

Spiritual Connectivity
Israel-Hawai'i
Chapter 1
Zeir-Anpin and Nukva Pele



Zeir Anpin's "Back" that Moses saw (Exodus 33:23, 34:6) is Identical with the Burning Flame on the Hawaiian Fire Goddess "Pele's" "Back", Sung in

one of the “Maylay” Verses of the Polynesian “Kahuns.”

“Zeir Anpin” (Hebrew) means “The Lesser Countenance,” “The Microprosopus,” “The Short-Faced One,” “Metatron,” “The Lesser Iao,” made up of the 6 Sephiroth: Chesed, Guevurah, Tiphereth, Netzach, Hod, and Yesod, of the Kabalistic Tree of Life, whose Human Personification is Jacob-Israel, Moses (Shiloh) or King Solomon. The Sephirah “Malkhut” is the “Nukva,” or “Feminine,” Zeir Anpin’s” Bride-Wife-Consort and Spiritual Beloved, corresponding in one of her Aspects to the Goddess “Pele” of Hawaii.



Today, on this Monday morning, April 12, 2021, while I continue studying some texts related to the Origins of the Ancient Peoples of Polynesia, I found in one of the Books of the Zohar the following words in the note “30” from one of the sections of the “*IDRA ZUTA QADUSHA Lesser Holy Assembly*”:

ZUTA QADUSHA Lesser Holy Assembly”:

“30 A parallel to this is found in the Maylay of the Polynesian Kahunas in the verse, “A jealous flame is Pele’s back.” ...”

Looking in this same Book of the Zohar for the correlations with this note “30,” I found the following Words:

“64. And NOT [AIN] is seen as the back [of Small Face], ALL HE (avh lk, Kol Hu).30”

At the very moments when I was reading these Words, at 7:10 in the morning, a Very Powerful Flashing Light Illuminated my whole face... I immediately looked through the window and saw that it was the Light of the Sun that today, in this almost entirely cloudy morning, through a tiny space among the clouds, suddenly emanated a Powerful Light that penetrated through the thick and high branches of our Grove, penetrated through the window and, like a powerful Flash of Light, illuminated my whole face...

Without a doubt, it is a very Sacred Message from the SUN-CHRIST, the SOLAR LOGOS, that Illuminates Us and Gives Us Life, an Illuminating Revelation of this Mystery that points to a Mysterious, Profound, Spiritual, Esoteric and Sacred Connectivity between "THE BACK" OF "THE SHORT-FACED ONE," OR "ZEIR ANPIN" (METRATON, the "LESSER IAO"), and "THE FLAME" OF "THE BACK" OF THE FIRE GODDESS "PELE" of the Ancient Polynesians KAHUNA (Priests Masters Spiritual Sages) of HAWAII...

"... in the Polynesian Kahuna tradition as the Goddess Pele.⁹" ("Work of the Chariot Chapter 1").

The Eternal Feminine "... in the Polynesian Kahuna tradition [is hinted at, in one of Its Aspects] as the Goddess Pele."

"⁹ The term Kahuna means "one que transmits (ka) the hidden tradition (huna)." ... " ("Work of the Chariot" "Endnotes Chapter 1").

Briefly, very synthetically, we will Study some of the Esoteric meanings of this Admirable, Wonderful and Amazing Illuminating Revelation... in the Light of the Holy Torah, the Kabbalah, the Zohar and other Hebrew Texts, and their parallels with the Ancestral and Sacred Traditions of Ancient Hawaii.



In the Kabbalah, the word "AIN" (which would literally mean "Nothing") is "THE UNMANIFESTED ABSOLUTE" beyond KETHER (THE FATHER) the first Sefhira of the Kabbalistic Tree of Life.

