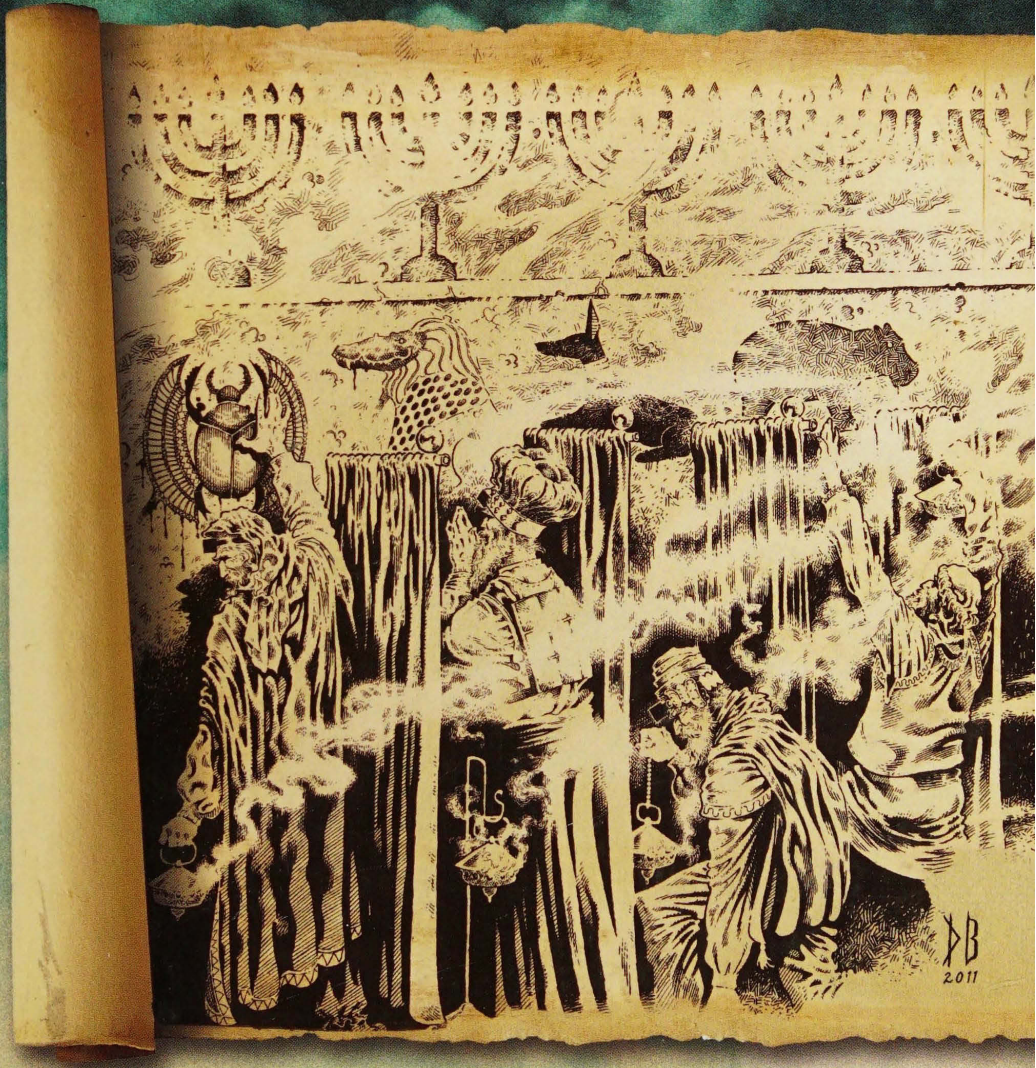
JUDAISM'S STRANGE GODS



Michael Hoffman

Judaism's Strange Gods


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2011

Judaism's Strange Gods

I am Yahweh your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no strange gods before me.

Exodus 20:2-3

MICHAEL HOFFMAN

INDEPENDENT
History and Research

JUDAISM'S STRANGE GODS: REVISED AND EXPANDED
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The symbolism of the cover illustration, "The Temple Defiled" (reproduced in full as the frontispiece), is elucidated online at:
http://emptytombbooks.com/docs/TempleDefiled.pdf

This volume is a condensed version, with the addition of new material, of the author's 1102 page book, *Judaism Discovered: A Study of the Anti-Biblical Religion of Racism, Self-Worship, Superstition and Deceit*, first published in hardcover in 2008 and in softcover in 2014.

"I admit that many Christians have acted unjustly, but they never did so in conformity with the principles and doctrines of Christianity. Christianity does not justify evil, but Rabbinical Judaism does."

Ridley H. Herschell, *Jewish Witnesses that Jesus is the Christ* (London: Aylott and Jones, 1848), pp. 152-153

"According to Jewish law, the minute a Jew betrays his people and country to the enemy, he must be killed. No one taught me that law. I've been studying the Talmud all my life, and I have all the data."

Yigal Amir, assassin of Prime Minister Yitzhak Rabin, November, 1995

"Illustrations and reasons of the laws of Moses I never take from the Talmud. The oral traditions of the ignorant rabbis...(give) not the sense of the Mosaic writings. Many of the laws in the Pentateuch would make a strange figure indeed, if we were to interpret them as the Pharisees did, whose exposition, according to Christ's declaration, in many cases served to inculcate doctrines and precepts directly the reverse of what Moses had taught and commanded...even with regard to Jewish antiquities, prior to the Babylonian captivity, the Talmud is...an impure source of information...a book...which appeals only to oral traditions can tell us nothing worthy of credit..."

Johann David Michaelis
Professor of Old Testament and Semitic languages
University of Göttingen
Commentaries on the Laws of Moses

"The Jews as...well as the National Socialists want to impose on God their plans for the glory of their race and nation...And both these forces are being used by Satan to inflict disaster on the world. There is laughter in hell when human beings succumb once more to the temptation of the Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or the German race."

Rev. Fr. Denis Fahey
The Mystical Body of Christ and the Reorganization of Society

Author's Preface

We live in an era when the churches are almost completely besotted with a false gospel concerning "the Jews." Both Roman Catholicism since the reign of Pope John XXIII and the fundamentalist Protestant churches since the late 19th century, promote a soul-killing theology of accommodation with Judaism. Much of this is based on *racialism*: the carnal awe in which contemporary Judaic people are adored as the alleged direct genetic descendants of Abraham, Isaac and Jacob. In the presence of this dogma of the flesh, the *ecclesia* appears to have lost its savor, and indeed even its reason for existence according to Christ's initial mandate in Matthew 15:24. In our time the Judaic "lost sheep" have been abandoned to their sins, and even elevated above Christians as the teachers of a now hallowed rabbinic tradition. Jesus came first to save and convert the Jews, and after them, the gentiles. This was the doctrine of the Christian Church until the modern era of worldwide apostasy.

The true Church was motivated in its conversion efforts by a love for Judaic people which is wholly absent today, wherein an occult Jew hate is in full sway in papal Rome and Protestant fundamentalism. *Only Jew-haters would insinuate that Judaic people are somehow redeemed by their race, when in fact they are doomed to eternal perdition without a saving faith in Jesus Christ, the fruit of which is obedience to His commands.* What is the fruit of the unregenerate, Christ-hating rabbis?

The Roman Catholic Church has been haunted since the Renaissance by a Neo-Platonic undercurrent of Kabbalism and Talmudism which emerged from the shadows in the 20th century. Certain Protestant thinkers and the denominations they influenced were corrupted by the credit they paid to "rabbinic commentaries" and their esteem for rabbis such as Moses Maimonides, Judaism's archetypal "sage" after Hillel — the same Maimonides who execrated Jesus Christ and His followers with incalculable rancor.

If we truly love the Jews then we will tell them the truth which the authentic Church has always proclaimed: they abandoned the Old Testament religion of Israel when they abandoned Jesus of Nazareth, the Messiah of Israel. In their sacred rabbinic texts, they denigrate Noah, Isaiah and even Abraham. They employ an exegesis of Scripture comprised of a superstitious leavening which pollutes and degrades the Word of God into a mere totem, whereupon man's fantasies are projected and whereby those delusions are institutionalized.

The truth about the ancient Pharisaic sect was declared by Our Savior, recorded in the New Testament, taught by the apostles, the early Church, the Fathers of the Church and the saints. Yet, the modern *zeitgeist* has determined that this truth is now an embarrassment and must be derogated or denied altogether.

The beguiling false doctrines exposed in the following pages are not an issue even for most conservative churchmen. Theirs is an advanced case of degeneracy brought on by panic at the mere thought of being considered a contender with the rabbis, in which case, they can kiss goodbye their career, respectability and bank account. By this fear they do *ponere sub periculo* — endanger the souls of them that are committed to their charge.

One encounters in almost any "conservative Christian" bookstore in America shelves groaning under the weight of tomes purporting to boldly unmask the religion of Islam, but not one slim volume will be found delving into the depravities of Orthodox Judaism, the religion which is the self-confessed ideological and spiritual heir of the Pharisees who persecuted Jesus Christ.

God willing, *Judaism's Strange Gods* will help to inspire a revival of courageous preaching of the New Testament's radical verities, and the admonishment of Judaism for its atrocious sins and errors, motivated by sincere love of our neighbor, whether Judaic or gentile, who might otherwise fall prey to the bondage of rabbinic self-worship, racial pride, dissimulation and subterfuge.

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Caveat

Readers of this book are forewarned. There is a death penalty for critics of Judaism who study the Talmud. BT Sanhedrin 59a:

וְאָמַר רַבִּי יוֹחָנָן [3]Rabbi Yoḥanan said: A non-Jew who engages in the study of Torah is liable for execution, [4]for the verse states (Deuteronomy 33:4): "Moses commanded us a Torah, an inheritance for the congregation of Jacob" — [5]to us, the Jewish people, the Torah was given as an inheritance, but not to them, the other nations.

[3]וְאָמַר רַבִּי יוֹחָנָן: נָכְרִי שֶׁעוֹסֵק בַּתּוֹרָה חַיָּיב מִיתָה, [4]שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה" — [5]לָנוּ מוֹרָשָׁה וְלֹא לָהֶם.

By "Torah" is here signified the Oral Torah, the *Torah SheBeal Peh,* i.e. the Talmud and other rabbinic sacred texts that originated in, or are derived from, the formerly oral "traditions of the elders."[1] The question will be asked, if there really is a death penalty, why is it that nowadays the Talmud can be freely accessed and read without interdiction? Those who make this point so as to demonstrate that the preceding tractate Sanhedrin is no longer in effect, have neglected to consult the rabbinic "fine print" —

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[1] Cf. Moshe Halbertal, *People of the Book* (Harvard Univ. Press, 1997), p. 125.

נָכְרִי שֶׁעוֹסֵק בַּתּוֹרָה **A non-Jew who engages in Torah**. The Rishonim offer various explanations for this prohibition. According to *Meiri,* a non-Jew is only forbidden to study Torah, if his intention is to gain knowledge in order to vex Jews.

Rabbi Adin Steinsaltz, commentary on BT Sanhedrin 59a

Access to the Talmud is not a crime for those who refrain from criticizing the religion of Judaism ("vexing Jews"). Jesus Christ quoted the forerunner of the Talmud, the Mishnah as it was repeated in its oral form. As a critic of those Pharisaic doctrines he had no right to study them, according to the rabbis, and He paid for His study and critical evaluation with His life. The same fate awaits all skeptical researchers and scholars who dare to peer into the pages of the Talmud.

"If a non-Jew studies the Talmud, he is subject to the death penalty." Moses Maimonides, *Mishneh Torah: Yad Hachzakah* 10:9. As part of the rabbinic hermeneutic of concealment and dissimulation, Rabbi Moses Maimonides anticipated that the medieval gentile powers would learn of Judaism's death sentence for reading their book. Thus, he made it appear as though on earth only an unspecified "punishment," but not execution, would be the fate of critics of Judaism who dared to study the Talmud, alluding to capital punishment of such offenders only in the after life. This is a set-up laid for the unwary, uninitiated reader of the devious Maimonides (cf. Sefer Shofetim, *Hilkhot Melakhim* 10:9). If rabbinic supremacy reaches sufficient heights of near total control of much of the West in the twenty-first century, critics of Judaism who study the Talmud or based their writings on a study of it in the

past, will be subjected to criminal penalties, including death, though very likely under cover of convictions for other crimes.

Another text that, when partially quoted by apologists for Judaism, can be made to serve as a decoy, is found later in BT Sanhedrin 59a, where it is said by Rabbi Meir that "a non-Jew who engages in the study of the Torah is like a High Priest." This Talmud passage is used out of context on many occasions to prominently showcase to the gentile world the claim that Judaism regards the non-Jew as an equal, even a "High Priest" when engaged in the study of God's Word.

Such an interpretation of this passage is intellectually dishonest. One only has to read further in Sanhedrin 59a, where the Gemara (Talmud) supplies its own very specific context, to discover that the citation does not overturn the death penalty for Talmud study by non-Judaics: "This Baraita seems to contradict Rabbi Yohanan's ruling that a non-Jew who studies the Torah is liable for the death penalty. The Gemara explains: There in the Baraita Rabbi Meir is referring to a non-Jew who studies the seven Noachide laws that non-Jews are obligated to observe. A non-Jew who studies the seven Noachide laws is indeed worthy of praise. But a non-Jew is forbidden to study the rest of the Torah, as was declared by Rabbi Yohanan."

As a reflection of rabbinic law, certain countries in Europe make it a crime for gentile critics to quote the Talmud. In early 2005 "...a court in Berlin convicted Claus Cremer...of...North Rhine-Westphalia, of incitement. Cremer was accused of taking a passage of the Talmud out of context by insinuating that Judaism endorses child abuse." [2]

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[2] *Canadian Jewish News*, June 30, 2005.

Introduction

Rabbi Jacob Neusner on the importance of the Talmud to Judaism:

"That sustained, systematic exposition, through one instance after another, of the right reading of the Torah in both its media comes to Israel now as in the past in a single document, the Talmud of Babylonia. That statement of fact describes the centrality of Talmud in the future curriculum of the Judaic intellect, the priority of the Talmud from the time of its closure in about 600 C.E. to the present time.

For 'Judaism' is Rabbinic Judaism, and the Talmud of Babylonia is the authoritative statement of the Torah that Judaism embodies. The Talmud is the prism, receiving, refracting all light. To state the proposition in academic language: into that writing all prior canonical writings emerged; to it, all appeal is directed; upon it, all conclusions ultimately rest. In the language of Torah itself: study of the Torah begins, as a matter of simple, ubiquitous fact, in the Talmud.

"...In all times, places, and writings, other than those rejected as heretical, from then to now, the Talmud formed the starting point and the ending point, the alpha and the omega of truth; justify by appeal to the Talmud, rightly read, persuasively interpreted, and you make your point; disprove a proposition by reference to a statement of the Talmud and you demolish a counterpoint.

"In reading the written Torah itself, the Talmud's exegesis enjoys priority of place. Scripture rightly read reaches Israel in the Talmud (and related writings of *Midrash*); sound exegesis conforms to the facts of the Talmud...In all decisions of law that express theology in everyday action, the Talmud forms the final statement of the Torah, mediating Scripture's rules. Innovation of every kind, whether in the character of the spiritual life or in the practice of the faith in accord with its norms, must find justification in the Talmud. That is the power of this Judaism, which for as long time, and for the majority of practitioners of Rabbinic Judaism today, defines the normative, the classical, the authentic Torah: Rabbinic Judaism. That formulation of the theology of Rabbinic Judaism, which is to say, of the Torah, therefore constitutes the Talmud's re-presentation of the Torah...to know the Torah, we have to think in the way in which Torah teaches us to think. No prior document spells out that way, in massive, tedious, repetitive detail, case by case by case, as does the Talmud of Babylonia." [3]

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[3] Jacob Neusner, *Rabbinic Judaism: Structure and System* (Minneapolis, Minnesota: Augsburg Fortress, 1995), pp. 205, 209.

"We have already seen substantial evidence that any notion of Pharisaism (or later rabbinic Judaism) as the true and direct descendants of the Old Testament is contradicted by the most fundamental assumptions of one Mishnah-tractate after another. These stand wholly separate from the Priestly Code...and generally contradict it!" [4]

The Pharisees were originally only a sect within Israel. They were not the dominant force. The majority of the Israelites rejected the oral law which is what the Talmud is – the oral tradition of the elders committed to writing after the crucifixion of Christ and the destruction of the Temple. The great mass of Israelites, the *Am-ha-aretz* were not Pharisees and were oblivious to the orally transmitted traditions of the elders and were thus regarded as ignoramuses by the Pharisees. It is interesting to note in this regard that the rabbis teach that the Israelites did not sin in their worship of the golden calf. Rabbi Zalman Melamed of Bar Ilan University in Jerusalem writes:

> "...we can classify the sin of the Golden Calf as not a true 'fall'; it was not substantive, but just a result of confusion, a foolishness that overtook a nation impatiently awaiting its leader, Moses. In one rabbinic passage, in fact, our (Talmudic) sages compare the sin of the calf to an unfaithful wife's intimacy with a eunuch! In other words, the sin was not substantive..." [5]

The Israelite Am-ha-aretz

Recall the scene in the Book of Luke when the Pharisees, using their sly ability to twist words, which has remained with their spiritual heirs to this day, tried to ensnare Jesus, when they asked Him, "By whose authority do you teach?" Jesus countered by asking of them a question in turn, "By whose authority did John

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[4] Jacob Neusner, *A History of the Mishnaic Law of Purities* (Brill Academic, 1974), p. 7.

[5] www.yeshiva.org.il/Shiurim/shaleshides/rzmelamed/Ekitissa61.htm

baptize?" This passage in Luke illuminates the extent to which the peasantry among the Jewish people, the *am ha-aretz,* were on Jesus' side at that time. The Pharisees murmured among themselves, "If we answer that God sent John, He will say why were you not then baptized? But if we say John's authority did not come from God, *the people will stone us because they believe that John was a prophet.*"

The "people" of Israel, the *am ha-eretz*, for a time believed John the Baptist and did not hold with the Pharisees or their anthropomorphic traditions. What is the status of Judaics in our time who do not believe in the Talmud? How do the rabbis judge Judaics who have not learned and may even have rejected the Talmud? Here's a series of rabbinic definitions of the *Am-ha-eretz* in the Talmud, showing how Jews who did not highly regard or acquaint themselves with the oral tradition were viewed by the Pharisees.

BT Pesahim 49a-b: "But let him not marry the daughter of an *am ha-aretz,* because they are detestable ('*sheketz*') and their wives are vermin, and of their daughters it is said, Cursed be he that lies with any manner of beast.'

"Rabbi Eleazar said: An *am ha-aretz* — it is permitted to stab him (even) on the Day of Atonement which falls on the Sabbath.

"Said his disciples to him, Master, may we slaughter him (ritually)?

"The rabbi replied: This (ritual slaughter) requires a benediction, whereas that (stabbing of the *am ha'aretz*) does not require a benediction.

"Rabbi Samuel ben Nachmani said in Rabbi Yochanan's name: One may tear an *am ha'aretz* like a fish!

"Said Rabbi Samuel ben Isaac: And (this means) stab him along his back.

"Greater is the hatred with which the ignoramuses (*am ha'aretz*) hate the (Talmudic) scholar, than the hatred with which the *goyim* hate Israel, and their wives (hate even) more than they." BT Pesahim 49a-b: "Our Rabbis taught: Six things were said about the ignoramuses: We do not commit testimony to them; we do not accept testimony from them; we do not reveal a secret to them; we do nothing for their orphans; we do not appoint them stewards over money; and we must not join their company on the road. If an *am ha-aretz* loses something, the scholar is not required to notify him; the *am ha-aretz* should not benefit from any physical good in this world!"

BT Sotah 22a: "It has been reported, if one has learned Scripture and Talmud but did not obey Rabbinical scholars, Rabbi Eleazar says he is an *am ha-Aretz*. Rabbi Samuel ben Nachmani says an *am ha-Aretz* is a boor (literally, *'bor'* in Hebrew); Rabbi Jannai says an *am ha-Aretz* is a Samaritan; Rabbi Aha b. Jacob says he is a magician. Our Rabbis taught: Who is an *Am ha-Aretz*? Whoever does not put on *tefillin*. Rabbi Ben Azzai says: Whoever has not *tzitzit* on his garment. R. Jonathan b. Joseph says: Whoever has sons and does not rear them to study the Talmud. Others say: Even if he learned the Old Testament scripture, but not Talmud, he is a boor."

"It was taught, Rabbi said: An *am ha-aretz* may not eat the flesh of cattle, for it is said, This is the law of the beast, and of the fowl; whoever engages in [the study of] the Talmud may eat the flesh of beast and fowl, but he who does not engage in [the study of] the Talmud may not eat the flesh of beast and fowl.

"Rabbi Eleazar said: One must not join company with an *am ha-aretz* on the road, because it is said, for that (the Talmud) is your life, and the length of your days: He has no care (pity) for his own life (as demonstrated by not studying Talmud), how much the more for the life of his companions!

The Kabbalah (Zohar: Exodus 7b) teaches that at the "end of days" the *am ha'arertz*, these "wicked Jews" will become the allies of the enemies of "*Klal Yisroel*" (the "Jewish" people).

This book may be banned, suppressed and otherwise proscribed and forbidden because of the documentation it brings to light concerning the religion of Orthodox Judaism. There are hundreds of Muslim-bashing books on the market, in libraries and schools and hawked prominently on display shelves at national chain bookstores: *The Next World War: What Prophecy Reveals about Extreme Islam and the West* by Grant R. Jeffrey (Random House), and *Radical Islam's War Against Israel, Christianity, and the West* by Richard Booker. Ah, you say, but those books only attack Islamic extremism, not Islam itself. Not so. There is Norman Geisler, *Answering Islam*; Alvin J. Schmidt, *The Great Divide: The Failure of Islam;* R.C. Sproul, *The Dark Side of Islam*; Mark A. Gabriel, *Islam and Terrorism: What the Quran Really Teaches*; Don Richardson, *Secrets of the Koran: Revealing Insights into Islam's Holy Book*; Joel Richardson, *Antichrist: Islam's Awaited Messiah*; John Ankerberg, *The Facts on Islam*; Robert Spencer, *The Politically Incorrect Guide to Islam*; Gregory M. Davis, *Religion of Peace? Islam's War Against the World*; there are dozens of titles in this vein.

There is nothing approaching this deluge of criticism concerning Judaism. Any respectable priest or pastor who published "The Dark Side of Judaism" or "Secrets of the Talmud: Revealing Insights into Judaism's Holy Book"; would soon be seen with a cup in his hand asking for spare change on the sidewalk outside his former church. Any reputable but untenured professor who published "Judaism and Terrorism: What the Talmud Really Teaches" would soon be out of a job and a reputation. The epithet, "Antisemite!" would dog the clergyman and the professor for the rest of their lives, or for as long as they stood by their research; in

the event that they repudiated it and recanted, however, there might be some slim hope of salvaging their careers.

Critics of Islam are the toast of western society. In *The Death of the Grown-Up,* published by the prestigious St. Martin's Press in 2007, author Diana West's "cultural analysis fits...with Ms. West's grand thesis about the West's failure to confront Islam. Not Islamic fundamentalism, not Islamism, but Islam...the threat to the West comes from tenets inherent in Islam, not from extremists or terrorists distorting the message." [6]

Substitute in the preceding sentence the words Judaism and Judaic for Islam and Islamism and Diana West's book wouldn't merit two lines in the *New York Times*, much less a nearly one-quarter page review, whether critical or fulsome (this particular one was critical), complete with author photo and a box highlighting the book's price and page length. That kind of spotlight in the "newspaper of record" represents about $20,000 worth of free publicity. By this means the book comes to the attention of the nation's booksellers and librarians and enters the marketplace of ideas, to be considered, debated, denounced or celebrated. Its attack on the religion of Islam does not preclude these developments.

It is not that we are opposed to honest Christian or scholarly analysis of Islam, however critical. We can't help noting, however, the deafening silence of all of these "courageous" crusading Christian authors and "politically incorrect" Conservatives when it comes to the "dark side" of what the Talmud "really teaches." They have apparently forgotten that the first mission of Jesus Christ was to the "lost sheep of the House of Israel (Matt. 15:24)." Today we are content to let them remain lost, while we thump our chests in glorious crusades against the hated Muslim. The modern Roman Catholic Church forbids speaking to the gentiles the truth about

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[6] *New York Times*, Aug. 29, 2007, p. B8.

Judaism just as the rabbis tried to forbid Christians from doing so (I Thessalonians 2:16).

Do with Judaism as Diana West and dozens of prominent, affluent and celebrated clergymen, pundits, professors and politicians have done with Islam, and the writer who does so just bought his or her book a one-way ticket to the bottom of the memory hole. *Habent sua fata libelli*: "The fate of the work illustrates its argument." Even in the matter of comparative religion, Judaism enjoys superior status, privileges and immunities. In almost every sphere it is on the ascendant, even as it howls ever more and ever again of "persecution!"

We once gave a speech, "The Jew Haters Who Wrote the Talmud." Need we elaborate on its contents? There is a candid saying one hears privately and only inside Orthodox Judaism: *Meimis atzmo b'oholah shel Torah* — a phrase which connotes, "We are killing ourselves in the study of the Torah."[7] This relates not just to the actual ordeal of Talmud study but to its corrollary: *absolute submission* on the part of Judaics to rabbis and the rabbinic "Torah scholars," the so-called *talmidei chachamim*. From this submission one may trace the spirit of the Soviet commissar and the Washington D.C. bureaucrat. Compulsory and confiscatory taxation and forcible seizure of income are rooted in rabbinic law. "The Rambam (Rabbi Moses Maimonides) rules that if a member of a community refuses to donate money to *tzedaka* (charity) or generally gives much less than becomes him, the *beit din* (rabbinic court) is responsible for compelling him to give. The *beit din* is to make all the necessary inquiries to determine how much such a person is able to give, and if he is unwilling to give the amount prescribed by *beit din,* he should be given lashes (whipped) until he agrees to the appropriate sum. When necessary, *beit din* also has

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[7] A literal translation would be "Killing ourselves in the *tent* of Torah." But the connotation is in line with the sentiment of a more common public proverb, *S'iz shver tsu zayn a yid.*

the right to seize the equivalent amount from his property... (*Hilchos Matnos Aniyim* 7:10)."[8]

The mostly secular, liberal working-class Judaics we grew up with in our native New York — the New York Judaics of our own age with whom we were acquainted — were often energetic, intelligent, "edgy" and fun to be around. The negative energy of the universe, call it "the devil" or "Satan" has roped Talmudic-Judaics precisely because, were they free of the yoke of egotistical racial pride and rabbinic delusion, they would perhaps become the force for good for which they were destined by their talents and energy. In this vein it is our earnest prayer that God will deign to cause an Orthodox rabbi to convert and come forward to publicly educate mankind about Judaism in the terms demarcated in these pages.

Since we do *not* believe that contemporary Judaics are, in most cases, descendants of the ancient Jews of the Bible era, the entire, hotly contested subject of an alleged "Jewish predilection for evil" is moot with us. Neither do we believe that if we were able to somehow miraculously reconstitute the lost genealogical records of the Second Temple and learn who the actual Jews of our time are, it would mark them for any sort of racial taint or perfidy. Such a notion is itself diabolical since all of the apostles, the Blessed Virgin Mary, and the Messiah of Israel Himself, were Jews. "Salvation is of the Jews" (John 4:22).

"Jew" or "Judaic"?

Jew is a holy word and the generalized association of it, without distinction, with intrinsic evil, is surely a blunder on the part of Biblical Christians. Some ancient Jews were horribly evil, along with many gentiles. Other Jews were the channel through

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[8] *Yated Ne'eman,* 2 Adar I 5765 (Feb. 11, 2005), p. Center 13. The original source for this ruling by Rabbi Maimonides is BT Bava Basra 8a. The *Beit Din* regards money owed by someone who it has been determined, will not pay his "fair share" of the "charity" (*tzedaka*) tax, as a delinquent debt. This permits the seizure of the person's liquid assets and property by the court, on the basis of the legal fiction that the tax imposed is a type of debt.

which our salvation flowed. In this book we refer to the ancient Jews, who really were Jews, as just that, *Jews*. Anyone who is an authentic genetic descendant of Abraham, Isaac and Jacob, we term a Jew. We regard the Christian as a Jew because St. Peter says as much (I Peter 2:9).

We denominate as *"Judaics"* those who are followers of Judaism, or have an ethnic-based nostalgia for rabbis, Judaism and the *yiddishkeit* that grew from that milieu, with no implication whatsoever that they are Jews, i.e. authentic genetic descendants of Abraham, Isaac and Jacob.

The adherents of Judeo-Churchianity, in their partnership with the rabbis in keeping Judaic souls enslaved to racial-nationalism and race pride, wish to suggest, imply and in some cases even state openly that Judaics are "saved by their race." This is an absurdity when Klansmen say it about white Anglo-Saxon Protestants, or when Nazis declare it with regard to blond Germans. Is it no less an absurdity when it is applied to a conglomerate of disparate peoples and races today classed generically and falsely under the heading of "Jew."

Another reason that so-called Christian ministers, bishops and priests assist the rabbis in keeping Judaic people in thrall is the "Money Engine": "By this history we may perceive what a prevailing engine the Jews' money is, both to serve into Christian kingdoms, though the most bitter, inveterate, professed enemies of Christ himself, Christians and Christianity, and how their money can induce even Christian princes to perpetrate most unchristian and antichristian actions; and enforce by threats and violence, even converted Christian Jews to renounce their Christianity, and apostasize to their former Jewish errors which they had quite renounced. And do not they still work by the self-same money-engine? Preferred by too many Christians, before Christ himself and Christianity." [9]

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[9] William Prynne, *A Short Demurrer*, (Puritan tract, London, 1656).

Did Jesus exploit His racial status? Did He glorify Israelite descent as a key to heaven? He was crucified in part because He repudiated the Pharisaic doctrine of racial nationalism. He was the antithesis of a racialist, though at the beginning of His ministry, in order to appeal to the hardened hearts around him, He told His apostles to preach nowhere except among the "lost sheep of the House of Israel." Toward the conclusion of His ministry, having evangelized those among the Jews who had eyes to see and ears to hear, he announced the mandate to preach the gospel to the whole world and all nations.

If the reader chooses to oppose this book, do so on solid ground, disputing our facts, details and data. Do not regurgitate the calumny of the rabbis and Zionists and blab that we write to incite "Jew hate." If we teach you nothing else, God grant you the grace to understand that *it is the rabbis who are the world's most flagrant and virulent Jew-haters.* This is a book of love, reflecting the love of God for all people, Judaic or gentile, who are hostage to darkness. There are no hidden agendas or motives. All who say otherwise are liars and have for their patriarch, the Father of Lies.

To the General Reader

When researching Johann Andreas Eisenmenger's masterful, two volume study of Judaism, *Entedecktes Judenthum*[10] we discovered that aside from the charge that he quoted out of context, the principal criticism of his work was that he allegedly had nothing good to say about Judaism. "It is certain that many of those who thus assumed to pass a condemning judgment upon the gigantic work of the Talmud...based their verdict merely on those disconnected and often distorted passages which Eisenmenger and his consorts and followers picked out from the Talmud for hostile purposes...But these utterances are richly counterbalanced by the maxims of benevolence and philanthropy towards every man, regardless of creed and nationality, which are also preserved in the Talmud." [11]

It is repeatedly stated in the philo-rabbinic literature that Eisenmenger is not to be trusted because he had nothing good to say about Judaism. That such a charge would even be put forth shows the extent to which the argument is based on the presumptive immunity of the rabbis. *What matters is whether or not Eisenmenger quoted accurately and wrote truly.* Any other criterion is a loyalty test of deference, the paying of tribute to rabbinic pride. It is too fantastic to even imagine the insolence of a critic indicting a history of Hitler's Nazism on the basis that the historian who wrote it "had nothing good to say about Nazism."

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[10] Published in Frankfurt, Germany in 1700. "The Jews opposed its publication by all means in their power and even obtained an imperial edict against it. At the time of his (Eisenmenger's) death, nearly the whole edition of the work still lay under arrest." John M'Clintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* (Harper & Brothers, 1883), vol. 3, p. 110. "...*Entdecktes Judenthum*...suppressed in response to Jewish pleading...the fruit of 19 years of diligent scraping together from...the myths, stories, arguments, misunderstandings, and everything else against Christianity which he could trace to a Jewish source..." Samuel McCauley Jackson, *Concise Dictionary of Religious Knowledge* (New York, 1891), pp. 247-248.

[11] Moses Mielziner, *Introduction to the Talmud* (Funk and Wagnalls, 1903), pp. 103 and 106. Dr. Mielziner was Professor of Talmud at Hebrew Union College, as well as being a liar.

Finding something positive *in an enemy* is an admirable quest, surely; while on the other hand, searching for the positive *in something evil* is an exercise in futility. The Talmud is such a heap of rubbish, and Judaism is so harmful to Judaic people, that it is difficult to find any good whatsoever in it. Nonetheless, we will make the attempt: we freely concede that Judaism holds (rabbinic) *books* and (rabbinic-approved) *reading* in high regard. The one who has mastered those books is esteemed as a scholar and possesses high status in Judaic society. The most prestigious husband for one of the beautiful and affluent Orthodox Judaic women is not a movie star, NFL quarterback or even a billionaire. It is the Talmudic man who has achieved the status of scholar within the context noted. The Talmud at BT Pesachim 49a states that a Judaic father should, if necessary, sell everything he has in order to marry his daughter to a *talmid chacham* (Talmud scholar): *Leoylem yisa odem es bisoy letalmid khokhem.*[12]

The downside to this culture of literacy is the denigration of manual labor. Learning from rabbinic-approved books is highly prized, while manual trades and agriculture are derided. In a commentary on Pesachim 49a with the theme of *Yiddisher Kop* (the "Jewish brain," but literally: "head"), a Judaic commentator bragged: "Even a notorious Nazi eugenicist, Fritz Lenz, couldn't help but mention the Jews' intelligence in his...1931 work, *Human Selection and Race Hygiene* ... he could hardly say otherwise in the face of the fact that Jews had won 10 out of 32 Nobel Prizes won by Germans during the previous 26 years. In the U.S. Jews have claimed 27 percent of its Nobel prizes...Social scientists have raised a number of suggestions for...this trend...the tendency of Jews to engage in intellectual trades like commerce and banking rather than brainless old-time farming..." (*Yated Ne'Eman,* 5 Teves 5768 [Dec. 14, 2007], p. Center 3).

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[12] "A man should always marry his daughter to a scholar."

Another attribute one finds among Talmudists is the generosity they show toward those they regard as the foremost defenders of the Talmud and Orthodox Judaism. The myth that they are misers may have been planted by *gentile* misers who did not want to appear parsimonious in comparison, and thus fabricated the legend of the Judaic miser. Talmudists are often exceedingly generous in taking care of their own leaders, scholars and causes.

These are the two positive characteristics we have found in the rabbinic world. We wish there were more. We would be glad to acknowledge them. We have often wondered if the co-founder of the Protestant Reformation, the Frenchman Jean Cauvin, who is known to history as (John) "Calvin," ever had anything good to say about any one of the occupants of the Roman papacy? We were prompted to think of this when we came across qualified praise for Calvin from one of the popes of Rome: "The strength of that heretic (John Calvin) consisted in this, that money never had the slightest charm for him. If I had such servants my dominion would extend from sea to sea." It seems like an honorable act of character for a pope to say that about a savant who founded a church whose bedrock maxim was that the pope is the Antichrist. Pius IV (reigned 1559-1565), at least in this particular instance, tried to search for what there was that was good in his bitter enemy; an admirable trait.

To the Judaic Reader

In our home from an early age we were instructed "to hate the sin, but love the sinner." You are heavily stressed by impossible burdens the rabbis have imposed upon you, with their religion of the Pharisees, as Jesus Christ, the Jewish Messiah of Israel, stated. You know from experience that many of your Orthodox rabbis are liars bent on revenge against those who expose their lies (Matthew 21:45-46). Those who follow the rabbis must also therefore lie, however reluctantly. You know, or should know, that the rabbis' worship of God is in vain, for in truth they worship themselves.

With regard to you, our attitude is one of *pidyon shevuyim*.[13] *No race hatred is present in this book.* While we cannot trace our own lineage further back than the mid-19th century, it appears that we are descended from Protestant and possibly Mennonite Germans, and Italian Catholics; with a smattering of French Huguenot and Scotch-Irish Methodist thrown into the mix. With that patchwork-quilt descent, one might style us as typically American, "like Heinz, 57 varieties." However, if some form of future genetic testing were to conclusively prove that we are of Judiac-Khazar descent, *not one word in this book would be altered.*

None of this cuts us any slack with rabbinic or Zionist haters, who, because he backed the Oslo peace accord, labeled the late Israeli Prime Minister Yitzhak Rabin a "Nazi," and, using digital photo-manipulation technology, published photographs of Mr. Rabin wearing an SS officer's uniform. Judaic intellectuals such as Noam Chomsky, Norman Finkelstein and Israel Shahak have also been smeared as Nazis and "antisemites" by Talmudic religious fanatics and Zionist zealots. There is no pleasing, mollifying or pacifying Orthodox rabbis and Zionist zealots except through *total* submission to their doctrines and dictates.

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[13] Redemption of the captive.

In spite of this blind enmity, it is still worthwhile to state to Judaic persons of good will, *you are loved.* It is not the intent of this book to in any way suggest or imply that because, through no fault of your own, you have been born into Judaism and raised as a *talmid,* or targeted for recruitment by the rabbis, that you bear any kind of ineradicable moral or racial taint. *Anyone who directs hostility toward you simply because you are of ethnic Khazar or Sepharidc ("Jewish") descent, does the work of the devil.* [14]

There are thought police who attack any book like this one by stigmatizing it as "Jew-bashing." The Southern Poverty Law Center (SPLC) is one such group; and there are Zionist versions: the Anti-Defamation League (ADL), Agudath Israel, the AJC (American Jewish Committee), the Simon Wiesenthal Center, and many other exceedingly influential, energetic, dedicated and well-connected espionage-oriented Zionist and rabbinic organizations dedicated to framing any empirical study of Judaism in the most opprobrious terms, as if these groups speak for all Judaics; as if this is a case of "The Jews" versus "The Anti-Semites;" as if all Judaics formed a monolithic bulwark in support of the Hasidic dynasties, the modern Orthodox rabbinate and the ADL.

The fact is, some of the material in this book was obtained from Judaic informants who are either inside Orthodox Judaism or were raised in it and subsequently fled from it. These persons are not "self-hating," anymore than a lapsed Catholic in Italy who divulges wickedness in the Vatican is a "self-hating Italian." Our Judaic allies and informants do not believe that Judaism represents the best interests of the Judaic people. Some of these free-thinking Judaics continue to maintain their ethnic folk culture, love of classical and klezmer music, heritage of literacy and intellectual and scientific pursuits. In most cases, they love their fellow Judaics while despising rabbinic tyranny and Israeli racism

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[14] One may be a strictly secular, Labor Socialist Judaic atheist and *kibbutznik,* and be almost as racist, intolerant and genocidal as any rabbi, as can be seen in the career of Moses Hess (cf. *Judaism Discovered,* pp. 853-877).

and violence. There is a huge machinery in place to brand these Judaic freethinkers as infected with moral turpitude; mentally and spiritually diseased "self-haters," just like that "sick *mamzer Yoshke*" (that "bastard Jesus," as Orthodox Judaics refer to the Christian savior[15]).

Powerful Zionist media outlets such as the *New York Times* lavish extensive adulation and publicity on Christians and Muslims who quit their religious faith. For example, "Muslim Rebel Sisters: At Odds with Islam" by Barry Gewen, *NY Times,* April 27, 2008: "They are firm and unyielding in their support for the West, feminism, reason, freedom..." Nowhere in the report on these "rebels" is there any suggestion that the women, Irshad Manji and Ayaan Hirsi Ali, (author of the *NY Times*' bestseller *Infidel,* and of editorials in the Dec. 7, 2007 and Jan. 6, 2008 issues of the *NY Times*), are endangering or betraying the Arab people by their critique or rejection of Islam. The April 27, 2008 *NY Times* report even includes a comment from the Zionist zealot Paul Berman, "Had I grown up in a Muslim country, I'd probably be an atheist in my heart." We have no issue with Muslims who wish to reform or leave their religion. Freedom of conscience is absolute. We do, however, have a bone to pick with the *New York Times* Zionists who cynically pose as high-minded opponents of all forms of religious fanaticism and fundamentalism, *even as they whitewash Judaism,* including its most racist and bigoted fundamentalist elements, while equating loyalty to Judaism with the continuing existence of the Judaic people themselves.

On April 30, 2008, three days after reporter Barry Gewen's paean to the moral courage of the anti-Islamic Arab women, the *Times* published another of its seemingly weekly series of "Holocaust" stories: "From Auschwitz, a Torah as Strong as Its

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[15] For documentary video footage of rabbis using these defamatory words to describe Jesus cf. the DVD, "The Talmudic Persecution of Christians by the Followers of Orthodox Judaism" available from Independent History and Research.

Spirit," by James Barron, was clearly intended as a morale booster to adherents of the religion of Judaism, *making a connection between allegiance to the religion of Judaism and the continuing existence of the Judaic people.* When it comes to allegiance to Islam, however, considerations of the long history of western colonial and Israeli attempts at extruding and extirpating the "Amalek" Arabs are not a factor. Paul Berman in a *NY Times* editorial ridicules any such linkage: "In today's Middle East, the various radical Islamists, basking in their success, paint their liberal rivals and opponents as traitors to Muslim civilization, stooges of crusader or Zionist aggression...all too many intellectuals in the Western countries have lately assented to those preposterous accusations..." (Why Radical Islam Just Won't Die," *NY Times,* March 23, 2008). Can Mr. Berman really be ignorant of the military policy of the Israeli armed forces and the theology of prominent Israeli rabbis, including the powerful Rabbi of the Shas party, Ovadia Yosef; the Rabbi of Safed, Shmuel Eliyahu; and the influential Rabbi Dov Lior of Kiryat Arba; all of whom have identified the Arab people as "Amalek," e.g. a nation that must be exterminated?

In the ideology of the *New York Times*, the main considerations with regard to Islam are "feminism, reason, freedom." Concerning Judaism however, those considerations are not raised, in spite of the fact that Orthodox Judaism is inherently retrograde and as such, in the West it is the principal enemy of "feminism, reason and freedom." But due to the "Holocaust," Judaics must not do what quondam Muslims are praised for doing: reject Judaism. The April 30, 2008 *NY Times* article, "From Auschwitz, a Torah as Strong as Its Spirit," states: "Three nights before the Germans arrived, the synagogue sexton put the Torah scrolls in a metal box and buried them. The sexton knew that the Nazis were bent on destroying Judaism as well as killing Jews." Just in case readers don't get the hint, the *Times* repeats the lesson, "The Nazis really thought they had wiped Jews off the face of the earth, and Judaism."

It should not be too difficult to perceive the moral blackmail the *Times* is promoting with the equation they are setting forth: those who reject or expose Judaism are finishing the work the Nazis started. The *Times* thereby lays a guilt trip on Judaics who seek to be free of rabbinic fanaticism and fundamentalism. Yet no similar message is conveyed to Muslims positing a link between Islam and Arab survival. The Talmudic *New York Times* supports tribal religion in the case of Judaism; then, appealing to Enlightenment ideals and secular humanism, it does all in its power to undercut it with regard to Islam. The *Times*' heroine, Ayaan Hirsi Ali, is quoted as stating, "I make a distinction between Islam and Muslims.' That is, 'I picture the defeat of Islam as large swaths of Muslims crossing the line and accepting the value system of secular humanism." Imagine a Judaic being lauded in the *Times* for stating "I picture the defeat of Judaism as large swaths of Judaics crossing the line and accepting the value system of secular humanism."

Why do we term the *New York Times* "Talmudic"? Because it exhibits *the Talmudic mentality: it implements one set of standards for Judaics and another for everyone else.* Dozens of Muslim dissidents, rebels and "apostates" have been accorded glowing coverage in the *New York Times*,[16] while Judaic women like Miriam

[16] Cf. for example, Robert F. Worth, "Voice for Abused Women Upsets Dubai's Patriarchy," *NY Times,* March 23, 2008. Gregory Crouch, "A Dutch Antagonist of Islam Waits for His Premiere," *NY Times,* March 22, 2008. Neil MacFarquhar, "At Harvard, Students' Muslim Traditions Are a Topic of Debate," *NY Times,* March 21, 2008. Jane Perlez, "From Finding Radical Islam to Losing an Ideology," *NY Times,* Sept. 12, 2007. Jane Perlez, "A Journey to, and From, the Heart of Radical Islam," *NY Times,* June 2, 2007. Sabrina Tavernise, "A Secular Turkish City Feels Islam's Pulse Beating Stronger, Causing Divisions," *NY Times,* June 1, 2007. Marlise Simons, "Critic of Islam Confronts Dutch," *NY Times,* Oct. 4, 2007. Nicholas D. Kristof, writing in the Oct. 15, 2006 *NY Times*, suggests that Islam is guilty of regarding menstruating women as being unclean and of associating women with donkeys and dogs, offenses of which Orthodox Judaism is guilty on both counts, yet Mr. Kristof draws no such parallels. Elaine Sciolino, "Teacher in Hiding After Attack on Islam," *NY Times,* Sept. 30, 2006. Mordechai Levy, a Zionist involved in attacks on revisionist academics and historians has received positive coverage in three *Times* articles which omit all reference to Levy's history of violence, including the shooting of a 69-year-old man. Cf. *NY Times*, Jan. 15, 2007; Oct. 25, 2004; Nov. 20, 1995).

Shear, who was beaten on an Israeli bus by Talmudic males because she would not move to the rear of the bus, and who has led a campaign against this outrage, have never been mentioned by the *Times*. [17]

In spite of the efforts of the *New York Times* and other guardians of rabbinic prestige, it has been our experience that *a considerable number of Judaic persons are angered by Orthodox Judaic corruption, tyranny and dishonesty and are bursting at the seams with resentment and indignation.* These dissidents are seldom accorded attention by the establishment media and academia. If we examine this omission, we find that it devalues Judaics, who only have value in western society when they support Zionism and exhibit some cerebral nostalgia for Judaism and its Talmudic "sages." However, when they break free from that pattern, they become what the Talmud decrees them to be: a *rodef* (pursuer) or *moser* (squealer; informant). The penalty for both offenses is death, and the Talmudic mentality being what it is, a Judaic who kills a *rodef* is not considered a killer, due to rabbinic *halacha* (to kill a rodef who is *[allegedly]* coming to kill another Judaic is deemed self-defense):

"The *Halacha* is crystal clear. It is entirely legitimate to kill a rodef...So the Judaism that I practice permits what is generally referred to as 'pre-emptive' military action...Babylonian Talmud, Tractate Sanhedrin, folio 73a...It seems clear to me from a commonsense reading of this passage that the concept of a *rodef* encompasses those who advocate or incite the murder of Jews. Every Gazan citizen who voted for Hamas must – surely – come within this category..I am not the slightest bit interested – as a practitioner of religious Judaism – in the development of a Christian position on 'proportionality'... Israel's military action against Gaza...has everything to do with a *milchemet mitzvah* – a war to save Israel from an enemy that has attacked it. The

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[17] As of September 29, 2011.

Halachic position here (see Maimonides, *Hilkhot Melakhim – The Laws of Kings* – 5:1) could not be clearer, could it?" –Professor Geoffrey Alderman.[18]

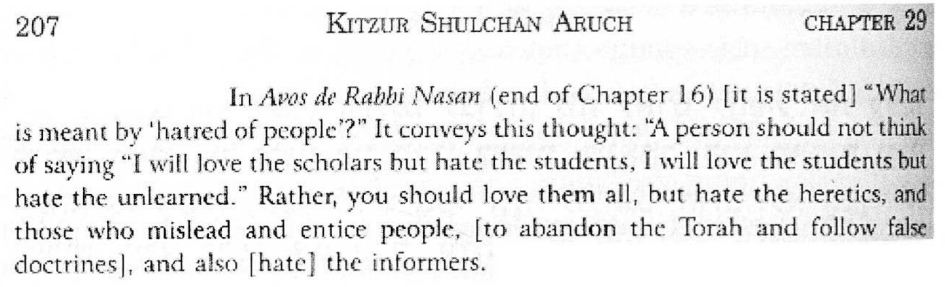
How a Judaic intellectual who is working to free other Judaics from Judaism by exposing its evil, becomes a potential murderer of fellow Judaics is a designation that is not subject to logic or reason in Judaism. It is enough that he has betrayed the tribe. Ergo, he is a *rodef* or a *moser,* or both. Hence the hostile treatment in the Zionist media: the silent treatment and when that is not possible, falsification and opprobrium.

The dissident Judaic who believes that Judaism itself is "antisemitic" has been policed out of the Talmudic and Zionist mythos, but he will not be policed out of this book, which in some respects is an attempt to give voice to the Judaic *am ha'aretz* and *apikoros* (heretic). *Ein chavush meitir et atzmo m'bet haasurim*: a prisoner does not free himself from prison. He needs assistance in order to get free. It is the job of the ADL, the SPLC, Agudath Israel, the American Jewish Committee, the World Jewish Congress, the Vidal Sassoon International Center for the Study of Antisemitism and the police and intelligence agencies of the Israeli, German and other governments, to criminalize the attempt to rescue and liberate Judaic "heretics." The institutionalized hatred directed against Judaics who oppose Zionism and Judaism is more intense than most people can imagine. It is the task of the "watchdog" (espionage) thought police groups aforementioned (and many more in addition to the ones listed), to ensure that Judaic heretics remain silenced or marginalized, in part because charitable acts toward them, performed with compassion and understanding for their predicament, undercut the ridiculous and incessant agit-prop that declares that exposure of the evils of rabbinic Judaism constitutes "Jew hate." That fraudulent claim has been highly effective in intimidating people from exploring,

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[18] *Guardian* newspaper (UK), 12 January 2009.

investigating and questioning the rabbis and their Judaism. In point of fact, Orthodox Judaism is representative of some of the most savage, entrenched and virulent heresy-hunting known to man. Let us examine by way of corroboration, a *halachic* (legal) ruling from one of the highest rabbinic sources:



207 KITZUR SHULCHAN ARUCH CHAPTER 29

In *Avos de Rabbi Nasan* (end of Chapter 16) [it is stated] "What is meant by 'hatred of people'?" It conveys this thought: "A person should not think of saying "I will love the scholars but hate the students, I will love the students but hate the unlearned." Rather, you should love them all, but hate the heretics, and those who mislead and entice people, [to abandon the Torah and follow false doctrines], and also [hate] the informers.

"...hate the heretics and those who mislead and entice people (to abandon the Torah and follow false doctrines), [19] and also (hate) the informers."
— Kitzur Shulchan Aruch

The writing of this volume is done in the *zechus* of being *mentchlich* to you, the Judaic reader. It is intended to serve as a tremendous *chesed* for your liberation. May Yahweh bring the *yeshuos* for all in a *bakavodike* way, and may we all be *zocheh* to share in this *mitzvah* of bringing all humanity, of which you are a cherished part, to the freedom and grace of Jesus Christ. We pray that any rigor toward you be abated by those who may read this book; that the gentile reader will consider you a brother-debtor to Yahweh in an infinite sum. May this fact incline us to have compassion on you.

For centuries a fateful chess game directed attention away from the truth about the evil *spirit* of Pharisaic *ideology*, to an ugly, bigoted and counterproductive racial calumny which found its culmination in antichrist Nazism: the supposed wicked "Jewish race," spawn of Satan, parasites and traitors, who must be hunted

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[19] Torah = Talmud in rabbinic theology. "...follow false doctrines" — follow doctrines inimical to the rabbis.

and hounded and brought to ground. This stereotype is also a tradition of men, which betrays the Gospel of the Lord Jesus Christ – He who was kicked in the teeth by Jew and Roman alike. He did no kicking in return. For some reason that datum was forgotten by certain "Christian" campaigners who, on the basis of race, ascribed to Judaic people not just the ideology of Pharisaism, but indelible qualities of inherent cosmic evil. It is an irony of history that it was through that crude, race-based opposition, that the Talmudists and Kabbalists were able to slowly build their vitally important stereotype of themselves as hunted fugitives and unjustly persecuted martyrs. The fugitive/martyr image possesses immense psychological attraction and elicits exceptional sympathy. It has worked like a charm for the spiritual heirs of the Pharisees down through the centuries.

It is the rabbis who are the archetypal persecutors, haters, killers and racists, but through the oafish tactics of some of their putative opponents, they were able, masterfully, to turn the tables and assume for themselves an almost indelible image as the eternally persecuted, beaten, gassed, bombed, hounded "people of God." No matter what Talmudists have done to destroy Christian culture in America, or Palestinian and Lebanese life in the Middle East, they always emerge from the carnage they have wrought, as innocent lambs wounded by "wicked antisemites." Even the undying rabbinic hatred of Christ has not prevented the deification of "The Jews" by the modern West, as The Victim; Auschwitz having replaced Calvary as the ontological pivot of post-modern western civilization.

It is the rabbis themselves who manage and direct Jew hate, without which their operations would collapse. The Nazi melodrama, laden with race-baiting apocalyptic innuendo, is mostly a stage from the Kabbalists' own alchemical, human behavior laboratory, carefully seeded among the *goyim*. For anyone who aspires to alert humanity about Orthodox Judaism to re-subscribe to these tired, shopworn ruts and reruns of failed models of

opposition, is to doom the world to more Talmudic supremacy. It is about time that those rightly concerned about the evil of Judaism abandoned the baggage of "Jew-hate" in the junkyard of history, and adopt a new strategy which is, paradoxically, 2,000 years old, and seldom faithfully implemented. It entails the loving embrace of all people, the Judaic man no less than the man from China or Africa, with an instruction to all — to get right with God. One's race, whether Nordic or Sephardic, Ibo or Han, is no passport to heaven. There are no good and bad races, just good and evil ideas and spiritualities.

It almost seems as if a master template exists from which the thousands of columns and pamphlets have poured forth from western pens on the subject of "the venality of *the Jew*." What a terrific alibi and distraction is that phrase which diverts attention from the evil of the gentile and "Christian" capitalist buccaneer, loanshark, adulterer and war-mongering butcher. Any focus on "inherent racial evil" or "moral taint" in a race is an immediate tip that one has entered the realm of the Talmudic mentality. We witnessed this in the book *Hitler's Willing Executioners* by Harvard University's Daniel Jonah Goldhagen, who suggested that Germans carry a genetic predisposition for homicide. Goldhagen is channeling the Talmudic and Midrashic mentality, the strongest racist tradition in history; the same one responsible for first linking the African race to perpetual enslavement.

It is a little known fact that all forms of western racism, whether Nazism, South African apartheid, American white supremacy or British imperial, are ideological scions of the Talmud, Kabbalah, and the Pharisees of the first century A.D. *All racism is a descent into a rabbinic snare.*

To our dearly beloved Judaic reader we say, the truth cannot harm you. Only a liar and a spiritual heir of the Father of Lies would accuse this writer of being a "Jew hater." *If this writer were a "Jew hater" we would abandon you to your sins,* as many of the Protestant preachers, modern Catholic popes and blueblood

"Aryan" aristocrats who cooperate with the rabbis, extol the Talmud and support Israeli dispossession and violence, are pleased to do. At the highest and deepest level, classic Jew-hate is sown by the rabbis themselves.

By what criterion is the Israeli regime the "state of Israel," Yahweh's eternal holy sovereignty? This brazen usurper's coinage is itself only a little more than a century old.[20] It was newly minted by Talmudists who despise all Judaics who do not follow their own prideful rabbinic defiance of Yahweh. Their "love" for you as a Judaic is entirely conditional on your obedience to their cultism.

It was the appropriately named Rabbi A. Kook who created in the 20th century a theological alibi for terming the Judaic dispossession of the Palestinians, "the foundation of God's presence in the world." [21] What was actually accomplished by this Zionist appropriation was the degradation of the Land of Israel. Without divine permission, the rebuilding of a hypothetical Israelite commonwealth would be, as Baruch Spinoza had the prescience to foresee as far back as the seventeenth century, dependent on *the prior secularization of the Judaic people.*[22] This is what occurred when the supposed "state of Israel" was created by the United Nations and the Communist Party of the U.S.S.R., with crucial assistance from their American *particeps criminis,* the 33rd degree Freemason, President Harry S. Truman. These three were the "angelic benefactors" of the alleged godly "state of Israel," without whom Palestine would still be Palestinian today. Meanwhile the actual pioneers of this "Israel" consisted mostly of *secularized Judaics* as Spinoza predicted: atheists, communists, labor-socialists and *kibbutzniks.*

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[20] Rabbi Elyakum Shlomo Shapira, *Or la-yesharim* (Warsaw, 1900), pp. 56-57.

[21] Rabbi Abraham (Avraham) Isaac Kook, *Orot ha-kodesh* (Jerusalem, 1964).

[22] Ze'evi Levi, *Spinoza u-musag ha-yahadut* (Tel Aviv, 1972), pp. 28-29.

The Kabbalistic strategy is eschatological and judges that our age is the "End of Days," signaling the Judaic emergence from the post-zealot prudence of BT Ketubot 111a which Rashi paraphrased as, "Thou shalt not ascend by force." But as we see from the declaration of Zionist Rabbi Judah Alkalai, the Judaics have been freed not by God, but by the Hegelian *zeitgeist*, by *the god of modern times*: "The spirit of the times has freed all the inhabitants of the earth to live where they wish and granted them freedom to travel from country to country; it calls upon us to say to the prisoners (Judaics in exile), 'Go free!' The spirit of the times summons every people to reclaim its sovereignty and rise up...so too does it demand that we establish (the 'state of Israel')." [23]

When Jesus said that Jerusalem was the "killer of the prophets" (Luke 13:34-35), He was indicating the propensity of that city when it is denuded of God, and when man's pride and ego — as symbolized by Judaism — comes to the ascendant. Under these conditions, the so-called "Holy Land" is nothing of the kind. It becomes, rather, a God-forsaken sandbox where the spiritual heirs of the Pharisees further multiply their transgressions.

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[23] Rabbi Judah Alkalai, *Kitvei ha-Rav* (Jerusalem, 1944), p. 529.

To the Christian Reader

The decay of original law and doctrine is not unique to Judaics. We could just as readily write a book titled, "Churchianity: The Anti-Christ Religion of Usury, Greed, War-Mongering, State-Worship and Scripture-Twisting." Although it will be a difficult point for some people to grasp, because *racial stereotyping is Hitlerian and at the same time rabbinic*, any notion that the decay and destruction of Biblical doctrine in the hands of Judaics is a spiritual or racial characteristic *unique to them*, is essentially *a rabbinic viewpoint,* and if we mirror it we are re-creating the suicidal/self-extinguishing Hitler *meme,* which is a rabbinic creation. [24]

The rabbis want to murder and destroy the *am ha'aretz*, the Judaics who reject the Oral law/ Traditions of the Elders. We see this in their praise for their agent, Adolf Hitler, who they hail as an "avenging angel" who executed the Judaic "sinners" who had rejected the authority of the Talmud (the majority of the Judaics of Germany were "sinners" along these lines). Yehuda Bauer exposed this phenomenon in the Israeli newspaper *Haaretz*:

"The panel discussion on 'Haredim and the Holocaust' that recently aired on (television) Channel 1 should have included the views of the Lubavitcher Rebbe (Chabad's so-called 'King Messiah'), Rabbi Menachem Schneerson. On the subject of the Holocaust, the Rebbe...compare(s) God to a surgeon who amputates a patient's limb in order to save his life. The limb 'is incurably diseased ... The Holy One Blessed Be He, like the professor-surgeon...seeks the good of Israel, and indeed, all He does is done for the good.... In the spiritual sense, no harm was done, because the everlasting spirit of the Jewish people was not destroyed.'

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[24] For further expansion of this point, cf. this writer's introduction to Johann Andreas Eisenmenger's *The Traditions of the Jews* (2007); also cf. "The Russian Roots of Nazism" in our *Revisionist History* newsletter no. 39.

"The Rebbe's stance, therefore, is clear: The Holocaust was a good thing because it lopped off a disease-ravaged limb of the Jewish people — in other words, the millions who perished in the Holocaust — in order to cleanse the Jewish people of its sins (cf. Rabbi Menachem Mendel Schneerson, *Mada Ve'emuna*, Machon Lubavitch, 1980, Kfar Chabad). After this text was published in the summer of 1980, kicking up a storm, Chabad claimed it was based on an inaccurate Hebrew translation of talks that the Rebbe delivered in Yiddish. The Rebbe, they said, had no idea his remarks were being published. It seems hard to believe Schneerson would not go over every word published in his name, let alone a text put out in Hebrew by Machon Lubavitch in Kfar Chabad. In fact, there is a document written by the Rebbe himself, in Hebrew, which bears his statements about the Holocaust. The late Chaika Grossman, a leader of the underground in the Bialystok ghetto, who survived the war...published an article in *Hamishmar* newspaper on August 22, 1980, quoting Schneerson and expressing her profound shock at his words. On August 28, 1980, the Rebbe sent her a reply on his personal stationery. The letter, apparently typewritten, contains a number of corrections in his own handwriting, and is signed by him. In it, the Rebbe confirms everything in the published text. His remarks, Schneerson explained, were based on the Torah. Hitler was a messenger of God...The 'surgery' he spoke of was such a massive corrective procedure that the suffering (i.e., the murder of the Jews) was minor compared to its curative effect.

"I was invited to take part in this television debate, but my appearance was canceled at the last moment, perhaps because of my opinions on the subject..Chabad is a large and influential Hasidic dynasty. It has a messiah who lived and died, and many look forward to his resurrection....Therefore it is important to know

what its leader said. The 'King Messiah' did not deny the Holocaust. He justified it." [25]

Another rabbi who has praised Hitler for cleansing the earth of Talmud-doubting Judaics is the distinguished Israeli, Ovadia Yosef: "An eminent rabbi who heads Israel's third biggest political party sparked an uproar in Israel for saying that 6 million Jews perished in the Holocaust because they were reincarnations of sinners. Rabbi Ovadia Yosef...was speaking in his weekly Saturday night sermon that is broadcast over the party's radio stations and is beamed overseas by satellite. He said the six million Holocaust victims 'were reincarnations of the souls of sinners, people who transgressed and did all sorts of things that should not be done. They had been reincarnated in order to atone.' [26] "...Tullia Zevi...a leading figure in the European Jewish Congress...said (of) Yosef's remarks, 'The idea that the Nazis were divine instruments to punish Jews for being reincarnated sinners is intolerable." Zevi was answered as follows: "Don't take a monopoly on interpretation of the Holocaust,' a Shas legislator said in an Israeli radio interview. 'The rabbi's commentary was based on Judaism." [27]

Both Judaism and Nazism ("National Socialism") begin from the same premise of racial supremacy, as noted by Rev. Fr. Denis Fahey, "The Jews as...well as the National Socialists want to impose on God their plans for the glory of their race and nation. They deify their own nation...And both these forces are being used by Satan to inflict disaster on the world. There is laughter in hell when human beings succumb once more to the temptation of the

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[25] Yehuda Bauer, "God as surgeon," *Haaretz,* June 1, 2007.

[26] "Israeli rabbi says Holocaust victims were reincarnated sinners." Associated Press, Aug. 6, 2000.

[27] Naomi Segal, *The Jewish News Weekly of Northern California*, Aug. 11, 2000.

Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or the German race." [28]

Hitler did the work of the rabbis and was their occult agent. If we wish to be free of that dead-end, we will recognize that since Judaics are fully human beings in every sense, they have been deceived and in turn deceive others because they have the human capacity for it, *just as we all do*. This is something we truly need to work on: the false notion that because Judaics, either due to being born into the religion of Orthodox Judaism, which is certainly not their fault or choice; or, second, by their mistaken apprehension of Judaism as a creed that is "good for the 'Jews," are, as a result of those circumstances, somehow defective or lesser human persons. Such an erroneous attitude reflects a hubris in ourselves, as we preen in front of the mirror of our own alleged righteousness: "Thank you Lord for not making me like that Talmud-following Judaic. I am so much better than he is!" No authentic Christian has the right to say or think any such thing.

When I was a child in the company of my mother, and she would see some unfortunate person, a drunkard, a vagrant or a petty criminal, she would pray softly, but loud enough for her children to hear, "There but for the grace of God go I." She was teaching us that she had avoided becoming a drunkard, an indolent person or a criminal herself, not because of any superior moral orientation innate in her, but solely through the grace of God. "Were it not for God's grace," my mother was telling us, "I might be one of those unfortunates." Coming from our own mother, this was a shocking statement that impressed itself gradually on our minds as we were growing up, and heard it repeated over the years, almost inaudibly.

All that separates Christians from Talmudists is the merciful grace of God, not any supposed worth on our part or any supposed

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[28] *The Mystical Body of Christ and the Reorganization of Society* (first published in 1939 in Waterford, Ireland by Browne and Nolan), ch. viii.

unworthiness in their soul or being. We could not write this book or tolerate it being published and disseminated if we thought that it would be used to support any racial contempt for Judaics on the part of some demagogic churchman or racial-nationalist leader. If there wasn't one rabbi on earth, *the stench of our own sins* and abominations would offend God. We would still stand in desperate need of salvation and forgiveness for our countless transgressions. Let no Christian or gentile preach their own righteousness, for none are righteous (Romans 3:10); whether in comparison to Judaics or any other race of people.

"Halacha hi beyoduah she'Eisav soneh l'Yaakov"

Throughout much of their storied history, *"Chazal"* [29] have controlled their opposition. In order to achieve that objective, critical investigation of Judaism was made synonymous with "Jew hate" and, after Wilhelm Marr in the nineteenth century, with "antisemitism" - Marr's parlous category of pseudo-scientific taxonomy - which, *pil'ei pil'ei plaim,* was subsequently adopted as a scientific adjective by Zionists and rabbis. Orthodox Judaic children are raised amid a milieu saturated with repetition of the rabbinic maxim of the revered Kabbalist, Shimon ben Yohai, which is often made to ring in their diminutive ears throughout their childhood: *Halacha hi beyoduah she'Eisav soneh l'Yaakov (*"It is a given law — it is known, that Esau hates Jacob").

Basing himself in this famous rabbinic adage, Meir Lau, the Israeli Chief Rabbi, equated opposition to Judaism with a form of ineradicable "mental illness."[30] This is the prevalent view and it

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[29] *Chazal*: an acronym comprised of Cha, Z and L. "CHA" = "*Chachameinu*" "our sages"); "Z" and "L" pertain to the phrase, "Zichronam Livrocho" ("of blessed memory"). *Chazal* is a term for the supposed collective wisdom, knowledge and probity of the rabbis who were responsible for the compilation and extension of the Talmud and cognate texts.

[30] Arutz Sheva (Israeli news agency), Sept. 24, 2007. www.israelnationalnews.com/News/News.aspx/121893

represents a brilliant tactical response to opposition, which has resulted in the defeat of virtually every skeptical, scholarly investigation of the Oral Law since the waning of the Early Church era – because all such investigation is always omnisciently and infallibly smeared as a blindly bigoted act of a vile "Esau" seizing on any flimsy pretext to defame and destroy the saintly "Jacob." Facts are irrelevant within this framework. "Esau" preaches to the public about "Jacob" only by seizing on pretexts for his irrational "Jew hate." This is the story conveyed to Orthodox Judaic children as represented by the maxim, "*Halacha hi beyoduah she'Eisav soneh l'Yaakov.*" This is why, as adults, they have such difficulty conceding to critics of Judaism any honesty or decency. In their indoctrinated minds, all radical critics of Judaism are irrational Esaus, promoting baseless charges and motivated mainly by a genetic predisposition to hate the noble descendants of Jacob, no matter how those descendants behave.

This book is a departure from that tired narrative. "Jew hate" is almost entirely irrelevant as an issue, since there is serious doubt about these racial claims to being the descendants of ancient Israel on the part of Israelis, American Zionist Brooklynites and the descendants of the tribes that settled historically in the *shetls* of Eastern Europe. As noted, with us the name "Jew" is sacred and we are loath to attach it to impostors (Rev. 2:9; 3:9) who have erected a counterfeit "Israel" in partnership with an atheist-Communist mass murderer and a masonic American president, the two unholy gentiles most responsible for the founding of the Israeli entity. Hence, "Jew hate" is a dead issue in this book, particularly in light of the fact that *it is the Christians who are the true Jews* (Matthew 8:11-12; Romans 2:28-29; Galatians 6:15-16).

When Our Lord stated that "Salvation is of the Jews," He was talking about Himself, the most righteous of all Jews, the issue of Adam who remained sinless throughout His life, descended from a lineage of holy and pious Jews: His pure Mother Mary, her parents Joachim and Anna, and their ancestors as described in Matthew 1

and Luke 4. Joachim was of the Davidic line from the tribe of Judah, and Anna was the daughter of Matthan the priest, of the Aaronic line from the Levitic tribe. Thus Christ combined in Himself the Kingship and Priesthood of Israel. The true Jews and true Israelites are the true Christians. Jesus Christ was born a Jew. As the Apostle Peter, also a Jew, declared to *all sincere believers in Jesus*, "You are a Chosen Race, a Royal Priesthood, a Holy Nation" (1 Peter 2:9). *There is no other*. The Pauline Jewish "remnant" is that portion of racial and genetic Jews who exist now or will exist in the future as members of the Christian ecclesia.

No other Jews have salvation and certainly no Jew has salvation by virtue of His race. Salvation comes solely through the grace of Jesus Christ. Those who uphold Ku Klux Judaism's notion that Judaics are saved by their race, are trafficking in one of the most diabolic acts of Jew-hate, because believers in this delusion are destined to be eternally cut off from God. This is the "Flesh Merchant" twisting of scripture. None but those who possess the indwelling of the Spirit of Christ can inherit the kingdom of God. It was Abraham's faith that won favor with God, not his race.

Why is the statement from Pope Pius XI, "Spiritually we are all semites," supposed to be some ultimate means for shaming into silence critics of the Talmud? When we dare to ask questions about what Judaism really teaches about Jesus and gentiles, we are fulfilling our rights as Christians and the imperative bequeathed to us by St. Paul himself: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14).

"Spiritually we are all semites." Indeed! And when *objective* and *unbiased* genetic testing at a high level of scientific verification is performed in the future, we will find many Arabs who are semites and many so-called Jews who are not (Rev. 2:9 and 3:9).

The religion of Orthodox Judaism is a complete betrayal of the Old Testament. Those who follow it are not our elder brothers in the Old Covenant of the Bible. Their faith consists of the Talmud and worship of themselves, not worship of God (Babylonian

Talmud: Bava Metzia 59b and Mo'ed Kattan 16b). Contemporary Orthodox Judaism is a blasphemy, many hundreds of times more corrupt that it was at the time the Pharisees persecuted Jesus Christ.

Because today's Israelis and Zionists allege that they are physically descended of Abraham, Isaac and Jacob, are we Christians supposed to have a solidarity with them based on their race? If that is the case, what then are we to make of the words of St. John the Baptist, " the greatest of the prophets," when he said, in response to the racial brag of the Pharisees: "Do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire." Matthew 3: 9-10.

John Hagee and a legion of Protestant preachers similar to him, insist that Christians must support today's Talmudic and Zionist "Jews" because God declared to Abraham in Genesis 12:3, "I will bless them that bless thee, and curse them that curse thee." This is the "proof-text" repeatedly cited for the claim that Christians must stand up for Israelis and rabbis.

But Jesus declared to the Jewish Pharisees, whose ideological descendants today are the rabbis of Orthodox Judaism: "If you were Abraham's children, you would be doing the works Abraham did, but now you seek to kill me, a man who has told you the truth that I heard from God." (John 8:39-40).

Why didn't Jesus speak as the leaders of Fundamentalist Protestantism do, and acknowledge the Pharisees on the basis of their flesh, and their racial prestige? He did not, because He rejected the doctrine of salvation by race. Jesus Christ taught that *the children of Abraham are those who do the works of Abraham*. What are the works of the Christ-hating rabbis?

By Our Lord's definition, the spiritual heirs of those who have built a religion on the refusal to accept Jesus as the Messiah of Israel, are most certainly not the children of Abraham. Protestant fundamentalists reject Jesus Christ's criterion for Abrahamic authenticity. Roman Catholics under the modern popes are guilty of this as well. These alleged Christians obstinately continue to disseminate the same error as the Pharisees, that the racial prestige of "Jews," whether of the first or the twenty-first century, is sufficient to qualify them as heirs of the promises which God made to Abraham in Genesis 12:3. This race pride is the actual basis of the Protestant Fundamentalist myth that Christians who reject Talmudic Judaism, or the murderous Israeli state, are therefore cursed by God.

"Do not presume to say to yourselves, 'We have Abraham as our father...

"If you were Abraham's children, you would be doing the works Abraham did..."

This doctrine of John the Baptist and Jesus Christ is a thoroughly different one from that which is put forth by the recent popes, and the preachers of Protestant "Fundamentalism."

It was a Roman gentile, not a Jew, about whom Jesus said, "With no one in Israel have I found such faith" (Matthew 8:10).

We adhere to the traditional scriptural standard - that the members of the synagogue of Judaism constitute the Antichrist.

We hear a great deal of thunder about "Antisemitism," and not a whisper about the Judaic Antichrist. What does Scripture say? "Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. No one who denies the Son has the Father." 1 John 2:22-23.

Orthodox Judaism is the direct descendant of the religion of the Pharisees: "The active period of Pharisaism extended well into the

second century C.E. and was most influential in the development of Orthodox Judaism...After the destruction of Jerusalem in 70 C.E., it was the synagogues and schools of the Pharisees that continued to function and promote Judaism...The Pharisees generated a ramified system of hermeneutics and found no great difficulty in harmonizing Torah teachings with their advanced ideas, or in finding their ideas implied or hinted at in the words of the Torah. It was due to this progressive tendency, therefore, that the Pharisaic interpretation of Judaism continued to develop...In general, the Pharisees admitted the validity of an evolutionary and non-literal approach toward the legal decisions and regarded the legal framework of the Oral Law as equally valid as the Written Law." [31]

How can it be said that God blesses carnal, counterfeit Israel and will curse the true Israel of Christ, if Christians repudiate the religion of the Talmud? Who do you honestly think is actually cursed by God — those who believe the truth which was taught by Jesus Christ in John 8:39-40 concerning the identity of Abraham's children, or those who preach that today's so-called Jews (Rev. 3:9) qualify as Abraham's children, according to the flesh?

In fact, God curses those who refuse to love the Truth of His Word (2 Thess. 2: 10-12). God blesses those who confute lies and dispel confusion sown by hirelings and modern Herods who claim to worship Jesus (Matt. 2: 7-8). Authentic Christians who accurately bear witness to Jesus Christ's Gospel Truth are the blessed ones.

The Israelite race is not responsible for Christ's victory. Jesus is solely responsible. *Christian* Israel is indeed responsible for bringing the Gospel of Christ to the far corners of the world after the Resurrection, but how much *chutzpah* would be required to claim that those efforts by Christian Israel are somehow the legacy of unregenerate Israel? Whatever was accomplished on behalf of

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[31] *Encyclopedia Judaica* (Jerusalem: Keter Publishing, 2007), volume 16, pp. 30-31. (Actually, the "Oral Law" [traditions of men: cf. Mark 7 and Matthew 15], was regarded as *superior* to the Written Law).

the Gospel was achieved by those who were *regenerated* through the flesh and blood of Jesus Christ, not through the supposed inherent goodness —whether "remnant" or otherwise — of those who are spiritually implicated in the shedding of all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah (Matthew 23:35).

Ku Klux Judaism and neo-Nazi Zionism are respectably preached from nearly every Roman Catholic and Protestant fundamentalist pulpit in the land. These supposedly fervent Catholic and Protestant anti-racist campaigners are among the most assiduous promoters of racist mentality on the planet. They might as well be wearing an armband while they merchandize the flesh, although instead of a swastika, their armband would be emblazoned with a hexagram, and the flesh is of the "Chosen" rather than the Aryan, *but the sin is the same*. The same despicable carnality which they dare to associate with a just God, informs their contemporary teaching on the Jews. Through the dissemination of this Talmudic doctrine, under the auspices of the supposed ministers and priests of Jesus Christ, mankind has not yet managed to escape, even at this late date, the curse of racism and the polluting mental fog consisting in the pernicious notion that one particular, divinely favored gene pool enjoys an exalted status above the rest of humanity.[32]

It is easy and reflexive to respond to this abomination with hatred or racist disdain of our own. But if we do so, we are lost and through our failure and blindness, the truth which God wills us to impart on earth (*fiat voluntas tua*), also is lost. In the following pages we confront, through a process of discovery, human beings like ourselves, *ensnared by an ideology. It is this ideology* and *not the pitiable persons trapped by it*, that is the subject of this book; all cavils about our motives and intentions, not withstanding.

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[32] Cf. Alexander Schiffner, "Flesh Merchants," in *Prophetic Herald* (Spokane, Washington), vol. 32, no. 3, March 1971.

Jesus ate with Pharisees, answered their trick questions, harshly admonished them and was a stern critic of their false doctrine. Their actions were evil in His sight, for they had sown evil and had, thereby, become the "children of hell" (Matthew 23:15). However, whenever they would have a change of heart, repent and convert, they became as the Apostle Paul, formerly the chief persecutor of Christians, transformed by the grace and mercy of the Messiah of Israel, into the chief of Christian missionaries. This is our prayer for every rabbi and every Judaic. May all we say, do and write facilitate their conversion, for it is their hope. Their flesh will not save them. They direct much hateful falsification against Paul because he was a *meshumad* (a convert to Christianity). A *meshumad* is considered one of the worst of all "traitors to Judaism."

As difficult as our lives under the reign of rabbinic supremacy have become, we are not worthy of the name of Christian, if we succumb to a spirit of revenge, as the Muslim fundamentalists do with their orientation toward revenge and retribution, which has many corollaries with Talmudism. For crimes like murder, theft, usury, rape, kidnapping and treason, Judaic criminals should be prosecuted exactly as non-Judaic criminals: through trial by jury under the laws of the land, with full Constitutional protections afforded defendants. Neither the religion of the Pharisees (Judaism) itself, nor its books, should be criminalized, for Christ did not persecute anyone. We note too that the rabbis predict such persecution and thrive under it, maintaining their followers in thrall by this means.

Satan is always desirous of making Christians into persecutors. The history of the wars of religion are rife with examples of Protestant and Catholic Christians making a mockery of the gospel by killing one another. The Sermon on the Mount provides us with clear instruction on how we are to treat those who persecute us, be they the Catholic or Protestant hierarchies, the masonic lodge, the Communist, Nazi or Zionist party, Muslim governments or the Talmudic rabbinate. We pledge to hate the sin

while forgiving the sinner, mirroring the mercy which God has for our own innumerable sins and offenses. We seek to emulate Jesus Christ, who was persecuted by the leaders of Israel and did no persecuting of His own. However, we must not distort His gospel witness into something it was not, in order to win human respect, and the good opinion of the world: Jesus spoke harsh words of admonition, counsel and truth to powerful Pharisees and His fellow Jews, and this obligation falls to us, with regard to instructing and witnessing to rabbis and all Judaics, as well as the gentiles who encourage them in their carnality. According to our understanding of scripture and according to our conscience, we believe it is an act of "tough love," but love nonetheless, to speak candid truths to those in rabbinic or Zionist bondage.

Some Christians place great emphasis on the Apostle Paul's words about how we should present ourselves to society and maintain the good opinion of other people, yet everything that Paul teaches on that subject must first be understood and applied in light of Jesus Christ's teaching and example. We don't filter Jesus through Paul, we understand Paul in the light of what Jesus taught. Jesus issued a powerful wake-up call to the leaders of nascent Pharisaic Judaism. He declared that in their current state, they were *the children of hell* (Matthew 23:15) who were *destined for damnation* (Matthew 23:14); were *poisonous viper*s (Matthew 3:7), *full of all uncleanness* (Matthew 23:27); and *guilty of all the righteous blood that had been shed on earth* (Matthew 23:35).

By Christ's example, *every Christian has the right to speak to the leaders of Judaism as Jesus did*. The fallen children of Adam, regenerated through the spirit of Christ, can strive after the perfection of His nature, by telling the truth, if necessary even to the most powerful and dangerous members of unregenerate human society.

Here is an important indication that the tradition of Pharisaic Orthodox Judaism, far from being an Old Testament creed, was held to be guilty of the deaths of the Old Testament martyrs, from

Abel in the Book of Genesis to the murder of Zechariah (in the Book of 2 Kings) and prophet Isaiah. In other words, Cain and Joash were held to be progenitors of the rabbis, murderers of like-mind and disposition. *Jesus indicted Pharisaic Judaism as the killers of Old Testament prophets and servants of God. How can rabbinic Judaism as it exists in our time be said to be an Old Testament religion, when Jesus holds their spiritual progenitors responsible for murdering God's most beloved Old Testament personages?*

We would also point out that the leaders of Judaism have become more corrupt and wicked over the centuries than they were even in the days of Jesus; the murder of Stephen, the first martyr, was premeditated. They have sought to execute vengeance on any perceived enemy. The continuing refusal of God's truth and grace over millennia, has hardened the leaders and adherents of Judaism and led them into ever more spiteful lying, sin and wrong; their evil has accumulated and been compounded over time, as reflected in the ever-growing body of mendacious, man-made traditions they have piled higher than the Tower of Babel, in their Talmudic and post-Talmudic sacred texts and law codes, with the intent to obscure and obliterate the *Logos*.

Judaism = the Vinedressers of Matthew 21

It is an act of godly charity to rescue Judaics from this process because *the followers of Judaism are under the curse and wrath of God*: "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost." I Thessalonians 2: 14-16.

There is a wretched end predicted for those who killed the Son of God, both for those who had a literal, physical hand in it, as well

as all of those, including gentiles, who *share in and perpetuate Orthodox Judaism, the spiritual ideology that is based on the ideology of the killers*. God sent to the "vinedressers" prophets, and they killed the prophets. He sent them His Son and they killed Him (Matthew 21:33-39). In our modern age, the spiritual and ideological heirs of the "vinedressers" continue to teach and uphold that their murder of the prophets of God was legitimate (BT Yebamoth 49b). The vinedressers continue to teach and uphold that their murder of God's Son was legitimate (BT Sanhedrin 43a). These are the teachings of the religion of the Pharisees as it exists in our world today, in the form of Orthodox Judaism. "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers"? God said in Matthew 21 that He would destroy these wretched vinedressers *miserably*. Therefore, when calamity befalls the rabbis of Judaism and their adherents, why do supposed Christians regard it as "shocking" or an "injustice"?

