



NIZAM

IBN

AL-ARABI'S

SPIRITUAL BELOVED

NIZAM (Nidhâm) / BEATRICE

The Human Persian Nizam

The Spiritual Greek Nizam



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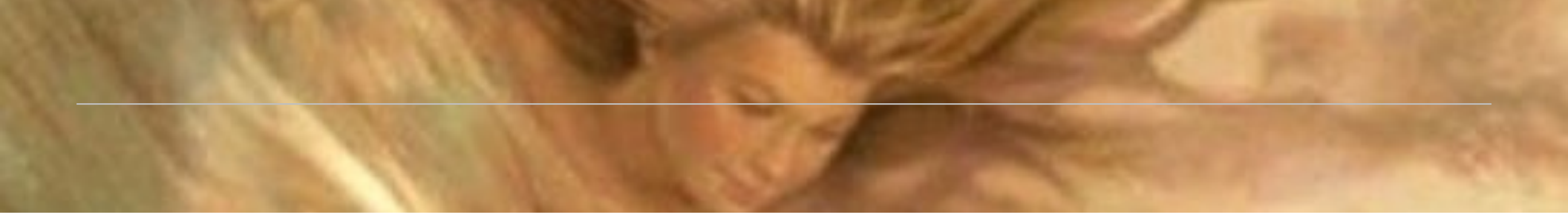
# *Dedication*

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We dedicate these Studies with All Our Soul and All Our Heart to Our TWO ETERNALLY AND INFINITELY BELOVED SOULS: THE FEMININE SPIRITUAL SOUL, OR THE “NUKVA”, (MALCHUT, OR “THE EARTH”, THE BUDDHI, THE VALKYRIE, THE SHECHINAH, THE BEAUTIFUL SHULAMITE OF THE SONG OF SONGS, NIZAM, OR NIDHAM/BEATRICE) and To Her Spiritual Beloved: THE HUMAN SOUL, THE HEAVEN, OR THE HEAVENS, TIFERET, THE SUPERIOR MANAS, ZEIR ANPIN.







## - Prologue -



In the Depths of Our Spiritual, Divine Being, all Human Beings have, among others, a Spiritual Triad called by different Names, according to each People's Culture and Tradition: In Hindustan it is called ATMAN-BUDDHI-MANAS, in the Hebrew Kabbalah it is called CHESED-GEVURAH-TIFERET, corresponding, as Parts of Our Individual, Particular, Inner, Spiritual Being, to Our INNER Master ATMAN, OR CHESED, and His TWO TWIN SOULS, BUDDHI, OR GEVURAH, which is THE SPIRITUAL SOUL, AND THE SUPERIOR MANAS, OR TIFERET, which is THE HUMAN SOUL (The Son of Man, the Son of the Son, the Inner Jesus-Christ).

In an almost general way, Humanity (every man, every woman) has not Incarnated this DIVINE, SPIRITUAL TRIAD. It only has a little fraction, or a very small percentage of the HUMAN SOUL, called "THE ANIMIC ESSENCE".

Unfortunately, this small percentage or fraction of the HUMAN SOUL, which is THE ESSENCE, is in its turn divided, fractionated, and wrapped or bottled up in each one of our psychological defects (anger, greed, lust, envy, laziness, pride, gluttony, etc.) that we all carry inside and that, as a whole, are the legion of psychological “I’s”-devils that personify our errors, sins or psychological defects.

The only way, the only method that can allow us to free THE ANIMIC ESSENCE from the legion of “I’s”-devils, or psychological defects, that we carry inside each one of us is by the HELP OF GOD-MOTHER: OUR INTIMATE, INNER DIVINE MOTHER KUNDALINI within each one of us. (Please see “THE THREE FACTORS OF THE REVOLUTION OF THE CONSCIOUSNESS”).

THE HUMAN SOUL AND THE DIVINE SOUL are THE TWO TWIN SOULS in Every BEING.

But to get to Incarnate Our TWO TWIN SOULS, it is necessary the Practical Work with THE THREE FACTORS OF THE REVOLUTION OF THE CONSCIOUSNESS for a lifetime.

In The Kabbalah, in The Zohar, THE FEMININE SPIRITUAL SOUL, OR “NUKVA”, is called “THE EARTH” and “THE KINGDOM”, and THE MASCULINE SOUL is called “THE HEAVEN” and “THE HEAVENS”.

To be able to Earn the Right to Enter THE KINGDOM OF HEAVEN, we need to Perform Innerly THE MYSTICAL MARRIAGE OF MALCHUT (WHICH IS “THE KINGDOM”, “THE EARTH”, AND “THE BRIDE”) WITH TIFERET (WHICH IS “THE HEAVEN”, “THE HEAVENS”, AND “THE BRIDEGROOM”), and this is possible solely and only by PRACTICING THE THREE FACTORS OF THE REVOLUTION OF THE CONSCIOUSNESS for a lifetime.

In some very special cases, the Incarnation of THE TWO TWIN SOULS can occur in a Man and a Woman, and when they meet again here in the Physical World and Get Married, as a Couple, as a Married Couple, they can Work intensely for their Realization, Practicing THE THREE FACTORS as a TWIN-SOUL COUPLE, making of Their LOVE, WITH GOD AL-LAH AND HEAVEN'S HELP AND

BLESSING, “A SERENE PATH TOWARDS THE HEAVENS”.

Sometimes the TWO TWIN SOULS can Meet again, but as DESTINY, which IS GOD, Has it, they cannot Integrate as a Couple, as a Married Couple, here in the Physical World, as narrated, for instance, by IBN AL-ARABI, THE GREAT GNOSTIC MASTER OF SUFISM, about HIS SPIRITUAL BELOVED NIZAM, OR NIDHAM (One of the Aspects, Countenances, Personifications, or “PARTZUFIM”, of His SPIRITUAL SOUL, OR “NUKVA”), and by THE SUPREME POET DANTE ALIGHIERI about HIS SPIRITUAL BELOVED BEATRICE in His Works such as THE “VITA NUOVA” and THE “DIVINE COMEDY”.

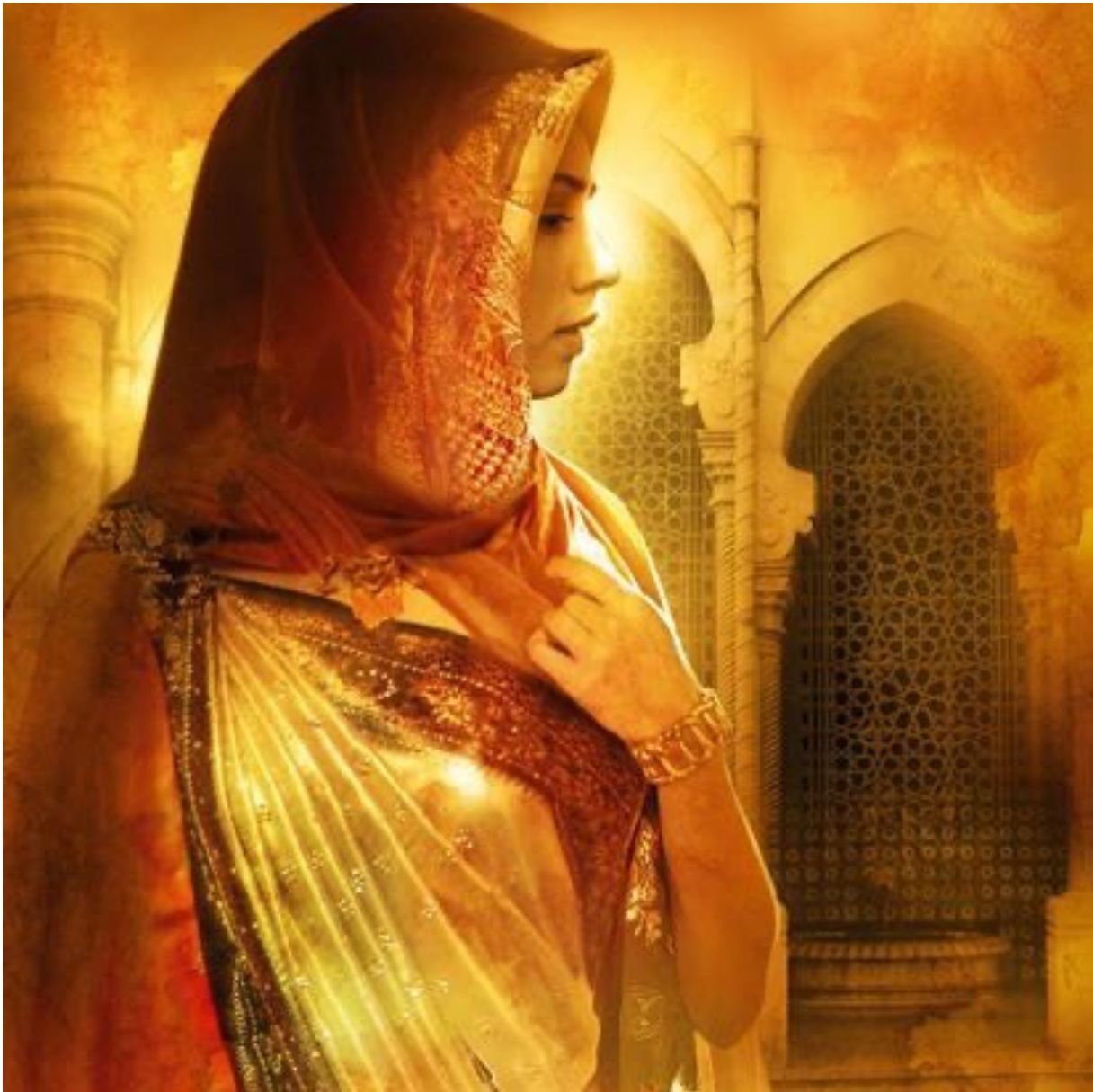
Both IBN AL-ARABI and DANTE ALIGHIERI, who Idealized Their Love, each one, respectively, for His Beloved FEMININE SPIRITUAL SOUL, after having found them here in the Physical World, managed to Meet them again IN THE HIGHER, INNER SPIRITUAL REGIONS AND DIMENSIONS and to Incarnate and Integrate them IN THEIR SOUL, WITHIN THEIR OWN BEING.

