

THE SOUL OF THE MESSIAH SHILOH

The Neshamah Of The Neshamah Of Moses

"... 'Until Shiloh cometh': this is Moses, the numerical value of the two names Shiloh [Schyloh] and Moses [Mosheh] being the same." (Rabbi Shimon ben Yohai, The Zohar, Volume I, Section "Beresheet").

"... Moshe himself will reincarnate and return in the last generation,..." ("Gate of Reincarnations," Isaac Luria).

We are now in the time of "the last generation"!

*"... the Seed of the Woman
& the Prophet
& the Shiloh
spoken of by Moses."*

(Sir Isaac Newton, "Our religion to Jesus Christ.")

- I -

"... Until Shiloh Come..."

This work is dedicated to studying the name Shiloh of Jacob's Prophecy of the Book of Genesis, chapter 49:10, whose text (in English) is as follows:

"The staff shall not depart from Yehuda,
nor the scepter from between his feet,
until Shiloh come. And the obedience of the people be his." (*Jacob's Prophecy of the Book of Genesis 49:10, "Torah."*)

One of the Essene Texts from Qumran, interpreting Shiloh of Jacob's Prophecy of Genesis 49:10, interprets him as "*the Messiah of Justice*" (El Maestro de Justicia [The Teacher of Righteousness]) and "*the branch of David*":

"... until the Messiah of Justice comes, the branch of David." (*"4QPatriarchal Blessings (4Q252) Frag. 1"*).

The Bodhisattva of the Prophet Moses, Shiloh, or King Solomon ("the branch of David") was fallen, but when he incarnates the Inner Christ again, he is Risen anew; and when he rises, He also rises Her in Ascents, with the Help of God, going Degree after Degree: from Malchut to Gevurah, from Gevurah to Binah, and from Binah to Chochmah, and to Kether in "the culmination of the Path," which is the Level of the Superior and most elevated Soul called the Neshamah of the Neshamah.

In the Bible and in the version of "the Septuagint," or "Bible of the Seventy," the texts of Jacob's prophecy of Genesis 49:10 are the

following:

"The sceptre shall not depart from Judah, nor a lawgiver[*'s* staff] from between his feet, **until Shiloh come; and unto him shall the gathering of the people be.**" (*Genesis, 49: 10, "King James Bible," 1611*).

"A prince shall not fail from Juda, nor a leader from his loins, **till he come that is to be sent (b); and he shall be the expectation of nations.**" (*Genesis, 49: 10. Septuagint, or Bible of the LXX, translation from the Spanish "Version G. Jünemann B." - * (b.) «the things reserved for him.»*)

The name of Shiloh as the Messiah whom "*the people shall obey*" is not mentioned elsewhere in the Bible.

The following Texts from "Targum Onkelos," "Targum Pseudo-Jonathan," "Targum Neofiti," among others, give us their translation/explanation of the Prophecy of "Shiloh":

"The staff shall not depart from Yehuda, nor the scepter from between his feet, **until Shiloh come. And the obedience of the people be his.**" (*"Torah"*).

"He who exerciseth dominion shall not pass away from the house of Judah, nor the saphra (scribe) from his children's children for ever, **until the Meshiha come, whose is the kingdom, and unto whom shall be the obedience of the nations (or, "whom the people shall obey").**" (*Targum Onkelos*).

"Kings shall not cease, nor rulers, from the house of Judah, nor scribes teaching the Law from his seed, **till the King, the Messiah shall come, the youngest of his sons; and on**

account of him shall the peoples flow together." (*Targum PsJ*).

"Kings shall not cease from among those of the House of Judah, nor scribes teaching the Law from his son's sons **until the time King Messiah shall come, to whom the kingship belongs; to him shall all the kingdoms be subject.**" (*Targum Neofiti*).

"... until he come whose right it is..." (*Ezekiel 21:27*).

"Targum" (plural "Targumim") are very ancient texts containing translations from Hebrew into Aramaic that interpret the Torah Scriptures.

Hayyim Vital, Isaac Luria's Disciple, transmitting the Teachings of His Master, says:

"It has already been referred to in the Zohar (1,25B), Ra'aya Mehemna [the Faithful Shepherd] (Pinhas 246B), and the Tikunim (21,52B) that (the name) **Shiloh is numerically equal to (the name) Moshe [Moses], for it is he who is Mashiah Ben David... (the Messiah Son of David)**. Now, regarding Mashiah Ben David, it is written, '*Behold, My Servant shall be enlightened, he shall be extolled and exalted, and be elevated immensely*' (*Yishaya 52:13*). (He shall be) "*extolled*" more than Avraham, "*exalted*" more than Yitzhak, "*elevated*" more than Ya'akov and "*immensely*" more than Moshe. This is the explanation, **Mashiah Ben David (the Messiah Son of David) will merit the Neshama of the Neshama**, that which not even Moshe merited to receive. (At the time of the Exodus of Israel). We thus find that the First Shepherd, Moshe, he himself will be the final Shepherd... **Therefore 'Shiloh', who is the Mashiah and Moshe, add up**

to an equal numerical value. For they are one, (the only difference) is that **the Mashiah (Messiah) is the Neshama of the Neshama of Moshe...** (*Isaac Luria's Teachings*).

Shlomo ben Yitzchak (Rashi), 11th-century Talmudist, interprets it as follows:

"... **'Until Shiloh comes'**: [This refers to] **the King Messiah, to whom the kingdom belongs...**, and so did Onkelos render it... According to the Midrash [*Interpretation*] ... *'shai lo,' 'a gift to him,'* as it is said: *'they will bring a gift to him who is to be feared'.*" (*Psalms 76:12*).

Commentator and exegete David Kimhi (12th century) explains it in the following terms:

"... And it is said: *'the scepter shall not depart from Judah' until he come whose right to be king is greater than his,* and it was said about David. **Shiloh, its meaning is, 'his son' [his -David's- son; namely King Solomon]...**, the Targum applies it to the Messiah likewise, and **the Aramaic translation of Shiloh is 'Shelo' ('His')**..., and also in Genesis Rabbah (99): **"until Shiloh cometh": he to whom kingship belongs (shelo)...**"

In a Commentary on Psalms, this same author says, referring to Solomon:

"... The [King] Messiah ... Solomon; who is often called by this name in the Song of Songs..."

The great Kabbalist "Nahmanides" (Moshe ben Nahman, 1194-1270) of Gerona gives us a very valuable explanation of Shiloh, very correctly identifying him with the "Son of David":

"... every lawgiver in Israel, in whose hand is the ring of the king, shall come from him, for he rules and commands to all of Israel. He possesses the royal signature **until his son will come, and nations will listen to him to do his will, and that is the Messiah.** For 'the scepter' alludes to David, the first king who had the scepter of kingship, **and 'Shiloh' [Solomon] is his son, whom nations will follow.**"

The term "Until," in Hebrew "Ad," is interpreted in different ways by scholars and rabbis.

The Zohar teaches that "Ad" esoterically refers to Tiferet (*Section "Vaera"*), or Moses.

In one of the "Qumran Texts" titled *"Patriarchal Blessings"* (*"4QPatriarchal Blessings (4Q252) Frag. 1"*), where the Prophecy of "Shiloh" of Genesis 49:10 is explained, it is interpreted that Shiloh is *"the Branch of David"* and *"the Messiah of Justice"*:

"A sovereign shall [not] be removed from the tribe of Judah. While Israel has the dominion, there will [not] lack someone who sits on the throne of David. For «the staff» is the covenant of royalty, [the thou]sands of Israel are «the feet». **Until the Messiah of Justice comes, the branch of David. For to him and to his descendants has been given the covenant of royalty over his people for all everlasting generations,** which he has observed [...] the Law with the men of the Community,..." (*"4Q Patriarchal Blessings (4Q252) Frag. 1"*).

Clearly, *"... until Shiloh come. And the obedience of the people be his"* of Jacob's Prophecy of the Book of Genesis 49: 10 is

interpreted as *"Until the Messiah of Justice comes, the branch of David. For to him and to his descendants has been given the covenant of royalty over his people for all everlasting generations,...."*

"Shiloh" is, therefore, "the Messiah of Justice..., the branch of David."

In the *"Damascus Document"* (an ancient Essene manuscript whose several fragments were found in the caves around Qumran), Shiloh (of Genesis 49: 10) is clearly interpreted as *"he who teaches justice,"* namely the Teacher of Righteousness, who comes *"at the end of days"*:

"... until there arises he who teaches justice at the end of days." (*"Damascus Document"* (CD, 4Q265-73, 5Q12, 6Q15).

"Shiloh," "the Messiah of Justice..., the branch of David," is "he who teaches justice at the end of days"; namely, the Essene Teacher of Righteousness [*El Maestro de Justicia Esenio*] expected *"at the end of days."*

In the Babylonian Talmud (*"Babylonian Talmud: Tractate Sanhedrin, Sanhedrin 98b"*), in relation to the Name of Shiloh, identified with the Messiah, the Comforter, or Consoler (the Holy Spirit), and *"the leper scholar..."*, it is written:

"Rab said: The world was created only on David's account. 24 Samuel said: On Moses account; 25 R. Johanan said: For the sake [for the Love] of the Messiah. **What is his [the Messiah's] name?** — The School of R. Shila said: **His name is Shiloh, for it is written, until Shiloh come** (*Genesis, 49:10*). 26 The School of R. Yannai said: His name is Yinnon, for it is written, His name shall endure for ever: 27 e'er the sun

was, his name is Yinnon (*Psalms 72:17*). 28 The School of R. Haninah maintained: His name is Haninah, as it is written, Where I will not give you Haninah [favor, mercy] (*Jeremiah, 16:13*). 29 Others say: **His name is Menahem the son of Hezekiah, for it is written, Because Menahem ['the comforter'], that would relieve my soul, is far** (*Lamentations 1:16*). 30 The Rabbis said: **His name is 'the leper scholar,'** as it is written, Surely he hath borne our griefs, and carried our sorrows [pains]: yet we did esteem him a leper, smitten of God, and afflicted (*Isaiah, 53:4*). 31." (*"Babylonian Talmud: Tractate Sanhedrin 98b"*).

"24 That he might sing hymns and psalms to God.

25 That he might receive the Torah.

26 Gen. XLIX, 10.

27 E.V. 'shall be continued'.

28 Ps. LXXII, 17.

29 Jer. XVI, 13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words.

30 Lam. I, 16.

31 Isa. LIII, 4."

Moses, Shiloh, Yinnon, Haninah, Menahem, or the Comforter, and "*the leper scholar*" are names and appellatives given in the Babylonian Talmud to the Messiah expected "*at the end of days.*"

Concerning the name "Yinnon" of the Book of Psalms 72:17, it is a clear allusion to King Solomon, given that this Psalm in its entirety is written by King David for Solomon:

"Psalms - Chapter 72. A Psalm for Solomon."

