

**TALISMANS
&
MASTERS
OF
THE NAME**

(Jewish Magic)





**"For out of Zion shall go forth the law, and the
Word of the Lord from Jerusalem"
(Isaiah 2:3)."**

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Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron. 1 Timothy 4:1-2

To help us understand clearly whether the Hebrew Roots Movement and Kabbalah are promoting magic, sorcery, witchcraft, etc., we will consider what those practices involve without going into excessive detail.

As stated previously, according to S. L. McGregor Mathers in the "Introduction to the Kabbalah Unveiled":

"The Qabalah is usually classed under four headings:

- (a) The practical Qabalah.
- (b) The literal Qabalah.
- (c) The unwritten Qabalah.
- (d) The dogmatic Qabalah.

"The practical Qabalah deals with talismanic and ceremonial magic..." 1.

Nesta Webster cites 17th century Cabalist and English Rosicrucian, Robert Fludd, who defined the various forms of magic.

"In dealing with the question of Magic it is necessary to realize that although to the world in general the word is synonymous with necromancy, it does not bear this significance in the language of occultism, particularly the occultism of the sixteenth and seventeenth centuries. Magic at this date was a term employed to cover many branches of investigation which Robert Fludd, the English Rosicrucian, classified under various

headings, of which the first three are as follows: (1) "*Natural magic*,...that most occult and secret department of physics by which the mystical properties of natural substances are extracted"; (2) *Mathematical Magic*, which enables adepts in the art to "construct marvellous machines by means of their geometrical knowledge"; whilst (3) *Venefic Magic* "is familiar, with potions, philtre, and with various preparations of poisons." 2.

"...all these have passed into the realms of science and are no longer regarded as magical arts; but the further categories enumerated by Fludd and comprised under the general heading of *Necromantic Magic* retain the popular sense of the term. These are described as (1) *Goetic*, which consists in "diabolical commerce with unclean spirits, in rites of criminal curiosity, in illicit songs and invocations, and in the evocation of the souls of the dead"; (2) *Maleficent*, which is the adjuration of the devils by the virtue of Divine Names; and (3) *Theurgic*, purporting "to be governed by good angels and the Divine Will, but its wonders are most frequently performed by evil spirits, who assume the names of God and of angels." (4) "The last species of magic is the *Thaumaturgic*, begetting illusory phenomena; by this art the Magi produced their phantoms and other marvels." To this list might be added *Celestial Magic*, or knowledge dealing with the influence of the heavenly bodies, on which astrology is based." 3.

David Conway states in "Ritual Magic" that many manuscripts related to the esoteric teachings are referenced in the Talmud and more importantly the writings of Kabbalah. Most people involved in "traditional" kabbalah believe the teachings to be divinely inspired:

"Besides The Zohar, the other chief book of the Kabbalists "the Sefer Yetsirah, or Book of Creation...is thought to date from the 6th century....Another important work is the Sefer-hab-Bahir, or Book of Bahir, which was probably written in the 6th century by Isaac the Blind. Supporters of the Kabbalah insist, however, that it can be nothing less than divinely inspired." 4.

The chief book of the Kabbalah, the Sepher Yetzirah (Book of Creation) is considered to be older than the Talmud simply "...by the fact that in the Talmud the Rabbis are described as studying it for magical purposes..." 5.

As stated previously, it is believed by various Jewish leaders that only those who have full understanding of Jewish sacred teachings should be taught the Kabbalah. It is suggested that Sages in the past have taken great pains to protect the teachings from the uninitiated and those of other faiths.

Today we see that certain books are considered necessary for initiation into Kabbalah. Dr Philip Berg, founder of The Kabbalah Learning Centre, is considered to be a radical by "traditional kabbalists." Berg, whose influence is growing, includes such titles as "Inner Space" by Aryeh Kaplan, which he states is "a must read." Kaplans works are also highly recommended by traditional Kabbalists. Next, Berg recommends the works "Practical Guide to Qabalistic Symbolism" Vols. I & II and "The Square", which compare and expand on the eastern disciplines of Yoga, and then the proper paths of the "Tree of Life." Listed as well is "The True and Invisible Rosicrucian Order" which presents the Rosicrucian system of initiation and the methods for understanding mystical and holy texts through Gematria. Added to that is the book, "The Tarot", which is a deep analysis of the "Tree of Life" including descriptions of the Tarot keys and their relationships to those paths. 6.

Dr. Berg lists as Reference Books, The Holy Bible, with this disclaimer: "Both Kabbalists and Qabalists will require The Torah. Qabalists will need Gospels, as well, as Jesus was both a Rabbi and a Master Kabbalist. I can not suggest a particular version, as they are all filled with error. You will have to fight the deception, yourself. You may wish to avail yourself of a good Jewish Linear Torah." 7.

Dr Berg also lists the "Sefer Yetzirah: The Book of Creation" by Aryeh Kaplan and "The Zohar", as do traditional Kabbalists, who also recommend Jewish prayer books. It should be noted that Aryeh Kaplan is

repeatedly used as a source in Peter Michas' book The Rod of An Almond Tree In God's Master Plan.

Various Jewish, secular, Kabbalist or other sources would say that Jesus Christ our Lord was a Kabbalist or a member of the Essenes, who are considered by some to have been Master Kabbalists of the highest order. There are teachings that suggest that Jesus handed down a secret oral tradition and that is why some Qabbalists willingly disseminate a perversion of the Gospels with their occult doctrine. We know, however, that Jesus passed on no "secret" oral traditions to a select few.

John 18:20-21: "Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."

Rituals and Shofars

"And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours;" 1 Cor. 3:20-21

The Kabbalist attitude towards most rituals is governed by four fundamental principles which are applied with many variants. Gershom Scholem states these principles:

1. Harmony between the rigid powers of judgment and the flowing powers of mercy.
2. The sacred marriage, or *conjunctio* of the masculine and feminine.
3. Redemption of the Shekhinah from its entanglement in the 'other side.'
4. Defense against, or mastery over, the powers of the 'other side' " 8.

