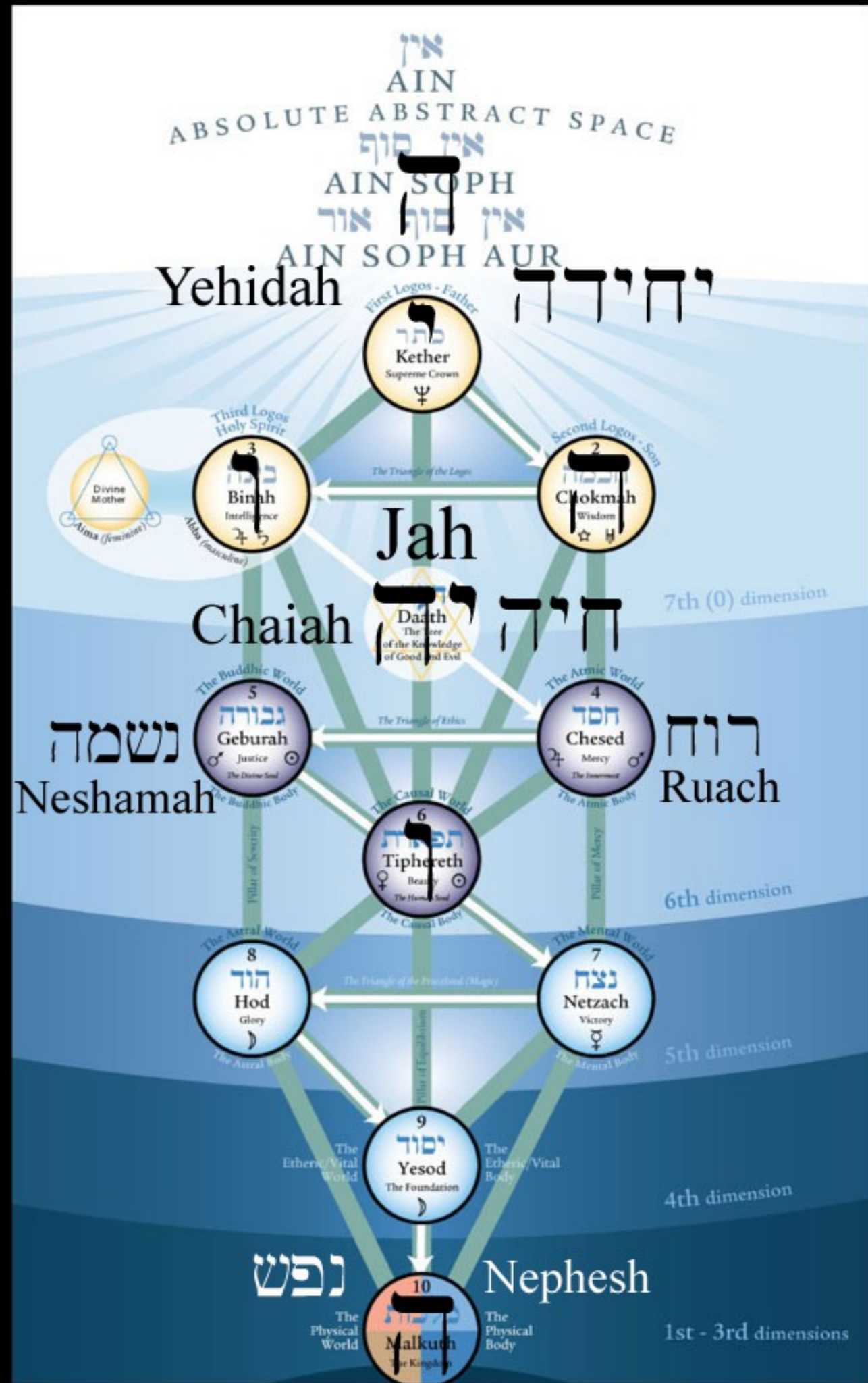


Moses' Reincarnation



And Iod-Havah Elohim made unto Adam and his wife fleshy coats, skins and clothed them. - **Genesis 3: 21**



And they were both [ערומים-thievish] naked Adam and his wife, and were not ashamed. - Genesis 2: 25

Adam Kadmon, the First Physical-Saturnian Protoplasmic Root Race and the Second the Hyperborean-Solar Root Race were Androgynous; the Third or Lemurian-Lunar Root Race, Adam-Eve, or Jah-Havah, the "separating hermaphrodite," were divided into Cain and Abel and produced the Fourth, the Atlantean-Terrestrial Root Race, Seth-Enosh.



Reincarnation: From Latin *re* - "again, and *incarnare* "to make flesh,"

Incarnare: From Latin *in*- "into" + *carnis* "flesh."



And Iod-Havah said, My [Ruach] spirit shall not always remain eternally within Adam, for in their erring they are [בשגם - beshagam] flesh: thus, his days [in Malkuth] shall be an hundred and twenty years. - Genesis 6: 3

“And Moses hid his face; for he was afraid to look upon God.” - Exodus 3: 6

For he remembered what had happened to him before; he remembered his sin and covered himself in shame’ similar to Adam’s behavior after the sin.