"1 Give the king thy judgments, O God, and thy righteousness unto the king's son. 2 He shall judge thy people with righteousness, and thy poor with judgment. 3 The mountains shall bring peace to the people, and the little hills, by righteousness. 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 5 They shall fear thee as long as the sun and moon endure, throughout all generations. 6 He shall come down like rain upon the mown grass: as showers that water the earth. 7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. 8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all kings shall fall down before him: all nations shall serve him. 12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. 13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. 16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. **17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him**

blessed. 18 Blessed be YHVH God, the God of Israel, who only doeth wondrous things. 19 And blessed be His Glorious Name for ever: and let the whole earth be filled with His Glory; Amen, and Amen. 20 The prayers of David the son of Jesse are ended." (*Psalm 72, written by King David, for Solomon.*)

The study of this Psalm 72 would require an extensive chapter.

Let us study in brief a few paragraphs in the Light of the Zohar:

Psalms 72: 9-10: "... He [the Holy One, Blessed Be He] *'will make a Man more precious than gold'*, to wit, the Messiah, who will be raised and glorified above all mankind, and to whom all mankind will pay homage and bow down, as it is written, *'Before him those that dwell in the wilderness will bow down... The Kings of Tarshish and of the isles shall render tribute'* (Ps. LXXII, 9-10). Observe that although this prophecy (in the book of Isaiah) was primarily intended for Babylonia, yet it has a general application, since this section commences with the words, *'When the Lord shall have mercy on Jacob'*, and it is also written, *'And peoples shall take them and bring them to their place'...*" (*The Zohar*).

Psalms 72: 11: "*LET PEOPLES SERVE THEE*: alluding to the time when King Solomon reigned in Jerusalem, as it is written: *'And all the kings of the earth etc And they brought every man his present'* (II Chr. IX, 23-24). *AND NATIONS BOW DOWN TO THEE*, alludes to the time when the Messiah will appear, concerning whom it is written: *'Yea, all kings shall prostrate themselves before him'* (Ps. LXXII, 11). R. Judah said: 'The whole applies to the advent of the Messiah, of whom it is also written: *'all nations shall serve him'* (*Ibid.*).'" (*The Zohar*).

These explanations of Psalm 72: 9, 10 and 11 in the Light of the Zohar remind us of the visit of the Three Kings to our Lord Jesus The Christ, when He was visited by them in the Spiritual, Esoteric Nativity event.

These exaltations and glorifications are ESOTERIC, Spiritual, inside the Soul of every Messiah, Anointed One, or Christ incarnate.

"... Now, however, that the sun has risen it is the time for prayer, as it is written: *'They shall fear thee with the sunrise'* (Ps. LXXII, 5), which indicates the close connection between fear of God, or devotion, and the light of the sun, which makes it incumbent on man not to part them, but to associate them together." (*The Zohar*).

Psalms 72: 5: "... At the moment when the Holy One, Blessed be He, enters the Garden of Eden, all the trees of the garden, and all the souls of the righteous, break forth and chant: *'Lift up your heads, O ye gates... Who is the King of glory?... Lift up your heads, O ye gates...'* (Ps. XXIV, 7-10). And when the souls of the righteous return to their bodies, all those angels lay hold of them and chant: *'Behold, bless ye the Lord, all ye servants of the Lord'* (*Ibid.* CXXXIV, 1). We have learned that this hymn is chanted by the third company of angels, who are occupied in song and praise during the last four hours of the night until daybreak, when all the stars and constellations, and all the superior angels who rule over the day, break forth in song and praise to their Master, this being alluded to in the words of the Scripture: *'When the morning stars sang together, and all the sons of God shouted for joy'* (*Job XXXVIII, 7*). Then when the sun appears in full daylight, Israel takes up the song below in unison with the sun above, as Scripture says:

'They reverence thee at the appearance of the sun' (Ps. LXXII, 5). For the sun, on commencing his course, breaks forth into sweet melody, chanting: *'O give thanks unto the Lord, call upon His Name... Sing unto Him, sing praises unto Him...'* (*Ibid. CV, 1-45*). Said R. Eleazar: Were mankind not so obtuse and insensitive, they would be thrilled to ecstasy by the exquisite melodiousness of the orb of the sun when he journeys forth singing praises to the Holy One, Blessed be He." (*The Zohar*).

"... *'May they fear with [as long as] the sun [... endure]'* (*Tehilim 72:5*). The words *'with the sun'* MEAN to keep with us the light of the sun IN ORDER to shine on THE NUKVA [The Shechinah], WHICH IS CALLED *'FEAR'*. **For fear [of God], THE NUKVA, should be UNITED with the sun, ZEIR ANPIN, and not separated.** As long as there is no daylight, fear is not with the sun. THEREFORE, WHEN THE SUN SHINES, we should unite them. This is the meaning of the verse: *'...with the sun'...*" (*The Zohar*).

This paragraph of the Zohar refers to "The Mystic Marriage of Tiferet with Malchut [*El Matrimonio Místico de Tiphereth con Maljhut*]."

"483. The verse, *'May He have dominion also from sea to sea, and from the river to the ends of the earth'* (*Tehilim 72:8*), will be fulfilled in Messiah. And so with **the two Messiahs**, and so with the children of Yisrael, all through the merit of the [letters] Mem-Hei in the name of Moses (Mem-Shin-Hei), BEING THE FACE OF MAN. The flag of Messiah, the son of David, will come, BEING of Judah, with a lion marked upon it, and the flag of Messiah, the son of Joseph, on which is the mark of an ox, and **the flag of Shilo, BEING MOSES, AS HIS NAME NUMERICALLY EQUALS SHILO.** And so,

we have the lion to the right, ox to the left, and eagle in the middle, **AS MOSES IS THE SECRET OF THE EAGLE, NAMELY, THE CENTRAL COLUMN THAT INCORPORATES WITHIN IT RIGHT AND LEFT.** The man is above all, **AS IN EACH OF THE THREE FACES A MAN IS INCLUDED,** as each OF THREE CREATURES has four faces - **BEING THE SECRET** of the four tribes, each having three living creatures, **LION, OX, AND EAGLE,** totaling twelve. By the **FACE OF man,** which is [the letters] Mem-Hei of his name [of Moses, in Hebrew MoSheH: Mem-Shin-Hei], **MEANING THE VALUE OF WHAT (HEB. MAH, MEM-HEI) WILL BE** the sons of Moses; for at that time, will be fulfilled in Moses, *'and will make of you a greater nation and mightier than they'* (Bemidbar 14:12). *At that time 'That (Heb. mah, Mem-Hei) which (Shin) has been, it is that which shall be'* (Kohelet 1:9), **MEANING MOSES WAS THE REDEEMER IN EGYPT, AND HE WILL BE THE FUTURE [the last] REDEEMER.** *'...and that which is to be has already been...'* (Kohelet 3:15) **MEANING THE TWO MESSIAHS, SON OF JOSEPH AND SON OF DAVID, AS JOSEPH AND DAVID ALREADY EXISTED."** (*The Zohar*).

That is to say, the Two Messiahs: the Messiah of the House of Judah and the Messiah of the House of Joseph will act through Moses in the end of days, that is, this "last generation" where we are now.

Psalms 72:19: "... 'And blessed be His glorious Name for ever and let the whole earth be filled with His glory; Amen and Amen' (Tehilim 72:19), **SINCE THE NAME OF HIS GLORY, WHICH IS MALCHUT [the Holy Shechinah], IS BLESSED FROM ZEIR ANPIN."** (*The Zohar*).

Here Malchut is the Holy and Sacred SHECHINAH, who is

Blessed by Her Spiritual Husband ZEIR ANPIN, who is Jacob, the Prophet Moses, King Solomon.

The Messiah under His Name "Yinnon" refers to King Solomon, who is Shiloh, Moses, Zeir Anpin, *"the King to whom Peace belongs."*

But the Messiah, or Shiloh, reincarnated as the last Deliverer in this end of times, is a higher aspect of Prophet Moses' Soul: The Neshamah of the Neshamah.

The Babylonian Talmud says that one of the Messiah's names is Shiloh:

"What is his [the Messiah's] name? — The School of R. Shila said: His name is Shiloh, for it is written, until Shiloh come." (*Genesis, 49:10*).

"The Great Enlightened Rabbi Simeon Ben Jochai," explaining the Prophecy of Genesis 49:10, says in The Zohar:

"The sceptre shall not depart from Judah nor the ruler's staff from between his feet, **'the sceptre' referring to the Messiah of the house of Judah, and 'the staff' to the Messiah of the house of Joseph. 'Until Shiloh cometh': this is Moses**, the numerical value of the two names Shiloh [Schylah] and Moses [Mosheh] being the same." (*The Zohar, Volume I, Section "Beresheet"*).

It is clearly taught that "the sceptre of Judah" refers to a First Messiah, the "Messiah of the House of Judah"; that the "staff," or "lawgiver," or "ruler's staff" refers to a Second Messiah, the "Messiah of the house of Joseph"; and that "Shiloh" (which is a diminutive or "hypocoristic" of Solomon) is Moses, or a Third

Messiah, the Prophet Messiah.

Please see our study "Las Profecías sobre Los Tres Mesías [The Prophecies on The Three Messiahs]" and "The Messianic Line of Our Lord Jesus The Christ's Lineage, the Heavenly Messiah Melchizedek, and the Three Messiahs."

Some believe that Shiloh refers to Our Lord JESUS THE CHRIST, who is the Supreme Messiah. But if we understood that Shiloh refers to Prophet Moses and King Solomon, it would be clear that Shiloh is other than Our Lord Jesus The Christ:

"42 The queen of the South [*the Queen of Sheba*] shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon: **and, behold, a greater than Solomon is here.**" (*The Holy Gospel According to Saint Matthew: 12:42*).

Our Lord JESUS THE CHRIST is "*greater than Solomon,*" Shiloh, or Moses, who is His Faithful Shepherd, His Holy Spirit, the "Another Comforter," sent by Him to shepherd His Lambs and His Sheeps.

In our study "They Are Two Prophets!", we explain in detail that the Prophet of Deuteronomy 18:15 is the Prophet "LIKE" God and that He is Our Lord JESUS THE CHRIST, in Hebrew YESHUA HA-MESSIAH. And that the Prophet of Deuteronomy 18:18-19 is the Prophet "LIKE" MOSES, the "another Comforter," "Menahem," the Faithful Shepherd of YESHUA HA-MESSIAH, Our Lord JESUS THE CHRIST.

