs.

84a

and twin modes of tikkun.
Date: 7/3/22-7

1. tikkun - repair restoration
2. Elevation - perfection.

- #1. repair = Mashiach b. Yosef.
- #2. Elevation = Mashiach b. David.

Twin forces - twin powers, forces.
1. works on micro-time
2. works on macro-time.

These cosmological forces were in existence before Yosef and David but they were in existence and functioning per se before creation. This means the cosmos follows a pre-existent cosmological plan.

See B'resheet Rabbah 8:4.
They were twin forces, cosmological for creation. They were created as primordial figures in G-d's mind. Gen 1:1 B'resheet (B'resheet) constellation of Mashiach.
Adar Vadar.

84b.

eventually he - in Mes

Why 2 Messiahim?

Why a Mashiach at all

Mashiach's fundamental role is tikkun:

1. Rectification.

2. Perfecting: Alenu - perfection of the Olam - Kingdom.

• when something is broken it needs to be repaired.

• when whole it needs elevation.

i.e. something mundane can be elevated into, or for spiritual use - to perfection.

• Mashiach of repair = Boel - i.e. redeemer.

• The fall effected the conditions of life in the Cosmos.

That which is whole - complete also need elevation until it reaches perfection.

this to requires the work of Mashiach. But this Mashiach is usually - Mashiach b. David.

Date: 79/02-17

We presently live under the operation of M.b. Yosef.

Historically we have focused on this aspect of Mashiach more than M.b. David. This is because his role is a major role in the process of tikkun.

Date: 79/02-17

Thus, M.b. Yosef will restore the world to its original state. When this role is complete M.b. David will elevate it to its highest potential.

Gan Eden: v. 8 - eastward - ancient.

Eastward - ancient - before time?

Eden - the Garden of God vs

Gan Eden?

10 A river - of pleasure, good - delight - went out of the Garden

The Eternal 717 - planted a garden - !!!

ch2. 18-9

Gibran - Pa

פס"ד י"פ"ר

MAR 09 2022

Thus, Tikkun must now resolve the initial mission of Adam and the effect the fall of the light bearer had on the Cosmos.

Adam's role in creation fosters the twin Mashiachim - failure - into fracture.

Abot. 1:1 Simon the Tzaddik was the last man - teacher to receive the Torah without division. We have descended into plurality and leniency.

Thus, Adam's sin fractured the Cosmos into opposites - i.e. Good & bad, per se. However, Paat (knowledge) can enter the union or mixture of these two opposites, resulting in chaos. Thus, the only way to resolve this paradox is Torah.

Understanding the mitzvot - the restraint of the Yetzer Hara.

Thus, the primary work is to be done by Mashiach b'Yosel. Historically his presence was manifest in this occurrence regardless of the person used to accomplish the task.

The task of elevation, transformation is relegated to Mashiach b'Yosel.

The 6,000 year break down is:
2,000 - Yom Kippur, 2,000 - Torah, 2,000 years Torah - 1,000 years. M.B.P.

Broken and in chaos - Tohu-vvohu

Tikkun =

proper restraint

Messianic era - M.B.Y.

Approx 2,000 years

years have been assigned to this task

Messianic era M.B.P.

"1,000 years"

Mashiach's

Dimension - of Time.

6a 6a.

פס"ד י"פ"ר

* the completion of the M.B.Y. role will come to an end close to the end of the sixth millennium. - Remember the law of Gen 1. "evening and morning" Gen 1:5

6a - Mitzvot what do the mitzvot have to do w.

Tikkun - ?

Mitzvot are principles of care repair the cosmos.

Thus, by the end of the sixth millennium the sabbatical millennium will begin. By this time the Mashiach's role should primarily be accomplished. - per se.

This means we will begin the sabbatical millennium in an Edenic Garden that Adam lived in. From that beginning that work and state M.B.P. will begin the work of elevation and transformation.

It should be noted that portions of this work have already been initiated and will continue in those who have started them on a personal, communal level.

It should also be noted that measures of this work have been happening as a part of the work of M.B.Y.

This is because there are overlapping responsibilities in each Messianic persona. This is because both persona must have a direct interaction in each generation.

However, there are general time relation to each. - 1. Micro-Time M.B.Y. and 2. Macro-Time. M.B.Y. #1, M.B.P. #2.

6b.