Judaism poses as "the religion of the prophets." This is the motto of the "liberal progressive 'peace' rabbis" such as Michael Lerner of *Tikkun* magazine. This is a lie. Judaism is not the religion of the prophets. According to Jesus Christ, Phariseeism is the killer of the prophets. If Jesus is right, then Rabbi Lerner is dead wrong. Yahweh, the God of the Prophets, is not the deity of Judaism. Judaism's deity is in the lower case, a false god, the spirit that entered Judas (John 13:27). If one were to ask this writer to distill all that we know about Judaism's worship in one sentence, we would reply as follows: The god of Judaism is their own self-pride, or ego.[33] This self-pride is the idol at the core of rabbinic propitiation. Their egocentricity led them to choose Caesar as their king and to reject Christ the King (John 19:15). Everything in Judaism exists for the Judaic ego and for it alone. God has nothing to do with it. Yahweh and the Torah are merely props.

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[33] Ego: that part of the mind most conscious of self and most obsessed with self-interest.

In the 1930s the reactionary Right wing labeled Talmudists as hereditary subversives and revolutionaries. Yet, when it suits their purposes, *rabbanim, Talmidei chachamim* and *Baalei batìm* can be the most loyal subjects. In the case of a gentile ruler useful to the *rabbanim* and hostile to their enemies, the rabbis teach, "*Dina dmalchisa dina*" (the law of the land is the binding law). As a ruse, it is often stated to the *goyim* that this is Judaism's attitude to the national law of the land in which they dwell.

They do not tell the goyim that there are a number of escape clauses that nullify, as needed, this patriotic-sounding "*Dina dmalchisa dina*" ruling. One escape clause reads that under certain conditions Judaics can regard the law not as the justice of the land, but the injustice of the land. This is a complete reversal based on the situation ethics that predominate in Judaism: in a case of "obvious discrimination," one is not obligated to obey the law, for it is not 'the law of the land,' but rather 'the injustice of the land' (cf. Ramban and Nimukei Yosef on Baba Batra 54b; Ritva on Nedarim). Another loophole: The arbiters of Judaic law (the *poskim*) have written that this rule is binding only when the law and its enforcement are equally imposed.

Maimonides (*Mishneh Torah*, Laws of Kings 3:9) ruled: "If the ruler decreed to cancel a *mitzvah*, he is not listened to." What is a *mitzvah*? A *mitzvah* is a blessing. One *mitzvah* would be to kill a *rodef*. When a ruler stands in their way, no revolutionary overthrow can be too bloody or come too soon, as Winston Churchill observed in 1920 concerning the Judaic roots of Communism.[34]

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[34] "Zionism versus Bolshevism. A Struggle for the Soul of the Jewish People" by the Rt. Hon. Winston S. Churchill, *Illustrated Sunday Herald*, Feb. 8, 1920, p. 5.

When it suited certain Talmudists to be loyal to the Catholic regime in Austria, which at that time (1700) was at the head of the Holy Roman Empire, they functioned flawlessly as conservative paragons of reactionary sentiment, especially in the fiduciary realm, and from their privileged position, were able to have Lutheran Prof. Eisenmenger's two volume master decryption of Orthodox Judaism seized by the Christian authorities and banned. This was achieved by two Right wing Judaics who served Emperor Leopold I - Rabbi Shimshon (Samson) Wertheimer and the fabulously wealthy Shmuel (Samuel) Oppenheimer. It was not long before Rabbi Wertheimer became *Hoffactor*, i.e. confidant and administrator to Leopold I and his royal Austrian court, assisting the emperor in the latter's various military adventures and wars. Rabbi Wertheimer also served as financial agent for the Christian German rulers of Saxony, Mainz, Trier and the Palatinate. He was also *Landesrabbiner* (Chief Rabbi) of Hungary and Bohemia. According to Avraham Levi of Lippedtmold, Werthheimer's mansion-house in Vienna was "guarded day and night by ten imperial soldiers assigned to that duty by the emperor." It was Rabbi Wertheimer, with Oppenheimer's support, who caused Prof. Eisenmenger's two volume study of Judaism, *Entdecktes Judenthum*, to be suppressed almost immediately upon publication "*to the benefit of the Jewish community*."

> In 5460/1700, he persuaded the emperor to put the book of Johann Eisenmanger, Professor of Oriental Languages in Heidelberg University, under lock and key for a number of years. Therefore, the 2,000 copies of his book, *Entdecktes Judentum* (Jewry Exposed) remained out of the public eye to the benefit of the Jewish community.

Photographically reproduced from *Yated Ne' eman*, an Orthodox rabbinic newspaper, Cheshvan 5768.

The spurious assertion that Judaics are inherently Leftist or Rightist, is a function of the rigged Left-Right dichotomy, itself a Kabbalistic invention mentioned in the medieval rabbinic texts. It was imposed in the philosophical/ideological sphere during the Renaissance and entered the politics of the West during the French Revolution, in 1789, with the division of the French National Assembly into Left and Right seating arrangements. The Kabbalistic Right/Left swindle is reflected in the Right/Left seating arrangement at the French National Assembly and Hegel's contemporaneous thesis/antithesis dialectic. We note that the Word of God is not subject to any such partisan directions on man's compass. The Bible contains classic attributes associated with the "Left" (Jubilee opposition to lifelong debt and usury, and to prisons [except for battle captives and those awaiting trial], mercy and guardianship for the poor, the sick and afflicted, the widow and the orphan; protection for the worker [who was "worthy of his hire," which the early and medieval Church would expand upon in the form of severe sanctions for defrauding a worker of his wages; in the concept of a "living wage" and the guild system], and the economics of seven-year and jubilee-year debt relief).

The Bible also contains classic attributes associated with the "Right" (the sanctity of marriage, the proscriptions against homosexuality, youthful submission to parents and parental rights with regard to the child; the institution of a one-in-seven-day sabbath rest from work and commerce; respect for and submission to authority where it does not entail disobedience to God). The Bible is neither Right wing nor Left wing, though it reflects some of the classic positions of both Left and Right. Scripture testifies that we are to be of Yahweh, not of the Left and the Right: "Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go." (Joshua 1:7; ESV and NASB versions).

We are reminded of certain conservative Christians who pen editorials full of effusive praise for Talmudic Rabbis as soon as one of these rabbis publicly criticizes homosexuals or abortionists. Certain rabbis are supposed allies of "conservative Christians." Surely it must be a notorious fact by now, that Talmud-true rabbis have been luring Christians into their sphere of influence by posing as Biblical conservatives. Judaism is a form of social engineering of the *goyim* involving a multi-tiered system of statements that do or do not have validity depending on which audience of percipients they are directed. To an audience of conservative, "family values" *goyim*, Talmudists will make statements upholding the Bible's standard on sex before marriage (abstention). Anyone who was to mistake these statements for Judaism's actual teaching on the subject would be foolish indeed. Here is what Judaism actually teaches about pre-marital sex: "*Akdamot*, an academic journal on Jewish thought published by Beit Morasha, analyzed the opinions of leading *halachic* authorities from the Middle Ages, such as Nachmanides, and those of the modern era, such as Rabbi Ya'acov Emden, and showed that many permitted sexual relations without marriage. In an arrangement sanctioned by Jewish law, according to these opinions, the woman becomes a *pilegesh*, or concubine. Neither the man nor the woman has any obligations or rights, but both must adhere to family purity (*Niddah*/menstruation) laws in accordance with *Halacha*."

What fellowship hath light with darkness? (2 Cor. 6:14). What fellowship is there between Jesus Christ and the promoters of the Talmud? How many times do these facts have to be expounded before people will take them to heart? Is there no one in the social-conservative, "family-values" Christian world that can understand that rabbis are often deceivers and dissimulators? Why do Right wing Protestants and traditional Catholics build up the prestige of Orthodox rabbis who are chameleon-like followers of the Father of Lies? Why do "Christian conservatives" ever, for any reason, take what rabbis say at face value? Yet, this happens repeatedly.

In an interview that was prominently circulated on the Internet by "family values conservative" Catholics in the spring of 2008, concerning the conversion in Rome of a supposed Muslim to Catholicism, Orthodox Rabbi Yehuda Levin, in an act of *chutzpah,* is said to have claimed that Christian conversion efforts don't trouble the Orthodox Judaics, they only bother Judaics who are not so religious. The rabbi allegedly further stated that Talmudic Judaics pray on behalf of the *goyim* on Talmudic holidays. This sinister dissimulation is an insult to the intelligence of any informed gentile. We challenge Rabbi Levin to produce the text of the supposed prayer(s) that he claims that Orthodox Judaics allegedly say on behalf of gentiles. In truth, the 12th Amidah prayer *curses* Christians. In fact, Orthodox Judaics are ordered to curse Christian graves, Christian houses of worship and curse the crucifix. These facts are notorious among Talmudic rabbis. Levin's statement was not challenged; it was praised and amplified by conservative Christians.

Rabbinic Chutzpah

Many non-Judaics find it hard to grasp the magnitude of rabbinic charlatanry and the Talmudic penchant for retailing the Big Lie publicly and shamelessly. Unwary gentiles find it hard to accept that any pious religious leader could be so hypocritical as to tell lies with such absolute boldness. This credulity holds sway because many gentiles don't believe that the New Testament applies to rabbis today (Matt. 23:27), and they don't appreciate the range of *chutzpah* within Judaism. What precisely is this *chutzpah*? The best definition comes not from a lexicon but from an old Yiddish proverb: "*Chutzpah* is when a Jew who killed both his parents throws himself on the mercy of the court on the grounds that he's an orphan." According to Michael Wex, the root meaning of "*chutzpah*" is "to be insolent or impudent" and "*chutzpah*" has come into Yiddish with the same meaning it has in Hebrew: "impudence, insolence, nerve," to quote Uriel Weinreich's *Modern*

English-Yiddish Yiddish-English Dictionary. It's an unambiguously negative quality, much admired today, characterized by a disregard for manners, morality, and the feelings and opinions of others. The *chutzpahnik's* self-regard and sense of entitlement are so total that he's unable to see that other people are just as real as he is. (If he's a she, the *chutzpahnik* is called a *chutzpahnitseh*). *Chutzpah* shows complete disdain for everyone else's intelligence; it believes that other people have been put on earth only to do the *chutzpahnik's* will and serve as his suckers; "sovereign power without a crown," Rashi once called it. According to the Jerusalem Talmud: "Rabbi Ze'era said, Come and see what *chutzpah* the land of Israel has." Rabbi Nachman told his adherents that the Babylonian Talmud teaches that "*Chutzpah* pays, even against Heaven."

This is *the rabbinic mentality – pride* of the deepest and most ineradicable form – the principal defining characteristic of Satan.

Some people love to be fooled. They go from defeat to defeat because of a need to obtain and share in some of the prestige the world confers on rabbis, which they imagine will deflect criticism and advance the campaign for Conservative Christian family values. This is not only profoundly defective thinking, it is also a grim joke on their readers and supporters who depend upon these people as sources of alternative information and counter-intelligence. Their scandalous promotion of "the good" rabbis confuses the demoralized, the undecided and the unconverted, who are led to imagine that in the battle between Christ and Antichrist, between good and evil, there are shades of ecumenical gray whereby Antichrist can be of service to Christ. *Venahafokh hu*.

The Apostle Paul indicts Judaism for preventing true Christians from preaching the gospel to the gentiles (I Thess. 2:16). This "forbidding to speak" nowadays takes the form of excommunication and expulsion from the churches, and "hate law" legislation in Europe and North America that, while fully permitting Talmudists and Zionists to use the news and "entertainment" media and the faculties and publishing houses of

the universities to attack and defame Jesus, Mary, the New Testament, and Christ's Resurrection, forbids speaking and teaching about Pharisaism as Jesus did; and make no mistake — the Judaism confronting us in this age is *petrified* Pharisaism.

The European Union, the government of Canada and the United Nations all outlaw authentic Christian preaching and witnessing inspired by Biblical lines of inquiry and exposé. A diluted "Lord, Lord!" false gospel, sown by Churchianity's workers of iniquity, *is* permitted in Europe, Canada and Australia. This false gospel is promoted in the U.S., as "proof" that "America is still a Christian nation." Yet the vast majority of the worldly churches in America are guilty of partnering with the rabbinic establishment to achieve what the Apostle Paul warned of, "forbidding us to speak to the gentiles that they might be saved." The gentiles will most assuredly not be saved when they are unequally yoked with Babylonian-pagan Talmudic rabbis. Yet when true Christians today articulate these forbidden truths, they are excommunicated, shunned, derided and stigmatized by the very churches, congregations and assemblies that style themselves "the body of Christ." In persecuting true Christians so as to appear respectable in the eyes of the world, these churches become "the salt that has lost its savor" and this salt, Jesus warned, will be "trodden underfoot." Many Christians are familiar with this passage about the salt, but they do not recall that Jesus spoke these words in connection with those who do not accept the persecution that Christians inevitably encounter when they proclaim His Truth (Matt 5: 10-13).

Because genuine Christians cannot persecute, hound, or oppress, we will always be at the mercy of those who employ those devices, after having sufficiently dehumanized us in the eyes of the public. But God is just and He has promised blessings to those who do His will.

וְכִי יֵשׁ מִכְשׁוֹל גָּדוֹל מִזֶּה, שֶׁכָּל הַנְּבִיאִים דִּבְּרוּ שֶׁמָּשִׁיחַ גּוֹאֵל יִשְׂרָאֵל וּמוֹשִׁיעָם, וּמְקַבֵּץ נִדָּחֵיהֶם וּמְחַזֵּק מִצְוֹתָן, וְזֶה גָּרַם לְאַבֵּד בַּחֶרֶב, וּלְפַזֵּר שְׁאֵרִיתָם וּלְהַשְׁפִּילָם, וּלְהַחֲלִיף הַתּוֹרָה וּלְהַטּוֹת רֹב הָעוֹלָם לַעֲבֹד אֱלוֹהַּ מִכַּלְעֲדֵי ה'. אֲבָל מַחְשָׁבוֹת בּוֹרֵא הָעוֹלָם אֵין כֹּחַ בְּאָדָם לְהַשִּׂיגָם, כִּי לֹא דַרְכֵּינוּ דַּרְכָּיו וְלֹא מַחְשְׁבוֹתֵינוּ מַחְשְׁבוֹתָיו;

וְכָל הַדְּבָרִים הָאֵלּוּ שֶׁל יֵשׁוּעַ הַנּוֹצְרִי וְשֶׁל זֶה הַיִּשְׁמָעֵאלִי שֶׁעָמַד אַחֲרָיו, אֵינָן אֶלָּא לְיַשֵּׁר דֶּרֶךְ לַמֶּלֶךְ הַמָּשִׁיחַ, וּלְתַקֵּן הָעוֹלָם כֻּלּוֹ לַעֲבֹד אֶת ה' בְּיַחַד, שֶׁנֶּאֱמַר: "כִּי אָז אֶהְפֹּךְ אֶל עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד".

and the majority of the world to err and serve a god other than the Lord. — This statement appears to label Christianity as the worship of false gods. That view is clearly stated in *Hilchot Avodah Zarah* 9:4. (In some texts, that Halachah reads "*Canaanites*," *but that is a censored version. The original text reads "Romans" and* refers to the Christians.)

Rabbi Moses Maimonides' uncensored text photographically reproduced, in which he teaches that Christianity is a form of idolatry."The original text reads 'Romans' and refers to the Christians." [35] ***Redacted versions of this text use the word Romans to represent Christians.***

[35] Rabbi Eliyahu Touger, notes to *The Mishneh Torah of Maimonides* (Jerusalem, 1987), Hilchot Melachim: 11.

Decoy Texts

Rabbis resort to *decoy texts* to deceive Christians and gentiles. Apologists for Judaism allude to the saying of R. Meir in BT Abodah Zara 3a: "A gentile who studies God's law is equal to a high priest." [36]They do so in the expectation that their gentile audience has never heard of another text, BT Sanhedrin 59a: "A non-Jew who engages in the study of the Torah is liable for execution."

Only those gentiles who study the rabbinic text ("God's law") *with a view to praising its virtues and enhancing its reputation* are "equal to a high priest." The public exhibition of a humanitarian-sounding, one-line "proof-text" purports to expose as liars those who assert that the rabbinic sacred books teach a savagely racist doctrine toward non-Judaics. Even in the case of the text at hand, however, the alleged "equality" is tightly circumscribed by the rabbinic doctrine in *Tanya* 1:1, derived from Abodah Zara 3a, that decrees, "any good done by the gentiles is for selfish motives." The supposed equality of the gentile who studies rabbinic law is found in a decoy text, BT Abodah Zara 3a. It is overthrown entirely however, by BT Bava Batra 10b: "Even the kindness of gentiles toward Jews is a sin." Orthodox Judaism teaches a sophisticated exegetical system of cues and codes that signals to the Talmudic insider which rabbinic text is a decoy planted to deceive outsiders, and which is the authentic rabbinic directive intended for belief by Judaic Talmudists.

There is a second "proof-text" the rabbis like to put on display for public consumption, Tosefta Sanhedrin 13: "The righteous of all nations have a share in the world to come." One might believe that the rabbinic definition of "righteous gentile" is one who adheres to Biblical standards of honesty and charity. But nothing is considered "righteous" by the rabbis which does not advance *Klal Yisroel* (the "Jewish" people) and the *halachos* of *Chazal* (the

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[36] A parallel text is found at BT Bava Kama 38a.

traditions of the "sages" of the Talmud). Hence, a "righteous among the nations" who has a place reserved for him in the rabbinic heaven ("the world to come"), is that gentile who upholds the alleged divine nature of the Mishnah and Gemara, along with the prerogatives to dominion of God's chosen real estate dealers in the Middle East. Even then, the promises to gentiles of "the world to come" are highly negotiable, as established within the larger *halachic* framework of the "Noachide" obligations. These "Noachide laws" have nothing to do with the Biblical patriarch Noah. They are rather, part of Judaism's elaborate masquerading and counterfeiting apparatus, wherein the "Noah" being referenced in "Noachide" is the Noah of the Midrash, a most problematic patron saint for gentiles who are aspiring to anything approaching conditional tolerance or acceptance by the "sages" of Judaism. Under Noachide laws idolaters are subject to death. We have reproduced the text from Maimonides' *Mishneh Torah* wherein he defines Christians as idolators.

A bedrock *halachic* principle: nowhere in Orthodox Judaism does any non-Judaic have an inalienable, non-negotiable right to be treated equally with a Judaic before the law derived from the *Torah SheBeal Peh*. Yet for some gentiles, no amount of evidence to the contrary will be sufficient to offset the credibility of the duplicitous equalitarian platitudes put forth by Orthodox rabbis. For them, if a rabbi wrote it, then it must be true. Almighty God does not receive as much faith and credit as many rabbis receive from obsequious or dim-witted gentiles.

The Principal Sources of the Divine Law[37] of the Religion of Orthodox Judaism

• **The Mishnah**. The formative writings of Judaism founded on the Oral Law (*Torah SheBeal Peh*) of the first century A.D. Pharisees which Jesus confronted in His lifetime.

• **The Tosefta**. The supplement to the Mishnah; mostly contemporary with it and more than twice its size, containing additional traditions of the Pharisees designated by the term *baraitot* (singular: *baraita*), which expand upon the Mishnah.

• **The Gemara**. The *halachic* exegesis of the Mishnah. In these pages we will refer almost exclusively to the Gemara of the authoritative "Talmud *Bavli*" (*Babylonian* Talmud, abbreviated as "BT"), which has significantly greater authority in Judaism than the *Yerushalmi* (Jerusalem or "Palestinian") Talmud.

• **The Kabbalistic *Zohar***. Attributed by Orthodox Judaic tradition to the "Mishnaic sage" Rabbi Shimon Yohai, second century A.D. and greatly enlarged over the centuries by subsequent *gedolim*. The *Zohar* is a synthesis of the occult gnosis of Pharaonic Egypt and ancient Babylon. It is considered the key to understanding the deepest level of the Old Testament Pentateuch. "...the great majority of...Jewry as a whole, believed in the *Zohar* and venerated it, considering it a holy revelation and a sacred scripture..." [38]

• **The Commentaries of Rashi on the *Chumash*** and the Talmud. Rashi (Rabbi Shlomo Yitzchaki; 1040-1105) is revered in

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[37] The divine law of Judaism is known as *halacha*; also spelled *halakha*.

[38] *The Zohar: Pritzker Edition Volume One* (Stanford University Press, 2004), p. xxxii.

Judaism as a divinely-inspired interpreter of the Pentateuch — called "*Chumash*" to distinguish it from the Pentateuch as contained in the *sefer torah* scrolls used in the synagogue and worshipped as a totem; the *Chumash* edition is not in the form of a *sefer torah* scroll, and therefore is not used as a totem and hence, may be utilized for everyday use without the fetishistic ritual care concerning how the *sefer torah* scrolls are handled and placed. Rashi's instruction and exegesis are generally regarded as equal to or greater than the text of the Pentateuch itself. In Orthodox Judaism it is believed that without Rashi (and succeeding gaonim[39]) the Pentateuch cannot be understood. Due to the bureaucratic prolixity of Judaism, there are commentaries on Rashi's teachings, ad infinitum, the most noteworthy being the *Panim Yafot* of Rabbi Pinchas Halevy Horowitz (ca. 1730-1805).

• **The *Mishneh Torah* of Moses Maimonides** (the "Rambam,"; 1135-1204). On the tombstone of the alleged burial plot of Maimonides is written, "From Moses to Moses, there was no one like Moses." Maimonides largely succeeded in his goal of becoming the Moses of rabbinic Judaism with the *Mishneh Torah's* authoritative legal compendium of rabbinic *halacha*. "Subsequent codifications of Torah law — e.g. the *Tur* and the *Shulchan Aruch* — refer to it extensively. Indeed, a large proportion of the laws of the *Shulchan Aruch* are direct quotes from the *Mishneh Torah*." (Rabbi Eliyahu Touger).

• ***The Tur***. We begin an account of the Tur with "the Rosh," Rabbi Asher ben Yechiel; (c.1250-1328, Germany-Spain); one of the most crucial Rishonim on the Talmud. The Rosh's renowned son compiled *Piskei Harosh*, a summary of the *halacha* of his father, which is printed in the back of many editions of the Talmud. This

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[39] Plural of *gaon* = rabbinic genius and prince of the Judaic people in the diaspora, who is possessed of divine insight.

work resembles the *Hilchot* of "the Rif" (Rabbi Isaac Alfasi; a Sephardic lawyer-rabbi). And let us not omit "the Ran" (Rabbeinu Nissim ben Reuven Gerondi; c. 1320-1380; Spain). The Rosh is consulted both as a halachist [40] and as one of the last of the tosafists.[41] His son Rabbi Jacob (Yaakov) ben Asher (1270-1343), the "Ba'al ha-Turim," compiled the legal code, *Arba Turim*, first printed in 1475. "Tur" is used as shorthand for both the title of the *Arba Turim* and for Rabbi Asher himself, since it is customary in Judaism to call a compiler by the name of his compilation. The *Tur* is the predecessor of Rabbi Joseph Karo's legal compendium, the *Shulchan Aruch*. The four-part structure of the *Tur* and its division into chapters (*simanim*) was adopted by Karo in the *Shulchan Aruch*. Each of the four divisions of the work is a *Tur,* so a particular passage is cited as follows: "Tur Orach Chayim, siman 22," denoting "Orach Chayim" (or Orchot Chaim) division, chapter 22. Often the citation is abbreviated as "O.C."

The four Turim consist of: *Orach Chayim* (Path of Life): the laws of prayer and the synagogue, Sabbaths and holidays. *Yoreh De'ah* (pedagogy; abbreviated as "Y.D."): ritualistic laws, such as *shechita* (ritual slaughter) and *kashrut* (kosher foods). *Even Ha'ezer* (Rock of the Helpmate): the laws of marriage and divorce. *Choshen Mishpat* (Breastplate of Judgment): the laws of finance, damages (personal and financial), and bureaucracy (legal procedure). When the reader encounters notes and references in the following pages to O.C. and Y.D. it is to the preceding texts, as specified.

• ***The Shulchan Aruch*** ("The Set Table"). The authoritative codification of the *Tur* is the Beit Yosef of Rabbi Joseph Karo (1488-1575). It mirrors the layout and arrangement of the texts of the *Tur*. Karo undertook the *Beit Yosef* as the first step in his projected massive codification of rabbinic law. He chose to craft it

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[40] Codifer of rabbinic law.

[41] Interpreter of the Talmud after the school of Rashi.

as a commentary on Rabbi Jacob (Yaakov) ben Asher's *Tur*, rather than as a separate work, because in the Tur is already found the fundamental sifting, analyzing and compiling of the legal decisions of the leading medieval rabbinic authorities. The "Beit Yosef" carefully analyzes the rulings in the *Tur*, tracing them back to their sources in the Talmud and other ancient rabbinic compendia; noting the rationales for the Tur's decisions on disputed questions; explaining the disputes, and examining rulings that had been omitted from the *Tur*. After clarifying each question, Karo determined one ruling as normative based on the consensus or majority of three chief authorities: 1. Rabbi Isaac Alfasi ("the Rif"). 2. Rabbi Moses Maimonides (the "Rambam") 3. Rabbi Asher ben Yechiel ("the Rosh").

Karo united the Sephardic *Hilchot* of the Rif and the *Mishneh Tora*h of the Rambam, with the Ashkenazi *Tur* and *Piskei Harosh* of the Rosh, to form the grand masterwork of Judaism's law, the *Shulchan Aruch*. Any notion of completion would be incorrect, however. Since the laws of Judaism consist in the imaginings of men, and since man's imagination is a bottomless pit of endless self-invention, the multiplication of laws, rules, regulations, codes, compilations, traditions and fantasies is a growth industry in the rabbinic universe. Just when one imagines that there could not possibly be another alliterative compendium in the wake of those by the Rif, the Rosh and the Rambam, we encounter ever more laws, glosses and interpretations, as follows.

• ***The Bach*** of Rabbi Joel Sirkes; (known eponymously, as is the custom, as "the Bach," 1561-1640), whose Halachic codification of the *Tur*, the *Bayit Chadash (Bach)* and 250 responsa, consume the attention of ever more *talmidim,* with its ever more labyrinth intricacies, complexities and loopholes.

• ***The Taz***. "Turei Zahav" an elucidation of the *Shulchan Aruch* by the Polish Rabbi Dovid ben Shmuel HaLevy (known as "the Taz"; 1586-1667).

• **The *Kitzur Shulchan Aruch***. Compiled in the nineteenth century by Rabbi Shlomo Ganzfried (1804-1886). The *Kitzur Shulchan Aruch* is: "drawn from all four sections of Rabbi Yosef Karo's *Shulchan Aruch*, the bedrock compilation of religious law, the *Kitzur* set forth the laws required to be known by every Jew, written in simple language and appropriately arranged...While achieving these objectives, he presented the material in a format that was brief and to-the-point. The *Kitzur* was an immediate and extraordinary success. In the two decades before his death, more than twenty editions appeared...In the century since, it has been reprinted more than any other Jewish work, with the exception of the Talmud, *siddur*, and the Passover *hagaddah*." [42] The *Encyclopedia Judaica* calls it "...the main handbook for Ashkenazi Jewry..." [43]

• ***The Mishneh Berurah***. Compiled by Rabbi Yisrael Meir Kagan (1838-1933; the "Chafetz Chaim"). In our time his work is authoritative in the yeshiva world, surpassing the legal codification of the *Arukh HaShulkhan* ("Laying the Table") of Rabbi Epstein.

• ***Aruch HaShulchan***. Compiled by Rabbi Yechiel Michel Epstein (1829-1888). In *Aruch HaShulchan*, Epstein cites the source of each law as found in the Talmud and Maimonides, and states the *halakhic* decision as found in the *Shulchan Aruch* with the glosses of Rema. When he deems it necessary, he also cites the precedents of other Rishonim (pre-1550 authorities), and especially

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[42] Jack E. Friedman, *Rabbi Shlomo Ganzfried: His Kitzur and His Life* (Jason Aronson, 2000).

[43] *Encyclopedia Judaica* (Jerusalem, 1978) vol. 7, p. 314.

Acharonim (later authorities). Epstein considers the glosses of the Rema on Rabbi Joseph Karo at great length. The *Aruch HaShulchan* follows the structure of the *Tur* and the *Shulchan Aruch*: a division into four large parts, subdivided into parallel chapters (*simanim*). These are further subdivided into paragraphs (*se'ifim*). In his work, Rabbi Epstein tends to take a lenient view (*le-kula*), but decidedly without compromising in any form the power and jurisdiction of the rabbis. *Aruch HaShulchan* is often quoted alongside the *Mishnah Berurah*. The *Aruch HaShulchan* refers in a number of its sections to the *Mishnah Berurah*. The *Aruch HaShulchan* has a wider scope than the *Mishnah Berurah*.

• ***Responsa***: subsequent rabbinic rulings mainly (but not limited to) the application of the law in the daily and practical sphere. (See the entry in the glossary on p. 370).

• **Derivations of the legal corpus peculiar to *factions*** within Orthodox Judaism, as for example the *Shulchan Aruch Harav* of the "Alter Rebbe" (Shneur Zalman of Lyady), a legal text sacred mainly to Chabad-Lubavitch Hasidim, along with Zalman's gentile-hating dogmatic treatise, *Tanya*. Another influential sectarian legal text is Moshe Feinstein's *Igros Moshe*.

Rabbinic Literature

• Non-*halachic* rabbinic literature, which, with its traditions, is a formative influence on the rabbinic mentality. These include the ***Pirkei Avot***, or "Ethics of the Fathers" contained within the Mishnah, dealing not with *halacha,* but with *mussar* (morality and ethics). Other texts having a status below that of *halacha* but still possessed of teaching authority, include traditions and fantasies embroidered around Bible narratives and patriarchs as found in the **Midrash** (the most renowned of which is the *Midrash Rabba*), and the **Aggadah**; and lesser status folk literature, such as the notorious anti-Christ hate screed, *Toldeth Yeshu*.

Here is a sample of the puerile, merchant-haggler Aggadic literature: "Which came first heaven or earth? Bet Shammai say Heaven was created first. Bet Hillel say Earth was created first. The Sages say: Both Heaven and Earth were created at the same time. How do Bet Shammai and Bet Hillel explain the argument of the Sages? The two verses contradict each other! Resh Lakish answered: At Creation, God first created Heaven and then Earth, but when He set them up, He first set up Earth and then Heaven."[44]

Talmudic law and mentality are devoted to deceiving God with lawyer's evasions, escape clauses and loopholes. "To give you a glimpse of Talmudic-style conflict resolution consider the following two (hypothetical) obligations: 1. You should always be seen wearing a black suit at official receptions. 2. You must always wear a dark blue dinner suit at evening formal dinners.

"You get a conflict when invited to an evening with Her Majesty the Queen. What to wear, black or dark blue? Modern monotonic logic will say rule 2 is more specific, so it has priority. Talmudic reasoning also accepts that the more specific norm may have priority, but in this case we have another simple option: Talmudic-style conflict resolution will say that in the evening in electric light, dark blue looks black. So there is no conflict!" [45]

• ***Siddur***: compilations of Judaism's prayers; hence, a prayer book.

• Practices common to rabbinic culture, but not having the force of law, and constituting mere local custom, are known as *minhag*. An example of a minhagim would relate to the propriety of

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[44] Cf. Avraham Yaakov Finkel, *Ein Yaakov* (Jason Aronson, 1999), p. 342.

[45] Michael Abraham, Dov M. Gabbay and Uri Schild, "Obligations and Prohibitions in Talmudic Deontic Logic," (Springer Verlag Science and Business Media, 2011), p. 178.

a *bochur* (youthful Talmud student) of *Yekkishe* (German-Judac) descent wearing his *tallis* (fringed prayer shawl) in a synagogue that is located in a community where the *bochurim* do not wear *tallis*. (In general, the minhag is that a Judaic male does not wear *tallis* until he is married. Being of marriage-age and not wearing *tallis* exposes the unmarried Judaic to embarrassment. In this way he can be shamed into getting married, whether he likes it or not).

The Rabbinic Eras

• The *Tannaic* (or *Tannaitic)* Era (first two centuries A.D.). Rabbis of this era— which is reputed to have been initiated by Hillel the Elder in the time of Christ — are referred to as the *Tannaim*. During this period the laws, doctrines and traditions of the Pharisees processed from oral to written form as the *Mishna*. Its addendum, the *Tosefta*, became the first written records of the traditions of the Pharisees that formed the law of the newly institutionalized religion of rabbinic Judaism. Hillel and his friendly rival, Shammai, comprised one of the five *Zugot* ("pairs," the "earliest Pharisaic teachers" [46]: Yose ben Yoezer and Yose ben Yohanan; Yehoshua ben Perahyah and Nittai the Arbelite; Judah ben Tabbai and Simeon ben Shetah; Shemayah and Avtalyon). Hillel's seven *middot* (rules of interpretation) form the basis of rabbinic exegesis.

• The *Amoraic* (or *Amoraitic)* Era. Rabbis of this period, (circa 300 - 600 A.D.) are referred to as the *Amora'im*. During this era, rabbis in Palestine and Babylon concocted the Gemara of the Talmud. The Babylonian edition eventually became authoritative; the Jerusalem (sometimes called "Palestinian") version devolved into a supplement of considerably lesser authority. Often Gemara alone bears the denomination, "Talmud." Historically, Christian

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[46] Cf. Jacob Z. Lauterach, "Midrash and Mishnah: A Study in the Early History of the Halakah" in *The Jewish Quarterly Review,* October, 1915.

scholars, concerned with demarcating the central fount of the traditions of men that were committed to writing and comprised the earliest basis for Judaism, have referred to both the Mishnah *and* the Gemara as the Talmud.

• The *Geonic* Era (circa 600 - 1000 A.D.). Rabbis of this era are referred to as the *Geonim*. This period marked the hallowing and codification of the now written traditions in newly compiled law books (*halachot*) of the rabbis, derived from the *mishnayot* (laws of the Mishnah), and the Gemara. Together they inspired such landmark geonic works as the *Halachot Pesuchot* and the *Halachot Gedolot*. The geonim also were responsible for the first major collection of fledgling *Responsa* texts,[47] based on the vast body of legal interpretations, judgments and decisions compiled in the *takkanot* literature. Any struggle or tension between Biblical law and Talmudic law was finally decided in perpetuity by the *geonim*. Much of the lawyer's culture and hair-splitting were formalized in the geonic era, as witnessed by the enshrinement of tools of Biblical nullification known under the technical heading of *takkanah* (referred to generically as "enactments"), along with a huge bureaucracy of ranks of Talmudic-rabbinic lawyers, clerks, scribes and functionaries: *hakhamim, alufim, rashe midreshe, rabbanan dedara, rashe pirke, rosh haseder, reshe dekallah,* sufficient to fill a Kafkaesque courtroom or a Freudian insane asylum.

• The *Rishonic* Era (commencing circa 1000-1400 A.D.). Rabbis of this era are referred to as the *Rishonim*. This is the era of the revered codifiers who continued the process of system-building within Judaism, as represented by such esteemed Talmud commentators as Rabbi Shlomo ben Yitzchaki ("Rashi") and key *halachic* authorities such as Rabbi Moses ben Maimon

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47 Because of lingering disputes about their provenance, the geonic *Responsa* do not generally carry the authority of later *Responsa*.

("Maimonides," the "Rambam") author of the *Mishneh Torah* and *Guide of the Perplexed*; and Rabbi Moses ben Nahman (i.e. "Nahmanides" the "Ramban,) author of the foundational legal treatise, *Torat Ha-adam,* and several other stars of the rabbinic firmament such as Rabbi Isaac Alfasi of Morocco and Rabbeinu Asher of Germany (this duo are known collectively by the tic-toc doggerel, "the Rif and the Rosh").

• The *Acharonic* Era (1400–1700). Rabbis of this period are referred to as the *Acharonim*. This age marks the further expansion of the vast rabbinic laws, under *gedolim* such as Joseph Karo (*Shulchan Aruch*) and Shmuel Eliezer Halevi Adels (also spelled Edeles), the so-called "MaHaRSHA." Adels' legal codex is titled *Hidushei MaHaRSHA* ("New Explanations by MaHaRSHA"). This era also marked the further expansion under Yitzhak Luria and Moses Cordovero, of Kabbalah as a basis for Orthodox Judaism's system of *halacha*. This age also saw the infiltration of the Vatican by rabbis such as Ovadiah (Obadiah) Sforno who would groom "Christian" Kabbalists like Cardinal Grimani and Joahnnes Reuchlin, with the help of the Judaic papal physician, Samuel Zarfati.

The distinction between Rishonim and Acharonim is worth noting. One does not contend with Rishonim, whose words are "words of the living God." Rishonim cannot be doubted. Rabbi Baruch Leibowitz contrasted the difference between Rishonim and Acharonim: the former a group of "sages" whose writings are infallible; the latter, in theory, fallible. Leibowitz related that one of the giants of Judaic law, the Mishnah Berurah-compiler Rabbi Yisrael Meir Kagan (the Chofetz Chaim) disagreed, believing that the words "these and those are words of the living God" also ascribed infallibility to Acharonim.

Rabbinic Law vs. Biblical Law as the basis of the religion of Judaism

תָּנוּ רַבָּנָן The previous discussion as to who should be considered a person's teacher now leads the Gemara to a general statement about the different fields of Torah study. Our Sages taught the following Baraita: "It may be said about those students who occupy themselves with studying the Bible alone, to the exclusion of Mishnah and Talm their specialization is a good way of studying, but it is not as good a way as they could have found, b the other fields of Torah study are superior to it. It may be said about those students who occupy thei with studying Mishnah but not Talmud, that their specialization is a good way of studying, and they are c to receive a reward from God for their efforts. It may be said about those who occupy themselv studying Talmud, that there is no greater way of studying than this.

הלכבות התמילו דורות [מתרוים] לכתבו. תלמוד – כבר
ועלה שהוא לתת לב להבין מתימות טעמי המצנה מה הס,
שומרות זו מת זו יבין לתרן שיהיו שמיהן קיימות, או לדעת
מיס המלוקים בדבר, וימת: הת מני – פלוני מכם הוא.

Photographically reproduced from the Babylonian Talmud

The three levels of study in Judaism:

The Bible is the lowest object of study. The next best is the Mishnah. The highest level of study that can be undertaken is the Talmud (the Gemara).

Judaism pays elaborate lip-service to the Bible (*Tanakh*), yet, in truth, the Bible is not a factor in the rise, formation, progress and emendation of rabbinic law, except as a prestigious cover and front for what are, in fact, entirely man-made enactments, figments of the rabbinic imagination and extensive revivals of pagan anachronism (Deuteronony 4:2; 13:1; Matthew 15:2-3; Colossians 2:8).[48]

While this is hotly denied among the rabbis and the legions of gentile apologists for Judaism in the universities and the modern churches, it is a truism *inside* Judaism, as reflected in the following rabbinic passage, which lays out the superior status of the rabbinic

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[48] Adam Clarke's 1825 *Commentary* on Colossians 2:8: "There are three systems of philosophy among the Jews, (Bell. *Jud.*, lib. ii. cap 8, sec. 2,) meaning the Pharisees, Sadducees, and Essenes, as immediately follows. The Jewish philosophy, such as is found in the Cabala, Midrashim, and other works, deserves the character of vain deceit, in the fullest sense and meaning of the words. The inspired writers excepted, the Jews have ever been the most puerile, absurd, and ridiculous reasoners in the world. Even Rabbi Maymon, or Maimonides, the most intelligent of them all, is often in his masterpiece (*The Guide of the Perplexed*), most deplorably empty and vain....the tradition of men, namely, what men, unauthorized by God, have taught as doctrines received from him."

oral law over the written law of the Bible, and goes even further, recognizing that the rabbis are superior to God. With regard to the *halacha* of the Talmud, we discover that "the Almighty Himself is bound by them." The rabbis portray God as conceding His inferior status:

> The realization of the difference between written and oral regulations finds expression in the appraisal that 'The Sages safeguarded their own enactments more than those of the Torah' and in the hyperbolical statements concerning the supreme authority of the expositions and decisions of the Rabbis. The Almighty Himself is bound by them. God sits and occupies Himself with the section of the Red Heifer, and He cites a Halakha in the name of R. Eliezer, despite the astonishment of Moses, who cries: 'Sovereign of the universe, Thou dost hold in Thy power the creatures of heaven and earth, yet Thou dost sit and cite a Halakha in the name of a human being!' (*Pesiqta de-R. Kahana*, Para, ed. Mandelbaum, p. 73).

The Rabbis "safeguarded their own enactments more than those of the Torah." God "Himself is bound" by the "expositions and decisions of the Rabbis." God cites Rabbi Eliezer.

Judaism's gods consist of the Talmud, the Kabbalah and racial self-worship. We further assert that Christianity is the only religion that represents the Old Testament creed of Yahweh, being the continuation and prophetic fulfillment of the Old Testament in the Gospel of the Messiah of Israel.

The weird cult of "Judeo-Christianity," is an oxymoron found on the lips of many Christians including even conservative ones. This abominable "Judeo-Christianity" contrivance is of a piece with the cloning of human and animal genes or any of the other alchemical mixtures of two mutually contradictory substances which we have witnessed these last few decades in the modern cauldron. The near-universal approbation and currency exerted by this cockamamie term exposes at one glance the level of abysmal historical ignorance which obtains today. The Church Fathers knew

of no "Judeo-Christian" tradition, since Judaism did not exist before Christ. Before Him, there was the faith of the Israelites as it gradually decayed and was subverted by corrupt teachings such as were transmitted by the Pharisees and Sadducees. William Scott Green of the University of Rochester, a contributor to Rabbi Neusner's *Rabbinic Judaism* book, writes:

"It is commonplace to classify Rabbinic Judaism as a...religion in which practice and belief derive from the study and interpretation of Scripture...The...model depicts Rabbinic Judaism as an...exegetical development out of Scripture itself...The model makes reading and interpreting the Bible the quintessential rabbinic activities...Rabbinic Judaism emerges as Bible-centered—the Bible read, the Bible studied, the Bible interpreted, the Bible 'put into practice'...Indeed the picture of...rabbis as Bible readers expounding their religion out of Scripture has a powerful intuitive plausibility in a culture in which religion is conceived largely in Protestant terms...'

But, the "model...blocks our perception of the particularities of rabbinic culture...the rabbis' interest in Scripture was hardly comprehensive, and vast segments of it, including much of prophecy and the Deuteronomic history, escaped their interpretation...Scripture neither determined the agenda nor provided the ubiquitous focus of rabbinic literary activity and imagination...substantial portions of rabbinic teaching--for example, on matters as basic and important as Sabbath observance--have scant Scriptural support. (The) complex of rabbinically ordained practices...including most of the rules for the treatment of Scripture itself--do not derive from Scripture at all. Rabbinism's initial concern was the elaboration and refinement of its own system. Attaching the system to Scripture was secondary. It therefore is misleading to depict Rabbinic Judaism primarily as the consequence of an exegetical process or the organic unfolding of Scripture. Rather, rabbinism began as the work of a small,

ambitious, and homogenous group of pseudo-priests... By the third century, (A.D.) the rabbis expressed their self-conception in the ideology of 'oral Torah,' which held that a comprehensive body of teachings and practices (*halakot*) not included in Scripture had been given by God and through Moses only to the rabbinic establishment." [49]

Green gives the origin of Judaism as 70 A.D (although he substitutes for Judaism the word rabbinism): "...it helps to remember that rabbinism's initial catalyst was neither the canonization of the Hebrew Bible nor readerly research of Scripture but the demise of the Second Temple...[50]

Judaism is the product of a "small, ambitious, and homogenous group of pseudo-priests..." Old Testament study is denigrated in Judaism unless it is viewed through the distorting prism of Talmud. This is what Jesus Christ stated in Mark chapter 7 about the oral tradition of the elders that became the Talmud when it was written down, it makes the Bible of "none effect." Baruch Maoz is an Israeli citizen, a veteran of the Israeli military and a convert to Christianity. He gives the following testimony concerning claims of the existence of a "Biblically consistent Judaism": "Judaism is not Jewish; it is in many instances a direct contradiction of Biblical teaching. The truth is that the rabbis hijacked Jewish national identity 2,000 years ago, when the Temple was destroyed...Rather than being reliable guides to an understanding of the Torah...they are blind leaders of the blind."

"Study of Bible is an accomplishment, yet not an accomplishment; but the study of Oral Law, there is no greater accomplishment then this."
BT Baba Metzia 33a

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[49] *Rabbinic Judaism* by Jacob Neusner with a contribution by William Scott Green, pp. 31-34, (op. cit.).

[50] Ibid.

"At the end of the previous century, the Mirrer Yeshiva's Mashgiach Ruchani brought a student to the Rosh Yeshiva for disciplining. After hearing the charges, the Rosh Yeshiva slapped the hapless pupil in front of the student body. He (the student) had habitually assembled other students for the purpose of studying Bible between afternoon and evening prayers. Although extreme, this anecdote illustrates the paradoxical relationship that exists between the Bible and those who claim to be its true practitioners. Ask the average yeshiva student to...learn it...He'll hem and haw, and make a vague promise to make time someday. He definitely wouldn't learn it in yeshiva, where Talmud studies prevails. The Netziv once said that his students 'knew the Bible through the Talmud, and knew the Talmud through the Ketzot' [51]

"...Pirkei Avot (5:24) explicitly states, 'a five year old should study Bible, a ten year old should study Mishnah, and a fifteen year old should study Gemara.' Variations on this statement appear throughout the Talmud and Midrashim. Maimonides in Hilchot Talmud Torah (1:11) rules: A person should divide his time in learning: a third for Bible, and third for the Oral Law (Mishnah), and a third for Gemara (Talmud). Y.D. 246:4 rules similarly. However, this doesn't validate Bible study in Judaism as an independent discipline. Tractate Sofrim (16:9) states: One who toils in Talmud will progress. But one should not pass over Scripture and Mishnah to concentrate on the Talmud; instead, he should study Scripture and Mishnah in order to understand Talmud. Maimonides' *halacha* codifies this trend (1:12): "The above applies in the early stages of a person's study. However, when a person increases his knowledge and does not have the need to read the Written Law, or occupy himself with the Oral Law constantly, he should study the Written Law and the oral tradition at designated times. Thus, he will not forget any aspect of the laws of the Torah.

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[51] Ketzot (HaChoshen) is one of the major commentaries on Shulchan Oruch Choshen Mishpat.

However, he should focus his attention on the Gemara alone for his entire life, according to his desire and ability to concentrate."[52]

"The Lechem Mishnah states that this ruling explains the common practice of devoting the majority of one's energies to Gemara, despite the injunction to study all three areas equally. Similarly, R. Yosef Karo, in his glosses to the *Mishneh Torah*, suggests that time was the guiding factor — realistically, Talmud studies require more time. Rabbeinu Tam (Tos. Kiddushin 30a) offers a different solution. The Gemara (BT Sanhedrin 24a) describes the Babylonian Talmud as encompassing all areas of Torah. Therefore, Rabbeinu Tam suggests that a person would fulfill his requirement to study Torah by means of Gemara studies alone...the Siftei Cohen responded (245:5): 'But I maintain that the practices of Israel (to teach children only Gemara) are like Torah; for have not the Tosafot written, as has the Semag... that we can find support for our custom in the statement that the Babylonian Talmud...is a mixture of Scripture, Mishnah, and Talmud, so he need not allocate a third of his time to Scripture if he studies the Talmud.'

"The vast majority of *halachic* works emphasize the importance of Talmud study over Bible study. What created this imbalance? Talmudic sources openly accentuate the oral tradition's central importance in Judaism. 'The Covenant between G-d and *B'nei Yisrael* was not formed except over the Oral Law' (BT Gittin 61a). Rabbi Yitzchak from Corville wrote: 'Don't think that the essential section of the Torah is the Written Law. Only over the Oral Law did G-d establish his covenant with us'...Rabbi Shlomo ben Mordechai from Merezich, a 16th century student of Rabbi Shlomo Luria, expressed most chauvinistically these sentiments: 'The true future salvation from Gog and Magog will only come about through the merit of Talmud study, for Talmud study leads

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52 Ya'akov Beasley, *Bible Study in the Yeshiva Curriculum: A Halachic, Historical, and Ideological Overview* www.atid.org/journal/journal98/default1.asp (emphasis supplied).

to saintliness and purity...while Bible study does not even produce righteousness...Even a little Talmud study creates more fear of Heaven than much Bible study...I swear by my life, they (Bible scholars) do not even know how to put *tefillin (*phylacteries) on correctly...'

"This emphasis on Talmud studies, both as a practical source of halacha and a symbolic source of Jewish uniqueness, nearly extinguished Bible studies from the yeshiva...other sources were interpreted to explicitly warn against Bible study. Rabbi Eliezer ben Hyrkanus warned his students, 'hold back your children from '*higayon*' (B'rachot 28b). Rashi explains '*higayon*' to mean 'excessive Bible study that attracts one too much.' This identification of '*higayon*' with Bible study dates back to the Gaonim. Sefer Yuchsin wrote (quoting R. Zemach ben Platoi Gaon), 'Hold back your children from '*higayon*' —from studying the Bible, for it leads to heresies.' The fear that Bible studies could lead to heresy already existed in Tannaitic times...

"Rashi explained the danger differently; due to its attractiveness, Bible study distracts a person from serious Gemara study. The Mishnah states (Shabbat 115a) that 'We do not read from the Writings, since it leads to the nullification of the Beit Midrash.' Rashi, quoting his teacher R. Yitzchak haLevi, explains: '...since Bible study is more attractive to people, and Shabbat was utilized to give sermons (halachic guidance and explanations) to the people...it is better for them to hear (the sermons) then to read from the Writings.'

"What were the historical factors that caused the People of the Book to abandon it? In the Babylonian yeshivot, Bible study had a respected place, even though Talmud study was the central focus. Despite this, we occasionally find Amoraim who were unfamiliar with Biblical verses. The Machzor Vitri justifies this deficiency: 'Since poverty and want spread (to the scholars), forcing them to support themselves, they could not afford to devote a third of their time to Bible study. They had to rely on the statement that the

study of Talmud encompasses all disciplines. However, regular Bible instruction continued into the ninth century, until the schism with the Karaites. For the first time, outside conflicts led to Bible study being diminished. The fear of potential heresies affected major curricular changes in the yeshivot. With the Karaites trumpeting their 'unadulterated' Bible, unencumbered by Rabbinic commentaries and traditions, the Gaonic yeshivot reduced their emphasis on Bible study. Bible teachers were warned not to teach the text's simple meaning...Later sources even warn against Bible teachers as a 'source of apostasy.'...Indirect evidence for this sorry state came from a polemic written by Pope Gregory IX. As an addendum to an order to confiscate and burn Talmudic manuscripts, he mentioned that the Jews in his realm avoid Bible study, for fear that 'it would attract them to that strange law (Christianity).'

"Apparently, when preservation of the Talmud and halachic system were at stake, the community's heads preferred practical Talmudic knowledge at the expense of Bible scholarship. This rationale was offered by the 17th century Italian, Rabbi Yehudah Ashael Matov: 'There is room to find justification for the Ashkenazic community and their leaders, why a people so wise and penetrating are pathetically ignorant of Bible, grammar. . . their limitations are their perfections, for they were able to engage in in-depth study (Gemara) in the time that they could have utilized for Bible.

"...the Talmud-centric curriculum of Middle Age Ashkenaz did not reflect an ideal situation, but was the necessary reaction to the turbulent circumstances that surrounded them. The yeshivot's new focus on the community's intellectual elites did not go unchallenged. The German Pietists unleashed a series of criticisms on their society, including on the educational institutions in general, and the lack of Bible study in particular. Their critique dealt with three issues. Ignoring Bible was foolhardy, for Bible had a necessary utilitarian role in understanding the Oral Law. A vast

storehouse of ethical and moral lessons lay unmined for the people, and finally, the concentration of educational resources on a select few ran the risk of alienating the larger population.

"The German Pietists were the first to write of the...phenomenon of a rabbi who was 'an expert in the Talmud and an ignoramus in the Bible.' ...The expulsion in 1492 of Sefardic Jewry from Spain, and the eastward movement of Ashkenazic Jewry to Poland, Austria-Hungary, Bohemia, saw a new lessening of Bible study, this time in the face of '*pilpul*.' Originated by R. Yehoshua Falk, students eagerly adopted this new methodology of making arbitrary distinctions and dialectic categories in Talmudic studies...this '*pilpul*' involved a system of linguistic inferences, and convoluted, flimsy reasoning. Although it centered in Poland, this phenomenon occurred in both Sefardic and Ashkenazic communities. Again, the shift to Talmud led to a weakening of Bible study in the yeshivot...Bible study remained neglected among Ashkenazic Jewry.

"Rabbi Yosef Haan, of 17th century Frankfurt writes of rabbis 'who have never seen Scripture before in their lives.' For yeshiva students, only Talmud and *halacha* were the financial passport to making a living as a rabbi or judge. The possibility of being rejected for a good, financially comfortable match alone turned many students away from Bible studies. Rabbi Yosef Stathaugen (died 1715) wrote that students would not study Bible for fear that people would say, 'a student who studied in such a prestigious institution spends his time studying Bible?'...Among the reasons for neglecting...were their perpetual battles with heretics...(l)ike the Karaites and the medieval Christians...In response, the Rabbis banned Bible study.

"This cycle, where fear of heresy led to the Bible's neglect, repeated itself in the eighteenth century conflict with the Hasidim...Rabbi Yechezkel Landau (Chief Rabbi) of Prague...His introduction to his novellae on Talmud, the *Tz'lach,* begins with a full fledged attack on unrestricted Bible study: 'It appears to me,

since the heretics also study Bible for their own purposes, if your son studies Bible without supervision, he may have a teacher who is one of 'them,' and he will follow after their empty beliefs. This is true even more so in our time...therefore, Rabbi Eliezer warned us (Brachot 28b) to stay away from the Bible, and seat our children at the knees of scholars, who will teach them Mishnah and Gemara...If Bible studies appeared in 19th century Lithuanian yeshivot, it was only in the guise of the weekly pares with Rashi. Perhaps the only yeshiva that encouraged some form of Bible study was Volozhin, first under Rabbi Chayim of Volozhin, and then under the Netziv. Rabbi Chayim Ozer Grodzinski summarized the prevailing 'yeshivish' attitude about Bible study when he said, 'Only insignificant people study Bible — not *yeshiva bachurs*..."[53]

Efrat Shapira-Rosenberg writes: "Not too long ago I happened to speak with a young man who studies at one of the 'flagships' of the Haredi (Hasidic) *yeshiva* (Talmud school) world; a *yeshiva* which is no doubt among the most important and elitist ones. We spoke about various issues, and at one point I referred to a certain Biblical character I'm especially fond of. This figure was not one of the Bible's leading actors like Abraham or Moses, but it was not a particularly marginal character either, but rather, an interesting and significant one in my view; one that conveys an important message to biblical scholars. So why am I telling you all this? Because the guy had no idea what I was talking about. He never heard about this figure, he was unfamiliar with it, and he was certainly unfamiliar with the important messages it teaches us...the time has come to shatter the myth and explicitly address the most open secret which we all have known for a while now – Haredi education in its various yeshivas only focuses on one thing, while creating ignorant students on every other front.

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[53] Ibid., Ya'akov Beasley.

"An important clarification: I am not referring, like secular critics, to the Haredi disregard for subjects such as math, science, English literature, etc...This is a different problem. The issue I have is with the fact that the vast majority of yeshivas only teach Talmud and related questions and answers. That's it. What about the Bible?

"I am not disparaging, Heaven forbid, the importance of the Talmud. Yet for once let's talk about the religious people who strictly adhere to the *mitzvahs*, yet are unfamiliar with the Bible...And this is not an anomaly – this is the norm. The only Biblical verses familiar to *yeshiva* students are those quoted by Talmud sages, and that's that. The Bible is seen as a sort of inferior genre that is appropriate for young children (or for women)..." [54]

The yeshiva model of Bible study consists in filtering texts entirely through the distorting prism of the traditions of the rabbis. This trend commenced as a response to defending against the challenges to Judaism from Christians and Karaites. If the Bible was to be studied at all by adherents of Judaism, it would be presented hopelessly buried beneath complex rabbinic commentaries and glosses. The principle of *sola Scriptura* is out of the question in Judaism: "Rabbi Yisrael Rosen proposes that we study Bible in yeshiva in the same manner we study Talmud. If studying Gemara entails Rashi, Rambam, and *Tosafot*, then studying Bible means doing so armed with *midrashim* and *Chazal*. R. Y. Cooperman argued that only after studying the midrashim in depth could one return to study the *'p'shat'* (plain meaning) of the (Bible) verse. R. Rosen nominates Rabbi Yehoshua Bachrach as the

[54] Ynetnews.com, Feb. 10, 2010.

pioneer in this methodology. His works effortlessly weave the *midrashim* tradition into the plain meaning of the text." [55]

No matter what the contingencies, the Word of God always takes a back seat to the word of men in Judaism. By definition a Judaic scholar of the highest level of religious erudition, *gedol,* is always a master of the Talmud. His scholarship is determined by the extent of his grasp of the Talmud and cognate rabbinic texts: "The *'yeshiva'* approach had one solitary purpose. *Yeshivot* were geared towards developing *'gedolei Yisrael'* (supreme rabbis of Israel). For this reason, other studies were forbidden. Without total concentration on Talmudic studies, students could not become *'gedolim.*" [56]

The late Rabbi Joseph D. Soloveitchik was regarded as one of the most influential rabbis of the 20th century, the "unchallenged leader" of Orthodox Judaism and the top international authority on *halakha.* Soloveitchik was responsible for instructing and ordaining more than 2,000 rabbis, "an entire generation" of Judaic leadership. *New York Times* reporter Ari Goldman described the basis of the rabbi's authority:

"Rabbi Soloveitchik came from a long line of distinguished Talmudic scholars...Until his early 20s, he devoted himself almost exclusively to the study of the Talmud...He came to Yeshiva University's Elchanan Theological Seminary where he remained the pre-eminent teacher in the Talmud...He held the title of Leib Merkin professor of Talmud...sitting with his feet crossed in front of a table bearing an open volume of the Talmud." [57]

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[55] Ibid. We differ with the standard Protestant definition of *sola Scriptura.* We define it as "nothing can contradict the Bible." Where apostolic and other traditions aren't in contradiction, they're permitted (2 Thess. 2:15).

[56] Ibid.

[57] *New York Times,* April 10, 1993, p. 38.

Nowhere does Mr. Goldman refer to Rabbi Soloveitchik's knowledge of the Bible as the basis for being one of the leading authorities on Judaic law. The rabbi's credentials are all predicated upon his mastery of the Talmud. The Mishnah, the initial section of the Talmud, is based on the Oral traditions of the first century Pharisees, which Jesus confronted during His lifetime. Hence, Judaism is the religion of the Pharisees, not of God or His Holy Word.

"...the system of the Rabbis...who, in regard to doctrine, seem to be of the sect of the Pharisees...believe that God delivered to Moses, while he abode on the mount, not only the whole written law, as we find it in the Pentateuch, but likewise an explanation or interpretation of it, which they call the Oral law, which was not written, but verbally communicated by Moses to Aaron, Eleazer, and his servant Joshua. By these it was transmitted, by tradition, to the seventy elders; by them to Ezra and the prophets, who communicated it to the men of the great synagogue, from whom wise men of Jerusalem and Babylon received it. In this manner, we are told, were these interpretations of the law handed down, by oral tradition, till the end of the second, or beginning of the third century, when, in consequence of the dispersion and depressed state of their nation, it was thought necessary to commit to writing, and the work was undertaken by Rabbi Judah Hakkodesh, i.e. the Holy, then rector at the school and president of the Sanhedrin at Tiberias, who compiled and arranged them...and the book into which it was thus collected...is what they call the Mishna, which is a Hebrew word signifying repetition...The Jews tell us that it was not until about A.D. 215 when he was far advanced in years...(that) Rabbi Jehuda or Judah completed the Mishna...Dr. Prideaux supposes it to have been about the year 150, and Doctors Lightfoot and Lardner suppose it was finished about 190...The...Mishna, with its commentators, Maimonides and Bartenora, was published, with

Latin translation and notes, at Amsterdam, by Surenhusius, in six volumes folio (in) 1698..." [58]

This corruption was greatly escalated when a portion of the Israelites rejected the Messiah, Yashua (Joshua, i.e. Jesus), after which their leaders eventually made their way to Babylon, where the corrupt and reprobate, oral occult tradition of the elders was committed to writing and compiled as the Mishnah, comprising the first portion of the Talmud. At that juncture, the religion of Judaism was born. Richard Kalmin of the Jewish Theological Seminary Talmud Department in New York has published a book that touches on pagan influences on rabbinic Judaism: *Jewish Babylonia between Persia and Roman Palestine: Decoding the Literary Record*. The book is described as follows:

"Kalmin demonstrates how Babylonian rabbis interacted with the non-rabbinic Jewish world, often in the form of the incorporation of centuries-old non-rabbinic Jewish texts into the developing Talmud, rather than via the encounter with actual non-rabbinic Jews in the streets and marketplaces of Babylonia. Most of these texts were 'domesticated' prior to their inclusion in the Babylonian Talmud, which was generally accomplished by means of the rabbinization of the non-rabbinic texts. Rabbis transformed a story's protagonists into rabbis rather than kings or priests, or portrayed them studying Talmud rather than engaging in other activities, since Talmud study was viewed by them as the most important, perhaps the only important, human activity. Kalmin's arguments shed new light on rabbinic Judaism in late antique society. Beyond the obvious impact of Iranian society and the Zoroastrian religious milieu in which the Babylonian rabbis flourished, Kalmin convincingly argues for the inclusion of a wide variety of other factors that determined the nature of Babylonian

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[58] Robert Adam, *The Religious World Displayed – A View of the Four Grand Systems of Religion: Judaism, Paganism, Christianity and Mohammedism* (Edinburgh, 1809), v. 1, pp. 31-32.

rabbinic discourse. These influences rendered the Babylonian Talmud a tapestry of diverse cultural, religious and political features."

The Talmud states: "There was a certain gentile who came before Rabbi Shammai. The gentile said to him, 'How many Torahs do you have?'

"The rabbi replied, 'Two, one in writing, one memorized.'

"The gentile then said to him, 'As to the one in writing, I believe you. As to the memorized one, I do not believe you. Convert me on condition that you will teach me only the Torah that is in writing.'

"The rabbi rebuked the gentile and threw him out." [59]

The gentile in the preceding Talmud citation trusted only the Bible and for that reason he was expelled – he refused the teaching which was based on the oral traditions of the elders. In precisely the same manner, true Christians today are cast out of their churches because they are faithful to the Gospel and reject the influence of and the respect paid to Judaism. "But though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed...For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." (Galatians 1:8-10).

As for the loopholes, Shmuel Safrai points out that in the Talmud's Gittin Tractate, the Talmud nullifies the Biblical teaching concerning money-lending: "Hillel decreed the *prozbul* for the betterment of the world. The *prozbul* is a legal fiction which allows debts to be collected after the Sabbatical year and it was Hillel's

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[59] BT Shabbat 31a; Rabbi Nathan XV:V.1.

intention thereby to overcome the fear that money-lenders had of losing their money." [60]

In BT Baba Kama 83b-84a, Talmudic logic intricately weaves and falsifies portions of the Books of Numbers and Leviticus, ripping them out of their context to demonstrate that the oft-cited passage from Exodus 21:24 ("An eye for an eye and a tooth for a tooth"), does not actually denote the obvious, literal meaning, but is really a command to make monetary restitution.

The Babylonian Talmud in Gittin 8b creates a loophole for breaking God's law *whenever it is necessary to do so* in the name of assisting Israel – establishing "a precedent for transgressing biblical prohibitions to settle the land of Israel." [61]

Rabbinic nullification of scripture also extends to evolutionary theory, as detailed in a report in the June 29, 2007 issue of the *Wall Street Journal* by Evan R. Goldstein, "A Tradition's Evolution: Is Darwin Kosher?" Mr. Goldstein, reporting on Orthodox Judaism, answers in the affirmative:

"...Carl Feit...is an ordained rabbi and Talmudic scholar as well as chairman of the science division at Yeshiva College...Yeshiva (is) the intellectual epicenter of Modern Orthodox Jewish life in America...Prof. Feit says that in nearly a quarter-century of teaching introductory biology, he has always taught evolution — supported by traditional Jewish source material...His assessment echoes the official line of the Modern Orthodox rabbinical association, which states that evolution is entirely consistent with Judaism....The seeming ease with which this branch of Judaism has embraced...(evolution)...can in large part be credited to the towering intellectual legacy of Moses Maimonides. In his 12th-century masterpiece, *Guide to the Perplexed*, Maimonides opened the door to a Judaism unfettered by a literal reading of religious texts. For many Jews the persuasive case for

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[60] *The Literature of the Sages,* Part One, p. 164.

[61] *Jerusalem Post,* Dec. 6, 2009.

evolution does indeed amount to a crisis of faith, but the Maimonidean precedent of figurative interpretation...provides a framework within which conflicts...can be argued away...Rabbi Abraham Isaac Kook, chief rabbi of pre-state Palestine, assured his followers that evolution, 'more so than all other philosophical theories, conforms to the kabbalistic secrets of the world..."

Maimonides and the other paradigmatic rabbis represent an approach to the Bible that is anthropomorphic, based on their falsification of the Divine Word. The secularists and the rabbis have the same enemy: those who take God at His Word, as it is written. Those who do so are "wicked": "...the wicked are Christian exegetes who are viewed as literalists in the sense that they look at and accept only the narrative of Hebrew Scripture...They however, do not consider the body underneath the external garment, for they explicitly reject the biblical laws as interpreted in the Rabbinic tradition." [62]

It is the pagan Talmud which is the hermeneutic system of Orthodox Judaism. According to Robert Goldenberg, Professor of Judaic Studies at the State University of New York: "The Talmud was Torah. In a paradox that determined the history of Judaism, the Talmud was Oral Torah in written form, and as such it became the clearest statement the Jew could hear of God's very word.

"...The Talmud provided the means of determining how God wanted all Jews to live, in all places, at all times. Even if the details of the law had to be altered to suit newly arisen conditions, the proper way to perform such adaptation could itself be learned from the Talmud and its commentaries...The Talmud revealed God speaking to Israel, and so the Talmud became Israel's way to God."[63]

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[62] Elliot R. Wolfson, "Zoharic Hermeneutics" in *The Midrashic Imagination: Jewish Exegesis, Thought and History* (1993, Michael Fishbane, ed.); p. 169

[63] Robert Goldenberg, "Talmud," in *Back to the Sources: Reading the Classic Jewish Texts* (New York: Simon and Schuster, 1984), pp. 166-167.

The religion of Judaism as it has been known since it was concocted after the crucifixion of Christ is what is called "Orthodox" Judaism today. We do not here concern ourselves with the supposed "Reform," "Conservative" and Reconstructionist branches of the synagogue because they do not accord the Talmud the supreme authority which Judaism does; nor do the "Reform," "Conservative" and Reconstructionist congregations have equal legal status in the Israeli state. For example, conversion to Judaism within the Israeli state is only recognized if performed by the Orthodox Rabbinate. *The Concise Oxford Dictionary of World Religions* (2000) defines "Orthodox Judaism" as "Traditional Judaism." It goes on to state, "The term 'Orthodoxy' was first applied in Judaism in 1795 as a distinction between those who accepted the written and oral law as divinely inspired and those who identified with the Reform movement....Orthodoxy involves submission to the demands of *halakhah* as enshrined in the written and oral law and in the subsequent codes and *responsa*." This is the definition of Judaism.

According to some academics the trend is toward the shrinking of Reform adherents and the growth of Orthodox Judaism: "Ultra-Orthodox British and American Jews are set to outnumber their more secular counterparts by the second half of this century according to research by a University of Manchester academic. Historian Dr. Yaakov Wise says...European ultra-orthodox Jewry is expanding more rapidly than at any time since before World War Two. Almost three out of every four British Jewish births, he says are ultra-Orthodox...According to Dr Wise and the Hebrew University of Jerusalem's Professor Sergio Della Pergola, Israel is experiencing similar changes. Dr Wise said: 'If current trends continue there is going to be a profound cultural and political change among British and American Jews -- and it's already well on the way' ... By the year 2020, the ultra-Orthodox population of Israel will double to one million and make up 17 per cent of the total population. A recent Israeli Central Bureau of Statistics

report also found that a third of all Jewish pupils will be studying at *Charedi* (Hasidic) schools by 2012...In America too...ultra-Orthodox Jewish numbers are growing rapidly. Professor Joshua Comenetz from the University of Florida says the ultra-Orthodox population (in the U.S.) doubles every 20 years..." [64]

The Reform movement's derogation of the Talmud was rejected under the leadership of Orthodox Rabbi Samson Raphael Hirsch (1808-1888), born in Hamburg, Germany: "Hirsch...recognized the need for effecting a revision within Judaism of externals, but rejected changes affecting the principles of Jewish faith proposed by the Reform wing, or alterations in the observances of the Law. In Hirsch's opinion the Jews, rather than Judaism, were in need of reform. Jews were in no need of 'progress' (the catchword of the reformers) but of 'elevation.' ...[H]e defended the Hebrew language as the sole language for prayer and instruction of Jewish subjects."[65]

Liberal "Reform" synagogues stand in the same relationship with Judaism as Unitarians who deny the Resurrection of Christ do with regard to Christianity: both represent a fundamental negation of the founding precepts of the religion they claim to profess. "Reform" (and in some cases "Conservative") synagogues that deny the obligations of the Talmud, do not constitute the religion of Judaism. They are ethnic and cultural offshoots that share in common with Orthodox Judaism, "the tormented dignity of their racial-communal history." Many liberal and secular Judaics exhibit nearly the same chauvinism and racism as believers in the Talmud, by their racial solidarity with fellow Judaics without regard to their religious views, and their embrace of the ideology of Zionism: "Secular...Israeli Jews hold political views and engage in rhetoric

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64 "Majority of Jews will be Ultra-Orthodox by 2050." University of Manchester (Manchester, England), press release, July 23, 2007.

65 *Encyclopedia Judaica*. Also cf. Jacob Breuer, *Fundamentals of Judaism: Selections from the Works of Rabbi Samson Raphael Hirsch and Outstanding Torah-True Thinkers* (New York: Feldheim, 1949).

similar to that of religious Jews...For religious Jews, the blood of non-Jews has no intrinsic value; for Likud (political party of Begin, Shamir and Netanyahu) it has limited value...Most foreign observers do not realize that a sizable segment of the Israeli Jewish public holds these chauvinistic views...The world view of Likud politicians, enthusiastically supported by followers, is basically the world view of religious Jews; it has undergone significant secularization but has kept its essential qualities." [66]

Reform Judaism has its roots in the *maskilim*, individuals who subscribed to the tenets of the *Haskala*, or "Jewish Enlightenment" which began to fully develop in the middle of the 18th century in Europe. A *maskil* such as Moses Mendelssohn of Prussia, sought civic and political emancipation for Judaics under Christian governments by, *mutatis mutandis,* mitigating the harshest aspects of Talmudic-rabbinic religion, such as book burnings, floggings, beatings and murders — all directed at *apiskorum* (Judaic "heretics"). Inevitably this involved modification of the *halacha* itself and the gradual abandonment of the theology of Orthodox Judaism. The goal of *maskilim* such as Aaron Halle-Wolfssohn was to demonstrate to gentile rulers that not all Judaics were alike and that the charges made against the rabbinic texts by scholars of the stature of Eisenmenger were false. Judaic nationalism was often as virulent among the liberal *maskilim* as it was among the Orthodox rabbinic-Talmudists: "...Mendelssohn's most powerful articulation of his philosophy: the laws and commandments of Judaism are based on the society of ancient Judaism, which therefore no longer confers legislative obligations, only moral ones, on contemporary Jews...This does not imply, however, that Mendelssohn denied the concepts of Jewish covenant and special destiny; on the contrary he

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[66] Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel,* (London: Pluto Press, 1999), pp. 11-16.

connected revelation with the special destiny of the Jewish people."[67]

Talmudic *halakha* was derogated but Judaic ethnocentricity was upheld because the derogation of the Talmud was seen as a vehicle for Judaic advancement and power in the modern world. These are the strategic and philosophical roots of the Judaic "Reform" synagogues, which predominate in the United States, as of this writing. In the case of Joseph Perl and other advanced *Maskilim* from the later period of the Galician *Haskala*, much inside information about Judaism was revealed in the course of their anti-Hasidic campaign.

Judaism's Attacks on the Prophets and Patriarchs

TORAH: This word is Orthodox Judaism's premier badge of authority. The rabbis proclaim that they have the Torah, have mastered the Torah, base their laws on the Torah and that they are Torah-true. Yet these rabbinic claims are a deceptive play on words, for the "Torah" which they base their laws upon is not the Old Testament, but the formerly Oral Tradition of the Pharisees known as the *Torah SheBeal Peh*, consisting of the Mishnah and Gemara, as well as the subsequent enactments, traditions and laws by esteemed rabbinic legal authorities. Consequently, when the rabbis are boasting about their relationship with the "Torah," Christians are deceived into imagining that the rabbis are harkening to the Old Testament, known as the *Torah SheBichtav*. Actually, Orthodox Judaism's law has no basis in the divine Old Testament. Instead, Judaism's laws emanate from the man-made Talmud (*Torah SheBeal Peh*).

The non-Biblical basis of Judaism is acknowledged in the Mishnah itself: "The laws concerning the Sabbath, Festal-offerings and acts of trespass are as mountains hanging by a hair, for they have scant Scriptural basis but many laws"—Mishnah Hagiga i, 8.

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[67] Jeremy Dauber, *Antonio's Devils* (Stanford University Press, 2004), p. 140.

Judaism's arcane Kabbalistic texts secretly admit that *the Talmud is not of Moses, rather it is "where Moses is buried."* —Tikkunei Zohar 1:27. In other words, the Talmud has buried the laws of Moses, not perpetuated them.

When faced with the claim by the rabbis of their supposed "Torah" faith, Christians ought to ask them, to which "Torah" are you loyal? According to Jesus Christ, one cannot be loyal to both the Oral "Torah" of man and the Scriptural Torah of God (Mark 7:9).

We know that Jesus told the Pharisees they were the sons of those who killed the prophets and were *witnesses against themselves* in this regard (Matthew 23:31). The Babylonian Talmud contains just such a witness. The Talmud *Bavli* of Pharisaic Judaism states that the prophet Isaiah was justifiably killed for declaring that the Israelites had unclean lips. —BT Yebamoth 49b.

About Noah, the Holy Bible teaches: Noah was a righteous man, blameless in his generation. Noah walked with God. (Genesis 6:9). The "sages" of the Talmud interpret the phrase "in his generation" to mean that in any other generation Noah would not be holy or significant: "Noah was only righteous in his generation; had he lived in the generation of Abraham, he would not have been considered significant at all." (B.T. Sanhedrin 108a).

In Hebrew, "blameless" denotes without flaw. Noah is a precursor of Abraham, not less than Abraham. What is required of Noah, God also requires of Abraham: to walk before Him and be blameless. The Talmud is wrong to denigrate Noah. And it gets worse. The rabbinic Midrash declares that no good was found in Noah.[68] This Midrash also teaches that Noah was an alcoholic who was castrated when he was on his way to have coitus.[69] These rabbinic texts testify to the fact that Judaism's "Noahide Laws" are not a reference to the Biblical Noah, despite public dissimulation to

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[68] *Midrash Rabbah*: Genesis I [Soncino 1983, vol. 1], p. 289.

[69] Ibid., pp. 290-291; 293.

the contrary. Judaism's misnamed "Noahide Laws" are a Talmudic subterfuge. They are not of Noah or the Old Testament.

The authentic attitude of the religion of Judaism toward God Himself, is one of self-worship. This is accurately expressed in the following core teaching from the Babylonian Talmud:

"Since God already gave the Torah to the Jewish people on Mt. Sinai we no longer pay attention to heavenly voices. God must submit to the decisions of a majority vote of the rabbis."

BT Bava Metzia 59b

Everything about Orthodox Judaism is either a distortion or a falsification of the Old Testament because it is is based on anthropomorphic traditions that void the Old Testament by means of a series of dispensations and loopholes. These begin with the Mishnah, which represents the commitment to writing of the occult legends and lore of those Israelites who had preserved "secret knowledge" which had arisen with the worship of the golden calf, of Molech and similar abominations. With the rejection of their Messiah and the commitment of the formerly oral traditions to writing, these Israelites completely abandoned themselves to a perversion which had once been only a persistent underground stream polluting Israel, but after Christ's crucifixion, emerged as the main ideology of those who refused to accept Jesus as their savior.

Later Talmudic rabbis styled this primary canon of written Judaism as Mishnah. The term signifies "oral tradition learned by constant repetition." The connotation is derived from the Hebrew denotation, the root *sh-n-y*, meaning "to repeat." Within the text of the Mishnah proper, it is called *halakot*, literally, "extra-Biblical law." Babylonian Judaic tradition in Talmud tractates BT Berakot 5a and BT Shabbat 31a teach that the Mishnah and the rest of the Talmud (Gemara) were given by God to Moses on Mt. Sinai, along

with the Ten Commandments. The Mishnah was completed at the end of the Second Century A.D., more than 100 years after the destruction of the second Temple by the Romans in 70 A.D. The exceptions are the tractates Sotah and Abot which are later additions misrepresented as a part of the original Mishnah by the rabbinic "sages" themselves (deceit compounding deceit). Engulfed in a sea of everlasting cogitation, Talmudic texts can be minefields of deception and pits of derangement and bogus reasoning, as befits those who would replace the Bible with their own authority.

There is a joke among those Judaic persons who might be described as resentful and reluctant "Jews"—those who are regularly swindled by the rabbis, by the *kashrut* (kosher food) racket and oppressed by the multiple forms of fraud and thinly veiled taxation foisted on them by their religious watchdogs and masters. This joke ridicules the fact that so much of rabbinic law, from the burden of keeping a separate kitchen for meat and dairy products, to the wearing of the ever-present head covering for men, is not of God, but derived from the imagination of man. The joke illustrates Talmudic "reasoning." The joke is occasioned by the bitterness of some Judaics toward the judicial decision of Rabbi Joseph Karo, who imposed taxation on them for the support of indolent "Talmud students," including married men who sometimes spend a lifetime loitering in a *kollel* (adult Talmudic academy). In the matter of labor, the esteemed *Halakhic* codifier Karo superseded that other giant of rabbinic jurisprudence, his medieval predecessor, Moses Maimonides. Maimonides had decreed that Talmud students should work at least nominally, since this was the practice of the important early Pharisee, Hillel the Elder. But Karo decided that Talmud students do not have to engage in work and could be supported by taxes. Karo declared that "we must assume that he (Hillel) engaged in labor only at the beginning of his

studies...How can we assume that when Hillel became famous the people did not give him support?" [70]

It is not difficult to see that Rabbi Karo has drawn his assumption from thin air. To underscore the arbitrary nature of these out-in-the-ozone rabbinic rulings, the joke has it that a man quits Judaism and the first thing he does is remove his *yarmulke*, i.e. skullcap. A rabbi challenges him to put it back on, but the disgruntled man replies that the rabbi will first have to furnish proof from the Bible that a head-covering for men is required. The rabbi in the joke answers: "The Bible says: 'And Abraham went —' (to some destination). Can you imagine that he went without a head-covering?"

This is the rabbi's "proof" of the necessity of Judaic males wearing a cap or other head-covering. The rabbi's "reasoning" via his own imagination becomes a substitute for a Biblical proof-text. This is the method of Karo, Rambam, Rashi and Hillel, and the gentile-hating mystagogues of the Kabbalah, such as Isaac Luria, Nachman of Bratslav and Shneur Zalman of Lyady.

The Talmud: Only a record of debates?

A common rabbinic defense against criticism of the more blatantly horrible passages in the Talmud, is the allegation that the Talmud is only a record of debates (*mahloket*) between *tannaim* and *amoraim,* and that by seizing on one portion of the controversy and upholding that passage as authoritative, the critic errs, since no legal sanction is given to either side of the debate in the Talmud. This notion is disingenuous, since the Mishnah and subsequent Talmudic amplifications of it, comprise Judaism's dogmatic *halakhah,* by which every believing orthodox Judaic person is enslaved down to the most minute and intimate particulars of his or her daily life.

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[70] Rabbi Joseh Karo, *Kesef Mishneh*. Karo's ruling is still in effect and Israeli Talmud students are supported by a type of welfare.

How Talmudic *halakah* is deduced and adjudicated is often a mystery to the non-Judaic mentality, but that it constitutes the law of Judaism is certain. The point here is that *the appearance of Talmudic indeterminacy does not preclude law-making by majority rabbinic consensus, which is the process by which Talmudic law is formed*, both in terms of the decision on what constituted the oral law of the Pharisees, as presented in the Mishnah (*halakhah lemosheh misinai*), as well as the subsequent *Mitzvot derabanan* (rabbinical commandments) found in the Gemara (*Talmud Bavli*), arising from the deductive exegetical process known as *Middot shehatorah nidreshet bahen*.

As a public relations ploy, certain rabbis and Zionist academics pretend otherwise, revealing the low opinion they have of the intelligence of the public, whom they believe will swallow the line about the Talmud being a mere book of debates, where no clear teaching or law-making emerges; even though this claim is demonstrably false. The cunning intent behind the deliberate sowing of this misapprehension rests in the stratagem that by promoting the idea that the Talmud is a collection of debates meaning everything and nothing, no indictment of the Talmud is possible, since another text can always be cited to contradict the offending one.

The independent, skeptical investigator will examine the historic discipline and practice of Judaism from its codification in the wake of the crucifixion of Jesus, to the rise of liberal-apostate Judaic groups during the eighteenth century European Enlightenment, and from this analysis will ascertain that the body of law codified in the Talmud and confirmed by subsequent rabbinic authorities such as Maimonides and Karo among many others, exerted the most profound command over individual Jews and governs the daily behavior of Orthodox Judaics and shapes the general mentality of other Judaics, to this day. Following the trail of that body of law entails linking it to the corresponding Orthodox Judaic practice that has arisen from it. *Through this connection we*

discern the synthesis of seemingly opposing tendencies that forms the Talmudic dialectic and the rabbinic halacha.

