

PURIM

The Feast Of Esther

"1 Now it came to pass
in the days of Ahasuerus,
(this is Ahasuerus which reigned,
from India even unto
Ethiopia, over an hundred
and seven and twenty
provinces:)..."
*(Book of
Esther 1:1).*

image texts

“The sages state that *'Mordechai in his generation was like Moses in his generation'...*”

“Moses’ soul is reincarnated as Mordechai...”

**“Mordechai was the equivalent of Moses in his generation...”
*(MIDRASH Esther Rabbah 6: 2).***

“... Mordechai is connected to Mashiach. Amazingly, the Midrash connects Mordechai with Moshe Rabbeinu [Moses Our Rabbi].” *(Esther Rabbah 6: 2, Midrash Rabbah).*

PURIM

The Feast Of Esther

Festival Of Lots

"Purim is a Babylonian feast, and the story of Esther is the legend that belongs to this feast. The main characters are Babylonian and Elamite gods, and the narrative is transformed Babylonian mythology. Mordecai (Greek Mardocheios) is Marduk (Merodach), the chief god of Babylon... he was like the morning star. Esther is Ishtar, the chief Babylonian goddess. This is the regular form which her name assumes in Aramaic (cf. Haupt, "The name Istar," *AJSL*. xxviif. (1907), pp. 112 ff.). Her other name, Hadassah, is Bab. hadassatu, 'myrtle,' then 'bride,' that is often used as a title of goddesses. She is the cousin of Mordecai, as Ishtar is of Marduk. In later Jewish literature there are many allusions to the connection of Esther and Ishtar. Thus the Babylonian Talmud, Meghilla 13a, says, "According to Rabbi Nehemiah her name was originally Hadassah. Why then was she called Esther? Because the people of the world called her after the name of the planet Venus (...)." Similarly ... in Est. 2',7 (ed. David, p. 19) says, "Her name was called after the name of a bright star, in Greek Astera..."

"If the leading characters of the Book of Esther be identified with the chief gods of Babylon and of Elam, then the conflict of Mordecai and Esther against Haman [the Antichrist], Vashti, and Zeresh must be regarded as a euhemeristic version of an ancient Babylonian myth describing a conflict of Marduk and Ishtar against Humman, Vashti, and Kirisha (or Siris), and Purim must be identified with the Babylonian feast with which this myth was connected. There is general agreement concerning the main points

of analogy just described, but in regard to the further interpretation of the myth and the identification of the Babylonian feast opinions differ."

"... Hadassah was the girl's original Heb. name and Esther her Persian name, or the name that she received when she became Queen. For the modern view, according to which Esther is the same as the Bab. goddess Ishtar, and Hadassah a Bab. title of this goddess, see p. 88." (*"A Critical and Exegetical Commentary on The Book of Esther by Lewis Bayles Paton... Professor of the Old Testament Exegesis and Criticism... 1908."*).

Hadassah derives from the Akkadian *Hadassatu* and is a synonym of the Akkadian *Kallatu* meaning "Bride," "frequent appellation of the Goddess Ishtar."

In The Zohar the Holy Shechinah is called "The Bride" (*KALLAH*) of Moses:

"... The Higher Kalah ('Bride'), which is the Shechinah..."
"... the bride (Heb. Kalah), which is Malchut..." (The Zohar).

"... the word kalah can be read kallah (bride)..." (The Zohar).

"And it came to pass on the day that Moses had fully set up (kalloth) the tabernacle ... that the princes of Israel brought their offerings..." (Num. VII, 1-3), namely on the day when the Bride (*kallah*) of Moses (*Shekinah*) came down to earth." (The Zohar).

"... So we learn that R. Simeon explained the verse: "Thou

hast ascended on high; thou hast led captivity captive", etc. (Ps. LXVIII, 19), as follows. When the Holy One, blessed be He, said to Moses, "Put off thy shoes from off thy feet" (Ex. III, 5), the mountain shook. Said Michael to the Holy One, blessed be He: Lord of the Universe! Art Thou about to annihilate man? Is it not written, "Male and female created he them, and blessed them" (Gen. V, 2), so that blessing is only found in the association of male and female? But now Thou biddest him to separate from his wife. The Holy One replied: Indeed, Moses has already fulfilled the command of bearing children. Now I desire him to espouse, as it were, the Shekinah, and thus for his sake the Shekinah will descend to...

image text

"... For Mordecai the Jew was next unto king Ahasuerus [*like Joseph in Egypt (Genesis 41:41-45; 45:8)*], and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed." (Esther 10:3).

dwell with him. This is what is meant by "Thou hast ascended on high; Thou hast led captivity captive", to wit, the Shekinah, who was, as it were, espoused to thee ... her being the bride of (KHLLTH) Moses in all truth. Happy was the portion of Moses, whose Master delighted in his glory above all the rest of mankind." (The Zohar).