“I was afraid, because I was naked; and I hid myself.” - Genesis 3:10 - ZOHAR



The fear of Iod-Havah is the beginning of knowledge, wisdom and chastisement that fools have despised. - Proverbs 1: 7

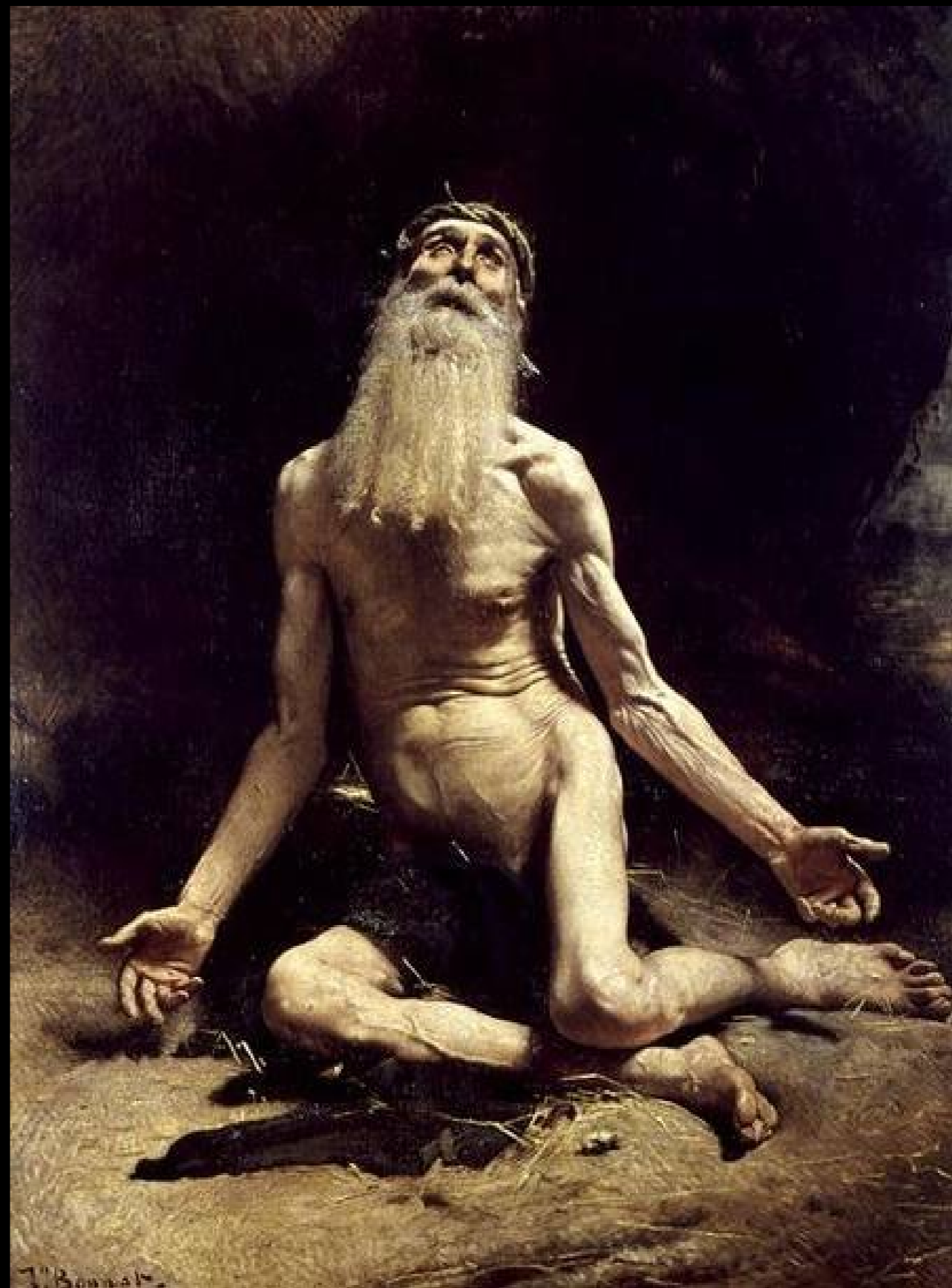
The beginning of wisdom is the fear of Iod-Havah and the knowledge of the Holy Ones Binah. - Proverbs 9: 10

Naked came I out of my
mother's womb, and naked shall
I return there[שמח]:
Iod-Havah gave,
and Iod-Havah has taken away;
blessed be the name
Iod-Havah.

- Job 1: 21

Behold, happy is the human
being whom Elah corrects:
Therefore the chastisement
[kamaduro] of Shaddai-El-
[Chai] do not despise.