"The blowing of the *shofar* on New Year's Day, for example, is explicitly associated with the first and fourth purposes. The rituals of the great festivals and particularly the Sabbath are related to the sacred marriage. Often a single ritual represents the whole sefirotic world in all its aspects." 9.

Scholem states that Kabbalists went to great extremes to anchor all their actions and expression into a sacred ritual. From the "Shema Yisrael" to the sabbath and feasts, "the Kabbalists strove from the very first to *anchor the ritual of Rabbinical Judaism in myth by means of a mystical practice.*" [emphasis in original] 10.

The mainstreaming of many of these rituals is reflected in the "Revival" that is sweeping the world. It is becoming matter of course for many groups, from Messianic and Hebrew Roots, and the Pope's mass, for examples, to blow a shofar. Some use it to proclaim victory over the enemy or, as in the case of Promise Keepers at Stand in the Gap, to bring in the "Spirit of God" as announced in the PK promotional for the 1997 Sacred Assembly in Washington, DC:

"...But before the day begins, a large instrumental call to worship will kick off the assembly. "At sacred assemblies in Scripture, often it would say, 'Blow the trumpet,' Schlafer said. "In the Old Testament, the shofar (a ram's-horn trumpet) was blown prior to battles to signify the army of God. Our host people, the Native Americans, blew flute, and other people groups used trumpets. So, we will use numerous instruments to invoke the Spirit of God to consecrate the event." he said, "As we blow the horns to start the program, we will be announcing the arrival of royalty, the Lord of Lords and King of Kings." 11.

We know that in the Old Testament the Israelites blew the shofar by direct command of God, and in obedience to Him. To "invoke" the presence of any spirit by the blowing of an instrument is called shamanism. There are no connections between the Old Testament blowing of the shofar and the idolatrous practice of invoking a spirit, upon which Spiritualists of old and the Promise Keepers were calling.

Since the Holy Spirit indwells each Christian, "announcing" the arrival of the Lord in these settings is not Biblically supported. According to the Word of God, the "arrival" of the King of Kings and Lord of Lords, will take place in the following manner:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindred's of the earth shall wail because of him. Even so, Amen. Revelations 1:7

The Jewish belief in blowing of the Shofar is discovered to be for various reasons and in this case is referring to that "awesome day". An article distributed by the Jerusalem Reclamation Project provides understanding of this modern belief. The blowing of the Shofar signifies "the Divine speaking from within him" and is the "catalyst which frees his soul from its bonds."

The Shofar signals both the birth and the future of the Nation of Israel. In the words of the prophet Isaiah, "You revealed Yourself to Your holy people in the cloud of Your glory in order to speak to them, You revealed yourself to them in thunder and lightning, and You appeared to them through the sound of the Shofar." (as quoted in Shmona Esrei Musaf of Rosh Hashana.) [Note: this reference of the prophet Isaiah is unable to be correlated in the book of Isaiah]

...Rabbi Elchanan, the sainted author of the "Netana Tokef" prayer of Musaf: "A great Shofar blast shall sound, and a small still voice will be heard." If a great Shofar is blown, how can the sound be of a small still voice? And why? The answer is that on that awesome day, man hears an inner voice, the voice of his soul, the Divine speaking from within him. The Shofar blast is the catalyst which frees his soul from its bonds and allows man to listen to it, "And a small still voice will be heard. 12.

Talismans and Incantations

Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth

the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. Isaiah 44:24-25

The sages viewed the written Torah as having magical meanings, which they obtained using gematria.

...In the practical Cabala this method of "decoding" is reduced to a theurgic or magical system in which the healing of diseases plays an important part and is effected by means of the mystical arrangements of numbers and letters, by the pronunciation of the Ineffable Name, by the use of amulets and talismans, or by compounds supposed to contain certain so-called occult properties. 13.

Davila in "Ancient Magic" reveals historical evidence of the Jewish occult practices, including the magic use of amulets for such things as exorcism, domination of others and protection from demons.

...from roughly the fourth to seventh centuries, come the Jewish Aramaic incantation bowls (along with Syriac and Mandaic bowls), found in Iraq and Iran... These bowls contain inscribed spells, usually in a spiral inside the bowl, mostly having to do with protection from demons and other nuisances.... From roughly the same time period come Jewish amulets inscribed on metal (usually lead, copper, or silver) in Aramaic. These have been found mostly in Syria-Palestine and Asia Minor...published thirty-two of them in their two volumes of magical texts. **The purposes of these amulets are typical and include healing, exorcism, domination of others, protection of pregnant women, etc...** 14.

Incantations are used to "magically" invoke the "Name of God." The dictionary definition of incantation is: "a set of words spoken as a magic charm or to cast a magic spell... sorcery... chant a magic formula against..." 15.

If we turn to practicing Kabbalists we see that incantations, talismans and amulets still play a significant role in their rituals. Colin Low in his 'Kabbalah Faq' explains that a combination of the signing of the cross

(like Catholic sign), the pentagram and certain incantations are also part of certain rituals. 16.

The Star of David

The Star of David plays an important role in kabbalism and the occult. The misuse of it as the symbol of something positive for Israel, Hebrew Roots and Messianic groups needs to be corrected. There never was a star symbol connected to the reign of David. This symbol is very ancient and was always called by various other names and always in connection to the occult. Hitler--who was heavily involved in theosophy-- used this occultic symbol to shame the Jewish people.

The double triangle is the symbol for the "chakras of Hinduism" and corresponding sefirot of Kabbalists and also, for witchcraft, sorcery and magicians. It is also referred to as the "male/female triangle", the Crest or Seal of Solomon, the Shield of David, and the hexagram, which is the most wicked symbol in witchcraft. 17.

