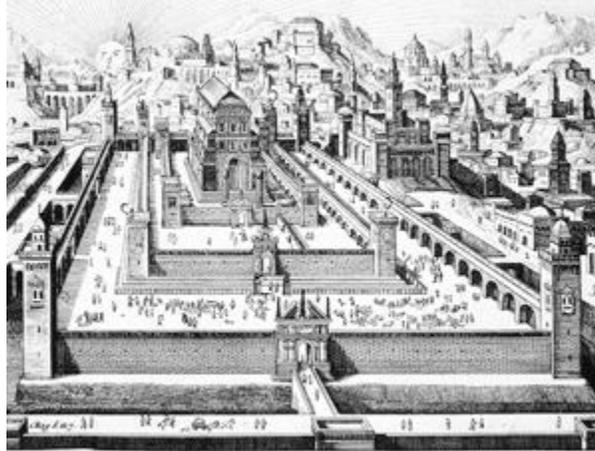


# THE KABBALAH

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## ZIONISM



The Temple of Jerusalem

In the sixth century BC, the Assyrians finally succeeded in the sacking Jerusalem, and taking the remaining Jewish population into captivity, this time to the city of Babylon, near what is now Baghdad in Iraq. The tragedy was of enormous psychological consequence for Jewish people. The presence of the Jewish people in the Holy Land was regarded by many as a core tenet of their faith. According to the Bible, God had ratified a covenant between Himself and Abraham, to grant the land of Palestine to his descendants. This promise, however, was contingent on the Jewish people adhering to the Commandments of the Law. Ultimately, their Exile was a punishment fulfilled for their repeated transgressions and occult leanings.

Nevertheless, there were some among the Jewish exiles, who chose not to regard their captivity as a punishment, but as a temporary trial. Instead, they interpreted their status as God's "Chosen" as a permanent relationship, and that the Promise to inhabit the land of Zion, or Palestine, was binding forever. Thus, this new Zionist interpretation was closely intertwined with the mystical directions of the Kabbalah. Therefore, this new Zionist interpretation was a bastardization of the real intent of the Jewish faith, and, as we shall see, was not an integral part of it, but was, through the centuries, increasingly imposed upon the rest of the Jewish community, by a minority committed to this diabolical scheme.

In Babylon, these heretical Jews, who refused to purge their religion of pagan influences, instead added to them the adopted practices of Babylonian magic. However, knowing that magic was forbidden in Judaism, they rejected the God of Israel, choosing instead to honor Lucifer, who they identified with the traditional enemy of the Hebrew faith, Baal. In order not to reveal their apostasy, they disguised their hidden faith as an "interpretation" of the religion, a cult now known as the Kabbalah.

This development is carefully described in the Koran, which explains that, though it was claimed the Kabbalah was derived originally from King Solomon, it was demons who taught such things, teaching them that which had been revealed to the angels Harut and Marut in Babylon. According to the Koran, chapter 2: 101-102:

When a messenger was sent to them (the Jews) by God confirming the revelations they had already received some of them turned their backs (to God's message) as if they had no knowledge of it. They followed what the demons attributed to the reign of Solomon. But Solomon did not blaspheme, it was the demons who blasphemed, teaching men magic and such things as were revealed at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying; "we are a trial, so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not harm anyone except by God's permission. And they learned what

harmed them, not what benefited them. And they knew that the purchasers of (magic) would have no share in the happiness of the hereafter. And vile was the price for which they sold their souls, if they but knew.

Borrowing from Jewish themes, therefore, these Kabbalists would seek world domination by arguing that they were preparing the world for the coming of the Messiah, and merely aiding God in bringing about His promise to institute them as rulers of the world. Having rejected the Jewish faith, however, they did not await the real Messiah, but would seek to establish their own ruler, who they would falsely claim as messiah, who would aid them in implementing the global acceptance of their occult creed.

## THE CHALDEAN MAGI



*Adoration of the Magi*  
by Hieronymus Bosch

The ancient world of the sixth century BC was not yet familiar with the Jewish people and their religion. Therefore, when these Kabbalists emerged from Babylon to disseminate their ideas, particularly among the Greeks, they were confusedly identified with the traditional Babylonian priests, known as the Chaldean Magi. The broad dissemination of these ideas had followed the release of the Jews from captivity by the Persians, led by Cyrus the Great, who had conquered Babylon in 539 BC.<sup>[1]</sup>

The Magi, according to Herodotus, were a tribe of the Medes, within the Persian Empire. The rise of the Persian Empire began in 553 BC, when Cyrus the Great, king of the Persians, rebelled against his grandfather, the Mede King Astyages. Thus the Medes were subjected to their close kin, the Persians.