As for THE PROPHET "LIKE" GOD, we find His promise Fulfilled in the following words:

"Search the Scriptures; for in them ye think ye have eternal life: AND THEY ARE THEY WHICH TESTIFY OF ME. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even MOSES, in whom ye trust. FOR HAD YE BELIEVED MOSES, YE WOULD HAVE BELIEVED ME: FOR HE WROTE OF ME [*Deuteronomy 18:15*]. BUT IF YE BELIEVE NOT HIS WRITINGS, HOW SHALL YE BELIEVE MY WORDS?" (*St. John, 5:39-47*).

OUR LORD JESUS-CHRIST, WHO IS THE HEAVENLY FATHER'S ONLY-BEGOTTEN SON AND, THEREFORE, IDENTICAL WITH "THE HOLY ONE, BLESSED BE HE," IS "THE PROPHET"... "LIKE" GOD...

IT IS HE who spoke to Moses, as it appears in the Holy Scriptures, "*ADONAI thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, LIKE UNTO ME; unto him ye shall hearken; ...*" (*Deuteronomy 18:15*).

Our Lord JESUS THE CHRIST is Greater than all Prophets and Messiahs. HE Is "The Father's Only-Begotten Son" and the Heavenly "Father's Best Son"...

HE WILL RETURN FOR THE SECOND TIME but in the Future Promised Land long after the Final Cataclysm that is approaching, when there will be New Heavens and a New Earth...

But He must also Come into our hearts... Incarnate and Be Born

into our Hearts, into our Souls, to blot out and wash away completely the "stains" of our sins, of our mistakes... He Incarnates and Is Born in The Real and Superior True Man who has achieved to "Fabricate" within himself (*through the practice of The Three Factors of the Revolution of the Consciousness*) "The Golden Bodies," The Inner Golden Temple, through the practice of the Mysteries of the Science and Art of the True Gnosis of Early Christianity.

The Three Messiahs are His Messengers, acting under the orders of His Supreme Will, which is the Heavenly Father's.

In the second case, it is spoken of *A "PROPHET..., LIKE UNTO YOU..."* That is to say, *A PROPHET LIKE MOSES...*

This latter is THE PROPHET MESSIAH of the Prophecies announcing The Three Messiahs and their "arrival" in these End Times.

(Paragraphs taken from the edition "Revised and Expanded on October 30, 2002," "Los Tres Mesías anunciados en los Textos Esenios de Qumrán [The Three Messiahs announced in the Essene Texts from Qumran]" ("Fifth Book Index, The Genealogical Tree").

In the Samaritan Torah, Shiloh is Solomon:

"While there is some difference of opinion about Gen. xlix. 55 [10], which tells at what time the scepter shall depart from Judah, there is light to be found in the form of the name Shiloh. The Jews make it two words, but in the Samaritan Torah it is but one word, and that is the name Solomon. **The characteristics which Jacob attributes to Shiloh belong very well to the character of Solomon.**" (*"The Messianic*

Hope of the Samaritans", "by Jacob, son of Aaron", "High Priest of the Samaritans", "1907").

In the Samaritan Torah translated into English, the texts of Jacob's Prophecy in the Book of Genesis 49:10 are the following:

* "A tribe shall no depart from Ye'ooda, and a legislator from between his flags, **until Sheelah comes**. And to him the nations will be surrendered." (*"The Israelite Samaritan Version of The Torah", "First English Translation...", "Genesis 49:10"*).

In a note on the right margin of the previous First English Translation of the Israelite Samaritan Version of the Torah, it is written in English:

*"The Samaritan sages understood **Sheelah** as **King Solomon**."*

Sheelah, or Shelah, comes from the Hebrew root "Shalah," meaning "Peace" and "To Prosper."

Sheelah, Shelah, (Shiloh, or Shalah) is King Solomon, according to the Samaritan Sages; and the Prophet Moses, according to Rabbi Simeon ben Yochai in the Zohar.

Jacob's Prophecy concerning Shiloh of Genesis 49:10, which says "Until Shiloh come," is interpreted in Samaritan texts as:

"... till Shiloh (Solomon) shall arise..." (From "Fragments of a Samaritan Targum.")

In the Talmud, among the Samaritans, in the Zohar, and in Isaac Luria's teachings, Shiloh is a name of the Messiah (the Babylonian Talmud), a name of King Solomon (according to the Samaritans),

and Moses (as stated by Rabbi Simeon ben Yochai in the Zohar, and by Isaac Luria in his teachings).

Isaac Luria, referring to the word "Shelah," applies it to both the name of "Shiloh" (who is Solomon, or Moses) and "the Community of Israel." And he explains that while Shiloh is still growing up, he is called "Shelah" ("Shalah") since he is growing up Hidden among "Shelah," or "the Community [the Spiritual Church] of Israel," but once he has reached "Adulthood," he receives the Letter "Yud" ("The Superior Light"), and then he is called "Schyloh":

"Shelah [Shalah] remains in exile 'until Shiloh will come,' filled with the [Letter] Yud. This refers to the Messiah, who will possess the Soul of Moses." (Isaac Luria).

According to the Gematria (Kabbalistic method of Interpreting a word or phrase by the Numerical Value of its letters; words with the same numerical value of their letters that mutually Identify each other), "... *the numerical value of the two names Shiloh (Schyloh) and Moses (Mosheh) being the same...*" (Simeon Ben Yochai, *The Zohar, Volume I*).

SchYLoH=Sch, Schin=300 + Y, Yod=10 + L, Lamed=30 + H, He = 5 = 345 = MoSheH = M, Mem = 40 + Sch, Schin = 300 + H, He = 5 = 345.

"... The word Shiloh (Schyloh), here, is spelt with both a yod (Y) and a he (H), to allude to the Holy Supernal Name, Yah (YH), by which the Shekinah shall rise..." (*The Zohar, Volume II, "Vayechi"*).

"7 Alas! for that day is great, so that none is like it: **it is even the time of Jacob's trouble; but he shall be saved out of it.** 8 For it shall come to pass in that day, saith YHVH of [Heavenly] Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 9 But *they shall serve YHVH their God, and David their king, whom I will raise up unto them.* 10 **Therefore fear thou not, O my servant Jacob, saith YHVH; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.** 11 **For I am with thee, saith YHVH, to save thee:** though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but *I will correct thee in measure, and will not leave thee altogether unpunished.*" (*Book of the Prophet Jeremiah 30:7-11*). (Please see our "[Estudio del Comunicado 1612](#) [Study of the Communiqué 1612]").

"7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 *I have yet many things to say unto you, but ye cannot bear them now.* 13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.* 14 *He shall glorify me: for he shall receive of mine, and shall shew it unto you.* 15 *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*" (*The Holy Gospel According to Saint John 16:7-15*).

"By this shall all men know that ye are my disciples, **if ye have love one to another.**" (*The Holy Gospel According to Saint John 13:35*).

Jesus said to *"the chief priests and elders of the people"*:

"... the Malchut Hashem will be taken from you and it will be given to **a people** that produces its pri." (*Orthodox Jewish Bible*).

{21:43} "... The kingdom of God [*Malchut Hashem*] shall be taken from you, *and given to a nation* bringing forth the fruits thereof." (*The Holy Gospel According to Saint Matthew 21:43, King James Version Bible 1611*).

Jesus The Christ Our Lord referred here not to the People of Israel as a whole but to the people: *"the chief priests and elders of the people,"* who at that time rejected His Teachings. But the taking away of the Kingdom of God was extended, later and now, to everyone who rejected and continues rejecting His Teachings on the Malchut of YHVH (The Kingdom of God).

And it is given *"to a nation bringing forth the fruits thereof."* This is completely ESOTERIC since TO BRING FORTH THE FRUITS OF THE KINGDOM OF GOD is not a matter of simple beliefs, theories, or of just saying "Lord, Lord"...

"Fruits" have to do with "Tree," and in turn "Tree" has to do with "Seed"... But given that this is about a "NATION," about people ("PEOPLE OF CHASTITY"), the "Seed" that produces Tree that brings forth Fruits is no other than THE HUMAN SEED... Here is the Key of the Arcanum of ALCHEMY, OR TRANSMUTATION OF "WATER" INTO "WINE" AT THE WEDDING OF CANA.

The "ARCANUM" of "the Hidden Wisdom" means "Noah's Ark," which was entered only by Couples of A MAN AND A WOMAN: Noah with His Wife, and Their "Sons," each one with His own Wife. These are the "Eunuchs" who KEEP THE SABBATHS... that is, The Covenant of the New Alliance:

"4 For thus saith YHVH unto **the eunuchs that keep my sabbaths**, and choose the things that please me, **and take hold of My covenant**; 5 Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." (*Book of the Prophet Isaiah 56: 4,5*).

"For ... there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. **He that is able to receive it, let him receive it.**" (*The Holy Gospel According to Saint Matthew 19: 12*).

The words "*the eunuchs that keep my sabbaths,...*" are esoterically explained by Rabbi Simeon ben Yochai in the Zohar:

"... R. Simeon said: 'This subject has already been considered by the members of the Fellowship [the Initiates], but they have not explained it sufficiently. The "eunuchs" are, in fact, students of the Torah, who make themselves "eunuchs" during the six days of the week for the Torah's sake, and **on Sabbath nights have their conjugal union** [*the sexual union with one's own wife without ejaculating the semen, or "Water," and transmuting it into the "Wine" of the Holy Alchemy*], **because they apprehend the supernal mystery** of the right moment when the Matrona (Shekinah) is united with the King. **Such adepts of the mystic lore concentrate their hearts on the Divine union**, on the Faith of their Lord, **and are blessed in their own union...**" (*Simeon ben Yochai, in The Zohar*).

That is to say, it is about the sexual and loving union of the man and the woman with purity, WITHOUT FORNICATING (namely without EVER ejaculating the Semen, for they are "Eunuchs"), and transmuting the sexual strength into Creative Energy, which is the secret of the Covenant of the New Alliance and of making oneself "Eunuch" for the Kingdom of Heaven's sake. *"He that is able to receive it, let him receive it."* (Please see our study: *"The Three Factors of the Revolution of the Consciousness"*).

By writing this study, I do not give importance to my imperfect and vain person of clay that is a sinful shadow. But it is my Duty to Make the Light of my Heavenly and Inner Father Shine, giving Testimonies to enlighten the understanding of those who Aspire to Follow the Christ and to Walk the Only Path that is the Truth, is the Life.