Review - Fractal #2.

1. 1. Nepluna ben Adam. son of Adam.
 2. Sitra Aretah. The other side - i.e. Negativity
 3. Sitra d'kedusha the side of holiness
 4. see books #1-4
- ← See lab.

2 FRACTAL-3 THE CRACK

3 Cosmological roots of Messianic split.

Kabbalah and science.

Berachot 34b.

No subjugation to foreign powers.

Figurative allegory.

4 Supernatural realm. ben David.
Natural realm. ben Yosef.

5 Messianic Time Periods.

time frames. - structure of time-spatial structures.

Natura - spiritual laws -

6 Time -

we actually experience time as a series of events that have transpired in our life.

7. Space-Time Continuum - i.e. Kadmon

Dimensions of the body - 218'2

8 The body of space-time - Shur

Komah - Statue of the G-d image.

Adam Kadmon - Col. 1:15, 2:9

The Archetypal man -

Invisible Messiah (man)

Archetypal model of image of G-d.

Pattern: Ex 25:9-10
Ma'at'copy

Adam Kadmon - the highest level of the image of G-d we are permitted to see.

Adam Kadmon - The mirrored visual image of G-d backside

Six lights of The Tree - and part of the Seventh - i.e. Malchut

Adam Kadmon - Six/Seven sub-units of time. Six parts of the lower-part of Tiv. malchut
Six - i.e. 6,000 years.
Seven - the Sabbatical world to come.

Six Palaces

Hekalot 4

Six = chesed, Gevurah, Tiferet, Netzach, Hod and Yesod.

Seventh Palace

Malchut - Kingdom - Davidic Mashiah
But NOT the Seventh millennium.

The fall of The Light bearers

Death of the Primordial Kings prior to Yeshu v Bnei - Yesod - Sixth - add a portion of the Seventh - Malchut

This is an aspect of m. b Yosef which is fragmented into two parts.

The Atarah:

The crown of Yesod was fractured and broken off of Yeshu'ahut - 25:8. As the Sixth end of the millennium - Berachot 34b. 4th after m. 5:5.

Atik - purpose for creation. - See Atik.

in its/his highest level Adam Kadmon represents the Olam Haba

thus affects the beginning of the Kingdom of David - i.e. Mashiah ben David. This means that Mashiah ben Yosef must make repairs for Mashiah ben David can take office

Adam Kadmon is the figure sitting on the Seventh Throne

when this Tikken is accomplished then "Death will be absorbed into its source for all eternity."

(Image of G-d) Seventh Millennium

Or to state it more concisely - when Mashiah ben Yosef has made

Y. tikun for the sin of Adam and death is destroyed con. Mashiach ben David begin his reign.

This must return man to an edenic state of existence.

Shir Hashirim 2:6 His left hand = side of Din - His right hand - side of Chesed

The left side is called "pekidah" meaning remembrance.

Ingathering of Exiles

The ingathering of the exiles also must bring a spiritual liberation from death. (The Angel of Death).

An Angel who harvests the souls of the dead.

But conquering death is the job of Mashiach b. Yosef, who must overcome the sin of Adam.

Review 85a-86a, 5b-6b.

There are two periods of Timen Kol HaTor. They inter-relate w. the spiritual laws of creation. (fixed unchangable-laws)

Both periods have deep spiritual components. fixed structured Normative Nomos.

All events which involve Yisrael are divinely ordained.

Structured Nomos - legal yet infinite structure.

Redemption:

1. Ingathering
2. Building Jeru
3. The Land of Yisr
4. Return shechinah

Structured order:

1. Relation w G-d
2. Relation w Community

If we do not merit - or bring it to pass. through our tikun

Divine Awakening from Below - Judgment from the left side. This judgment is from Mashiach b. Yosef. qiburah - strict justice.

qiburah - can be judgment on our behalf.

Yosef - another will come or be added. i.e. Benjamin - strong right hand - The Temple - in Bay - Yerusha

He will bring another

The Price of Redemption must be satisfied -

Redemption from bodily subjection i.e. negativity and yetzer Hara - and - Death.

In a sense Mashiach is like the Malakum - But MUCH higher (Heb 1:4) He is the force - power of Redemption - Tikun driving the power of Cosmic Time.

Gen 1:26

Talem - Telem - the union of the Divine Presence w material substance.