The Hebrew words "KOL HU," literally "ALL HE," are found in the Book of the Prophet Jeremiah:

*"The Portion of Jacob, for it is He who formed **all things,**" heleq ya'aqov ki yoser hakol hu (Jer. 51:19)..."*

"19 The portion of Jacob is not like them [the idolaters]; for He [YHVH] is the Former of ALL THINGS: and Israel is the rod of his inheritance: YHVH of Hosts is His Name." (Jeremiah, 51:19)

"ZEIR ANPIN'S Back" is identical with The "Jealous Flame" or "Flame" of "PELE'S BACK's" the Hawaiian Goddess of Fire, Lightning, Wind, Dance and Volcanoes... Zeir Anpin's Back and Pele's Back, are both "AIN," the Unmanifested, Hidden Aspect of the Holy SHECHINAH, from the "aspect of Gevurah [of Binah], which is a burning fire about which it is written: "A fiery stream issued and came forth from before Him [The Holy Ancient of Days]..." (Daniel 7:10).

This "Fiery Stream" is "The Feminine Principle" Leah, which Emanates from Binah, one of the "Faces," or "Partzufim," of the Spiritual Beloved, who has Two

Principal Aspects: Leah, who is the Elder “Sister,” and “Rachel,” who is the Younger “Sister,” the Two Wives of Israel-Jacob, or Moses.

The following words refer to this “Back” of the Holy One, Blessed Be He:

“This is the recondite meaning in the verse "and you shall see My back" (Shemot 33:23), MEANING THAT MALCHUT [THE NUKVA, OR “FEMALE” OF ZEIR ANPIN] IS AT THE BACK OF ZEIR ANPIN, as is written: "You have formed me behind and before" (Tehilim 139:5), WHICH ALLUDES TO ZEIR ANPIN IN FRONT AND MALCHUT IN THE BACK.”

“... “And HVYH passed by, etc.” (Exodus 34:6f), which refers to the coupling of Ze'ir Anpin with Leah.³ [Column 2] After that, when one bows down, comes the coupling of Jacob and Rachel.⁴...” (“The Tree of Life”, Isaac Luria).

This is the esoteric explanation of the Words: *“Thou hast ascended on high, thou hast led thy captivity captive; thou hast received gifts among men...” (Psalms 68:18).”*

“18 Thou hast ascended on high, thou hast led thy captivity captive; thou hast received gifts among men, yea, among the rebellious also, that JAH [IAO] God might dwell with them.” (Psalms 68:18).”

“The fire itself, however, is in Binah, and from its cloudiness and residue came a substance that is called "red" (‘odem)....”

“... Binah-Imma is associated with fire,...” (“The Tree of Life”, Isaac Luria).

“... When the Holy One, blessed be He, had passed by, He removed the hollow of His hand from him, and he saw the traces [the back] of the Shekhinah, as it is said, “And I will take away mine hand, and thou shalt see my back [but my face you shall not see]” (Ex. 33:23).” (“THE CHAPTERS OF RABBI ELIEZER, CHAPTER XLVI”).

The Ancient Hawaiian Tradition that describes the Rigorous Goddess Pele as Goddess of the Fiery Streams of Volcanoes, in a strict Esoteric and Kabbalistic sense, refers to the “Face” or “Partzuf” or “Personification” of one of the Aspects of the Holy Shechinah as the Spiritual Beloved “Leah,” “Rachel's” Elder “Sister,” who Emanates from the Divine Mother, or “Binah-Ima,” who “is associated with fire,” as we have seen before.

Goddess Pele is Virgin Maiden “Hi‘iaka's” Elder Sister, who was the first to Dance the Hula Dance before her Elder Sister Pele.

For an account of the first hula we may look to the story of Pele. On one occasion that goddess begged her sisters to dance and sing before her, but they all excused themselves, saying they did not know the art. At that moment in came little Hiiaka, the youngest and the favorite. Unknown to her sisters, the little maiden had practised the dance under the tuition of her friend, the beautiful but illfated Hopoe. When banteringly invited to dance, to the surprise of all, Hiiaka modestly complied. The wave-beaten sand-beach was her floor, the open air her hall. Feet and hands and swaying form kept time to her improvisation: Look, Puna is a-dance in the wind; The palm groves of Kea-au shaken.