Although this work is written for all Poor Suffering Humanity, one needs some basic knowledge of the Kabbalah, or Torah's Esoteric Tradition, taught by the Great Enlightened Rabbi Simeon ben Yochai and the Rabbis of the Zohar, by Isaac Luria, V.M. Samael Aun Weor, V.M. Rabolú, and of some of the testimonies written by V.M. Thoth-Moisés.

We have explained the meaning of the Hebrew words and of the Esoteric Kabbalah that appear in each paragraph as far as possible.

This study is extensive and erudite... However, it is not of an intellectual erudition but Esoteric. It is not just a work for reading but for study, reflection, and meditation. It is not about a merely intellectual erudition but the Erudition Enlightened with the Intelligence of the Holy Spirit and The Gnosis, or Saving

Knowledge (the Esoteric or "Hidden Wisdom") of the Eternal Gospel.

"... The Spiritualis intellectus 'is one that pertains especially to the Holy Spirit'; just as the Holy Spirit proceeds from both the Father and the Son, so too the Spiritualis intellectus proceeds from both Testaments." (Joachim of Fiore, 'Concord. f. 18 a, io a; Apocal. f. 9.')

*"The Spiritualis intellectus shall devour the letter of the Gospel like a fire." (Joachim of Fiore, 'Concord. f. 7 a.').
"Therein consists finis perfectionis nostrae ('Concord. f. 6 b.')."*

"... what Joachim of Fiore actually wanted to express was that only in the Third Age [where we are now], that of the Spirit, would the mysteries of the New Testament be accomplished. It would be an Age... preceded by catastrophes, which would serve a purifying purpose, and thanks to them, mankind (a few men and women) would forsake sin and take a straight path..."

"To Joachim of Fiore the Third Gospel [namely the Gospel of the Third Age] could in no way be constituted in a new book but in the interpretation of the messages..." "... no new literature would appear, but ... existing texts would become fully known...."

"The Eternal Gospel is, therefore, the Joachite [Joachim of Fiore's] conception of the Gospel of Christ in the most sublime spiritual sense. The Holy Spirit will take this sense from the Gospel of Christ and will entrust it to the members of the Order of the Third Period [in this time] through *donum contemplationis et spiritualis intellectus*, or *ignis divinus*. [*]
This Order will be commissioned to preach the Eternal

Gospel to the whole world. The result will be the conversion of Pagans, Jews (Concord. 85 a.; 60 a, 112 b.), Greeks, and finally of the whole world." ("Concord. f. 96 a.; ALKG. I, 50 ss.").

[] The Gift of Contemplation and Spiritual Intelligence, or Divine Fire.*

These Prophecies of the Cistercian Abbott Joachim of Fiore "endowed with Prophetic Spirit," as "the Supreme Poet" Dante Alighieri called him, are being fulfilled admirably, wonderfully. In Israel and in many Countries, many Hebrews (Messianic and Orthodox Jews) are acknowledging Our Lord Jesus The Christ, *Yeshua HaMashiach*, as The Supreme Messiah, the Only Begotten Son of Our Father who is in Heaven.

"... that ye might believe [have Faith] that Jesus [Yeshua] is the Christ [the Messiah], the Son of God; and that believing [having Faith], ye might have Life through His Name." (The Holy Gospel According to Saint John, 20:31).

The next step is to acknowledge Shiloh (SchYLoH=345), who is Moses [MoSheH=345), as the "another Comforter," the Father and the Son's Holy Spirit, promised and sent by Our Lord Jesus The Christ (*YESHUA HA MESSIAH*, or *Yeshua HaMashiach*) in this "Last Generation...."

"... It is hard for many good people in society to understand the person of the Messiah. The leadership and ... a Messiah of flesh and blood is hard to accept for many in the nation..."; and all the more so in the case of a (true) Messiah incarnated at the present time and born in the *Latin Trunk* of the Andes...

In this "last generation," the "Messianic Lineage" is according to

the Spirit: the "Lineage of the Woman" of Genesis 3:15, and of The Woman Clothed with the Sun of Revelation 12:

"1 AND there appeared A great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered.3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." (*Revelation 12:1-7*).

"... in the Prophecy of the woman & Dragon, (Revelation, 12) **the Dragon is Egypt, the woman crowned with a crown of twelve stars & pained in travel is the Church of the Hebrews** in bondage & affliction **& the manchild with the rod of iron is Moses with his rod.** The Dragon Pharaoh stood ready to devour the Manchild [*Moses*] so soon as it was born. The child was preserved and caught up to the throne of the Hebrews [*as the Guide of the Community*], the magicians & host of Egypt were overcome by Michael & the Hebrews fled into the wilderness [*of the Esoteric Path*] upon Eagle's [*the Shechinah's*] wings." (*Sir Isaac Newton, in "The First Book concerning the Language of the Prophets," "Chapter IV," "The*

Prophecy of the Eaten Book described"). [The texts in brackets are ours].

This Prophecy of Revelation 12 is, obviously, for these end times. Sir Isaac Newton (1642-1727) places the Prophet Moses incarnate in the midst of the "Apocalypse" and describes him as *"the manchild with the rod of iron."* "The Youth" kabbalistically refers to the Youth Enoch-Metraton, and *"the Church of the Hebrews"* refers to his Community of the Desert.

Isaac Newton was a Kabbalist, he knew and studied Rabbi Simeon ben Yochai's Zohar:

"... Simeone Ioachide quem composuisse librum Sohar fama est..." "... Cabalæ compendia quæ in opere Soharistico continentur: deinde commentarios in libros Zenuitha & Idra Rabba & Idra Suta..." [*] (*Sir Isaac Newton: "Authores notandi"*).

[*] *"Siphra Dtzenioutha" or "The Book of Concealed Mystery." "Ha Idra Rabba Qadisha" or "The Greater Holy Assembly." "Ha Idra Zuta Qadisha" or "The Lesser Holy Assembly."*

In the work *"The Hope of Israel,"* written in Amsterdam by *"Menasseh Ben Israel"* (*Very Learned Hebrew Sage of Portuguese origin, Polyglot, Commentator of the Holy Books and Talmud*), Menasseh ben Israel, after making a long exposition on the places of the Planet where *"The lost Tribes of Israel"* might have taken refuge, asserts later on in his book *"... no opinion more probable... then that of our Montezinus,..."* in reference to the Pre-Columbian Israelites that he encountered in the Cordilleras of the Andes in Colombia, who were already there preparing *"The Hope of Israel"...* The work contains the narrative of the Jew "Aharon

Levi" (who called himself Antonio de Montezinos) about the encounter with approximately 300 "sons of Israel" in the Cordillera Mountains of Ancient Antioquia in Colombia in the year 1642.

Aharon Levi's encounter with the Pre-Columbian Israelites of the Andes took place in the year 1642 when Isaac Newton was born.

Please see our studies:

They Are Two Prophets!

Elul 5760 and The Sixth Millennium

The Line of the Messianic Lineage

Isaac Luria y Hayyim Vital [Isaac Luria and Hayym Vital]

La Resurrección de Adam-Moisés [The Resurrection of Adam-Moses]

Pre-columbian Israelites of the Andes, among other studies; although the exclamation: "*What, that's the Messiah?* [¿Qué? ¿Éste es el Mesías?]" will not fail to arise.

- II -

The Neshamah of the Neshamah

The "Last Generation" is this "Generation" of these end times where we are now.

"Neshamah" means Higher Soul, after the Nefesh and the Ruach.

In the Kabbalah, the Soul has five levels: Nefesh (Lower Soul), Ruach (Breath, Spirit), Neshamah (Higher Soul), Chayah (Life-Strength), Yechidah (Unique, the Highest Level of the Soul).

In our human body, Nefesh has its seat in the liver and the blood; Ruach, in the heart; and Neshamah, in the brain. Chayah and Yechidah are Surrounding Lights that inwardly and outwardly envelop the Initiate that has Incarnated them.

The correspondence between the Five Levels of the Soul and the Ten Sephirot of the Kabbalistic Tree of Life is as follows:

Nefesh to the Sephirah Malchut.

Ruach to the Sephirah Tifereth.

Neshamah to the Sephirah Binah.

Chayah to the Sephirah Chochmah.

Yechidah to the Sephirah Kether.

In the Zohar, the Neshamah of the Neshamah, or "Soul of the

Soul," is *"the Light of Chayah"* ("Living," "Life"), which corresponds to the Soul at the Level of the Sefirah Chochmah of the Tree of Life of Kabbalah [*El Árbol de la Vida de la Kabbaláh*].

But at a Higher level and in the Highest one, "the Neshamah of the Neshamah" is the Soul at the Level of Kether, the Father, the Holy Ancient of Days, called *Yechidah* ("Unique," "corresponding to the level called 'Adam Kadmon' - 'Primordial Man'..."), which the Prophet Moses Reincarnated in "the last generation" Incarnates with the Help of God after the Resurrection of Adam-Moses [*Adam-Moisés*], once the complete "Tikkun" ("Correction," or "Restoration" of the inner Moses [*La Restauración de Moisés*]) of every and each Part of the Being is fully achieved, with the Help of God.

"... the Mashiah [Messiah] is the Neshama of the Neshama [the Soul of the Soul] of Moshe [Moses]..." (*Isaac Luria's Teachings*).

Messiah, in Hebrew "Messiah," "Mashiach," means "Anointed One" and is equivalent to Christ, in Greek "Christos."

An Initiate or "Child" (the Initiates are esoterically called "Children"), whether a Man or a Woman, who by one's continuous, permanent, lifelong work with The Three Factors of the Revolution of the Consciousness incarnates in one's heart the "Savior," or inner Jesus (Yeshua in Hebrew), therefore becomes a true Messiah, Anointed One, or Christ.

The Inner Christ is the only and true Master.

Only an Initiate who has incarnated the Inner Messiah or Christ can be properly called Master, or Rabbi... This is Our Lord Jesus

The Christ's Teaching:

"8 But be not ye called Rabbi: for **one is your Master, even Christ**; and all ye are brethren. 9 And call no man your father upon the earth: for **one is your Father, which is in heaven**. 10 Neither be ye called masters: for **one is your Master, even Christ**." (*The Holy Gospel According to Saint Matthew 23: 8,9,10*).

The Inner Christ is the Master. The person who has not incarnated the Inner Christ or Messiah should not be called Master, or Rabbi.

Among Christified Initiates, everything is Hierarchical, and the greatest and highest Hierarchy of all Christified Masters is Our Lord JESUS THE CHRIST since He Is the Heavenly Father's Only Begotten Son. But with Him is His Holy Spirit, or the "another Comforter" ("Menahem" in Hebrew), the "another Consoler," who proceeds from the Father and the Son, and He is likewise A Oneness, "One and the Same Thing" and Consubstantial with The Father and The Son. "And these Three Are One."