Clarification: We do not mean or imply that DANTE ALIGHIERI was IBN AL-ARABI, or that IBN AL-ARABI's Spiritual Beloved “NIZAM”, or “NIDHAM”, was DANTE ALIGHIERI's Spiritual Beloved “BEATRICE”. However, it is indeed correct to say that what His Beloved “NIZAM”, or “NIDHAM”, Represented for IBN AL-ARABI has the same Esoteric meaning as DANTE ALIGHIERI's Beloved “BEATRICE”.



- I -

## The Virgin Damsel Nizam, or Nidham The Incarnation of Wisdom



“Nizam [Nidham] the archetypal Eternal Feminine, the embodiment of Sophia, the equivalent of Dante’s Beatrice...”

“She [The young girl Nizam] was for Ibn ‘Arabī what Beatrice was to be for Dante; she was and remained for him the earthly manifestation, the theophanic figure [Divine Manifestation], of Sophia aeterna.”

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“... the young girl who was for Ibn ‘Arabī in Mecca what Beatrice was for Dante, was a real young girl, though at the same time she was “in person” a theophanic figure, the figure of Sophia aeterna (whom certain of Dante's companions invoked as *Madonna Intelligenza*).” (“CREATIVE IMAGINATION in the Sūfism of Ibn ‘Arabī” by Henry Corbin).

Ibn Al-Arabi and His Spiritual Beloved Nizam (Nidham):





“... Ibn 'Arabī's spirituality, [...] reads in a woman's beauty an announcement of a theophany, an initiation to a further beauty that surpasses and vivifies the former, turning it into the intermediary of a more total love, like Dante's Beatrice who guides him through the heavens...” [“The Two Horizons (Texts on Ibn Al'Arabī)”]

“... “Consolation” and “Source of the Sun” were two of the many names he [Shaikh al-Akbar, Ibn Al-Arabi] gave this woman who was to become for him what Beatrice was to become for Dante.” (Claude Addas: *Quest for the Red Sulphur, The Life of Ibn 'Arabī*, The Islamic Texts Society, Cambridge 1993, p.209).

In the Work “*Turjumān*”, or “*Tarjumān*”, “The Interpreter of Desires”, The Great Gnostic Master of Sufism Ibn Al-Arabi describes His Spiritual Beloved Nizam's (Nidham's) Beauty, Gifts, Charms, Virtues:



# *Ibn 'Arabi*

Murcia 1265  
Díaz de 1240

*El intérprete de los deseos*

Tarjuman al-Ashwaq





“Turjumān al-Ashwāq The Interpreter of Desires  
PROLOGUE.”

“It was during his stay in Mecca that Ibn Arabi, within the solid framework of friendships created, found the inspiration to write the poetry collection entitled *Turjumān al-Ashwāq* (Interpreter of Desires) that made him famous as a Sufi poet. In the introduction to the *Turjumān al-Ashwāq*, Ibn Arabi tells us the circumstances of this visit and, at the same time, offers us an aspect of lyrical tenderness that does not often appear in his other works: “While sojourning in Mecca in the course of the year A.H. 598 [A.D. 1201-02], I frequented a group of excellent people, an association of noble, learned and virtuous men and women. Among them, although they were all persons of distinction, I found none more dedicated to their perfection and absorbed in love day and night than the wise master [shaykh] and spiritual director [imam] in charge of the Maqam Ibrahim -peace be upon him- the resident of the Faithful City, of strong spirituality [Makīn al-dīn] Abī Shajā‘ Zāhir b. Rustam, son of Abū al-Rajā al-Isfahānī -may Allah Most High be

merciful to him-; he was a man of elegant eloquence, gracious kindness, and pleasant in the conduct of friendship, who always pleased his companions and delighted those associated with him. He -may Allah be pleased with him- possessed a great wealth of knowledge and only spoke on matters of interest to him. I was sent to his sister Fakhr al-Nisā’, who should rather be called the Glory of men and learned people, to study with her because of the sublime standard of her transmission. On one occasion, she said: “Hope fades away as the appointed time approaches”, and suddenly, an urgency to action distracted me from what she was asking of me concerning transmission, and it was as if death were pursuing me, and anguish and repentance were assaulting me. Still under the effect of her words, I composed a verse for her, saying: “My state and your state in the transmission are one. They have no objective other than knowledge and its application.” Hence, she permitted her brother to extend me, on her behalf, a general permission covering all the subjects of her transmission. He did so -may Allah be pleased with them- and he also granted me his



authorization and general permission for all the subjects that I had studied with him. Then I dedicated a poem to him, saying: “I studied Tirmidhī according to the great Shaykh (Makīn), the imām of men in the Land of Faith”.”

“Now the Master [Shaykh] -may Allah be pleased with him- had a virgin daughter, a slender maiden who captivated everyone's gaze, who was the ornament of our gatherings and the delight of whoever participated in them, and who filled with wonder whoever beheld her. Her name was Nizām (Harmony) and her surname 'Ayn al-Shams wa'l-Bahā' (Eye of the Sun and of Beauty). She was learned about Islam and rigorous in her practice of Islam, frugal and ascetic in her lifestyle, the Lady of the two Holy Places of Islam (Mecca and Medina), disciple in the Faithful City, sovereign and blameless, of charming appearance, of Iraqi elegance; when she was prolix, her words flowed from the source; when she spoke concisely, she was a marvel of eloquence; when she expounded an argument, she was clear and transparent. If she declaimed, Quss al-Sā'ida would fall silent; if she

showed generosity, Ma'n Ibn Zā'ida would withdraw, and if she showed faith, even al-Samaw'al would be outdone..., and if not for the paltry souls who are prone to scandal and malice, I would comment upon the beauty with which Allah endowed her body and her soul that was a rain-fed meadow, a sun amongst the sages, a garden amongst the cultured, a sealed truth, the central jewel in the necklace, the unrivaled pearl of her time, the most precious thing of her age, overflowing with nobility and lofty aspirations; she was the lady of the valley, the most illustrious in the assembly; her dwelling was with perfection, and her abode was the very centre of the eye and the heart inside the chest. The heights of Tihāma shone because of her, and due to her proximity, the meadows opened their calyxes, raising the heights of knowledge through the mystical and spiritual science she possessed. In her were the touch of an angel and the aspirations of a queen.”

