

INFRAKSHUN

Commentary on The Shadowsphere

Occult Zionism III: Magica Sexualis

“Judaism secretly teaches, as have the occult secret societies throughout the ages (in our time, Hindu Tantrism and the Ordo Templi Orientis or OTO), that the mystic can find redemption through a heroic willingness to do evil for the sake of a subsequent redemptive ascent to the highest spiritual good; immersion in the lowest of the low thus becomes a path to redemption ...”

– author/historian, Michael Hoffman

Superstition, pagan inversions and various forms of black magick comprise the core of Judaism’s oral traditions. Displacing the older Palestinian Talmud, the Babylonian Talmud remains a foundational pillar of Rabbinical study and discourse, as influential now as it was at its inception in Babylon over eighteen hundred years ago.

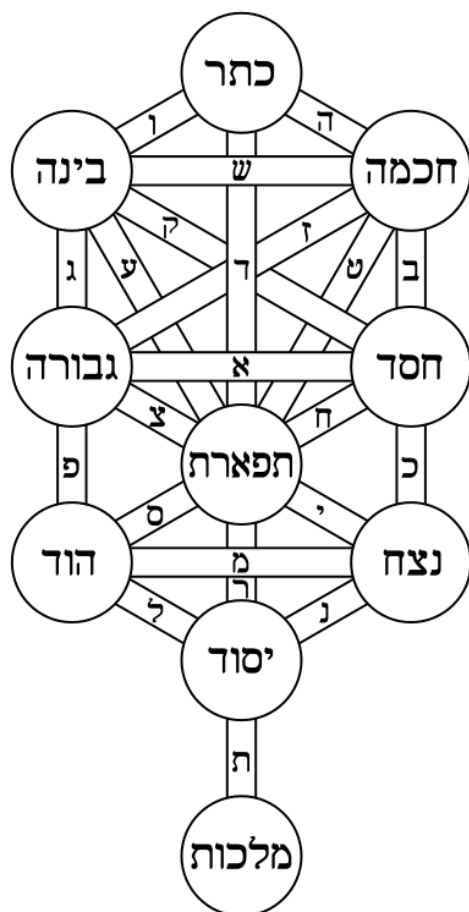
In his Magnum Opus *Judaism Discovered* (2008) Michael Hoffman draws our attention to the prominence of *magica sexualis* (sex magick) in the Talmud which was so much a part of the Babylonian religions. The Kabbalah laid the groundwork with abstruse mystical expositions offering windows into mystical conjunctions, alchemical formulae and the evolution of necromancy. This also includes raising the dead, demonic invocation, psychic spells to cause harm upon their enemies; creation of the homunculus/golem, the development of thaumaturgy (“miracles” i.e. the manipulation of matter) and various exegesis on raising the Kundalini.

A few examples:

- Rabbi Simon ben Yohai used magic to turn an opponent into a “heap of bones” (Shevi’it 38d).
- To call up the demons to assist in sorcery is not idolatry, because the demons are not worshipped as divinities. (Rashi’s commentary on BT Sanhedrin 65a: Cf. footnote b (1) in the Soncino edition of BT Sanhedrin 65a).
- Rabbi Hanina and Rabbi Oshaia spent every Sabbath eve in studying the ‘Book of Creation,’ by means of which they created a third-grown calf and ate it. (BT Sanhedrin 65b).
- If a corpse is raised from the dead by means of magical incantations, the dead person does not rise up in the usual manner, but upside down and furthermore, he does not rise up on the Sabbath. But, if he is raised from the dead

by means of a "skull" (sphere, i.e. crystal ball), then he rises from the dead in the usual manner and even on the Sabbath. (BT Sanhedrin 65b [Steinsaltz]).

- A me'onen is "someone who passes seven kinds of semen from seven different animals over his eyes for magical purposes. (BT Sanhedrin 65b [Steinsaltz]).
- Rava once created a person, after having studied the Book of Creation, and learned to combine the letters of the divine name. (BT Sanhedrin 65b) [Steinsaltz]).^[1]



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Ten Sefirot "Tree of Life": Keter (supernal crown, representing above-conscious will) Chochmah (the highest potential of thought) Binah (the understanding of the potential) Daat (intellect of knowledge) Chesed (sometimes referred to as Gedolah-greatness) (loving-kindness) Gevurah (sometimes referred to as Din-justice or Pachad-fear) (severity/strength) Rachamim also known as Tiphereth (mercy) Netzach (victory/eternity) Hod (glory/splendour) Yesod (foundation) Malkuth (kingdom)

One could say that all this is irrelevant since we have all moved on and the above examples are not at all part of Kabbalistic law. Unfortunately, that is not the case. Directly and indirectly, Kabbalistic practice is both the inspiration and template behind many more unsavory expressions. The Kabbalah has elements of Eastern and Hindu magical practices mixed with traditional Medieval Rabbinic exhortations for the raising of Kundalini fire, a recognised practice for those consciously (or unconsciously) seeking the fast track to "enlightenment," with all the danger that implies.

Not that the Kabbalah is all bad. It isn't. There are some fascinating and profound elements within this vast collection. However, it does depend *who* is using it and *how* ... The Talmud and its Kabbalistic magical forms the backbone of Judaism and applied by some Hassidic, Chabad and Zionist ambitions.