Dr. Cathy Burns relates that the hexagram is linked with spiritualism in such matters as consulting the dead, reincarnation, the calling up of demons and in some sorcery, is viewed as the footprint of certain demons. The list of its applications includes the Hindu gods and goddesses and many others. 18.

Kabbalists throughout history have also adopted it as the symbol for the Talisman of Saturn and involves the worship of the god Remphan, which is referred to in the Bible (Acts 7:37-43). It is also referred to in Scripture as the star of Molech (Amos 5:26-27) -- an abomination to God. Solomon became involved in this paganism and built an altar to Molech. An occult source, Talismans of the Magi, presents a complete history of the Talisman of Saturn or Remphan and its connection to Kabbalists. Please note also the relationship of the Star of David and the Mark of the Beast, revealed in the report published by Watch Unto Prayer: The Mark of the Beast: The Six-Pointed Star. One man, a believer in Christ and of Hebrew descent, wrote regarding the occult connections of the Star of David in those articles:

"... Your expose' on the six pointed star again clearly reveals the true nature of this abomination. I asked some leading rabbis in Israel about it, and they confessed that it was not a traditional seal of Israel and its origin was only sketchy at best. We also talked a bit about the Kaballah; with my staunch denunciation of it. Israel is in bondage under that abominable sign and even the sincere don't realize it, and worse even the saved!!

"I had a real uneasiness about it and purged any sign of it from the house a couple of years ago. My wife had a fit, and thought I was crazy for listening to a former Illuminist witch who swore the Magen David was extremely evil. I followed my convictions, and your site sealed it for me tonight. I had not realized its direct link to the star of Egypt, and now I know!!" 19.

The Star of David symbol also has sexual significance for occult practices. In the book Masonic and Occult Symbols, Dr. Cathy Burns wrote:

"...Phallicism is symbolized in witchcraft as a point with an circle and also as the unity of two triangles making a hexagram. These are represented in the Washington Monument and the Star of David. The Mexican Indians used the hexagram as a symbol of their phallic worship. For 300 years the Star of David or Hexagram was known as the "Crest of Solomon." It is used to conjure up demons and is the most evil sign in witchcraft. It means "to hex" or to put a spell on someone."

"When the male triangle penetrates the female triangle, it forms the six-pointed crest of the Seal of Solomon or hexagram, the most wicked symbol in witchcraft". 20.

It should be noted that the Promise Keepers Sacred Assembly was held before the Washington Monument, an obelisk or phallic symbol built by the Freemasons. For a study of the occult symbolism of this event, please see A Sacred Assembly of Men.

Further connections become apparent as stated by the Masonic J.D. Buck, who explains that the Star of David and "six-pointed star" or hexagram

symbol of the House of Theosophy are identical to the compass of Freemasonry.

"The perfect equilibrium of spirit and matter is symbolized by the six-pointed star, which is again only another form of the Square and Compass, each having a base-line from which to form a triangle." 21.

Pagan symbolism has infiltrated many denominations that fly the banner of Christianity and, as a matter of historical fact, this writer presents the following argument against symbols. Deuteronomy 4:14-19; 23; 7:25-26 remind us to avoid anything connected with false gods, images, idolatry or necromancy. Certainly many other verses referring to witchcraft, sorcery and astrology are listed as abominations to God. We are to have nothing to do with promoting or embracing any symbolism that is associated with that wickedness. This was not written for the Jews of the Old Testament only, but applies to Christians as well. Nothing that man can create may become an emblem or symbol of God.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like art and man's devices. Acts 17:29

It is no surprise that many Christians have inadvertently adopted occult symbolism who should never have done so. We find that many religious groups use crosses such as the squared red (and other colours) cross, which was the symbol for the Knights Templar and other occult groups. Many wear jewellery, which, according to Cathy Burns, has its origins in the occult societies and was worn generally for protection as cited above. From gemstones and birthstones, which are based on the occult, to cross necklaces, pendants and nativity charms, to the star of David, we see Christians adopt paganism that is forbidden to all. 22.

I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Isaiah 42:8

The physical symbol of the cross, often with a crown, and in various forms has also been used as an occult symbol.

"...In Gaul we find the cross to have been a solar symbol when it had equal arms and angles; to the Phoenicians it was an instrument of sacrifice to their god, Baal; and to the Egyptians, *the crux ansata was his symbol of eternal life...*" 23.

We need no symbolism. We have Jesus Christ who is our life and the Word of God as a daily reminder of Him. We are to abstain from even the appearance of evil.

Prove all things; hold fast that which is good. Abstain from all appearance of evil. 1 Thess. 5:21-22

Contemporary Hexagrams

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination to the Lord. Deut. 18:10-12

While the information presented has spoken of historical manuscripts and clearly Kabbalist websites, the question must be answered as to whether talismans, amulets, incantations and other occult practices are being further mainstreamed, in Jewish culture and adapted for use by Messianic or Hebrew Roots organizations. From the Spring 1999, THE SOURCE FOR EVERYTHING JEWISH catalogue, we see some of the items which reflect today's interest in these practices.

Filigree Hand Amulet Pendant. "**Hamsa amulet** is said to offer protection from the "evil eye." [An inquiry re: Hamsa, --a customer was told by the Jewish salesperson that the protection wasn't guaranteed but she wears several to keep evil away and, "they only work if you believe in them" & "**... it's the same deal with Christians who wear crosses.**"]

Celestial Star Pendant [a star of David necklace]

Three Symbols Amulet Pendant - "Hamsa (the Arabic word for "five") -- symbolizing the protective hand of the Almighty -- holds Magen David [Star of David] and Chai (the Hebrew word for "life") "

"The Haggadah of Passover with Pop-up Spreads": "Adapted from the Bird's Head Haggadah, dating back to 13th century Germany. That historic manuscript was known for its illustrations showing the Hebrews with Birds' heads." 24

In the book section of this current catalogue, under the heading of "Meditation & Healing," we find the promotion of meditation techniques and many "New Age" concepts:

"Sterling "Healing Hand" Pendant :" The symbol originated in ancient India and represents the henna patterns of India and Africa. Energy radiates out from the central symbol-- in this case, a **Star of David**-- which sends healing energy where it is needed most."