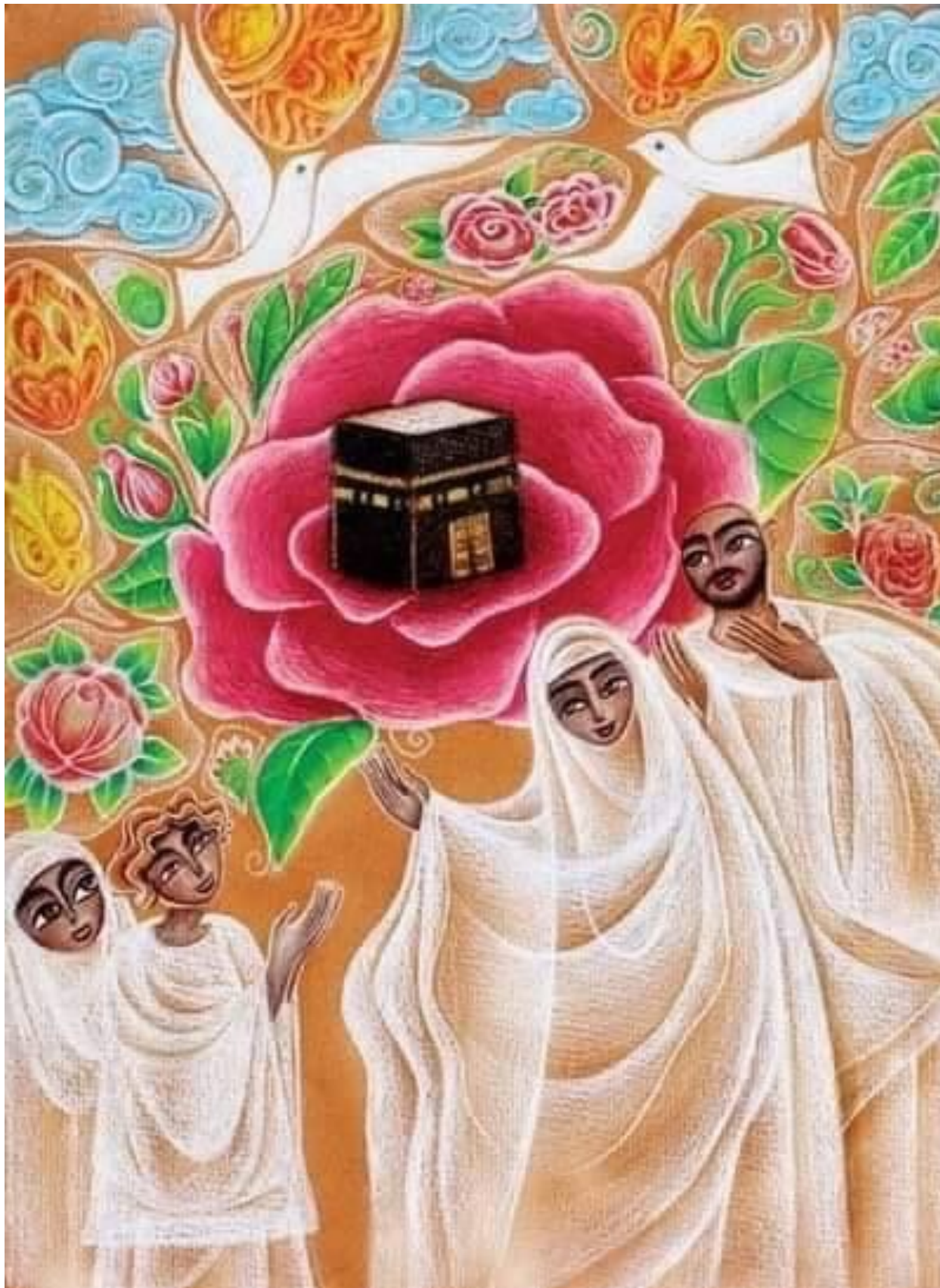
“During the time I spent with her, I had the opportunity to observe the nobility of her being and those additional charms conferred by the society of



her aunt and father. So I have dedicated to her the most beautiful compositions contained in this book in a language of tender lyricism and expressions proper to love poetry, although I was unable to express so much as a very small part of what my soul experienced, the tenderness aroused by the nobility of my love for her, the already long intimacy, the grace of her mind, and the purity of her condition, since she was my quest and my hope, the virgin most pure. Nevertheless, I succeeded in putting into verse some thoughts embedded with passionate longing, which can be found among these treasures and precious objects, and thus I have spoken of a yearning soul and I have mentioned the devotion I feel, with the concern for the now past intimacy and the predilection for her so noble treatment. Hence, whatever name I mention in this work, it is to her that I am alluding. Whatever the house whose elegy I sing, it is of her house that I am thinking. But at the same time in the verses I have composed for this book, I never cease to allude to inspirations, spiritual revelations and sublime relationships in accordance to "our extraordinary art" [Qur'an XX, 66]. For, the future

life is better for us than the actual one, and she – may Allah be pleased with her- knew perfectly what I was alluding to, and no one can tell you like He who knows everything. May Allah preserve the reader of this poetry collection from any thought rushing to what is unworthy of elevated spirits and lofty designs in intimate communion with the heavenly things. Amen. By the power of Him who is the One Lord, and Allah will utter the Truth and guide on the Path.” (“Turjumān, pp. 7 ff.”) (“Tarjumān, pp. 7 ff”). (“Turjumān al-Ashwāq The Interpreter of Desires PROLOGUE” [Spanish version])





- II -

It was in Mecca that Ibn Al-Arabi made the acquaintance of The Maiden of Persian Origin Nizam (Nidham)

“It was also in Mecca that he [Ibn Al-Arabi] made the acquaintance of the young woman Nizam, who would become the inspiration for his love poems, written approximately fifteen years later (1215) and collected in the *Tarjumān al-ashwāq* (The Interpreter of Desires). Nizam was a young Iranian lady of considerable beauty, piety, and intelligence – “the ornament of our gatherings”, 18 as Ibn ‘Arabī says in his Preface to the *Tarjumān*. Commentators have seen in Nizam the archetypal Eternal Feminine, the embodiment of Sophia, the equivalent of Dante’s Beatrice, and the coincidentia oppositorum. 19 She is not only the muse of the Interpreter of Desires but also may have inspired the paean to Woman found in the final chapter of the *Fusus*, on the Wisdom of Singularity in the







Word of Muhammad. 20 “Contemplation of the Reality without formal support is not possible”, he says. “The best and most perfect kind [of contemplation] is the contemplation of God in women.” 21”

18. Tarjumân, p. 11. (Unless otherwise noted, all references are to the Nicholson edition.)

19. See Austin, “The Lady Nizam”, pp. 35–48.

20. Ibid., p. 39.

21. Fusus, p. 217; trans. Austin, Bezels of Wisdom, p. 275.

(“The Universal Tree and the Four Birds”, Treatise on Unification (al-Ittihad al-kawni) Introduction, Translation and Commentary ANGELA JAFFRAY”).

- III -

ADONAY’S DAY, SUNDAY, FEBRUARY 9, 2020.

THIS FEBRUARY WAS THE 35th ANNIVERSARY OF MY DESCENT TO THE ABYSS (AS ALSO DID DANTE ALIGHIERI), ACCOMPANIED BY MY HOLY GURU.

On today's date, February 9, 2020, in the Astral Dimension, I was given Esoteric Teachings on Dante Alighieri's Work “Vita Nuova”, Chapters XXVIII and XXIX, related to the Mystery of the Number Nine and “Beatrice”, the Spiritual Beloved of the Supreme Poet and Writer Dante Alighieri (the Author of The “Divine Comedy”); in its Chapter XXIX, it reads:

“And touching the reason why this number was so closely allied unto her, it may peradventure be this. According to Ptolemy (and also to the Christian verity), the revolving heavens are nine; and according to the common opinion among astrologers, these nine heavens together have



influence over the earth. Wherefore it would appear that this number was thus allied unto her for the purpose of signifying that, at her birth, all these nine heavens were at perfect unity with each other as to their influence. This is one reason that may be brought: but more narrowly considering, and according to the infallible truth, this number was her own self: that is to say, by similitude. As thus. The number three is the root of the number nine; seeing that without the interposition of any other number, being multiplied merely by itself, it produceth nine, as we manifestly perceive that three times three are nine. Thus, three being of itself the efficient of nine, and the Great Efficient of Miracles being of Himself Three Persons (to wit: the Father, the Son, and the Holy Spirit), which, being Three, are also One:—this lady was accompanied by the number nine to the end that men might clearly perceive her to be a nine, that is, a miracle, whose only root is the Holy Trinity. It may be that a more subtile person would find for this thing a reason of greater subtilty: but such is the reason that I find, and that liketh me best." ("The New Life", Chapter XXIX, by Dante Alighieri).



## THE CLOSE RESEMBLANCE BETWEEN DANTE ALIGHIERI AND IBN AL-ARABI

“Islam and The Divine Comedy”, Asin Palacios.

### V THE CLOSE RESEMBLANCE BETWEEN DANTE AND THE MYSTIC, IBN ARABI OF MURCIA...

Finally, Dante explains how he came to write the original songs. One day after the death of his beloved Beatrice, Dante is walking alone, when of a sudden he meets a gentle maiden of great beauty and learning, with whom he falls in love; not daring to declare his passion, he seeks solace in the ecstatic contemplation of his idol and sings his emotions in melancholy rhymes. 659

659. Convito, II, 2.

“DANTE, CONVITO”:

The Convivio

Dante Alighieri

Second Treatise

First Canto

- II -

BEGINNING, then, I say that the star of Venus had twice revolved in that circle which causes the evening and the morning to appear, according to the two varying seasons, since the death of that blessed Beatrice, who lives in Heaven with the Angels, and on Earth with my soul; when that gentle Lady, of whom I made mention at the end of the "Vita Nuova," first appeared before my eyes, accompanied by Love, and assumed a position in my mind. And, as has been stated by me in the little book referred to, more because of her gentle goodness than from choice of mine, it befell that I consented to be her servant. For she appeared impassioned with such sorrow for my sad widowed life that the spirits of my eyes became especially friendly to her; and, so disposed, they then depicted her to be such that my good-will was content to

espouse itself to that image. But because Love is not born suddenly, nor grows great nor comes to perfection in haste, but desires time and food for thought, especially there where there are antagonistic thoughts which impede it, there must needs be, before this new Love could be perfect, a great battle between the thought of its food and of that which was antagonistic to it, which still held the fortress of my mind for that glorious Beatrice. For the one was succoured on one side continually by the ever-present vision, and the other on the opposite side by the memory of the past. And the help of the ever-present sight increased each day, which memory could not do, in opposing that which to a certain degree prevented me from turning the face towards the past. Wherefore it seemed to me so wonderful, and also so hard to endure, that I could not support it, and with a loud cry (to excuse myself from the struggle, in which it seemed to me that I had failed in courage) I lifted up my voice towards that part whence came the victory of the new thought, which was full of virtuous power, even the power of celestial virtue; and I began say: "You! who the third Heaven move,

intent of thought." For the intelligent understanding of which Song, one must first know its divisions well, so that it will then be easy to perceive its meaning. In order that it may no longer be necessary to preface the explanations of the others, I say that the order which will be taken in this Treatise I intend to keep through all the others. I say, then, that the proposed Song is contained within three principal parts. The first is the first verse of that, in which certain Intelligences are induced to listen to what I intend to say, or rather by a more usual form of speech we should call them Angels, who are in the revolution of the Heaven of Venus, as the movers thereof. The second is in the lines which follow after the first, in which is made manifest that which I felt spiritually amidst various thoughts. The third is in the last lines, wherein the man begins to speak to the work itself, as if to comfort it, as it were, and all these three parts are in due order to be demonstrated, as has been said above.



Continuation:

An identical occurrence and motive inspired Ibn Arabi to compose the love poems contained in his “Interpreter of Love” and write the commentary upon it known as the “Treasures of Lovers”. In the prologue to the commentary the author furnishes an explanation, of which the following is a summary :

When I resided at Mecca in the year 598 (1201 A.D.) I made the acquaintance of a number of worthy people, preeminent among whom was the learned doctor Zahir ibn Rustam, a native of Ispahan, who had taken up his abode at Mecca. This master had a daughter, a tall and slender maiden. Virtuous, learned, devout and modest, she was a feast for the eyes and bound in chains of love all who beheld her. Were it not that pusillanimous minds are ever prone to think evil, I would dwell at greater length upon the qualities with which God had endowed both her body and her soul, which was a garden of generous feeling.



It was from her that I drew the inspiration for the poems, telling of the sweet fancies of a lover. In them I sought to convey some of the passionate feelings treasured in my heart and to express the tender longings of my soul in words that should suggest how dearly I loved her and how the thought of her filled my mind in those bygone days as it haunts me even now. Thus every name mentioned in this work refers to her, and hers is the dwelling of which I sing. But also, in these verses I make constant allusion to spiritual revelations and to relations with the Intelligences of the Divine spheres. This is customary in our allegorical style, for to our mind the things of the future life are preferable to those of this world; moreover, she herself knew full well the hidden meaning underlying my verse. God forbid that the reader should attribute unworthy thoughts to the writers of poetry such as this men whose aims are loftier and who aspire but to the things of heaven.

My reason for composing this allegorical commentary upon my songs was that my pupils had consulted me about them. They had heard

learned moralists of Aleppo deny that holy mysteries lay hidden in my poems and allege that, in trying to affirm this, I merely sought to conceal the sensual love which I had felt. I therefore set to work to write this commentary upon all the amorous poems I had composed during my stay at Mecca in the months of Recheb, Shaban, and Ramadan. In all these poems I constantly allude to spiritual mysteries and to the teachings of philosophy and ethics. If, to express these lofty thoughts, I used the language of love, it was because the minds of men are prone to dally with such amorous fancies and would thus be more readily attracted to the subject of my songs.

Ibn Arabi then introduces a fragment from his book of songs, in which he enumerates the more usual among his poetic metaphors and interprets their general allegorical meaning. He adds:

“All these figures of speech should be regarded as symbolic of sublime mysteries and Divine illuminations vouchsafed to me by the Lord God. Turn thy thoughts, oh ! reader, from the mere words

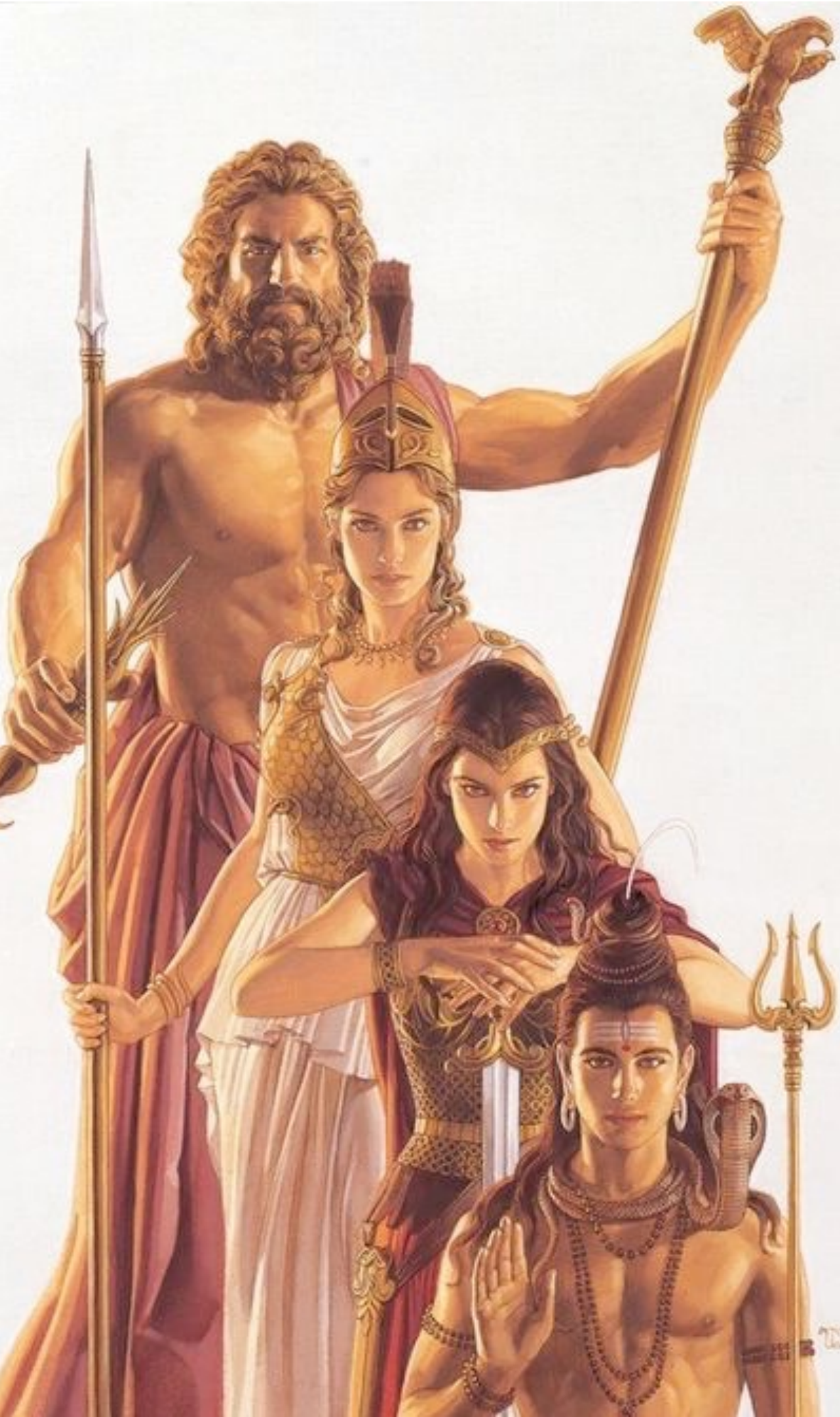


and seek the hidden meaning that thou mayest understand.”

Having thus duly warned the reader, Ibn Arabi begins his commentary with the fictitious story of the vision of a beautiful maiden.

“One night,” he says, “ I was in the temple of the Caaba, walking, as required by rite, round and round the holy dwelling. My mind felt at ease and a strange peace overcame my soul. To be alone, I went out of the temple and started to walk along the roadway. As I walked, I recited aloud some verses, when, of a sudden, I felt a hand softer than velvet touch me on the shoulder. I turned and lo a Greek maiden stood before me. Never had I beheld so beautiful a countenance, nor heard so soft a voice; never had I met a woman more endearing or with speech so refined, who expressed such lofty thoughts in more subtle language. Verily she surpassed all the women of her day in delicacy of mind, in literary culture, in beauty and in learning...”

Prefacing his work with the narration of this fictitious episode in his life, which he alleges led to the composition of his songs, the author proceeds to give the allegorical meaning of each verse. His beloved, he explains, is the symbol of Divine wisdom 660; her virgin breasts, the nectar of its teachings ; the smile on her lips, its illuminations. 661 Her eyes are the emblems of light and revelation. 662 The mournful sighs of the lover represent the spiritual longings of the soul. 663 Among a host of other subjects, the author deals with the origin and destiny of the human soul, the nature and phenomena of love, and the essence of spiritual beauty. In matters of faith, he discusses the relations between reason and belief, the hidden trinal sense of the conception of God, the transcendental value of universal religion in comparison with other religions, and Islam as a religion of love.