This should at least give pause for thought.

The explosion of magick in the Middle Ages which saw the creation of so many occult arts was borne from the same influence of Jewish Kabbalists. By the 1400s, the Mediterranean countries of Italy, Spain, Portugal and Southern France were common strongholds. There is a scholarly consensus that the Kabbalah was largely put together in its current form by Isaac Luria the Rabbi and Jewish mystic from the mid 16th Century (hence the reference to the “Lurianic Kabbalah.”) His source was the 13th Century Zohar published by the Spanish Jew Moses de Leon, an esoteric form of the Torah’s Midrash. He in turn, ascribed the work to Shimon bar Yochai a rabbi of the 2nd century.

The Jewish Mystery schools that grew around what was now the Lurianic or modern Kabbalah, were a veritable honey-pot of black magick and effectively forms of religious CoIntelpro. The left and right hand paths, are all bound up in complex magical formulas and systems of divination which go around and around in endless circles to tempt and stimulate the would be initiate. The message is that there is no evil per se, morality is relative where the shadow side of one’s life has to be seen and integrated. These are half-truths missing context. In the cultural milieu of the day, the nuances of these esoteric principles were soon lost in the race up the ladder of magickal power – much like today. Some things never change.

Communing with “God,” angels, daemons and predicting the future also has an easily accessible flip-side ...Darkness was indeed acknowledged and then fully embraced rather than integrated. The “keep busy” activity that the Kabbalah promoted offered a marketing dream in talismans and amulets as spin-off merchandise. As ideas were drawn from extremely ancient wisdom they were gradually updated and muddled with magick and mystical Messiansim, so it was understandable that the Sephardic Jewish leaders in Moorish Spain saw the Zohar as phoney and banned it – which obviously made it even more popular.

It wasn’t long before the Kabbalah attracted its fair share of cultists, the most prominent and radical being Sabbatai Zevi. A Sephardic Rabbi and avid Kabbalist magician, Zevi’s claim to fame was that he believed he was the Jewish Messiah. The Jewish Sabbatean movement was the result and with an ever burgeoning flock of followers, he was able to spread his cult (and the kabbalah) far and wide. Much to the shock of his beloved supporters he converted to Islam.

Eugene Canseliet’s preface to the Second Edition *Le Mystere des Cathedrales*, by the grand alchemist Fulcanelli, an important difference is made between “Kabbalah” and “Cabala” explaining the spiritual distinction between the two as well as the reasons for the Kabbalah’s hijacking of a more authentic spiritual Gnostic thought:

“... the Jewish Kabbala is full of transpositions, inversions, substitutions and calculations, as arbitrary as they are abstruse. This is why it is important to distinguish between the two words, CABALA and KABBALA in order to use them knowledgeably. Cabala derives from cadallh or from the Latin caballus, a horse; kabbala is from the Hebrew Kabbalah which means tradition. Finally, figurative meanings like coterie, underhand dealing or intrigue, developed in modern usage by analogy, should be ignored so as to reserve for the noun cabala the only significance which can be assured for it.” [2]

In Nesta Webster’s 1924 *Secret Societies and Subversive movements* she states:

...it was...in Italy that, a century later, the modern Cabalistic school was inaugurated by Isaac Luria whose doctrines were organized into a practical system by the Hasidim of Eastern Europe for the writing of amulets, the conjuration of devils, mystical jugglery with numbers and letters, etc... Italy in the fifteenth century was thus a centre from which Cabalistic influences radiated, and it may be that the Italians who indoctrinated Gilles de Rais had drawn their inspiration from this source. Indeed Eliphas Lévi, who certainly cannot be accused of “Anti-Semitism,” declares that “...the Jews, the most faithful trustees of the secrets of the Cabala, were almost always the great masters of magic in the Middle Ages...” [3]

The Kabbalah had already evolved into an assemblage of doctrines and speculations thanks to the Talmud, the secrecy of its existence was in full force due to the nature of its heretical ideas. Webster quotes Gougenot des Mousseaux on the definition of the Kabbalah, meaning to receive, transmit, and which “represented the spiritual traditions transmitted from the earliest ages, although mingled in the course of time with impure or foreign elements.” There were in fact, *two* Cabalas, the other doctrine formed from an oral tradition, an “ancient sacred tradition handed down from the first patriarchs of the human race; and the evil Cabala, wherein the sacred tradition was mingled by the Rabbis with barbaric superstitions, combined with their own imaginings and henceforth marked with their seal.” [4]

We say that the true esotericism might be an older Arabic “Cabala” while the imposter retains the Talmudic, Hebrew spelling of “Kabbalah.” It was here that the Kabbalah hitched a ride from the initiated excess of Babylon via the Pharisees in Jerusalem, through the Talmudists of Spain; the rabbis of Russia right up to the Zionists still busy fermenting pain and suffering on a grand scale. (It is only Putin who has been able to carefully reign in the Russian-Jewish Mafia (<https://infrakshun.wordpress.com/2014/04/04/the-z-factor-vii-mafiya-1/>), and oligarchical power in Russia).