"Esther HaMalkah": "Esther the Queen" is identical with "Ishtar Sarratum": "Ishtar the Queen," "Babylonian appellation of the Goddess Ishtar."

"R. Simeon b. Nahmani, when he came to lecture, began his lecture with the passage [Is. lv. 13]: "Instead of the thorn shall come up the fir-tree, and instead of the nettle shall come up the myrtle." "Instead of the thorn," i.e., instead of Haman the wicked [the Antichrist], who made himself an idol, as it is written [ibid. vii. 19]. "All thornhedges"; "shall come up the fir-tree," i.e., Mordecai [Moses], who was the essence to all the spices, as it is written [Ex. xxx. 23*1]: "And thou, take unto thyself principal spices, of pure myrrh"--this is translated in the Aramaic Mor-decai; "instead of the nettle," i.e., Vashti the wicked, who was granddaughter of Nebuchadnezzar the wicked, who had burnt the house of God, shall rise Esther the upright, who was called Hadassa (Myrtle), as it is written: "And he had brought up Hadassah--that is, Esther" [*2] [Esther, ii. 7]; "And it shall be unto the Lord for a name," i.e., the reading of the Megilla; "for a sign of everlasting that shall not be cut off," i.e., the Days of Purim." (*Babylonian Talmud Translated by Michael L. Rodkinson Section Moed (Festivals) Tracts Betzh, Succah, Moed Katan, Taanith, Megilla and Ebel Rabbathi or Semahoth Book 4: Volumes VII. and VIII. [1918] Tract Megilla (Book of Esther) CHAPTER I.*)

"[*1 – 22 Moreover YHVH spake unto Moses, saying, 23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels..." (Exodus 30:23).]

[*2 Both her names, Esther as well as Hadassah, are descriptive of her virtues. Hadassah, or Myrtle, she is called, because her good deeds spread her fame abroad, as the sweet fragrance of the myrtle pervades the air in which it

grows. In general, the myrtle is symbolic of the pious, because, as the myrtle is ever green, summer and winter alike, so the saints never suffer dishonor, either in this world or in the world to come. In another way Esther resembled the myrtle, which, in spite of its pleasant scent, has a bitter taste. Esther was pleasant to the Jews, but bitterness itself to Haman [the Antichrist] and all who belonged to him." (*"The Legends of the Jews Volume III From Joshua to Esther Louis Ginzberg".*)

"According to the Book of Esther, this young woman of Hebrew origin was called Hadassah, which means myrtle (cf. Esther, 2:7)."

"The meaning of the name Esther derives from the Biblical name of Assyrian-Babylonian origin that means star, stella. A Targum of the Hebrew tradition says that she was the most beautiful 'star of the night.' "

As it says in Scripture, 'And these days of Purim shall never cease, etc.' (*Esther 9:28*). "

"The Rabbis teach that in future (in the days of the Messiah) all Scripture will be abolished except the Book of Esther, also all festivals except the feast of Purim. (*See Menorath Hamaor, fol. 135, col. 1.*)"

"By forty-eight things the law is acquired. These are study, attention, careful conversation, mental discernment, solicitude, reverential fear, meekness, geniality of soul, purity, attention to the wise, mutual discussion, debating, sedateness, learning in the Scripture and the Mishna, not dabbling in commerce, self-denial, moderation in sleep, aversion to gossip, etc., etc. Avoth, chap. 6."

"This festival, occurring on the fourteenth day of the twelfth month, Adar (March), is to commemorate the deliverance of the Hebrews from the wiles of Haman, through the God-aided means of Mordecai and Esther."

"Although the Holy One threatens the Israelites, in order that they may repent of their sins, He has also tempted them, in order to increase their reward."

"For instance, a father who loves his son, and desires him to improve his conduct, must punish him for his misdeeds, but it is a punishment induced by affection which he bestows."
("Hebraic Literature; Translations from the Talmud, Midrashim and Kabbala").

"And as the Book of Esther became an integral and indestructible part of the Holy Scriptures, so the Feast of Purim will be celebrated forever, now and in the future world, and Esther herself by her pious deeds acquired a good name both in this world and in the world to come."
("The Legends of the Jews Volume IV.").