"Everyday Kabbalah, A Personal Guide To Jewish Meditation, Healing and Personal Growth." by Melinda Ribner. Step-by-step manual integrating the spiritual teaching and meditation lessons of the Musar, Hasidic and Kabbalistic schools.

"Meditation--From The Heart of Judaism" "Edited by Avram Davis. In their own words, **22 masters of meditation**-- rabbis, scholars, psychologists, teachers-- explain both the "how" and the "why" of their techniques."

"Minding The Temple of the Soul" by : " Tamar Frankel and Judy Greenfield. Tap the power of the Jewish tradition to awaken the body, balance the mind, and connect the soul. Simple exercises and movements, meditations and visualizations ..."

"Star of David Harmony Bell": "Since its creation in ancient times, the chiming sphere has served as a meditative device effective in reducing stress. Listening to its melodious sound while holding the metal sphere in the palm of your hand is a truly soothing experience."

"Satin Finish Sterling Protective Amulets" : "...protection against the "evil-eye." "Guard Us" Pendant Hebrew calligraphy translates as-- "GUARD US FROM ALL EVIL, FROM ALL FEAR AND FROM ALL ILLNESS."

"Sterling El-Shaddai Amulet Pendant": "Mystical object is meant to offer protection to the wearer. **"SHADDAI-- one of the names of the Almighty-- appears in many Kabbalistic formulas."**

"Hebrew-English Ruby Amulet Rings" : "14k gold and sterling silver with ruby gemstone. **According to Kabbalah, the ruby offers the wearer special protection from the "evil eye,"** preserves health of body and soul, guards in pregnancy and childbirth, and protects from bad dreams..

"Guard Us" Ring Heb-Eng engraving-- "GUARD US FROM ALL EVIL, FROM ALL FEAR AND FROM ALL ILLNESS" 25.

Why are Hebrew Roots, Messianic and many other religious organizations using the hexagram as the symbol for their logo, often with a book, presumably a Bible or Talmud, laid open upon it, or portrayed with other Hebrew figures or symbols within it? How many will continue to do so, even if warned? How many in HR leadership are sporting such articles as hexagram pendants or amulets and rings for the very purposes listed above. These things are not sold for any other purposes, but those listed in the Jewish Catalogue.

Modern Magic

Although rejected by many "traditional Kabbalists", Dr. Philip S. Berg, mentioned above, is significant in today's dissemination of Kabbalah teachings to the general public. From the CHRISTIAN NEWS, of Monday, February 1, 1999 we read that Dr. Berg's influence through the Kabbalah learning Centre is widespread:

1)The Kabbalah Learning Centre (KLC) has attracted national attention for its celebrity studded events and participation (including the singer

Madonna and comedienne Roseanne). But increasingly the organization is the centre of attention and criticism for its effort to rework traditional Jewish Mysticism for modern Jewish and non-Jewish seekers. Anti-cultists and Jewish watchdog group "Jews for Judaism" have claimed that the KLC engages in unethical behavior. KLC's founder Rabbi Phillip Berg is alleged to have advised members to pay the group large sums of money and divorce their spouses under his "divine" direction. The KLC is also partaking in the current millennial fervor: Berg teaches the world's end might arrive on September 11,1999. If, however, mankind takes to "sharing" more and studying kabbalistic texts, the species may be spared." (Source: FactNet Newsletter, October/December; Sunday NewYork Times Magazine, December 27). Religion Watch, P.O. Box 652, North Bellmore, N.Y. 11710)"

Isaac B. Singer, author of, *Great Mysteries of the Cabala*, (which is being promoted for Grade six children through the Jr. Great Books program) has also been mentioned. A brief review and some quotes from, *A Day of Pleasure: Stories of a Boy Growing Up in Warsaw*, allows some insights into the upbringing of this Kabbalist author.

"...The Singers were Hasidic Jews. Singer's mother's father was the Rabbi of Bilgoray, near Lublin (Poland) His mother cut her hair short and wore a wig (matron's wig) as do the other married women of the Hassidim. (they still do) As a child, he studied the Talmud for his schoolbooks and was taught mostly religion. His father sat throughout the day studying the Talmud. In his home, his father had a rabbinical court. Isaac was taught that if the Jews conducted themselves piously, the Messiah would come and they would all return to Israel. Theodore Herzl (Zionist) died the year Singer was born. Herzl preached that Jews must not wait for the coming of the Messiah but should start to build Palestine by themselves. (the land belonged then to the Turks) There were revolutionaries on his street who wanted to get rid of the Tsar of Russia (Communists). His father would tell stories about miracles performed by rabbis; of ghosts, devils and imps.

"In this way he wanted to strengthen our belief in God and in the good and evil powers who reign in the world." "In our home there was always

talk about spirits of the dead that possess the bodies of the living, souls reincarnated as animals, houses inhabited by hobgoblins, cellars haunted by demons." "One day, when I was about eight, he father] told us a story found in one of the holy books - by Rabbi Eliyahu Graidiker - [adept kabbalist] or one of the other Graidiker sages. The story was about a girl possessed by four demons. They could be seen crawling around in her intestines, blowing up her belly - slithering into her legs...The Rabbi of Graidik had exorcized the evil spirits with the blowing of the ram's horn, with incantations, and the incense of magic herbs."...His mother took him to be blessed against the evil eye... Singer boasts that, "Not only could I read a page of the Talmud by myself, I kept trying my father's volumes of the Cabala, still without understanding much" [at age 10] His friend Mendel was, "richer than any Rothschild." He told a friend, "I know the Cabala... I can recite a spell and fly up in the air...There is one spell that if you utter it..." "Neighbours to ward off the evil eye" "The Talmud says it is wrong to consider David a sinner..." "The world is full of transmutant souls..." 26.