"For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; **and these three are one**." (*The First Universal Epistle of Saint John the Apostle 5:7*).

The Supreme Messiah, or Our Lord Jesus The Christ, already came two thousand years ago, and He will come back in the future Race after the final cataclysm that is approaching.

The Son of Man coming with the Clouds of Heaven are Christified Masters, or True Sons of Man, who will come from other Superior Planets in their Starships of Light to rescue the Men and Women who, having eliminated at least 50% of the psychological defects

that we carry inside us, have received the Sign of the Lamb, that is, The Tau Cross [La Cruz Tau], spiritually and on their foreheads.

"The Clouds" also symbolize "The Clouds of Esotericism," the esoteric explanations of the Holy Torah contained in the Great Enlightened Rabbi Simeon ben Yochai's Zohar's teachings and in Isaac Luria's teachings, which the Son of Man, or the Inner Christ, incarnated in V.M. Samael Aun Weor, in V.M. Rabolú, and in V.M. Thoth-Moisés is delivering to all Poor Suffering Humanity.

The "Cloud" represents the Holy Shechinah (God's Feminine Aspect called The *Presence* of God and the *Glory* of God), whether as Goddess-Mother (Our Divine Mother Kundalini) or Goddess-Wife (Our Spiritual Soul).

But in these end times, the expected Messiah called "Bar Nafle," or "The Son of the Cloud," comes in the "another Comforter," that is, the Holy Spirit, or "Menahem," as the Prophet Moses, or Shiloh, reincarnated "in the last generation" to give Testimony to Our Lord Jesus The Christ, to the Heavenly Messiah Melchizedek, and to The Three Messiahs announced in the Essene Texts from Qumran: The Warrior-Priest-King Messiah, who is the Fifth Angel of the Apocalypse and the true Avatar of the New Age of Aquarius Our V.M. Samael Aun Weor; the Ruler-King Messiah, or the Prophet Elijah and New Aharon reincarnated in Our V.M. Rabolú; and the Prophet-King Messiah, the Prophet Moses, or Shiloh, reincarnated in V.M. Thoth-Moisés.

- "Rabbi Nahman said to Rabbi Isaac:
- 'Have you heard when Bar Nafle will come?'

- 'Who is Bar Nafle?' he asked.

- 'Messiah,' he answered.

- 'Do you call Messiah Bar Nafle?'

- 'Even so,' he rejoined, 'as it is written, *In that day I [Zeir Anpin] will raise up the sukkah [hut, cabin, tent, tabernacle, booth] of David ha-nofeleth [that is fallen]. (Amos 9:11).'*
"(Babylonian Talmud, Tractate Sanhedrin 96b and 97a).

"Nafle" means "Cloud" in Aramaic. "Bar Nafle" means "Son of the Cloud," or "Son of the Clouds," "Son of the Shechinah."

"Bar Nafle," the "Son of the Clouds" of the Holy Shechinah, is the Son of Man of the Book of the Prophet Daniel who came to the Holy Ancient of Days, to His Inner and Heavenly Father:

"13 I saw **in the night** visions, and, behold, one like **the Son of Man came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before Him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (*Daniel 7:13-14*).

In the "*Book 1 of Enoch*," Enoch is addressed as "Son of Man" when the Holy One, Blessed Be His Name, says to Enoch:

"- **You are the Son of Man** who was born to Righteousness and Righteousness remains over you, and the Righteousness of the 'Head [or Ancient] of Days,' will not leave you.

And he said to me:

- He proclaims peace to you in the name of the world which is to come, for from there peace has come out from the creation of the world **and so you will have it for ever and for ever**

and ever. And all will walk according to your way, inasmuch as righteousness will never leave you. With you will be their dwelling, and with you their lot, and they will not be separated from you for ever and for ever and ever. And so there will be length of days with (at the time of) that Son of Man, and the righteous will have peace, and the righteous will have an upright way in the name of the Lord of spirits, for ever and ever." (*"Book 1 of Enoch," Chapter 71*).

In the Four Gospels, it is recorded that Our Lord Jesus The Christ called himself "The Son of Man."

"The Son of Man" is also Enoch, or Enoch-Metraton.

"The Son of Man" is every Christified Initiate.

"The Son of Man" is the Christified Humanities of other Higher Planets.

In the book *"Shaar haGilgulim" ("The Gate of Reincarnations")* with Isaac Luria's teachings, it is written of Enoch:

"Chanoch ... was Mattatron."

"Chanoch ... who received the *Zihara Ila'a* of Adam [*HaRishon*], which is until the Neshamah of Atzilus, was a ... Angel... [from the portion of his root]."

"Zehira Ila'a" is the Soul of the First Adam, or Primordial Adam, of the Kabbalistic World of Atziluth that is, after the World of Adam Kadmon (The Infinity, or Ain Soph), the Highest World among the Four Worlds of the Kabbalah: Atziluth (the World of Emanation), Beriyah (the World of Creation), Yetzirah (the World of Formation), Asiyah (the World of Action).

A portion of the Neshamah of Atzilus was received by Chanoch son of Yered [*] (Bereishis 5:18), and therefore, He was a Heavenly Angel called 'Mattatron,' as it is known."

[*] "Yered," or "Jered," literally means "to descend" to indicate *"that the Shechinah descended to the Earth by ten steps" or "Yeridot."*

"Yosef HaTzaddik [the Son of Jacob] merited to receive the Neshamah of Chanoch..."

"This Neshamah of Chanoch also reincarnated into Yishmael Son of Elisha Kohen Gadol..."

"Elisha [the Prophet] was from the root of Chanoch called 'Mattatron,' which was from the side of the Neshamah of Atzilus called the *'Zehira Ila'a of Adam HaRishon.'* Therefore, He needed to take the Nefesh of Nadab and Abihu, which was the Nefesh of the *Zehira Ila'a* of Adam, which was in [the Prophet] Elijah. Since Elijah merited the Ruach of the *Zehira Ila'a* as mentioned before, he [Elisha] therefore said, *'your Ruach be mine.'* (2 Kings 2:9)."

"Nefesh" is the lower level of the five levels of the Soul.

"Zehira Ila'a" is the Soul of the First Adam.

It is written of Enoch:

"And Enoch walked with God: and he was not; for God took him." (*Genesis 5:24*).

The Zohar transmits to us the following esoteric explanations:

"69. It is written, '*And Enoch walked with the Elohim*' (Beresheet 5:24) and also, '*Train (Heb. Chanoch) up a child in the way he should go*' (Mishlei 22:6), **MEANING that certain child THAT IS THE ANGEL METATRON. THIS IS THE MEANING OF THE VERSE. ENOCH BECAME A CHILD, METATRON;** '*with the Elohim*', REFERS TO MALCHUT and not with Yud Hei Vav Hei WHICH IS ZEIR ANPIN, BECAUSE HE BECAME A SERVANT OF MALCHUT. '*And he was not*' (Beresheet 5:24) MEANS THAT he was not under the name Enoch, '*for the Elohim took him*' to be called in His name, FOR HE BECAME AN ANGEL OF ELOHIM." (The Zohar).

"85. '*For the wind (spirit) passes over it and it is not.*' This is the heavenly concealed and Holy Spirit, which is hidden from all, NAMELY THE SPIRIT OF BINAH, which engulfs METATRON and then '*is not.*' And this is the secret of Enoch, about whom Scripture says: '*and he was not, for Elohim took him*' (Beresheet 5:24). The reference here is to the higher Elohim, NAMELY BINAH, who is an Upper Spirit, hidden and concealed. '*... and its place knows it no more*': This is the small spirit OF METATRON that is engulfed by the upper spirit OF BINAH..." (The Zohar).

Returning to the explanation of the words: "*In that day I [Zeir Anpin] will raise up the sukkah [hut, cabin, tent, tabernacle, booth] of David ha-nofeleth [that is fallen]. (Amos 9:11),*" "Sukkah" (Hebrew) means "Hut," "Cabin," "Tabernacle," and it can refer to "The Community of Israel" in a generic sense but also, individually, to the Human person of an Initiate.

In another meaning, "Sukkah" refers to the Bodhisattvas of Israel, or Jacob (later reincarnated as the Prophet Moses), and his

Shechinah reincarnated in his Beloved Wife. In these end times, both Bodhisattvas were fallen, but now, thank Heaven, they are already risen. In this sense, the Sukkah of David that was fallen has been raised up again, thank God.

The words "I will raise up" refer to the Incarnation of the Inner Christ in "Bar Nafle," or the "Son of the Cloud" (the Son of the Holy Shechinah that is BINAH Our Divine Mother ISIS-MINERVA-NEITH), and in his Beloved Wife the Nukva, Malchut, the Virgin of Israel who was fallen in the Exile, whom He (Zeir Anpin, Her Husband, V.M. Thoth-Moisés) has raised up.

- III -

Till Shiloh (Solomon) shall Arise (Samaritan Targum)

When Prophet Moses' Soul reincarnated as King Solomon, his Bodhisattva fell. That is why the Samaritan Targum reads "... *till Shiloh (Solomon) shall arise...*"

Our V.M. Samael Aun Weor explained in the year 1958 (in the Book "*El Mensaje de Acuario* [The Message of Aquarius]) that Azazel was King Solomon and that Azazel's fallen Bodhisattva would arise in a foreseeable future.

"Azazel is an Egregore who rendered great services to humanity."

"Azazel was King Solomon. Presently, the Bodhisattva of Azazel is fallen; but it is logical that in the near future, that Bodhisattva will rise from the mud of the earth." (*V.M. Samael Aun Weor, "El Mensaje de Acuario [The Message of Aquarius],"* chapter XXVI. Work written by the Master in the year 1958, as it appears on page 89 of chapter XVI).

For the Early Christians, the understanding of Azazel is clearly explained in the "*Epistle of Barnabas*," written around the years 100-130 of our Christian Era and included in the Holy Scriptures in the first centuries of Christianity.

Whether it has been ascribed to the Apostle Barnabas, as asserted by Clement of Alexandria (who quotes it abundantly in his "stromata") and Origen, or it has been given another origin by modern scholars, it is indisputably an authentic document that transmits Jewish and Christian traditions of the early days of Christianity.

In the sixth century, as canonical work, it was part of the "*Codex Claromontanus*."

Even in the ninth century, the "*Epistle of Barnabas*" was included in the canon of the Holy Scriptures, in the "*Stichometry of St. Nicephorus*," Patriarch of Constantinople.