The Persians were Zoroastrians, the religion of the prophet Zoroaster, and the Magi were their priests. The Magi, according to Herodotus, were a tribe of the Medes, within the Persian Empire. The rise of the Persian Empire began in 553 BC, when Cyrus the Great, king of the Persians, rebelled against his grandfather, the Mede King Astyages. Thus the Medes were subjected to their close kin, the Persians.

According to tradition, in 588 BC, Zoroaster converted the king Hystaspes. The wife of Hystaspes, Rhodah, Princess of Persia, had first been married to Zorobabel, third Jewish Exilarch of Babylon.<sup>[2]</sup> Their son, Darius, , through a conspiracy on the part of the Magi, eventually became Emperor.

Cyrus the Great, and later his son and successor, Cambyses, initially curtailed the power of the Magi. As pointed out by Franz Cumont, perhaps the leading scholar of the last century, although Zoroastrianism was originally monotheistic, the Magi quickly corrupted their religion, infusing with Babylonian elements. This point has caused much confusion among scholars, who have failed to properly assess Cumont's studies. Because, they fail to see that when numerous ancient historians refer to the Magi, they do not refer to orthodox worshippers of Zoroaster, but these corrupting Magi.

Most interestingly, the ideas attributed to these “Magi” mirror those doctrines which later came to be acknowledged as the Kabbalah. It was they, in the sixth century BC, who developed the pseudo-science of astrology. Scholars have demonstrated that, though Babylonian religion was much concerned with astral themes, the cult of astrology could not have been invented until the sixth century BC, because of the lack of an accurate calendar system. In the Book of <sup>[3]</sup>, Chapter 2:48, the prophet Daniel himself is made chief of the “wise men” of Babylon, that is of the Magi or Chaldeans, and yet remains faithful to the laws of his own religion.

Thus, this new cult of astrology and magic was incorporated into the rites of the dying-god. Mithras, the ancient god of the Persians, was assimilated to Baal, and occult mysteries and black arts were dedicated to him, which became the core of all later Ancient Mysteries.

In 522 BC, while Cambyses was in Egypt, a Magi named Gaumata seized power, claiming to be Smerdis, Cambyses’ brother, knowing that Cambyses had secretly killed the real Smerdis. Though Cambyses tried to advance on the usurper, he somehow died, some say by suicide. According to Herodotus, Otanes, likely the same as “Osthanes”, Cambyses’ uncle, became suspicious of the false Smerdis. From his daughter, who was married to the imposter, he learned that Smerdis was in reality a Magi. A counter-coup by Osthanes and six other nobles was then planned, until Darius, the son of Hystaspes, arrived and sided with them. Darius and Otanes debated whether to strike at once, which Darius favored, or to wait, which seemed better to Otanes. Darius’ strategy won out, the seven killed the false Smerdis, and Darius became Emperor.

## THE PHOENICIANS



*Procession of the Trojan Horse in Troy*  
by Giovanni Domenico Tiepolo

As the Persian Empire expanded, Magian doctrines were exported to the rest of the known world, particularly to Greece. This is important towards understanding the central role that ancient Greece plays in the cult and history of the Illuminati. From the seventh century BC onward, Greece had been subject to a steady infusion of “Phoenician” immigrants, who gave Greece much of its culture, beginning with its alphabet, which is still the basis of the one we use today. Contrary to our modern perception of it, Ancient Greece was fundamentally a Middle Eastern civilization. The case for the foreign origin of Greek culture is such that, a little over fifty years ago, a German scholar had said:

...in view of this state of affairs it could not be called out of the way to ask what there was in Archaic Greece that did not come from the orient.

Numerous genealogies claim that Ilus, the grandfather of Priam, was descended from Zerah, the son of Judah from Tamar, and the brother of Peres, and that he married Electra, the daughter of Atlas the Titan.<sup>[4]</sup> According to Flavius Josephus, first century Jewish historian, Zerah’ son Dara, or Darda, was also Dardanus, after whom the straight of the Dardanelles is named. From his sons, several nations have claimed descent, including the Goths, descended from his daughter Troanna. Priam’s daughter Cassandra married Aeneas, who are the reputed ancestors of the Romans, Brutus and the kings of Scotland. And from Helenus King of Troy are descended the Sicambrians, later known as Franks.