Expansion: The words "The Rabbis teach that in future (in the days of the Messiah) all Scripture will be abolished except the Book of Esther, also all festivals except the feast of Purim..." Esoterically mean that when an Initiate achieves the Resurrection of the Intimate, Inner Christ and performs the Mystical, Edenic and Definitive Marriage or Wedding with His Beloved Feminine Soul, or Spiritual Nukva, and attains Liberation, the Master has already transcended every Law, being ruled by the One Law. The words "future" and "the World to Come" refer to the Sefhira BINAH of the Kabbalistic Tree of Life, and "the days of the Messiah" refers to the Inner Christ, Resurrected and Risen to the Sefhira of BINAH, the Sefhira of CHOCHMAH, and the Sefhira of KETER.

When THE INNER CHRIST MARRIES His Spiritual Beloved, represented by QUEEN ESTHER, following the Esoteric Resurrection, SHE is Crowned by Her Spiritual, Heavenly Bridegroom the INNER CHRIST AHASUERUS-MARDOCHAI.

The Whole of the TORAH is contained in preserving THE COVENANT OF THE NEW ALLIANCE intact...

"There are many parallels between the stories about Joseph and Megillat Esther."

"Both Esther and Mordecai are strikingly similar to Joseph..."

The Zohar teaches that Joseph the Just the Son of Jacob by doing one action: by preserving THE COVENANT OF THE NEW ALLIANCE intact, kept the whole of the Torah. That is to say, by attaining True SCIENTIFIC CHASTITY through the practice of THE THREE FACTORS OF THE REVOLUTION OF THE CONSCIOUSNESS, we live the whole of THE TORAH completely.

The man and the woman who practice this Holy Covenant of the New Alliance IN ITS INTEGRITY, by this single action, are practicing all the "613 precepts of the Torah" and are like "Joseph":

"... Joseph through one action kept the whole of the Torah, since all the precepts of the Torah are bound up with the preservation of the holy covenant in its integrity." (*The Zohar*).

The words "the Future World" and "the World to Come" esoterically refer to BINAH:

"... the future world, NAMELY BINAH..." (The Zohar).

When Prophet Moses attained the Esoteric Resurrection, He incarnated BINAH "The Future World," "the World to Come," THE DIVINE MOTHER, THE HOLY SPIRIT.

It is announced that in this End of Time and of "the Last Generation," THE CORRECTION, OR TIKKUN, is Performed by the Prophet MOSES reincarnate and THE TWO MESSIAHS:

"281... it is said of THE FUTURE CORRECTION [that it will be performed] BY Moshe AND THE TWO MASHICHIM (MESSIAHS)..." (*The Zohar*)

The Great Enlightened Rabbi Shimon Ben Yochai, explaining the Prophecy of the Book of Genesis 49:10: "The sceptre shall not depart from Judah nor the ruler's staff from between his feet, until Shiloh cometh; and unto him shall the gathering of the people be" says that:

"... "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 being the same." (*The Zohar*).

The Messiah of the House of Judah is the Sceptre of Judah, THE FIRST MESSIAH, the Warrior-Priest-King-Messiah (the Lion of the Tribe of Judah, the Word-Initiator of the New Age of Aquarius, Our V.M. Samael Aun Weor), and the Messiah of the House of Joseph THE SECOND MESSIAH (or of Benjamin, the "Lost Tribes of Israel") is the Ruler-King-Messiah, New King David, Our V.M. Rabolú the Prophet Elijah and John the Baptist Reincarnate, announced in the Essene Texts from Qumran.

When MOSES, OR SHILOH, THE THIRD MESSIAH, Comes or Arrives, he performs THE CORRECTION, OR TIKKUN, together with the other TWO MESSIAHS.

“... Moses ... is the Central Column, between the two Messiahs that parallel to...” (*The Zohar, Parashat Pinchas, Volume II, 582*).

Please see our study "[THE MESSIANIC LINE OF THE THREE MESSIAHS' LINEAGE](#)."

"... the Holy One, blessed be He, shall resurrect Moshe in the future...":

"Rabbi Yochanan asked: Why did Moshe die away from the land (of Yisrael)? It was to show the entire world that just as the Holy One, blessed be He, shall resurrect Moshe in the future, so shall He resurrect his generation, who received the Torah. And of them it is written: "I remember in your favor, the kindness of your youth, the love of your espousals, when you went after me in the wilderness, in a land that was not sown" (*Yirmeyah 2:2*)."