This driving source brings - returns the Divine Presence to the earth.

The tree of knowledge of good and evil is an intermingling of these qualities. When the yetzer Hara is excised we will be clothed w the Maach Hakoresh - the Divine Presence which will wholly govern our being. The good = the Torah -

The Torah's efficacy is diminished in some minute way - this will change -

ADAM KADMON - Primordial Man.

See 138
openings of
Wisdom

1 Bireseet is to have been G-d's oxidation of the archetypal man i.e. Adam Kadmon.

2 Thus the Physical Adam was modeled after the prototype of Adam Kadmon.

3 Early Kabbalah - Adam Elyon - Supreme man

4 Sefirot:
1. Keter - The Crown
2. Hokmah - wisdom
3. Tiferet - Beauty - i.e. beauty of holiness.

5 Ezekeil is said to have been Adam Kadmon on/in the chariot - merkavan.

6 Adam Kadmon - le-khal ha-kadamim (The prototype of primordial man)

7 Ten Sefirot: the image of Adam Kadmon - the likeness of G-d. Specifically Hashem. -

8 However, the model we see first or below the highest version of lights is Adam Kadmon.

thus, we see the image of Adam Kadmon but not G-d (Hashem)

9 All knowing of the images which we see are from the highest "patterns" nyan tarmit above. shemot 25:9, 40. (40) pattern you were shown on the mount.

5. 9a

1 the "mount" view of the Sefirot - images of G-d. The merkavan is one such image.

2 these images - are "prototypical patterns"

3 Each image follows a supernal image above. The "mundane" image is a pattern from above.

4 these patterns are built into the form of the tree. (Sefirot) However, the constructions of the tree has endless models this is because we are trying to bring supernal spiritual images into the mundane world.

5 the need for these "models": "patterns" is

a. 1. Because everything is filtered through Malchut.

b. 2. To give us the highest possible understanding of spiritual revelations of the image being viewed.

c. 3. Singular images i.e. a lion can be broken down into a structure like the tree for further understanding.

d. Hermeneutic 4. The images of the Sefirot are prophetic images - coded in prophetic vocabulary which then must be filtered through its proper hermeneutic.

9b.

of cont.

for example the prophetic image of a lion represents chesed; - (delant) or Abba.

hermeneutic filters teaches us to apply for the deeper understanding of any image. Also filtering through the Gnostic model gives us still further clarity of an image.

10a-b-b cont.

~~Adam Kadmon~~ Archetypal Likeness. The archetypal likeness is created to be "like" G-d's image. Yet, this image is also an image - "likeness" - micro-cosm of the Cosmos. As by further extension everything in the cosmos.

As such man's composite nature is all inter connected, functioning as a single entity. This is a revelation in itself of the functional unity of everything in the Cosmos.

Not only is the whole creature of man wholly inter connected with the whole Cosmos, all of the Cosmos is also inter connected with itself. This is an extension of G-d's unity and Singularity.

The Effect of Adam's Sin.

The release of negativity = Adam taking the side of negativity released the mixture of good intertwined with evil.

cause and effect.

All animals must be able to eat. Was it with the fall of Adam when animals began to assume lesser forms for food? Prior to Adam's fall death was not a part of the natural order. Thus, death was of not an influence on the animal kingdom until Adam's sin. Adam was originally intended to eat fruit, and things brought from the ground. cf. Bredheet (Gen) 1:29. As such we can see the greater Cosmos was effected by Adam's siding with negativity. And why the prophet speaks of the lion and the lamb! Is 11:6ff. yeshayahu is speaking of an accomplished tikun. See also yeshayahu 35:9, 65:25

Tikun - process

No lion - wolf and the lamb - see the ripple - The Crack Fractal #3

~~Adam Kadmon~~ Adam Kadmon (Elohim) the work of Mashiachum is to restore - elevate man (humanity) therefore, both Messiahs must be in function to accomplish this tikun. See 14a. The likeness of man

The tree is an image of Adam Kadmon. But the tree is a synthetic image showing the mechanical structure of everything.

Adam Kadmon: prototypic man. Proto - mashiach - the first light window of the Soul p. 26. See other side first before 10b. 10a-b 10b

However, because it is a prophetic language's image, it can represent all possible human characteristics. But it is also an image of the Cosmos, therefore it can also be an image of anything. Adam Kadmon is the totality of everything. In this he is also the greatest image and expression of Mashiach and the work of Mashiachem.