It's contemporary popularity and alignment with Zionism was thanks largely to two Zionists who saw a good propaganda ploy and the gullibility from a new generation of romantics and occultists hungry for meaning. Kabbalah had enough cryptic, codified “wisdom” to keep everyone from academia to magazine and agony aunt bloggers busy. It would also provide the needed haze of mysticism to bolster the nationalistic drive of Zionists who lacked any association with spirituality. This mysticism and associated freemasonry appealed to the romantics in Europe and America so that many more would be available to be used and abused by Zionist mendacity.



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Title page of the first printed edition of the Zohar, Mantua, 1558. Library of Congress.

Herz Imber injected the needed imagination and national fervour into Zionist Israel by writing its National Anthem Hatikvah. By 1892 he had settled in New York and was busy publishing a newsletter propagating his interest in Kabbalah and the mystical arm of the fight for a State of Israel. He was a key element in the introduction of occult concepts to the US. The German-born historian Gershom Scholem was perhaps the most influential in making sure Kabbalah gained scholarly respect and increasing the romantic struggle for the Zionist rationale. Edward Rothstein writes in a *New York Times* Article of 1999: "Scholem, who moved to Palestine from Germany in the 1920s when Zionism was winning support among European Jewish intellectuals, interpreted Jewish mysticism to suit Zionist ideology. He moulded the history of Jewish mysticism into a story about national and spiritual evolution." [5]

Rothstein mentions another Kabbalah worshipper Mose Idels and his 1988 collection of papers, *Kabbalah: New Perspectives* which argues that "nearly everything about Scholem's interpretation of mysticism, from his emphasis on the exile of the Jews to his focus on textual interpretation rather than ecstatic experience, was a reflection of his intellectual origins in German Romanticism." It led to many English and American gentlemen in high society prone to right-wing religio-occult romance to rally to the cause of Christian Zionism and the signing of the Balfour Declaration of 1917, the gateway to British Middle East monopoly.

Kabbalistic thought, despite its fascinating mysticism was, in the final analysis, sourced from the pathology of Babylonian Talmudism and adapted to the politicised racism of the Zionists. Designed to buffer and distract from true spirituality, the Jewish Kabbalah and all its distortions serve to mask the nature of an authentic Arabic influenced version of the phonetically more accurate "Cabala." Jewish peoples everywhere are just as much victims of Zionist designs as the "gentiles" that, according to the Zohar, the five volume tome of Kabbalistic thought, should be "wiped off the face of the Earth." (Z.,I,25a). The commercial Kabbalah is now the New Age associate of Zionism, the results of which are as fraudulent as the political machinations of the latter.

At this stage of the game with the background of blood and carnage that is Zionism, one has to wonder, why so many Hollywood celebrities seem to be embracing the new fad of the Kabbalah. From the late Michael Jackson to Britney Spears, Elizabeth Taylor to Demi Moore. The Queen of the music Industry manipulation is Madonna, who has taken to the "Kabbalah for dummies" ethos and the exorbitant charges of tuition that go with it: "You absolutely are the master of your destiny," she remarked on music channel MTV, "You have to take responsibility for your life". Such new age candyfloss sits easily with the image of feminist emancipation whilst being a willing Grand Priestess for music business occultism throughout her career. [6]

It was inevitable that the occult theology of a strand of Jewish Kabbalism would find its way into popular culture and its mass programming appeal after skirting around the shadows for so long. It purports to be system of spiritual knowledge but is in effect a spider's web of anaesthesia designed to appeal to the mass movement of New Age advocates.



(<https://infrakshun.wordpress.com/wp-content/uploads/2015/04/madonna-baphomet-tile.jpg>).

Kabbalah devotee Madonna performs yet another Grammy award ritual in 2014 (left) Whether S & M bondage or a Nazi fashion show (right) in many of her videos Madonna is one of a host of pop stars pushing the dark side of the occult and Kabbalah and a host of other unhealthy forms of mass entertainment programming.

Commensurate with the rise of psychopathy and schizoid tracts designed to elevate psychopaths to power, the suppression of certain forms of pantheistic Goddess worship often most closely aligned to matriarchy has taken place. What appears to go hand in hand with the worst aspects of patriarchy in monotheism is no less raw in the Talmud. It is an obvious truism that arcane study and social rule has been the province of men. As such, women and children are exploited as tools for sex magick, and their perceived inferior status must be constantly reinforced. As former Knesset politician and journalist Yossi Sarid summarised: "Treating women as impure and filthy begins with halakha and continues with actions. As long as the religious and ultra-Orthodox parties – Shas, United Torah Judaism, Habayit Hayehudi and National Union, none of which have any women in the Knesset – are not disqualified, their nakedness will continue to sing out and the nakedness of the land will be revealed." [7]

Whilst condemning all women in general as witches Rabbinical writings offer very few examples of doling out punishments to Jewish women. There are however, plenty of instances where Gentile women are given a taste of Talmudic retribution. Even the apparently saintly Rabbi Moses Maimonides who is assumed to be above superstition entirely, does in fact, decree an exemption from punishment for those who practice witchcraft. But only for Jews. But Jewish women are seen as equally undeserving of special treatment since it is Jewish men who hold the keys to messianic salvation. Otherwise, the culprit should be whipped. [8]

This is just one example which indicates the opposite meanings behind Christian and Jewish renderings of religious indoctrination, as Hoffman explains:

Tikkun olam is the name for the alleged Kabbalistic “redemption of the world,” but the rabbinic concept of redemption is very different from what that term signifies to Christians. A deeper understanding can be gleaned from the teachings of one of the major Kabbalistic “sages,” Rabbi Isaac Luria, who said that after tikkun was accomplished the spirit of Cain would prevail on earth. 424 Sanhedrin 25d comments on the Talmudic observation that most Judaic women are witches by observing that “such is the way of the world.”