What is disputed in the Talmud is often the *minhag* (customs), not the *Halacha l'Moshe MiSinai* (the supposed oral law given to Moses on Sinai). In presenting the Talmud to the public this distinction is often concealed. Debates about which dishes can be washed on *shabbos* (the sabbath) and how they may be washed are plentiful in the rabbinic texts. If someone wants to draw the conclusion from disagreements along those lines that there are disagreements about the core of the *halacha* itself among the *gedolim,* one may do so, but by doing so they show themselves to be *rachmana litzlon* (an uneducated simpleton). Orthodox rabbis do not disagree concerning the content of what they signify by *Halacha l'Moshe MiSinai,* that is, their man-made oral law. This law teaches that the Judaic male is supreme above the gentiles[71] and that "the world was created for the Jewish nation." [72]

They *do* debate procedural matters and how the multiple rules of interpretation they have invented should be applied in parsing texts. Contrary to perennial propaganda, the Talmud is *not* a debating society where everything is on the table. Studying the Talmud does not encourage any kind of free and open debate that Socrates or Thoreau would have recognized. It inspires haggling, much of it petty, within a tightly circumscribed circle of permissible disagreement. Sacred dogma cannot be debated. Heresy-hunting is rife.

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[71] Because Judaism's *halacha* is tempered by whatever is the prevailing spirit of the times (e.g. whether gentiles are in the ascendant over the rabbis, as in the Christian medieval period, or subservient to rabbinic rule as in Palestine ["Israel"] today), the manner in which such a law concerning "Jewish" males is presented to the outside world will vary greatly, according to the *zeitgeist*. This public relations technique has no bearing on what is actually and invariably taught to (mature) Judaic believers, however.

[72] Rabbi Aharon Leib Shteinman, address to the Kollel Avreichim, Marseilles, France, April 30, 2007. In Orthodox Judaism, Shteinman is revered as both a *godol* (religious genius) and *tzaddik* (saint). His statement is not subject to dissent.

The Talmud rules that a Judaic who borrows an article must pay the Judaic owner of the article if it is lost or stolen while in the borrower's possession. Although this is not found in the Bible, it is derived by the Talmud from a *Kal Vachomer*, one of the rules of rabbinic exegesis that provides that if a lenient case has a stringency, the same stringency should apply to a stricter case. The *Kal Vachomer* states, "If a paid bailee, who is not responsible for injury or natural death of the animal entrusted to him, is nevertheless liable for its theft or loss, then a borrower, who the Torah explicitly renders liable for such injury or sudden death, should surely be liable for such theft or loss." This particular application of the rule can be subject to interpretation, but not the law that undergirds it. Because gentiles often stumble into Judaic studies in fear of being deemed "antisemitic," to safeguard themselves from this smear, they begin from the premise that the rabbis and their apologists are humanitarian truth-tellers of good will. This combination of ignorance of the rabbinic texts and naiveté concerning how the texts are disingenuously presented and ingeniously concealed by the rabbis' hide-and-seek hermeneutic, results in fatuous declarations like the aforementioned, "The Talmud is just a series of debates." Part of this foolishness is predicated on ignorance of the fact that the "Talmud-in-formation," that is the *Mishna* and *Gemara* as they were being decided upon and committed to writing, represented a stage of formation and exegesis without contemporary analogy. The process that resulted in the decisions that were made concerning the canonicity of one Talmudic text over another is no longer in effect. As the *Kesef Mishneh* relates, gone are the days when the *Amoraim* could overrule the *Tannaim*. The license of an *Amora* to overrule a *Tanna* ended when the Mishna was redacted by Rabbi Yehudah Hanasi; and the license of a contemporary *posek*[73] to contradict an *Amora* ended when Rabbis Ashi and Ravina formally declared the contents

[73] A judge of rabbinic case law.

of the Talmud. Those rabbis who participated in the real-time *halachic* debates of the ancient Babylonian academies were considered the lords of rabbinic tradition i.e. *Chazal*. Once the debate was reduced to writing, the ebb and flow of exchange was frozen and the opportunity to overthrow the traditional majority consensus and precedent ended. The rulings of the *Mishnah* and the Talmud as decided by the subsequent consensus of *Chazal* through their "supernatural" power of *siyata dishmaya,*[74] as expressed in the authoritative codifications such as the *Shulchan Aruch*, *Mishneh Berurah* etc., are binding legal precedents. Modern rabbinic opinions inconsistent with this Talmudic and Kabbalistic canon are void. For example, there is no authentic debate about the rabbinic dogma that gentiles have lesser souls. An *appearance* of a substantive debate about dogma is put forth in Orthodox Judaism as situations arise that demand it, such as convincing non-Judaics that Judaism is a benevolent religion of equality and respect for all.

Some authorities such as the Alter Rebbe — Shneur Zalman of Lyady — assert that gentiles have no souls whatsoever; therein lies the perimeter of the "debate," if it can be called a debate – proceeding *a priori* from the doctrine that gentiles have inferior souls. That gentiles have lesser souls than "Jews" is the fixed sacred law and dogma of *Gedolei Yisroel*. How the law that gentiles have inferior souls is applied, is subject to discussion and contestation in the *Mishneh Torah, Kesef Mishneh* and a thousand lesser rabbinic texts. The law itself is incontestable. When Judaics point to debates about how Talmudic *halacha* is to be interpreted as evidence that the *halacha* itself is being debated, they are playing a cruel prank on their *goyische* dupes. Using the record of Talmudic discussion and interpretation to claim that Judaism is a free-flowing debating society is almost too asinine to comment upon, yet legions of gentiles, when given a line of malarkey about the Talmud being a series of debates, swallow it whole. They accept

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[74] Supreme cosmic divine insight, exceeding even that of God Himself.

the legend that Judaism is the religion of the Old Testament prophets from which was born western civilization's concepts of free will, freedom of conscience and thinking for one's self. In truth, *Judaism is wholly alien in relation to that noble Biblical-Christian ethic.* The Agudath Israel rabbinic publication *Hamodia,* declared in the issue of 19 Adar 5763 (Feb. 21, 2003), p. 14: "From time immemorial, every G-d-fearing Jew subjected his personal and communal affairs to the guidance of his *Rav* (rabbi), understanding the folly of following the dictates of his own heart or mind." There is no free will or freethought in Orthodox Judaism. So-called "Talmudic debates," often accompanied by shouting and metronomic swaying, occur only across a claustrophobic field of permissible discourse within a narrow range of orthodox belief.

Judaism is extraordinarily sensitive to its public image. To counter claims that it is an oppressive tyranny, it has cultivated an appearance of broad tolerance of diverse thinking, as supposedly epitomized in the paradigm of Hillel vs. Shammai. Like so much of Judaism, this is little more than a hoax. No Judaic who doubts the divine origin of the Oral Law is tolerated in Orthodox Judaism. It may be that the persecution of such a Judaic is delayed, denied or covered up with misleading rhetoric in order to deceive inquiring outsiders, but the facts, as attested by the history of Judaism, show that *apikorsim* (heretics) are those who deny one or more of the following sacred dogmas:

• The Divine Origin of the Oral Law (*Torah SheBeal Peh*)

• The Divine Inspiration of *Chazal* (the Talmudic and Kabbalistic "sages of blessed memory")

• The Racial and Spiritual Superiority of the Judaic male as personified by the rabbi (*gaon*; *godol*; *posek ha-dor*)

• The Study of the Bible only through the Intervention of the Rabbinic Glosses

• The Inferior Status of the Gentile Soul bordering on the Subhuman

Gentiles

The graves of Gentiles do not defile under the law of "tent" אהל.

Only a grave containing the remains of a human being can defile a living person. The graves of animals do not defile. The graves of gentiles do not defile, for the same reason.

Judaism's Bible Code Nullifies the Word of God

Judaism considers what the Bible actually says as merely an outer "shell" and shells are meant to be discarded. Rabbi Moses Maimonides wrote concerning the Bible, "In every word which has a double sense, a literal one and a figurative one, the plain-meaning must be as valuable as silver and the hidden meaning still more precious...Taken literally such (Biblical) expressions contain wisdom useful for many purposes, among others, for the amelioration of the conditions of society. This hidden meaning, however, is profound wisdom, conducive to the recognition of real Truth." [75] For Rabbi Nahmanides (thirteenth century), the plain text of the Bible was merely "an accommodation to the ordinary human mind." Judaics are sometimes regarded as being more intelligent than gentiles and possessed of extraordinary minds. For such people the words of the Bible are not to be taken literally

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[75] Michael Fishbane, "Jewish Biblical Exegesis: Presuppositions and Principles," in *Scripture in the Jewish and Christian Traditions* (University of Denver, 1982), p. 106.

(that's only for *freierim*[76]). For a Judaic who has been "initiated into *raza dimehemanutha*, the mystery of the faith, as the Kabbalists called it, the letters (of the words of the Bible) could be reassembled into highly esoteric combinations..." [77] For Judaism, this is where the highest and truest meaning of Scripture is to be found, in intricate word games which these soothsayers play with letters which are in turn assigned numbers, in one of the most potent systems of self-delusion ever devised. The rabbis will go to fantastic lengths to impose their gutter mentality and wild fantasies on God's Word, which in Judaism, is buried under a mountain of phantasmagoric rabbinic recension and magical cant that becomes ever more voluminous, virulent, burdensome and self-deluding with each successive generation. The lawyer's tricks, sexual metaphors and mystical robes which the rabbis use to cloak and nullify the Word of God are not mentioned here merely at the expense of the rabbis. The first victim of the Satanic deception within Judaism's methodology for Biblical interpretation and embellishment, is the Judaic person himself. In historic Christian circles much emphasis has been placed on the negative effect Judaism has had on gentiles and Christians. *Insufficient emphasis, however, has been placed on Judaism as a form of bondage of the Judaic person ensnared within it*. Much of Judaism's hermeneutic is calculated to destructively increase the pride and ego of Judaics. Consider this statement from the founder of the Chabad-Lubavitch Hasidic dynasty, Rabbi Shneur Zalman of Lyady: "It is said in the name of several *tzaddikim* that a Jew never fully sins. The Jewish demon created by his transgressions is always missing one limb or the other. It can never be wholly evil, because the act that generates it is never

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[76] *Freierim:* an Israeli word for "suckers" or "losers." The philosophy that laws are made to be circumvented, views those who fail to circumvent them as *freierim*. In the Israeli state someone who patiently stands in line, or pay his bills on time and in full, is regarded as a *freier*. "Don't be a *freier*" is the eleventh commandment among many Israelis.

[77] Ibid., Fishbane, p. 107.

wholehearted. A Jewish sin always contains an iota of good intent..." [78] In Judaism, the Judaic person's covenant is not with God and His Word as written in the Old Testament, but with himself and what is imagined to be his Chosen race. It is his racial status that is his supreme mark of godliness and proof of his being in relationship with God. This datum is confirmed by one of modern Orthodox Judaism's most highly esteemed twentieth century authorities, Rabbi Joseph B. Soloveitchik for whom the *New York Times* sings an unending hymn of praise. [79] Intense self-worship and self-deception, like the imputation of Judiac blamelessness and relative sinlessness, is a hallmark of the rabbinic megalomania. Judaism's theology encourages the cardinal sin of pride. It wipes out the responsibility for transgressions against the law of God. Like clever lawyers, the rabbis teach about that which Christians regard as one of the blackest episodes in King David's life — his adultery with Bathsheba and his order for the murder of Uriah — that he did not really sin with Uriah the Hittite's wife, Bathsheba, by committing adultery with her. According to the standard teaching in Orthodox yeshiviot (cf. BT Shabbat 56a): "*Kol haomer David chatah eino ela toeh*" ("Whoever claims that David sinned is simply mistaken"). "Our sages teach that King David only stumbled into the sin with Bat-Sheva in order to teach the Jewish people the proper path to individual *teshuva* (repentance). So, too, they teach, the Children of Israel only committed the sin of the Golden Calf in order to teach an entire community how to repent." [80] Orthodox Judaism teaches that David did not have the intent to sin with

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[78] *Opening the Tanya,* Steinsaltz edition (2003), p. 208.

[79] Cf. Ari Goldman, *NY Times,* April 10, 1993, p. 38; Samuel G. Freedman, "Modern Orthodox Jews Have a Hero but Not All His Words," *NY Times*, May 22, 1999, and Samuel G. Freedman, "A Novice Filmmaker Profiles a 'Lonely Man of Faith," Jan. 26, 2008, p. A16.

[80] Statement of Rabbi Zalman Melamed, on the web at www.yeshiva.org.il/Shiurim/shaleshides/rzmelamed/Ekitissa61.htm, March 16, 2001 8:18 am Pacific time. (It has since been removed from Yeshiva.org.il).

Bathsheba ("Bat-Sheva"). It was not a true sin because David sinned for a good cause — not to satisfy his lusts, of course — but on high moral grounds, in order to teach Judaics the proper path to repentance. This is quite an alibi. One problem with it: nowhere does the Bible state or teach this. In fact, this rabbinic teaching completely contradicts II Samuel 12: 5-14. The Bible in no uncertain terms states that David did evil in the sight of God and by so doing contemptuously despised God. The Bible says nothing about David having a godly ulterior motive for cohabitating with another man's wife. Rather it says in verse 14 that God was outraged by what was in effect a kind of blasphemy ("*na'ats*"; cf. Strong's #5006). What the Talmudic rabbis are actually saying is that it is God who is mistaken, since God's Word clearly declares that David sinned by killing Uriah the Hittite and taking Uriah's wife: "Now therefore the sword shall never depart from thine house because thou hast despised me and hast taken the wife of Urriah the Hittite to be thy wife." (II Samuel 12:10).

Who should we believe, God's Word in the Old Testament book of Samuel, or the word of the Pharisees as found in the Babylonian Talmud? Followers of the religion of Judaism believe the Talmud. Followers of Jesus Christ understand just what such Talmudic falsification of the Word of God entails: "Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men. For ye neither enter in yourselves; neither do ye let others enter." (Matthew 23:13).

Pride Leads to Nullification

This sense of entitlement and blamelessness when it comes to offending God and the gentiles, is carried over into Judaism's presentation of the Old Testament. The Talmud itself admits that most of its endless rules and regulations, have little Scriptural basis and that the oral tradition of the Mishnah supersedes the written laws of the Scriptures: "The absolution of vows (*Kol Nidrei*) hovers in the air, for it has nothing in the Torah on which to depend. The laws of the Sabbath, festal offerings, and sacrilege —

lo, they are like mountains hanging by a string, for they have little Scripture for many laws." [81] It is an interesting fact that, what Christ termed the heavy burdens which these Pharisees bind the people with, are, by their own admission, "hanging by a string," when it comes to Scriptural justification. The Talmudic "sage" declares unambiguously the basis of the religion of the rabbis: "Some teachings were handed on orally, and some things were handed on in writing...we conclude that the ones that are handed on orally are more precious." [82] It is the Mishnah which is believed by the rabbis to contain the revelations of God to Moses at Sinai. Yet, in the introduction to the Yale University English translation of the Mishnah, it is stated that "The Mishnah is a document of imagination and fantasy..." [83]

"(T)he Mishnah...is remarkably indifferent to the Hebrew Scriptures...The Mishnah is made up of the sayings bearing the names of authorities who lived in the late first and second centuries (A.D.) In fact, the Mishnah is...a principal holy book of Judaism. The Mishnah has been and is now memorized in the circle of all those who participate in the religion, Judaism...the two great documents formed around the Mishnah and so shaped as to serve, in part, as commentaries upon Mishnah, namely, the Babylonian Talmud and the Palestinian Talmud, form the center of the curriculum of Judaism as a living religion." [84]

The Mishnah is the well-spring of the man-made religion of Judaism, from which sprout centuries of interpretations and never-ending additional rabbinical supplements, expansions, and expostulations in a huge compendium of arid Talmudic pedantry and pettifogging — augmentation and commentaries upon

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[81] Hagigah, 1:8.

[82] Hagigah 1:7.V.

[83] *The Mishnah: A New Translation* (New Haven, CT: Yale University Press, 1988), p. xvii.

[84] Ibid., pp. xiii and xv.

commentaries — that begins with the second document of rabbinic Judaism after the Mishnah, the *Tosefta* (lit. "supplement").[85] Because it is regarded by the rabbis as the supreme revelation of Sinai, having been passed down orally, in secret, across millennia, the Mishnah is a law unto itself which does not need to claim a Biblical basis for its authority. Judaism, on the authority of the Mishnah, suppresses the name of God. For example, the correct translation of Psalm 148:5 reads, "Let them praise the name of Yahweh." In the rabbinic tradition this becomes: *Yehalelu et shem Hashem* ("Let them praise the name of the Name"). "The personal name of God, linked especially with His revelation of Himself to Israel, is found in Hebrew as a four-letter sequence of two consonants (H, H) and two semivowels (Y, W), that is, YHWH. Traditionally, reverent Jews considered this divine name too sacred to pronounce, and so in reading the text of the Old Testament they regularly substituted for it the noun 'Adonai,' which means 'Lord."[86] "Too sacred to pronounce" *except* in occult rituals, which is what the suppression of the pronunciation of the divine name by the common people for public worship of God, was intended to forge: a magical formulae of supreme power reserved for the use only of elite occultists, which emerged most influentially and fatefully in Christian civilization during the Renaissance.

Much is made of the "Noachide laws" by gentiles, including the U.S. government, which in Public Law has pronounced these rabbinic "Noachide laws" noble and, by implication, worthy of enforcement. This is because Judaism's claim to represent Biblical

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[85] The Tosefta "contains important legal traditions that amplify and extend those set forth in the Mishnah, as well as free-standing and original ones. In the aggregate, it forms the first talmud -- that is, the initial systematic amplification of the Mishnah and its Halakha." Jacob Neusner, *The Tosefta* (Hendrickson Publishers, 2002), v. 1, p. xii.

[86] *The New Scofield Study Bible: New International Version*. (New York: Oxford University Press, 1984), p. ix.

law and the patriarchs is accepted at face value, which is always a mistake when evaluating Judaism's claims about itself.

The "Noah" of the Noachide ("Noahide") laws is not the Biblical Noah, whom the Talmud despises. In addition to Adam being unworthy to transmit the *Torah shebeal peh* to *Klal Israel*, Noah, we are told, was also too defective to merit this distinction: "...the Torah became uninterested (in Noah) following the episode of the vineyard." Where is this detraction of Noah found in the Bible? In the Bible, Noah is a second Adam. Christians see a parallel between the saving wood of his Ark and the wood of Christ's cross on Calvary. In Orthodox Judaism, however, Noah is a low character. The rabbinic writer(s) make reference to "Bereishis 9," the Talmudic and Midrashic rabbinic tradition, wherein Noah is castigated as a drunkard. The main rabbinic libel of Noah centers on the fantasy that he was sodomized on board the Ark by Ham. To find an allusion to that slur on this patriarch we turn to the Orthodox *5Towns Jewish Times* of July 1, 2011, p. 12. Concerning homosexual behavior, the newspaper refers to "...the instance of the biblical Noah's encounter with his son Chom (Ham)." This "instance" is not in the Bible. The source for the filthy innuendo about Noah and Ham is in the malicious *Midrash*, not God's Word.

Orthodox Judaism claims it has rights over humanity and to Palestine based on the supposed descent of today's Judaics from Abraham, Isaac and Jacob, but in the *5Towns Jewish Times* article we obtain a brief glimpse of the underlying reality, that in the rabbinic view, Abraham, Isaac and Jacob were too defective to "merit this gift," and therefore could not transmit the Torah; only Moses was pure enough to do so. Of course, the Bible does not assign to Moses a spirituality superior to Abraham or Noah. This mendacity and confusion is sown only in the Talmud. According to the Babylonian Talmud ("BT"), Sabbath 146a, Abraham and Isaac were infected with a hereditary "lustful strain" that was not eradicated until the birth of Jacob.

Next we come to more evidence of the place which the rabbis' own creation, the Talmud ("Torah"), has obtained in the cosmos, according to them. The oral law is, we are told, "an entity in and of itself." This statement hints at the more candid rabbinic teaching that the Talmud is "God in the flesh" and "the Torah has a 'mind of its own,' so to speak. Being its own 'boss,' the Torah itself determines who can attain its wisdom."

Its own boss? Isn't God sovereign? Not in Judaism. Consequently, the aspiring *"talmid chacham"* approaches not the One True God, but the god of the Talmud. There are not two Gods. There is only one God. Whoever choses one rejects the other. We are told that the aspiring Talmud scholar "must 'convince' the Talmud ("Torah") itself to allow him to grasp its teachings and unlock its mysteries." It is the Oral law, not God, who does the choosing: "...it chooses to give itself over only to those who persevere in toiling to attain it and demonstrate their love for it....Torah itself ultimately decides who will 'acquire' it."

Rabbi Jacob Neusner states: "On the surface, Scripture plays little role in the Mishnaic system. The Mishnah rarely cites a verse of Scripture, refers to Scripture as an entity, links its own ideas to those of Scripture, or lays claim to originate in what Scripture has said, even by indirect or remote allusion to a Scriptural verse of teaching...Formally, redactionally, and linguistically the Mishnah stands in splendid isolation from Scripture....the Mishnah constitutes torah. It too is a statement of revelation, 'Torah revealed to Moses at Sinai.' But this part of revelation has come down in a form different from the well-known, written part, the Scripture. This tradition truly deserves the name 'tradition,' because for a long time it was handed down orally, not in writing, until given the written formulation now before us in the Mishnah...Since some of the named authorities in the chain of tradition appear throughout the materials of the Mishnah, the claim is that what these people say comes to them from Sinai

through the processes of *qabbalah* (Kabbalah) and *massoret* — handing down, 'traditioning.' So the reason...that the Mishnah does not cite Scripture is that it does not have to." [87]

From this statement by Rabbi Jacob Neusner, we deduce that the Mishnah is the foundational 'Torah' of rabbinic Judaism, is not based on the Bible and is the autonomous oral tradition that existed in the time of Christ, to which Jesus made direct and accurate reference to as the "tradition of the Elders."

Moreover, Neusner alludes to the *qabbalah* (more commonly spelled Kabbalah), as the "process" by which the Mishnah was transmitted. As we have indicated, the Kabbalah arose from the traditions of Egypt and Babylon, as did the initial texts of the Talmud, and both are heavily influenced by the occult idolatry of those empires. The manifestation of this superstition is found in Judaism's self-worship, wherein *the rabbi is the Torah incarnate*. He actualizes this divine status through "rote memorization" and vain repetition of the Talmud and Talmudic interpretations of the *Tanakh* (Old Testament), in a manner similar to the import which Eastern religions attach to mantric incantations. The Talmud mantra is believed to give the rabbi supernatural power and his intrinsic divinity is made manifest by this means. He himself becomes an object of worship, like the Torah scroll, because, having achieved his full manifestation as the incarnate Torah, he himself becomes the main source of Judaic salvation and revelation. The Talmud has God declare: "If a man occupies himself with the study of Torah, works of charity, and prays with the community, I account it to him as if he had redeemed me and my children from among the nations of the world." [88]

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[87] *The Mishnah: A New Translation* (Yale University Press, 1988), pp. xxxv and xxxvi.

[88] BT Berakhot 8A.

"The Babylonian Talmud represents God in the Flesh"

"Those who engage in talmudic study make it possible for themselves, their families, their financial supporters and, to some extent, other Jews to enter paradise." [89] This is the "salvation" offered by the religion of Judaism in the wake of the rejection and crucifixion of the Messiah and the destruction of the Temple, which the Messiah prophesied. Having rejected their Messiah, the Pharisees became more corrupt than ever. Out of this corruption came the institutionalized invalidation of the Old Testament, and its replacement by self-worship. The totemic, pagan-Babylonian root of this process of self-idolatry, is hinted at by the fact of the rabbi's object-orientation, rather than his spiritual orientation. It is not the rabbi's understanding and grasp of the Torah that makes him a veritable incarnate god and object of worship, [90] but rather his rote memorization and repetition of the material object, i.e. the texts themselves, because: "...the Babylonian Talmud represents God in the flesh..." [91]

The scholar who uttered those remarkable words is the aforementioned Rabbi Neusner, one of the world's most eminent authorities on Judaism, consulted and quoted by popes of Rome and the West's leading intellectual organs, cf. for example the article "Pharisees" in *The Oxford Classical Dictionary: The Ultimate Reference Work on the Classical World* (Oxford University Press, 2003), p. 1154.

As Neusner states, the authority of the Mishnah is derived from the authority of the rabbi, because whatever the rabbi declares to be from Sinai is from Sinai, because the rabbi is Sinai incarnate. This circular reasoning is a fixture of many controversies

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[89] Israel Shahak and Norton Mezvinsky, p. 27.

[90] Ibid., Shahak and Norton. The authors refer explicitly to the "worship" of "charismatic rabbis" (cf. p. 26).

[91] *Rabbinic Judaism* by Jacob Neusner with a contribution by William Scott Green, p. 62.

with Talmudists and Zionists, where opposition is silenced by Judaic insistence on their own certainty and authority, after which the case is closed and to proceed further would entail "antisemitism."

"Overruling God Himself"

According to BT Berakhot 6a-b, God wears phylacteries on which are inscribed praise for the Jewish people.

In BT Berakhot 7a God asks a rabbi for a rabbi's blessing.

The Zohar states: 'The Jewish people and God are wholly one."

Johann Andreas Eisenmenger recounts how rabbinic students, in their fervor to copy the guru-like rabbis in all things, sneak into the toilet ("Necessary House") to spy upon the "sacred" rabbinic activities in that place, and even crawl under the marriage bed of the *Rebbe* (rabbi) and *Rebbetzin* (rabbi's wife) the better to learn how to emulate every conjugal move that takes place there. Prof. Eisenmenger writes: "The Jews are so infatuated in their esteem of the sanctity and wisdom of the rabbis, that they think there is divinity in every thing they say and do; and that consequently every action they perform and every word they utter, is worthy of all memory and imitation. They therefore frequently watch the rabbis in their retirements, in order to discover, study and copy into their own lives, their most secret ways and manners; their infirmities and maggotries, as well as their most reasonable actions; looking upon all as divine; and admiring and aping them in even the most trivial or non-essential matter."

Eisenmenger, in his appraisal of Judaic infatuation with the divinity of the rabbis as manifested at its basest level, is correct: the attitude of the *talmidei chachomim* toward the *ha-rav ha-ga'on* is one of extreme idolatry. They adore them as infallible,

supernatural figures. There is a substantial literature in Hebrew concerning this idolization. For example, Dov Eliakh's three volume *Sefer ha-Ga'on* and in particular, volume three.

"Our *Zaddikim*'s words are more important than the Torah of Moses" (*Midot miMoharan*). As our Sages teach: A *Zaddik* decrees, and God obeys."
—The Koliner rebbe

The zaddik is said to have the ability to change heavenly decrees and alter divine judgments. The Talmud states: "God decrees and the zaddik nullifies the decree" (Mo'ed Kattan 16b).

Grand Rabbi Levi Yitzchak Horowitz (the "Bostoner rebbe") says that a Hassidic Rabbi is in many respects like a plumber: "Hashem" wants only to bestow goodness upon a Judaic and all such a person needs to do is make himself into a vessel to receive the good. But the bad deeds "jam up" the pipes through which divine goodness flows. A Hassidic rabbi "unclogs" these pipes for the Judaic person. A rabbi has a power of prayer to a greater extent than most. Talmud scholars (Hassidic or not) who have "virtually perfected their character," are known to have such powers.[92]

Judaism's addiction to false messiahs in preference to the real one crucified on Calvary, dates to the first century A.D., when Simon Bar Kokhba, leader in Palestine of a violent Jewish revolt against the Romans (132-135 A.D.), was declared the Messiah by the founding rabbinic "sage," Rabbi Akiva. BT Ta'anit 58d: "When Rabbi Akiva would see Bar Kokhba he would proclaim, This is he, the King-Messiah."

BT Bava Metzia 59B reads as follows: "Rabbi Eliezer then said to the Sages: 'If the *Halakhah* is in accordance with me, let it be

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92 BT Bava Batra 116a and BT Ta'anit 23a.

proved directly from heaven.' Suddenly a heavenly voice went forth and said to the Sages: 'Why are you disputing with Rabbi Eliezer? The *Halakhah* is in accordance with him in all circumstances!' Rabbi Yehoshua rose to his feet and quoted a portion of a verse (Deuteronomy 30:12), saying: 'The Torah is not in heaven!' The Gemara interrupts the Baraita and asks for a clarification: What did Rabbi Yehoshua mean when he quoted the Scriptural verse that 'the Torah is not in heaven'?

"Rabbi Yirmeyah said in reply: Since God already gave the Torah to the Jewish people on Mount Sinai, we no longer pay attention to heavenly voices that attempt to intervene in matters of *Halakhah*. For You, God already wrote in the Torah at Mount Sinai (Exodus 23:2), 'After the majority to incline.'

"After the majority to incline" is formally expressed as "*Acharei rabim le-hatos*." This is the principle that asserts that Judaism's laws (*halacha*) are determined by majority rabbinic rule and consensus. *Acharei rabim le-hatos* literally means "follow the majority." This principle directly contravenes Exodus 23:2: "You shall not fall in with the many to do evil, nor shall you bear witness in a lawsuit, siding with the many, so as to pervert justice."

From BT Bava Metzia 59B we learn that *halachic* disputes must be resolved by majority vote of the Rabbis. God could not contradict His own supposed decision to allow Torah questions to be decided by majority vote. The Gemara relates the tale that generations later, Rabbi Natan met the (Old Testament) Prophet Elijah. Rabbi Natan asked Elijah about the exchange between Rabbi Eliezer and Rabbi Yehoshua. He said to him: 'What did the Holy One, blessed be He, do at that time when Rabbi Yehoshua refused to heed the heavenly voice?' In reply, Elijah said to Rabbi Natan: 'God smiled and said: 'My sons have defeated Me, My sons have defeated Me!"

This famous statement from the Babylonian Talmud has echoed down centuries of rabbinic folly, compounded over millennia by repeated affirmations of rabbinic megalomania. England's Lord

Rabbi Jonathan Sacks, who is presented in the media as a liberal progressive, affirms it. In a review of the book *The Talmud and the Internet* by Jonathan Rosen, Lord Sacks, who is Chief Rabbi of the United Hebrew Congregations of the Commonwealth of Britain, writes: "Rosen loves, as do I, that extraordinary moment in the Talmud in which God is outvoted on a point of Jewish law and celebrates the fact that His children have defeated him. In the world of the rabbis, not only do men study the word of God; God studies the words of men." [93]

In 2011, the Chief Rabbi of Efrat, Shlomo Riskin, stated: "The Talmud (Bava Metzia 59b) records a conflict between the Sages and Rabbi Eliezer (the 'cemented cistern who never loses a drop,' according to *Ethics of the Fathers*), over whether or not a particular type of oven is subject to ritual impurity. Rabbi Eliezer brings three miracles to support his case, culminating in a 'Divine voice' which exclaims: 'What do you want from My son, Rabbi Eliezer? The Law is always in accordance with his view.'...when Moses said the Torah 'is not in heaven' (Deuteronomy 30:12), he meant it had been given to the scholars here on earth to interpret. The Oral Law is determined by majority rule; hence, the Sages can overrule not only Rabbi Eliezer but even God Himself!" [94]

This is the Satanic pride that informs Judaism and its followers and has been subsequently filtered into Zionism. If they can overrule God they most certainly can overrule Christians and all other gentiles. If they are above the heavenly court they are most assuredly above international criminal courts and all laws not formulated and decided by their "sages."

They teach that the rulings of the rabbis on earth become a permanent part of God's Torah. Heaven obeys the rulings of the supreme sages (*gedolei*) of Judaism: "How do the *halachic*

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[93] *The Guardian* (English newspaper), Dec. 21, 2001.

[94] Shlomo Riskin, chief rabbi of Efrat, "Halacha Is Not Decided In Heaven," *The Jewish Week* (New York), May 24, 2011.

renderings of a *gadol*[95] become transformed into a permanent part of the of the Torah? Horav Yehudah Ades explains that this is part of the dictum, '*Lo baShomayin hee.*' 'The Torah is not in Heaven.' Once it has been handed down to man, the rulings rendered by the *gedolei Torah*[96] become a permanent part of Torah itself. Indeed, even in Heaven the rulings follow those rendered by the *gedolei ha' Torah.*" [97]

Judaism's Hermeneutic of Concealment in Theory and Practice

As part of the enduring process of dissimulation and masquerade which is the intrinsic methodology of Judaism in its response to investigation and scrutiny by gentiles, it is sometimes claimed that the *Zohar* (principal work of the Kabbalah) is not a basis of rabbinic law. However, this objection is easy to overcome by approaching the decisor-corpus of *Chazal*, and confronting the *posekim* with their own Zohar-derived decisions: Adin Steinsaltz is the *Nasi* of the revived Israeli Sanhedrin: "Rabbi Steinsaltz said that Kabbalah, despite a mystical and esoteric nature that's shrouded in mystery, is 'part of the Torah in the same way Talmud is part of the Torah." [98] *In this case, what is common knowledge among the Orthodox rabbinate is denied in public before a gentile audience, and this is a familiar stratagem and one that is a paramount insight into the deceitful nature of Judaism*: usually its leaders publicly admit only what is generally known or established

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[95] A *gadol* is a rabbi who, because of his knowledge of the Talmud, his saintly character, and his excellent judgment, is the exalted spiritual leader and *halakhic* authority over a particular Judaic community.

[96] *Gedolei Torah* and *gedolei ha' Torah:* a council of great rabbis i.e. "sages," as for example the Agudath Israel organization's Moetzet Gedolei haTorah.

[97] Rabbi A. Lieb Scheinbaum, Hebrew Academy of Cleveland, "Penim Ahl HaTorah: Parshas Yisro" in *Yated Ne'eman*, 21 Shevat 5764 (Feb. 13, 2004), p. Center 16.

[98] David Lazarus, *Canadian Jewish News,* Nov. 7, 2007.

about Judaism and deny anything that might tarnish its image, or lead to unpleasant revelations about its hidden doctrine and teachings. Hence, it is an axiom that Rabbi Karo's *Shulchan Aruch,* which would become the basis for subsequent *halachic* decisions, is based in part on the Kabbalah, yet because this is not well-known among the *goyim*, it is denied, in order to avoid having to account for how a flagrantly pagan/occult text like the *Zohar* is a source of Judaism's "Biblical" law in the texts of Rabbi Karo. Pay heed to the operating principle of these master deceivers: were this fact about the relationship between the Kabbalistic *Zohar* and rabbinic law to become well-known, it would be conceded by the rabbis;[99] the concession being surrounded by sundry qualifications and explanations intended to *test the extent of what the goy knows and the degree to which the goy percipient can still be misled.*

Judaism is not just Talmud, it is Talmud *and* Kabbalah, as well as a mountain of successive texts. Maimonides is marshaled in the campaign to claim that Judaism is not Kabbalistic and that Kabbalism is an abuse and distortion of an otherwise purely scriptural rabbinic Judaism. In fact, Kabbalistic psychology meanders as much through Orthodox Judaism as the Mississippi flows through the American heartland. The Kabbalistic temple is supported by the pillar of *chesed* (mercy) and the pillar of *gevurah* (severity), both are required to support Judaism's supremacy. These two seemingly opposing pillars offer two ways of relating to the world depending on the situation ethics and *zeitgeist* (spirit of the age) in which Judaism finds itself situated. Judaism's Temple is the synthesis of these forces. The Temple cannot be sustained only

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[99] The Kabbalistic basis for the rules and practice of the Kabbalah-drenched Hasidic ("Haredi") branches of Orthodox Judaism are not well known. The Hasidim (also called "Haredim") are celebrated by such esteemed personages as Martin Buber and Elie Wiesel, as well as several recent presidents of the United States and the US Congress. One could say that through the American Establishment's love affair with the Hasidim, our nation has been — not cannibalized, but *kabbalized* — in the pagan image and likeness of Judaism.

by presenting a lenient or merciful face, or only by severe or judgmental means.

Jeremy Dauber, Professor of Yiddish Language, Literature, and Culture at Columbia University, in his book, *Antonio's Devils,* writes: "Certain anti-Semitic Orientalists would cull rabbinic literature for damaging quotations to be decontextualized and leveled against contemporary Jews...misusing classical Jewish texts for polemical purposes" (pp. 77 and 141). The title of Prof. Dauber's book (*Antonio's Devils),* is a reference to Shylock's antagonist in *The Merchant of Venice.* Dauber assaults Johann Andreas Eisenmenger and faults him for his influence on the Enlightenment, but Dauber cannot bring himself to list *Entdecktes Judenthum*, Eisenmenger's contra-Talmudic, two volume work, in his bibliography; at least not in the 2004 first edition ("original printing"), wherein he jumps from "Eisen" to "Eisenstein" on p. 323.

Prof. Dauber is one of that sect of peculiar, mirror-world thaumaturgists that one encounters in Judaic studies: someone who is oblivious to how much what he accuses Christianity of, is actually true of Judaism. He writes, "...so many Christian interpreters did violence to the Biblical text's plain meaning — often for overtly or covertly polemical reasons" (p. 76). This is an exact description of the rabbinic method of Biblical interpretation: doing violence to the plain meaning of the texts. When deception and "out of context" statements serve to advance Judaism, they are all well and good, of course. Speaking of a Judaic favorite of his, Dauber writes, "Obviously, to a certain extent, (Moses) Mendelssohn denies that he is polemicizing, but *a certain degree of disingenuousness is natural in this context."* [100] Now we appreciate what Mr. Dauber means by "context" — deceit that is permitted to Judaics and forbidden to their critics.

Contra-Talmudists are accused of taking quotes from the Talmud out of context. "Context" is everything for the

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[100] Dauber, p. 142; emphasis supplied.

defenders of the Talmud. Fair enough. But by "context" they do not denote taking into account the surrounding text, but rather *submitting to Judaism's own narrative about itself*, which includes how it presents problem Talmud texts to non-Judaic audiences. In their eyes, "misuse" of knowledge of rabbinic texts consists in employing those texts for "polemical" purposes. But no polemic against Judaism is permissible, however *authentically contextual* it may be. It is enough that the rabbi or the philo-rabbinic academic states the proper belief and people believe accordingly; any non-conformity to this pattern is "antisemitic."

This intimidation technique is a stock response intended to commissar critics, premised mainly on the moral authority of the declarative statements of the "expert" defender of Judaism. Critical exegesis and debate ("polemics") by informed skeptics is strictly forbidden. Rigorous, probing exegesis and polemical tools are reserved for those rabbis and academics engaged in distorting the Gospel and misrepresenting the life and teaching of Jesus Christ and His apostles. This is what "context" signifies to these totalitarian ideologues. Judaism is fundamentally totalitarian. Its leaders and advocates *don't accept the legitimacy of opposition.* It is a special linguistic world, with its own semantic values, even apart from what is literal and what is figurative, and *until students and scholars of Judaism have discerned and mastered the evasive and disingenuous linguistic devices and semantics peculiar to Judaism, they are bound to go astray in their study of it.*

Let us take another example for purposes of illustration. If a Judaic male were to shake hands with a gentile woman he would violate a fundamental rabbinic principle regarding the low status of the *shiksa* (female gentile). For a Judaic male to shake the hand of a female Judaic who is not his wife or relative is also problematic. BT Berakot 61a decrees: "If a man counts out money from his hand into the hand of a woman so as to have the opportunity of gazing at her...he shall not escape the punishment of *Gehenna* (fiery destruction)."

Hence, this hand to hand money counting with a female is a soul-killing offense. Yet Orthodox Judaic Senator Joseph Lieberman of Connecticut, was known to regularly shake hands with gentile women and Judaic women to whom he was not related. The principle (it is wrong to shake hands with a woman) is not at issue in Lieberman's case. A higher consideration is in effect: those times when, if one were to fulfill the rabbinic law about hand-shaking, then the fundamentally ugly, misogynist truth about Judaism would be revealed to the world. To conceal the truth from the goyim, Lieberman is authorized to break the law and shake hands with a *shiksa*. Camouflage and deceit are everything. The cover must not be blown off the pious image of the universal "humanitiarian-religion of the prophets" mythos that is fronted to non-Judaics. Therefore, in the *responsa* of HaGaon HaRav R. Hayyim Berlin, son of the *Netziv*,[101] he wrote that Judaics must act in such a way in public "that the goyim would not condemn or reproach them for appearing to be lacking in common decency," and thus, he stipulated that while it is preferable that Judaic males do not shake hands with women, if, in a public place, the woman initiates the action by putting out her hand to the man, it may be permissible to shake it *for the sake of appearances*.[102]

These stratagems comprise Judaism's situation ethics and as such they are determined by the particular era in which the Judaic in the case resides. In a time when gentiles have little or no power over Judaic people and Judaics need not concern themselves with what gentiles think, and Judaics are in a position of nearly absolute superiority and dominion, they return to the most rigorous application of the law and refuse to shake a *shiksa's* hand in public. The timing and propriety of a ruling, whether *meikel* (also spelled *mekil* — i.e. *leniency;* in the case of the handshake, permissible), or

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[101] Rabbi Naftali Tzvi Yehudah Berlin (the "Netziv," 1817-1893); *Rosh Yeshiva* (principal; dean) of the Volozhin *Yeshiva* (Talmud academy).

[102] Nishmat Hayyim 135:6.

machmir (i.e. a *stringency;* in the case of the handshake, forbidden), is decided, in part, according to the "extenuating circumstances" (*sha'at had'chak*) of the historical era in which Judaics find themselves living. This determination is the subject of on-going rabbinic debate and discussion. The underlying law, that men must not shake hands with women, is not subject to debate. The higher consideration of maintaining Judaic image and dominion, trumps the handshaking proscription under certain circumstances (what those circumstances are, *is* subject to debate).

The personification of this process is found in the earliest documents of Pharisaic Judaism, such as the *Pirkei Avot* where we encounter the ancient Pharisees Hillel and Shammai. This *zugot* (pair) is used to convey an image of Judaism as a noble, Socratic debating society, sustaining a view of the rabbi as history's premier independent deep thinker who, unlike the "tunnel-visioned Christian," keeps alive the flame of dissent and free inquiry. In fact, rabbinic *dogma* cannot be debated:

"**Pilpul**: A rhetorical process that the rabbis used to formulate their legal decisions. The word is used as a verb: one engages in the process of *pilpul* in order to formulate a legal point...*Pilpul* occurs any time the speaker is committed to 'prove' his point regardless of the evidence in front of him. The casuistic aspect of this hair-splitting leads to a labyrinthine form of argument where the speaker blows enough rhetorical smoke to make his interlocutor submit. Reason is not an issue when *pilpul* takes over: what counts is the establishment of a fixed, immutable point that can never truly be disputed...What is thought to be the Jewish 'genius' is often a mark of how *pilpul* is deployed. The rhetorical tricks of *pilpul* make true rational discussion impossible...There is little use trying to argue in this context, because any points being made will be twisted and turned to validate the already-fixed position." [103]

The history of rabbinic book-burning, thought control, physical punishment and even execution of the *apikorsim* and the *minim*

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[103] David Shasha, Center for Sephardic Heritage, Brooklyn, N.Y., March 22, 2010.

(two categories of heretic) has been suppressed. BT Sanhedrin 90a defines an *apikoros* as one who rejects the legitimacy of the Oral Law. Quoting Rabbenu Yonah, the *Tshuvat Ha'Rashba* 7:179 defines a *min* as he who doesn't believe in *divrei Chazal* (the Oral Law of the "sages"). Book-burning, censorship, bans and boycotts are a regular occurrence inside Orthodox Judaism. This centuries-old rabbinic drive for thought control is at the root of the campaign by more secular-seeming highbrow Zionist literary figures and the ADL (Anti-Defamation League) to obstruct books like the one you are reading (advertisements for the book *Judaism Discovered* were banned from the pages of *The New York Review of Books* newspaper after one insertion and refused by *The Nation* magazine). Nonetheless, rabbinic and Zionist groups have deflected any outcry that should have resulted from their book bans and book burnings. Christians bear the stigma for book bans and book burnings in the western media. Rabbis are depicted mainly as the hunted and hounded victims of repression; seldom are they shown to be perpetrators. Declamations of soothing gibberish in front of the *goyim to* the effect that rabbis are freethinkers and carriers of civilization, is a great *mitzvah* (blessed act) in Judaism.

Judaism has decoy statements threaded within its sacred texts intended primarily for gentile consumption. These are cryptically indicated by oral cues conveyed in the *beit midrash* ("house of learning") and by means of the rabbis' complex internal excursus. Though they appear to an outsider to be authoritative, these decoy texts are *not* intended to have force of law in Judaism. *Until this insight into institutionalized prevarication and deceit is grasped, every scholar who attempts an objective evaluation of Judaism will become lost in its nonpareil system of textually cloaked, arcane misdirection*. Though much is made of knowledge of languages such as Mishnaic Hebrew and Aramaic in mastering Judaism, and all Christian scholars should endeavor to learn Old Testament Hebrew so as to better know the Israelite faith and heritage which is theirs as Heirs of the Promise (Galatians 3:29), there is actually an even

more important linguistic skill necessary to deconstructing the religion of Judaism — mastery of its decoy texts and hermeneutic of deceit. In some cases these decoys are aimed at *baalei teshuva* (those Judaics who are newly returned to Judaism); certain Judaics under the age of forty (*ve-gam besulos*), and other special cases among Judaics themselves. Self-deception is recognized in Judaism as inescapable and inevitable, and deception is sown throughout its belief-system. Deceiving God and one's self is Judaism's distinctive characteristic. Western civilization's ideal of the pursuit of truth for its own sake is not considered valid in Judaism. This can be seen at work in the *halachic* principle of "*mutav sheyihiyu shogegin ve'al yehiyu meizidin,*" expressed as follows: "It is better that they transgress out of ignorance rather than willfully." This is supported by the statement in the Gemara: "It is preferable to allow a person to remain uninformed and to sustain his status of an unintentional transgressor, than to transform that person into an intentional transgressor by informing him" (BT Shabbat 148b, Beitzah 30a). "Just as it is a *mitzvah* to say something that will be heard, so it is a *mitzvah* not to say something that will not be adhered to" (BT Yebamot 65b).

The Tarnish on Hillel's Golden Rule

Judaism's story is that Hillel, the "lenient, merciful" Pharisee, was a "quiet, peace-loving man, accommodating himself to circumstances and times, and being determined only upon fostering the Law and bringing man nearer to his God and to his neighbor." Shammai the "stringent, severe," on the other hand, was stern and unbending. To Shammai it seemed impossible to be sufficiently stringent in religious prohibitions. The disciples of Hillel, "evinced in all their public dealings the peacefulness, gentleness, and conciliatory spirit which had distinguished their great master; and by the same characteristic qualities they were guided during the political storms which convulsed their country. The Shammaites, on the contrary, were intensely patriotic, and would not bow to

foreign rule. Bet Shammai and Bet Hillel continued their disputes — probably interrupted during the war times — after the destruction of the Temple, or until after the reorganization of the Sanhedrin under the presidency of Gamaliel II. (80 C.E.)."

Judaism in projecting its public image, projects the face of Hillel the merciful, though he was by no means as kind, just, sweet, compassionate, decent and virtuous as the legends portray him. In its actual practice and beliefs, Judaism combines characteristics of *both* Hillel and Shammai who, as we have noted, form one of the early, representative exegetical *zugot* or "pairs," and as a pair they reflect a central unity on those key dogmas which will brook no dissent.

Here is an instructive indication of the rabbinic mentality as symbolized by the figure of Hillel: "Hillel is described as a man of great humility who, in his pursuit of peace, was *even prepared to depart from the truth* (Bezah 20a)." [104] Hillel is actually a personification of the deceit which Judaism regards as necessary. For the sake of an ulterior motive, Hillel, the preeminent "noble" Pharisee, departs from the truth. When the Jesuits were accused of this, the Protestant Reformers howled and rendered them infamous. What infamy do Protestants attach to Hillel or to the Hillel-Shammai ruse? This writer knows of none. According to the rabbinic narrative, Hillel was a fount of charity and compassion who reduced the entire Oral Law to the simple, crystalline lines of one, zen-like requirement:

"To a heathen who came to him to be converted on condition that he teach him the entire Torah 'while standing on one foot,' Hillel replied, 'What is hateful to you, do not unto your neighbor, this is the entire Torah, all the rest is commentary." [105]

This oft-repeated statement attributed to the "saintly Pharisee" Hillel is a big lie. The truth is, Judaism's thousands of

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[104] *Encyclopedia Judaica*, vol. 8, p. 483. (Emphasis supplied).

[105] Ibid.

laws and rules binding on individual Judaics are not mere "commentary," they constitute the stern and forbidding demands of the *halacha;,* what Jesus Christ addressed in Matthew 23:4: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

The failure to bear these rabbinic burdens which Hillel and his fellow Pharisees imposed can result in rabbinic curses ranging from threats of birth defects and death in childbirth, to the delaying of the coming of the *Moshiach* (Messiah) and the imposition of the "iron fist of gentile oppression."

If the golden rule, as allegedly embodied by Hillel in antiquity, was the chief law of Judaism from which all other rabbinic laws flowed, and all the rest of Judaism's positive and negative laws "constitute mere commentary," then the heretics known as *min* and the *apikorsim* would not be beaten and killed, and their books would not be banned, hanged and burned. Since "our neighbor" does not want these things done unto him, if this actually was Judaism's rule of law, the rabbis would not visit these things upon doubters and dissidents.

The story of Hillel's "wise and benevolent" distillation of the essence of Judaism is tailor-made to appeal to western ideals and is often retailed to the *goyim* as part of Judaism's introductory mythology. Hillel is even compared to Jesus. Hillel serves his purpose within the rabbinic semiotic by acting as poster boy for the Kabbalistic pillar of *chesed*. But the rule of Shammai, the pillar of *gevurah*, also forms a significant part of the reality of Orthodox Judaism, even though Hillel is put forth as the more prominent (and dominant) of the two. In truth, they are complimentary, as the *mystical* Kabbalah compliments the *bureaucratic* Talmud, thesis and antithesis; yin and yang — the "*zugot*" who symbolize the subterranean synthesis that is Judaism in its indissolubly interconnected esoteric reconciliation of apparent opposites.

We are cognizant of the Israeli debate concerning Hasidic indolence in which the *Shulchan Aruch* was mustered to defend the leniency, i.e. loitering in a *kollel,* while the *kibbutzniks* mustered the *Mishneh Torah* to defend the stringency, i.e. that performing some work is indeed seemly. *Halachic* rulings have been reached in both cases, by consensus majority among *poskim,* and precedent. This is the method which rabbinic apologists shield from the public. The view of the *Shulchan Aruch* has prevailed.

The debate between Judaism and Christianity turns on which exegetical procedure will be followed: the inclusion of rabbinic traditions (the Talmud and authoritative successor legal texts in the modern era such as the *Mishnah Berurah* and the *Kitzur Shulchan Aruch*), into the canon of sacred texts, or teaching and interpretation of Scripture that proceeds in the spirit of the original texts on the basis of man being subordinate to God, and God's Word clearly taught and accessible to all people.

In Orthodox Judaism, God's word is viewed as having an external meaning and beneath that surface appearance, a much more instructive esoteric meaning capable of being plumbed only by the Judaic male in his rabbinic *propria persona.* The irreconcilable division between Judaism and Christianity that vitiates all claims of an ecumenical common ground is centered in the Pharisaic claim that their particular exegesis was, synonymous with the written Torah, secretly bequeathed to Moses on Sinai, and maintained down the centuries through an unbroken chain of oral transmission. These claims put God's stamp of approval on two contradictory revelations: the Torah of the Old Testament (*Torah SheBichtav*) on one hand, and the "Torah" of the Oral law (*Torah SheBeal Peh*) on the other. Judaism erroneously groups collectively as "Torah" under one heading, without distinction both the written law of God and the oral traditions of men. The contradiction between the two is only denied in public for the benefit of the *goyim.* In rabbinic texts the contradiction is admitted, as per the statement of Rabbi Elazar ben Azariah: "When God spoke 'all these

words' at Sinai, he spoke the exoteric Torah and the various—even contradictory—words of human exegesis" (BT Hag 3a-b). The contradictions are sustained and upheld in Judaism by its claim that there are two sources of God's law: the Bible and the rabbis: "The Holy One, Blessed be He, speaks Torah out of the mouths of all rabbis" (BT Hag 15b).

Judaism's commitment to the *Torah SheBeal Peh* as the guarantor of authentic understanding of the *Torah SheBichtav,* was institutionalized, contemporary with the repudiation and crucifixion of the Messiah of Israel, by none other than Hillel, our much touted, supposed "wise man for all ages" (compared favorably with Jesus by ecumenicists). In this *Tannaitic* period which led to the writing of the Mishnah (first two centuries A.D.), the earliest *halachic midrashim* (legal exegesis) were formed on the basis of a solution Hillel had devised to a problem in the cognitive psychology of Judaism: how to persuade fellow Jews of the correctness of one's Scriptural interpretation. Hillel was unable to convince his fellow Jews on the basis of the Scriptures alone. Prefacing one's remarks, as Jesus did, with "It is written" was insufficient for the followers of the traditions of the Pharisees. In the fateful step of institutionalizing the heretofore oral tradition by writing it down as the proto-Mishnah, Hillel established his credentials and established his school of interpretation by invoking the oral tradition which he had received from his Pharisaic mentors — Shemayah and Avtalyon — out of which came Judaism's early labyrinthine system of methodology (which would grow ever more lengthy and complex over time), the *middot* of sevenfold classification, based on ultra-meticulous syntactical and phraseological lawyer's minutiae.[106] These seven Pharisaic rules soon morphed into thirteen (as devised by Rabbi Ishmael), and then

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[106] Cf. Tos. Sanhedrin 7 and the Aboth of Rabbi Nathan 37. Later supplementary data was added in the form of the commentary of Rashi and his disciples in the Tosafist school (led by Meir ben Shmuel).

thirty-two (concocted by Rabbi Eliezer ben Jose ha-Galili, a disciple of Rabbi Akiba) and like a cancer, have never ceased exploding in number and complexity since then.

A Gigantic Heap of Self-perpetuating Legal and Textual Arcana

What occurred was a cataclysmic shift away from the Bible as sole or even ultimate authority, toward the authority of the previously unwritten oral law as compiled in the Mishnah. Whereas previously this had been something that haunted and tempted carnal Israel even as it kept the Old Testament as its benchmark, a permanent shift occurred with the full emergence of the authority of the rabbinic Mishnah in the *Amoraic* age of Judaism (200-500 A.D.), in which man's word (the *Mishnah*), supplants God's Word (the *Tanakh*, i.e. Old Testament), as the guiding inspiration of the rabbis, leading to the composition of the "sacred" books of the Gemara which, together with the Mishnah comprise the Talmud. After the "sages" of the *Amoraim* era completed the Babylonian Talmud (with some added tinkering in the sixth century), the first institutions of Talmudic learning, the rabbinic academies, arose in the latter half of the sixth century, initiating the period of the *Gaonim.* In this Gaonic age, the Talmudic palimpsest became ever more darkened with a multiplicity of emendations and additions to the rabbinic procedures for interpretation, methodology, exegesis, and taxonomy: the *Seder Tannaim V'Amoraim* of Rabbis Nachshon Gaon and Zemach ben Paltoi Gaon, the *Kelalei Ha-Talmud* of Rabbi Saadi Gaon. Proceeding onward into the *Rishonim* era of the eleventh though the sixteenth centuries, we encounter the *Mebo ha-Talmud* of Rabbi Samuel Ibn Nagrela,[107] the *Sepher ha-Maphteach* of Rabbi Nisim ben Jacob, the *Sepher Kerithoth* of Rabbi Samson of Chinin, the *Halichot Olam* of Rabbi Joshua ben Halevi

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[107] Not to be confused with a work of the same name by Rabbi Joseph ben Judah Kinin.

(translated into Latin and circulated in Holland in 1634 by Constantin L'Empereur), and the *Darkhei ha-Gemara* of Rabbi Isaac Kamponton. The modern period witnessed ever more legal treatises on Talmudic hermeneutics, methodology and the principles of the Oral Law such as the *Kelalei ha-Gemara* of the preeminent halachic authority Joseph Karo; the *Sheyare Keneseth ha-Gedolah* and the *Shelah II* (co-written with Rabbi Isaiah Horowitz), of Rabbi Hayim Benvenisti, the *Yavin Shemuah,* the *Halichot Eli* and the *Gufe Halachoth* of Rabbi Solomon Nisim Algazi.

Though the bibliography of works establishing rules for Talmudic exegesis are nearly inexhaustible, we will mention the *Yad Malachi* of Rabbi Malachi Cohen, a detailed eighteenth century compendium *of every technical rule of the* Talmud *Bavli.* These often encyclopedic rabbinic volumes represent a claustrophobic, self-referential systemization of the works of their own imaginations – creating a fantastic body of illusion accompanied by pilpulistic puerilities and gloomy, impenetrable *hiddushim* [108] for its own sake.

Beyond even the vice of making religion into a grievous burden, these commentaries upon commentaries and rulings on rule books that rule on still other texts, codes, methodologies and hermeneutics, represent the creation, expansion and promulgation of an enormous corpus of self-perpetuating legal and textual arcana, weaving nets of falsehood and phantasmagoria around and through the Scriptures snaring, confusing and deceiving countless generations of Judaic persons and, in modern times, capturing large numbers of gentiles and alleged Christians.

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[108] Hiddushim = "The obligation imposed upon us to search through the subjects of the Torah and bring to light their hidden contents" (Nahmanides, *Sefer ha-Milhamot).*

Falsifying Scripture with Gezera Shava

Comparing words and passages that have almost nothing in common

A guiding principle overseeing a considerable amount of the fraud and falsification entailed by the rabbinic nullification of God's Word, is the concept of *gezera shava,* defined as: "Talmudic hermeneutics, which includes both legal (*halacha*) and literary (*aggadah*) interpretive traditions...including the seven interpretive rules of Hillel and the thirty-two interpretive rules of Reb Eliezer...An important first principle of Talmudic reading is that...in the Biblical text...(e)very apparent redundancy hides a hidden meaning....Using the nonredundancy principle, readers re-interpret the parallel construction that is typical of Biblical style — two sentences with parallel and equivalent syntax and meaning — as nonequivalent; they then use the gendered grammar of Hebrew (i.e., all nouns are either masculine or feminine) to derive a hidden meaning. A second interpretive strategy is to assume that similar wording in different contexts bear a relationship, a strategy called *gezara shava* that was invented by Hillel and popularized by the medieval scholar Rashi...For example, in the excerpt from *Midrash Rabbah* on Genesis...the recurrence of the word 'beginning' in two widely separated contexts, Genesis and Proverbs, suggests an underlying connection..." [109]

Gezera shava is an exegetical method for construing a definite textual passage with reference to an indefinite one. The Talmudic *Gezera Shava* "consists in this, that the argument from a parity of expressions is also admitted in cases where two laws or passages, compared with each other, have nothing in common *except a single, often very insignificant word which has not the last bearing on the conclusion to be drawn therefrom.*" (Moses Mielziner).

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[109] Charles A. Elster, "Authority, performance, and interpretation in religious reading: Critical issues of intercultural communication and multiple literacies," *Journal of Literacy Research*, Spring 2003.

Prof. Mielziner explains this lunacy away by claiming it is only an infrequently used "peculiar" "and "exorbitant" application of the principle. His claim is false. Mielziner concedes the "exorbitant" application of *Gezera Shava* in the sense of comparing words and passages that have almost nothing in common, was used by revered rabbinic "sages" of the *Amoraic* period, in "an attempt to find Scriptural support for an opinion expressed by one of the authorities in the Mishna." He further notes: "A very extensive use of this kind of *Gezera Shava* was made especially in the *Aggadah*, where it was not restricted by any rule. There it gave rise to many of those most fanciful interpretations and legendary narratives quoted in the Midrash and Talmud."

It is sometimes alleged by liberal scholars and churchmen who are crypto-rabbis, that Jesus used the reasoning methods of the Pharisees. Can any lover of Jesus Christ and His truth believe for one minute that He resorted to such a depraved form of fraud and fantasy as Hillel's *Gezera Shava*? To accuse Our Lord of this is to seek to drag him down into the muck of the diabolic confusion generated by Satan himself. Just as Yahweh the God of Israel was above and distinct from the eternal pagan psychodrama that infected all other religions in the Old Testament era with occult doctrines of reincarnation, astrology and magic, Jesus Christ is above and distinct from all systems of deceit. No apostle of Jesus Christ ever implied or hinted that Jesus was anything other than a sign of contradiction to the Pharisees, and their polar opposite. He was the Light. He had no fellowship with darkness.

For the Pharisees, the path to taking command of interpretation of the Bible leads inextricably through contrived fantasies, like the *gezera shava* association between the appearance of the word "beginning" in the books of Genesis and Proverbs. To fully grasp the extent of this self-deluding process one might just as well say that because the word "the" occurs in a passage in Genesis *and* Proverbs, we can draw meaningful parallels between both of them on the basis of that "*congruity*." The reader may here be

wondering if rabbinic cognition is really so profoundly idiotic. We answer without hesitation, yes, it is! We have often wondered what psychedelic substance the rabbinic "sages" were smoking when they concocted some of the more appalling of their hare-brained hermeneutical heresies.

The rabbinic lesson which the case at hand imparts is that according to the principle of *Gezera shava*, the student of the Bible can only truly determine what the Bible is teaching through a process of drawing analogies between two disparate Scripture verses based on "verbal congruities" supposedly appearing in both of them. This is the sort of sacred lunacy which, through some diabolic perversity, inspires many gentiles to conclude that the rabbis possess profound mystical insights into the truth of the Scriptures.

One of the Babylonian *Amoraim*, Rabbi Ashi, asserts that he can enlarge on the laws of corporal punishment and courts, as outlined in Mishna Sanhedrin 1:1, by comparing the relationship between the word "guilty" as it occurs in the law on *corporal* punishment (Deut. 25:2) with the word "guilty" as it is used in the law on *capital* punishment (Numbers 35:31). Another example, even more preposterous: at BT Kiddushin 2a there is an analysis of Mishna Kiddushin 1:1 which decrees that marriage is contracted with money, and thereby, that the bride has been purchased. The rabbis, scrambling for a Biblical pretext to justify this man-made enactment from the Mishnah, came up with this howler: "The *Tanakh* (Old Testament), in speaking of a marriage, uses the expression, 'if a man *take* a wife' (Deut. 22:13). But 'to *take*' also means 'to *acquire*' property, and is used elsewhere in connection with money given in consideration of the acquisition of property (Gen. 23:13); hence, a wife is also acquired by money."

Why do the rabbis resort to these far-fetched contrivances, attempting to give the appearance of scholarship and mastery of Scripture? Because they are desperate. They have no other means than these exegetical flights of fancy by which to prove that their

Talmudic traditions have Biblical support: "Do not look slightingly upon arguments from the analogy of *Gezerah Shava,* since very important injunctions of the traditional law can derive their Scriptural authority in no other way than by means of this analogy." [110]

Elliot R. Wolfson: "By means of the technique of *gezerah shavah*, the linking of seemingly disparate contextual fields based on identity of expression, the Zohar determines that the occurrence of the word flesh (*basar*) in Job 19:26 must be explained as denoting the *membrum virile* (penis); hence, it is from the phallus that one sees God. The meaning of this is clarified by the mystical notion, itself rooted in earlier midrashic modes of thinking, that the sign of the covenant of circumcision is a letter inscribed on the body. In that sense it can be said that one sees God from the very flesh on which the sign of the covenant has been inscribed. Another example...may be gathered from the following passage: 'The first tablets were inscribed from that place (*Binah*). This is the secret of the verse, 'incised on the tablets' (Exod. 32:16). Do not read 'incised' (*harut*) but rather freedom (*herut*)....Utilizing the midrashic reading of the biblical expression *harut* as *herut*, the Zohar renders the plain sense of the verse as referring to the *sefirah* which is designated by the term *herut*, the ontic source of all freedom, that is, *Binah*, which is the source as well for the tablets of law, the subject of the verse in question. On occasion the Zohar uses both of these expressions together, *mamash* and *dayka*, to note that the literal meaning is comprehensible only in terms of the kabbalistic significance. R. Judah: Israel did not come close to Mount Sinai until they entered the portion of the Righteous One (*Saddiq*, i.e. the ninth emanation or Yesod, Foundation) and merited it. From where do we know? It is written, 'On that very day they entered the wilderness of Sinai' (Exod. 19:1). 'On that very

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[110] "Legal Hermeneutics of the Talmud," in *Introduction to the Talmud* (Funk & Wagnalls, 1903), p. 150.

day' indeed (*mamash dayka*)! And it is written, 'In that day they shall say: This is our God; we trusted in Him (and He delivered us)' (Isa. 25:9). The kabbalistic explanation that Israel approached Mount Sinai only after having entered the divine grade of *Yesod*, or *Saddiq*, is derived from the literal expression, *ba-yom ha-zeh,* 'on that very day,' for the word *zeh*, the masculine, demonstrative pronoun, is one of the standard symbols for this particular *sefirah*. Further support for this reading is adduced from Isa. 25:9 where the demonstrative *zeh* is again used, as read by the theosophic exegete, as a name of this attribute of God. The kabbalistic truth is, in the last analysis, revealed to a careful reader of the text in its most elemental sense through the rabbinic hermeneutical technique of *gezera shava*." [111]

The rabbis invent significance where there is none and then ascribe to it a meaning that is supposed to serve as a special indicator of a hidden level of understanding — based on what? Based on nothing more than their own human authority. No evidence in the text cited lends itself to the conclusions they impose on it. It's the mad expediency of a schoolyard idiot who, having failed to understand his homework, arbitrarily concocts an imaginary meaning for it completely at variance with what is printed on the page of his textbook. Using the rabbinic technique of *gezera shava* we could say that we know that our neighbor saw a comet early this morning because when we met him later in the day, he took off his hat, raised it to the sky and said, "On this very day."

"And there was evening"

"According to the report in (Midrash) Genesis Rabbah 3.7, R (abbi) Judah bar Simon was struck by the formulation *va-yehi 'ereb* ("and there was evening") after the first day of creation, and not *yehi 'ereb* ('let there be evening')—as one might have expected,

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111 Elliot R. Wolfson, "Zoharic Hermeneutics" in *The Midrashic Imagination* (State University of New York Press,, 1993), pp. 176-177.

insofar as there had not been any evening or morning prior to this. He thus reasoned, from the formulation of Scripture, that 'there was an order of time prior to this.' R(abbi) Abbahu drew a more striking conclusion, and said that 'The Holy One, Blessed be He, used to create worlds and destroy them, until He created this (one); (and said) 'This one is pleasing to me; those are not pleasing to Me.' The source of this myth is not certain; and one can be sure that it was not derived from Scripture, but only linked to it by the verb *va-yehi...*" [112]

"On that Very Day."

"And there was evening."

The rabbis of Judaism have invented a god in their own image, complete with nonsense codes to justify their departure from the teaching Yahweh imparts through His Word. Elliot R. Wolfson: "Having determined the meaning of this term it is then possible to link together disparate textual units...derived from both biblical and talmudic sources — by means of the technique of *gezera shava*. What would appear from the outside as an obvious imposition of an external and autonomous system upon the biblical text is in fact presented as the precise and literal meaning of the relevant verses. Therefore the concluding statement is to the effect that every word, indeed every letter, of Scripture, alludes to a supernal secret." [113]

Gezera shava represents the elasticity of the rabbinic interpretation of the Bible, an elasticity amounting to nullification. Ithamar Gruenwald, Chariman of the Department of Religious Studies at Tel Aviv University, summarizes the "cognitive looking-glass" that constitutes Judaism's wonderland approach to "constructing" the Bible texts: "Once a new meaning is accepted it is incorporated into the thematic texture of the scriptural text and, one may even say, becomes part of people's conceptualization of the

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[112] Michael Fishbane, *Biblical Myth & Rabbinic MythMaking* (Oxford University Press, 2005), p. 269

[113] Wolfson, op. cit., pp. 177-178.

event described (or referred to) by Scripture itself. Once that happens, ever new possibilities are opened for the text and its new setting of meaning. It becomes at once the source of further speculations and the basis of new traditions. In this respect a midrashic...point becomes the cognitive looking-glass through which a biblical story is viewed and a religious world constructed...Midrash is a mode of cognition and *the major component in the creation of a religious tradition*." [114]

"A Hedge Around the Law"

Another textual strategy employed by Judaism is *gezeirah,* "the making of a hedge around the law," attributed to the Great Assembly (Avot 1:1). It is a generic euphemism invoked to cover nullification of the Biblical text under a benign, or at the least, a bland title. When attempting to understand some escape clause or demented rabbinic loophole in a Biblical text, one discovers that the distortion can sometimes be found under the heading "make a hedge around the law." In the church world, "Judeo-Christians" explain the rabbis' "hedge" as "...Detailed exposition of the law appeared in the form of innumerable and highly specific injunctions that were designed to 'build a hedge' around the written Torah and thus guard against any possible infringement of the Torah by ignorance or accident." (*Zondervan Pictorial Bible Encyclopedia,* Vol. 4, p. 748). We are expected to believe that by means of their "hedge around the law," the rabbis are guarding against *any possible infringement* of God's Word. Ah, the strict probity of the heirs of the Pharisees! One question for the *Zondervan Pictorial Bible Encyclopedia,* however: if the Pharisees and successor "sages" and rabbis have so sedulously guarded the Bible against any infringement, how it is that they came to infringe on that very *Word* by denying that the Scriptures testify of Jesus Christ?

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[114] Gruenwald, "Midrash & The Midrashic Condition" in *The Midrashic Imagination*, op. cit., p. 19.

Actually, (as is usually the case when extravagant claims are made for the piety and rectitude of the rabbis), exactly the reverse is true:

"Although there were 613 commands in the Old Testament, they had added prohibitions to the law as a hedge around the law so that people would not break the law...*It is important to understand that their 'hedge' commands were not really a hedge at all. They were designed to allow the Jews to break all the Ten Commandments*. I'm sure they would deny this and perhaps they didn't do it intentionally, but because of their natural evil human nature, they had ways of getting around all the commandments. For example: they could swear on the door of the temple and that was not binding, but to swear on the doorknob of the temple was. That allowed them to get around the command to not bear false witness. They had very liberal divorce laws which allowed them to get around the command not to commit adultery. They just got divorced, married the one they wanted to be with and then divorced her when they found someone new (cf. Matt 5:32). The Sermon on the Mount goes through this in detail. They set up 39 prohibitions to supposedly protect the Sabbath...No. 39 was that you can't carry your bed on the Sabbath. Jesus goes right for that, to challenge the tradition. In reality, their Sabbath prohibitions kept them from bringing rest to mankind as the Sabbath was originally intended..."[115]

A type of "hedge around the law" consists of allegedly protecting the rest required by God on the Sabbath by adding hundreds of rules concerning the specifics of what cannot be done on the Sabbath. These rules become so numerous that they warp the Sabbath into a tiresome exercise in, for example, not making an elevator "work" by not pressing its up or down button, thereby necessitating taking the stairs to move inside a building. We begin to see the making of a bureaucracy here in the multiplication of

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[115] Hampton Keathley IV, Th.M., "Healing of the Man at Bethesda," www.bible.org/page.php?page_id=2220 (emphasis supplied).

laws. The Talmudic mentality is the bureaucratic mentality par excellence. Soviet Russia personified this philosophy of governance. We see it in the United States as Americans have moved further from the original intent of the framers of the Constitution, who were inspired by the Romans who gave us the maxim: "*multiplicatio legorum corruptio republica*" (the multiplication of laws is the corruption of the Republic). By this standard, rabbinic Judaism is ineradicably corrupt: "The laws of *kashrut* (kosher) on Passover...enjoin one not to eat *chamaytz* (leaven) during the holiday period. The prohibition of *chamaytz* originally applied to five kinds of grain: what, barley, oats, rye and spelt. In time, the Rabbis forbade eating other grains such as corn, rice, and legumes (peas and beans). It was thought to be difficult for a person to distinguish certain dishes made with permitted grains and legumes from those made with the five forbidden grains. To prevent this error, the Rabbis extended the prohibition to include these foods too, thereby creating a hedge around the law of *chamaytz*." [116]

The Puritan exegete John Owen (1616-1683) quotes the antiquarian and philologist John Selden (1584-1654): "It is a most common thing among the Talmudists to seek for some support for their additional customs from some words of the Scriptures, and, as it were, to try to hedge them up behind some Biblical word, interpretation or analogy. Those even tolerably familiar with their works will know this well. So the original words are twisted and distorted with great boldness to give some seeming confirmation to their customs, far out of the sense of the original." [117]

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[116] Sorel Goldberg Loeb, *Teaching Torah* (Are Publishing, 1997), p. 317.

[117] John Owen, *Theologoumena Pantodapa* (Oxford, 1661); translated from the Latin and published under the title, *Biblical Theology* (Soli Deo Gloria Publications, 1994), p. 577. Owen said, "Our Lord Jesus Christ...delivered his disciples...from any inventions of men imposed on them." (*The Works of John Owen* [NY: Robert Carter, 1851], vol. xv, p. 12).

The Loophole/Escape clause forms the Systematic Theology of Judaism

The loophole/escape clause is represented inside Judaism by the phrase: *"eis la'asos leHashem heifeiru Torasecha"* (a bending of the rules of the Torah in order to protect it). Judaism perverts God's Word to suit the rabbis' distorted version of what God says, on the pretext that the perversion is a form of "protection." The loophole/escape clause mechanism is the foundation of the systematic theology of Judaism. The key teaching of the thousands of rabbinic texts devoted to rabbinic exegesis and *halacha and responsa* is the concept of situation ethics related to temporal dispensations. Built into many decisions, rulings, statements and laws, are alternate rulings, decisions, statements and laws. These alternates largely exist to mislead the researcher who happens to penetrate the inner sanctum of the rabbinic canon. Almost all of these alternates are invoked only in specific times: for example, when Judaics are heavily suppressed. In many cases the alternates are ignored in times of rabbinic supremacy. When to invoke and when to ignore is the subject of a goodly portion of the huge collection of treatises just cited. The gullible gentile or Christian is typically presented with a sweetness-and-light rabbinic statement intended to show that Judaism is a religion of humanitarianism, compassion, justice, decency etc. Thus, we read in the article on "Hatred" in the *Encyclopedia Judaica*: "The Talmud is emphatic in its denunciation of hatred. Hillel taught that the essence of the entire Torah is, 'What is hateful to you, do not do to others,' all else being 'commentary' (Shab. 31a)...[T]he rabbis stress the obligation of loving all men: 'Be of the disciples of Aaron, loving peace and pursuing peace..." The *Encyclopedia Judaica* article contains an escape clause: "Permissible Hatred. It is proper to hate the wicked...Jewish law does in a general sense condemn *intragroup* hostility, based upon Leviticus 19:17: 'Thou shalt not hate thy brother in thine heart." In fact, as is so often the case with this source, it is what the *Encyclopedia Judaica* has omitted that is

most important. The operant phrase in Leviticus 19:17 is 'thy brother,' and as we noted in these pages and has been revealed by Prof. Shahak, "...the prohibitions against...hating other people...apply only to fellow Jews."

Things are not what they seem in Judaism. Objective declarations are, upon deeper investigation, loaded with internal modifications, loopholes and escape clauses. These are made possible because Judaism is two-tiered: the face it presents to the gentile world and the face it presents to fellow Judaics. Prof. Yehezkel Cohen of Ben-Gurion University in his 1975 treatise, *The Status of the Gentile in Jewish Law of the Tannaite Era*, offers the following escape clause for Rabbi Shimon bar Yohai who said: "Even the best of the gentiles should be killed." Says Cohen, "This should not be interpreted literally. This *Tanna* (rabbi of the Tannaitic era) was an extraordinary personality who tended to express himself sharply and wittily regarding the Jews as well. He probably did not intend this saying to be taken literally, but exaggerated in order to show his strict attitude towards the Gentiles."

Prof. Cohen's escape clause is built on two premises: 1. Rabbi Yoahi had a tendency to be "sharp" and "witty" toward Jews as well. 2. Rabbi Yohai's statement is not to be taken literally because he deliberately exaggerated it so as to show his strict attitude toward gentiles. With regard to point no. 1, the record shows that Rabbi Yohai never said anything remotely so hostile or homicidal about his fellow pious Judaics. What is more, calling for the murder of all gentiles, including those who are the "best" among them, is not a case of just being "sharp" or "witty." It is a chilling call to genocide; a call to slaughter all gentiles, even those who in the past have proved to be friends of the Judaics. It is a ferocious declaration of racial and religious war to the hilt that is beyond "wit" or "sharpness."

Point no. 2 of Cohen's escape clause is equally fallacious; perhaps more so. Prof. Cohen is spinning a fantasy on zero evidence

about Yohai not wanting to be taken literally: "...he only wanted to show his strict attitude toward the Gentiles." Why was it necessary for the esteemed rabbi to have to demonstrate a "strict" attitude toward gentiles? What was it in Judaism that required such "strictness"? Where does Rabbi Yohai mention that his statement is anything other than an accurate reflection of his views? Was the man an imbecile? Senile? Hardly. He is revered as the architect of the Kabbalah. Prof. Cohen can't leave the stark statement by Shimon ben Yohai to stand uncontradicted before the eyes of the gentile world, so it becomes necessary for him to create an escape clause for the benefit of naive *goyim* who would otherwise be shocked to learn that one of the founders of Judaism wanted to wipe out all the non-Jews, good and bad. No, no, kiddies. It simply isn't so. Take Prof. Cohen's word for it.

"The Pious of the Nations" Loophole

Another example of an escape clause is demonstrated by Dr. Alexander McCaul. Dr. McCaul was Professor of Hebrew and Old Testament at King's College, London. In his book *The Old Paths* (London, 1846), he writes: "Judaism teaches that Christians cannot be saved." Dr. McCaul here cites correctly and truthfully the doctrine of Judaism. This is a hard doctrine to be made known to Christians. So the rabbis created an escape clause, "The Pious of the Nations" loophole. Dr. McCaul: "...there is another sentence in this same oral law, which says, 'that the pious among the nations of the world have a part in the world to come."

It is this latter view that is conveyed to Christians and gentiles, when they are confronted by documentation which exposes Judaism's doctrinal hatred for them. When the gentiles and Christians are moved to inquire about the legal and spiritual status accorded to them in Orthodox Judaism, they are told by the rabbis, "Don't worry, you're included among those who have a blessed place in the afterlife because righteous Christians are numbered among the 'pious of the nations." This is the bromide that affords the

rabbis the opportunity to evade having to take responsibility for what their bigoted religion actually teaches — that Christians have *no place in the world to come, except to be punished*. Dr. McCaul challenges the bromide: "...can they prove, by any citation of the oral law, that Christians are included 'among the pious of the nations of the world'?...If they cannot produce any such citation, then the general declaration that 'the pious of the nations of the world' may be saved, is nothing to the purpose; for the same law which makes this general declaration, does also explicitly lay down the particular exception in the case of Christians."

The general statement is:

ואלו הן שאין להם חלק וכו׳

"All Israel has a share in the world to come...and also the pious of the nations of the world have a share in the world to come."

According to a complex set of hermeneutical rules, the preceding is understood by Orthodox Judaics to be a decoy statement intended for gentile consumption. The loophole, which immediately follows the preceding declaration, in this case works in the opposite direction: it is an escape clause that nullifies the law which was created solely for the benefit of public relations with the gentiles: "But these are they which have no part in the world to come." Prof. McCaul: "This exception is therefore plainly made in order to guard against any false inference from the general statement and therefore, according to the oral law, Christians cannot be saved." [118]

A convoluted system of cunning dissimulation is institutionalized within Judaism and has proved very successful in that one finds the *goyim* parroting these various escape clauses and loopholes to counter all claims that there is anything malicious about Judaism. Shimon ben Yohai decreed that even the best of the gentiles should all be killed? He didn't mean it literally. Judaism

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[118] McCaul, p. 7.

says Christians have no spiritual future? That's an antisemitic lie. The Talmud states that the pious of the nations do have a share! And so forth, *ad nauseum*.

Unfortunately it is necessary that the reader should be nauseated a bit more so that one may gain accurate knowledge of how this rabbinic deception system operates. As we noted at the beginning of this book, Babylonian Talmud tractate Sanhedrin makes the statement that a gentile who employs himself in the study of the Talmud deserves death. That is the law of Judaism. But now comes the escape clause: "This is the law taken from the Talmudical treatise Sanhedrin, where it is followed by an apparently contradictory statement, 'that a gentile who employs himself in the law is as good as a high priest." [119] If one reads one part of the Talmud we see the truth that a gentile who studies the law (of the rabbis) deserves death. But the next sentence retails an escape clause which seemingly overthrows this pronouncement, to declare that a gentile studying the law is equivalent in prestige to a Judaic high priest. How to resolve the two poles of opposition? There is a third sentence not quoted to gentiles, which involves word-play predicated on the cunning question, which "law" are gentiles allowed to study? The "law" the gentiles may study is the Noachide law, consisting of seven precepts for "righteous" gentiles, not the Talmud. So profound is the deceit built into Judaism that this ambiguity is a deliberate construction of Judaism's system of deception.

How can it be said that Judaism represents the teaching of Moses, when the Bible is not the center of the system? Is this what Moses taught? It may come as a shock to learn, as we demonstrated from the outset of this writing, that the rabbis are conscious of their monumental fraud and they privately admit among themselves that their system has no basis in Moses. In a cryptic passage from a book of the Kabbalah (*Tikkunei Zohar* 1:27b), buried within a

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[119] Ibid., p. 31.

double-entendre, is a reference to the fact that the Mishnah is actually "the burial place of Moses." Equally revealing is the title of Susan Handelman's book: *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory* (State University of New York, 1982).

Four Exegetic Categories: PaRDeS

Orthodox Judaism teaches that the text of the Bible when taken literally, is simplistic, or even erroneous. While there are seventy "faces" to the Talmud and the Kabbalah, there are *pardes*, four major levels of understanding the Old Testament, according to the rabbis. Gershom Scholem traces this typology to the treatise, *Hanefesh Hachachama* authored by the medieval Kabbalist Moshe De Leon who wrote, "I called its name P.a.R.D.e.S on the account of a famous matter which I formulated in the secret of four ways."

The categories of PaRDeS (garden of Paradise):

Pshat (PA) — the literal sense of a verse or passage.

Remez (R) — the *Aggadic*, or allegorical level.

Derush (De) — Midrashic and Talmudic admonitory and legal level.

Sod (S) — occult; the level of Kabbalistic mystical gnosis.