The secret gnostic doctrines of Kabbalah are perversions of the true doctrines of Scripture, of which "...they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II Pet. 3:16)

We know that God does not contradict Himself. When God said to not be involved in sorcery, magic, astrology and paganism, because they were an abomination to Him, this writer believes He meant it.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:19-21

The Tetragrammaton

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength:" Isaiah 26:4

Much of the interpretation and mystical practices of the oral Torah are related to the Name of God. The Tetragrammaton or Schem Hamphorash refers to what Kabbalists and many Orthodox Jews call the Ineffable Name. The four-lettered name of God in Hebrew is, "yod, he, vau, he", or in English capitals YHVH, although some occult sources say it's IHVH. Others also state that the YHVH is "yood, hey, vood, hey." According to various writings, the true ancient pronunciation is now unknown since it has been believed that the Name was too sacred to be written or pronounced by the profane. For that reason, the term 'Adonai' was substituted in "sacred" writings and is also why Hebrew Roots and Messianic adherents write God as "G-d."

We read in Exodus 33:19 and then 34:5-6: And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

And in the New Testament: Philippians 2:10 -11 "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father."

Quoting various sources, Nesta Webster states that the 'real' Name of God was hidden from the people for the reasons stated above.

"....The Tetragrammaton might only be uttered once a year on the Day of Atonement by the High Priest in the Holy of Holies amid the sound of trumpets and cymbals, which prevented the people from hearing it. It is said that in consequence of the people thus refraining from its utterance, the true pronunciation of the name was at last lost. The Jews further believed that the Tetragrammaton was possessed by unbounded powers. "He who pronounces it shakes heaven and earth and inspires the very angels with astonishment and terror."² "The Ineffable Name thus conferred miraculous gifts; it was engraved on the rod of Moses and enabled him to perform wonders, just as, according to the Toledut Yeshu, it conferred the same powers on Christ..." 27.

From other information, we know that the sages, who promoted this belief, were mystics, many of whom also believed the entire Torah was the Name of God. Through gematria permutations and other practices, "72 names of God" could also be discovered. The Divine or Ineffable Name is believed to be known only by those adepts who qualify for that secret initiation and knowledge and these are believed to become endowed with "magical powers" by uttering or writing the Name. According to the Toledot Yeshu and similar writings, the miracles of Christ are a reflection of His possession of this same "mastery" over the Name, no different than any other "adept."

Freemason, Albert Mackey, associated the Ineffable Name of God with the point within the circle or the male/female principle, as quoted in Cathy Burns' *Hidden Secrets of Freemasonry*:

"The Ineffable Name of God in Hebrew, being read Cabalistically, included within itself the male and female principle, the generative and prolific energy of creation; and here we have, again, the widely-spread equivalent, the point within the circle, and another pregnant proof of the connection between Freemasonry and the ancient Mysteries." 28.

Cathy Burns again quotes Albert Mackey, who refers to the male/female aspect of God as represented by the Tetragrammaton:

"[The Tetragrammaton]...is supposed to denote the hermaphroditic essence of Jehovah as containing within himself the male and female principle." 29.

From articles such as, Kabbalah and Jewish Mysticism, we learn of legends in the Talmud and Zohar about rabbis who uttered or wrote the Tetragrammaton and thereby "created an artificial man." There are also Talmudic and Kabbalist stories of rabbis creating animals for food and other such legends by use of the "Name".

"The Talmud and other sources ascribe supernatural activities to many great rabbis. Some rabbis pronounced a name of G-d and ascended into heaven to consult with the G-d and the angels on issues of great public

concern. One scholar is said to have created an artificial man [Golem] by reciting various names of G-d. Much later stories tell of a rabbi who created a man out of clay and brought it to life by putting in its mouth a piece of paper with a name of G-d on it. However, this area of Kabbalah is known by very few, and practiced by even fewer." 30.

Many sources claim that these "golem" did not have a real soul because it would be unacceptable to create what only God is able to do. These acts were considered permissible and are not considered to be the same as those involved in Black magic, although no explanation is given as to the difference. Some suggest it simply showed the adept's ability to be close to God's wisdom and creative ability. These sages are considered to be holy men and above reproach. Others state that these 'creations' were a form of initiation and proved the adepts knowledge of the Name and other issues.

Gershom Scholem suggests that while many created the "golem" from the earth, others were able to produce the "creature" by "influx of the alphabet"--out of thin air. Many stories recount that the "golem" was made to "work" or accompany the adept, although few "golem" are reported to have the ability of "speech". Polish stories particularly focus on the 'golem' as a mute worker who was able to follow commands. According to Scholem (p.172), it was this parallel in Jewish golem and alchemy that finally led to Paracelsus' idea of the "homunculus." These wax or clay figures were employed in black magic to inflict injury on enemies. Behind the preoccupation of modern science with cloning human embryos lies the Kabbalistic art of alchemy for eugenics purposes.

Masters of the Name

"For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me." Isaiah 47:10

Historical records reveal many Jewish adepts who made an impact on their peers by their magical abilities, although many orthodox Jews rejected their feats as charlatanism. However, their magical abilities were

also the impetus for various movements which divided the Jews over whether the particular adept was indeed the long awaited Messiah. These adepts were called Masters of the Name or Baal Shems. The term, "Baal Shem means that the person was regarded as expert in the 'practical kabbalah' or magic. 'Baal Shem means literally one who is master of the name of God, who knows how to employ it." 31.