- V -

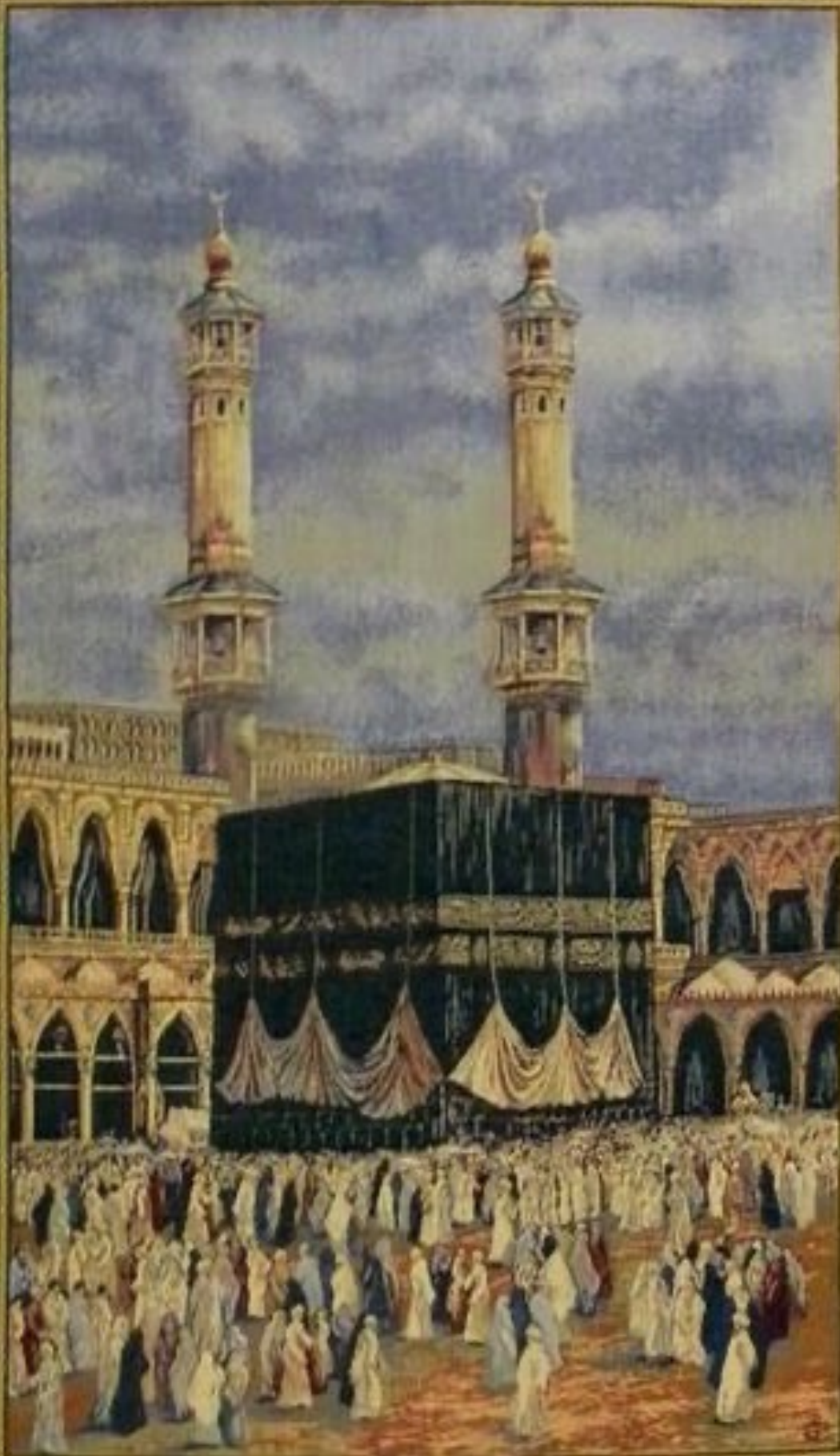
## Mystic Esoteric Revelations

During August 22, 25 and 30, and September 1 and 3, Year 2018, I lived a sequence of Revelations related to The Holy TORAH, The Holy QU'RAN, The Holy KAABA in the SPIRITUAL MECCA OF THE HEART, THE FABULOUS GRYPHON of IBN AL-ARABI, JESUS THE CHRIST OUR LORD, AL-KADIR, OR HIZIR, OUR HOLY GURU, THE SEAL OF THE SAINTS, AND THE MAHDI:

Wednesday, August 22, 2018.

Today (August 22, 2018) in the early morning, I saw myself very clearly, very distinctly, in my Astral Body, in the KAABA of the Holy MECCA.

(Note: In the Year 2018, The Great Pilgrimage to MECCA, which was attended by more than Two Million Muslims, took place “From Sunday afternoon, August 19, To Friday afternoon, August 24”, meaning that I Made my Astral and Spiritual





Journey to MECCA ON THE THIRD DAY... of The Great Pilgrimage to MECCA..., on the 25th Anniversary of THE INCARNATION OF MY INNER MASTER THE PROPHET MOISÉS (MOSES), THE “SON OF THOTH”, OR “THOTH-MOISÉS”.)

I saw that many people were attending the Great Pilgrimage. A very young Gentleman with a military bearing was giving me some explanations of some Arabic characters in red lettering. I saw that the KAABA IN ITS SPIRITUAL PART is surrounded by a horseshoe-shaped white stone wall whose two ends encircled the KAABA. The YOUNG Gentleman with his index finger indicated to me some red Arabic letters written on the stone wall (since the entire wall is written in red Arabic characters, and he told me the following while gently running his index finger over each Arabic letter: “THE KAABA HAS TWO GATES: ONE THAT IS PERMITTED AND THE OTHER THAT IS FORBIDDEN!” While the YOUNG Gentleman was speaking to me, as for myself, I was nodding in full respect and appreciation.





Today, lying down shortly after noon, I saw a Big Golden Eagle arriving here at our Home and staying with us, accompanying us for a long time, and mingling among the little Doves and the little Wood Pigeons and doing them no harm. I told my Beloved Wife Gloria María who was with me to get closer so that the Eagle did not hurt the little Doves, but the Eagle just wanted to stay among them serenely and quietly.

Later when I returned to my physical body in the state between waking and sleep I was pronouncing the following phrase:

“In the Kaaba The whole Torah is written in Arabic Letters!!!”

Shabbat Day, August 25, 2018. (The day after the last day of the Great Pilgrimage to MECCA).

“THE CONSEQUENCES OF AL-LAH ARE PERMITTED, BEYOND THAT LIMIT THEY ARE NOT PERMITTED.”





In one meaning, “The Consequences of Al-lah” refer to the “Last Judgment” and the “Day of Resurrection”, or “Al-Qiyama”, as announced in THE HOLY QU'RAN “SURAH 75: THE RESURRECTION”, or “SURAT AL-QIYAMA”, Revealed in MECCA to the Holy Prophet of GOD AL-LAH MUHAMMAD.

The Law of Recurrence in the sense of Karma for all this Humanity goes as far as “The Last Judgment” and ESOTERICALLY concludes in “THE DAY OF RESURRECTION”, or “AL-QIYAMA”.

The Law of Recurrence plus its Consequences is one of the Laws of Destiny of every Soul, Ruled by GOD AL-LAH. Recurrences plus their Consequences are inevitable and hence permitted in every new human life or existence, which is the Karma, or Law of Action and Consequence, that we bring from other lives or previous existences. We can and must change our attitudes in thoughts, feelings, words, and actions at every Recurrence in our life, but what is not permitted is to make the same mistakes of past lives again, since if we make

them again, repeating them over and over, that would be going beyond what is permissible in The Law of Recurrence plus its consequences. The only way to be able to transcend the Consequences of The Law of Recurrence is by Dying Mystically to every psychological defect that wants us to make the same mistakes we made in previous past lives or existences over and over again.

But these Recurrences plus their Consequences finally conclude in THE DAY OF THE “LAST JUDGMENT” and, Esoterically, in every Christified Master who achieves THE ESOTERIC RESURRECTION OF HIS INNER CHRIST (through the practice of THE THREE FACTORS OF THE REVOLUTION OF THE CONSCIOUSNESS for a lifetime), since he becomes AN EXEMPT ADEPT OR COMPLETELY FREE FROM KARMA.