The Kabbalistic Book of Splendor (*Zohar)* focuses "primarily on the luminous truths of *sod*...Kabbalists saw this as the fourth level of *PaRDeS*—hidden within the shell of outer meanings...*sod* is personified as the *Shekhina*— the indwelling feminine aspect of God — who is veiled in the exterior garments of exoteric textual sense. This divine Bride beckons even through the plain text of *pshat*. For those who can respond, the textual tokens of her bidding

lend exegesis a deep erotic drive and yearning...to unveil Scripture and robe the Bible in the garments of mystical splendor." [120]

The "Garments" – Pshat, Remez, Derush

The Torah is ascribed female gender as part of a highly charged sexual relationship with the male Judaic "scholar" who is seeking to probe and unveil "her":

"This is the way of the Torah. At first, when she begins to reveal herself to a man, she gives him a sign (*remez*). If he understands, good. If he does not understand, she sends to him and calls him a fool. The Torah says to the messenger that she sends to him, 'Tell that fool to come here, that I might speak with him.' ... He comes to her, and she begins to speak with him through the curtain that she has spread before him, in the way that best suits him, so that he can understand little by little, and this is *derash.* Then she talks with him through a very fine veil, and discusses enigmatic things, and this is *haggadah*. And then when he has become accustomed to her, she reveals herself to him face to face, and speaks to him about all her hidden mysteries and all the hidden paths that have lain concealed in her heart from ancient times. Then he becomes a complete man, a true master of Torah, the lord of the house, for she has revealed all her mysteries to him, and she has neither hidden nor withheld anything from him." (The Mishpatim, Zohar II: 98b-99b).

"The Torah reveals the secret and then immediately clothes it in another garb and it is hidden there and not revealed. The wise who are full of eyes, although the matter is sealed in a garment, see it through the garment. And when the matter is revealed, before it enters the garment, it is seen by those with sharp eyes, and even though it is immediately concealed it is not lost from their sight...He then takes the hidden subject from its sheath and after it

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120 Fishbane, "Jewish Biblical Exegesis: Presuppositions and Principles," in *Scripture in the Jewish and Christian Traditions* (Univ. of Denver, 1982), p. 107.

has been revealed it returns at once to its sheath and dons its garment there." (*The Mishpatim*, ibid.).

"This...is, however, extremely important for the light that it sheds on the relationship between the different layers of the hidden and revealed meanings of Scripture...it is precisely the exalted status of the mystical meaning of Torah that requires it to be clothed in outer garments....The garments of *peshat, derash,* and *remez* are valuable tools, and absolutely necessary....The preexistent Torah, the written Torah, and the oral Torah are represented by the *sefirot Hokhmah*, *Tiferet* and *Malkhut*." [121]

Judaism's exegesis is based on the principle of dispensational revelation: portions of rabbinic law are disclosed or denied based on the spirit of the times. The elucidation of this rabbinic principle is, after the revelation about Judaism as an idolatry of self-worship, a major insight into this religion's self-created legend. All other insights into Judaism are subsidiary to this one when it comes to the maintenance of rabbinic power on earth, because by this means, authentic knowledge of Judaism's core reality are evaded time and again. Certain rabbinic crimes may be detected, sinister sayings documented, vile practices confirmed, but all of these can be countered as mere "abuses" when investigators dwell in ignorance, unaware of Judaism's underlying system of *permissible dissimulation through dispensational revelation.*

Lying

Orthodox Judaism is *filius diaboli,* the child of the Father of Lies, a palimpsest of disinformation and deceit; a black hole of trickery. Whoever approaches the study of Judaism without this awareness is going to be thoroughly deceived. Lying to the gentiles is an axiom. The rabbis are notoriously mendacious:

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[121] Tishby, Isaiah, *The Wisdom of the Zohar* (Littman Library, 2002), vol. 3, p. 1085-1086.

"Rabbis are liable to alter their words, and the accuracy of their statements is not to be relied upon." —The Talmud: The Steinsaltz Edition, Vol. II, pp. 48-49

Lying to each other is part of a rabbinic story-telling tradition that cannot distinguish between fact and fantasy: the tradition of telling made-up stories on the pretext that this fiction engenders *"yirat shamyim"* ("reverence or fear of God"). The rabbis rule that "if the teacher is telling stories which are not true, but is doing so *leshem shamyim* (for the sake of heaven), so long as he doesn't make a habit out of it, there is a place to be lenient in this matter, however, one should try to minimize this." [122]

The Talmud at Bezah 20a cites a passage that relates that Hillel (the "good" Pharisee), lied to prevent a debate within the Temple. This lying by Hillel is presented in a positive light, on behalf of a good cause. Lies are often attributed to Biblical patriarchs such as Aaron and Job. An example of lying on the prextext of a good cause is found in Avot d'Rabbi Natan 12:3 (also cf. *Yalkut Shimoni* on *Hukat*): "the Rabbis attribute to Aaron a lie which was uttered to restore peace in a situation where there was a pre-existing problem." BT Baba Batra 16a, calumniates Job by attributing to him lying and stealing and presents such actions in a positive light. Raba expounded: What is meant by the verse, "The blessing of him that was ready to perish came upon me and I caused the widow's heart to sing for joy' (Job 29:13). 'The blessing of him...came upon me.' — this shows that Job used to rob orphans of a field and improve it and then restore it to them." The Talmud goes on to say that Job told lies to the public about various widows for the sake of finding them a mate.

The Mishah, in Nedarim 27b, rules that "one may falsely vow to robbers and publicans." [123] Lying to robbers might be

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[122] Rabbi H. Oberlander, "HaIm Mutar l'Saper Ma'siyot shaninom amitim kedi l'orrer al yedi zeh l'Torah v'lyerat shaymim," *Ohr Yisrael*, no. 29 p. 121-123.

[123] Cited in *Yoreh De'ah* 232:14.

understandable, but lying to a whole generic category of "publicans" establishes a benchmark for "permissible dissimulation." In attempting to explain Judaism's penchant for lying, Judaic scholar Ari Zivotofsky states that truthfulness is not an absolute imperative in Judaism, and that while the "value of truth permeates the fabric of Judaism...there are other ethical imperatives which are, in fact, often side by side with truth...The problems arise when two or more of these principles come into conflict...As is often the case with a legal/philosophical issue, the black and white answer is not to be found..." [124]

"Outright lies and deception"

According to Zivotofsky, "avoiding great embarrassment or financial loss at the hands of the unscrupulous may be legitimate motives for lying. The Talmudic sages were serious about lying in order to recover (or keep) property from illegitimate hands" (Yoma 83b). "The Gemara seems to give room for even outright lies and deception. In a case where a woman was under obligation to marry her husband's unworthy brother in a Levirate marriage, the rabbis, to save her and all her money, ordered the *levir* to permit her to be freed from her bond to him (*halizah*) on the condition that she pay him some money: 'After (the *levir*) had submitted to *halizah* at her hand, (Abaya the sage) said to her, 'Go and give him (the stipulated sum).' Rabbi Papa (her brother-in-law) replied, 'She was merely fooling him' ...From this is evident that the one can say to the other (to deceive the unworthy), 'I was merely fooling you;' so here also (the woman may say), 'I was merely fooling you.' (Yevamot 106A).

Permission to Defraud Workers

"A mishnah in B.M. 75b gives the upper hand to an employer who wishes to defraud his workers: 'If a man engages artisans...and

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[124] Rabbi Ari Zivotofsky, "Perspectives on Truthfulness in the Jewish Tradition," *Judaism* (42:3 Summer, 1993), 267-288.

they (the workers) break their engagement, if it is a place where no others are available at the same wage, he may hire (workers) against them or deceive them. The Gemara (B.M. 76b), in elaborating on this mishnah, explains: 'How does he deceive them? He says to them: 'I have promised you a *sela* (a coin), come and receive two,' and after they complete their work he may give them only one *sela o*riginally promised.' This Gemara is cited in the Shulchan Aruch as the halakha' (Hoshen Mishpat 333:5)." [125]

Permission for lying is also granted in BT Nedarim 62b; also cf. Yoreh De'ah 157:3.

"The *Gemara* gives three instances where rabbinic scholars (and presumably others as well) are permitted to lie, and it does not detract from their credibility." [126] According to Rashi, a rabbinic scholar may lie 1) in matters involving a Talmud tractate; 2) in sexual matters; and 3) a guest may lie about those who have hosted the guest in their homes, by reporting that mistreatment by the host was worse than it actually was. A number of pretexts are given for why it is permissible to lie in these three cases, the principal one being the most far-fetched: for the sake of *kavod ha'briot* (to avoid hurting the feelings of other people). Another claim, this one given in the *Tosafot* by the rabbinic authorities who succeeded Rashi, contradicts the *kavod ha'briot* rationale. In the *Tosafot* it is claimed, "where the questioner is an unscrupulous person, there is no need to give him the correct answer."

The lie about the guest's treatment by the host in case no. 3 involves a more convoluted web of deceit. This case establishes a precedent for injuring the reputation of another based on a falsehood. How can any religion vindicate such injustice? The justification proffered is as clever as the most crafty lawyer's stratagem: the guest lies about the hospitality of the host "so his hosts will not be overburdened with guests." The legal point

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[125] Rabbi Zivotofsky, pp. 277-278.

[126] Ibid, p. 278.

conveyed is not intended to hinge literally on a situation in which one is a guest in the home of another, but rather to emphasize the right to lie when necessary, if a sufficiently clever pretext for the lie can be invented. The clever pretext protects the dignity of the liar. This is the authentic meaning of *kavod ha'briot*. The liar can be exonerated if his lie is put forth with an airtight alibi for its necessity. In this instance, the host is libeled with the rationalization that it is for his own good. To contest the intention is to become entangled in the threads of a spider's web. The very act of mounting a defense may represent more aggravation than the libel itself, similar to why the pursuit of a lawsuit in the U.S. court system is sometimes avoided, because of the complexity and cost to the wronged party who is seeking justice by this means.

We observe that Judaism does not just fool the *goyim*. It fools itself as well, and its adherents. Yoreh De'ah 344:1 explains that at the funeral of a Judaic, the good attributes of the deceased should be mentioned and then slightly exaggerated. It is put forth that this is not a lie, but rather an "extension" of the known actions of the deceased. (Shulchan Aruch 334:5; also Shakh, s.k.4). This small dose of dishonesty (what Rabbi Adin Steinsaltz calls a "white lie"), is rationalized with a lawyer's argument: that it represents merely extending or stretching the truth, rather than any sort of dishonesty. Steinsaltz, the head of the Sanhedrin, says, "...in general it is permissible to tell a white lie..." [127]

Where the rabbinic permission to lie clashes with Biblical injunctions to tell the truth, the Biblical injunctions are always discarded in favor of the rabbinic ruling. BT Ketubot 17a considers when it is ethical to lie, citing the case of praising a bride who is lame or otherwise defective. As in the case of the host and the guest, the particular situation is not the central focus of the instruction, but rather the underlying lesson is the suitability of telling lies where circumstances arise that require them, even if

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[127] *The Talmud: The Steinsaltz Edition*, Vol. VIII, p. 28.

such lies violate the law of God. Here the enactments of the Talmudic rabbis take precedence over the Bible. This is expressed in blatant terms in BT Ketubot 17a: "We treat every bride as if she is beautiful, and sing before her, 'A beautiful and graceful bride.' Bet Shammai said to Bet Hillel: How do we act in a case where the bride is lame or blind? Do we sing of her as: 'A beautiful and graceful bride'? But surely we cannot act in this way, because the Torah forbids us to lie, as the verse (Exodus 23:7) states: 'Keep far from a false matter'!

"Bet Hillel said to Bet Shammai in reply: According to your argument, if a person makes a bad purchase in the marketplace, should someone who sees him after the purchase praise it to him or criticize it to him? Clearly even you would agree that he should praise it to him, rather than distress the buyer unnecessarily by pointing out the unfortunate truth. Similarly, if you pointedly avoid referring to a bride's defects, you will remind her of them and cause the couple distress. In such cases it is better to praise the bride greatly."

Permission to lie is granted in BT Yevamot 65b, "in the interests of peace," a category so broad it is capable of serving as an alibi for countless situations in which scoundrels wish to conjure excuses for their falsehoods. In addition to lying for the sake of "peace," one may also lie as a common courtesy: "...there are things about which anyone, including a Torah scholar, may tell untruths for reasons of common courtesy..." [128]

These excuses for lying end up infiltrating the very marrow of Judaism itself, so that for example, when the Babylonian Talmud in Bava Metzia 23b is about to give rabbis permission to lie, it precedes the permission with the statement: "A rabbi always tells the truth." No doubt this statement is made as a "common courtesy." The tangled web they weave becomes more tangled.

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[128] *The Talmud: The Steinsaltz Edition*, Vol. II, p. 48.

Permissible Categories of Lying

"In the following three matters alone rabbis are liable to alter their words, and the accuracy of their statements is not to be relied upon...A Rabbinic scholar is permitted to speak untruthfully about which tractate he is learning, so as to avoid being questioned on particular subject...If a Torah scholar was absent from the House of Study because he was with his wife (for purposes of sexual intercourse) and had to immerse himself in a ritual bath afterwards, and therefore could not come to the House of Study on time, it would not be fitting for him to give the real reason, and he is permitted to invent some other explanation..." The third instance, an expansion of the host/guest case, as elaborated by Maimonides in *Hilkhot Gezelah Va'Avedah* 14:13, permits the Talmud scholar to lie about the identity of his host, "... the scholar is permitted to claim that he had lodged with a person other than his real host." [129]

Telling lies is deeply ingrained in Judaism. In many instances its adherents are so accustomed to lying that they cannot distinguish the truth even when it is staring them in the face. To cover up the obvious negative ethical implications of granting permission to lie about one's scholarship, one's sex acts and the actions and identity of one's host, the Talmud places these lies in the context of the return of a lost object: "If we know that the Rabbinic scholar claiming a lost article does not alter the truth except in these three matters, while in all other matters he scrupulously avoids uttering a falsehood, we return the lost object to him if he claims to recognize it by sight alone, without recourse to formal means of identification." [130]

Here the rabbis are making an appearance of imposing a stringency upon the act of lying. Lying is supposedly limited to just three permissible categories: scholarship, sexuality and hospitality.

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[129] *The Talmud: The Steinsaltz Edition*, Vol. II, pp. 48-49.

[130] *The Talmud: The Steinsaltz Edition*, Vol. II, p. 49.

Any lie told beyond those categories renders the rabbinic scholar untrustworthy. We witness here a clever maneuver; the tangled web becomes more entangled: the first anomaly the keen observer will notice is that the three categories, and in particular the first, are so broad they can be used as justification for telling lies in hundreds of sub-categories. For example, under the heading of scholarship, one can lie in the course of one's teaching and writing; as well as about knowledge, information and data, including that huge compendium of data known as the Talmud. The sub-rosa point the rabbis of the Talmud are making to the astute student of the Talmud, is this: we too are lying to you (for a good cause), since the Talmud itself falls under one of the three permissible categories of prevarication, the category of scholarship.

Sexuality included the sub-categories of marriage, adultery, fornication, molestation, predation, seduction, sodomy, abortion and contraception, to name but a few. To say that a rabbi can be trusted and will be considered honest if he only lies about sexual behavior, while in everything else "he scrupulously avoids uttering a falsehood," is a mockery.

There are more than three varieties of permissible lies. There is also the permission to lie to a gentile (Baba Kamma 113a) and to lie for the sake of "peace" (Yevamot 65b). We now have not three, but five classifications of permissible lying; headings so broad that a rationale for thousands of lies in hundreds of different situations can easily be envisioned. The notion of this lying being circumscribed in some manner or confined only to three categories, is itself a lie and an enormous one at that, indicating the extent to which lying is second nature in Judaism. Tedious word games and absurd semantics are employed to justify lies, as in BT Bekhorot 36a, wherein Rabbi Yehoshua (also spelled, for example in the Soncino edition, Rabbi Joshua), lied about an answer he had already given to an inquirer. When confronted with his lie, he replied: "How shall I act? If indeed I were alive and he were dead,

the living can contradict the dead. But since both he and I are alive, how can the living contradict the living?" [131]

It gets worse. According to the *Tosafot*, in Rabbi Yehoshua's (Joshua's) final statement on the subject, he says that "he indeed intended to lie, but is now unable to, since there is a witness to his previous statement who is there to testify." [132]

Rabbi Yehoshua b. Hananiah tells a permissible lie in BT Eruvin 53b. Meanwhile BT Sanhedrin 11a features "virtuous" lying by Rabbi Gamaliel for the sake of saving face for a distinguished personage, in this case that of a rabbi, Shmuel HaKatan, a member of the Sanhedrin, who is present — or is he? This first portion of Sanhedrin 11a turns on the feigned misidentification of a rabbi as part of the lie that had to be told to save him from embarrassment. We have two gross deceptions foisted in the name of sparing a colleague shame in just the first opening passage of this section: Gamaliel pretends he did not specify which members of the judges of the Sanhedrin to invite, and then plays along with the masquerade of the uninvited rabbi who pretends to be Shmuel HaKatan: "The eighth, uninvited judge was not really Shmuel HaKatan, but another man among them."

Now the question arises, was Shmuel HaKatan impersonated by the uninvited judge because he was so prestigious that a breach in protocol falsely attributed to him would be dismissed without any diminution of his honor, or was it done in order to score a point against him by a rival? The answer depends on knowing the *curriculum vitae* of Rabbi Shmuel HaKatan: "...because of his great piety and modesty he was chosen to compose the blessing about heretics, actually a curse against heretics and informers that is included in the *Shmoneh Esreh* prayer to this day." [133] HaKatan is

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[131] *Soncino Hebrew-English Edition of the Babylonian Talmud: Seder Kodashim - Bekoroth 'Arakin* (London: The Soncino Press, 1989) second page of tractate 36a.

[132] Rabbi Zivotofsky, op.cit., p. 280.

[133] *The Talmud: The Steinsaltz Edition*, Vol. XV, p. 103.

too distinguished a rabbinic figure to be diminished in this situation, hence the false invocation of his name acted as a safe harbor for the uninvited rabbi. This tedious circumlocution, reminiscent of almost any courtroom in America when the judge and the various lawyers are batting procedural minutiae back and forth like a ragged tennis ball, is brought to the reader's attention to demonstrate the diversionary nature of the Talmud lesson being imparted, to wit: *permissible dissimulation*. To inculcate this lesson without making it too obvious, the duplicity is embedded within an engaging tale of mistaken identity, with all the ramifications thereof. As the focus shifts from the deceit itself to the personalities and circumstances that surround it, the lesson is then imparted by a kind of osmosis that we often encounter in the pages of the Gemara as part of its hermeneutic of concealment.

Proceeding further into BT Sanhedrin 11a, the authorized deceit in a second case is almost whimsical in its seemingly quaint antagonism: someone is stinking up the *yeshiva* with his halitosis. Rabbi Yehudah HaNasi orders the offender, whomever he may be, to leave the room, and the "saintly" Rabbi Hiyya pretends he is the one with the offending garlic breath and makes his exit, selflessly taking the embarrassment for the odor upon himself. This is of interest, in that, of all the cases of rabbinic lying that we have surveyed thus far, this is the first case which, when taken exclusively on its own merits, seems fairly harmless, perhaps even genuinely noble. However, as is frequently the case in the rabbinic puzzle palace, appearances can be — and usually are — deceiving. Rabbi Hiyya's humble assumption of responsibility for the bad breath is not a stand-alone incident. This case immediately follows the masquerade about Shmuel HaKatan and the uninvited Sanhedrin member, and should be considered in that context — in other words, as window dressing for it, to soften the harsh lesson of the necessity of lying, by linking it to a "pious" rabbi's willingness to mortify himself to protect a fellow rabbi, thus adding to the ethical murkiness.

BT Sanhedrin 11a concludes with one more inter-connected account of a "virtuous" deception. In this instance the masquerade descends to the realm of the sexual. Unlike the cute story about the garlic breath, this one is downright sinister and, presumably, that is why it is saved for the end of the tractate. The *yeshiva bochur* (Talmud student) is being processed: first he is introduced to a confusing account of rabbis perpetrating a masquerade; then the mood is lightened with a case of a self-sacrificing rabbi taking upon himself a bit of opprobrium for foul breath. But having traversed those two cases, now the real sales pitch begins, for a thoroughly rotten coverup: a coverup for the purpose of protecting someone who is guilty — not of being uninvited, or malodorous— but of fornication and sexual predation:

"There was once an incident involving a certain woman who came to the Academy of Rabbi Meir and said to him, 'Master, one of you in this academy betrothed me last night through an act of intercourse, and then disappeared. I ask that he who betrothed me either conclude the marriage or grant me a divorce so that I may marry another man.' Wishing not to embarrass anyone who may have engaged in the unseemly practice of betrothal through intercourse, Rabbi Meir rose and wrote out for the woman a bill of divorce, and gave it to her. Recognizing the signal, all the other members of the Academy rose and wrote out a bill of divorce for her as well, and gave it to her. As a result, the identity of the wrong-doer was never revealed." [134]

The Talmud in BT Mo'ed Katan 17a states that when a rabbi sins, the court should not punish him in public because that would serve as a denigration of Torah. Rather, they should "hide it (his sin) like the night." Like disciplined members of a crime cartel, the rabbis at the academy all participated in the protection of the guilty rabbi. This cover-up is justified in the next section of BT Sanhedrin 11a, by a falsification of the text of Joshua 7:10-11, in which words

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[134] *The Talmud: The Steinsaltz Edition*, Vol. XV, p. 104.

are put into God's mouth and a completely asinine interpretation is spun from whole cloth.

Prevarication is likewise permitted to the judges of the rabbinic law. Lies may be used to bolster's one's legal (*halakhic*) opinion. This is expressed somewhat cryptically in the opening passage of BT Shabbat 115a, which involves a fake letter that exculpates the *halakhic* position of a rabbi who has given the wrong advice.

According to the *Tanna d'Vie Eliyahu* (Seder Eliyahu Rabba of *Tanna d'Vie Eliyahu,* 4:1), the patriarch Moses was a flagrant liar, and the rabbinic text celebrates his lying. The rabbis have it that Moses descended from Mount Sinai, saw the Jews worshipping the Golden Calf, and broke the Tablets: "He took the calf which they made and burnt it in the fire...and made the children of Israel drink it...then Moses stood in the gate of the camp and said, 'Who is on the Lord's side, let him come to me'...and he said to them, 'Thus says the Lord God of Israel...slay every man his brother...' and the children of Israel did according to the word of Moses..."

The problem with the *Tanna d'Vie Eliyahu* is that God never commanded Moses to have the Israelites kill one another. How is this lie about God and Moses justified? The rabbis justify lying and then blaming the lie on God himself, on the basis of expediency. *Tanna D'Vie Eliyahu*: "I cause heaven and earth to testify for me, that the Holy One, Blessed be He, never said to Moses, 'Stand in the gate of the camp and say, Who is for God come to me, and each neighbor should put sword in hand and kill his brother, friend and neighbor.' Yet Moses said just that. Because Moses calculated on his own, 'If I say to them go and kill your brother, friend and neighbor, the Jews will figure and say, Why are you causing the killing of 3,000 in one day?' He therefore went and pinned it on God and said, 'Thus says the Lord."

In the preceding text, we observe the rabbinic philosophy of deceit and dissimulation spelled out, *verbatim et literatim*. Their man-made concoctions and chimeras in the Zohar, Gemara,

Mishnah, Midrash etc. are spuriously attributed to God. The words of the rabbis become — as with the rabbinic depiction of Moses — those of God, merely by proclamation, "Thus says the Lord."

"...some lies may be permissible...because everyone knows it is a lie. An example of this is an exaggeration — a *guzmah*...exaggeration is an accepted practice used by everyone and where there is no fear of being misunderstood, it is permitted."[135] This permission for lying by means of exaggeration is found in tractate BT Hullin 90b. One of the most famous exaggerations — or tall tales — in the Talmud is said to be found in Megillah 7b where the insinuation that one rabbi murdered and then miraculously healed another is, according to Judaic tradition, a hoax. BT Megillah 7b states: "Rabbah and Rabbi Zera joined together in a Purim feast. They became mellow (drunk), and Rabbah arose and cut Rabbi Zera's throat. On the next day he (Rabbah) prayed on his behalf and revived him."

The editors of the Soncino Talmud state in footnote 6 to this passage: "Apparently without actually killing him." The rabbi's throat was slit but he did not die, so there was no one to revive. Rabbi Shmuel Eliezer Eidels (also spelled Edeles), the esteemed *posek* known in Lublin as the "Maharasha" declares this rabbinic account of throat-slitting to be an exaggeration not intended to be taken literally. No reason is furnished for the account of the throat-slitting and the subsequent miraculous healing being an exaggeration. Exaggeration is so all-pervasive, so much an integral part of the Talmudic mentality, that no opprobrium is attached to exaggeration. The rabbis who engage in it do not lose their status or position. Exaggerating is business-as-usual in Judaism.

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[135] Rabbi Zivotofsky, op. cit., p. 282.

"...all permitted lies are really subsets of one sweeping permission found in Yevamot 65b..."

If one studies the rabbinic texts at length, one encounters an admission of the process of legitimating the expansion of grounds for prevarication; consequently, the permission to lie creates an ever larger body of precedent for ever more situations under which falsehoods are sanctioned: "The *Ritvah*, possibly agreeing with *Tosafot* on Bava Metvia 23b, who said that all permitted lies are really subsets of one sweeping permission found in Yevamot 65b..."[136]

This is an important insight into how certain *decoy texts* and *escape clauses* are constructed, and why:

"From a number of (rabbinic) sources it appears that if one must or may lie, it is preferable to do it in such a way that the statement can be interpreted in two ways, one true and one false. And though the false interpretation is the clearer of the two and is the way the listener will understand it, this somehow makes it less of a lie." [137]

The reader may wish to keep the preceding stratagem in mind when evaluating the veracity of famous statements such as:

- "According to the Talmud, if you save one life, it is as if you've saved the whole world."
- "The righteous of all nations have a share in the world to come."
- "A gentile came to Hillel and asked to be taught the whole Torah while standing on one leg. Hillel replied, "That which is hateful to you, do not unto another: this is the whole Torah. The rest is commentary."

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[136] Ibid., p. 279.

[137] Ibid., p. 281 (emphasis supplied).

As permissible falsehood was institutionalized within Judaism, the categories broadened and permission to lie eventually was granted for almost every occasion, a lie for all seasons. In the view of the *posek* esteemed as the RaShaSh, Rabbi Samuel Strashun: "...if no practical benefit is gained by telling the truth, and some form of emotional gain is attained with a lie, then the lie is permitted." [138] Rabbi Strashun establishes a groundwork for an almost infinitely expanded category of lying, if there is a dearth of practical benefit and a prospect of emotional gain.[139]

Judaism's teaching concerning the permissibility of lying has been well concealed from outsiders, with much flowery rhetoric in the pages of publications accessed by gentiles concerning Judaism's supposed integrity. But beneath the smokescreen we discern the ominous words of Rabbi Yosef Hayim of Baghdad, in *Torah Lishmah,* section 364: "Behold, I set for you a table full of many aspects of permissibility in the matter of lying and deceit which are mentioned in the words of the Sages. Carefully examine each case and extract conclusions from each of them."

The deceivers' gloss on Exodus 23:7

It is beyond the capabilities of most people to envision the full extent of Judaism's deceit, including self-deceit, and the deceiving of God, and of one another. At bottom, the religion of Judaism embodies the profound confusion of the insane, combined with a feral arrogance. Judaism's adherents often do not know what the truth is, and when they do know it, it is often regarded as irrelevant if it retards their tribal imperative. The level of illusion absolutely transcends our ability to comprehend it, to a degree that is mind-boggling. Take for example the injunction in Exodus 23:7: "From the word of a lie you shall keep far."

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[138] Ibid., p. 279.

[139] Rabbi Strashun's stature in Judaism can be gleaned from Moshe Horev, *Sefer Sheloshah Gevi'im: Kelalim 'al ha-Mishniyot ve-'al ha-Talmud u-pnine hokhmah meha-Ge'onim Yom Tov Lipman Heler, Tsevi Hirsh Hayut ve-Shmu'el Strashun*, (Bene-Berak, 1994).

The preceding is a conversational rabbinic translation. The published Judaic version reads, "From a false matter, you are to keep far!" (*The Five Books of Moses: The Schocken Bible, volume 1* translated by Everett Fox)[140] which approximates the words of the 1560 edition of The Geneva Bible; also reflected in the 1611 King James Bible. [141]The *Schocken* edition hews to the general consensus of the Geneva and King James versions for this particular passage: "Keep far from a false charge." The Latin Vulgate translates it as *mendacium fugies* ("flee from mendacity").

Exodus 23:7, when accurately translated, is a straightforward, plain-speaking command against telling a lie. But this is merely *pshat* to the rabbis. By means of their brilliant and clever *derush* interpretation, they have deduced that Exodus 23:7 *grants permission to tell a lie*, as long as the lie is of the *double entendre* variety! "Rabbi Zalman Sorotzkin, in *Oznayim LaTorah*, finds a hint for the permissibility of the dual-meaning lie by the seemingly superfluous word, *d'var* ("word," as used in 'From the word of a lie you shall keep far"). [142]

Because the rabbinic rendering of the passage from Exodus reads, "From the *word* of a lie," rather than simply "From a lie," the rabbis assume that God Himself is employing a *double entendre*. Therefore, this divine *double entendre* makes a lie that contains a double-meaning permissible.

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[140] New York: Schocken Books, 1997, p. 385.

[141] Another English version, *The Jewish Study Bible,* is based on the "Tanakh translation" by the Jewish Publication Society, and contains the startling admission that the translators inserted "conjectural emendations of their own" into the books of the Prophets. Hence, the dutifully awed goy who approaches *The Jewish Study Bible* in the expectation that it is more accurate than non-Judaic translations, is going to be in for some creative "emendation." Cf. Adele Berlin and Marc Zvi Brettler, *The Jewish Study Bible*, (New York: Oxford University Press, 2004), p. xv.

[142] Zivotofsky, op. cit., p. 287.

Reading a double-meaning into the divine admonition, "From the word of a lie you shall keep far," is not only groundless, it shows that the rabbis regard God as being as crooked as they are. Moreover, as previously noted, their English translation is contrived. We can locate no Bible passage in a recognized English translation that renders Exodus 23:7 *From the word of a lie...* We further observe that the key passage in this citation, in the original Hebrew, is *sheqer,* which denotes "deceitful, falsehood, to feign," from the Hebrew root *shaqâr,* "to deal falsely." What does it say about the rabbis, that from a crystal-clear Biblical injunction against "feigning, deceit and dealing falsely," they derive "permissibility of the dual-meaning lie"? In the answer to this query one discovers the hidden nature of rabbinic Judaism.

Lying permeates the rabbinic mentality. It is part of the *culture* and *heritage* of Orthodox Judaism, not just the theology. In the letters section of the *London Review of Books,* this writer came across information regarding the deception technique of David Ben-Gurion and we recognized it as 100 proof rabbinic: "Ben-Gurion was a consummate strategist and he understood that it would be unwise for the Zionists to talk openly about the need for 'brutal compulsion.' We quote a memorandum Ben-Gurion wrote prior to the Extraordinary Zionist Conference at the Biltmore Hotel in New York in May 1942. He wrote that 'it is impossible to imagine general evacuation' of the Arab population of Palestine 'without compulsion, and brutal compulsion.' (Alan) Dershowitz claims that Ben-Gurion's subsequent statement – 'we should in no way make it part of our program' – shows that he opposed the transfer of the Arab population and the 'brutal compulsion' it would entail. But Ben-Gurion was not rejecting this policy: he was simply noting that the Zionists should not openly proclaim it. Indeed, he said that they should not 'discourage other people, British or American, who favor

transfer from advocating this course, but we should in no way make it part of our program." [143]

Why Women Traditionally Have
Not Been Allowed to Study the Talmud

It is instructive to observe at this juncture that according to the rabbis, one of the reasons why Judaic women are forbidden to study the Talmud is that such study will teach them how to be cunning deceivers like the male scholars, gaining the ability to perpetrate evil without getting caught:

"Rashi explained *tiflut* that 'through (Talmud study) she understands how to be crafty, and is able to sin without it being revealed.' This could account for the difference between teaching a woman Scripture and teaching her Talmud, for only the latter can equip her with the casuistic skills and the knowledge she would need in order to dissemble successfully." [144]

Scripture-twisting rabbinic casuistry also demonstrates the paucity of the claim that a Christian who studies the Scriptures with a rabbi obtains a better insight into God's Word.

Bribery

The rabbis put a high value on manipulation of gentile judges and courts. In America we have seen the extent to which the law has been made by judges rather than legislatures representing the will of the people. This usurpation is Talmudic. Rabbi Ben Zion

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[143] John Mearsheimer & Stephen Walt, *London Review of Books*, Vol. 28 No. 9, May 11, 2006.

[144] Rabbi Yehuda Henkin "Talmud Study by Women," first published in 2002 by the Jerusalem Center for Advanced Jewish Study. Cf. Henkin, *Responsa on Contemporary Jewish Women's Issues* (Ktav Publishing House, 2003). *Tiflut* is a reference to the result of teaching one's daughter the Talmud, alternately translated as "foolishness" (Maimonides) or sin (Rashi).

Bokser: "The growth of Talmudic Law, in all its aspects, was for the most part, the work of judicial interpretation rather than of formal legislation...The judge served in effect as a creator of law and not only as its interpreter..." [145]

Using this mechanism of precedent and the Talmudic training in deceit, coupled with religious permission for bribery of judicial officials, has led to significant Talmudic influence over the U.S. court system.

The Soviet Communists considered bribery to be a vital weapon in their goal of conquest. The Judaic-Communist financier Armand Hammer was taught the *science of bribery* by Vladimir Lenin in the Soviet Union. Lenin considered bribery as important as terror in the attainment and maintenance of power. Judaism preceded Lenin in making bribery an art and a science, particularly the bribery of judges. The *halachic* permissibility of bribing judges is defined by many rabbinic sources, the most influential authority being the Chelkas Yaakov, Rabbi Morechai Breisch. The topic is so sensitive it has been camouflaged even in the original Aramaic and Hebrew texts. In fact, if one were unaware of Judaism's epistemology of evasion and dissimulation, one could quote Moses Maimonides' prohibition against bribing non-Judaic judges and let the matter rest there. But whoever did so, would be a victim of Judaism's hermeneutic of concealment. Maimonides made his ruling for the benefit of disarming potentially hostile and literate gentiles who were wary of Judaism in his time. His ruling on bribery was strictly for the benefit of the perceptions of those outsiders. We know from the *Shoel U'Meishiv* that Maimonides' teaching in this instance has been subsequently reconciled with the ancient rabbinic doctrine. A loophole appears in the *Shoel U'Meishiv* that allows for a modification of Maimonides' ruling: *the*

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[145] Rabbi Ben Zion Bokser, *The Wisdom of the Talmud* (New York: Philosophical Library, 1951).

prohibition against bribing a non-Judaic judge applies only when the bribe will lead the judge to issue an incorrect ruling.

Consequently, a Judaic who is, for example, concerned that litigation over a boundary dispute should be decided in his favor, should not bribe the judge in the case if he believes that giving the judge the bribe will cause the judge to rule "incorrectly," i.e. against the Judiac's boundary claim. The *poskim* explain a model case of bribery as follows: "A (Jewish) businessman was persuaded by his partners to enter into an illegal transaction wherein they were arrested and prosecuted and faced a sentence of imprisonment. The Jew's lawyer told him that since the judge in that court did not distinguish between intentional and unintentional violations of the law, the only way he could avoid prison time would be to send the judge a substantial bribe." The *poskim* ruled that it was permissible for the Judaic to bribe the judge "since it was an effort to be treated equitably, toward the goal of having the magistrate act mercifully toward someone who unintentionally broke the law. The bribe is not being given in order to obtain a corrupt verdict, but leniency in sentencing."

Not only does this rabbinic ruling reveal *the criminal nature of Judaism*, it also illuminates *the mentality of self-deception* that is instilled in Judaism's adherents. In Judaism, transparently dishonest tactics are explained away with alibis that would shame a 10-year-old, as below in the *Daf Yomi Digest*:

> Rav Menashe Klein , the Mishnah Halachos, also writes that in this type of case it is permitted to give a gift to the judge and adds an additional reason. When there is reason to believe that the judge is looking to deal harshly with a Jewish defendant the purpose of the gift is to level the playing field rather than to cause a miscarriage of justice and is therefore permitted.

Karaites

If Judaism were simply — having rejected Christ — a corrupted variant of the ancient religion of the Israelites, then Judaism would not have, over the centuries, despised, reviled, denounced, persecuted, beaten and murdered the Karaites (*Kara'im, Bne Mikra*: "People of the Scriptures").

"The Jewish sects of the present day are...the Rabbis or Talmudists who add to the written law all the traditions of the Talmud. They conceive that the true sense of their scripture is only found in their oral traditions...They hold the ancient Pharisees in high estimation; and tell us that that they were not a sect, but the whole mass of Jews...They insist that their character is not fairly represented in the New Testament...They seem to inherit their self-righteousness...The numerous fables, idle stories and otherwise strange materials with which the (books of the) Talmud are stuffed, gave serious offense to many judicious and well-meaning Jews, who were unwilling to believe that such traditions could come from God, but who, notwithstanding, did not allow their dissent to proceed to any breach or schism among them, till about A.D. 750, when one arose from this, which continues to this day. Anan, a Jew of Babylon, and Saul his son, then openly disclaimed and condemned all traditions, excepting such only as agreed with the written word of God. And as those who opposed them and adhered to the Talmud were chiefly the rabbis and their scholars, that party was called the Talmudists or Rabbinists; while the other, declaring for the Scripture alone, which in the Babylonian language is called *Kara*, were thence called Karaites...i.e. Scriptuarians...The Karaites are sometimes called Sadducees by their opponents the Talmudic Jews, but very unjustly, for they agree with them in nothing so much as

rejecting the oral law...Collectively considered, they (Karaites) are men of great learning, probity and virtue..." [146]

Paul Johnson in his *History of the Jews* recounts how, in the 1100s, in the walled Jewish ghetto in Constantinople there was an interior wall that separated the thousands of followers of the religion of Judaism and its Talmud from some five hundred anti-Talmudic, Bible-only Karaites. According to Prof. Albert S. Lindemann of the University of California at Santa Barbara, the Karaites are "...an ancient dissident Jewish sect that did not recognize the Talmud. A few thousand of its followers survived in the Caucasus area..the Tsarist regime recognized this distinctness and did not apply anti-Jewish legislation to them." [147]

The Karaites are a tiny Judaic sect which attempts to understand and follow the Old Testament without either the Talmud or Jesus: "...as early as the eighth century of our era the authority of the Talmud was denied in favor of Biblical supremacy by the sect of the Karaites."[148]Anan ben David, founder of the Karaites in the eighth century is said to have taught, "Search thoroughly in the *Tanakh* and do not rely on my opinion." While the Karaites possessed a "tradition," it had the same status as tradition in the Christian Church is supposed to have: nothing contained within it can contradict the Bible. The Constantinople-based Karaite leader Eliyahu Basyatchi wrote in the fifteenth century, "A rule in our tradition (*sevel hayerushah*) is that (which) is shown to be wrong on the basis of the written text (Bible), will not be

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[146] Robert Adam, *The Religious World Displayed - A View of the Four Grand Systems of Religion: Judaism, Paganism, Christianity and Mohammedism* (Edinburgh, 1809), pp. 54-56.

[147] *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (NY: Cambridge Univ. Press, 1997), pp. 430-431.

[148] *The Catholic Encyclopedia* (New York: Robert Appleton Co., 1912), vol. 8, p. 402.

accepted any more, for it is not considered as possessing divine sanctity." (*Aderet Eliyahu, Seder Tefilah*). [149]

Karaites are hated and severely persecuted by the adherents of Judaism. Why? Because Judaism is Talmudism, not Old Testament, and those who revere the Old Testament teachings outside the prism of Talmud are its hereditary enemies. A counterfeit cannot be said to be the heir to a genuine article. Judaism, whether qualified as ancient or not, is totally alien to the only Biblical religion on earth today, Christianity.

The Contents of the Babylonian Talmud

Whenever raw quotations from the Talmud are published we are accused of distorting them or "taking them out of context." Some go so far as to claim they are an "antisemitic fabrication." People who make such allegations must be very lazy indeed, because it is not a major ordeal to locate the volumes of the Soncino or Steinsaltz English-language edition of the Talmud and confirm the existence of these passages as well as their context. When it comes to "context," the Talmud and the other major texts of the rabbinic canon, should be read and studied in their entirety and *not merely in anthologies that have been edited to include only passages that give the impression that Judaism is a wise and humane, loving and kind religion of God's justice and law*.

A similar claim may be leveled at this book: that we have merely selected the most prejudicial passages, skipping over anything that would acquit Judaism of the charges we make with regard to it. There are couple of problems with this criticism, however. First, true Christians have never held that the Talmud was anything other than a compendium of evil. Second, unlike

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[149] Under intense pressure from newly powerful rabbinic and Zionist constituencies, some modern Karaites have adopted pro-Israeli and philo-Talmudic customs and appearances; something which would have grieved their ancestors and which is virtually without precedent in Karaisim. We attribute this tragic development to the near-total capitulation of Churchianity and the West to Judaism.

many apologists for Judaism, we encourage the reader to study the uncensored 1989-1999 Steinsaltz edition, or the partly censored, 1935 Soncino edition, of the English-language Talmud, and decide for yourself.[150] Orthodox Judaism maintains that the Talmud is the authoritative and true exposition of Scripture. Orthodox Judaism asserts that the New Testament is false and misleading. We have selected passages from the Talmud so that readers may determine for themselves whether the Talmud is of God and "morally superior." We don't believe it to be either. We have chosen some of the useless, stupid, repugnant and blasphemous passages of the Talmud to demonstrate that the Talmud is not the word of God, nor is it even a superior code of morals.

The Authority of the Talmud

The two versions of the Talmud are, as we have noted, the Babylonian Talmud ("*Talmud Bavli*") and the Jerusalem Talmud ("*Talmud Yerushalmi*"; also known as the "Palestinian Talmud"). It bears repeating that the Babylonian Talmud is regarded as the authoritative version: "The authority of the Babylonian Talmud is also greater than that of the Jerusalem Talmud. In cases of doubt the former is decisive." [151]

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[150] Publication of the Steinsaltz edition in English (21 volumes plus a reference guide, thus far), was halted after only approximately one-third of the tractates of the Babylonian Talmud had been printed by Random House. The reason Random House gave for halting the complete publication of the Steinsaltz version, was that the books were not selling well. There has been some suggestion however, that the project was actually stopped because of rabbinic complaints that the Steinsaltz English edition was revealing too much and focusing too much light on "problem" Talmud passages. As of this writing, a set of the now out-of-print 22 books of the English Steinsaltz edition command astronomic prices on the rare book market. The Soncino Talmud, in many of its passages, uses code-words such as "idolaters and "heathens" to translate the Hebrew word *goyim*, which actually means "non-Jew." This was done to soften the Talmud in anticipation of a non-Judaic readership for the English version. Some of these euphemisms are correctly translated in the Soncino footnotes. Where the Steinsaltz is not available in English the Soncino Talmud is the next best choice.

[151] R.C. Musaph-Andriesse, *From Torah to Kabbalah: A Basic Introduction to the Writings of Judaism*, p. 40.

God gave the Oral Law to Moses at Mt. Sinai. (Mishnah Aboth, 1.1).

God made the covenant with Israel only because of the Oral Law. (BT Gittin, 60b).

The rival Rabbinic schools of Hillel and Shammai are both correct, even where they differ. When their decrees differ, both are the words of God, according to God. (BT Erubin 13b).

The Bible says that the rulings of the Rabbis must be obeyed. (BT Yebamoth 20a).

Those who obey the Rabbis are holy; those who disobey are wicked. (BT Yebamoth 20a). He who disobeys the Rabbis is a transgressor in Israel. (BT Shabbath 40a).

The decrees of the Rabbinic council (Beth Din) are not to be questioned, and have equal authority with Moses. (BT Rosh Hashanah 25a).

Studying the Bible is a matter of indifference to God; studying the Talmud is meritorious. (BT Baba Mezia, 33a).

Studying the Bible after studying the Talmud produces trouble. (BT Hagigah, 10a).

The Rabbis ("wise men") are greater than the prophets. (BT Baba Bathra 12a).

God intervenes in a Rabbinic dispute and is logically defeated by a Rabbi. The commands of the Rabbis are more important than the commands of the Bible. Whoever disobeys the Rabbis deserves death, and will be punished in Hell with boiling excrement. (BT Erubin 21b).

Disobeying the Rabbis is conduct to be punished with death. (BT Berakoth 4b).

Those who ridicule the Rabbis are fools[152] who deserve death. (BT Baba Bathra 75a).

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[152] "*Raca*" means "fool," as in Matthew 5:22

The Talmud in the Toilet

The rabbis are obsessed with toilets. In Steven Spielberg's movie *Schindler's List,* a Judaic boy saves his life by jumping into the cesspool under an outdoor toilet. The sewer saves his life. He dives into it and it is full, and he swims in the excrement and he's saved; this is a representative form of Talmudic salvation. But most of the time the toilet is not a salvation for Judaic persons, rather it is a source of anxiety and hundreds of rabbinic laws. The rabbis are frightened of going to the bathroom. They believe that devils reside in latrines and the rabbis have to protect themselves and their co-religionists from these devils, in various ways. The Rabbis taught:

On coming from a toilet a man should not have sexual intercourse until he has waited long enough to walk half a mile, because the demon of the toilet is with him for that time. If he does not walk the half-mile, the children conceived after he went to the bathroom, will be epileptic. (BT Gittin 70a).

The latrine demon (*ruach ra'ah*) would be laughable were it not taken so seriously by the superstitious adherents of Orthodox Judaism. We should all wash our hands upon finishing in the bathroom, but the rabbis prescribe here too the infamous *ritual hand washing* to remove the demon of the toilet from one's hands. "It is praiseworthy to wash one's hands three times with a vessel after using the toilet."[153] Upon entering a toilet, a Judaic is required to recite the following prayer: "Preserve me! preserve me! Help me, help me, support me, support me, till I have entered and come forth..." When he comes out of the toilet the Judaic recites: "Blessed is He who has formed man in wisdom and created in him many orifices and many cavities. It is fully known before the throne of Your glory that if one of them should be opened or one of them

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[153] Cf. Ben Ish Chai (Toldos 16); Kaf ha-Chayim 4:61; Emes L'yaakov O.C. 4, note 11; Halichos Shelomo, Tefillah 20:25-26. In addition to the bathroom demon there is the bedroom demon, "who adheres to one's hands upon rising in the morning" (*negel vasser*). Ritual hand washing is also required to be rid of this particular *ruach ra'ah*. All this reminds us of a characterization of the wicked in Scripture: "The wicked man flees though no one pursues." Proverbs 28:1.

closed it would be impossible for a man to stand before You." (BT Berakoth 60b).

Continuing in BT Berakoth, this time at 61b: "Our Rabbis taught: One who goes to the bathroom in Judea should not do so east and west, but rather north and south. In Galilee he should do so only east and west." The text proceeds with the following accounts of the lengths to which the Judaics went to learn from their rabbis while they were on the toilet. BT Berakoth 62a: "It has been taught: Rabbi Akiva said: Once I went in the bathroom and spied upon Rabbi Joshua while he was on the toilet, and I learned from him three things. I learned that one does not sit east and west, but north and south; I learned that one defecates not standing but sitting; and I learned that it is proper to wipe with the left hand and not with the right.'

"Said Rabbi Judah to him: 'Why should one wipe with the left hand and not with the right hand?'

"Rabbi Raba said: 'Because the Torah was given with the right hand, as it says, At His right hand was a fiery law unto them. (Deuteronomy 33:2).'

"R. Tanhum said: 'Whoever behaves modestly in a bathroom is delivered from three things: from snakes, from scorpions, and from evil spirits and disturbing dreams.'

"There was a certain toilet in Tiberias which if two persons entered together even by day, they came to harm. Rabbi Ammi and Rabbi Assi used to enter it separately, and they suffered no harm.'

"The Rabbis said to them, 'Are you not afraid?' They replied: "We have learned a certain tradition. The tradition for (avoiding harm in) the toilet is modesty and silence."

The Talmud also has sacred rules about what to do if one can't find a bathroom: "Rabbi Ulla said: 'Behind a fence one may ease himself immediately; in an open field, so long as he can break wind without anyone hearing it.'

"Rabbi Issi b. Nathan reported thus: 'Behind a fence, as long as he can break wind without anyone hearing it; in an open field, as long as he cannot be seen by anyone.'

"An objection was raised: They may go out by the door of the olive press and ease themselves behind a fence (immediately) and they (the olives) remain clean!' For the sake of ritual purity they made a concession. Come and hear: How close can one be without affecting the cleanness (of the olive press)?'

"The rabbis replied: Any distance as long as he can still see it!'

A certain funeral orator went down in the presence of Rabbi Nachman (to deliver a sermon) and said: 'This dead man was modest in all his ways.' Said Rabbi Nachman to the man giving the sermon at the funeral: 'Did you ever follow the dead man into the bathroom so that you should know whether he was modest or not? For it has been taught: A man is called modest only if he is such in the toilet.'

"Our Rabbis taught: A man should always accustom himself to go to the bathroom in the early morning and in the evening so that he may have no need to go a long distance. And again, in the day time Raba used to go as far as a mile, but at night he said to his servant: 'Clear me a spot in the street of the town,' and so too R. Zera said to his attendant, 'See if there is anyone behind the Seminary, as I wish to ease myself.'

"Rabbi Ben Azzai said: 'Go forth before dawn and after dark, so that you should not have to go far. Feel yourself before sitting, but do not sit on the toilet and then feel yourself, for if one sits and then feels himself, should witchcraft be used against him, even from far away, he will not be immune from it."

And if he forgets and does sit, and then feels, what is the remedy? "When he gets up off the toilet he should say, thus: 'Not for me, not for me; not *tahtim* nor *tahtim*; not these nor any part of these; neither the sorceries of sorcerers nor the sorceries of sorceresses!'

"Rabbi Safra entered a toilet. Rabbi Abba came and cleared his throat at the entrance. He said to him: 'Let the master enter. When he came out, he said to him: You have not yet been turned into a goat, but you have learned the manners of a goat.' Rabbi Eleazar once entered a bathroom, and a gentile came and forced him out of it. Rabbi Eleazar got up from the toilet and went out, but then a snake came and tore out the gentile's guts. Rabbi Judah said further: There are three things the drawing out of which prolongs a man's days and years; the drawing out of prayer, the drawing out of a meal, and the drawing out of excrement in a bathroom." (BT Berakoth 54b).

"To draw out one's stay in a bathroom, is this a good thing? Has it not been taught: Ten things bring on constipation; eating the leaves of reeds, and the leaves of vines, and the sprouts of vines, and the rough parts of the flesh of an animal, and the backbone of a fish, and salted fish not sufficiently cooked, and wiping oneself with lime, potters' clay or pebbles, which have been used by another. Some add, to strain oneself unduly! 'This may be illustrated by what a certain matron said to Rabbi Judah: Your face is (red) like that of pig-breeders and gentiles!'

"To which the Rabbi replied: 'On my faith, both are forbidden me, but there are twenty-four toilets between my house and the Beth Midrash, and when I go there I test myself in all of them." (Berakoth 55a).

"Our Rabbis taught: One who is about to enter a bathroom should take off his tefillin at a distance of four cubits and then enter. Rabbi Aha son of Rabbi Huna said in the name of Rabbi Sheshet: 'This was meant to apply only to a regular toilet but if it is made for the occasion, he takes them off and eases himself at once, and when he comes out he goes a distance of four cubits and puts them on, because he has now made it a regular toilet.' The question was asked, 'What is the rule about a man going in to a regular toilet with his tefillin to urinate?' Rabbi Rabina allowed it; Rabbi Mattena forbade it. They went and asked Raba and he said to

them: 'It is forbidden, since we are afraid that he may ease himself in them, or, as some report, lest he may break wind in them.'

"After each bowel movement or urination, even of one drop, you should wash your hands and recite the *berachah*, *asher yatzar*. If you urinated or moved your bowels and forgot to recite the *berachah*, *asher yatzar,* and after urinating or moving your bowels again, you remembered that you did not recite the *berachah,* you need to recite the *berachah* only once. After partaking of a laxative that induces diarrhea, and you know that you will use the toilet numerous times, you should not recite the *berachah* until after all the excrement has passed through you.[154]

"Two men should never enter (a lavatory) at the same time. [155] Instead, one should sit alone, closing the door behind him so that no one else will enter. If he is afraid to stay there alone, another person may place his hand on his head through a window, but without conversing with him, for as an expression of modesty one does not converse in a lavatory. [156] Therefore, if one cannot close the door, and another person desires to enter, they should communicate by making sounds; but should not speak.

"...If a person relieves his bowels in an open place, such as a field, he should distance himself (from others) to the extent that his uncovered body, from the front or from behind, cannot be seen. He does not have to distance himself so far that he cannot be seen at all; even if he can be seen from afar, this is of no consequence. If one is behind a fence, or in a yard behind the walls of a house, there is no need to distance oneself. Even if someone hears him breaking wind, the requirements of modesty do not impose any restriction. All the laws of modesty concerning a lavatory must be heeded at night just as during the day, except for the requirement to distance

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[154] BT Berakoth 23a. The Mishnah Berurah stipulates that the Judaic must recite the *berachah* each time he defecates, unless he feels the onset of an additional urge to defecate.

[155] Tamid 1:1. See also: "Or Zarua," Part 1, sec. 137; Rama, sub-section 2.

[156] BT Berachos 62a.

oneself in a field or the like. At night there is no need to distance oneself at all, and one may relieve oneself even in urban public places. [157]

"The above applies to elimination. Urinating, however, is permitted even in public and by day, for (one who contains himself) risks sterility. Therefore, in time of need, it is forbidden to postpone (urinating) out of modesty, though one should move to the side.[158] This applies even to a woman in the presence of her infant son. If a person relieves himself in an open place that is not surrounded by partitions, he should face the south with his back to the north, or vice versa. He should not have his back to the west or to the east, out of reverence for the Divine Presence, which abides in the west, facing east. This is why the east is referred to as 'the front' and the west, 'the back,' as reflected in the verse, 'You have hedged me behind and in front.' The south is thus called the right, or *teiman*. It is permissible to have one's back to the southwest, the northwest, the southeast or the northeast, provided that one's orientation is more north-south than east-west; if not, this position is forbidden. Where possible, it is preferable to make a point of facing south with one's back to the north, and not the opposite, so that one will not be easing oneself in the direction of Jerusalem and the site of the *Beis HaMikdash*.[159] This applies in most of these countries that are located more to the north of Jerusalem than to the west, and even more so in those countries which are located directly to the north of Jerusalem. The above applies when one relieves oneself in an open place.[160] Where there are partitions however, or even one partition, (even) in the west one should sit next to that partition with his back to the west, towards the partition. If the partition is to the

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157 In other words, *anywhere* in the city, in the street, on the sidewalk, on someone's lawn, etc.

158 BT Sanhedrin 104B.

159 The Temple.

160 Yerushalmi Talmud: Berachos 9:5.

east, he should sit next to it with his back to the east...Once seated, one should not eliminate hurriedly and forcibly open the aperture, lest he cause the anal sphincter to rupture and prolapse. For the same reason, undue pressure should not be applied.

"One should not clean oneself with a shard that is not smooth and the like, lest he cause a tear or a perforation. For this reason permission was granted to carry small, smooth stones on Shabbos (the Sabbath), even though they are *muktzeh*[161] and even if one has a shard which is not *muktzeh*. Permission was granted (on the Sabbath) to bring thin stones into a lavatory, as many as a handful, to be used in succession until the last one emerges from the anus clean. After that (point has been reached), on the Sabbath one may not continue to clean the anus with them...

"A person who feels no inhibition about cleaning himself with his fingers should not use his right hand, but his left, because it is with the fingers of his right hand that he ties the *tefillin* on his left arm. A left-handed person who puts *tefillin* on his right arm and ties them with his left hand, should 'clean with his right hand.'

"The above applies to cleaning after elimination, but it is permitted to brush off drops of urine even with one's right hand, and likewise one may use that hand to kill a louse. When one urinates while standing, and many drops of urine will fall on his feet if he does not lift his penis, he is permitted to raise it by lifting his testicles. If the drops of urine fall on his feet, he should clean them off immediately with his hands and not walk among people in this manner (since drops of urine on a person's feet may arouse the suspicion that his penis is mutilated and his children are illegitimate). He should not hold the penis itself to raise it, for 'he who holds his organ is considered as if he brought a flood upon the world,'[162] lest he become aroused and emit seed wastefully. (This

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[161] Items which are forbidden to be handled on the Sabbath.

[162] BT Niddah 13a and 43a; and Rashi's explication of Niddah 13a, 43a, and BT Shabbos 41a.

stringency applies) unless he holds the penis from the corona downward, i.e., towards the ground, for this will not arouse him. Alternatively, he may hold (his organ) with a thick cloth, for this too will not arouse him.

"When a person is married, and his wife is in the same city as he is, and she is ritually pure, the letter of the law permits him to hold his penis even above the corona. Since he has a 'loaf in his basket,' [163] he will not be stimulated to improper thoughts or to an erection. Nevertheless, pious behavior dictates stringency. Moreover, even according to the letter of the law, permission was granted to a married man to hold his organ only while urinating so that drops of urine will not fall on his feet, but not to rub it, except with a thick cloth which does not cause arousal." [164]

There are many more Talmudic toilet laws, including the time allowed for deferring the urge to urinate or defecate, figured as the time it would take to walk the length of a *parsah* (approximately four kilometers). The rabbis discussed how to calculate that distance in terms of time: "Some authorities consider the time it takes to walk a kilometer as 18 minutes, while others say 24 minutes. Thus the time it takes to walk a *parsah* will be either 72 or 96 minutes. Rabbi Shneur Zalman of Lyady, the 'Alter Rebbe' favored the 96 minute estimate." Therefore, a Judaic is allowed to hold off the urge to defecate or urinate for up to 96 minutes. Readers wishing to delve deeper into the Talmudic toilet laws should consult the "Shulchan Aruch HaRav: Mahadura Basra," section 3, "Conduct in the Lavatory," from which we have derived the preceding selections.

The rabbinic psychosis invoked by the natural human process of urination and defecation is repeated with regard to other normal,

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[163] The husband's "basket" in this passage is his wife's vagina. The reference to the "loaf" is an allusion to her availability to his genital organ. As a result of this guarantee of coitus, he does not have to worry as much as he usually does about the position in which he holds his penis while urinating. Cf. BT Yoma 18b.

[164] BT Niddah 13a. Maimonides, Hilchos Issurei Biah 21:23; Shulchan Aruch 3:16.

daily human activities which entail the observance of dozens or even hundreds of rabbinic *halachos* (laws). Judaism is so well shielded by the western media and universities that these oppressive and frankly insane rules are largely unknown to the general public who, when they think of religious fanatics obsessed with observing useless or harmful trivia, sneer at the Puritans, while Judaism commands respect as a community of debaters and freethinkers whose observances are based on a wise and compassionate application of sound Biblical principles.

Rabbinic Interpretation of Scripture

God wears phylacteries (BT Berakoth 6a).

Elijah and Moses blamed God for causing the Israelites to sin. God admitted that they were right. (BT Berakoth 31b-32a).

Adam had sexual relations with all the animals in the Garden of Eden. (BT Yebamoth 63a).

The Old Testament's new moon goat sacrifice is to atone for the sin of God. (BT Shebuoth 9a).

David had sexual relations with eighteen wives, even while he was ill. (BT Sanhedrin 107a).

Siera had sexual relations with Jael seven times before she killed him. (BT Nazir 23b).

Blasphemy against God is only punished if the blasphemer utters the Divine Name. (BT Sanhedrin 55b-56a).

If one hits his father or mother without causing a wound, he is not guilty and should not be killed (BT Sanhedrin 85b).

One who curses his father or mother is not guilty unless he uses the Divine name in the curse (BT Sanhedrin 66a).

The commandment of Moses forbidding enchantments refers only to enchantments performed with weasels, birds or fish (BT Sanhedrin 66a).

A man is not guilty of murder if he causes a poisonous snake to kill a man; the snake should be executed for murder, while the man goes free (BT Sanhedrin 76b, 78a).

If someone ties up his neighbor and the neighbor dies of starvation, or if he incapacitates a man in the presence of a lion and the lions kills the incapacitated man, the man who was the perpetrator is not guilty of murder. (BT Sanhedrin 77a).

Killing a terminally ill person is not murder. (BT Sanhedrin 78a).

King Saul was punished by God because he did not take vengeance on his enemies; no one can be a true scholar unless he takes vengeance (BT Yoma 22b).

Hating your enemy is permitted, even commanded [165] (BT Pesahim 113b).

Canaanites who reside in Israel will have eternal life (BT Kethuboth 111a). Living in the land of Israel gives one eternal life (BT Pesahim 113a).

Agriculture is the lowest form of occupations. (BT Tebamoth 63a).

He who recites Psalm 145 three times a day will have eternal life. (BT Berakoth 4b).

The Wisdom of the Talmud

Eating dates makes one ineligible to render legal decisions. (BT Kethuboth 10b).

The medicinal value of the excrement of a white dog: to heal the disease of pleurisy ("catarrh") a Jew should "take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog's excrement as it loosens the limbs." (BT Gittin 69b).

Rabbinic cures for anal worms; also of bladder stones: hang a louse from the penis, then urinate on thorns (BT Gittin 69b).

Epilepsy is caused by standing naked in front of a lamp, or sexual relations in a lighted room. (BT Pesahim 112b).

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[165] For what Jesus thought of this rabbinic view, cf. Matt. 5:42-48. Though some imagine that Jesus was attacking the law of Moses, he was, in reality, refuting the oral tradition's interpretation of the Mosaic Law.

Eating beef and turnips causes fever if it is followed by sleeping in the summer moonlight. (BT Gittin, 70a).

Not burying cut fingernails causes miscarriages. (BT Moed Katan 18a).

Everyone has two kidneys, one of which inspires good deeds; the other, bad deeds. (BT Berakoth 61a).

After seven years, hyenas turn into bats. After even longer periods, they turn into thorns and demons. (BT Baba Kamma 16a).

Dogs in strange towns don't bark for seven years. (BT Erubin, 61a).

Some antelopes grow as big as mountains; some frogs as big as fortresses. (These are eyewitness accounts by Rabbis). (BT Baba Bathra 73b).

A giant tree sixteen wagons wide; a single bird's egg which swamped sixteen cities and 300 cedars. (BT Bekoroth 57b).

Bad-temper is caused by birth on Monday; riches and sexual promiscuity caused by birth on Tuesday; those who desecrate the Sabbath by being born thereon will die on the Sabbath. (BT Shabbatb, 156a).

Solar eclipses caused by improperly mourning the death of particular rabbis; Lunar eclipses caused by raising small cattle in Israel. (BT Sukkah 29a).

It is forbidden for dogs, women or palm trees to pass between two men, nor may others walk between dogs, women or palm trees. Special dangers are involved if the women are menstruating or sitting at a crossroads. (BT Pesahim, 111a).

Demonic danger is involved when one drinks water on the evenings of Wednesdays and Sabbaths. (BT Pesahim 112a).

Improper occupations: ass and camel drivers, sailor, shopkeepers, doctors, butchers, etc., with some controversy concerning sailors. (BT Kiddushin 82a).

940,000 Israelites were killed on one stone. (BT Gittin 57a - 57b).

Sixteen million Israelite children were wrapped in scrolls and burned alive by the Romans at Bethar. (BT Gittin 58a).

Four billion Israelites were killed by the Romans in one city, the city of Bethar. (Some rabbis say "only" forty million were killed there). (BT Gittin 57b).

Zimri engaged Cozbi in sexual relations 424 times in one day. Also her womb was one-and-½ feet wide. (BT Sanhedrin 82b).

Obed-Edom's wife and eight daughters-in-law all give birth to six children at a time (BT Berakoth 63b).

Those who suffer extreme poverty or who are afflicted with bowel disease, suffer persecution by the Romans or have a bad wife, will not go to hell (BT Pesahim 113b).

He who stays unmarried, doesn't wear phylacteries, or doesn't wear shoes, cannot go to heaven (BT Pesahim 113b).

Women cannot conceive before they reach twelve years and a day, according to the Rabbis. When asked how it was possible that a gentile girl had conceived at age six, the Rabbi replied that gentiles are not human. (BT Niddah 45a).

The Superiority of Jews

If a gentile hits a Jew, the gentile must be killed (BT Sanhedrin 58b).

A gentile who strikes a Jew deserves death. Striking a Jew is in God's eyes an assault on the Divine Presence. (BT Sanhedrin 58b).

All the blessings which gentiles enjoy come to them only because of God's regard for Israel. (BT Yebamoth 63a).

Abodah Zarah 17a states that there is not a whore in the world that the Talmudic sage Rabbi Eleazar has not had sex with.

Hagigah 27a declares that no rabbi can ever go to hell.

A Jew need not pay a gentile the wages owed him for work (BT Sanhedrin 57a).

If an ox of an Israelite gores an ox of a Canaanite there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is to be in full. (BT Baba Kamma 37b).

The deeds of Israel are righteous, but the gentiles are capable only of sin. (BT Baba Bathra 10b).

Wine touched by a gentile renders it defiled and unfit for use by the Jews. (BT Abodah Zarah 72b). Thieves of unknown ethnic background broke into a Jew's building and touched his wine. Since he did not know who touched the wine, he was unsure whether or not the thieves had been gentiles and whether or not it had been defiled by a gentile's touch. The rabbis ruled that since the majority of thieves in that city were Jews, the wine was undefiled. (BT Abodah Zarah 70a).

Whosoever disobeys the rabbis deserves death and will be punished by being boiled in hot excrement in hell (BT Erubin 21b).

A sly rabbi debates God and through trickery defeats Him. God admits the rabbi won the debate. (BT Baba Mezia 59b).

ר' אילעי אומר אם רואה אדם שיצרו מתגבר עליו ילך למקום שאין מכירין אותו וילבש שחורים ויתעטף שחורים ויעשה מה שלבו חפץ ואל יתחיל שם שמים בפרהסיא

If a Jew is tempted to do evil, he should put on dirty clothes and go to a city where he is not known, and do the evil there. (BT Moed Kattan 17a)

The Inferiority of Gentiles

Gentiles are inclined to bestiality, lewdness and murder. Gentiles prefer sexual relations with cows more than with their own wives. Eve had sexual intercourse with the serpent, transmitting lust to the gentiles, from which Israelites are exempt. (BT Abodah Zarah 22a).

Gentiles are lower than dogs

"The *Posuk* in *Parshas Mishpatim* states, "You shall be men of holiness to Me. You must not eat flesh that was torn off (*Treifah*) in the field. Throw it to the dog.' This was considered a reward for the

Kelev-dog, for his remaining silent during the tenth plague that struck the firstborn of the land of Mitzrayim. *Rashi* explains that *Kelev* is more worthy than the Gentile. The Gentile merely is able to purchase the *Nevela* – an animal that died without the ritual slaughter of *Shechita*, while the *Kelev* is given the *Treifah* – an animal that is terminally ill but still alive, obviously free. In what way could we somewhat understand the seemingly exalted status the Torah provides the *Kelev* above the Gentile?...when the meat that is not fit for consumption by *Klal Yisroel* ("Jewish people") is available, it goes to the *Kelev*. The dead carcass goes to the Gentile who worships *Avodah Zarah* – idol worship [166] – for a fee. He must buy it. Although he is human, he has distorted his humanity in his service to *Avodah Zarah*. He is, therefore, lower than the *Kevlev*."[167]

Gentiles are donkeys

A Jew was flogged by a rabbi for sexual intercourse with a gentile. The Jew went to the Romans, who in turn asked the rabbi why he had done this. The rabbi told the Romans that the Jew who was punished had engaged in sexual intercourse with a female donkey. The Romans exonerated the rabbi after Elijah the prophet came down from heaven and declared that the rabbi was telling the truth. After this, the Jew who was flogged called the rabbi a liar. The rabbi replied that he didn't lie, since all gentiles are donkeys. The Jew who had been punished decided to tell the Romans what had really transpired, but the rabbi killed him. The rabbi was justified in killing him. (BT Berakoth 58a).

A gentile who observes a day of rest deserves death. (BT Sanhedrin 58b).

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166 One definition of idol worship in Judaism is worship of Jesus Christ as God.

167 "Parshas Mishpatim: The Various Parts of Hashem's Briah Parshas," *Yated Ne'eman*, 25 Shevat 5765 (Feb. 4, 2005), pp. 2 and 53. *Parshas* [or "*Parashas*"] *Mishpatim* are laws derived from oral traditions about the practical application of the *halachos* of the Pentateuch.

God is displeased when Jews show hospitality to gentiles. (BT Sanhedrin 104a).

It is forbidden to teach gentiles the Law. (BT Hagigah 13a).

A gentile who studies the Law deserves death. (BT Sanhedrin 59a).

It is permissible to cheat a gentile in court. (BT Baba Kamma 113a).

For executing a gentile, only one person's testimony is necessary. (To kill a Jew, two witnesses are necessary).[168] (BT Sanhedrin 57b).

Jews May Steal from Non-Jews

If a Jew finds an object lost by a gentile it does not have to be returned. (BT Baba Mezia 24a. Affirmed also in Baba Kamma 113b).

God will not spare a Jew who "marries his daughter to an old man or takes a wife for his infant son or returns a lost article to a gentile." Whoever returns a lost article to a gentile is under the curse of God." (BT Sanhedrin 76a).

This is also what is written in the *Tosephta*, Avodah Zarah chapter 8, halacha 5 (in the Zuckermandel edition; in the Vilna edition it is chapter 9, halacha 4): "...Regarding theft — a thief, a robber, one who takes a (captive) beautiful woman, and the like — these are things it is forbidden for a gentile [to perpetrate] against a gentile, or (against) a Jew, but it is permissible for a Jew (to perpetrate) against a gentile."

Property of gentiles is like the desert; whoever among the Jews gets there first, owns it. (BT Baba Bathra 54b).

If a gentile loses something, a Jew may keep it, even if he knows the owner. (BT Baba Kamma 113b).

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[168] The Rabbis here pervert Deut. 19:15.

If the majority of people in an area are gentiles, a Jew may just keep the lost article. If the majority are Jews, an effort must be made to find the owner. (BT Baba Mezia 24a).

A gentile must pay wages to a Jew, but a Jew does not have to pay wages to a gentile. (BT Sanhedrin 57a).

The gentiles are outside the protection of the law and God has "exposed their money to Israel." (BT Baba Kamma 37b).

If a gentile robs a Jew, he must pay him back. But whatever a Jew robs from a gentile, the Jew may keep. [169]

Some robbery of gentiles is disguised as "confiscation of an unpaid debt" (Bava Kama 113b; also Bava Metzia 111b). The permission to steal from gentiles is conditional. When Talmudists are less powerful in gentile society, they adopt a more honest attitude in order to deceive the gentiles, until they feel strong enough to dispense with the pretense. "According to Tosafos in Bava Metzia 87b (s.v. Ela), even those who propose that *gezel* of a *Cuthian* (theft from a gentile) is permitted, admit that it is prohibited by the Torah if the act might lead to the desecration of God's name" (loss of prestige and power in gentile society).[170]

Rabbi Eliyahu Touger: "It is known that some religious Jews are not scrupulous in their adherence to American law...These people's deeds are holdovers from Eastern Europe, where the Jews were forced to live under unfair and discriminatory laws. Since those laws were not uniformly applied to all the citizens of the land,

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[169] Dr. Israel Shahak and Prof. Norton Mezvinsky, qualify this injunction thus: "The *Halacha* permits Jews to rob non-Jews in those locales wherein Jews are stronger than non-Jews. The *Halacha* prohibits Jews from robbing non-Jews in those locales wherein the non-Jews are stronger." (*Jewish Fundamentalism in Israel,* p. 71). As we have noted, many rabbinic injunctions are thus qualified by the spirit of the times and the position and power of the followers of Judaism within gentile society.

[170] Rabbi Gershon Tannenbaum and Rabbi Yaakov Klass, *The Jewish Press,* Nov. 8, 2002, p. 52.

our Rabbis considered them unjust and gave people license to circumvent them." [171]

Gentile not a brother or a neighbor

To rebut the charge that Judaism is a racist, anti-goyimite religion, apologists for Judaism will often quote passages in sacred and legal rabbinic texts where it is stated to care for your neighbor and love your brother. These apologists conceal from the gullible the fact that non-Jews are not considered brothers or neighbors.

BT Sanhedrin 52B: "A non-Jew is not considered a neighbor."[172]

"Rashi wrote on the *beraitha* which appears in Sanhedrin 57a, s.v. *yisrael b'goy mutar*: "For *'You shall not exploit your neighbor' is written, and it is not written 'a gentile'*...[173]

Bava Metzia 111b: "And since the first Tanna learned the law from the phrase 'his brother,' what does he do with the phrase 'his neighbor'? That phrase comes to teach something in his view also, as stated in the beraitha: 'his neighbor' — and not a gentile. But isn't it appropriate to learn that a gentile is excluded from the phrase 'his brother'? One (phrase) comes to permit exploiting him (a gentile) and the other comes to permit robbing him, as he holds that robbery of a gentile is permitted."

And thus it is determined in the commentary attributed to the Ran on Tractate Sanhedrin 57a. The Rama also ruled this way in

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[171] *Mishneh Torah: Sefer Nizikin* (Jerusalem: Moznaim Publishing, 1997), p. 281.

[172] Cf. Rabbi Shimon Finkelman, *Lag Ba'omer: Its observance, Laws and Significance* (Brooklyn, NY: Mesorah Publications, 1999), p. 39.

[173] As a precaution in case snooping gentiles should discover this teaching and raise a storm of protest, the rabbis inserted an escape clause: "But there is a rabbinic prohibition, according to the one who says that robbery of a gentile is forbidden because of desecration of G-d's name in the last chapter 'HaGozel' (chapter 10 of Bava Batra)." This deceitful clause has not in any way ameliorated treatment of gentiles by robber rabbis and other Talmudists. Robbery of a gentile is forbidden in cases where such robbery will result in harm to or exposure of Judaism ("desecration of G-d's name").

Even Ha'ezer, paragraph 28, section 1, and also the Maharsha in "Yam shel Shlomo" on Bava Kama, paragraph 20 (emphasis supplied). The wording for this ruling on the permissibility of stealing from a gentile and how gentiles do not qualify as a brother or neighbor is corroborated in *Dikdukei Sofrim*, see sections 40 and 50; and in the quotations in the *novellae* of Nachmanides, the Ran, and Tosaphot HaRosh.

"Jewish Superiority and the Question of Exile"

> "Jewish success in the world is completely contingent upon the failure of other peoples. Jews experience good fortune only when gentiles experience catastrophe...The difference between Jews and gentiles is not historical or cultural, but rather genetic and unalterable."
>
> —*Rabbi Saadya Grama*

Rabbi Saadya Grama of Beth Medrash Govoha, "the Lakewood yeshiva," a renowned Talmudic academy located in Lakewood, New Jersey, in his book *Romemut Yisrael Ufarashat Hagalut* ("Jewish Superiority and the Question of Exile"), published in 2003, states:

"The Jew by his source and in his very essence is entirely good. The *goy*, by his source and in his very essence, is completely evil. This is not simply a matter of religious distinction, but rather of two completely different species." According to Rabbi Grama, "Jewish success in the world is completely contingent upon the failure of other peoples. Jews experience good fortune only when gentiles experience catastrophe...The difference between Jews and gentiles is not historical or cultural, but rather genetic and unalterable."

In *Romemut Yisrael Ufarashat Hagalut,* Rabbi Grama further states that the Torah mandates that Jews, while in exile, should

employ such means as "appeasement, deception, duplicity and bribery in their dealing with gentiles."

Romemut Yisrael Ufarashat Hagalut was endorsed by the most eminent rabbinic authorities at the Lakewood yeshiva, including the *rosh yeshiva* (head of the academy), Rabbi Aryeh Malkiel Kotler, who praised Grama's book for its teaching on "the subjects of the Exile, the Election of Israel and her exaltation above and superiority to all other nations, all in accordance with the viewpoint of the Torah, based on the solid instruction he has received from his teachers." [174]

Rabbi Kotler's Lakewood yeshiva offers bachelor and master's degree programs in Talmud instruction accredited by the State of New Jersey's Commission on Higher Education and funded by American taxpayers through a "Holocaust" subsidy: the U.S. Congress, as part of the Consolidated Appropriations Act of 2004, awarded the yeshiva $500,000 in federal funds to establish a "Holocaust" memorial library: "$500,000 shall be awarded to the Beth Medrash Govoha, Lakewood, New Jersey, for equipment and exhibits for the Holocaust Library..." The taxpayer funding was sponsored by New Jersey's U.S. Senators Jon Corzine and Frank Lautenberg. [175]

"...what appears to be confiscation of Arab-owned land for subsequent settlement by Jews is in reality not an act of stealing but one of sanctification."

"Rabbi Kook the Elder, the revered father of the messianic tendency in Jewish fundamentalism, said, 'The difference between

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[174] When the book became known to outsiders, public relations-savvy rabbis denounced it on "humanitarian" grounds, and this was accepted at face value, rather than as the result of an internal disagreement between rabbis over whether Judaism had attained sufficient power over gentile society that it no longer had to be concerned about the book's potentially negative impact on the public.

[175] H.R. 2673. 108th Congress.

a Jewish soul and the souls of non-Jews — all of them in all different levels — is greater and deeper than the difference between a human soul and the souls of cattle.' Rabbi Kook's entire teaching...is followed devoutly by, among others, those who have led the settler movement in the occupied West Bank...According to the ideologies which underlie Gush Emunum, the militant West Bank settlers group, and Hasidism, non-Jews have 'satanic souls'...Members of Gush Emunum argue that 'what appears to be confiscation of Arab-owned land for subsequent settlement by Jews is in reality not an act of stealing but one of sanctification.' From their perspective the land is redeemed by being transferred from the satanic to the divine sphere...

"Common to both the Talmud and the Halacha, Orthodox religious law, is a differentiation between Jews and non-Jews. The highly revered Rabbi Menachem Mendel Schneerson, who headed the Chabad movement and wielded great influence in Israel as well as in the U.S., explained that, 'The difference between a Jewish and a non-Jewish person stems from the common expression: 'Let us differentiate.' Thus, we do not have a case of profound change in which a person is merely on a superior level. Rather we have a case of 'let us differentiate' between totally different species. This is what needs to be said about the body: the body of a Jewish person

is of a totally different quality from the body of (members) of all nations of the world...A non-Jew's entire reality is only vanity'...[176]

"*The Book of Education*, a popular Orthodox religious manual which is reprinted in many inexpensive editions subsidized by the Israeli government, was written by an anonymous rabbi in early 14th century Spain. It explains the 613 religious obligations (*mitzvot*) of Judaism in the order in which they are supposed to be found in the Pentateuch according to Talmudic interpretation. A central aim of this book is to emphasize the 'correct' meaning of the Bible with respect to such terms as 'fellow,' 'friend,' or 'man.' Thus #219, devoted to the religious obligation arising from the verse 'thou shalt love thy fellow as thyself' is entitled, 'A religious obligation to love Jews,' and explains: 'To love every Jew strongly means that we should care for a Jew and his money as one cares for oneself and one's money'...The verse, 'Thou shalt love thy fellow as thyself' (Leviticus 19:13) is understood by classical and present day Orthodox Judaism as an indication to love one's fellow Jew, not any fellow human being." [177]

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[176] Allan C. Brownfeld, "It Is Time to Confront the Exclusionary Ethnocentrism," *Issues of The American Council for Judaism*, Winter 2000. The U.S. Congress made Rabbi Menachem Mendel Schneerson's birthday "Education Day USA," as part of Federal legislation adopting the Noahide laws (Public Law 102-14): "Whereas Congress recognizes the historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded; Whereas these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws; Whereas the Lubavitch Movement has fostered and promoted these ethical values and principles throughout the world; and Whereas Rabbi Menachem Mendel Schneerson, leader of the Lubavitch Movement, is universally respected and revered and his eighty-fourth birthday falls on April 20, 1986: Now therefore, be it Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That April 20, 1986, the birthday of Rabbi Menachem Mendel Schneerson, leader and head of the worldwide Lubavitch Movement, is designated as "Education Day U.S.A." (Signed): Ronald Reagan, President of the United States.

[177] Ibid., Brownfeld.

Jews May Kill Non-Jews

If a gentile kills a Jew, the gentile is to be killed. But if a Jew kills a gentile, the Jew is to go free. (BT Sanhedrin 57a).

"Relying upon the Code of Maimonides and the Halacha, the Gush Emunim leader Rabbi Israel Ariel stated: 'A Jew who killed a non-Jew is exempt from human judgment and has not violated the religious prohibition of murder." [178]

"Jewish blood and the blood of a goy are not the same thing"

Yitzhak Ginsburg is "one of the Lubavitcher sect's leading authorities on Jewish mysticism, the St. Louis born rabbi, who also has a degree in mathematics, speaks freely of Jews' genetic-based, spiritual superiority over non-Jews." [179] Ginsburg told *Jewish Week,* "If a Jew needs a liver, can you take the liver of an innocent non-Jew passing by to save him? The Torah would probably permit that. Jewish life has an infinite value. There is something infinitely more holy and unique about Jewish life than non-Jewish life." [180]

"What grants the racist religious opinions a deeper and far-reaching impact is the fact that for the last decade followers of the Zionist religious current, who form nearly ten percent of the population, have been seeking to take control of the army and security institutions. They are doing so through volunteering for service in special combat units. The spokesperson's office in the Israeli army says that although the percentage of followers of this current is low in the state's demographic makeup, they form more than 50 per cent of the officers in the Israeli army and more than 60 per cent of its special unit commanders. According to an opinion poll of religious officers and soldiers supervised by the Interdisciplinary Centre Herzliya and published last year (2007),

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[178] Shahak and Mezvinsky, op. cit.

[179] *Jewish Week* (New York), April 26, 1996.

[180] Ibid.

more than 95 per cent of religious soldiers and officers say that they will execute orders from the elected government and their leaders in the army only if they are in harmony with the religious opinions issued by leading rabbis and religious authorities....Palestinian writer and researcher Abdul-Hakim Mufid, from the city Um Fahem, holds that the religious opinions of rabbis have gained major significance due to the harmony between official rhetoric and that of the rabbis. Mufid notes that official Israeli establishments have not tried to confront the 'fascist' rhetoric expressed in these religious opinions even though they are capable of doing so. 'Most of the rabbis who issue tyrannical religious opinions are official employees in state institutions and receive salaries from them. And the state has not held these rabbis accountable or sought to prohibit the issue of such opinions..." [181]

Torat Hamelech: Warrant for the Murder of Gentiles

"The prohibition 'Thou Shalt Not Murder' applies only 'to a Jew who kills a Jew"

The rabbinic book *Torat Hamelech:* [182] *Dinei Nefashot Bein Yisrael Le'Amim (The King's Torah: Laws of Life and Death between Jews and the Nations)*, was published in the Israeli-Hebrew language in November, 2009. It is co-authored by two Israeli rabbis, Rabbi Yitzhak Shapira, the dean of the Od Yosef Chai yeshiva in the West Bank settlement of Yitzhar near Nablus, and Rabbi Yossi Elitzur. *Torat Hamelech* contains 230 pages on the *halachic* perspective on the killing of gentiles. The authors assert that "The prohibition 'Thou Shalt Not Murder' applies only 'to a Jew who kills a Jew."