Citing The Harmsworth Encyclopaedia and the *Diary of Samuel Pepys*, Webster recounts the origins of the term "Master of the Name".

"Since the sixteenth century the great mass of Jewry had settled in Poland, and a succession of miracle- workers known by the name of Zaddikim or Ba'al Shems had arisen. The latter word, which signifies " Master of the Name," originated with the German Polish Jews and was derived from the Cabalistic belief in the miraculous use of the sacred name of Jehovah, known as the Tetragrammaton."

"According to Cabalistic traditions, certain Jews of peculiar sanctity or knowledge were able with impunity to make use of the Divine Name. A Ba'al Shem was therefore one who had acquired this power and employed it in writing amulets, invoking spirits, and prescribing cures for various diseases. Poland and particularly Podolia---which had not yet been ceded to Russia---became thus a centre of Cabalism where a series of extraordinary movements of a mystical kind followed each other. In 1666, when the Messianic era was still believed to be approaching, the whole Jewish world was convulsed by the sudden appearance of Shabbethai Zebi, the son of a poulterer in Smyrna named Mordecai, who proclaimed himself the promised Messiah and rallied to his support a huge following not only amongst the Jews of Palestine, Egypt, and Eastern Europe, but even the hard-headed Jews of the Continental bourses. 1. Samuel Pepys in his Diary refers to the bets made amongst the Jews in London on the chances of " a certain person now in Smyrna, " being acclaimed King of the World and the true Messiah. 2 " 32.

Just as the Dalai Lama is said to exude an exquisite perfume or odor, so too are Baal Shems noted. Shabbethai dared to proclaim himself to be

God. From the Jewish Encyclopedia, article on Shabbethai Zebi, we learn of his fate.

"...Shabbethai, who was an expert Cabalist and had the temerity to utter the Ineffable Name Jehovah, was said to be possessed of marvelous powers, his skin exuded exquisite perfume, he indulged perpetually in sea-bathing and lived in a state of chronic ecstasy. The pretensions of Shabbethai, who took the title of " King of the Kings of the Earth," split Jewry in two; many Rabbi's launched imprecations against him and those who had believed in him were bitterly disillusioned when, challenged by the Sultan to prove his claim to be the Messiah by allowing poisoned arrows to be shot at him, he suddenly renounced the Jewish faith and proclaimed himself a Mohammedan. His conversion, however, appeared to be only partial, for "at times he would assume the role of the pious Mohammedan and revile Judaism; at others he would enter into relations with Jews as one of their own faith. "3 By this means the he retained the allegiance both of Moslems and of the Jews. But the Rabbis, alarmed for the cause of Judaism, succeeded in obtaining his incarceration by the Sultan in a castle near Belgrade, where he died of colic in 1676." 1." 33. Isaiah 47: 12-14

"Stand now with thine enchantments, and with the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."

Baal Shem Tov

It should be noted that historically, while there had been great dissension over the Kabbalah, when the Spanish Kabbalist, Nahmanides, proclaimed his support and taught it, most open protests eventually ceased. Nesta Webster recounts how Baal Shems continued to appear, one of the most notable being Baal Shem Tob:

"... This prosaic ending to the career of the Messiah[Shabbethai] did not, however, altogether extinguish the enthusiasm of his followers, and Shabbethan movement continued into the next century. In Poland Cabalism broke out with renewed energy; fresh Zaddikim and Ba'al Shems arose, the most noted of these men, Israel of Podolia, known as Ba'al Shem Tob, or by the initial letters of his name, Besht, who founded his sect of Hasidism in 1740.

Besht, whilst opposing bigoted Rabbinism and claiming the Zohar as his inspiration, did not, however, adhere strictly to the doctrine of the Cabala that the universe was an emanation of God, but evolved a form of Pantheism, declaring that the whole universe was God, that even evil exists in God since evil is not bad in itself but only in its relation to Man; sin therefore has no positive existence. 2. As a result the followers of Besht, calling themselves the " New Saints," and at his death numbering no less than 40,000,...3..." 34

We find Baal Shem Tov listed with Hillel, Shammai, Maimonides, Rashi and others who are considered the great sages or mystics of Judaism. Theirs is the ancient wisdom that encompasses the oral traditions, to which many are turning in the Hebrew Roots Movement.

Gershom Scholem also references Baal Shem Tov as the founder of the Polish Hasidic movement and relates that a "spirit guide" taught him:

"Israel Baal Shem, founder of the Hasidic movement in Poland and Russia." On another page, " Israel Ba'al Shem is the most celebrated of all the Jewish mystics of recent centuries"--the founder of Polish Hasidism." "...he had no teacher of flesh and blood to guide him on his way---the only spiritual guide he ever alluded to was the Prophet Ahijah of Shiloh, with whom he was in constant spiritual and visionary contact. In short he was a pure lay mystic..." 35.

Not only was Baal Shem Tov more than an adept peasant, but a scholar of the Talmud and Kabbalah. Tzvi Freeman relates the struggle for acceptance of Kabbalah and how eventually adepts like Baal Shem Tov became famous today.

"There was a time when mysticism was considered irrational, bizarre, archaic and certainly not for the respectable, modern gentleman to be caught dead in. "Emancipated" and "Enlightened" Jews, therefore, denounced the Kaballa. They called the Zohar the "Book of Lies". They created a myth that the Kaballa was the creation of a lunatic fringe and was entirely grown from alien roots. They even went so far as to claim that Jews had never believed in Mystical union with the Ein Sof, reincarnation, life after death, meditation, etc., etc... The Baal Shem Tov and the chassidic movement was a big thorn in the side of these politically correct Jews. Too mystical. Too far off the edge. And much too popular..."

"At first they tried to deny the Baal Shem Tov had ever existed..." 36.