By Talmudic standards, Judaic female witchcraft is not something extraordinary; it is an inherent quality of Judaic women, along with other problems endemic to this “sack of excrement” (BT Shabbat 152b) and “valueless treasure” (BT Sanhedrin 100b), including a proclivity for murder (Peskiti Rabbati, 107b). These supposed female attributes ascribed by the rabbis are regarded as ineradicable and a foreshadowing of qualities that will predominate once the “tikkun olam” is implemented.

Moreover, witchcraft in the Talmud is not exclusively an attribute of Judaic women. The rabbinic books of black magic of the Babylonian era, such as the Sefer HaRazim and Harba de Mosheh, were compiled by Judaic males. BT Sanhedrin 17a decrees that to be qualified for appointment to the Sanhedrin (religious court), a man must be a practitioner of sorcery.^[9]

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Excerpt from Harba de Moshe, The Sword of Moses

ce again, another extraordinary repetition of a techno-sorcery to which we are now accustomed. Yet, religion dressed up as moral code is closely aligned to the occult equally dressed up as liberation for those “in the know”. Both have a symbiotic pathology in terms of injecting the mass mind with the instinct of fear and the abdication of responsibility. The fascination with bio-engineering, and artificial intelligence is now beginning to dominate Western elite societies is apparent in the philosophy and Jewish Marxist ideology of transhumanism. (see [Technocracy I](https://infrakshun.wordpress.com/2015/02/20/technocracy-i/) (<https://infrakshun.wordpress.com/2015/02/20/technocracy-i/>)). The same alchemical, “topological metaphor” is played out in the Talmud as part of a template of future manipulation. The world is imperfect, but Talmudic law will force into being the subjective “perfection” in the manner of a snake eating its own tail; it is perceived as the perfect authority of Yahweh channelled through the “chosen ones” and no reflection of objective reality is permitted lest the mirror of such a vicious circle is broken.

We know that Yahweh/Jehovah is a rather different God of the Christ Consciousness, the conscience grown to facilitate service to others. The Talmudic doctrine is the personification of service to self, thus, the “Alchemy” here is of an entirely different quality.

Hoffman explains how hubris runs through the entire doctrine in the form of Merkervah magick and a singularly Jewish form of alchemy:

Here we see Kabbalistic sorcery appearing in the Talmud, reflecting the unbound, Promethean man-is-god philosophy which stems from the rabbinic doctrine that: everything that G-d created needs completion (hashlamah) and repair (tikkun). G-d initiated, but did not perfect the work of creation (ma'aseh bereshit); the universe created by G-d is imperfect and will be made perfect (bara la-asot), by Klal Yisroel (the Judaic people).

Rabbi Hanina and Rabbi Oshaia's act of magical proto-cloning of a calf is viewed in Orthodox Judaism by such luminaries as Menachem HaMeiri, as a proud accomplishment. Whereas in the literature of western civilization from Christopher Marlowe's Doctor Faustus to Mary Shelley's Frankenstein, tampering with God's creation was depicted as an unmitigated disaster. [10]

One of the oldest repositories of Babylonian magic in Judaism are the texts, Sifrei ha-Iyyun, the Sefer ha-Bahir and the Hilkoth Yesirah (also known as the Sefer Yetzirah), circa 200 A.D.; the earliest extant copy of the latter is the Genizah ms., tenth century. "...the practice associated with this school of thought is magical/theurgic, even including the attempt to make a golem." The "strand of earlier tradition is that of Merkavah mysticism. Merkavah designates a form of visionary mystical praxis that reaches back into the Hellenistic era but was still alive as late as tenth-century Babylonia...the old Merkavah and magical literature was preserved among the earliest Ashkenazic Jews..." [11]

Merkavah/Merkaba mysticism is now a strong part of new age CoIntelpro care of Dan Winter and Drunvalo Melchizedek and their "Flower of Life" money spinner which is without question the worst examples of delusional new age dogma I have ever witnessed (but that's another story). The golem is probably another version of the Homunculus, though with a vital difference. In the latter Western Hermetic tradition it refers to the building of New Man and his transformation into a symbol of the Holy Grail or Philosopher's Stone. In the Talmud, as the doctrine of a Divinely chosen people destined to bring about a Jewish Utopia on earth, the golem is a not too veiled reference to create the Jewish people anew and at the same time, a mechanism to cope with life in a Gentiles' world. The golem can also be seen as both the Gentile and repository of an almost Freudian vessel of Jewish neuroses and imagination.

המכון לחקר הקבלה

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1987 Kabbalah Centre promotional literature

Tractate Sanhedrin 38b sees Adam as a golem “a body without a soul” when his dust was “kneaded into a shapeless husk”. In Hebrew “golem” stands for “shapeless mass”.^[12] All golems are created from mud, by those close to divinity, namely the Rabbis – but no golem is fully human – or thereby Jewish. Magical invocations are performed with Hebrew letters of the alphabet and dancing around the object. Other stories have the magician write the letters *aleph*, *mem*, *tav*, and *emet* on the golem’s forehead in order to fire up the life forces. (It’s all in the magickal invocation apparently) Ashkenazi Hassidic folklore has the golem appear in many of its stories as a servant or slave assigned to do various menial tasks and to protect Jewish communities from dangers.

