

# The Deceivers and the Desperate, Why -Kabbalist- Has Become a Bad Word

by Ariel Bar Tzadok

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I read about it all the time now. Desperate souls seeking help for a serious problem turn to what-is-believed to be a holy rebbi Kabbalist to intercede on their behalf before Heaven. The rebbi is, of course, delighted to be of help, however, he makes it clear, that his mystical help comes with a hefty financial price tag. Bottom line, if you want the rebbi's help, you will pay for it through the nose!



Such types of manipulations are disgusting! These so-called holy rebbi Kabbalists who charge hefty fees for a bunch of mumbo-jumbo nonsense are the lowest, disgusting form of religious hypocrisy. It is proper and correct to come forward to publicly condemn these practices, and those that perform them. These shysters give both Kabbalah and Kabbalists bad names. They profane the sacred, and the desecrate the Name of God.

Granted, there are indeed true holy men in this world, and their prayers are heard in Heaven, and blessed by God. To seek out the blessings of such a saint is a wise and good thing.

Telling the difference between the true guy and the fake is as simple as seeing who is requiring a fee simply for prayers, or who say that magical ceremonies and so-called magical talismans are required, and may be purchased for a hefty fee.

Real rabbi Kabbalists turn to God and beseech Heaven for mercy on one's behalf. Fakers put on shows of magical mumbo-jumbo. The gullible and the superstitious always fall for the shyster, and, as the old saying goes, "a fool and his money are soon parted."

I grant you, that if one wishes to make a donation to a rabbi for his blessing, then this must be the individual's choice, not the rabbi's demand, or a demand made by any assistant working with, or for the rabbi. A rabbi may ask for a donation, but never should he demand one.

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Indeed, the sincere rabbi who asks for a donation should never stipulate, or even hint, at any amount. The proper and traditional solicitation should be to ask for that which God will guide one to give, to give that which one can, and what one believes to be appropriate. The rabbi must also be very careful that he never words any solicitation for charity in any way that sounds coercive or manipulative. The rabbi may ask for a donation, but never deny a blessing.

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The sincere rabbi (or Kabbalist) does not charge a fee, unless he is providing a reliable and practical service, such as pastoral counseling, or some other viable educational service. Practical rabbinical services are professional in nature, and solicit and deserve a fee, no different than with a doctor, lawyer or accountant, who equally provide viable, professional services.

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No one should ever allow superstition to confuse one into believing in magical mumbo-jumbo. Religious ceremonies for removing the evil eye, exorcisms, tikunuei nefashot (healing of the soul), and any such grandiose procedures, are sample products assigned hefty fees in the hands of the trickster.

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The sincere rabbi Kabbalists who do perform whatever legitimate forms of these that there are, maintain a low profile, and certainly do not seek to solicit financial gain in performing the legitimate elements in any kabbalistic ritual.

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Giving charity is always a proper and good thing. Extorting money from gullible and desperate souls is always and evil and wrong thing. Whenever there is a required price-tag attached to prayers, or a solicitation for hefty financial fees for magical ceremonies, or objects, one might wisely consider alternative options.

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