Adam Kadmon is the perfect image of the sum of all things in the Cosmos. In this I would say that Adam Kadmon is the perfect image or the image of the perfect Mashiach.

Adam Kadmon is the structured Nomos - structured universe. This is the perfect - complete universe. This must be the perfection of Mashiach ben David - or his work in Tikyun. Yet we cannot dismiss the occupation of Mashiach ben Yosef.

Various creatures are a finite expression of the infinite creator. All of these creatures serve only the purpose of the creator. Therefore everything is a singularity of purpose in the Cosmos, as willed by the Supreme Mind. As such all things are created with the perfection of the Cosmos. What is desired by the Supreme Mind? Bringing every thing to the purpose of bestowing goodness in perfection.

Notes

Adam Kadmon:

Adam's head was in the heavens and his body was on the earth.

His head being in the heavens gives him the cosmic job of elevating all of Creation - including the heavens. See Legends of Old Test characters. ch 2. Adam. Hagigah 12a, San 38b.

Body - on earth - head in the firmament

Hag 12a. Rab Gahudai. Adams body went from one side to the other. G-d created man upon the Earth.

51. Ten things created the first day.
1. heavens and earth.
 2. Tohu vohu - (Desolation)

San. 38b.

stood upon his feet. - Head in the heavens. para - 5.

- Raziel** - the maggid of Adam haRishon
- teaching Adam's role in the Cosmos -
 - teaching Adam's role in Tikyun.

clothing of skin - DZ - i.e. bodies - when this skin (body) wears out we will return until we have finished our job. Therefore, we must be involved in Tikyun, study (not just Torah) do good deeds, and avoid evil.

We must thank G-d for the good blessing we use for work. - in this way we are not using our rewards Now.

the book of Raziel - Sales Raziel. See Intro to Kabballah in Exodus. Lev 12:10 Simon the Levite

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13/12-60

There are specific tools necessary for accomplishing our duties here. Some of these can be seen as rewards when in fact they are actually tools for our work.

G-d covers the body w. skin - or on a deeper level it covers the soul - Neshamah is a physical form. Initially Adam had nothing to cover the body, or nothing to cover his spiritual being.

the four worlds might also be seen as four realms.

- | | |
|---|-----------------------|
| 1. The highest realm: Only the place of Hashem, or His realm | 1. Atzilut |
| 2. The highest realm of spirituality, the place of the highest spiritual beings such as Archangels, etc | 2. Bria
Atzilut |
| 3. The unseen realm of the soul - Neshamah - | 3. Yechud
Neshamah |
| 4. The natural mundane world | 4. Asiyah
Nefesh |

* Asay derazin - Secret of secrets - mystery of mysteries -

Olam Shannah - space time -
Nefesh

SN: Shem - B'resheet 10:21 - The pursuit of a means of transmitting the mesorah to future generations - שמע ישראל
שמע ישראל the Torah from Noah and Methuselah:

Abraham: a revolutionary spiritual leader, who discerned monotheism
He was a student of Melchizedek (Shem), who mastered all levels of hermeneutic. However, he specialized on Socioeconomics.

The above gave Abraham the ability to interact and commune w G-d. "Elonai."

A Socio Adventure:

Abraham traveled from a idolatrous place to where the Divine presence rested in the mundane world.

this journey led him to the land of the rapch-o Hakodesh

This is a picture of the life of a Yisroel in the process of Yisroel olam.

Yitzchak - was strict in ultra-self-discipline.

His excessive sin nature leads to blindness.

Adam Kadmon and the four Adams.

Not a physical man. pre-Adam ha Rishon - i.e. first physical Adam.

Neshamah - Soul-Spirit first Adam as proto-Adam. He possessed a translucent body - i.e. skinless - without specific physical form.

Adam ha Rishon - The first Adam. made of dust, which was from Mount Moriah - the place of the altar on the Temple. This was the primary form of Adam - a semi-physical-spiritual man. with a hemi-translucent body, not permanently attached to the "physical world" of Asiyah.

The guf - vessel-body. The guf is an inclusion - this Adam's body was enveloped - enclothed with a semi-spiritual body conjoined as a semi-physical form. therefore he was partly spiritual and proportionally physical.

in possession of earthly capacities such as pro-creation. somehow the body and soul are infused; but capability of separation by G-d. Heb. 4:12

33 - place a barrier - or division. in between of ven:le.