According to the Virtual Jewish Library:

“The most well-known story of the golem is connected to Rabbi Judah Loew ben Bezalel, the Maharal of Prague (1513-1609). It was said that he created a golem out of clay to protect the Jewish community from Blood Libel and to help out doing physical labor, since golems are very strong. Another version says it was close to Easter, in the spring of 1580 and a Jew-hating priest was trying to incite the Christians against the Jews. So the golem protected the community during the Easter season. Both versions recall the golem running amok and threatening innocent lives, so Rabbi Loew removed the Divine Name, rendering the golem lifeless.”^[13]

It’s fairly obvious that “golem” is little too close to “goyim” for it to be coincidence. The golem serves as a Frankenstein figure upon which Jews were able to project their frustrations and fantasies concerning their lot in the world and their relationship to non-Jews. It is a form of cathartic release; a voodoo doll to bolster faith and defence against “the other”, a literary device to exorcise doubt and a mirror of Jewish collective shadows. Yet, these are never truly acknowledged since the fear and narcissism inherent in

Talmudic doctrine can never see itself as it is. The golem is always fear personified: *what if we become this? What if we become like THEM? G-d will never forgive us!* For instance, the golem's lack of intellectual ability and animalistic impulses is compared with the Jew's which is naturally of a higher order.

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Rabbi Loew and Golem by Mikoláš Aleš, 1899.

their root source as the Talmud, and where: "...the golem's 'gruff appearance permits him to infiltrate the gentile community' as a spy." The tradition states that an enlightened Jew – a master magician – is the only one who can create the gentile-like anthropoid of the golem. ^[14] Is this really the action of an enlightened individual? To create a being as a slave, as a vessel for one's emotional, unresolved shadows and to reinforce the idea that all non-Jews are merely the external bootstraps required to lead them to God and rulership? Such a dissonance set up between objective reality and subjective programming shows the golem as a: "... perfect medium through which Jews could express and debate anxiety about adopting the tactics of what had been seen as the inferior other, the gentile." ^[15]

As mentioned, we know that according to the Halakah Jewish women are of a lower order, thus seen as a creation of the male semen which imbues the female into something useful, on a par with gentiles. They are therefore, considered crypto-golems: 'For your maker is your husband; the Lord of Hosts is His name' (Isaiah 54:5) (Sanhedrin 22b}'. Similarly, the renowned Rabbi Bezalel Loew wrote in his book *Be'er Hagolah*: "...that men, through sexual intercourse, endow women with spirit and physical form." ^[16]

The Jewish female is akin to a "lesser other" of the golem's world and purely a tool for progeny. So, it seems even Jewish women can't endow Jewish men with anything of consequence, in much the same way as Gentiles are automatically of no use, except perhaps in terms of taking full advantage of their golemic ways. It is not symbiosis that Talmudic programming demands, but a parasitical relationship to others, a metaphor for when Jews are the rulers and the Goyim are in their pre-ordained place as slaves:

“... as one who does work that Jews, by tradition, are prevented from doing themselves, the golem can be compared to the shabbes goy, or Sabbath goy. (Because Orthodox Jews are prohibited from performing certain tasks on the Sabbath, such taboo work was performed by gentiles; thus, “shabbes goy.”) In one early Polish golem legend, the golem serves as a shabbes goy and is put to work lighting ovens. ...In the more complex works by Leivick, Singer, and Wiesel treated here, the golem performs other more complex but equally taboo behaviors Jews were prevented, by tradition, from performing themselves.

The golem in Yudel Rosenberg’s 1909 version was an innocuous figure. He could not speak. The closest he comes to any significant contact with a woman is his rescue of the living Christian girl who was assumed to have been sacrificed and his delivery of her to the proper authorities. Rosenberg’s golem is merely a “domestic android whose programming needs fine tuning.” [17]



<https://infrakshun.wordpress.com/wp-content/uploads/2015/04/640px-prague-golem-reproduction.jpg>

Golem of Prague reproduction (wikipedia)

We have already established that non-Jews are considered satanic in the Talmud and therefore interaction is only condoned in order to gain something that will benefit Jews and thereby the collective Jewish destiny. (The “end justifies the means” so much a part of Zio-Conservative ideals is perfectly at home in the Talmud). Non-Jews are more akin to animals since they have no souls; they are artificial creatures who can only have the Divine breathed into them by the chosen. Since God is the ultimate creator of life and God in the Talmud is synonymous with Rabbinical magic and the Jewish soul, then the only hope for gentiles is to accept the representatives of the coming New Order of Jewish Utopia as their lords and masters. But even then, there seems little hope for the non-Jew as the golem/goyim remains a lifeless and unthinking as a zombie, despite vain attempts to educate and imbue him/her with Jewish law. Such is the irrevocable fundamentalism hewn into the rock of the Talmud and Hassidic consciousness.