“The Sufi messianic figure becomes transfigured in the Sufi understanding of Qiyama to one of a great teacher that shall come in the Spirit of Christ according to Ibn Arabi. Ibn Arabi wrote of a

messianic figure known as the "Seal of the Saints", he used the figure of the simorgh or "Phoenix" to represent this messianic figure in his poetry. It is interesting to note that Ibn Arabi is instructed regarding the Seal by an intermediary identified with the Phoenix, which is itself identified with the title, "the courier of my Lord" (furaniq Rabb-i). The notion of the Seal of sainthood was first introduced by al- Hakim al- Tirmidhi (d. ca. 295/908) in his Kitab Sirat al-Awliya' (The book of the life conduct of the saints). However, Tirmidhi does not identify who the Seal of the Saints is whereas Ibn Arabi does: Ibn Arabi further instructs us regarding who the Seal is: But in the Jawab Ibn al-'Arabi wrote, "The one who is worthy [of being the Seal of sainthood] is a man who is like unto his father, who is non-Arab (a jami), well-proportioned in his physical make-up, and of medium height. The cycle of the kingdom will be sealed by him, and sainthood, likewise, shall be sealed by him. He has a minister (wazir) named John [the Baptist] (Yahya). The Seal is spiritual in origin, human in manifestation (ruhani al-mahtid, insi al-mashhad)." (pg. 417, The "Millennial" Motif in Book



of the Fabulous Gryphon) He is from a foreign people, not an Arab. His complexion is of a fair, ruddy hue, his hair reddish, and he is rather tall than short [medium]. He is like the radiant full-moon. His name is 'Abd Allah-that being the name of every Servant of God. As for the name by which he is particularly distinguished [i.e., 'Isa], no inflection (i'rab) occurs therein, as it "operates without restriction" (yatsarrafu) in the esoteric art of the grammar of Arabic: It begins with the eye/source of certitude ('ayn al-yaqin) and ends with the eternality of enablement (qayyamiyyat al-tamkin). (pg. 416, The "Millennial" Motif in Book of the Fabulous Gryphon) It should be noted that in the Islamic eschatology Jesus ('Isa) is to return as the Mahdi, so there is here an identification of the Mahdi with the Seal of the Saints. Ibn Arabi as well identifies this figure with the rising of the Sun from the West, stating that: "For the "Sun of the West" is the light of intellections arising in the world of your transcendence and that which manifests itself of the secrets of particularization and generalization to your heart, just as the "Seal of sainthood" is that by which your own situation is sealed (ma khatama

bi- hi 'ala maqamika) in the furthest boundary of your station (muntaha maqami-ka)". (pg. 422, The "Millennial" Motif in the Book of the Fabulous Gryphon)."

"As we know, the Prophet Muhammad was identified ... with the Paraclete. But because of the homology which exists between the Seal of prophecy and the Seal of the walayah, Imamology retains the idea of the Paraclete [the Holy Spirit, the "Another Comforter"] as a vision to come. Several Shiite authors, among whom are Kamal Kashani and Haydar Amuli, explicitly identify the twelfth Imam, the awaited Imam, with the Paraclete whose advent is proclaimed in the Gospel of John to which they allude. This is so because the coming of the Imam-Paraclete will inaugurate the reign of the purely spiritual meaning of the divine Revelations—that is to say, the true religion which is the eternal walayah [Authority, Guardianship of True Religion, the "Messenger with the Guidance and the Religion of Truth", Gnosis]. For this reason, the reign of the Imam is the prelude to the Great Resurrection (Qiyamat al-Qiyamat). As Shams al-Din al-Lahiji





puts it, the resurrection of the dead is the condition on which the end and aim of the existence of beings may be realized. Our authors know that, philosophically speaking, the annihilation [catastrophic renovation] of the world is conceivable; but their Imamology challenges any such eventuality. Both before and after Islam, the eschatological horizons of Iran have remained constant. Shiite eschatology is dominated by the figures of the qa'im and his companions, as Zoroastrian eschatology was by the figures of Saoshyant and his companions. It does not dissociate the idea of the 'lesser resurrection', the individual exodus, from that of the 'Great Resurrection', the coming of the new Aion."

"Attention has just been drawn to the identification, established by Shiite thinkers, between the awaited Imam [The Mahdi] and the Paraclete. This identification reveals a striking convergence between the most profound concept in Shiism and the whole body of philosophical thought in the West which, from the Joachimites [of Joachim de Fiore] of the thirteenth century down to our day,

has been guided by the paracletic idea, inspiring modes of thought and action with a view to the reign of the Holy Spirit. The consequences of this fact, once it has come to be noticed, could be enormous. As we have explained, the fundamental idea is that the awaited Imam will not bring with him a new revealed Book—a new Law—but will reveal the hidden [Esoteric, Gnostic] meaning of all the Revelations, because, as the Integral Man (al-Insan al-Kamil, Anthropos teleios) [True Man], the esoteric aspect of the 'eternal prophetic Reality', he is himself the revelation of Revelations. The parousia [Glorious Advent] of the awaited Imam signifies a plenary anthropological revelation, unfolding within the man [the Inner True Man] who lives in the Spirit. In the final analysis, this means the revelation of the divine secret that man took on himself, the burden which, according to Surah 33:72 of the Quran, Heaven, Earth and the mountains refused to assume. [\*] We have seen (...) how from the beginning, from the time of the teaching of the Imams, this verse has been understood by Imamology as an allusion to its own secret, the secret of the walayah, for the divine mystery and

the human mystery, the mystery of the Anthropos and of the haqiqah muhammadiyah, are one and the same." ("History of Islamic Philosophy" by Henry Corbin).

[\*] Being the Bearer of this Message is an Enormous Responsibility because it must be taken on WITH CONSCIOUS LOVE...

Note: The words in square brackets are ours.

Thursday, August 30, 2018.

“SINCE THE YEAR 2000, THE MOST WONDERFUL (FABULOUS) GRYPHON OF ALL TIME HAS BEEN PRODUCED.”

This Revelation on August 30, 2018 is related to the explanations in the previous paragraphs.

On September 26 (26th of the Month of ELUL), year 2000 of Our CHRISTIAN ERA, THE GRYPHON, OR GOLDEN INNER CHRIST, Reincarnated in the Soul and Heart of the Bodhisattva of V.M. THOTH-MOISÉS (who is The

“ANOTHER COMFORTER”). Since then and until now (and from now on with the Help of GOD AL-LAH) “THE MOST WONDERFUL (FABULOUS) GRYPHON OF ALL TIME HAS BEEN PRODUCED...”, which is THE CHRIST-LUCIFER, OR CHRIST'S LIGHT-BEARER OF THE GNOSTICS, “XOLOTL-LUCIFER”, now turned into an “Anchorite” or “Hermit” with the Chastity Belt, BRINGING LIGHT INTO THE DARKNESS AND CLARIFYING ALL THE CHRISTIC ESOTERICISM...

Sunday, August 26, 2018.

1: “21 YEARS. It has been 21 years since the Hegira, that is to say, the Eagle's Wings, began.”

(During a break in the researches, reflections, and writing of these Studies related to Hasan Al-Basri (which is one of the Chapters of this Work in preparation for publication, with the Help of GOD AL-LAH, under the title: “THE SPIRITUAL BELOVED OF IBN AL-ARABI NIZAM (Niḏhâm)/ BEATRICE”, and of a sequence of Revelations



related to The Holy TORAH, the Holy Prophet of GOD AL-LAH MUHAMMAD, The Holy QUR'AN, The Holy KAABA in the SPIRITUAL MECCA AND OF THE HEART, THE FABULOUS GRYPHON by IBN AL-ARABI, Our Lord JESUS THE CHRIST, our Holy Guru AL-KHADIR, OR HIZIR, THE SEAL OF THE SAINTS AND THE MAHDI, I went out with my Beloved Wife Gloria María into the Patio-Terrace Garden of Our Holy Hermitage... Approximately at 19:30, Today, Wednesday, February 12, 2020, a Young Little Brother Hawk or a Young Little Sister Eagle appeared flying very silently, landing on one of the branches of one of the still-Flourishing Sacred Yvyrá-Pyta (Copperpod) Trees with its Beautiful Bright Yellow Flowers..., and landing there for a few instants, it looked at us in silence..., as can be seen in the images and in the video-clip that we publish here and that can be seen and downloaded by entering here. This Sacred Hawk came to confirm these Studies esoterically related to “THE EAGLE'S WINGS” and THE YEAR 21 OF THE HEGIRA, which was when THE PATRIARCH OF SUFISM HASAN AL-BASRI was born...)

This Revelation has very Esoteric meanings.

According to the current calendar, if we count 21 years from this year 2018, it gives the year 1997... (the beginning of our Recurrent Spiritual “HEGIRA”, and “everything is being Repeated likewise...”, like in Prophet MOSES' “MIGRATION/ FLIGHT” TO “MADIAN”..., 21 years having elapsed since then in the Year 2018...) whose Kabbalistic synthesis gives “26”, the date of the day of this Revelation.

\* "The Hegira" is the "Migration" of the Holy Prophet of GOD AL-LAH MUHAMMAD (in the year 622 of Our Christian Era) from the city of Mecca to the city of his exile in Medina, in the Arabian Peninsula.

“MEDINA” OR “MADINAH” IS ANAGRAM OF “MADIAN”...