Coming back to the explanation of the words "... in future (in the days of the Messiah) all Scripture will be abolished except the Book of Esther, also all festivals except the feast of Purim...", it refers to when an Initiate or Master achieves [THE RESURRECTION OF ADAM \[LA RESURRECCIÓN DE ADAM\]](#):

"In the future, the Holy One, blessed be He, shall eliminate all kinds of evil from the world, as it is written: "He will destroy death forever" (*Yeshayah 25:8*), BECAUSE DEATH IS THE SOURCE OF ALL EVIL. Then everything shall return to its place, AS IT WAS BEFORE THE SIN OF

ADAM FROM WHICH DEATH AND ALL SORTS OF EVIL DEVELOPED, as it is written: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9)."

"70a. Rabbi Yitzchak opened the discussion with the verse: "Now it came to pass on the third day [THE DAY OF THE ESOTERIC RESURRECTION], that Esther put on her royal apparel (Heb. malchut)" (Esther 5:1). The scroll of Esther was said in the Holy Spirit and, therefore, it is written among the scriptures. "Now it came to pass on the third day." When the body energy was low and weak, DUE TO THE FASTING, she remained in her spirit without the body. Then, "that Esther put on Malchut." What is the meaning of Malchut? If you think it is glorious and purple garments, these are not called so, BY THE NAME OF MALCHUT. "Esther put on Malchut," MEANS that she was clothed in the supernal Holy Malchut. She was assuredly enveloped in the Holy Spirit, SINCE MALCHUT IS CONSIDERED THE HOLY SPIRIT." (*The Zohar*).

“THE FAITHFUL SHEPHERD [MOSES] SAID, Sages... Esther... she was worthy that the Holy Spirit, WHICH IS MALCHUT, would be clothed in her as written, "Esther put on her royal apparel" (Ester 5:1)... Yet the Holy One, blessed be He, said, "I am Hashem, that is My name, and My glory will I not give to another, neither My

image texts

"Around him were the great Ahasuerus, Esther his wife, and the just Mordecai, who was so blameless in word and deed." (*Dante Alighieri, Divine Comedy, "Purgatory" Canto XVII, 1. 28-30*).

"And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the

virgins; so that he set the royal crown upon her head..."
(Esther 2:17).

praise to carved idols" (Yeshayah 42:8), WHICH IS THE SHECHINAH CALLED 'NAME', 'GLORY' AND 'PRAISE'. The Holy Spirit is the Shechinah and is a name that was clothed with Esther..." *(The Zohar).*

MORDECAI: "SERVANT OF MARDUK," ESTHER:
HADASSAH, OR MYRTLE.

"...And he [Mordecai] brought up Hadassah, that is, Esther..." (Esther, 2: 7).

"Esther: Her Hebrew name (Es 2:7) was Hadassah, that is, "myrtle," ... Esther, ... is, the star Venus, indicating beauty and good fortune [GESENIUS]."

"Mordecai (... Mordechai) is a biblical character whose name means servant of Marduk..."

Hadassah derives from Hadassatu meaning "Bride." The Myrtle was also consecrated to the Goddess Venus and used in bridal crowns and wreaths. "According to the Book of Esther, this young woman of Hebrew origin was called Hadassah, which means myrtle (cf. Esther, 2:7)."

"Tikkun #21-152."

"Esther 5:1 And Esther dressed with royal garments (Malchut)."

"When Esther connected to Zeir Anpin and "dressed" in Malchut, she made a complete connection of the ten Sefirot tree."

THE VIRGIN DAMSEL ESTHER

In one of the Hymns to Ishtar from the Akkadian or Assyrian-Babylonian Cuneiform clay Tablets (the oldest Semitic language of ancient Mesopotamia, "Semitic language of the cuneiform inscriptions"), the Goddess Ishtar calls Herself,

*Ishtar Goddess of the evening,
and Ishtar Goddess of the morning:*

*"In jubilation a goddess I walk loftily (?)
I am Ishtar goddess of the evening,
20 I am Ishtar goddess of the morning,"
("5. HYMN TO ISHTAR").*

Ishtar is the Love Star and Goddess, the same as Aphrodite, the Goddess Venus.

Ishtar is also the light of heaven and earth, and the valiant Daughter of the God Sin, the Babylonian God Pluto:

"5 Thou art the light of heaven and earth, O valiant daughter of Sin," ("4. A "PRAYER OF THE RAISING OF THE HAND" TO ISHTAR").