In the "*Epistle of Barnabas*," the Male Goat Azazel is interpreted as "*another figure of Jesus*."

Thereupon, we include here a direct translation from Greek into Spanish of some paragraphs of the "*Epistle of Barnabas*" (*where the two Male Goats' atoning sacrifice mentioned in the Book of Leviticus, chapter 16, is interpreted*) from a transcription of the Sinaitic Manuscript collated with the English translation of the book "*The Epistle of Barnabas from the Sinaitic Manuscript of the Bible...*, by Samuel Sharpe," "1880." The direct transcription from Greek has been done by our esteemed Sister Mrs. Elena Papagiannopoulou with the collaboration of our esteemed Brothers: Fabrizio Bignoli and his Wife Mrs. Monica Viotti, and Manuel Coello Arias and his Wife Mrs. María Antonia Manzanares, of our beloved Community:

"... Atended a lo que mandó: 'Tomad dos machos cabríos, hermosos e iguales, y ofrecedlos. Y tome el sacerdote a uno para el holocausto y al otro para la expiación de los pecados.' ¿Y qué harán con el otro? 'Maldito -dice Él- es el

otro,' (Atended cómo se manifiesta aquí la figura de Jesús,) 'y escupidle todos y pinchadle y poned en torno a su cabeza la lana púrpura y de este modo sea arrojado al desierto.'

Y cuando esto sea cumplido, el que lleva el macho cabrío lo conduce al desierto, le quita la lana y la coloca sobre una zarza, llamada Rachel [Rajel], cuyos frutos solemos comer cuando los hallamos en el campo. De ahí resulta que sólo los frutos de la zarza son dulces. ¿Qué quiere decir esto? Observad el uno puesto sobre el altar y el otro maldecido y que el maldecido es coronado porque a partir de ahora lo verán llevando sobre su cuerpo una vestidura talar de púrpura y dirán: '¿No es éste a quien nosotros un día crucificamos y menospreciamos y sobre quien escupimos? Verdaderamente, éste es el que decía ser el Hijo de Dios. ¡Pues cuán semejante a Él es!' Para esto [mandó] que los machos cabríos fueran semejantes, hermosos, iguales, para que cuando lo vean venir, entonces, se asombren por la semejanza del macho cabrío.

Por lo tanto, veis vosotros en el macho cabrío la figura de Jesús y lo que tenía que sufrir. ¿Y por qué motivo pone la lana en medio de las espinas? He ahí otra figura de Jesús puesta para la iglesia; porque el que quiere llevar la lana púrpura, tiene que sufrir muchas cosas por lo terrible que son las espinas, y sólo él que pasó tribulaciones podrá apoderarse de ella. Así, Él dice: 'Los que quisieren verme y alcanzar mi reino, han de pasar por tribulaciones y sufrimientos antes de poder recibirme.' " (Del libro *"The Epistle of Barnabas from the Sinaitic Manuscript of the Bible..., by Samuel Sharpe"*.)

English translation:

"... Attend to what He commanded: 'Take two male goats goodly and alike, and offer them. And let the priest take one

for the whole burnt offering and the other one for the atonement of sins.' And what will they do with the other one? 'Accursed—He said—is the other one,' (Attend to how the figure of Jesus is manifested here) 'and all of you spit upon it and pierce it and place the scarlet wool around its head, and so let it be cast into the wilderness.'

And when it is so done, he who carries the male goat leads it into the wilderness, takes away the wool **and places it on a bush called Rachel**, whose fruits we are used to eating when we find them in the field. Thus of the bush alone are the fruits sweet. What does this mean? Behold the one upon the altar and the other one accursed, and the accursed one is crowned, for they will hereafter see him wearing a full-length scarlet robe about his body, and they will say, 'Is not this he whom we once crucified and despised and spit on? Truly, this is he who said to be the Son of God. For how like he is to Him!' To this end [he commanded] that the male goats should be alike, goodly, equal, so that when they see him coming, then, they should be astonished at the likeness of the male goat.

Therefore, you see in the male goat the figure of Jesus and what was about to suffer. And why is it that he places the wool in the midst of the thorns? Behold another figure of Jesus sets for the church; as whosoever wants to wear the scarlet wool, he must suffer many things owing to the terrible that thorns are, and he alone that went through tribulations will seize it. Thus, He says, 'Those who want to see me and attain to my kingdom must go through tribulations and sufferings before being able to receive me.' (From the book *"The Epistle of Barnabas from the Sinaitic Manuscript of the Bible..."*, by Samuel Sharpe.)

The "Epistle of Barnabas" was considered a work that, being part

of The Bible, immediately followed the "Book of Revelation," or Apocalypse of Saint John of Patmos.

The "Male Goat" (Azazel) of the Book of Leviticus *that "shall bear upon him all their iniquities"* is identical with Isaiah's Suffering Servant *that "shall bear their iniquities"*:

"And Aaron shall cast lots upon the two [male] goats; one lot for YHVH, and the other lot for Azazel." (*Leviticus 16: 8*).

"And Aaron shall lay both his hands upon the head of the live [male] goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the [male] goat, and shall send him away [expel him] by the hand of a fit man into the wilderness: And the [male] goat [for Azazel] shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the [male] goat in the wilderness." (*Leviticus, 16: 21-22*).

"... Yet it pleased YHVH to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of YHVH shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge [Gnosis] shall my righteous servant justify many; **for he shall bear their iniquities...**" (*Isaiah 53, 10-11*).

Both paragraphs esoterically interpret each other. Both refer to our Lord Jesus The Christ; and both also refer to Azazel... Interpretation that is consistent with that of the *"Epistle of Barnabas."*

The term "Azazel" is explained in the English Biblical Dictionary:

"Easton's Bible Dictionary" in the following words:

"Azazel" (Lev. 16:8, 10, 26, Revised Version only here; rendered "scape-goat" in the Authorized Version). This word has given rise to many different views. Some Jewish interpreters regard it as the name of a place some 12 miles east of Jerusalem, in the wilderness. Others take it to be the name of an evil spirit, or even of Satan. But when we remember that **the two goats together form a type of Christ, on whom the Lord "laid the iniquity of us all,"** and examine into the root meaning of this word (viz., "separation"), the interpretation of those who regard the one goat as representing the atonement made, and the other, that "for Azazel," as representing the effect of the great work of **Atonement (viz., the complete removal of sin)**, is certainly to be preferred. The one goat which was "for Jehovah" [YHVH] was offered as a sin-offering, by which atonement was made. **But the sins must also be visibly banished, and therefore they were symbolically laid (or made manifested) by confession on the other goat, which was then "sent away for Azazel" into the wilderness.** The form of this word indicates intensity, and therefore signifies **the total separation of sin:** it was wholly carried away (or borne). **It was important that the result of the sacrifices offered by the high priest (Aharon) alone in the sanctuary should be embodied in a visible transaction, and hence the dismissal of the "scape-goat."** It was of no consequence what became of it, as the whole import of the transaction lay in its being sent into the wilderness bearing away sin (with him). As the goat "for Jehovah" [YHVH] was **to witness** to the demerit of sin and the need of the blood of atonement, so the goat "for Azazel" was **to witness** to the efficacy of the sacrifice and the result of the shedding of blood in the taking away (or washing away) of sin."

"... the effect of the great work of Atonement (viz., the complete removal of sin)..." is similar to the words of the "**Communiqué 1612**" that refer to the expulsion "Radically"...

"But the sins must also be visibly banished, and therefore they were symbolically laid (or made manifested) by confession on the other goat, which was then "sent away for Azazel" into the wilderness..." was also fulfilled in the "Comunicado 1612 [Communiqué 1612]" and in the "Letter 1200."

The words "to witness" have been fulfilled and continue being fulfilled with the Help of God in our "testimonies."

In our "Estudio del Comunicado (de Expulsión) 1612 [Study of the Communiqué (of Expulsion) 1612]," we extensively and thoroughly explain all the astonishing and wonderful (although very painful) testimonies of the fulfillment of Azazel's Atonement in the Bodhisattva of V.M. Thoth-Moisés, Shiloh, or King Solomon.

Both "Male Goats" by their Atonement gave then "Testimony" (that is to say, "They Witness" as "Two Witnesses": One for The Lord, and the Other for "Azazel"...

Whoever comes to Understand the Mystery of the "Lord" ("Adonay") and "Azazel" as Two Aspects of God in Oneness gets close to the Understanding of a Profound and Great Truth...

The kabbalistic value of the Hebrew letters of the Name that the Divinity gave to Moses (Exodus 3: 13,14): "EHYEH ASHER EHYEH" is 543:

"Ehyeh asher ehyeh": (Ahayah Ashar Ahayah):

"I Will Be That I Will Be"; "I Will Be Who I Will Be":

"Ehyeh" = Aleph (1) + Hei (5) + Yod (10) + Hei (5) = 21

"Asher" = Aleph (1) + Shin (300) + Resch (200) = 501

"Ehyeh" = Aleph (1) + Hei (5) + Yod (10) + Hei (5) = 21

21 + 501 + 21 = 543.

On the other hand, the name of Moses in Hebrew (MoSheH), adding the kabbalistic numerical value of its Hebrew letters, gives the figure: 345, or the reverse of 543: "MoSheH":

Mem (40) + Shin (300) + Hei (5) = 345.

"MoSheH" is, therefore, the "Reflection," or "Shadow"... of "Ehyeh Asher Ehyeh".

"The Shadow of God" (in Hebrew "*Betzel-El*") is Sacred, Holy, Heavenly. How could it not be so?

"In the shadow of Zeir Anpin and Malchut the souls of the righteous make their nests, and all the holy hosts are fed from there." (*Parashat Pinchas, I, 83.*)

In a mystical dialogue in The Zohar between "The Faithful Shepherd," who is Moses, and Rabbi Simeon ben Yochai, the latter calls Moses "Shade, Shade":

"He [*The Holy Luminary, Rabbi Simeon ben Yochai*] said [*to Moses*]: O Shade, O Shade, that is just how it is." (*Parashat Pinchas, I, 94.*)

"888" is the Number of the Name of JESUS written in Greek: the Greek letters that form the Name of "JESUS" (*Ihsouv = Ieous = I-E-S-O-U-S, Hellenization of the Hebrew-Aramaic Name*

"*Yeshua*") added together give the value of "888":

"... if we add 345 to 543, we have 888, which was the gnostic Kabalistic value of the name Christ, who was Jehoshua or Joshua."

"iota" (10) + "eta" (8) + "sigma" (200) + "omicron" (70) + "upsilon" (400) + "sigma" (200) = "888".

