

Unmasking The Creative Cabal

Dr. Mitra Makbuleh

As scholars began to take a more impartial look at the history of arts and sciences, they were quite surprised to discover the strong impact that the Kabbalah has exerted on the course of human creativity and human life. W. Kirk MacNulty writes:

Until relatively recently the startling resurgence of art and intellectual activity which is called the Renaissance was thought to be the result of the interaction of two schools of thought, Scholasticism and Humanism. It is only since World War II that serious historians have recognized that the popular revival of Western mysticism in the late 1400, in the form of what is now called the Hermetic/Kabbalistic tradition, was a third major influence.ⁱ ...

There is, in fact, a great deal of evidence to indicate a lively interest in this Renaissance mystical tradition in England during the second half of the 16th century . . . The literary works of the period indicate that prominent writers such as Spenser, Sidney, Chapman, Shakespeare, Milton, Bacon, and Fludd were all familiar with, and in some cases active advocates and practitioners of, the Hermetic/Kabbalistic tradition.ⁱⁱ

MacNulty then goes on to provide a well-researched description of how the Hermetic/Kabbalistic tradition spread in Europe and documents its significant contribution to the Renaissance and the Protestant Reformation.ⁱⁱⁱ

In his fascinating book *Literature and the Occult Tradition*, Professor Denis Saurat concludes that virtually all great poetry in English owes its quality to the injection of a certain mystical influence, and he traces this influence to the Kabbalah or Jewish mysticism.^{iv} Evidence from various other sources confirms that some of the world's greatest minds and creative geniuses were interested in the principles of the Kabbalah. Among them are: Sir Francis Bacon, the father of modern science (and believed by many to be the real author of Shakespeare's immortal plays),^v Sigmund Freud, the originator of modern depth psychology,^{vi} Carl Jung, the founder of analytical psychology,^{vii} Dante Alighieri, the famous Italian poet, author of the Divine Comedy,^{viii} William Blake, the

celebrated English poet and visionary,^{ix} Baruch Spinoza, the renowned Dutch-Jewish philosopher and father of Modern Philosophy,^x Rembrandt, the celebrated Dutch painter,^{xi} Jorge Louis Borges, the famous South-American poet and writer,^{xii} Franz Kafka, the Czech-Jewish writer,^{xiii} as well as other Kabbalistic writers, such as John Dee, John Milton, Bruno Schultz, Anais Nin, and Isabelle Eberhardt,^{xiv} the Nobel Prize-winning poet William Butler Yeats,^{xv} and Henri Bergson, Nobel Prize-winning philosopher of French-Jewish origin.^{xvi}

Dr. Frederick Spiegelberg, the guiding genius behind both the Esalen Institute and the California Institute of Integral Studies, studied Kabbalah with Martin Buber.^{xvii} The Kabbalah has recently attracted not only the attention of high profile public figures such as Hillary Clinton, comedienne Roseanne Barr, and Madonna,^{xviii} but is fast becoming a major field of investigation in mainstream academia as well. As one reviewer, John Michael Greer, has commented: “What was once a trickle of scholarly works on Kabbalah . . . has become a steady flow in recent years. As the decade’s end closes in, that flow shows every sign of turning into a torrent.”^{xix}

The Jewish mystical tradition has recently attracted the attention of serious scientists as well, perhaps due in part to the growing movement away from positivism in scientific thinking. For example, Bob Toben, in his popular book on Quantum Physics entitled *Space, Time, and Beyond*, which he wrote in collaboration with Fred Alan Wolf and Jack Sarfati, expresses his indebtedness to the contemporary Kabbalistic authority named Carlo Soares:

Years of study and research into consciousness transformation became focused recently as I worked closely with Carlo Soares (world authority on the energy code of the Qabala)

.... I cannot overemphasize the dramatically enlightening importance of Soares' guidance in structuring these thoughts . . .^{xx}

Throughout the centuries, the Kabbalah gained many fervent admirers among Christian theologians and scholars. The father of Christian Kabbalah, Pico della Mirandola, studied under a Jew. In 1486, when Mirandola, at the age of 24, published his thesis on the mysteries of the Kabbalah, Pope Sixtus IV was so delighted with his work

that he urged him to translate Kabbalistic texts into Latin for the use of divinity students.”^{xxi} The famous 16th century philosopher and alchemist Paracelsus venerated the Kabbalah as an art that is “beholden to God.”^{xxii}

I found ample documentation to the effect that the Kabbalah not only inspired many of the most significant movements within Judaism, it also gave rise to profound religious, cultural, artistic, scientific, and political expressions all over the world. From the French Revolution to the beginnings of the Mormon religion, wherever we look we find the footprints of the Kabbalah.^{xxiii}

I was especially intrigued to find out that Freemasonry, from whose ranks many American Presidents, creative geniuses, and other world dignitaries have come, is regarded by Masonic authorities, such as Albert Pike, as having its origin in Kabbalistic teachings.^{xxiv} In his monumental work on Masonry, *Morals and Dogma*, Pike boldly announces that:

All truly dogmatic religions have issued from the Kabbalah and return to it: everything scientific and grand in the religious dreams of all the illuminati, Jacob Bohme, Swendenborg, Saint-Martin, and others, is borrowed from the Kabbalah; all the Masonic associations owe to it their Secrets and their Symbols.^{xxv}