SHAYKH HASAN AL-BASRI, THE PATRIARCH OF MUSLIM MYSTICISM, OR SUFISM, was born in the Year 21 of the Hegira

“... Al-Hasan Al-Basri was born in Al-Madeenah in 21 A.H., 642 A.C. during the caliphate of the leader of the Believers, ‘Umar Ibn Al-Khattaab, may Allah be pleased with him. Both his parents were slaves. His father became a prisoner of war when the Muslims conquered Misaan, an area between Basrah and Waasit in Iraq. His father embraced Islam and lived in Al-Madeenah where he married a bondwoman called Khayyirah who was the maid-slave of Umm Salamh, may Allah be pleased with her, the wife of the Prophet, may Allah bless him and grant him peace. The Mother of the Believers, Umm Salamah, may Allah be pleased with her, freed Khayyirah after she gave birth to her son Al-Hasan.”

SEE. Dichos-y-Canciones-de-la-Mistica-Sufi-Rabia-Al-Adawiyya copy.pdf [Sayings and Songs by Sufi Mystic Rabia Al-Adawiyya]

HASAN AL-BASRI was the “Major religious figure of the Umayyad period...”, “... He criticized Umayyad caliphs and officials, but did not oppose them politically...”, he was Disciple of ALI, the Cousin and

Son-in-law of the Holy Prophet of GOD AL-LAH MUHAMMAD.

September 1, 2018.

At this dawn of today's Shabbat Day, September 1, 2018, at approximately 4:30 in the morning, in a very crisp, very clear, very real Spiritual Vision, I saw a Young Arab Gentleman arrive, wearing a white robe and a white hat, closely resembling the paintings which depict Our Holy Guru AL-KHADIR (MORYA, MELCHIZEDEK), HIZIR. The Arab Gentleman approached me, and stretching his Right Hand towards me, he handed me a small object that was like a Seal, a Key or a Key-ring, and upon handing me this Sacred Object, he said to me: “THE SEAL OF THE SAINTS, MAHDI, THE SON OF MAN!”

“In Ibn Arabi’s early work Anqa mughrib, the narrator alludes cryptically to the Seal of the Saints, JESUS, both as the anqa mughrib and as the Sun which, according to Islamic tradition, will rise in the west at the end of time.” [“Muhyiddin Ibn Arabi







The Universal Tree and the Four Birds Treatise on Unification (al-Ittihad al-kawni)"]; namely, in these end times.

This tradition should not be interpreted literally, but rather esoterically, for Jesus The Christ's Second Coming is Inward, within the depth of our Soul, our Spirit, our own Being. He comes innerly within ourselves from among the “Clouds” of Gnostic Esotericism.

Our Lord Jesus The Christ's Words in the Gospel which say:

“... all the tribes of the earth... shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other...” (The Holy Gospel According to St. Matthew 24:30-31) refer to the Christified Humanities of other Higher Planets that will come “in the clouds of heaven” in their

Spaceships of Light to gather and rescue the “elect” from all over Planet Earth.

In another meaning, the Coming of the Son of Man in these End Times refers to the Coming of the “another Comforter” (the Consoler, the Holy Spirit), which is another Aspect of Our Lord JESUS THE CHRIST.

The Islamic tradition about JESUS, which foretells that He “will rise in the west at the end of time”, esoterically refers to His Human Bodhisattva, or Holy Spirit, which is, in one esoteric key or meaning, “the Another Comforter”, called in Ibn Arabi's Works “Anqa mughrib”: the “Wonderful” or “Fabulous Gryphon”.

“A Bodhisattva is formed by the Holy Spirit of a Master en clothed in the four lower bodies [Mental, Astral, Vital, Physical]. This is the greatest mystery of human personality. This is the mystery of the double human personality. This is one of the greatest mysteries of occultism. The Inner Master can send his Holy Spirit on Earth in order to carry





out, enclothed in a mental, astral, vital and physical body, some important mission. CHRIST, the Divine Redeemer of the World, has sent his human Bodhisattva after his earthly death, but humankind knew him not. However, in the age of AQUARIUS, the CHRISTIC TRIAD will reincarnate in an integral form to teach humanity the Christic esotericism. Then the Gnostic movement will have borne its fruits, and all the Aquarian humanity will be prepared to understand the last explanations of the Master.” (V.M. SAMAEAL AUN WEOR).

In a Letter written to us by Our Venerable MASTER RABOLÚ (who was THE PROPHET ELIJAH REINCARNATE AND JOHN THE BAPTIST), he gives Testimony that I am one of those who first have borne fruit:

"As for you, I will tell you the following: Work continuously with the mystical death without wasting any moment, as at the present time you are the only one who is working properly and that is my hope, that one arises. The way you

are going, you will have to arise a little later on."

"So I implore you not to abandon the work of the Three Factors even for an instant, but the work of the death more, dedicate more time to it. I need you to begin to bear your fruits."

“ ”  
...

"The Hierarchies are fighting, guiding, orienting you so that you are one of those who will bear fruit first. All this means that you are not a newcomer but that you are an old disciple who has to regain what was lost; and the way you are going, you are going very well. Work tirelessly with the disintegration of the defects." (Letter 1055A of September 12, 1994).

Esoterically, to begin "To Bear Fruits" is when a Person, whether man or woman, by their Practical Work with THE THREE FACTORS OF THE REVOLUTION OF THE CONSCIOUSNESS for a Lifetime, Fabricates THE GOLDEN BODIES: ASTRAL, MENTAL, AND CAUSAL, in THE SECOND MOUNTAIN.

In the "Babylonian Talmud", "The Comforter" is called "Menahem" and identified with Shiloh of Genesis 49:10 (who is Moses, as it is Taught by The Enlightened Rabbi SHIMON BEN YOCHAI in The Zohar, where it is written: "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 and Moses [Mosheh] being the same." (The Zohar).

"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 [affliction]: 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...
- 30. Lam. I, 16.
- 31. Isa. LIII, 4.

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

As for the name "Yinnon" in the Book of Psalms 72:17, it is a clear allusion to King Solomon, since this complete Psalm is written by King David for Solomon": "Psalms - Chapter 72 A Psalm for Solomon."

In THE SAMARITAN TORAH, SHILOH is identified in 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 of 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-hand side 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 Shela, comes from the Hebrew root "Shalah", which means the "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 about 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 asserted by Rabbi Simeon ben Yochai in the Zohar, and by Isaac Luria in his teachings).

Isaac Luria, referring to the word "Shelah", applies it both to the name "Shiloh" (who is Solomon or Moses) and to "the Community of Israel". And he explains that when 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 upon reaching "Adulthood", he receives the Letter "Yud" ("The Supernal Light") and then is called "Schylah":



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

According to Gematria (Kabbalistic method of Interpreting a word or phrase by the Numerical Value of its letters; Identifying them with each other), "... the numerical value of the two names Shiloh (Schylah) 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 (Schylah), 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").

Hayim Vital, the Disciple of Isaac Luria, 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 [Mosheh]. 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 [Mosheh], he himself will be the final Shepherd... Therefore 'Shiloh', who is the Mashiah and Moshe [Mosheh], 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 [Mosheh]..." (Isaac Luria's Teachings).

On Sinai, the Prophet Moses achieved to Incarnate the Soul at the Level of Binah, which is the Neshamah. But in this end of times, with God's Help, the Prophet Moses reincarnate not only recovers His Soul at the Level of the Neshamah in Binah, but also goes forth to incarnate the Neshamah of the Neshamah, which is the Soul at the Level of Chochmah "Chayah", in order to then Incarnate, with God's Help, the Soul at the Level of the Father, of Keter, called "Yechidah", which means "Unique", corresponding to the level called 'Adam Kadmon' - 'Primordial Man'. Please see our study: "SHILÓH EL ALMA DEL MESÍAS: La Neshamáh de la Neshamáh de Moisés [SHILOH THE SOUL OF THE MESSIAH: The Neshamah of the Neshamah of Moses]."

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September 3, 2018. I was given the following words: "JESUS BIN AL-DIN". Meaning: "BIN" is anagram of "IBN" which means "SON"; "AL-DIN" means "FAITH" STRENGTHENED BY GNOSIS, THE INNER, ESOTERIC, GNOSTIC, CHRISTIC

"PATH" THAT LEADS US TO AL-LAH. Hence, the Words: "IBN AL-DIN" mean that when the "Another Comforter", who Is THE HOLY SPIRIT that Proceeds from the FATHER and the SON, Incarnates, Reveals Himself, Manifests Himself, Appears, He appears as "JESUS SON OF FAITH" IN THE INNER, ESOTERIC, GNOSTIC PATH OF AL-LAH.

HAVE TRUE CONSCIOUS FAITH, OR GNOSIS, IN GOD AL-LAH, FAITH IN HIS ANGELS OF LIGHT, FAITH IN HIS WISDOM CONTAINED IN THE TRADITIONS OF HIS MESSENGERS AND IN THEIR REVEALED BOOKS: THE TORAH, THE PSALMS, THE GOSPELS, THE QUR'AN; HAVE FAITH IN HIS PROPHETS SENT TO ALL SUFFERING HUMANITY; HAVE FAITH IN THE DAY OF FINAL JUDGMENT AND IN THE TRUE RESURRECTION, OR QIYAMAT...