"*MoSheH*" (345) and "*Ehyeh Asher Ahyeh*" (543) integrated give the value of 888, the numerical value of the Holy Name of *Iesous*.

"... The number 888 shines on the Altar."

"... The number 8 repeated in the BUDDHI and the ATMA will later give you the 888, which is the number of the SOLAR LOGOS." (*V.M. Samael Aun Weor*).

If we return to the root meaning of the word "Azazel" as "Separation" and, therefore, also "Separated," or "Set Apart," from among the People of Israel, once the High Priest Aharon laid his hands on Azazel's head to confess over him all the sins and iniquities of Israel in the Day of Atonement, and if we look at another fact akin to it, concerning Joseph the Righteous the son of Jacob who, once he Atoned for his sins and those of his brothers, received his Elderly Father Jacob's Blessing firstly and later the Prophet Moses' Blessing, where it is written: "... and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." (Deuteronomy, 33: 16), we can see in all this the Announcement of Forgiveness after the Atonement on the Head of Joseph the Righteous, who is one of the "Types" of Isaiah 53's Suffering Servant.

The English version of the Bible "King James Version-Strong's Concordance" gives us the meanings of the term "Set Apart," or "Separated," referring to Joseph in Deuteronomy 33:16, and of which we transcribe the following ones:

"separated": naziyr (...) from 'nazar' (...); separate, i.e. consecrated (as prince, a Nazirite); ..."

If we apply these meanings of "Azazel": "separated," or "set apart," and "consecrated," to "Prince" Moses, also called "the Emissary" (like Azazel), who was "Separated," or "Set Apart," from his "Brothers," Expelled and Sent into the Wilderness, Bearing the Accusations Laid on him and given up for "Lost," Atoning for the People of Israel, everything becomes more and more understandable and clear: Moses is Azazel since Moses Reincarnated some time later and was King Solomon, or Azazel.

The "expulsion" of Azazel into the wilderness of existence, performed by the Priest Aharon, bearing upon *"him all the iniquities of the children of Israel, and all their transgressions in all their sins,..."*; that is, of *"them..."*, is similar to the expulsion of a disciple of Jesus called "Netzer" ("*branch*"):

"Jesus had five disciples - Matthai, Neqai, Netzer, Buni, and Thodah..."

"They brought Netzer (Disciple of Jesus...). He said, *'Must Netzer be killed? For it is written (Isa. xi. 1): Netzer (=a branch) shall spring up from his roots.'*"

"They said to him, *'Yes, Netzer must be killed. For it is written (Isa. xiv. 19): Thou art cast forth out of thy grave like an abominable Netzer (=branch).'*" (The Babylonian Talmud, Sanhedrin 43b).

"Netzer" means "Branch," "Shoot":

"1 And there shall come forth a rod out of the stem of Jesse, and a **Branch** shall grow out of his roots:" (*Isaiah 11:1*)

"And there shall come forth a shoot out of the trunk of Yishai, and a **Netzer** (New trunk shoot of olive tree) shall grow forth out of his root..." (*Midrash on Isaiah 11: 1*).

"[(Is 11:1-5) A shoot will issue from the stump of Jesse and a **bud** will sprout from its root. Over him will be placed the Spirit of the Lord; (...) The interpretation of the word concerns **the Shoot of David** which will sprout in the final days... to save Israel..." (*4QIsaiah Peshar (4Q161) [4QpIsa]*). From the Qumran Essene Texts.

"Until the **Messiah of Justice** comes, **the Branch (Shoot) of David...**" [*4QGenesis Peshar (4Q252-4QpGen), Col. V. Commentary on Genesis 49: 10*]. From the Qumran Essene Texts

A Branch, Netzer, or Shoot of David, is the Messiah or Teacher of Justice, who has sprouted "*in the final days....*"

The "expulsion" of Azazel, Netzer and the person of V.M. Thoth-Moisés' Bodhisattva (*please see the "Estudio del Comunicado 1612 [Study of the Communiqué 1612]*") was equivalent to a "death"..., likewise, it is written of the Prophet Moses:

The Zohar explains that the words "*he slew the Egyptian, and hid him in the sand*" (*Exodus 2:12*) refer to Moses; that is to say, the "*Egyptian*" who was "*dead*" and who was "*hidden in the sand*" was Moses.

"... **'He smote an Egyptian'**: this signifies the light of Israel's great luminary, **to wit, Moses**, who is called an Egyptian..." (*The Zohar*).

"... It is written, **And He slew an Egyptian**, a Man of great stature, five cubits high' (I Chr. XI, 23). There is here the same hidden meaning as in the verses just mentioned. By **'the Egyptian'** is meant that well-known figure who was **'very great in the land of Egypt**, in the eyes of the servants, etc.' (Exod. XI, 3)*. He was great and honored, as Rab Hamnuna explained. In the heavenly Academy, however, the words ish middah (Man of dimension) were explained as 'One whose dimensions extended from one end of the world to the other', which were the dimensions of the first Man, Adam..." (*The Zohar*).

(*) "And YHVH gave the people favour in the sight of the Egyptians. Moreover **the man Moses was very great in the land of Egypt**, in the sight of Pharaoh's servants, and in the sight of the people." (*Exodus 11:3*).

In one meaning, the "Egyptian" who was "smitten" or "slew" was Moses.

"And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." (Exodus 2:12).

That is to say, when He (God) smote or "slew" Moses with "a rod" (symbol of the rigor of Heavenly Justice), He *"hid him in the sand"*... of the wilderness of life, which is what happened through the *"Communiqué 1612."*

Given that the "Communiqué 1612" was equivalent to a

"death" ("everything" being repeated "likewise" because of the Law of Recurrence "plus its consequences"), the "Communiqué" hid us "in the sand"...

It is the fulfillment in this "End of Time" and of "The Last Generation" of the Prophecy of the Prophet Zechariah's Book:

“I also cut off three shepherds in one month; and my soul was in anguish for them...” (Zechariah, 11:8).

This “one month” elapsed between November 18 and December 18 of the year 1996, according to the “Communiqué 1612.”

We have explained in other studies that our V.M. Rabolú is the Prophet Elijah reincarnate and that V.M. Thoth-Moisés is the Prophet Moses reincarnate. (Please see our studies on "*La Cuarta Noche de Pascua* [The Fourth Night of Passover]).

In the year 1983, our Venerable and Beloved Master Rabolú said in an interview:

"... Look, we are living the age of Moses..."

Our V.M. Rabolú (the Prophet Elijah reincarnate) told us before the Gnostic Movement Board staff in Bogotá, Colombia, on February 22, 1996, at the Coordinating Headquarters of the Gnostic Movement in Bogotá, Colombia:

"We are in the Times of MOSES!... MOSES is a Prophet who had Liberated himself in another age! But, in these times, everything is being repeated likewise now! Only the characters change!..."

Isaac Luria explains that the Prophet Elijah reincarnated in "*the Last Generation*" also acts as a "*New Aharon.*"

"... This is the sod of the posuk, "*Pinchas the son of Elazar the son of Aharon HaKohen.*" Pinchas who was Reincarnated as Eliyahu (**Elijah**) **the prophet will be for the Mashiach the same as Aaron for Moshe.**" (*Isaac Luria*).

"For, in the future Moshe (Moses) himself will reincarnate and return in the last generation, as it says, "You will die with your fathers and rise up..." (*Isaac Luria*).

Aharon the Priest performed the functions of accusing the Scapegoat for "*Azazel*" by laying "*all the sins of the People of Israel*" on his head, then sending him to suffer and atone in the wilderness...

But Aharon the Priest was also the "*Interpreter*" who presented Moses before the People of Israel.

Our V.M. Rabolú, or the Prophet Elijah reincarnate, performed those same functions: He put on the head of "*Azazel*"... all that is written in the "*Communiqué 1612.*"

But our V.M. Rabolú, or the Prophet Elijah reincarnated as the "*New Aharon,*" also presented his "*Brother,*" the Prophet Moses, before the "*People*" called to become the People of Israel of the Spiritual Part through more than 100 Letters that our V.M. Rabolú wrote to us.

Our V.M. Samael Aun Weor's Words, who is the True Avatar of the New Age of Aquarius, have been fulfilled: Thank Heaven, the Bodhisattva of Azazel, or King Solomon (Shiloh, or Moses), has risen from the mud of the earth as V.M. Thoth-Moisés to fulfill "a

great mission."

- IV -

Menahem or the Comforter

"... Others say: His name is Menahem the son of Hezekiah, for it is written, Because Menahem ['the Comforter'], that would relieve my soul, is far (*Lamentations 1:16*)." (*"Babylonian Talmud," "Tractate Sanhedrin 98b"*).

"Menahem" means "Comforter," "Consoler."

The Messiah as "Menahem," "Yinnon" the King Solomon, or the Prophet Moses, is the "another Comforter" announced by Our Lord JESUS THE CHRIST in the chapters 14, 15, and 16 of the Apostle John's Gospel.

Our Lord JESUS THE CHRIST's promise to send "another Comforter," who is His HOLY SPIRIT, has also been fulfilled since the Prophet Moses is the Father and the Son's Holy Spirit.

Our Lord Jesus Christ says to His Apostles:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you **another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.** I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. **At that day ye shall know that I am in My Father, and ye in Me, and I in you.** He that hath My

commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of My Father, and I will love him, and will manifest myself to Him."

[...]

"But the Comforter, which is the Holy Spirit, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

[...]

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, **which proceedeth from the Father**, He shall testify of Me:"

[...]

**"And ye also shall bear witness, because ye have been with me from the beginning.
"**

[...]

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe

not on Me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. **I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you.**" (*Saint John, 14:15-21,26; 15:26-27; 16:7-15*).

In this study, we wrote that in the Babylonian Talmud, the Messiah is identified with: Moses, Shiloh, Yinnon, Menahem, and "the leper scholar."

One of the names of the Messiah, who is Moses and Shiloh, is "Menahem," which means "Comforter," that is, the Holy Spirit.