It was Pharaoh Amenhotep III, Akhenaten's father, who brought Goddess Ishtar Worship to Egypt at the beginning of the XVIII Dynasty, and She was identified with the Goddess Hathor "The Daughter of the Sun":

“In Egypt... Ishtar, was identified with one of the forms of Hathor, or Hathor, early in the XVIIIth Dynasty...”

“... Ishtar, ... an Asiatic goddess of war and the chase, whom the Egyptians identified with Isis and Hathor; see Tell el Amarna [the city founded by Akhenaten] Tablets...” (“An Egyptian Hieroglyphic Dictionary”. E. A. Wallis Budge).

One of the names of the Goddess Venus, or Ishtar, was "Adonias":

“ADONIAS. Nickname for Venus and Adonis.” (J.F.M. Noël, Diccionario de Mitología Universal [Dictionary of Universal Mythology]).

Ishtar is Esther, the Queen of the Holy Book Named after Her.

Although it contains historical characters' names, the Book of Esther is an esoteric book.

The names Mordechai, Mordecai (from "*Mardochaios*," Greek name for the God Marduk, the God of Light and Wisdom: Son of Ea, Poseidon, or Neptune) and the Virgin Damsel Esther the Queen's are of Babylonian origin and represents the God Marduk, or Bel-Merodach, and His Consort the Goddess Ishtar.

"The solar Chnouphis, or Agathodæmon [Hermes-Anubis], is the Christos of the Gnostics, as every scholar knows.... Therefore Cnouphis was the spiritual Sun of Enlightenment, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach (or Bel-Belitanus) became later with the

Chaldeans." (H.P. Blavatsky "The Secret Doctrine," Volume II).

In the Book of Esther, King Xerxes (Artaxerxes in the Septuagint Bible), or Ahasuerus, symbolically represents the Spiritual and Most High "Supernal King," "Zeir Anpin," the Holy One, Blessed be He, and Hadassah*, or Esther the Queen, represents The Matron, the Holy Shechinah. Mordechai, or Mordecai, (Name derived from the God Marduk) is Ishtar's Husband.

"... whoever desires that the Holy One, Blessed be He, should accept his prayer, should be diligent in the study of the Torah, which is the tree of life, and thus desire is "fulfilled", or, more literally, "cometh" (baah). By "desire" is meant the grade that presides over all prayers and takes them up into the presence of the Most High King. The word "cometh" (baah) is used here as in the phrase, "In the evening she cometh" (Esther 11, 14), and means that the desire comes up before the Most High King so as to fulfil the man's wish." (The Zohar).

"R. Simeon and his son, R. Eleazar, were out walking one day, accompanied by R. Abba and R. Jose. As they went along, they beheld ahead of them an old man, who led by the hand a young child. R. Simeon, on perceiving them, exclaimed, turning to R. Abba:"

" 'Assuredly, we shall hear new and instructive expositions from that old man.' So they walked on more quickly, and presently overtook the couple. When they approached the old man, R. Simeon said to him: 'Thou travellest in heavy garments [his elderly body]. Who art thou?' The stranger replied: 'I am a Jew.' Said R. Simeon: 'Verily we shall hear

new interpretations to-day from thee. Whence art thou?' The old man answered: 'I was wont until but lately to live retired from the world, a recluse in the desert, where I studied the Torah and meditated on sacred matters, but now I am come into the midst of the habitation of men, to sit in the shadow of the Holy One in these days of the seventh month.' R. Simeon rejoiced and said: 'Let us sit down, for verily the Holy One has sent thee to us. By thy life, we shall hear words from thy mouth of those which have been planted in the desert concerning this seventh month. But why art thou now so far from thy place of retirement, and why bent upon fixing thy dwelling elsewhere? The old man replied: 'From this question I can see that thou lackest not wisdom, and that indeed thy words reach the firmament of wisdom itself.' Then he began to speak as follows:" [...] " '... when the Supernal King comes in unto the Matrona She pleads before the King for Herself, for Her children, for Her people, and even when Israel is in exile, if they pray all this day long (on the Day of Atonement), She ascends unto the Supernal King and pleads for Her children, whereby all the punishments which the Holy One is about to inflict upon Edom (Rome) are decreed and fixed, and, in addition, those concerning the unsuspecting Accuser himself -- for though he knows it not, he is destined to be done away with, as it is written, "And death will be swallowed up for ever" (Isa. XXV, 8). So Esther said: "For we are sold, I and my people, to be destroyed ... for the enemy could not countervail the king's damage" (Ibid. VII, 4). And then: "Haman was frightened before the presence of the King and the queen" (Ibid. VII, 6). Then radiant looks and perfect joy prevail, and Israel enters into freedom on that day. And from that day on freedom and joy reign manifestly over them, and the Holy One wills to associate Himself with them in joy thenceforward. And as the Israelites gave Satan a portion in order that he might leave them alone and in peace, so also

did they give a portion to the pagan nations (the offering of seventy oxen on the Feast of Tabernacles for the seventy nations) in order that they might leave them alone here on earth below.' "