Freeman declares that Kabbalah is central to Judaism thought and that for the past 600 years most rabbinic scholars have openly taught its doctrine. He states that the sages of the Talmud were indeed mystics of Kabbalist meaning, not merely scholars, as some would have us believe.

"...Kaballa is as central to Judaism as the sun is to the solar system, as a heart is to a body, as Human Liberty is to America..."

"The sages of the Talmud were mystics, as is clear from many of the tales told therein. Since the time of the Ramban (Nachmanides) almost every classic Jewish scholar has openly espoused the teachings of the Kaballa..."

"Every classic attempt to explain Judaism in depth has resorted to mystical terms. Every such attempt over the last 600 or so years has resorted to the language of Kaballa."

"The Baal Shem Tov was a student of the Kaballa of Rabbi Yitzaak Luria, the "Arizal" -- as were so many of his contemporary scholars. It amazes me how so many authors could have imagined even for a moment that the teacher of so many great scholars -- such as Rabbis Yoseph Polnoye, Dov Ber of Mezritch, Levi Yitzaak of Berdichev and others -- could have been any less a scholar himself." 37.

Freeman also affirms that there was a group of scholars of the Talmud and Kaballah, who hid their identities and their true purpose.

"He [Baal Shem Tov] was involved from his early youth with a society of "hidden tzaddikim" who were scholars of Talmud and Kaballa and travelled about incognito in an effort to resurrect the Jewish life of Eastern Europe that was still licking its wounds from the tragic pogroms of 1648-49..." 38.

The Jewish Encyclopedia and many other sources, recount that there were many other Baal Shem's or Masters of the Name. Many of their followers used their magical abilities to advantage.

"Another Ba'al Shem of the same period was Heilprin, alias Joel Ben Uri of Satanov, who, like Israel of Podolia, professed to perform miracles by the use of the Divine Name and collected around him many pupils, who, on the death of their master, " formed a band of charlatans and shamelessly exploited the credulity of their contemporaries. "4 " 39.

Chief of all the Jews

One of the most famous and important of Baal Shems, is the famous "Ba'al Shem of London"---a Cabalist Jew named Hayyim Samuel Jacob Falk, also called Dr.Falk, Falc, de falk, or Falkon and who was born in 1708, probably in Podolia. Falk was known as " the Chief of all the Jews." His fellow Jews regarded him as an adherent of the "Messiah" Shabbethai Zebi. 40a. The following is a summary of an account of the "Baal Shem of London" from the Jewish Encyclopedia, as cited by Nesta Webster.

"...Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure, Archenholz (England und Italien I, 249) recounts certain marvels which he had seen performed by Falk in Brunswick and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England. Here he was received with hospitality and rapidly gained fame as a Cabalist and worker of miracles... an incantation would fill his cellar with coal; plate left with pawnbroker would glide back into his house. When a fire threatened to destroy the Great Synagogue, he averted the

disaster by writing four Hebrew letters on the pillars of the door..." [Obviously the Tetragrammaton]" 40b.

Falk died April 17, 1782 with the following epitaph on his grave, which:

"...bears witness to his excellence and orthodoxy": "Here is interred ...the aged and honourable man, a great personage who came from the East, an accomplished Sage, an adept in Cabbalah...His name was known to the ends of the earth and distant isles,..." 41.

There is a portrait of Falk in the Jewish Encyclopaedia, of which Nesta Webster makes these observations of his use of the double triangle:

"...in the curious portrait of the great Ba'al Shem appended we see him holding in his hand the pair of compasses, and before him, on the table at which he is seated, the double triangle or Seal of Solomon known amongst the Jews as "the Shield of David", which forms an important emblem in masonry..." 42.

We know that the Shield of David is none other than the Hexagram, and its use by secret societies. The question presents itself as to how a Cabalist adept, a Master of the Name or Baal Shem, is also known as a Freemason.

The Secret Doctrine

Isaiah 45:19 "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right."

Throughout this series, there have been many quotes from Kabalistic sources which state that the term Qabalah, Kabbalah, cabala or its many variations means, "to receive." The suggested Hebrew term used is QBLH, which is said to refer to the custom of handing down the esoteric tradition by oral transmission and is nearly allied to "tradition". We know that Kabbalah is about a secret doctrine restricted to adepts and their

initiates, which is passed down through the ages. Certain information is being publicly disseminated--but much remains hidden.

Strong's Concordance reveals that the term 'qabal' does mean, "to receive" among other things. It is a Chaldean word and it is noteworthy that the Jewish Encyclopaedia article on Cabala associates the term with miracle-working cults:

"...All these ideas derived from very ancient cults; even the act of working miracles by the use of the Divine Name, which after the appropriation of the Cabala by the Jews became the particular practice of Jewish miracle workers, appears to have originated in Chaldea. " 43

Babylon and Chaldea were both judged by God for their corruption and paganism. Of further note is the fact that the term "Cabala" has been assimilated into the English language. A dictionary definition states:

Cabal (ke bal).n. v. -balled,-bal-ling---n. a small group of people working or plotting in secret. 2. A secret scheme of such a group; plot. v. form such a group; conspire; [<F> Med.L. cabbala See: CABALA] ---Syn.n. 1. Faction, junto, conspiracy. (junto means-a political faction; a group of plotters...") 44

Cabala... n. a secret religious philosophy of the Jewish rabbis, based on a mystical interpretation of Scriptures...[Hebrew qabbalah tradition] 45.

If we turn to Strong's Concordance and look at the Chaldean spelling of "cabal", with a "c" rather than qabal, we see an interesting correlation to the first dictionary definition.

2254 - Chabal---khaw-bal; a prim. root; to wind tightly (as a rope) i.e. to bind; spec. by a pledge; fig. to pervert, destroy; als. to writhe in pain (espec. of parturition)...bring forth (deal) corrupt, destroy, offend, lay to (take a) pledge, spoil, travail, x very, withhold.