In the Zohar, it is written that Moses is "*a Holy Spirit*":

"When the hour arrived at which Moses the faithful shepherd and prophet was to descend into this world, God brought forth a holy spirit from the depths of a sapphire stone [WHICH IS MALCHUT] in which it was hidden, and crowned it with crowns, and illumined it with two hundred and forty-eight lights, and stationed it before Him and gave over unto its charge the whole of His own Household, with the one hundred and seventy-three keys. Then He crowned it yet again with five diadems, each of which ascended and illumined a thousand worlds of lights and lamps stored in the secret treasures of the holy and highest King. Then the Holy One led it through all the lightful splendour of the Garden of Eden, and brought it to His Palace through all the ranks of the

celestial legions. These were greatly amazed, and cried aloud: "Turn aside! For the Holy One has roused a Spirit to rule and to shake the worlds." One voice murmured: **"Who is he, this stranger, in whose hands are all the keys?"** But another rebuked the first, and proclaimed: **"Receive him in your midst! For on a day, and that right soon, he will descend to dwell among men, and the Torah, the most hidden treasure, shall be delivered into his hands to shake worlds both above and below."** Then all trembled and followed Moses, saying: "Thou hast caused a man to ride over our heads; we went through fire and through water" (Ps. LXVI, 12). The letter Mim of the name of Moshe drew nigh and crowned itself with its crown, and then crowned Moses with three hundred and twenty-five crowns, delivering also its keys into his hand. The letter Shin of the three Patriarchs crowned him with three holy crowns, and delivered into his keeping all the keys of the King and appointed him the faithful steward of the Household. The letter He drew nigh and crowned him with its crown. Then the spirit descended in one of the boats that sail on the great Sea, and received him in order to train him for sovereignty, and gave him, Moses, weapons with which to vanquish and punish Pharaoh and his whole land. And when he came down to earth in the seed of Levi, four hundred and twenty-five lights glittered before the face of the King, and four hundred and twenty-five esoteric formations of letters, expressing Divine mysteries, accompanied the spirit to its place. When he came forth into the world, the letter He of the Holy Name shone from his face, and the house wherein he dwelt was filled with his radiance. At that hour the Holy One proclaimed: "Before I had formed thee in the belly I knew thee; and before thou earnest forth out of the womb I sanctified thee, and I made thee a prophet unto the nations."

"Said R. Isaac: At the moment when the Holy One slew the

great chieftain of the Egyptians, and Moses and the children of Israel saw him, they began to sing. Then sang Moses and the children of Israel this song unto the Lord..." (*The Zohar*).

The Holy Spirit is Masculine and is Feminine.

On one level, the Masculine Holy Spirit is Zeir Anpin, who is Jacob or Moses; and the Feminine Holy Spirit is Malchut, who in one Aspect is Rachel.

In another higher Aspect, the Masculine Holy Spirit is Israel, and the Feminine Holy Spirit is Leah in Binah.

"... the Kingdom of Heaven, ... IS MALCHUT IN ZEIR ANPIN THAT IS CALLED HEAVEN..." (*The Zohar*).

In an Esoteric Lived Experience of the Month of June of the Year 2003, My Most Beautiful and Charming SHEKINAH, or Spiritual Beloved, descending from Heaven's Ineffable Heights in the Likeness of an Immaculate and Bright White Dove of the HOLY SPIRIT, THE RUACH HA'KODESH, Turned then into a Most Beautiful and Tender Ringdove, to later take on Her Most Beautiful Feminine, or NUKVA, Semblance.

"... no man knows ... when the Shechinah was exiled the last time, ... SHE SAID: "Oh, that I were in the wilderness, in a lodging place of wayfaring men" (Yirmeyah 9:1), AND NOT GONE ABOVE ... Later, WHEN SHE ALREADY WAS IN EXILE WITH YISRAEL, in a time of great distress ... she was IN THE DESERT Also in the exile of the scroll of the Torah she is there ... and everyone is stirred..., the upper and lower beings." (*The Zohar, Volume II, Section "Vayechi"*).

It has been 18... years now since the month of June of the Year

2003..., when consciously in my Astral body, I attended many people who came to visit me to receive the teachings that V.M. Thoth-Moisés is imparting to Humanity with immense Love through his bodhisattva...

I was giving two people some Gnostic teachings in the front yard...

Suddenly, I looked up to the sky... It was radiant, bright, blue, cloudless, with a blazing Sun...

I saw an immaculate and most beautiful pure-white Dove descending from the sky, flying in circles...

So pure was her whiteness that she was shining and sparkling...

The white Dove continued circling down and settled herself a short distance away, at my head height, holding herself in the air with her wings outspread.

Aware of being in Astral, I remembered that our Venerable and Beloved Master Rabolú told my Beloved Wife and my person there at the Coordinating Headquarters in Bogotá in the year 1996 that "in the other house," He had been visited by the Holy Spirit in the shape of a white Dove with Elderly head... I remembered all this very quickly...

So I soared toward the immaculate Dove, and She alighted on my head with her wings outspread, and we descended together to the ground this way...

Then I took her in my hands and could look at her very closely...

She was very beautiful... A white Dove, radiant, bright...

I called my wife to whom I showed her while turning into a most beautiful Ringdove...

But to our surprise, the radiant Dove turned into a beautiful Lady...!

Delighted, ecstatic, I said to the Heavenly Lady:

"- You have come from afar, from Heaven..."

And Giving me a pleased look and smiling, She said to me:

"- Heaven is on Earth..."

Then, She took me with my Beloved Wife to a hermetic little hexagonal room... where She... gave my Beloved Wife and my person teachings...

While we were receiving Her teachings, my Inner Child (The Inner Christ, or Inner Messiah) appeared held in my arms...

Oh, My Beloved, My Sister, My Adorable Bride, My Love...!

How to describe the Beauty, the Pure, Tender, Endearing, Angelical Fairness of My Spiritual Beloved, with Her Charming Smile that Sums up and Integrates all of the Attributes, Gifts and Charms of the Eternal Feminine Beauty, of the Beloved Woman par Excellence?...

Today, tonight, feeling you "so near" and "so far" at the same time, I evoke your Virginal memory, which like a precious balm soothes the deep wounds in my heart in this "exile" in the "wilderness" and in my solitude as a "hermit," in which Destiny has willed I

should be placed...

But "in the distance," You are in me, and I am in You... Because "..., wherever I am, you are with me,..." "My angel, my all, my very being..." I am "eternally yours," and You are and will be "eternally mine," and our Love will be "eternally ours"... My "Immortal Beloved," my "Eternally Beloved"...

*"Your serene beauty is the inspiration for my song
That's why I Love you so and yearn to be Your choice
Falling in Love I ask you
give me the warmth I long for
and with Your Love together with mine
let's form a Heaven on Earth."*

I show you in the Stars the Eyes of my Beloved... And in the blazing Sun, the brightness of Her glance...

Her silhouette is formed by the air that caresses... And scent of flowers is Her immaculate aura...

"Causally," this Esoteric Lived Experience with My Spiritual Beloved, My Holy Shekinah, the Holy Spirit, the RUACH HA'KODESH in Its FEMININE Aspect, OR "NUKVA," was in the same year 2003 in which Rabbi Kaduri revealed the proximity of the Coming of the Messiah... Please see Our publication *"¿Qué? ¿Éste es el Mesías? [What, that's the Messiah?]"*

"... the Holy Spirit, WHICH IS MALCHUT [IS] CALLED RACHEL..." (*The Zohar*).

"ZEIR ANPIN, ... IS CONSIDERED THE BROTHER OF THE HOLY SPIRIT, WHICH IS MALCHUT that are Son and Daughter TO BINAH, AND THEREFORE, THEY ARE

BROTHERS. ZEIR ANPIN IS CALLED 'Son', as it says, '*Yisrael is My Son, My Firstborn*' (*Shemot 4:22*); THAT IS ZEIR ANPIN CONSIDERED YISRAEL..." (*The Zohar*).

Zeir Anpin is Jacob and Moses, and Malchut is Rachel. And although they are called Brother and Sister for being both the Divine Mother BINAH's Spiritual Son and Daughter, they are Bridegroom and Bride as well. On a higher level, Zeir Anpin is Israel (who is also Moses), and His Wife is Leah.

The Leper Scholar

"The Rabbis said: His name is '*the leper scholar*,' as it is written, Surely he hath borne our griefs, and carried our sorrows [pains]: yet we did esteem him a leper, smitten of God, and afflicted (*Isaiah, 53:4*)." ("*Babylonian Talmud*," "*Tractate Sanhedrin 98b*").

The Messiah as Shiloh, Moses, Yinnon, or King Salomon, and Menahem, or the "another Comforter," is also called "*the leper scholar*" for having been "*smitten of God, and afflicted (Isaiah 53:4)*." This Prophecy has also been fulfilled in the Bodhisattva of Azazel, King Solomon, or the Prophet Moses, as it appears in the "*Comunicado 1612* [Communiqué 1612]."

"14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men..."
(*Book of the Prophet Isaiah 52:14*).

"6 And YHVH said furthermore unto him [Moses], Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, **behold, his hand was leprous** as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." (*Exodus 4:6,7*).

In our study "*La Resurrección de Adam-Moisés (Capítulo III)* [The Resurrection of Adam-Moses (Chapter III)]," we give testimony of the fulfillment of what announced in the Scriptures

about the Reincarnation of Shiloh, or Moses, in the Bodhisattva of V.M. Thoth-Moisés in these end times, as well as the foretelling of the fulfillment of his Esoteric Resurrection with the Help of God.

417- A Bodhisattva is formed by the Holy Spirit of a Master en clothed in the four lower bodies.

418- This is the greatest mystery of human personality.

419- This is the mystery of the double human personality. This is one of the greatest mysteries of occultism.

420- The Inner Master can send his Holy Spirit on Earth in order to carry out, en clothed in a mental, astral, vital and physical body, some important mission.

421- CHRIST, the Divine Redeemer of the World, has sent his human Bodhisattva after his earthly death, but humankind knew him not."

(Our Venerable and Beloved Master Samael Aun Weor's Teachings).

Our Lord Jesus The Christ has His Same Immortal Body with which He Resuscitated from the Dead, and although He can make it visible and tangible in the Three Dimensional World, He Lives with His Same Resurrected Body in the Fourth Dimension, or Tetradi dimensional World, in a "State of Jinas." Our Venerable and Beloved Master Samael Aun Weor is referring to an Unfoldment of our Lord Jesus The Christ's Holy Spirit Reincarnated in another Body, with Him not remaining without His Holy Spirit. It is like when a Flame lights another Flame, the original Flame remains intact.

That is another meaning of the "another comforter"; that is to say, an "unfoldment" of the Holy Spirit proceeding from the Father and the Son, incarnated in a "human Bodhisattva" who is not JESUS THE CHRIST our Lord, but HIS HOLY SPIRIT proceeding from the FATHER and the SON: the "another comforter."

I have finished writing this study with the Help of God on Sunday,
July 26, Year 2015.

We Love all Beings, all Humanity.
Every Human Being is also Humanity.

"May all Beings be Happy!"

"May all Beings be Blessed!"

"May all Beings be at Peace!"

With all my Heart

for all Poor Suffering Humanity

Luis Bernardo Palacio Acosta
Bodhisattva of V.M. Thoth-Moisés

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