- Job 5: 17





Job used the word שמה (there), which has the same letters as משה (Moses), to show that Moses is willing to convert the outsiders and that hereafter he will reincarnate [in Malkuth] and appear again to [the archetypes of] Israel in order to proclaim and make known the Shekinah. These words of Job also refer to the time when [the archetypes of] Israel in captivity [in Malkuth] would perceive they were naked or devoid of the secret doctrine, and therefore said: "Iod-Havah hath given, Iod-Havah hath taken away, may the name of Iod-Havah be blessed." - Zohar

With respect to Moses, his death was not due to [fornication] the sin of Adam but was brought about through the operation of a mysterious [initiatic] power.

Moses [Tiphereth, through initiation] separated himself from his wife [Malkuth, physicality] and attached himself to the Divine [Shekinah] while in the body, and after death became united with [Binah] the great mysterious Being [the Holy Spirit] who is above all and in all. All the separate grades and degrees of spiritual life form one great and vast whole. - Zohar



Tradition confirms this statement which is corroborated by scripture:

And Iod-Havah spoke unto Moses [the Bodhisattva] face to face, as a man speaks unto his friend. And he turned again into the camp: but his servant Joshua [the Bodhichitta], the son of Nun, a young man, departed not out of the tabernacle. - Exodus 33: 11 - Zohar



The explicit signification of which is, that Joshua [Yesod-Malkuth, the Bodhichitta], though he did not escape physical death, enjoyed that union of the higher and lower natures that enabled him to live the higher and divine life, which the children of Israel through their idolatry and worship of the golden calf had lost and forfeited. - Zohar

“And their eyes were opened and they saw they were naked.” - Genesis 3: 7

This refers to [the archetypes of] Israel when they were living amidst the mud and clay of [Malkuth] Mitzrahim and had no knowledge [Gnosis] of the secret doctrine. Therefore spoke the prophet concerning them:

“I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.” - Ezekiel 16: 7

And they sewed fig leaves together and made themselves aprons" - Genesis 3: 7

The meaning of these words is, that man and woman will cloak themselves with the frail coverings of their own sinful tendencies when they perceive themselves naked and have nothing to hide and cover what should be hidden. - **Zohar**



"And Iod-Havah Elohim made unto Adam and his wife coats of skins and clothed them"

- Genesis 3: 21

The garment [solar bodies] with which Israel covers himself is [symbolized in] the rightful robe with its fringes and borders and also the phylacteries and sandals, and therefore scripture saith: *הגורת hagoroth* (coats or coverings) here is used in order to distinguish the rightful [solar] robe, and therefore it is written:

"Gird [הגור-Hagor] thy sword upon thy thigh [Yesod] and make thy glory and majesty appear" - Psalm 45: 3

referring to the *שמע Shema* repeated when each one [Priest and Priestess] are arrayed in the rightful robe when

"May the high praises of God be in their mouths, And a two-edged sword in their hands" - Psalm 149: 6





And out of his mouth [Adam-Tiphereth] goes [the Logos as] a sharp sword, that with it he should smite the nations: and he [the Logos] shall rule them with a rod of iron: and he [the Logos] treads [in Yesod] the winepress of the fierceness and wrath of El-Shaddai. And he hath on his vesture and on his thigh [Yesod-Sex] a name written, King of Kings, and Lord of Lords. - Revelation 19: 15, 16

“In the beginning,” Rabbi Hiyya spoke and said:

“The beginning of wisdom is fear of Iod-Havah, Good understanding have all doing them, His praise is standing for ever!” – Psalm 111: 10

The beginning of wisdom has reference to [Malkuth] the great object of wisdom, namely, to raise [from Malkuth] and elevate us into the higher and diviner life, as it is said:

“Open ye to me gates of righteousness, I enter into them - I thank Jah.” – Psalm 118: 19

This [Malkuth] is the gate or way of Iod-Havah through which everyone must pass in order to attain gradually this life and live in the presence of the heavenly king. Before this, however, there are several other gates on the upward course which must be passed through, each with their bolts and bars that have to be unloosed, yet, [Malkuth] the last of which is that called "the fear of the Lord." It is the one only gate of access.

There are in scripture two beginnings (Beresheet) mentioned, and are united into one, namely:

“the fear of Iod-Havah” and **“the beginning of Wisdom,”** both are one and the same, and never found disjoined from each other. As it is written:

“That they [man and woman in the sexual act] may know that thou alone, whose name is Iod-Havah, Art the Most High over all the earth [Malkuth].” - Psalm 133: 18

Why is, the first gate [Malkuth] called the fear of the Lord? because it [Malkuth, the skin, the sense of touch] is a tree of good or evil. When they live uprightly [in chastity], it [their skin, sense of touch in Yesod-Sex] is a tree of good to them; if unjustly [in fornication], a tree of evil. It [Malkuth] is the gate or portal through which all blessing, spiritual or temporal, comes. The words:

“Good understanding [Binah] have all doing them,” refer to those gates [in Malkuth, namely: man and woman] which [in Yesod-Sex], as aforesaid, are one and the same [in the sexual act]. - **Zohar**