**Bacchants killing Orpheus**

According to Homer, in the *Iliad*, in his account of the war, the contingent of Greeks hidden within the Trojan Horse were Danaans. Purportedly, Greece had originally been colonized by remnants of the tribe of Dan, known to Greek historians as Danaans. The Danaans were a people regarded by the Greeks as being of Phoenician origin. The Greeks, however, had no knowledge of the Israelites until the fourth century BC. Therefore, they were confused with the Canaanites of Palestine, and referred to as Phoenicians. The conquests of Greece by the Dorians, also known as Heraklids, as well, has been equated with the Denyen Sea Peoples, or Danites of the Tribe of Dan, who devastated Mediterranean civilization in the twelfth century, coinciding with the penetration of the Israelites into the Promised Land.

Heccataeus of Abdera, a Greek historian of the fourth century BC, confirms the hypothesis when, referring to the Egyptians, he explained:

The natives of the land surmised that unless they removed the foreigners [Israelites] their troubles would never be resolved. At once, therefore, the aliens were driven from the country and the most outstanding and active among them branded together and, as some say, were cast ashore in Greece and certain other regions; their teachers were notable men, among them being Danaus and Cadmus. But the greater number were driven into what is now called Judea, which is not far from Egypt and at that time was utterly uninhabited. The colony was headed by a man called Moses.<sup>[5]</sup>

Already as early as the sixth century BC, the influence of the Magi resulted in the emergence of the Mysteries of Dionysus among the Greeks. The legendary founder of the rites of Dionysus was known to have been Orpheus. Artapanus, a Jewish philosopher of the third century BC, declared of Moses that, "as a grown man he was called Musaeus by the Greeks. This Musaeus was the teacher of Orpheus." Certainly, Moses was not the author of heretical doctrines developed in the sixth century BC, nearly a thousand years after his death. Still, these writers at least acknowledged the Jewish origin of the Greek mystical ideas.

The Magi would have adapted the Babylonian Bel to their own Mithras, who was then known as Dionysus among the Greeks, and their rites were as described by Clement of Alexandria:

The raving Dionysus is worshipped by Bacchantes with orgies, in which they celebrate their sacred frenzy by a feast of raw flesh. Wreathed with snakes, they perform the distribution of portions of their victims, shouting the name Eva (Eua), that Eva through whom error entered into the world; and a consecrated snake is the emblem of the Bacchic orgies.<sup>[6]</sup>

Heraclitus, a Greek philosopher of the sixth century BC, equated the rites of Dionysus/Bacchus with those of the Magi, and commented: "if it were for Dionysus that they hold processions and sing hymns to the shameful parts [phallii], it would be a most shameless act; but Hades and Dionysus are the same, in whose honor they go mad and

celebrate the Bacchic rites,<sup>[7]</sup> and of the “Nightwalkers, Magi, Bacchoi, Lenai, and the initiated,” all these people he threatens with what happens after death: “for the secret rites practiced among humans are celebrated in an unholy manner.”<sup>[8]</sup>

< p>R C Zaehner has pointed out that, though the worship evil spirits was strictly forbidden in the orthodox version of the faith, the accounts of Greek authors accord in many respects with the doctrines of those referred to in Zoroastrian literature, as “sorcerers” or “deava worshippers”, or devil-worshippers. As these texts criticized, the Magi worshipped Ahriman, the Zoroastrian equivalent of the devil.

[9]

## PLATO



Plato

Essentially, while the Kabbalah can be traced back to Babylon, it was not there that its initial doctrines were expounded in literary form, but in ancient Greece. Though the Jews were allowed to return to Palestine by Cyrus the Great, no evidence of Jewish literature makes its appearance until the third century AD. Rather, the earliest elaboration of Kabbalistic doctrines takes place in Greece, among the so-called philosophers, and particularly Pythagoras, and later Plato, who has long been regarded as the godfather of this tradition.

The cult Orpheus, known as Orphism, became the basis of the philosophical cult developed by Pythagoras.<sup>[10]</sup> Accounts of Pythagoras having journeyed to Babylon for his learning are extensive. Through his influence, these ideas were then transmitted to Plato. Therefore, according to Momigliano, in *Alien Wisdom*, “it was Plato who made Persian wisdom thoroughly fashionable, though the exact place of Plato in the story is ambiguous and paradoxical.”<sup>[11]</sup> Actually, Plato’s position is not so ambiguous. A scholars and Momigliano are merely troubled that it evident that Plato, who is otherwise considered the example of Greek “rationality”, was evidently immersed in occult thought.

Though Plato is regarded as the greatest philosopher of Western civilization, he is not deserving of that reputation, and only achieved notoriety over the last two hundred and fifty years, through the influence of the Illuminati press, who regard him as the founder of their doctrines. Throughout the centuries, occultists have regarded Plato as the great founder of their agenda, and even Jewish Kabbalists regarded him as an exponent of their ideas. Essentially, while the Kabbalah was incepted in Babylon, it was Plato who first elaborated upon the Zionist principle of world domination, by formulating its vision for a totalitarian state, to be governed by the “Chosen People”, in this case, Kabbalists.