The gentiles serve only one purpose in Talmudic law – *the energy needed for an End Times sacrifice*. Not only does this parallel the “useless eaters” philosophy of the 3EM (<https://infrakshun.wordpress.com/2014/05/05/puppets-and-players-i/>): the depopulationists (<https://infrakshun.wordpress.com/2015/02/01/world-state-policies-ix-depopulation/>) and eco-fascists (<https://infrakshun.wordpress.com/2015/02/06/dark-green-ii-eco-fascism/>) who see humanity as a virus to extinguish, it aligns with occult-transhumanism, those for whom the human body is weak and inherently

worthless; where consciousness – if it exists at all – cannot possibly trump a black-hole of bio-centrism. But most importantly, a Singularity of alchemical transformation for the individual and the world can only be achieved by the arrival of robots and a final battle between human and artificial life, leading to the inevitable fusion of mind and machine – over which will preside the designated theocracy of cyborgs.

In each case, salvation is through the focus on *matter*, symbolically and literally; a salvation that inverts the true meaning, that such a transformation lies not in one's own self-development and service to others, but via a dualistic and parasitical supremacy over each grouping – through the ultimate fear of death.

As pathocratic controllers remain at the helm of such advances, genetic engineering and the rise of SMART (<https://infrakshun.wordpress.com/2015/02/27/technocracy-x-social-smart-grid-and-cognitive-infiltration/>). technology can be seen as a very real expression of black magick. The impetus behind this Cartesian obsession with technology derives from those who do not have the best interests at heart for humankind. Equally, since it is the manipulation of matter for self-enhancement at the cost of the alchemical change which comes from within – not from without, these advances are pushing the mass mind down a dark valley of diminishing returns. They are able to do this through a collective willful blindness. As discussed in the *Technocracy series*, (<https://infrakshun.wordpress.com/2015/03/08/technocracy-xvi-occult-transhumanism-1/>). such manipulations amount to a simulacra of spirituality in order to gain knowledge through power – a Will to Power – an echo of the Pharisees overshadowing the modern desires of occult-Zionists.

Hoffman correctly draws our attention to the idea of a “redemption through evil” as a formal Satanic practice of initiation which runs through the Talmud. Yet, it is a redemption where the energy of humanity is used for their own selfish ends, as both “nourishment” and sacrifice. This no different to the Hegelian Order through Chaos, or the transhumanist intention to become superhuman through a merging of the machine and human mind. Hubris connects them all.

Hoffman reminds us that these facets are part of a continuum:

Judaism secretly teaches, as have the occult secret societies throughout the ages (in our time, Hindu Tantrism and the Ordo Templi Orientis or OTO), that the mystic can find redemption through a heroic willingness to do evil for the sake of a subsequent redemptive ascent to the highest spiritual good; immersion in the lowest of the low thus becomes a path to redemption: “...the concept of the descent of the Zaddiq, which is better known by the Hebrew phrase, Yeridah zorekh Aliyah, namely the descent for the sake of the ascent, the transgression for the sake of repentance...Much attention has been paid to this model because of its essential affinities with Zoharic and Lurianic Kabbalah...this model was a very important one in Hasidic thought...” [18]

Just as we saw the repetition of unresolved disasters in the collective human psyche tend to repeat through generations – like a psycho-spiritual virus – so too, we have the same lessons repeated in the guise of Prometheus/Lucifer the Bringer of Light (misuse of technology) and the Zionist hubris that goes with it. Current absolutist manipulations of matter as a new form of worship can easily be likened to a return to Rosicrucian magick, in turn, a throw-back to Babylonian, Egyptian and Atlantean ancestors who all practiced the same art of sorcery. These repeating cycles had a common theme: the progenitors of ancient Egyptian/Judaic Royalty or Priesthood which ruled through totalitarianism and ultimately destroyed itself over and over again through an ebb and flow of empires. The freemasonic line continued, splitting into two streams: Service to Self via Rosicrucian (illuminati) / Order of Zion; and Service to others through the lesser known freemasonic movements dedicated to humankind's collective ascension. (Yes they do exist).



([https://infrakshun.wordpress.com/wp-content/uploads/2015/04/260px-](https://infrakshun.wordpress.com/wp-content/uploads/2015/04/260px-khajurahosculpture.jpg)

[khajurahosculpture.jpg](#))

Hindu Tantra Sex Magic (Khajuraho sculpture, India)

So, we had a core source of pagan rituals synthesised from a potpourri of Egyptian, Hindu, South Asian Tantra and Indian yogic techniques into the “science” of Kabbalah and formalised into a code of law in the Babylonian Talmud. It was the Kabbalah that provided a more refined instruction (and distraction) for sex magick, repeating the past origins of Canaanite excess. One avenue used for the contouring of human sexuality and by extension, spiritual potential, takes place through the practice of ritual magick. These now form a part of romantic aspiration in New Age circles where raising the Kundalini is something very far from reaching enlightenment. Rather, it encourages us to play with a misunderstood “energy” that effectively burns away the etheric webs separating the centres/chakras to alight the “fire of consciousness” as it travels up the spine to the brain.

In fact, this energy rises naturally, gently and without assistance and as consequence of self-development, not the other way around, despite what the many books on the market will tell us.