Look, Puna is a-dance in the wind; The palm groves of Kea-au shaken.

Haena and the woman Hopoe dance and sing
On the beach
Nana-huki, A dance of purest delight,
Down by the sea
Nana-huki.

(“Nathaniel B. Emerson. Unwritten Literature Of Hawaii: The Sacred Songs of the Hula (pp. 3-4). Organization. Kindle Edition.”)

The following adulatory prayer (kánaenáe) in adoration of Laka was recited while gathering the woodland decorations for the altar. It is worthy of preservation for its intrinsic beauty, for the spirit of trustfulness it breathes. We remark the petitions it utters for the growth of tree and shrub, as if Laka had been the alma mater under whose influence all nature budded and rejoiced. It would seem as if the physical

ecstasy of the dance and the sensuous joy of all nature's finery had breathed their spirit into the aspiration and that the beauty of leaf and flower, all of them familiar forms of the god's metamorphosis--accessible to their touch and for the regalement of their senses--had brought such nearness and dearness of affection between goddess and worshiper that all fear was removed. He kánaenáe no Laka.



A ke kua-hiwi, i ke kua-lono, Ku ana o Laka i ka mauna;
Noho ana o Laka i ke po'o o ka ohu. O Laka kumu hula, 5
Nana i a'e ka wao-kele,² Kahi, kahi i moli'a i ka pua'a, I
ke po'o pua'a, He pua'a hiwa na Kane.³ He kane na Laka,
10 Na ka wahine i oni a kelakela i ka lani: I kupu ke a'a i ke
kumu, I lau a puka ka mu'o, Ka liko, ka ao i-luna. Kupu ka
lala, hua ma ka Hikina; 15 Kupu ka lala ona a Maka-li'i, 4
O Maka-lei,⁵ laau kaulana mai ka Po mai.⁶ Mai ka Po mai
ka oiaio-- I hoi'o i-luna, i o'o i-luna. He luna au e ki'i mai
nei ia oe, e Laka,

20 E ho'i ke ko-kua⁷ pa-ú; He la uniki⁸ e no kaua; Ha-
ike-ike⁹ o ke Akua; Hoike ka mana o ka Wahine, O Laka,
kaikuahine, 25 Wahine a Lono, i ka ou-alii.¹⁰ E Lono, e
hu'¹¹ ia mai ka lani me ka honua. Nou okoa Kukulu o
Kahiki. 12 Me ke ano-ai¹³ aloha, e! E ola, e! [Translation]
A Prayer of Adulation to Laka In the forests, on the ridges
Of the mountains stands Laka; Dwelling In the source of
the mists. Laka, mistress of the hula, 5 Has climbed the
wooded haunts of the gods,

Altars hallowed by the sacrificial swine, The head of the
boar, the black boar of Kane. A partner he with Laka;
Woman, she by strife gained rank in heaven. 10 That the
root may grow from the stem, That the young shoot may
put forth and leaf, Pushing up the fresh enfolded bud, The
scion-thrust bud and fruit toward the East, Like the tree that
bewitches the winter fish, 15 Maka-lei, tree famed from the
age of night. Truth is the counsel of night-- May it fruit and
ripen above. A messenger I bring you, O Laka, To the
girding of paú. 20 An opening festa this for thee and me; To
show the might of the god, The power of the goddess, Of

Laka, the sister, To Lono a wife in the heavenly courts. 25
O Lono, join heaven and earth! Thine alone are the pillars
of Kahiki. Warm greeting, beloved one, We hail thee!

The cult of god Lono was milder, more humane, than that of Kane and the other major gods. No human sacrifices were offered on his altars. The statement in verse 26 accords with the general belief of the Hawaiians that Lono dwelt in foreign parts, Kukulū o Kahiki, and that he would some time come to them from across the waters. When Captain Cook arrived in his ships, the Hawaiians worshiped him as the god Lono.

(“Nathaniel B. Emerson. Unwritten Literature Of Hawaii: The Sacred Songs of the Hula (p. 13). Organization. Kindle Edition.”).