"R. Simeon wept and rejoiced. Then they lifted up their eyes and saw five persons approaching, who were evidently disciples of the old man, since they followed him as though seeking to speak with him. They all rose and R. Simeon turned to him and said: 'And now, what is thy name?' He replied: 'Old Nehorai is my name: I am so known to distinguish me from another Nehorai who is among us.' R. Simeon and his companions then walked on with him a distance of three miles, accompanied by the five newcomers, to whom R. Simeon said: 'For what have you come here?' They answered: 'We came to find this old man, the waters of whose wisdom we imbibe in the desert.' Then came R. Simeon and kissed the old man and said: 'Nehorai is thy name, and light (nehara) dwells with thee indeed!' Then he turned to the Companions, and said: 'He revealeth the deep and secret things; and He knows what is in the darkness, and the light dwelleth with Him" (Dan. II, 22). Why does He reveal them? Because He knows what is in the darkness; for, were it not for darkness we would not know what light is. "And light dwelleth with Him." What light is that? It is the light which is revealed out of darkness. And as to us, out of the darkness of the great wilderness this great light has risen to enlighten us. May the Merciful One let His light dwell with thee in this world and the world to come.' R. Simeon and his companions then journeyed with the old man for a further three miles, and then he asked him: 'Why did not thy five disciples accompany thee from the first?' He replied: 'I did not wish anyone to be troubled on my account, but from henceforth they shall go along with me, seeing that they have come.' Then they went their way, and R. Simeon his.

Presently R. Abba said: 'Now we know the name of that ancient, but he departed without having learnt the name of the great Master with whom he conversed.' Said R. Simeon: 'I have learnt from him not to tell (without being asked).' " (The Zohar).

"... So Scripture says: "The Lord doth roar from on high, and utter his voice from his holy habitation; he doth mightily roar..." (Jer. XXV, 30). He remembers then Israel and drops two tears into the great ocean. At that moment a flame bursts forth in the North, and, impelled by a northerly wind, roams to and fro about the world. It is the moment of midnight, and the flame strikes against the wings of the cock. The cock then crows, and the Holy One, Blessed be He, enters the Garden of Eden, for He finds no comfort until He goes there to have joyous communion with the souls of the righteous. This is the allegorical meaning of the verses: "for we are sold, I and my people.... Then spoke the King... Who is he...? And the King arose in his wrath from the banquet of wine and went into the palace garden", etc. (Esther VII, 4-7). 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)." (The Zohar).

"Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon

his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre." (Esther 5: 1.2).

Here "King" does not refer to the historical King Ahasuerus or Xerxes (although the author of the Book of Esther used historical characters' names in the composition of his work) but to the Supernal King that in The Zohar is identified with Zeir Anpin, and the Virgin Damsel Esther, or Ishtar the Queen, is Malchut, or the Holy Shechinah, the Bride and Wife of Zeir Anpin, whose Human incarnation is Mordecai (Moses Esoterically), or Mardochaios, one of the names of the Solar God Marduk.

"The King is Zeir Anpin and Ester is Malchut; the Golden Scepter is the Thread of Chesed, which, with the Clothing of Chochmah in Malchut in it is called a Golden Scepter."

"... Malchut is considered the Holy Spirit..."

"... the Shechinah was clothed in Her [in Esther]..."

"... Esther [the Queen] was another manifestation of the sefira of Malchut..." (*The Zohar*).

I have finished writing this Work with the Help of God between Shabbath Day, March 23, and Adonay's Day, March 24, 2019.

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

This Pdf is for completely free distribution.

www.testimonios-de-un-discipulo.com

image text

Note: As soon as I finished reviewing and expanding this Study, Today, Sunday, March 24, 2019, at approximately 4:30 p.m., a group of WHITE CLOUDS with RAINBOW COLORS took shape in the BLUE SKY by THE LIGHT of the BRIGHTLY SHINING SUN.