Co-author Rabbi Elitzur wrote an article in a religious bulletin a month after the book's release stating that "the Jews will win with violence against the Arabs."

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[181] Saleh Al-Naami, *Al-Ahram Weekly,* April 10, 2008.

[182] Also spelled *Torat ha-Melekh.*

The rabbinic authors write in *Torat Hamelech*: "Non-Jews are uncompassionate by nature and attacks on them 'curb their evil inclination." This is reminiscent of the statement of Prof. Paul Eidelberg: "If Germany is peaceful today, it's not only because it was conquered in war, but because the desire to conquer others was bombed out of the German people." [183] It also recalls the statement of former Sephardi Chief Rabbi Mordechai Eliyahu: "All civilians living in Gaza are collectively guilty for Kassam attacks on Sderot." His son, Shmuel Eliyahu, the chief rabbi of Safed, elaborated on his father's views, saying that he "advocated carpet bombing the general area from which the Kassams were launched, regardless of the price in Palestinian life." [184]

Torat Hamelech was published by the Od Yosef Chai yeshiva. The book has received wide dissemination and the enthusiastic endorsements of prominent rabbis. At the entrance to Moriah, a large Israeli bookstore just yards from the Western Wall, copies of *Torat Hamelech* were displayed with children's books and *halachic* commentaries. The store manager, who identified himself only as Motti, said the tome has sold "excellently." Other Israeli stores carrying the book include Robinson Books, a well-known, mostly secular bookshop in a hip Tel Aviv shopping district; Pomeranz Bookseller, a major Judaic book emporium near the Ben Yehuda mall in downtown Jerusalem, and Felhendler, a religious store on the main artery of secular Rehovot, home of the Weizmann Institute.

Prominent religious figures wrote letters of endorsement that preface the book. Rabbi Yaakov Yosef, son of former Sephardic Chief Rabbi Ovadia Yosef, blessed the authors and wrote that many "disciples of Torah are unfamiliar with these laws." Dov Lior, chief rabbi of Kiryat Arba and a respected figure among many mainstream religious Zionists, noted that the book is "very relevant

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[183] *Jewish Press,* January 10, 2003, p. 50.

[184] *Jerusalem Post,* May 30, 2007.

especially in this time." *Torat Hamelech* is also sold on the Internet and through the Od Yosef Hai yeshiva.

Throughout *Torat Hamelech*, the authors deal with theoretical questions in rabbinic law regarding the killing of non-Jews. The book includes quotes from Rabbi Abraham Isaac Kook, one of the fathers of religious Zionism, and from Rabbi Shaul Yisraeli, one of the deans of the aforementioned Mercaz Harav Yeshiva in Jerusalem.

With the usual Talmudic double talk, the book opens with a prohibition against killing non-Jews and supports the prohibition on the grounds of preventing hostility and any desecration of God's name. *Very quickly, however, the rabbinic authors move from prohibition to permission—to the various dispensations for harming non-Jews,* with the central alibi being the obligation to uphold the seven Noahide laws, which every human being on earth is obligated to follow:

"When we approach a non-Jew who has violated the seven Noahide laws and kill him out of concern for upholding these seven laws, no prohibition has been violated," the rabbinic authors say. They emphasize that killing is forbidden unless it is done in obedience to a court ruling. But later in the book, the authors loosen the prohibition with a loophole, noting that it applies only to a "proper system that deals with non-Jews who violate the seven Noahide commandments." *Torat Hamelech* includes another conclusion that explains when a non-Jew may be killed even if he is not an enemy of the Judaics: "In any situation in which a non-Jew's presence endangers Jewish lives, the non-Jew may be killed even if he is a righteous Gentile and not at all guilty for the situation that has been created," the authors state.

Even if he is a righteous Gentile. Here we see the rabbinic grounds for the murder of even those non-Jews who support Judaism and the Israeli state! Despite incessant propaganda to the contrary, nothing has changed in the 2,000 years since Rabbi

Shimon ben Yohai declared, "Even the best of the gentiles should all be killed."

Rabbis Shapira and Elitzur write: "When a non-Jew assists a murderer of Jews and causes the death of one, he may be killed, and in any case where a non-Jew's presence causes danger to Jews, the non-Jew may be killed." One of the dispensations for killing non-Jews, according to Talmudic religious law, applies in a case of *din rodef,* the law regarding a "pursuer," according to which one who is pursuing another with murderous intent may be killed preemptively and extrajudicially,[185] even when the pursuer is a civilian. Shapira and Elitzur: "The dispensation applies even when the pursuer is not threatening to kill directly, but only indirectly. Even a civilian who assists armed fighters is considered a pursuer and may be killed. Anyone who assists the army of the wicked in any way is strengthening murderers and is considered a *rodef* (pursuer). A civilian who encourages the war gives the enemy leader and his soldiers the strength to continue. Therefore, any citizen of the state that opposes us—who encourages the armed fighters against us or expresses satisfaction over their actions, is considered a pursuer and may be killed. Also, anyone who weakens our own state by word or similar action is considered a pursuer."

Here we see the totalitarian rabbinic grounds for killing Americans and others classified as a *rodef* for exercising their First Amendment freedoms: those writers and speakers who "express satisfaction" over the actions of the Palestinian resistance, and those who "weaken" the Israeli state "by word" are thereby "considered a pursuer."

Two Talmudic injunctions inform another section of Shapira and Elitzur's book. With reference to all non-Judaic children the Talmud teaches, "All gentile children are animals" (BT Yebamoth 98a). Special Talmudic hostility is reserved for baby girls: Gentile

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[185] This is the loophole that undercuts the oft-pronounced claim that Talmudic Judaism has virtually no death penalty.

girls are in a state of *niddah* (filth) from birth (BT Abodah Zarah 36b). With this Talmudic heritage in mind, Rabbi Shapira and Rabbi Elitzur declare that non-Judaic children represent a potential threat from birth and may be harmed at any time, not just during time of war: "There is justification for killing babies if it is clear that they will grow up to harm us, and in such a situation they may be harmed deliberately, and not only during combat with adults." In addition, the children of the leader who opposes the Judaic state may be harmed in order to apply pressure on him. If attacking the children of an antisemitic ruler will influence him not to behave antisemitically, they may be harmed. "It is better to kill the pursuers than to kill others," the authors state.

In a chapter of *Torat Hamelech* entitled "Deliberate harm to innocents," the book explains that war is directed mainly against the pursuers, but *all* those who are members of the enemy nation are also considered collectively the enemy because they are assisting murderers.

Terrorism has a place in the teaching of Rabbis Shapira and Elitzur: "In order to defeat the enemy, we must behave toward them in a spirit of retaliation and measure for measure," they state. "Retaliation is absolutely necessary in order to render such wickedness not worthwhile. Therefore, sometimes we do cruel deeds in order to create the proper balance of terror."

In *Torat Hamelech* the rabbis write in such a way that they appear to permit individuals to act on their own, independent of any decision by the government or the army, administering the death penalty on a vigilante basis predicated on Judaism's belief in the inherent predilection of non-Jews for murder and the evil potential of gentile children: "A decision by the nation is not necessary to permit shedding the blood of the evil kingdom," the rabbis write. "Even individuals from the nation being attacked may harm them...*In religious law, we have found that non-Jews are generally suspected of shedding Jewish blood,* and in war, this suspicion becomes a great deal stronger. *One must consider killing*

even babies, who have not violated the seven Noahide laws, because of the future danger that will be caused if they are allowed to grow up to be as wicked as their parents" (emphasis supplied).

One student of the Od Yosef Hai yeshiva in Yitzhar explained, from his point of view, where Rabbis Shapira and Elitzur got the "courage" to speak freely on the subject of killing the *goyim*: "The rabbis aren't afraid of prosecution because in that case, Rabbi Moses Maimonides and Nahmanides (Rabbi Moses ben Nahma) would have to stand trial too, and anyway, this is research on religious law," the yeshiva student said. "In a Jewish state, nobody sits in jail for studying Torah."[186]

Rabbi Shapira addressed rabbis whose followers serve in the Israeli army (IDF) and are "risking their lives" in the war against the enemy, and urged them to teach and publish the viewpoints in *Torat Hamelech* in order to give these soldiers "the power of the Torah."

The rabbinic book *Torat Hamelech* and its sister text, *Mishnah Torat Hamelech,* are not an aberration or extremist exaggeration. Orthodox Judaism believes in collective guilt and collective punishment. It teaches that any person (man, woman or child) in a country that opposes Judaics is a *rodef* and should be killed. Any non-Judaic who violates one of the Seven Noahide laws (laws considered binding on all human beings), is subject to the death penalty. The majority of Judaism's sacred texts teach these views. Orthodox Judaism, being built on deception and founded by lawyers, is however, riddled with loopholes and escape clauses for every occasion, intended to misdirect the *goyim*. Zionism is at a crossroads in history as it obtains ever more control over the minds of Europeans (in reaction to Muslim immigration), and in America, where Talmudic Judaism is linked to Christian family values and its adherents identified as God's own genetic race.

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[186] Israeli newspaper *Ma'ariv,* Nov. 9, 2009.

The Talmud teaches that in times of Judaic supremacy its doctrine of contempt for gentiles need not be hidden. It advises that in all other times it must be concealed. "Religious-Zionist" rabbis among the Israeli settlers believe that Zionist power has reached a sufficiently high level to justify the candor of a book like *Torat Hamelech*. Other more cautious rabbis strongly disagree and counsel a resumption of the usual cover story, that Orthodox Judaism is a religion of universal love. Rabbi Barry Leff is one of the latter. He is charged with maintaining the cover story and condemning *Torat Hamelech* by quoting a handful of escape clauses by obscure rabbis, which look as though they contradict *Torat Hamelech*. This game has been played before by operatives such as Shmuley Boteach, Michael Jackson's erstwhile rabbi. Rabbi Leff writes, "Underlying *Torat Hamelech* is a philosophy that demeans the value of the non-Jew as a human being. Yes, there are sources in the Torah that support this approach, but they are all referring to idol worshipers. This clearly does not apply to monotheists such as Christians and Muslims."

Rabbi Leff is correct about the rabbinic *halacha* on Muslims. They are not regarded by Judaism as idol-worshippers. They deny that Jesus is God and that He had been crucified, died and was resurrected. This is one reason why rabbis allied with Muslims for centuries in Spain and the Middle East against Christians; a history seldom studied today. The rabbis despise contemporary Muslims because many of them will not acknowledge the legitimacy of the Israeli land grab in Palestine, or submit to the Israeli claims to religious and racial superiority. In using armed resistance methods similar to those of the celebrated anti-Nazi partisans of World War II, the Palestinians and Lebanese become *rodef* in the eyes of the Orthodox rabbis.

Where Rabbi Leff is being less than truthful however is in his claim that Judaism does not consider Christians to be idol-worshippers. *Christianity is judged to be idol worship by every major halachic authority from Maimonides to the Chafetz Chaim.*

Idol worship is a death penalty offense under the "Noahide" laws. Jesus himself is frequently referred to as an "idol" in popular Orthodox Judaic literature. Rabbi Leff insults our intelligence with his farcical allegation.

Another Warrant for Genocide

On "Israel Radio" on Feb. 29, 2008, Israeli Deputy Defense Minister Matan Vilnai called for the "Shoah" (holocaust) of Palestinians in Gaza. The Israeli newspaper *Haaretz* noted that, "The word 'shoah,' Hebrew for 'holocaust,' is used primarily to describe the murder of six million Jews by the Nazis." [187] Steven Erlanger of the *New York Times* conceded as much: "Mr. Vilnai used the Hebrew word 'shoah,' meaning catastrophe or holocaust, and rarely used for anything other than the Nazi extermination of the Jews." (*New York Times,* Saturday March 1, 2008). Meanwhile, the Sunday March 2 edition of the *Times* made only the following reference to Matan Vilnai: "...Vilnai, said the military was engaged in 'an enlarged operation and not a major ground operation' of the type Israeli politicians have been pressing for. Mr. Vilnai told Israel Radio that 'we are using mostly air units' and that Israeli forces 'are permanently engaged in Gaza, and what we are doing now is within the scope of such activities." [188]

Forty-eight hours after the Israeli deputy defense minister declared that he wanted to annihilate (*shoah*) the Palestinians of Gaza, his Nazi-like Shoah statement was regarded as not worth repeating in a report on the violence the Israelis inflicted in Gaza almost immediately after he made the statement. Vilnai's call for genocide in Gaza was mentioned *only once* in the *New York Times*. More than twenty years ago the Black leader Louis Farrakhan termed Judaism a "gutter religion." His remark has been recalled

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[187] *Haaretz,* March 1, 2008.

[188] "Israel Takes Gaza Fight to Next Level in a Day of Strikes," by Steven Erlanger and Taghreed El-Khodary.

and condemned by the media *almost constantly ever since.* It was even an issue in the Democrat Party's presidential candidates' debate in February, 2008 when moderator Tim Russert stated to Barack Obama, "The problem some voters may have is, as you know, Reverend Farrakhan called Judaism 'gutter religion." [189]

Just two days after Matan Vilnai said of the 1.5 million Palestinian people living in Gaza that they may be holocausted, more than a hundred Palestinians were killed in an Israeli pogrom,[190] and the *New York Times* couldn't recall Vilnai's threat to "shoah" the Gazans. This is how the Israelis are protected from the consequences of their exterminating racism by the western media, even as their critics are eternally stigmatized. (The *Times* recognized that the word *shoah* is synonymous with annihilation as far back as 1985: "...'Shoah' [in Hebrew, 'Annihilation']..."—*New York Times,* Oct. 23, 1985).



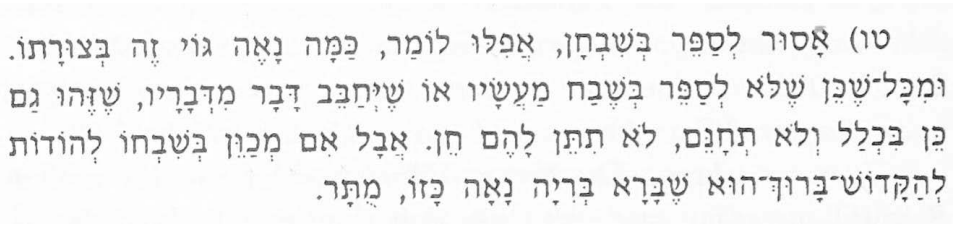
Palestinian girl killed by the Israeli bombardment of civilian housing in Gaza, January 2009

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[189] Transcript, 'The Democratic Debate in Cleveland," *New York Times,* Feb. 26, 2008.

[190] "Several dozen children and other civilians were among the 125 Palestinians killed in Israeli strikes over the past week."—"Rice wins promise to resume Mideast peace talks" (Agence France-Presse [AFP] March 5, 2008).

Forbidden to praise a gentile:



טו) אָסוּר לְסַפֵּר בְּשִׁבְחָן, אֲפִלּוּ לוֹמַר, כַּמָּה נָאֶה גּוֹי זֶה בְּצוּרָתוֹ. וּמִכָּל־שֶׁכֵּן שֶׁלֹּא לְסַפֵּר בְּשֶׁבַח מַעֲשָׂיו אוֹ שֶׁיְּחַבֵּב דָּבָר מִדְּבָרָיו, שֶׁזֶּהוּ גַּם כֵּן בִּכְלַל וְלֹא תְחָנֵּם, לֹא תִתֵּן לָהֶם חֵן. אֲבָל אִם מְכֻוָּן בְּשִׁבְחוֹ לְהוֹדוֹת לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא שֶׁבָּרָא בְּרִיָּה נָאָה כָּזוֹ, מֻתָּר.

"It is forbidden to praise them, even to say, 'How good-looking is that gentile.' Certainly you are not to speak in praise of a gentile's deeds or to respect any of his words, for this also comes under the heading of 'You shall not show them grace." (Kitzur Shulchan Aruch, 167:15)

Do not shop in stores owned by gentiles

"Haredim (Hasidic Judaics) must prefer doing business with religious Jews, rather than with secular or non-Jewish business owners, says Rabbi Yaakov Yosef Kobi Nahshoni. Ultra-Orthodox Jews should prefer shopping in businesses owned by religious Jews, rather than by secular or non-Jewish owners, Rabbi Yaakov Yosef ruled. The rabbi, son of Shas' spiritual leader Rabbi Ovadia Yosef...several months ago...issued a *halachic* ruling saying Jews must refrain from employing Arabs. This week the rabbi went one step further when he published a ruling in the *Our Land of Israel* journal stating, 'If we have before us two stores – one owned by a Jew and the other by a non-Jew (or a Jew that behaves like a gentile) — it is our duty to buy from the God-fearing Jew.' Yosef, one of the leading rabbis of the Israeli Right, added that 'the aforementioned ruling pertains not only to shopping in a store, but should also be implemented when renovating the house or moving."[191]

Gentiles are not to be trusted to handle wine:

A "Jew" is forbidden to drink kosher wine that has been touched or poured by a non-Jew. A "Jew" may, however, use such wine in cooking (Shulchan Aruch, Y.D. 123:3), as long as it is

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[191] Ynetnews.com, May 27, 2009

heated to at least 165 degrees or 175 degrees Fahrenheit (the *poskim* disagree on the temperature; see: Igros Y.D. 2:52 and Y.D. 3:31). It is proper to keep all wine and grape juice away from non-Jews. Goyim should not serve wine at Judaic weddings (wearing gloves has no effect on the prohibition; Igros Moshe, Y.D. 251). If your cleaning woman is a gentile and is left alone in your house to clean, all wine in the house should be sealed. If a bottle is unsealed "it should be put away under lock and key" (*Rama* Y.D. 129:1 and *Shach* 2 and 4). If the gentile cleaning woman poured herself a drink from the bottle or uncorked the bottle of wine and shook it, the wine is forbidden (Y.S. 125:9; Rama Y.D. 128:4; *Shach* 129:10).

Gentiles are not to be trusted to prepare or cook food for Jews:

Chazal ("sages of blessed memory") enacted a set of laws, *bishul akum*, concerning food prepared and cooked by gentiles. *Chazal* prohibited eating foods cooked by gentiles. The definition of the word "cooked" as pertaining to *bishul akum* includes food that is baked, fried or broiled. Foods that are salted, picked or smoked however, do not, in all circumstances, incur the prohibition. [192] In case they were ever confronted with the existence of these laws against gentile cooks, the rabbis established an escape clause which states that these laws have nothing to do with hatred or racism toward gentiles. Rather, it is said that these laws were propounded and enacted solely to prevent intermarriage between *Yidden* (Judaics) and *goyim*. For gentiles predisposed to believe that the rabbis are completely truthful and take whatever the rabbis say at face value, this escape clause will prove sufficient to allay concerns about the rabbinic *halacha* on gentile chefs being a kind of racist hate speech against non-Judaics. Patently, we are not in the category of those who have this faith in the rabbis. Therefore, we

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[192] Because they are less susceptible to being contaminated by treacherous gentiles.

engaged in further investigation into this matter, whereby we discovered that with regard to food prepared and cooked by Christian priests or other goyim who are celibate and who do not marry, the prohibition still applies, even though the fear of intermarriage is not applicable. Consequently, we discover that the rabbinic texts which state that the prohibition concerning food is intended only to protect Judaics from marrying non-Judaics are nothing more than *decoy texts disseminated for gentile percipients,* in order to conceal the lower status which rabbis assign to gentiles, as reflected in the ban on gentiles cooking food for Judaics.

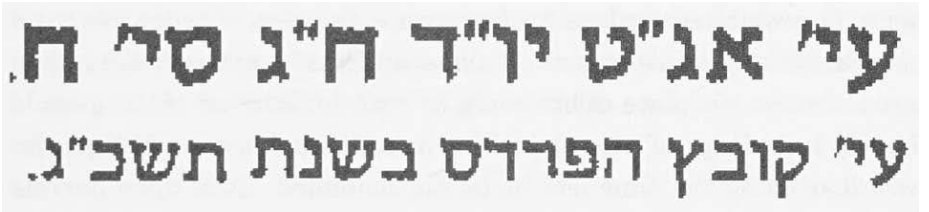
Judaism views gentiles as inherently untrustworthy — liars prone to treachery and dirty tricks. "It is forbidden to buy food from gentiles, especially food which was cooked by a gentile or had been touched by him or her, such as wine, oil, bread or fish." Since consumption of food necessarily renders the consumer vulnerable, and requires a certain amount of faith and trust in the one who prepared it, the rabbis have institutionalized in *halacha* a highly suspicious attitude toward food prepared by gentiles. There are hundreds of instances of this. Let us focus for purposes of illustration, on fish (a *mashgiach* is a rabbi tasked with the supervision of *kashrut* [kosher] food):

Rav Yosef Eliyahu Henkin strongly opposed consuming any fish unless a *mashgiach* was present in the fish plant, and examined each fish. Rav Henkin maintained that one may not rely on a *goyishe* company's claim that they checked each individual fish.

"Certain industrial products were not allowed to be sold to the *goyim* because of the fear that a *goy* would sell them back to Judaics who would not realize that these products were defective and unfit for use. The desire to cheat the gentile is strong. The

Tannatic rabbinic tradition allows for robbery of a gentile. This also applies to the exploitation of the gentile's mistakes and losses and his exploitation as an employee." The prohibition on defrauding a worker of his wages by "delaying" payment of a laborer does not apply to the gentile.

"Since it was forbidden for a Judaic to lend money to another Judaic at interest, certain lender-borrower exploitation was permitted between Jews and gentiles." (Actually Talmudists have a loophole for charging interest on loans even to their fellow Talmudists. Such loans violate Old Testament law, so the *rabbonim* call the loans by another name — *heter iska* — a way of arranging a loan to look like a "business deal that is not a loan," under the Talmudic *Halachos of Ribis* [laws on interest]. Under the provision of the *heter iska,* the loan at interest is called an "investment"). [193]


עי' אג"ט יו"ד ח"ג סי' ח.
עי' קובץ הפרדס בשנת תשכ"ג.

Gentiles are not to be be trusted

"...a gentile's word is totally discounted regarding ritual prohibitions. Hence, food may be eaten even though a gentile declares that he made it *traif* (not kosher). However, a Jew should refrain from eating the food if it appears that the gentile is telling

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[193] A more efficient loophole is created by incorporating. In dealing with a Judaic corporation rather than a Judaic individual, no pretense of *heter iska* is necessary. The *poskim* have ruled that, "A loan must have an individual who is responsible to pay for it. When a corporation borrows, no individual is responsible to pay for the loan. Therefore, a loan to a corporation does not incur the prohibition of *ribis*, provided that no individual personally guarantees the loan." (Irgos Moshe, Y.D. 2:63). It seems that the lawyers have managed to trick God again! In Judaism this is known as *eis la'asos leHashem heifeiru Torasecha* (a bending of the rules of the Torah in order to protect it.)

the truth. If both a Jew and a gentile have stored wine in the same warehouse, and the gentile could enter and lock the entrance in a manner which would prevent the Jew from entering, the wine would be forbidden. This stricture applies even if the Jew's home is above the warehouse. However, the wine is not forbidden if it is possible to observe the gentile's behavior from a window.

"If a gentile is found in a warehouse which contains only Jewish wine and the entrance is locked in a manner which would prevent Jews from entering, the wine would be prohibited. If it were possible for a Jew to enter at any time, the wine would be permitted. If a gentile is frightened of the punishment he will receive from the local authorities for causing a financial loss to the Jew, the wine is permitted. Due to his fear of apprehension, we can be assured that he did not touch the wine. If a gentile was apprehended among stores of Jewish wine, in the market place, the wine is prohibited, unless he fears apprehension... A Jewish wine merchant may leave a gentile alone with his goods whether they are stored in his place of business, or with his carrier, if the gentile has no knowledge of when he will return. In such a case, the gentile will fear using the wine lest he be apprehended. Even open barrels of wine are permitted in this case."

Gentiles are like donkeys and they exist only to serve Jews

"*Goyim* were born only to serve us. Without that, they have no place in the world – only to serve the People of Israel...With gentiles, it will be like any person – they need to die, but [God] will give them longevity. Why? Imagine that one's donkey would die, they'd lose their money. This is his servant... That's why he gets a long life, to work well for this Jew. Why are gentiles needed? They will work, they will plow, they will reap. We will sit like an effendi and eat. That is why gentiles were created."

—Rabbi Ovadia Yosef, senior Sephardic *posek* and head of the Shas Council of Torah Sages. Sermon on the laws regarding non-Jews. Source: "Yosef: Gentiles exist only to serve Jews," *Jerusalem Post,* October 18, 2010.

Converts to Judaism are not to be trusted under certain circumstances: "In a situation where a gentile's word is not relied upon, his conversion to Judaism will not influence our acceptance of his testimony." [194]

Next, we see the rabbinic Chief Justice of the District Court of Jerusalem, Ezra Basri, declaring in an authoritative rabbinic law book that gentiles "do not necessarily respect" the principles of fairness and "there is no obligation" to be fair to them in return:

"Neighbors can prevent the sale or renting of an apartment to a person who has been proven to be a bad neighbor. Included in the latter category are gentiles (in a Jewish neighborhood), missionaries, and prostitutes. All community members should do whatever is in their power to prevent such a sale. The laws (of fairness) mentioned above only apply between two Jewish neighbors. Gentiles do not necessarily respect these principles and, hence, there is no obligation to show them such consideration in return." [195]

Judaism's segregationist laws are promulgated due to contempt for gentiles and in the interest of maintaining the "purity" of the Judaic nation. The segregationist *halacha* governs the prohibition of *chukas akum*, e.g. adopting the customs of the *goyim* ("*akum*").

So great is the hatred for the *goyim* that the *halacha* prohibiting *chukas akum*, put these "customs" under a ban even when they are derived from the Bible: "The *Yid* should be

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[194] Rabbi Ezra Basri (Chief Justice, District Court, Jerusalem), "The Testimony of a Gentile Regarding Ritual Matters" in *Ethics of Business Finance & Charity*" (Jerusalem: Haktav Press), vol. 2, chapter 13.

[195] Ibid., vol. 4, chapter 2, "Damages and Claims Between Neighbors."

distinguished from the *goyim*...Firstly, the basic *halacha* is that any of the practices that *goyim* have for their worship are forbidden to the *Yiddin*. Furthermore, even if the Torah sanctions this worship, *Yiddin* may not engage in it, if this practice was subsequently adopted by the *goyim*."

A similar set of somersaults must be turned if a Judaic wishes to give a non-Judaic employee or service person a gift during a non-Judaic holiday season. Since the giving of such gifts, while technically forbidden, are good for business, a loophole is furnished to get around the letter of the law. These loopholes are both a form of self-deception and a way of cheating God. They testify to the spirit of dishonesty which Judaism inculcates in its adherents.

The law itself states that one is not to show a gentile a favor.[196] Hence it is forbidden to "favor" a gentile with a gift. The loophole entails giving a gift to a gentile with whom one has a business relationship. Dig deeper in the rabbinic texts and one discovers that the "gift" is not really a gift at all, it is a bribe: "The gift that you are presenting in reality is not a gift but a 'payment' of sorts, like any other business transaction" (cf. Y.D. 151:11; Taz 8). It is presented under the cover of a gift made during a Christian holiday season — therefore, no specific mention can be made that the "gift" is in honor of the holiday, and "the gift should be given a day or two before or after the holiday, rather than on the holiday itself." (Cf. Rama, Y.D. 148:12).

Orthodox Judaism is a religion of lies,[197]a tangled web of deceit compounded by duplicity and wrapped in guile. We will never restore America's Christian roots, its Constitution or its Republic as long as Judaism can masquerade as a family values partner with patriots against the forces of evil. Judaism is a religion founded upon the defiance and nullification of God's law.

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[196] Devarim 7:2.

[197] John 8:55. I John 2:22.

New World Order: U.S. Government Lays the Groundwork for Talmudic Courts

As cited in our footnote no. 176, the U.S. government under Presidents Reagan, Bush Sr. and Jr. and Clinton, have provided, under the euphemism of education (for example, House Joint Resolution 173 and Public Law 102-14), a groundwork for the establishment of Talmudic "courts of justice" to be administered by disciples of Shneur Zalman's Chabad successor, Rabbi Menachem Mendel Schneerson. Maimonides ruled that it is a rabbinic court — or a court appointed by rabbinic authority—that enforces obedience and passes judgment on gentiles, as well as promulgating legislation by court order for that purpose. Maimonides further decreed that any non-Jewish nation "not subject to our jurisdiction" (*tahaht yadeinu*) will be the target of Judaic holy war.[198] These courts are to be convened allegedly under the "Noahide Laws." The U.S. presidents and Congress urged the adoption of the "Noahide" Laws as interpreted by Chabad-Lubavitch Grand Rabbi Schneerson.

Prof. Easterly of the Southern University Law Center, a Judaic legal expert, has compared this Public law 102-14 to the "first rays of dawn" which "evidence the rising of a still unseen sun." The *Jewish Encyclopedia* envisages a Noachide regime as a new world order immediately preceding the universal reign of the Talmud. As noted earlier, it has to be understood that we are not dealing with the Noah of the Bible when the religion of Judaism refers to "Noachide (Noahide) law," but the Noachide law as understood and interpreted by the absolute system of falsification that constitutes the Talmud. Under the Talmud's counterfeit Noachide Laws, the worship of Jesus is forbidden under penalty of death, since such worship of Christ is condemned by Judaism as

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[198] Hilkhot Melakhim 8:9-10; 10:11.

idolatry. Meanwhile various forms of incest are permitted under the Talmudic understanding of the Noachide code.[199]

A mechanism of misdirection has been employed to obscure and impede serious attention or protest over Orthodox Judaism's advocacy of oppression of non-Judaics: the rigged agitation over "Sharia law." Other than in Detroit or Berkeley, the likelihood of Sharia law being imposed on America is slim to none. Meanwhile Talmudic law, in the form of the misnamed "Noahide Law," is already Public Law 102-14. Furthermore, American attorneys and judges, as part of their professional continuing education, are regularly solicited to attend accredited legal seminars operated by Talmudic rabbis. These are in fact well-attended by gentile law professors, lawyers and magistrates. Seminars are convened by the Cardozo School of Law in New York City and endorsed by Supreme Court Justice Antonin Scalia, as well as being sponsored by bar associations across the U.S. For example, in Missouri in June, 2011, Chabad-Lubavitch (whose rabbis have applauded the *Torat Hamelech* book), organized the "17th Conference on Talmud and Contemporary Law," sponsored by the Missouri Bar and approved for Continuing Legal Education (CLE) credit. America is increasingly coming under Talmudic law, not Sharia law, but this fact cannot be mentioned at any large Christian conservative gathering. Sharia law is a phantom and Talmudic law is a growing reality, yet U.S. Conservatives are focused on Sharia exclusively, due to the misdirection which is pandemic in the Right wing.

Much is said about the subject status of non-Muslims in Islamic fundamentalist societies in terms of the concepts of *dhimmi* and *dhimmitude*. However, the fact that under Noachide laws, all non-Jews would have the legal status of *ger toshav* (resident alien),[200]even in their own land; as for example in occupied

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[199] *Enziklopediya Talmudit*, note 1, pp. 351-352.

[200] Alan Unterman, *Dictionary of Jewish Lore and Legend* (London: Thames and Hudson, 1991), p. 148.

Palestine where newly arrived Khazars from Russia have an automatic right to housing and citizenship, while two million Palestinian refugees who either fled or were expelled by the Israelis, are forbidden the right of return. Resident alien status has been clearly delineated in scholarly articles in leading Judaic publications. For example, Hebrew University Professor Mordechai Nisan, basing his exposition on Maimonides, stated that a non-Jew permitted to reside in a land ruled by rabinic law "must accept paying a tax and suffering the humiliation of servitude." If gentiles refuse to live a life of inferiority, then this signals their rebellion and the unavoidable necessity of Judaic warfare against their very presence. [201] At a symposium ("Is Autonomy for Resident Aliens Feasible?") organized by Israeli Minister of Education Shulamit Aloni, then Israeli Chief Rabbi Shlomo Goren repeated the Talmudic teaching on *ger toshav* resident aliens: Judaism forbids "granting any national rights" to them. He ruled that such "Autonomy is tantamount to a denial of the Jewish religion." [202]

> ...The Jewish people are still in exile until the coming of *Moshiach* even while they are in *Eretz Yisroel,* and this is not a redemption and not the beginning of a redemption... Regarding this non-Jew, today he shows you a smiling face for some political consideration and within (his heart) he lays plots. We must *daven* to *Hashem* that we may come in peace out of all this. *Chazal* have already taught us, "The voice is the voice of Yaakov and the hands are the hands of Eisav."

"The voice is the voice of Yaakov but the hands are the hands of Eisav" —Statement by Rabbi Eliezer Shach on gentiles seeking peace with Judaics "Eretz Yisroel," in *Michtavim uMaamarim* (1987), volume one, ("letters").

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[201] Mordechai Nisan, *Kivunim* (official publication of the World Zionist Organization), August, 1984, pp. 151-156.

[202] Nadav Shraggai, *Ha'aretz,* Oct. 14, 1992.

The status of the gentile in the Oral Law of Judaism as bequeathed to the *Tanna'im*, and committed to writing and institutionalized in the formative Tannaitic period, are among the most hateful and homicidal in all of the sacred rabbinic *halakha*. Much of the extreme contempt for gentiles which Judaism imparts emanates from these foundational texts. In Jerusalem in 1975, Prof. Y. Cohen of Ben-Gurion University published a remarkable study, *The Status of the Gentile in Jewish Law of the Tannaite Era*. According to Cohen all gentiles were automatically suspected of practicing the following abominations: bloodshed and murder, *Mishkav behema* (sexual relations with animals), incest, homosexuality, theft. Gentiles were regarded as uncircumcised, dirty and impure.

BT Kerithoth 6b: Uses of Oil of Anointing. "Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over gentiles (goyim) or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: 'Upon the flesh of man (Adam), shall it not be poured" (Exodus 30:32); and cattle and vessels are not man (Adam). The *goyim* are not regarded as human by the rabbis. Various authorities have debated whether Judaism imparts to non-Jews a partly human status. Others authorities uphold the proposition that Judaism teaches that non-Jews do not possess the core attributes of the human person. Without doubt Judaism assigns to the *goyim* the status of sub-human; the degree of this sub-humanity, absolute or qualified, is open to dispute. There are many lines of inquiry to pursue in approaching this subject, in declarative statements and indirectly through the strictures of *halakha*. Rabbinic law states that ritual impurity is contracted from contact with a human corpse. "The Gemara relates that Rabbah bar Avuha once met Elijah the prophet standing in a non-Jewish cemetery." Elijah's presence in a cemetery creates a dilemma because of the ritual purity laws of Judaism which regard contact with a human corpse

as defilement.[203] The Talmud asks Elijah, "Why then do you render yourself ritually impure by standing in a cemetery? Elijah answered, 'Have you not studied the order of the Talmud known as *Purities*? If you had studied that material carefully you would know the answer to your question. For it was taught: Rabbi Shimon ben Yohai states, 'The graves of non-Jews do not convey ritual impurity, for it is said, 'And you My flock, the flock of My pasture, you are men, but non-Jews are not called men." (BT Bava Metzia 114b).

TRANSLATION AND COMMENTARY

Rabbinic tradition, Elijah the Prophet and Pinehas the grandson of Aaron were one and the same person.) [1]**Why,** then, **do you** render yourself ritually *impure by* ***standing in a cemetery?*** *Priests are* forbidden to contract the ritual impurity imparted by a corpse. A corpse is a primary source of ritual impurity, and can transfer that impurity by physical contact, by being carried (even if it is not touched), and by what is known as "tent impurity" (טוּמְאַת אֹהֶל). If a person bends over or under a corpse, or enters a structure within which a corpse is lying, he contracts "tent impurity." Surely, then, you are forbidden to enter a cemetery, lest you bend over a grave and contract ritual impurity from the corpse buried there? [2]Elijah **answered: Have you not studied the order** of the Talmud known as **"Purities"?** If you had studied that material properly, you would know the answer to your question: [3]**For it was taught** there in a Baraita: "**Rabbi Shimon ben Yoḥai says: The graves of non-Jews do not defile** by 'tent impurity,' [4]**for the verse says** (Ezekiel 34:31): **'But you My flock, the flock of My pasture, you are men'** — [5]*only 'you,' the members of the Jewish people,* **are called men, but non-Jews are not called men."** And regarding the ritual impurity contracted from a corpse by "tent impurity," the verse says (Numbers 19:14): "This is the law, when a *man* dies in a tent, all that comes into the tent, and all that is in the tent, shall be ritually impure seven days." The laws of "tent impurity" regarding a corpse apply only if the deceased *was a Jew. Thus Elijah was permitted to enter the non-Jewish cemetery.*

LITERAL TRANSLATION

[1]What is the reason that the master is standing in a cemetery? [2]He said to him: Did the master not learn [the order] "Purities"? [3]For it was taught: *"Rabbi Shimon ben Yoḥai says: The graves of* non-Jews do not convey ritual impurity, [4]for it is said: 'And you My flock, the flock of My pasture, you are men' — [5]'You' are called men, but non-Jews are not called men."

[1] מַאי טַעְמָא קָאֵי מָר בְּבֵית הַקְּבָרוֹת? [2] אֲמַר לֵיהּ: לָא מַתְנֵי מָר "טְהָרוֹת"? [3] דְּתַנְיָא: "רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: קִבְרֵיהֶן שֶׁל נָכְרִים אֵין מְטַמְּאִין, [4] שֶׁנֶּאֱמַר: 'וְאַתֶּן צֹאנִי, צֹאן מַרְעִיתִי, אָדָם אַתֶּם' — [5] 'אַתֶּם' קְרוּיִין אָדָם, וְאֵין נָכְרִים קְרוּיִין אָדָם".

RASHI

"נקנמו מת קנמתי". אין מטמאין — דגבי מהל כתיב "מדם" (נמדבר יט) "מדם כי ימות נמהל".

"Only 'you' the members of the Jewish people, are called men, but non-Jews are not called men."
Babylonian Talmud: Bava Metzia 114b

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203 The prophet Elijah in this Talmud passage is identified as both a "Torah sage" (a judge of the Talmudic law) and a priest. His status as a prophet of God is not germane because "Halakhic questions cannot be resolved by means of the powers of prophecy" and for this reason Elijah, a Biblical prophet, is not allowed a rank superior to that of a rabbi. (See footnote 10, "Rabbah bar Avuha met Elijah" at the bottom of p. 299 and continued under "Notes" on p. 300, *Steinsaltz Talmud*, v. 6, 1993).

"Also with regard to the dead, (it is plausible) that he is exempt, since after death one is called corpse and not a man (Adam). But why is one exempt in the case of gentiles (goyim); are they not in the category of man (Adam)? No, it is written: 'And ye my sheep, the sheep of my pasture, are man' (Adam); (Ezekiel 34:31): Ye are called man (Adam) but gentiles (goyim) are not called man (Adam)."

In the preceding passage, the rabbis are discussing the portion of the Mosaic law which forbids applying the holy oil to men. The Talmud states that it is not a sin to apply the holy oil to Gentiles, because Gentiles are not human beings (i.e. are not of Adam). Another example from tractate Yebamoth 61a: "It was taught: And so did R. Simeon ben Yohai state (61a) that the graves of gentiles (goyim) do not impart levitical uncleanness by an *ohel* (standing or bending over a grave), for it is said, 'And ye my sheep the sheep of my pasture, are men (Adam), [Ezekiel 34:31]; you are called men (Adam) but the idolaters are not called men (Adam)." The Old Testament Mosaic law states that touching a human corpse or the grave of a human imparts uncleanness to those who touch it. But the Talmud teaches that if a Jew touches the grave of a gentile, the Jew is not rendered unclean, since gentiles are not human (not of Adam).

BT Baba Mezia 114b: "A Jewish priest was standing in a graveyard. When asked why he was standing there in apparent violation of the Mosaic law, he replied that it was permissible, since the law only prohibits Jews from coming into contact with the graves of humans (Adamites), and he was standing in a gentile graveyard. For it has been taught by Rabbi Simon ben Yohai: 'The graves of gentiles (goyim) do not defile. For it is written, 'And ye my flock, the flock of my pastures, are men (Adam)' (Ezekiel 34:31); only ye are designated men (Adam)." Ezekiel 34:31 is the alleged Biblical proof text repeatedly cited in the preceding three Talmud passages. But Ezekiel 34:31 does *not* in fact support the Talmudic notion that only Israelites are human. What these rabbinical, anti-

gentile racists and ideologues have done in asserting the preceding racist doctrines about gentiles is distort an Old Testament passage in order to justify their bigotry. In BT Berakoth 58a the Talmud uses Ezekiel 23:20 as proof of the sub-human status of gentiles. It also teaches that anyone (even a Judaic male) who reveals this Talmudic teaching about non-Jews deserves death, since revealing it makes gentiles wrathful and causes the repression of Judaism. The rabbis' citation of the Bible quote from Ezekiel as a "proof-text" is specious, since the quote does not prove that gentiles are animals. The quote from Ezekiel only says that some Egyptians had large genital organs and copious emissions. This does not in any way prove or even connote that the Egyptians being referred to in the Bible were considered animals. Once again, the Talmud has falsified the Bible by means of distorted interpretation.

Other Talmud passages which expound on Ezekiel 23:20 in this racist fashion are: BT Arakin 19b, Berakoth 25b, Niddah 45a, Shabbath 150a, Yebamoth 98a. Moreover, the original text of BT Sanhedrin 37a applies God's approval only to the saving of Judaic lives (cf. the *Hesronot Ha-shas*, Cracow, 1894).

"It was considered disgraceful to be hospitable to gentiles and to lodge at their homes. In 'Eretz Israel' (the God-given 'land of Israel'), the rabbis forbade the selling of lands or houses to the gentiles, and Judaics are ordered to buy the lands and houses of gentiles." It is a capital crime to give any part of "Eretz Israel" to a non-Judaic, i.e. to Palestinians. In the summer of 2004, Avigdor Neventzal, Chief Rabbi of the Old City in Jerusalem stated: "It should be known that anyone who wants to give away Israeli land is like a *rodef*, and certainly land should not be given to non-Jews. Anyone ceding parts of the Land of Israel to gentiles is, from a *halakhic* point of view, subject to *din rodef*." This term, "subject to *din rodef* denotes "classified as a pursuer." Apologists explain the killing of a *rodef* in terms of an understandable, common sense

survival ethic: "someone comes to kill you, you kill him first." [204] What apologists don't tell you is that *rodef* is defined broadly —a tipster who identifies a Judaic child molester to the police, an unborn baby "pursuing" its mother, or an Israeli Prime Minister who signs the Oslo accords. In a tyranny, a word is anything the tyrants say it is, and in Orthodox Judaism a *rodef* is defined so loosely it encompasses whomever the rabbinate wants bumped off.

One can say that the entire nation of Palestinians have been classified en masse as *din rodef*. Several prominent Israeli rabbis, including Rabbi Haim Druckman, declared on Sept. 7, 2004 that "killing enemy civilians during war is normal." So what problem do the rabbis have with Hitler? Simply stated, his sin was based on the fact that, mistakenly thinking he was head of the Master Race, Hitler killed human beings; whereas Israelis, who know for certain they are the Master Race, merely snuff-out sub-humans.

"A group of fourteen prominent rabbis, led by Druckman, who are considered authorities by the religious-Zionist public, asked the Israeli army not to flinch from killing Palestinian civilians in the context of the ongoing military campaign against armed groups resisting the occupation. Druckman, 71, is one of the most prominent and veteran leaders of the religious Zionist movement, has been a public figure for over 50 years, since serving as a revered leader in the *Bnei Avika* youth movement in the early 1950s. In a letter to the Israeli defense minister, Shaul Mofaz, published on Sept. 7, 2004, the rabbis said killing enemy civilians is 'normal' during time of war and that the Israeli occupation army should never hesitate to kill non-Jewish civilians in order to save Jewish lives. The rabbis quoted a Talmudic edict, from the ancient 'sage,' Rabbi Akiva, as stating: 'Our lives come first.' The Israeli newspaper *Haaretz* (Sept. 9) warned that Israeli '...soldiers, and even officers, will see this call as a kind of *halakhic*-ethical commandment that ought to be obeyed..."

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[204] Cf. Midrash Tanhuma, section Mattot, section 3 (on Numbers).

One part of the letter scolded Christian critics of Israeli policies against the Palestinians: "The Christian preaching of 'turning the other cheek' doesn't concern us, and we will not be impressed by those who prefer the lives of our enemies to our lives,' Rabbi Druckman declared. This is a concise and well-explained manifesto. The rabbis who issued it represent a dominant segment of Israeli Orthodox Judaics identified with settlers in the West Bank, including Druckman, a former Israeli Knesset member who heads the government's conversion administration; Rabbi Yuval Cherlow of the hesder yeshiva, one of the leaders of the liberal wing, which, according to *Haaretz*, 'is open to universal culture and discourse.' Other signers include Eliezer Melamed, rosh yeshiva of an occupied West Bank Talmud college; Yehoshua Shapira of the 'spiritual-Hasidic' faction; Rabbi Youval Sharlo, the director of another Talmud school in Petah Tikva, which combines Talmudic studies with service in the Israeli army, and Zefania Drori of Kiryat Shmona, one of the rabbis with the most profound influence on Israeli young people. "The common denominator among most of the signers of the manifesto," notes *Haaretz*, "actually lies in their charisma and influence on broad sectors of national religious youth. Among the admirers of Cherlow and Shapira...are *hardalim* (ultra-Orthodox nationalists), *habkukim* (disciples of Rabbi Kook and fans of ...Rabbi Shlomo Carlebach, including Shapira himself), newly repentant Bratslavers, *datlashim* (formerly religious), settlers and the urban bourgeoisie."

On May 19, 2004, Dov Lior, an influential rabbi in the Israeli settlement of Kiryat Arbaa near Hebron, issued an edict enthusiastically supporting the killing of Palestinian civilians in Rafah in southern Gaza, saying, "...it is very clear in light of the Torah that Jewish lives are more important than non-Jewish lives." The *New York Times* took no notice of the rabbis' joint statement of Sept. 7. By Sept. 10, *Haaretz* had quickly rehabilitated Druckman, respectfully reporting in a lengthy article on his views as head of the Israeli government's conversion administration, without once

mentioning Druckman's call for the murder of Palestinian civilians (cf. article by Yair Sheleg, Sept. 10, 2004). In the Talmudic imagination, the Palestinian people are coming collectively to kill the Judaics, so the Palestinian people must be killed preventively. First strike. *Din rodef.* All very legal and ethical.

Non-Jews are "Supernal Refuse"

Not only Christians, but gentiles of all races are regarded as "supernal refuse" (garbage) by *gedolim* such as the "towering sage" and founder of Chabad-Lubavitch, Rabbi Schneur Zalman. This was analyzed in the Judaic magazine, *New Republic*: "...there are some powerful ironies in Habad's new messianic universalism, in its mission to the gentiles; and surely the most unpleasant of them concerns Habad's otherwise undisguised and even racial contempt for the goyim....medieval Jewish theologians—most notably the poet and philosopher Judah Ha-Levi in twelfth-century Spain and the mystic Judah Loew in sixteenth-century Prague—sought to define the Jewish distinction racially rather than spiritually...this...view, according to which there is something innately superior about the Jews, was rehabilitated in its most extreme form by Shneur Zalman of Lyady.

"The founder of Lubavitcher Hasidism taught that there is a difference of essence between the souls of Jews and the souls of gentiles, that only in the Jewish soul does there reside a spark of divine vitality...Moreover, this characterization of gentiles as being inherently evil, as being spiritually as well as biologically inferior to Jews, has not in any way been revised in later Habad writing."[205]

Dr. Roman A. Foxbrunner of Harvard University quotes the founder of the Chabad-Lubavitch Hasidim, Rabbi Zalman, as follows:

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[205] *The New Republic,* May 4, 1992.

"Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever...Their material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the Jews..." According to Rabbi Zalman, "All Jews were innately good, all gentiles innately evil...For RSZ (Rabbi Shneur Zalman)...gentiles were simply the embodiment of the kelipot..." [206]

"the souls of gentiles "contain no good whatever." [207]

These quotations are from the works of Rabbi Zalman, whose masterwork was *Likutei Amarim Tanya,* or simply *Tanya*. The authoritative English-language version of this work was published in 1973 and reissued in 1984 by the "Kehot' Publication Society." In chapter 19 of Tanya, Rabbi Zalman defines the Kabbalistic term, *kelipah* (also spelled as kelipot and kelippot): "...kelipah...wherefrom are derived the souls of the gentiles." In Tanya chapter 10 (p. 948), Rabbi Zalman states that *kelipot* and another name for the condition which a Gentile represents, *sitra ahra*, "...are synonymous (with)...evil and impurity...the three kelipot which are altogether unclean and evil containing no good whatever...From them flow and derive the souls of all the nations of the world." (Rabbi Zalman, ch. 6).

The foundational teachings of Judaism do not regard these "nations of the world" as human, as being "mankind." Only a "Jew" is a man: "The candle of G-d is the soul (*neshamah*) of man. What it means is that the souls of Jews are called 'man." (Rabbi Zalman, ch. 19). According to the Kabbalistic Zohar, the *kelipot* are: "...shells or husks of evil...waste matter...bad blood...foul waters...dross...dregs...the root of evil..." It is in the book of the Zohar that we read for the first time of a twofold though corresponding division of souls into non-Jewish and Jewish. "The

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[206] *Habad: The Hasidism of Shneur Zalman of Lyady,* (Northvale, New Jersey, Jason Aronson, Inc., 1993), pp. 108-109.

[207] *Opening the Tanya* [2003], p. 43.

first group has its source in the 'other side' or *sitra ahra*, the second in the 'holy side'...Interest in the Zohar is almost entirely confined to the psychic structure of the Jew. In the later Kabbalah...this duality between the 'divine soul' (*ha-nefesh ha-elohit*) and the 'natural soul' (*ha-nefesh ha-tiv'it*) is given enormous emphasis." [208]

The Halachos of Manslaughter: "Lifting and Lowering"

"In the formative period of rabbinic law, murderous hatred for the gentile was strong and very little value was attached to his life. But this desire was regulated along with rulings regarding three classifications of Jews who were to be killed: 1. converts to Christianity, 2. spies and 3. Heretics and Karaites. These groups (gentiles and allegedly traitorous Judaics) were divided and governed by two categories, designated by a play on words: *lo maalin ve-lo moridin* was the first category, and *moridin ve-lo maalin* the second. This translates as follows: 'The gentiles and the shepherds of small cattle are not to be lifted or lowered" (*lo maalin ve-lo moridin*), but the heretics, the informers and the apostates are to be lowered and not lifted (*moridin ve-lo maalin*)" [209]

The meaning is as follows: if a gentile is dying and in need of help, he is not to be assisted or brought medical aid ("lifted"). In a gentile dominant society, for fear of retribution, a gentile's death should not be caused directly, but rather indirectly. But in the case of Judaics who are converts to Christianity, served as spies or informants, or are Karaites or heretics, they should be killed outright ("lowered and not lifted"). "The whole subject is extensively discussed in the *responsa* of R. Moshe Sofer — better known as 'Hatam Sofer' — the famous rabbi of Pressburg (Bratislava) who died in 1832. His conclusions are of more than historical interest, since in 1966 one of his *responsa* was publicly endorsed by the rabbi who at that time was Chief Rabbi of Israel, as 'a basic institution of

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[208] Gershom Scholem, *Kabbalah*, pp. 125, 139, 156-157.

[209] BT San. 57a; cf Tosef. Baba Mesia 2:33.

the *Halakhah*.' The particular question asked of Hatam Sofer concerned the situation in Turkey, where it was decreed during one of the wars, that in each township or village there should be midwives on call, ready to hire themselves out to any woman in labor. Some of these midwives were Jewish; should they hire themselves out to help gentile women on weekdays and on the sabbath? In his *Responsum*, Hatam Sofer first concludes, after careful investigation, that the gentiles concerned — that is, Ottoman Christians and Muslims — are not only idolators...but are likened by him to the Amalekites, so that the Talmudic ruling 'it is forbidden to multiply the seed of Amalek' applies to them." [210] This reference to the ban on "multiplying the seed of Amalek" —with Amalek constituting any non-Judaic ethnic group the rabbis arbitrarily deem to be their enemy— is a rabbinic mandate for genocide, since to stop the reproduction of any people is by definition an act intended to wipe out their genes, i.e. *geno*cide: "The word genocide is a hybrid consisting of the Greek, genes, meaning race, nation or tribe; and the Latin *cide* meaning killing."[211]

Judaism teaches: Abraham & Isaac were tainted with lust

Judaism holds that Eve copulated with Satan when she succumbed to temptation in the Garden of Eden and that the negative effects of this copulation were felt racially, tainting even Abraham. BT Shabbat 145b-146a: "For when the serpent came upon Eve he injected a lust into her: (as for) the Israelites who stood at Mount Sinai, their lustfulness departed; the idolaters, who did not stand at Mount Sinai, their lustfulness did not depart...Until three generations the lustful (consequence of Eve's

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[210] Israel Shahak, (op. cit.), p. 84.

[211] Raphael Lemkin, "Genocide as a Crime under International Law," *American Journal of International Law* (1947) Volume 41. Lemkin, who coined the neologism "genocide," omitted any reference to the rabbinic version.

copulation with the serpent) did not disappear from our Patriarchs: Abraham begat Ishmael, Isaac begat Esau, (but) Jacob begat the twelve tribes in whom there was no taint whatsoever." According to the rabbis, the descendants of the Ishmaelites (the Arabs) and the descendants of Esau (the Edomites) are the spawn of Satan. According to them, Israelis, by definition being descended from Jacob, and all who were present at Mt. Sinai, are free of this racial taint.

The Rabbinic Texts: A Virulent Source of Anti-Black Racism

The process of dissimulation through the substitution of code words (Kush for Negro and Kush for *goy* in the Soncino edition of the Talmud) is a feature of numerous texts of the religion of Judaism. The most virulent source of anti-Black racism in the West, often mistakenly attributed to the Bible, centers on the story of Ham and Noah's cursing of Canaan. Let us make clear a fact which others have concealed: the Biblical curse of enslavement in Genesis ch. 9 has no specific racial identification and contains no anti-Black bigotry.

Judaic scholar Harold Brackman in his 1977 Ph.D. dissertation indicated that the source of the racial taint attached to Ham and his son Canaan and their descendants, is the Talmud, not the Bible: "The opening centuries of the Christian era constituted an interregnum in the native African record of historical achievement separating Cush's era of ancient prominence from the medieval accomplishments of the great Negro states of the Sudan. These same centuries formed the seedbed of rabbinic Judaism. And this fateful coincidence goes far toward explaining why they also formed such fertile soil for the growth of Jewish lore demeaning the Negro. The most famous of these anti-Negro legends cluster about Ham and Noah's cursing of Canaan....There is no denying that the Babylonian Talmud was the first source to read a Negrophobic content into the episode by stressing Canaan's fraternal connections with Cush...The Talmudic glosses of the episode added

the stigma of blackness to the fate of enslavement that Noah predicted for Ham's progeny."

Brackman quotes the Talmud's version of Genesis chapter 9, citing what he calls an "important" Talmudic "version of the myth": "Ham is told by his outraged father that because you have abused me in the darkness of the night, your children shall be born black and ugly; because you have twisted your head to cause me embarrassment, they shall have kinky hair and red eyes; because your lips jested at my expense theirs shall swell; and because you neglected my nakedness, they shall go naked."[212]

Christians who paid the Talmud no heed did *not* espouse its identification of the African race with Bible-sanctioned enslavement. But Christians who, over the centuries, have conceded some authority to the "Talmudic glosses" which "added the stigma of blackness" to the account in Genesis 9, will — as in so many other instances where the Talmud is heeded —fall into a pit of bigotry and falsehood having no Scriptural basis.

"There is no denying that the Babylonian Talmud was the first source to read a Negrophobic content into the episode" (of Ham, Noah and Canaan).
—Harold Brackman, PhD.

One of the thorniest problems for the rabbinic and Zionist powers is to recover the lost glory of their once untarnished reputation as the planet's primary champions of "Black Civil Rights," something that has become increasingly difficult to

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[212] Harold Brackman, "The Ebb and Flow of Conflict: A History of Black-Jewish Relations Through 1900" (1977 Ph.D. dissertation), pp. 79-81. After his statements were publicly pointed out by a prominent black leader, Brackman had the *chutzpah* to deny that his doctoral dissertation argued that the rabbinic texts contained virulent anti-Black racism. However, Judaic scholar Lenni Brenner, in a letter which was published in the *New York Times* (Feb. 28, 1994, p. 16), refuted the denial, by quoting Brackman's own descriptions of the anti-Black passages.

maintain, given the unabashed racism and tribalism of the Israeli apartheid regime and its mass murder, extrusion, and discrimination against Palestinians of color. Nonetheless, Jonathan Schorsch, "Professor of Jewish Studies" at New York's Columbia University, sets out on this daunting task in his book, *Jews and Blacks in the Early Modern World.* A supposed "progressive Jew," he writes for the liberal-Zionist *Tikkun* magazine and his thesis about Judaics and Black people was chosen for publication by one of the premiere academic publishers, Cambridge University Press. At $85 a copy, this book is clearly not intended for the herd, but rather for those who steer the herd into *correct-think*: the ministers and bishops, religion writers and columnists of the West's newspapers and wire services, the history teachers and the leading bureaucrats. It is also intended to wash the brains of educated Blacks who may have been so foolish as to have been led astray by what Schorsch terms the "specious and outrageously myopic charges of the Nation of Islam's *Secret Relationship Between Blacks and Jews*."

As a library book, Schorsch's work is intended to become the staple reference on the subject. In spite of all of the author's high-falutin' commendations and titles however, he is possessed by a familiar strain of fundamentalist Talmudic nationalism, the spectre that haunts the psychology of so many Zionist intellectuals who lay claim to enlightenment principles. Take a gander at this doozy from Schorsch: "However ugly and purposefully hurtful Black nationalist tirades against Jewish slave-trading have been..."

Let's run his sentence fragment through our turn-the-tables mechanism: "However ugly and purposefully hurtful Judaic tirades against German concentration camps have been..." The latter sentence is not allowed and would be shouted down in any liberal or conservative salon. The "ugliest" and most "purposefully hurtful" Judaic "tirade" against German concentration camps would never constitute a "tirade" in any discussion or analysis of the "Holocaust." There is no limit on whatever sort of "ugly and hurtful

tirade" one would choose to launch against the Germans. *Correct-think* deems that there can be no limit on what Germans should be subjected to for their crimes —real and imagined— and they had better take their well-deserved, ritual and perpetual punishment, humbly and on their knees.

For Jonathan Schorsch and Zionist academics like him, however, "Jewish slave trading" is a lesser crime. Talmudic supremacist psychology holds that crimes committed against Judaics take precedence over all other crimes on the scale of moral "outrage," including the Judaic role in the enslavement of Blacks, which African-Americans and others regard as a holocaust. From page one of Schorsch's book, we learn that "Jewish slave trading" is not going to be the hideous crime that German concentration camps are. The high crime against which Schorsch points his pen is the outrage directed against the Judaic role in the slave trade. Schorsch's tribal Talmudic hubris is a manifestation of his hallucinatory nationalism, which places a higher premium on Judaic hurt feelings than it does on the mass enslavement and death of Black people. Coupled with this is the author's casual denial of the Judaic role: "...the questions surrounding Jewish slave trading should be easily and quickly resolved at this point, on the basis of the recent work of such scholars as David Brion Davis, Eli Faber and Seymour Drescher."

Everyone of those cited works is either a pamphlet or an article in a periodical, (with the exception of Faber) and appeared after the publication in 1991 of the Nation of Islam's intriguing history, *The Secret Relationship Between Blacks and Jews*.[214] There has been a sustained attempt to refute this book. One wonders why, if it so "specious" and "outrageously myopic"? The record will show

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[214] This was followed in 2010 by *The Secret Relationship Between Blacks and Jews Volume Two: How Jews Gained Control of the Black American Economy*, which was reviewed in *Revisionist History* newsletter no. 54, "Judaism in the American South After the Civil War."

that none of these salvos cited by Schorsch constitute any sort of refutation, however.

Revisionist historian William N. Grimstad: "In the early 1990s...Louis Farrakhan's Nation of Islam published its astounding study, *The Secret Relationship Between Blacks and Jews,* laying bare in awesome detail the long-buried story of Jews and the African slave trade. The unnamed but clearly astute authors...explore the proposition that 'Jews have been conclusively linked to the greatest criminal endeavor ever undertaken against an entire race of people'...the Nation of Islam study...is based upon a huge number of scholarly sources, predominately by topflight Jewish authors...this is a formidable work of scholarship of a classic style not often seen these days. The tone is unfailingly judicious...Small wonder, then, that *The Secret Relationship Between Blacks and Jews* touched an extremely sore nerve...the American Jewish Committee's Kenneth Stern darkly declaimed that (its) 'continued distribution and promotion...is one of the most dastardly anti-Semitic acts in American history...Each (Jewish) agency then followed up with pronouncements almost as ritualized as a papal anathema...Well-drilled Gentile editors and publishers know that such interdicted items are not to be given a moment's further consideration, nor brought to the attention of the public beyond the most minimal level. Such indeed has been the fate of *The Secret Relationship Between Blacks and Jews...*" [215]

Prof. Schorsch gloats over the obscurity of the Nation of Islam's book: "Thankfully, the red-herring issue of Jewish slave trading seems to have receded somewhat from the media horizon since its torrid flashes of the early 1990s." Yet here is Schorsch

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[215] W.N. Grimstad, *Talk About Hate: A Brief for the Defense in the New Era of Thought Crime Trials* (Colorado Springs, Colorado: privately published, 1999); pp. 189-190; 198-199. Grimstad relates that *Washington Post* reporter David Mills defied the publicity ban on *The Secret Relationship Between Blacks and Jews* and produced corroborating evidence for its argument. Cf. "Half-Truths and History: The Debate Over Jews and Slavery," *Washington Post*, Oct. 17, 1993, p. C3. Dr. Tony Martin, a British Barrister and Professor Emeritus of African History at Wellesley College, has also upheld the central findings of the book.

with his 500+ pages devoted to "...a cultural history of Jews and Judaism...within the increasingly slave-dependent Atlantic territories...it is amazing how little source material can be found describing the relationship of Jews and their slaves..."

Throughout his thick tome the professor writes in this contradictory style, more suitable to a tabloid of the kitty litter variety than an august university publishing house, though his dense, lawyerly and Talmudic style does befit the obtuse genre of university publications. Schorsch whets the reader's appetite with a description of the tantalizing questions he intends to answer in his pages: "What do primary sources tell us about relations between Blacks and Jews? What do Jewish sources, textual and archival convey about Blacks? If Jews lived according to Jewish law, to what degree did Jewish behavior toward Blacks take shape under its influence? What does the *halakha*, the Jewish legal tradition, say about slavery and behavior toward slaves?"

These are good questions, but many of his supposed answers are fudged, or buried in footnotes in a deceptive manner. Yet by studying what Schorsch fears to reveal openly, and what he buries in his notes, we can both track Establishment circumlocution on this subject, and discover potentially incendiary new data that is intended for the upper strata *literati*. The revisionist perspective on Black slavery takes many forms, including questions concerning the comparative degree of oppression obtaining in White and Black enslavement, which this writer considered in *They Were White and They Were Slaves: The Untold History of the Enslavement of Whites in Early America*. Since the 9/11 attacks there has been a greater willingness to discuss the enslavement of Whites by Arabs and Muslims, though little is said about Muslims enslaved by people of the West. It was for example, legal to enslave Muslims in Sicily as late as 1812. [216]

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[216] Charles Verlinden, *Beginnings of Modern Colonization,* Cornell University Press, 1970, p. 40.

Slavery in the western hemisphere represented a new level of commerce and sophisticated management on the part of the most "progressive" and "scientific elements" among the slavers. Grimstad: "While it is true that slavery was practically universal from the earliest times...it was the Jews' unique contribution to organize it as a section of international commerce." David Brion Davis expands on this point: "Plantation slavery, far from being an aberration invented by lawless buccaneers and lazy New World adventurers, as 19th century liberals often charged, was a creation of the most progressive elements and forces in Europe...Jewish inventors, traders and cartographers; Dutch, German and British investors and bankers..." [217]

The Talmudists have a penchant for branding gentiles of the American Southland as the paradigm of vociferous advocacy of slavery, racism and oppression, even as the Judaic dynasties which historically profited from the slave trade, reinvented themselves in the 1960s as apostles of Black Civil Rights. According to Israel Shahak in *Jewish History, Jewish Religion* (p. 26), "...quite a few of Martin Luther King's rabbinical supporters were...anti-Black racists who supported him for tactical reasons of 'Jewish interest' (wishing to win Black support for American Jewry and for Israel's policies...)"

Schorsch's devious tactics are evident to any specialist in this field. One of his missions is to explain away the preponderance of anti-Black invective in sacred rabbinic texts. This gets interesting because the Old Testament contains no anti-Black invective. Ergo, in the course of exploring anti-Black invective in Judaism the student of this subject receives an immediate education in the hidden side of Judaism's "Torah," its vast Talmudic, Kabbalistic, Midrashic and Aggadic traditions. The most virulent anti-Black racist in Judaism is Moses Maimonides, who taught in his *Guide of*

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[217] David Brion Davis, *Slavery and Human Progress,* (Oxford University Press, 1984), p. xvii.

the Perplexed, that Blacks are subhuman. Schorsch has written 546 pages on the relationship of Jews and Blacks. One would think that he would explicate Maimonides' teaching about Black people at length, since it forms the heart of Judaism's attitude toward Blacks. However, since Maimonides is indefensible, Schorsch dares not. Hence, like any propagandist, the Columbia University professor buries the inconvenient Maimonides in the endnotes of *Jews and Blacks in the Early Modern World*, where we find Maimonides' racist teaching quoted in small type, with no comment or exegesis of any kind, as if it were the doctrine of only some long-forgotten village rebbe. Neither can Prof. Schorsch bring himself to quote the Talmudic and Midrashic accounts of the curse on Ham, which form the very heart of the canonical Judaic understanding about Black people. Why is it that Prof. Schorsch can't even bring himself to confront the problem sacred rabbinic texts? He writes, "Seeing a Jewish curse of Ham behind every English notion of Black accursedness will not do. If one looks carefully, the explicit citation of Jewish authors remains extremely rare in early modern writings...Some of course, did indeed cite Jewish authorities. But overall, the curse of Ham seems to comprise a case of intra-Christian discursive influence. The Jewish Bible having been claimed as a Christian text already long before the medieval period, early modern Christian authorities continued to make use of it as a component of the Christian canon" (p. 139).

Nice try, Prof. Schorsch, but the fact is, the Israelite Bible was *misappropriated by the rabbis, not the Christians,* who are its rightful heirs. Furthermore, Schorsch misleads readers into thinking that it is the Biblical teaching about Black Africans that is the pivot of anti-Black racism in the West, when Schorsch knows very well that the anti-Black rabbinic dogma is diametrically opposed to the Old Testament. Therefore, citing the Old Testament in a racial context, as the curse of Ham's "intra-Christian discursive influence" is nothing more than a lawyer's trick with a fifty dollar phrase. The author never troubles to quote even one

Talmudic or Midrashic text concerning the curse of Ham, in spite of the fact that these texts represent the authoritative rabbinic images of Blacks. He doesn't quote them because he can't quote them and still sustain his thesis — since there is no way around the ferocious racism they contain. They are utterly inexcusable and citing them in print would serve to shock many readers into an encounter with a level of institutional racism in Judaism heretofore undreamed of. Instead of a citation, we get a fleeting allusion to "...*midrashim* that glossed the somewhat confused and cryptic biblical account." Schorsch also makes brief reference to "Babylonian Talmud Sanhedrin 70a" and "108b" (pp. 140 & 407).

Schorsch takes obscure passages from fifteenth century rabbis dealing with sexual passion and quotes from them at length and then triumphantly declares, "Not one of these passages referred, explicitly or implicitly, to Blacks...Few Jewish thinkers understood Ham's curse to initiate his or her progeny's blackness" (pp. 143-144). The mendacious *chutzpah* represented by this outrageous dissembling is truly audacious. Such a gambit can only be sustained before a readership unschooled in the relevant, foundational rabbinic texts, from Gemara to *Mishnah Berurah*. This statement by Schorsch exhibits a marked contempt for his readers, who, as previously stated, given the price of the book and its dense style of argumentation, consist of the American and British intelligentsia. Contrary to what Schorsch maintains, the Curse of Ham as taught by the rabbis, is what Abraham Melamed momentously terms the *"locus classicus"* of Judaism's historic antipathy toward Black people, and the exegetical source of its racist teaching, from the *Amora'im* of Babylonia to Moses Maimonides. [218]

Canaan is identified as a Black man and Blacks as an inferior people *only* in the Talmud, Midrash and later writings of the

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[218] Abraham Melamed, *The Image of the Black in Jewish Culture* (NY: Routledge Curzon, 2003), pp. 22 and 55.

rabbis, *not* the Bible. The rabbinic account of the malediction against Ham stipulates that Ham's son Canaan, and all Canaan's issue, are forever fated to suffer perpetual slavery *and* Black skin, without the possibility of their condition ever being ameliorated. It is this anti-Old Testament rabbinic gloss that influenced those fifteenth century Renaissance humanists who had crossed over into the forbidden territory of the Talmud, Midrash and Kabbalah as part of a supposedly enlightened act. It is an irony of history that as a result of this supposedly progressive development by celebrated avant-garde Renaissance thinkers, the abominable view of Black people as a congenitally-determined race of perpetual slaves, became entrenched among the western liberal intelligensia for at least the next 300 years. Contrary to the lie Schorsch retails in *Jews and Blacks in the Early Modern World*, ("Few Jewish thinkers understood Ham's curse to initiate his or her progeny's blackness"), the classic rabbinic texts hold that the punishment visited upon Ham was the transformation of his son Canaan and all Canaan's progeny into Blacks: "...therefore your seed will be ugly and dark-skinned" (*"kaur ve' mefuham"*). Some texts hold that Ham himself was thus transformed. Rabbi Hiyya said: Ham and the dog copulated on the Ark, therefore Ham came forth dark-skinned." [219]

There is a preponderance of authoritative rabbinic texts like the preceding, differing only in the extent to which the lecherous rabbinic authors fantasize about the nature of the sexual transgression they attribute to Ham with regard to Noah; the intimate details of the act of sodomy which they say Ham committed upon a dog while on board Noah's ark, and a sex perversion with a raven that is too filthy to recount here.

The Biblical account in Genesis chapter 9 concerns Noah's having drank too much and of Ham brazenly drawing attention to his father's nakedness. There is nothing in Genesis 9 that points to a subtext of sexual perversion, or that Ham, or his son Canaan,

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[219] Midrash Rabbah, vol. 1 (Soncino, 1983), p. 293.

were transformed into dark-skinned or Black men. In so far as Christians strictly adhered to the Old Testament account of Noah and his sons, no inference concerning perpetual enslavement of Black people could be drawn. The notion of a Biblical mandate for Black slavery was transmitted through rabbinic interpreters and commentators who falsified the Old Testament text, an observation Christ first made about the Pharisees in Mark 7 and Matthew 15. We conclude with this risible pronouncement from Columbia University's Jonathan Schorsch: "...the 'Jewish' source of the curse on Ham remains an invention of twentieth-century Christian polemicists."

The Talmud and Women

The birth of a girl is a sad occurrence. (BT Baba Bathra 16b).

Women are a "vain treasure" to their fathers. (BT Sanhedrin 110b).

A Jewish male is obligated to say the following prayer every day: "Thank you God for not making me a gentile, a woman or a slave." (BT Menahoth 43b-44a).

"If two women sit at a crossroads, one on this side and the other on the other side, and they face one another, they are certainly witches." (BT Pesahim 111a).

A woman who had intercourse with a beast is eligible to marry a Jewish priest. A woman who has sex with a demon is also eligible to marry a Jewish priest. (BT Yebamoth 59b).

It is not good to talk to women, not even your own wife. (BT Aboth).

Women are lightheaded. (BT Kiddushin 80b).

Walking behind a woman on the road is sinful. (BT Erubin 18b).

It is forbidden to teach the Law to a woman. (BT Kiddushin 29b). It is permissible to divorce your wife if she burns your dinner, or if you see a prettier girl. (BT Gittin 91a). [220]

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[220] Jesus opposes this in Matt. 19:3.

Deafness is caused by couples talking during sexual intercourse. (BT Nedarim 20a). Jews are commanded by Rabbinic Law to have sexual intercourse only in the dark. (BT Shabbath 86a).

Even the Best of Women are Witches

Kiddushin 66c: "The best of the gentiles: kill him; the best of snakes: smash its skull; the best of women: is filled with witchcraft." [221] "The more possessions the more worry; the more wives, the more witchcraft" (Hillel, first century A.D., Mishnah Abot 2:7).

Husbands may treat their wives like "meat from the butcher shop"

The Talmud permits the Judaic husband to sodomize his wife to his heart's content, since *Chazal* (the Talmudic "sages") decree that she is not entirely a human being, but rather a piece of meat from a butcher-shop. Anal sex and other practices are permissible to the Judaic husband because in his relations with his wife, he is dealing not with a woman but meat, the designation feminists rightly decry, and here is a religion that formally prescribes it. In considering which sexual practices are fitting for the husband and wife, the Talmud states, concerning intimate relations with the Judaic wife: "Meat which comes from the butcher may be eaten salted, roasted, cooked or boiled; so with fish from the fishmonger." (BT Nedarim 20).

Every gentile's mother, daughter and sister: NSHGZ

What is Judaism's teaching about gentile women? Judaism teaches that all female gentiles without exception are regarded as "menstrual filth, slaves, heathen and whores." This disgusting

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[221] The uncensored version of this text appears in *Tractate Soferim* (New York, M. Higer, 1937), 15:7, p. 282). Other versions delete the misogynist slur. Cf. Y.N. Epstein & E.Z. Melamed, *Mekhilta d' Rabbi Shimon bar Yohai* ((Jerusalem, 1979), p. 51.

litany is expressed by the alphabetic abbreviation NShGZ *("Niddah, Shifchah, Goyyah and Zonah").*[222]

The Mishnah in Horiyos (13a) states: "A man comes before a woman in matters of life (*le-hachayos*)." Contrast this with the example of Jesus Christ. Alvin J. Schmidt writes, "Jesus Gave Dignity and Freedom to Women. One could cite many...examples of how women in the ancient world were denied freedom and dignity. This was the world that Jesus entered. And how did he respond?...He honored women when he taught them theology. He told Martha, 'I am the resurrection and the life, he who believes in me shall never die' (John 11:25-26). He taught Mary, in the Mary-Martha account (Luke 10), and he also taught theology to the Samaritan woman (John 4:9-29). As a result of this incident, his disciples 'marveled that he talked with a woman.' They knew Jesus had clearly violated the rabbinic oral law, which said, 'Let the words of the Law be burned rather than committed to a woman . . .' (BT Sotah), and Hebrew men in Jesus' day were also taught, 'One is not as much as to greet a woman' (BT Berakhoth). All three Synoptic Gospels mention that women followed Jesus. Such behavior ran counter to the ancient practices concerning women, but Jesus did not chide them for their behavior. And just after Jesus rose from the dead he told the women who had come to the open tomb to go and tell his disciples he had risen from the dead (Matthew 28:10). John's Gospel tells us that Peter and John also came to the open tomb. So why did Jesus not tell them to go and tell the other disciples? Why did he choose the women to tell his male disciples? The answer is not hard to see, especially when one remembers that he so often came to the defense of the deprived and oppressed. In choosing the women to tell the disciples, he in effect brought to mind his own words, spoken on another occasion,

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[222] Cf. BT Sanhedrin 81b - 82a.

But many who are first will be last, and the last first' (Matthew 19:30)."

During Passover it is a universal custom in Orthodox Judaism to point at one's wife at the mention of *marror* (the bitter herb) as the verse says "have found the woman worse (more bitter) than death." (Kohelet 7:26, *Haggadah*, Venice 1560).

Christians in the Talmud

To understand Judaism's discreditable and hateful attitudes toward Christianity, one has to possess knowledge of the *halacha* that govern relations with Christians. The rabbinic authorities (*poskim)* teach that Christianity is idol worship. [223] The majority of the *poskim* state didactically that Christianity constitutes idol worship and any place set aside for worship of Jesus Christ is a house of *avodah zarah*: cf. Yayin Malchus, pp. 234-237; Minchas Elazar 1:53-3; Yechaveh Da'as 4:45. Darchei Teshuvah 150:2 and Tzitz Eliezer 14:91 (e.g. Rav Chaim Palagi).

The level of fanatical hostility toward the Christian house of worship, or church, is amazing to behold. There is even a rabbinic prohibition against a Judaic driving his automobile through the parking lot of a church: "While church services are being held, it is clearly forbidden to enter the church's parking lot, because it may seem to a bystander that one is entering the parking lot in order to enter the church. Moreover, it is a *middas chasidus* (act of piety) not to enter the 'courtyard' of a church." [224]

Judaics are not only prevented from entering a church they are prevented from entering any city that contains a church. [225] A loophole for this demented law allows Talmudists to live in the cities of the West based on the notion that because Judaics are in "exile," it would be impossible for them to obey the prohibition

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[223] Teshuvos Pri ha-Sadeh 2:4; Igros Moshe, Y.D. 3:129-6

[224] Cf. Rama, Y.D. 149:2. Igros Moshe, Y.D. 3:129-6.

[225] Mishnah: Avodah Zara 11b.

against entering cities where a church is located, hence Judaics in the West are considered as having the status of *anusim* (under duress) and therefore are allowed to enter and inhabit such cities. Entering an actual church however, is prohibited. [226]

Escape clauses and loopholes concerning the rabbinic ban on churches

If gentiles were to learn of the institutionalized hatred for the Christian church on the part of Orthodox Judaism, the stature of Judaism in gentile society could be severely diminished. Therefore, as in almost all such potential discoveries by gentiles, escape clauses have been created as a contingency, whereby if gentiles discover the existence of anti-Christian *halacha,* it can be countered that it is an "antisemitic fabrication" to claim there are rabbinic laws against entering a church.

In the event that the contingency must be actualized, the loophole consists in a hair-splitting distinction between the categories of *avodah zarah* and *avodah zarah b'shituf*. Gentiles are told that they are considered idol worshippers only if they totally reject the existence of God. Hence, according to this cover story, only atheists are idol worshippers. (This is of course ridiculous, since atheists do not worship any deity). Since, according to Judaism, Christianity combines belief in God with "idolatrous and alien beliefs," it is, for public relations purposes, accorded the *halachic* category of *avodah zarah b'shituf* (idol worship in combination, viz. in combination with belief in God).

Christians are informed that *avodah zarah b'shituf* is not considered full-fledged idol worship and that "Michael Hoffman is lying when he tells you that Judaism regards Christian churches as houses of idol worship." The following rabbinic texts would then be cited to give the appearance of an impressive rebuttal of "Hoffman's

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[226] Cf. Moses Maimonides, Peirush ha-Mishnayos, Avodah Zara 1:3; and Shach, Y.D. 149:1, and Y.D. 150:1

terrible, antisemitic lie": Rama, O.C. 156 according to Pischei Teshuvah Y.D. 147:2; Mor u'Ketziah 224; Sho'el u' Meishiv, Tanina 1:51; Seder Mishnah, Yesodei ha-Torah 1:7.

There are two problems with this rabbinic tactic. 1. It is unscriptural. In the Bible, a person, place or thing constitutes idol worship or it does not; there is no half-strength idol worship. The whole concept was cooked up by the rabbis because their religion is so fundamentally predicated on deceit that they anticipate revelations and penetration by non-Judaic researchers of what Judaism actually teaches, and they misdirect and mislead by constructing decoy texts which are, in this instance, unscriptural and patently contrived to achieve the objective of deceiving the inquirer. 2. We rejoin the rabbinic texts quoted in rebuttal, by furnishing rabbinic texts which, prior to the publication of this book, were seldom quoted to outsiders. The following texts secretly teach that *avodah zarah b'shituf* is indeed fully, and without qualification, idolatrous: Noda b' Yehudah, Tanina, Y.D. 148; Sha'ar Efrayim 24 attributed to the Chelkas Mechokek; Pri Megadim, Y.D. 65:45; Teshuvos Chasam Sofer, O.C. 84; Mishnah Berurah 304:4.

Here we discover one of the many deliberately contrived escape clauses devised by the rabbis to misdirect and deceive gentile investigators and researchers who obtain knowledge of the *halacha* which they are not supposed to obtain. Since, according to the rabbis, the gentiles have no legitimate right to the information, in Judaism it is permissible to deceive the gentiles in this regard. How do we know that this is a deception and not a debate? By applying the criterion of *acharei rabim le-hatos*: the *vast majority* of the rabbinic authorities consider Christianity to be idol worship, and they forbid a Judaic from entering a church. If we observe the *issur v'heter* (how that which is permitted and forbidden by the *halacha* is actually applied), we discover that the nice-sounding theory quoted to the gentiles to throw them off the trail, is not the *actual practice* of Orthodox Judaism. Remember this principle

because you will encounter it time and again in Judaism's counter-arguments to those who, through forensic documentation, reveal its jealously guarded inner gnosis and epistemology of subterfuge.

Let's examine this at the next level of lawyer's intricacy: a ruling by the *poskim* that *looks like an escape clause but is not*. This ruling definitely does indeed free a gentile who is a member of a church, from being classified as an idol worshipper, but for what should be obvious reasons, this ruling is not very frequently quoted to the *goyim*: Judaism no longer regards many Christians to be idol worshippers, since in our age so many Christians have become so degenerate they no longer possess any genuine faith in the Gospel of the Jesus of the New Testament — being attached to a modernist church that has no interest in converting the whole world to Christ or worshipping Him. Many "Christians" attend church mainly because it is a family tradition or good for business, and similar venal motives. Hence, under such conditions, the participant in *Churchianity* is considered by the rabbis not to be an idol worshipper. [226]

In *Hilchos Ma'achalos Asuros* 11:7, Rabbi Moses Maimonides ruled unequivocally that *true* Christians are idol-worshippers. [227]

Regarding a Muslim mosque, Maimonides did not expressly forbid a Judaic from entering a mosque. [228]

Talmud citations concerning Christianity

Christians are allied with hell, and Christianity is worse than incest. (BT Avodah Zarah 17a).