Goddess Laka is invoked as the Patroness-Goddess of Hula.

“... Hi‘iaka is known as the Goddess of Hula, along with Goddesses Laka and Kapo, other Sisters of Pele...”

In “*Unwritten Literature of Hawaii The Sacred Songs of the Hula*”, by Nathaniel B. Emerson [1909]”, “*III.--THE GODS OF THE HULA*”, we have found the following:

“Laka was invoked as the god of the maile, the ie-ie, and other wildwood growths before mentioned ([pl. II](#)). She was hailed as the "sister, wife, of god Lono," as "the one who by striving attained favor with the gods of the upper ether;" as "the kumu [a](#) hula"--head teacher of the Terpsichorean art; "the fount of joy;" "the prophet who brings health to the sick;" "the one whose presence gives life." In one of the prayers to Laka she is besought to come and take possession of the worshiper, to dwell in him as in a temple, to inspire him in all his parts and faculties--voice, hands, feet, the whole body.” [...]

“To compare the gods of the Hawaiian pantheon with those of classic Greece, the sphere occupied by Laka corresponds most nearly to that filled by Terpsichore and Euterpe, the muses, respectively, of dance and of song. Lono, in one song spoken of as the husband of Laka, had features in common with Apollo.”

“Hi‘iaka was the first to dance hula after her eldest sister [Pele](#) asked her to do so. Therefore, Hi‘iaka is known as a goddess of [hula](#), along with [Laka](#) and Kapo (other sisters of Pele). In hula [Hālau](#) (hula schools), ceremonies for these goddesses take place.[\[4\]](#)”

We include below the link where to find the full English text of the *"Maylay of the Polynesian Kahunas,"* mentioned in one of the sections of the “*IDRA ZUTA QADUSHA Lesser Holy Assembly*” that, as we saw before, contains the words: “*A jealous flame is Pele's back*”:

“A jealous flame is Pele’s back

That is the law of Pele, of my God!”

“*CHAPTER XXXVII*” “*PAOA COMES BEFORE PELE*”:

“*Title: Pele and Hiiaka A Myth From Hawaii Author: Nathaniel Bright Emerson*”: <https://www.gutenberg.org/files/60279/60279-h/60279-h.htm>



Finally, I include the Words from the Zohar Section of: “*IDRA ZUTA QADUSHA Lesser Holy Assembly,*” referring to the identity between “Zeir Anpin’s” “Back” and Goddess “Pele’s” “Back”:

59 (Ezekiel 1): “And the Chayot ran and returned,”

60. And for this reason the Holy Ancient One is called NOT.

61. That (rsa, Asher) in hy depends on NOT.

62. And all those hairs, 28

63. And all those threads go out from the hidden brain, and they are all disposed in the weight. 29

64. And NOT [AIN] is seen as the back [of Small Face], ALL HE (avh lk, Kol Hu). 30

[“And therefore is the Most Holy Ancient One called AIN, Ain, the Negatively Existent; seeing that back from Him dependeth the AIN, the Negative Existence.”]

65. Because this Holy Ancient One is within One form!

66. Everything is in joy, and He does not change His mercy forever, in thirteen measures of mercy is He found. 31

67. And He, the Ancient One, includes them and rules over all.

68. One, which shines in the midst of the hairs going forth from the skull, is that path by whose light the righteous are led into the world to come, as it is written (Proverbs 4):

“And the path of the righteous is as a shining light...”

69. And concerning this it is written (Isaiah 58,14): “You will delight yourself in the Lord...”

70. And from this path all the other paths that depend on the Small Countenance are illumined.

71. This Ancient One is elder of elders.

30 A parallel to this is found in the Maylay of the Polynesian Kahunas in the verse, “*A jealous flame is Pele’s back.*”



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

I have written this Study with the Help of GOD
during Sunday and Monday, April 11 and 12, 2021.



"May all Beings be
Happy!"

"May all Beings be
Blessed!"

"May all Beings be at
Peace!"

With all my Heart, for all
Poor Suffering Humanity,

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

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