Of course Pike is using the word “dogmatic” here not in the negative sense that we use it today, but to denote doctrinal robustness. Further on he writes:

In the Secret Traditions of the Kabbalah we find a Theology entire, perfect, unique... the whole with a consistency and a harmoniousness which it is not as yet given to the world to comprehend.^{xxvi}

Apparently, the value of this secret tradition was not lost on Benjamin Franklin and the majority of the Founding Fathers who drew up and signed the Declaration of Independence and the Constitution of the United States. These men of renown were inspired by Masonic and Kabbalistic ideas.^{xxvii} The Great Seal of The United States,

which can be seen on the back of a one-dollar bill, depicts Masonic and Kabbalistic symbols.^{xxviii}

For those interested to delve deeper into the history, principles, and significance of the Kabbalah, I can only provide a few reliable sources for further study.^{xxix} Here I will focus mainly on describing the central theme at the heart of the Kabbalah and disclosing its relevance to the psychological orientation of the Jews and their predilection for higher creativity.

ⁱ MacNulty, 1991, p. 11.

ⁱⁱ Ibid, p. 13.

ⁱⁱⁱ See also Wilson, 1971, p.236

^{iv} Saurat, 1966.

^v Dawkins, 1984; and Tudhope, 1954.

^{vi} Bakan, [1958] 1983.

^{vii} Meier, 1991; and Hoeller, *lecture tapes on Carl Jung*, producer.

^{viii} See Anderson, 1980, and Pike, 1917 (3rd Ed.) p. 822. For additional references to the Kabbalistic influences on Dante, Rubert Fludd, Rudolph Steiner, Spinoza, and Einstein, see: Halevi (Warren Kenton), 1985, p. 213. For references to the Kabbalistic background of Immanuel Swedenborg, see: Idel, 1988 p. 383 and pp. 229-230.

^{ix} See for example, James, 1967; and Spector, 1983-84, pp. 84-101. William Shakespeare, believed by some to be the same person as Sir Francis Bacon, is also rumored to have had significant Kabbalistic knowledge. See for example, Eisen, 1989, p. 329.

^x Regardie, 1932, p. 24.

^{xi} Halevi, 1979, pp. 50-51.

^{xii} Pauwels, and Bergier, 1988, pp. 280-281.

^{xiii} See Jofen, 1987, and Grozinger, 1994.

^{xiv} Greer, "Echoes of an Old Polemic," *Gnosis: A Journal of the Western Inner Traditions*, Fall 1998 No. 49, pp. 54-55.

^{xv} Ravenscroft, 1973, pp. 164-165.

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- ^{xvi} Greer, “Women of the Golden Dawn,” *Gnosis Magazine*, pp. 56-61, Fall, 1991, p. 57.
- ^{xvii} Richard Smoley, “Frederick Spiegelberg: An Appreciation.” *Gnosis Magazine*, No. 35, Spring 1995, pp. 6-7.
- ^{xviii} Micha Odenheimer, “Everybody’s Doing It,” *The Jerusalem Report*, March 20, 1997, p. 52.
- ^{xix} Greer, John Michael, “Echoes of an Old Polemic,” *Gnosis: A Journal of the Western Inner Traditions*, Fall 1998 No. 49, pp. 54-55.
- ^{xx} Toben, Bob, 1975, p. 7; Fred Alan Wolf has also expressed his gratitude to Soares in a taped interview entitled: *The Quantum Factor*, available from *Sounds True Catalog*, Tape No. C017 1990 (800-333-9185)..
- ^{xxi} Bokser, 1993, p. 21.
- ^{xxii} Ibid., p. 22. According to Nicholas Goodrick-Clark, Paracelsus was tutored by a famous Kabbalist named the Abbot Trithimias who was a great mentor also to Agrippa (*Paracelsus and the Alchemy of Healing*, Lecture Tape (side A), New York Open Center Conference, Prague, 1997 [800-524-8355]).
- ^{xxiii} See for example, Lance S. Owens, “*Joseph Smith and Kabbalah: The Occult Connection*,” in *Dialogue: A Journal of Mormon Thought*, No. 27, Fall 1994, pp. 1-113.
- ^{xxiv} Castells, 1927, pp. 76-130; Castells, 1930; and McGown, 1897.
- ^{xxv} Pike, 1917 (3rd Ed.), p. 229; Pike writes: “The primary tradition of the single revelation has been preserved under the name of the “Kabbalah,” by the Priesthood of Israel. The Kabbalistic doctrine, which was also the dogma of the Magi and of Hermes, is contained in the Sepher Yetsirah, the Zohar, and the Talmud” (P. 841).
- ^{xxvi} Ibid, p. 843.
- ^{xxvii} See for example, MacNulty, 1993; and Hall, 1944.
- ^{xxviii} See MacNulty, 1993, pp. 88-89, and Case, 1935 (2nd Ed.). Notice that next to the Great Seal on the dollar bill there is another symbol, a pyramid with the all-seeing eye at its top. It comes as a surprise to many that, by choosing these symbols, the founding fathers declared their mystical bent, and wished to inform succeeding generations concerning the spiritual dimensions of their efforts in building a new kind of society.
- ^{xxix} See for example: Scholem, 1974; Scholem, 1967, Scholem, 1965; see also Hoffman, 1992; Halevi, 1974 through 1986; and Bokser, 1993.