Going to prostitutes is the same as becoming a Christian. (BT Avodah Zarah 17a).

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[226] Cf. Teshuvos Yehudah Ya'aleh, Y.D. 170, and Shulchan Aruch, Y.D. 148:12.

[227] In looking up this reference, keep in mind that many editions of his work censored this passage. It appears uncensored, however, in the Frankel edition. Also cf. Maimonides, Hilchos Avodah Zarah 9:4 and Hilchos Teshuvah 3:8.

[228] Cf. Hilchos Ma'achalos Assuras 11:7. Y.D. 124:6 and Taz and Shach 12.

Those who read the Gospels are doomed to hell. (BT Sanhedrin 90a).

When the Messiah comes, he will destroy the Christians. (BT Sanhedrin 99a).

Christians ("*min*" or "*minim*") and others who reject the Talmud will go to hell and be punished there for all generations. Sanhedrin 90a. Those who read the New Testament ("uncanonical books") will have no portion in the world to come. (BT Rosh Hashanah 17a).

Jews must destroy the books of the Christians, i.e. the New Testament: "The Books of the *Minim* (Christians) may not be saved from a fire, but they must be burnt in their place." (BT Shabbat 116a).[230]

Prof. Israel Shahak reported that the Israelis burned hundreds of New Testament Bibles in occupied Palestine on March 23, 1980 and there have been other instances since then. [231]

The murder of Christian missionaries is encouraged: "A person who proselytizes any single Jew, whether man or woman, on behalf of false deities, should be stoned to death. This applies even if neither the proselyte or the Jew actually worshipped a false deity. As long as he instructed him to worship the false deity he should be executed by stoning" (Moses Maimonides, Mishneh Torah, *Hilchot Avodat Kochavim V'Chukkoteihem,* 5:1). The twelfth invocation (formerly the nineteenth) of the *Amidah* (the central prayer of

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[230] "Books of *minim*' is the Talmudic term for Christian sacred scriptures...The sweeping ban on 'books of *minim*' did not distinguish between streams, sects or deviations in the Christian world. The ban was aimed at all the Christian writings, root and branch." Yaakov Y. Teppler, *Birkat HaMinim* (2007: Mohr Siebeck), pp. 367-368.

[231] Shahak (op. cit.) p. 21. Hundreds of New Testaments were burned next door to a synagogue by Israelis in Or Yehuda, in May 2008. *Maariv* reported May 20 that hundreds of "religious school students" took part in the book burning. Deputy Mayor Uzi Aharon called it a "commandment to burn materials that urge Jews to convert" (Associated Press, May 20). Needless to say, this outrage was very lightly reported in the media and within the churches.

Judaism recited three times daily) is the *birkat ha-minim*, the curse on Christians.

Insults Against Blessed Mary

Says Jesus' mother was a whore: "She who was the descendant of princes and governors played the harlot with carpenters." (BT Sanhedrin 106a). Also in footnote #2 to Shabbath 104b of the Soncino edition, it is stated that in the "uncensored" text of the Talmud it is written that Jesus mother, "Miriam the hairdresser," had sex with many men.

Rabbi Lies to Induce Mary to Tell the Truth About How Jesus Was Conceived

"The elders were once sitting in the gate when two young lads passed by; one covered his head and the other uncovered his head. Of him who uncovered his head Rabbi Eliezer remarked that he is a bastard. Rabbi Joshua remarked that he is the son of a *niddah* (a child conceived during a woman's menstrual period). Rabbi Akiba said that he is both a bastard and a son of a niddah.

"They said, 'What induced you to contradict the opinion of your colleagues?' He replied, 'I will prove it concerning him.' He went to the lad's mother and found her sitting in the market selling beans.

"He said to her, 'My daughter, if you will answer the question I will put to you, I will bring you to the world to come' (eternal life). She said to him, 'Swear it to me.'

"Rabbi Akiba, *taking the oath with his lips but annulling it in his heart*, said to her, 'What is the status of your son?' She replied, 'When I entered the bridal chamber I was niddah (menstruating) and my husband kept away from me; but my best man had intercourse with me and this son was born to me.' Consequently the child was both a bastard and the son of a niddah.

"It was declared '..Blessed be the God of Israel Who Revealed His Secret to Rabbi Akiba..." (BT Kallah 51a, emphasis supplied). In addition to the theme that God rewards clever liars, the

preceding Talmud passage is actually about Jesus Christ (the bastard boy who "uncovered his head" and was conceived in the filth of menstruation). The boy's adulterous mother in this Babylonian Talmud story is the mother of Christ, Blessed Mary (called Miriam and sometimes, Miriam the hairdresser, in the Talmud).

Jesus in the Talmud

אָמַר עוּלָּא [1] **Ulla said:** How do you understand this Baraita? **Did Jesus of Nazareth deserve** that **a search** be made **for an argument in his favor?** [2] Surely **he** *incited others to idol worship, and regarding such a* person **the Torah says** (Deuteronomy 13:9): **"You shall not spare, nor shall you conceal him,"** teaching that no efforts *should be made to find arguments* that might lead to his acquittal! [3] **Rather,** it must be that the case of **Jesus was different, because he had** close **connections with the** *non-Jewish* **authorities,** and those authorities were interested in his acquittal. Thus it was necessary to give him all the opportunity *to clear himself, so* that the justice of his conviction not be challenged.

Steinsaltz Talmud: BT Sanhedrin 43a

He then went and raised by incantations the sinners of Israel.[4] He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement.

Soncino Talmud: BT Gittin 57a

The partly censored Soncino Talmud refers to Jesus in this passage as "sinners of Israel." However, the early Babylonian Talmud manuscript preserved in the Vatican library (generally referred to as Vatican 130), as well as the fourteenth century Babylonian Talmud — Munich Codex Hebraicus 95 (generally referred to as Munich 95) — have the name Jesus in place of the code-phrase "sinners of Israel," which was inserted in later, redacted editions, such as the Vilna. The Soncino restores Jesus' name to this passage in a footnote (footnote no. 4 to Gittin 57a in the 1990 edition). [232]

Beginning in Gittin 56b and continuing through to the passage above in Gittin 57a, various personages are "raised....from the dead by magical arts" and "incantations" to determine what punishment they have received for having opposed "Israel." The first to be raised is the Roman General Titus who destroyed the Temple in 70 A.D. Titus relates that his punishment is to be burned to ashes every day. Finally, the interlocutor comes to Jesus, whose punishment for having allegedly mocked "at the words of the Sages" is to be boiled in "hot excrement." Asked to give testimony about the people of Israel, Jesus is made to extravagantly flatter

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[232] The publication of the generally uncensored Steinsaltz English Talmud was halted before tractate Gittin could be published.

them, saying, "Seek their welfare, not their harm. Whoever touches (harms) them, touches the apple of his (God's) eye."

"Jesus...stood up a brick to symbolize an idol and bowed down to it. Jesus performed magic and incited the people of Israel and led them astray."

— Sanhedrin 107B of the Babylonian Talmud, volume 21, translated by Rabbi Adin Steinsaltz, published by Random House, New York.

It was the standard disinformation practice of apologists for the Talmud to deny that it contains any scurrilous references to Jesus. According to this customary charade, to assert the truth that the Talmud contains disgusting and pornographic blasphemies against Jesus is "hateful and antisemitic." The truth cannot be hateful however, except in the eyes of those who hate the truth. Truth is not "anti" anyone, for the truth sets everyone free.

In 1984 Prof. Robert Goldenberg wrote: "Many famous legends about personalities in the Bible make their first appearance in the Talmud...rabbinic narrative includes folklore, stories about angels and demons, and gossip about all sorts of surprising people (Nero became a convert to Judaism, Jesus was an Egyptian magician and so on)." [233]

By 1999, certain Orthodox Judaic organizations were even more forthcoming, openly admitting that the Talmud describes Jesus as a sorcerer and a demented sex freak. These rabbinic organizations make this admission perhaps out of the conceit that their supremacy is so well-entrenched in the modern world that they need not concern themselves with adverse reactions. On the website of the Chabad-Lubavitch group, we find the following statement, accompanied by citations from the Talmud:

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[233] Robert Goldenberg, "Talmud," *Back to the Sources: Reading the Classic Jewish Texts,* (op. cit.), p. 170.

"The Talmud (Babylonian edition) records other sins of 'Jesus the Nazarene.' 1. 'He and his disciples practiced sorcery and black magic, led Jews astray into idolatry, and were sponsored by foreign, gentile powers for the purpose of subverting Jewish worship (Sanhedrin 43a). 2. He was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the Jewish people for his wickedness, and refused to repent (Sanhedrin 107b; Sotah 47a). 3. He learned witchcraft in Egypt...(Shabbos 104b)." (End quote from Chabad-Lubavitch). [234]

BT Gittin 57a says Jesus is in hell, being boiled in "hot excrement" (feces).

BT Sanhedrin 43a states: "On Passover Eve they hanged Jesus of Nazareth. And the herald went out before him for 40 days and proclaimed, Jesus of Nazareth is going to be stoned[235] because he practiced sorcery, incited and led Israel astray. Whoever knows of an argument that may be proposed in his favor should come and present that argument on his behalf. But the judges did not find an argument in his favor, so they hanged him on Passover Eve...Did Jesus of Nazareth deserve that a search be made for an argument in his favor? Surely he incited others to idol worship..." [236]

Through the middle and late 20th century a sincere seminarian, for example, in many cases would be laughed out of the seminary classroom if he asserted that the rabbinic texts contained hateful and vile invective against Jesus. The mainline Protestant and Catholic churches in that period ordained tens of thousands of clergymen who had been indoctrinated to believe that there was no noteworthy anti-Jesus polemic in the sacred rabbinic texts. The principal scholars and texts relied upon to promulgate this fallacy

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234 Quoted from the Chabad-Lubavitch, "Noah's Covenant Website," at www.noahide.com/yeshu.htm on June 20, 2000; a printed copy of which is preserved on file.

235 According to Rabbi B.L. Visotzky, "stoned" is generic for "executed."

236 *Steinsaltz Talmud*, v.17, pp. 158-159.

were as follows: Hermann L. Strack, author of *Introduction to the Talmud and Midrash* and *Jesus die Häretiker und die Christen nach den ältesten jüdischen Angaben,* who claimed that the Talmud said little about Jesus. Similar denials were proffered by Hebrew University Professor Joseph Klausner in his 1922 book, *Yeshu ha-Notzri;* by Morris Goldstein in *Jesus in the Jewish Tradition* (1950) and by Jacob Lauerbach, in his essay "Jesus in the Talmud" in *Rabbinic Essays.* [237] The most formidable and effective of these apologists is Johann Maier of Cologne University, author of the 1978 work, *Jesus von Nazareth in der talmudischen Überlieferung* ("Jesus of Nazareth in Talmudic Tradition"), a book crammed with sophisticated arguments and impressive-looking charts seeking to demonstrate that there is no Christian Jesus in the Talmud. The judgment of Talmud scholar Peter Schäfer on Maier's work is that it constitutes a "chimera of rationalistic and positivistic historicity...evoked almost as if to evade the real questions."

Maier's main contention is that the Talmud is unreliable as an actual historical source of information about Jesus. This is true. We have no argument with this assertion. It grieves us to see so many Christians foolishly turning to the Talmud for supplementary information about Christ and His time. As Schäfer astutely affirms, "The historical Jesus does not appear in our rabbinic sources; they do not provide any reliable evidence of him, let alone historical 'facts' that deviate from the New Testament and therefore must be taken seriously."

Yet what *is* significant are the Talmud's *fantasies about Jesus as the formative basis for what Judaism taught about Him.* Of course the Talmud lies about Jesus. Hitler lied about Judaics, but the fact that they were lies cannot justify anyone claiming that Hitler wasn't in fact defaming Judaics or referring to Judaics. The same is true for the Talmud. It is a fantasy, but at the same time this fantasy serves to inform and direct the rabbinic teaching

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[237] Hebrew Union College Press, 1951.

concerning Jesus Christ that is imparted to Judaic youth generation after generation, as well as to humanity at large through popular books such as *The Passover Plot* and influential movies like *The Last Temptation of Christ* and *The Da Vinci Code*. What Prof. Schäfer points to in his important book, *Jesus in the Talmud,* is the historical significance of the Talmud vis a vis Jesus Christ. The Talmud is not a reliable record of Jesus' life; far from it. It does however, constitute valid testimony of the Antichrist hate propaganda (Schäfer styles it "counternarratives") that Judaism erected over time as a reply to the challenge of the Gospel:

"...these (mainly) Babylonian stories about Jesus and his family are deliberate and highly sophisticated counternarratives to the stories about Jesus' life and death in the Gospels -- narratives that presuppose a detailed knowledge of the New Testament, in particular of the Gospel of John, presumably through the Diatessaron and/or the Peshitta, the New Testament of the Syrian Church...they are polemical counternarratives that parody the New Testament stories, most notably the story of Jesus' birth and death. They ridicule Jesus' birth from a virgin, as maintained by the Gospels of Matthew and Luke, and they contest fervently the claim that Jesus is the Messiah and the Son of God. Most remarkably, they counter the New Testament Passion story with its message of the Jews' guilt and shame as Christ killers. Instead, they reverse it completely: yes, they maintain, we accept responsibility for it, but there is no reason to feel ashamed, because we rightfully executed a blasphemer and idolater: Jesus deserved death, and he got what he deserved. Accordingly, they subvert the Christian idea of Jesus' resurrection by having him punished forever in hell and by making clear that this fate awaits his followers as well, who believe in this impostor. There is no resurrection, they insist, not for him and not for his followers; in other words, there is no justification whatsoever for this Christian sect that impudently claims to be the new covenant...This...is the historical message of the (late) talmudic evidence of Jesus...the rabbis drafted...a powerful counternarrative

that was meant to shake the foundations of the Christian message: for, according to them, Jesus was not born from a virgin, as his followers claimed, but out of wedlock, the son of a whore and her lover; therefore, he could not be the Messiah of Davidic descent, let alone the Son of God." [238]

By the twenty-first century, long-standing denials by Talmudists and Zionists and their gentile apologists concerning Jesus in the Talmud were slowly being discredited after having held sway over Christians for decades. Judaism's new storyline, as of this writing, is to pretend there never were any significant denials and that, "of course negative portrayals of Christ are in the Talmud and the rabbis have never denied it." They just "obscured" it "a little." David Klinghoffer demarcates this new line in "What the Talmud Really Says About Jesus":

"...the scandalous passages indeed refer not to some other figure of ancient times but to the famous Jesus of Nazareth. What exactly is so scandalous? How about Jesus punished in Hell for eternity by being made to sit in a cauldron of boiling excrement? That image appears in early manuscripts of the Babylonian Talmud, as does a brief account of Jesus' trial and execution—not by the Romans but by the Jewish high court, the Sanhedrin. The Jewish community...has been content to let them remain obscure and unknown...it seems fair to say now...that the Talmud is every bit as offensive to Christians as the Gospels are to Jews. The Talmud's scattered portrait of Jesus unapologetically mocks Christian doctrines including the virgin birth and the resurrection."[239]

Mr. Klinghoffer says that the "Jewish community" has been content to let the evil sayings of the Talmud about Jesus "remain obscure and unknown." His claim is falacious from two perspectives: the rabbinic and Zionist "community" actively taught

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[238] Schäfer, *Jesus in the Talmud* (Princeton University Press, 2007), pp. 8-10.

[239] *Publishers Weekly*, Jan. 31, 2007.

those hateful things about Jesus within their religion, *while actively denying to the world that they were present in their sacred texts.* This fact must not be suppressed. Second, Klinghoffer claims that the Talmud is "every bit as offensive to Christians as the Gospels are to Jews." This statement is an attempt to establish a parity between the two, where none exists. The rabbis are offended at the truth which the New Testament represents. Christians are offended at the disgraceful libels and malice in the Talmud, in addition to its pornographic scurrilities and obscenities directed against Christianity.

The admission, by Klinghoffer and others, that Jesus is indeed in the Talmud, has brought with it no substantive analysis of the long record of rabbinic denials and falsification that preceded this revelation. All memory of rabbinic dissimulation on this subject seems to have been expunged. The failure to recall the record of their denials will ensure that it happens again in some other field of human knowledge or endeavor where prevarication and deception advance the cause of Judaism. We should deny them the incentive to lie about the contents of the Talmud in the future by documenting their past lies and the methods they employed to lend those lies credibility. These methods amount to a system. Mr. Klinghoffer is eager to have us pass over Judaism's system of dissimulation as quickly as possible.

According to the Anti-Defamation League of B'nai Brith, "To agitate Christian readers, anti-Talmud writers often attempt to portray the Talmud as demeaning the figure of Jesus."[240] By the ADL's reasoning, "anti-Talmud writers" are never dispassionately committed to the discovery and dissemination of the truth about what the Talmud teaches about Jesus, but rather, they only "portray" the Talmud as "demeaning" Jesus in order to "agitate" Christians. Consequently, those who seek to publish what the Talmud teaches about Jesus are, in the view of the ADL, "agitators"

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[240] ADL, *The Talmud in Anti-Semitic Polemics* (New York: Feb. 20, 2003), p. 11.

who do so only from impure motives, to inflame relations between Christians and Judaics. How the ADL arrived at this conspiracy theory is not revealed, but the undercurrent of intimidation is clear: those researchers who write candidly and accurately about how Jesus is defamed in the Talmud are seeking to "agitate Christians." No reputable scholar would want a career-killing stigma like that attached to his research and most scholars are thereby intimidated from pursuing the truth about the Talmudic depiction of Jesus. Furthermore, according to the ADL, "the Talmud only refers to Jesus in a handful of places, and though these references may not reflect the courteous ecumenicism of the modern world, neither are they particularly inflammatory." [241]

Balaam: The Talmud's Code Name for Jesus

Let us return to the ADL's story line: "But the Talmud bears much harsher animus towards the biblical figure of Balaam, the pagan magician who sought to curse the Jews as they traveled through the desert after the Exodus from Egypt. Rabbinic tradition ascribes other crimes to Balaam as well, and in various places describes some of the punishments he may have suffered after his death. In the nineteenth century, when the field of academic Jewish studies was in its infancy, a small group of Jewish scholars suggested that in some cases the term Balaam in the Talmud may be a code word for Jesus. Though later scholars showed that this suggestion could not be true (for reasons pertaining to the context of the Balaam references and the lack of manuscript variants substituting Jesus for Balaam), anti-Semites have ever since claimed that the true hatred that Judaism possesses for Christianity is expressed in these coded expressions against Balaam found in the Talmud."[242]

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[241] Ibid.

[242] www.adl.org/presrele/asus_12/the_talmud.pdf also: www.revisionisthistory.org/wire1.html

According to the all-knowing *gedolim* of the ADL, aside from a handful of wayward "Jewish scholars" it is mainly dastardly "anti-Semites" who assert that in the Talmud Balaam is a code-word for Jesus. If the ADL will pardon our inexcusable impudence in seeking to think for ourselves, let us parse the texts of the Babylonian Talmud to determine the truth. BT Berakoth 17b: "There is no breach, that is: may our company not be like that of David from which issued Ahitophel (who made a breach in the kingdom of David)...may our company not be like that of Saul from which issued Doeg the Edomite (who went forth to evil ways). And no outcry: may our company not be like that of Elisha, from which issued Gehazi (who became a leper and thus cried out, 'Unclean, unclean!). In our broad places: may we produce no son or pupil who disgraces himself in public like Jesus of Nazareth."

The words "like Jesus of Nazareth" appear in the original Talmud and in Babylonian Talmud manuscripts Oxford Opp. Add. 23 (366) and Paris Heb. 671. But in the Talmud manuscripts known as Munich 95 and Firenze II.1.7, following the phrase "in public" the name Jesus of Nazareth has been removed. Prof. Schäfer states (p. 154), "In the Soncino and Vilna printed editions, the text has been tampered with by the censor."

The Mishnah at Sanhedrin 10:2 declares, "Four ordinary people have no portion in the world to come...Balaam, Doeg, Ahitophel and Gehazi." But, *nota bene*, in Berakoth 17b, *the Gemara* (not "anti-semites") *puts Jesus in the place of Balaam* to indicate that Jesus is another Balaam!

Who was Balaam? He is the one who seduced Israel into the sexually-oriented idolatry of Baal-Peor. Consequently, the passage in BT Berakoth 17b is more than just an attack on Jesus as damned to perdition along with Doeg, Ahitophel and Gehazi. Orthodox rabbis and scholars would be conversant with the original damnation formula of the Mishnah in Sanhedrin 10:2: "Balaam, Doeg, Ahitophel and Gehazi" and would be aware that the formula in Berakoth 17b: "Ahitophel, Doeg, Gehazi and Jesus of Nazareth"

reflected the fact that Jesus had been chosen to represent Balaam as symbolic of one of the supremely evil four personages damned by the early Pharisaic oral tradition.

According to the ADL, which has often partnered with the U.S. government in sponsoring programs for U.S. troops, public schools and police departments, the fact that we point out that the Talmud identifies Jesus with Balaam is not an act of truthful scholarship, rather, it is antisemitic "*agitation*" without legitimate scholarly value. In other words, it smacks of a hate crime. Therefore, the exposition presented thus far in these pages about Jesus in the Talmud, and specifically concerning Balaam as a code name for Jesus in the Talmud, you should not have read. According to the ADL, we have not written it to tell the truth, to cast accurate light on a shrouded history or present verifiable Talmudic statements about Jesus Christ. Rather, we have done it mainly to "agitate Christian readers." This is an example of the paranoid inquisitorial Zionist mentality which imputes to the spirit of free inquiry, a diabolic sub-stratum if the inquiry leads to conclusions that contradict rabbinic disinformation.

By means of their accusation about "agitation," it would probably not be difficult for the ADL to convince the European Union that our book constitutes hate speech and on that basis should be banned. Such a ban, if implemented, would be a device for preventing this writer from presenting documentary truths about the contents of sacred rabbinic books which are themselves a form of agitation against Christians — an agitation, which, because it emanates from the Holy People — is one which Christians in a "pluralistic, open society" must submit to, by self-censoring and silencing themselves. According to the ADL, to compare Babylonian Talmud tractate Berakoth 17b with Mishnah tractate Sanhedrin 10:2 and draw the conclusion that the rabbinic "sages" were indeed drawing a parallel between Balaam and Jesus, is an act of "anti-Semites."

Schäfer, with reference to BT Berakoth 17b and Mishnah Sanhedrin 10:2, states, "Jesus-Balaam is now the paragon of an idolater...by enticing all of Israel into idolatry. He did it 'in our streets,' that is, as the Talmud explains, publicly and unabashedly —just as Balaam did, his 'master' and model." [243]

Schäfer concedes in the first edition of his 2007 book [244] that Balaam is a "model" for Jesus in the Talmud. From the beginning, the rabbinic transcript of the Pharisee oral tradition represented by the Mishnah, intended Balaam to serve as a *code for Jesus* (with apologies to the ADL). In the catalogue of the four Israelite miscreants who were sent to damnation — rather than eternal life — Balaam indeed must be a code for Jesus, because Balaam was not an Israelite, he was a pagan. Jesus was the Israelite. Thus, BT Berakoth 17b in the Gemara is actually unlocking the secret code in Mishnah Sanhedrin 10:2, and that is why, when the Christian Church was energetic and vigilant, this passage in Berakoth became one of the most heavily redacted in the entire rabbinic corpus, not simply because this passage disrespected Jesus in the limited verbatim sense of Berakoth's text in 17b, but because it was a key to unlocking an encrypted form of the name of Jesus ("Balaam"), thus pointing to an entire, centuries-long tradition of execrating and ritually damning Jesus Christ from the very dawn of the formation of rabbinic Judaism in the first century A.D.

This testifies to *the inherently inflammatory character of Orthodox Judaism as an institutionalized form of relentless ritual cursing and blasphemy of the Name of Jesus Christ,* rather than, as the ADL claims, a religion with a few fleeting rabbinic references in a "handful of places, that, while not exactly "courteous," are not "particularly inflammatory" either. When the textual pieces of the

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[243] Schäfer, op. cit., p. 33.

[244] We specify the date and edition because Schäfer could be made to recant or self-censor in subsequent editions, as Prof. Ariel Toaff was forced to recant his revisionist ritual murder history, *Pasque di Sangue.*

puzzle are fitted together however, we find that *woven throughout the sacred books of Orthodox Judaism, is a staggering and incessant hatred of Jesus Christ which renders Judaism incapable of reform, since it cannot abandon its blasphemy without gutting the central core of its innermost creed.*

We now leave the foolish ADL pamphlet and address the larger body of denial material, by turning our attention to the attack on Jesus in BT Sanhedrin 107b. Jesus is mentioned by name in that text, so there is no doubting his presence in the verse: "One should not act like Elisha who pushed Gehazi away with two hands, causing him to lose his place in the World to Come, nor should one act like Yehoshua ben Perahyah, who pushed Jesus the Nazarene away with two hands." [245]

This Talmud passage acts as a polemical counter to Jesus' statement that a man who looks on a woman with lust has already committed adultery in his heart. It depicts Jesus doing that very thing, for which he is denounced by his rabbi ("Yehoshua ben Perahyah"). The sacred rabbinic texts ritually degrade Jesus by imagining him in their fantasy literature doing that which He never did during His lifetime, grovel before them. Sanhedrin 107b reads as follows: "Yehoshua ben Perahyah...rose and headed back to Eretz Israel. He happened upon a certain inn where he was shown great honor. Rabbi Yehoshua ben Perahyah said, 'How lovely is this inn.' His disciple Jesus said to him, 'Master, this inn is not so lovely, for the innkeeper's wife's eyes are oval and unattractive.' Rabbi Yehoshua ben Perahyah said to Jesus, 'Wicked man! Do you engage yourself in looking at the eyes of a married woman?' Rabbi Yehoshua ben Perahyah immediately took out four hundred shofars and placed a ban upon his errant disciple." [246]

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[245] *The Talmud: The Steinsaltz Edition, Vol. XXI* [NY: Random House, 1999], p. 132.

[246] Ibid. p. 134.

The next section of this Talmud passage has Jesus begging his rabbi-master to receive him back into his good graces: "Jesus appeared before his master several times and said to him, 'Accept me back, for I have repented,' but Rabbi Yehoshua ben Perahyah paid no attention to him." [247] After this scene, the Talmud enacts a little charade concerning the issue of repentance. Jesus requests it, the rabbi refuses it, but then the rabbi "intends" to gesture to Jesus with a hand signal that is meant to indicate that Jesus is accepted back, but Jesus, of course, "misinterprets" the signal. This then leads to the two most scathing indictments of Jesus Christ in the whole of the Talmud, the charge that He was an idolater and a sorcerer and that He deceived the Israelite people: "Jesus misinterpreted the signal, and thought that his master was pushing him away again. So he went and stood up a brick to symbolize an idol and bowed down to it. Rabbi Yehoshua ben Perahyah said to him, 'Repent.' Jesus said to him: 'But surely it is from you yourself that I learned, Anyone who sins and also causes the community to sin is not permitted to do repentance.' And a sage said, 'Jesus performed magic and incited the people of Israel and led them astray." [248] Prior to the publication of the Steinsaltz edition of the Talmud, this passage was heavily censored in Talmud manuscripts, substituting for the name of Jesus the generic words, "the disciple" (see the Vatican 110 ms. and the Munich 95 ms.).

To know the context of this passage is to know how much greater is the sting intended for Jesus. The rabbi who is Jesus' master in these Talmud verses and before whom Jesus alternately commits sin and begs forgiveness is a *zug*, one of the legendary founding fathers of Judaism. For Jesus to be led about by this "Rabbi Yehoshua ben Perahyah" and for "Rabbi Yehoshua ben Perahyah" to be placed in a position to catch Jesus in the act of sinning, and then to condemn Jesus as a "wicked man," furnishes

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[247] Ibid.

[248] Ibid. pp. 134-135.

the fantasy gratification that the rabbis of the Oral Tradition never had when Jesus was actually in their midst.

The pattern of lies Judaism weaves through its sacred texts is most telling. The Talmud teaches new generations of Judaics that Jesus was subordinate to one of the highest of all rabbis, the *nasi* (elected head of the Sanhedrin) and more importantly, "one of the sages responsible for maintaining the chain of the Oral Law" (the foundation of the religion of the Pharisees, i.e. Judaism). It was this "Rabbi Yehoshua ben Perahyah" who stood witness as Jesus lusted and idolized in the Talmud's account. This fantasy projection onto history and historical persons is a fixture of the Talmudic mentality. Of course there never was any Rabbi Yehoshua ben Perahyah: "After having established the chain of tradition from Moses through the members of the 'Great Assembly,' the Mishna proceeds first to certain individuals (Shimon the Righteous, Antigonos from Sokho) and then with altogether five 'pairs,' all of them shrouded in the mists of history, reaching safer historical ground only with the pair (Hillel and Shammai)...Except for Shimon b. Shetah and Hillel/Shammai, little is known about these early 'pairs,' who are presented as the 'forefathers' of the rabbis. And why of all possible candidates, Yehoshua b. Perahyah is chosen as the one who fled to Egypt...remains dubious...This is but another anachronistic attempt of the rabbis to backdate a later (second century C.E.) rabbininic institution to a much earlier period..." [249]

BT Sanhedrin 107b is not just a put-down of Christ. It reflects the rabbinic need to manipulate history to such an extent that persons who never existed and events that never took place are fabricated so that an enemy can be ritually degraded. Jesus is made subservient to a rabbi who history shows did not exist. The Talmud depicts Jesus engaged in events that never occurred. Perhaps this is why Churchianity has had to deny or minimize Jesus' place in the Talmud: as soon as one establishes that Jesus is the one who is

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[249] Schäfer, (op. cit.), pp. 35-36.

being attacked. the view that the Talmud is of God becomes untenable for any true follower of Jesus Christ, because the passages mentioning Jesus are not only sordid, they are lies, and grandiose ones at that. from *a religion that institutionalizes false witness.*

Christianity alleged to be a form of prostitution

The Talmud's next encounter with Jesus, in the form of one of his disciples. occurs in BT Avodah Zarah 16b-17a and here the protagonist is Rabbi Eliezer. one of the chief Pharisees of the later first century to early second century A.D., known formally as Rabbi Eliezer ben Hycranus (also spelled Hykranus). In this passage, Rabbi Eliezer is mistaken (by one of Trajan's magistrates circa 109 A.D., according to the Soncino editors), for a *min* (Christian) and put on trial.[250] Using techniques of mental reservation and equivocation, Rabbi Eliezer tells the alleged Roman judge that he considers the judge trustworthy (the Soncino has him declaring, "I acknowledge the Judge as right"). This in turn, BT Avodah Zarah 16b-17a informs us, caused the judge to respond, "Because you acknowledge me as trustworthy, you are acquitted." Of course, the clever Rabbi Eliezer did not at all regard the judge as trustworthy. His reference was to the Supreme Judge, not the judge before whom he stood as a defendant. He thereby cleverly allowed the judge to deceive himself.

After his acquittal, the Talmud has Rabbi Eliezer's student, Rabbi Akiva (also spelled "Aqiva" and "Akiba") ask him if he was arrested due to the fact that he may actually have been tainted with the heresy (of Christianity). Rabbi Eliezer answers by saying that at one time in the past he encountered "in the upper market of Sepphoris one of the disciples of Jesus of Nazareth." Rabbi Eliezer quotes words he attributes to Jesus' alleged disciple, "Jacob of

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250 The note on this passage in the Soncino edition states, "abstract noun...Min...'heresy' with special reference to Christianity."

Kefar-Sekaniah" approvingly, concerning prostitutes and money used to build a toilet for the High Priest. This latter bit of *psychopathic-sexualis* is a recurring Talmudic obsession, as we have seen, having nothing to do with any Christian pronouncement, but it is a challenge for the rabbis to get away from toilet themes for very long, and this passage reflects that mania. Rabbi Eliezer states: "Jacob of Kefar-Sekaniah said to me: 'It is written in your Torah, Thou shalt not bring the hire of a harlot into the House of the Lord. May such money be used for making a toilet for the High Priest?' I made no reply. He said to me, 'Thus was I taught by Jesus of Nazareth, For the hire of a harlot has she gathered them and unto the hire of a harlot shall they return. They came from a place of filth, let them return to a place of filth.' These words (of Jacob quoting Jesus who is citing a portion of Micah 1:7), pleased me very much, said Rabbi Eliezer and that is why I was arrested as a *min*."

In other words, the Christian, "Jacob," is concluding, in his last utterance, that the money earned from prostitution can be used for pubic works, such as building latrines for the High Priest. Rabbi Eliezer is well-pleased with this line of thought coming from a Christian disciple who directly cites Jesus as his inspiration. Is this an example of a rabbi approving of Christian teaching, however indirectly? It would be, if this account from BT Avodah Zarah 17a concluded at this point. But the very next passage is going to impart one of the essential Antichrist teachings of the religion of Judaism. Rabbi Eliezer states, "I was arrested as a *min* because I transgressed the scriptural words, 'Remove thy way far from her—which refers to a *min*—and come not nigh to the door of her house —this refers to the harlot."

The Talmud is here teaching that Jews are not to heed or follow Christ or his disciples and teachings, even when those teachings are in accord with the word of God (in this case, Micah 1:7). *It is not what is taught that matters. It is the identity of the teacher that counts.* The teacher — Jesus Christ, in the person of his disciple "Jacob" — is a heretic, therefore *he is to be discounted*

even when he speaks the truth! Christianity is itself a form of prostitution and a Jew must not go to the door of "her" (Christianity's) house (Proverbs 5:8).

This is the form Judaism will take throughout the centuries, in its resistance to conversion to Christ. Though it took a while, this passage returns to the familiar accusation that Christianity and Christian saints are sexually promiscuous. We have seen Blessed Mary, the Mother of Jesus, accused in this fashion, and here in BT Avodah Zarah 17a we have Christ, His disciples and teachings portrayed in this manner. This libel is repeated with monotony throughout the sacred rabbinic texts. In the *Midrash Quolet Rabbah,* a Palestinian Jew converts to Christianity: "He had indeed become one of those evil ones...These heretics sent a message to Rabbi Jonathan, 'Come, share in deeds of loving kindness for a bride.' The rabbi went and found the Christians each taking a turn having sexual intercourse with the bride. He exclaimed: 'This is the way Jews behave?"

BT Avodah Zarah 16b-17a forms part of a continuing rabbinic pedagogy for succeeding generations of Judaics in which truth is ruled to be not relevant as a factor when it pertains to the gospel of Jesus Christ. In BT Avodah Zarah 16b-17a, the Christian disciple's use of the scripture is confirmed as truthful by Rabbi Eliezer. But truth is no defense or proof. The rabbinic tradition, having twisted the scripture in Proverbs 5:8, has forever convicted Christianity of being a form of prostitution. On the basis of this conviction by the rabbis, in their eyes it doesn't matter whether the gospel of Jesus is indeed the truth. The gospel is evil, even though it is truthful, because the rabbis have declared the one who brings these truths to be a heretic, a *min*.

This Talmud section, once it is made known among true believers in Christ, is quite damaging to the propaganda prospects of Judaism and therefore it becomes necessary to cast doubt upon its veracity. That task has fallen to a number of exegetes, but the leader of the pack is the afortementioned Johann Maier who, in his

Jesus von Nazareth in der talmudischen Überlieferung contends that almost all such references are either "later additions" or wholesale forgeries. Peter Schäfer of Yale and Daniel Boyarin, Professor of Talmud at the University of California at Berkeley, disagree. [251] Schäfer, in his statement on the accounts given in BT Avodah Zarah 16b-17a observes that they "...reveal...knowledge of the Christian sect and its hero, and this knowledge is not just a distorted and vague hodgepodge of this and that, but a well-designed attack against what the rabbis experienced as the reality of the Jewish-Christian message."

Mary the Mother of Jesus as "Sedata" (a promiscuous woman)

When not reviling Jesus, the Babylonian Talmud attacks Mary, His Mother, with nauseating insults and aspersions against her moral character. Some of the Talmudic falsehoods about Mary are centered on tales of a certain "Pandera" (Sanhedrin 67a), and his consort, called alternately "*Sedata*" and "Miriam the hairdresser." Just as the ADL with pompous derision attempted to deny the Balaam/Jesus connection, Rabbi Adin Steinsaltz, the *nasi* of the revived Sanhderin, writes in a similar vein concerning the Jesus/Pandera links: "Christian censors as well as popular tradition identified 'ben Setada' and 'ben Pandera' with Jesus of Nazareth because of the similarity of several aspects of the two stories. However, *Tosafot* regarded this identification as impossible because of the chronology."

Blessed Mary, called "Miriam the hairdresser" in the Talmud, is vilified as a "promiscuous woman," while the other name assigned to her, "*Sedata*" is a synonym for adulteress. In a footnote to tractate BT Shabbath 104b in the Soncino Talmud we read as follows: "In the uncensored text this passage follows: Was he then the son of Stada: surely he was the son of Pandira? —Said R. Hisda: The husband was Stada, the paramour was Pandira. But

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[251] For Boyarin, cf. *Dying for God,* pp. 27-32.

the husband was Pappos b. Judah? —His mother was Stada. But his mother was Miriam the hairdresser? It is as we say in Pumbeditha: This one has been unfaithful to her husband (*satat da mi-ba'alah*)." [252]

In the Babylonian Talmud, according to tradition, the fool/magician (Jesus) is called 'son of Stada' and according to another one he is called 'son of Pandera.' The Talmud is concerned about the fact that the same person is called by two different names. Rav Hisda (a Babylonian *amora* of the third generation and an important teacher at the academy of Sura; died 309 A.D.), states that the person in question had, as it were, two "fathers," because his mother had a husband *and* a sex partner, and that Jesus was called 'son of Stada,' when referring to the husband, and 'son of Pandera,' when referring to the sex partner. Another Talmudic source states that Jesus' mother's husband was not some "Stada," but rather Pappos b. Yehuda, a Jewish-Palestinian scholar of the first half of the second century A.D., and in fact it was Jesus' mother who was called "Stada."

We need to explain this strange code-name "Stada" for the mother of Jesus. His mother's name was Miriam (Mary). "Stada" is a grave insult. Schäfer found that "Stada" is derived from the Hebrew/Aramaic root word *satah/seté* ("to deviate from the right path, to go astray, to be unfaithful"). In other words, his mother Miriam was also called "Stada" because in the eyes of the rabbis she was a *sotah*, a woman suspected, or convicted, of adultery. The Steinsaltz version of BT Sanhedrin 67a states: "the inciter's mother was Miryam the (woman's) hairdresser...a promiscuous woman: that one (*setat da*) strayed from her husband." [253]

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[252] Also cf. Burton L. Visotzky, "Mary Maudlin among the Rabbis" in *Fathers of the World: Essays in Rabbinic and Patristic Literature* (Tübingen, 1995); and Michael Sokoloff, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Gaonic Periods* (Bar Ilan University, 2002).

[253] *Steinsaltz Talmud* (op. cit.) v. XVIII, p. 227.

Establishing a Legal Principle for Courtroom Entrapment of Christ and Christians

Another significant passage regarding Jesus ("the inciter") in BT Sanhedrin 67a concerns the concealment of defense witnesses and the right of the court to "entrap" Him. The rabbis approve of both. "(T)he Mishnah follows the position of the Sages, and teaches that an inciter is regarded as a *hedyot* — a fool — regarding the concealment of witnesses. The inciter is treated as a fool who has little regard for his own life, and so the court may conceal witnesses in order to entrap him...in the case of a person who is suspected of incitement to idolatry, the court may intentionally hide witnesses in order to apprehend the offender...this is precisely what they did to the well-known inciter, the son of *Setada*...who was hanged for his crime on the eve of Passover...the inciter was known as the son of *Sedata*. But her lover was in fact the inciter's father, named Pandera, and so the inciter was also known as the son of Pandera." (BT Sanhedrin 67a [Steinsaltz]). [254]

Pandera and Balaam: Jesus as a Bastard in the Talmud

These vile passages are closely related to those in the Babylonian Talmud at tractate Shabbath 104b, which describe Jesus (the "inciter") as one who "brought forth witchcraft from Egypt" and his mother, "Miriam the hairdresser" as a woman of loose morals who had intercourse with men other than her husband. Schäfer: "If the Talmud takes it for granted that Jesus' mother was having sex with someone other than her husband, then it follows that Jesus was a *mamzer*, a bastard. In order to be categorized as *mamzer* it didn't matter whether his biological father was indeed his mother's sex partner, and not her legal husband, the supposed fact that she had committed adultery made Jesus' legal status dubious. Hence the uncertainty, in that his father is sometimes called Ben Stada and sometimes Ben Pandera."

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[254] Ibid. p. 226.

The context of Shabbat 104b/Sanhedrin 67a suggests that Mary's supposedly long and uncovered hair (*"megadla neshayya")* was indicative of her allegedly indecent behavior. In the lecherous minds of the rabbis, a woman who appears bareheaded and with long hair in public, is prone to all sorts of lewd conduct (cf. BT Gittin 90a). Of course there is no proof that Mary the mother of Jesus ever went about in this manner, but it indicates the resentment the rabbis felt at the liberty Jesus dispensed to His female followers. Describing his mother as allegedly going about without a head-covering — which remains a Talmudic requirement for many *frum* ("observant") female followers of the rabbinic traditions to this day — is one expression of that resentment.

Origen contra the Antichrist rabbinic calumnies of Celsus

There is independent corroboration of the existence of the Jesus-Pandera teaching in Judaism, in the writings of Celsus, the second century A.D. pagan opponent of Christianity, who attacked it by quoting the calumnies of the rabbis which were current in his time, in his tract, *Alethes Logos* (known as "True Doctrine;" literally, "True Word"), and which are precisely those of the Talmud: "Celsus opens the way for his own attack by rehearsing the taunts leveled at the Christians by the Jews. They are: Jesus was born in adultery and nurtured on the wisdom of Egypt." [255] Celsus' works are lost, but we know of him through his third century Christian challenger, Origen, who quoted him at length in *Contra Celsum*. Celsus employs the opinions of the rabbis concerning Jesus in his campaign against Christianity, in the form of a Jew about whom he inquires concerning what this Jewish man may know about Jesus. The Jew replies: "...he (Jesus) came from a Jewish village and from a poor country woman who was driven out by her husband, who was a carpenter by trade, since she had been convicted of adultery. After she had been driven out by her husband

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[255] "Celsus," *Encyclopædia Britannica*, eleventh edition (1910–1911).

and while she was wandering about in a disgraceful manner, she secretly gave birth to Jesus. Because he (Jesus) was poor, he hired himself out as a workman in Egypt, and there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit, because of these powers, and on account of them gave himself the title of God." [256]

Celsus, writing in 178 A.D., gives us precisely the description of Jesus that would be committed to writing later in the Babylonian Talmud. Origen analyzes the statement which the Judaic conveyed to Celsus: "Let us now return to where the Jew is introduced, speaking of the mother of Jesus, and saying that 'when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as having been guilty of adultery, and that she bore a child to a certain soldier named Panthera...those who have blindly concocted these fables about the adultery of the Virgin with Panthera...on account of its extremely miraculous character...It was to be expected, surely, that those who would not believe the miraculous birth of Jesus would invent some falsehood." [257]

Celsus' Jewish informant might as well have been quoting from a volume of the Talmud turned to Gittin 90a and Shabbath 104b. But these rabbinic statements would not be committed to writing in those Talmud tractates for another few hundred years, indicating that these malicious lies about Jesus, his mother and his patrimony, were well-established dogma in Judaism *as early as* 178 A.D. They were subsequently and formally institutionalized by being committed to writing in the holiest books of Judaism. "It is certain, in any case, that the rabbinical sources also regard Jesus as the 'son of Pandera." [258]

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[256] *Contra Celsus*, Book I, ch. 28.

[257] *Contra Celsus*, Book I, ch. 32.

[258] *Jewish Encyclopedia,* v. 6, p. 170 (NY: Funk and Wagnalls, 1912). In the Gemara, cf. BT Hullin 2:22 and 2:24.

Another bogus response of Talmudic apologists has been to claim that the Babylonian Talmud's Pandera is a reference to the father of *another* ancient Jesus, not Jesus of Nazareth. They also claim that the name Pandera is a common one in Latin i.e. "gentile" inscriptions from the period, which is true. But, as Prof. Schäfer points out, the name Panthera/Pandera is *highly uncommon in Hebrew and Aramaic usage,* "and this fact alone makes the connection to Celsus' Panthera obvious."

The Offspring of the Father of Lies

The rabbis patently saw Christianity as a competing creed, whose Davidic Messiah had to be delegitimized by any means, including the most common rabbinic means, that of lying about Him. Those who take the word of the rabbis in these matters can be assumed to be wrong as a general principle, and those who doubt the word of the rabbis can assumed to be generally right. Jesus clearly taught that these religious leaders "abode not in the truth." He declared that their father was the "father of lies." It's interesting that the controversy turns on a *patronymic*. According to Jesus Christ, falsehood had a father and that father has spiritual children.

Who was correct, the rabbis of Babylon when they taught that Jesus' father was a gentile and Jesus therefore a bastard, or Jesus, when he taught that the Pharisees' father was "the Father of Lies"? Much depends on our answer, because Christian believers must be guided by their Master's Word and proceed through life, scholarship, and texts with His Word in mind. Those who claim the mantle of Christ and then give the deceptions of the rabbis the benefit of the doubt, are a type of Judas (John 13:27). This deception finds its climax in the work of the Antichrist (2 Thess. 2: 3-12), which is the nature of the religion of Orthodox Judaism since its inception in the first century A.D. — to personify Antichrist. The witness of Christianity challenges this personification. But what

happens to that challenge, when there no longer is a faithful witness?

Talmudic insults are intended to immunize Judaics against attraction to the Messiah of Israel

The issue of false witness conveyed in a pornographic and scurrilous manner has, in the past, often been the dominant trope in studies by Christians critical of what the Talmud teaches. But the Babylonian Talmud is not simply gratuitously insulting and defaming Christ and His mother. Mary was a chaste and humble Israelite woman. How can she merit any defamation whatsoever, except for the fact that she gave birth to the Messiah of Israel? Due to that birth she is declared by the rabbis to have been lewd, shameless, an adulteress and a nymphomaniac, whom her husband had to lock up to keep her from having sex with other men (BT Gittin 90a). In the case of Mary, the Talmud is purely a vehicle for vengeance and resentment. In other cases however, it represents both revenge *and* an attempt at refuting Jesus' teachings.

This became part of the early oral tradition as reflected by Celsus, and eventually it formed the pedagogy of their written texts. Rather than trying to answer the indictment — that they sought to murder their own Messiah — they formulated a rejoinder entirely in racial terms, circumscribed by their access-controlled, semi-secret Talmudic texts: Mary was a lustful adulteress, Jesus was born in fornication. These insults are more than insults, they are an attempt to build a hedge around the Gospel, to fence Judaics out and away from the appeal of what Jesus promised to the Jews who believed in Him: that they would find truth and freedom (8:32). The Talmudic insults are intended to immunize Judaics against attraction to the Messiah of Israel. This is a far more serious offense than pornographic invective. This is the shutting of the door of salvation. This is ensuring that Judaics will die in their sins (8:24). *Everyone who cooperates with the Talmud to any degree, who minimizes its evil, who rhapsodizes over its alleged "good parts" and*

"wisdom," who receives its followers and exponents "in brotherhood," is guilty of hating Judaics to such an extent that they are assisting in making certain that they will die in their sins.

"The most bizarre of all the Jesus stories (in the Talmud) is the one that tells how Jesus shares his place in the Netherworld (hell) with Titus and Balaam, the notorious arch enemies of the Jewish people. Whereas the Roman Titus [259] is punished for the destruction of the Temple by being burned to ashes, reassembled, and burned over and over again, and whereas Balaam is castigated by sitting in hot semen, Jesus' fate consists of sitting forever in boiling excrement. This obscene story has occupied scholars for a long time, without any satisfactory solution. I will speculate that it is again the deliberate, and quite graphic, answer to a New Testament claim, this time Jesus' promise that eating his flesh and drinking his blood guarantees eternal life to his followers" [260]

Catholic Cardinal George Makes Reference to the Talmud's Attacks on Jesus

Increasingly, the customary stonewalling and denials that the Christian Jesus is in the Talmud, and that most of the derogatory references are not to Him but to a "Balaam" who has no connection to Him, are being dropped in certain forums and venues. We saw this in the controversy over the Roman Catholic Church's 1962 Tridentine Good Friday prayer for the "Jews," which was altered by Pope Benedict XVI as a response to rabbinic pressure. "He removed the age-old references to Jews' 'blindness' and the request that God

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[259] Another "Romans in hell" Talmud tale concerns the Roman Commander in Palestine in the days of Hadrian, who the rabbis call "Turnus Rufus the Wicked." It is said that he asked Rabbi Akiva, "What is so special about this day, the Sabbath, over other days?" Rabbi Akiva replied, "The grave of your father which issues smoke six days of the week because your father is burning in *Gehinom* (hell), proves which day is the Sabbath. Your father's grave does not issue smoke on the Sabbath because even sinners in *Gehinom* are allowed to rest on the Sabbath. (BT Sanhedrin 65b).

[260] Schäfer (op. cit.), p. 13.

'take the veil from their hearts."[261] The pope did, in fact, retain in the prayer a call to "acknowledge Jesus Christ, the savior of all men." The never-satisfied rabbis and Zionists lived up to their reputation and remonstrated with the pope over their continued dissatisfaction with even the modified Good Friday prayer. In an interview with the *National Catholic Reporter*, Cardinal Francis George of Chicago, the president of the U.S. Conference of Bishops, asked the rabbis who were offended by the prayer, if it was time for Judaics to "to look at some of the Talmudic literature's description of Jesus as a bastard, and so on, and maybe make a few changes in some of that?"

This is an unprecedented public statement from a modern Catholic cleric in the post-Vatican II era. In early 2008, in a letter to the ADL, "Cardinal William Keeler, a veteran of Catholic-Jewish dialogue, stepped in to try to smooth relations. 'Cardinal George respects the fact that there can be no comparison between passages in the Talmud...which do not now play any significant role in Jewish life or worship, with some texts from the rites of 1962..." [262]

"Passages in the Talmud...do not now play any significant role in Jewish life or worship"? Come again, Cardinal Keeler? Was it not your own fellow cardinals who recently studied none other than the "insignificant" Talmud with the New York rabbi who tormented the nuns of Auschwitz? In July 1989, Rabbi Avi Weiss and six associates attacked the Carmelite Catholic nuns' convent in Auschwitz. Pope John Paul II subsequently expelled the nuns and closed the convent. In March 2006 "His Eminence" Cardinal Jean-Pierre Ricard of Bordeaux, France underwent his submission to the Babylonian Talmud at Yeshivat Chovevei Torah in New York, under the direction of the very same tormentor of nuns, Rabbi Weiss. Cardinal Ricard removed his pectoral cross during his

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[261] "Catholics vs. Jews: Restoration of the Latin Mass revives long feud over who's demeaning whom," Religion News Service (RNS), March 15, 2008.

[262] Ibid.

time at Yeshivat Chovevei, as Sarah Palin removed the cross she wore, before she visited the Israeli state in 2011. Cardinal Ricard has never repudiated his submission to the nun-hunting rosh yeshiva, Rabbi Weiss.

Is not the Talmud studied daily in every Orthodox yeshiva and kollel in the world? Are not Orthodox Judaism's constantly referenced, god-like "sages of blessed memory" (*Chazal*), the authors and promoters of the very oral law and traditions which the Talmud embodies? Once again, we witness a Big Lie advanced on the basis of personal prestige ("from the pen of *a cardinal*") and depending for its credibility on the abject ignorance of the Christian public on this subject. But aside from these bewildering prelatical maneuvers worthy of Don Corleone, we do at least have Cardinal George on record attesting, in 2007, to what the Church Fathers, saints, intrepid scholars and those of us who have been in this mission field for decades, have testified to all along, that the "*Torah SheBeal Peh*" of Judaism excoriates the person and blessed name of Jesus Christ. The defilement of Jesus Christ as "*Yoshke*" and *getchke* (idol) routinely spews forth from the mouths of Orthodox Judaics, as has been documented on camera, on the Internet and recorded on DVD in this Revelation of the Method information age. "Jesus Christ" is repeatedly spoken as a swear-word in dozens if not hundreds of Hollywood movies. These facts should make it very difficult indeed for the multitude of so-called "Christians" who prattle about a "Judeo-Christian" heritage and make common cause with Talmudic rabbis, to maintain their facade as followers of Our Savior.

Anti-Goyimitic and Anti-Christian Hatred

Rabbi Moses Maimonides classified Jesus Christ as an idol and the Christian religion as a form of idolatry and he ruled that Christians are subject to all the disabilities placed on idolaters by rabbinic law. Cf. Moses Maimonides, *Epistle to Yemen*;[263] and Hilchot Avodah Zara 9:4.

שכתוב בעץ חיים שער מ"ט פרק ג': וכל טיבו דעבדין האומות
ויהו עבדין

as is written in Etz Chayim, *Portal 49, ch. 3, that all good that the nations do, is done out of selfish motives.*

Since their *nefesh* emanates from *kelipot* which contain no g
it follows that any good done by them is for selfish motives.

ויתא בגמרא על פסוק: וחסד לאומים חטאת — שכל צדקה וחסד
מות העולם עושין אינן אלא להתייהר כו'

So the Gemara[30] *comments on the verse,*[31] *"The kindnes the nations is sin" — that all the charity and kindness a by the nations of the world is only for their glorification...*

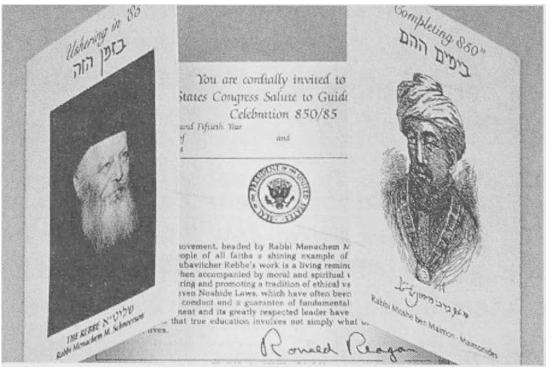
***The Tanya of Rabbi Shneur Zalman of Lyady* (1:1)**
Anything good that a non-Jew does is only for their own glorification, out of selfish motives, and as such it is a sin.

In the words of Maimonides, any gentile religion is illicit; the only alternatives for gentiles are conversion to Judaism or observance of the rabbinic "Noachide laws," which by definition

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263 Edited by A. Halkin with translation by B. Cohen (New York, 1952), pp. 12-15. English transl. pp. iii-iv.

exclude any gentile religion.[264] The fifteenth century Spanish-Judaic Talmudist, Isaac Abarbanel asserted that God will wipe out the Christians for their "transgression" of attributing corporeality to God. Abarbanel decreed that Christianity was more wicked than the paganism of savages. [265] According to the introduction to the book, *Maimonides' Principles*, p. 5, Maimonides "spent twelve years extracting every decision and law from the Talmud, and arranging them all into 14 systematic volumes. The work was completed in 1180 as the *Mishneh Torah*. In his legal code, Maimonides taught that Christians should, under the proper circumstances, be killed. The "proper circumstances" are predicated on Maimonides' situation ethics: when Talmudists are dominant over gentiles they can be killed; which is the basis of his ruling on when Judaic doctors may refuse to treat gentile patients — when Judaics are so dominant over gentiles that the refusal will not result in repercussions by gentiles, who would otherwise be too cowed to retaliate in an era of Judaic supremacy.



President Ronald Reagan commemorates the 850th birthday of Rabbi Moses Maimonides. At left is a photo of Chabad Grand Rabbi Schneerson; at right is supposed to be a portrait of Maimonides, even though no one knows what he looked like.

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264 Cf. *Hilkhot Melakhim* 10: 9; R. Zvi Hirsch Chajes, *Kol Sifrei Maharatz Chajes* (Jerusalem, 1958), vol. 2 p. 1036; Moshe Feinstein, *Iggerot Moshe* (New York, 1973), Yoreh Deah II, p. 9.

265 David Berger, "Al Tadmitam shel ha-Goyim ba-Sifrut ha-Pulmusit ha-Ashkenazit," in *Yehudim mul ha-Tselav*, p. 90.

הלכות עבודת כוכבים פרק עשירי

א. אין כורתין ברית לשבעה עממין כדי שנעשה עמהן שלום ונניח אותם לעבוד עכו"ם שנאמר לא תכרות להם ברית אלא יחזרו מעבודתם או יהרגו ואסור לרחם עליהם שנאמר ולא תחנם לפיכך אם ראה מהם אובד או טובע בנהר לא יעלנו ראהו נטוי למות לא יצילנו אבל לאבדו בידו או לדחפו לבור וכיוצא בזה אסור מפני שאינו עושה עמנו מלחמה במה דברים אמורים בשבעה עממין אבל המוסרים והאפיקורסין מישראל היה דין לאבדן ביד ולהורידן עד באר שחת מפני שהיו מצירים לישראל ומסיתין את העם מאחרי ה':

ב. מכאן אתה למד שאסור לרפאות עכו"ם אפילו בשכר ואם היה מתירא מהן או שהיה חושש משום איבה מרפא בשכר אבל בחנם אסור וגר תושב הואיל ואתה מצווה להחיותו מרפאים אותו בחנם:

ג. אין מוכרין להם בתים ושדות בארץ ישראל ובסוריא מוכרין להם בתים אבל לא שדות ומשכירין להם בתים בארץ ישראל ובלבד שלא יעשו שכונה ואין שכונה פחות משלשה ואין משכירין להם שדות ובסוריא משכירין להם שדות ומפני מה החמירו בשדה מפני שיש בה שתים מפקיעה מן המעשרות ונותן להם חנייה בקרקע ומותר למכור להם בתים ושדות בחוצה לארץ מפני שאינה ארצנו:

ד. אף במקום שהתירו להשכיר לא לבית דירה התירו מפני שהוא מכניס לתוכה עבודת כוכבים ונאמר לא תביא תועבה אל ביתך אבל משכיר להן בתים לעשותן אוצר ואין מוכרין להן פירות ותבואה וכיוצא בהן במחובר לקרקע אבל מוכר הוא משיקוץ או מוכר לו על מנת לקוץ וקוצץ ומפני מה אין מוכרין להן שנאמר ולא תחנם לא תתן להם חנייה בקרקע שאם לא יהיה להם קרקע ישיבתן ישיבת עראי היא וכן אסור לספר בשבחן ואפילו לומר כמה נאה עובד כוכבים זה בצורתו קל וחומר שיספר בשבח מעשיו או שיחבב דבר מדבריהם שנאמר ולא תחנם לא יהיה להם חן בעיניך מפני שגורם להדבק עמו וללמוד ממעשיו הרעים ואסור ליתן להם מתנת חנם אבל נותן הוא לגר תושב שנאמר לגר אשר בשעריך תתננה ואכלה או מכור לנכרי במכירה ולא בנתינה:

ה. מפרנסים עניי עובדי כוכבים עם עניי ישראל מפני דרכי שלום ואין ממחין בידי עניי עובדי כוכבים בלקט שכחה ופאה מפני דרכי שלום ושואלים בשלומם ואפילו ביום חגם מפני דרכי שלום ואין כופלין להן שלום לעולם ולא יכנס לביתו של עובד כוכבים ביום חגו לתת לו שלום מצאו בשוק נותן לו שלום בשפה רפה ובכובד ראש:

ו. אין כל הדברים האלו אמורים אלא בזמן שגלו ישראל לבין העובדי כוכבים או שיד עכו"ם תקיפה על ישראל אבל בזמן שיד ישראל תקיפה עליהם אסור לנו להניח עובדי כוכבים בינינו ואפילו יושב ישיבת עראי או עובר ממקום למקום בסחורה לא יעבור בארצנו אלא עד שיקבל עליו שבע מצות שנצטוו בני נח שנאמר לא ישבו בארצך אפילו לפי שעה ואם קבל עליו שבע מצות הרי זה גר תושב ואין מקבלין גר תושב אלא בזמן שהיובל נוהג אבל שלא בזמן היובל אין מקבלין אלא גר צדק בלבד:

Moses Maimonides, *Avodat Kochavim* chapter 10: "If we see a non-Jew being swept away or drowning in the river, we should not help him. If we see that his life is in danger, we should not save him."

In his Avodah Zarah laws, the *Avodat Kochavim*, Maimonides issued formal *halakhot* concerning saving the lives of non-Judaics, that Judaics are not to save the life of a non-Judaic under the following conditions: "Show no mercy to a non-Jew. If we see a non-Jew being swept away or drowning in the river, we should not help him. If we see that his life is in danger, we should not save him."

Divine Mandate to Kill Jesus Christ and Christians

Next, in the *Avodat Kochavim*, Rabbi Maimonides declares a divine mandate to kill the "wicked" Jesus Christ, all Jews who follow Jesus and all those who do not follow the Talmud: "It is a *mitzvah* (religious duty highly pleasing to God), to destroy Jewish traitors, *minim*, and *apikorsim*, and to cause them to descend to the pit of destruction, since they cause difficulty to the Jews and sway the people away from God, as did Jesus of Nazareth and his students, and Tzadok, Baithos, and their students. May the name of the wicked rot."

The words *min* and *minim* have been explained away as denoting "idolaters, akum," wayward heretical Judaics and many other descriptions. The *Shulchan Aruch* pinpoints the source of the word to a rabbinic play on a description ascribed to Christians, "the faithful." To mock the Christians, the rabbis of the Talmud took to calling them "sorts" as in "all sorts of malefactors." *Min* and the plural form *minim* are therefore primarily references to Christians.[266] Tzadok and Baithos are examples of *apikorsim*, i.e. opponents of the Talmud: "In his commentary on Avot 1:3, the Rambam writes that Tzadok and Baithos...began splinter groups which rejected the core of Jewish practice and coveted material wealth. They found that they could not convince the majority of the people to reject the Torah entirely, so they adopted a different tactic. They claimed that they were true to Torah, but the only

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266 *Mishneh Torah, Hilchot Avodat Kochavim* (Brooklyn, NY: Moznaim Publishing), p. 41.

Torah that was Divine was the written law. The oral law was merely a human invention. This thesis was only a ruse to sway the people from the performance of the mitzvot." [267]

"It is forbidden to offer medical treatment to a non-Jew"

Furthermore, Maimonides issues an enforceable ruling *(isur veheter)* in the *Avodat Kochavim*: "It is forbidden to offer medical treatment to a non-Jew even if offered payment." The reader may be aware of the work of contemporary Orthodox Judaic physicians in the treatment of gentiles. How then do we reconcile the work of the latter with the Talmudic law of the former? The answer is the situation ethics of the rabbis. *The law does not change* (gentiles are unworthy of medical care on the basis that no mercy should be shown to them); *but the situation in which the law is applied does change*. Therefore, Maimonides rules that where Judaic supremacy is not yet completely established and the Judaic physician may fear the consequences of not treating a gentile, it is permissible to give medical care to the gentile for payment, but never for free.[268] For this reason Maimonides' situation ethics also furnish grounds for plausible denial. By selective quotation from a rabbinic ruling, Judaic believers can tell inquirers that the "humane" rabbis have decreed that ailing or injured gentiles must be treated as long as they are reimbursed for their trouble, a far cry from the actual meaning and intent of Maimonides' slippery ruling. This is how persons investigating rabbinic texts are fooled time and again, through casuistic trickery and camouflage.

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[267] Ibid., p. 187.

[268] The esteemed halakhic authority, Rabbi Moses Isserles of Cracow, in *Yoreh De'ah* 158:1 has added a supplement: it is permissible for Judaic physicians to treat gentile patients if the treatment is administered in order to conduct medical experiments on the non-Jews and learn how to better treat Jews.

ר לְמִכֹּר לָהֶן דָּבָר שֶׁאֵינוֹ מִתְקַיֵּם, כְּגוֹן יְרָקוֹת וְתַבְשִׁיל, עַד יוֹם חַגָּם.
ה דְּבָרִים אֲמוּרִים? בְּאֶרֶץ־יִשְׂרָאֵל,
ו בִּשְׁאָר אֲרָצוֹת, אֵינוֹ אָסוּר אֶלָּא יוֹם חַגָּם בִּלְבָד.
ז וְנָשָׂא וְנָתַן עִמָּהֶן בְּאוֹתָן הַשְּׁלֹשָׁה יָמִים — הֲרֵי זֶה מֻתָּר בַּהֲנָאָה.
שֶׁא וְנוֹתֵן בְּיוֹם חַגָּם עִמָּהֶן, הֲרֵי זֶה אָסוּר בַּהֲנָאָה.

אָסוּר לְשַׁלֵּחַ דּוֹרוֹן לְכוּתִי בְּיוֹם אִידוֹ, אֶלָּא־אִם־כֵּן נוֹדַע לוֹ שֶׁאֵינוֹ מוֹדֶה
וֹדַת כּוֹכָבִים וְאֵינוֹ עוֹבְדָהּ.
כּוּתִי שֶׁשָּׁלַח דּוֹרוֹן לְיִשְׂרָאֵל בְּיוֹם חַגּוֹ, לֹא יְקַבְּלֻנּוּ מִמֶּנּוּ.
חָשַׁשׁ לְאֵיבָה — נוֹטְלוֹ בְּפָנָיו, וְאֵינוֹ נֶהֱנֶה בּוֹ עַד שֶׁיִּוָּדַע לוֹ שֶׁזֶּה
תִּי אֵינוֹ עוֹבֵד כּוֹכָבִים וְאֵינוֹ מוֹדֶה בָּהּ.

יְהּ אֵידָן שֶׁל אוֹתָן עוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת יָמִים הַרְבֵּה, שְׁלֹשָׁה אוֹ אַרְבָּעָה
עֲשָׂרָה — כָּל אוֹתָן הַיָּמִים כְּיוֹם אֶחָד הֵן,
אֲסוּרִין עִם שְׁלֹשָׁה יָמִים לִפְנֵיהֶן.

נַעֲנִים עוֹבְדֵי כוֹכָבִים וּמַזָּלוֹת הֵם, וְיוֹם רִאשׁוֹן הוּא יוֹם אִידָם.

Mishneh Torah: Hilchot Avodat Kochavim 9:4

This is the uncensored text of the *Mishneh Torah: Hilchot Avodat Kochavim* 9:4, in which Maimonides declares, "The Christians are idol worshippers and Sunday is their festival."

Due to the Catholic expurgation of Judaic texts in the past, the word "Canaanite" is sometimes substituted for "Christian" in editions of the *Mishneh Torah* published during the Renaissance. It is indefensible to claim that Maimonides was referring to Canaanites in *Hilchot Avodat Kochavim* 9:4, and not Christians, since medieval Judaic editions of *Hilchot Avodat Kochavim* give the word as "Christian." The word "Canaanites" is a censor's alteration. What is more, we know that Sunday is the Christian day of worship. The Canaanites had appointed no such day. Furthermore, Maimonides declared in his *Sefer HaMitzvot* (on the extermination

of peoples, no. 187), that the Canaanites no longer exist. To speak strictly, in the uncensored text of Maimonides *Avodah Zarah* (1:3), Maimonides "explicitly describes the Christians as idolaters."

וְיִתַּקֵּן אֶת הָעוֹלָם כֻּלּוֹ לַעֲבֹד אֶת הַשֵּׁם בְּיַחַד, שֶׁנֶּאֱמַר: "כִּי־אָז אֶהְפֹּךְ אֶל עַמִּים שָׂפָה בְרוּרָה, לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד".
וְאִם לֹא הִצְלִיחַ עַד כָּה, אוֹ נֶהֱרַג — בְּיָדוּעַ שֶׁאֵינוֹ זֶה שֶׁהִבְטִיחָה עָלָיו תּוֹרָה, וְהֲרֵי הוּא כְּכָל מַלְכֵי בֵּית־דָּוִד הַשְּׁלֵמִים וְהַכְּשֵׁרִים שֶׁמַּתּוּ.
וְלֹא יֵשׁוּעַ הַנָּזְרִי־הוּא אֶלָּא לְנַסּוֹת בּוֹ רַבִּים, שֶׁנֶּאֱמַר: "וּמִן הַמַּשְׂכִּילִים יִכָּשְׁלוּ לִצְרוֹף בָּהֶם וּלְבָרֵר וְלַלְבֵּן עַד עֵת קֵץ, כִּי עוֹד לַמּוֹעֵד".
אַף יֵשׁוּעַ הַנּוֹצְרִי שֶׁדִּמָּה שֶׁיִּהְיֶה מָשִׁיחַ וְנֶהֱרַג בְּבֵית־דִּין, כְּבָר נִתְנַבֵּא בּוֹ דָּנִיֵּאל, שֶׁנֶּאֱמַר: "וּבְנֵי פָרִיצֵי עַמְּךָ יִנַּשְּׂאוּ לְהַעֲמִיד חָזוֹן וְנִכְשָׁלוּ".

"Jesus of Nazareth who imagined that he was the Messiah and was executed by the court, was also alluded to in Daniel's prophecies, 'the lawless among your people shall exalt themselves in an attempt to fulfill the vision, but they shall fail."
Maimonides, Mishneh Torah: Hilchot Melachim 11:4

וְכִי יֵשׁ מִכְשׁוֹל גָּדוֹל מִזֶּה, שֶׁכָּל הַנְּבִיאִים דִּבְּרוּ שֶׁמָּשִׁיחַ גּוֹאֵל יִשְׂרָאֵל וּמוֹשִׁיעָם, וּמְקַבֵּץ נִדָּחֵיהֶם וּמְחַזֵּק מִצְוֹתָן, וְזֶה גָּרַם לְאַבֵּד יִשְׂרָאֵל בַּחֶרֶב, וּלְפַזֵּר שְׁאֵרִיתָם וּלְהַשְׁפִּילָם, וּלְהַחֲלִיף הַתּוֹרָה וּלְהַטְעוֹת רֹב הָעוֹלָם לַעֲבֹד אֱלוֹהַּ מִבַּלְעֲדֵי ה'.
אֲבָל מַחְשְׁבוֹת בּוֹרֵא הָעוֹלָם אֵין כֹּחַ בְּאָדָם לְהַשִּׂיגָם, כִּי לֹא דְרָכֵינוּ דְרָכָיו וְלֹא מַחְשְׁבוֹתֵינוּ מַחְשְׁבוֹתָיו;
וְכָל הַדְּבָרִים הָאֵלּוּ שֶׁל יֵשׁוּעַ הַנּוֹצְרִי וְשֶׁל זֶה הַיִּשְׁמָעֵאלִי שֶׁעָמַד אַחֲרָיו, אֵינָן אֶלָּא לְיַשֵּׁר דֶּרֶךְ לַמֶּלֶךְ הַמָּשִׁיחַ, וּלְתַקֵּן הָעוֹלָם כֻּלּוֹ לַעֲבֹד אֶת ה' בְּיַחַד, שֶׁנֶּאֱמַר: "כִּי אָז אֶהְפֹּךְ אֶל עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד".

***Mishneh Torah: Hilchot Melachim* 11:4 (continued):**
Maimonides declares: "Can there be a greater stumbling block than Christianity?"

"Religious tolerance and ecumenism were not in fashion in Maimonides' day, and he was not favorably disposed toward either Christianity or Islam. Jesus is characterized by him as a renegade who tried to annul the Jewish religion, and he rules in his rabbinic works that there is a religious commandment to kill 'Jesus of Nazareth and his students.' He classifies the Christian religion,

which he takes to be a later invention that attached itself to the name of Jesus, as a form of idolatry and he accordingly rules that Christians are subject to all the disabilities placed on idolaters by rabbinic law...When he had occasion to refer to Jesus, he appends a tag reserved for the archenemies of Israel and the wicked of mankind; he calls him: 'Jesus (Yashua) of Nazareth, may his bones be crushed...May the name of the wicked rot." [269]

A full page advertisement in the *New York Times* of April 7, 2006, p. A17, sponsored by the Chabad Lubavitcher rabbis, advanced the notion that the late Chabad-Lubavitcher Grand Rabbi Menachem Mendel Schneerson was the *Moshiach* (Messiah). After claiming that Schneerson was a "scion of the House of David" and quoting extensively from Maimonides, the following proclamation was printed at the bottom of the advertisement: "Not Just for Jews: The Rebbe's message extends to all mankind...through adherence to the core principles of the Seven Noahide Laws...These laws include...*establishment of a system of laws and justice*..." (emphasis supplied). The late Schneerson's followers exerts considerable influence over the U.S. government. Its leading rabbis have been regular visitors of the White House since the administration of Jimmy Carter, and the frequency of the visits increased with each subsequent administration, whether Democrat or Republican. Former Homeland Security director Michael Chertoff is a close associate. The Noachide set-up is above all a legal system which will eventually develop courts and a judiciary with the power to impose capital punishment for grievous infringements of the Noachide Laws. One death penalty offense under the Noahide rabbinic legal system is "idolatry." Since Maimonides has ruled that Christians are idolaters, it is not difficult to see that the 102nd US Congress, and the numerous churchmen who promote submission

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269 Herbert A. Davidson, *Moses Maimonides: The Man and His Works* (Oxford University Press), pp. 293 and 321.

to the "Noachide" Laws, wittingly or unwittingly, have laid the groundwork for the execution, at some future date, of authentic Christians, individually by trial before a rabbinic judge, or *en masse*. [270] Conversely, Maimonides rules that all gentiles who are *not* followers of the Noachide Law are liable to death. Hilchot Melachim 8:10 states that any gentile who does not accept the Noachide laws should be slain, though this only applies when Judaics have "undisputed authority over Eretz Israel."

Maimonides ruled that when a Judaic murders even a *righteous* gentile (a gentile who is a friend and ally of Judaism) the Judaic is not to be harmed: "A Jew who killed a righteous gentile is not executed in a court of law as it says (Exodus 21:14) 'If a man shall act intentional against his fellow...' (and a gentile is not considered a fellow) and even more so that he is not executed for killing an unrighteous gentile." (Maimonides, *Mishneh Torah*, Hilchot Rotze'ach 2:11) The Judaic publishing company's commentary accompanying the preceding teaching of Maimonides, states that Jesus was an example of a *min* (plural: *minim*). The commentary also states that the "students of Tzadok" were defined as those Jews who deny the truth of the Talmud and who uphold only the written law (i.e. the Old Testament). Maimonides reiterated in the *Mishneh Torah* the *halacha* that gentiles are not human: "Man alone, and not vessels, can contract uncleanness by carriage. ...The corpse of a gentile, however, does not convey uncleanness by overshadowing. ...a gentile does not contract corpse uncleanness; and if a gentile touches, carries, or overshadows a corpse he is as one who did not touch it. To what is this like? It is like a beast which touches a corpse or overshadows it. And this applies not to corpse uncleanness only but to any other kind of

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[270] Cf. Chaim Clorfene and Yaakov Rogalsky, *The Path of the Righteous Gentile: An Introduction to the Seven Laws of the Children of Noah* (Feldheim Publishers, 1987).

uncleanness: neither gentiles nor cattle are susceptible to any uncleanness." [271]

In the legal code of Maimonides a gentile who holds public office is considered to be a robber: "When does the statement that a customs-collector is considered to be a highwayman apply? When the customs-collector is a gentile, is self-appointed, or was appointed by the king but is given unlimited jurisdiction and takes whatever he wants and leaves whatever he wants." [272]

"The Rambam's words (which are quoted by the Shulchan Aruch, Choshen Mishpat 369:6) imply that even if a gentile customs-collector was appointed by the ruling authorities, he is considered to be a robber, for we assume that he will take more than his due (*Maggid Mishneh*)." —Rabbi Eliyahu Touger.

Rabbi Maimonides: Premier Anti-Black Racist

The perplexing problem of what to do with the scurrilous anti-Black pronouncements of the rabbi hailed as one of the most eminent Judaic thinkers of the ages, has been a difficult one for his acolytes. When in doubt, the usual policy has been to falsify his texts, bowdlerizing and sanitizing them. The first English-language translation of Maimonides' famous *Guide of the Perplexed* was completed in 1881 by M. Friedlander, PhD. A second edition was prepared in 1904. A "Rev. H. Gollancz" is credited with translating some parts of the first twenty five chapters. Our concern is with the remaining 29 chapters translated by Friedlander himself; specifically chapter 51. Before commencing our scrutiny, it should be noted that Maimonides' *Guide of the Perplexed* has become a classic among those in the West who pride themselves on their humanist and progressive credentials. *The New York Times Magazine* (July 22, 2007) refers to Maimonides as "Easily the most

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[271] *The Code of Maimonides*, vol. 10, translated by Herbert Danby, Yale University Press, New Haven, 1954, pp. 8-9.

[272] *Mishneh Torah*: Hilchot Gezelah Va'Avedah 5:11.

extraordinary figure in post-biblical Jewish history." Only Hillel rivals Maimonides as Judaism's benevolent public face: "More than 800 years ago, Moses Maimonides, known by many as Rambam, a rabbi, physician and philosopher, described eight rungs on the ladder of charitable giving. Remarkably, his approach is still pertinent to contemporary thinking about philanthropy." (*Denver Post*, Sept. 18, 2011). The book *Rambam's Ladder: A Meditation on Generosity and Why It Is Necessary to Give*, portrays Maimonides as someone who "pondered issues of righteousness and obligation. Out of it came his timeless Ladder of Charity. With Rambam as her guide (author) Julie Salaman explores the contemporary world of giving and inspires every reader to get a toehold on the ladder and start climbing." Not Christ, St. Francis of Assisi or William Booth, but Rabbi Maimonides is presented as the world's premier authority on what it means to share one's resources with one's fellow man. The notion that a medieval Judaic rabbi established principles for the highest application of generosity and kindness which are still germane today, gives the *goyim* the warm fuzzies. We are sorry to spoil the party, but one key element of the Maimonidean gestalt has been suppressed: he was referring to charity toward Jews. The fraudulent image of Maimonides depends on censorship and omission for its maintenance.

Largely thanks to the Friedlander translation, which was published for popular consumption in an inexpensive, mass market printing, *Guide of the Perplexed* has entered the Western canon as a paradigm of lofty rabbinic philosophy, on par with Aristotle, Augustine and Aquinas as worthy of study, application and emulation by those seeking genuine enlightenment. Dr. Friedlander and his backers knew that in Maimonides' *Guide of the Perplexed* there were egregiously racist teachings about Black people, viz., that they are a sub-human species, above simian, but below human. The solution? Friedlander censored the problem text.

Rabbi Maimonides' actual words as published in an accurate translation by Shlomo Pines intended mainly for scholars, are as

follows: "Those who are outside the city are all human individuals who have no doctrinal belief, neither one based on speculation nor one that accepts the authority of tradition: such individuals as the furthermost Turks found in the remote North, the Negroes found in the remote South, and those who resemble them that are with us in these climes. The status of those is like that of irrational animals. To my mind they do not have the rank of men, but have among the beings a rank lower than the rank of man but higher than the rank of apes. For they have the external shape and lineaments of a man and a faculty of discernment that is superior to that of the apes." [273]

It would be difficult to assess the enormous extent of the oppression which this declaration by Maimonides has created for the Black race. In spite of what the documentary record reveals about Rabbi Maimonides, Judaism's formidable public relations machine regularly generates a benign image of him. An ecumenical propaganda tale from the Zionist grandees at the *New York Times* propagates the myth of the "Rambam."[274] The central features of Maimonides' mythology repeated in this NY *Times*' are: 1. Maimonides was a wise and wonderful religious teacher who had love for all, especially the Arabs. 2. Maimonides is an ecumenical bridge to all peoples on the path to peace and understanding.

Both propositions are a huge joke on the gentiles in general, and Muslims and Christians in particular. Maimonides' biography in the *New York Times* is presented from the perspective of the people he fooled, while none of his own statements are cited or assessed. Thanks to a sophisticated propaganda machine, Maimonides' benign image is generally taken at face value by a dumbed-down population of Arabs and Christians. Because Thomas Aquinas made favorable remarks about Maimonides' treatise

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[273] Moses Maimonides, *The Guide of the Perplexed* (*Moreh Nevuk'him*), translated by Shlomo Pines (University of Chicago Press, 1963), vol. 2, pp. 618-619. This is the uncensored text.

[274] *New York Times*, "Sharing a Name and a Message," September 3, 2007.

against atheism (otherwise Aquinas knew next to nothing about Maimonides' covert doctrines), Maimonides is also occasionally presented as bearing a Catholic imprimatur.

Maimonides wished the deaths of all faithful Christians, yet in our upside down Zionist world, he is presented to the public as the catalyst for peace and love. But can real peace and true love be based on lies?

In his *Laws of Murder and Preservation of Jewish Life* (chapter 4, rules 10-11), Maimonides wrote: "The heretics are those who commit sins on purpose; even one who eats meat not ritually slaughtered or who dresses in *sha'atnez* clothes (made of wool and linen woven together) is called a heretic (as are) those who deny the Torah and prophecy. They should be killed. If he (a Jew) has the power to kill them by the sword, he should do so. But if he has not, he should behave so deceitfully toward them that death would ensue. How? If he (a Jew) sees one of them (a heretic) who has fallen into a well and there is a ladder in the well, he (should) take it (the ladder) away and say, 'I need it to take my son down from the roof,' or something similar."

"*He should behave so deceitfully toward them that death would ensue.*"

What more needs to be said about Orthodox Judaism to those who have a love of the truth above fear of the media and the money power?

What more needs to be said about Orthodox Judaism to those who put truth above a career or a good reputation? What more needs to be said about Orthodox Judaism to those who fear God more than they fear the acolytes of Maimonides?

Judaism's Reincarnation Dogma As Revealed in the Rabbinic Exegesis of Genesis 38

Judah Absolved

In the Old Testament Jews and Israelites are constantly sinning and portrayed as evil doers. Genesis 38 concerns a proud Jewish leader, Judah, who declares that Tamar, a (presumed) Canaanite, is "more righteous than I!" (Genesis 38:26).

The Babylonian Talmud, as well as rabbinic commentary on the *Chumash* and the rabbinic *Midrash,* all declare that Tamar was not a Canaanite. The *Midrash* fabricates a tale of Tamar being the daughter of Noah's son, Shem (Bereishis Rabbah 85:10). The Commentary on the Chumash states: "As someone who was to play such a significant role in the destiny of Israel, it is inconceivable that she was of Canaanite descent."