Scholars have entirely failed to recognize the presence of Kabbalistic doctrines in Plato because of their ignorance of the cult of the Magi. Scholars have generally dismissed any such influence, because, in their minds, there is no apparent influence of Zoroastrianism in Greek thought. This is correct. Rather, it was Franz Cumont, the greatest scholar of the twentieth century, and whose significance has yet to be recognized, who established that the Greeks did not come into contact with Zoroastrians, but heretical "Magi", called Magusseans, who were influenced by Babylonian doctrines.



In antiquity, the reputation of Plato's purported connection with the Magi was widespread. According to Aristobulus, a third century BC Jewish philosopher, Plato had access to translations of Jewish texts, and therefore, "it is evident that Plato imitated our legislation and that he had investigated thoroughly each of the elements in it... For he was very learned, as was Pythagoras, who transferred many of our doctrines and integrated them into his own beliefs."<sup>[12]</sup>

Eudoxus of Cnidus, who seems to have acted as head of the Academy during Plato's absence, traveled to Babylon and Egypt, studying at Heliopolis, where he learned the "priestly wisdom" and astrology. According to Pliny, Eudoxus "wished magic [the cult of the Magi] to be recognized as the most noble and useful of the schools of philosophy."<sup>[13]</sup>

In the *Laws*, Plato proposed astrological idea, about which E. R. Dodds, who is skeptical of the extent of Magian influence on Plato's thought, is willing to concede that:

...the proposals of the *Laws* do seem to give the heavenly bodies a religious importance which they lacked in ordinary Greek cult, though there may have been partial precedents in Pythagorean thought and usage. And in the *Epinomis*, which I am inclined to regard either as Plato's own work or as put together by his Nachlass (unpublished works), we meet with something that is certainly Oriental, and is frankly presented as such, the proposal for public worship of the planets.<sup>[14]</sup>

The *Epinomis*, which is either a work of Plato, or his pupil Philip of Opus, is clearly influenced by the Magi. According to the *Epinomis*, that science which makes men most wise, is astrology. Astrology, claims the author, proffers man with knowledge of numbers, in other words, numerology, without which man cannot attain to a knowledge of virtue. This knowledge, according to the author, belonged originally to the Egyptians and the Syrians, "from when the knowledge has reached to all countries, including our own, after having been tested by thousands of years and time without end."

However, the great treatise of Kabbalistic thought in the Greek language is the *Timaeus*. Like the *Epinomis*, the *Timaeus* categorizes the purpose of life as to study astrology. But, it is in the *Republic* that Plato articulates the need for a totalitarian state to be governed by philosopher-kings, who are to be instructed in this pseudo-science. When asked to provide details about this instruction, in last chapter of *The Republic*, Plato recounts what is called the Myth of Er. Er, the son of an Asian named Armenius, who died in a war but returned to life to act as a messenger from the other world.

Colotes, a philosopher of the third century BC, accused Plato of plagiarism, maintaining that he substituted Er's name for that of Zoroaster. Clement of Alexandria and Proclus quote from a work entitled *On Nature*, attributed to Zoroaster, in which he is equated with Er.<sup>[15]</sup> Quoting the opening of the work, Clement mentions:

Zoroaster, then, writes: "These things I wrote, I Zoroaster, the son of Armenius, a Pamphylian by birth: having died in battle, and been in Hades, I learned them of the gods." This Zoroaster, Plato says, having been placed on the funeral pyre, rose again to life in twelve days. He alludes perchance to the resurrection, or perchance to the fact that the path for souls to ascension lies through the twelve signs of the zodiac; and he himself says, that the descending pathway to birth is the same. In the same way we are to understand the twelve labours of Hercules, after which the soul obtains release from this entire world.<sup>[16]</sup>

The Republic provided the basis for all future Illuminati projects, including the elimination of marriage and the family, compulsory education, the use of eugenics by the state, and the employment of deceptive propaganda methods. According to Plato, "all these women shall be wives in common to all the men, and not one of them shall live privately with any man; the children too should be held in common so that no parent shall know which is his own offspring, and no child shall know his parent." This belief is associated with a need for eugenics, as "the best men must cohabit with the best women in as many cases as possible and the worst with the worst in the fewest, and that the offspring of the one must be reared and that of the other not, if the flock is to be as perfect as possible." More pernicious still is his prescription for infanticide: "The offspring of the inferior, and any of those of the other sort who are born defective, they will properly dispose of in secret, so that no one will know what has become of them. That is the condition of preserving the purity of the guardians' breed."<sup>[17]</sup>