2255 --chabal (Chald) khab-al; corresp to 2254; to ruin--destroy, hurt.

2256 chebel, kheh-bel; or; chebel (khay-bel) from 2254--a rope (as twisted) espec., a measuring line; by impl. a district or inheritance (as measured) or a noose (as of chords) fig. a company (as if tied together) also a throe (espec. of parturition) also ruin...

2257 chabal (Chald), khab-al; from 2255; harm (personal or pecuniary):- damage.

Today, the success of secret societies depends on secret and layered meanings, symbolism, initiation and other occult doctrines. Certainly the term "cabal" is appropriate for the network of occult societies which traffic in human souls. Other articles on this website examine the secret societies, but specifically we have compiled a comprehensive database on the plan of the secret societies to establish a world government ruled by high level initiates.

For further information on the Luciferian secret doctrine and how it is being implemented globally interested readers are referred to the following reports:

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2. A.E. Waite, The Real History of the Rosicrucians, p. 293. As cited in Nesta Webster, op.cit. p. 84.
3. Ibid.
4. David Conway, Ritual Magic; <http://marlowe.wimsey.com/rshand/streams/thera/canaan.html>
5. Nesta H. Webster, op.cit., p. 8
6. Books on Qabalah; www.webcom.com/hermit/page/book.htm
7. Ibid.
8. Gershom Scholem, "*On The Kabbalah And Its Symbolism*," p.130 , Schocken Books, 1965/1996
9. Ibid.
10. Ibid. p. 130, 131, p. 132
11. Promise Keepers News October 1997 Article:"Stand in the Gap: What Can I Expect?"
12. 'The Shofar' by Rav Shlomo Aviner Ateret Cohanim; The Jerusa-

- lem Reclamation Project; Translated from 'Tal Chermon' by Bracha Slae.; ateret@ateret.jer1.co.il; <http://www.ateret.jer1.co.il>
13. Webster, op. cit., p. 13
 14. J.Davila; Ancient Magic, Part III, Jewish Magic; www.st-andrews.ac.uk/~www_sd/magic.html)]
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 16. Colin Low; Kabbalah Faq; February 1996; www.digital-brilliance.com/Kab/index.htm
 17. Dr. Cathy Burns, Masonic and Occult Symbols Illustrated; p. 31-41; Sharing; 1998.
 18. Ibid.
 19. Private Email--used with permission by the correspondent. Wed. February 24/99
 20. Dr. C. Burns, p. 39; Masonic and Occult Symbols
 21. Mystic Masonry, 1913, p. 244-45; As cited Burns, op.cit., p. 215;
 22. Burns, op.cit., p. 293-310; p.349,350, 351, p.312
 23. Burns, op. cit, p.349
 24. "THE SOURCE FOR EVERYTHING JEWISH catalogue (Early Spring 1999) Herschel I. Strauss President, Hamakor Judaica, Inc., also: www.jewishsource.com
 25. Ibid.
 26. Private Review of DAY OF PLEASURE: STORIES OF A BOY GROWING UP IN WARSAW; Isaac Bashevis Singer. Published by Farrar, Straus and Giroux of New York 1969
 27. (2) Mackey, Lexicon of Freemasonry, p. 156; as Cited in Webster op.cit., p.167
 28. Cathy Burns' HIDDEN SECRETS OF FREEMASONRY, p. 309, quoting Albert Mackey's SYMBOLS OF FREEMASONRY, p. 188:
 29. Ibid. Cathy Burns, p. 309; Mackey, p. 339:
 30. Kabbalah and Jewish Mysticism; <http://baptist1.com/judaism/kabbalah.htm>>
 31. Gershom Scholem, "On The Kabbalah And Its Symbolism," p.200, Schocken Books, 1965/1996
 32. (1)Harmsworth Encyclopaedia, article on Jews. (2) Diary of Samuel Pepys, date of February 19, 1666.; As Cited Webster op.cit., p. 181 (3) Jewish Encyclopaedia, article on Shabbethai Zebi B. Mordecai.
 33. (3)Jewish Encyclopedia, article on Shabbethai Zebi B. Mordecai.;

- (1) Henry Hart Milman, History of the Jews (Everyman's Library), Vol.II, p. 445; As cited, Webster, op.cit., p. 181-182
34. (2)Jewish Encyclopoedia, article on Ba'al Shem Tob (3) Milman, op.cit.,II. 446; As Cited Webster, op.cit. p.182.
35. Scholem, op.cit., p.26
36. Tzvi Freeman, Article:Baal Shem Tov; 1991; Chabad Lubavitch in Cyberspace; www.chabad.org/shavuot/besht.html
37. Ibid.
38. Ibid.
39. (4)Jewish Encyclopedia, article on Heilprin, Joel Ben Uri; as Cited in Webster, op.oct, p.182.
40. (40a & 40b) Cited in Webster, op.cit, p.185; (1) Jewish Encyclopedia, article on Falk, of whom a good portrait by Copley is given. On Falk se also Ars Quatuor Coronatorum, Vol. XXVI. Part I.,pp 98-105, and Vol. XXX. Part II; Transactions of the Jewish Historical Society, Vol. V.p. 148. Article on "The Ba'al Shem of London," by the Rev. Dr. H. Adler, Chief Rabbi, and Vol. VIII, "Notes on some Contemporary References to Dr. Falk, the Ba'al Shem of London," in the Rainsford MSS. At the British Museum," by Gordon P. G. Hills. The following pages are taken entirely from these sources."
41. Webster, op. cit., p.188
42. Ibid., p. 189
43. Jewish Encyclopedia article on Cabala; as Cited Webster, op. cit. p. 13
44. The Senior Dictionary; W.J.Gage Limited, Toronto
45. Ibid.

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