The Bible teaches that Judah was ashamed and repentant that he had lusted after Tamar. He is held to be even more culpable because he lusted after her and succumbed to his lust while she was disguised as a sacred prostitute of the fertility religion of the neighboring pagans, in this case, the Canaanites (the term used to describe Tamar in Genesis 38:21-22 is *q'desah,* a word for temple prostitute; earlier in the chapter she had been referred to only as a *zonah*, a common prostitute). Sex with such a prostitute was an act of propitiation to the goddess of the local pagan cult, a condemned act (cf. Hosea 4:14). In a moving turnabout, after seeking to have Tamar, his daughter-in-law, burned to death for having been a whore (38:24), Judah subsequently recognizes his own guilt and bears witness against himself, humbly and contritely asserting her righteousness above his.

What does the rabbinic mentality do with this noble Biblical lesson? It overthrows it, and in doing so absolves Judah, who is too racially significant in the race-obsessed religion of Judaism to be allowed to bear such guilt, therefore the blame must be transferred. Who do the rabbis blame for Judah's act of lust with a woman he

thought was a pagan temple prostitute? Of course the rabbis blame God, not Judah:

"Rabbi Yochanan said, 'Judah sought to pass by Tamar. The Holy One, blessed is He, dispatched the angel of lust to trap him. The angel said to Judah, 'Where are you going? From where will kings arise? From where will great men arise? Only then Judah detoured to her by the side of the road. He was coerced, against his good sense." (Bereishis Rabbah 85:8).

Rashi quotes approvingly the following passage from the Midrash, "...a *tzaddik* of his status would not lower himself to consort with a harlot. Against Judah's will, however, G-d's angel drew him to her...A heavenly voice came forth and proclaimed, 'It was by me that these events were thus directed." [275]

Orthodox Rabbi Rabbi Nosson Scherman: "Of his own free will, Judah would never have united with her, so an angel forced him into the path of a 'harlot' to begin the creation of the Davidic dynasty."[276] This alibi is further expanded upon by an escape clause furnished by Rabbi Maimonides who declares that where necessary, it was permissible for Israelites in this time to have sex with a prostitute.[277]

Here we have a Biblical patriarch exonerated rather than denigrated by the tradition of the rabbis, but the one being denigrated is God Almighty Himself! The rabbis have no shame and they certainly have no fear of their subordinate, Yahweh.

Rabbinic teaching denigrates Biblical patriarchs such as Abraham and Noah based on the tradition of the rabbis. In Abraham's case it is because he fathered Ishmael, and in Noah's case because the rabbis depict him as the victim of all kinds of sordid pornography on the Ark. Both views are contrary to

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[275] *The Midrash Says: The Book of Beraishis* (Brooklyn, New York: Bnay Yakov Publications, 1999), pp. 364-365; 367.

[276] *The Chumash* (Brooklyn, New York: Mesorah Publications, 2009), p. 211.

[277] Hilchos Ishus 1:4.

Scripture and there is nothing in Scripture that justifies these deprecations of two of the greatest of all the patriarchs. In general however, sins of the ancient Jews are palliated, denied or absolved through fantasy scenarios such as the one offered for Judah.

The Eternal Pagan Psychodrama in Judaism: Reincarnation

The rabbinic *Chumash*, *Midrash* and *Kabbalah* concoct a pagan/occult scenario for the Biblical account of Genesis 38. The Chumash and Midrash are sacred texts within all branches of Orthodox Judaism, including those alleged to be less than enthusiastic about the *Kabbalah*. Therefore, when we discover reincarnation doctrine in, for example the *Midrash*, the propaganda claim that this doctrine is only found in Kabbalistic Judaism is shown to be just that, propaganda. Reincarnation dogma is found in all of Orthodox Judaism, even the most "sober," through the rabbinic presentation of Genesis 38. In this chapter of Genesis, Judah has taken up residence in the Canaanite territory of Adullam, southwest of Jerusalem. The woman Tamar,[278] who is of unspecified ethnicity, marries Er, the thoroughly wicked eldest son of Judah and Judah's Canaanite wife.[279] We do not learn Judah's wife's name, only the name of her father; consequently she is called merely "Shua's daughter." The Talmud cannot stomach the fact that the Bible identifies Judah's wife as a Canaanite, so the rabbis transform Judah's wife into the daughter — not of a Canaanite — but of a "merchant" (cf. BT Pesachim 50a which considers it impossible that Judah would marry a Canaanite woman).

God kills Er. While Yahweh had killed masses of people in the Flood and in Sodom and Gomorrah, Er is the first person in the

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[278] The name Tamar denotes "date palm."

[279] "Judah saw there (in Adullam) the daughter of a Canaanite man, whose name was Shuah. And he took her and entered into her and she conceived and bore a son and called his name Er. And she conceived and bore a son still again and she called his name Onan. And again she bore a son and called his name Shelah." Genesis 38: 2-5.

Bible that He *singles out* for death. In the Biblical account, Genesis 38 as it concerns Judah and Tamar and the sons of Judah, is focused on levirate marriage, the obligation of the brother of a deceased husband to marry his brother's widow. Orthodox Judaism in its sacred texts, the Babylonian Talmud and the *Midrash* teaches the doctrine of reincarnation in explaining the supposed "secret" (*sod*) layer of meaning of Genesis 38 beneath the literal (*pshat*). This is the disease of the rabbis and the occult in general, the conceit that the plain meaning of Scripture almost always conceals a deeper esoteric significance which only the cognoscenti can plumb. In the rabbinic exegesis of Genesis 38 we are at the level of *sod*, which, though it appears in Talmudic and cognate texts, is suffused with Kabbalistic delusion: "They knew the secret significance of levirate marriage: how it enables the soul of the deceased brother to be reincarnated" (*The Zohar Volume Three* [Stanford University Press, 2006], p. 144). In rabbinic Judaism levirate marriage[280] is known as *yibum*, which has come to signal, over millennia of accumulated traditions, the process by which the *gilgul* (reincarnation) of the deceased brother is reborn through the child conceived by his surviving brother and his widow.

In the Word of God, Onan, the *yabam* (brother-in-law) of Tamar, had the right to decline the obligation to serve as a *levir*, but he would be subject to ritual public humiliation (the widow would remove his shoe and spit in his face). Onan committed several transgressions: 1. He attempted to deceive God by appearing to accept the levirate duty and then faked it. 2. His means of faking was *coitus interruptus,* taking his pleasure of Tamar in the sex act and then practicing contraception by spilling his seed on the ground rather than consummating the act within her. 3. He compounded the latter sin by committing it repeatedly ("*whenever* he went into his brother's wife he spilled his seed upon

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[280] The union between Ruth and Boaz was levirate and levirate unions survived into the time of Christ (Matthew 22: 23-24).

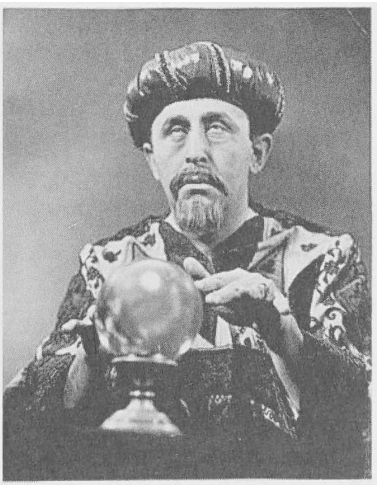
the ground;" 38:9). The syntax shows that this happened more than once. 4. All of these offenses were committed out of lust, obviously, but also from jealousy and greed, so that Onan will inherit his deceased brother's estate rather than the male or female offspring that would inherit, were he to cause Tamar to conceive. God kills Onan for these sins. After the death of Onan, the only surviving son of Judah is the youthful Shelah, who Judah promises to Tamar after Shelah grows up. This was a ruse. Judah feared that Tamar was a jinx who would somehow cause the death of Shelah. He thereby tricked her into thinking Shelah would come to her when he matured. Fearing for Shelah's life if he became intimate with Tamar, Judah unjustly withholds the adult Shelah from fulfilling the promise of levirate union with Tamar (38: 11; 14). The deceiver, Judah, becomes the deceived however, when, after the death of Judah's Canaanite wife, Tamar disguises herself as a prostitute and seduces Judah, who offers to pay for her services with livestock from his flock. Because he does not have the payment in his possession, he offers three promissory pledges in the form of his staff, and his seal, which is presumably worn on a cord. Tamar's possession of his seal, cord and staff is tantamount to possessing Judah's I.D. card. She will produce these months later when her pregnancy becomes apparent and she is about to be executed on Judah's order. These identifiers lead to Judah's exposure as the client of a presumed prostitute and his subsequent contrition for his sin.

For the rabbis, the sin committed by Onan in Genesis 38 is not chiefly what the text demonstrates it to be, the *coitus interruptus* practiced by Onan, i.e. "Onanism" (analogous to the sin of masturbation in historic Christianity). *In Judaism, Onan's primary transgression was his refusal to assist the soul of Er, his elder brother, in reincarnating on earth*: "Onan knew that the

child...born of his union with Tamar would be a reincarnation of Er's soul, and he was too selfish to let this happen..." [281]

The preceding commentary from the *Chumash* is one of numerous editions that constitute a standard work in Orthodox Judaism. The *Chumash* is not by any stretch of the imagination a Kabbalistic work. The *Chumash* commentary incorporates the famous, authoritative exegesis of Rashi and other high rabbinic authorities and *gedolim*. Without resorting to the text of the Kabbalah itself, Orthodox Judaism presents its reincarnation teaching concerning Genesis 38, as promulgated not in the Kabbalah but in Judaism's exegesis of the Pentateuch ("*Chumash*") found in many, if not most, Orthodox Judaic households, having the status of a revered, standard reference work. Judaism's belief in reincarnation is taught in this commentary on the *Chumash*. The persistent propaganda story — that one encounters magic and superstition only when one crosses over the chasm that separates Kabbalah from Orthodox Judaism — is shown to be a falsehood in consideration of the rabbinic *gilgul* (reincarnation) doctrine as manifested in non-Kabbalistic text like the *Chumash* commentaries that are ubiquitous throughout Orthodox Judaism.

The belief in reincarnation is a hallmark of paganism and the eternal pagan psychodrama. The majority of the pagan religions of the world — Buddhism, Hinduism, Druidism, the religions of Pharaoh's Egypt and Babylon of old — all taught and transmitted faith in reincarnation, as does the popular, contemporary "New Age" with its various palm readers, astrologers, magicians and soothsayers. When Christians promote, support or ally with Orthodox Judaism



281 *The Chumash* (Brooklyn, New York: Mesorah Publications, 2009), p. 209.

they are unequally yoking themselves to pagans who spout "Torah" shibboleths as part of a sly and ungodly masquerade.

There is no reincarnation in the Torah. The God of Israel is purely separate from, and above, the polluted pagan sewer from which the doctrine of reincarnation is derived (Deuteronomy 18: 9-14).

There is no reincarnation in the New Testament (Hebrews 9:27). The true Israelites, the Christians who comprise the people of God and who are the heirs of the Old Testament faith made new in Jesus Christ, are separate from and above the superstition and occult delusions that were disseminated throughout the world by the soothsayers of ancient Babylon and the sorcerers of Egypt (Isaiah 2:6).

The pagan delusion of reincarnation has been kept alive in Orthodox Judaism. Every impenitent Protestant pastor and preacher, and Catholic priest, bishop and pope who promote Judaism as the authentic Torah faith, and thereby make crooked the straight paths of the Lord, share in Judaism's idolatries and will answer for them on Judgment Day.

וְכֵן אָמְרוּ חַכְמֵי הָאֱמֶת קיז שֶׁכָּל נֶפֶשׁ מִיִּשְׂרָאֵל צְרִיכָה לָבוֹא בְּגִלְגּוּלִים רַבִּים עַד שֶׁתְּתַקֵּן כָּל הַתַּרי"ג מִצְוֹת בְּמַעֲשֶׂה דִּבּוּר וּמַחֲשָׁבָה, וְדִבּוּר וּמַחֲשָׁבָה הוּא לְמוּד הַלְכוֹתֵיהֶן קיח, עַל דֶּרֶךְ שֶׁאָמְרוּ חֲכָמִים קיט עַל פָּסוּק קכ "זֹאת תּוֹרַת הַחַטָּאת וגו'", שֶׁכָּל הָעוֹסֵק בְּתוֹרַת חַטָּאת כְּאִלּוּ כו'" קכא. וְעוֹד

"The sages of the true wisdom teach that every Jewish soul must reincarnate many times until it has fulfilled all the 613 *mitzvos* in action, speech and thought."

—Shulchan Aruch HaRav: Hilchos Talmud Torah 1:4



President Ronald Reagan confers with Chabad-Lubavitch rabbis in the White House to honor their Grand Rabbi Menachem Mendel Schnnerson and their founder, Rabbi Shneur Zalman of Lyady, author of the *Shulchan Aruch HaRav*.



President George W. Bush in the White House with a delegation of Chabad-Lubavitch rabbis, to honor the late Grand Rabbi Menachem Mendel Schneerson with a White House "Education Day" Noachide proclamation, April 15, 2008.

Witnesses against themselves

We are sometimes asked to give a starting date or time-frame for the genesis and rise of the "Oral Law" tradition, or for the spread of Talmudic and Kabbalistic doctrine among the earliest Israelites. Since we are here entertaining ideas from the mists of antiquity we will leave date-setting to Bishop Ussher.[281] However, using the Old Testament as our guide we note the constant references to the waywardness of Israel and the unclean practices in which it was wont to engage, as proclaimed by the prophet Isaiah, who stated that the Israelites had unclean lips (Isaiah 6:5). *According to the rabbis, Isaiah was justifiably killed for stating this truth!* (BT Yebamoth 49b). Here the rabbis are witnesses against themselves: cf. Matt. 23:31. It is assumed by atheists and some Leftists that the Old Testament is a series of books in unrelenting praise of the Jews. These assumptions are held by people who mostly have encountered the scriptures second hand rather than from direct study - which reveals Yahweh's repeated imprecations and threats of wrath hurled upon these wayward people who were forever chasing after strange gods.

"I have spoken to you time and again and you have not heeded me! I have sent you my servants the prophets again and again saying: 'Turn away from your wickedness, reform your way of life and do not follow other gods to serve them...But you neither heeded nor listened to Me." (Jeremiah 36:14-15).

It was in the course of the pursuit of strange gods that characteristics of the foreign religions were imported into portions of Judah/Israel, forming the foundation for what would become "Talmud" and "Kabbalah," the abominable underground gnosis that haunted Israel.

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281 In *The Annals of the World* (London, 1658), Anglican Archbishop James Ussher set the date of the first day of creation at Oct. 23, 4004 B.C. Something approximating that age for the earth was the common belief of Christendom prior to Darwin. In 1600 William Shakespeare wrote: "The poor world is almost six thousand years old..." (*As You Like It*, iv, 1: 94).

Star of Bohemia, Not David



***Sefer Raziel HaMalakh*, (ספר רזיאל המלאך "Book of Raziel the Angel"), a medieval rabbinic text of magic spells and incantations**

The Israeli national talisman is the hexagram which is called the Magen or "Star of David" and is supposed to be the ancient symbol of Israel. However, such an occult symbol is nowhere mentioned in the Bible. It was "bequeathed" to rabbinic leaders in the 14th century by the Hermeticist, King Charles IV of Bohemia and formally adopted as "the Star of David" in 1898 at the Second Zionist Congress in Switzerland. Indispensable documentation of its pagan origins is found in the 1991 edition of Rabbi Gunther Plaut's *The Magen David: How the Six-Pointed Star Became an Emblem for the Jewish People*. Because of its ubiquity as a universal symbol, the hexagram is occasionally found in some ancient Israelite funerary iconography. But to extrapolate from these relatively rare and minor instances, the supposition that this

was ancient Israel's national symbol is specious. It appears with equal or greater frequency in the iconography of many pagan nations. The original use of the symbol in the occult was androgynous, representing the Adam of rabbinic tradition — the primal transsexual, "Adam Kadmon," the personification of the union of the male and female forces in one body, or in the case of the "Star of David" hexagram, the union of the triangle of male energy and the triangle of female energy. Kabbalistic doctrine brought the hexagram into rabbinic occult tradition. Concerning that tradition, Prof. Gershom Scholem wrote of how, within Judaism: "...amulets and protective charms can be found side by side with the invocation of demons, incantations...and even sexual magic and necromancy...As early as the geonic period the title *ba'al shem* or 'master of the name' signified a master of practical Kabbalah who was an expert at issuing amulets for various purposes, invoking angels or devils..." [283]

This demonic pantheon includes devils known in the Kabbalah as *shedim Yehuda'im.* Professor Scholem informs us that these devils are in submission to the Talmud. [284] Scholem says these devils "submit to the Torah." Scholem writes: "...there are also good-natured devils who are prepared to help and do favors to men. This is supposed to be particularly true of those demons ruled by Ashmedai (Asmodeus) who accept the Torah and are considered 'Jewish demons.' Their existence is mentioned by the Hasidei Ashkenaz as well as in the Zohar." [285]

Elie Wiesel, the celebrated "sage of the Holocaust" who is widely feted in the Western media as a kind of lay saint and modern Hillel, has written a book, *Souls on Fire: Portraits and Legends of Hasidic Masters* (Random House, 1972), glorifying Kabbalists such as the Baal Shem Tov, the founder of Hasidic (also

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[283] Gershom Scholem, *Kabbalah*, op. cit., p. 184.

[284] Ibid., p. 323.

[285] Gershom Scholem, *Kabbalah,* p. 322.

spelled "Chasidic") Judaism who was an occult practitioner. This demonic dimension, unbelievably enough, is not denied by "Holocaust" Saint Wiesel.

With typical Talmudic *chutzpah,* in his account of the rabbi's exploits, Wiesel claims that God: "...had to recognize the validity of Satan's arguments..." Wiesel states further that the Baal Shem Tov's birth was a gift to his parents who: "...had shown themselves hospitable and indulgent toward the Prophet Elijah, according to one version, and toward Satan, according to another." [286]

Praise and support for the pagan-steeped, anti-goyimitic, racist founders and grand rabbis of Hasidism is widespread in western literature. In addition to Wiesel, Martin Buber, another candidate for canonization as a Hillel-like, benevolent Talmudic wise man, penned a paean to Hasidism, *Tales of the Hasidim* (1947-48), which remains a standard hagiography in college religion courses.

"...the earlier romantic distortion of chasidism produced by such famous Jewish writers as I.L. Peretz, Micha Yosef Berditchevsky and Martin Buber...portraying chasidism as a liberating grass-roots mystical revolution against the legalistic and austere rabbinic Judaism, has long enjoyed particular popularity among English readers, largely because of the widespread distribution of Buber's — and more recently Elie Wiesel's — anthologies of chasidic tales. These idealized stories about the leading chasidic masters all too often tend to romanticize their lives, portraying them as modern religious reformers, or enlightened existential philosophers. There has long been a debate...about the representative value and accuracy of these tales..." [287]

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[286] Elie Wiesel, *Souls on Fire: Portraits and Legends of Hasidic Masters* (New York: Random House, 1972), pp. 3 and 10.

[287] Allan Nadler, *Forward*, March 31, 2000.



TRADITION! *An observant Jew in Crown Heights recites a blessing yesterday as part of a ceremony to transfer one's sins to a chicken.*

Kaparot: The Sin Chicken

One revealing pagan custom in Judaism involves participation in the *kaparot* ceremony, an ancient tradition involving the transfer of one's sins to a chicken, by *shlugging* (twirling) the chicken over one's head. It is practiced mainly among the Hasidim beloved by Presidents Reagan and George W. Bush. The *kaparot* rite is performed on the day before Yom Kippur. The ritual is enacted as follows: a Judaic grabs a live chicken by its feet and whirls it over his head three times while intoning the words, "This is my atonement, this is my ransom, this is my substitute." After the Judaic's sins have supposedly entered the fowl, it is ritually killed and allegedly donated to feed the indigent.

The X-Rated Talmud

The psychiatry of Sigmund Freud was premised on his diagnosis of many Judaics who were raised under Talmudic auspices. He then applied what he learned from their Talmudic-inspired dementia to his diagnosis of gentiles, who had no such background. As a result, non-Judaics were saddled with all sorts of bizarre penis-envy and incestuous oedipal complexes, as well as other mental sicknesses that were not part of their heritage. Weird concepts and strange imaginings never before encountered in mainstream psychological literature were suddenly being applied to all mankind. Overnight we were convinced of our own perversity, but a perversity we did not possess until the "scientist" Freud determined that we were burdened with these intrinsically Talmudic orientations. The fact is, Talmudists become insane as a result of trying to obey the Talmud (even though Hollywood propaganda has often associated such "hang-ups" with "Puritan" and "Christian" repression).[288] Take for example the rabbinic proscription against an erection:

"It is forbidden to bring on an erection in vain, or to cause yourself to think about women. You should be extremely careful to avoid an erection. Therefore, it is forbidden to sleep on your back facing upward or to sleep (on your stomach) facing downward. To avoid an erection you should keep on your side." (*Kitzur Shulchan Aruch* II:151).

Talmudic fathers must rise in the middle of the night to check on the sleeping position of their adolescent sons, and roll their sons off their stomachs or backs and onto their sides if they are sleeping in a position which rabbinic law regards as likely to produce an erection. What could be crazier or more likely to produce a neurosis or a complex in a boy when he isn't even allowed to enjoy an undisturbed night of peace without the rabbinic anatomical position-police rearranging his body during slumber? Sorry, Dr.

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[288] *Portnoy's Complaint* being a notable exception.

Freud, but thanks to Christ having liberated us from the Pharisees, we are not saddled with these heavy burdens, and therefore your psychiatry has application to the victims mainly of Talmudic culture, not our culture (except in so far as Talmudic culture is taking over our culture through Hollywood and the New York media): "When Christ freed us He meant for us to remain free; stand firm therefore, and do not submit again to a yoke of bondage" (Galatians 5:1).

It was unethical and unscrupulous of Freud who, according to Dr. Thomas Szasz, a Professor of Psychiatry at the State University of New York, was an anti-goyimitic bigot, to project these Talmudic neuroses and psychoses onto gentiles who have not suffered the affliction of life under the tyrannical rules of the totalitarian rabbis. In *The Myth of Psychotherapy* (Doubleday, New York, 1978), pp. 139-146, Dr. Szasz states concerning Sigmund Freud:

"The inconsistency between Freud's passionate anti-religious tirades and his profound commitment to Jewishness significantly highlights an important aspect of Freud's personality and productions, namely his anti-Gentilism. The popular image of Freud as an enlightened, emancipated, irreligious person who, with the aid of psychoanalysis, 'discovered' that religion is a mental illness, is pure fiction. Freud was extremely fond of this image of himself, and he did all he could to cultivate it....with the result that, although the facts of Freud's personal sense of Jewishness and his anti-Gentilism are duly recorded, mainly in his letters, the significance of these facts somehow disappears...Freud was, throughout his life, a proud, chauvinistic, even vengeful Jew...Freud's assertion that he was alienated from the Jewish religion was simply not true...his alienation from it was limited simply to his not practicing most of its rituals — a very different thing. In print and in public, Freud insists, with the voice of the wounded savant, that psychoanalysis is a science like any other and has nothing to do with Jewishness. In person and in private, however, he identifies psychoanalysis with the voice of the prophet militant, as a Jewish creation and possession. One of Freud's most powerful motives in life was the desire to inflict vengeance on Christianity for its traditional anti-Semitism..."

Given the profound adulation and authority extended to Freud by the middle of the 20th century in medicine, among the intelligentsia and the movers and shakers of western culture, it is no surprise that under his influence, it is the Catholics and the Puritans, not the Talmudists, who bear the stigma of following anti-life paths, while the American media and Hollywood have typically portrayed rabbis as wise old patriarchs in the Old Testament mold. Little hint of the horrendously warped sex laws and destructive sexual hangups of the rabbis are conveyed to the masses. Here is a sample from their rabbinic *halacha*, the rule on how to urinate "in a holy way":

"When urinating it is forbidden to hold the penis even to facilitate urination. If you are married and your wife is *halachically* clean (not menstruating), it is permitted to hold your penis (when urinating). When not urinating it is forbidden to hold the penis." (Kitzur Shulchan Aruch II:151).

This dementia is applied in a thousand different circumstances involving the marriage act and bodily functions. Sex between a husband and wife, for example, is to be conducted "with such awe and terror that it appeared as if a demon were forcing him to do it."[289] Another prize folly is the prohibition against a husband looking at his own wife when she is wearing no clothing: "It is forbidden to look at your wife's genital area." (Kitzur Shulchan Aruch II:150). "Any (husband) who does look there is devoid of shame."

"The laws of Orthodox cohabitation demand (that)...(a) man must never see his wife undressed. So when they actually arrive in bed, the idea is to keep her covered by the sheet at all times. However, since propagation is essential, and decreed by law, there's a hole at the appropriate place so that the commandments can be fulfilled...They don't know how to please a woman, how to understand what she wants, how to listen to what she is saying.

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[289] *Mishnah Berurah*, Laws of Daily Conduct, v. 2, C [202-241] sec. 5.

Sex is simply a right for them, a way of creating more sons. If they follow the laws, they fulfill their sexual duties in the dark, thinking religious thoughts and never speak to their wives about their feelings..." [290]

"One is forbidden to have sex in lamplight unless one makes a partition to block the light from illuminating the body directly. It is prohibited to have sex in the daylight unless the room is darkened with a shade. [291] Sex at the beginning and the end of the night is also forbidden. [292]

Lest we imagine that the Orthodox adherents of Judaism are extraordinarily modest (and this is how they are presenting themselves to the outside world), Talmudic culture is prurient and sex-obsessed, just like the "sages" of the Talmud, one of whom bragged that he had had sex with every prostitute in the world. The Talmud is so sex-obsessed it comes up with any preposterous situation in order to bring a sexual dimension to it. For example, BT Baba Kamma 27a posits a scenario in which a Judaic man falls from the top of a roof and in the course of his fall accidentally inserts his penis inside a woman passerby upon whom he falls! This accident precipitates a tedious legal analysis of who is liable for what damages. It's a spin on the classic dirty joke motif, only this is from Judaism's holiest book. When Prof. Graydon Snyder of the Chicago Theological Seminary related this Talmud passage to his class, a complaint of sexual harassment was brought against him by a female student. "Professor Snyder said the woman in his class told him that the story from the Talmud, and his selection of it,

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[290] Eveyln Kaye, *The Hole in the Sheet* (1987), pp. 123 and 159. Kaye's statement set off a panic inside Judaism which led to the production of a 1992 Hollywood movie, "A Stranger Among Us," in order to counter it: "...the film does address some of the negative stereotypes about Hasidim, such as that ridiculous urban legend about the hole in the sheet." —Rabbi Yonassan Gershom. Kaye's hole in the sheet claim is not correct about *all* Orthodox Judaic coitus, but it is true with regard to the practice of some of the most *frum* (observant) Talmudic couples.

[291] Mishnah Berurah, Laws of Daily Conduct, v. 2, C [202-241] sec. 6.

[292] Mishnah Berurah, Laws of Daily Conduct, v. 2, C [202-241] sec. 4.

conveyed the message that it was permissible to harm women as long as it was unwitting." [293] "Unwitting" homosexual intercourse is also mitigated in Judaism by its "accidental" nature. Then there's the Midrash on Genesis that holds that Abel was quarreling with Cain over which brother would have Eve sexually, although in the rabbinic mind by this time Lilith was synonymous with Eve, so they were arguing over who would have coitus with Lilith.[294]

Nebuchadnezzar's Prodigious Member and the Rabbinic Penchant for Spinning Tall Tales

Another example of the Talmud's insanely filthy prurience is from BT Shabbath 149b. Alan Edwardes, in his classic 1967 work, *Erotica Judaica*, describes it thus: "The Babylonian Talmud contains a tradition that King Nebuchadnezzar systematically sodomized all the captive chieftains of Judah...according to Rab(bi) Judah: 'When that wicked man (Nebuchadnezzar) attempted to submit that righteous one (Zedekiah) to sexual abuse, his phallus was stretched three hundred cubits (i.e. 150 yards) and wagged in front of all the captives." [295]

The complete, verbatim passage from the Soncino English edition of the Talmud reads as follows: "When that wicked man (Nebuchadnezzar) wished to treat that righteous one (Zedekiah) thus (i.e. submit him to sexual abuse), his membrum was extended three hundred cubits and wagged in front of the whole company (of captive kings), for it is said, Thou art filled with shame for glory: drink thou also, and be as one uncircumcised (*he'orel*): the numerical value of 'orel is three hundred." [296]

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[293] Dirk Johnson, "A Sexual Harassment Case to Test Academic Freedom," *NY Times,* May 11, 1994.

[294] Midrash Rabbah Genesis 22:7.

[295] *Erotica Judaica*, pp. 98-99.

[296] BT Shabbath 149a.

While the *Encyclopedia Judaica* is mum on the subject of the Talmud's account of Nebuchadnezzar's 300 cubit-long penis, in its article devoted to him (comprising more than three folio-sized pages), it does scruple to note that he was not an unqualified villain in rabbinic eyes: "...Nebuchadnezzar is viewed in a more favorable light, mainly in later rabbinic sources..."[297] (These "sources" are BT Sanhedrin 95b and Sanhedrin 96a).

Preposterous verbosity, graphomanic exaggeration, overestimated self-inflation, dilettante philosophizing

The wildly exaggerated size of Nebuchadnezzar's genitalia is typical of the hyperbole that afflicts the Talmudic mentality. BT Sanhedrin 95b, in addition to referring to Nebuchadnezzar, exhibits another case of the rabbinic penchant for exaggeration: "The length of Sennacherib's camp was four hundred Persian miles, the width of the necks of his horses when standing side by side was forty Persian miles and the number of soldiers in his camp was two-hundred-and-sixty ten thousand thousands, minus one." [298]

"When Esther entered King Ahasuerus' presence he extended a staff to her as retroactive authorization to enter without being bidden. The staff miraculously elongated. (How much did it extend?) Rabbi Yirmiah said: 'It was two cubits and He made it twelve cubits long.' Some say — sixteeen cubits. Some say — twenty four. In the Masnisa it was taught: sixty." (BT Megillah 15b).

In the journal *Jewish Social Studies* (January, 1950), social scientist Samuel Gringauz noted that some of the World War II stories told about "six million dead Jews" by Judaic "eyewitnesses" are: "full of preposterous verbosity, graphomanic exaggeration, dramatic effects, overestimated self-inflation, dilettante

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[297] *Encyclopedia Judaica*, Second Edition (Jerusalem: Keter Publishing, 2007), vol. 15, p. 50.

[298] BT Sanhedrin 95B.

philosophizing, would-be lyricism, unchecked rumors, bias, partisan attacks and apologies." The faith of Western Civilization, Christianity, has been supplanted by a new state religion, which is Judaism, presented in the palatable guise of Orwellian "Holocaust" Newspeak of which the figure of six million dead "Jews" is fixed, sacred dogma which in Germany, Austria, Switzerland and Canada it is a crime punishable by imprisonment to doubt or contest. But what if the "six million dead Jews" casualty figure is of a piece with the two-hundred-and-sixty ten thousand thousands, minus one? Christians are not to obey or partake in any idolatry or false witness. The Six Million, if it is a wild exaggeration, would constitute a lie that has been made sacred and to which we in the West are expected to bow and bend our knee. There is a Biblical warning along these lines, about "not giving heed to Jewish fables..." (Titus 1:14).

"Various official Jewish sources reveal that in the past prominent, highly regarded Jewish leaders have said that 800 million Jews were killed by enemies of the Jews. The Talmud...reports that the Roman Emperor Hadrian slaughtered 800,000,000 Jews." [299]

Midrash Rabbah: Lamentations 2:4: "Eighty thousand trumpeters besieged Bethar where Bar Kozeba was located, who had with him two hundred thousand men...He thereupon had two hundred thousand men of each class...And what used Bar Kozeba to do? *He would catch the missiles from the enemy's catapults on one of his knees and hurl them back, killing many of the foe....They slew the inhabitants until the horses waded in blood up to the nostrils, and the blood rolled along stones (with the size of 284 liters) and flowed into the sea, staining it for a distance of six kilometers*...Hadrian possessed a large vineyard 46 kilometers

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[299] Herman Otten, *The Christian News Encyclopedia* (Washington, Missouri), vol. 3, p. 2310. Actually the report is found in the Midrash Rabbah, one of the Jerusalem midrashim of the Amoraic era, not in the Gemara or Mishnah ("Talmud") proper.

square, as far as from Tiberias to Sepphoris, and they surrounded it with a fence consisting of the slain of Bethar. Rabbi Johanan said: '*The brains of three hundred children were dashed upon one stone*, and three hundred baskets of capsules of phylacteries were found in Bethar, each capsule having a capacity of 2130 liters." (End quote from the Midrash Rabbah; emphasis supplied).

The Talmud in BT Taanis 30b and Bava Basra 121b teaches that: "after the failed rebellion by Bar-Kokhba the city of Betar fell to the Romans and hundreds of thousands of Jews were slaughtered, after which the Roman authorities did not grant the Jews permission to bury all those corpses. After many years of prayer by Rabban Gamaliel and Chachmei Yavne, permission was granted for the burial. Miraculously, though all those years had passed, the hundreds of thousands of Jewish corpses were fresh, showing no signs of decay"(!)

In the "Midrash Hazita" [300] it is declared that one Jewish woman gave birth to 600,000 children. In the Gemara, Rabbi Akiva declared, "The Israelites were delivered as a reward for the righteous women of that time. It happened by a miracle that they (the babies which they bore) were swallowed by the ground, and the Egyptians brought oxen and plowed over them. Yet the babies broke through the earth, sprouting (like herbs from the soil) and came in flocks to their homes. [301]

This is reminiscent of Elie Wiesel's tale of seeing geysers of blood spurting from the ground in Nazi-occupied Eastern Europe.[302] Many fantastic "Holocaust" tales powerfully resonate with their Talmudic and midrashic antecedents, usually centered on "miraculous" escape. *Not all of these are false*. Judaic persons displayed courage and resourcefulness in evading various torments,

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[300] This is the Midrash on the Song of Solomon.

[301] BT Sotah 11b; and R. Zevi Hirsch Chajes, Mebo Ha-Talmud: 26.

[302] Wiesel, *The Jews of Silence* (New American Library, 1966), p. 48.

genuine acts of persecution and homicide, and forms of captivity during World War Two. The Nazi regime was certainly diabolic.

But make-believe is a form of false witness and ought to be exposed, especially if the accusations cause innocent persons to be subjected to a Mark of Cain — even going so far as to stigmatize an entire nation of people as inherently murderous, as Harvard University Professor Daniel Goldhagen has done. The six million figure has Kabbalistic significance and has been featured before in Judaic atrocity lore.

"...there remain in Russia and Rumania over six millions of Jews who are being systematically degraded..."

—*Encyclopedia Britannica* (eleventh edition, 1910-1911), vol. 2, p. 145

"From across the sea six million men and women call to us for help...Six million men and women are dying...In this threatened holocaust of human life...the people of this country (America) are called upon to sanctify their money by giving $35,000,000 in the name of the humanity of Moses to six million famished men and women."

—"The Crucifixion of the Jews Must Stop!" *The American Hebrew*, October 31, 1919, p. 582

"Phariseeism Begins in Menstrual Blood"

"Jewish women already in the time of Rabbi Zera (230-300 A.D.)...would wait for seven 'clean' i.e. bloodless days before they took their ritual bath. This practice has become Talmudic prescriptive law since the fourth century (A.D.)." [303]

"At the end of those seven days, during which the woman is supposed to wear white underwear and sleep on white sheets to detect spotting, she inserts a white cloth deep into her vaginal canal. Some also use cloth wadding that they leave in place for about twenty minutes at sunset. If the cloth is clean, the woman then visits a ritual bath, or *mikvah*, for purification and intimate marital relations are permitted to resume. If the cloth is not clean, there are rules about which stains are insignificant and which require another seven-day period of cleanliness to begin. In some cases, the cloth is brought to a rabbi for inspection." [304]

In Judaism the obsession with women's menstrual blood reaches proportions that are clearly psychotic, with rabbis engaged in inspecting women's underpants for the faintest signs of "*Niddah*." After the cessation of her monthly menstrual period the Judaic woman is required to undergo a seven day period of separation from the sexual act until she has been judged to be free of all traces of menstrual blood, which is treated by the rabbis as more toxic than plutonium. Rabbi Jacob Neusner, the famed Talmud translator, advisor to President George W. Bush and Pope Benedict XVI, declared, correctly, "Phariseeism begins in menstrual blood." [305]

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[303] Julius Preuss, *Biblical and Talmudic Medicine*, trans. Fred Rosner (NJ: 1993), p. 125.

[304] Deborah Sontag, "Jerusalem Journal: Women Seize Counseling Role on 'Family Purity," *New York Times,* April 11, 2001.

[305] Charlotte Elisheva Fonrobert, *Menstrual Purity* (Stanford Univ., 2000), p. 249. Pope Benedict XVI devoted a chapter of his book, *Jesus of Nazareth*, to a flattering discussion of Neusner's theology. The pope called Neusner, "a great Jewish scholar."

The level of pathological obsession with menstrual blood is best observed through a study of the relevant rabbinic texts on the *halachos* (laws) of *Niddah,* particularly in the Shulchan Aruch: Yoreh De'ah 14a. A Judaic woman is considered a *Niddah* (contaminated by menstrual blood), whenever she experiences bleeding from her uterus, however minuscule the amount, either during her menstrual period or at any other time. (All non-Judaic women have the status of a *Niddah* at *all* times). According to the *halacha*, those Judaic couples who faithfully fulfill the laws of *Niddah* will be rewarded with the birth of male children of exceptional intelligence. Those Judaic couples who fail to fulfill the laws of *Niddah* with the proper level of meticulously fanatical observance, will, it is threatened, be punished by a host of supernatural curses, including: giving birth to females, giving birth to retarded or malformed children, as well as the sudden or premature deaths of the offending parents themselves. Since the codified rabbinic laws of *Niddah* are, as usual, numerous and complex, the Judaic man and to a much greater extent the Judaic woman, suffer a high degree of anxiety concerning the scrupulousness with which they are supposed to endeavor to comply with the rabbinic menstrual bureaucracy and its profusion of regulations.

The Curse on Judaics who Violate the Menstrual Laws

Rabbi Shimon D. Eider: "How severe is the penalty for violating the *halachos* of Niddah? A man and woman who voluntarily and deliberately have marital relations when she is a *Niddah* are liable to suffer a premature death. No sin affects future generations as severely. The first reason mentioned in the *Mishnah* as the cause for women dying during childbirth is that they were not observant in the menstrual laws....A husband and wife who observe *Hilchos Niddah* meticulously and diligently will be

rewarded with sons who are outstanding Torah scholars and with long life." [306]

When a Judaic child is born disabled or retarded, when a Judaic mother dies during childbirth or a Judaic father or mother die an untimely death, they become the object of gossip by the community centered on speculation that a violation of the *Halachos* of *Niddah* was responsible. A cloud of suspicion falls upon the unfortunate family. The guilt and anxiety attendant on the mandate for the Judaic couple's fulfillment of every detail of every law pertaining to *Niddah* is psychologically and spiritually overwhelming. Couples who are adherents of Orthodox Judaism become consumed with guilt and the rabbis they notify concerning a violation of the relevant *halacha*, can become enraged with the "catastrophe" which the disobedient couple have allegedly brought down upon their own heads.

The *halacha* governing detection of a speck of what appears to be menstrual blood is based on meticulous examination of the cloth or undergarment. Discharges and stains that render a Judaic woman a *Niddah* are colored red or black, regardless of how faint they may be, even if virtually microscopic. If a woman or her rabbi discovers white, blue, green or pale yellow discharges or stains, she is not considered a *Niddah*. Sometimes a stain which is red or black may appear to be blood while it may actually be only a thread, lint, lipstick, nail polish, chocolate, coffee, dirt or something similar. The rabbi makes the critically important final determination. The colors of a Judaic woman's menstrual blood are a source of infinite interest and study to the rabbis. The early texts of first century Pharisees exhibit this obsession and render it a basis of the *halacha* of Judaism. We find the rabbinic science of women's blood in tractate Niddah in the *Mishna*. In these *mishnayot* we confront some of the most pathological pornography from the darkest recesses of the gourmet rabbinic mind: menstrual blood likened

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[306] Eider, *The Halachos of Niddah* (Jerusalem, 1999), pp. 3-4.

unto "the water of soaked fenugreek" and the "gravy" (some translations have "juice") of "roast meat." Upon these obsessions rests a portion of the *halacha* of the religion of Judaism. Blood is its avatar; in this case, uterine blood, which exerts a quasi-magical fascination. What type of possession drives the rabbis to invent such taxonomy? *If all these different shades of red to black color are impure anyway, why even bother to distinguish them*? There is no sane or scriptural basis for the distinguishing of the different colors, hues and shades of menstrual blood. As noted, they are all impure anyway. They are distinguished by the "sages" of the Talmud as part of a mentality of perversion. Regardless of whether her flow continues uninterrupted for several days or even if she experiences only one small drop of blood or one stain which renders her a *Niddah*, the Judaic menstruant is required to observe the Seven Clean Days. Before she begins the Seven Clean Days there is an obligation for a minimum five day waiting period and an examination. This is followed by observance of the Seven Clean Days. On the evening following the seventh clean day she immerses herself and is then permitted to her husband.

This uniform Talmudic requirement was accepted by *Chazal* as having a severity comparable to highest law. Even the slightest laxity in its meticulous observance is considered a catastrophic sin. The Seven Clean Days must be consecutive: seven complete nights and days must pass consecutively in which she does not experience any bleeding or staining which would render her a *Niddah*. However, if a Judaic woman discovers bleeding or staining *even at the end* of the seventh day, the entire Seven Clean Days are not valid. What are the minimum amount of examinations required in order for the Seven Clean Days to be valid? If she examined herself once on the first day, and if she performed another examination on the seventh day of her Seven Clean Days, her Seven Clean Days are indeed valid. However, if the two examinations were performed on two other days, the Seven Clean Days are not valid. Since the examinations on the first and seventh days are critical, she must

exercise extreme caution not to miss them, even in the case of an emergency. If a woman omitted performing an examination on the first day of the Seven Clean Days but examined herself on the second day, she may count the second day as the first day of the Seven Clean Days and continue to examine herself for six more days.[307] All examinations made during the Seven Clean Days must be made during the day. An examination performed at night is not valid. If a woman reminded herself a few minutes after sunset that she did not examine herself that day, she should examine herself immediately and note the time of the examination. Although an examination performed at night is not valid, this does not mean that if she omitted an examination during the day and performed it at night that she is required to repeat the Seven Clean Days.[308]

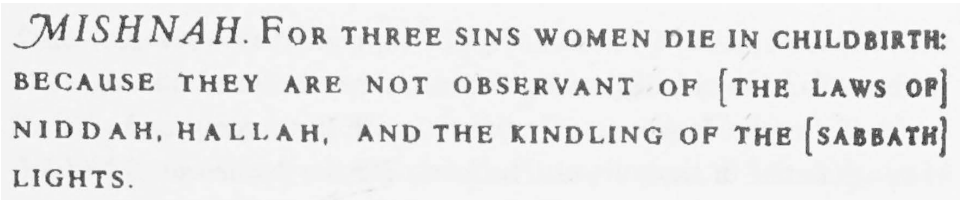
"What greater demonstration of the holiness of the Jewish people is there than the observance of *Hilchos Niddah*? These laws have protected them and made them the envy of all nations. The secret to the survival of the Jewish family is to be found in the adherence to these laws." [309] What is not said is that this "holiness" and survival" is based on the oppression and subjugation of Judaic women, who are variously viewed as inherently prone to witchcraft. Special burdens, therefore, must be placed on Judaic women throughout their lives, starting young. The underlying terror that motivates meticulous care in observance of the laws of *niddah* is the fear of dying during childbirth. The rabbis have placed upon Judaic women the curse of dying in childbirth for three causes, as stipulated in BT Shabbos 31b: *Niddah, Challah* and *Hadlokas haner,* the latter refers to the failure to do her duty with regard to lighting the *Shabbos* candles.

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[307] Here is the loophole.

[308] Another loophole.

[309] *Halachos of Niddah.*


MISHNAH. FOR THREE SINS WOMEN DIE IN CHILDBIRTH: BECAUSE THEY ARE NOT OBSERVANT OF [THE LAWS OF] NIDDAH, HALLAH, AND THE KINDLING OF THE [SABBATH] LIGHTS.

BT Shabbos (Shabbath) 31b

This threat against Judaic women is seldom, if ever, revealed to the *goyim*. The Friday night Shabbos candle lighting rite is usually presented to the non-Judaic world as an incomparably beautiful and delicate celebration of light that expresses the Talmudic woman's feminity in "a unique synthesis of the outward glow of the candle as a reflection of the inner beauty of the woman who Judaism holds in such high regard" etc. The curse placed on women if they fail to light the candles exactly according to the prescribed ritual, and who must, in that case, live in fear of dying in childbirth, is of course scrupulously omitted from the fairy tale accounts of this obligation retailed to the *goyim*.

The *halacha* governing *Niddah* are even more severe, because they are centered on the issue of *blood*. There are all sorts of superstitious taboos within Judaism connected with the pariah-like woman who is classed as a *Niddah* and these apply not only during the time of her monthly period but during the so-called "Seven Clean Days." Hence, we are looking at how the woman is treated for at least twelve days of every month, until after she emerges from the kosher *mikveh* (ritual bath). The *mikvah* is so essential that even if a woman has been menopausal for years, or has had her uterus surgically removed, but did not conclude her last menstrual period with the ritual bath, she has the status of a Niddah for the remainder of her life, until she does in fact immerse *properly*, meeting the full rabbinic requirements.

There are hundreds of additional rules and regulations governing the conduct between husband and wife during the time

that she is *Niddah*.[310] Presumably the representative sample which we have furnished will provide the necessary sense of the degree to which Talmudic Judaics are burdened with the micro-management of every detail of their lives. The basis for the *halachos* of *Niddah* can be traced to the first century Pharisees of Jesus' time, such as Hillel and Shammai.[311] The burdensome curse that these Pharisees initiated, far in excess of anything required by the holiness code and hygiene laws of the Old Testament, was repeatedly supplemented by subsequent rabbis over the centuries, creating the excruciating burden with which Orthodox Judaic women are tragically afflicted today.

We marvel at the western feminists and Judeo-Churchian dodo birds running amok, screaming about Muslim oppression of women, while ingratiating themselves with the Talmudists and insinuating themselves into their favor by turning a blind eye to the rabbinic oppression of women. It takes real courage and love to seek to liberate the Judaic women of our world.

The Attitude of Jesus

Jesus' attitude toward women who were *Niddah* was diametrically opposite of that of the leaders of rabbinic Judaism. In the gospel case, a woman who was in a state of *Niddah* for twelve years approached Him. When He felt her touch, He did not shrink away; He had compassion on her. Even though she had touched Him in her "uncleanness," He stopped to speak with her. She told Him of her condition. He blessed her. He called her "daughter," and praised her daring faith by which she had reached out to touch the hem of His robe. (Mark 25-34).[312]

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[310] These are more fully enumerated in *Judaism Discovered* (2008).

[311] Fonrobert, p. 85.

[312] Cf. John Coleman, *The Unexpected Teachings of Jesus* (2002).

The Attitude of the Church as Taught by Bishop Andrewes

Lancelot Andrewes was an Anglican theologian, Professor of Semitic Languages and Moral Law at Cambridge University, one of the translators responsible for the King James Bible, bishop of Chichester (1605), Ely (1609) and Winchester (1619), and according to Prof. Gordon Campbell of the University of Leicester, "the most learned of men in an age of learned men."

The book *Pattern of Catechistical Doctrine* collects Bishop Andrewes' lectures at Cambridge and was first published in 1642. In this entire work of theological guidance to the future leaders of the Church of England, Andrewes has exactly one line concerning menstruation: "...in marriage we must so behave ourselves as...at no time in her disease, in *mensibus*, to approach unto her..." [313]

The meaning of that proscription, its how and why, its onset, latitude and terminus, was left to the prayerful discretion of the Christian husband and wife, in the grace and peace of the Savior who frees all who seek Him from the tyranny of the traditions of men.

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[313] *A Pattern of Catechistical Doctrine* (Oxford: John Henry Parker, 1846), p. 244. Anglo-American poet T.S. Eliot is said to have converted to Christianity in 1927 after reading Bishop Andrewes' *Seventeen Sermons on the Nativity*. In 1928 Eliot wrote, *For Lancelot Andrewes: Essays on Style and Order*. Eliot's 1930 poem, "The Journey of the Magi," was reputedly inspired by the bishop. It tells of how the birth of Jesus Christ was the death of the world of magic, astrology, and paganism.

Judaism and Abortion

"Rabbi Elliot Dorff, rector and professor of philosophy at the University of Judaism, says that in Jewish tradition, embryos less than 40 days old are considered as 'mere water.'...To those who believe endeavors such as stem cell research cross the line into God's realm, Rabbi Yitzchok Adlerstein, a professor of Jewish law at Loyola Law School, disagrees. 'The idea that we have no right tinkering with God's work is fundamentally anti-Jewish,' said Adlerstein, an Orthodox rabbi.[314] "(A) central concept in Judaism is a '*rodef*.' The idea is that it's okay to defend yourself if you are threatened. A *rodef* literally means '*pursuer*.' For rabbis who feel it would be okay to terminate a pregnancy, it's seeing the fetus as a pursuer..." [315]

"...polls have shown that more Jews support abortion rights and Roe v. Wade than any other religious or ethnic community in the United States...Roni Berkowitz, president of the Chesapeake Jewish Reconstructionist Federation: 'It's not just a matter of choice. The Talmud teaches us there are times that it is incumbent on women to have an abortion..." [316]

Rashi, the venerated twelfth century Judaic interpreter of the Bible and Talmud, says of the fetus: "*lav nefesh hu*—it is not a person." Rabbi Meir Abulafia decreed, "So long as the fetus is inside the womb, it is not a *nefesh*, and the Torah has no pity on it." The noted Judaic legal scholar Rabbi Isaac Schorr stated: "The sense of the Talmud is that a fetus is not a person" (*Responsa Koah Schorr*, no. 20). The Talmud contains the expression "*ubar yerech imo*" — the fetus is as the thigh of its mother, i.e., the fetus is deemed to be part of the pregnant woman's body. The Greek philosopher

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[314] "Jewish Law Favors Stem Cell Research," *Jewish Journal of Greater Los Angeles*, July 30, 2004.

[315] Sandy Falk, MD and Rabbi Daniel Judson, "For Jews, pregnancy has unique issues," *Boston Globe,* Jan. 17, 2004.

[316] Matthew E. Berger, Jewish Telegraph Agency, April 25, 2004.

Aristotle regarded the unborn child in its first seven days as a "secretion" (*ekrysis*). In rabbinic law the status of "secretion" lasts for the first forty days of gestation. In Judaism the woman is not regarded as pregnant until the baby in her womb is more than forty days old. [317]

Contrary to these traditions of Judaism, God did not say in the Bible that He recognized the unborn baby only after forty days. He said He *recognized it as a being before the child had even been formed in the womb* (Jeremiah 1:5) The rabbis go God one better and *establish a term of forty days before recognition can be conferred, and that rabbinic recognition is only of the pregnancy itself, not of the humanity of the unborn child.* The matter does not rest at the forty day limit, however. In the familiar pattern of rabbinic modification, supplementation and emendation, enough of these are generated to *allow abortion at any time during the pregnancy for almost any reason, however fanciful or arbitrary.* For example, if it is decided that an aborted baby does not look like a baby after it has been aborted, then it is not considered to have been a human child. [318]

Since the 1973 Supreme Court decision, Roe v. Wade, the standard American abortion procedure is considerably Talmudic in nature, since the Talmud specifically states that if the unborn baby is adduced to be a *rodef,* the rabbis authorize that it can be *chopped up* at any time: "They chop up the child in her womb." [319]

We shall anticipate the objection of the master deceivers, who will opine, "You are taking this passage out of context. The entire passage reads, 'But once its greater part has gone forth they do not touch him, for they do not set aside one life on account of another."

But "greater part" is usually taken to mean the baby's head. At most then, Mishnah Ohalot 7:6 is saying that an unborn baby

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[317] BT Shabbat 135b.

[318] Tosefta Niddah 4:5-6.

[319] Mishnah Ohalot 7:6.

designated a *rodef* can be aborted unless it is a partial-birth abortion. If we accept this statement at face value, it still authorizes the murder of the unborn child that has been dehumanized as a *rodef*, unless its "greater part" (head) is emerging from the birth canal; the dissembling text, "we do not set aside one life on account of another" not withstanding. We therefore still have a multiplicity of circumstances under rabbinic law in which almost all unborn babies can be aborted. However, the addition of the modifying clause about not setting aside one life for another, in addition to being the height of hypocrisy in that it only applies to partial birth abortions, is, even in that case, placed in the text as part of the rabbinic hermeneutic of dissimulation in the event that gentiles penetrate the text and study the uncensored Talmud, which is the case in our post-modernist Revelation of the Method era; an eventuality prepared for by the "sages" of the past.

The gentile cannot know, without studying the intricacies of Talmudic case law, that this statement — "not setting aside one life for another" — is a decoy. But the *rabbonim* are surely aware that it is, because, speaking of context, the context of Mishnah Ohalot 7:6 in rabbinic law— that is, the complete *halakhot* governing the *rodef* — is missing when Mishnah Ohalot 7:6 is considered only by itself. Context is the key to fully decoding the passage.

The most striking legal dimension of the *rodef* is the fact that a *rodef* is killed without due process, without a hearing, appeal or finding of fact. In rabbinic law, the *rodef* is a wrong-doer of the most virulent and irredeemable sort. The nature of a *rodef* precludes any niceties like mercy for an infant's "greater part" protruding out of the birth canal, and any lofty rhetoric about one life being equal to another. If we know anything about the *halachic* status of a *rodef*, we know that due to its decidedly inferior position under the rabbinic law governing "the pursuer," a *rodef* can be killed with impunity at any time, *by any means necessary*. Such killing is regarded as a great *mitzvah*. In that case, nothing can lessen the horrific status of the unborn baby who has been

designated as a "pursuer." There are no modifications or qualifications in this regard. In Orthodox Judaism, the life of the "pursuer" is forfeit. Period. What kind of religion renders the innocent unborn child with so felonious an opprobrium, and to what extent has this rabbinic *halacha* influenced U.S. legislation and jurisprudence, from Roe v. Wade onward? Let us consider Roe v. Wade in light of Talmudic law and note the similarities between that law and abortion as it has been implemented in the U.S. since Jan. 22, 1973. According to Isser Unterman, Chief Rabbi of the Israeli state (1964), *with regard to the fetus designated a* rodef: "The fetus before birth need not be protected and his status renders abortion not murder." [320]

This is how Chief Rabbi Unterman's draconian statement is misrepresented to gentiles by the master liars and deceivers: "Rabbi Unterman stood squarely in the tradition of Maimonides...on the right....The 'rightist' approach begins with the assumption, formulated by Unterman, that abortion is 'akin to murder' and therefore allowable only in cases of corresponding gravity, such as saving the life of the mother. *The approach then builds down from that strict position to embrace a broader interpretation* of life-saving situations." (Emphasis supplied).

Yes, indeed, and how incredibly "broad" it is! But the Talmudic apologist stops there and delves no further, leaving the conservative "family values" activists with the impression that Rabbi Unterman was solidly pro-life and only dissented from his strict position on abortion when it pertained to circumstances involving saving the life of the mother. Unterman's position is thereby rendered palatable in the eyes of conservative Christians — and how utterly far from the truth.

The observation by the apologist that "The approach then builds down from that strict position to embrace a broader interpretation" is a classic statement of how rabbinic dissimulation

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[320] *Noam*, v. 6, pp. 6-7; *Shevet Miy'hudah* (1952; reprinted Jerusalem, 1993), p. 26.

operates. Let's observe it at work, in the teaching of Chief Sephardic Rabbi (1939), Ben Zion Meir Ouziel: "It is clear that abortion is not permitted without reason. That would be destructive and frustrative of the possibility of life. But for a reason, even if it is a slim reason (*ta'am kalush*)...then we have precedent and authority to permit it."

Chief Rabbi Uziel's statement is very similar to the statements of pro-abortion politicians who say that while they are "personally opposed to abortion," a woman's right to "choose" an abortion must be preserved. Since 1973 women in America have chosen to abort millions of their unborn babies for very "slim reasons" indeed, sometimes merely for convenience, and it turns out that they have had *halachic* support for their "choice" from such illustrious and revered Judaic sources as Rashi, the Talmud, and Israeli chief rabbis.

Rashi, "the Talmud's preeminent commentator," declared that the unborn child is not a human person and does not have a soul (*nefesh*). Daniel Schiff: "According to Rashi, then, the mother's priority was not to be perceived as some arbitrary determination, but stemmed from a subservience of the fetus which could be understood logically: lacking *nefesh* status, it was subject to being killed in the name of the predominant need of a full *nefesh*."[321] Rashi's "explanation...allows for the question of whether there might be conditions under which other, less extreme, physical or emotional traumas to the mother might also countenance abortion of the fetus. After all, if the mother's standing as a "full" *nefesh* meant that her claim to life superseded that of the non-*nefesh* fetus, could not her superior position as a *nefesh* also imply that her claim to health and well-being might overwhelm a claim to life on the part of a non-*nefesh*? Rashi's position renders the latter a possibility." [322]

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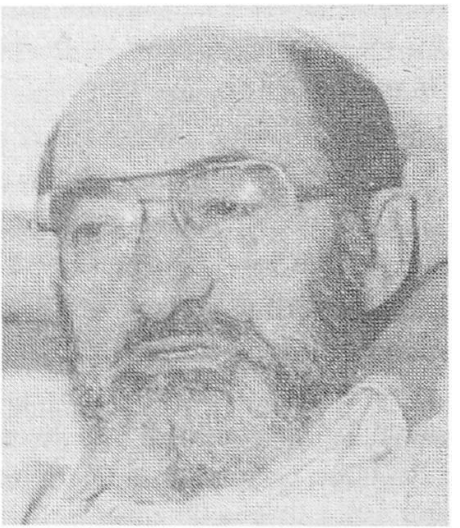
[321] Daniel Schiff, *Abortion in Judaism* (Cambridge, 2002), p. 59.

[322] Ibid.

While Schiff poses the matter in precise terms, he does so with a naiveté which reflects the *pro forma* politically correct approach incumbent on those who dare to take up these touchy and potentially "offensive" truths about Judaism. Our reply to Schiff is that it is not difficult to determine whether or not Rashi's view of the unborn child remained only a "possibility." The answer is found in the record of subsequent practice in Judaism: the "possibility" of implementing Rashi's grostesque dehumanization of the unborn child as soulless (non-*nefesh),* was long ago *actualized*; abortion for trivial reasons has been the norm in Judaism. This norm found its full force of expression in Roe v. Wade and the abortion-oriented "convenience" culture that emerged from it. Schiff exudes a good deal of hogwash on this subject, particularly when he suggests that Maimonides' "*rodef*" dimension acted as a restraint on the latitude of abortions, overlooking the fact that the *rodef* category is so broad that it permits the same license which Rashi allowed, but under a more conservative-seeming pretext, a bit of camouflage vital to the maintenance of Judaism's pillar of *chesed* (mercy) temple edifice.

Recall that gentiles in general are regarded by Orthodox Judaism as "lacking *nefesh* status" — not possessing the *Neshamah HaElyonah* which superior Judaics possess. Gentiles, like the fetus, are subject to being killed "in the name of the predominant need of a full *nefesh*." This has been the case with Russian and East European Christians under Bolshevism, and Palestinian and Lebanese Arabs under the Israeli military, though no human rights institutes for the systematic study of *nefesh-deficiency* have sprung up on anything faintly comparable to the infinite assortment of academies and institutions dedicated to the study of "antisemitism." Non-Judaics who have been killed because they were judged to have no *nefesh,* are the lowest of the low, since little or no memory of their murder and of the Talmudic inspiration for the atrocities against them, has been preserved. In that sense, their rabbinically-assigned lack of humanity and soul has been confirmed *in extremis*.

Maimonides measured Rashi's *chomer* (stringent) declaration on abortion by placing it in the context of the rodef, *without fundamentally altering it*: "...the fetus is like a *rodef* pursuing her to kill her...it is permitted to dismember the fetus within her, either by drugs or surgery..." The "family values" conservatives can find something to cheer in the supposedly more "lenient" (*kal*) declaration of Maimonides, *if* they read him incompletely and selectively, while the abortion-on-demand zealots can draw sustenance from the whole of the rabbinic corpus, starting with Rashi. Judaism's ability to appeal to both sides of a diametrically opposed issue is one of its most potent chameleon attributes.



The *kal va chomer* dialectic of the *poskim* presaged the Hegelian dialectic by centuries. These are the "family values" which conservative Republicans share with their rabbinic brethren in the Janus-faced abomination known as the "Judeo-Christian tradition."

While we certainly acknowledge that thousands of evil abortionists in the U.S., Canada and Europe are gentiles, some of the more militant and financially profitable abortion clinics and practices seem to be operated by persons who have been influenced by the traditions of Judaism. A prime example is the Canadian-Judaic abortionist Dr. Henry Morgentaler (pictured above), who, as late as 2007, owned six lucrative abortion clinics in Canada. One can only guess at how many unborn children Dr. Morgentaler has personally killed. In 1988, the *Canadian Jewish News* stated that Morgentaler "had terminated about twenty thousand pregnancies since 1968...Morgentaler claims that his obsession with providing

this service combined all the elements of a humanist philosophy with 'what is best in the Jewish tradition...'

"Morgentaler began to study medicine in Germany...despite the antipathy he had developed for Germans. The feeling remains with him to this day... 'I have a deep kind of reluctance to relate to Germans. But I treat them as well as any of my patients' ....He has received his share of anti-semitic hate mail. 'I get letters saying, 'Dirty Jew, you're killing Christian babies.' Had these letters affected him? 'Of course they bother me. To a survivor of the Holocaust, these letters carry connotations of violence. But I decided I wouldn't give in to them. I believe in the justice of my cause. I'm no longer a helpless Jew who could be crushed by the might of the Nazi military machine.'

"...Morgentaler, whose companion, Arlene Leibovitch recently gave birth to his fourth child, resents accusations that he is a baby killer. 'I love babies,' he told an interviewer." [323] In 2005 Morgentaler received an honorary doctorate from the University of Western Ontario and addressed the graduating class.

Converts and Conversions

The standard rabbinic account of conversions to Judaism stakes the usual moral high ground and claims that "Orthodox rabbis strongly discourage people from converting to Judaism. This is according to the Talmudic law." But as far back as Josephus, there is ample testimony of forced conversions to Judaism.

"A Noahite who has become a proselyte, and been circumcised and baptized, and afterwards wishes to return from after the Lord, and to be only a sojourning proselyte, as he was before, is not to be listened to; on the contrary, either let him be an Israelite in everything, or let him be put to death.' (*Hilchoth Melachim*, c. x. 3.)

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[323] Sheldon Kirshner, "Duty to relieve suffering motivates Morgentaler," *Canadian Jewish News,* Feb. 25, 1988, p. 10.

In a study of the rabbinic laws governing the Noachide convert, *The Path of the Righteous Gentile*, Chaim Clorfene and Yakov Rogalsky write: "If a Noahite is striving in the learning of Torah...reveals new aspects of Torah, he may be physically restrained and informed that he is liable for capital punishment...If the court that is established in consonance with the Seven Universal Laws gives the death penalty to a Noahite, the execution is an atonement for the person's past transgression...Furthermore, the Noahite must experience reincarnation to be able to atone for transgressions he has done." [324]

Orthodox Judaism often boasts of its acceptance of converts from other races and religions as proof of its true humanitarian and equalitarian nature. "A convert is always considered a full-fledged member of the Jewish faith and is granted the same privileges and obligations as any other Jew" (Rabbi Eliyahu Touger).

Let's test the veracity of this oft-repeated claim. The body of rabbinic jurisprudence, at the very least severely restricts the rights of the convert to Judaism and continues to regard the convert with suspicion and racial animosity. For example, in a *beth din*, in the case of the testimony of a convert: "A *ger toshav* (gentile convert) is not considered a valid witness in a court of law." (*Shulchan Aruch,* Choshen Mishpat 34:19). "Even a *ger toshav* is not allowed to bear witness concerning anything that happened prior to his conversion." (*Shulchan Aruch,* Choshen Mishpat 35:7). Much of the rationale for accepting converts is utilitarian, based on considerations other than supposed brotherhood or humanitarianism. For example, in time of war, the Judaic soldier may desire to rape a gentile woman. In order to ascertain what Orthodox Judaism teaches on this subject, one needs to study at least two other component factors: 1. the *halachic*

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[324] *The Path of the Righteous Gentile* (op. cit.), p. 42. This book bears an official letter of approval of its contents by Rabbi Mendel Feldman, Shearith Israel Congregation.

status of *Nokhri* (gentile) women in wartime, and 2. the legal loophole Maimonides created in the concept of *"sh'Lo Yilchatzenah ba'Milchamah."* Because all gentile women are either suspected or formally convicted of being prostitutes (*zonah*) in the eyes of the "sages" of Orthodox Judaism, in considering whether or not it is permissible to force a female gentile war captive to perform intercourse with a Judaic soldier, one consideration trumps all others: if she is behaving like a prostitute. Rashi writes in the *Chumash* (Devarim 21:13): "the *Nokhri* women would dress provocatively in times of war in order to willingly seduce the Jewish soldiers. Because of this, the Torah permits forcing intercourse with a *Yefas To'ar* who uses such tactics."

One can readily see that the permissibility of rape in such a situation is entirely subjective; predicated on a combat soldier's determination that a gentile woman (*Nokhri)* is dressing "provocatively," in order to supposedly seduce him. If he determines that this is indeed the case, and he deems her clothing "provocative," then he may make her his captive (*Yefas To'ar)* and rape her, and the high-minded prohibition against rape quoted to the gentiles, *"sh'Lo Yilchatzenah ba'Milchamah"* of BT tractate Kiddushin 22, is null and void.

The second factor is the case law devoted to a Talmudic soldier forcing sex on a *Yefas To'ar* without regard to her conduct or appearance. This involves the right of the soldier to compel a female gentile captive to convert to Judaism and marry her captor; but this is problematic in terms of the immediate sexual gratification of the Judaic soldier, since the conversion process for a gentile involves a thirty day waiting period until conversion is completed, and consequently, before engaging in sex with a female convert. The rabbinic reasoning here is that the soldier's *Yetzer ha'Ra* (evil inclination) will be satisfied in the knowledge (*Pas b'Salo*) that he will copulate with the woman in thirty days. Maimonides however, provides the lawyerly loophole necessary to ensure that the soldier will have her immediately. In *Hilchos*

Melachim 8:3, Maimonides rules that "*sh'Lo Yilchatzenah ba'Milchamah*" only denotes that a Judaic soldier should not have intercourse with the Yefas To'ar *during a battle*. As soon as he is not engaged in actual combat, it is permissible for the Judaic soldier to take his female captive to a secluded place, away from the warfare, and rape her there.

The permission to allow gentiles to convert to Judaism is derived in part from situations arising from the *halacha* on forcible conversions for purposes of the sexual use of categories of persons such as the *Yefas To'ar,* rather than any humanitarian or equalitarian considerations. The convert to Judaism is not like a convert to Christianity, enjoying full rights and privileges of membership in the faith community. Due to his *yichus* (geneaology) the gentile convert to Judaism continues to be held suspect by the rabbinic authorities and this is expressed in terms of limitations on legal testimony and witness credibility, as well as on holding positions of authority. Maimonides in the Mishneh Torah, *Hilchot Melachim U'Milchamotheihem* 1:4:

"We do not appoint a king from among the converts, even after several generations, until at least his mother was a native-born Jewess, as it is written, 'You will not set over you a stranger who is not your brother.' This applies not only to the position of king, but also for any position of authority in Israel. (A convert may not serve) as an army commander, nor a leader of fifty, nor a leader of ten, nor even a person appointed to oversee water distribution in the fields. It is superfluous to talk about a judge or a *Nasi* ("prince"; the head of the Sanhedrin), who may not be other than a native-born Jew, as is written, 'one from among your brethren shall you set as king over you' —all the people whom you give positions of authority shall not be from other than your brethren."

Maimonides also ruled in *The Laws of Sanhedrin*, chapter 2 halacha 9: "A Beit Din of three (judges), one of them being a convert, is disqualified until his mother is (one born) Jewish." Nevertheless, a convert may judge his fellow convert, as it is

explained in BT Yevamot 102 and as Maimonides ruled in chapter 11, Halacha 11. Also the *Tur* and *Shulchan Aruch* in *Choshen Mishpat*, paragraph 7, ruled similarly. It is appropriate to mention the words of the *Sefer HaChinuch*, commandment 509 (in other editions 498) on this subject: "The root of this commandment is well known... one appointed to authority...must be, at the very least, from the seed of Israel."

In times of national reversal or duress for "*Klal Israel*" (the "Jewish" people), the life of the convert may be forfeit. Converts are likened to a disease and *Klal Israel* finds them hard to endure, especially in the "End of Days" when expectations for the arrival of the *Moshiach* (Messiah) are high: "Proselytes are hard for Israel to endure as a sore" (BT Yebamoth 47b). "Our Rabbis taught: 'Proselytes and those that play with children delay the advent of the Messiah" (BT tractate Niddah 13b [Soncino, 1989]). "Play with children" is a euphemism for pederasty. The convert is likened to a child molester. Both can delay the coming of the Messiah.

Some other considerations concerning converts to Judaism is the teaching that, mystically, some of these "gentiles" contain a "Jewish spark" (BT Shavuos 39a). This in turn is related to mapping the pathways of what are believed to be reincarnated souls.

The typical retort that "Judaism can't be racist — they accept converts from other races," can be seen for the simplistic slogan it is. Any notion that the gentile convert has anything approaching equal status in Judaism with someone of Judaic descent, is a pipe dream. Thus far we have approached this topic from the vantage of the *halacha* directly related to it. Let us now approach it indirectly, from the standpoint of the issue of Judaics who return to *frum* ("observant" of Talmudic/rabbinic *halacha*) status within Orthodox Judaism. In the poor treatment and paranoid suspicion attached to "repentant" returning Judaics, or "*Baal Teshuva*" (a repentant Judaic who has departed from tradition in the past, but has returned to the fold of Talmud allegiance; cf. Maimonides, Hilchot

Teshuva 2:4), on racial grounds, we can see the extent to which Judaism's supposed non-racist recruitment and membership criteria are just another public relations hoax. It is instructive to note the extreme apprehension which Orthodox Judaics exhibit when considering a *Baal Teshuva* as a marriage candidate for their son or daughter. In this particular issue we also discover other aspects of Judaism worthy of note, for example that a non-observant Judaic father who frequents prostitutes and engages in other sins of lust *but does not criticize the oral traditions of the rabbis*, nevertheless must be respected by his son, while a "heretical" father who casts doubt on the teachings of the rabbis, is to be completely abandoned by his son, even if in every other respect, the father is an upright and moral man:

"Even according to the Rambam (Moses Maimonides, who holds that one must honor a father who is a *rasha* [wicked]), it appears that one must continue to honor his father only if he sins *rasha l'tayavohn* (out of lust, for prostitutes etc.), but if he commits the transgression of *mumar l'hachis* (defiance of the rabbis) such as the *apikorsim* (heretical freethinkers who deny the Oral Law) and *minim* (Christians and converts to Christianity), it is obvious that it is forbidden to honor him" (Aruch HaShulchan Y.D. 240:39).

Judaism's obligation to punish Judaic heretics and its prohibition against allowing them to live in peace is unknown to the world at large, which almost exclusively associates this heresy-hunting mentality with the Spanish Inquisition and Islam's attitude toward "infidels" and "apostates." The Talmudic heresy-hunt, advocated by Orthodox rabbis historically, is not just a theory without application to real life (*yehoreig ve' al yaavor*). Where *apikorsim* can be denied life, limb or freedom, or suffer penury by being denied the means of earning a decent livelihood, these evils are visited upon them.

At this juncture we should distinguish between two categories of Judaic unbelievers: the *mumarim* and the *apikorsim*. *Mumar* is a general category for lumping together various types of non-

observant Judaics who may or may not actually be "atheists." For example, a Judaic might refuse to heed the rules governing *shatnes* (mixing of wool and linen) or the *mitzvos* of *tefillin* (wearing of the leather hand and head ornaments). If he does not, however, fundamentally cast doubt on the validity of the *Torah SheBeal Peh* (Oral Law) itself, as a whole, and is simply a "slacker" in certain areas of observance, he is designated a minor *mumar*. But to be designated a complete *mumar* is a horrible fate and for this reason Maimonides asks: "To whom does this apply? Only to the one who has willfully denied the *Torah SheBeal Peh* and instead followed his own conscience" (Hilchot Mumarim 3:3). This leads us into the Talmudic case law concerning a racial Judaic who, through no fault of his own, was born into a family of *mumarim* but who is seeking to return to *frum* status as a Talmud-"observant" Judaic. Rabbi Maimonides: "The children of these ones who have gone astray and their progeny who were misdirected and confused by their ancestors, who were raised among the *Karaites* and taught their philosophy are all regarded 'as babies who were kidnapped and raised by gentiles' and are considered as if they were compelled against their will, since they were indoctrinated and trained in wayward paths... Hence it is correct to regain them by *teshuva* and to bring them in with peaceful language until they return to the Law" (Hilchot Mamrim 3:3). Hence, if a married couple who are of Judaic ethnicity flee Judaism due to their objections to the spurious nature of its Oral Law, their children, who they raise free of the Talmud and the rabbis, have in Judaism the *halachic* status of *tinoke shenishbeu* (kidnap victims). Consequently, any removal (including abduction) of these children from their parents by rabbinic forces, is not considered, *halachically,* as abduction, but rather, as a rescue of the victims of abduction.

Next we take up the rabbinic consideration of the *Baal Teshuva* according to three racist *halachic* categories: 1. the *psul* (racial blemish); 2. the *mamzer* (racial bastard) and 3. the category of *yichus* (geneaology) which entails the other two. In BT Kiddush

70b we read, "When G-d causes His presence to descend, He rests it only upon the sons of Israel who are in possession of *Yichus*." One's *yichus* is determined by the *megillas yuchsin* (records attesting to genealogical pedigree) that have been maintained, usually by the family. From questions of exalted, defective or non-existent *yichus* come questions pertaining to suspicion of *psul*.

Yom-Tov Lipmann Heller (1578-1654),[325] the Chief Rabbi of Prague, author of the definitive Mishnaic codification *Tosafot Yom Tov,* states: "*Yichus* is used in reference to knowledge of one's genealogy and the status of one's own birth." Rabbi Naftali Tzvi Yehuda Berlin: "Rashi (defines *yichus* as) 'Families whose members are completely Jewish,' so as to exclude converts. However, it appears that the term (*Yichus*) is used to exclude families that are Jewish but have a *psul*. (Hamek Sheila, Sheilta 41:2).

Therefore, having the acceptable *yichus* consist in having no racial blemish (*psul*). In addition to the Judaic stained with a racial blemish, there is the Judaic who is a *mamzer* (bastard), which can be defined both racially (a mongrel) and religiously (a Judaic child conceived while his mother was *niddah,* as the Talmud says about Jesus). A *mamzer* then would be any child conceived in violation of the thousands of *halachos* of *niddah* imposed by the rabbis. A very common form of *mamzer* in our time is that of a married Judaic women who divorces her Judaic husband, subsequently marrying another Judaic male. In order to divorce her first husband *halachically* she needs to obtain a "*get*" with the permission of the husband. Sometimes the *get* is refused and the woman becomes chained (*agunah*), unable to contract a valid second marriage in the eyes of the rabbis. If she dares to obtain a divorce in a secular court, any children born of the new, rabbinically illicit marriage, will have the dreaded status of *mamzerut*. This opens a can of worms that is sheer misery in its complexity and the ethnological stigmas

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325 The German-born Heller was a a disciple of Rabbi Judah Loew, who preceded him as Chief Rabbi of Prague.

imposed. In the case of a Judaic woman who divorces in a secular court and then remarries, her marriage is not recognized by the Orthodox rabbis. In their eyes she is still married to her first husband. The offspring of her unapproved marriage are considered *mamzerut*. According to rabbinic law, a *mamzer* can only marry another *mamzer,* or someone of even lower status, such as a gentile convert to Judaism; all children produced from the marriage of a *mamzer* and a *mamzer;* or of a *mamzer* and a convert, are *mamzerim* forever.

Christmas: For Talmudists it's an auspicious time for Making Toilet Paper

"Christmas Eve is one of the few occasions when Hasidim refrain from Torah study, do not conduct weddings or go to the mikveh. But they do play chess and work on their bills. On Christmas Eve, known in Jewish circles as *Nitel* Night, the *klipot* (shells)[326] are in total control. The *klipot* are parasitical evil forces that attach themselves to the forces of good. According to kabbala (Jewish mysticism), on the night on which 'that man' — a Jewish euphemism for Jesus — was born, not even a trace of holiness is present and the *klipot* exploit every act of holiness for their own purposes. For this reason, *Nitel* Night, from nightfall to midnight, is one of the few occasions when Hasidim refrain from Torah study. On this horrific night, they neither conduct weddings nor do they go to the *mikveh*. An entire folkloric literature has developed around the unusual recreational activities of *Nitel* Night....Some prefer cards, such as *Uka*, a Galician Jewish version of poker, or 21....The Knesset correspondent of the ultra-Orthodox newspaper *Hamodia,* Zvi Rosen, relates that celebrated Hasidic *admorim* (rabbinic leaders) would cut a year's supply of toilet paper for Sabbath use (to avoid tearing toilet paper on Sabbath) on this night (Christmas

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[326] Soulless gentiles.

Eve). Actually, this disrespectful act has profound kabbalistic significance, because kabbalistic literature extensively discusses Christianity as waste material excreted from the body of the Jewish people..."

The biggest paradox concerns the procreation *mitzvah* (commandment to receive a blessing by attempting to conceive a child). It is recommended that the commandment be observed on Friday night, which is a holy time. Yet if Christmas Eve (*Nitel Night),* "which has no holiness," falls on a Friday, "it is customary to refrain from observing the commandment, because of the fear that a Jewish child conceived on Jesus' birthday could become an apostate...One *Nitel* custom in the Diaspora was to recite the entire '*Aleinu Leshabe'ah*' prayer out loud. The prayer includes the phrase 'those who bow down before vapor and emptiness,' (Christians who worship Christ) customarily uttered in a whisper throughout the year, so that gentiles would not hear the words. On *Nitel Night,* it was customary, after it had been ascertained that no non-Jews were around, to loudly utter the forbidden phrase." [327]

> "...Also, her extreme piety and her behavior are impossible to put down on paper. She was widowed at the age of thirty [when her husband was murdered in a pogrom instigated during Easter, a time when priests would urge their parishioners to avenge the Jews' purported murder of their idol] and never remarried in honor of her husband, my grandfather, the *gaon* Rav Shmuel."

Rabbi Yair Chaim's account of the "saintly *bubby,*" (grandmother), the Rebbetzin Chava, descendant of Rabbi Judah Loew of Prague, as published in an Israeli Hasidic newspaper. The "idol" referred to is Jesus.

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[327] Shahar Ilan, *Haaretz* (Israeli newspaper), December 24, 2004.

In Judaism Jesus is called "that idol" in reaction to His having said He was greater than the Temple, Jonah, Solomon and Jacob (Matthew 12:6; 41-42; John 4: 12-14); that His followers said He is greater than Moses (Hebrews 3: 3-6), and due the fact that Jesus declared, "I and the Father are one" (John 10:30). "The Jews answered...we are going to stone you for blasphemy because you, being a man, make yourself God" (John 10:33). This is the famous dispute between Christians and their supposed "elder brothers in the faith." Since many Christians confuse Judaism with Karaitism, misreading Judaism as a stubborn adherence to the Old Covenant in the face of the Messianic testimony for Jesus, their resistance is often viewed as a product of a sincere, though erroneous, reading of the Bible. Actually, it is nothing of the kind. Judaism's charge of Christian idolatry of Jesus, and of making Himself into an idol, is not Biblically-grounded. Orthodox Judaism is not Karaitism. It is rabbi-ism.

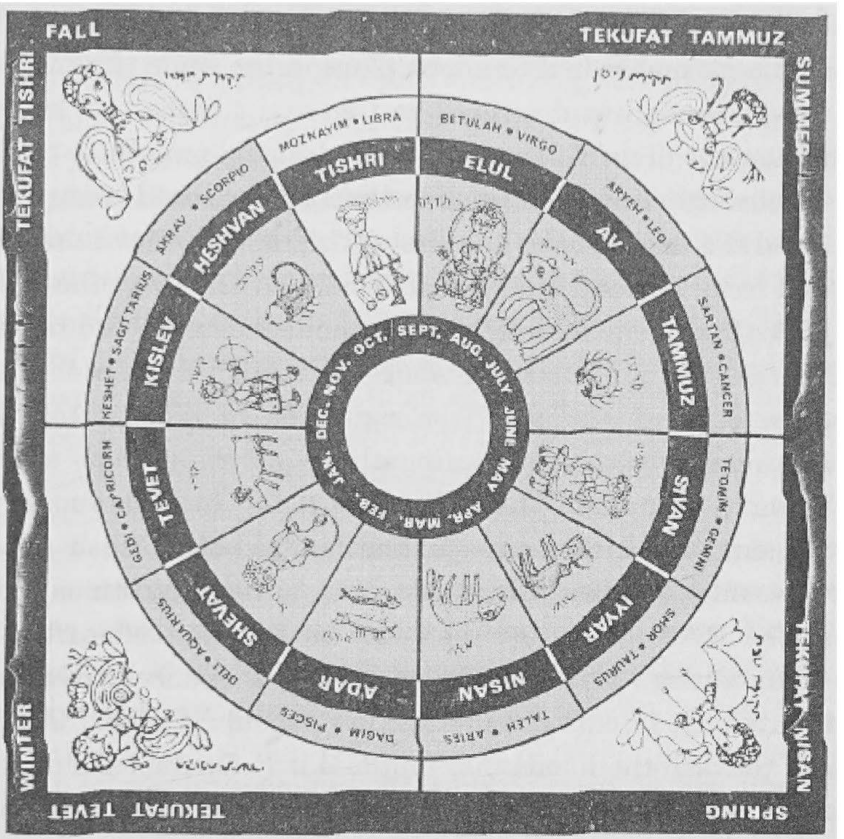
Jesus' actual offense is that He did not make Himself into a rabbinic idol like the Pharisees did, but instead overthrew Pharisaic self-idolatry. His "blasphemy" is the "blasphemy" of not keeping within the confines of rabbinic-approved idolatry. In Judaism God is the Judaic male himself, in the person of the rabbi. The blasphemy entailed within that megalomaniacal dogma is not denounced in Judaism because it is the basis of Judaism. Jesus claimed a relationship with His heavenly Father outside the perimeters of the pre-Talmudic cult of *Torah SheBeal Peh* which had been festering within Israel since the days of the Golden Calf, subsequently emerging as "Judaism." The "crime" of Jesus was that He "blasphemed" not against Yahweh but against those who consider themselves greater than Yahweh, the Pharisaic prototype of the rabbis of Judaism.