Compulsory schooling is to be implemented in order to separate children from their parents, to have them indoctrinated in the ideals of the state:

They [philosopher-kings] will begin by sending out into the country all the inhabitants of the city who are more than ten years old, and will take possession of their children, who will be unaffected by the habits of their parents; these they will train in their own habits and laws, I mean in the laws which we have given them: and in this way the State and constitution of which we were speaking will soonest and most easily attain happiness, and the nation which has such a constitution will gain most.<sup>[18]</sup>

As for propaganda, according to Plato, "Our rulers will find a considerable dose of falsehood and deceit necessary for the good of their subjects". He further explains, "Rhetoric ... is a producer of persuasion for belief, not for instruction in the matter of right and wrong. And so the rhetorician's business is not to instruct a law court or a public meeting in matters of right and wrong, but only to make them believe; since, I take it, he could not in a short while instruct such a mass of people in matters so important."

## **ALEXANDER THE GREAT**



**Alexander the Great**

In the year 367 BC, at the age of seventeen, Aristotle had become a member of Plato's Academy, while Eudoxus of Cnidus was its head. And though Aristotle probably did not write the work *On the Magi* attributed to him, he was convinced that the planets and the fixed stars influenced life on earth. Aristotle, was then the teacher of Alexander the Great, whose conquests incepted what is known as the Hellenistic Age, a period that saw the penetration of Greco-Kabbalistic culture throughout much of the Mediterranean world.

The Hellenistic Age was also the beginning of the first identifiable contacts between Greeks and Jews. Clearchus of Soli, a disciple of Aristotle, maintained that his master had conversed with a Jew, and that his master claimed that, "as he had lived with many learned men, he communicated to us more information than he received from us."<sup>[19]</sup>

As well, according to both the Talmud and Josephus' *Antiquities*, the High Priest of the Temple in Jerusalem, fearing that Alexander would destroy the city, went out to meet him. The narrative describes how Alexander, upon seeing the High Priest, dismounted and bowed to him. In Josephus' account, when asked by his general, to explain his actions, Alexander answered, "I did not bow before him, but before that God who has honored him with the high Priesthood; for I saw this very person in a dream, in this very apparel." Alexander interpreted the vision of the High Priest as a good omen and thus spared Jerusalem, peacefully absorbing the Land of Israel into his growing empire. As tribute to his benign conquest, the Sages decreed that the Jewish firstborn of that time be named Alexander, which remains a Jewish name to this very day.<sup>[20]</sup>

After his death, Alexander's generals broke up the empire, establishing realms of their own. Antigonus governed Macedonia and Greece. Seleucus became satrap of Babylonia, founding the Seleucid Empire, that at its greatest extent stretched from Bulgaria in Europe to the border of India. Phoenicia, fell to Ptolemy Sotor, who inaugurated the Ptolemaic dynasty that ruled Egypt.

## Footnotes:

[1] Livingstone. *The Dying God*. p. 93.

[2] James Allen Dow, "**Rhodah (Princess) of PERSIA**",

[3] Luck. *Arcana Mundi*, p.311

[4] James Allen Down, "**Zerah (Zehrah Zarah) ibn JUDAH**",

[5] Diodorus Siculus. *Universal History*. XL: 3.2

[6] Clement of Alexandria. *Exhortation to the Greeks*, 2.12

- [7] Clement. *Protreptic*, 34.5, quoted fr. *A Presocratics Reader*, p. 39
- [8] Clement. *Protreptic*, 22.2, quoted fr. *A Presocratics Reader*, p. 39
- [9] *Greater Bundahishn*, 182. 2. quoted from *Zeahner, Zurvan*, p. 15
- [10] *The Dying God*. p. 130 – 145
- [11] *Alien Wisdom*, p. 142
- [12] Eusebius. 13.12.1f.
- [13] *Natural History*, XXX: 3
- [14] *The Greeks and the Irrational*, p. 233 n. 70
- [15] Proclus, *In Rem Publicam Platonis*, quoted from Bidez & Cumont, *Les Mages Hellenisees*, t. II, p. 159.
- [16] *Stromata*, Book V, Chap 14
- [17] **Plato and Totalitarianism.**
- [18] **Plato's Royal Lies.**
- [19] In his first book concerning sleep, according to Josephus, *Against Apion*, I:22.
- [20] *Talmud* (Yoma 69a) and *Antiquities* (XI, 321-47).