17N - Magom - a place of elevation. of Gen 22:3. From

17P - Cum - cumi - rise-stand up, as arise and shin.

Thus, Magom is a spiritual, mystical place or state of being. A reference to the proximity of the Divine Presence. and therefore "Holy Ground" per se.

SN: Elhim has an aspect of Hashem - Adonai within it.

175X Hay N - a relational aspect to 17P - 5' = ocean - i.e. Tzimtzum (yod-heh) or the void made by Adonai for the purpose of creation. Salt = contraction

5' = expansion - i.e. expansion of the ocean - Tzimtzum - for the purpose of creating the Cosmos

Shechinah - The Divine Presence is also called the son of Yeh - and is related to the awareness of the spiritual realm. This is a function of the Neshamah - mental (spiritual) awareness of the Divine Presence. son of yah = shedynah

In some mystical way Pa'at prepares a vision of spiritual imagery of the Luach Hakodesh, Luach Eshrim the primordial work and state of the Shechinah. It is Pa'at we use to visualize spiritual imagery as given from Keter above

Primordial state of the Shechinah.

B'rasheet 2:5

the field is a field of perception - it refers to the middle six sefirot.

the field are the six aspects of cognitive movement: up, down etc.

Blessing force - this "force" takes into consideration all needs that "field" requires

Adam - an open question

1. human life
2. Not specifically an individual human male.
3. Adam is a pivot between boundless cognitive potential and the mind's temporary limitations.
4. He possesses the potential for full expression of the Merkavah image. This Adam is filled with full potential of Adam Kadmon.

Adam's duty is to bring the Divine blessing force into the cosmos.

Philo - Adam

After having created all the world's creatures none bore the image of G-d.

especially not the Apes

the Divine image and pattern.

Man is created after the pattern of a single-mind. This is for the sake of free will. Every individual has a singular mind that no one else knows.

Man enshrines the Divine form in capacity of thought and spiritual revelation and intuition. This is through a spiritual cognition and awareness. And thereby a spiritual connection w/ to G-d.

Enshrines
spiritual Revel-
Spiritual thought
Spiritual aware-
spiritual connect

- The human mind is especially made for interaction w/ G-d. This happens through the spiritual connections of the Peshamall, and somehow there is a cognition of G-d and His will for our lives. This also brings revelation of His word.

mind-Soul-
inner man

Because we have mental, soulish and spiritual connections to G-d we desire to see Him - envision Him and know Him on a personal way.

While all mankind do not seek to emulate G-d there are those who diligently seek to model themselves after the Divine pattern.

While we may not know the fullness of our being we should pursue the deepest levels of...

- Our relationship to G-d
- and the purpose for being created in His image-likeness.

Adam - last of all creatures but most prominent in G-d's mind and plans.

Adam - greater in purpose than the malakim of all the things in the heavens - i.e. the spiritual realm man was created after the image of G-d, and like a miniature model of the heavens i.e. spiritual world.

He is like the constellations - it is for this reason man is born in his specific pattern of time - (under a specific constellation)

APR 30 2022

ADAM KADMON

Ezekiel - Saw Adam Kadmon.

v.4 - raging engulfing fire - brightness of their chayot - four winged chayot - כַּיֹּטִים

v.5 - The אִנּוּן - Samut - likeness of image - i.e. Gen 1:26 - man = Adam. The likeness of Adam Kadmon -

v.6 - four faces: four wings - four kanaphim - four likenesses -

v.4 cloud gadol - Divine Pres. - fire - Divine protection - from realm of calamity

masa / Note - Not winds - kanaphim is spiritual

v.8 - anan - 16051

v.4 - cloud - Divine Pres. - covering - protection - guidance.

Intermediate between heaven and earth - Air Protection from spirits in a realm above the earth. (Air) the limited realm of negativity -

See Eph. 2:2

cloud - meaning protection from the Gitra Aehra - negative side - residing in the "air".

See Dan. 10: Prince of Persia 14-a-b

• Elevation - going up.

Burnt offering

Ezek. 1:1 - chebar = already - a point in time pointing to another point in time - or a time of completion
Long ago - in antiquity - i.e. Gen 1:1.

W
R
B
Y
V