The Hebrew Calendar

Nissan: 30 days. Occurs March-April.
Iyar: 29 days. Occurs April-May.
Sivan: 30 days. Occurs May-June.
Tammuz: 29 days. Occurs June-July.
Av: 30 days. Occurs July-August.
Elul: 29 days. Occurs August-September.
Tishri: 30 days. Occurs September-October.
Cheshvan: 29 or 30 days. Occurs October-November.
Kislev: 29 or 30 days. Occurs November-December.
Tevet: 29 days. Occurs December-January.
Shevat: 30 days. Occurs January-February.
Adar: 29 or 30 days. Occurs February-March.

Note: The first month of the calendar is the month of Nissan, coinciding with Passover as stipulated by God in Exodus ch. 12. However, the *Rosh Hashanah* New Year occurs in the seventh month, Tishri, which is when the year changes. The calendar's cycle is nineteen years. Adar is a leap year month, therefore in years 3, 6, 8, 11, 14, 17 and 19 there are actually two months of Adar, one with 30 days and the other consisting of 29.

It is important to recall that while the calendar is Biblical, Judaism's use, or rather perversion of it, is not. In Judaism the calendar is used for divination, astrology and numerology. Many non-Judaics are suitably impressed by Judaism's "stubborn adherence" to the "old Biblical ways of marking time." The rabbinic heirs of the Pharisees are forever showing off, in this case their allegedly Hebraic origins and orientation and these outer trappings seldom fail to ensnare and gull the unwary and the weak-minded. Judaism is a mockery of the laws of God, and Judaism's misuse of His calendar is but another example of the counterfeit at work in the world.



The month of Tishri in the wheel of the zodiac with the sign Libra. The signs are copied from the mosaic floor of the synagogue at Bet Alfa, Israel, sixth century C.E.

The illustration (above) of the rabbinic use of the Hebrew calendar as an astrological chart is just the sort of thing that is detestable to the God of Israel according to scripture. The illustration was copied from a mosaic on the floor of the Bet Alfa synagogue in Palestine, sixth century A.D.

The Ninth of Av (Tisha B'Av)

Judaism has enshrined its paranoia by pointing to historical dates of suffering and catastrophe (real and imagined) that supposedly coincide with the ninth of Av on the Hebrew calendar. The rabbis consider the ninth of Av, in summer, as a day "specially

cursed by G-d." In their faked history a strange synchronicity occurred – all major disasters took place in the same calendar day. The First Temple was destroyed on this day. "Five centuries later, as the Romans drew closer to the Second Temple, ready to torch it, the Jews were shocked to realize that their Second Temple was destroyed the same day as the first." The rabbis believe they were expelled from England in 1290 on Tisha B'Av. In 1492, the Golden Age of Spain came to a close when Queen Isabella and her husband Ferdinand ordered that the Judaics be banished from the land. After the edict of expulsion was signed on March 31, 1492, the Judaics were given exactly four months to put their affairs in order and leave the country. "The Hebrew date on which no Judaic was allowed any longer to remain in the land where he had enjoyed welcome and prosperity? Oh by now you know it—the 9th of Av."

Tisha B'Av occurs in either July or August. Tisha b'Av is a time of mourning. "It is forbidden to wear leather shoes, to bathe, to wash anything, to eat or drink or have sexual relations. But it is allowed to wash the hands in a minimal way for the sake of ritual purity, to be able to recite the prayer *Netilat yadayim*. One does not greet friends or acquaintances." Of all the catastrophes that are commemorated on this date, the one that occupies the center of attention is the destruction of the Second Temple by the Romans...

"...Torah study is restricted to laws of mourning, passages describing the destruction of the Temple, and the like. The *tallit* and *tefillin* are worn only during the afternoon *Minchah* prayers." At *Minchah*, texts are read, including the *Nachem* prayer which marks the time in the afternoon when the rabbis say the Second Temple was set afire, and continued to burn until the tenth of Av...one is permitted to study the third chapter of tractate Mo'ed Katan which deals with the laws of mourning and excommunication. One may also study the Midrash to the Book of Eichah with its commentaries... in the synagogue service for the Ninth of Av the *chazan* announces the number of years that have passed since the destruction of the second *Beit haMikdash*

(Temple). It is a tradition that the *Mashiach* (Messiah) will be born on the Ninth of Av. It is said that one who eats or drinks on the Ninth of Av without having to do so for health reasons will not merit to see the joy of Jerusalem."

As with all of the rabbinic holidays, there is a dimension to the Ninth of Av hidden from the eyes of the *goyim*. Without this concealed aspect, the Ninth of Av appears to be little more than a morbid nationalistic dwelling upon victimization, marked by the remarkable longevity that one associates with extreme survivals of tribal atavism. But there is more. The enterprising sleuth notes that the holy day is centered on the calamity of the destruction of the Second Temple. What then, is the esoteric rabbinic teaching associated with this destruction? Jesus said the Temple system would be replaced by Himself; He who is God in the flesh (Matt. 12:6) The Temple would be destroyed (Luke 21:5-6) as a consequence of the rejection by the Jewish leadership of the Messiah of Israel, and their acceptance, in His place, of the newly emergent "Judaism" of the Oral Traditions of the Elders: "When you see Jerusalem surrounded by armies, then know that its desolation is near...For these are the days of vengeance...there will be great distress in the land and wrath upon this people." (Luke 21:20, 22-23).

The rabbis discount Jesus' prophetic words, of course. They teach that the Second Temple was destroyed not due to the horrible corruption of their spiritual heirs, but because the Jews of the first century failed to sufficiently idolize the Pharisees: "What were our forefathers guilty of that resulted in the terrible destruction of the Second *Beit haMikdash*? BT Shabbat 119b: 'Yerushalayim was destroyed only because they demeaned *Talmidei Chachamim*" (Talmud scholars). The result of mocking the *Talmidei Chachamim* of the first century was that "the wrath of Hashem rose up against His people until there was no remedy," culminating in "the devastating destruction of the *Beit haMikdash* at *Yerushalayim*. There are antidotes for other sins. Yet there is no

antidote, say the sages of Judaism, for mocking and demeaning a *Talmid Chacham* — "*kol hamevazeh Talmidei Chachamim ein lo refuah lemakato*" ("whoever demeans Talmud scholars there is no remedy for his wound"). With proper repentance, we can rebuild the *Beit haMikdash* speedily. This can be accomplished by obeying our sages in all things." Because "*kochi ve'otzem yadi* of *Edom*" (the pride of Edom, i.e. Western civilization) is traditionally despised in Judaism, among the "catastrophes" listed as having occurred on the Ninth of Av is the American space flight to the moon. Under the headline, "Space Travel Not a Torah Ideal," we read:

The first landing of a man on the moon took place on Tisha B'Av — a clear indication that it represented a triumph for the *kochi ve'otzem yadi* of Edom, i.e., Western culture.

Hamodia (Orthodox Israeli newspaper) 26 Adar 5763 (Feb. 28, 2003)

Rosh Hashanah

The two-day Judaic New Year observance, or "Rosh Hashanah," occurs on the first and second days of the month of Tishri. Mystically it is viewed as a single day, the *yoma-arikhta*, "the double-long day." It is marked by *nusah* (chanting); the soft, lilting *Hashkivenu* singing by the cantor and the *Amidah* prayers. On the first of Tishri, *yom teruah* (the day of the *shofar's* sounding), the *shofar* (ram's horn) is blown, the "heavenly court" sits in judgment and "Torah" scrolls are paraded — all intended to lend a Biblical resonance to what is a Talmudic/Kabbalistic parody. The synagogue ceremony on the first of Tishri is exceedingly long and monotonous. The *Amidah* prayers are repeated twice. The centerpiece of the elaborate ceremony on this day is the *Malkhuyot* liturgy involving the extended blowing of the *shofar* and an

elaborate bowing ritual which is part of the cantor's singing of the familiar *Alenu,* but to a melody exclusive to *Rosh Hashanah*. This day also witnesses enactment of a Babylonian superstition, *tashlikh*, involving magically significant crumbs tossed into a pond, stream or other body of water. Johannes Pfefferkorn was the first scholar to document this practice for western researchers, in 1508. On the second day of Tishri, much of the *Rosh Hashanah* tedium of the first day's ceremonies is repeated.

Yom Kippur: The Kol Nidrei Nullification of Vows

The Rabbins write, When any Jew
Did make to God or man a vow,
Which afterward he found untoward,
And stubborn to be kept, or too hard,
Any three Jews o' the nation
Might free him from the obligation.
—Samuel Butler, *Hudibras*

"Any man, pretending to religion, who should act upon these principles, first swear, and then obtain absolution from his oath, would expose his religion to the contempt and indignation of all honest men..."
—Dr. Alexander McCaul

"...the Kol Nidrei is without doubt one of the three most hateful and, for non-Jews, fateful elements of Jewish law and practice (along with the imputations to us of inherent moral turpitude and illegitimacy, and thinly veiled sanctions of murder)...This is so not only because it declares open season upon unsuspecting non-Jews for officially sanctioned yet covert deceptive practice, but worse, for the combined attitude of personal contempt for us gullible 'marks,' and inevitable moral abasement that this sort of treachery fosters in its practitioners." —William N. Grimstad

יז) לא יִתְיַחֵד יִשְׂרָאֵל עִם גּוֹי, מִפְּנֵי שֶׁהֵם חֲשׁוּדִים עַל שְׁפִיכוּת דָּמִים.

Imputation of inherent moral turpitude:
"A Jew should not be alone with a gentile, because the gentile is suspect to commit homicide." (Kitzur Shulchan Aruch 168:17)

The Talmudic "Day of Atonement" takes place on the Tenth of Tishri (in September or October), following *Rosh Hashanah*. Prior to Yom Kippur, the "sin chicken" *kaparot* ceremony, previously described in these pages, is undertaken. The American media reverentially showcase the *Yom Kippur* displays of "penitence and purification," fasting and prayer, that allegedly give evidence of the supposed special relationship which Talmudists enjoy with God. Quite a show is made of the confessional *Viduy* comprising the *Ashamnu* and the *Al het*, the catalogue of sins which is meaningless as a form of self-accusation, since the Judaic recites the whole litany, whether he is actually guilty of each transgression or not. After the recitation of each transgression, one is to strike the left side of one's chest with one's right fist. This is followed by the prayer of supplication, *Avinu malkenu* and the *Alenu*, the so-called "mourner's kaddish." All of this makes an impressive *Yom Kippur Eve* accompaniment to the promise-breaking *Kol Nidrei* rite itself (also spelled "Nidre"). The prayer is in Aramaic. *Kol Nidrei* (in Aramaic "*kol han'darim*") denotes "all the vows."

The morning and afternoon liturgies on *Yom Kippur* proper, are lengthy and tedious. Though officially based on a Biblical proof-text (Leviticus 16: 29-30), we can see no Biblical warrant for the Kol Nidrei rite, or for any among the usual pile of hundreds of rabbinic *halachos* that govern and regulate the observance of this "pious atonement" holy day among the Talmudists.

The Kol Nidrei rite of Yom Kippur entails the nullification of all vows made in the coming year. Almost all stories about this rite which appear annually in September or October in establishment newspapers and other media, invariably falsify it, describing it as a noble plea for forgiveness and atonement for having broken promises *in the past,* which, if that were the case, would indeed be a commendable exercise. But as is customary in Judaism, the official explanation intended for consumption by the *goyim* is a hoax.

In Mishnah Hagigah 1:8 (a) the Talmud admits there is no Biblical basis for the Kol Nidrei rite. Rabbi Moses Maimonides also

admitted that the Kol Nidrei rite is not Biblical: "The absolution from oaths has no basis whatsoever in the Written Torah" (*Mishneh Torah,* Sefer Haflaah, Hilkhot Shevuot 6:2).

Origins

The origins of Kol Nidrei, like much of Judaism, can be traced to pagan Babylon: "*Kol Nidre* is connected to the ancient belief in the power of magical adjuration...The Babylonians of late antiquity and the Middle Ages used magic bowls that were believed to undo the oath that the demons had been forced to make...The Jews of late antiquity had a rich and nuanced practice of magic...a person needed protection..toward which end people depended on professionals to create spells...Spells such as these have been unearthed in various locations in Mesopotamia, especially in the Babylonian city of Nippur (today's Iraq). They were written in 300–700 CE on clay bowls...Scholars have shown interesting similarities between some texts of these magic bowls and *Kol Nidre*, both in vocabulary and style. For example: 'Overturned are all the vows [*kol nidre*] and curses and spells and sorceries and curses and sorcerers and evil knocks that may lodge in this man.'...The linguistic and stylistic resemblances between the magic bowl formulae and the prayer are striking enough for many scholars to conclude that *Kol Nidre* originated in the world of magic." [328]

The Talmudic law concerning the Kol Nidrei rite is as follows: "And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, 'Every vow which I make in the future shall be null." [329]

Note that the Talmud declares that the action nullifying vows is to be taken *at the beginning of the year* and with regard to *promises made in the future*. This distinction is critical since it

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[328] Rabbi Lawrence A. Hoffman (ed.), *All these Vows* (2011), pp. 8 and 27.

[329] BT Nedarim 23a and 23b.

contradicts what the deceivers claim is a humble, penitential rite of begging forgiveness for promises broken in the past, rather than what it is, a *nullification made in advance for vows and oaths yet to be made (and deliberately broken with impunity).* This "advance stipulation" is called *bitul tenai* and it is the basis for a Judaic being absolved in advance of breaking promises that he will make in the future, or to use the rabbinic lawyer's jargon: "declaration of intent for the anticipatory invalidation of future vows."

In addition to the previously cited Talmud section at BT Nedarim 23b, we direct the reader's attention to Mishnah Nedarim 3:1 (this passage is censored in some English-language editions of the Mishnah):

Mishnah Nedarim 3:1:

> He who desires that none of his vows made during the year shall be valid, let him stand at Rosh haShanah and declare, "Every vow which I may make in the future shall be cancelled," provided that he remembers [the stipulation] at the time of the vow.

During the Second Temple period means for annulling vows in the future were adopted. The Jew Philo of Alexandria in his *Hypothetica* (7:3-5) reported on the practice in the First century A.D. of annulment of an individual's future vows by the intercession a Jewish priest or rabbinic sage. About five centuries later, a custom devoted to wholesale nullification of vows came into vogue, associated with Yom Kippur eve and originally recited in Hebrew. By 1050 A.D. *Kol Nidrei* became institutionalized in European Ashkenazi (Khazar) Judaism. (Nullification of vows took a different path of development in North African Sephardic Judaism). In Ashkenazi Judaism it was accepted by such luminaries as the last of the eminent *geonim*, Hai bar Sherira, who included the *Kol Nidrei* in his own *siddur* (prayer book). Kol Nidrei's place in Judaism was further entrenched by Rashi's son-in-

law, Rabbi Meir ben Samuel, and later his grandson, Rabbenu Tam, who insisted on the rite's central *modah'ah* aspect: "...the anticipatory annulment in advance of all vows that one might make in the coming year. His basis for this notion was a passage in the Babylonian Talmud: 'If one wishes to ensure that one's vows for the coming year will not be binding, one should say the following at the beginning of the year: Any vow that I vow in the future shall be null and void' (Nedarim 23b)....it became a nullification of vows 'from this Yom Kippur until the next." [330] By the 13th century *Kol Nidrei* became a Yom Kippur staple as witnessed by the fact that the MaHaRaM (Moreinu Harav Rabbi Meir of Rothenberg) added extensively to its liturgical framework.

The most common version of *Kol Nidrei* as translated from the Aramaic, is a legal document which reads as follows: "All vows, substitute formulae, and oaths that have been sworn and declared from this Yom Kippur until the following one, shall be put to rest, voided and made void, invalidated and made nonexistent. Our vows are not vows. Our oaths are not oaths."

The Kol Nidrei rite "...is popularly regarded as the most 'holy' and solemn occasion of the Jewish liturgical year, attended even by many Jews who are far from religion..." [331] The popularity of Kol Nidrei is no wonder, since it allows Judaic participants to be absolved, of all contracts, vows and oaths they make and then break. This corresponds to the Talmudic lesson that God rewards clever liars (BT Kallah 51a). Christian Hebraist Dr. Alexander McCaul writes:

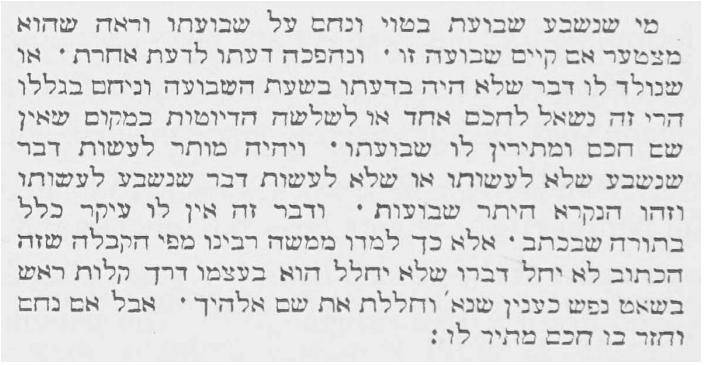
"A religion which is plainly contrary to any of the Divine attributes, must necessarily be false. For instance....(i)n the prophecies of Jeremiah, He is even identified with truth, as it is said: 'The Lord God is Truth.' (Jer. 10:10.) And in that prediction, which he put into the mouth of Balaam, he says, that it is by this

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330 Eliezer Diamond, Professor of Talmud, Jewish Theological Seminary.

331 Israel Shahak, *Jewish History, Jewish Religion*, p. 48.

attribute that he is distinguished from the sons of men. 'God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' (Numbers 23:19.) Men may be wicked enough to promise what they do not intend to perform, or after promising, may change their mind, and refuse to fulfill their engagements; but God is 'too holy' to deceive willfully, or to alter what has proceeded out of his mouth. A religion, therefore, which in any wise tends to lessen our reverence for truth, or encourages men to alter a solemn engagement, or, what is still worse, teaches how to absolve from oaths, cannot proceed from the God of truth; and this is what the oral law does in certain cases...The doctrine itself is as follows:


מי שנשבע שבועת בטוי ונחם על שבועתו וראה שהוא
מצטער אם קיים שבועה זו · ונהפכה דעתו לדעת אחרת · או
שנולד לו דבר שלא היה בדעתו בשעת השבועה וניחם בגללו
הרי זה נשאל לחכם אחד או לשלשה הדיוטות במקום שאין
שם חכם ומתירין לו שבועתו · ויהיה מותר לעשות דבר
שנשבע שלא לעשותו או שלא לעשות דבר שנשבע לעשותו
וזהו הנקרא היתר שבועות · ודבר זה אין לו עיקר כלל
בתורה שבכתב · אלא כך למדו ממשה רבינו מפי הקבלה שזה
הכתוב לא יחל דברו שלא יחלל הוא בעצמו דרך קלות ראש
בשאט נפש כענין שנא׳ וחללת את שם אלהיך · אבל אם נחם
וחזר בו חכם מתיר לו :

Hilchoth Sh'vuoth, c. vi. 1, 2.

"...Here it is plainly taught, that if a man has reason to fear any personal inconvenience, or even if he changes his mind, he may escape from the most solemn obligation that can be laid upon the consciences of men; and that, after appealing to God in confirmation of his declaration to do or to leave undone some particular action, one or more of his fellow-sinners can remit his duty to his Creator, and give him a license to do the very contrary of that which he had promised before and unto God, that he would do.

"The rabbis do not endeavor to justify the doctrine by a reference to Scripture. They say, in plain terms, 'This matter has no foundation whatever in the written law,' and thus acknowledge that it is altogether a matter of tradition...God says, 'If a man swear, he shall not profane his word.' The rabbis say, he may profane his word. To prevent all mistake, God further adds, 'He shall do according to all that proceeds out of his mouth.' The rabbis say, he need not do what proceeds out of his mouth; and yet they have the face to tell us, that their doctrine is from Moses, and is the traditional interpretation of words which signify the very reverse of what they say...

"The words, 'Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the LORD,' plainly forbid that absolution from oaths which the rabbis teach not only as lawful, but as of Divine authority...Here the oral law allows false swearing, which God has positively forbidden. The doctrine of absolution from oaths teaches men to transgress three negative precepts. The man who swears to do anything and then does it not, because he has got absolution, violates, first, the negative precept, 'He shall not profane his word;' he violates, secondly, the negative precept, 'Ye shall not swear by my name falsely;' and, lastly, he violates a negative precept more important than either of the others; and that is, 'Neither shalt thou profane the name of thy God.'

"...Now, then, we call on every reader to decide whether the oral law can really be from God? Has this doctrine of absolution from oaths anything resembling the character of the Divine Being as a God of Truth? Is it possible that God should give an oral law directly subversive of that which he has given in writing?...(T)he oral law is dishonoring to God, subversive of the commands given by Moses, and injurious to the best interests of the Jewish people; nay, that it is actually a libel on the children of Abraham; and that, therefore, if they have any love to God, any reverence for Moses, and any respect for themselves and their brethren, they are bound

publicly to renounce the principles which it inculcates, and by which they have been deluded for so many centuries.

"...The rabbis declare that this doctrine is not an ordinance of the Scribes, but an oral tradition from Moses; if then it be false, the rabbis are again convicted of passing off an invention of their own as an ordinance of God, and are therefore wholly unworthy of credit. The oral law depends altogether upon the validity of the testimony, and if the witnesses can be proved, in any one instance, to have spoken falsehood, the credit of the whole is destroyed. Now this is eminently the case, for not only have they said what is false, but have endeavored to establish a principle subversive of all reverence for truth. It would be difficult for any man, who was known as one in the habit of getting dispensation from oaths, to find belief or credit in the world, and he would scarcely be admitted as a valid witness in a court of justice; but the man who propounds dispensation from oaths as a religious doctrine, and teaches it systematically as agreeable to the will of God, is a more suspicious person still, and such are the authors of the oral law. The former might be regarded as a deluded person, who only broke his oaths when he got dispensation, but the latter would be considered an artful underminer of principle, and a willful despiser of truth; his testimony would, therefore, have no weight.

"...Our own firm conviction is that modern Judaism is altogether spurious, and plainly opposed to that religion which God gave to your fathers. The doctrine of dispensation from oaths is sufficient to prove this..." [332]

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[332] Alexander McCaul, *The Old Paths*, chapters 56 & 57. Dr. McCaul was Prof. of Old Testament Hebrew and Rabbinic Literature at King's College, London, England. His mission of converting Judaic people to Christ was conducted in a nineteenth century that bore much fruit in that regard, resulting in the conversion of Abraham Buchner (1789-1869), former professor at the rabbinic seminary in Warsaw and author of a study, *Der Talmud in seiner Nichtigkeit* ("The Worthlessness of the Talmud"), and of Asher Temkin, a Judaic who converted to Greek Orthodox Christianity and authored *Derek Selulah* ("The Straight Road").

Judaism teaches that Christians like Dr. McCaul, who tell the truth about *Kol Nidrei's* permission to lie in the coming year, are purveyors of hate: "antisemites." It is not the rabbis, but these truth-tellers who are the ones to blame for any disrepute in which the oath of a Judaic is held: "Anti-Semites have frequently taken *Kol Nidrei* as evidence that the oath of a Jew is worthless. In the Disputation in Paris in 1240 it was attacked by Nicholas Donin...It appeared too in the attacks of anti-Semitic writers such as Eisenmenger, Buxtorf and Wagenseil." [333]

"Since medieval times and even in the 19th century itself, *Kol Nidre* had nurtured anti-Semitic misunderstandings. Because of *Kol Nidre*, Christians accused Jews of not keeping their promises."

Sukkot (The Feast of Booths)

Using Leviticus 23: 33-43 and Deut. 16: 13-17 as proof texts (though *pretexts* would be a more fitting description), the Feast of Booths is observed by Talmudists on the fifteenth day of Tishri. Booths is an authentic Old Testament rite, and on the surface, to the casual observer, *Sukkot* gives the appearance that Judaism is indeed observing a festival of God in obedience to the Bible, as colorful, leaf and branch-strewn huts are set up on college campuses and city streets with significant Judaic populations. However, beneath this imagery lies the ever present superstitious reality, whereby Judaism mixes the Word of God with the leaven of Babylon, so that if we examine the final rite performed on the last of the intermediate days of *Sukkot,* we encounter "*Hoshanah Rabbah*," a sort of rabbinic groundhog day in which, if a Judaic man does not see his shadow, it is said that he will die in the coming year. In *Hoshanah Rabbah* the "Torah scrolls" are removed from the ark and seven circumlocutions around the interior of the synagogue are performed. Because *Hoshanah Rabbah* marks the last possible day in the year in which Judaics can supposedly

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[333] *Encyclopedia Judaica* (Jerusalem,.1978), vol. 10, p. 1167.

receive a good mark in the Book of Life, anxiety-ridden Judaics have in the past engaged in shadowy, Halloween-like customs to determine their destiny on this night:

"Some have the custom to cover themselves in a sheet and go to a place where the moon can be seen. There they throw off the sheet and stand naked. They stand straight, with all their limbs spread out, and they examine their shadow in the moon. If one's head is missing, he will lose his head. If his fingers are missing, that refers to his relatives. If his right hand is missing, that means his son. If his left hand is missing, that means his daughter. But this shadow that one sees in the moon is not the same as a regular shadow, because this shadow has to move on its own; otherwise it would not be possible that one did not see a part of his own shadow. So the shadow we are talking about is actually the shadow of our shadow. If one examines the shadows very carefully, it is obvious that there are actually two shadows, because the real shadow casts another shadow. Our sages call this a shadow of the shadow (*bevoah bivevoah*). According to the Talmud, if one goes on a long trip over countries and wants to know whether he will return or not, he should examine his shadow. If he sees the shadow of his shadow, he will return home."

The Hanukkah Hoax

Hanukkah is a Talmudic holiday that is observed cursorily in the Israeli state and celebrated in the United States as competition for Christmas, and in order to symbolically assert the supremacy of *Klal Yisroel* (the Judaic people) over the rest of humanity. The secret of Hanukkah was disclosed by Rabbi Levi Isaac ben Meir of Berdichev (known as "the Kedushat Levi" after his eponymous treatise), an important eighteenth century *halachic* authority, who revealed that lighting the Hanukkah menorah does *not* commemorate the victory of the Biblical Maccabees. The arcane traditional doctrine of *Chazal* concerning Hanukkah is that it

actually signifies God's "delight in the Jewish people" themselves, and their vainglorious celebrations.

"God" provided the mythical eight days of oil not as a means of facilitating a victory or of guaranteeing the successful completion of a sacred duty, but rather as a sign (*halacha osah mitzvah*), of His continuing adoration of the Judaic people, which all the rest of us are supposed to emulate, as we in fact do, whenever we allow a menorah to be erected where a nativity scene is banned. In the religion of Judaism, the Hanukkah menorah is the symbol of the supreme position which the Holy Judaic People supposedly occupy in God's eyes. *It is not a symbol of a Biblical occurrence*. It is a man-made Talmudic tradition intended for self-glorification. *It represents the victory not of the Maccabees over the pagans, but of the selective memory of the rabbis over history.*

Hanukkah is an enduring commitment to the dark racial and religious conceit of the rabbinic and Zionist Judaics, disguised as holiday light and cheer for all; as such it is a kind of abbreviation for and summation of the high hoax that is the religion of Judaism itself.

Purim

Purim occurs on the 14th of Adar. Observances of rabbinic holy days are marked by preparations on the evening before, at sunset, therefore Purim eve is Adar 13. Religious customs associated with the holiday include a host of primitive revenge motifs such as consuming pastries shaped like Haman's ears (*oznei haman*; in Yiddish *homentashn*), and creating a *purimgreger* (cacaphony) when Haman's name is mentioned (*homenklopfn*) in the synagogue. The wearing of Halloween-like attire, and mandatory drunkenness for Judaic males are also a feature of this "holy day." Dr. Baruch Goldstein, a native of Brooklyn, New York, murdered forty Palestinians on Purim, February 25, 1994. President George W. Bush launched the invasion of Iraq on Purim, March 19, 2003 to destroy "Saddam's weapons of mass destruction."

***Pesach* (Passover)**

Passover falls on the 15th of Nissan. Talmudic Judaics do not celebrate the Biblical Passover, they observe a rabbinic burlesque, twisted to suit the racial-nationalist, superstitious agenda of the Talmud. Passover is the domain of scripture-faithful Biblical Christians. It is tragic indeed that Passover has been usurped and paganized by the adherents of the Talmud of Babylon, and passed off to the world as the real thing. Rabbi Mark Glickman commenting on the trend within Churchianity to conduct a seder in ecumenical solidarity with Judaics: "Passover seders are out of place in churches. For starters, the Last Supper couldn't have been a Passover Seder, because the Passover Seder didn't exist until several decades after Jesus' death. There were Passover celebrations during his day, of course, but the particular liturgy and ritual of the Seder was a response to the destruction of the Jerusalem Temple in the year 70, and it wasn't finalized until sometime during the third century. What's more — and to be perfectly honest — the Seder developed, in part, as an anti-Christian polemic — a 'slam' on the then-new and growing religion called Christianity....the anti-Christian roots of the event are unmistakable. A church Seder is thus a Christian event rooted in anti-Christianity." [334]

The Biblical account of Passover is found in Exodus 12. Judaism's Passover is a Talmudic-Kabbalistic counterfeit. Judaism's *seder* meal is conducted by a leader dressed in a burial shroud. Prideful displays of wealth and ostentation are emphasized. Passover in Judaism is mixed together with an event that has nothing to do with Passover — a tribal remembrance of the destruction of the Second Temple by the Romans. "The table has to be all nicely set, all should indicate wealth. Whereas at most times one does not show off wealth and power, in remembrance of

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[334] Mark Glickman, *Seattle Times* April 12, 2008.

the destruction of the Temple, on the first two nights of Passover everyone should think he is an important lord or prince..."

The wine ceremony of Judaism's *seder* involves the master of ceremonies using a cup of wine that is ritually spilled into a broken vessel or bowl. The symbolism here is from the Kabbalah. The cup represents *malkhut* (the Kabbalistic kingdom). The broken bowl stands in for the broken shells, the soulless gentiles known as the *kelipot*. Eventually there follows a ritual hand-washing and later a child is sent to the door to facilitate the wine toast, the curse on the gentiles, *Shefokh hamatkha*: "Pour out your wrath upon the nations that do not know you." After more ritual wine-imbibing, the *Had gadya* is sung in honor of the exaltation of the Judaic people above the gentiles. All this transpires on *Pesach* eve.

On the first day of Passover proper is the *musaf* service in the synagogue, which features the *Amidah* prayers. At this juncture all male descendants of the priest caste gather at the rear of the synagogue, remove their shoes, engage in a ritual hand-washing and then enter the front of the synagogue on the *dukhan* (raised platform). With their backs to the congregation they cover their heads with their prayer shawls and chant with the *chazan* (cantor). Those in the congregation turn their faces or hide behind their own prayer shawls to avoid gazing directly upon the *kohen*, for Rashi explains that the divine presence rests upon the *kohen* during this time. The Gemara states that it is forbidden to gaze upon a *kohen* during the chanting of the blessing.[335] On the last word of the chant, *vetzivanu*, the priests turn dramatically to face the assembly and make the two-handed, finger-splayed, gesture of "priestly benediction." [336]

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335 BT Chagigah 16a.

336 Cf. Orach Chayim 128. "A space between the thumb and index-finger and another space between the middle and ring fingers, with thumbs of both hands touching at the joints, with the right hand slightly elevated."

"Gentiles in North America often don't understand why observant Jews sometimes dread the coming of the next big holiday....Not for nothing did *Chazal* tell us to start studying the laws of each holiday 30 days before...*Pesach*, though, is a very trying time. Just to fulfill the basic requirements of the holiday can take weeks and thousands of dollars in cleaning supplies and help. Given the modern tendency towards accumulation of pretty much anything that is on sale and the ever-increasing size of the homes some of us live in, the cleaning job grows year to year. Every year we hear the stories of people who stop taking their Prozac so their obsessive-compulsive traits can get them through the preparatory cleaning. Who hasn't heard the question asked: Are we supposed to clean between the tiles or just fireblast them? Add to this the recent additions from the *chumros*-of-the-week club, such as limitations on paper plates, styrofoam cups (!) and the ever increasing number of foods that get labelled as *kitniyos* (don't even get me started on that one) and it's a wonder that, just before *Pesach*, the local psychiatry wards aren't filled with neurotic Jews all running up and down the hallways with their brooms and mops chasing that one last dustball the cleaning staff missed. Whoever can bleach the floor tiles until there are holes in it, *harei zeh meshubach*! Three years ago I decided that I'd had enough of this. The purpose of cleaning for Pesach is to remove all *chometz* (unleavened bread) from our homes, or at least the sections we don't sell through the rav. I was once told by Rav Benjy Hecht that the guiding philosophy of the *Chazon Ish* was that Torah observance is supposed to be dystonic with human nature. In other words, the phrase "it's hard to be a Jew" [337] is supposed to be an essential part of observance. You're not a real Orthodox Jew if you're happy and well-adjusted, but rather you should feel the struggle all your life with your inner urges to not obey God's laws. Having heard this, I came to finally understand why *Pesach* has turned into such a miserable

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337 "*S'iz shver tsu zayn a yid.*"

experience for so many people. Now all the crazy *chumros* made sense. We were supposed to be miserable as we prepared for *Pesach*. It was a sign of our true Jewish dedication!" [338]

Shabbos

Mishnah Hagigah 1:8 (b-c) admits that Judaism's "many" Sabbath laws have "little" Biblical justification.

Much trepidation stems from the once-a-week holyday, the Friday to Saturday Sabbath or "*Shabbat*" in which hundreds of trivial rules must be observed. In Judaism the Talmudic burlesque of the Sabbath is not a God-given period of rest, but rather a rabbinic plague of "mountains" of bureaucratic rules and regulations governing everything from ovens to elevators to automobiles: "On Shabbat one may not carry or transfer objects between a *reshut ha-yachid* (private, enclosed domain, such as the house); and a *reshut ha-rabim* (public domain, such as the street). Examples of this prohibition include: carrying in one's pocket; carrying anything in the hand; wheeling a baby carriage or shopping cart, going outside with gum or food in the mouth. This prohibition also includes carrying in public hallways or yards of multiple dwellings, unless an *eiruv chatzeirot* is made."

Fear and anxiety over whether the hundreds of trivial *Shabbat* rules are fulfilled or broken, robs the Judaic of the rest that God intended for us to experience on a truly Biblical Sabbath. As usual, enforcement of the grievous burden of these rules is backed by threats and curses. According to BT Shabbat 119b, two angels accompany the Judaic male on his walk from the synagogue to his home after the conclusion of the Friday Sabbath service. One is a good angel and the other a bad angel. As the Talmudic male walks away from the synagogue, he is in their company, according

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338 "Making Pesach Even Harder," http://garneliron heart.blogspot.com/2008/04/making-pesach-even-harder.html April 10, 2008. The hunt for *chometz* (unleavened bread) is daunting.

to the Babylonian Talmud, and depending on the state of his home when he arrives, the good or the bad angel will decide his fate. If his wife sufficiently slaved to arrange his home exactly according to the hundreds of *shabbos* rules decreed by the rabbis, the good angel predominates over the bad angel for the remainder of that Sabbath. If however, his home does not measure up to the rabbinic standard of Sabbath perfection, then the bad angel takes control of that Sabbath, and raises the likelihood that this failure will be repeated the following Friday, and the Friday after that, *ad infinitum,* thus bringing disaster upon the Talmudic husband and wife and their household for failing to properly observe the Sabbath. Judaism's *Shabbat* observance is a haunted affair in more ways than one, since the ghosts of almost all of the condemned are present: "All souls are temporarily taken out of *gehanna* (the fiery pit, i.e. "hell") on Shabbat, except for those who desecrated the Shabbat (during their lifetime)." [339]

In spite of all types of disinformation about Orthodox Judaism not being Kabbalistic, Kabbalah doctrine has been an integral part of the Judaic Sabbath on Friday evening since the rise, during the Renaissance, of the teachings of Rabbis Yitzhak Luria and Moses Cordovero. Judaism's formal Friday Sabbath observance is comprised in part of the "*Kabbalat Shabbat*" which features the greeting of the goddess Shekhinah as "Sabbath Queen" (preceding the Friday evening liturgy). "It is...customary to continue wearing *Shabbat* finery on Saturday night, and many have the custom of lighting candles on the table after the *Havdalah*. Sometime on Saturday night it is customary to partake of a meal, called a *Melaveh Malka* ('escorting the queen') — 'Accompanying the (Shabbat) Queen,' meal. Ideally, one should (ritually) wash[340] and

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[339] Zohar 2:150b.

[340] Ceremonial hand washing (*netilat yadayim*) precedes the *shabbat* meal(s). On the correctness of ritual hand cleaning Hillel and Shammai were in agreement.

eat bread or challah[341] at this meal." From the *Kabbalat Shabbat* through to the *Havdalah* and the concluding *Melaveh Malka*, goddess *Shekhinah* is at the core of Judaism's Sabbath.

The Eruv

A loophole for nullifying these rules against carrying is found in the rabbinic concept of the *eruv* (this is the more common spelling; also spelled *eiruv*), in which a symbolic ritual wire is strung around an enclosure in a Judaic neighborhood, thereby creating the *eruv*: "An *eiruv chatzeirot* is an arrangement whereby carrying in some of the above situations is permitted. In addition, the area in which one wishes to carry must be enclosed. This enclosure, commonly referred to as an *eiruv*, can occur naturally or be man-made, and must be constructed before *Shabbat*. The Jewish community in some cities or neighborhoods constructs an *eiruv* which encloses several blocks. The area within the *eiruv* is then considered a private domain where carrying is permitted. If there is an *eiruv,* it is important to know its boundaries so as not to carry beyond them, and also to ensure before Shabbat that the *eruv* is up and not damaged."

The *eruv* is an interesting phenomenon because in the U.S. its establishment in municipalities violates the separation of church and state since it is erected on public property. Yet throughout America cities and towns have yielded to our informal state religion of Judaism. Just as the Hannukah menorah is on display in public spaces where depictions of infant Jesus, and Blessed Mary and St. Joseph are banned, and just as the Dept. of Defense is partnered

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341 *Challah*: the braided bread used in Judaism to represent the *hallah* (cake) mentioned in the Book of Numbers.

with the ADL.[342] and Holocaustianity has become our informal state religion through the erection of the synagogue masquerading as a "Holocaust" history museum in Washington D.C., so too are our American cities and towns becoming symbolic Talmudic enclosures through the permission granted to rabbis to establish an eruv.

The Talmudic/Kabbalistic Sabbath remains the centerpiece not only of Orthodox Judaism but of America's heavily-rabbinic influenced culture. The growing practice of reverently establishing *eruvin* in portions of America's cities and towns, including in some of its most liberal areas, such as Santa Monica, California, is contrasted with the derision in the contemporary liberal mind for the New Testament Lord's Day —wrongly associated as an exclusively Puritan "Sunday Blue Law" practice —when in fact it was observed by both Protestant and Catholic pioneers from the very first European settlement of the North American continent and the founding of America. Even as the Talmudic/Kabbalistic Sabbath gains ground, the Biblical Christian Sabbath[343] is increasingly being attacked and abandoned and may be said to be on the verge of extinction. This is in keeping with the Talmud, which, in BT Sanhedrin 58b, forbids a sabbath day of rest for non-Judaics *on penalty of death*. Only Judaics are to have a reverenced

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342 Cf. News Release of the Office of Assistant Secretary of Defense (Public Affairs), "Department of Defense Publishes Guide for 'Days of Remembrance' Observances," Feb. 29, 1988. The "guide" was written by the "International Center for Holocaust Studies of the Anti-Defamation League of B'nai B'rith," published by the US Printing Office and circulated to American troops and defense department personnel.

343 As for the Saturday sabbath vs. Sunday sabbath contention within Christianity, we have heard it alleged that Sunday is a day consecrated to the sun god and that the Roman emperor Constantine moved the Christian Sabbath observance from Saturday to Sunday in honor of the sun. If that's the case, there should be no Saturday Sabbath either, since the name Saturday is derived from Saturn and one could claim that all observances on that day are a propitiation of Saturn. We believe with the apostles and the early Church that the Resurrection of Israel's Messiah Jesus Christ, on Sunday, was the greatest event in the history of the world since the Creation. To commemorate it as such, the sabbath was rightly moved to the "Lord's Day" on which His Resurrection occurred.

day set aside for rest. All gentiles are required to toil the whole week through.

וְאָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: "עֹבֵד אַדְמָתוֹ יִשְׂבַּע לָחֶם"? אִם עוֹשֶׂה אָדָם עַצְמוֹ כְּעֶבֶד לָאֲדָמָה, יִשְׂבַּע לֶחֶם. וְאִם לָאו, לֹא יִשְׂבַּע לֶחֶם.

וְאָמַר רֵישׁ לָקִישׁ: נָכְרִי שֶׁשָּׁבַת, חַיָּיב מִיתָה, שֶׁנֶּאֱמַר: "יוֹם וָלַיְלָה לֹא יִשְׁבֹּתוּ". וְאָמַר מָר: אַזְהָרָה שֶׁלָּהֶן זוֹ הִיא מִיתָתָן.

אָמַר רָבִינָא: אֲפִילּוּ שֵׁנִי בַּשַּׁבָּת.

וְלִיחַשְׁבָּהּ גַּבֵּי שֶׁבַע מִצְוֹת! — כִּי קָא חָשִׁיב — שֵׁב וְאַל תַּעֲשֶׂה, קוּם עֲשֵׂה — לָא קָא חָשִׁיב.

וְאָמַר רֵישׁ לָקִישׁ [4]The Gemara now returns to the laws applying to non-Jews: **Resh Lakish said: If a non-Jew ceased working** for a whole day, **he is liable for execution,** [5]**as the verse states** (Genesis 8:22): "While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and **day and night shall not cease.**" A Jew is commanded to observe a weekly day of rest, but a non-Jew is forbidden to cease working for an entire day. [6]**And it was stated above** (57a): Wherever the Torah imposed a **prohibition** on non-Jews, the punishment for violating that prohibition **is execution.**

BT Sanhedrin 58b

No rest for the goyim:
Non-Jews subject to execution for observing a day of rest.

The Attire of the Pharisaic Male



A skull-cap, called in Yiddish, a "*yarmulke*" (in Hebrew a "*kipa*"), is worn at the back of the head. In Babylon, rabbis had the custom of wearing head coverings as a sign of their high status. (Cf. BT Kiddushin 8a). There is no Biblical warrant for male head coverings.



Pictured above are the two tiny leather boxes containing four texts from scripture (Ex. 13:1-10; 11-16; Deut. 6:4-9 and 11:13-21). These boxes are worn on or above the forehead, and are called in Judaism "*tefillin*." They are known in the New Testament as "phylacteries." The boxes are held in place by ritually-tied leather straps on the left hand and arm. This outfit is worn during daily

morning prayer, except on *Shabbos* and holy days. "The use of phylacteries was based on an overly-literal interpretation of passages like Ex. 13:9-10; Deut. 6:8." (John MacArthur). Concerning this attire, Jesus said: "Everything they do is to attract attention, like wearing broader phylacteries[344] and longer tassels,[345] like wanting to take the place of honor at banquets and the front of seats in the synagogues, being greeted obsequiously in the market squares and having people call them rabbi." (Matt. 23: 5-7). Judaic women are exempt from the obligation to wear phylacteries: "Women, slaves and minors are exempt from the recitation of Shema[346] and from tefillin." (Mishna: Berakhot 3:3).

Birkat HaMinim: The Amidah Prayer's Curse on Christians

The ritual cursing of Christians by the followers of Judaism is nothing new. Justin Martyr stated that Judaics curse those who believe in Christ and Christ himself in their synagogues (*Dialogue* 47). He admonished Jews to "...obey not the Pharisaic teachers, and scoff at the King of Israel, as the rulers of your synagogues teach you to do after your prayers" (*Dialogue* 137). St. Jerome in his various commentaries on the prophets wrote: "Under the name

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344 "Evidently the Pharisees would broaden the leather straps by which the phylacteries were bound...in order to make the phylacteries more prominent." (John MacArthur).

345 This is a reference to the *tzitzit* (knotted tassels) that adorn the four corners of the large prayer shawl known as the *tallit* (also spelled *tallith*), in which a male wraps himself. Orthodox Judaics are sometimes seen displaying only fringes dangling from under their shirts at the waist. These fringes with their small knots are also known as *tzitzit* — the shawl being worn is not itself visible — in this case this is a four-cornered under-garment called *tallit katan* (small shawl). Eight strings and five knots comprise each *tzitzit.* Since four fringes on a cloak are stipulated in Deut. 22:12, our issue is not with the *tzitzit* garment itself, but with the Pharisaic traditions that encourage its ostentatious and prideful display, for which, as Jesus stated, there is no Biblical warrant.

346 The morning and evening prayer consisting of Deut. 6:4-9; Deut. 11: 13-21 and Numbers 15:37-41.

notzrim the Jews anathematize...curse...and blaspheme the Christians." [347] The evidence of Jerome, of a Jewish curse which is said thrice daily, "is an exact description of *Birkat HaMinim* in the fourth century, when *minim* became a wide-ranging term..." [348]

Justin Martyr confirmed that *Birkat HaMinim* was aimed at Christians in general.

The Amidah prayer in its section twelve (formerly section nineteen) contains the *Birkat HaMinim*, the curse on Christians ('*minim*" prefixed by *"Ha' or 'la'*), which was composed around the end of the first century A.D in the days of Rabbi Gamaliel II:

*Kerega harishah v'khol tikvah tehi al ve laminim ("*Let there be no hope for the wicked and for Christians"*).*

The curse has since been disguised by telling inquiring gentiles that the text is targeted not at *laminim* (Christians) but at *lamalshinim* ("slanderers") and is aimed only at malicious gossips. The truth, however, may be discovered in any uncensored edition of BT Berakhot 28b-29a.

Rashi gave the definition of the word *minim* in his commentary on BT Megillah 17b: "The *minim* are disciples of Jesus the Notzri (Nazarene)." The term *minim* was referred to by St. Jerome in the fourth century in a letter to St. Augustine, in which he equated *minim* with *notzrim*. The names *minim* and *meshumadim* (apostates) are present in the oldest available texts of the *Birkat HaMinim* from the Cairo genizah. The name *notzrim* is found in later medieval versions after *minim* came to have a broader definition than just Christians (including, for example, Karaites). *Notzrim* delineated Christians exclusively.

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[347] St. Jerome, Commentary on Isaiah 5:18: *"In Omnibus synagogis sub nomine Nazarenorum anathematizent vocabulum Christianum."* Commentary on Isaiah 53:4-5: *"sub nomine...ter in die Christianos congerunt maledicia."* On Amos 1:11: *"sub nomine...blasphemunt populum Christianum."*

[348] Cf. Yaakov Y. Teppler and S. Weingarten for a nearly exhaustive study.

Nicholas Donin, the Judaic scholar and convert to Catholicism who successfully debated rabbis at the "Paris Dispute" of 1240 inspired Christians to investigate and scrutinize the contents of the Babylonian Talmud. This led to censorship of objectionable parts of the Talmud circulating in Europe, including places in the text where the word *minim* was used, after it was learned that *minim* was a synonym for Christian. The *Birkat HaMinim* prayer also consists of the supplication that Christians be "swiftly cut down (*m'heriah...yika reitu*)...doomed (*toveid*)...destroyed (*ut mahgeir)*" and "uprooted (*te'akeir*)."

The *Birkat HaMinim* was presaged by rabbinic curses on Judaic converts to Christianity ("sinners of Israel"). They are sentenced to hell (*gehinnom*) where they are burned and doomed to remain forever (Tosefta, Sanhedrin xiii, 4-5).

Judeo-Churchians refer to this curse as a "blessing" — "the *blessing* of the Amidah Prayer."

Historically, in Judaism, the failure to recite this section of the Amidah "prayer" was considered a sure indication that the Judaic who failed to say it was a crypto-Christian. Hence, recitation of the *Birkat HaMinim* was a litmus test to determine whether or not a Judaic was secretly harboring Christian beliefs. In the past, Judaics who refused to utter it and thereby failed this test were subject to the rabbinic penal laws of the *cherem*, including beating, whipping and in extreme cases, execution.

The words of the curse that every adherent of Orthodox Judaism is to recite when encountering a Christian church:

"God will uproot the house of the proud."
(Kitzur Shulchan Aruch 167:8).

If the curse is fulfilled and the church is destroyed, then the Judaic recites, "Almighty of vengeance, reveal yourself."

The Institutionalization of Child Molestation in the Religion of Judaism — Sexual Intercourse with Boys Less than Nine Years of Age: "Not a Significant Act"

GEMARA אָמַר רַב יְהוּדָה אָמַר רַב Rav Yehudah said in the name of Rav: If a young boy less than nine years old has intercourse with a grown woman, his act places her in the category of a woman who has been injured by a stick, and whose hymen was ruptured as a result. Even though intercourse with a boy under nine years old is not considered a significant sexual act, it is no less intrusive than a stick that causes the hymen to be ruptured. Therefore, according to the Sages who maintain that a woman who was injured by a stick is no longer considered a virgin, a woman who has had intercourse with a boy less than nine years old is also considered a non-virgin, entitled to a ketubah of only 100 dinarim. Rav Yehudah continued: When I reported this ruling before Shmuel, he said: [6]The laws pertaining to a woman who was injured by a stick do not apply in a case where the woman's body was penetrated by the flesh of a young boy. Thus, according to Shmuel, even the Sages — who maintain that a woman who was injured by a stick is no longer treated as a virgin — agree that a woman who has intercourse with a boy younger than nine years old is entitled to a ketubah of 200 dinarim when she marries.

BT Ketubot 11b

"...intercourse with a boy under nine years old is not considered a significant sexual act..."

object of sodomy. If a boy under the age of nine perpetrated sodomy upon an adult, the adult is not liable for punishment, for the intercourse of a boy under nine years of age is not legally an act of intercourse. Since a child less than nine years old cannot commit sodomy, he can also not be the object of sodomy.

[1]בְּמַאי קָמִיפַּלְגִי? [2]רַב סָבַר: כָּל דְּאִיתֵיהּ בַּשּׁוֹכֵב אִיתֵיהּ בַּנְּשָׁכָב, [3]וְכָל דְּלֵיתֵיהּ בַּשּׁוֹכֵב לֵיתֵיהּ בַּנְּשָׁכָב. [4]וּשְׁמוּאֵל סָבַר: "מִשְׁכְּבֵי אִשָּׁה" כְּתִיב.

BT Sanhedrin 54b

"...a child less nine years old cannot be the object of sodomy"

Moses Maimonides confirmed the ruling about the adult being exempt from liability for having sex with a boy less than nine years of age. (Maimonides' decision is found in Issurei Biah 1:14). Moreover, BT Ketubot 11b and of Sanhedrin 54b fully support the *halakha* that the age of nine is the key factor in determining when

sex with a boy is permissible. Judaism's *halakha*, as derived from the "sages" of the Babylonian Talmud, amounts to a free pass for Talmudic child molesters. [349]

תָּנוּ רַבָּנָן [1]Our Rabbis taught the following Baraita: "If a woman acted lewdly with her minor son, in the course of which he engaged with her in the first stage of sexual intercourse, [2]the School of Shammai say: He disqualified her from marrying into the priesthood. [3]And the School of Hillel disagree and say that she remains fit to marry into the priesthood."

[1]תָּנוּ רַבָּנָן: "הַמְסוֹלֶלֶת בִּבְנָהּ קָטָן וְהֶעֱרָה בָּהּ, [2]בֵּית שַׁמַּאי אוֹמְרִים: פְּסָלָהּ מִן הַכְּהוּנָּה, [3]וּבֵית הִלֵּל מַכְשִׁירִין".

BT Sanhedrin 69b

Sex between a Judaic woman and a child: the *halakhah* (law) of BT Sanhedrin 69b as recorded by Rabbi Adin Steinsaltz, the head of the modern Sanhedrin. [350]

In terms of sex with a male child, the age of nine is a determining factor in Judaism, no matter what the gender of the pederast, whether an adult woman, or an adult man. In BT Sanhedrin 69b, it is argued that a woman having sex with a boy less than nine is an act that is exempt from punishment (and therefore permissible), and does not render her a *zonah* (prostitute) or disqualify her from a marrying a Judaic priest, because sex with male children less than age nine is not considered sex. We have

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[349] But only in those circumstances where they will not be detected by gentiles in a gentile-dominant society that objects to the molestation of children. Where Talmudists are dominant or gentile society is pagan, concerns about detection are vitiated. It is important to note that among non-religious Judaics, these rabbinic laws permitting molestation are mostly unknown. The majority of Judaics would be as distressed at learning of their existence as anyone else.

[350] *Steinsaltz Talmud*, vol. 19, p. 13.

photographically reproduced the relevant passage from the Steinsaltz Talmud. The actual reference in Sanhedrin 69b is to sex between a mother and her own son! If her son is less than nine years-of-age, then it's rabbinically permissible for her to engage in it with him.

HALAKHAH

תִּשַׁע שָׁנִים וְיוֹם אֶחָד **Nine years and one day old.** "If a boy who is nine years and one day old has sexual intercourse with a woman who is forbidden to him, she is liable to be punished (and becomes a *zonah* so that she is thereafter disqualified from marrying into the priesthood), and he is exempt. If he is less than nine, both the woman and the boy are exempt, following the School of Hillel." (*Rambam, Sefer Kedushah, Hilkhot Issurei Bi'ah* 1:13; *Shulhan Arukh, Even HaEzer* 6:9; 167:1.)

While the school of Shammai objected to her being eligible to marry a priest, they were overruled by Maimonides and the other penultimate *halachic* decisor, Rabbi Karo, in the *Shulhan Aruch;* but the original ruling exempting the punishment and disqualification of the incestuous molesting mother, which came to be accepted as *halakha* by the majority, was made by Hillel, the one we're repeatedly told was the "good Pharisee" who allegedly has "so much in common with Jesus." Here's that "good Pharisee" approving the depraved and barbaric principle that sex between an adult woman and a boy does not actually qualify as sex, if the boy is less than nine years-old.

Occasionally some reports of these crimes having been allegedly perpetrated, reach the media, particularly in the Israeli state: "A couple from the community of Elad was arrested on Thursday on suspicion of abusing their 11-month-old son. The mother was allegedly filmed by her husband performing oral sex on the boy and simulating the movements of sexual intercourse....The wife's attorney, Noga Sidi, said this weekend that her client was 'upset, confused and in shock' and that she fainted when she saw the videotapes during her interrogation. She was briefly hospitalized and then examined by a psychiatrist, who determined that she could be held in detention. Sidi intends to request a more thorough examination. 'When she saw the pictures she said she wanted to die. She doesn't remember her actions because she was under the influence of tranquilizers that her husband gave her,

according to her,' Sidi said. The woman told police her husband apparently edited out from the tapes his own verbal instructions to her. Relatives of the woman said yesterday that the husband's actions were a bid to win 'Brownie points' in their divorce proceedings. 'He wants to get custody of the baby and to divorce her without having to pay alimony. He was sure the best way to do it was to frame her and present her as mentally ill,' the woman's brother told *Haaretz* yesterday....Elad is a community for ultra-Orthodox Jews." [351]

Circumcision

In the particular circumcision rite (*bris milah*) mandated in many Hasidic sects, the *mohel* (rabbinic circumciser) performs fellatio on the infant (*metzitzah b' peh*). Hence, every Judaic boy in various Hasidic sects has been homosexually molested since birth. In June, 2006 the New York State Department of Health renewed its permission for *metzitzah b' peh*. [352] In the Kabbalah, ritual fellatio of Judaic baby boys is of considerable significance. The *Tikunei Zohar* states that the strong correspondence between the *bris milah* and the *metzitzah b' peh* is rooted in the *gematria* (numerology) of the words *milah* and *peh* (the mouth). The *mekubalim* (Kabbalistic magicians) say that the *metzitzah b' peh* "sweetens all bad judgments that may be coming to the child." *Gedolim* who advocated the practice include the Chazon Ish and the Steipler. In the 21st century Rabbis Yosef Shalom Elyashiv, David Eidensohn, Pinchus Lipschutz and David Niederman, executive director of the United Jewish Organizations of Williamsburg (Brooklyn) have been strong supporters of the *metzitzah b' peh* procedure.

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[351] Yuval Azoulay, "Couple arrested on suspicion of sexually abusing baby son," *Haaretz*, Sept. 18, 2005. (When cases like this one are reported in the media, the Israeli government has no choice but to save face and mount the appearance of a prosecution, but the denouement is often just a slap on the wrist. We do not know the final disposition of this particular case).

[352] *Albany Times-Union*, June 13, 2006.

Sexual Intercourse with Little Girls is Permissible

If a girl is less than three years old, it is permitted to be secluded with her. Likewise, if a boy is less than nine years old a woman is permitted to be alone with him."

—Kitzur Shulchan Aruch: Classic guide to Jewish Law
(Metsudah Publications, 1996), v. 2, p. 1023

"If a grown-up man has intercourse with a little girl, it is nothing, for having intercourse with a girl less than three years old is like putting a finger in the eye."

—BT Ketubot 11b

Though the Talmud's permission for the heinous crime of child molestation is virtually unknown among the public and is never mentioned in the establishment media, among Talmud researchers it is notorious. This portion of tractate Ketubot concerns Halakhic definitions of sexual intercourse. In this particular ruling it is stated that copulation with girls below the age of three cannot be considered sexual activity because, although penetration ruptures her hymen, such intercourse is merely "like putting a finger in the eye," since the hymen at this age will eventually regenerate ("just as a finger stuck in an eye will cause the eye to water, yet the eye will heal and return to its former state, so the hymen of a girl under three will rupture during intercourse but will heal later").

Once her hymen grows back, the little girl is regarded as lawfully still a virgin. Hence the Talmud recognizes no sexual intercourse as having occurred and therefore exacts no penalty for coitus with a female child of less than three years of age.

The Halacha of Mesirah

Most of the acts of perversion performed between Orthodox Judaic men and young boys, or Orthodox Judaic women and young boys are hushed up, thanks to a culture of silence, because in Judaic law, a *moser* (also spelled *moisser*) is one who stoops to "*maser*" (inform) on a fellow Judaic; which is, technically, a death penalty offense drawn from the *halachic* conception of *mesirah,* defined as "handing over a Judaic to an "antisemitic" state government that could do harm to the Judaic in question." Under such circumstances the criminality of the Judaic is not an issue.

This is quite an enormous loophole for Judaic perpetrators when we consider that the rabbis view almost all gentile governments as "antisemitic" to one degree or another. "It is strictly forbidden to *maser* (inform the non-Judaic authorities on) either a Jewish person or his property. One who *masers* a Jewish person or his property has no share in the world to come."

Priestcraft in the Synagogue



ISH LEREY'EIHU by AHAVAS EMES INSTITUTE
Rabbi Naftoli Weinberg, Director

It is a mitzvah to heed the words of our sages.

Rashi: This pasuk praises the Jewish people for following Moshe Rabbeinu's instructions even though it seemed as though Moshe was telling them to run into the hands of the advancing enemy. They said, "We are only to follow the words of ben Amram." (quoting the Midrash)

Having faith in Torah sages is one of the 48 qualities through which Torah is attained. It is a tenet of Judaism and is no less obligatory than the laws pertaining to forbidden foods or the laws pertaining to money matters. Not everyone is capable of making his own decisions or resolving his own dilemmas, so he must rely on those greater than himself to help in the decision-making process. Likewise, regarding all matters of faith and mitzvah observance, we must rely on the decisions of the sages instead of making our own. The more trust a Jew has in our Torah sages, the more faith he will have in HaKadosh Boruch Hu. (Introduction to Sefer Chayey Olam)

Furthermore, the more trust a person has in our Torah sages, the greater his chances for the salvation he so yearns for.

"...Having faith in Torah sages is one of the 48 qualities through which Torah is attained. It is a tenet of Judaism and is no less obligatory than the laws pertaining to forbidden foods or the laws pertaining to money matters...regarding all matters of faith and mitzvah observance, we must rely on the decisions of the sages instead of making our own...the more trust a person has in our Torah sages, the greater his chances for the salvation he so yearns for."

—Rabbi Naftoli Weinberg, Ahavas Emes Institute

The strongest injunctions against Judaic individuals who follow their own conscience, think for themselves and defy the rabbis — known as *mumar l'hachis* — are found in the *Mishneh Torah* of Rabbi Maimonides and the *Shulchan Aruch* of Rabbi Karo. Both texts constitute *halacha*. A Judaic who defies the dogma of the rabbis ("Torah sages") is a *mumar l'hachis*. A Judaic who publicly teaches a heretical doctrine disallowed by the rabbis is an *apikorus*.

These two categories are considered to render the Judaic in the category "like a *goy*" (gentile). Cf. Maimonides: Hilchot Shechita 4:14; Hilchot Mumarim 3:3. Also: HaShulchan Y.D. 240:39.

It is a *mitzvah* to kill such miscreants: Maimonides, *Mishneh Torah, Hilchot Avodat Kochavim* (Brooklyn, New York: Moznaim Publishing), pp. 41 and 187.

Glossary

Aggadah: The portions of the Talmud which deal with non-legal subjects: descriptions of alleged historical events (such as BT Megillah 7b wherein Rabbah raises Rabbi Zeira from the dead), and anecdotes, allegories and dreams. These are excerpted and studied as separate books, such as the *Ein Yaakov*.

Agunah: Literally: "chained." A married woman whose husband refuses to grant her a *get,* a bill of divorce.

Amoraim: Rabbis circa 300 - 600 A.D. in Palestine and Babylon who concocted the Gemara of the Talmud.

Am ha'aretz: 1. People of the land. 2. The peasant class of Israel in the time of Christ who were largely indifferent to the oral law of the Pharisees. 3. Among modern Judaics, a term for a boorish ignoramus: "He was a total *am ha-aretz*, he didn't bathe and couldn't even make *kiddush* with the text right in front of him."

Apikorus: Heretic.

Aramaic: The principal language of the original Talmud.

Avodah zarah: Idol worship.

Baraita: A law from the era of the *Tannaim* not written in the *Mishnah*.

Bavli: Babylonian; often used to distinguish the Babylonian Talmud ("Talmud Bavli") from the Jerusalem version ("Talmud Yerushalmi").

Baalam: In the texts of Talmudic Judaism a code word for Jesus.

Beit Din (also spelled "*bet din*" and "*beis din*"); a rabbinic court of law.

Beit Midrash: "House of Interpretation" or "House of Learning." Any place set aside for the study of rabbinic traditions and law.

Bochur: Talmud student; usually a reference to an adolescent. Also spelled *bachur*.

Bris milah: The rite of circumcision.

BT: An abbreviation for "Babylonian Talmud."

Chazal: A term for the supposed collective holy wisdom, supreme knowledge, and lofty probity of the rabbis who were responsible for the compilation and extension of the Talmud and cognate sacred texts.

Cherem: (Also spelled "*herem*"). A ban on an accursed member of the synagogue.

Chesed: Mercy.

Chezkas Kashrus: A presumption of innocence; that which was withheld from Jesus Christ.

Chillul Hashem: Desecration of God's Name. Also see: *Kiddush Hashem*.

Chinuch: Education.

Chometz: Leavened foods forbidden to be possessed on Passover. (Also spelled *chametz*).

Chossen: The wedding groom.

Chumash: 1. The printed Pentateuch. 2. A book containing the Pentateuch and extensive rabbinic commentaries upon it.

Chuppah: The wedding canopy.

Daven: Pray.

Derush: Midrashic and Talmudic admonitory and legal understanding of a verse or passage.

Dybbuk: A malevolent spirit capable of possessing a human being.

Frum: A Judaic who is "observant" (obedient) to the laws of the Talmud and derivative sacred injunctions and traditions of the rabbis.

Gaon: Rabbinic genius.

Gedolim: Rabbinic "Torah sages."

Gemara: The authoritative supplement to the Mishnah; the Gemara alone is sometimes referred to in Judaism as the Talmud, even though "The Mishnah and Gemara...fuse into one work — the Talmud." (Rabbi Avraham Yaakov Finkel). The text of the Gemara is approximately 30 times longer than the Mishnah.

Geonim: Early rabbis (600-1000 A.D.) responsible for the codification of the now written traditions in newly compiled law books (*halachot*), derived from the *mishnayot* (laws of the *Mishnah*), and the *Gemara*.

Get: A writ of divorce which can be given or withheld at the pleasure of the Judaic husband. See also: *Agunah*.

Gevurah: Severity.

Gezarah shava: A rabbinic method of Biblical interpretation based on a parity of expressions where two laws or passages, compared with each other, have nothing in common except a single, often insignificant word which has not the least bearing on the conclusion to be drawn therefrom.

Gilgul: Reincarnation.

Goyim: "The other nations." Members of a non-Jewish nation; gentiles. Singular: *goy*.

Halacha: rabbinic law. Plural: *halachos*.

Hasidim: (Also called "*Haredim*"): 18th century movement founded by the Baal Shem Tov strongly emphasizing Kabbalah and Talmud, emotion, the personal charisma of the rabbi, avoidance of higher secular education, and petrified emulation of the clothing, customs and folkways of 18th century Orthodox Judaism. Various branches are based on genetically determined dynasties: Satmar, Lubavitch, Belz etc. Sometimes termed "Ultra Orthodox" in contradistinction to Modern Orthodoxy.

Hazmana: Summons to a *beit din*, a rabbinic religious court.

Kabbalah: "Tradition." A vast compendium of occult teaching, some having force of law. The most influential of the Kabbalistic books is the *Zohar*.

Kaddish: A type of prayer, as for example a prayer for the dead.

Kallah: The wedding bride.

Karaites: "Scripturalists." Old Testament *sola Scriptura* Judiacs who eschewed the Talmud and rabbinic tradition; came to prominence in the 8th century A.D. under Anan ben David. They were often attacked and exiled by the followers of rabbinic Judaism. Referred to derisively as "students of Tzadok." Rabbi Moses Maimonides in his *Mishneh Torah* decrees capital punishment for Karaites.

Kareth: Divinely inflicted punishment of early death.

Kashrut: Kosher.

Ketubah: Marriage contract.

Khazars: Early medieval Turkic-Mongolian-Caucasian converts to Judaism from the east Caucasus who migrated to Russia and Eastern Europe and became known as "the Jews, God's Chosen People." They have ruled the Israeli state since its inception and comprise the majority of the Judaics resident in the U.S. Cf. Shlomo Sand, *The Invention of the Jewish People* (Brooklyn, NY: Verso Books, 2010).

Kiddush: A sanctification. In common parlance the text of a blessing recited over the wine on the *Shabbat* (Sabbath).

Kiddush Hashem: The sanctification of God's Name.

Kitzur Shulchan Aruch: An authoritative compilation of the practical laws of the rabbinic codifiers, based on the Talmud and which serve to regulate the daily lives of *frum* (Talmud observant) Judaics. See also: *Mishnah Berurah*.

Kollel: A Talmud academy distinguished from a *yeshiva* by the fact that its scholars are adults, almost always married, and whose profession is studying the Talmud and derivative sacred rabbinic texts.

Kohen: Priest.

Ladino: The language of the Iberian Sephardim.

Lashon Hara: Malicious gossip.

Malkoth: Punishment by scourging; whipping.

Mamzer: Bastard.

Mehitsah: A partition which separates men and women in Orthodox synagogues.

Mesivta: Talmudic religious school for boys, generally of grade school and junior high school age.

Midrash: "Interpretation." Rabbinic fantasy tales embroidered around Bible narratives, patriarchs and events and used to discern the "hidden" meaning of Scripture at the esoteric level of "*derush*."

Mikveh: Bath for ritual immersion.

Minhag: Customs.

Min: A Christian. Plural: minim.

Minyan: A quorum of at least 10 persons over the age of 13 which allows a communal prayer service to take place.

Mishnah: "Repetition." The first written document of the formerly oral laws and traditions of the Pharisees. The *Mishnah* comprises the first part of the Talmud.

Mishnah Berurah: An authoritative compilation of the practical laws of the rabbinic codifiers, based on the Talmud and which serve to regulate the daily lives of *frum* (Talmud observant) Judaics. Also see *Kitzur Shulchan Aruch*.

Mishneh Torah: Encyclopedic rabbinic legal text of Rabbi Moses Maimonides (the "Rambam"), possessing great authority.

Mitnagdim: Rabbinic alternative to the Hasidic movement, emphasizing Talmud scholarship over emotion and personal charisma. Forerunner of Modern Orthodoxy. Led by the famous Vilna Gaon.

Mitzvah: A blessed deed, divinely ordained.

Modern Orthodoxy: Talmudically observant Judaism combined with advanced study of secular philosophy, history and science and without the black clothing, long beards, *peyos* (ear locks) and other outward signs of Hasidic Judaism. Modern Orthodoxy is almost always militantly Zionist. Its guiding lights were Rabbis Samson Raphael Hirsch (1808–1888) and Joseph B. Soloveitchik (1903-1993), a descendant of the Lithuanian Soloveitchik dynasty with roots in the teachings of the Vilna Gaon.

Mohel: The Judaic male who performs a circumcision.

Naches: Joy; often in connection with feelings of satisfaction derived from children or grandchildren.

Neshamah: The soul.

Neshamah HaElyonah: A complete, fully human soul; a type of soul that the *goyim* do not possess.

Niddah: A menstruating woman.

Observant: A Judaic who is obedient to the laws of the Talmud and derivative sacred injunctions of the rabbis; usually used in connection with Orthodox Judaics. Synonym: *frum*.

Old Testament: "*Torah SheBichtav*," the Word of God.

Oral law/ Oral Torah: "*Torah SheBeal Peh*." All the traditions and laws of the Pharisees transmitted by word of mouth until committed to writing after the crucifixion of the Messiah of Israel; the first book of which is the *Mishnah*.

Pandera: Ben Pandera. (Also: Ben Stada). In rabbinic Judaism the father of Jesus Christ as a result of Pandera's supposed sexual union with His mother Mary.

Pardes: Four major levels of understanding the Old Testament, according to the rabbis: literal, allegorical, legal/ admonitory, and occult.

Pesach: The Talmudic Passover as practiced in Judaism.

Peyos: Ear locks.

Phylacteries: (Known in Judaism as *tefillin*). Two tiny leather boxes containing four texts from scripture (Ex. 13:1-10; 11-16; Deut. 6:4-9 and 11:13-21) which are worn on or above the forehead. They are held in place by ritually-tied leather straps on the left hand and arm.

Pilpul: A rhetorical process used to promulgate and justify rabbinic traditon. *Pilpul* is used as a verb: one engages in the process of *pilpul* in order to formulate a legal point. *Pilpul* occurs any time the *pilpulist* is committed to proving his point regardless of the evidence in front of him. The casuistic aspect of this hair-splitting leads to a labyrinthine form of argument twisted and turned to validate the already-fixed position (David Shasha).

Posek: A judge of rabbinic case law. Plural: *poskim.*

Prozbul: A legal fiction created by the Pharisee Hillel, which abrogated the Biblical law on loans (cf. Mishnah Shebit 10:3). In order to free God's people from perpetual indebtedness, the Old Testament mandated that as part of the sabbatical (seventh) year of release (*shemitta*), outstanding loans made to fellow Israelites must be annulled (Deuteronomy 15:1-2; Nehemiah 10:31). Hillel's *prozbul* created a loophole which turned over supervision of the loan to the *beit din* (rabbinic court), thereby allowing the creditor to collect his debt even after the sabbatical year. Hillel's abrogation of the Mosaic institution for the forgiveness of debts is a prime example of the Pharisaic nullification of God's law. (Also spelled: *prosbol*).[353]

Psak: The legal decision of a *posek.*

Pshat: The literal sense of a verse or passage.

Rambam: Rabbi Moses Maimonides.

Rav: Rabbi. Also see rebbe.

Rebbe: Rabbi.

Remez: The Aggadic or allegorical understanding of a verse or passage.

Responsa Literature: Rabbinic texts devoted to answers to questions of rabbinic law and observance. These case-law rulings represent the historical-sociological milieu of real-life situations. There are an estimated 300,000 *responsa* from the medieval period alone.

Rishon: (pl. *Rishonim*); a class of "Torah sage" who lived between the 11th through the 16th centuries, transmitted the Talmudic tradition received from the *Geonim,* and added their own "insights." Some of the illustrious *Rishonim* include Rashi (Rabbi Shlomo Yitzchaki) and the Rambam, Moses Maimonides.

Rosh Hashanah: The New Year.

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353 With astonishment and sorrow we note that the commentary on Deut. 15:1-3 in the "English Standard Version" *ESV Study Bible* (Crossway Bibles, 2007), p. 354, supports Hillel's position: "All debts between Israelites are to be canceled (or merely deferred for one year)." There is no scriptural basis for this claim of "deferment." The *ESV* is paying heed to the Talmud over God's Word.

Rosh Yeshiva: The dean of an institute for Talmud study.

Sages: General term for the learned and revered rabbis of the past. Also used as shorthand for *Chazal*.

Sanhedrin: Jerusalem law court in the time of Christ consisting of 71 members, which ended with the destruction of the Second Temple. The Sanhedrin was reestablished in Tiberias in October, 2004. Rabbi Adin Steinsaltz, translator of the Talmud, was named *Nasi* (prince) of this new Sanhedrin.

Schechita: ritual slaughter of animals according to halacha. A *schechter* is one who performs the ritual slaughter.

Semicha: Rabbinic ordination.

Sephardic/Sephardim: Iberian Judaics who emigrated to North Africa and the Levant from Spain and Portugal during the Renaissance.

Shadchan: A matchmaker who finds compatible marriage partners for prospective Judaic brides and grooms.

Shegetz: Singular of *shkotzim*.

Shekhina: The female principle of the Godhead in Judaism.

Shidduch: An arranged marriage.

Shiksa: With reference to non-Judaic women: a female abomination. The Yiddish word for non-Judaic girls is *shikselke*, "little female abomination." (Chaim Bermant, *Jewish Chronicle*, May 17, 1991). These racist appellations have been transliterated into English slang in American popular culture in the use of the word bimbo ("stupid and promiscuous"), as a description of attractive gentile women. A classic example of the racist resentment felt toward such women was exhibited in "Blonde Ambition," an essay by self-described "city woman" Lisa Schwarzbaum: "The garden-variety bimbo of today is a woman who is inescapably blonde, inevitably busty and invariably about as intellectual as a Cheez-Doodle...She beams her 40-watt brilliance...She's called Jessica or Donna or Marla, and she comes to our attention because she has been spotted in a motel room with a televangelist...City women swear we wouldn't want to trade our higher consciousness for their low wattage. We bemoan their unfeminist feminine wiles." (*New York Daily News,* May 27, 1990). [354]

Shiva: "Sitting *Shiva*" — the seclusion of the family of the deceased as they observe the period of mourning.

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[354] "I am probably one of the most Jewishly-educated, ritual-familiar, Hebrew-literate, synagogue-interested of any of my Jewish colleagues..." —Lisa Schwarzbaum (interview with Aaron Aradillas; rockcriticsarchives.com/interviews/lisaschwarzbaum/01.html)

Shkotzim: 1. Male *goyim*. "How he hated their guts, the whole pack of them up there in Massachusetts, *shkotzim* fox-hunting! playing polo!" (Philip Roth, *Portnoy's Complaint*). 2. The uncircumcised. 3. Male *goyim* used for sex by Judaic homosexuals. Singular: *shegetz*.

Sod: The occult level of mystical exegesis of a verse or passage.

Tallit (Also spelled *tallith*): large prayer shawl worn by Talmudic males.

Talmid chacham: Talmud scholar.

Talmud: "Study." The written expression and extension of the oral law of the ancient Pharisees as compiled in the *Mishnah* and its successor, the *Gemara*. Two versions were circulated: the Jerusalem and the Babylonian. Of the two, the Babylonian exerts the greater authority. Two notable English translations of the latter are the Soncino and the uncensored and incomplete (as of 2011) Steinsaltz. The Soncino is redacted in places but many excisions and cosmetic euphemisms are restored and explained in the footnotes.

Tanakh: The Old Testament.

Tannaim: Pharisees of the first two centuries A.D. who transmitted their traditions and laws from oral to written form as the *Mishnah*.

Tefillin: See: phylacteries.

Teshuva: Repentance.

Torah: References to the Torah in Judaism are invariably misleading. The definition of Torah is: "The name for the first five books of the Law of God, the Pentateuch" (i.e. the "*Torah SheBichtav*"). In Judaism however, the definition of Torah has been arbitrarily expanded to denote the "*Torah SheBeal Peh*," the oral law traditions of the Pharisees as published in the Talmud and derivative texts.

Tzitzit: Knotted tassels that adorn the four corners of the large prayer shawl known as the *tallit* (also spelled *tallith*), in which a male Judaic wraps himself.

Tosafist: Medieval rabbis, descendants and disciples of Rashi, who wrote authoritative commentaries on the Talmud, known as *Tosafot* ("supplements"), traditionally printed together with the text of the Talmud beginning circa 1160.

Treife: Unclean; that which is not kosher, particularly food or drink (alternate spelling: *trayfe)*.

Yarmulke: Cap worn at the back of the head by Judaic males; also called a *kipa*.

Yarzheit: A composite of two German words: *yahr* (year) and *zeit* (time). In Yiddish, a word for the anniversary of a Judaic person's death.

Yeshiva: Rabbinic religious school for males, generally of high school and college age.

Yichus: Genetic lineage; pedigree. In Judaism high status is derived from distinguished *yichus*. For example, Judaics who have the surname *"Kagan"* bear a name which was the word for "ruler" in ancient Khazaria. Among the illustrious scions of royal Khazaria we find Rabbi Yisrael Meir Kagan (the "Chofetz Chaim"), compiler of the *Mishnah Berurah*; Elena Kagan, Associate Justice of the U.S. Supreme Court; Robert Kagan, a neoconservative architect of the 2003 Iraq war, and Lazar Kaganovich, First Secretary of the Moscow section of the Soviet Communist Party under Joseph Stalin.

Yom Tov: Holy days such as *Pesach* and Yom Kippur.

Yiddish: A Germanic/Slavic "jargon" dialect written in Hebrew letters and spoken by the Judaic Khazars of the *shetls* (ghettos) of central and eastern Europe. The eminent scholar of Yiddish origins, Prof. Paul Wexler of Tel Aviv University, has proposed that Yiddish be classified as a Slavic language. Many lively onomatopoeic Yiddish words have entered American English.

Yiddishkeit: The way of life derived from the culture, folklore and tribal unity experienced by nationalist Judaics of central and eastern European origin who are enthusastic about the rabbinic traditions, even if they are not themselves religious. "A *Yid* is forbidden to have...a cross...in his possession...The same applies to postage stamps or jacket buttons that have an image of a cross on them...it is not within the spirit of *Yiddishkeit* to have any of these items in one's possession...it is recommended that one avoid gazing at such images in all scenarios...Many *Yiddin* have even adopted terminologies referring to a cross to avoid actually mentioning it by name." [355] "The most sophisticated Israelis are those who are often most attached to *yiddishkeit* and many accept the rabbinical regime as part of Jewish culture without which Israel would have no identity." [356]

Yoshke: Derogatory name for Jesus Christ.

Zaddik (also spelled Tzaddik). Judaic living saint, often reputed to be possessed of miraculous or magical powers.

Zohar: "Radiance" or "Splendor." The premier text of occult knowledge within the Kabbalah and a basis for laws instituted by the rabbis. Attributed in legend to the second century A.D. Rabbi Shimon ben Yohai, though some scholars assert a medieval provenance.

Zonah: Prostitute.

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[355] Rabbi Horav Yisroel Belsky, *Halacha Berurah* (Brooklyn, N.Y.), vol. 8, issue 2, p. 2.

[356] *New Statesman*, May 6, 1966.

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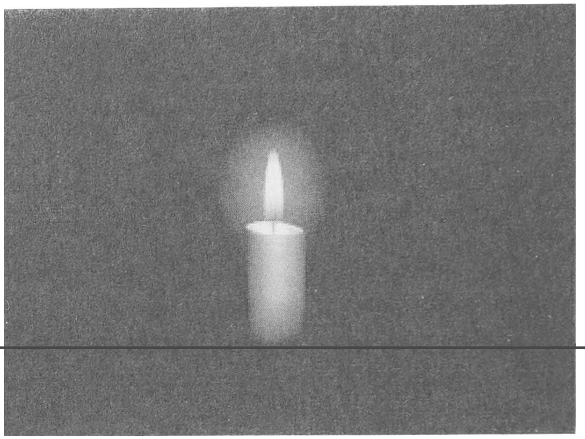
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In *Judaism's Strange Gods*, Christian scholar Michael Hoffman documents his provocative thesis that Judaism is not the religion of the Old Testament, but the newly formalized belief system of the Pharisees, which arose in Babylon with the commitment of the formerly oral "tradition of the elders" to writing, in the wake of the crucifixion of Israel's Messiah and the destruction of the Temple.

Basing his findings on authoritative Judaic sources, Hoffman demonstrates that Judaism is a man-made religion of tradition and superstition, which represents the institutionalized nullification of Biblical law and doctrine.

Liberating the reader from the accumulated shackles of decades of misinformation, this book shows that Judaism's god is not the God of Israel, but the strange gods of Talmud and Kabbalah, and the racial self-worship they inculcate.

Christian bookstores are packed with tomes purporting to unmask the religion of Islam, but not one slim volume will be found delving into the depravities of Orthodox Judaism. *Judaism's Strange Gods* corrects that imbalance with its fidelity to Biblical truth and the historic witness of the Church.

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Michael Hoffman is a former reporter for the New York bureau of the Associated Press and the author of seven books of literature and history including *Judaism Discovered*, an encyclopedic reference work of 1100 pages intended for specialists, of which *Judaism's Strange Gods* is a condensed version for the general reader.

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