Then I was Instructed regarding "THE KEY-RING" and "the KEY-RING KEEPER" fighting against the demons and against the "I's" of the hidden side of the psychological Moon.



In THE ZOHAR it is taught that “THE KEEPER OF THE KEYS” IS THE ANGEL METATRON:

“360. Rabbi Elazar said, as we have learned: At the beginning of the first hour at night, when the day is blown away and the sun goes down, the keeper of the keys, who is in charge of the sun -MATATRON, THE GOVERNOR OF THE WORLD, WHO DRAWS THE LIGHT OF THE SUN DOWN TO THE WORLD- enters the twelve gates that BELONG TO THE SUN.” (The Zohar).

“METATRON” is “ENOCK” and “METATRON SAR HA-PANIM”, who is The Real Being and The Spiritual and Heavenly Father of His Son The Prophet MOSES, and who is Assisting Him in his Esoteric Processes of “THE THIRD PURIFICATION” in THE SECOND MOUNTAIN through THE KEYS of THE THREE FACTORS OF THE REVOLUTION OF THE CONSCIOUSNESS.

Enoch-Metatron is "Sar haPanim", "The Prince of the" Divine "Countenances", and of whom Simeon

Ben Yochai says in The Zohar, addressing the Prophet Moses:

"... For none but you may use Metatron Sar HaPanim, since your name is intimated in the initials of his, for the initial letters of the words Metatron Sar HaPanim are Mem Shin Hei, which spell Moses (Mosheh)." (The Zohar, "Parashat Pinchas", Volume I, 103). (Please see: “LA NUBE DE LUZ LA PEQUEÑA ASTRONAVE DE CRISTAL Y EL SECRETO DEL REY [THE CLOUD OF LIGHT THE LITTLE CRYSTAL SPACESHIP AND THE SECRET OF THE KING]”)

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Tuesday, February 11, 2020.

In the early morning of Tuesday, February 11, current Year 2020, I was Revealed in the Higher Dimensions that “THE ESOTERIC NAME OF MY SPIRITUAL BELOVED NIZAM IS MARY”, and SHE herself, by Orders of a “YOUNG” Gentleman who was accompanying her, handed me with Great Joy and Gladness THREE WRITTEN AND

SIGNED DOCUMENTS in which it is written that my REAL BEING, V.M. THOTH-MOISÉS, is “THE UNIVERSAL SEAL OF GNOSIS”.

In this Revelation, “MARY” is PROPHET MOSES' SPIRITUAL “SISTER”, of Whom it is Written:

"And his [Moses'] Sister stood afar off..." (Ex. II, 4) Whose Sister? The Sister of Him [of King Solomon] who calls the Community of Israel [and His Beloved NUKVA] "My Sister", in the verse "Open to me, my Sister, my Love!" (Cant. V, 2). "Afar off" -- as it is written: "From far off hath the Lord appeared unto me" (Jer. XXXI, 2)." (The Zohar, Volume III, Section Shemot).

We can clearly see that THE ZOHAR identifies “MARY”, Prophet MOSES' “SISTER”, with KING SOLOMON's Beloved and BEAUTIFUL SHULAMITE. And now, in this Revelation, it is indicated to me that “MY SPIRITUAL BELOVED NIZAM IS MARY”, the “SISTER”, or SPIRITUAL BRIDE/WIFE, of V.M. THOTH-MOISÉS “THE UNIVERSAL SEAL OF GNOSIS”.



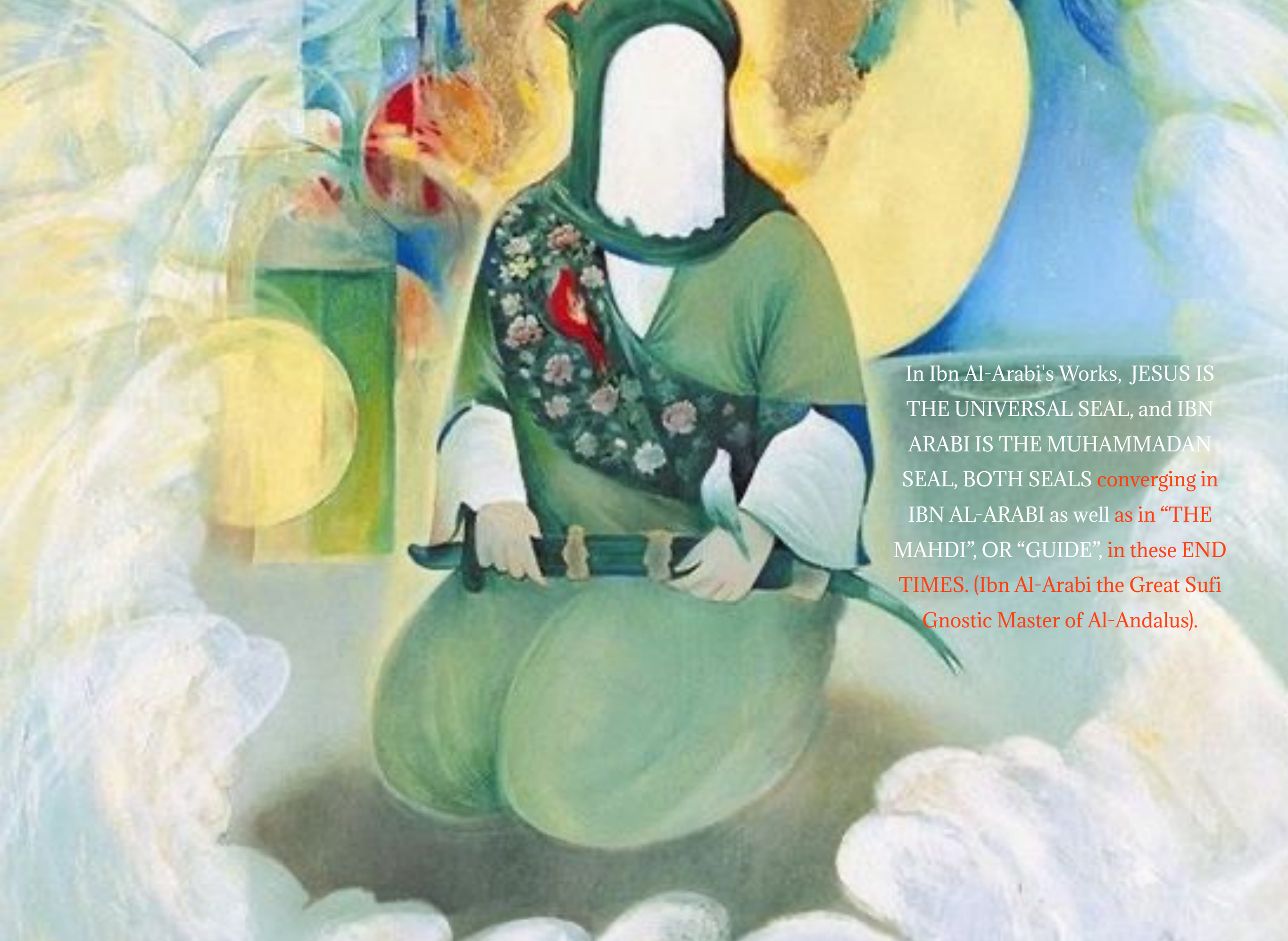




SHE, MY SPIRITUAL NIZAM/MARY (like BEATRICE of DANTE ALIGHIERI), is MY GREAT SEAL, “The Great Seal”, “The Great Consort”, or “Mahamudra”-







In Ibn Al-Arabi's Works, JESUS IS THE UNIVERSAL SEAL, and IBN ARABI IS THE MUHAMMADAN SEAL, BOTH SEALS **converging in** IBN AL-ARABI as well **as in “THE MAHDI”, OR “GUIDE”, in these END TIMES.** (Ibn Al-Arabi the Great Sufi Gnostic Master of Al-Andalus).



I have completed these GNOSTIC STUDIES with  
the Help of GOD AL-LAH

ON SAINT VALENTINE'S DAY, SHABBAT EVE,  
FRIDAY, FEBRUARY 14, 2020

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!" "May all  
Beings Give Love to one another!"

With All My Heart For all Poor Suffering Humanity,

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

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Estos ESTUDIOS GNÓSTICOS los he terminado de realizar  
con la Ayuda de DIOS AL-LÁH  
EN EL DÍA DE SAN VALENTÍN DE LA VÍSPERA DEL SHABBATH  
DEL VIERNES 14 DE FEBRERO de 2020.

Amamos a todos los Seres, a toda la Humanidad.

Cada Ser Humano es también la Humanidad.



"¡Que todos los Seres sean Felices!" "¡Que todos los Seres sean Dichosos!" "¡Que todos los Seres sean en Paz!" "¡Que todos los Seres nos Brindemos Amor!"

De Todo Corazón Para toda la Pobre Humanidad Doliente,  
Luis Bernardo Palacio Acosta Bodhisattwa del V.M. Thoth-Moisés.

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