The Tantric aspect of Kabbalistic magick includes the act of *Maithuna* meaning “sexual union” and is one of four other techniques: *matsya*, *mamsa*, *madya* and *mudra*. The Christian tendency to scriptural puritanism to which Hoffman ascribes, means that this is automatically “sinful”. However, prudishness apart, the Tantra as an esoteric practice with the correct teacher may offer constructive outcomes. The tantric context of spiritual transformation is hardly going to be a realistic outcome cast adrift in the ocean of Talmudic authoritarianism. Perhaps this is the problem with a pie ‘n mix combination of esoteric doctrines from Asia, India and the Middle East: absorbing other cultures’ paths to spiritual transformation with its emphasis on physical union which may or not be valid in their cultural context, means that all those intrinsic distortions are brought with it, as are the more positive attributes which are inevitably lost in translation – sometimes quite literally – and through adaptation, are inverted to something quite different. The result is a hybrid form of ascension grafted onto an authoritarian instruction manual that elevates race supremacy, patriarchal values and physical and sexual abuse as part of the underlying qualities required for doctrinal obedience.

The Lilith Goddess of pagan belief and moon worship is integral part of the Talmud, particularly in Orthodox Judaism, since this appropriated Goddess rules over the sexual organs and sexual acts for the male. As such, she was seen as demonic. As natural sexuality is viewed as part of the world of the gentile and therefore dirty and forbidden, Lilith has come to represent a deity that must be kept at bay with [talismans and amulets](http://www.sacred-texts.com/jud/jms/jms12.htm) (<http://www.sacred-texts.com/jud/jms/jms12.htm>). This is another belief that encourages neurosis and anxiety, particularly concerning masturbation and nocturnal emissions; even the admiration of female beauty requires unhealthy superstitions to ward off Lilith’s dark seductions. In transhumanism, updated technology is used to ward off death and the promise of longevity, here, this

archaic “technology” of talismans and amulets serve to keep the aspirant “pure” by denying the shadow self and therefore falling back into the Talmudic stockade on consciousness – the real definition of what it means to be ritually, magically bound. ^[19]

In a similar vein, the Goddess Shekinah – a feminine word in Hebrew and alter ego of Lilith – represents the feminine attributes of God, according to the Talmud. It is the feminine presence during temple rites and is an important part of the Kabbalah. According to the Jewish Encyclopedia: “The Shekinah is often portrayed as a bride or princess whose male lover is the composite of the nine upper sefirot, represented by the prince/bridegroom Tiferet.” Shekinah is also equated with the land of Israel and “Keneset Yisrael,” the personified spirit of the People of Israel in order to act as a kind of spiritual crutch for the trials and tribulations of Jewish people in exile. ^[20] She is symbolic of only true and spiritual sacrifice as bestowed by the Shekhinah Fire. Significantly, Lilith/Shekinah are symbolised by the moon and the left hand path. It is also a common inspiration for ritual sacrifice associated with war for Zionists, something that was personified in the blood and fire of the Iraq invasion.

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([https://infrakshun.wordpress.com/wp-](https://infrakshun.wordpress.com/wp-content/uploads/2015/04/lilith_john_collier_painting.jpg)

[content/uploads/2015/04/lilith_john_collier_painting.jpg](https://infrakshun.wordpress.com/wp-content/uploads/2015/04/lilith_john_collier_painting.jpg)).

Lilith (1892) by John Collier in Southport Atkinson Art Gallery (wikipedia)

equered history. The moon has an archetypal legacy of death, the ebb and flow of life force; qualities connected with creative imagination, fantasy, lunacy and the home of negative entities in various cultures. Such attributes don't exactly give us a happy outcome, given the Lurianic context.

Many left and right hand paths in secret societies keep a close watch on the waxing and waning of the moon since it is during the full moon that “etheric energies” are at their height and where the veil between higher dimensions is said to be thinner, thus conducive to invocation. Thus, if one wishes to send “love and light”, manipulate matter or say hello to Baal – this is the time to do it. Either way, black or white magic comes to the same thing: manipulation. Sure enough, the Kabbalah is big on moon-lit rituals: “The performance of the lunar Shekhinah ritual known as Kiddush Levanah is dependent on the visibility of moonlight because, according to the Kabbalah, it is by this means that the goddess is made manifest.” [21]

The idea of the true sacrifice has been inverted to represent literal blood sacrifice, in turn aligned to satanic rituals which gain psychic nourishment from such a release; a conjunction of endocrine chemicals, negative emotion and adjoining “receptors” in dark realms. (Yet, there doesn’t have to be sacrifice for structured rituals linked to organised religio-occult practice for it to be harmful in a psycho-spiritual sense. Rituals bound to magic formulas ultimately restrict consciousness). We then have the “Holy Spirit” manifesting by the light of the moon and widely seen as an invisible presence of God ...

But the question is, if these rituals are at root, based on the collection of amalgamated writings of the Talmud with so many allusions to the dark half of its many gods and deities – what exactly are they *likely* to be manifesting based on current evidence?

I’d like to quote what I wrote in [Technocracy XVI: Occult Transhumanism \(1\)](https://infrakshun.wordpress.com/2015/03/08/technocracy-xvi-occult-transhumanism-1/).

(<https://infrakshun.wordpress.com/2015/03/08/technocracy-xvi-occult-transhumanism-1/>), regarding Babylon’s Tower of Babel myth in this context:

“It was this alchemical sacrifice of the lower personality and the accumulation of energy for service to others that was inverted to manifest as a literal physical human sacrifice to appease the Gods. Original sacrifice was ... of deeper significance in that it symbolised cosmically as primary differentiation of matter into form and diversity; God’s sacrifice to know Himself further – through us. This sacrificial alchemy can be seen in the neophyte’s descent into the Underworld as well as the archetypal boiling of bones and flesh of the initiate in Siberian shamanism.”

This inversion of pre-history truths incorporating alchemical transformation and a knowledge of a human-cosmic cycle where the Earth was periodically “re-set” according to the behaviour of its inhabitants has been progressively distorted in order to be interpreted in strictly materialist terms. This has allowed the same cyclic manifestation of pathocratic “priesthoods” to inveigle their way into power by hijacking perennial truths that seek to liberate humankind and replacing them with magick and authoritarian myth to imprison it. The Talmud is a primary marker in such programming and provides the root source to many of our modern expressions of the same old Yahwehic sacrifice.

The question is: does ritual human sacrifice still exist at the heart of Occult Zionism?



(https://infrakshun.wordpress.com/wp-content/uploads/2015/04/yhwh_goya.jpg).

"Tetragrammaton [or YHWH] by Francisco Goya: "The Name of God", YHWH in triangle, detail from fresco Adoration of the Name of God, 1772." [...] It is one of the names of the national God of the Israelites used in the Hebrew Bible." (wikipedia)

See also: *The Saker interviews Michael A. Hoffman II* (<http://www.unz.com/tsaker/an-interview-with-michael-a-hoffman-ii/>).

Notes

- [1] paragraph 2.753 *Judaism Discovered* By Michael Hoffman (2008) (kindle edition)
- [2] p.17; *Le Mystère Des Cathédrales: Esoteric Interpretation of the Hermetic Symbols of the Great Work* | 2nd Edition, Published by Brotherhood of Life 1984.
- [3] p.78''; *Secret Societies and Subversive movements* (1924) By Nesta Webster Published by Book Tree in 2000 edition.
- [4] Ibid; p.11.
- [5] 'From Celebrities to Zionists, Kabbalah an Endless Source of Solace' By Edward Rothstein, *New York Times*/March 20, 1999.
- [6] 'The 2009 VMAs: The Occult Mega-Ritual' The Vigilant Citizen Articles Compilation (3rd edition) May 2014. | See also: <http://vigilantcitizen.com/latestnews/madonnas-mdna-tour-replete-with-illuminati-agenda/> (<http://vigilantcitizen.com/latestnews/madonnas-mdna-tour-replete-with-illuminati-agenda/>).
- [7] 'Orthodox Judaism treats women like filthy little things' By Yossi Sarid, *Haaretz*, | Dec. 30. 2011.
- [8] BT Sanhedrin 65b, Steinsaltz, v. 18, p. 209.
- [9] BT Sanhedrin 17a
- [10] op. cit Hoffman paragraph 2.750 | Gershom Scholem, (Jewish Theological Seminary of America, 1965).
- [11] Ibid.
- [12] Modern Jewish History: 'The Golem' by Alden Oreck | <https://www.jewishvirtuallibrary.org/jsource/Judaism/Golem.html> (<https://www.jewishvirtuallibrary.org/jsource/Judaism/Golem.html>).
- [13] Ibid.
- [14] 'Golem as Gentile, Golem as Sabra: An Analysis of the Manipulation of Stereotypes of Self and Other

in Literary Treatments of a Legendary Jewish Figure, New York Folklore XXIII:1-4 (1997):39-64.

[15] Ibid. | Byron Sherwin, The Golem Legend : Origins and Implications (New York: University Press of America, 1985).

[16] Ibid. | Isaac Bashevis Singer "The Golem is a Myth for Our Time" *The New York Times* 12 August, 1984, 2:1.

[17] Ibid. | Arnold L. Goldsmith, The Golem Remembered, 1909 – 1980 (Detroit: Wayne State University Press, 1981),p.41

[18] op.cit Hoffman paragraph 2.512 | p. 205. Rabbi Geoffrey W. Dennis, (2007), p. 199

[19] <http://www.sacred-texts.com/jud/jms/jms12.htm> (<http://www.sacred-texts.com/jud/jms/jms12.htm>).

[20] <http://www.jewishencyclopedia.com/articles/13537-shekinah>

(<http://www.jewishencyclopedia.com/articles/13537-shekinah>).

[21] op.cit N.Y. Folklore.

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2 comments

1. Michael says:

[July 6, 2015 at 18:31](#)

As to you comment relating to Dan Winter – do you have any resources or further opinions on his plagiarism, new age absurdity, etc.

REPLY

1. [M.K. Styllinski](#) says:

[July 6, 2015 at 20:42](#)

Hello Michael,

He's certainly not the only one out there – the new age is chock full of them, sadly. But you might want to have a look at this:

<http://www.casakhuan.org/> and an old link where Winter has had to eat humble pie for the thousandth time after soiling Stan Tenen with his nonsense: <http://danwinter-corrective.tripod.com/cornnote.html>

You'd think they'd learn but they just can't help themselves it seems...

REPLY

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